

ANCIENT
HISTORY

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PLATE I. THE PARTHENON. (After the restored model in the Metropolitan Museum of Art, New York City)

ANCIENT HISTORY

BY

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UNIVERSITY OF CINCINNATI, AUTHOR OF "MEDIEVAL AND
MODERN HISTORY," "A GENERAL HISTORY,"
AND "HISTORY AS PAST ETHICS"

SECOND REVISED EDITION

GINN AND COMPANY

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PREFACE TO THE SECOND REVISED EDITION

The first revision of this book, as stated in the preface to the edition of 1904, was issued sixteen years after its first publication as a textbook. After another interval, of twelve years, I now give out this second revised edition. The text has again been subjected in every part to a careful revision and the latest assured results of discovery and research have been incorporated. The additions include, besides many new sections, a wholly new chapter (under the title of *Ægean Civilization*) on the Cretan and the Mycenæan period. The series of cuts has been augmented by the addition of many new illustrations, including five plates in colors. Works of special importance that have appeared since the issue of the first revised edition of the book have been added to the bibliographies, and books superseded by later works omitted from the lists.

In the Topics for Class Reports the subjects suggested, it will be noted, bear largely on the private life, the manners, and the customs of the period under review; that is, on matters which could not be given detailed treatment in the text without leaving lank and meager the narrative of events. That the citations for readings in the preparation of these reports might possess the maximum of usefulness for schools whose expenditures for books must be carefully limited, these selections have, in so far as possible, been restricted to just a few of the best, yet inexpensive, books on the subjects named.

For assistance that I have received in the work of revision on this edition I am under special indebtedness to Dr. W. Max Müller, of the University of Pennsylvania, who kindly read the manuscript of the

chapters on the Orient and favored me with many valuable suggestions. To Dr. Joseph Edward Harry, of the University of Cincinnati, I also owe thanks for aid in reading the proofsheets of the chapters on Greek history, and to Mr. Stillman Percy Roberts Chadwick, of The Phillips Exeter Academy, for a similar service in connection with the proofsheets of the chapters covering the history of Rome.

P. V. N. M.

COLLEGE HILL, CINCINNATI

PREFACE TO THE FIRST REVISED EDITION

I cannot perhaps better introduce what I have to say here than by quoting the following paragraph from the preface to the 1888 edition of this work: "The following pages are a revision and expansion of . . . my *Outlines of Ancient History*, which was published as a library book in 1882 by Messrs. Harper & Brothers. It is through the generous action of these publishers that I have had the advantage of making this earlier work the basis of the present text-book."

After the lapse of sixteen more years I now give out the present revised edition. The Oriental portion of the work has been almost wholly rewritten; the Greek part is based on my *History of Greece* (1895); the Roman portion on my *Rome: Its Rise and Fall* (1901).

Besides this brief statement of fact there are various other things relating to the scope and aim of the work that might properly enough be said in this place; but the book must speak for itself. I write these prefatory words solely to express my gratitude to those who have helped me, and in doing this to disclaim title to that which does not belong to me. It would not be right should I withhold the fact that during the years I have labored on the volume I have from time to time been assisted by several eminent historical scholars, and that, while the faults of the book are all my own, to these scholars should be ascribed in part whatever merits it may possess. To Professor Nathaniel Schmidt, of Cornell University, I am deeply indebted for aiding me in the revision of the proof sheets of the chapters of the Oriental part of the volume; to Dr. Rufus B. Richardson, for many years head of the American School of Classical Studies at Athens, I owe special thanks for reading the proofs of the Greek portion; to Dr. Eduard Meyer, of the University of Halle, and Professor Henry F. Pelham, of the University of Oxford, I am indebted for

reading all the chapters (but in their more extended form as they appear in my *Rome: Its Rise and Fall*) of the Roman part; while to Professor George L. Burr, of Cornell University, I am under like deep obligation for giving me his scholarly aid in the revision of the sheets of those chapters of my *Middle Ages* on which the continuation of the present work from the extinction of the Roman Empire in the West to its restoration by Charlemagne is based.

I wish further to make grateful acknowledgment of the assistance given me by Mrs. Mabel E. Hodder, graduate student of Radcliffe College, Cambridge, in the revision and extension of the bibliographies of the Greek and Roman chapters; and of the aid I have received from my former pupil, Miss Lucy M. Blanchard, who has kindly given me the benefit of long class-room use of the earlier work by making various suggestions which I have found very helpful.

I would also tender my thanks to the officers of the Architectural Library of the Massachusetts Institute of Technology, of the Fogg Museum of Harvard University, of the Public Library of Boston, and of the Public Library of Cincinnati, for the use and loan of books, photographs, and other illustrative material. . . . In this connection it is fitting that mention should be made of the fact that the many fine pen drawings which embellish the book are by the artist Mr. Homer W. Colby of Boston.

Lastly, to my publishers I feel prompted to express my appreciation of the generosity they have shown, exceeding even what I have dared to suggest, in enriching the volume with maps, cuts, and plates; and to make acknowledgment of the courtesies and efficient aid I have received from the heads and members of the various departments of their house.

P. V. N. M.

COLLEGE HILL, OHIO

MAY 12, 1904

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ANCIENT HISTORY

CHAPTER I

GENERAL INTRODUCTION: PREHISTORIC TIMES

1. **The Prehistoric and the Historic Age.** The immensely long periods of human life which lie back of the time when man began to keep written or graven records of events form what is called the Prehistoric Age. The comparatively few centuries of human experience made known to us through such records comprise the Historic Age. In Egypt we find records which date from the fifth or fourth millennium B.C.; so for that land the historic period begins six or seven thousand years ago. For Babylonia it begins several centuries later than for Egypt. For the Mediterranean regions of Europe it opens about 1000 B.C.; for the countries of central and northern Europe, speaking broadly, not until about the beginning of our era; and for the New World only a little over four hundred years ago.

2. **How we Learn about Prehistoric Man.** A knowledge of what manner of man prehistoric man was and what he did is indispensable to the historical student; for the dim prehistoric ages of human life form the childhood of the race — and the man cannot be understood without at least some knowledge of the child.

But how, in the absence of written records, are we to find out anything about prehistoric man? In many ways we are able to learn much about him. First, by studying the life of present-day backward races; for what they now are, the great races of history, we have reason to believe, were in their prehistoric age.

Again, the men who lived before the dawn of history left behind them many things which witness as to what manner of men they were. In ancient gravel beds along the streams where they fished or hunted, in the caves which afforded them shelter, in the refuse heaps

(kitchen middens) on the sites of their villages or camping places, or in the graves where they laid away their dead, we find great quantities of tools and weapons and other articles shaped by their hands.¹ From these various things we learn what skill these early men had acquired as tool makers, what degree of culture they had attained, and something of their conception of the life in the hereafter.

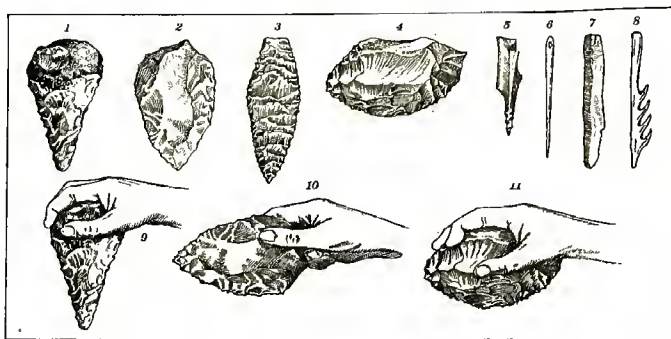


FIG. 1. IMPLEMENTS OF THE OLD STONE AGE

No. 1, the core of a flint nodule, was the earliest and the characteristic tool and weapon of Paleolithic man. It served a variety of purposes, and was used without a handle, being clutched with the hand (No. 9), and hence is called the hand-ax or fist-ax. No. 2 is a flint flake struck from a nodule. No. 3 (a harpoon-point) tells us that the man of this age was a fisher as well as a hunter. From No. 6 (a bone needle) we may infer that he made clothing of skins, for since he had not yet learned the art of weaving (the spindle-whorl does not appear till the next epoch; see Fig. 5 and explanatory note), the material of which he made clothing could hardly have been anything else than the skins of animals killed in the chase. That skins were carefully prepared is evidenced by the scraper (Nos. 4, 11), an implement used in dressing hides. No. 7 (an engraving-tool) tells us that art had its beginnings in Paleolithic times

3. Divisions of Prehistoric Times. The long period of prehistoric times is divided into different ages, or stages of culture, which are named from the material which man used in the manufacture of his weapons and tools. The earliest epoch is known as the Paleolithic or Old Stone Age; the following one as the Neolithic or New Stone

¹ Besides these material things that can be seen and handled, there are many immaterial things—as, for instance, language, which is as full of human memories as the rocks are of fossils—that light up for us the dim ages before history (see sect. 10).

Age; and the later period as the Age of Metals. The division lines between these ages are not sharply drawn. In most countries the epochs run into and overlap one another, just as in modern times the Age of Steam runs into and overlaps the Age of Electricity.

4. **The Paleolithic or Old Stone Age.** In the Old Stone Age man's chief implements were usually made of stone, and especially



FIG. 2. ENGRAVING OF A MAMMOTH ON THE FRAGMENT OF A TUSK¹
(Old Stone Age)

of chipped flints, though bones, horns, tusks, and other material were also used in their manufacture. These rude implements and weapons of Paleolithic man, found mostly in river gravel beds and in caves, are the very oldest things in existence which we know

positively to have been shaped by human hands.

The man of the Old Stone Age in Europe saw the retreating glaciers of the great Ice Age, of which geology tells us. Among the animals which lived with him on that continent (we know most of early man there) were the woolly-haired mammoth, the bison, the wild ox, the cave bear, the rhinoceros, the wild horse, and the reindeer — species which are no longer found in the regions where primitive man hunted them. As the climate and the vegetation changed, some of these animals became extinct, while others of the cold-loving species retreated up the mountains or migrated towards the north.



FIG. 3. ENGRAVING ON A REINDEER ANTLER.¹ (Old Stone Age)

What we know of Paleolithic man may be summed up as follows: he was a hunter and fisher; his habitation was often merely a cave or a rock shelter; his implements were in the main roughly shaped flints;

¹ These interesting art objects are from France. They represent the earliest artistic efforts of man of which we have knowledge. In comparison with them the pictures on the oldest Egyptian monuments are modern.

he had no domestic animals save possibly the dog ; he was ignorant of the arts of spinning and weaving, and practically also of the art of making pottery.¹

The length of the Old Stone Age no one knows ; we do not attempt to reckon its duration by centuries or by millenniums even, but only by geologic epochs. But we do know that the long slow epochs did not pass away without some progress having been made by primeval man, which assures us that though so lowly a creature, he was endowed with the capacity for growth and improvement. Before



FIG. 4. WALL PAINTING FROM THE CAVERN OF FONT-DE-GAUME, FRANCE
(After *Breuil*)

the end of the age he had acquired wonderful skill in the chipping of flint points and blades ; he had learned the use of fire, as we know from the traces of fire found in the places where he made his abode ; and he had probably invented the bow and arrow, as we find this weapon in very general use at the

opening of the following epoch. This important invention gave man what was to be one of his chief weapons in the chase and in war for thousands of years—down to and even after the invention of firearms late in the historic period.

But most prophetic of the great future of this savage or semisavage cave man of the Old Stone Age was the fine artistic talent that some tribes or races of the period possessed ; for, strange as it may seem, among the men of this epoch there were some amazingly good artists. Besides numerous specimens of his drawings and carvings of animals, chiefly on bone and ivory, which have been found from time to time during the last half century and more, there have recently been discovered many large drawings and paintings on the walls of various grottoes in southern France and northern Spain.² These wonderful

¹ The Australians and New Zealanders when first discovered were in the Paleolithic stage of culture ; the Tasmanians had not yet reached it.

² The first of these wall paintings were discovered in 1879, but that they really were of the immense age claimed for them was not established beyond all doubt until

pictures are in the main representations of animals. The species most often represented are the bison, the horse, — one species being like the Celtic pony of to-day, — the wild ox, the reindeer, and the mammoth. This astonishing art of the European cave men shows that primitive man, probably because he is a hunter and lives so close to the wild life around him, often has a keener eye for animal forms and movements than the artists of more advanced races; for as a



FIG. 5. IMPLEMENTS OF THE NEW STONE AGE

These tools and weapons mark a great advance over the chipped flints of the Old Stone Age (Fig. 1). They embody the results of thousands (perhaps tens of thousands) of years of human experience and invention, and mark the first steps in human progress. Nos. 1-3 and 7-10 show how after unmeasured ages man had learned to increase the effectiveness of his tools and weapons by grinding them smooth and sharp, and by fitting handles to them. No. 5 records the incoming of the art of making pottery — one of the most important industrial arts prior to the Age of Iron. No. 6 (a spindle-whorl of stone or of hardened clay used as a weight in twisting thread) informs us that man had learned the civilizing arts of spinning and weaving

high authority asserts, "in some respects the art of these hunter painters has never been surpassed or even equaled." The history of art (sculpture, engraving, and painting) must hereafter begin with the works of these artist hunters of the Paleolithic time.¹

1902 (see Cartailhac et Breuil, *La Caverne d'Altamira*, 1906; and Perony, *La Caverne de Font-de-Gaume*, 1910). The pictures are generally found in the depths of caverns where not a ray of the light of day ever enters. They were made by the light of lamps fed with the fat of animals. It is almost certain that they had a magical purpose, that is, were made in the belief that by a species of magic they would cause an increase of the game animals represented, or would render them a sure prey in the chase.

¹ See Reinach, *Apollon* (1900), chap. i; also Art. "Painting," *Encyc. Brit.*, 11th ed.

5. **The Neolithic or New Stone Age.** The Old Stone Age was followed by the New.¹ Chipped or hammered stone implements still continued to be used, but what characterizes this period was the use of ground or polished implements. Man had learned the art of grinding his tools and weapons to a sharp edge with sand on a grinding stone.² To his ax he had also learned to attach a handle, which made it a vastly more effective implement (Fig. 5).

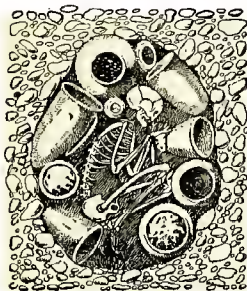


FIG. 6. A PREHISTORIC EGYPTIAN TOMB
(After *J. de Morgan*)

Primitive man's belief in a future life led him to place in the grave of the deceased weapons, implements, food, and articles of personal adornment for use in the other world (cf. sects. 37-40). Outfits of this kind found in prehistoric graves are an important source of our knowledge of man before recorded history begins

Besides these improvements in his tools and weapons, the man of the New Stone Age had made other great advances beyond the man of the Old Stone Age. He had learned to till the soil; he had learned to make fine pottery, to spin, and to weave; he had domesticated various wild animals; though like Paleolithic man he sometimes lived in caves, he built houses, often on piles on the margins of lakes and morasses (Fig. 8); and he buried his dead in such a manner — with accompanying gifts (Fig. 6) — as to show that he had a firm belief in a future life.³

The later period of this New Stone Age was marked by the beginnings of architecture. In many regions, particularly in western Europe, the men of this age began to construct rude tombs and other monuments of huge undressed stones — often of blocks so immense that it must have required the

¹ Some archæologists put a period, which they name the Middle Stone Age, between the Paleolithic and the Neolithic Age. Most, however, consider this period merely a subdivision of the Old Stone Age.

² The North American Indians were in this stage of culture at the time of the discovery of the New World. The Egyptians and Babylonians were just emerging from it when they first appeared in history.

³ Recent discoveries have revealed traces of this belief even before the close of the Paleolithic period. Several cases of burial have been found with rich grave outfits of flint implements and weapons, which point unmistakably to a belief in a life after death.



PLATE II. REMARKABLE PAINTINGS ON THE WALLS OF CAVERNS, BY THE HUNTER-ARTISTS OF THE OLD STONE AGE. (After *Breuil*; see p. 4, n. 2)

united strength of a thousand or more men to haul them and to set them up. The most common forms of these monuments are shown in the accompanying cut (Fig. 7).

The Neolithic stage of culture lasted several thousand years—the length of the period varying of course in the different lands—and was widespread. The relics of Neolithic man are found on all the continents. In Egypt, in Babylonia, in Greece, in Italy, and in other

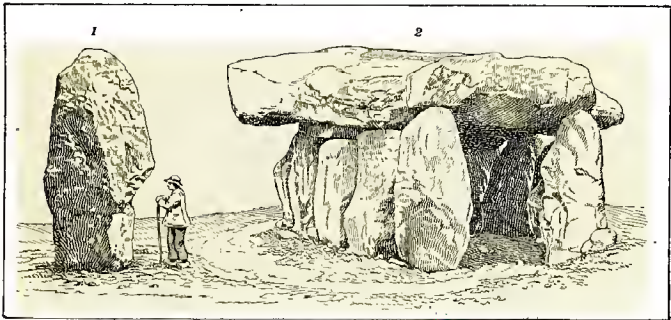


FIG. 7. TYPICAL MEGALITHIC OR HUGE STONE MONUMENTS

A single stone (No. 1) is called a *menhir*, and a large stone resting on smaller ones (No. 2) a *dolmen*. Prehistoric stone monuments of these and other types are found in almost all parts of the world, but in especially great numbers in western Europe and North Africa. The oldest of these monuments date from the later Stone Age. They doubtless served various purposes. Some were the tombs of great persons, some were man's first temples, others marked sacred spots, and still others were probably erected to preserve the memory of great events

lands the historic development grew directly out of this Stone Age culture. It thus formed the basis of the civilizations of all the great peoples of the ancient world.

6. The Age of Metals. Finally the long ages of stone passed into the Age of Metals. This age falls into three subdivisions—the Age of Copper, the Age of Bronze, and the Age of Iron. Some peoples, like the African negroes, passed directly from the use of stone to the use of iron; but in most of the countries of the Orient and of Europe the three metals came into use one after the other and in the order named. Speaking broadly, we may say that the Age of Metals began

for the more advanced peoples of the ancient world between 3000 and 4000 B.C.¹

The history of metals has been declared to be the history of civilization. Indeed, it would be almost impossible to overestimate their importance to man. Man could do very little with stone implements

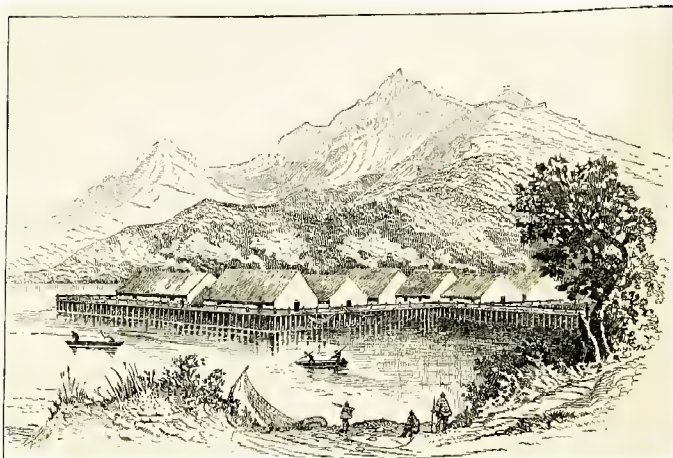


FIG. 8. A RESTORATION OF SWISS LAKE DWELLINGS OF THE LATER STONE AGE. (From Keller, *Lake Dwellings*)

This mode of building on piles in the shallow water of lakes, begun (as a means of protection against enemies) by the men of Neolithic times, was continued far into the Bronze Age, as proved by the bronze objects found in the mud on the sites of ancient pile-villages in Switzerland and elsewhere

compared with what he could do with metal implements. It was a great labor for primitive man, even with the aid of fire, to fell a tree with a stone ax and to hollow out the trunk for a boat. He was hampered

¹ The limited use of copper seems to have begun among the peoples of the Orient some centuries before this date — in Egypt about 3500 B.C. But copper is a soft metal, and tools and weapons made of it were not so greatly superior to the stone ones then in use as to put them out of service. But either by accident or through experiment it was discovered that by mixing about nine parts of copper with one part of tin a new metal, called bronze, much harder than either tin or copper, could be made. So greatly superior were bronze implements to stone that their introduction caused the use of stone for tools and weapons to be practically discontinued, and consequently the Age of Bronze constitutes a well-defined and important epoch in the history of culture.

in all his tasks by the rudeness of his tools. It was only as the bearer of metal implements and weapons that he began really to subdue the earth and to get dominion over nature. All the higher cultures of the ancient world with which history begins were based on the knowledge and use of metals.

7. The Domestication of Fire. In this and the immediately following sections we shall dwell briefly upon some of the special discoveries and achievements, several of which have already been mentioned, marking important steps in man's progress during the prehistoric ages.

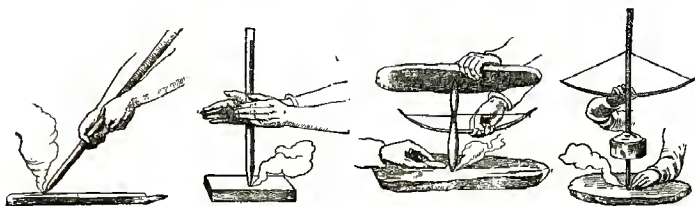


FIG. 9. PRIMITIVE METHODS OF MAKING FIRE. (After Tylor)

Doubtless the discovery that fire could be produced by friction came about through the operation of the primitive toolmaker. The processes of smoothing, polishing, and grooving softwood implements, and of boring holes in them with pieces of harder wood, could hardly fail of revealing the secret. The character of the fire-making devices of present-day savages point the way of the discovery

Prominent among the achievements of early man was the domestication of fire. The origin of the use of fire is hidden in the obscurity of primeval times. That fire was known to Paleolithic man we learn, as already noted, from the traces of it discovered in the caves and rock shelters which were his abode. No people has ever been found so low in the scale of culture as to be without it.

As to the way in which early man came into possession of fire, we have no knowledge. Possibly he kindled his first fire from a glowing lava stream or from some burning tree trunk set aflame by the lightning.¹ However this may be, he had in the earliest times learned to produce the vital spark by means of friction. The fire borer, according to Tylor, is among the oldest of human inventions. Since the

¹ Fires thus lighted are surprisingly numerous. During the year 1914 there were over 2000 fires started by lightning in the national forests of the United States.

awakening of the spark was difficult, the fire once alight was carefully fed so that it should not go out. The duty of watching the flame naturally fell to the old women or to the daughters of the community, to which custom may be traced the origin of such institutions as that among the Romans of the vestal virgins, the guardians of the sacred flame on the hearth of the goddess Vesta (sect. 390).

Only gradually did primeval man learn the various properties of fire and discover the different uses to which it might be put, just as historic man has learned only gradually the possible uses of electricity. By some happy accident or discovery he learned that it would harden clay, and he became a potter; that it would smelt ores, and he became a worker in metals; and that it would aid him in a hundred other ways. "Fire," says Joly, "presided at the birth of nearly every art, or quickened its progress." The place it holds in the development of the family, of religion, and of the industrial arts is revealed by these three significant words — "the hearth, the altar, the forge." No other agent has contributed more to the progress of civilization. Indeed, it is difficult to conceive how without fire primitive man could ever have emerged from the Age of Stone.

8. The Domestication of Animals. "When we visit a farm at the present day and observe the friendly nature of the life which goes on there, — the horse proudly and obediently bending his neck to his yoke; the cow offering her streaming udder to the milkmaid; the woolly flock going forth to the field, accompanied by their trusty protector, the dog, who comes fawning to his master, — this familiar intercourse between man and beast seems so natural that it is scarcely conceivable that things may once have been different. And yet in the picture we see only the final result of thousands and thousands of years of the work of civilization, the enormous importance of which simply escapes our notice because it is by everyday wonders that our amazement is least excited."¹

The most of this work of inducing the animals of the fields and woods to become, as it were, members or dependents of the human family, to enter into a league of friendship with man and to become his helpers, was done by prehistoric man. When man appears in

¹ Schrader, *Prehistoric Antiquities of the Aryan Peoples* (1890), p. 259.

history, he appears surrounded by almost all the domestic animals known to us to-day. The dog was already his faithful companion—and probably the first won from among the wild creatures; the sheep, the cow, and the goat shared his shelter with him.¹

The domestication of animals had such a profound effect upon human life and occupation that it marks the opening of a new epoch in history. The hunter became a shepherd,² and the hunting stage in culture gave place to the pastoral.³

9. The Domestication of Plants. Long before the dawn of history those peoples of the Old World who were to play great parts in early historic times had advanced from the pastoral to the agricultural stage of culture. Just as the step from the hunting to the pastoral stage had been taken with the aid of a few of the most social species of animals, so had this second upward step, from the pastoral to the agricultural stage, been taken by means of the domestication of a few of the innumerable species of the seed grasses and plants growing wild in field and wood.

Wheat and barley, two of the most important of the cereals, were probably first domesticated somewhere in Asia, and from there carried over Europe. These grains, together with oats and rice, have been, in the words of Tylor, "the mainstay of human life and the great moving power of civilization." They constituted the basis of the earliest great states and civilizations of Asia and Europe.

The domestication of plants and the art of tilling the soil effected a great revolution in prehistoric society. The wandering life of the hunter and the herder now gave way to a settled mode of existence. Cities were built, and within them began to be amassed those

¹ The task, still unfinished, of the historic period has been not so much to increase the number as to improve the breed of the stock of domesticated animals bequeathed from the prehistoric time.

² In some regions favored in climate and soil the farmer preceded the shepherd, but agriculture upon a large scale could hardly be carried on until man had domesticated the ox and the ass and taught them to draw the plough.

³ It is of interest to note that most of the wild stocks whence have come our domestic animals are of Old World origin. It is thought by some that one reason why the tribes of the New World at the time of its discovery were so far behind the peoples of the Old was that there were fewer tamable animals here—none of real importance save the llama and the alpaca in the Andean uplands of South America and possibly the buffalo of North America.

treasures, material and immaterial, which constitute the precious heirloom of humanity. This attachment to the soil of the hitherto roving clans and tribes meant also the beginning of political life. The cities were united into states and great kingdoms were formed, and the political history of man began, as in the valleys of the Nile and the Euphrates.

Early man seems to have realized how much he owed to the art of husbandry, for in the mythologies of many peoples some god or goddess is represented as having taught men how to till the soil and to plant the seed. It seemed to man that for so great a boon he must be beholden to the beneficence of the gods.¹

10. The Formation of Language. Another great task and achievement of primitive man was the making of language. The earliest speech used by historic man, as Tylor observes, "teaches the interesting lesson that the main work of language-making was done in the ages before history."

The vastness of this work is indicated by the languages with which history begins, for language-making, particularly in its earliest stages, is a very slow process. Periods of time like geologic epochs must have been required for the formation out of the scanty speech of the first men, by the slow process of word-making, of the rich and polished languages already upon the lips of the great peoples of antiquity when they first appear in the light of history.

We need not dwell upon the inestimable value to man of the acquisition of language. Without it all his other acquisitions and discoveries would have remained comparatively fruitless, all his efforts to lift himself to higher levels of culture have been unavailing.

¹ So thorough was prehistoric man's search for whatever in the plant world could be cultivated for food, that historic man has not been able during the last 2000 years from the tens of thousands of wild plants to discover any species comparable in value to any one of the staple food-plants selected and domesticated by primeval man (De Candolle, *Origin of Cultivated Plants*, p. 451). It is interesting further to note that while early man exploited the organic kingdoms, that is to say, the animal and vegetable realms, he made few and slight requisitions upon the forces of the inorganic world. It was reserved for the men of the later historic age — for the ancient civilizations have to their credit no epoch-making achievements here — to domesticate, so to speak, the powerful agents steam and electricity and through their utilization to effect revolutions in modern society like those effected in prehistoric times by the domestication of animals and plants.

Without it, so far as we can see, he must have remained forever in an unprogressive and savage or semisavage state.

11. The Invention of Writing. Still another achievement of prehistoric man, and after the making of language perhaps his greatest, certainly the most fruitful, was the invention of writing — the perfection of which marks the opening of historic times.






The first form of writing used by primitive man was picture writing, such as was and is still used by some of the Indian tribes of the New World. In this system of writing the characters are rude pictures of material objects, as, for instance, a picture of an eye  to indicate the organ of sight; or they are symbols of ideas, as, for



FIG. 10. INDIAN PICTURE WRITING. (After Mallery-Deniker)

Record of an Alaskan hunt. It reads thus: I go, by boat (indicated by paddle); sleep one night (hand to side of head denotes sleep), on island with two huts; I go to another island; two sleeps there; hunt with harpoon, sea lion; also with bow; return by boat with companion (indicated by two paddles), to my lodge

illustration, a picture consisting of wavy lines beneath an arc representing the sky  to indicate rain. This way of representing ideas, which seems  natural to man, is known as ideographic writing, and the signs are called ideograms.

A great step in advance is taken when the picture writer uses his pictures or symbols to represent not actual objects or ideas, but sounds of the human voice, that is, words. This step was taken in prehistoric times by different peoples — the Egyptians, the Babylonians, and the Chinese — independently. It seems to have been taken by means of the rebus, a mode of writing which children love to employ. What makes rebus writing possible is the existence in every language of words having the same sound but different meanings. Thus in English the pronoun *I* is sounded like the word *eye*, and the word *reign*, to rule, like the word *rain*. Now the picture writer, wishing to express the idea *I reign*, could do so by the use of the two pictures or ideograms given above, in this way,  . When so used, the ideogram becomes a phonogram, and the

writing is phonetic or sound writing. In this way the chasm between picture writing and sound writing is bridged, and the most difficult step taken in the development of a practical system of representing thought.

In the first stage of sound writing, each picture or symbol stands for a whole word. In such a system as this there must of course be as many characters or signs as there are words in the language represented. In working out their system of writing the Chinese stuck fast at this point (sect. 122).

Two additional steps beyond this stage are required in order to perfect the system. The first of these is taken when the characters are used to represent syllables instead of words. This reduces at once the number of signs needed from many thousands to a few hundreds, since the words of any given language are formed by the combination of a comparatively small number of syllables. With between four and five hundred symbols the ancient Babylonians and Assyrians, who used this form of writing, were able to represent all the words of their respective languages (sect. 52). Characters or symbols used to represent syllables are called syllabic phonograms, and a collection of such signs is called a syllabary.

While a collection of syllabic signs is a great improvement over a collection of word signs, still it is a clumsy instrument for expressing ideas, and the system requires still further simplification. This is done and the final step in developing a convenient system of writing is taken when the symbols are used to represent not syllables but elementary sounds of the human voice, of which there are only a few—a score or two—in any language. Then the symbols become true letters, a complete collection of which is called an alphabet, and the mode of writing alphabetic.

When and where this final step was taken we do not know. But soon after 900 B.C. we find several Semitic peoples of western Asia in possession of an alphabet. Through various agencies, particularly through the agency of trade and commerce, this alphabet was spread east and west and thus became the parent of all but one¹ of the alphabets employed by the peoples of the ancient world of history, and of every alphabet in use on the earth to-day (sect. 95).

¹ See p. 56, n. 1.

12. The Great Bequest. We of this twentieth century esteem ourselves fortunate in being the heirs of a noble heritage—the inheritors of the precious accumulations of all the past centuries of history. We are not used to thinking of the men of the first generation of historic times as also the heirs of a great legacy. But even the scanty review we have made of what was discovered, invented, and thought out by man during the unmeasured epochs before recorded history opens cannot fail to have impressed us with the fact that a vast estate was transmitted by prehistoric to historic man.



FIG. 11. STONEHENGE. (From a photograph)

This imposing huge stone monument on Salisbury Plain, England, probably dates from about the end in western Europe of the New Stone Age or from the beginning of the Bronze Age (between 1500 and 2000 B.C.). Some archaeologists regard the structure as a sepulchral monument; others suppose it to have been a shrine for sun-worship

If our hasty glance at those far-away times has done nothing more than to do this, then we shall never again regard history quite as may have been our wont. We shall see everything in a new light. We shall see the story of man to be more wonderful than we once thought, the path which he has followed to be longer and more toilsome than we before imagined.

But our interest in the traveler will have been deepened through our knowing something of his early hard and narrow life, and of his first painful steps in the path of civilization. We shall follow with deeper interest and sympathy this wonderful being, child of earth and child of heaven, this heir of all the ages, as he journeys on and upward with his face toward the light.

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¹ For full names of authors and further information concerning works cited, see list at end of book.

CHAPTER II

RACES AND GROUPS OF PEOPLES

13. Subdivisions of the Historic Age. We begin now our study of the Historic Age—a record of about six or seven thousand years. The story of these millenniums is usually divided into three parts—Ancient, Mediæval, and Modern History. Ancient History begins, as already indicated, with the earliest peoples of which we can gain any certain knowledge through written records, and extends to the break-up of the Roman Empire in the West, in the fifth century A.D. Mediæval History embraces the period, the so-called Middle Ages, about one thousand years in length, lying between the fall of Rome and the discovery of the New World by Columbus, 1492 A.D. Modern History commences with the close of the mediæval period and extends to the present time.¹ It is Ancient History alone with which we shall be concerned in the present volume.

14. The Races of Mankind in the Historic Period. Distinctions mainly in bodily characteristics, such as form, color, and features, divide the human species into many types or races, of which the three chief are known as the Black or Ethiopian Race, the Yellow or Mongolian Race, and the White or Caucasian Race.² But we must not suppose each of these three types to be sharply marked off from the others; they shade into one another by insensible gradations. There is a great number of intermediate types or subraces.

¹ It is thought preferable by some scholars to let the decisive beginning of the great Teutonic migration (376 A.D.), or the restoration of the Empire by Charlemagne (800 A.D.), mark the end of the period of Ancient History, and to call all after that Modern History. Some also prefer to date the beginning of the modern period from the capture of Constantinople by the Turks (1453 A.D.); while still others speak of it in a general way as commencing about the close of the fifteenth century, at which time there were many inventions and discoveries, and great movements in the intellectual world.

² The classification given is simply a convenient and practical one (see table, p. 22). It disregards various minor groups of uncertain ethnic relationship.

We assume the original unity of the human race. It is probable that the physical and mental differences of existing races arose through their ancestors having been subjected to different climatic influences and to different conditions of life through long periods of prehistoric time. There has been no perceptible change in the great types of mankind during the historic period. The paintings upon the oldest Egyptian monuments show us that at the dawn of history the principal races were as distinctly marked as now, each bearing its racial badge of color and physiognomy.



FIG. 12. NEGRO CAPTIVES
(From the monuments of
Thebes)

Illustrating the permanence of
race characteristics

15. The Black Race. Africa south of the Sahara is the true home of the typical folk (the negroes) of the Black Race, but we find them on all the other continents and on many of the islands of the seas, whither they have migrated or been carried as slaves by the stronger races; for since time immemorial they have been "hewers of wood and drawers of water" for their more favored brethren.

16. The Yellow or Mongolian Race. Eastern and northern Asia is the central seat of the Mongolian Race. Many of the Mongolian tribes are pastoral nomads, who roam over the vast Asian plains north of the great ranges of the Himalayas; their leading part in history has been to harass peoples of settled habits.

But the most important peoples of this type are the Japanese and the Chinese. The latter constitute probably a fifth or more of the entire population of the earth. Already in times very remote this people had developed a civilization quite advanced on various lines, but having reached a certain stage in culture they did not continue to make so marked a progress. Not until recent times did either the Chinese or the Japanese become a factor of significance in world history.

17. The White or Caucasian Race and its Three Groups. The so-called White or Caucasian Race embraces almost all of the historic nations. Its chief peoples fall into three groups—the Hamitic, the





THE ANCIENT WORLD


showing Areas occupied by

HAMITES, SEMITES

AND

INDO-EUROPEANS

Hamites:  Semites: 

Indo-Europeans or Aryans: 

Races of Uncertain Relationship: 



Authorita
W. Sieglin, Atlas Antiquus

50 East from Greenwich 70 80 90 100

Semitic, and the Indo-European or Aryan.¹ The members forming any one of these groups must not be looked upon as kindred in blood; the only certain bond uniting the peoples of each group is the bond of language.

The ancient Egyptians were the most remarkable people of the Hamitic branch. In the gray dawn of history we discover them already settled in the valley of the Nile, and there erecting great monuments so faultless in construction as to render it certain that those who planned them had had long previous training in the art of building.

The Semitic family includes among its chief peoples the ancient Babylonians and Assyrians, the Hebrews, the Phoenicians, the Aramæans, the Arabians, and the Abyssinians. Most scholars regard Arabia as the original home of this family, and this peninsula certainly seems to have been the great distributing center.

It is interesting to note that three great monotheistic religions (that is, religions teaching the doctrine of one god) — the Hebrew, the Christian, and the Mohammedan — arose among peoples belonging to the Semitic family.

The peoples of Indo-European speech form the most widely dispersed group of the White Race. They include the ancient Greeks and Romans, all the peoples of modern Europe (save the Basques, the Finns and Lapps, the Magyars or Hungarians, and the Turks), together with the Persians, the Hindus, and some other Asian peoples.²

¹ The application of the name *Aryan* is by some historians restricted to the Indo-Iranian branch (Hindus and Persians) of the Indo-European peoples. The term, however, has been long and generally used as the equivalent of Indo-European or Indo-Germanic (cf. Schrader, *The Prehistoric Civilization of the Aryan Peoples*; Taylor, *The Origin of the Aryans*, etc.), and is still very commonly used in the same sense by careful scholars of the highest authority. It should be carefully noted that where the term *Indo-European* is applied to a people it simply means that the people thus designated use an Indo-European language, and that it does not mean that they are related by blood to any other people of Indo-European speech. Physical or racial relationships cannot be determined by the test of language. Think of the millions of English-speaking African negroes in the United States! For a masterly discussion of the question of the ethnic types or races making up the population of Europe, see Ripley, *The Races of Europe*.

² The kinship in speech of all these peoples is most plainly shown by the similar form and meaning of certain words in their different languages, as, for example, the word *father*, which occurs with but little change in several of the Aryan tongues (Sanskrit, *pitri*; Persian, *padar*; Greek, *πατήρ*; Latin, *pater*; German, *Vater*).

18. The Indo-European or Aryan Expansion. Long before the dawn of history in Europe, the clans and tribes of the hitherto undivided Indo-European family began to break up and to push themselves among older and more civilized peoples. They came probably from the steppe lands of central Asia.¹

Some of these tribes in the course of their wanderings found their way out upon the table-lands of Iran and into the great river plains of India. They subjugated the aborigines of these lands and communicated to them their language. These Aryan invaders and the natives, thus Aryanized in speech and probably somewhat changed in blood, became the progenitors of the Persians and the Hindus of history.²

Other tribes of the family, either through peaceful expansion, through social relations, or through conquest, had in times still prehistoric made Indo-European in speech, though probably very partially so in blood, the native pre-Aryan peoples of almost every part of Europe.³

¹ Some scholars have sought the early home of the primitive Aryan community in southern Russia, others in the Baltic regions of Europe, and still others in central Asia in the region of the Oxus. The recent discovery (1907-1908) in East Turkestan of documents dating from about 500 A. D., and written in an Indo-Germanic language related to those of western Europe, gives probability to the opinion that the cradle of the Indo-Germanic folk was the high grasslands of central Asia north of the great Asian mountain zone. See Eduard Meyer, *Geschichte des Altertums*, I², 891, 3. Aufl.

² It is very important to note that in every case where a people of non-Aryan speech gave up their own language and adopted that of their Aryan (Indo-Germanic) conquerors, there must have taken place at the same time almost necessarily a mingling of the blood of the two races. "Thus it will be correct to say that an Aryan strain permeates all or most of the groups now speaking Aryan tongues." — KEANE, *Ethnology* (Cambridge Geographical Series, 1896), p. 396.

³ This prehistoric Indo-European expansion can best be made plain by the use of an historical parallel—the Roman expansion. From their cradle city on the Tiber, the ancient Romans—a folk Indo-European in speech if not in race—went out as conquerors and colonizers of the Mediterranean world. Wherever they went they carried their language and their civilization with them. Many of the peoples whom they subjected gave up their own speech, and along with the civilization of their conquerors adopted also their language. In this way a large part of the ancient world became Romanized in speech and culture. When the Roman Empire broke up, there arose a number of Latin-speaking nations—among these, the French, Spaniards, and Portuguese. During the modern age these Romanized nations, through conquest and colonization, have spread their Latin speech and civilization over a great part of the New World. Thus it has come about that to-day the language of the ancient Romans, differentiated into many dialects, is spoken by peoples spread over the earth from Rumania

Although the Indo-European expansion movement began so long ago, probably in the third millennium B.C., still we should not think of it as something past and ended. The outward movement in modern times of the peoples of Europe, that is to say, the expansion of Europe into Greater Europe and the Europeanizing of the world, is merely the continuation in the light of history of the earlier Indo-European expansion which went on in the obscurity of the prehistoric ages.

Thus we see what leading parts, after what we may call the Semitic Age, peoples of Indo-European speech have borne in the great drama of history.

References. RIPLEY, *The Races of Europe*. KEANE, *Ethnology and Man, Past and Present*. DENIKER, *The Races of Man*. SERGI, *The Mediterranean Race*. RATZEL, *The History of Mankind*, 2 vols. KEITH, *Ancient Types of Man*. BRINTON, *Races and Peoples*. TAYLOR, *The Origin of the Aryans*. SCHRADER, *The Prehistoric Civilization of the Aryan Peoples*.

in eastern Europe to Chile in South America. All these peoples we call Latins, not because they are all descended from the ancient Romans,—in fact they belong to many different ethnic stocks,—but because they all speak languages derived from the old Roman speech. Just as we use the term *Latin* here, so do we use the term *Indo-European* in connection with the peoples of Indo-European speech.

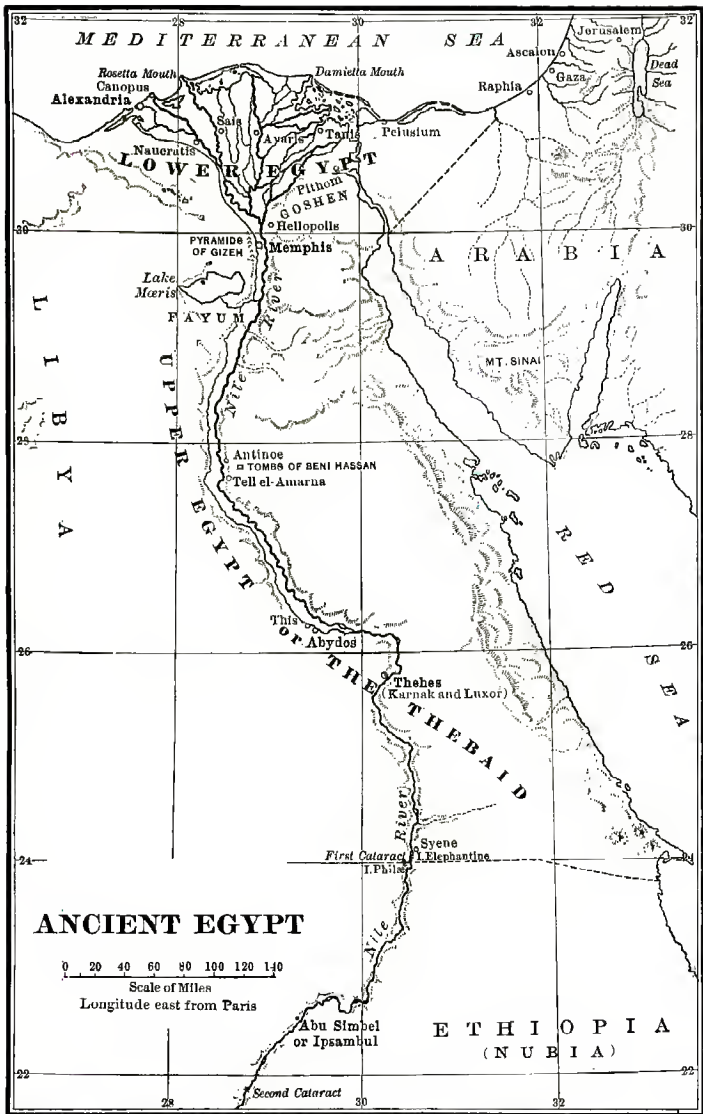
A WORKING CLASSIFICATION OF THE PRINCIPAL
RACES AND PEOPLES

The larger divisions (races) are based on physical characteristics, the subdivisions of the White Race are based on language

BLACK RACE (Ethiopian or Negro)	{	Tribes and peoples whose true home is central and southern Africa.
YELLOW RACE (Mongolian)	{	(1) The Chinese, Japanese, and kindred peoples of eastern Asia; (2) the nomads (Tartars, Mongols, etc.) of northern and central Asia and of eastern Russia; (3) the Turks, the Magyars or Hungarians, and the Finns and Lapps, in Europe. ¹ Some consider the American Indians a branch of the Yellow Race; others consider them a distinct race—the Red Race.
WHITE RACE (Caucasian)	{	Hamites { Egyptians, Libyans ² (modern Berbers).
		Semites { Babylonians, Assyrians, Phoenicians, Hebrews, Aramæans, Arabians, Abyssinians.
		Indo-Europeans or Aryans { Asiatics { Hindus, Medes, Persians, Armenians, Scythians.
		{ Classical peoples . { Greeks, Romans.
		{ Celts { Gauls, Britons, etc.
		{ Teutons { Germans, English, Scandinavians.
{ Slavs { Russians, Poles, Serbians, etc.		

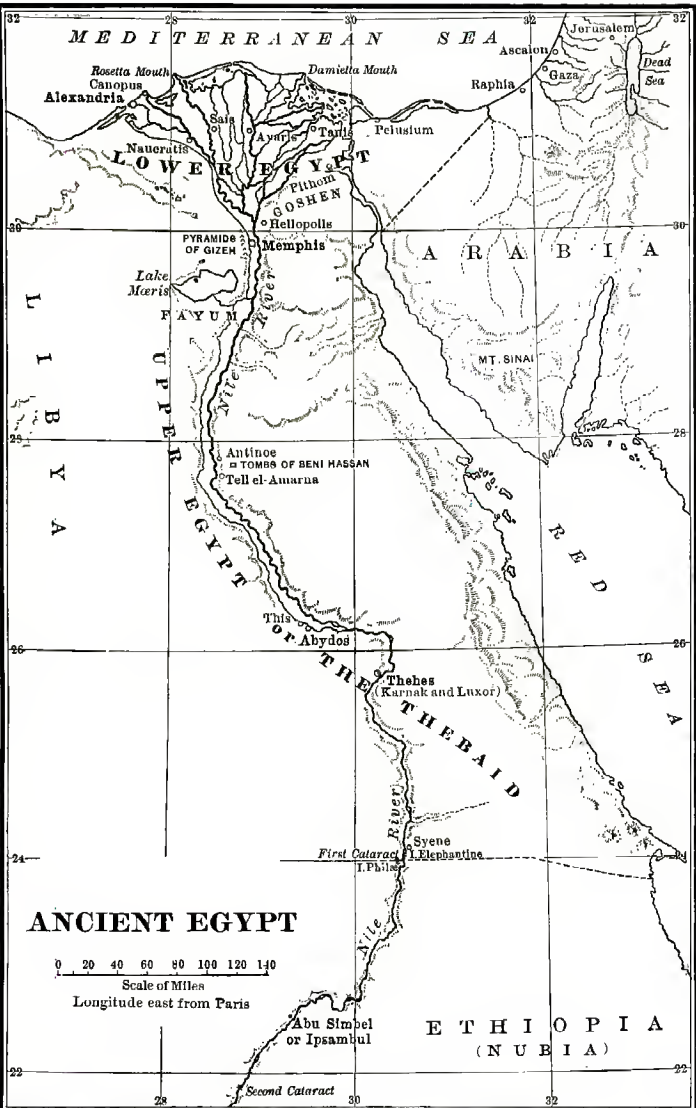
¹ In the case of many if not all of these peoples the Mongolian type has been modified through fusion with other races. The Mongolian intruders in Europe through fusion with peoples of Caucasian blood have lost almost entirely the Mongolian features.

² The Egyptians and Libyans, together with the Iberians (in Spain), the Ligurians (in Italy), and the "Pelasgians" (in Greece), are branches of the "Mediterranean Race" of Sergi.



ANCIENT EGYPT

0 20 40 60 80 100 120 140
 Scale of Miles
 Longitude east from Paris



ANCIENT EGYPT

0 20 40 60 80 100 120 140
 Scale of Miles
 Longitude east from Paris



PART I. THE EASTERN PEOPLES

CHAPTER III

ANCIENT EGYPT

(From earliest times to 30 B. C.)

I. POLITICAL HISTORY

19. Egypt and the Nile. The Egypt of history comprises the Delta of the Nile and the narrow valley of its lower course. These rich lands were formed in past geologic ages from the sediment brought down by the river in seasons of flood. The Delta, was known to the ancients as Lower Egypt, while the valley proper, reaching from the head of the Delta to the First Cataract,¹ a distance of six hundred miles, was called Upper Egypt.

Through the same means by which Egypt was originally created is the land each year still renewed and fertilized;² hence an old

¹ About seven hundred miles from the Mediterranean, low ledges of rocks stretching across the Nile form the first obstruction to navigation in passing up the river. The rapids found here are termed the First Cataract. At this point the divided river forms the beautiful islet of Philæ, "The Pearl of Egypt," now submerged by the waters of the great Assuan reservoir.

² The rate of the fluvial deposit is from three to five inches in a century. The surface of the valley at Thebes, as shown by the accumulations about the monuments, has been raised about seven feet during the last seventeen hundred years.

Greek historian, in happy phrase, called the country "the gift of the Nile." Swollen by heavy tropical rains and the melting snows of the mountains about its sources, the Nile begins to rise in its lower parts late in June, and in two or three months, when the inundation has attained its greatest height, the country presents the appearance of a turbid sea.



FIG. 13. PLOUGHING AND SOWING
(From a papyrus)

By the end of November the river has returned to its bed, leaving the fields covered with a film of rich earth. In a few

weeks after the sowing, the entire land, so recently a flooded plain, is overspread with a sea of verdure, which forms a striking contrast to the desert sands and barren hills that rim the valley.

20. Climate and Products. In Lower Egypt, near the sea, the rainfall in the winter is abundant; but the climate of Upper Egypt is all but rainless, only a few slight showers, as a rule, falling throughout the year.¹ This dryness of the Egyptian air is what has preserved through so many thousand years, in such wonderful freshness of color and with such sharpness of outline, the numerous paintings and sculptures of the monuments of the country.

The southern line of Egypt only just touches the tropics; still the climate, influenced by the wide and hot deserts that



FIG. 14. REAPING THE GRAIN
(From a papyrus)

hem the valley, is semitropical in character. The fruits of the tropics and the cereals of the temperate zone grow here luxuriantly. Thus favored in climate as well as in the matter of irrigation, Egypt became in early times the granary of the East. To it less favored countries, when stricken by famine, — a calamity so common in the East

¹ At irregular intervals of a few years, however, there occurs a real cloud-burst, and the mud-built villages of the natives are literally half dissolved and washed into the river.

in regions dependent upon the rainfall, — looked for food, as did the families of Israel during drought and failure of crops in Palestine.

21. The Prehistoric or Predynastic Age. The existence of man in Egypt long before the opening there of the historic period is evidenced by the stone implements, belonging to both the earlier and the later Stone Age, which are found in great numbers on the edges of the neighboring desert and in the numerous graves that in places fill the sands of the river valley. The flints lying on the surface of the desert are of the Old Stone Age type. Beyond what we may infer from these weathered stone implements, we know nothing of Paleolithic man in Egypt. The contents of the graves, however, belong to the New Stone Age; and these burial outfits (cf. sect. 5), along with other evidences that we possess, tell us something of the culture and of the manner of life of the men of this epoch. By the opening of the historic era — that is, before the end of the fifth millennium B.C. — they had taken great steps towards civilization. They lived in villages, and probably had even created little city-kingdoms. They engaged in the tillage of the soil, and hunted the wild creatures which infested the forest and jungles which then covered much of the river valley.¹ They had knowledge of copper, but seem generally to have used stone implements, in the manufacture of which they had acquired wonderful skill. They possessed a system of writing, which, along with the other elements of their culture, they transmitted to the Egyptians of the historic period.

22. The Pharaoh and the Dynasties. The rulers of historic Egypt bore the royal title or common name of *Pharaoh*. The Pharaohs that reigned in the country up to the conquest of Alexander the Great (332 B.C.) are grouped in thirty-one dynasties. Thirty of these we find in the lists of Manetho, an Egyptian priest who lived in the third century B.C., and who compiled in the Greek language a chronicle of the Pharaohs.² The history of these thirty-one dynasties covers more

¹ Still earlier, possibly in the Old Stone Age, forests grew also on the now sterile plateaus bordering the valley. The petrified remains of these forests, like the fossilized forests of Arizona in our own country, now lie strewn in places over the desert. One of these mummified forests is easily visited from the modern city of Cairo.

² The first ten of these dynasties comprise what is usually called the Old Kingdom (the grouping here by Egyptologists is not uniform, some including in this group only

than half of the entire period of authentic history. Almost three millenniums of this history lie back of the beginnings of the historic period in Greece and Italy.



FIG. 15. IVORY STATUETTE OF A KING OF THE FIRST DYNASTY²
(From Petrie's *Abydos*, Part II)

23. Menes and the First Dynasty (date not later than 3200 B.C.¹). In the earliest prehistoric period Egypt seems to have been divided into numerous little kingdoms. In the course of time these came to form two states, one in the north and one in the south. Then these were united into a single kingdom. Tradition makes Menes to have been the founder of the First Dynasty of the dual kingdom, and thus the first of the Pharaohs.

The essential fact respecting Egyptian culture under the First Dynasty is that most of the elements of the later civilization are found here, not in germ, but in a surprisingly advanced stage of maturity. Sculpture had reached a stage far beyond primitive rudeness, and the writing system had been already practically perfected. Copper was in use, though most

five dynasties and others six or more); the eleventh and twelfth form what is known as the Middle Kingdom; the next five cover a period of disorder and the rule of the Hyksos, Asiatic intruders; and the eighteenth, nineteenth, and twentieth constitute what is commonly designated as the New Empire. The remaining dynasties represent a period of decadence and revival, and the rule mainly of foreigners and conquerors.

¹ Egyptologists are not yet in agreement as to the date of Menes. Flinders Petrie puts his reign at about 5500 B. C. In the present edition we have adopted the Berlin dating.

² Found by Flinders Petrie at Abydos in 1903. "Clad in his thick embroidered robes, this old king, wily yet feeble with the weight of years, stands for diplomacy and statecraft of the oldest civilized kingdom that we know" (Petrie). "One of the greatest treasures of the British Museum." — HALL



PLATE III. THE GREAT SPHINX AND THE PYRAMIDS OF GIZEH. (From a photograph)

of the weapons and implements were still of stone, bone, and wood. Many of the stone utensils were of exquisite workmanship. There had been worked out a calendar which remained unchanged to the end of Egyptian history.¹

24. The Fourth Dynasty (about 2900-2750 B.C.): the Pyramid Builders. The Egyptian architects at first used chiefly crude brick, and constructed tombs and other buildings of only small dimensions; the age of gigantic stone construction began with the Pharaohs of the Fourth Dynasty, who reigned at Memphis and are called the pyramid builders, though there were pyramids constructed both before and long after this, but none on such an immense scale as those erected at this period.

Khufu, the Cheops of the Greeks, was the greatest of the pyramid builders. He constructed the Great Pyramid, at Gizeh,—“the greatest mass of masonry that has ever been put together by mortal man.”² A recent fortunate discovery enables us now to look upon the face of this Khufu (Fig. 16), one of the earliest and most renowned personages of the ancient world.

To some king of this same early family of pyramid builders is also ascribed, by some authorities, the wonderful sculpture of the



FIG. 16. KHUFU, BUILDER OF THE GREAT PYRAMID. (From Petrie's *Abydos*, Part II)

“Though only a minute figure in ivory, it shows a character of immense energy and will; the face is an astonishing portrait to be expressed in a quarter of an inch.” — Petrie

¹ Egyptologists place the introduction of this calendar in the year 4241 B.C.—about one thousand years before Menes.

² This pyramid rises from a base covering thirteen acres to a height of four hundred and fifty feet. According to Herodotus, Cheops employed one hundred thousand men for twenty years in its erection.

gigantic human-headed Sphinx at the foot of the Great Pyramid — the largest statue in the world.

These sepulchral monuments, for the pyramids were the tombs of the Pharaohs who constructed them (sect. 39), and the great Sphinx are the most venerable memorials of the early world that have been preserved to us. Although standing so far back in the gray dawn of

the historic morning, they mark, in the marvelous granite lining of their chambers and the colonnades of their chapels, not the beginning but in some respects the perfection of Egyptian architecture. And as with architecture so was it with portrait sculpture, which during this period attained a perfection that has hardly ever been surpassed.¹



FIG. 17. THE "SHEIKH-EL-BELED." (Gizeh Museum)

Supposed portrait statue, carved in wood, of one of the overseers of the work on the Great Pyramid. This is one of the masterpieces of Egyptian sculpture

25. The Twelfth Dynasty (about 2000-1800 B.C.). After the Sixth Dynasty, Egypt for several centuries is almost lost from view. When finally the valley emerges from the obscurity of this period, the old city of Memphis, for long the residence of the Pharaohs, has receded into the background and the city of Thebes has taken its place as the seat of the royal power.

The period of the Twelfth Dynasty, a line of Theban kings, is one of the brightest in Egyptian history. It has been called Egypt's golden age. One of the most notable achievements of the period was the improvement made by one of the Pharaohs in the irrigation of the Fayum oasis in the desert west of Memphis. This district consists of a great depression, part of which, like the Imperial Valley of California, lies below the

¹ The portrait sculpture of this age represents the second great art of the early world — the first being the amazing art (thousands of years earlier) of the hunter-artists of the Old Stone Age in Europe (cf. sect. 4).

sea level. It contains a lake fed by a branch of the Nile. By various engineering means the storage and distribution of the flood waters of the season of inundation were regulated, and the area of cultivation was thus greatly extended.

26. Period of Obscurity and of the Rule of the Hyksos (about 1800-1580 B. C.). Soon after the bright period of the Twelfth Dynasty, Egypt again underwent a great eclipse. Tribes of unknown race from Asia pressed across the frontier of Egypt and set up in the valley what was called the rule of the "Shepherd Kings." These intruders soon adopted the manners and culture of the people they had subjected. After they had ruled in the valley probably upwards of a century, an end was put to their dominion by the Theban kings, whom they had made vassals. It is thought by some scholars that it was during the supremacy of the Hyksos that the families of Israel found a refuge in Lower Egypt.

The rule of the Hyksos in the Nile-land derives special importance from the fact that these intruders introduced into Egypt from Asia the horse and the war chariot, which now appear for the first time on the monuments of the country. From this period forward the war chariot holds a place of first importance in the armaments of the Pharaohs.

27. The Eighteenth Dynasty (about 1580-1350 B. C.). The most eventful period of Egyptian history, covered by what is called the New Empire, now opens. The Pharaohs of the Eighteenth Dynasty, the first of this epoch of imperialism, in order to free Egypt from the danger of another invasion from Asia, endeavored to extend their authority over Syria. In the pursuit of this object they made



FIG. 18. THE SCRIBE. (The Louvre)

"With his head raised, his hand holding his reed-pen, . . . he still waits as he has done for [five thousand years], for the moment when his master will consent to resume his interrupted dictation."—

Maspero

numerous campaigns in Asia. Under Thothmes¹ III, who because of his wide conquests has been called "the Alexander of Egyptian history," the empire attained its greatest extension, stretching from the upper reaches of the Nile to the Middle Euphrates.

The conquest of Syria brought vast wealth in booty and tribute to the Pharaohs, and this gave a great impulse to the arts and industries of the Nile-land. The monarchs gave much attention to the erection and adornment of sacred edifices. Thothmes had a great share in this work. It was to him that the Temple of Karnak at Thebes, the remains of which form the most majestic ruin in the world, owed much of its splendor. His obelisks stand to-day in Constantinople, Rome, London, and New York.

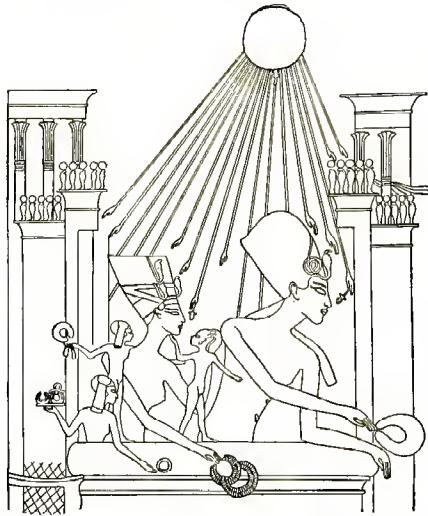


FIG. 19. AMENHOTEP IV AND FAMILY BESTOWING GIFTS. (From a tomb at Tell el-Amarna)

The life-giving and sustaining power of the sun, whose radiant energy is conceived as the sole source of life and movement in the universe, is symbolized by streaming rays, each ending in an outstretched hand. This striking emblem was an entirely new type in Egyptian symbolism

of a religious reformer—a surprising thing in conservative Egypt. It was one of the Pharaohs of this Eighteenth Dynasty, Amenhotep IV (about 1350 B.C.), known as the "heretic king,"² who tried

¹ Or Thutmose, Greek Thutmosis. The Egyptian writing being without vowels, the form of many names is uncertain.

² The name of this Pharaoh is connected with one of the most interesting and important discoveries ever made on oriental ground. This was the discovery in 1887, at Tell el-Amarna, on the Nile, of several hundred letters, written in the Babylonian



PLATE IV. RUINS OF THE GREAT HALL OF COLUMNS AT KARNAK.
(From a photograph)

to do away with the worship of many divinities and to establish the worship of one God. The deity thus raised to single sovereignty was the old Egyptian sun-god, whose suggestive new symbol — the old human and animal emblems were cast aside — was the sun's disk represented with streaming rays, each ending in a human hand extended as if in blessing (Fig. 19). So far as we know, this was the earliest attempt in the history of the world to establish monotheism.¹ The reform, however, failed. Amenhotep was too far in advance of his age. Upon his death the new capital city which he had founded at Tell el-Amarna, below Thebes, was destroyed, his memory was consigned to eternal infamy, and Egypt resumed or rather continued —

for the masses never in heart accepted the new creed — its worship of many gods. Monotheism was not to go forth from Egypt, but from Judea.²

language and script and comprising the correspondence, not only between the reigning Pharaoh and the kings of Assyria and Babylonia, but also between the Egyptian court and the Egyptian governors and vassal kings of various Syrian towns. The significance of this discovery consists in the revelation it makes of the deep hold that the civilization of Babylon had upon the Syrian lands centuries before the Hebrew invasion of Palestine. This means that the Hebrew development took place in an environment charged with elements of Babylonian culture.

¹ See Breasted, *Development of Religion and Thought in Ancient Egypt* (1912), lect. ix.

² The interpretation of this religious movement which we have adopted in the text is not, it should be said, accepted by all Egyptologists. Some regard the reformer as a henotheist or monolatrism rather than a pure monotheist.



FIG. 20. DETAIL OF RELIEF PORTRAYING VICTORY OF RAMESES II OVER THE KHETA AT KADESH, ON THE ORONTES

"First aid" being administered to a half-drowned chieftain by his soldiers holding him head downwards

28. **The Nineteenth Dynasty (about 1350-1205 B.C.).** The Pharaohs of the Nineteenth Dynasty rival those of the Eighteenth in their fame as conquerors and builders. It is largely their deeds and works, in connection with those of the great rulers of the preceding dynasty, that have given Egypt such a name and place in history. The greatest name of this dynasty is that of Rameses or Ramses II (about 1292-1225 B.C.), the Sesostris of the Greeks. Ancient writers accorded him the first place among all the Egyptian sovereigns, and told most

exaggerated stories of his conquests and achievements. His long reign, embracing sixty-seven years, was, however, well occupied with the superintendence of great architectural works, of which there are more connected with his name than with that of any other oriental ruler.

The chief of Rameses' wars were those against the Kheta, the Hittites of the Bible, who at this time were maintaining an extensive empire, embracing in the main the interior uplands of Asia Minor and northern Syria. We find Rameses at last concluding with them a celebrated treaty of peace and alliance, in which the chief of the Hittites is formally recognized as in every respect the equal of the Pharaoh of Egypt.

The meaning of this alliance was that the Pharaohs had met their peers in the princes of the Hittites, and that they could no longer hope to become masters of western Asia.

It is the opinion of some scholars that this Rameses II was the oppressor of the children of Israel, the Pharaoh who "made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field,"¹ and that what is known as the Exodus took place in the reign of his son Merneptah (about 1225-1215 B.C.).

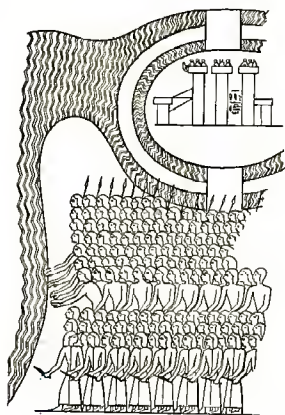


FIG. 21. PHALANX OF THE HITTITES

In the background, town protected by walls and moats

¹ Exod. i, 4.

29. The Twenty-sixth Dynasty (663-625 B.C.). We pass without comment a long period of several centuries, marked indeed by great vicissitudes in the fortunes of the Egyptian monarchs, yet characterized on the whole by a sure and rapid decline in the power and splendor of their empire.¹ During the latter part of this period Egypt was tributary to Ethiopia² or to Assyria; but a native prince, Psammetichus by name, with the aid of Greek mercenaries, "bronze men who came up from the sea," drove out the foreign garrisons. Psammetichus thus became the founder of the Twenty-sixth Dynasty (663 B.C.).

Owing his throne chiefly to the swords of Greek soldiers, Psammetichus was led to open the country even more completely than

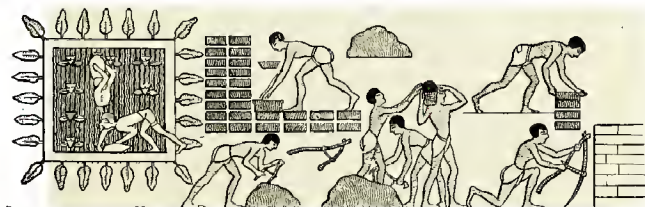


FIG. 22. BRICK-MAKING IN ANCIENT EGYPT. (From Thebes)

the earlier Pharaohs had done to the settlement of Greek colonists. The creation of these closer relations with Greece at just this time when the Greeks were coming prominently forward to play their great part in history was a most significant event. From this time on, Greek philosophers are represented as becoming pupils of the Egyptian priests; and without question the learning and philosophy of the old Egyptians exercised a profound influence upon the open,

¹ The most important episode in the history of this period was an attempted invasion of Egypt by sea raiders whom the Egyptian records called the "Peoples of the Sea." They were met and defeated somewhere along the Syrian coast by Rameses III (about 1200 B.C.). These sea folk are believed to have been Ægean peoples—Cretans, Lycians, etc. The Greeks it seems were at this time pressing into the Greek peninsula from the north, and were subjecting or driving out the native inhabitants of the Ægean shorelands and islands (sect. 152). A part of the raiders settled on the coast plain of Palestine and became the formidable enemies of the Israelites—the Philistines of the Bible writers (sect. 80).

² The Twenty-fifth Dynasty was Ethiopian. This is the sole instance of the appearance of the Black Race in Mediterranean or world history.

receptive mind of the Greek race, that was, in its turn, to become the teacher of the world.

With the name of Necho II (610-594 B.C.), the son of Psammetichus, is connected an adventurous undertaking—the circumnavigation of Africa.¹ For this exploring expedition Necho is said to have engaged Phœnician sailors. The feat of sailing around the continent, there is reason to believe, was actually accomplished; for the historian Herodotus, in his account of the enterprise, says that the voyagers upon their return reported that when they were rounding the Cape the sun was on their right hand (to the north). This feature of the report, which led Herodotus to disbelieve it, is to us fairly good evidence that the voyage was really performed.

30. The Last of the Pharaohs. Before the end of Necho's reign Egypt lost to Babylon its possessions in Asia, and a little later (525 B.C.) bowed beneath the Persian yoke. Only for a little space did she ever again regain her independence. From about the middle of the fourth century B.C. to the present day no native prince has sat upon the throne of the Pharaohs.²

Upon the extension of the power of the Macedonians and the Greeks over the East through the conquests of Alexander the Great (Chapter XXV), Egypt willingly accepted them as masters; and for three centuries the valley was the seat of the renowned Græco-Egyptian empire of the Ptolemies. The Romans finally annexed the region to their all-absorbing empire (30 B.C.).

“The mission of Egypt among the nations was fulfilled; it had lit the torch of civilization in ages inconceivably remote, and had passed it on to other peoples of the West.”

II. THE CIVILIZATION

31. The Government. From first to last the government of ancient Egypt bore a sacred character. The Pharaoh was regarded as divine, as the son and representative of the sun-god. Three thousand years and more after Menes, Alexander the Great, after his conquest of the

¹ See Herodotus, iv, 42.

² See Ezek. xxx, 13: “There shall be no more a prince out of the land of Egypt.”



PLATE V. FAÇADE OF ROCK TEMPLE AT IPSAMBUL. (From a photograph)

country, thought to strengthen his position by causing himself to be proclaimed the son of the highest of the Egyptian gods (sect. 283).

The authority of the divine Pharaoh was in theory absolute, but in practice was limited by a nobility and a powerful priesthood.¹ The nation seemed almost to exist for the god-king. The construction of his pyramid tomb, or his vast rock sepulcher and its attached temple, laid under heavy tribute the labor and resources of the nation.

Taxes were paid in kind, that is, in the products of field and workshop, for the ancient Egyptians did not, until late in their history, use coined money. All the salaries of officials and the wages of workmen were paid in the provisions or articles received by the government in payment of tribute or taxes. This system necessitated



FIG. 23. FORMS OF EGYPTIAN WRITING

The top line is hieroglyphic script; the bottom line is the same text in hieratic

the erection of immense storehouses, granaries, and stables for the storing of the grain, wine, and cattle received by the tax collectors. The building of these warehouses was, as we learn from the Bible narrative, one of the tasks required of the Israelites: "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses."²

32. The Egyptian System of Writing. One of the greatest achievements of the ancient Egyptians was the working out of a system of writing. By the middle of the fourth millennium B.C. this system had passed through all the stages which we have already indicated as marking the usual development of a written language (sect. 11). But the curious thing about the system was this: when

¹ The sacerdotal order was at certain periods a dominant force in the state. They enjoyed freedom from taxation, and met the expenses of the temple service mainly from the income of the sacred lands, which are said to have embraced, at one period, one third of the soil of the country.

² Exod. i, 11.

an improved method of writing had been worked out the old method was not discarded. Hence the Egyptian writing was partly picture writing and partly alphabetic writing, and exhibited besides all the intermediate forms. The Egyptians, as has been said, had developed an alphabet without knowing it.

Just as we have two forms of letters, one for printing and another for writing, so the Egyptians employed three forms of script: the *hieroglyphic*, in which the pictures and symbols were carefully drawn—a form generally employed in monumental inscriptions; the *hieratic*,

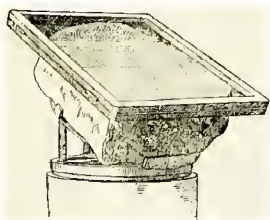


FIG. 24. THE ROSETTA
STONE

the greater part of the papyrus manuscripts; and later a still simpler form developed from the hieratic, and called by the Greeks *demotic*, that is, the ordinary writing (from *demos*, "the people").

33. The Rosetta Stone and the Key to Egyptian Writing. The key to the Egyptian writing was discovered by means of the Rosetta Stone, which was found by the French when they invaded

Egypt under Napoleon in 1798. This precious relic, a heavy block of black basalt, is now in the British Museum. It holds an inscription in the Egyptian and the Greek language, which is written in three different forms of script—in the Egyptian hieroglyphic and demotic, and in Greek characters. The chief credit of deciphering the Egyptian script and of opening up the long-sealed libraries of Egyptian learning belongs to the French scholar Champollion.

34. Egyptian Literature. The literature opened up to us by the decipherment of the Egyptian hieroglyphics is varied and instructive, revealing as it does the life and thought and scientific attainments of Old Egypt at a time when the Greek world was yet young.¹ There is the ancient *Book of the Dead*, containing instructions for the use

¹ The chief writing material used by the ancient Egyptians was the noted papyrus paper, manufactured from a reed which grew in the marshes and along the water channels of the Nile. From the Greek names of this Egyptian plant, *byblos* and *papyrus*, come our words *Bible* and *paper*.

and guidance of the soul in its perilous journey to the realms of the blessed in the nether world; there are novels or romances, and fairy tales, among these a parallel to "Cinderella and the Glass Slipper"; religious inscriptions, public and private letters, fables, and epics; treatises on medicine and various other scientific subjects; and books on ancient history — in prose and in verse — which fully justify the declaration of Egyptian priests to the Greek philosopher Solon: "You Greeks are mere children; you know nothing at all of the past."¹

35. The Egyptian Gods.

It has been said of man that he is "incurably religious." This could certainly be said of the ancient Egyptians — that is, if we may regard the possession of many gods and anxious concern respecting the life in the hereafter as constituting religion.

Chief of the great Egyptian deities was the sun-god Rā (or Rê), from whom the Pharaohs claimed descent. He was imagined as sailing across the heavens in a sacred bark on a celestial river, and at night returning to the east through subterranean water passages — an adventurous and danger-beset voyage.

Osiris at first was probably the spirit or god of vegetation,² but later he came to be invested with the attributes of the sun-god Rā.

¹ See note at end of Chapter XIII.

² The twelve hieroglyphics used in writing these names have the following values:

ΔK, L, E, P, A, or T,

R, M, I(AI), S.

With these the reader will easily decipher the names. It should be noted that the last two signs in the longer word are used merely to indicate that the word is a divine, i.e. royal, feminine proper name, and that for the sake of symmetry one symbol is sometimes placed beneath another. The upper sign should be taken first.

² Cf. Frazer, *Adonis, Attis, Osiris* (2d ed.), pp. 267 ff.



FIG. 25. TWO ROYAL NAMES IN HIEROGLYPHICS

It was the first of these names which gave the clue to the interpretation of the hieroglyphic script. Through a comparison of the two the values of several symbols were definitely determined²

In his primitive character as the spirit of plants and trees, which die and come to life again each year, he came naturally to be conceived as the god of human resurrection and immortality,¹ and judge and ruler in the realms of the dead.

The god Seth, called Typhon by the Greek writers, was the Satan of later Egyptian mythology. He was the personification of the evil in the world, just as Osiris was the personification of the good.

Besides the great gods² there was a multitude of lesser deities, each nome or district and village having its local god or gods.

36. Animal Worship. The Egyptians believed some animals to be incarnations of a god descended from heaven. Thus a god was

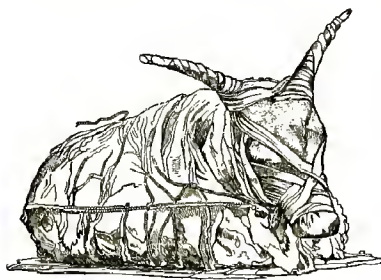


FIG. 26. MUMMY OF A SACRED BULL
(From a photograph)

thought to animate the body of some particular bull, which might be known from certain spots or markings. Upon the death of the sacred bull, or Apis, as he was called, a great search, accompanied with loud lamentation, was made throughout the land for his successor; for the moment the god departed from the dying bull it entered a calf that moment born. The body of the de-

ceased Apis was carefully embalmed, and, amid funeral ceremonies of great expense and magnificence, laid away in a huge granite sarcophagus in the tomb of his predecessors.³

Not only were individual animals held sacred and worshiped, but sometimes whole species, for example, the cat, were regarded as sacred. To kill one of these animals was adjudged the greatest

¹ See Fig. 90 (p. 145) and descriptive note.

² These great divinities were often grouped in triads. First in importance among these groups was that of Osiris, Isis (his wife and sister), and Horus their son. The members of this triad were worshiped throughout Egypt.

³ In 1851 Mariette discovered this sepulchral chamber of the sacred bulls (the Serapeum). It is a narrow gallery two thousand feet in length cut in the limestone cliffs just opposite the site of ancient Memphis. A large number of immense granite coffins and several mummified bulls were found.

impiety. Persons so unfortunate as to kill one through accident were sometimes murdered by the infuriated people.

Many explanations have been given to account for the existence of such a primitive form of worship among so cultured a people as the ancient Egyptians. There can be little doubt that these low elements in their religion were nothing more nor less than the crude ideas and practices of the savage prehistoric tribes of the Nile valley. The Egyptians simply did in the domain of religion what they did in all other domains of their culture — kept the old alongside the new.

37. The Egyptian Doctrine of a Future Life. Among no other people of antiquity did the life after death seem so real and hold so large a place in the thoughts of the living as among the people of Old Egypt. It is difficult to give an account of this belief, for the reason that there were different forms of it held at different times and in different places. But the essential part of the belief was that man has a soul which, aided by magic words and rites, survives the death of the body.¹ Its abode was sometimes thought to be in or near the tomb; again its dwelling place was conceived to be the great western desert, the land of the setting sun, hence the term *westerners* applied to the dead; and still again its abode was imagined to be the starry heavens, or a vast realm beneath the earth.

This belief in a future life, taken in connection with certain ideas respecting the nature of the soul's existence in the other world and of its needs, reacted in a remarkable way upon the people of ancient Egypt. It was the cause and motive of many of the things they did when they laid away their dead.²

¹ "There is no ground for the complicated conception of a person in ancient Egypt as consisting, besides the body, of a ka, a ba (soul), a y'hw (spirit), a shadow, etc. Besides the body and the ba (soul), there was only the ka, the protecting genius, which was not an element of the personality . . ." (Breasted, *Development of Religion and Thought in Ancient Egypt* (1912), p. 56, n. 2). And so Steindorff: "In my opinion it [the ka] is not, as commonly supposed, a kind of ethereal facsimile or double of the man, but a guardian spirit or genius" (*The Religion of the Ancient Egyptians* (1905), p. 122).

² The ideas and beliefs which underlie such practices as are portrayed in the following sections are common to all primitive peoples. What is extraordinary in the case of the Egyptians is that they should have retained these customs so long after their emergence from barbarism. This is to be attributed to their extreme conservatism (cf. sect. 36).

38. The First Need of the Soul: the Old Body. The first need of the soul was the possession of the old body, upon the preservation of which the existence or happiness of the soul was believed to depend. Hence the anxious care with which the Egyptians sought to preserve the body against decay by embalming it.

In the various processes of embalming, use was made of oils, resins, bitumen, and various aromatic gums. The bodies of the wealthy were preserved by being filled with costly aromatic and resinous substances, and swathed in bandages of linen. To a body thus treated is applied the term *mummy*. As this method of embalming was very costly, the bodies of the poorer classes were simply dipped into hot asphalt, or salted and dried, and wrapped in coarse mats preparatory to burial in the desert sands, or in common tombs cared for by the priests.



FIG. 27. PROFILE OF RAMESES II
(From a photograph of the mummy)

To this practice of the Egyptians of embalming their dead we owe it that we can look upon the actual faces of many of the ancient Pharaohs. Towards the close of the last century (in 1881) the mummies of Thothmes III, Sethos I, Rameses II, and those of about forty other kings, queens, princes, and priests, embracing nearly all the Pharaohs of the Eighteenth, Nineteenth, Twentieth, and Twenty-first dynasties, were found in a secret rock chamber near Thebes. The faces of Sethos and Rameses, both strong faces, are so remarkably preserved that, in the words of Maspero, "were their subjects to return to the earth to-day they could not fail to recognize their old sovereigns."

Along with the mummy there were often placed in the tomb a number of wood, clay, or stone portrait statuettes of the deceased. The lid of the coffin was also carved in the form of a mummy. The idea here was that, if through any accident the body were destroyed,

the soul might avail itself of these substitutes. It was the effort put forth by the artist to make these portrait images and carvings lifelike that contributed to bring early Egyptian sculpture to such a high degree of excellence.

39. The Second Need of the Soul: a Secure Habitation. Another need of the soul was a safe habitation. Upon the temporary homes of the living the Egyptians bestowed little care, but upon the "eternal abodes" of the dead they lavished unstinted labor and cost.

The tombs of the official class and of the rich were sometimes structures of brick or stone, and again they were chambers cut in the limestone cliffs that rim the Nile valley.

The bodies of the earlier Pharaohs were, as we have seen, hidden away in the heart of great mountains of stone—the pyramids. Many of the later Pharaohs constructed for

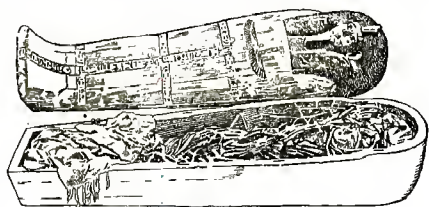


FIG. 28. MUMMY CASE WITH MUMMY

themselves magnificent rock-cut tombs, some of which are perfect labyrinths of corridors, halls, and chambers. In the hills back of Thebes, in the so-called Valley of the Tombs of the Kings, there are so many of these royal sepulchers that the place has been called the "Westminster Abbey of Egypt."

40. The Third Need of the Soul: Food and Things Used in the Earthly Life. But not all the wants of the soul were met by the mummy, the substitute portrait-images, and the secure tomb. It had need also of food and drink and implements — of everything, in a word, that the deceased had needed while on earth. Hence all these things were put into the tomb when the body was laid away, and thereafter, from time to time, fresh supplies of food were heaped upon a table placed to receive them. That there might be no failure of gifts, the tombs of the wealthy were often richly endowed, and the duty of renewing the supplies laid upon the priest of some neighboring temple. The very poor had scanty provision, often only a pair of worn-out shoes or pasteboard sandals.

But as it was only the spirit or double of the things thus set out which the soul could make use of, it came to be believed that a picture or an inexpensive model in wood or clay of these objects would serve just as well as the actual objects themselves. Thus the pictures of different kinds of food and drink supplied the soul with "an unsubstantial yet satisfying repast"; and the model of a boat made possible a pleasure sail on the celestial Nile. Among the objects sometimes put in the tomb were models of slave women without feet—presumably that they might not run away when wanted; and models of servants, called respondents or "answerers," since their duty was "to arise and answer in place of the dead man when he was called upon to do work in the underworld."



FIG. 29. SERVANT FOR THE UNDERWORLD.¹ (After Wiedemann)

It was this belief—that pictures and models would take the place of the real things—which covered the walls of the Egyptian tombs with those sculptures and paintings which have converted for us these chambers of the dead into picture galleries where the Egypt of the Pharaohs rises again into life before our eyes.

41. The Judgment of the Dead and the Negative Confession. But alongside these crude ideas and beliefs which made well-being and happiness in the hereafter dependent upon the preservation of the old body, a sumptuous tomb, a constant supply of food and other things, there developed a belief and conviction that the lot of the soul in the future is determined solely by the life, whether good or evil, lived on earth.

This belief found expression in the so-called Judgment of the Dead. King and peasant alike must appear before the dread tribunal of Osiris, the judge of the underworld, and render an account of the deeds done in the body. Here the soul sought justification in such declarations

¹ A statuette of a workman placed in the tomb along with the mummy. It was thought that the recital of certain magical formulas imparted life to the image. A number of these figures put in the tomb supplied the deceased with servants in the other world.



PLATE VI. A RESTORATION OF THE HALL OF COLUMNS AT KARNAK. (From Lübke, *History of Art*)

as these, which form what is called the Negative Confession : " I have not blasphemed " ; " I have not stolen " ; " I have not slain any one treacherously " ; " I have not slandered any one or made false accusation " ; " I have not reviled the face of my father " ; " I have not eaten my heart through with envy. " ¹

In other declarations of the soul we find a singularly close approach to Christian morality, as for instance in this : " I have given bread to the hungry and drink to him who was athirst ; I have clothed the naked with garments. "

The truth of what the soul thus asserted in its own behalf was tested by the balances of the gods. In one of the scales was placed



FIG. 30. THE JUDGMENT OF THE DEAD. (From a papyrus)

Showing the weighing of the heart of the deceased in the scales of truth

the heart of the deceased ; in the other, a feather, the symbol of truth or righteousness. The soul stood by watching the weighing. If the heart were found not light, the soul was welcomed to the companionship of the good Osiris. The unjustified were sent to a place of torment or were thrown to a monster to be devoured.

This judgment scene in the nether world forms the most instructive memorial of Old Egypt that has been preserved to us. We here learn what sort of a conscience the Egyptian had early developed ; for the confession and the doctrine of a judgment date from a very remote

¹ It will be noted that these are in substance the equivalent of six of the Ten Commandments of the Hebrews.

period of Egyptian civilization. The moral teachers of Egypt here anticipated the moral teachers of Israel.¹

42. Architecture, Sculpture, and Minor Arts. At a comparatively early period Egyptian civilization ceased to make further notable progress. The past was taken as a model, just as it is in China to-day. So what is here said of the arts is, speaking broadly, as true of them in the third millennium before Christ as at any later period of Egyptian history.

In the building art the ancient Egyptians, in some respects, have never been surpassed. The Memphian pyramids built by the earlier, and the Theban temples raised by the later Pharaohs have excited the astonishment and the admiration alike of all the successive generations that have looked upon them. "Thebes," says Lenormant, "in spite of all the ravages of time and of the barbarian still presents the grandest, the most prodigious assemblage of buildings ever erected by the hand of man."

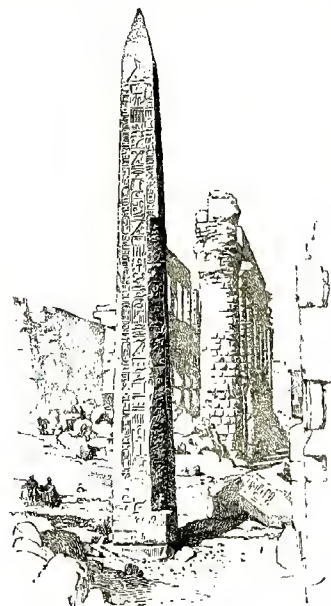


FIG. 31. AN EGYPTIAN OBELISK

In the cutting and shaping of enormous blocks of the hardest stone, the Egyptians achieved results which modern stonecutters can scarcely equal. "It is doubtful," says Rawlinson, "whether the steam-sawing of the present day could be trusted to produce in ten years from the quarries of Aberdeen a single obelisk such as those which the Pharaohs set up by dozens."²

¹"... In this judgment the Egyptian introduced for the first time in the history of man the fully developed idea that the future destiny of the dead must be dependent entirely upon the ethical quality of the earthly life, the idea of future accountability."—BREASTED, *History of Egypt* (1912), p. 173

²*History of Ancient Egypt*, vol. i, p. 498. The Egyptian stonecutters did much of their work with copper and bronze tools, to which they were able by some process to

As we have seen (sect. 24), Egyptian sculpture was at its best in the earliest period; that it became so imitative and the figures so conventional and rigid was due to the influence of religion. The artist, in the portrayal of the figures of the gods, was not allowed to change a single line of the sacred form. Wilkinson says that Menes would have recognized the statue of Osiris in the temples of the last of the Pharaohs.



FIG. 32. TUBULAR DRILL HOLE

In many of the minor arts the Egyptians attained a surprisingly high degree of excellence. They were able in coloring glass to secure tints as brilliant and beautiful as any which modern art has been able to produce. In goldsmith's work they showed wonderful skill. The scarabæus

(beetle) was reproduced with lines of almost microscopic delicacy.

It should be noted here that it was especially in the domain of art that the influence of Egypt was exerted upon contemporary civilizations. Until the full development of Greek art, Egyptian art reigned over the world in somewhat the same way that Greek art has reigned since the Golden Age of Greece. Its influence can be traced in the architecture, the sculpture, and the decorative art of all the peoples of the Mediterranean lands.

43. The Sciences: Astronomy, Geometry, and Medicine. The cloudless

and brilliant skies of Egypt invited the inhabitants of the Nile valley to the study of the heavenly bodies. And another circumstance closely related to their very existence—the inundation of the Nile, following the changing cycles of the stars—could not but have incited them to the watching and recording of the movements of

give a very hard edge. In the very earliest times they had invented the tubular drill, which they set with hard cutting points. With this instrument they did work which engineers of to-day say could not be surpassed with the modern diamond drill. See Flinders Petrie, *Ten Years' Digging in Egypt*, pp. 26, 27.

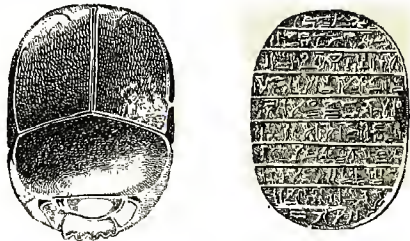


FIG. 33. A SCARAB AMULET

the heavenly bodies. Their observations led them to discover the length, very nearly, of the solar year, which they divided into twelve months of thirty days each, with a festival period of five days at the end of the year.¹ This was the calendar that, with minor changes, Julius Cæsar introduced into the Roman Empire, and which, slightly reformed by Pope Gregory XIII, in 1582, has been the system employed by almost all the civilized world up to the present day (sect. 487).

The Greeks accounted for the early rise of the science of geometry among the Egyptians by the necessity they were under of reëstablishing each year the boundaries of their fields—the inundation obliterating old landmarks and divisions. The science thus forced upon their attention was cultivated with zeal and success. A single papyrus has been discovered that holds twelve geometrical theorems. The work of the Greek scholars in this field was based on that done by the Egyptians.

The Egyptian physicians relied largely on magic, for every ailment was supposed to be caused by a demon that must be expelled by means of magical rites and incantations. But they also used drugs of various kinds; the ciphers or characters employed by modern apothecaries to designate grains and drams are believed to be of Egyptian invention.

44. Egypt's Contribution to Civilization. Egypt, we thus see, made valuable gifts to civilization. From the Nile came the germs of much found in the later cultures of the peoples of western Asia and of the Greeks and Romans, and through their mediation in that of the modern world. "We are the heirs of the civilized past," says Sayce, "and a goodly portion of that civilized past was the creation of ancient Egypt."

How varied and helpful Egypt's contributions were to the growing cultures of the Mediterranean area will appear as we proceed in following chapters to rehearse briefly the story of the other historic peoples of antiquity.

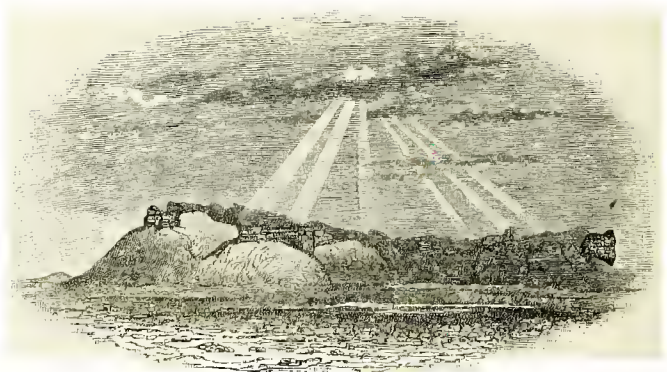
¹ The Egyptian scholars knew that 365 days was a period $\frac{1}{4}$ of a day short of a year, but the conservatism of the people prevented the use of a calendar that provided for the addition of one day to every fourth year.

Selections from the Sources. *Records of the Past* (New Series, edited by Sayce), vol. iii, "The Precepts of Ptah-Hotep." Petrie's *Egyptian Tales* (Second Series), "Anpu and Bata." Maspero's *Popular Stories of Ancient Egypt*, "The Lamentations of the Fellah," pp. 43-67; and "The Shipwrecked Sailor," pp. 98-107. HERODOTUS, ii, 1-14. The student should bear in mind that the parts of Herodotus' work devoted to the Orient have a very different historical value from that possessed by those portions of the history which deal primarily with Greek affairs. "The net result of Oriental research," says Professor Sayce, "in its bearing upon Herodotus is to show that the greater part of what he professes to tell us of the history of Egypt, Babylonia, and Persia is really a collection of 'märchen,' or popular stories, current among the Greek loungers and half-caste dragomen on the skirts of the Persian empire. . . . After all, . . . it may be questioned whether they are not of higher value for the history of the human mind than the most accurate descriptions of kings and generals, of wars and treaties and revolutions."

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Topics for Class Reports. 1. Characteristics of Egyptian art: Reinach, *Apollo*, pp. 17-22. 2. Industrial arts: Maspero, *Egyptian Archaeology*, chap. v. 3. Dwellings of the poor and of the rich: Maspero, *Egyptian Archaeology*, pp. 2-28. 4. The market and the shops: Maspero, *Life in Ancient Egypt and Assyria*, chap. ii. 5. The Tell el-Amarna letters: Breasted, *History of Egypt*, pp. 332-337, 382-389, 393; *Light from the East*, pp. 86-94.





CHAPTER IV

THE EARLY CITY-KINGDOMS OF BABYLONIA AND THE OLD BABYLONIAN EMPIRE

(From earliest times to 728 B.C.)

I. POLITICAL HISTORY

45. The Tigris and Euphrates Valley ; the Upper and the Lower Country. We must now trace the upspringing of civilization in Babylonia, "the Asian Egypt."

As in the case of Egypt, so in that of the Tigris and Euphrates valley,¹ the physical features of the country exerted a great influence upon the history of its ancient peoples. Differences in geological structure divide this region into an upper and a lower district ; and this twofold division in natural features is reflected, as we shall see, throughout its political history.

The northern part of the valley, the portion that comprised ancient Assyria, consists of undulating plains, broken in places by mountain

¹ The ancient Greeks gave to the land embraced by the Tigris and the Euphrates the name of *Mesopotamia*, which means literally "the land between or amidst the rivers." The name is often loosely applied to the whole Tigris-Euphrates valley.

NOTE. The picture at the head of this page shows the Babil Mound, at Babylon, as it appeared in 1811.

ridges. This region nourished a hardy and warlike race, and became the seat of a great military empire.

The southern part of the valley, the part known as Babylonia, is, like the Delta region of Egypt, an alluvial deposit. The making of new land by the rivers has gone on steadily during historic times. The ruins of one of the ancient seaports of the country (Eridu) lie over a hundred miles inland from the present head of the Persian Gulf. In ancient times much of the land was protected against the



FIG. 34. ANCIENT BABYLONIAN CANAL

inundations of the rivers, and watered in seasons of drought, by a stupendous system of dikes and canals, which at the present day, in a ruined and sand-choked condition, cover like a network the face of the country.

The productions of Babylonia are very like those of the Nile valley. The luxuriant growth of grain upon these alluvial flats excited the wonder of the Greek travelers who visited the East. Herodotus will not tell the whole truth for fear his veracity may be doubted. It is not strange that tradition should have located here Paradise, that primeval garden "out of the ground of which God made to grow every tree that is pleasant to the sight and good for food." This

however, their own language, which in the course of time superseded the Sumerian speech. The union of the two races gave rise to the Babylonians of history, and their mixed culture formed what is known as the Babylonian civilization.

47. The Age of City-Kingdoms (fourth and third millenniums B. C.). When the light of history first falls upon the Mesopotamian lands, in the later centuries of the fourth millennium B. C., it reveals the lower river plain filled with independent walled cities like those which we find later in Palestine, Greece, and Italy. Each city had its patron god, and was ruled by a prince bearing the title of *king* or *lord*.

From the tablets of the old Babylonian temple archives (sect. 53), patient scholars are slowly deciphering the wonderful story of these ancient cities. The political side of their history

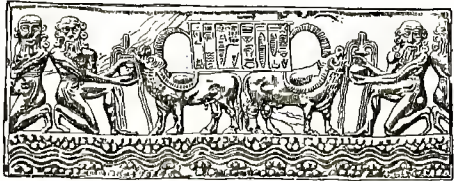


FIG. 35. IMPRESSION OF A SEAL OF SARGON I
(Date about 2800 B. C.)

"Must be ranked among the masterpieces of Oriental engraving." — Maspero

may, for our present purpose, be summarized by saying that for a period of two thousand years and more their records, so far as they have become known to us, are annals of wars waged for supremacy by one city and its gods against other cities and their gods.

Of all the kings whose names have been recovered from the monuments, we shall here mention only one—Sargon I (about 2775 B. C.¹), the "Menes of Chaldea," a Semitic king of Akkad, whose reign forms a great landmark in early Babylonian annals. He built up a powerful state in Babylonia and carried his arms to "the land of the setting sun" (Syria). It is possible that he even extended his authority to the island of Cyprus. An eminent historian of the East calls his kingdom "the first world-kingdom known to history."

¹ The earlier date for this king, which was formerly accepted on the evidence of the so-called Nabonidus Cylinder, has been discredited by recent discoveries, which show that several of the early dynasties once supposed to be consecutive were really contemporaneous.

48. The Rise of Babylon: Hammurabi and the Old Babylonian Empire. From the remotest times the city-states of Babylonia had for enemies the kings of Elam, a country bordering Babylonia on the east, and of which Susa was the capital. For centuries at a time the Elamite kings held the cities of the plain in a state of more or less complete vassalage. Their dominion was finally broken by a king of Babylon, a city which had been gradually rising into prominence, and which was to give to the whole country the name by which

it is best known — Babylonia. The name of this king was Hammurabi (about 2100 B.C.). He united under his rule all the cities of Babylonia, and thus became the true maker of what is known as the Old Babylonian Empire.

Hammurabi has been called the Babylonian Moses, for the reason that he promulgated a code of laws which in some respects is remarkably like the

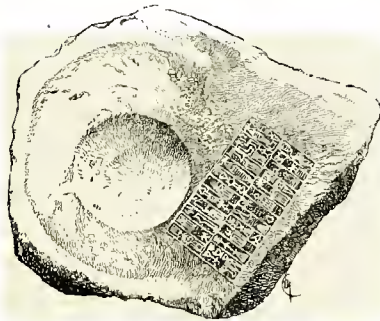


FIG. 36. DOOR SOCKET OF SARGON I

Mosaic code of the Hebrews. Concerning this oldest system of laws in the world we shall say something a little farther on (sect. 60).

49. The Old Babylonian Empire Eclipsed by the Rising Assyrian Empire. For more than fifteen hundred years after Hammurabi, Babylon continued to be the political and commercial center, of an empire of varying fortunes, of changing dynasties, and of shifting frontiers. This long history, still only very imperfectly known to us, we pass without notice.

Meanwhile a Semitic power had been slowly developing in the north. This was the Assyrian Empire, thus called from Assur (Ashur), its early royal city. Later, the city of Nineveh grew to be its populous center and capital. The earlier rulers of Assyria were vassals of the kings of Babylonia; but late in the eighth century B.C. Babylonia was conquered by an Assyrian king, and from that time on to 625 B.C. the country was for the most part under Assyrian control.

II. ARTS AND GENERAL CULTURE

50. Remains of the Babylonian Cities and Public Buildings. The Babylonian plains are dotted with enormous mounds, generally inclosed by vast ramparts of earth. These heaps are the remains of the great walled cities, the palaces and shrines of the ancient Babylonians. The peculiar nature of these ruins arises from the character of the ancient Babylonian edifices and the kind of material used in their construction.

In the first place, in order to secure for their temples and palaces a firm foundation on the water-soaked land, as well as to lend to them a certain dignity and to render them more easily defended, the Babylonian kings raised their public buildings on enormous platforms of earth or adobe. These substructures were often many acres in extent and were raised generally to a height of forty or more feet above the level of the plain.

Upon these immense platforms were built the temples of the gods and the palaces of the king. The country affording neither timber nor stone, recourse was usually had to sun-dried bricks as the chief building material, burnt brick being used, in the main, only for the outer casing of the walls. The buildings were one-storied, with thick and heavy walls. Often the lower portion of the walls of the chief courts and chambers were paneled with glazed bricks.

In their decay these edifices have sunk down into great heaps of earth which the storms of centuries have furrowed with deep ravines, giving many of them the appearance of natural ruin-crowned hills—for which, in truth, some of the earlier visitors to Babylonia mistook them.

51. Excavations and Discoveries. About the middle of the nineteenth century some mounds of the upper country, near and on the site of ancient Nineveh, were excavated, and the world was astonished to see rising as from the tomb the palaces of the great Assyrian kings (sect. 68). This was the beginning of excavations and discoveries in the Mesopotamian lands which during the past half century have restored the history of long-forgotten empires, reconstructed the history of the Orient, and given us a new beginning for universal history.

Some of the most important finds in Babylonia were made during the closing years of the nineteenth century by the expedition of the University of Pennsylvania, on the site of the ancient Nippur. The excavation here of the ruins of the great temple of Bel brought to light memorials which prove that this city was one of the religious centers of the old Babylonian world for more than three thousand

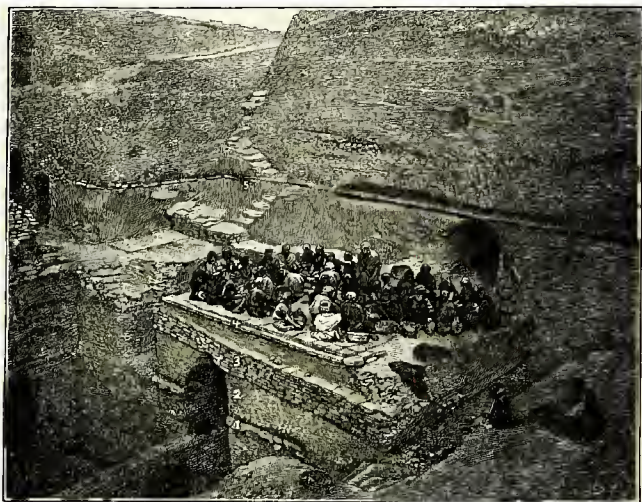


FIG. 37. EXCAVATION SHOWING PAVEMENTS IN A COURT OF THE TEMPLE OF BEL AT NIPPUR. (After *Hilprecht*)

The lower pavement, marked "1," was put down by Sargon I and Naram-Sin (about 2800 B.C.), and the upper one, marked "5," by the Assyrian king Ashur-bani-pal (668-626? B.C.). The pavements are thus separated by a period of over 2000 years

years — a period a thousand years longer than that during which Rome has been the religious center of Catholic Christendom.

52. Cuneiform Writing. The most valuable things that have been unearthed in Babylonia are the old libraries and temple archives. But to appreciate the import of this a word is here necessary concerning the Babylonian system of writing and its decipherment.

From the earliest period known to us, the Babylonians were in possession of a system of phonetic writing. To this system the

term *cuneiform* (from *cuneus*, a "wedge") has been given on account of its wedge-shaped characters. The signs assumed this peculiar



FIG. 38. CUNEIFORM WRITING

Translation : "Five thousand mighty cedars I spread for its roof"

form from being impressed upon soft clay tablets with an angular writing instrument (stylus).

This system of writing had been developed out of an earlier system of picture writing, as is plainly shown by a comparison of

MEANING		OUTLINE CHARACTER, B. C. 3500	ARCHAIC CUNEIFORM, B. C. 2500	ASSYRIAN, B. C. 700	LATE BABYLONIAN, B. C. 500
1.	The sun				
2.	God, heaven				
3.	Mountain				
4.	Man				
5.	Ox				
6.	Fish				

FIG. 39. TABLE SHOWING THE DEVELOPMENT OF THE CUNEIFORM WRITING (After King)

the earlier with the later forms of the characters (Fig. 39). The Babylonians never developed the system beyond the syllabic stage

(sect. 11). They employed a syllabary of between four and five hundred signs.¹

This mode of writing was in use among the peoples of western Asia from before 3000 B.C. down to the first century of our era. Thus for three thousand years it was just such an important factor in the earlier civilizations of the ancient world as the Phœnician alphabet in its various forms has been during the last three thousand years in the civilizations of all the peoples of culture, save those of eastern Asia.

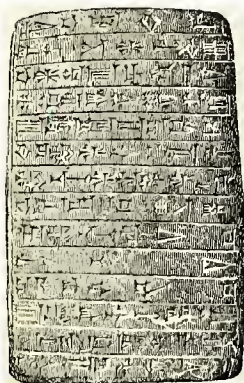


FIG. 40. BABYLONIAN
TABLET

53. Books and Archives. The writing material of the Babylonians was usually clay tablets of various sizes. Those holding contracts of special importance, after having been once written upon and baked, were covered with a thin coating of clay, and then the matter was written in duplicate and the tablets again baked. If the outer writing were defaced by accident or

altered by design, the removal of the outer coating would at once show the true text.

The tablets were carefully preserved in great public archives, which sometimes formed an adjunct of the temple of some specially revered deity. The temple archives found at Telloh contained over thirty thousand tablets.

54. The Decipherment of the Cuneiform Writing; the Contents of the Tablets. Just as the key to the Egyptian writing was found by means of bilingual inscriptions, so was the key to the cuneiform script discovered by means of trilingual inscriptions, among which was a very celebrated one cut by a Persian king on the so-called Behistun Rock (sect. 104). Credit for the decipherment of the



FIG. 41. CONTRACT
TABLET

The outer case has been broken to show the inner version

¹ The Persians at a much later time borrowed the system and developed it into a purely alphabetic one. Their alphabet consisted of thirty-six characters.

difficult writing, and thereby the opening up to us of the records of a long buried civilization, is divided among several scholars.¹

The tablets cover the greatest variety of subjects. There are mythological tablets, which hold the myths and tales of the Babylonian gods; religious tablets, filled with prayers and hymns; legal tablets, containing laws, contracts, wills, and various other matters of a commercial nature; and astronomical, historical, and mathematical tablets — all revealing a very highly developed society. We will say just a word of what the tablets reveal respecting the religion and mythology of the Babylonians, and of the state of the sciences among them.

55. The Religion. The tablets hold a large religious literature, which forms one of the earliest and most instructive chapters in the religious history of mankind. At the earliest period made known to us by the native records, we find the pantheon, like the Egyptian, to embrace many powerful nature gods and local deities — the patron gods of the different cities. Besides the great gods there was a vast multitude of lesser gods.

The most prominent feature from first to last of the popular religion was a belief in spirits, particularly in wicked spirits, and the practice of magic rites and incantations to avert the malign influence of these demons.

A second most important feature of the religion was what is known as astrology, or the foretelling of events by the aspects of the stars. This side of the religious system was, in the later Chaldean period, most elaborately and ingeniously developed until the fame of the Chaldean astrologers was spread throughout the ancient world.

Alongside these low beliefs and superstitious practices there existed, however, higher and purer elements. This is best illustrated by the

¹ Copies of trilingual inscriptions — written in Persian, Susian, and Babylonian — were brought from Persepolis to Europe at the end of the eighteenth century. The clue to the decipherment of the Persian text was found by Grotefend in 1802. He identified the names of Darius, Hystaspes, and Xerxes, the word for *king*, and nine of the thirty-nine signs. In 1835 Sir Henry C. Rawlinson copied a longer inscription in these same languages made by Darius on the rock at Behistun. Independently he arrived at the same conclusions as Grotefend.

so-called penitential psalms, dating, some of them, from the second millennium B.C., which breathe a spirit like that which pervades the penitential psalms of the Old Testament.¹

The most instructive fact for us to note respecting this old Babylonian religion is the influence which it had upon the culture of later ages. For the most part this influence was of a baneful character, for it was chiefly the lower elements of the system — magic, sorcery, and astrology — which were absorbed by the borrowing nations of the West. Thus astrology among the later Romans and the popular beliefs of the Middle Ages in regard to evil spirits, exorcisms, charms, witches, and the devil were in large part an inheritance from old Babylonia. Much of this wretched heritage was transmitted from the East to the Western world at the same time that Christianity came in from Judea.

56. Ideas of the Future Life. The beliefs of the Babylonians respecting the other world were in strange contrast to those of the Egyptians. In truth, they gave but little thought to the after life; and it is no wonder that they did not like to keep the subject in mind, for in general they imagined the life after death to be most sad and doleful. The abode of the dead (*Aralu*), the "dark land," the "land of no return," was a dusky region beneath the earth. Bats flitted about in the dim light; dust was upon the lintels of the barred doors; the souls drowsed in their places; their food was dust and mud.

There was no judgment of the dead as among the Egyptians. There was no distinction, in the case of the great multitude,² between the good and the bad; the same lot awaited all who went down to death.

¹ A few lines of such a psalm follow:

O my god who art angry with me, accept my prayer.
 May my sins be forgiven, my transgressions be wiped out.
 [May] flowing waters of the stream wash me clean.
 Let me be pure like the sheen of gold.

JUSTROW, *The Religion of Babylonia and Assyria*, p. 323

² There was a sort of Elysium, like that of the Greeks, for men of great deeds and great piety.

57. The Place of the Temple in the Life of the People. Religion among the Babylonians, as among all the peoples of antiquity, was largely an affair of the state. A chief care and duty of the king was the erection and repair of the temples and shrines of the gods.¹

The temples were much more than abodes of the gods and places of worship. Besides the chambers for the priest, storerooms for the products of the temple lands, and stables for the animals for the sacrifices, there were attached to many of the temples schools, which were in charge of the priests and scribes. The courts of the temples were also places for the transaction of all manner of business. All kinds of contracts were drawn up by the temple scribes and copies of the same deposited for safe-keeping in the temple archives. An immense number of these contract tablets have been found, so that we now have probably a better knowledge of the commercial affairs of the old Babylonians than of those of any other people of antiquity.

Many of the temples, like the churches and monasteries of mediæval Europe, were richly endowed with lands and other property. Indeed, the gods were the largest landowners in the state. The god Bel at Nippur seems to have owned a great part of the city and its lands.



FIG. 42. DIORITE SEATED STATUE OF GUDEA, RULER OF LAGASH (SHIRPURLA). (Museum of the Louvre)

Gudea reigned about 2450 B.C. He was a great builder, and his inscriptions dwell chiefly upon his pious labors in the restoration and beautifying of the old city-temples

¹ A peculiar architectural feature of the later temple was an immense *ziggurat*, or tower, which ordinarily consisted of a number of stages or platforms raised one upon another in the form of a great step pyramid.

58. The Epic of Creation or the Babylonian Genesis. A great part of Babylonian literature was of Sumerian origin and dates from the third millennium B.C. In what is called the Creation Epic, which has been recovered in a fragmentary state from the cuneiform tablets, we have the Babylonian version of the creation of the heavens and the earth by the great god Marduk.

This story of the creation is told with many variations in the literature of the Babylonians and Assyrians. These tales present certain

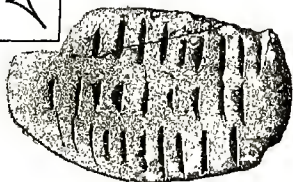
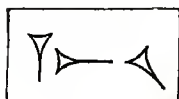


FIG. 43. WRITING-EXERCISE TABLETS OF A CHILD. (Found at Nippur; after *Hilprecht*)

resemblances to the account of the creation given in the Sacred Scriptures of the Hebrews. But there are striking differences which it is instructive to notice. The Bible account, in contrast with the Babylonian tales, is divested of all polytheistic elements, and is moralized, that is, so told

as to cause it to become a means of moral instruction.

59. The Epic of Gilgamesh. Besides the Creation Epic the Babylonians had a large number of other heroic and nature myths. The most noted of these form what is known as the Epic of Gilgamesh,¹ the Babylonian Heracles. This is doubtless the oldest epic of the race. It held some such place in Babylonian literature and art as the cycle of legends making up the epic of the Trojan War held in the literature and art of the Greeks. Echoes of it reached the Ægean lands and helped to mold the Greek story of Heracles (sect. 138).

60. Legislation: the Code of Hammurabi. In 1901-1902 the French excavators at Susa, in the ancient Elam, discovered a block of stone upon which was inscribed the code of laws set up by

¹ The epic is made up of a great variety of material. One of the stories of greatest interest is that of the Deluge, of which there are several versions in Babylonian literature. The oldest of these was discovered recently (in 1913) by Dr. Arno Poebel among the Nippur tablets in the Museum of Archæology of the University of Pennsylvania. The tablet holding this version is believed to date from 1850 or 1900 B.C. See Jastrow, *Hebrew and Babylonian Traditions* (1914), p. 335.

Hammurabi, king of Babylon, just at the close of the third millennium B.C. (sect. 48). This is the oldest system of laws known to us. It is evidently, in large part at least, merely a collection of earlier laws and ancient customs.

The code casts a strong side light upon the Babylonian life of the period when it was compiled, and thus constitutes one of the most valuable monuments spared to us from the old Semitic world. It defined the rights and duties of husband and wife, master and slave, of merchants, gardeners, tenants, shepherds — of all the classes which made up the population of the Babylonian Empire. As in the case of the later Hebrew code, the principle of retaliation determined the penalty for injury done another; it was an eye for an eye, a tooth for a tooth, and a limb for a limb.

The owner of a vicious ox which had pushed or gored a man was required to pay a heavy fine, provided he knew the disposition of the creature and had not blunted its horns (see Exod. xxi, 28-32).

The law fixed prices and wages, the hire for boats and wagons and of oxen for threshing, the fee of the surgeon, the wages of the brickmaker, of the tailor, of the carpenter, and of other artisans.

There were also provisions forbidding under severe penalties the harboring of runaway slaves — provisions which read strangely like our own fugitive-slave laws of a half century and more ago.

For more than two thousand years after its compilation this code of laws was in force in the Assyrian and Babylonian empires, and



FIG. 44. HAMMURABI RECEIVING THE CODE FROM THE SUN-GOD

"Hammurabi places as the headpiece of the monument containing the laws of the country an effigy of himself in an attitude of adoration before Shamash, 'The Judge,' as the ultimate source of the laws." — Jastrow

even after this lapse of time it was used as a textbook in the schools of the Mesopotamian lands. Probably no other code save the Mosaic or the Justinian (sect. 565) has exerted a greater influence upon human society. "As the oldest body of laws in existence," says an eminent Assyrian scholar, "it marks a great epoch in the world's history, and must henceforth form the starting point for the systematic study of historic jurisprudence."

61. Sciences: Astronomy, the Calendar, and Mathematics. In astronomy the Babylonians made greater advance than the Egyptians. Their knowledge of the heavens came about from their interest as astrologers in the stars. They divided the zodiac into twelve signs and named the zodiacal constellations, a memorial of their astronomical attainments which will remain forever inscribed upon the great circle of the heavens; they foretold eclipses of the sun and moon; they invented the sundial; they divided the year into twelve months, the day and night into hours, and the hours into minutes, and devised a week of seven days.¹

In the mathematical sciences, also, the Babylonians made considerable advance. A tablet has been found which contains the squares and cubes of the numbers from one to sixty. The duodecimal system in numbers was the invention of the Babylonians, and it is from them that the system has come to us.

The Babylonians invented measures of length, weight, and capacity. It was from them that all the peoples of antiquity derived their systems of weight and measure. Aside from letters, these are perhaps the most indispensable agents in the life of a people after they have risen above the lowest levels of barbarism.

Selections from the Sources. Jastrow's *The Civilization of Babylonia and Assyria*, pp. 453-461. Harper's *Assyrian and Babylonian Literature* (selected translations), pp. 408-413, "Ishtar's Descent to Hades" (this is one of the choicest pieces of Babylonian literature). Sayce's *Early Israel and the Surrounding Nations*, pp. 313-319, "The Babylonian Account of the Deluge" (this can be found also in Smith's *The Chaldean Account of Genesis*, chap. xvi, and in Jastrow's *The Civilization of Babylonia and Assyria*, pp. 443-452). *The*

¹ This week of seven days was a subdivision of the moon-month, based on the phases of the moon, namely, new moon, first quarter, full moon, and last quarter.

Code of Hammurabi, in either the Johns or the Harper translation ("The Code of Hammurabi is one of the most important monuments of the human race." — JOHNS).

References (Modern). MASPERO, *The Dawn of Civilization*, chaps. vii–ix, and *The Struggle of the Nations*, chap. i. KING, *History of Akkad and Sumer* and *A History of Babylon*. ROGERS, *History of Babylonia and Assyria*, vol. i. HOMMEL, *The Civilization of the East*. GOODSPEED, *A History of the Babylonians and Assyrians*, pts. i, ii. PETERS, *Nippur*, 2 vols. JASTROW, *The Religion of Babylonia and Assyria* and *Hebrew and Babylonian Traditions*. KING, *Babylonian Religion and Mythology*. SAYCE, *Social Life among the Assyrians and Babylonians*. PERROT and CHIPIEZ, *A History of Art in Chaldea and Assyria*, 2 vols. HALL, *The Ancient History of the Near East*, chap. v.

Topics for Class Reports. 1. French excavations at Tello: Hilprecht, *Explorations in Bible Lands*, pp. 216–260. 2. American excavations at Nippur: Peters, *Nippur*, vol. ii, chaps. ii–x; Hilprecht, *Explorations in Bible Lands*, pp. 289–568. 3. The temple archives: Jastrow, *The Civilization of Babylonia and Assyria*, pp. 316–318. 4. Moral maxims and penitential psalms: Jastrow, *The Civilization of Babylonia and Assyria*, pp. 464–465, 469–474.



CHAPTER V

THE ASSYRIAN EMPIRE

(From an unknown date to 606 B. C.)

I. POLITICAL HISTORY

62. Introduction. In the preceding chapter we traced the beginnings of civilization among the early settlers of the lowlands of the Euphrates. Meanwhile, as has already been noticed, farther to the north, upon the banks of the Tigris, were growing into strength and prominence a rival Semitic people—the Assyrians. Of the place in world history of the empire represented by this people we must now try to form some sort of idea.

The story of Assyria is in the main a story of the Assyrian kings. And it is a story of ruthless war, which made the Assyrian kings the scourge of antiquity. To relate this story with any measure of detail would involve endless repetition of the royal records of pillaging raids and punitive campaigns in all the countries of western Asia. We shall therefore speak of only two or three of the great kings of the later empire whose energy as conquerors or ability as organizers, or whose munificence as builders and patrons of arts and letters, has caused their names to live among the renowned personages of the ancient world.

63. Tiglath-Pileser IV¹ (745-727 B.C.). One of the greatest of the later kings was Tiglath-Pileser IV. He was a man of great energy and of undoubted military talent. The empire which had been built up by earlier kings having fallen into disorder, he restored the Assyrian power and extended the limits of the empire even beyond its former boundaries.

But what renders the reign of this king a landmark not only in Assyrian, but, we may almost say, in universal history, is the fact that he was not a mere conqueror like his predecessors, but a political organizer of great capacity.

Hitherto the empires that had arisen in western Asia consisted simply of tributary or vassal cities and states, each of which, having its own king, was ready at the first favorable moment to revolt against its suzerain, who, like a mediæval feudal king, was simply a great overlord, a "king of kings."

Now Tiglath-Pileser, though not the first to introduce, was the first to put into practice in a large way, the plan of reducing conquered states to provinces; that is, instead of allowing conquered princes to rule as his vassals, he put in their places Assyrian magistrates, or viceroys, upon whose loyalty he could depend.

This system gave a more compact and permanent character to his conquests. It is true he was not able to carry out his system perfectly; but in realizing the plan to the extent that he did, he laid the basis of the power and glory of the great kings who followed him upon the Assyrian throne, and made the later Assyrian Empire, to a certain degree, the prototype of the succeeding world empires of Darius, Alexander, and Cæsar.

64. Sargon II (722-705 B.C.). Sargon II was a great conqueror and builder. In 722 B.C. he captured Samaria, the siege of which had been commenced by his predecessor, and carried away the most influential classes of the "Ten Tribes" of Israel into captivity² (sect. 84). The greater portion of the captives were scattered among the towns

¹ Formerly Tiglath-Pileser III. Since the first revised edition of this work evidence has come to light which proves this Tiglath-Pileser to have been the fourth instead of, as hitherto supposed, the third to bear this name.

² 2 Kings xvii, 6.

of Media and Mesopotamia, and probably became, for the most part, merged with the population of those regions.

This transplanting of a conquered people was a regular governmental device of the Assyrian kings. It was done not only in order that conspiracy and revolt should be rendered virtually impossible, but also in order that, with the old ties of country and home thus severed, the rising generation might the more easily forget past wrongs and old traditions and customs, and become blended with the

peoples about them.

Sargon was a famous builder. Near the foot of the hills rimming the Tigris valley on the northeast he founded a large city, which he named for himself; and there he erected a royal residence, described in the inscriptions as "a palace of incomparable magnificence," the

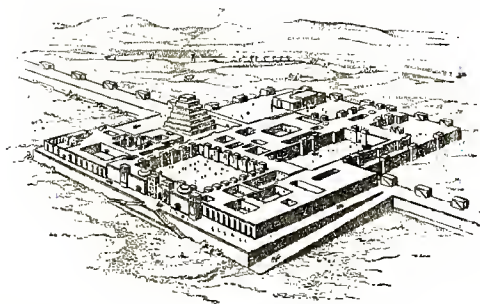


FIG. 45. RESTORATION OF SARGON'S PALACE AT KHORSABAD. (From Place, *Ninive et l'Assyrie*)

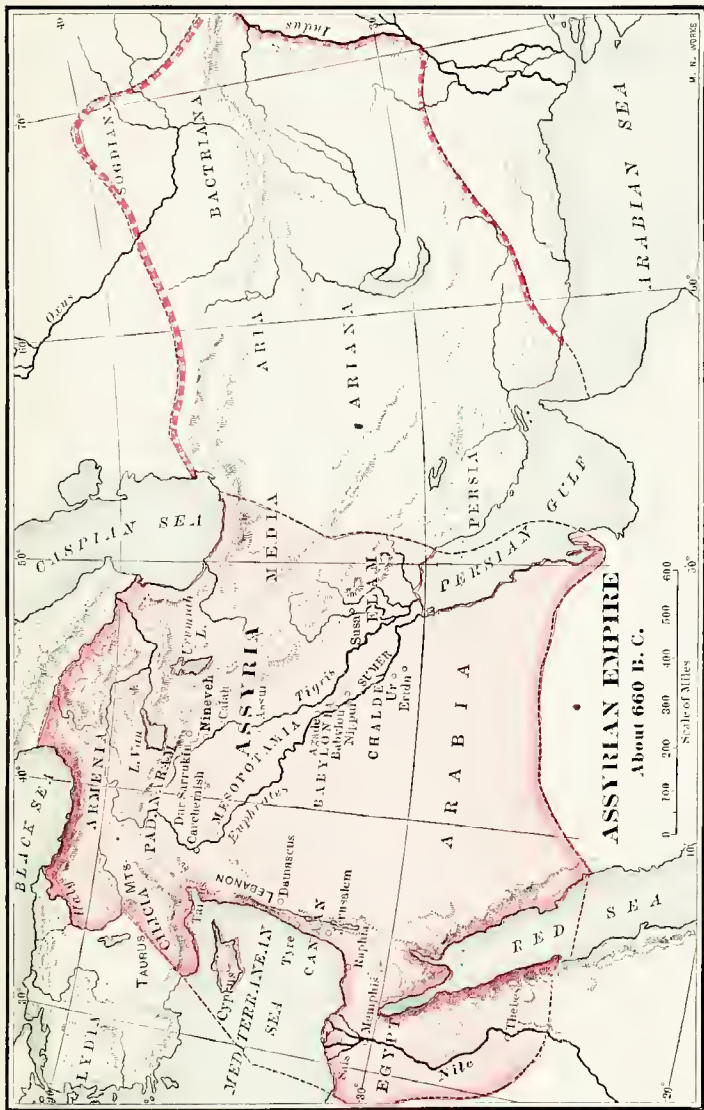
The royal residence consisted of a complex of halls and chambers surrounding a number of courts, large and small.

The stepped pyramid is a *ziggurat*, or temple-tower

the site of which is now marked by the mounds of Khorsabad (sect. 68).

65. Sennacherib (705-681 B.C.). Sargon was followed by his son Sennacherib, whose name, connected as it is with the history of Jerusalem and with many of the most wonderful discoveries among the ruined palaces of Nineveh, has become as familiar as that of Nebuchadnezzar in the story of Babylon.

The fullness of the royal inscriptions of this reign enables us to permit Sennacherib to tell us in his own words of his great works and military expeditions. Respecting the decoration of Nineveh, of which he was the chief builder, he writes: "I raised again all the edifices of Nineveh, my royal city; I reconstructed all its old streets, and widened those that were too narrow. I made the whole town a city shining like the sun."



ASSYRIAN EMPIRE
About 660 B. C.

M. N. JOHNS

Concerning an expedition against Hezekiah, king of Judah, he says: "I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to

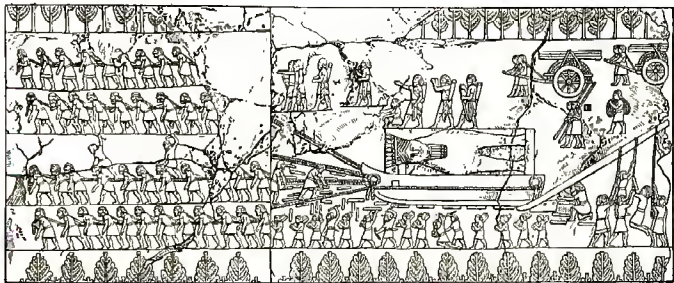


FIG. 46. TRANSPORT OF A WINGED BULL. (From Layard's *Monuments of Nineveh*)

While hundreds pull on the ropes, others place rollers beneath the sled, and still others aid with a great lever behind

hem him in, and raising banks of earth against the gates, so as to prevent escape."¹

In this recital Sennacherib conceals the fact that his siege of the strong city of Jerusalem remained fruitless; according to the Hebrew account² the Assyrian host was smitten by "the angel of the Lord,"³ and the king returned with a shattered army and without glory to his capital Nineveh.

Sennacherib laid a heavy hand upon Babylon, which at this time was the leading city of the lower country. That city having revolted,

¹ From the so-called Taylor Cylinder; translation by Sir H. Rawlinson (*Rawlinson, Ancient Monarchies*, vol. ii, p. 161). A translation by Professor Rogers can be found in *Records of the Past* (New Series), vol. vi, p. 90.

² 2 Kings xix, 35-37.

³ This expression is a Hebraism, meaning often any physical cause of destruction, as a plague or a storm. In the present case the destroying agency was probably a pestilence.

Sennacherib captured the place, and, as his inscription declares, destroyed it "root and branch," casting the rubbish into the "River of Babylon."¹

66. Ashur-bani-pal (668-626 B.C.). This king, the Sardanapalus of the Greeks, is distinguished for his magnificent patronage of art and letters (sect. 70). His reign was also marked by important military operations. Egypt having revolted,² he brought it again into subjec-

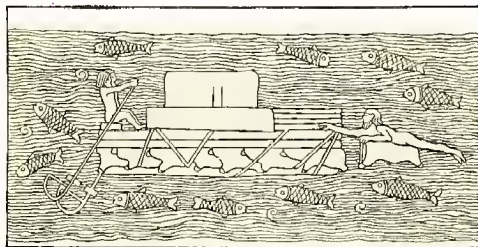


FIG. 47. AN ASSYRIAN KELEK. (After Layard)

A kind of raft (depicted on the Assyrian monuments) used by the ancient Assyrians for floating grain, stone, etc., down the Mesopotamian rivers. It consisted of a framework of poles supported by a great number of inflated goat-skins. On arrival at its destination the raft was taken to pieces, the wood sold, and the skins carried back on asses. Exactly the same system of transportation is employed on the Tigris to-day. The swimmer in the picture is astride an inflated skin

tion to Assyria. Elam, in punishment for its hostility, was made an awful example of his vengeance; its cities were leveled, and the whole country was laid waste. All the scenes of his sieges and battles he caused to be sculptured on the walls of his palace at Nineveh. These pictured panels are now in the British Museum. They are a perfect Iliad in stone.

67. The Fall of Nineveh (606 B.C.). A ruler named by the Greek writers Saracus was the last of the long line of Assyrian kings. For nearly or quite six centuries the Ninevite kings had now lorded it over the East. There was scarcely a state in all western Asia that during this time had not, in the language of the royal inscriptions, "borne the heavy yoke of their lordship"; scarcely a people that had not suffered their cruel punishments or tasted the bitterness of enforced exile.

But now swift misfortunes were bearing down from every quarter upon the oppressor. First, wild Scythians from the north ravaged

¹ The city was rebuilt by Sennacherib's son and successor Esarhaddon I (680-668 B.C.).

² Egypt had been conquered and brought under Assyrian rule by Sennacherib's son Esarhaddon. Northern Arabia had also been added to the empire by him.

the Assyrian lands far and wide. After this weakening of the state, Egypt revolted and tore Syria away from the empire. In the southern lowlands the Babylonians also rose in revolt, while from the mountain defiles on the east issued the armies of the recent-grown empire of the Aryan Medes, led by the renowned Cyaxares, and laid close siege to Nineveh.

The city was finally taken and sacked, and dominion passed away forever from the proud capital (606 B.C.). Two hundred years later, when Xenophon with his Ten Thousand Greeks, in his memorable retreat (sect. 265), passed the spot, the once great city was a crumbling mass of ruins and its name had been forgotten.

II. THE CIVILIZATION

68. Assyrian Excavations and Discoveries. In Assyria there are many mounds like those in Babylonia. These mark the sites of the old Assyrian cities; for though stone in this upper country is abundant, the Assyrians, under the influence of Babylonia, used mainly sun-dried bricks in the construction of their buildings.¹ Hence in their decay the Assyrian edifices have left just such earth-mounds as those which form the tombs of the old Babylonian cities and temples.



FIG. 48. AN ASSYRIAN KING AND HIS CAPTIVES

The captives are held by hook and bridle in nose and lips. The sculpture thus depicting this cruel practice of the Assyrian kings is a vivid illustration of these words of the prophet Isaiah: "Therefore will I put my hook in thy nose, and my bridle in thy lips."—Isa. xxxvii, 29

¹ Stone, when employed, was used mainly for decorative purposes and for the foundation of walls. Because of the freer use of stone by the Assyrian architect and sculptor (sect. 69), the Assyrian ruins have yielded far more monuments than the Babylonian.

In 1843-1844 M. Botta, the French consul at Mosul on the Tigris, excavated the mound at Khorsabad, and astonished the world with most wonderful specimens of Assyrian art from the palace of Sargon II. The sculptured and lettered slabs were removed to the museum of the Louvre, in Paris. In 1845-1851 Layard disintombed the palace of Sennacherib and those of other kings at Nineveh and Calah (the earliest capital of the Assyrian kingdom), and enriched the British Museum with the treasures of his search.



FIG. 49. EXCAVATING AN ASSYRIAN PALACE. (After *Layard*)

69. Assyrian Palaces and their Wall Sculptures. The Assyrian kings paid more attention to the royal residence than to the temples of the gods, though they were by no means neglectful of the latter. In imitation of the Babylonian sovereigns they built their palaces and temples upon artificial terraces or platforms. The great palace mound at Nineveh covers an area of about one hundred acres, and is sixty or seventy feet in height. Upon this mound stood several of the most splendid palaces of the Ninevite kings.

The group of buildings constituting the royal residence was often of enormous extent; the various courts, halls, and chambers of the

palace of Sennacherib, which surmounted the great platform at Nineveh, covered an area of twenty acres. The palaces were one-storied. The rooms and galleries were plastered with stucco, paneled with precious woods, or lined with enameled bricks. The main halls, however, and the great open courts were faced with slabs of alabaster, covered with sculptures and inscriptions, the illustrated narrative of the wars and the labors of the monarch. There were nearly two miles of such sculptured paneling at Kuyunjik. At the portals, to guard the approach, were stationed the colossal human-headed bulls. The human figures of the wall carvings are generally stiff and without special artistic merit, but some of the animal sculptures, as is often the case in primitive art (see sect. 4), are of surprising excellence. The hunting pictures are particularly fine and strong. "There are animals among these hunting scenes," affirms the sculptor Lorado Taft, "that have never been surpassed by the sculptors of any age or country."



FIG. 50. EMBLEM OF ASHUR, THE SUPREME DEITY OF ASSYRIA

70. The Royal Library at Nineveh. Within the palace of Ashur-bani-pal at Nineveh was discovered what is known as the Royal Library, the largest and most important library of the old Semitic world, from which over twenty thousand tablets were taken. We learn from the inscriptions that a librarian had charge of the collection. Catalogues of the books have been found, made out on clay tablets. Respecting the purpose of the library an inscription says, "I [Ashur-bani-pal] wrote upon the tablets; I placed them in my palace for the instruction of my people."

The greater part of the tablets were copies of older Babylonian works; for the literature of the Assyrians, as well as their arts and sciences, was borrowed almost in a body from the Babylonians.¹ All

¹ The relations of Assyria to Babylonian civilization may be illustrated by the relations of Rome (also a military empire) to Greek culture.

the old temple libraries of the lower country were ransacked by the agents of Ashur-bani-pal, and copies of "the old masters" made for the new palace collection at Nineveh. In this way was preserved in duplicate a considerable portion of the early Babylonian literature, besides historical records, and astronomical, medicinal, and other scientific works. The literary treasures secured from the Ninevite library are of much greater interest and value to us than those yielded by any other Assyrian-Babylonian collection thus far unearthed.

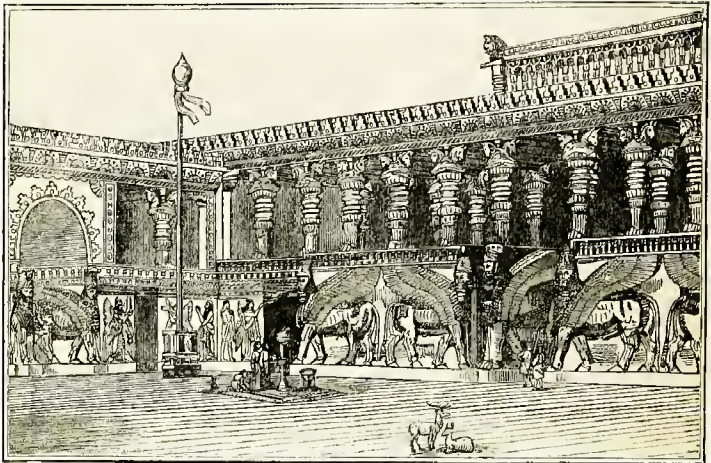


FIG. 51. RESTORATION OF A COURT IN SARGON'S PALACE AT KHORSABAD
(After *Fergusson*)

71. Cruelty of the Assyrians. The Assyrians have been called the "Romans of Asia." They were a proud, warlike, and cruel race. The Assyrian kings seem to have surpassed all others in the cruelty which characterizes the warfare of the whole ancient Orient. The sculptured marbles of their palaces exhibit the hideously cruel tortures inflicted by them upon prisoners (Fig. 52). A royal inscription which is a fair specimen of many others runs as follows: "The nobles, as many as had revolted, I flayed; with their skins I covered the pyramid. . . . Three thousand of their captives I burned with fire.

I left not one alive among them to become a hostage. . . . I cut off the hands [and] feet of some; I cut off the noses, the ears [and] the fingers of others; the eyes of the numerous soldiers I put out. . . . Their young men [and] their maidens I burned as a holocaust."¹



FIG. 52. ASSYRIANS FLAYING PRISONERS ALIVE. (From a bas-relief)

The significant thing here is that the king exults in having done these things and thinks to immortalize himself by portraying them upon imperishable stone. The careful way in which to-day all reference to atrocities of this character, when in the fury of battle they

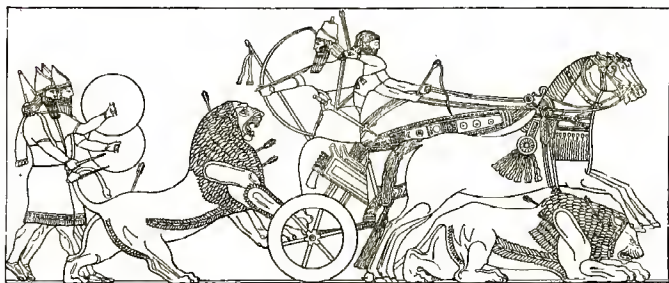


FIG. 53. LION HUNT. (From Nineveh)

are inflicted upon an enemy, are suppressed by those responsible for them, and the indignant condemnation of them by the public opinion of the civilized world, measures the moral progress humanity has made even along those lines on which progress has been so painfully slow and halting.

¹ *Records of the Past* (New Series), vol. ii, pp. 143 ff.

72. Royal Sports. The Assyrian king gloried in being, like the great Nimrod, "a mighty hunter before the Lord." In his inscriptions the wild beasts he has slain are as carefully enumerated as the cities he has captured. The monuments are covered with sculptures that represent the king engaged in this favorite royal sport of the Orient. We see him slaying lions, bulls, and boars, as well as less dangerous animals of the chase, with which the uncultivated tracts of the country appear to have abounded.

73. Services Rendered Civilization by Assyria. Assyria did a work like that done by Rome at a later time. Just as Rome welded all the peoples of the Mediterranean world into a great empire, and then throughout her vast domains scattered the seeds of the civilization which she had borrowed from vanquished Greece, so did Assyria weld into a great empire the innumerable petty warring states and tribes of western Asia, and then throughout her extended dominions spread the civilization which she had in the main borrowed from the conquered Babylonians.

Selections from the Sources. *Records of the Past* (New Series), vol. v, pp. 120-128, "The Nimrud Inscription of Tiglath-Pileser III," on military and building operations. *Ibid.* vol. iv, pp. 38-52, "Inscription on the Obelisk of Shalmaneser II," shows the harshness and cruelty of Assyrian warfare. This inscription, along with many other selected translations, can also be found in Harper's *Assyrian and Babylonian Literature*. The *Old Testament*, Nahum iii, 18, 19; Zeph. ii, 13-15.

References (Modern). MASPERO, *The Struggle of the Nations*, chap. vi, and *The Passing of the Empires*, chaps. i-v. RAWLINSON, *Five Great Monarchies*, vol. i (last part). GOODSPEED, *A History of the Babylonians and Assyrians*, pt. iii. LAYARD, *Nineveh and its Remains*. PERROT and CHIPIEZ, *A History of Art in Chaldea and Assyria*, 2 vols. ROGERS, *A History of Babylonia and Assyria*, vol. ii, pp. 1-295. RAGOZIN, *The Story of Assyria*. WINCKLER, *The History of Babylonia and Assyria*, pp. 167-310. HALL, *The Ancient History of the Near East*, chap. x.

Topics for Class Reports. 1. Layard's excavations and discoveries: see his *Nineveh and its Remains*. 2. Sargon's palace at Khorsabad: Hilprecht, *Explorations in Bible Lands*, pp. 84-87. 3. Assyrian art: Reinach, *Apollo*, pp. 23-27. 4. Industrial and social life: Goodspeed, *A History of the Babylonians and Assyrians*, pp. 71-76. 5. A royal hunting adventure: Maspero, *Life in Ancient Egypt and Assyria*, chap. xiv.

CHAPTER VI

THE CHALDEAN EMPIRE

(625-538 B.C.)

74. Babylon becomes again a World Power. Nabopolassar (625-605 B.C.) was the founder of what is known as the Chaldean Empire.¹ At first a vassal king, when troubles and misfortunes began to thicken about the Assyrian court, he revolted and became independent. Later he entered into an alliance with the Median king against his former suzerain (sect. 67). Through the overthrow of Nineveh and the break-up of the Assyrian Empire, the Babylonian state received large accessions of territory. For a short time thereafter Babylon filled a great place in history.

75. Nebuchadnezzar II (605-561 B.C.). Nabopolassar was followed by his renowned son Nebuchadnezzar, whose gigantic architectural works rendered Babylon the wonder of the ancient world.

Jerusalem, having repeatedly revolted, was finally taken and sacked (sect. 85). The temple was stripped of its sacred vessels of silver and gold, which were carried away to Babylon, and the temple itself was given to the flames; a part of the people were also carried away into the "Great Captivity" (586 B.C.).

With Jerusalem subdued, Nebuchadnezzar pushed with all his forces the siege of the Phœnician city of Tyre, whose investment had been commenced several years before. In striking language the prophet Ezekiel (xxix, 18) describes the length and hardness of the siege: "Every head was made bald, and every shoulder was peeled." After thirteen years Nebuchadnezzar was apparently forced to raise the siege.

¹ Called also the New Babylonian Empire. Nabopolassar represented the Chaldeans (Kaidu), a people whose home was on the Persian Gulf, and who made themselves gradually masters of Babylon.

Nebuchadnezzar sought to rival even the Pharaohs in the execution of immense works requiring a vast expenditure of human labor. Among his works were the Great Palace in the royal quarter of

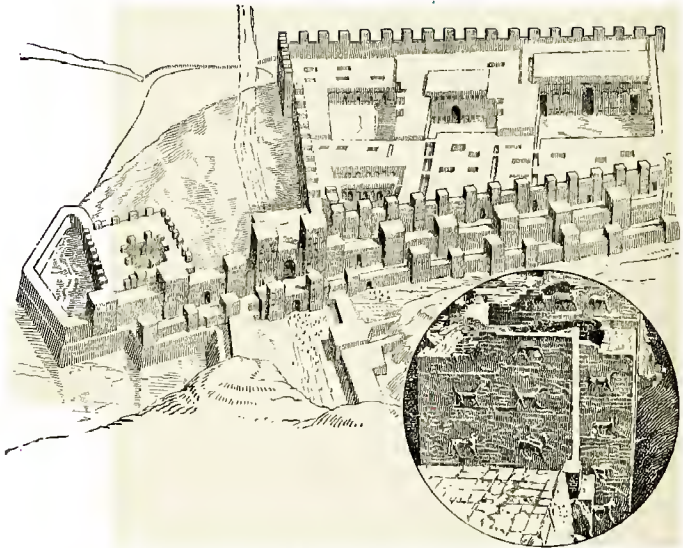


FIG. 54. RESTORATION OF THE SOUTHERN CITADEL OF BABYLON. (From Koldewey's *Excavations at Babylon*)

The citadel of Babylon was an artificial mound surrounded with stupendous walls and crowned with the royal residence and other buildings. The upper left-hand portion of the cut shows the restored palace of Nebuchadnezzar with its three great courts. Near the center of the picture is seen the famous Ishtar Gate — a double towered-gateway. Its walls were decorated with an immense number of animals in relief. The round inset shows the excavated towers. Passing through the Ishtar Gate was the great Procession Street (see note under Fig. 55). In the lower left-hand corner of the palace inclosure will be noted a vaulted structure. This is conjecturally connected by Dr. Koldewey with the famous Hanging Gardens¹

Babylon, the celebrated Hanging Gardens,¹ the quays along the Euphrates, and the city walls. The gardens and the walls were reckoned among the seven wonders of the ancient world.

¹ The Hanging Gardens, according to a Greek tradition, were constructed by Nebuchadnezzar to please his wife Amytis, who, tired of the monotony of the Babylonian plains, longed for the mountain scenery of her native Media. Dr. Koldewey, the

Especially zealous was Nebuchadnezzar in the erection and restoration of the shrines of the gods. "Like dear life," runs one of his inscriptions, "love I the building of their lodging places." He dwells with fondness on all the details of the work, and tells how he ornamented with precious stones the panelings of the shrines, roofed them with huge beams of cedar overlaid with gold and silver, and decorated the gates with plates of bronze; making the sacred abodes as "brilliant as the sun" and "bright as the stars of heaven."¹

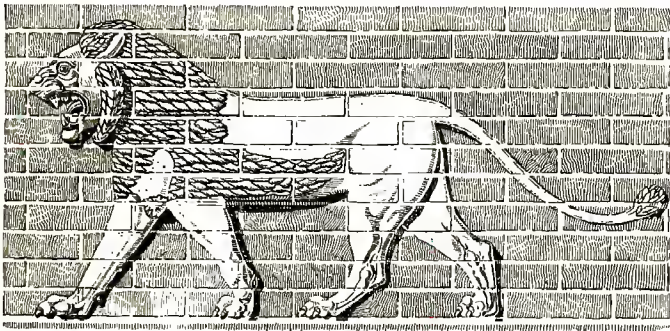


FIG. 55. BABYLONIAN LION. (From Koldewey, *Excavations at Babylon*)

A characteristic feature of Babylonian art was the decoration of walls with figures formed of colored enameled bricks. The figure here shown is a restoration from excavated fragments. Over a hundred such figures formed the magnificent friezes of the walls lining the great Procession Street (Fig. 54), made by Nebuchadnezzar, and leading to the famous temple of Marduk

76. The Fall of Babylon (538 B.C.). The glory of the New Babylonian Empire passed away with Nebuchadnezzar. Among the mountains and on the uplands to the east of the Tigris-Euphrates valley there had been growing up an Aryan kingdom. At the time which we have now reached, this state, through the destruction of the Assyrian Empire (sect. 67) and the absorption of its provinces, had

director of the German excavations at Babylon, unearthed massive ruins which he thinks may have formed the vaulted substructure of the gardens. "The reason," he says, "why the Hanging Gardens were ranked among the seven wonders of the world was that they were laid out on the roof of an occupied building" (*Excavations at Babylon*, p. 100).

¹ See the inscription of Nebuchadnezzar, *Records of the Past* (New Series), vol. iii, pp. 102 ff.

grown into a great imperial power — the Medo-Persian. At the head of this new empire was Cyrus, a strong, energetic, and ambitious sovereign (sect. 102). Coming into collision with the Babylonian king Nabonidus he defeated his army in the open field, and the gates of the strongly fortified capital Babylon were without further resistance thrown open to the Persians.¹

With the fall of Babylon the scepter of dominion, borne so long by Semitic princes, was given into the hands of the Aryan peoples, who were destined from this time forward to shape the main course of events and control the affairs of civilization.²

Selections from the Sources. Harper's *Assyrian and Babylonian Literature*, pp. 134-143, "The East India House Inscription of Nebuchadnezzar II" (a record of the king's great building operations); and pp. 171-174, "The Cylinder of Cyrus" (an account of the taking of Babylon).

References (Modern). MASPERO, *The Passing of the Empires*, chap. v, and *Life in Ancient Egypt and Assyria*, chaps. xi-xx. ROGERS, *A History of Babylonia and Assyria*, vol. ii, pp. 297-381. GOODSPEED, *A History of the Babylonians and Assyrians*, pt. iv. SAYCE, *The Religions of Ancient Egypt and Babylonia*, pt. ii. WINCKLER, *The History of Babylonia and Assyria*, pp. 313-328. KOLDEWEY, *The Excavations at Babylon*.

Topics for Class Reports. 1. The outer walls of Babylon: Koldewey, *The Excavations at Babylon*, pp. 1-6. 2. The Ishtar Gate and its wall decorations: Koldewey, *The Excavations at Babylon*, pp. 38-49.

¹ The device of turning the Euphrates, which Herodotus makes an incident of the siege, was not resorted to by Cyrus; but it seems that a little later (521-519 B.C.), the city, having revolted, was actually taken in this way by the Persian king Darius. Herodotus confused the two events.

² For the temporary revival of Semitic power throughout the Orient by the Arabs, see Chapter XLVI.



CHAPTER VII

THE HEBREWS

77. The Patriarchal Age. The history of the Hebrews, as narrated in their sacred books, begins with the departure of the patriarch Abraham out of "Ur of the Chaldees." The stories of Abraham and his nephew Lot, of Isaac and his sons Jacob and Esau, of the sojourn and the oppression of the descendants of Jacob in Egypt, of the Exodus under the leadership of the great lawgiver Moses, of the conquest of Canaan by his successor Joshua, and the apportionment of the land among the twelve tribes of Israel—all these wonderful stories are told in the old Hebrew Scriptures with a charm and simplicity that have made them the familiar possession of childhood.

78. The Israelites and the Canaanites. It was probably shortly after the end of the rule of the Hyksos (sect. 26) that the Hebrew refugees from the Nile-land, bearing the stain of their desert and nomadic life, drifted into Palestine from the "wilderness" beyond the Jordan. The country was at this time in possession of Amorite or Canaanite tribes, close kin of the newcomers. Their cities were strongly walled, and the desert warriors were not able to drive out the inhabitants. So the two peoples dwelt together in the land, the Canaanites holding in the main the hill districts and the Israelites the plains. The Hebrew nation arose from the intermingling and final union of the invaders and the native city inhabitants. This dual ancestry explains much in the religious and the moral life of the Hebrew people.

79. The Age of the "Judges" (ending about 1050 B.C.). The intrusion into Canaan of the Israelite tribes was followed by a long period of petty wars, brigandage, and anarchy. During this time there arose a line of national heroes, such as Gideon, Jephthah, and

Samson, whose deeds of valor and daring, and the timely deliverance they wrought for the tribes of Israel from their foes, caused their names to be handed down with grateful remembrance to following ages. These popular leaders, most of whom were local rulers, are called "Judges" by the Bible writers.

80. Founding of the Hebrew Monarchy (about 1050 B.C.). During the time of the "Judges" there was, as the history of the period shows, no effective union among the tribes of Israel. But the common danger to which they were exposed from enemies—especially from the warlike Philistines, who had come into Palestine from the Ægean region about 1200 B.C.¹ and the example of the nations about them, led the people finally to begin to think of the advantages of a more perfect union and of a strong central government.

The situation of things at just this time favored the rise of a Hebrew kingdom. All the great states of the Orient—Egypt, Babylonia, Assyria, and the Hittite Empire—exhausted by their struggles with one another for supremacy or undermined by other causes, were suffering a temporary decline, and the way was clear for the advance into the arena of world politics of another competitor for imperial dominion. The hitherto loose confederation was changed into a kingdom, and Saul of the tribe of Benjamin was made king of the new monarchy.(about 1050 B.C.).

81. The Reign of David (about 1025–993 B.C.). Upon the death of Saul, David, son of Jesse, of the tribe of Judah, assumed the scepter. After reducing to obedience all the tribes, David set about enlarging his dominions. He built up a real empire and waged wars against the troublesome tribes of Moab, Ammon, and Edom.

David was a poet as well as a warrior. His lament over Saul and Jonathan² is regarded as one of the noblest specimens of elegiac poetry that has come down from Hebrew antiquity. Such was his fame that the authorship of a large number of hymns written in a later age was ascribed to him.

82. The Reign of Solomon (about 993–953 B.C.). David was followed by his son Solomon. The son did not possess the father's talent for military affairs, but was a liberal patron of art, commerce, and learning.

¹ See above, p. 33, n. 1.

² 2 Sam. i, 17–27.

He erected with the utmost magnificence of adornment the temple at Jerusalem planned by his father David. The dedication ceremonies upon the completion of the building were most impressive.¹ Thenceforth this temple was the center of the Hebrew worship and of the national life.

For the purpose of extending his commerce Solomon equipped fleets upon the Mediterranean and the Red Sea.² Remote regions of Africa were visited by his ships, and their rich and wonderful products made to contribute to the wealth and glory of his kingdom. The reputed author of famous proverbs, he has lived in tradition as the wisest king of the East. He maintained a court of oriental magnificence. When the queen of Sheba, made curious by reports of his glory, came from South Arabia to visit him, she exclaimed, "The half was not told me."

83. The Division of the Kingdom (about 953 B.C.). The reign of Solomon was brilliant, yet disastrous in the end to the Hebrew monarchy. In order to carry on his vast undertakings he had laid oppressive taxes upon his people. When Rehoboam, his son, succeeded to his father's place, the people entreated him to lighten the taxes that were making their very lives a burden. He replied to their reasonable petition with haste and insolence: "My father," said he, "chastised you with whips, but I will chastise you with scorpions."

Immediately all the tribes, save Judah and Benjamin, rose in revolt, and succeeded in setting up to the north of Jerusalem a rival kingdom, with Jeroboam as its first king. This northern state, of which Samaria afterwards became the capital, was known as the Kingdom of Israel; the southern, of which Jerusalem remained the capital, was called the Kingdom of Judah.

Thus was torn in twain the empire of David and Solomon. United, the tribes might have maintained an empire capable of offering successful resistance to the encroachments of the powerful and ambitious monarchs about them. But now the land became an easy prey to the spoiler. It was henceforth the pathway of the conquering armies of the Nile and the Euphrates. Between the

¹ See 1 Kings v-viii.

² 1 Kings ix, 26-28; x, 22.

powerful monarchies of these regions, as between an upper and a nether millstone, the little kingdoms were destined, one after the other, to be ground to pieces.

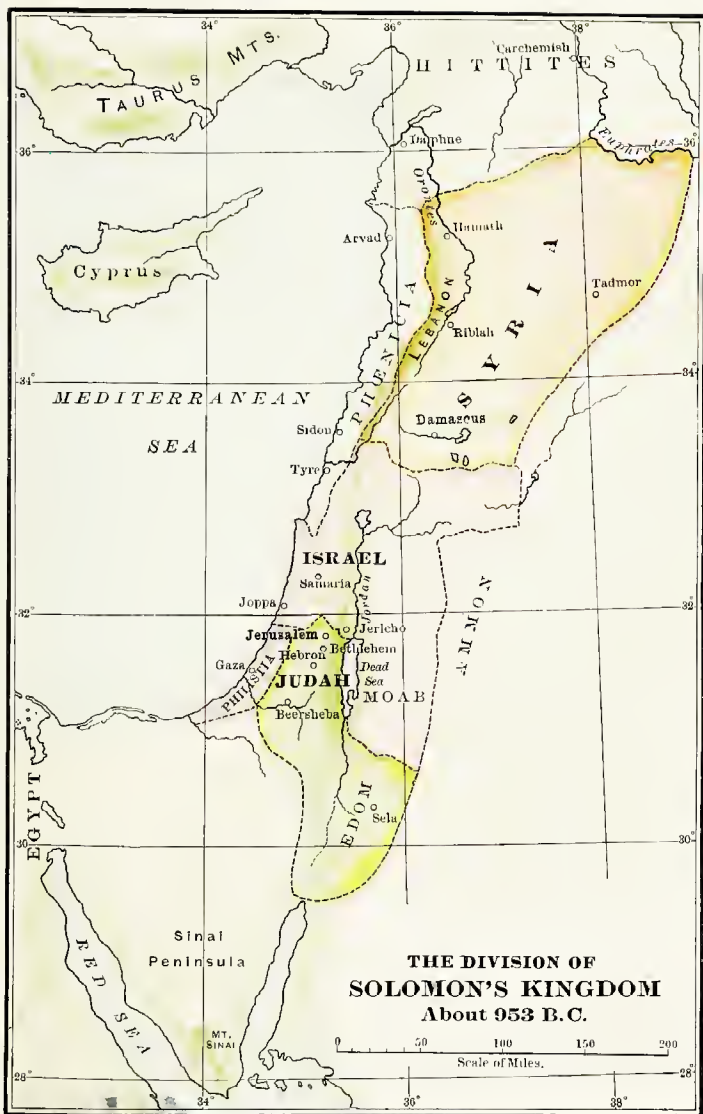
84. The Kingdom of Israel (953?–722 B.C.). The kingdom of the Ten Tribes maintained its existence for about two hundred years. Many passages of its history are recitals of the struggles between the worship of the national god Yahweh (Jehovah) and the idolatrous service of the gods of the surrounding nations. The cause of Yahweh was boldly espoused by a line of remarkable prophets, among whom Elijah and Elisha in the ninth century, and Amos and Hosea in the eighth, stand preëminent.

The little kingdom was at last overwhelmed by the Assyrian power. This happened 722 B.C., when Samaria, as we have already narrated in the history of Assyria (sect. 64), was captured by Sargon, king of Nineveh, and 27,290 of the inhabitants, the flower of the people, were carried away into captivity beyond the Mesopotamian rivers.

85. The Kingdom of Judah (953?–586 B.C.). This little kingdom, often on the verge of ruin from Egyptian or Assyrian armies, maintained a semi-independent existence for over three centuries. Then upon the extension of the power of Babylon to the west, Jerusalem was forced to acknowledge the suzerainty of the Babylonian kings.

The kingdom at last shared the fate of its northern rival. Nebuchadnezzar, the powerful king of Babylon, in revenge for an uprising of the Jews, besieged and captured Jerusalem and carried away a large part of the people into captivity at Babylon (sect. 75). This event virtually ended the separate political life of the Hebrew race (586 B.C.). Henceforth Judea constituted simply a province of the empires — Babylonian, Persian, Macedonian, and Roman — which successively held sway over the regions of western Asia, with, however, one important period of national life under the Maccabees, during a part of the two centuries just preceding the birth of Christ (sect. 309).

It only remains to mention those succeeding events which belong rather to the story of the Jews as a people than as a nation. Upon the capture of Babylon by the Persian king Cyrus (sect. 76), that monarch permitted the exiles to return to Jerusalem and restore their



temple. Jerusalem thus became again the center of the old Hebrew worship, and, although shorn of national glory, continued to be the sacred center of the ancient faith till the second generation after Christ. Then, in chastisement for repeated revolts, the city was laid in ruins by the Romans; while vast numbers of the inhabitants were slain, or perished by famine, and the remnant were driven into exile to different lands (sect. 511).

Thus by a series of unparalleled calamities were the descendants of Abraham "sifted among all nations"; but to this day they cling with a marked devotion and loyalty to the faith of their fathers.

86. Hebrew Literature. The literature of the Hebrews is a religious one; for literature with them was in the main merely a means of inculcating religious truth or awakening devotional feeling.

This unique literature is contained in sacred books known as the *Old* or *Hebrew Testament*. In these ancient writings patriarchal traditions, histories, dramas, poems, prophecies, and personal narratives blend in a wonderful mosaic, which pictures with vivid and grand effect the migrations, the deliverances, the calamities—all the events and religious experiences making up the checkered life of the people of Israel.

Out of the *Old Testament* arose the *New*, which we should think of as a part of Hebrew literature; for although written in the Greek language and long after the close of the political life of the Jewish nation, still it is essentially Hebrew in thought and doctrine, and is the supplement and crown of the Hebrew Scriptures.

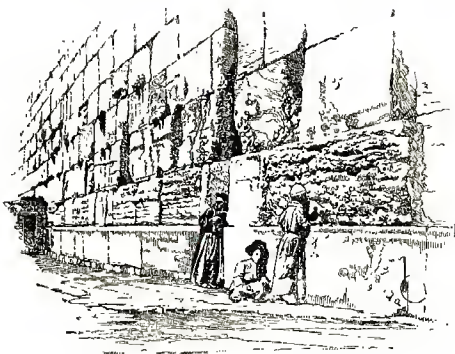


FIG. 56. THE PLACE OF WAILING

A well-preserved portion of the substruction walls of the Temple at Jerusalem, where Jews assemble each Friday to bewail the desolation of Zion

Besides the Sacred Scriptures, called collectively, by way of pre-eminence, the *Bible* (the Book), it remains to mention especially the *Apocrypha*, which embraces a number of books composed after the decline of the prophetic spirit and showing traces of the influence of Persian and of Greek thought. Whether these books possess divine inspiration is among Protestants still a disputed question, but by the Roman Catholic Church they are in the main regarded as possessing equal authority with the other books of the Bible.

Neither must we fail to mention the *Talmud*, a collection of Hebrew customs and traditions with the comments thereupon of the rabbis, a work held by most Jews next in sacredness to the Holy Book; the writings of Philo, an illustrious Alexandrian philosopher (born about 25 B.C.); and the *Antiquities of the Jews* and the *Jewish War* by the historian Josephus, who lived and wrote at the time of the destruction of Jerusalem by the Romans under Titus (sect. 506), that is, during the latter part of the first century after Christ.

87. Hebrew Religion and Morality. The ancient Hebrews made little or no contribution to science. They produced no new order of architecture. In sculpture they did nothing; their religion forbade their making "graven images." Their mission was to make known the idea of God as a being holy and just and loving — as the Universal Father whose care is over not one people alone but over all peoples and races — and to teach men that what God requires of them is that they shall do justice and practice righteousness.

This history-making idea of God and his character, which has profoundly influenced the religious and moral development of the race, was the most fruitful element in the bequest which the ancient Hebrews made to the younger world of Europe, and is largely what entitles them to the preëminent place they hold in the history of humanity.

88. An Ideal of Universal Peace. Another element of great historical significance in the bequest of Israel to civilization was an ideal of universal peace. The great prophets Isaiah and Micah, writing in the war-troubled times of the eighth century B.C., persuaded of the ultimate triumph of justice and righteousness in the world, foretold the coming of a time when the nations of the earth, with enmities

laid aside, should dwell together in unity and peace: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem; . . . and they [the nations] shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."¹

This is the first distinct expression in Hebrew literature, or in the literature of any race, of the brotherhood of man and a federated

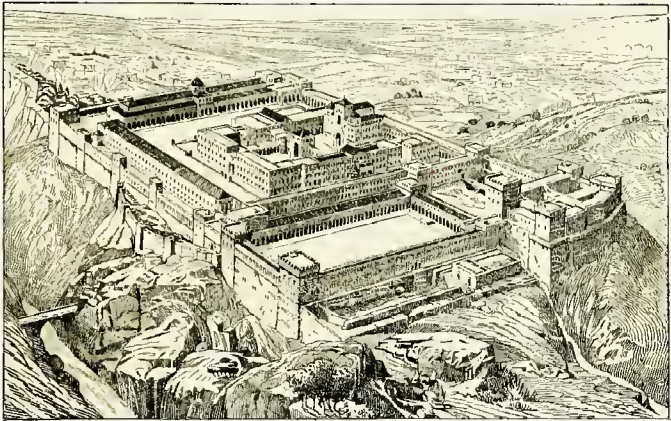


FIG. 57. THE LATER TEMPLE AT JERUSALEM AS ENLARGED AND BEAUTIFIED BY HEROD. (A reconstruction by Schick)

world. The lofty ideal has lived on through the ages, inspiring many visions of world unity and peace, and in our own day has found concrete embodiment in the noble Peace Palace at the Hague — but has not yet found realization in the conduct of the nations.

89. Ideas of the Future Life. Speaking of the Hebrew conception of the after life, George Rawlinson says: "How it happened that in Egyptian thought the future life occupied so large a space, and was felt to be so real and so substantial, while among the Hebrews and the other Semites it remained, even after contact with Egypt, so vague and shadowy, is a mystery which it is impossible to penetrate."

¹ Isaiah ii, 3, 4; Micah iv, 1-3.

The Hebrew conception of the future life was like that of the Babylonians. Sheol was the Babylonian "land of no return" (sect. 56), a vague and shadowy region beneath the earth, a sad and dismal place. "The small and the great were there." There was no distinction even between the good and the bad; the same lot awaited all who went down into the "pit." The good man was thought to receive his reward in long life and prosperity here on earth. But with the moral and religious development of the nation, under the leadership and inspiration of their great prophets and teachers, the Hebrews attained a wholly different conception of life beyond the tomb, so that it was finally by them that the doctrine of immortality and of a coming judgment was spread abroad in the Western world.

Selection from the Sources. The *Old Testament*, 2 Sam. i, 17-27, David's lament over Saul and Jonathan (see Nathaniel Schmidt's *The Message of the Poets*, pp. 364-367); 1 Kings v-viii, the building and the dedication by Solomon of the Temple at Jerusalem.

References (Modern). SAYCE, *Early Israel and the Surrounding Nations*. KENT, *A History of the Hebrew People*, 2 vols. RENAN, *History of the People of Israel*, 4 vols. CORNILL, *History of the People of Israel*. HILPRECHT, *Recent Research in Bible Lands and Explorations in Bible Lands in the Nineteenth Century* (consult tables of contents). MONTEFIORE, *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Hebrews*. BALL, *Light from the East*. BUDDE, *Religion of Israel to the Exile*. CHEYNE, *Jewish Religious Life after the Exile*. MOULTON, *The Literary Study of the Bible*. PETERS, *The Religion of the Hebrews*. The special student will of course consult McCURDY, *History, Prophecy, and the Monuments*.

Topics for Class Reports. 1. Israel in Egypt: Petrie, *Egypt and Israel*, chap. ii. 2. The Song of Deborah (Judges v): Nathaniel Schmidt, *The Message of the Poets*, pp. 354-362. 3. Some Hebrew laws concerning the poor and the bondsman: Exod. xxii, 25-27; xxiii, 10; Deut. xv, 7-15; xxiv, 6, 10-13.

CHAPTER VIII

PHŒNICIANS, HITTITES, AND LYDIANS

90. Introduction. Three peoples served as intermediaries between the culture lands of the Orient and the early centers of civilization in the West. Along the land and sea routes of trade and travel which they controlled, many of the elements of the civilizations of Egypt and Babylonia were carried to the Western lands. In the present chapter we shall relate some facts pertaining to these peoples which will indicate the place they hold in the cultural history of the ancient world.

I. THE PHŒNICIANS

91. The Land and the People. Ancient Phœnicia embraced a little strip of broken seacoast lying between the Mediterranean Sea and the ranges of Mount Lebanon.¹ One of the most noted productions of the country was the fine fir timber cut from the forests that crowned the lofty ranges of the Lebanon Mountains. The "cedars of Lebanon" hold a prominent place both in the history and in the poetry of the East.

Another celebrated product of the country was a purple dye, which was obtained from several varieties of the murex, a species of shellfish, secured at first along the Phœnician coast, but later sought in distant waters, especially in the Grecian seas.

The Phœnicians were of Semitic race. Long before the advent of the Israelites in Canaan, these earlier comers had built great port cities along the Mediterranean and developed an extensive sea trade.

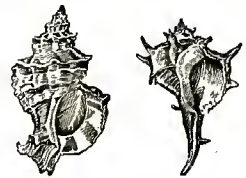


FIG. 58. SPECIES OF THE MUREX. (After *Maspero*)

The mollusks which secrete the famous purple dye of the ancient Tyrians

¹ In the study of this chapter the maps which will be found at pages 82 and 162 should be used.

92. Tyre and Sidon. The various Phœnician cities never coalesced to form a true nation. They constituted merely a sort of league or confederacy, the petty states of which generally acknowledged the leadership of Tyre or of Sidon, the two chief cities. The place of supremacy in the confederation was at first held by Sidon, but later by Tyre.

From about the eleventh to the fourth century B.C. Tyre controlled, almost without dispute on the part of Sidon, the affairs of Phœnicia. During this time the maritime enterprise and energy of her merchants spread throughout the Mediterranean world the

fame of the little island capital. Alexander the Great, after a memorable siege, captured the city and reduced it to ruins (sect. 282). Tyre recovered in a measure from this blow, but never regained the place she had previously held in the world. The larger part of the site

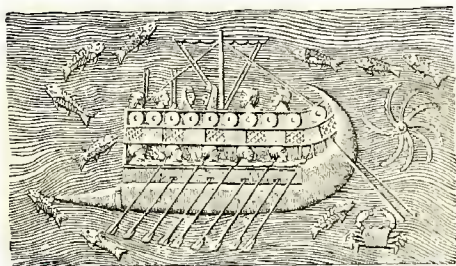


FIG. 59. PHŒNICIAN GALLEY. (From an Assyrian sculpture)

of the once great city is now "bare as the top of a rock"—a place where the fishermen that still frequent the spot spread their nets to dry.

93. Phœnician Commerce. It was natural that the people of the Phœnician coast should have been led to a seafaring life. The lofty mountains that back the little strip of shore seemed to shut them out from a career of conquest and to prohibit an extension of their land domains. At the same time, the Mediterranean in front invited them to maritime enterprise, while the forests of Lebanon in the rear offered timber in abundance for their ships. They were skillful navigators, and pushing boldly out from the shore, made voyages out of sight of land. It is believed that they were the first to steer their ships at night by the polar star, since the Greeks called this the Phœnician Star. We have already seen how in the service of an

Egyptian king they circumnavigated Africa (sect. 29), thus anticipating by more than two thousand years the achievement of the Portuguese navigator Vasco da Gama.

One of the earliest centers of activity of the Phœnician traders was the Ægean Sea. Here they exchanged wares with the natives, bought or kidnapped slaves, searched the seas for the purple-yielding mollusks, and mined the hills for gold. Herodotus avers that a whole mountain on one of the islands was turned upside down by them in their search for ores.

Towards the close of the tenth or the ninth century B.C. the jealousy of the Greek city-states, now growing into maritime power, closed the Ægean against the Phœnician adventurers. They then pushed out into the western Mediterranean. One chief object of their quest here was tin, which was in great demand on account of its use in the manufacture of bronze. The tin was first supplied by the mines opened in the Iberian (Spanish) peninsula. Later the bold Phœnician sailors passed the Pillars of Hercules, braved the dangers of the Atlantic, and brought back from those stormy seas the product of the tin-producing districts¹ of western Europe.

94. Phœnician Colonies. Along the different routes pursued by their ships, and upon the coasts visited by them, the Phœnicians established naval stations and trading posts. The sites chosen were generally islands or promontories easily defended, and visible from afar to approaching ships.

Settlements were planted in Cyprus, in Rhodes, and on other islands of the Ægean Sea, and probably even in Greece itself. The shores of the islands of Sicily and Sardinia were fringed with Phœnician colonies; while the coast of North Africa was dotted with such great cities as Utica, Hippo, and Carthage. Colonies were even planted beyond the Pillars of Hercules, upon the Atlantic seaboard. The Phœnician settlement of Gades, upon the western coast of Spain, is still preserved in the modern Cadiz. Its prosperity

¹ Probably one or all of the following regions: northwest Spain, southwest Britain (Cornwall), and the neighboring Scilly Islands—possibly the ancient Cassiterides. The subject has been and is a matter of controversy.

rested on the salt-fish trade of the Atlantic, as well as on the mineral products and agricultural riches of Spain.¹

95. Arts Disseminated by the Phœnicians; the Alphabet. Commerce has been called the pathbreaker of civilization. Certainly it was such in antiquity when the Phœnician traders carried in their ships to every Mediterranean land the wares of the workshops of Tyre and Sidon, and along with these material products carried also

the seeds of culture from the ancient lands of Egypt and Babylonia. In truth, we can scarcely overrate the influence of Phœnician maritime enterprise upon the distribution of the arts and the spread of culture among the early peoples of the Mediterranean area. "Egypt and Assyria," as has been tersely

PHŒNICIAN	ANCIENT GREEK	LATER GREEK	ENGLISH
𐤀 𐤁	Α Δ Δ Δ	Α Α	A
𐤂	Β Β	Β	B
𐤃 𐤄	Γ Δ Ε Ζ	Γ	C
𐤅 𐤆	Δ Ε Ζ Η Θ	Δ	D
𐤇	Ζ Η Θ Ι Κ	Ε Ε	E
𐤈	Ι Κ	Ζ	F
𐤉	Σ Ζ Ι	Ζ	Z

FIG. 60. TABLE SHOWING THE DEVELOPMENT OF ENGLISH LETTERS FROM THE PHŒNICIAN

said, "were the birthplace of material civilization; the Phœnicians were its missionaries."

Most fruitful of all the arts which the Phœnicians introduced among the peoples with whom they traded was the art of alphabetic writing. As early at least as the ninth century B.C. they were in possession of an alphabet (sect. 11). Now wherever the Phœnician

¹ From the mother city Tyre and from all her important colonies and trading posts radiated long routes of land travel by which articles were conveyed from the interior of the continents to the Mediterranean seaboard. Thus amber was brought from the Baltic, through the forests of Germany, to the mouth of the river Padus (Po), in Italy; while the tin of western Europe was, at first, brought across Gaul to the outlets of the Rhone, and there loaded upon the Phœnician ships. The trade with India was carried on by way of the Persian Gulf and the Red Sea, great caravans bearing the burdens from the ports at the heads of these seas across the Arabian and Syrian deserts to the warehouses of Tyre. Other routes led from Phœnicia across the Mesopotamian plains to Armenia, Assyria, Babylonia, Persia, and thence on into the heart of central Asia.

traders went they carried this alphabet as "one of their exports." It was through them that the Greeks received it; the Greeks passed it on to the Romans, and the Romans gave it to the German peoples. In this way our alphabet came to us from the ancient East.¹ It would be difficult to exaggerate the importance of this gift of the alphabet to the peoples of Europe. Without it their civilization could never have become so rich and progressive as it did.

Among the other elements of culture which the Phoenicians carried to the peoples of the Mediterranean lands, the most important, after alphabetic writing, were systems of weights and measures. These are indispensable agents of civilization, and hold some such relation to the development of trade and commerce as letters hold to the development of the intellectual life.

II. THE HITTITES

96. The Empire of the Hittites. Our growing knowledge of the peoples and states of Asia Minor has revealed the fact that the elements of Egyptian and Mesopotamian culture were carried westward over the immemorial land routes through this peninsula as well as by the waterways of the Mediterranean. Chief in importance, before the Persian period, of the peoples controlling these land routes were, first, the Hittites, and then at a much later time the Lydians. We have already had our attention drawn to the empire of the Hittites (sect. 28), whose capital city Hatti was situated on the uplands of Asia Minor, east of the Halys River. From about 1600 B.C. on for several centuries this



FIG. 61. THE HITTITE GOD OF THE SKY

A stele excavated by Dr. Koldewey in the palace of Nebuchadnezzar at Babylon, whither it probably had been carried as a war trophy from northern Syria. The figure holds in one hand the lightning and in the other an ax, a primitive symbol of power and sovereignty

¹ All systems of writing now in use, except the Chinese and those derived from it, are from the Phoenician script.

Hittite state was one of the great powers of the Orient, and divided with Egypt, Babylonia, and Assyria the control of western Asia. The empire finally fell to pieces, and the very memory of it was lost.



FIG. 62. CARAVAN CROSSING THE TAURUS. (From a photograph)

Scene on the ancient trade route — a branch of the great Royal Road (sect. 104) — which crosses the Taurus Mountains by the famous Cilician Gates. This road has been a chief artery of the trade of western Asia and the pathway of armies for more than four thousand years. Its long story of peace and war will end with the completion of the Constantinople-Bagdad railroad

97. Relation to the History of Civilization. The importance of the Hittite princes for the history of culture arises from the circumstance, as already intimated, that the great overland trade routes



FIG. 63. HITTITE HIEROGLYPHIC WRITING

The key to this difficult script has not yet been discovered

between the East and the West ran through their dominions. They held, in a word, the same relation to the land traffic of the times that the Phœnicians held to the sea traffic. They themselves absorbed

various elements of Egyptian and Babylonian-Assyrian culture. They developed an art which bore the deep impress of Assyrian influence, and worked out a system of hieroglyphic writing, probably under the influence of Egypt. This is a very difficult script and has not yet been deciphered. In their foreign diplomatic correspondence they used the Babylonian cuneiform script, and many clay tablets like those of the Mesopotamian countries have been found on the site of the ancient capital.¹

III. THE LYDIANS

98. The Land and the People. The third people that played the rôle of intermediaries in the ancient world were the Lydians. Lydia was a country in the western part of Asia Minor. It was a land highly favored by nature. It embraced two rich river valleys—the plains of the Hermus and the Cayster—which from the mountains inland sloped gently to the island-dotted Ægean. The Pactolus, and other tributaries of the streams we have named, rolled down “golden sands,” while the mountains were rich in the precious metals. The coast region did not at first belong to Lydia; it was held by the Greeks, who had fringed it with cities. Later, these cities, with the exception of Miletus, were subjugated by the Lydian kings. The capital of the country was Sardis. It seems probable that the Lydian state was a fragment of the great Hittite Empire.

99. Lydia a Connecting Link between the East and the West. As we have said, the Lydians hold an important place in the history of ancient culture because they played a part like that of the Phœnicians and the Hittites. The cities of the coast lands were the last stations towards the west of the great overland trade routes. They were the gateways through which various elements of the culture of the Orient passed into Europe.

The best gift of Lydia to the Western world was the art of coinage, for the Lydian kings were the first to coin gold and silver; that is, to impress a stamp upon pieces of these metals and thus testify to their purity and weight.² Before this invention gold and silver were

¹ The modern Boghaz-Keui.

² Holm, *History of Greece* (1899), vol. i, p. 214.

taken by weight,¹ which had to be determined anew by balances each time the metal changed hands. The invention, quickly adopted by the Greek cities, gave a great impulse to their expanding trade and commerce. From Greece the art was introduced into Italy. Thus Lydia gave to civilization one of its most important and indispensable agencies.

Selections from the Sources. *The Bible*, Ezek. xxvii (a striking portrayal by the prophet of the commerce, the trade relations, and the wealth of Tyre). *The Voyage of Hanno*, a record of a Phœnician exploring expedition down the western coast of Africa (a translation of this celebrated record will be found in Rawlinson's *History of Phœnicia*, pp. 389-392).

References (Modern). RAWLINSON, *History of Phœnicia* and *The Story of Phœnicia*. KENRICK, *Phœnicia*. Old (1855), but still valuable. LENORMANT and CHEVALLIER, *Ancient History of the East*, vol. ii (consult table of contents). SAYCE, *The Ancient Empires of the East*, chaps. iii, iv. DUNCKER, *History of Antiquity*, vol. ii, bk. iii, chaps. xi, xii. KELLER, *Colonization*, pp. 26-39. GARSTANG, *The Land of the Hittites*.

Topics for Class Reports. 1. Phœnician commerce and its influence upon the progress of civilization: Keller, *Colonization*, pp. 28-30, 38-39. 2. The Tyrian purple dye: Rawlinson, *The Story of Phœnicia*, pp. 5, 6, 275-282. 3. A Phœnician adventure — the circumnavigation of Africa: Rawlinson, *The Story of Phœnicia*, chap. xii. 4. Cræsus and Solon: Herodotus, i, 29-33 (retold in Church, *Herodotus*, pp. 3-10).

¹ See Gen. xxiii, 7-16.

CHAPTER IX

THE PERSIAN EMPIRE

(558-330 B.C.)

I. POLITICAL HISTORY

100. Kinship of the Medes and Persians. It was in remote times, probably before 1500 B.C., that some Aryan tribes, separating themselves from kindred clans, the ancestors of the Indian Aryans, with whom they had lived for a time as a single community, sought new abodes on the plateau of western Iran. The immigrants that settled in the south, near the Persian Gulf, became known as the Persians; while those that took possession of the mountain regions of the northwest were called Medes. The names of the two peoples were always very closely associated, as in the familiar legend, "The law of the Medes and Persians, which altereth not."

101. The Medes at first the Leading Race. Although the Persians were destined to become the dominant tribe of all the Iranian Aryans, still the Medes were at first the leading people. Cyaxares (625-585 B.C.) was their first prominent leader and king. We have already seen how he overthrew the last king of Nineveh, and destroyed that capital (sect. 67). The destruction of the Assyrian power resulted in the speedy extension of the frontiers of the new Median empire to the river Halys in Asia Minor.

102. Cyrus the Great (558-529 B.C.) Founda a Great World Empire. The leadership of the Median chieftains was of short duration. A certain Cyrus, king of Anshan, in Elam, overthrew their power, and assumed the headship of both Medes and Persians. Through his energy and soldierly genius Cyrus soon built up an empire more extended than any over which the scepter had yet been swayed by oriental monarch, or indeed, so far as we know, by any ruler before his time.

After the conquest of Media and the acquisition of the provinces formerly ruled by the Median princes, Cyrus rounded out his empire by the conquest of Lydia and Babylonia.

The Lydian throne was at this time held by Crœsus (560–546 B.C.), the last and most renowned of his race. The tribute Crœsus collected from the Greek cities, and the revenues he derived from his gold mines, rendered him the richest monarch of his times, so that his name has passed into the proverb "rich as Crœsus."

Now the fall of Media, which had been a friendly and allied power, and the extension thereby of the domains of the conqueror Cyrus to

the eastern frontiers of Lydia, naturally filled Crœsus with alarm. He at once formed an alliance with Nabonidus, king of Babylon, and with Amasis, king of Egypt, both of whom, like Crœsus, had fears for the safety of their own kingdoms. Furthermore, Crœsus formed an alliance with the Greek city of Sparta, which was now rising into prominence.

Without waiting for his allies to join him, Crœsus crossed the river Halys and threw down the gage of battle to Cyrus. But he

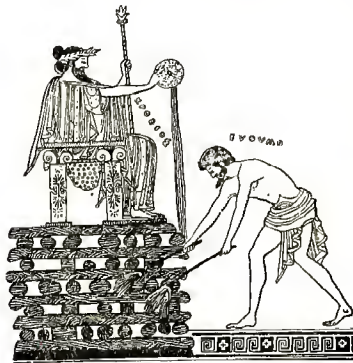


FIG. 64. CRÆSUS ON THE PYRE¹

had misjudged the strength and activity of his enemy. Cyrus defeated the Lydians in the open field, and after a short siege captured Sardis. Lydia now became a part of the Persian Empire (546 B.C.).

This war between Crœsus and Cyrus derives a special importance from the fact that it brought the Persian Empire into contact with the Greek cities of Asia, and thus led on directly to that memorable struggle between Greece and Persia known as the Græco-Persian War, the incidents of which we shall narrate in a later chapter.

¹ Legend tells how Cyrus caused a pyre to be built on which to burn Crœsus, and how Apollo, because the king had made rich gifts to his shrine, put out the kindling fire by a sudden downpour of rain. See Herodotus, i, 86 f.

The fall of Lydia was quickly followed by that of Babylonia, as has been already related as part of the story of the Chaldean Empire (sect. 76). Cyrus had now rounded out his dominions.

Tradition says that Cyrus lost his life in an expedition against Scythian tribes in the north. He was buried at Pasargadæ, the old Persian capital, and there his tomb stands to-day, surrounded by the ruins of the magnificent buildings with which he adorned that city.

103. Reign of Cambyses (529-522 B.C.). Cyrus the Great left two sons, Cambyses and Smerdis; the former, as the elder, inherited the scepter and the title of king. He began a despotic and unfortunate reign by causing his brother, whose influence he feared, to be secretly put to death.

With far less ability than his father for their execution, Cambyses conceived even vaster projects of conquest and dominion.

Upon some slight pretext he invaded and conquered Egypt, together with Nubia. After a short, unsatisfactory stay in the country, Cambyses set out on his return to Persia. While on his way home, news was brought to him that his brother Smerdis had usurped the throne (an impostor, Gomates by name, who resembled the murdered Smerdis, had personated him, and actually seized the scepter). Entirely disheartened by this startling intelligence, Cambyses in despair took his own life.¹

104. Reign of Darius I (521-484 B.C.). The Persian nobles soon rescued the scepter from the grasp of the false Smerdis, and their leader, Darius, took the throne. The first act of Darius was to punish those who had taken part in the usurpation of Smerdis.



FIG. 65. THE TOMB OF CYRUS, AT PASARGADÆ

¹ So the records of Darius inform us. Other less reliable accounts say that his death was the result of an accident.

With quiet and submission secured throughout the empire, Darius gave himself, for a time, to the arts of peace. He built a great palace at Susa; erected magnificent structures at Persepolis; reformed the administration of the government, making such wise and lasting changes that he has been called "the second founder of the Persian Empire"; and constructed post roads with which he bound together all parts of his extended dominion. The celebrated Royal Road ran from Susa through the ancient Assyria and Armenia, and across Asia

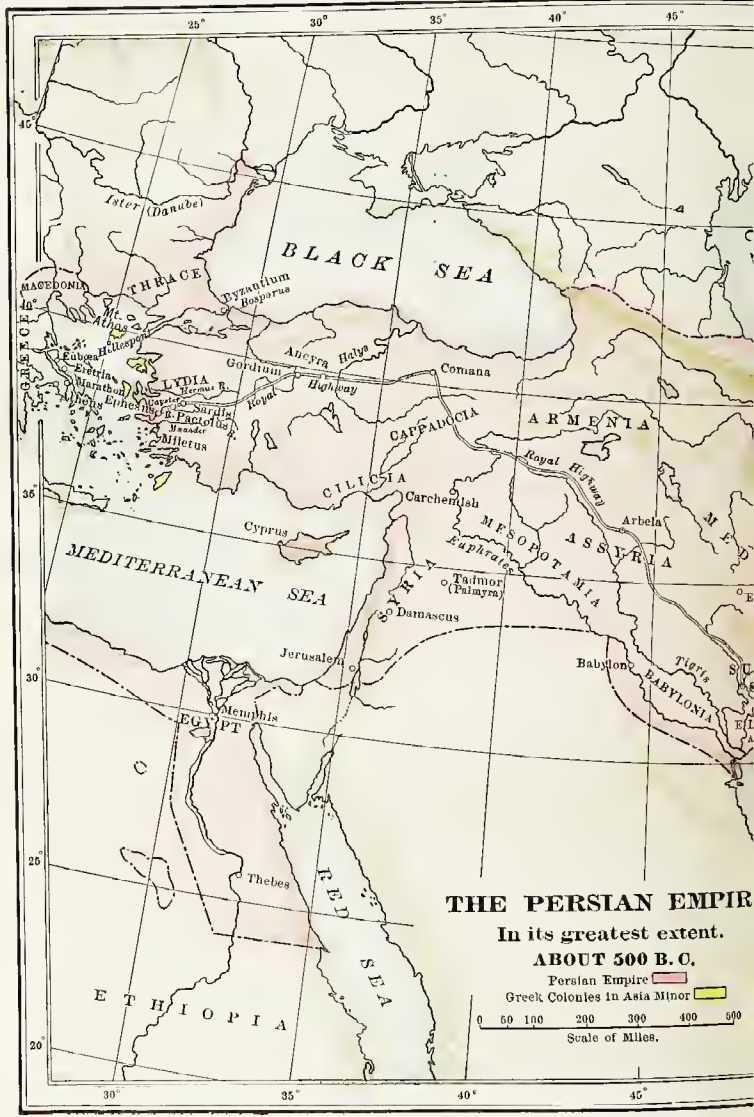


FIG. 66. INSURGENT CAPTIVES BROUGHT BEFORE DARIUS
(From the Behistun Rock)

Beneath the foot of the king is Gomates, the false Smerdis

Minor — over the uplands once controlled by the Hittite princes — to Sardis and so on to the Ægean at Ephesus.¹ This road must have been in the main merely the ancient trails, used by caravans from time immemorial, improved and better provided with relay stations. Over it couriers, changing frequently their mounts, carried the royal commands "swifter than the crane." This magnificent road was a main artery of ancient trade and commerce for more than a thousand years.

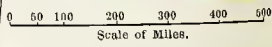
¹ See Herodotus v, 52, 53,



THE PERSIAN EMPIRE

In its greatest extent.
ABOUT 500 B. C.

Persian Empire
 Greek Colonies in Asia Minor





To commemorate his achievements, Darius inscribed upon the great Behistun Rock (Fig. 68), a lofty smooth-faced cliff on the western frontier of Persia, a record of what he had done.

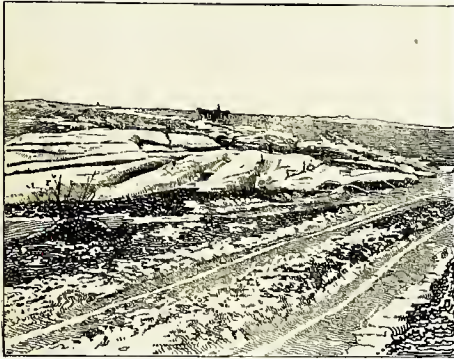


FIG. 67. TRACES OF THE ROYAL ROAD OF DARIUS
(From Garstang, *The Land of the Hittites*)

The great Royal Road of Darius can still be traced in places over the uplands of Asia Minor by the wheel-ruts of chariots and other vehicles worn in the surface rock. The section shown in the picture is near the old capital of the Hittites (see sect. 96)

northwestern India known as the Panjab under his authority, and thus by a single effort pushed out the eastern boundary of his empire so that it included one of the richest countries of Asia.

105. Campaigns in Europe. Several campaigns in Europe followed. These brought Darius in direct contact with the Greeks, of whom we shall soon hear much. How his armaments and those of his son and successor, Xerxes I (484-

464 B.C.), fared at the hands of this freedom-loving people, who now appear for the first time as prominent actors in large world

And now the Great King, lord of western Asia and of Egypt, conceived and entered upon the execution of vast designs of conquest, the far-reaching effects of which were destined to live long after he had passed away. He determined to extend the frontiers of his empire into India and Europe alike.

At one blow Darius brought the region of

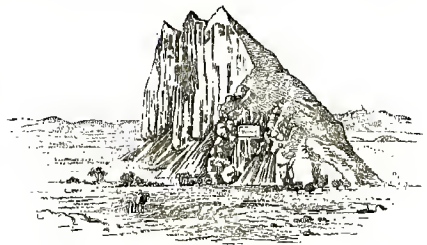


FIG. 68. THE BEHISTUN ROCK
(After Rawlinson)

affairs, will be told when we come to narrate the history of the Greek city-states. We need now simply note the result — the wreck of the Persian plans of conquest and the opening of the great days of Greece.

106. The Decline and Fall of the Persian Empire. The power and supremacy of the Persian monarchy passed away with the reign of Xerxes. The last one hundred and forty years of the existence of the

empire was a time of weakness and rebellions of satraps and nations, and presents nothing that need claim our attention in this place.

In the year 334 B.C. Alexander the Great, king of Macedonia, led a small army of Greeks and Macedonians across the Hellespont intent upon the conquest of Asia. His succeeding movements and the establishment of the short-lived Macedonian monarchy upon

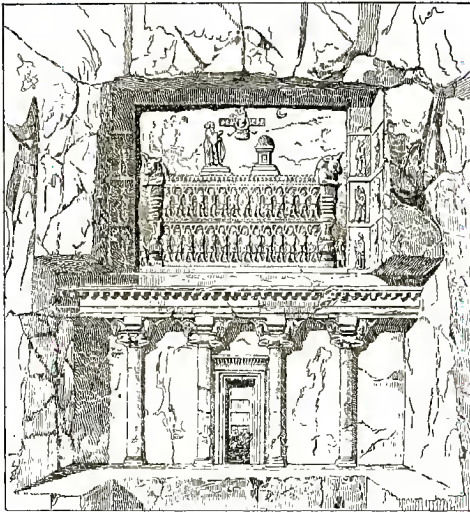


FIG. 69. ROCK-CUT TOMB OF DARIUS I, NEAR PERSEPOLIS. (After Flandin and Coste)

the ruins of the Persian Empire are matters that properly belong to Grecian history, and will be related at a later stage of our story.

II. GOVERNMENT, RELIGION, AND ARTS

107. The Extent and Population of the Empire. The extent of the Persian Empire and the number of races it embraced justified the claim of the Persian rulers to a universal dominion. They assumed the title of *king of kings*, and proclaimed themselves as "the lord of all men from the sun-rising to the sun-setting."

The population of the empire, including Egypt, was probably about fifty million, which is eight or nine million more than the same lands contain to-day. Of this number only about one-half million were genuine Persians.¹

108. The Government. Before the reign of Darius I the government of the Persian Empire was like that of all the great empires that had preceded it, save the Assyrian in a measure and for a short space of time; that is to say, it consisted of a great number of subject states, which were allowed to retain their own kings and manage their own affairs, only paying tribute and furnishing contingents, when called upon in time of war, to the Great King.

We have seen how weak was this rude and primitive type of government. Darius I, who possessed rare ability as an organizer, remodeled the system of his predecessors, and actually realized for the Persian monarchy what Tiglath-Pileser IV had long before attempted, but only with partial and temporary success, to accomplish for the Assyrian (sect. 63).

The system of government which Darius thus first made a real fact in the world is known as the *satrapal*, a form represented to-day by the Turkish Empire.² The main part of the lands embraced by the monarchy was divided into twenty or more provinces, over each of which was placed a governor, called a satrap, appointed by the king. These officials held their position at the pleasure of the sovereign, and were thus rendered his subservient creatures. Each province contributed to the income of the king a stated revenue.

There were provisions in the system by which the king might be apprised of the disloyalty of his satraps. Thus the whole dominion was firmly cemented together, and the facility with which almost-sovereign states—which was the real character of the different parts of the empire under the old system—could plan and execute revolt, was removed.

109. Religion and Morality; Zoroastrianism. The literature of the ancient Persians was mostly religious. Their sacred book is called the *Zend-Avesta*.

¹ Ednard Meyer, *Geschichte des Altertums*, III, 91, 2. Aufl.

² The provincial system of the Romans reproduced this satrapal system of the Persians.

The religious system of the Persians, as taught in the *Zend-Avesta*, is known as Zoroastrianism, from Zoroaster, its supposed founder. This great reformer and teacher is now generally believed to have lived and taught about 1000 B.C., though some scholars place him several centuries later.

Zoroastrianism, the first religion that claimed universality, that is, to be a creed for all men, was a system of belief best defined as dualism. There was a good spirit, Ahura Mazda, whose truest emblem or manifestation was fire. Upon high mountain tops the

eternal flame on fire-altars was kept burning from generation to generation. Because of their veneration for fire the ancient Persians are often called fire-worshippers.

Opposed to the good spirit Ahura, or Ormazd, was an evil spirit Ahriman, who was constantly striving to destroy the good creations of Ahura by creating all

evil things — storm, drought, pestilence, noxious animals, weeds and thorns in the world without, and evil in the heart of man within. From all eternity these two powers had been contending for the mastery; in the present neither had the decided advantage; but in the near future Ahura would triumph over Ahriman, and evil be forever destroyed.

The duty of man was to aid Ahura by working with him against the evil-loving Ahriman. He must labor to eradicate every evil and vice from his own heart; to reclaim the earth from barrenness; and to kill all noxious animals — frogs, toads, snakes, lizards — which Ahriman had created. Herodotus saw with amazement the priests

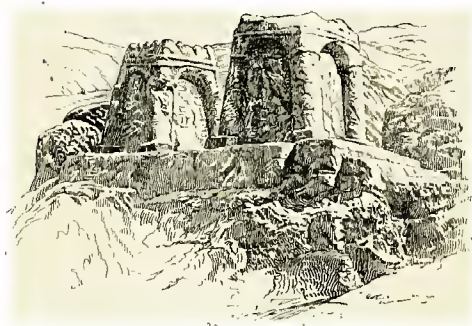


FIG. 70. ANCIENT PERSIAN FIRE-ALTARS. (From Perrot, *History of Persian Art*)

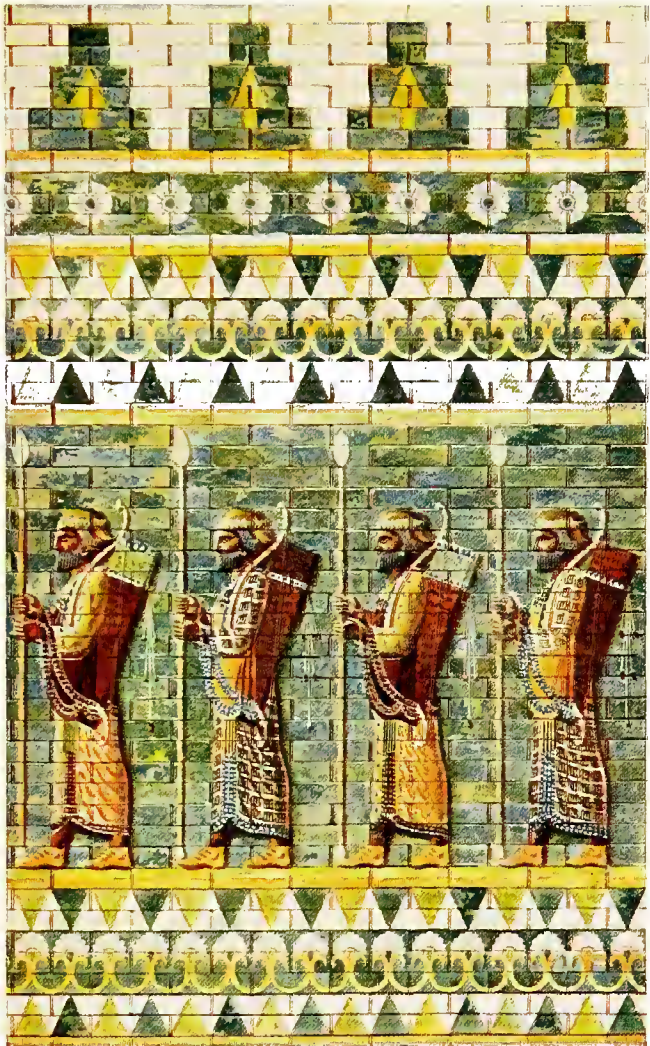


PLATE VII. "THE FRIEZE OF THE ARCHERS," FROM THE PALACE OF DARIUS AT SUSA. (After M. Dieulafoy, *L'Acropole de Suse*)

This frieze (now in the museum of the Louvre) is regarded as the masterpiece of Persian art. It is formed of enameled tiles (cf. Fig. 55 and note, on p. 77)

armed with weapons and engaged in slaying these animals as a "pious pastime." Agriculture was a sacred calling, for the husbandman was reclaiming the ground from the curse of the dark spirit.¹

110. The Judgment of the Dead. As the moral feelings of the ancient Egyptians led them to create the Osirian tribunal of the underworld (sect. 41), so did the moral feelings of the Iranian teachers create a like judgment of the dead. The Persian conception of this judgment, however, was truer and loftier than the Egyptian. The soul was conceived as being judged by itself. Upon its departure from this life the soul of the faithful is met by a beautiful maiden, "fair as the fairest thing," who says to him: "I am thy own conscience; I was lovely and thou madest me still lovelier; I was fair and thou madest me still fairer through thy good thought, thy good speech, and thy good deed." And then the soul is led into the paradise of endless light. But the soul of the wicked one is met by a hideous old woman, "uglier than the ugliest thing," who is his own conscience. She says to him: "I am thy bad actions, O youth of evil thoughts, of evil words, of evil deeds, of evil religion. It is on account of thy will and actions that I am hideous and vile." And then the soul is led down into the hell of endless darkness.²



FIG. 71. THE KING IN COMBAT WITH A MONSTER SYMBOLIZING AHRIMAN. (From Persepolis)

¹ After the Zoroastrians had added to their creed the Magian belief in the sacredness of the elements,—earth, water, fire, and air,—there arose a difficulty in regard to the disposal of dead bodies. They could neither be burned, buried, thrown into the water, nor left to decay in a sepulchral chamber or in the open air without polluting one or another of the sacred elements. So they were given to the birds and wild beasts, being exposed on lofty towers or in desert places. Those whose feelings would not allow them thus to dispose of their dead were permitted to bury them, provided they first encased the body in wax to preserve the ground from contamination.

² *Zend-Avesta*, pt. ii, yasht xxii (Sacred Books of the East, vol. xxiii, pp. 314 ff.).

Thus in the earliest period of the faith of the *Zend-Avesta* was taught the doctrine that heaven and hell are within the human soul itself, and that conscience is the supreme witness and judge of the soul's worthiness or unworthiness.

111. The Duty of Truthfulness. Among the special virtues of the Persian moral code was truthfulness. As Ahura was the god of sincerity and truth, the man who battles on his side must also be sincere and truthful. Lying was the great crime. To lie, to deceive, was to be a follower of Ahriman, the god of lies and deceit.

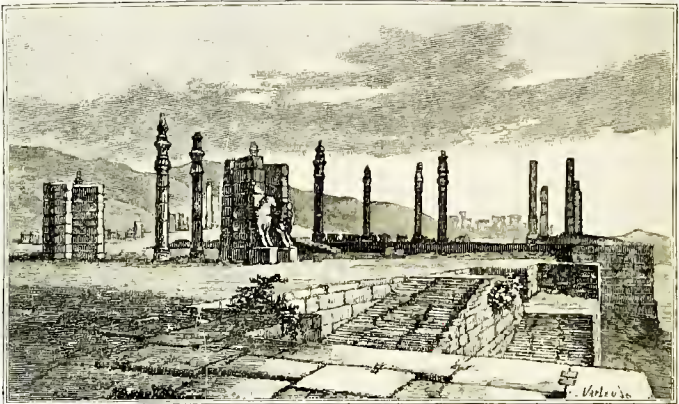


FIG. 72. THE RUINS OF PERSEPOLIS

"The most disgraceful thing in the world," affirms Herodotus in his account of the Persians, "they think, is to tell a lie."¹ In his report of the Persian system of education he says: "The boys are taught to ride, to draw the bow, and to speak the truth."² I was not wicked, nor a *liar*, is the substance and purport of many a record of the ancient kings.

The Persian rulers, shaming in this all other nations ancient and modern, kept sacredly their pledged word; only once were they ever even charged with having broken a treaty with a foreign power.³

¹ Herodotus, i, 139.

² *Ibid.* i, 136.

³ This was in the case of the city of Barca (see Herodotus, iv, 201). The later Persians fell away woefully from this high standard.

112. Architecture. In the earliest times the Persians had no temples. Their fire-altars stood beneath the open heavens. The palace of the monarch was the structure that absorbed the best efforts of the Persian architect. In imitation of the builders of the Tigris-Euphrates valley the Persian kings raised their palaces upon lofty terraces or platforms. But upon the table-lands they used stone instead of brick, and at Persepolis built for the substruction of their palaces an immense platform of massive masonry, which, with its sculptured stairways, is one of the most wonderful monuments of the world's ancient builders.

Surmounting this platform are the ruins of the residences of several of the Persian monarchs. The ruins consist mainly of lofty columns and great monolithic door and window frames. Colossal winged bulls, copied from the Assyrians, stand as wardens at the gateway of the ruined palaces. Numerous sculptures decorate the faces of the walls, and these throw much light upon the manners and customs of the ancient Persian kings. The successive palaces increase not only in size but in sumptuousness of adornment, thus registering those changes which may be traced in the national history. The residence of Cyrus was small and modest, while that of Artaxerxes III (359-338 B.C.) equaled in size the great palace of the Assyrian Sargon.

Selections from the Sources. HERODOTUS, i, 46-55, on Croesus and the oracles; 86-91, on Cyrus and Croesus; 131-140, on the customs of the Persians. Harper's *Assyrian and Babylonian Literature*, pp. 174-187, "The Large Inscription of Darius from Behistun." (We make no reference either here or in the following chapter to the *Sacred Books of the East*, for the reason that these translations are in general not suited to young readers.)

References (Modern). MASPERO, *The Passing of the Empires*, chap. vi. RAWLINSON, *Five Great Monarchies*, vol. iii, pp. 84-539. SAYCE, *The Ancient Empires of the East*, chaps. iv, v. WHEELER, *Alexander the Great*, chap. xii. JACKSON, *Zoroaster, the Prophet of Ancient Iran*. HALL, *Ancient History of the Near East*, chap. xii, pp. 551-579. BENJAMIN, *Persia*, chaps. vii-xi.

Topics for Class Reports. 1. Persian character and public and private life: Rawlinson, *Five Great Monarchies*, vol. iii, chap. iii, pp. 164-247. 2. The Royal Road from Susa to Sardis: Herodotus, v, 52-54. 3. The Parsees, the modern representatives of the ancient fire-worshippers: see *Encyc. Brit.*, vol. xx (11th ed.), under "Parsees."

CHAPTER X

THE EAST ASIAN PEOPLES

113. The East Asian Circle of Culture. While in Egypt and western Asia there were slowly developing the Egyptian, the Babylonian-Assyrian, the Syrian, and the Persian cultures of which we have given some account in the preceding chapters, there were developing at the other end of Asia, in India and China, civilizations which throughout this early period were in the main uninfluenced by the cultures of the West. Before following further the development of civilization in the Western lands, we must cast a glance upon these civilizations of the Far East.¹

I. INDIA

114. The Aryan Invasion. At the time of the great Indo-European dispersion (sect. 18), some Aryan bands, journeying from the north-west, settled first the plains of the Indus and then occupied the valley of the Ganges. They reached the banks of the latter river as early probably as 1500 B. C.

These fair-skinned invaders found the land occupied by a dark-skinned, non-Aryan race, whom they either subjugated and reduced to serfdom, or drove out of the great river valleys into the mountains and the half-desert plains of the peninsula.

In the course of time the conquered peoples, who doubtless formed the great majority of the population, adopted the language and the religion of the invaders. "They became Aryans in all things save in descent."²

¹ Besides the Hindus and the Chinese, the Japanese are a third important people belonging to the East Asian sphere of culture, but as they did not emerge from the obscurity of prehistoric times until about the beginning of the fifth century of our era, when writing was introduced into Japan from the continent, their true history falls wholly outside the period covered by the present volume.

² The unsubdued tribes of southern India, known as Dravidians, retained their native speech. Over 54,000,000 of the present population of India are non-Aryan in language.

115. The Development of the System of Castes. The conflict and mingling of races in northern India caused the population to become divided into four social grades or hereditary classes, based on color. These were (1) the nobles or warriors; (2) the Brahmans or priests;¹ (3) the peasants and traders; and (4) the Sudras. The last were of non-Aryan descent. Below these several grades were the Pariahs or outcasts, the lowest and most despised of the native races. The marked characteristics of this graded society were that intermarriage between the classes was forbidden, and that the members of different classes must not eat together nor come into personal contact.

The development of this system, which is known as the system of castes, is one of the most important facts in the history of India. The system, however, has undergone great modification in the lapse of ages, and is now less rigid than in earlier times. At the present day it rests largely on an industrial basis, the members of every trade and occupation forming a distinct caste. The number of castes is now about two thousand.

116. The Vedas and the Vedic Religion. The most important of the sacred books of the Hindus are called the *Vedas*. They are written in the Sanscrit language, which is the oldest form of Aryan speech preserved to us. The *Rig-Veda*, the most ancient of the books, is made up of hymns which were composed chiefly during the long period, perhaps a thousand years or more, while the Aryans were slowly working their way from the mountains on the northwest of India across the peninsula to the Ganges. These hymns, the oldest of which probably date from about 1500 B.C., are filled with memories of the long conflict of the fair-faced Aryans with the dark-faced aborigines.

The early religion of the Indian Aryans was a worship of the powers of nature. As this system characterized the period when the oldest Vedic hymns were composed, it is known as the Vedic religion.

117. Brahmanism and the Doctrine of the Transmigration of Souls. As time passed, this nature worship of the Vedic period developed into a form of religion known as Brahmanism. It is so named from

¹ At a later period the Brahmans arrogated to themselves the highest rank.

Brahma, which is the Hindu name for the Supreme Being. Below Brahma there are many gods.

A chief doctrine of Brahmanism is that all life, apart from Brahma, is travail and sorrow. We can make this idea plain to ourselves by recalling what are our own ideas of this earthly life. We call it a feverish dream, a journey through a vale of sorrow. Now the Hindu regards *all* existence, whether in this world or in another, in the same light. The only way to deliverance from pain and evil lies in communion with and final reabsorption into Brahma. But this return to Brahma is dependent upon the soul's purification, for no impure soul can be reunited with the Universal Soul. The purity of soul required for reunion with Brahma can best be attained by living aloof from society and by contemplation and self-torture; hence the asceticism of the Hindu devotee.

As only a few in each generation reach the goal, it follows that the great majority of men must be born again and yet again, until all evil has been purged away from the soul and eternal repose found in Brahma. He who lives a virtuous life is at death born into some higher caste or better state, and thus he advances towards the longed-for end. The evil man, however, is born into a lower caste, or perhaps his soul enters some unclean animal, or is imprisoned in some shrub or tree. This doctrine of rebirth is known as the Transmigration of Souls.

In the early period only the first three classes were admitted to the benefits of religion. The Sudras and the outcasts were forbidden to read the sacred books, and for any one of the upper classes to teach a serf how to atone for sin was a crime.

118. Buddhism. In the fifth century before our era a great teacher and reformer named Gautama (about 557-477 B. C.), but better known as Buddha, that is, "the Enlightened," arose in India. He was more Christlike than any other teacher whose life and words are known to us. He was of noble birth, but legend represents him as being so touched by the universal misery of mankind that he voluntarily abandoned the luxury of his home and spent his life in seeking out and making known to men a new and better way of salvation. His creed was very simple. What he taught the people was that they should

seek salvation — that is, deliverance from existence, which like the Brahman he felt to be an evil — not through sacrifices and rites and self-torture, but through honesty and purity of heart, through charity and tenderness and compassion toward all creatures that have life.

Buddha admitted all classes to the benefits of religion, the poor outcast as well as the high-born Brahman, and thus Buddhism was a revolt against the earlier exclusive system of Brahmanism.

Buddhism gradually gained ascendancy over Brahmanism; but after some centuries the Brahmans regained their power, and by the eighth century after Christ the faith of Buddha had died out or had been crowded out of almost every part of India.

But Buddhism has a profound missionary spirit, like that of Christianity, Buddha having commanded his disciples to make known to all men the way to salvation; and consequently during the very period when India was being lost, the missionaries of the reformed creed were spreading the teachings of their master among the peoples of all the countries of eastern Asia, so that to-day Buddhism is the religion of almost one third of the human race. Buddha has probably nearly as many followers as both Christ and Mohammed together.

During its long contact with Buddhism, Brahmanism was greatly modified, and caught much of the gentler spirit of the new faith, so that modern Brahmanism is a very different religion from that of the ancient system; hence it is usually given a new name, being known as Hinduism.¹

119. Alexander's Invasion of India (327 B.C.). Although we find obscure notices of India in the records of the early historic peoples of western Asia, yet it is not until the invasion of the peninsula by Alexander the Great in 327 B.C. that the history of the Indian Aryans comes in significant contact with that of the progressive nations of the West.

From that day to our own its systems of philosophy, its wealth, and its commerce have been more or less important factors in universal history. Columbus was seeking a short all-sea route to

¹ Among the customs introduced or revived by the Brahmans during this period was the rite of suttee, or the voluntary burning of the widow on the funeral pyre of her husband.

this country when he found the New World. And in the upbuilding of the imperial greatness of the England of to-day, the wealth and trade of India have played no inconsiderable part.

II. CHINA

120. General Remarks: the Beginning. China was the cradle of a very old civilization, older perhaps than that of any other lands save Egypt and Babylonia; yet Chinese affairs have not until recently exercised any direct influence upon the general current of history. All through the later ancient and mediæval times the country lay, vague and mysterious, in the haze of the world's horizon. During the Middle Ages the land was known to Europe under the name of Cathay.

The beginning of the Chinese nation was a band of Mongolian wanderers who came from the west into the Yellow River valley, probably prior to 3000 B.C. These immigrants pushed out or absorbed the aborigines whom they found in the land, and laid the basis of institutions that have endured to the present day.

121. Dynastic History. The Chinese have books that purport to give the history of the different dynasties that have ruled in the land from a vast antiquity; but these records are largely mythical. While it is possible to glean some assured historic facts from the third and second millenniums B.C., it is not until we reach the eighth century B.C. that we tread on firm historical ground; and even then we meet with little of interest in the dynastic history of the country until we come to the reign of Che Hwang-te¹ (221-209 B.C.). This energetic ruler consolidated the imperial power, and executed great works of internal improvement, such as roads and canals. As a barrier against the incursions of the Huns, he began the erection of the celebrated Chinese Wall, a great rampart extending for about fifteen hundred miles along the northern frontier of the country.²

From the strong reign of Che Hwang-te to the end of the period covered by ancient history, Chinese dynastic records present no matters of universal interest that need here occupy our attention.

¹ Or Shih Hwang-ti.

² The Great Wall is one of the most remarkable works of man. "It is," says Dr. Williams, "the only artificial structure which would arrest attention in a hasty survey of the globe."

122. Chinese Writing. It is nearly certain that the art of phonetic writing (sect. 11) was known among the Chinese as early as 2000 B.C. The system employed is curiously cumbrous. In the absence of an alphabet, each word or idea is represented by means of a symbol, or combination of symbols; this, of course, requires that there be as many symbols or characters as there are words in the language. The number sanctioned by good use is about twenty-five thousand; but counting obsolete signs, the number amounts to over fifty thousand. A knowledge of five or six thousand characters, however, enables one to read and write without difficulty. The nature of the signs shows conclusively that the Chinese system of writing, like that of all others with which we are acquainted, was at first pure picture writing (sect. 11). Time and use have worn the pictorial symbols to their present form.



FIG. 73. SHOWING THE DERIVATION OF MODERN CHINESE CHARACTERS FROM EARLIER PICTORIAL WRITING. (From *Deniker*)

This Chinese system of representing thought, cumbrous

and inconvenient as it is, is employed at the present time by one third of the human race.

Printing from blocks was practiced in China as early as the sixth century of our era, and printing from movable types as early as the tenth or eleventh century,—that is to say, about four hundred years before the same art was invented in Europe.

123. The Teachers Confucius and Mencius. The great teacher of the Chinese was Confucius (551–478 B.C.). He was not a prophet or revealer; he laid no claims to a supernatural knowledge of God or of the hereafter; he said nothing of an Infinite Spirit, and but little of a future life. His cardinal precepts were obedience to parents and superiors, and reverence for the ancients and imitation of their virtues. He himself walked in the old paths, and thus added the

The upper line shows the earlier forms: 1, morning; 2, noon; 3, mountain; 4, tree; 5, dog; 6, horse; 7, man

force of example to that of precept. He gave the Chinese the Golden Rule, stated negatively: "What you do not want done to yourself, do not do to others." The influence of Confucius has probably been greater than that of any other teacher excepting Christ and perhaps Buddha.

Another great teacher of the Chinese was Mencius (372-288 B.C.). He was a disciple of Confucius and a scarcely less revered philosopher and moral teacher.

124. Chinese Literature. The most highly prized portion of Chinese literature is embraced in what is known as the Five Classics and the Four Books, called collectively the Nine Classics. A considerable part of the material of the Five Classics was collected and edited by Confucius. The Four Books, though not written by Confucius, yet bear the impress of his mind and thought, just as the Gospels teach the mind of Christ. The cardinal virtue inculcated by all the sacred writings is filial piety. The second great moral requirement is conformity to ancient custom.

It would be difficult to exaggerate the influence which the Nine Classics have had upon the Chinese nation. For more than two thousand years these writings have been the Chinese Bible. But their influence has not been wholly good. The Chinese in strictly obeying the injunction to walk in the old ways, to conform to the customs of the ancients, have failed to mark out new footpaths for themselves. Hence their lack of originality, their habit of imitation; hence one cause of the unprogressive character of Chinese civilization.

125. Education and Civil-Service Competitive Examinations. China has a very ancient educational system. The land was filled with schools, academies, and colleges more than a thousand years before our era. Until recently a knowledge of the sacred books was the sole passport to civil office and public employment. All candidates for places in the government had to pass a series of competitive examinations in the Nine Classics.

126. The Three Religions: Confucianism, Taoism, and Buddhism. There are three leading religions in China.—Confucianism, Taoism, and Buddhism. The great sage Confucius is revered and worshiped throughout the empire. He holds somewhat the same relation

to the system which bears his name that Christ holds to that of Christianity. Taoism takes its name from Tao, which means Nature's way or method. It is a very curious system of mystical ideas and superstitious practices. Buddhism was introduced into China about the opening of the Christian era, and soon became widely spread.

There is one element mingled with all these religions, and that is the worship of ancestors. Every Chinese, whether he be a Confucianist, a Taoist, or a Buddhist, reverences his ancestors and prays and makes offerings to their spirits.

127. The Chinese Outside the Western Circle of Ancient Culture. Though constituting so important a factor in the East Asian circle of culture, the Chinese during ancient times, as we have already intimated, did not contribute any historically important elements to the civilization of the West Asian and Mediterranean lands. What contributions this great people will make to the general civilization of the future, the future alone will disclose.

References. For India: RAGOZIN, *The Story of Vedic India*. HUNTER, *A Brief History of the Indian Peoples*, chaps. i-vi. DUTT, *The Civilization of India*, chaps. i-v. RHYS DAVIDS, *Buddhist India and Buddhism, its History and Literature*. HOPKINS, *The Religions of India*. ARNOLD, *The Light of Asia* (this is Buddhism idealized).

For China: WILLIAMS, *A History of China*, chap. i (this work comprises the historical chapters of the author's *The Middle Kingdom*). GOWEN, *An Outline History of China*, pt. i, earlier chapters. LEGGE, *The Religions of China*. GILES, *The Civilization of China*, chaps. i-iii, and *A History of Chinese Literature*, pp. 3-116. DE GROOT, *The Religion of the Chinese and Religion in China*. MARTIN, *The Lore of Cathay*. DOOLITTLE, *Social Life of the Chinese*. GEIL, *The Great Wall of China* (valuable for its illustrations; the literary qualities of the book cannot be commended).

Topics for Class Reports. 1. The old Chinese civil service competition examinations: Martin, *The Lore of Cathay*, chap. xvii; Doolittle, *Social Life of the Chinese*, chap. xv-xvii. 2. The worship of ancestors and filial piety: Martin, *The Lore of Cathay*, chap. xv; Legge, *The Religion of China*, lect. ii, pp. 69-95; Giles, *The Civilization of China*, pp. 75-77.

PART II. GREECE

CHAPTER XI

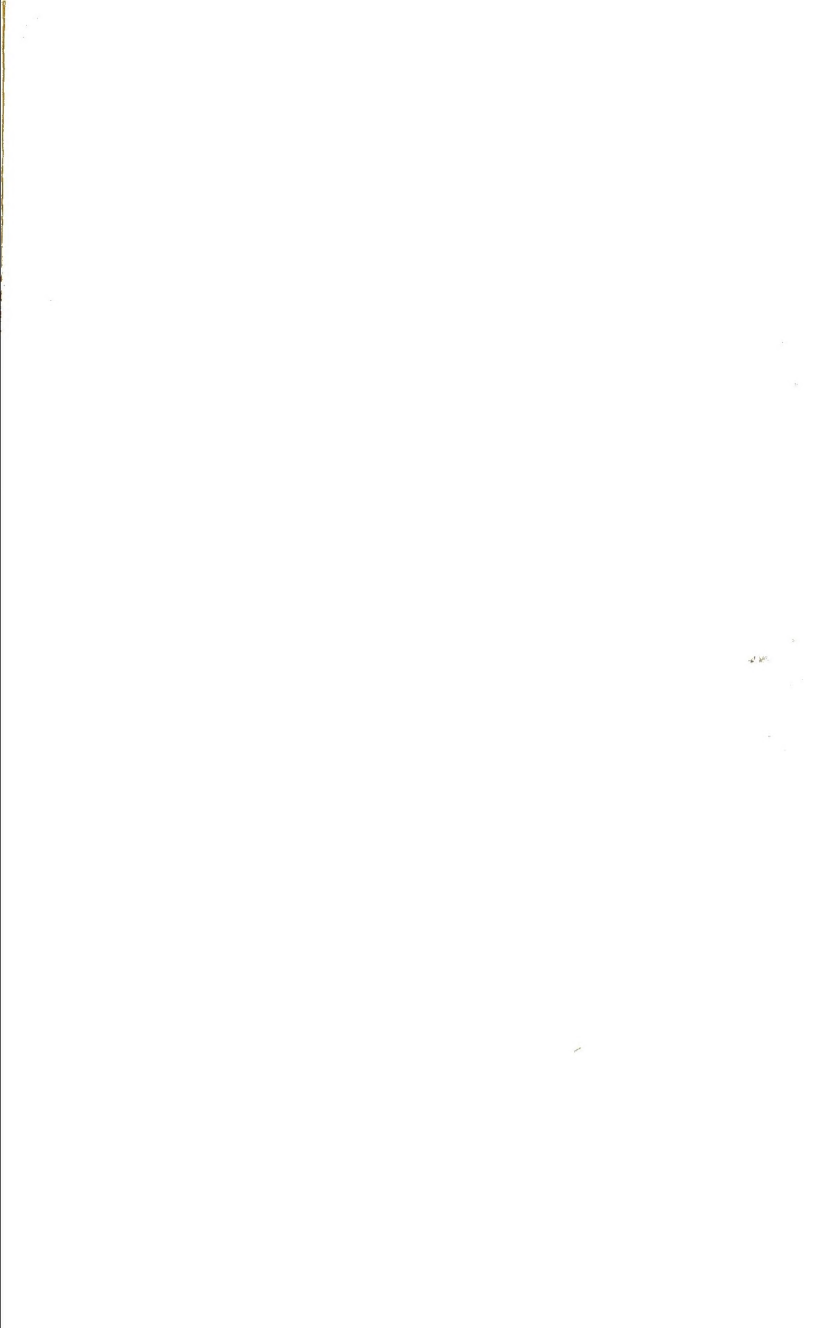
THE LAND AND THE PEOPLE

128. Hellas. The ancient people whom we call Greeks called themselves Hellenes and their land Hellas. But this term *Hellas* as used by the ancient Greeks embraced much more than modern Greece. "Wherever were Hellenes there was Hellas." Thus the name included not only Greece proper and the islands of the adjoining seas, but also the Hellenic cities on the shore-lands of Asia Minor, in southern Italy, and in Sicily, besides many other Greek settlements scattered up and down the Mediterranean and along the shores of the Hellespont and the Euxine.

Yet Greece proper was the real homeland of the Hellenes and the actual center of classical Greek life and culture. Therefore it will be necessary for us to gain at least some slight knowledge of the divisions and the physical features of this country before passing to the history of the people themselves.

129. Divisions of Greece. Long arms of the sea divide the Greek peninsula into three parts, called Northern, Central, and Southern Greece. The southern portion, joined to the mainland by the Isthmus of Corinth, and now generally known as the Morea, was called by the ancients the Peloponnesus, that is, the Island of Pelops, from the fabled founder there of a mythic line of kings.

Northern Greece included the ancient districts of Thessaly and Epirus. Thessaly consists mainly of a large and beautiful mountain-walled valley. On its northern edge, between Olympus and Ossa, is a beautiful glen, named by the ancients the Vale of Tempe, the only practicable pass by which the plain of Thessaly can be entered from the side of the sea. The district of Epirus stretched along





**GENERAL REFERENCE MAP
OF
ANCIENT GREECE**

0 10 20 30 40 50 100 150
Scale of Miles.

M. N. WORMS



Authority: —
 W. Sieglin, *Atlas Antiquus*.

the Ionian Sea on the west. In the deep recesses of its forests of oak was situated the renowned Dodonean oracle of Zeus.

Central Greece was divided into eleven districts, among which were Phocis, Bœotia, and Attica. In Phocis was the city of Delphi, famous for its oracle and temple; in Bœotia, the city of Thebes; and in Attica, the brilliant Athens. Bœotia has been called "the stage of Ares" (the Greek god of war), because, like Belgium in modern Europe, it was so often the battle-ground of the warring Greek cities. The Attic land, as we shall learn, was the true center of the artistic and the intellectual life of Hellas.

The chief districts of Southern Greece were Corinthia, Arcadia, Argolis, Laconia, Messenia, and Elis.

The main part of Corinthia formed the isthmus uniting the Peloponnesus to Central Greece. Its chief city was Corinth, the gateway of the peninsula, and the most important station on the great trade sea-route between eastern and western Hellas.

Arcadia, sometimes called "the Switzerland of the Peloponnesus," formed the heart of the peninsula. This region consists of broken uplands shut in from the surrounding coast plains by irregular mountain walls. The inhabitants of this district, because thus isolated, were, in the general intellectual movement of the Greek race, left far behind the dwellers in the more open and favored portions of Greece. It is the rustic, simple life of the Arcadians that has given the term *Arcadian* its meaning of pastoral simplicity.

Argolis formed a tongue of land jutting out into the Ægean. This region is noted as the home of an early prehistoric culture,



FIG. 74. GALLERY IN THE SOUTH WALL AT TIRYNS

"Tiryns the strong-walled." — *Iliad*, ii, 559

and holds to-day the remains of cities—Mycenæ and Tiryns—the kings of which built great palaces, possessed vast treasures in gold and silver, and held wide sway centuries before Athens had made for herself a name and place in history. The chief city of the region during the historic period was Argos.

Laconia, or Lacedæmon, embraced the southeastern part of the Peloponnesus. A prominent feature of the physical geography of this region is a deep river valley,—the valley of the Eurotas,—whence

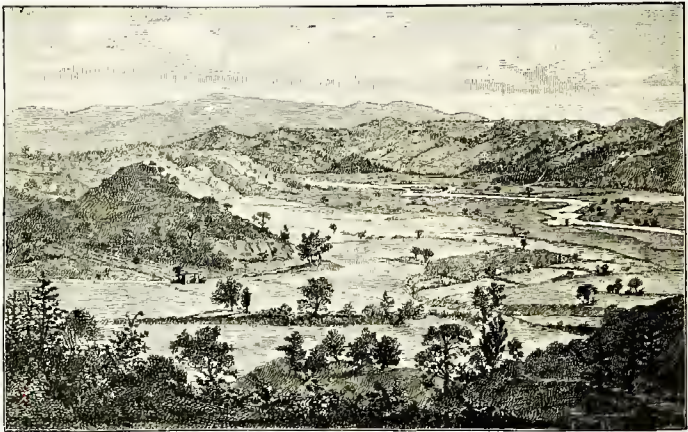


FIG. 75. THE PLAIN OF OLYMPIA. (From Boetticher, *Olympia*)

The valley of the Alpheus in Elis, where were held the celebrated Olympic games

the descriptive term, *hollow* Lacedæmon. This district was ruled by the city of Sparta, the great rival of Athens.

Messenia was a rich and fruitful region lying to the west of Laconia. It nourished a vigorous race, who in early times carried on a stubborn struggle with the Spartans, by whom they were finally overpowered.

Elis, a district on the western side of the Peloponnesus, is chiefly noted as the consecrated land which held Olympia, the great assembling place of the Greeks on the occasion of the celebration of the most famous of their national festivals—the so-called Olympic games.

130. Mountains. The Cambunian Mountains form a lofty wall along a considerable reach of the northern frontier of Greece, shutting out at once the cold winds and hostile races of the north. Branching off at right angles to these mountains is the Pindus range, which runs south into Central Greece.

On the northern border of Thessaly is Mount Olympus, the most celebrated mountain of the peninsula. The Greeks thought it the highest mountain in the world (it is about ten thousand feet high), and believed that its cloudy summit was the abode of the gods.

South of Olympus, close by the sea, are Ossa and Pelion, celebrated in fable as the mountains which the giants, in their war against the gods, piled one upon the other and both upon Olympus, in order to scale the heavens.

Parnassus and Helicon, in Central Greece—beautiful mountains clad with trees and vines and filled with fountains—were believed to be the favorite haunts of the Muses. Near Athens are Hymettus, praised for its honey, and Pentelicus, renowned for its marbles. The Peloponnesus is rugged with mountains that radiate in all directions from the central country of Arcadia.

131. The Rivers and Lakes of the Land. Greece has no rivers large enough to be of service to commerce. Most of the streams are scarcely more than winter torrents. Among the most important streams are the Peneus, which drains the Thessalian plain; the Alpheus in Elis, on the banks of which the Olympic games were celebrated; and the Eurotas, which threads the central valley of Laconia. The Ilissus and Cephissus are little streams of Attica which owe their renown chiefly to the poets.

The lakes of Greece are in the main scarcely more than stagnant pools, the back water of spring freshets. In this respect, Greece, though a mountainous country, presents a striking contrast to Switzerland, whose numerous and deep lakes form one of the most attractive features of Swiss scenery.

132. Islands about Greece. Very much of the history of Greece is intertwined with the islands that lie about the mainland. On the east, in the Ægean Sea, are the Cyclades, so called because they form an irregular circle round the sacred island of Delos, where

was a very celebrated shrine of Apollo. Between the Cyclades and Asia Minor lie the Sporades, which islands, as the name implies, are sown irregularly over that portion of the Ægean. They are simply the peaks of submerged mountain ranges, which may be regarded as a continuation beneath the sea of the mountains of Central Greece.

Just off the coast of Attica is a large island called by the ancients Eubœa. Close to the Asian shores are the large islands of Lemnos, Lesbos, Chios, Samos, and Rhodes.

In the Mediterranean, midway between Greece and Egypt, is the large island of Crete, noted in legend for its Labyrinth and its legislator Minos. This island was, before the historic age in Greece, a sort of midway station between the Ægean lands and Africa, and became the home of one of the earliest civilizations of antiquity. Tradition affirms that there were in the island in prehistoric times a hundred cities.¹ To the west of Greece lie the Ionian Islands, the largest of which was called Corcyra (now Corfu).

133. Climate and Productions. There is a great variety in the climate of Greece. In the north and upon the uplands the climate is temperate, in the south semitropical. The slopes of the mountains in Northern Greece and in Arcadia support forests of beech, oak, and pine; while the southern districts of the Peloponnesus nourish the date palm, the citron, and the orange. Attica, midway between the north and the south, is the home of the olive and the fig. The vine grows luxuriantly in almost every part of the land. Wheat, barley, grapes,² and oil are to-day, as they were in ancient times, the chief products of the country; but flax, honey, and the products of herds of cattle and sheep have always formed a considerable part of the economic wealth of the land.

The hills of Greece supplied many of the useful metals. The ranges of the Taygetus, in Laconia, yielded iron, in which the Lacedæmonians became skillful workers. Eubœa furnished copper, which created a great industry. The hills of southern Attica contained

¹ *Iliad*, ii, 649.

² At the present time the seedless grape ("currant") is the most profitable of all exports.

silver mines, which helped the Athenians to build their earliest navy.¹ Mountains near Athens and the hills of the island of Paros afforded beautiful marbles, which made possible the creation of such splendid temples as the Parthenon.

134. Influence of the Land upon the People. The physical geography of a country has much to do with molding the character and shaping the history of its people. Mountains, isolating neighboring communities and shutting out conquering races, foster the spirit of local patriotism and preserve freedom; the sea, inviting abroad and rendering intercourse with distant countries easy, awakens the spirit of adventure and develops commercial enterprise.

Now Greece is at once a mountainous and a maritime country. Mountain walls fence it off into a great number of isolated districts, and this is probably one reason why the Greeks formed so many small independent states, and never could be brought to feel or to act as a single nation.²

The Grecian peninsula is, moreover, converted by deep arms and bays of the sea into what is in effect an archipelago. There is no spot in Greece below Epirus and Thessaly which is over forty miles from the sea. Hence the Greeks were early tempted to a sea-faring life—tempted to follow what Homer calls the "wet paths" of Ocean, to see whither they might lead. Intercourse with the old civilizations of the Orient—which Greece faces³—stirred the naturally quick and versatile Greek intellect to early and vigorous thought. The islands strewn with seeming carelessness through the *Ægean* Sea were "stepping-stones," which invited intercourse between the settlers of Greece and the inhabitants of the delightful coast countries of Asia Minor, and thus blended the life and history of the opposite shores.

¹ See sect. 220.

² The history of the cantons of Switzerland affords a somewhat similar illustration of the influence of the physical features of a country upon the political fortunes of its inhabitants. But we must be careful not to exaggerate the influence of geography upon Greek history. For the root of feelings and sentiments which were far more potent than geographical conditions in keeping the Greek cities apart, see sects. 154, 155.

³ That is to say, the most and the best of her harbors are on her eastern shore. Greece thus turns her back, as it were, to Italy. (Cf. sect. 375.)

How much the sea did in developing enterprise and intelligence in the cities of the maritime districts of Greece is shown by the contrast which the advancing culture of these regions presented to the lagging civilization of the peoples of the interior districts; as, for instance, those of Arcadia.

135. The Hellenes. The historic inhabitants of the land we have described were called Greeks by the Romans; but, as we have already learned, they called themselves Hellenes, from their fabled ancestor Hellen. They were divided into four families or tribes — Achæans, Ionians, Dorians, and Æolians. These several tribes, united by bonds of language and religion, always regarded themselves as kinsmen. All non-Hellenic people they called *barbarians*.¹

When the mists of prehistoric times first rise from Greece, about the beginning of the eighth century B. C., we discover the several families of the Hellenic race in possession of Greece proper, of the islands of the Ægean, and of the western coast of Asia Minor. Respecting their prehistoric migrations and settlements we have little or no certain knowledge. In the next chapter we shall see how they pictured to themselves the past of the Ægean lands.

References. CURTIUS, vol. i, pp. 9-46.² GROTE (ten-volume ed.), vol. ii, pp. 141-163. ABBOTT, vol. i, chap. i. HOLM, vol. i, chap. ii. BURY, *History of Greece*, pp. 1-5. TOZER, *Classical Geography* (Primer). RICHARDSON, *Vacation Days in Greece* (Dr. Richardson was for many years Director of the American School of Archæology at Athens; his delightful sketches of excursions to interesting historical sites will give a much better idea of the physical features of Greece than all the formal descriptions of the geographers). BUTCHER, *Some Aspects of the Greek Genius* (for the advanced student). MANATT, *Ægean Days* (has pictures of the life and scenes of the isles of the Ægean by one "smitten with the love of Greece").

Topics for Class Reports. 1. The nature and features of the land as factors in Greek life and history: Grote, vol. ii, pp. 153-157; Holm, vol. i, pp. 29, 30; Abbott, vol. i, pp. 19-23. Bury, *History of Greece*, pp. 4, 5. 2. The marble quarries of Paros: Manatt, *Ægean Days*, chap. xvii, "Paros the Marble Island."

¹ At first this term meant scarcely more than "unintelligible folk"; but later it came to express aversion and contempt.

² We shall throughout cite the standard extended histories of Greece and of Rome by giving merely the author's name with volume and page.

CHAPTER XII

PREHISTORIC TIMES ACCORDING TO GREEK ACCOUNTS

136. Character and Value of the Legends. The Greeks of historic times possessed a great store of wonderful legends and tales of the foretime in Greece. Though many of these stories were doubtless in large part a pure creation of the Greek imagination, still for two reasons the historical student must make himself familiar with them. First, because the historic Greeks believed them to be true, and hence were greatly influenced by them. What has been said of the war against Troy, namely, "If not itself a fact, the Trojan War became the cause of innumerable facts," is true of the whole body of Greek legends. These tales were recited by the historian, dramatized by the tragic poet, cut in marble by the sculptor, and depicted by the painter on the walls of portico and temple. They thus constituted a very vital part of the education of every Greek.

Second, a knowledge of these legends is of value to the student of Greek history because recent discoveries in the *Ægean* lands prove that at least some of them contain a certain element of truth, that they are memories, though confused memories, of actual events.

Therefore, as a prelude to the story we have to tell we shall in the present chapter repeat some of these tales, selecting chiefly those that contain references to a wonderful civilization which is represented as having existed in the *Ægean* lands in prehistoric times, but which long before authentic Greek history opens had vanished, leaving behind barely more than a dim memory. In what measure these particular legends may reflect a real past we shall see in the next chapter.

137. Oriental Immigrants. The legends of the Greeks represent the early growth of civilization among them as having been promoted by the settlement in Greece of oriental immigrants, who brought

with them the arts and culture of the East. Thus from Egypt, legend affirms, came Cecrops, bringing with him the arts, learning, and priestly wisdom of the Nile valley. He is represented as the builder of Cecropia, which became afterwards the citadel of the illustrious city of Athens. From Phœnicia Cadmus brought the letters of the alphabet, and founded the city of Thebes.

The nucleus of fact in these legends is probably this—that the European Greeks received certain of the elements of their culture from the East. Without doubt they received thence letters, a gift of incomparable value, and hints in art, besides suggestions and facts in philosophy and science.

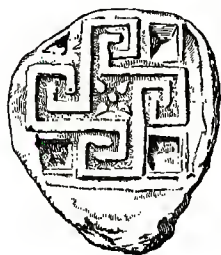


FIG. 76. THE LABY-
RINTH. (From a coin)

138. The Heroes ; Heracles. The Greeks believed that their ancestors were a race of heroes of divine or semidivine lineage. Every tribe, district, city, and village even, preserved traditions of its heroes, whose wonderful exploits were commemorated in song and story.

Heracles was the greatest of the national heroes of the Greeks. He is represented as performing twelve superhuman labors, and as being at last translated from a blazing pyre to a place among the immortal gods. The myth of Heracles is made up in part of the very same tales that were told of the Chaldean hero Gilgamesh (sect. 59). Through the Phœnicians and the peoples of Asia Minor these stories found their way to the Greeks, who ascribed to their own Heracles the deeds of the Babylonian hero.¹

139. Minos the Lawgiver and Sea-king of Crete. Many of the Greek legends cluster about the island of Crete. These have much to do with a great ruler named Minos, king of Cnossus, a city on the northern shore of the island. In some of the traditions he appears as the "Cretan Moses." He is represented as being the giver to his people of laws received, in a cave on a high mountain, from his

¹ Originally a solar divinity, Heracles, transferred from the heavens to the earth and idealized by the Greek moralists, became the personification and type of the lofty moral qualities of heroism, endurance, and self-sacrifice in the service of others (see sect. 359).

reputed father Zeus. He is further made to be the founder of the first great maritime state in the Ægean, and the suppressor of piracy in those waters. Some versions of the tradition make him to have been a cruel tyrant, who kept in a structure called the Labyrinth a monster named the Minotaur (Minos-bull), a creature half man and half bull, which he fed upon youths and maidens whom he exacted every year as a tribute from the city of Athens.

140. Theseus and the Minotaur. Theseus was the favorite hero of the Athenians, being one of their legendary kings. Among his exploits, while yet a youth, was the slaying of the Cretan Minotaur. When the fatal time came round for the payment of the tribute of boys and girls, Theseus offered himself as one of the number, being resolved on killing the monster. Upon his arrival in Crete the fair-haired Ariadne, daughter of Minos, fell in love with him,

and gave him a clew of thread which would guide him through the mazes of the Labyrinth. With this aid Theseus was able, after slaying the Minotaur, to find his way out of the Labyrinth and escape. Of what actual facts, doubtless mingled with mythological elements and colored by the imagination, this and the Minos legend may be a confused recollection we shall learn in the following chapter.¹



FIG. 77. THESEUS AND THE MINOTAUR

"The Athenian potter was always sure of a market for his vases with pictures of the bull-headed Minotaur falling to the sword of the national hero" — Baikie, *Sea-kings of Crete*

¹ The very galley in which Theseus was believed to have made his voyage was religiously preserved at Athens till as late as the third century B.C., and was sent each year to the island of Delos on a mission commemorative of his exploit (see sect. 266).

141. Dædalus the Architect and Sculptor. Closely connected with the legendary figures of Minos and Theseus is that of Dædalus. The tradition represents him as an Athenian-born architect, inventor, and sculptor of unsurpassed ingenuity and excellence. He made statues in the attitude of walking that had to be chained to their pedestals so that they should not run away. Skilled in architecture, he constructed for Minos the famous Labyrinth, and a "dancing-floor" for the king's daughter, Ariadne. For aiding Ariadne in the Theseus adventure, or, as some say, for another fault, he was confined by Minos in the Labyrinth, from which, however, he escaped by ingeniously attaching wings to his body, and flew to the island of Sicily. Pursuing him thither with a fleet and army, Minos met a tragic death in the island. What actual facts connected with the origin and development of architecture and art in the Ægean lands may be embodied in this legend will appear later.

142. The Argonautic Expedition. Besides the labors and exploits of single heroes, such as we have been naming, the legends of the Greeks tell of various memorable enterprises which were conducted by bands of heroes. Among these were the Argonautic Expedition and the Siege of Troy.

The tale of the Argonauts is told with many variations in the legends of the Greeks. Jason, a prince of Thessaly, with fifty companion heroes, among whom were Heracles, Theseus, and Orpheus, — the latter a musician of superhuman skill, the music of whose lyre moved trees and stones, — set sail in "a fifty-oared galley" called the *Argo* (hence the name *Argonauts*, given to the heroes), in search of a "golden fleece" which was fabled to be nailed to a tree and watched by a dragon in a grove on the eastern shore of the Euxine — an inhospitable region of unknown terrors. The expedition was successful, and after many wonderful adventures the heroes returned in triumph with the sacred relic.

In its origin and primitive form this tale was doubtless an oriental nature myth; but in the shape given it by the Greek story-tellers it may be taken as symbolizing the explorations and adventures of the prehistoric Greeks or their predecessors in the North Ægean and the Euxine.

143. The Trojan War (legendary date, 1194-1184 B.C.). The Trojan War was an event about which gathered a great circle of tales and poems, all full of an undying interest and fascination.

Ilios, or Troy, was a strong-walled city which had grown up in Asia Minor just south of the Hellespont. The traditions tell how Paris, son of Priam, king of Troy, visited the Spartan king Menelaus, and ungenerously requited his hospitality by secretly bearing away to Troy his wife Helen, famous for her rare beauty.

All the heroes of Greece flew to arms to avenge the wrong. A host of a hundred thousand warriors was speedily gathered. Agamemnon, brother of Menelaus and king of Mycenæ, "wide-wayed and rich in gold," was chosen leader of the expedition. Under him were the "lion-hearted Achilles" of Thessaly, the "crafty Odysseus," king of Ithaca, the aged Nestor, and many more — the most valiant heroes of all Hellas.

Twelve hundred galleys bore the gathered clans across the Ægean, from Aulis to the Trojan shores.

For ten years the Greeks and their allies hold in close siege the city of Priam. On the plains beneath the walls of the capital the warriors of the two armies fight in general battle or contend in single encounter. At first Achilles is foremost in every fight; but a fair-faced maiden, who had fallen to him as a prize, having been taken from him by his chief, Agamemnon, he is filled with wrath and sulks in his tent. Though the Greeks are often sorely pressed, still the angered hero refuses them his aid. At last, however, his friend Patroclus is killed by Hector, eldest son of Priam, and then Achilles



FIG. 78. THE LIONS' GATE AT MYCENÆ

goes forth to avenge his death. In a fierce combat he slays Hector, fastens his body to a chariot, and drags it thrice round the walls of Troy. These later events, beginning with the wrath of Achilles and ending with the funeral rites of Patroclus and Hector, form the subject of the *Iliad* of Homer.

The city was at last taken through a device of the artful Odysseus, and was sacked and burned to the ground. Æneas, with his aged father Anchises and a few devoted followers, escaped, and after long wanderings reached the Italian land and there became the founder of the Roman race.



FIG. 79. BATTLE AT THE SHIPS BETWEEN THE GREEKS AND TROJANS. (After a vase painting).

What nucleus of fact is embodied in this, the most elaborate and interesting of the Greek legends, the sequel of our story will disclose.

144. The Home-coming of the Greek Chieftains. After the fall of Troy the Greek chieftains and princes returned home. The legends represent the gods as withdrawing their protection from the hitherto favored heroes, because they had not spared the altars of the Trojans. Consequently many of them were driven in endless wanderings over sea and land. Homer's *Odyssey* portrays the sufferings of the "much-enduring Odysseus," impelled by divine wrath to long journeyings through strange seas.

In some cases, according to the tradition, advantage had been taken of the absence of the princes, and their thrones had been usurped. Thus in Argolis, Ægisthus had won the unholy love of Clytemnestra, wife and queen of Agamemnon, who on his return was murdered by the guilty couple. A tradition current among the Greeks of later times pointed out Mycenæ as the place where the unfortunate king and those slain with him were buried. In pleasing contrast with the disloyalty of the queen of Agamemnon, we have exhibited to us the constancy of Penelope, although sought by many suitors, during the absence of her husband Odysseus.

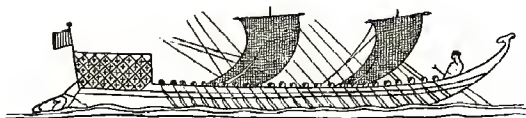
145. The Dorian Invasion, or the Return of the Heraclidæ (legendary date, 1104 B.C.). Legend tells how Heracles in the times before the Trojan War ruled over the Peloponnesian Achæans. Just before that event his children were driven from the land. After a hundred years of exile the descendants of the hero returned at the head of the Dorians from Northern Greece, conquered the greater part of the Peloponnesus, and established themselves as masters in the land that had formerly been ruled by their semidivine ancestor.

The legend connects with this conquest the colonization and settlement by the Greeks of the islands and eastern shore-lands of the Ægean. As we shall see, the tradition doubtless preserves the memory of a great upheaval and shifting of the prehistoric population of peninsular Greece caused by the intrusion of the conquering Dorian race.

Selections from the Sources. THUCYDIDES (Jowett's trans.), i, 4, 8, 10-12 (on Minos, Mycenæ, and the Trojan War). *Iliad* (Bryant's trans.), xviii, 601-762 (the shield of Achilles). *Odyssey* (Palmer's trans.), xxi, xxii (Odysseus and the suitors). There have recently appeared a number of excellent source books on ancient history. One or more of these should be in every high-school library, especially if the library does not contain the original works in translation. For this chapter pertinent selections will be found in Thallon's *Readings in Greek History*, pp. 9-27.

References (Modern). CURTIUS, vol. i, pp. 70-74. HOLM, vol. i, chap. x. BAIKIE, *The Sea-kings of Crete*, chap. i. GAYLEY, *The Classical Myths in English Literature and in Art* (rev. ed., 1911), chaps. xiv-xxiv (gives with illustrative quotation and comment the tales of the older and the younger Greek heroes, including the legends of the Argonauts (pp. 229-233), the Seven against Thebes (pp. 265-268), and the Trojan War (pp. 277-306)).

Topics for Class Reports. 1. Tales of Crete—Minos, Theseus, and Ariadne: Harrison, *The Story of Greece*, chap. viii. 2. Change in the opinion of scholars in regard to the historical elements in Greek legends: Baikie, *The Sea-kings of Crete*, chap. i.



CHAPTER XIII

THE ÆGEAN CIVILIZATION

146. Introduction. In the preceding chapter we saw what embellished tales the Greeks of the historic age told of the foretime in Greece. In the present chapter we shall see what basis of fact some at least of these legends had — what research and excavation have revealed respecting the existence in the Ægean lands of a wonderful civilization which was in its bloom a thousand years and more before



FIG. 80. HISSARLIK, THE PROBABLE SITE OF ANCIENT TROY
(From a photograph)

the opening of recorded Greek history. A closing paragraph will indicate the probable relation of this prehistoric civilization to the brilliant culture of the Greeks of the historic period.

147. Discoveries on the Site of Ancient Troy. The first of the discoveries which have revealed the existence in the Ægean lands of an advanced civilization almost as old as that of Egypt were made by Dr. Schliemann, an enthusiastic student of Homer who believed in the poet as a narrator of actual events. In the year 1870 he began to make excavations in the Troad (at Hissarlik), on a spot pointed out by tradition as the site of ancient Troy. His faith was largely rewarded. He found the upper part of the hill where he carried on his operations to consist of the remains of a succession of nine towns or settlements. In the second stratum from the bottom he found remains of such a character that he was led to believe that they were

the actual memorials of the Troy of the *Iliad*. Besides uncovering massive walls and gateways, he exhumed numerous articles of archaic workmanship in bronze, silver, and gold, including the so-called "Treasure of Priam." Later excavations have proved that not the second city but the sixth city from the bottom was the one whose date, as determined by the relics found, corresponds to that of the Troy of the tradition.

These discoveries have demonstrated that in prehistoric times there really was in the Troad a city which was the stronghold of a rich and

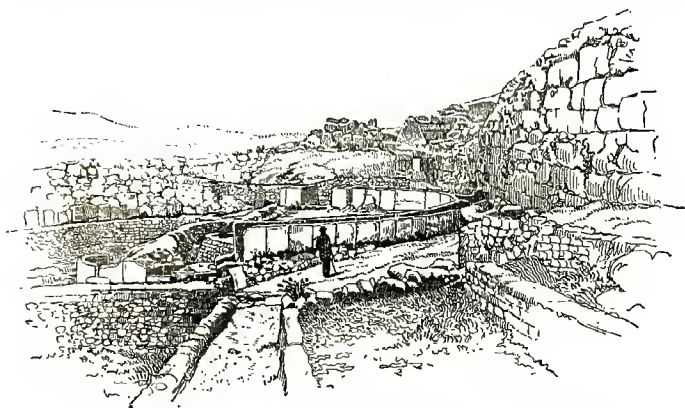


FIG. 81. GRAVE CIRCLE AT MYCENÆ. (After *Tsountas-Manatt*)

powerful royal race, and they afford good ground for the belief that the story of the Trojan War, mixed of course with much mythical matter, embodies the memory of a real prehistoric conflict between the Greeks and the wealthy rulers of the Troy-land. We may reasonably believe that the basis of the power and riches of these rulers was the control which their strategic position at the entrance to the water passage to the Propontis and the Euxine gave them over the trade of those regions¹—a trade the adventurous character of which is perhaps reflected in the embellished tale of the Argonauts (sect. 142).

¹ Troy in prehistoric times seems to have held the same relation to this northern trade that Byzantium, located at the northern entrance to the Bosphorus, held throughout the classical Greek period, and which Constantinople holds to-day.

148. Discoveries at Mycenæ and Tiryns. Made confident by his wonderful discoveries at Hissarlik, and accepting as historically true those legends of the Greeks which represent Argolis as having in the earliest times nourished a race of powerful rulers, and Mycenæ as having been the burial place of Agamemnon and his murdered companions (sect. 144), Dr. Schliemann began excavations at Mycenæ in the year 1876. He soon unearthed remains of an even more remarkable character than those on the supposed site of Troy. The most interesting of all the discoveries made on the spot were several tombs

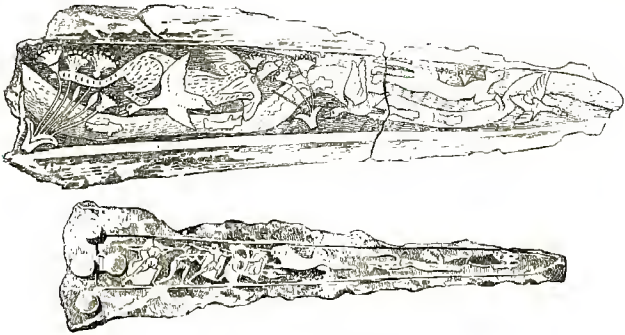


FIG. 82. INLAID SWORD BLADES FOUND AT MYCENÆ

The figures are inlaid on a separate bronze plate which is then set into the blade. The metals used are gold and electron, a natural alloy of gold and silver. Egyptian influence on this Mycenæan art is evident from the design on the upper blade — the cat chasing ducks along a river with lotus plants being a characteristically Egyptian motive

(Fig. 81) holding the remains of nineteen bodies, which were surrounded by an immense number of articles of gold, silver, and bronze — golden masks and breastplates, drinking cups of solid gold, bronze swords inlaid with gold and silver, and personal ornaments of every kind. There was one hundred pounds in weight of gold articles alone. Dr. Schliemann believed that he had actually found the tomb and body of Agamemnon, the leader of the Greeks at Troy. This conclusion of enthusiasm has not been accepted by archæologists; but all are agreed that the ancient legends, in so far as they represent Mycenæ as having been in early pre-Dorian times the seat of an influential and wealthy royal race, rest on a basis of actual fact. In a word,

Schliemann had found, "not, indeed, the tomb of Agamemnon — but the tomb of that Homeric life which Agamemnon represents to us." In the years 1884–1885 Dr. Schliemann made extensive excavations at Tiryns, where he laid bare the foundations of the walls of the ancient citadel and the ruins of an extensive palace like that at Mycenæ.

149. Discoveries in Crete. A quarter of a century after the first of these amazing discoveries in the Troad and in Argolis, Dr. Arthur J. Evans, guided by Greek legends, began excavations at Cnossus in



FIG. 83. GREAT MAGAZINES, OR STOREROOMS, OF THE PALACE AT CNOSSUS

The great terra-cotta jars were for the storing of oil and other provisions. The boxlike receptacles (of which there were a hundred or more) in the floor were probably for the safe-keeping of valuables

the island of Crete. What the spade unearthed here was even more astonishing than what had been uncovered at Troy and Mycenæ. The excavations laid bare the ruins of a prehistoric palace of great extent and magnificence, which had been at least once destroyed and rebuilt. There were evidences that the civilization represented by the remains had been brought to a sudden end by some great catastrophe. The last palace had evidently perished in a vast conflagration, after having been stripped of everything of value. Later excavations on

other ancient sites in Crete brought to light additional memorials of a long-vanished civilization.

150. Character of the Civilization. This island culture, as demonstrated by its remains, was in some respects not at all inferior to the



FIG. 84. FRESCO OF A YOUNG CUP-BEARER. (Cnossus)

This splendid fresco was found on the palace walls at Cnossus. "The colors were almost as brilliant as when laid down over three thousand years ago. For the first time the true portraiture of a man of this mysterious Mycenæan [Ægean] race rises before us." — Evans

contemporary civilizations of Egypt and Babylonia. The great palace at Cnossus rivaled in magnificence and extent the royal residences of the East. It contained numerous courts, halls, store-rooms, royal apartments, and rooms for the humbler folk (potters, stone-cutters, goldsmiths, and other artisans) attached to the royal household—all forming such a perfect maze as almost to force the conviction that here we look upon the remains of the veritable Labyrinth of Greek tradition. Frescoes of bull-grapplings in which athletes, both girls and boys, are depicted as seizing the bulls by the horns as they charge and leaping over their backs, and, again, as being gored and tossed by the furious beasts,¹ suggest that these cruel sports — which recall the animal-baitings and gladiatorial games of the Romans — were the actual basis of the Greek tales of the Minotaur and the Athenian tribute of youths and maidens (sect. 140).

In art work of various kinds the Cretan artists evinced surprising talent. Animal reliefs and paintings, particularly designs on pottery and on gold and silver cups, were characterized by an astonishing vigor and naturalness. Probably we should

¹ Note detail of the scroll at the end of this chapter. This scroll is taken from one of the Vaphio cups (see Plate VIII and accompanying note). The goldsmith artist is

not be wrong in thinking that the picturesque tales of the artist Dædalus (sect. 141), which were current among the Greeks of the earliest historical times, had for their nucleus of fact the supreme excellence of the work of a school of Cretan art which gave the first impulse to the early art of classical Greece.

The numerous representations in the wall-paintings and on vases of ships with both sails and oars confirm the tradition of the nautical interest and maritime activity of the Cretan kings, which is further confirmed by the vases and other objects of Cretan make found in the tombs of almost every ancient people of the Mediterranean lands. Special confirmation of the statements of the Greek historians respecting the sea-power of the kings of Crete is found in the fact that their capital city, Cnossus, was un-walled, which goes to show that they relied for security on their mastery of the sea.

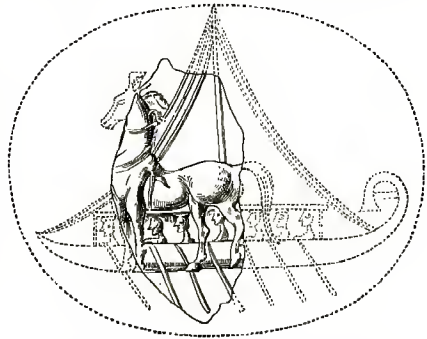


FIG. 85. A CNOSSIAN SEAL IMPRESSION

Possibly a record, as Dr. Evans suggests, of the importation of the horse from Egypt into Crete. It is noteworthy that this appearance of the horse in the records of Cnossus is synchronous with its appearance on the monuments of Egypt at the beginning of the Eighteenth Dynasty (see above, p. 29)

One of the most interesting features of the ruins at Cnossus is the so-called "Theatral Area," a paved space with tiers of seats on two sides for spectators. Some have thought to identify this structure with the "dancing-floor" which Dædalus made for the princess Ariadne (sect. 141). With less hesitation we may regard the structure as the prototype of the classical Greek theater.¹

An important element in the Minoan civilization was a system of writing, which was developed independently out of a local picture writing, though possibly under Egyptian influence. Thousands of here evidently portraying the same grisly athletic games as are depicted on the Cnossian frescoes.

¹ C. H. and H. B. Hawes, *Crete, the Forerunner of Greece* (1911), p. 85.

clay tablets similar to the Babylonian have been found, not a word of which, however, can yet be read. Doubtless they hold an interesting

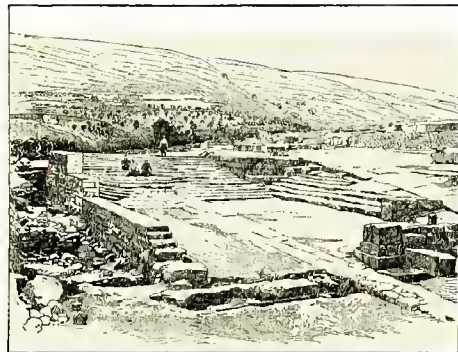


FIG. 86. THEATER AND "DANCING-PLACE" (?)
EXCAVATED AT CNOSSUS BY DR. EVANS

"Also did the glorious lame god devise a dancing-place like unto that which once in wide Knossos Daidalos wrought for Ariadne of the lovely tresses."—*Iliad* (tr. Lang and others), xviii, 590-592

chapter of the early history of the Ægean world.

151. Origin and Development of Ægean Civilization. Until the key is found to the writing on the Cretan tablets we must rely almost wholly upon the science of archæology for our knowledge of the origin and development of this newly discovered civilization. The broad lines of this evolution from the Stone Age up to the beginning of classical Greek history in the eighth century B.C., as revealed by the architectural remains and cultural objects recovered largely from the soil of Crete, are these: The Ægean islands and coast lands were the arena on which developed the very earliest civilization on European soil. This civilization was

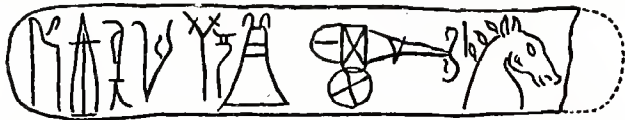


FIG. 87. CRETAN LINEAR TABLET WITH CHARIOT AND HORSE

One of a number of clay labels found by Dr. Evans in the so-called "Room of Chariot Tablets" in the great magazine (Fig. 83) of the palace at Cnossus

in the main an independent development, though it plainly was deeply influenced by the civilizations of the Nile-land and Mesopotamia. The earliest home and the radiating point of this culture was the island of Crete. Its creators and bearers were a non-Greek race

of brunette type. It was chiefly a Bronze Age civilization, which, like that of Egypt, grew directly out of an earlier Neolithic culture, the beginnings of which are lost in the depths of prehistoric times.¹ The metal development began as early at least as 3000 B.C., and was at its height in the island of Crete about 1600 or 1500 B.C. At this period the kings of Cnossus were maintaining a naval supremacy and a political dominion which embraced seemingly many of the Ægean islands, and even parts of the mainland of Greece. Articles of Cretan handiwork found in Egypt point to intercourse with that country as early at least as the Sixth Dynasty (about 2500 B.C.). The memory of this maritime activity and dominion lived on into historic times and was embodied in the Greek legends of the sea power of Minos.

Troy, Mycenæ, and Tiryns were colonies or outposts of the mother cities of Crete, or were centers of culture which developed under Cretan influence. The golden

age of these mainland fortress cities was from about 1500 to 1100 B.C.²



FIG. 88. THE SO-CALLED "THRONE OF MINOS" Excavated by Dr. Evans in the palace at Cnossus. It is the most ancient throne in Europe. It is carved from alabaster-like stone

¹ There are no traces in the island of a Paleolithic stage of culture.

² To this civilization the term *Mycenæan* was at first applied, since Mycenæ seemed to be its radiating point; but when the discoveries in Crete showed that island to have been its earliest home, then the name *Minoan*, from *Minos*, was suggested. Recently the term *Ægean* has come into very general use. Sir Arthur Evans, however, uses the term *Minoan* instead of *Ægean*, and divides the whole age (about 3000-1200 B.C.) into three periods, which he names Early Minoan, Middle Minoan, and Late Minoan. Each of these periods he again subdivides into three epochs.

152. Relation of the Ægean to Classical Greek Culture. The generally accepted view respecting the relation of this hitherto unsuspected civilization to the classical culture of Greece may be briefly stated as follows: Not later than 2000 B.C. the ancestors of various Greek tribes, a branch of the great Indo-European peoples, began to move southward from the northern Balkan regions and to press into the Greek peninsula. Chief and first among these intruders were the Achæans. Mingling with the original inhabitants, these newcomers imparted to them their own speech, in a word, Hellenized them, and eventually superseding the native princes ruled in their stead in the great palace fortresses at Mycenæ, Tiryns, and elsewhere. Through the intermingling of the two races arose the brilliant "Achæan" civilization (about 1500-1100 B.C.), the glories of which were sung by the Homeric bards.

Then, probably as early as the thirteenth or twelfth century B.C., the Achæans, together with Ionians and other Greek folk who by this time had drifted into Greece from the north, began to migrate from the western to the eastern shore of the Ægean. Achæans and Æolians from Thessaly settled the island of Lesbos and the north-western shore of Asia Minor, the latter folk giving name to the district — *Æolis*. The coast south of these settlements — the *Ionia* of the historic period — was settled by Ionians from Attica and Argolis. In the blood of all these emigrants there was doubtless a deep strain of the native Ægean population of Greece. It was probably this prehistoric colonization movement which brought on the memorable struggle between the Greeks and the rulers of the Troy-land (sect. 143).

Soon after the destruction of Troy by the Achæans and their allies there came into Greece from the north another wave of invasion (about 1100 or 1000 B.C.), which spent its force in the Peloponnesus.¹ These new intruders were chiefly Dorians, an iron-using folk. They were less cultured than their Achæan kinsmen, and apparently destroyed utterly the 'strongholds' of the Achæan princes. This Dorian invasion appears to have given a fresh impulse to the

¹ A dim memory of this invasion and conquest is doubtless embodied in the legend of the Return of the Heraclidæ (sect. 145).

migration movement from peninsular Greece to the eastern shores of the Ægean. Hard pressed or dispossessed peoples, pushing across the waters, found new homes among their kinsmen already established in Æolis and Ionia. The Dorians having conquered and colonized Crete and Rhodes, formed new settlements all along the southwestern shores of Asia Minor, creating the *Doris* of history.

On the Asian shores, in Ionia and Æolis and upon the neighboring isles, the fires of culture on new altars burned afresh. The torch of culture lighted two thousand years before in Crete was here held aloft. In continental Greece, however, the light of civilization was almost extinguished. The Dorian conquest had ushered in here those "Dark Ages" which cover the three centuries and more lying between the bright Achæan Age and the opening of the truly historic age of Hellas.

As the golden Achæan Age had its poet in Homer, so did these "Dark Ages" have their poet in Hesiod,—the first great Greek poet of flesh and blood,—the spokesman of the common folk in this evil age of iron.¹ Yet it was in this dark period of which Hesiod is the representative that, through the fusion and intermingling of races and cultures, the Greece of history was born. There is a striking and instructive parallel between these "Dark Ages" of Greek story and the "Dark Ages" of later European history. For just as in this later period two races, the Latin and the Teuton, and two cultures, the refined civilization of Rome and the ruder culture of the Teutonic tribes, mingled to form modern Europe, so in the early history of the Ægean lands two races, the Ægean and the Hellenic, and two cultures, the advanced Ægean civilization and the primitive culture of the Greek tribes, mingled to form the brilliant civilization of classical Hellas. Thus "the Golden Age of Crete was the forerunner of the Golden Age of Greece, and hence of all our western culture."²

¹ See sect. 337.

² C. H. and H. B. Hawes, *Crete, the Forerunner of Greece* (1911), p. 2. The discovery of the long-lost Ægean civilization has given new significance not only to several of the Greek legends narrated in the preceding chapter, but also to an alleged Egyptian tradition of "the lost Atlantis"—a tale preserved in the *Timæus* and the *Critias* of Plato. The essential part of Plato's narrative runs as follows: "The Athenian Solon

References. SCHLIEMANN, *Troy and its Remains* (1875); *Mycenæ* (1878); *Ilios* (1881); *Troja* (1884); and *Tiryns* (1885). For an admirable summary of all these works of Dr. Schliemann's and a scholarly estimate of the historical import of his discoveries, see SCHUCHHARDT, *Schliemann's Excavations*. DIEHL, *Excursions in Greece* (an account of the results of excavations at Mycenæ, Tiryns, and on other sites in Greece). GARDNER, *New Chapters in Greek History*, chaps. i-v (compares the Greek legends with recent archaeological discoveries and discusses the question whether or not these discoveries may be regarded as a verification in any degree of the legends).

(sect. 200) returning from a visit to Egypt brought back a tale of a lost island-empire, a tale so wonderful that if Solon had made poetry the business of his life and had completed the story he would have been as famous as Homer or Hesiod. This old-world story was told to Solon in the city of Sais in the Egyptian Delta. Solon had asked the priests something about antiquity, and made the discovery that neither he nor any other Hellène knew anything worth mentioning about ancient times. For when he tried to impress the priests by talking about ancient things, one of them exclaimed, 'O Solon, you Hellenes are nothing but children,' and then related the following story: 'There was an island called Atlantis situated in front of the Pillars of Hercules. The island was larger than Libya and Asia put together, and was the way to other islands and to a continent beyond. Now in this island there was a great and wonderful empire which had rule over the whole island, and several others and over parts of the continent. And these men of Atlantis had harbors and docks which were full of triremes and stores of every kind. The kings possessed a fleet of 1200 ships, and the royal palace which they built in the center of the island was ornamented by successive generations until it became a marvel to behold for size and beauty. And there were bulls which the kings hunted without weapons but with staves and nooses. This vast power had subjected all the parts of Libya within the Pillars of Hercules as far as Egypt, and of Europe as far as Tyrrhenia, and then it endeavored to subdue at a blow our country and yours, and the whole of the region within the straits; and then, Solon, your country shone forth. She preserved from slavery those who were not yet subjugated, and generously liberated all the rest of us. But afterwards there occurred violent earthquakes and floods, and the island of Atlantis disappeared in the depths of the sea.'

This story of the lost Atlantis has been variously interpreted. It has been pronounced by some a pure creation of Plato's imagination, while others have seen in it a confused memory of a real past. As we have said, the recent discoveries in Crete give the narrative a new significance. The nucleus of the story may very well have been the Egyptian recollection, much distorted of course, of the great empire of the kings of Cnossus. James Baikie (*The Sea-kings of Crete* (1913), p. 258) says: "The only difficulty in accepting the identification [of Plato's Atlantis with the island of Crete] is that it is stated that the lost Atlantis lay beyond the Pillars of Hercules; but doubtless this statement is due to Solon's misinterpretation of what was said by his Egyptian informant, or to the Saitic priest's endeavor to accommodate his ancient tradition to the wider geographical knowledge of his own time. . . . Almost certainly, then, Plato's story gives the Saitic version of the actual Egyptian records of the greatness and the final disaster of the great island state with which Egypt so long maintained intercourse. Doubtless to the men of the latter part of the Eighteenth Dynasty the sudden blotting out of Minoan trade and influence by the overthrow of Cnossus seemed as strange and mysterious as though Crete had actually been swallowed up by the sea."



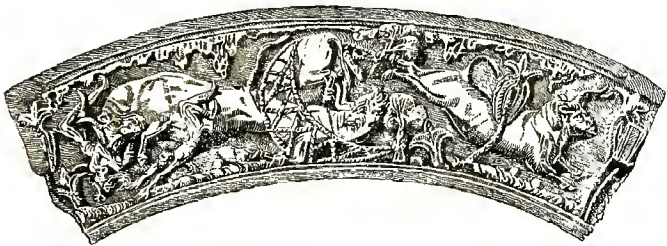
PLATE VIII. THE VAPHIO CUPS AND THEIR SCROLLS. (Cups from photographs; the scrolls drawn from facsimiles of the cups)

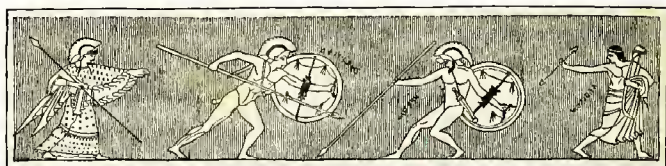
Found in a tomb at Vaphio, near Sparta, in 1889. "The finest product of the goldsmith's art left to our wondering eyes by the Achæan civilization of Greece."—

Rufus B. Richardson

TSOUNTAS and MANATT, *The Mycenaean Age*. HALL, *The Oldest Civilization of Greece*. RIDGEWAY, *The Early Age of Greece*, 2 vols. All the works thus far cited were written before the chief discoveries in the island of Crete, and the opinions and conclusions of their authors must be tested and corrected by the revelations made since the opening of the present century by the excavations at Cnossus and elsewhere. The following more recent works summarize and interpret the new discoveries: HALL, *Aegean Archaeology*; MOSSO, *The Palaces of Crete*; BAIKIE, *The Sea-kings of Crete*; FOWLER and WHEELER, *Greek Archaeology*, chap. i.

Topics for Class Reports. 1. Summary of the excavations: Hall, *Aegean Archaeology*, chap. ii. 2. The palace at Cnossus: Mosso, *The Palaces of Crete*, chaps. iv, v. 3. Bull-grappling: Mosso, *The Palaces of Crete*, chap. xi. 4. Aegean art: Mosso, *The Palaces of Crete*, chap. xiii; Hall, *Aegean Archaeology*, chap. vii; Reinach, *Apollo* (rev. ed.), pp. 30-36; Fowler and Wheeler, *Greek Archaeology*, chap. i. 5. Early intercourse between Crete and Egypt: Baikie, *The Sea-kings of Crete*, chap. vii. 6. A day in Troy: Manatt, *Aegean Days*, chap. xxiv.





CHAPTER XIV

THE HERITAGE OF THE HISTORIC GREEKS

153. A Rich and Mixed Heritage. The Greeks when they appeared in history, in the eighth century B.C., were the bearers of an already advanced culture. They possessed well-developed political and religious institutions, a wonderfully copious language, a rich and varied mythology, an unrivaled epic literature, and an art which, though immature, was yet full of promise.

This was indeed a rich heritage. We now know that it was a mixed inheritance. It was in part a transmission from their own foretime, and in part a legacy from that earlier Ægean civilization depicted in the preceding chapter. There were mingled in it also elements derived directly from oriental cultures. But all these non-Hellenic racial and cultural contributions had before historic times received the deep impress of the Hellenic spirit. This will become evident as we now proceed to examine somewhat in detail this heritage of the historic Hellenes, and note how different a product it is from anything we have found before. We shall be convinced that the chief factor, after all, in the wonderful thing we call Greek civilization was the Greek genius itself — a genius born of the union of two gifted races.

I. POLITICAL INSTITUTIONS

154. The City-State; its Elements — the Clan, the Phratry, and the Tribe. The light that falls upon Greece in the eighth and seventh centuries B.C. shows most of Greece proper, the shore-lands of Asia Minor, and many of the Ægean islands filled with cities. Respecting

the nature of these cities we must say a word, for it is with them — with cities — that Greek history has to do.

In the first place, each of these cities was an independent community, like a modern nation. It was a city-state. It made war and peace and held diplomatic relations with its neighbors. Its citizens were aliens in every other city.

In the second place, these city-states were, as we think of independent states, very small.¹ So far as we know, no city in Greece proper, save Athens, ever had over twenty thousand arm-bearing citizens. In most cases each consisted of nothing more than a single walled town with a little encircling zone of farming and pasture land. Sometimes, however, the city-state embraced, besides the central town, a large number of smaller places. Thus the city-state of Athens, in historic times, included all Attica with its hundred or more villages and settlements. In most other cases, however, the outlying villages, if any, were so close to the walled town that all their inhabitants, in the event of a sudden raid by enemies, could get to the city gates in one or two hours at most.

In the third place, each of these early cities was made up of groups — clans,² phratries or brotherhoods (groups of closely united families), and tribes — which were a survival from the tribal age of the Greeks, the age before they began to live in cities. It was at first only members of these groups who enjoyed the rights of citizenship.³

¹ There is a limit, Aristotle argued, to the size of a city as there is to the size of a plant, an animal, or a ship. It should be large enough, he maintained, to be self-sufficing, and yet not too large to be well governed. In order that the government might be good he thought that the city should be small enough to enable each citizen to know all his fellow-citizens.

² The clan was simply the expanded family; for in primitive society the family as it expands holds together, being united by the worship of ancestors or of domestic divinities, whereas in advanced society as it expands it disintegrates, the several households no longer living together, but each usually going its own way. This forms a fundamental difference between primitive and modern society.

³ It was only after a long lapse of time that the ties which bound together these primitive groups became relaxed, largely through a change in the religious beliefs of men, and that the way was thus paved for the entrance of strangers into the city. This great revolution, the greatest that ever took place in the society of antiquity, was already in progress, both in Italy and in Greece, at the opening of the historical period, and resulted finally in making property and residence instead of birth and worship the basis of civil and political rights and privileges. (See sects. 204, 396.)

In the beginning, that is, in the Achæan or Homeric Age, these cities were ruled by hereditary kings. But because these Greek cities were at first city-kingdoms, we must not think that they were like the early city-kingdoms we found in Babylonia and other lands of the Orient. In the oriental city the power of the priest-king was absolute; the people were his servile subjects. In the Greek city the authority of the king was limited; the people were, in some measure at least, self-governed. In a word, the Greek city contained the germs of a political constitution. It was a vital organism with powers of growth. Into what it grew we shall see as we follow particularly the history of the typical Greek city of Athens.

155. The Influence of the City upon Greek History. We cannot understand Greek history unless we get at the outset a clear idea of the feelings of a Greek towards the city of which he was a member. It was the body in which he lived, moved, and had his being. It was his country, his fatherland, for which he lived and for which he died. Exile from his native city was to him a fate scarcely less dreaded than death. This devotion of the Greek to his city was the sentiment which corresponds to patriotism amongst us, but, being a narrower as well as a religious feeling, it was much more intense.

It was this strong city feeling among the Greeks which prevented them from ever uniting to form a single nation. The history of Greece from first to last is, in general, the history of a great number of independent cities wearing one another out with their never-ending disputes and wars arising from a thousand and one petty causes of rivalry, jealousy, and hatred. It is the history of modern Europe in miniature.

But it was this very thing that made life in the Greek cities so intense and strenuous, and that developed so wonderfully the faculties of the Greek citizen. In the eager atmosphere of the *agora* human talents were fostered as plants are forced in the growing air of a conservatory. Hence there arose in the Hellenic cities a rich and many-sided culture (within their walls art and literature and philosophy developed forms and systems of supreme excellence), which became the precious legacy of Greece to the world at large. In a word, Greek civilization was the flower and fruitage of the city-state.

II. RELIGIOUS IDEAS AND INSTITUTIONS

156. Ideas of the Greeks regarding the System of the Universe.

Forming another important element of the inheritance of the historic Greeks were their religious ideas and institutions. In speaking of these we shall begin with a word respecting their ideas in regard to the system of the universe.

The early Greeks supposed the earth to be, as it appears, a plane, oval or circular in form like a shield. Around it flowed the "mighty strength of the ocean river," a stream broad and deep, on the further side of which lay realms of Cimmerian darkness and terror. The heavens were a solid vault, or dome, the edge of which shut down close upon the earth. Beneath the earth, reached by subterranean passages, was the realm of Hades, a vast region, the



THE WORLD ACCORDING TO HOMER

place of departed souls.¹ Still beneath this was the prison Tartarus, a pit deep and dark, made fast by strong gates of brass and iron.

The sun was an archer god, borne in a fiery chariot up and down the steep pathway of the skies. Naturally it was imagined that the regions in the extreme east and west, which were bathed in the near splendors of the sunrise and the sunset, were lands of delight

¹ Erebus, in the Homeric mythology, was a gloomy intermediate region between the earth and Hades.

and plenty. The eastern region was the favored country of the Ethiopians, a land which even Zeus himself so loved to visit that often he was found absent from Olympus when sought by suppliants. In the western region, adjoining the ocean stream, were the Isles of the Blest (Elysium), the abodes of the shades of heroes and poets.

157. The Olympian Council. At the head of the Greek pantheon there was a council of twelve members, comprising six gods and as many goddesses. The male deities usually included were Zeus, the father of gods and men; Poseidon, ruler of the sea; Apollo, the god of light, of music, and of prophecy; Ares, the god of war; Hephæstus,



FIG. 89. GROUP OF GODS AND GODDESSES. (From the frieze of the Parthenon)

"The chief gods, in striking contrast with the monstrous divinities of the oriental mythologies, had been molded by the fine Hellenic imagination into human forms of surpassing beauty and grace"

the deformed god of fire, and the forger of the thunderbolts of Zeus; and Hermes, the wind-god, the swift-footed herald of the celestials, the inventor of the pipe and the lyre—"for the wind whistles and sings."

The female divinities were Hera, the proud and jealous queen of Zeus; Athena, or Pallas,—who sprang full-grown from the forehead of Zeus,—the goddess of wisdom and the patroness of the domestic arts; Artemis, the goddess of the chase; Aphrodite, the goddess of love and beauty, born of the white sea foam; Hestia, the goddess of the hearth; and Demeter,¹ the earth-mother, the goddess of grains and harvests.²

¹ The cult or worship of Demeter and Persephone was connected with the Eleusinian mysteries celebrated at Eleusis in Attica. These secrets were so carefully guarded that to this day it is not known what they really were. It seems, however, that the hopeful doctrine of a future life more real and satisfying than that represented by the popular religion was taught, or at least suggested, by the symbolism of the mysteries, and that the initiated were helped thereby to live better and happier lives.

² Besides the great gods and goddesses that constituted the Olympian Council, there was an almost infinite number of other deities, celestial personages, and monsters neither

These great deities were simply magnified human beings. They give way to fits of anger and jealousy. All the celestial council, at the sight of Hephæstus limping across the palace floor, burst into "inextinguishable laughter"; and Aphrodite, weeping, moves all to tears. They surpass mortals rather in power than in size of body. They can render themselves visible or invisible to human eyes.

Their food is ambrosia and nectar; their movements are swift as light. They may suffer pain; but death can never come to them, for they are immortal.

Their abode is Mount Olympus and the airy regions above the earth.

158. The Delphic Oracle and its Influence on Greek Life and History.

The most precious

part; perhaps, of the religious heritage of the historic Greeks from the misty Hellenic foretime was the oracle of Apollo at Delphi.

The Greeks believed that in the early ages the gods were wont to visit the earth and mingle with men. But even in Homer's time this

human nor divine. Hades ruled over the lower realms; Dionysus was the god of wine; Eros, of love; Iris was the goddess of the rainbow, and the special messenger of Zeus; Hebe (goddess) was the cupbearer of the celestials; the goddess Nemesis was the punisher of crime, and particularly the queller of the proud and arrogant; Æolus was the ruler of the winds, which he confined in a cave secured by mighty gates. There were nine Muses, inspirers of art and song. The Nymphs were beautiful maidens, who peopled the woods, the fields, the rivers, the lakes, and the ocean. Three Fates allotted life and death, and three Furies (Eumenides, or Erinyes) avenged crime, especially murder and sacrilegious crimes. Besides these there were the Centaurs, the Cyclopes, the Harpies, the Gorgons, and a thousand others.



FIG. 90. THE CARRYING OFF OF PERSEPHONE BY HADES TO THE UNDERWORLD; HER LEAVE-TAKING OF HER MOTHER DEMETER. (After a vase painting)

In accordance with the animistic ideas of primitive man, the souls of plants were thought to descend to the underworld in the winter and to return to the upper world in the spring. Out of this conception grew the beautiful myth of Demeter and Persephone, who as goddesses of the corn came to be personifications of the yearly death and revival of vegetation, and then by analogy as symbols (in the Eleusinian mysteries) of man's renewed life after death

familiar intercourse was a thing of the past — a tradition of a golden age that had passed away. In historic times, though the gods often revealed their will and intentions through signs and portents, still they granted a more special communication of counsel through what were known as *oracles*. These communications, it was believed, were made sometimes by Zeus,¹ but more commonly by Apollo. Not everywhere, but only in chosen places, did these gods manifest their presence and communicate the divine will. These favored spots

were called *oracles*, as were also the responses there received.



FIG. 91. APOLLO

The most renowned of the Greek oracles, as we have intimated, was that at Delphi, in Phocis. Here, from a deep fissure in the rocks, arose stupefying vapors, which were thought to be the inspiring breath of Apollo. Over this spot was erected a temple in honor of the Revealer. The communication was generally received by the Pythia, or priestess, seated upon a tripod placed above the orifice. As she became overpowered by the vapors, she uttered the message of the god. These mutterings of the Pythia were taken down by attendant priests

and put in verse. Sometimes the divine will was communicated to the pious seeker by dreams and visions granted him while sleeping in the temple of the oracle.

Some of the responses of the oracle contained plain and wholesome advice; but many of them, particularly those that implied a knowledge of the future, were made obscure and given a double meaning, so that they would correspond with the event however affairs might turn.²

¹ The oracle of Zeus of widest repute was that at Dodona, in Epirus, where the priests listened for the voice of the god in the rustling leaves of the sacred oak.

² Thus Croesus at the time he made war on Cyrus (sect. 102) was told in response to his inquiry that if he undertook the war he would destroy a great empire. He did, indeed, — but the empire was his own.

The oracle of Delphi gained a celebrity wide as the world; it was often consulted by the monarchs of Asia and the people of Rome in times of extreme danger and perplexity. Among the Greeks scarcely any undertaking was entered upon without the will and sanction of the oracle being first sought.

Especially true was this in the founding of colonies. Apollo was believed "to take delight in the founding of new cities." No colony, it was believed, could prosper that had not been established with the sanction or under the superintendence of the Delphic god.¹

The Delphian oracle, furthermore, exerted a profound influence upon Hellenic unity. Delphi was, in some respects, such a religious center of Hellas as papal Rome was of mediæval Europe. It was the common altar of the Greek race. By thus providing a worship open to all, Delphi drew together by bonds of religious sentiment and fraternity the numberless communities of Greece, and created, if not a political, at least a religious, union that embraced the entire Hellenic world.²

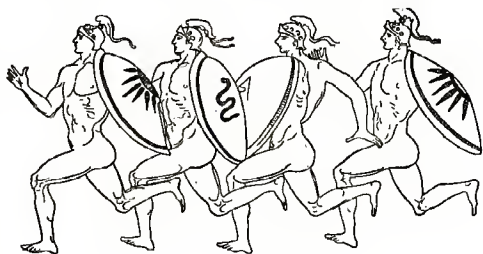


FIG. 92. GREEK RUNNERS

159. The Olympic Games. Another of the most characteristic of the religious institutions of the Greeks which they inherited from prehistoric times was the sacred games celebrated at Olympia in Elis, in honor of the Olympian Zeus. The origin of this festival is lost in the obscurity of tradition; but by the opening of the eighth century B.C. it had assumed national importance. In 776 B.C. a contestant named Corcebus was victor in the foot race at Olympia, and as from that time the names of the victors were carefully registered, that

¹ The managers of the oracle, doubtless through the visitors to the shrine, kept themselves informed respecting the islands and coasts of the Mediterranean, and thus were able to give good advice to those contemplating the founding of a new settlement.

² For an illustration of the influence of the oracle upon Greek morality, read the story of Glaucus (Herodotus, vi, 86).

year came to be used by the Greeks as the starting point in their chronology. The games were held every fourth year, and the interval between two successive festivals was known as an Olympiad.¹

To the foot-race, which at first was the only contest, were gradually added boxing, wrestling, spear-throwing, and other athletic games. Later, chariot-racing was introduced, and became the most popular of all the contests. The competitors must be of Hellenic race; must have undergone special training in the gymnasium; and must, moreover, be unblemished by any crime against the state or sin against the gods. Spectators from all parts of the world crowded to the festival.



FIG. 93. RACING WITH FOUR-HORSE CHARIOTS. (From a vase painting of the fifth century B.C.)

The victor was crowned with a garland of sacred olive; heralds proclaimed his name abroad; his native city received him as a conqueror, sometimes through a breach made in the city walls; statues of him, executed by eminent artists, were erected at Olympia and in his own city; sometimes even divine honor and worship were accorded to him; and poets and orators vied with the artist in perpetuating his name and triumphs as the name and triumphs of one who had reflected immortal honor upon his native state.

160. The Pythian, the Nemean, and the Isthmian Games. Besides the Olympic games there were transmitted from prehistoric times the germs at least of three other national festivals. These were the Pythian, held in honor of Apollo, near his shrine and oracle at Delphi; the Nemean, celebrated in honor of Zeus, at Nemea, in Argolis; and the Isthmian, observed in honor of Poseidon, on the Isthmus of Corinth. Just when these festivals had their beginnings it is impossible to say, but by the time the historic period had fairly opened,

¹ The date of an occurrence was given by saying that it happened in the first, second, third, or fourth year of the first, second, or third, etc. Olympiad. This mode of designating dates, however, did not come into general use in Greece before the third century B.C.

that is to say, by the sixth century B. C., they had lost their local and assumed a national character, and were henceforth to be prominent features of the common life of the Greek cities. As the gods were believed to take delight in these exhibitions of strength and skill, the presentation of them was a religious duty — a Greek mode of worship.

161. Influence of the Grecian Games. For more than a thousand years these national festivals, particularly those celebrated at Olympia, exerted an immense influence upon the social, religious, and literary life of Hellas. They enkindled among the widely scattered Hellenic states and colonies a common literary taste and enthusiasm; for into all the four great festivals, save the Olympic, were introduced, sooner or later, contests in poetry, oratory, and history. During the festivals, poets and historians read their choicest productions, and artists exhibited their masterpieces. The extraordinary honors accorded to the victors stimulated the contestants to the utmost, and strung to the highest tension every power of body and mind.

Particularly were the games promotive of sculpture, since they afforded the sculptor living models for his art (sect. 324). "Without the Olympic games," says Holm, "we should never have had Greek sculpture."

Moreover, they promoted intercourse and trade; for the festivals naturally became great centers of traffic and exchange during the progress of the games. They softened, too, the manners of the people, turning their thoughts from martial exploits and giving the states respite from war; for during the season in which the religious games were held it was sacrilegious to engage in military expeditions.

They tended also to keep alive common Hellenic feelings and sentiments. In all these ways, though they never drew the states into a real political union, still they did impress a common character upon their social, intellectual, and religious life.¹

162. The Amphictyonic Council. Closely connected with the religious festivals were the so-called Amphictyonies, or "leagues of neighbors," which formed another important part of the bequest

¹ By the third century B. C. the games had degenerated and lost much of their original religious character. The Olympic games, having been suspended since the fourth century of our era, were revived, with an international character, in 1896, at Athens.

from the legendary age to historic Greece. These were associations of a number of cities or tribes for the celebration of religious rites at some shrine, or for the protection of some particular temple.

Preëminent among such unions was that known as the Delphic Amphictyony, or simply The Amphictyony. This was a league of twelve of the subtribes of Hellas, whose main object was the protection of the temple of Apollo at Delphi. Another of its purposes was, by humane regulations, to mitigate the cruelties of war. The following oath was taken by the members of the league: "We will not destroy any Amphictyonic town, nor cut it off from running water, in war or in peace; if any one shall do so, we will march against him and destroy his city." This was one of the first steps taken in the practice of international law.

The Amphictyons waged in behalf of the Delphic god Apollo a number of crusades, or sacred wars. The first of these occurred at the opening of the sixth century B. C. (probably about 595-586), and was carried on against the Phocian towns of Crissa and Cirrha,¹ whose inhabitants had been guilty of annoying the pilgrims on their way to the shrine. The cities were finally taken and leveled to the ground. Their territory was also consecrated to the gods, which meant that it was never thereafter to be ploughed or planted, or in any way devoted to secular use.

163. Doctrine of Divine Jealousy. Several religious or semi-religious ideas, which were a bequest to the historic Greeks from primitive times, colored so deeply all their conceptions of life, and supplied them so often with motives of action, that we must not fail to take notice of them here. Two of these ideas related to the envious disposition of the gods and the nature of the life in the hereafter.

The Greeks were impressed, as all peoples and generations have been, with the mutations of fortune and the vicissitudes of human life. Their observation and experience had taught them that long-continued good fortune and unusual prosperity often issue at last in sudden and overwhelming calamity. They attributed this to the jealousy of the gods, who, they imagined, were envious of mortals

¹ Cirrha was the seaport of Crissa.

that through such prosperity seemed to have become too much like themselves. Thus the Greeks believed the downfall of Croesus, after his extraordinary course of uninterrupted prosperity, to have been brought about by the envy of the celestials, and they colored the story to bear out this version of the matter.

Later, as the moral feelings of the Greeks became truer, they put a different interpretation upon the facts. They said that the downfall of the great was due not to the *envy* of the gods, but to their righteous *indignation*, aroused by the insolence and presumptuous pride engendered by overgreat prosperity.

164. Ideas of the Future. To the Greeks life here on earth was so bright and joyous a thing that they looked upon death as a great calamity. Moreover, they pictured life after death, except in the case of a favored few, as being hopeless and aimless.¹ The Elysian Fields, away in the land of sunset, were, indeed, filled with every delight; but these were the abode only of the great heroes and benefactors of the race. The great mass of mankind were doomed to Hades, where the spirit existed as "a feeble, joyless phantom."² So long as the body remained unburied, the shade wandered without rest; hence the sacredness of the rites of sepulture.

III. LANGUAGE, MYTHOLOGY, LITERATURE, AND ART

165. The Greek Language. One of the most wonderful things which the Greeks brought out of their dim foretime was their language. At the beginning of the historic period their language was already one of the richest and most perfectly elaborated languages ever spoken by human lips. Through what number of centuries this language was taking form upon the lips of the forefathers of the historic Greeks, we can only vaguely imagine. It certainly bears testimony to a long period of Hellenic life lying behind the historic age in Hellas.

¹ Homer makes the shade of the great Achilles in Hades to say:

"I would be

A laborer on earth and serve for hire
Some man of mean estate, who makes scant cheer,
Rather than reign o'er all who have gone down
To death." — *Odyssey*, xi, 489-490 (Bryant's trans.)

² Cf. sects. 56, 89.

166. The Mythology of the Greeks. Another wonderful possession of the Greeks when they first appeared in history was their mythology. All races in the earlier stages of their development are myth-makers, but no race has ever created such a rich and beautiful mythology as did the ancient Greeks, and this for the reason that no other race was ever endowed with so fertile and lively an imagination.

This mythology exercised a great influence upon the life and thought of the ancient Greeks. Their religion, their poetry, their



FIG. 94. BATTLE BETWEEN GREEKS AND AMAZONS. (From a sarcophagus of about 300 B.C.)

The whole mythology was pictured on vases or carved in marble

art, and their history were one and all deeply impressed by this wonderful collection of legends and myths. Some of these stories inspired religious feeling; some afforded themes to the epic and tragic poets; others suggested subjects to the sculptor and the painter; and still others inspired the actors in Greek history to many an heroic deed or adventurous undertaking.

167. Early Greek Literature: the Homeric Poems. The rich and flexible language of the Greeks had already in prehistoric times been wrought into epic poems whose beauty and perfection are unequaled by the similar productions of any other people. These epics transmitted from the Greek foretime are known as the Homeric poems (the *Iliad* and the *Odyssey*), to which reference has already been made.

Neither the exact date nor the authorship of the Homeric poems is known (sect. 336). That they were the prized possession of the Greeks at the beginning of the historical period is all that it is important for us to note here. They were a sort of Bible to the Greeks, and exercised an incalculable influence not only upon the religious but also upon the literary life of the entire Hellenic world.

168. Early Greek Art. In the field of art the heritage of historic Greece from the legendary age consisted rather in a certain inherited instinct or feeling for the beautiful than in acquired skill. "The Homeric poetry was, indeed," says Professor Jebb, "instinct with the promises of Hellenic art. Such qualities of poetical thought, such forms of language, announced a race from which great artists might be expected to spring."¹

This prophecy we shall see passing into fulfillment in the ideal perfection of the art of Phidias and Praxiteles.

Selections from the Sources. *Iliad* (Bryant's trans.), ii, 1-490 (council of the chiefs and assembly of the people). Thallon's *Readings*, pp. 3-9; Davis's *Readings* (Greece), pp. 65-73, 90-97; Fling's *Source Book of Greek History*, pp. 22, 41-53.

References (Modern). CURTIUS, vol. ii, p. 1-111. GROTE (ten-volume ed.), vol. ii, pp. 164-194; vol. iii, pp. 276-297. HOLM, vol. i, chaps. i, xi, xix. BURY, *History of Greece*, pp. 65-73. COULANGES, *The Ancient City*, bks. i-iii. FOWLER, *The City-State of the Greeks and Romans*, chaps. i-iii. DIEHL, *Excursions in Greece*, chap. vii (on the Grecian games). SEYMOUR, *Life in the Homeric Age*.

Topics for Class Reports. 1. Delphi and the oracle: Richardson, *Vacation Days in Greece*, pp. 24-33. 2. The Olympic Festival: Gardiner, *Greek Athletic Sports and Festivals*, chap. ix; Percy Gardner, *New Chapters in Greek History*, chap. ix. 3. Gymnastics: Blümner, *The Home Life of the Ancient Greeks*, chap. viii. 4. Demeter and Persephone, and the Eleusinian mysteries: Frazer, *Spirit of the Corn and of the Wild* (The Golden Bough), vol. i, chap. ii; Fairbanks, *Mythology of Greece and Rome*, chap. vi, pp. 171-183; Gayley, *Classic Myths* (consult index). 5. The Greek doctrine of "divine envy." Consult Herodotus (Rawlinson's trans.) by index under "Cræsus," "Polycrates," and "Artabanus."

¹ "When the Hellenes created the Epos, they were already Greeks; i.e. the chosen people of poetry and art."—PERROT and CHIPIEZ, *History of Art in Primitive Greece*, vol. i, p. 7

CHAPTER XV

EARLY SPARTA AND THE PELOPONNESIAN LEAGUE

169. Situation of Sparta. Sparta was one of the cities of the Peloponnesus which owed their origin or importance to the Dorian Invasion (sect. 145). It was situated in the deep valley of the Eurotas, in Laconia, and took its name Sparta (sown land) from the circumstance that it was built upon tillable ground, whereas the heart and center of most Greek cities consisted of a lofty rock (the citadel, or acropolis). But Sparta needed no citadel. Her situation, surrounded as she was by almost impassable mountain barriers, and far removed from the sea, was her sufficient defense. Indeed, the Spartans seem to have thought it unnecessary even to erect a wall round their city, which stood open on every side until late and degenerate times. And events justified this feeling of security. So difficult of access to an enemy is the valley, that during more than four hundred years of Spartan history the waters of the Eurotas never once reflected the camp fires of an invading army.

170. Classes in the Spartan State. The population of Laconia was divided into three classes — Spartans, Perioeci, and Helots. The Spartans proper were the descendants of the conquerors of the country, and were Dorian in race and language.¹ They formed but a small fraction of the entire population, at no period numbering more than ten thousand men capable of bearing arms.

The Perioeci (dwellers around), who constituted the second class, were probably the subjected pre-Dorian inhabitants of the land — a mixed Ægean-Achæan population. They are said to have outnumbered the Spartans three to one. They were allowed to retain possession of their lands, but were forced to pay tribute-rent, and in times of war to follow the lead of their Spartan masters.

¹ The Spartans are believed to have had less of the blood of the pre-Hellenic inhabitants of Greece in their veins than any others of the historic Greeks.

The third and lowest class was composed of slaves, or serfs, called Helots. The larger number of these were laborers upon the estates of the Spartans. They were the property of the state, and not of the individual Spartan lords, among whom they were distributed by lot.

These Helots had practically no rights which their Spartan masters felt bound to respect. It is affirmed that when they grew too numerous for the safety of the state, their numbers were thinned by a



FIG. 95. SPARTA, WITH THE RANGES OF THE TAYGETUS IN THE BACKGROUND
(From a photograph)

deliberate massacre of the surplus population.¹ The Ephors (sect. 172), when they took office, proclaimed war against the Helots, in order that it might be lawful to kill them. The young Spartans, if we may believe our authorities, were required to go out at night and kill any Helots they came across. Often they would range about the fields and make away with the strongest and bravest they could find.²

¹ "Once, when they [the Spartans] were afraid of the number and vigor of the Helot youth, this was what they did: They proclaimed that a selection would be made of those Helots who claimed to have rendered the best service to the Lacedæmonians in war, and promised them liberty. The announcement was intended to test them; it was thought that those among them who were foremost in asserting their freedom would be most high-spirited, and most likely to rise against their masters. So they selected about two thousand, who were crowned with garlands and went in procession round the temples; they were supposed to have received their liberty; but not long afterwards the Spartans put them all out of the way, and no man knew how any one of them came by his end." — THUCYDIDES, iv, 80 (Jowett's trans.)

² Plutarch, *Lycurgus*, xvii.

171. The Legend of Lycurgus. Of the history of Sparta before the first Olympiad we have no certain knowledge. Peace, prosperity, and rapid growth, according to tradition, were secured through the adoption of a most remarkable political constitution framed by a great lawgiver named Lycurgus.¹

Legend represents Lycurgus as having fitted himself for his great work through an acquaintance, by converse with priests and sages, with the laws and institutions of different lands. He is said to have studied with zeal the laws of Minos, the legendary lawgiver of Crete, — a tradition which doubtless reflects the fact that the Spartan laws were deeply influenced by those of Crete,² — and to have become, like the legislator Moses, learned in all the wisdom of the Egyptians.

Upon the return of Lycurgus to Sparta — we still follow the tradition — his learning and wisdom soon made him the leader of a strong party. After much opposition a system of laws and regulations drawn up by him was adopted by the Spartan people. Then, binding his countrymen by a solemn oath that they would carefully observe his laws during his absence, he went into an unknown exile.

It is probable that Lycurgus was a real person and that he had something to do with shaping the Spartan constitution. But circumstances, doubtless, were in the main the real creator of the peculiar political institutions of Sparta — the circumstances that surrounded a small band of conquerors in the midst of a large and subject population. Sparta was a camp, and its laws and usages were the laws and usages of a camp.

172. The Spartan Constitution: the Kings; the Senate; the General Assembly; and the Ephors. The so-called constitution of Lycurgus provided for two joint kings, a Senate of Elders, a General Assembly, and a sort of executive board composed of five persons called Ephors.

The two kings corresponded in some respects to the two consuls at Rome (sect. 401). One served as a check upon the other. This

¹ The date of Lycurgus falls somewhere in the ninth century B. C., probably near its close.

² Thucydides (ii, 10) says that the Spartan constitution was probably very largely a copy of the Cretan.

double sovereignty worked admirably; for five centuries there was no successful attempt on the part of a Spartan king to subvert the constitution. The power of the joint kings, it should be added, came to be rather nominal than real, except in time of war. And this, according to Plutarch, saved them; losing the odium of absolute power, he says, they escaped being dethroned.

The Senate consisted of twenty-eight elders. The two coördinate kings were also members, thus raising the number to thirty. The duties of the body seem to have been both of a judicial and a legislative character. No one could become a senator until he had reached the age of sixty.

The General Assembly was composed of all the citizens of Sparta over thirty years of age. By this body laws were made and questions of peace and war decided; but nothing could be brought before it save such matters as the Senate had previously decided might be entertained by it. In striking contrast to the custom at Athens, all matters were decided without general debate, only the magistrates and persons specially invited being allowed to address the assemblage. The Spartans were fighters, not talkers; they hated windy discussion.

The board of Ephors was composed, as we have noticed, of five persons, elected in some way not known to us. This body gradually drew to itself many of the powers and functions of the Senate, as well as much of the authority of the associate kings.

173. Regulations as to Land, Trade, and Money. Plutarch says that Lycurgus, seeing that the lands had fallen largely into the hands of the rich, made a general redistribution of them, allotting an equal portion to each of the nine thousand Spartan citizens, and a smaller and less desirable portion to each of the thirty thousand Pericæci. It is not probable that there ever was such an exact division of landed property. The Spartan theory, it is true, seems to have been that every free man should possess a farm large enough to support him without work, so that he might give himself wholly to his duties as a citizen; but as a matter of fact there existed, at certain periods at least, great inequality in landed possessions among the Spartans. In the fourth century, according to Plutarch, not more than one hundred

of the citizens held any land at all. The historian Eduard Meyer ventures the opinion that had the land been divided rationally and the subject population made equal with the Spartans, Sparta would have become the strongest state in Hellas, and might have united all.

The Spartans were forbidden to go outside the country without permission, to engage in commerce, or to pursue any trade; all their time must be passed in the chase, or in gymnastic and martial exercises. Iron was made the sole money of the state. This money, as described by Plutarch, was so heavy in proportion to its value that the amount needed to make a trifling purchase required a yoke of oxen to draw it. The object of Lycurgus in instituting such a currency was, we are told, to prevent its being used for the purchase of worthless foreign stuff.¹ Of like purpose was another regulation, which required that the timbers of the roof of every house should be worked only with the ax and the doors with the saw alone. This was to discourage ambitious display.

174. The Common Tables. The most peculiar, perhaps, of the Spartan institutions were their common meals. In order to correct the extravagance with which the tables of the rich were often spread, Lycurgus is said to have ordered that all the citizens should eat at public and common tables. This was their custom, but Lycurgus could have had nothing to do with instituting it. It was part of their military life.

Every citizen was required to contribute to these common meals a certain amount of flour, fruit, game, or pieces from the sacrifices; if any one failed to pay his contribution, he was degraded and disfranchised. Excepting the Ephors, none, not even the kings, was excused from sitting at the common mess. One of the kings, returning from an expedition, presumed to dine privately with his wife, but received therefor a severe reproof.

¹The real truth about this iron money is simply this: the conservative, nontrading Spartans retained longer than the other Grecian states the use of a primitive medium of exchange. Gold and silver money was not introduced into Sparta until about the close of the fifth century B. C., when the great expansion of her interests rendered a change in her money system absolutely necessary. In attributing the establishment of the early currency to Lycurgus the Spartans simply did in this case just what they did in regard to their other usages.

A luxury-loving Athenian once visited Sparta, and, seeing the coarse fare of the citizens, which seems to have consisted in the main of a black broth, is reported to have declared that now he understood the Spartan disregard of life in battle: "Any one," said he, "must naturally prefer death to life on such fare as this."

175. Education of the Youth. Children at Sparta were regarded as belonging to the state. Every male infant was brought before the Council of Elders, and if it did not seem likely to become a robust and useful citizen, was condemned to be exposed in a mountain glen. At seven the education and training of the youth were committed to the charge of public officers, called boy-trainers. The aim of the entire course was to make a nation of soldiers who should contemn toil and danger and prefer death to military dishonor.

The mind was cultivated only so far as might contribute to the main object of the system. The art of rhetoric was despised. Only martial poems were recited—poems that warmed the blood and stirred to deeds worthy of record. The Spartans had a profound contempt for the subtleties and literary acquirements of the Athenians. Spartan brevity was a proverb, whence our word *laconic* (from *Laconia*), meaning a concise and pithy mode of expression. Boys were taught to respond in the fewest words possible. At the public tables they were not permitted to speak until questioned; they sat "silent as statues." As Plutarch puts it, "Lycurgus was for having the money bulky, heavy, and of little value; and the language, on the contrary, very pithy and short, and a great deal of sense compressed in a few words." Wordy persons, he adds, seldom say anything worth remembering.

But while the mind was neglected, the body was carefully trained. In running, leaping, wrestling, and hurling the spear the Spartans acquired the most surprising nimbleness and dexterity. At the Olympic games Spartan champions more frequently than any others bore off the prizes of victory.

But before all things else was the Spartan youth taught to bear pain unflinchingly. He was inured to the cold of winter by being forced to pass through that season with only the light dress of summer. His bed was a bundle of river reeds. Sometimes he was

placed before the altar of Artemis and scourged just to accustom him to bear pain bravely. Frequently the whipping was so severe as to cause death. Plutarch says that he himself had seen many boys die under the scourge.

Another custom tended to the same end as the foregoing usage. The boys were at times compelled to forage for their food. If one was caught, he was severely punished for having been so clumsy as not to get safely away with his booty. This custom, as well as the fortitude of Spartan youth, is familiar to all through the story of the boy who, having stolen a young fox and concealed it beneath his tunic, allowed the animal to tear out his vitals without betraying himself by the movement of a muscle.

That the laws and regulations of the Spartan constitution were admirably adapted to the end in view—the rearing of a nation of skillful and resolute warriors—the long military supremacy of Sparta among the states of Greece abundantly attests.

176. The Spartan Conquest of Messenia. The most important event in Spartan history between the age of Lycurgus and the commencement of the Persian wars was the long contest with Messenia, known as the First and Second Messenian wars (about 743-723 and 645-631 B.C.).

Messenia was one of those districts of the Peloponnesus which, like Laconia, had been taken possession of by Dorian bands at the time of the great invasion. It was the most pleasant and fertile of all the Peloponnesian districts which fell into the hands of the Dorians. Here the intruding Dorians, contrary to what was the case in Laconia, had mingled with the native population to form a new mixed race.

The outcome of the protracted struggle just referred to was the defeat of the Messenians and their reduction to the hard and bitter condition of the Helots of Laconia. According to tradition the Spartans owed in part their final victory to a poet named Tyrtaeus, who, at a critical period of the war, reanimated their drooping spirits by his inspiring war songs.

At the end of each of the two wars, many of the better class of the Messenians, preferring exile to servitude, fled beyond the seas to

Ionia or to Italy in search of new homes. Some of the fugitives conquered for themselves a place in Sicily and gave name and importance to the still existing city of Messana (Messina), on the Sicilian straits.

Thus Sparta secured possession of Messenia. From the end of the Second Messenian War on to the decline of the Spartan power in the fourth century B.C., the Messenians were the serfs of the Spartans. All the southern part of the Peloponnesus was now Spartan territory.

177. Sparta becomes Head of a Peloponnesian League. After Sparta had secured possession of Messenia, her influence and power advanced steadily until her leadership was acknowledged by all the other states of the Peloponnesus save Argos¹ and the cities of Achæa. The virtual management of the Olympic games, at Olympia, in Elis, was in her hands. Through these national festivals her name and fame were spread throughout all Hellas. She now, as head of a Peloponnesian league, began to be looked to even by the Greek cities beyond the Peloponnesus as the natural leader and champion of the Greeks.

Having now traced in brief outline the rise of Sparta to supremacy in the Peloponnesus, we must turn aside to take a wider look over Hellas, in order to note an expansion movement of the Hellenic race which resulted in the establishment of Hellenes upon almost every shore of the then known world.

Selections from the Sources. PLUTARCH, *Lycurgus*. THUCYDIDES (Jowett's trans.), i, 10, 18 (beginning of each section). Thallon's *Readings*, pp. 87-112; Davis's *Readings* (Greece), pp. 103-111; Fling's *Source Book*, pp. 54-75.

References (Modern). CURTIUS, vol. i, pp. 175-275. GROTE (ten-volume ed.), vol. ii, pp. 259-377. ABBOTT, vol. i, chaps. vi-viii. HOLM, vol. i, chaps. xv-xvii. ALLCROFT and MASOM, *Early Grecian History*, chaps. viii, xi. OMAN, *History of Greece*, chaps. vii, viii. BURY, *History of Greece*, chap. iii.

Topics for Class Reports. 1. Argos and King Pheidon: Holm, vol. i, chap. xvii, pp. 202-208; Bury, *History of Greece*, chap. iii, pp. 139-144. 2. The Helots of Laconia: Thucydides, iv, 80; Plutarch, *Lycurgus*, xxvii; Grote, vol. ii, chap. vi, pp. 291-298.

¹ Argos was a Dorian city in Argolis which, under her celebrated king Pheidon, held, before the supremacy of Sparta, the leadership in the Peloponnesus.

CHAPTER XVI

✓ THE AGE OF COLONIZATION AND OF TYRANNIES

I. THE AGE OF COLONIZATION (ABOUT 750-600 B.C.)

178. Causes of Greek Colonization. The latter half of the eighth and the seventh century B.C. constituted a period in Greek history marked by great activity in the establishment of colonies. This expansion movement of the Greek race forms an important chapter not only in Hellenic but also in general history.

The inciting causes of Greek colonization at the period named¹ were various. One was the growth in wealth of the cities of the homeland² and the consequent expansion of their trade and commerce. This development had created an eager desire for wealth, and had given birth to a spirit of mercantile enterprise. Thousands were ready to take part in any undertaking which seemed to offer a chance for adventure or to open a way to the quick acquisition of riches.

Another motive of emigration was supplied by the political unrest which at this time filled almost all the cities of Greece. The growth within their walls of a wealthy trading class, who naturally desired to have a part in the government, brought this order in conflict with the oligarchs, who in most of the cities at this time held in their hands all political authority. The resulting contentions, issuing in the triumph now of this party and now of that, or perhaps in the rise of a tyrant whose rule often bore heavily on all orders alike, created a large discontented class, who were ready to undergo the privations attending the founding of new homes in remote lands if only thereby they might secure freer conditions of life.

¹ We are not concerned in the present chapter with the earlier emigration from continental Greece to the islands and eastern shore-lands of the Ægean (sect. 152).

² By the *homeland*, as we here use the term, we mean the western shore of Asia Minor, the islands of the Ægean, and Greece proper.



**GREECE
AND THE
GREEK COLONIES**

0 50 100 200 300 400 500
Scale of Miles.

- Ionian*
- Dorian*
- Other Greek Races* ...
- Phoenician Settlements*

Other motives blended with those already mentioned. There was the restless Greek spirit, the Greek love of adventure, which doubtless impelled many of the young and ardent to embark in the undertakings. To this class especially did Sicily and the other little-known lands of the West present a peculiar attraction.

To all these inciting causes of the great emigration must be added the aggressions of Sparta upon her neighbors in the Peloponnesus. We have already seen that many of the Messenians, at the end of their first and again at the close of their second unsuccessful struggle with Sparta, joined the emigrants who just then were setting out for the colonies in the western seas (sect. 176).

179. Relation of a Greek Colony to its Mother City. The history of the Greek colonies would be unintelligible without an understanding of the relation in which a Greek colony stood to the city sending out the emigrants. There was a fundamental difference between Greek colonization and Roman. The Roman colony was subject to the authority of the mother city. The emigrants remained citizens or semicitizens of Rome. The Greek colony, on the other hand, was, in almost all cases, wholly independent of its parent city. The Greek mind could not entertain the idea of one city as rightly ruling over another, even though that other were her own daughter colony.¹

But while there were no political bonds uniting the mother city and her daughter colonies, still the colonies were attached to their parent country by ties of kinship, of culture, and of filial piety. The sacred fire on the altar of the new home was kindled from embers piously borne by the emigrants from the public hearth of the mother city, and testified constantly that the citizens of the two cities were members of the same though a divided family. Thus by the ties of religion were the mother and the daughter city naturally drawn into close sympathy.

¹ Besides these independent colonies, however, which were united to the mother city by the ties of friendship and reverence alone, there was another class of colonies known as *cleruchies*. The settlers in these did not lose their rights of citizenship in the mother city, which retained full control of their affairs. Such settlements, however, were more properly garrisons than colonies, and were few in number compared with the independent communities. Athens had a number of such colonies.

The feeling that the colonists entertained for their mother country is shown by the names which they often gave to the prominent objects in and about their new home. Just as the affectionate memory of the homes from which they had gone out prompted the New England colonists to reproduce in the new land the names of places and objects dear to them in the old, so did the cherished remembrance of the land they had left lead the Greek emigrants to give to the streets and temples and fountains and hills of their new city the familiar and endeared names of the old home. The new city was simply "a home away from home."

180. The Condition of the Mediterranean World Favorable to the Colonizing Movement. The Mediterranean lands were at this time, say during the eighth and seventh centuries B.C., in a most favorable state for this colonizing movement of the Greeks. The cities of Phœnicia, the great rivals of the Greeks in maritime enterprise, had been crippled by successive blows from the Assyrian kings, who just now were pushing out their empire to the Mediterranean. This laming of the mercantile activity of Tyre and Sidon left their trade and that of their colonies a prey to the Greeks. It should be noticed, however, that after the decline of the cities of Phœnicia, the Phœnician colony of Carthage on the African shore gradually grew into a new center of Semitic trade and colonizing activity, and practically shut the Greeks out of the greater part of the Mediterranean lying west of Sicily.

Another circumstance was favorable to Greek colonization. The shores of the Mediterranean were at this time, speaking broadly, unoccupied. The great kingdoms of later times, Lydia, Persia, Macedonia, and Rome, had not yet arisen, or were still inland powers, and indifferent respecting the coast lands; while the barbarian tribes whose territories bordered upon the sea of course attached no special value to the harbors and commercial sites along their coasts. But these peoples were advancing in culture and were beginning to feel a desire for the manufactures of foreign lands, and consequently had a strong motive for welcoming the Greek traders to their shores. So between the indifference of the Greeks respecting the hinterlands, and the indifference of the barbarians respecting

the shore-lands, the Greek settlements in general became what an old writer said of Massalia (sect. 186), "a fringe of Greece clinging to the lands of the barbarians."

181. The Chalcidian Colonies (about 750-650 B.C.). An early colonizing ground of the Greeks was the Macedonian coast. Here a triple promontory juts far out into the Ægean. On this broken shore Chalcis of Eubœa, with the help of emigrants from other cities, founded so many colonies—thirty-two owned her as their mother city—that the land became known as Chalcidice.¹

One of the chief attractions of this shore to the Greek colonists was the rich copper, silver, and gold deposits. The immense slag heaps found there to-day bear witness to the former importance of the mining industry of the region. The hills, too, were clothed with heavy forests which furnished excellent timber for shipbuilding, and this was an important item in the trade of the Chalcidian colonies, since in many parts of Greece timber was scarce.

The Chalcidian colonies exercised a very important influence upon the course and development of Greek history. Through them it was, in large measure, that the inland tribes of Macedonia, particularly the ruling class, became so deeply tinged with Hellenic culture.² It was this circumstance which, as we shall learn, gave special historical significance to the Macedonian conquests of later times, making them, as it did, something more than the mere destructive forays of barbarians.

182. Colonies on the Hellespont, the Propontis, and the Bosphorus. A second region full of attractions to the colonists of the enterprising commercial cities of the mother country was that embracing the Hellespont and the Bosphorus, together with the connecting sheet of water known to the Greeks as the Propontis—"the vestibule of the Pontus." These water channels, forming as they do the gateway to the northern world, early drew the attention of the Greek traders.

¹ Potidæa, however, one of the most important cities in Chalcidice, was a colony of Corinth.

² Thus the colony of Stagira became the birthplace of the great philosopher Aristotle, who, through his father's relation as physician to the Macedonian court, was selected as the tutor of the prince Alexander (sect. 278).

Here was founded, among other cities, Byzantium (658 B. C.). The city was built, under the special direction of the Delphic oracle, on one of the most magnificent sites for a great emporium that the ancient world afforded. It was destined to a long and checkered history.

183. Colonies in the Euxine Region. The tale of the Argonauts (sect. 142) shows that in prehistoric times the Greeks probably carried on trade with the shores of the Euxine. The chief products of the region were fish, grain, and cattle, besides timber, gold, copper, and iron.

The fisheries formed the basis of a very active and important trade. The fish markets of the Ionian cities of European Greece and of Asia Minor, in which fish formed a chief article of diet among the poorer classes, were supplied in large measure by the products of these northern fisheries. So large was the trade in wheat and other cereals that we may call this Black Sea region the granary of Greece in the same sense that North Africa and Egypt were in later times called the granary of Rome.

Still another object of commerce in the Euxine was slaves, one of the "first necessities" of Greek life.¹ This region was a sort of slave-hunters' land — the Africa of Hellas. It supplied to a great degree the slave markets of the Hellenic world. In the modern Caucasian slave trade of the Mohammedan sultans we may recognize a survival of a commerce which was active twenty-five hundred years ago.

Eighty colonies in the region of the Euxine are said to have owned Miletus as their mother city. The coast of the sea became so crowded with Greek cities, and the whole region was so astir with Greek enterprise, that the Greeks came to regard this quarter of the world, once looked upon as so remote and inhospitable, as almost a part of the home country. When the Ten Thousand Greeks on their memorable retreat sighted, from the mountains of Armenia, the waters of the Pontus, they seemed to feel that they were already home (sect. 265).

¹ "For those commodities which are the first necessities of existence, cattle and slaves, are confessedly supplied by the districts around the Pontus in greater profusion and in better quality than any other" (Polybius, iv, 38). Along with these "necessaries" Polybius names honey, wax, and salt-fish as "luxuries."

184. Colonies on the Ionian Islands and the Adjacent Shores. At the same time that the tide of migration was flowing towards the north it was also flowing towards the west and covering with a deposit of Greek population the Ionian Islands and the coasts of southern Italy and Sicily.

The group of islands lying off the western coast of Greece, known as the Ionian Isles, together with the adjacent continental shores,



MAGNA GRÆCIA AND SICILY

formed an important region of Greek colonization. Corinth, as was natural from her position, took a prominent part in the establishment of colonies here. One of the most important of her settlements was Corcyra. The relations of this colony to its mother city was very unfilial, and a quarrel between them was one of the immediate causes of the Peloponnesian War (sect. 249).

The colonies on the Ionian Islands were the halfway station to Italy, and it was by the way of these settlements that Italy during the era of colonization received a large and steady stream of immigrants.

185. Colonies in Southern Italy: Magna Græcia. At this time Italy, with the exception of Etruria on the western coast, was occupied by tribes that had made but little progress in culture. The power of Rome had not yet risen. Hence the land was practically open to settlement by any superior or enterprising race.

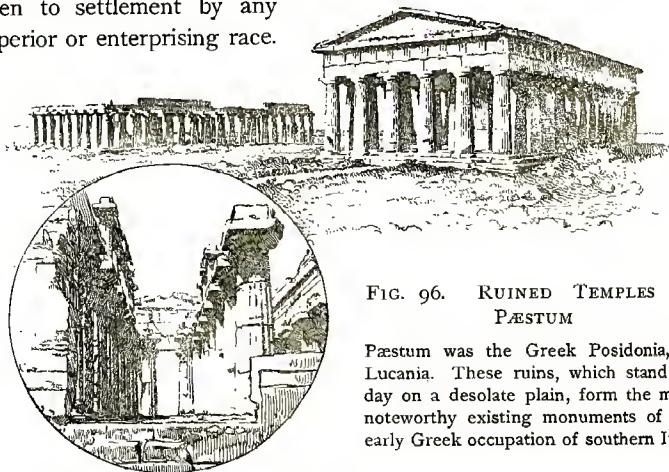


FIG. 96. RUINED TEMPLES AT PÆSTUM

Paestum was the Greek Posidonia, in Lucania. These ruins, which stand today on a desolate plain, form the most noteworthy existing monuments of the early Greek occupation of southern Italy

Consequently it is not surprising that during the Greek colonizing era southern Italy became so thickly set with Greek cities as to become known as *Magna Græcia* (Great Greece). Here were founded during the latter part of the eighth century B.C. the important city of Taras, the Tarentum of the Romans (708 B.C.); the Æolian city of Sybaris (721 B.C.), noted for the luxurious life of its citizens, whence our term *Sybarite*, meaning a voluptuary;¹ the great Croton (711 B.C.), distinguished for its schools of philosophy and its victors in the Olympic games; and Rhegium (about 715 B.C.), the mother of statesmen, historians, poets, and artists.

¹ "It was the habit, he [Plutarch] tells us, at Sybaris, to send out invitations with a year's notice, in order that the ladies might have time to prepare a splendid toilet." — MAHAFFY, *The Silver Age of the Greek World*, p. 384

Upon the western coast of the peninsula was the city of Cumæ (Cyme), famed throughout the ancient world for its oracle and sibyl. This was probably the oldest Greek colony in Italy. Near Cyme was Neapolis, "the new city" (Naples), probably a colony of Cyme, situated on one of the most picturesque bays in Europe. All this shore was the scene of cultured Greek life and activity long before Rome was anything more than a cluster of rude hill-villages.

The chief importance of the cities of Magna Græcia for civilization springs from their relations to Rome. Through them, without doubt, the early Romans received many primary elements of culture, deriving thence probably their knowledge of letters as well as of Greek constitutional law.

186. Greek Colonies in Sicily and Southern Gaul. The island of Sicily is in easy sight from the Italian shore. About the same time that the southern part of the peninsula was being filled with Greek colonists, this island was also receiving a swarm of immigrants. Here was planted by the Dorian Corinth the city of Syracuse (734 B.C.), which, before Rome had become great, waged war on equal terms with Carthage. Upon the southern shore of the island arose Acragas (Agrigentum), "the fairest of the cities of men," which became, after Syracuse, the most important of the Greek cities in Sicily.

Sicily was the most disorderly and tumultuous part of Hellas. It was the "wild West" of the Hellenic world. It was the land of romance and adventure, and seems to have drawn to itself the most untamed and venturesome spirits among the Greeks. To the grounds of disorder and strife existing among the Greek colonists themselves were added two other elements of discord—the native barbarians and the Phœnicians.

That part of Gaul which touches the Mediterranean where the Rhone empties into the sea was another region occupied by Greek colonists. Here were established several colonies, chief among which was Massalia (about 600 B.C.), the modern Marseilles. It is from the advent of these Greek colonists, rather than from the passage of the Alps by the Roman legions centuries later, that we must date the beginnings of civilization in southern Gaul. The Romans in those parts built upon foundations laid by the Greeks.

187. Colonies in North Africa and Egypt: Cyrene and Naucratis. In the seventh century B.C. the Greeks, in obedience to the commands of the Delphian Apollo, founded on the African coast, nearly opposite the island of Crete, the important colony of Cyrene, which

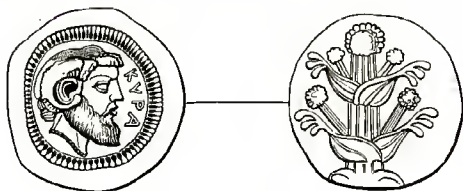


FIG. 97. COIN OF CYRENE

became the metropolis of a large district known as Cyrenaica. The site of the city was one of the best on the African shore. The rain was so abundant that the region was characterized as

“the place where the sky leaks.” The climate has changed greatly since the Greek period.

In the Nile Delta the Greeks early established the important station of Naucratis. This colony was at the height of its prosperity in the sixth century B.C., although it certainly existed as early as the beginning of the seventh century. It was the gateway through which Hellenic influences passed into Egypt and Egyptian influences passed out into Greece.

188. Place of the Colonies in Grecian History. The history of dispersed Hellas is closely interwoven with that of continental Hellas. In truth, a large part of the history of Greece would be unintelligible should we lose sight of Greater Greece, just as a large part of the history of Europe since the seventeenth century cannot be understood without a knowledge of Greater Europe.



FIG. 98. COIN OF CORINTH

In colonial interests, rivalries, and jealousies we shall find the inciting cause of many of the contentions and wars between the cities of the homeland.

Indeed, in its influence upon the social and intellectual development of mankind, the colonization movement which we have been tracing

may well be compared to that expansion of the English race which has established peoples of English speech and culture in so many lands and upon so many shores of both the Old and the New World. The Greek colonies were the outposts and radiating centers of Greek civilization. Through them at many points of the Mediterranean world, as in southern Gaul, southern Italy, Macedonia, and Thrace, Hellenic culture filtered into and quickened into a higher life the neighboring barbarism.

II. THE TYRANNIES (ABOUT 650-500 B.C.)

189. The Character and Origin of the Greek Tyrannies. The latter part of the period of Greek colonization corresponds very nearly to what has been called the "Earlier Age of the Tyrants,"¹ of whom a word must here be said.

In the heroic age pictured in the Homeric poems the preferred form of government among the Greeks was a patriarchal monarchy. The *Iliad* (ii, 203-206) says, "The rule of many is not a good thing: let us have one ruler only, — one king, — him to whom Zeus has given the scepter." But by the dawn of the historic period, the patriarchal monarchies of the Achæan Age had given place, in almost all the Grecian cities, to oligarchies or aristocracies. A little later, just as the Homeric monarchies had been superseded by oligarchies, so were these in many of the Greek cities superseded by tyrannies.

By the term *tyrannos* (tyrant) the Greeks did not mean one who ruled harshly, but simply one who held the supreme authority in the state illegally. Some of the Greek tyrants were beneficent rulers, though too often they were all that the name implies among us. Sparta was almost the only important state which did not at one time or another fall into the hands of a tyrant.

The causes that in so many cities led to the overthrow of oligarchic rule and the establishment of government by a single person were

¹ For a hundred years after the expulsion of the tyrants from Athens (sect. 203) there were no tyrants in Greece proper, and for a great part of this time there were no tyrants anywhere in the Greek world. In the fourth century B. C. tyrants arose again, particularly in Sicily. This distribution in time of these rulers leads some historians to divide the tyrannies into an earlier and a later age.

various. A main cause, however, of the rise of tyrannies is found in the misrule of the oligarchs, into whose hands the royal authority of earlier times had passed. By their selfish, cruel, and arbitrary administration of the government, they provoked the revolt of the people and invited destruction. The factions, too, into which they were divided weakened their authority and paved the way for their fall.

Working with the above causes to undermine the influence of the oligarchs, was the advance in intelligence and wealth of the trading classes in the mercantile and commercial states of Greece, especially in the Ionian cities, and their resulting discontent with the oppressive rule of the aristocratic families and desire to participate in the government.

Generally the person setting up a tyranny was some ambitious disappointed member of the aristocracy, who had held himself out as the champion of the people, and who, aided by them, had succeeded in overturning the hated government of the oligarchs.

190. The Greek Feeling towards the Tyrants. The tyrants sat upon unstable thrones. The Greeks, always lovers of freedom, had an inextinguishable hatred of these despots.¹ Furthermore, the odious vices and atrocious crimes of some of them caused the whole class to be regarded with the utmost abhorrence — so much so that tyrannicide (that is, the killing of a tyrant) came to be regarded by the Greeks as a supremely virtuous act. The slayer of a tyrant was looked upon as a devoted patriot and preëminent hero (sect. 203).

Consequently the tyrannies were, as a rule, short-lived, rarely lasting longer than three generations. They were usually violently overthrown, and democracies set up in their place, or the old oligarchies reëstablished. Speaking broadly, the Dorian cities preferred aristocratic government, and the Ionian cities democratic.

Sparta, which state, as has been noted, never fell into the hands of a tyrant, was very active in aiding those cities that had been so unfortunate as to have their government usurped by despots to drive

¹ A Greek writer voices this feeling as follows: "The mere word 'tyrant' involves the idea of everything that is wickedest, and includes every injustice and crime possible to mankind." — Polybius, ii, 59

out the usurpers and to reëstablish their aristocratic constitutions.¹ Athens, as we shall see, on escaping from the tyranny under which she for a time rested, became the representative and the ardent champion of democracy.

191. A Typical Tyrant: Periander of Corinth (625-585 B. C.). To repeat in detail the traditional accounts of all the tyrants that arose in the different cities of Hellas during the age of the tyrannies would be both wearisome and unprofitable; wearisome because the tales of the various despots possess a singular sameness, and unprofitable because these stories are often manifestly colored and distorted by popular prejudice and hatred, since the Greeks of a later time could hardly speak temperately of a tyrant, so unutterably odious to them was even the name itself. We shall therefore here simply give in brief form the story of two or three of these unconstitutional rulers, who may be taken as fair representatives of their class.

Among the most noted of the tyrants was Periander of Corinth (625-585 B. C.). According to Herodotus, Periander learned from Thrasybulus, tyrant of Miletus, the art of playing the tyrant safely. He sent a messenger to that despot to ask him the best way to conduct his government. Thrasybulus is said to have conducted the envoy to a field of grain, and, as they walked through it, to have broken off and thrown away such heads as lifted themselves above the others. Then, without a word, he dismissed the messenger. The man, returning to Periander, reported that he had been able to secure from Thrasybulus not a single word of advice, but told how singularly he had acted in destroying the best of his crop of grain. Periander understood the parable, and straightway began to destroy all those citizens whose heads overtopped the others.

Periander maintained a court which rivaled in splendor that of an oriental potentate. Like many another tyrant, he was a generous patron of artists and literary men.

¹ Her aim in this policy was to strengthen her own influence in these cities by preserving in them institutions like her own, and by keeping the control of their public affairs in the hands of a few families who should be under the necessity of looking to her for the support of their authority.

192. Polycrates, Tyrant of Samos (535-522 B.C.). Another tyrant whose deeds were noised throughout the Hellenic world, and the vicissitudes of whose career left a deep impression upon the Greek imagination, was Polycrates of Samos.

Polycrates established his rule in Samos in the way so common with the tyrants — by overturning through violence the government of his own order, the oligarchs. Having made Samos his stronghold, Polycrates conquered many of the surrounding islands in the Ægean, together with several of the cities of the Asian mainland, and made himself the head of a maritime empire, which he maintained with a fleet that was the largest any Greek state had up to that time collected.

Like Periander, Polycrates maintained a magnificent court, to which he invited, among other persons of fame and learning, the celebrated lyric poet Anacreon, a native of Ionia, who seems to have enjoyed to the full the gay and easy life of a courtier, and who, inspired by the congenial atmosphere of his patron's palace, sang so voluptuously of love and wine and festivity that the term *Anacreontic* has come to be used to characterize all poetry overredolent of these themes.

The astonishing good fortune and uninterrupted prosperity of Periander awakened, according to Herodotus, the alarm of his friend and ally, Amasis, king of Egypt, who became convinced that such felicity in the lot of a mortal must awaken the envy of the gods (sect. 163), and accordingly broke off his alliance with him.

The issue justified the worst fears of Amasis. Polycrates was lured to the Asian shore by a Persian satrap, a bitter enemy of his, and put to a shameful and cruel death.

193. Benefits Conferred by the Tyrants upon Greek Civilization. The rule of the tyrants conferred upon Greek civilization some benefits which, perhaps, could not have been so well secured under any other form of government.

Thus the tyrants, through the connections which they naturally formed with foreign kings and despots, broke the isolation in which the Greek cities up to this time had lived. Pheidon of Argos — a tyrant of the better class — was in close relations with the Lydian

kings; and Polycrates, as we have seen, was the friend and ally of Amasis, king of Egypt. These connections between the courts of the tyrants and those of the rulers of oriental countries opened the cities of the Hellenic world to the influences of those lands of culture, widened their horizon, and enlarged the sphere of their commercial enterprisc.

Again, the tyrants, some of them at least, as, for example, Periander of Corinth, Polycrates of Samos, and Pisistratus of Athens, were liberal patrons of art and literature. Poetry and music flourished in the congenial atmosphere of their luxurious courts, while architecture was given a great impulse by the public buildings and works which many of them undertook with a view of embellishing their capitals, or of winning the favor of the poorer classes by creating opportunities for their employment. Thus it happened that the age of the tyrants was a period marked by an unusually rapid advance of many of the Greek cities in their artistic, intellectual, and industrial life.

In the political realm also the tyrants rendered eminent services to Greece. By depressing the oligarchies and lifting the people, they created a sort of political equality between these rival orders of society, and thereby helped to pave the way for the incoming of democracy. They were also active in the establishment of colonies, and so gave a great impulse to that expansion movement of the Greek race which meant so much for Greek civilization.

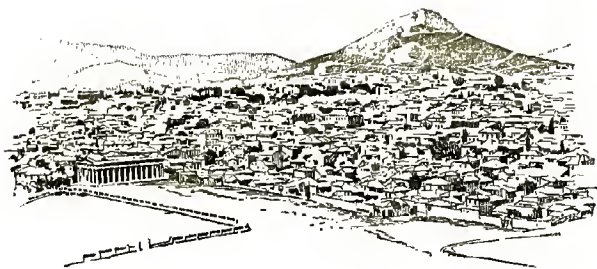
In still another way—in the way implied in Emerson's adage to the effect that bad kings help us, if only they are bad enough—did the tyrants render a great service to the cause of constitutional government in the Greek cities. As we have seen, they rendered rule by a single person unrestrained by law inexpressibly odious to the Greeks, and thus deepened their love for constitutional government and made them extremely watchful of their freedom. The bare suspicion that any person was scheming to make himself a tyrant was often enough to insure his immediate expulsion from the city or the infliction of some worse punishment.

Selections from the Sources. HERODOTUS, iv, 150-153, 156-159 (on the part taken by the Delphic oracle in the founding of Cyrene). Thallon's *Readings*, chaps. ii, iv; Davis's *Readings* (Greece), pp. 99-102, 114-117.

References (Modern). For the colonies: CURTIUS, vol. i, pp. 432-500. GROTE (ten-volume ed.), vol. iii, pp. 163-220, 247-275. ABBOTT, vol. i, pp. 333-365. HOLM, vol. i, chap. xxi. OMAN, *History of Greece*, chap. ix. BURY, *History of Greece*, chap. ii. KELLER, *Colonization*, pp. 39-50.

For the tyrannies: GROTE (ten-volume ed.), vol. ii, pp. 378-421. HOLM, vol. i, chap. xxii. FOWLER, *The City-State of the Greeks and Romans*, chaps. iv, v. MAHAFFY, *Problems in Greek History*, chap. iv, and *Survey of Greek Civilization*, pp. 99-101. COX, *Lives of Greek Statesmen*, "Polykrates."

Topics for Class Reports. 1. The trade of the Pontus, or Euxine: Curtius, vol. i, pp. 439-441. 2. Relations of a colony to its mother city. Curtius, vol. i, pp. 496-500. 3. The Delphic oracle and Greek colonization: Herodotus, iv, 150-153, 156-159; Curtius, vol. ii, pp. 49, 50. 4. Tales of the tyrants Cypselus, Polycrates, and Periander: Herodotus (consult index).



CHAPTER XVII

THE HISTORY OF ATHENS UP TO THE PERSIAN WARS

194. The Beginnings of Athens. Four or five miles from the sea, a little hill, about one thousand feet in length and half as many in width, rises about one hundred and fifty feet above the level of the plains of Attica. The security afforded by this eminence doubtless led to its selection as a stronghold by the early settlers of the Attic plains. Here a few buildings, perched upon the summit of the rock and surrounded by a palisade, constituted the beginnings of the capital whose fame has spread over all the world.

195. The Kings of Athens. In the prehistoric age Athens was ruled by kings, like the other Greek cities. The name of Theseus is one of the most noted of the regal line. To him tradition ascribed the work of uniting the separate Attic villages or strongholds, twelve in number, into a single city-state, thus making all the villagers Athenian citizens.¹ The annexed or absorbed villages or towns kept their minor offices and their social and religious institutions.

This prehistoric union of the Attic communities, however or by whomsoever effected, laid the basis of the greatness of Athens. How much the union meant for Athens, how it stood related to her ascendancy afterwards in Greece, is shown by the history of Thebes. Although holding the same relation to Bœotia that Athens held to Attica, Thebes never succeeded in uniting the Bœotian towns

¹ It was not an unusual thing for the Greeks to create a city in this way, and on the other hand to destroy one by separating it into villages.

into a single city-state, and consequently fretted away her strength in constant bickerings and wars with them.

196. The Archons. By the dawn of history the real power in the Athenian state had slipped out of the hands of the royal family and had come into the hands of the nobles. The old-time duties of the king had been assigned to magistrates chosen by the nobles from among themselves. A little after the opening of the seventh century we find a board of nine persons, called Archons, of whom the king



FIG. 99. THE BEMA, OR ORATOR'S STAND, ON THE PNYX HILL, ATHENS.² (From a photograph)

in a subordinate position was one, standing at the head of the Athenian state. The old Homeric monarchy had become an oligarchy.

197. The Council of the Areopagus and the General Assembly.

Besides the board of Archons there was in the Athenian state at this time a very important tribunal, called the Council of the Areopagus.¹

This council was a purely aristocratic body. Its members held office for life. The duty of the council was to see that the laws were duly observed, and to judge and punish great criminals. There was no appeal from its decisions. This council was, at the opening of the historic period, the real power in the Athenian state.

In addition to the board of Archons and the Council of the Areopagus, there is some evidence of the existence of a general assembly (*Ἐκκλησία*, *Ecclesia*), in which all those who served in the heavy-armed forces of the state had a place.²

¹ So called from the name of the hill "Ἄρειος πάγος," "Hill of Ares," which was the assembling place of the council. It was "in the midst" of this hill that the Apostle Paul stood when he made his eloquent defense of Christianity (see Acts xvii, 22-31).

² The meetings of the Ecclesia in early times, until the construction of the Theater of Dionysus (sect. 320), were held on a low hill to the west of the Acropolis, supposed

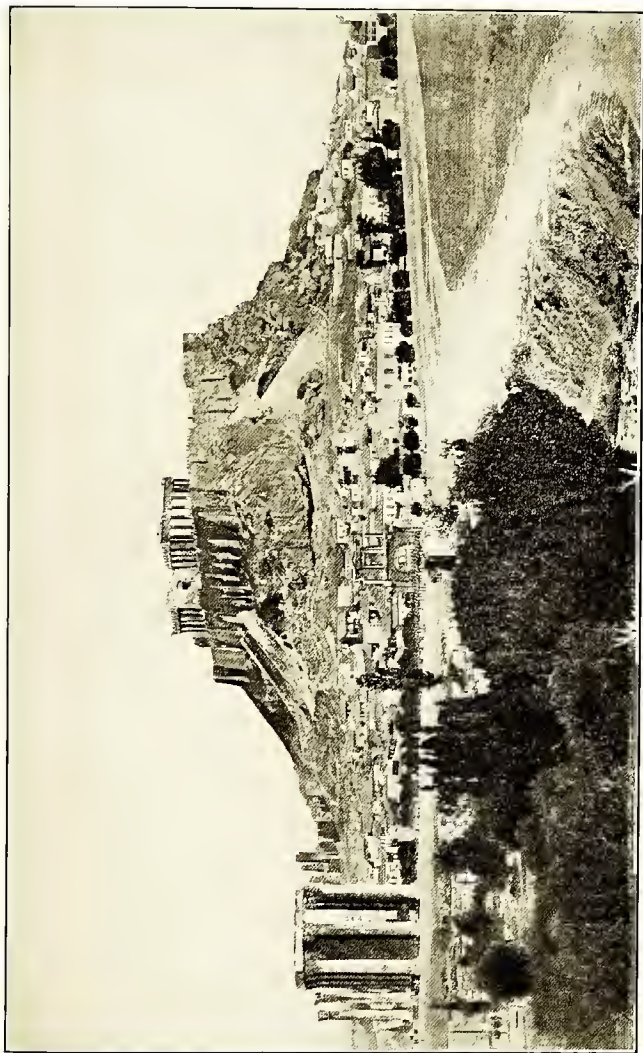


PLATE IX. THE ACROPOLIS OF ATHENS. (From a photograph)

198. Classes in the Athenian State. The leading class in the Athenian state were the nobles, or Eupatrids. These men were wealthy landowners, a large part of the best soil of Attica, it is said, being held by them. As already shown, all political authority was in their hands.

Beneath the nobles we find the body of the nominally free inhabitants. Many of them were tenants living in a condition little removed from serfdom upon the estates of the wealthy nobles. They paid rent in kind to their landlords, and in case of failure to pay, they, together with their wives and children, might be seized by the proprietor and sold as slaves. Others owned their little farms, but at the time of which we are speaking had fallen in debt to the wealthy class, their fields being heavily mortgaged to the money lenders. Thus because of their wretched economic condition, as well as because of their exclusion from the government, these classes among the common people were filled with bitterness towards the nobles and were ready for revolution.

199. Draco's Code (621 B. C.). It was probably to quiet the people and to save the state from anarchy¹ that the nobles at this time appointed a person named Draco, one of their own order, to write out and publish the laws.² In carrying into effect his commission, Draco probably did little more than reduce existing rules and customs to a definite and written form. The laws as published were very severe. Death was the penalty for the smallest theft. This severity of the Draconian laws is what caused a later Athenian orator to say that they were written, "not in ink, but in blood." But Draco was not responsible for their harshness; he made them no harsher than they were in their unwritten form.

to be identical with the so-called Pnyx Hill of to-day. On the Pnyx Hill may be seen a platform mounted by steps, the whole cut out of the native rock (Fig. 99). This rock pulpit is believed to be the celebrated *Bema* of the Athenian orators.

¹ Taking advantage of the unrest in the state, Cylon, a rich and ambitious noble, had just made an unsuccessful attempt to seize the supreme power (the Rebellion of Cylon, 628 or 624 B. C.).

² Up to this time the rules and customs of the city had been unwritten, and hence the Eupatrid magistrates, who alone administered the laws, could and often did interpret them unfairly in favor of their own class. The people demanded that the customs should be put in writing and published, so that every one might know just what they were (cf. sect. 406).

There was one real and great defect in Draco's work. He did not accomplish anything in the way of land or economic reform, and thus did nothing to give relief to those who were struggling with poverty and were the victims of the harsh laws of debt.

200. The Reforms of Solon (594 B. C.). This condition of the poorer classes made urgent some measures of relief. Once more, as in the time of Draco, the Athenians placed their laws in the hands of a single man to be remodeled as he might deem best. Solon, one of the noblest and best beloved of the so-called Seven Wise Men (sect. 354), a man held in high esteem by all Athenians on account of distinguished public services, was selected to discharge this responsible duty. He turned his attention first to relieving the misery of the debtor class. He canceled all debts for which the debtor had pledged his liberty, and set free all who had been sold into slavery for debt. Moreover, that there might never again be seen in Attica the spectacle of men dragged off in chains to be sold as slaves in payment of their debts, Solon prohibited the practice of securing debts on the body of the debtor. No Athenian was ever after this sold for debt.

Such was the most important of the economic reforms of Solon.¹ His constitutional reforms were equally wise and beneficent. The Ecclesia, or popular assembly, was at this time composed of all those persons who were able to provide themselves with arms and armor; that is to say, of all the members of the three highest of the four property classes into which the people were divided.² The fourth and poorest class, the Thetes, were excluded. Solon opened the Ecclesia to them, giving them the right to vote, but not to hold office. An even more important constitutional change made by Solon was the establishment of popular courts of justice, whereby the magistrates became responsible to the people, who henceforth not only elected them, but judged them in case they did wrong. "The constitution of the judicial courts out of the whole people³ was the

¹ According to some authorities Solon gave further relief to debtors by annulling all debts secured on land and by remitting a part of other debts.

² "It is doubtful whether Solon first instituted, or merely availed himself of the divisions of the citizens into the four classes." — GREENIDGE, *Roman Public Life* (1901), p. 151

³ See sect. 242.

secret of democracy which Solon discovered. It is his title to fame in the history of the growth of popular government in Europe" (Bury).

Furthermore, Solon created a very important council composed of four hundred members, and hence called the Council of the Four Hundred.¹ Its chief duty was to prepare measures to be laid before the public assembly.

Besides his relief measures and constitutional reforms, Solon made various decrees in the interest of morality and good citizenship. He forbade evil speaking, at certain times and in certain places, not only of the dead but also of the living; forbade women to go about at night except in a wagon with a light carried before it; forbade hired mourners at a funeral; ruled that a son need not support his father if the father had neglected to teach him a trade; and decreed that any one failing to take sides in political party fights should forfeit his citizenship and be regarded as infamous.²

After having established his constitution and laws, in order to escape answering troublesome questions, Solon, according to Plutarch, left Athens and went abroad. Following the tradition current in his day, Plutarch makes him to have visited Crœsus (sect. 102), and to have had with him the famous discussion on what constitutes true happiness.³ All this is probably pure invention, for it is hardly possible to make Solon and Crœsus contemporaries, but Plutarch thinks that so good a story ought not to be given up "because of so-called rules of chronology."

201. Pisistratus makes himself Tyrant of Athens (560 B.C.). The reforms of Solon naturally worked hardship to many persons. These became bitter enemies of the new order of things. Moreover, the reformed constitution failed to work smoothly. Taking advantage of the situation, Pisistratus, an ambitious noble and a nephew of the lawgiver Solon, resolved to seize the supreme power. This man courted popular favor and called himself "the friend of the people." One day having inflicted many wounds upon himself, he drove his chariot hastily into the public square, and pretended that he had

¹ This council replaced an earlier one consisting of four hundred and one members.

² Plutarch, *Solon*, xxi, xxii.

³ Plutarch, *Solon*, xxvi, xxvii; see also Herodotus, i, 30-33.

been thus set upon by the nobles, because of his devotion to the people's cause. The people voted him a guard of fifty men. Under cover of raising this company, Pisistratus gathered a much larger force, seized the Acropolis, and made himself master of Athens. Though twice expelled from the city, Pisistratus as often returned and reinstated himself in the tyranny.

202. Character of the Rule of Pisistratus. Pisistratus gave Athens a mild rule, and under him the city enjoyed a period of great prosperity. He may be taken as a type of the better class of Greek tyrants, and much that was said in an earlier chapter respecting the domestic and foreign policies of these rulers finds illustration in the circumstances of his reign.

It was, as we have seen, the general policy of the tyrants to strengthen themselves by means of foreign alliances. This we find Pisistratus doing. He entered into alliances with Sparta, Thebes, Macedonia, and other states. Through these various connections Pisistratus made firmer his position both at home and abroad, while giving at the same time a wider range to the growing fame of Athens and enlarging the field of enterprise of the Athenian traders.

But before all else was the tyrant, in imitation of so many others of his class, a liberal patron of the gods and of art. He established or at least gave increased splendor to what was known as the Great Panathenæa,¹ a festival held every fourth year, in honor of Athens' patron goddess Athena, a main feature of which was a brilliant procession of youth carrying a rich robe woven by Athenian maidens and matrons as a gift to the virgin goddess; instituted a new festival in honor of Dionysus; and began at Athens the erection of a temple to Zeus Olympius on such a magnificent scale that it remained unfinished until the resources of the Roman emperor Hadrian, nearly seven hundred years later, carried the colossal building to completion.

Nor did Pisistratus fail to follow the traditional policy of the tyrants in respect to the patronage of letters. He invited to his court the literary celebrities of the day. He is credited with having gathered

¹ An annual festival in honor of the same patron goddess continued to be celebrated as hitherto, but henceforth was known as the Lesser Panathenæa.

the first public library at Athens, and is said to have caused the Homeric poems to be collected and critically edited. These poems were thus given their final form — an event in the literary history of Greece that has been likened in importance to the publication of King James's version of the Bible in the literary history of the English people. He is said also to have added to the embellishments of the Lyceum, a sort of public park just outside the city walls, which in after times became one of the favorite resorts of the poets, philosophers, and pleasure seekers of the capital.

203. Expulsion of the Tyrants from Athens (510 B.C.). The two sons of Pisistratus, Hippias and Hipparchus, succeeded to his power. At first they emulated the example of their father, and Athens flourished under their rule. But at length an unfortunate event gave an entirely different tone to the government. Hipparchus, having insulted a young noble named Harmodius, this man, in connection with his friend Aristogiton and some others, planned to assassinate both the tyrants. Hipparchus was slain, but the plans of the conspirators miscarried as to Hippias. Harmodius was struck down by the guards of the tyrants, and Aristogiton, after having been tortured in vain to force him to reveal the names of the other conspirators, was put to death.



FIG. 100. THE ATHENIAN TYRANNICIDES, HARMODIUS AND ARISTOGITON

Marble statues in the Naples Museum, recognized as ancient copies of the bronze statues set up at Athens in commemoration of the assassination of the tyrant Hipparchus

We have already spoken of how tyrannicide appeared to the Greek mind as an eminently praiseworthy act (sect. 190). This is well illustrated by the grateful and venerated remembrance in which Harmodius and Aristogiton were ever held by the Athenians. Statues were raised in their honor (Fig. 100), and the story of their deed was rehearsed to the youth as an incentive to patriotism and self-devotion.

The plot had a most unhappy effect upon the disposition of Hippias. It caused him to become suspicious and severe. His rule now became a tyranny indeed. With the help of the Spartans he was finally driven out of the city.

204. The Reforms of Clisthenes (508 B.C.). Straightway upon the expulsion of the tyrant Hippias, old feuds between factions of the nobles broke out afresh. A prominent noble named Clisthenes, head of one of the factions, feeling that he was not receiving in the way of coveted office the recognition from his own order which his merits deserved, allied himself with the common people as their champion. He thus got control of affairs in the state. With power once in his hands he used it to remold the constitution into a form still more democratic than that given it by Solon.

One of the most important of his measures was that by which he conferred citizenship upon a great body of poor Athenians who had hitherto been excluded from the rights of the city, and also upon many resident aliens and freedmen. This measure, which was effected through a regrouping of the people,¹ made such radical changes in the constitution in the interests of the masses that Clisthenes has been called "the second founder of the Athenian democracy."

205. Ostracism. Among the other innovations or institutions generally ascribed to Clisthenes was the celebrated one known as ostracism. By means of this process any person who had excited the suspicions or displeasure of the people could, without trial, be banished from Athens for a period of ten years. Six thousand

¹ The population of Attica comprised originally four tribes (*φυλαί*) membership in which was based on birth. In place of these four tribes Clisthenes formed ten new tribes in which he enrolled all free native Athenians, including, it would seem, many resident aliens and emancipated slaves. These new tribes, which were practically geographical divisions of Attica, were each made up of a number of local subdivisions called *demes*, or townships. The *demes* constituting any given tribe were scattered about Attica. The object of this was to break up the old factions, and also to give each tribe some territory in or near Athens, so that at least some of its members should be within easy reach of the meeting place of the Ecclesia. Fifty men chosen by lot from each of the ten new tribes constituted a new Council of Five Hundred, which took the place of the old Council of Four Hundred (sect. 200). A few years after the creation of these new tribes an important change was made in the organization of the army. In place of the four *strategi*, or generals, who commanded the forces of the four old tribes, ten generals were now elected, one by each of the ten new tribes.

votes¹ cast against any person in a meeting of the popular assembly was a decree of banishment. The name of the person whose banishment was sought was written on a shell or a piece of pottery, in Greek *ostrakon* (ὄστρακον), whence the term *ostracism*.

The design of this institution was to prevent the recurrence of such a usurpation as that of Pisistratus. It was first used to get rid of some of the old friends of the ex-tyrant Hippias, who, the Athenians had reason to believe, were plotting for his return. Later the vote came to be employed, as a rule, simply to settle disputes between rival leaders of political parties. Thus the vote merely expressed political preference, the ostracized person being simply the defeated candidate for popular favor. No stigma or disgrace attached to him.

The power that the device of ostracism lodged in the hands of the people was not always wisely used, and some of the ablest and most patriotic statesmen of Athens were sent into exile through the influence of some demagogue who for the moment had caught the popular ear.²

206. Sparta Opposes the Athenian Democracy. The aristocratic party at Athens was naturally bitterly opposed to all these democratic innovations. The Spartans also viewed with disquiet and jealousy this rapid growth of the Athenian democracy, and, inviting Hippias over from Asia, tried to overthrow the new government and restore him to power. But they did not succeed in their purpose, because their allies refused to aid them in such an undertaking, and Hippias went away to Persia to seek aid of King Darius. We shall hear of him again.

Selections from the Sources. PLUTARCH, *Solon*. ARISTOTLE, *Athenian Constitution*, 13-19. Thallon's *Readings*, pp. 113-145; Davis's *Readings* (Greece), pp. 117-129; Fling's *Source Book*, pp. 77-97.

¹ Or possibly the largest vote cast against any person in an assembly of not less than six thousand citizens. The authorities are not clear.

² The institution was short-lived. It was resorted to for the last time during the Peloponnesian War (418 B. C.). The people then, in a freak, ostracized a man, Hyperbolus by name, whom all admitted to be the meanest man in Athens. This, it is said, was regarded as such a degradation of the institution, as well as such an honor to the mean man, that never thereafter did the Athenians degrade a good man or honor a bad one by a resort to the measure.

References (Modern). CURTIUS, vol. i, pp. 316-431. GROTE (ten-volume ed.), vol. ii, pp. 422-529; vol. iii, pp. 324-398. ABBOTT, vol. i, chaps. ix, xiii, xv. The accounts of the Athenian constitution in Curtius, Grote, and Abbott, which were written before the discovery of the Aristotelian treatise, must be read in the light of the new evidence. HOLM, vol. i, chaps. xxvi-xxviii. ALLCROFT and MASOM, *Early Grecian History*, chaps. xii-xv. COX, *Lives of Greek Statesmen*, "Solon," "Peisistratus," and "Kleisthenes." GREENIDGE, *Handbook of Greek Constitutional History*, chap. vi, sects. 1-3. OMAN, *History of Greece*, chaps. xi, xii. BURY, *History of Greece*, chap. iv, sect. iv; chap. v, sect. ii. SEIGNOBOS (Wilde ed.), *History of Ancient Civilization*, chap. xii. Youthful readers will enjoy HARRISON, *Story of Greece*, chaps. xvi-xviii.

Topics for Class Reports. 1. The environment of Athens: Tucker, *Life in Ancient Athens*, chap. ii. 2. Story of Solon and Cræsus: Plutarch, *Solon*, xxvii, xxviii. 3. The Council and the Assembly (Ecclesia): Tucker, *Life in Ancient Athens*, chap. xiii. 4. Dwelling-houses: Gulick, *The Life of the Ancient Greeks*, chap. iii. 5. The occupations of farming and herding: Gulick, *The Life of the Ancient Greeks*, chap. xvii. 6. The Athenian vase trade ("One of the most interesting phenomena in the history of ceramic art is the absorption of the market of the world by Attic wares."): *The Annual of the British School at Athens*, No. xi, pp. 224 ff., "The Distribution of Attic Vases"; Fowler and Wheeler, *Greek Archaeology*, pp. 471-506.

CHAPTER XVIII

HELLAS OVERSHADOWED BY THE RISE OF PERSIA : PRELUDE TO THE PERSIAN WARS

207. The Real Cause of the Persian Wars. In a foregoing chapter on Greek colonization we showed how the expansive energies of the Greek race, chiefly during the eighth and seventh centuries B.C., covered the islands and shores of the Mediterranean world with a free, liberty-loving, progressive, and ever-growing population of Hellenic speech and culture.

The first half of the sixth century had barely passed before this promising expansion movement was first checked and then seriously cramped by the rise of a great despotic Asiatic power, the Persian Empire, which, pushing outward from its central seat on the tablelands of Iran to the Ægean Sea, before the close of the century had subjugated the Greek cities of Asia Minor and was threatening to overwhelm in like manner those of European Greece. Here must be sought the real cause of the memorable wars between Hellas and Persia.

To understand, then, the character and import of the contest which we are approaching, we must now turn from our study of the rising cities of Greece in order to cast a glance at this colossal empire whose giant shadow was thus darkening the bright Hellenic world, and whose steady encroachments upon the Greek cities threatened to leave the Greeks no standing room on the earth.

As we have already watched from the standpoint of the oriental world the rise of the Persian Empire (Chapter IX), we shall here notice only those conquests of the Persian kings which concerned the Hellenic race, in whose fortunes we cannot now but feel an absorbing interest.

208. Conquest by Cyrus of the Asiatic Greek Cities (546-544 B.C.). It will be recalled that the Persian Empire was founded by Cyrus the Great (sect. 102), and that among the states of Asia Minor which he

brought under his dominion was the kingdom of Lydia. The Greek cities of the Asian coast which had formed part of the Lydian kingdom soon realized of what serious concern to them was the revolution that had transferred authority in Asia Minor from Lydian to Persian hands. Cyrus had asked them to join him in his war against Croesus, but all except Miletus, satisfied with the easy conditions which that king had imposed upon them, refused to listen to any proposal of the kind.

Upon the downfall of Croesus, these cities hastened to offer submission to the conqueror, asking that he would allow them to retain all the privileges which they had enjoyed under the Lydian monarchy. Cyrus refused their petition. Thereupon they closed their gates against him, and resolved to fight for their liberties. In a short time, however, all were reduced to submission.

Many of the Ionians, rather than live in Ionia as slaves, abandoned their old homes and sought new ones among the colonies of Western Hellas and on the Thracian shore. All the remaining inhabitants of the Asian Greek cities, together with those of the large islands of Chios and Lesbos, became subjects of the Persian king. The cities retained the management of their own affairs, under such governments as they chanced to have, but were forced to pay tribute, and to furnish contingents to the army of their master.

Thus at one blow was the whole of the eastern shore of the Ægean, the cradle and home of the earliest development in Greek poetry, philosophy, and art, severed from the Hellenic world.

209. Conquest of Phœnicia, Egypt, Cyprus, and Cyrene by Cambyses (529-522 B.C.). Under Cyrus' son, Cambyses, the Persian power pressed still more heavily upon the Greek world.

Cambyses first brought the cities of Phœnicia under his authority, and thus obtained control of their large naval resources. Straightway their galleys were ordered to be put in readiness to aid in the proposed subjection of Egypt. To the Phœnician fleet when collected was added a large contingent of ships furnished by the Asian Greeks, who were thus compelled to assist their master in reducing to slavery the rest of the world. Cyprus, a dependency of Egypt, was now conquered, and the naval strength of that island added to the already formidable armament of the Persian king.

Supported by his fleet, Cambyses marched his army from Syria into Egypt and, as already stated (sect. 103), speedily brought that country under his control. The conquest of Egypt drew after it the subjection to the Persian power of the Greek colonies of Cyrene and Barca on the African coast.

This extension of the authority of the Persian king over Phœnicia, Cyprus, Egypt, and the Greek colonies of the African shore, was another severe blow to Greek interests and Greek independence. The naval armaments of all these maritime countries were now subject to the orders of the Persian despot, and were ready to be turned against those of the Greeks who still were free.

210. Destruction of the Sea Power of Polycrates in the Ægean (522 B.C.). But it was the extension of the Persian authority in the West that most intimately concerned the Greek world. The year preceding the accession of Darius I to the Persian throne had witnessed the fall of Polycrates (sect. 192) and the virtual destruction of his maritime empire in the Ægean.

The dominion of Polycrates was scarcely more, it is true, than a piratical sea power; yet it was a Greek state, and might have proved, in the critical time fast approaching, an effectual barrier in the Ægean against the barbarian wave of conquest which now threatened to overwhelm with irretrievable ruin even the cities of European Greece.

211. The Scythian Expedition of Darius I; Conquests in Europe (513? B.C.). The growing anxiety of the Greeks in the homeland was intensified by the passage of the Bosphorus, about the year 513 B.C., by an immense Persian army led by Darius in person, whose purpose was the subjection of Thrace and the chastisement of the Scythians, old foes of the Asian peoples, inhabiting the lands north of the Lower Danube and the bleak steppes which comprise South Russia of to-day.

The outcome of this expedition was the addition of both Thrace and Macedonia, together with important islands in the northern Ægean, to the Persian Empire, and the advance of its western frontier to the passes of the mountains which guard Greece on the north.

The greater part of the shores of the Ægean was now in the possession of the Great King.¹ That sea which had so long been the special arena of Greek activity and Greek achievement had become practically a Persian lake. Moreover, through the loss of the Hellespontine regions the Greeks were cut off from the Euxine, which had come to be such an important part of the Hellenic world.

212. The Rise of the Persian Power in the East Synchronizes with the Rise of the Power of Carthage in the West. At the same time that the Greeks of the eastern Mediterranean were thus falling under the yoke of the Persians, and the liberty of the cities in the homeland was being threatened with extinction, the Greeks in Sicily were being hard pressed by another barbarian people, the Phœnicians. The power of Carthage was rising, and the Greek cities of Sicily were just now engaging in a doubtful contest with her for the possession of the island. Thus all round the horizon threatening clouds were darkening the once bright prospects of the Hellenic world.

It was, indeed, a critical moment in the history of the Greek race. As Ranke says, "It cannot be denied that the energetic Greek world was in danger of being crushed in the course of its vigorous development."

Selections from the Sources. HERODOTUS, i, 152, 153; iv, 137 (will afford a glimpse into the thought of the times). Thallon's *Readings*, pp. 147-154.

References (Modern). CURTIUS, vol. ii, pp. 135-193. GROTE (ten-volume ed.), vol. iii, pp. 399-491. HOLM, vol. i, chap. xxiii. OMAN, *History of Greece*, pp. 118-140. COX, *The Greeks and Persians*, chap. iii. BURY, *History of Greece*, pp. 229-241. HARRISON, *Story of Greece*, chap. xx, pp. 220-228.

Topics for Class Reports. 1. Culture of the Asiatic Greeks: Holm, vol. i, chap. xxiv, "Growth of Greek Philosophy, Literature, and Art in Asia Minor."
2. The sea power of Polycrates and its end: Curtius, vol. ii, pp. 160-172.

¹ Consult map after p. 98.



CHAPTER XIX

THE PERSIAN WARS

(500-479 B.C.)

213. The Beginning of the Ionian Revolt (500 B.C.); the Burning of Sardis (499 B.C). The Greek cities reduced to servitude by Persia could neither long nor quietly endure the loss of their independence. In the year 500 B.C. Ionia became the center of a widespread rebellion against the Great King.

The Athenians sent twenty ships to the aid of their Ionian kinsmen.¹ Sardis was taken and laid in ashes. Defeated in battle, the Athenians, thoroughly disheartened, forsook their Ionian confederates and sailed back to Athens.

This unfortunate expedition was destined to have tremendous consequences. The Athenians had not only burned Sardis, but "had set the whole world on fire." When the news of the affair reached Darius at Susa, he asked, Herodotus tells us, who the Athenians were, and being informed, called for his bow, and placing an arrow on the string, shot upward into the sky, saying as he let fly the shaft, "Grant, O Zeus, that I may have vengeance on the Athenians." After this speech, he bade one of his servants every day when his dinner was spread to repeat to him three times these words: "Master, remember the Athenians."

214. Spread of the Rebellion; the Fall of Miletus (494 B.C). Deserted by the Athenians, the only course left to the Ionians was to draw as many cities as possible into the revolt. In this they had great

¹ The Eretrians of Eubœa joined the Athenians with five triremes.

success. The movement became widespread and threatened the destruction of the Persian power in all those regions where its yoke had been laid upon the neck of once free Hellenes.

The military sources of the Great King were now collected for the suppression of the formidable rebellion. The Persian land and sea forces closed in around Miletus. After a long siege the city was taken. Most of the men were slain, and the women and children were transported beyond the Euphrates:

The cruel fate of Miletus stirred deeply the feelings of the Athenians. When, the year following the fall of the city, there was presented in the theater at Athens a drama entitled the *Capture of Miletus*, the people were moved to tears, and afterwards fined the author "for recalling to them their own misfortune." They also made a law forbidding the presentation of the piece again.

The remaining cities of Ionia shared the fate of Miletus. They were sacked and destroyed, and the fairest of the boys and maidens were carried off for the service of the Great King. Also all the Greek cities on the European side of the Hellespont were taken and burned, and several important islands in the northern Ægean were harried.

The first serious attempt of the enslaved Greeks to recover their lost freedom was thus suppressed. The eastern half of the Greek world, filled with the ruins of once flourishing cities, and bearing everywhere the cruel marks of barbarian warfare, lay again in vassalage to the Great King. "The mild Ionian heavens did their part to heal the wounds: the waste places were again in time built upon, and cities, such as Ephesus, bloomed again in great prosperity; but as to a history of Ionia, that was for all time past."¹

215. The First Expedition of Darius against Greece (492 B.C.). With the Ionian revolt crushed and punished, Darius determined to forestall all further trouble from the European Greeks by incorporating Greece in the Persian Empire. Accordingly he sent heralds to the various Greek states to demand earth and water, the Persian symbols of submission.² The weaker states gave the tokens required;

¹ Curtius, *Griechische Geschichte* (6th ed.), vol. i, p. 629.

² We follow Eduard Meyer in bringing this embassy into connection with the expedition of 492 B.C. instead of that of 490 B.C. Meyer believes Herodotus (vi, 48) is wrong in connecting it with the second expedition.

but the Athenians and Spartans threw the envoys of the king into pits and wells and bade them help themselves to earth and water.

A large land and naval armament was now fitted out and placed under the command of Mardonius, the son-in-law of Darius, for the subjugation of the cities that had not only refused to comply with the demand for earth and water, but had further violated the sanctity of ambassadors. The expedition was unfortunate. The land forces suffered severe losses at the hands of the barbarians of Thrace, and the fleet was wrecked by a violent storm off Mt. Athos (492 B.C.).

216. The Second Expedition of Darius (490 B.C.). Undismayed by this disaster, Darius issued orders for the raising and equipping of another and stronger armament. By the opening of the year 490 B.C. an army had been mustered for the second attempt upon Greece.¹ This armament was entrusted to the command of the experienced generals Datis and Artaphernes, but was under the guidance of the traitor Hippias (sect. 206). Transports bore the army from the coasts of Asia Minor over the Ægean towards the Grecian shores.

After receiving the submission of the most important of the Cyclades, and capturing and sacking the city of Eretria upon the island of Eubœa, the Persians landed at Marathon, barely one day's journey from Athens. Here is a sheltered bay, which is edged by a crescent-shaped plain backed by the rugged ranges of Parnes and Pentelicus. Upon this level ground the Persian generals, acting upon the advice of Hippias, drew up their army, flushed and confident with their recent successes.

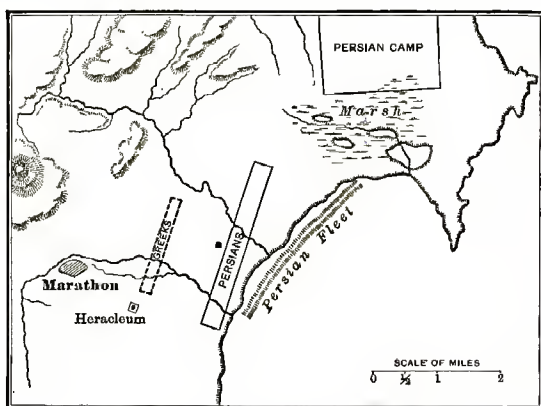
217. The Battle of Marathon (490 B.C.). The Athenians made surpassing efforts to avert from their city the impending destruction. Instead of awaiting behind their walls the coming of the Persians, they decided to offer them battle in the open field at Marathon. Accordingly they marched out ten thousand strong.

While the Athenians were getting ready for the fight, a fleet runner, Phidippides by name, was hurrying with a message to Sparta for aid. The practical value of the athletic training of the Greeks

¹ It is impossible to reach any certainty as to the size of the Persian army. The lowest figures given by any ancient authority is 210,000, while the estimates of modern military experts and historians vary from 200,000 to 20,000. This last number is the estimate of Eduard Meyer.

was now shown. In just thirty-six hours Phidippides was in Sparta, which is one hundred and thirty-five or forty miles from Athens. Now it so happened that it lacked a few days of the full of the moon, during which interval the Spartans, owing to an old superstition, dared not set out upon a military expedition.¹ Nevertheless, they promised aid, but marched from Sparta only in time to reach Athens after all was over.

The Plataeans, however, firm and grateful friends of the Athenians on account of the protection accorded them by Athens against the



PLAN OF THE BATTLE OF MARATHON

Thebans, no sooner had received their appeal for help than they responded to a man, and joined them at Marathon with a thousand heavy-armed soldiers.

The Athenians and their faithful allies took up their position just where the hills of Pentellicus sink into the plain of Marathon, thus covering the road to Athens. The Persian army occupied the low ground in their front, while the transports covered the beach behind.

¹ Such is the reason assigned by Herodotus (vi, 106) for their delay. Modern historians are divided in opinion as to whether or not the alleged excuse was anything more than a subterfuge. We shall be less likely to regard it as a mere pretext, if we recall that even an Athenian general, in the very heyday of Athens' intellectual life, acted on a like superstition to his own tragic undoing and that of his city (sect. 261).

After a delay of a few days the battle was begun by the Greeks suddenly charging down upon the enemy's lines. These being broken and thrown into disorder by the onset, the Persians were driven with great slaughter to their ships.

A legend of later origin tells how straightway after the battle, Miltiades, the Athenian general who was in supreme command, dispatched a courier to take news of the victory to Athens. The messenger reached the city in a few hours, but so exhausted that, as the people pressed around him to hear the news he bore, "he breathed forth his life" with the words in which he announced the victory.¹

But the danger was not yet over. The Persians, instead of returning to the coast of Asia, sailed round to Athens, thinking to take the city before the Athenian army could return from Marathon. Miltiades, however, informed by watchers on the hills of the movements of the enemy, straightway set out with his little army for the capital, which he reached just at evening, probably on the day following the fight at Marathon. The next morning when the Persian generals would have made an attack upon Athens, they found themselves confronted by the same men who had beaten them back from the Marathon shore. Shrinking from another encounter with these citizen soldiers, the Persians spread their sails and bore away for the Ionian shore.

Thus the cloud that had lowered so threateningly over Hellas was for a time dissipated. The most imposing honors were accorded to the heroes who had achieved the glorious victory, and their names and deeds were transmitted to posterity in song and marble. The bodies of the one hundred and ninety-two Athenians who had fallen were buried on the field, and an enormous mound of earth was raised over them.²

218. Results of the Battle of Marathon. The battle of Marathon is justly reckoned as one of the "decisive battles of the world." It marks a turning point in the history of humanity. The battle decided that no longer the despotism of the East, with its repression of all individual action, but the freedom of the West, with all its incentives

¹ The modern "Marathon race" owes its origin to this picturesque story.

² Herodotus makes the loss of the Persians 6400.

to personal effort, should mark the future centuries of history. The tradition of the fight forms the prelude of the story of human freedom.

Again, by the victory Hellenic civilization was saved to mature its fruit, not for Hellas alone but for the world. We cannot conceive what European civilization would be like without those rich and vitalizing elements contributed to it by the Greek, and especially by the Athenian, genius. But the germs of all these might have been smothered and destroyed had the barbarians won the day at Marathon. Ancient Greece, as a satrapy of the Persian Empire, would certainly have become what modern Greece became as a province of the empire of the Ottoman Turks.

Moreover, the overwhelming defeat which the handful of Athenian freemen had inflicted upon the hitherto invincible army of the Great King broke the spell of the Persian name and destroyed forever the prestige of the Persian arms. The victory gave the Hellenic peoples that position of authority and preëminence that had been so long held by the successive races of the East.

The great achievement further especially revealed the Athenians to themselves. The consciousness of resources and power became the inspiration of their after deeds. They did great things thereafter because they believed themselves able to do them. From the battle of Marathon dates the beginning of the great days of imperial Athens.

✓219. **Themistocles and his Naval Policy.** At this time there came prominently forward at Athens a man whose genius, aided by favoring circumstances, was to create the naval greatness of the Athenian state. This was Themistocles, a sagacious, farsighted, versatile statesman, who, in his own words, though "he knew nothing of music and song, did know how of a small city to make a great one." He was an ambitious man, whom "the trophies of Miltiades robbed of sleep."

While many among the Athenians were inclined to believe that the battle of Marathon had freed Athens forever from the danger of another Persian attack, Themistocles was clear-sighted enough to perceive that that battle was only the beginning of a tremendous struggle between Hellas and Persia, and the signal for still another and more formidable invasion of Greece by the barbarians. Hence he labored incessantly to persuade the Athenians to strengthen their

navy, which they had begun to build after the fall of Miletus, as the only reliable defense of Hellas against subjection to the Persian power.

220. Aristides Opposes the Policy of Themistocles and is Ostracized (483 B. C.). Themistocles was opposed in this policy by Aristides, called the Just, a man of the most scrupulous integrity, who feared that Athens would make a serious mistake if she converted her land force into a naval armament. This seemed to him a wide departure from the traditions of the fathers. The contention grew so sharp between the two that ostracism was called into use to decide the matter. Six thousand votes were cast against Aristides, and he was sent into exile.



FIG. 101. OSTRAKON WITH NAME OF THEMISTOCLES. (British Museum)

This recently discovered ostrakon (potsherd) is probably one that was cast against Themistocles at the time Aristides was ostracized

It is related that while the vote that ostracized him was being taken in the assembly, an illiterate peasant, who was a stranger to Aristides, asked him to write the name of Aristides upon his tablet. As he placed the name upon the shell, the statesman asked the man what wrong Aristides had ever done him. "None," replied the voter; "I do not even know him; but I am tired of hearing him called the Just."

After the banishment of Aristides, Themistocles was free to carry out his naval policy, and soon Athens had the largest fleet of any Greek city, with a splendid harbor at Piræus.¹ These ships, as we shall learn soon, were the salvation of Athens and of Greece.

¹ Circumstances happily concurred in the advancement of Themistocles' plans. Just at this time there was a large sum of money in the treasury of the city, which had been derived from the public silver mines at Laurium, in the southeastern part of Attica. This money was about to be divided among the citizens; Themistocles persuaded them to devote it to the building of warships.

221. Xerxes' Preparations to Invade Greece. No sooner had the news of the disaster at Marathon been carried to Darius than he began to make gigantic preparations to avenge this second defeat and humiliation. But in the midst of these plans for the punishment of the presumptuous Greeks his reign was cut short by death, and his son Xerxes came to the throne.

Urged on by his nobles as well as by exiled Greeks at his court, who sought to gratify ambition or enjoy revenge in the humiliation and ruin of their native land, Xerxes, though at first disinclined to enter into a contest with the Greeks, at length ordered the preparations begun by his father to be pushed forward with the utmost energy. For eight years all Asia was astir with the work of preparation. Levies were made upon all the provinces that acknowledged the authority of the Great King, from India to Macedonia, from the regions of the Oxus to those of the Upper Nile. From all the maritime states upon the Mediterranean were demanded vast contingents of war galleys, transport ships, and naval stores.

While these land and sea forces were being gathered and equipped, gigantic works were in progress on the Thracian coast and on the Hellespont to insure the safety and facilitate the march of the coming hosts. It will be recalled that the expedition of Mardonius was ruined by the destruction of his fleet in rounding the promontory of Mount Athos (sect. 215). That the warships and transports of the present armament, upon the safety of which the success of his undertaking so wholly depended, might not be exposed to the dangers of a passage around this projecting tongue of land, Xerxes determined to dig a canal across the neck of the isthmus. This great work consumed three years. Traces of the cutting may be seen to-day.

At the same time that the canal at Mount Athos was being excavated, a still more gigantic work was in progress upon the Hellespont. Here Europe was being bound to Asia by a double bridge of boats, probably at a point where the strait is about one and a half miles in width. This work was in the hands of Egyptian and Phœnician artisans.

By the spring of the year 481 B.C. the preparations for the long-talked-of expedition were about completed, and in the fall

of that year we find Xerxes upon his way to Sardis, which had been selected as the rendezvous of the contingents of the great army of invasion.

Just as Xerxes was about to march from Sardis, news was brought to him that the bridges across the Hellespont had been broken by a violent storm. Herodotus relates that Xerxes was thrown into a great passion by this intelligence, and ordered the architects of the bridges to be put to death and the Hellespont to be scourged with three hundred lashes. The scourgers carried out obediently the orders of their master, and as they lashed the traitorous and rebellious waters cursed them "in non-Hellenic and blasphemous words."

222. Disunion of the Greeks; Congress at Corinth (481 B.C.). Startling rumors of the gigantic preparations that the Persian king was making to crush them were constantly borne across the Ægean to the ears of the Greeks in Europe. Finally came intelligence that Xerxes was about to begin his march. Something must now be done to meet the impending danger. Mainly through the exertions of Themistocles, a council of the Greek cities was convened at Corinth in the fall of 481 B.C.

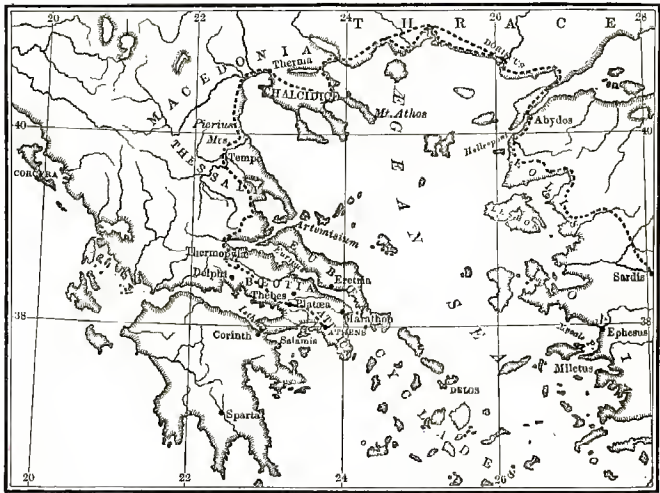
But on account of feuds, jealousies, and party spirit, only a small number of the states of Hellas could be brought to unite their resources against the barbarians; and even the strength of the cities that entered into the alliance was divided by party spirit. The friends of aristocratic government were almost invariably friends of Persia, because the Persian king looked with more favor upon aristocratic than democratic government in his subject Greek cities. Thus, for the sake of a party victory, the oligarchs were ready to betray their country into the hands of the barbarians.

Furthermore, the Delphian oracle was wanting in courage,—to the managers of the shrine the situation doubtless looked desperate,—and by its timid responses disheartened the patriot party. But under the inspiration of Themistocles the patriots in convention at Corinth determined upon stout resistance to the barbarians. It was at first decided to concentrate a strong force in the Vale of Tempe, and at that point to dispute the advance of the enemy; but

this place having been found untenable, the first stand against the invaders was made at the Pass of Thermopylæ.

The Spartans were given the chief command of both the land and the naval forces. The Athenians might fairly have insisted upon their right to the command of the allied fleet, but they patriotically waived their claim for the sake of harmony.

223. The Passage of the Hellespont. With the first indications of the opening spring of 480 B. C., just ten years after the defeat at



MAP ILLUSTRATING THE INVASION OF GREECE BY XERXES

Marathon, the vast Persian army was astir and concentrating from all points upon the Hellespont. The passage of this strait, as pictured to us in the inimitable narration of Herodotus, is one of the most dramatic of all the spectacles afforded by history. Herodotus affirms, with exaggeration doubtless, that for seven days and seven nights the bridges groaned beneath the living tide that Asia was pouring into Europe.

Upon an extended plain called Doriscus, on the European shore, Xerxes drew up his vast army for review and census. The count

completed,¹ the immense army, attended along the shore by the fleet, marched forward through Thrace, and so on toward Greece.

224. The Battle of Thermopylæ (480 B. C.). Leading from Thessaly into Central Greece is a narrow pass, pressed on one side by the sea and on the other by rugged mountain ridges. At the foot of the cliffs break forth several hot springs, whence the name of the pass, Thermopylæ (Hot Gates.)

At this point, in accordance with the decision of the Corinthian congress, was offered the first resistance to the progress of the Persian army. Leonidas, king of Sparta, with three hundred Spartan soldiers and about six thousand allies from different states, held the pass. As the Greeks were about to celebrate certain festivals which fell at just this time, and as no one thought that the fight at the pass would be decided so quickly as it actually was, this handful of men was left unsupported to hold in check the army of Xerxes until the festival days were over.²

The Spartans could be driven from their advantageous position only by an attack in front, as the Grecian fleet prevented Xerxes from landing a force in their rear. Before assaulting them, Xerxes summoned them to give up their arms. The answer of Leonidas was, "Come and take them." For two days the Persians tried to storm the pass. But every attempt to force the way was repulsed; even the Ten Thousand Immortals,³ the royal bodyguard, were hurled back from the Spartan front like waves from a cliff.

¹ According to Herodotus, the land and naval forces of Xerxes amounted to 2,317,000 men, besides about 2,000,000 slaves and attendants. It is certain that these figures are a great exaggeration. Widely different estimates have been made by modern historians. Eduard Meyer puts the land forces at 100,000 and the naval forces at 150,000 to 200,000. These numbers take no account of camp followers. For a scholarly discussion of the question, see *The Classical Journal*, vol. x (1914-1915), a paper entitled "Thoughts on the Reliability of the Classical Writers, with Special Reference to the Size of the Army of Xerxes," by Dr. John A. Scott.

² This is the explanation of the conduct of the allies given by Herodotus (vii, 206). Modern critics are inclined to the opinion that the plea of the Spartans respecting the observation of the festival days was a mere pretext, and that the real reason they and the other Peloponnesians — on whom the duty of providing the land forces chiefly rested, since the Athenians were on the water — did not send a larger force to the pass was because it was their selfish policy to make the real stand against the enemy at the Isthmus.

³ This body of picked soldiers was so called because its number was always kept up to ten thousand.

But an act of treachery on the part of a native Greek, Ephialtes by name, "the Judas of Greece," rendered unavailing all the bravery of the keepers of the pass. This man, hoping for a large reward, revealed to Xerxes a bypath leading over the mountain to the rear of the Greeks. The startling intelligence was brought to Leonidas that the Persians were descending the mountain path in his rear. Realizing that the pass could no longer be held, the most of the allies now withdrew from the place while opportunity still remained; but for Leonidas and his Spartan companions there could be no thought of retreat. Death in the pass, the defense of which had been intrusted to them, was all that Spartan honor and Spartan law now left them. The next day, surrounded by the Persian host, they fought with desperate valor; but, overwhelmed by mere numbers, they were slain to the last man. With them also perished seven hundred Thespians who had chosen death with their companions.

The fight at Thermopylæ echoed through all the after centuries of Grecian history. The Greeks felt that all Hellas had gained great glory on that day when Leonidas and his companions fell, and they gave them a chief place among their national heroes. Memorial pillars marked for coming generations the sacred spot, while praising inscriptions and epitaphs told in brief phrases the story of the battle. Among these was an inscription in special memory of the Spartans who had fallen, which, commemorating at once Spartan law and Spartan valor, read, "Stranger, go tell the Lacedæmonians that we lie here in obedience to their commands!"¹

225. The Athenians Abandon their City and Betake Themselves to their Ships. Athens now lay open to the invaders. The Peloponnesians, thinking first of their own safety, commenced throwing up defenses across the Isthmus of Corinth. Athens was thus left outside to care for herself.

Counsels were now divided. The Delphian oracle had obscurely

¹ While Leonidas and his men were striving to hold the pass, the Greek fleet, stationed at Artemisium at the head of the island of Eubœa, was endeavoring to prevent the Persian fleet from entering the strait between the island and the mainland. Here for three days the Greeks fought the Persian ships (the battle of Artemisium), and then, upon receipt of the news that the pass was lost, retreated down the Eubœan straits, and came to anchor in the gulf of Salamis, near Athens.

declared, "When everything else in the land of Cecrops shall be taken, Zeus grants to Athena that the *wooden walls* alone shall remain unconquered, to defend you and your children." The oracle was believed to be, as was declared, "firm as adamant."

But there were various opinions as to what was meant by the "wooden walls." Some thought the Pythian priestess directed the Athenians to seek refuge in the forests on the mountains; others, that the oracle meant that they should defend the Acropolis, which in ancient times had been surrounded with a wooden palisade; but Themistocles (who, it is thought, may have himself prompted the oracle) contended that the ships were plainly indicated.

The last interpretation was acted upon. All the soldiers of Attica were crowded upon the vessels of the fleet at Salamis. The aged men, with the women and children, were carried out of the country to different places of safety. All the towns of Attica, with the capital, were thus abandoned to the conquerors. A few days afterwards the Persians entered upon the deserted plain, which they rendered more desolate by ravaging the fields and burning the empty towns. Athens shared the common fate, and her temples sank in flames.

226. The Naval Battle of Salamis (480 B. C.). Just off the coast of Attica, separated from the mainland by a narrow passage of water, lies the island of Salamis. Here lay the Greek fleet, awaiting the Persian attack. To hasten on the attack before dissensions should divide the Greek forces, Themistocles resorted to the following stratagem. He sent a messenger to Xerxes representing that he himself was ready to espouse the Persian cause, and advised an immediate attack on the allied fleet, which he represented as being in no condition to make any formidable resistance. Xerxes was deceived. He ordered an immediate attack. From a lofty throne upon the shore he himself overlooked the scene and watched the result. The Persian fleet was broken to pieces and two hundred of the ships destroyed.¹

The blow was decisive. Xerxes, fearing that treachery might burn or break the Hellespontine bridges, instantly dispatched a hundred ships to protect them; and then, leaving Mardonius with a large

¹ The entire Persian fleet numbered about 750 vessels; the Grecian, about 380 ships, mostly triremes.

force to retrieve the disaster of Salamis, and effect, as he promised to do, the conquest of the rest of Greece, the monarch with a strong escort made an ignominious retreat into Asia.

227. Mardonius Tries to Bribe the Athenians ; the Battle of Plataea (479 B.C.). With the opening of the spring of 479 B.C. Mardonius sent an embassy to Athens, promising the Athenians many things provided they would come over to the Persian side. The Athenians' reply was, "While the sun holds his course in the heavens, we will



ATHENS AND SALAMIS

never form a league with the Persian king." Upon receiving this answer Mardonius, breaking up his camp in Thessaly, marched south, and, after ravaging Attica anew, withdrew into Bœotia. Here the Greeks confronted him with the largest army they had ever gathered.¹ In the battle which followed (the battle of Plataea), Mardonius was slain and his army with great losses was put to flight.

228. The Battle of Mycale (479 B.C.). Upon the same day, tradition says, that the Greeks won the victory at Plataea they gained another over a Persian land and sea force at Cape Mycale in Ionia.

¹ Estimates of the number vary from 110,000 to 70,000. The Spartan Pausaniās was in chief command.

This victory at Mycale was a fitting sequel to the one at Plataea: that had freed European Greece from the presence of the barbarians; this, in the phrase of Herodotus, "restored to Grecian freedom the Hellespont and the islands." For straightway Samos, Chios, Lesbos, and other islands of the Ægean that had been in vassalage to Persia were now liberated, and received as members into the confederacy of the patriot states of the mother land.¹

229. Memorials and Trophies of the War. The glorious issue of the war caused a general burst of joy and exultation throughout Greece. Poets, artists, and orators

all vied with one another in commemorating the deeds of the heroes whose valor had warded off the impending danger. The poet Simonides² composed immortal couplets for the monuments of the fallen heroes of Thermopylæ and Salamis; the dramatist Æschylus, who had fought at Marathon and perhaps at Salamis and Plataea, erected an eternal monument in literature in his *Persians*,³ which, eight years



FIG. 102. HOPLITE, OR HEAVY-ARMED GREEK WARRIOR

after the battle, was presented at Athens before twenty thousand spectators, many of whom had had part in the fight; and the great artist Polygnotus painted on the walls of a public porch at Athens the battle of Marathon. In truth, the great literature and art of the golden age of Athens were an imperishable memorial of the war.

Nor did the pious Greeks think that the marvelous deliverance had been effected without the intervention of the gods in their behalf. "A god," sang Pindar, "hath turned away the Tantalus stone hanging over Hellas." Upon the Acropolis at Athens was erected a colossal

¹ On the very day of the battle of Salamis, according to tradition, Gelo, tyrant of Syracuse, gained a great victory in Sicily over the Carthaginians, who had arranged with Xerxes to attack the Greeks in the West at the same time that the Persians made their attack in the East. So that was a memorable day for Hellas.

² Simonides of Ceos (556-467 B.C.).

³ This is the only Greek drama preserved to us which deals with contemporary history.

statue of Athena, made from the brazen arms gathered from the field at Marathon, while within the sanctuary of the goddess were placed the broken cables of the Hellespontine bridges, at once a proud trophy of victory and a signal illustration of the divine punishment that had befallen the audacious and impious attempt to lay a yoke upon the sacred waters of the Hellespont.

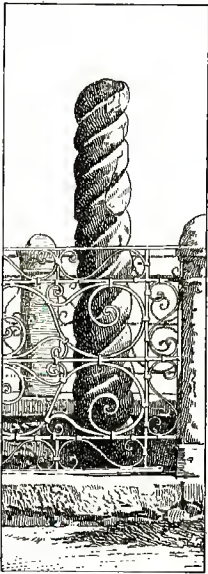


FIG. 103. A MEMORIAL OF THE BATTLE OF PLATÆA

The bronze pedestal, preserved at Constantinople, that supported the golden tripod dedicated to the Delphic Apollo

Lastly, to Apollo at Delphi was gratefully consecrated a tenth of the immense spoils from the field of Plataea. The gift was in the form of a golden tripod set on a bronze pedestal of twisted snakes. Upon the base of the support were inscribed the names of all the cities and states which had taken part in the war. Eight centuries after it was set up, this pedestal was carried off to Constantinople, probably by the Roman emperor Constantine the Great, and there it stands to-day (Fig. 112).

Selections from the Sources. ÆSCHYLUS, *The Persians* (an historical drama which celebrates the victory of Salamis). HERODOTUS, v, 49-54 (Aristagoras pleads before Cleomenes). PLUTARCH, *Themistocles and Aristides*. Thallon's *Readings*, pp. 154-227; Davis's *Readings* (Greece), pp. 130-198; Fling's *Source Book*, pp. 98-143.

References (Modern). CURTIUS, vol. ii, pp. 201-352. GROTE (ten-volume ed.), vol. iii, pp. 492-521; vol. iv, pp. 1-294. ABBOTT, vol. ii, chaps. i-v. HOLM, vol. ii, chaps. i-vi. COX, *The Greeks and the Persians*.

CREASY, *Decisive Battles of the World*, chap. i, "The Battle of Marathon." CHURCH, *Pictures from Greek Life and Story*, chaps. iii-viii (for youthful readers). Teachers will find valuable topographical material in GRUNDY, *The Great Persian War*.

Topics for Class Reports. 1. The Delphic oracle given the Athenians at the beginning of the Persian War: Herodotus, vii, 140-143. 2. The trireme: Gulick, *The Life of the Ancient Greeks*, chap. xv, pp. 199-205. 3. Themistocles in council and in battle at Salamis: Plutarch, *Themistocles*, xi-xv.

CHAPTER XX

THE MAKING OF THE ATHENIAN EMPIRE

(479-445 B. C.)

230. The Rebuilding of Athens ; the Fortifications of the Piræus (478-477 B. C.). After the battle of Plataea and the expulsion of the barbarians from Greece, the Athenians who had found an asylum at Salamis, Ægina, and other places returned to Athens. They found only a heap of ruins where their city had once stood. Under the lead of Themistocles, the people with admirable spirit set themselves to the task of rebuilding their homes and erecting new walls.

The rival states of the Peloponnesian League watched the proceedings of the Athenians with the most jealous interest. The Spartans sent an embassy to dissuade them from rebuilding their walls, hypocritically assigning as the ground of their interest in the matter their fear lest, in case of another Persian invasion, the city, if captured, should become a stronghold for the enemy. But the Athenians persisted in their purpose, and soon had raised the wall to such a height that they could defy interference.

At the same time that the work of restoration was going on at Athens, the fortifications at Piræus were being enlarged and strengthened. That Athens' supremacy depended upon control of the sea had now become plain to all. Consequently the haven town was surrounded with walls even surpassing in strength the new walls of the upper city. The Piræus soon grew into a bustling commercial city, one of the chief centers of trade in the Hellenic world.¹

¹ A few years after this Themistocles fell into disfavor and was ostracized (471 B. C.). He finally bent his steps to Susa, the Persian capital. King Artaxerxes appointed him governor of Magnesia in Asia Minor and made provision for his wants by assigning to three cities the duty of providing for his table: one was to furnish bread, a second wine, and a third meat. Plutarch relates that one day as the exile sat down to his richly loaded board he exclaimed, "How much we should have lost, my children, if we had not been ruined!" He died probably about 460 B. C.

231. The Formation of the Confederacy of Delos (477 B.C.). Soon after the battle of Mycale the Ionian states, in order that they might be able to carry on more effectively the work to which they had set their hands, namely, the liberating of the Greek cities yet in the power of the Persians, formed a league known as the Confederacy of Delos. Sparta and her Peloponnesian allies were excluded from the league on account of the treachery of the Spartan Pausanias, who had been in command of the allied fleet. All the Asian cities of Ionia and Æolis, almost all the island towns of the Ægean, the cities of Chalcidice, together with those just set free along the Hellespont and the Bosphorus, became members of the alliance. The league was a free association of independent and equal states, about two hundred and sixty in number. Athens was to be the head of the confederacy. Aristides was chosen as the first president. Matters of common concern were to be in the hands of a congress convened yearly in the sacred island of Delos and composed of delegates from all the cities.

At Delos, also, in the temple of Apollo, was to be kept the common treasure chest, to which each state was to make contribution according to its ability. What proportion of the ships and money should be contributed by the several states for carrying out the purposes of the union was left at first entirely to the decision of Aristides, such was the confidence all possessed in his fairness and incorruptible integrity; and so long as he retained control of the matter, none of the allies ever had cause for complaint.

The formation of this Delian League constitutes a prominent landmark in Grecian history. It meant not simply the transfer from Sparta to Athens of leadership in the maritime affairs of Hellas. It meant that all the promises of Panhellenic union in the great alliance formed at Corinth in 481 B.C. had come to naught. It meant, since the Peloponnesian Confederacy still continued to exist, that henceforth Hellas was to be a house divided against itself.

232. The Athenians Convert the Delian League into an Empire. The Confederacy of Delos laid the basis of the imperial power of Athens. The Athenians misused their authority as leaders of the league, and gradually, during the interval between the formation of

the union and the beginning of the Peloponnesian War, reduced their allies to the condition of tributaries and subjects.

Athens transformed the league into an empire in the following manner. The contributions assessed by Aristides upon the different members of the confederation consisted of ships for the larger states and of money payments for the smaller ones. From the first, Athens attended to this assessment matter, and saw to it that each member of the league made its proper contribution.

After a while, some of the cities preferring to make a money payment in lieu of ships, Athens accepted the commutation, and then, building the ships herself, added them to her own navy. Thus the confederates disarmed themselves and armed their master.

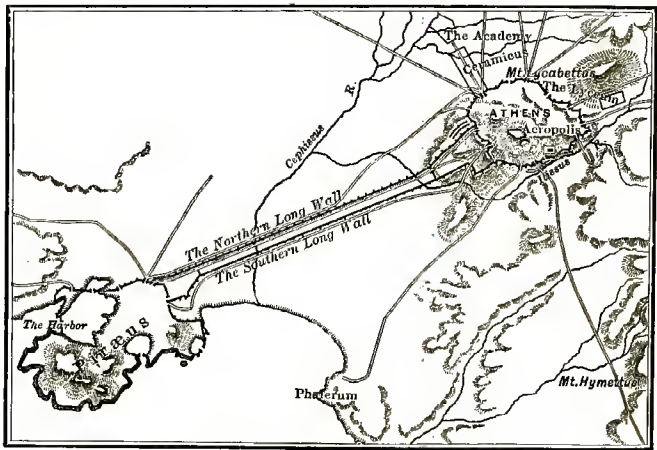
Very soon the restraints which Athens imposed upon her allies became irksome, and they began to refuse, one after another, to pay the assessment in any form. Naxos, one of the Cyclades, was the first island to secede from the league (466 B.C.). But Athens had no idea of admitting any such doctrine of state rights, and with her powerful navy forced the Naxians to remain within the union and to pay an increased tribute.

What happened in the case of Naxos happened in the case of other members of the confederation. By the year 449 B.C. only three of the island members of the league — Lesbos, Chios, and Samos — still retained their independence. They alone of all the former allies did not pay tribute.

Even before the date last named (probably about 457 B.C.) the Athenians had transferred the common treasury from Delos to Athens, and, diverting the tribute from its original purpose, were beginning to spend it, not in the prosecution of war against the barbarians, but in the carrying on of home enterprises, as though the treasure were their own revenue. About this time also the congress probably ceased to exist.

Thus what had been simply a voluntary confederation of sovereign and independent cities was converted into what was practically an absolute monarchy, with the Attic democracy as the imperial master. Thus did Athens become a "tyrant city." From being the liberator of the Greek cities she had become their enslaver.

233. Cimon and Pericles. Two of the most prominent of the Athenian leaders at this time were Cimon and Pericles. Cimon, son of Miltiades, was one of the most successful of the admirals to whom, after the expulsion of the Persians from Greece, was intrusted the command of the armaments designed to wrest from them the islands of the Ægean and the Hellenic cities of the Asiatic coast. He was the leader of the aristocratic party at Athens, and the friend of Sparta. He was broad-minded, and his policy was the



ATHENS' AND HER LONG WALLS

maintenance in Greece of a dual hegemony, Sparta being allowed leadership on land and Athens leadership on the sea.

Cimon was opposed by Pericles, who believed that such a double leadership was impracticable. The aim of his policy was to make Athens supreme not only on the sea but also on the land. The popularity of Cimon at last declined and he was ostracized. The fall of Cimon gave Pericles a free hand in the carrying out of his ambitious policy.

234. Construction of the Long Walls. As a part of his maritime policy, Pericles persuaded the Athenians to push to completion what were known as the Long Walls (about 457-455 B.C.), which united Athens to the port of Piræus. By means of these great ramparts



PLATE X. THE PIRÆUS AND THE LONG WALLS OF ATHENS. (A restoration by *Thiersch*)

Athens and her principal port, with the intervening land, were converted into a vast fortified district, capable in time of war of holding the entire population of Attica.¹ With her communication with the sea thus secured, and with a powerful navy at her command, Athens could bid defiance to her foes on sea and land.

235. Pericles Tries in Vain to Create a Land Empire; the Thirty Years' Truce (445 B.C.). At the same time that Pericles was making Athens' supremacy by sea more secure, he was endeavoring to build up for her a land empire in Central Greece. As Athenian influence in this quarter increased, Sparta became more and more jealous, and strove to counteract it by enhancing the power of Thebes and by lending support to the aristocratic party in the various cities of Bœotia.

The contest between the two rivals was long and bitter. It was ended by what is known as the Peace of Pericles, or the Thirty Years' Truce (445 B.C.). By the terms of this treaty each of the rival cities was left at the head of the confederation it had formed, but neither was to interfere with the other's allies or give aid to its revolted subjects. All disputes were to be settled by arbitration.

The real meaning of the truce was that Athens gave up her ambition to establish a land empire and was henceforth to be content with supremacy on the seas.

Selections from the Sources. PLUTARCH, *Aristides and Cimon*. THUCYDIDES, i, 90-93 (tells how Themistocles outwitted Sparta). Thallon's *Readings*, pp. 241-268; Fling's *Source Book*, pp. 144-159.

References (Modern). CURTIUS, vol. ii, pp. 353-459. GROTE (ten-volume ed.), vol. iv, pp. 330-437. ABBOTT, vol. ii, pp. 243-415. HOLM, vol. ii, chaps. vii-xiv. ALLCROFT, *The Making of Athens*, chaps. viii, x. OMAN, *History of Greece*, chaps. xxii-xxiv. BURY, *History of Greece*, chap. viii. COX, *The Athenian Empire* (earlier chapters); and *Lives of Athenian Statesmen*, "Aristeides," "Themistokles," "Pausanias," "Kimon." GREENIDGE, *Handbook of Greek Constitutional History*, chap. vi, sect. 5.

Topics for Class Reports. 1. The walls of Athens and the Piræus: Bury, *History of Greece*, pp. 330-332, 377. 2. Aristides the Just; his ostracism: Harrison, *The Story of Greece*, pp. 317-321. 3. The treachery of Pausanias: Bury, *History of Greece*, pp. 317-321.

¹ It is probable that Cimon began the work on these defenses. The ramparts were built about two hundred feet apart, and were between four and five miles in length. They were twelve feet thick and thirty feet high, and were defended by numerous towers, which, when Athens became crowded, were used as shops and private dwellings.

CHAPTER XXI

THE AGE OF PERICLES¹

(445-431 B. C.)

236. General Character of the Period. The fourteen years immediately following the Thirty Years' Truce are usually designated as the Years of Peace. During this period Athens was involved in only one short war of note. And not only was there peace throughout the empire of Athens, but also throughout the Mediterranean world. There was peace between the Eastern Greeks and the Persians, as well as between the Western Greeks and the Carthaginians. The rising city of Rome, too, was at peace with her neighbors. Thus there was peace throughout the world, as happened again four centuries later in the reign of the Roman emperor Augustus. And as that later period of peace marked the Golden Age of Rome, so did this earlier era mark the Golden Age of Athens.²

The epoch, as we here limit it, embraced less than the lifetime of a single generation, yet its influence upon the civilization of the world can hardly be overrated. At this time Athens was the center of the political, the artistic, and the intellectual life of the Greek world. It was a "Hellas in Hellas." During the short period defined, it nourished the youth or the maturity of more great men (among them the statesman Pericles, the artist Phidias, the historians Herodotus and Thucydides, the dramatists Sophocles and Euripides, the philosophers Anaxagoras and Socrates — men who belong not to a single people but to humanity) than have been nourished in any other period of equal length in the history of the world.

¹ This designation is a very elastic one: by it is often meant the whole period marked by the influence of Pericles, say from the assassination of the statesman Ephialtes in 461 B. C. to the death of Pericles in 429 B. C.; and again it is employed to designate the entire period of Athenian ascendancy from the battle of Plataea to the outbreak of the Peloponnesian War.

² Lloyd, *The Age of Pericles*, vol. ii, p. III.

237. Pericles. Among all the distinguished men of this age Pericles stood preëminent. Such was the impression he left upon the period that it is called after him the Periclean Age. Pericles was a man of illustrious ancestry. He possessed a mind of unusual faculties enriched and refined by culture. As a boy he had seen Athens aflame at the time of the Persian invasion, and had felt the thrill and uplift of those great days. The trivial and transient things of life did not appeal to him. He never attended banquets, and never took a walk in the pleasant gardens and groves beyond the city gates, never lounged like Socrates in the market-place, but walked straight from his home to the place of public business. He was a friend of the new Ionian culture just now becoming dominant at Athens, and delighted in the company and conversation of men of intellect and scholarship.¹ He was reserved and rarely spoke in the Ecclesia, "keeping himself," as Plutarch, quoting another, says, "like the Salaminian trireme, for great crises."² His lofty and impressive eloquence and severe and dignified bearing won for him the title of "the Olympian." So great was his influence that, as Thucydides asserts, under him the Athenian government was in name a democracy but in fact an autocracy—the rule of a single man. Yet Pericles' authority was simply that which genius and character justly confer. He ruled, as Plutarch puts it, by the art of persuasion. His throne was the Bema (Fig. 99).

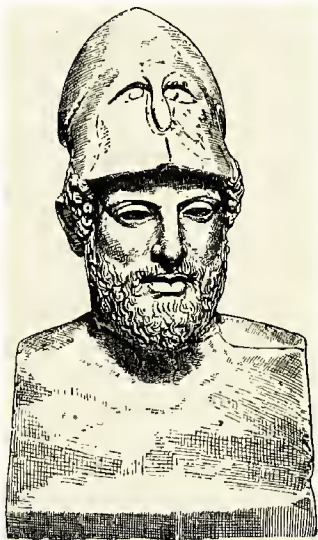


FIG. 104. PERICLES

238. The Demos. The people were at this period the source and fountain of all power. The reforms and revolutions of a century and

¹ Plutarch, *Pericles*.

² The *Salaminia* was a state trireme used only for important public services.

more had finally removed all restraints upon the will of the *Demos*,¹ and that will was now supreme. Every matter which concerned Athens and her empire was discussed and decided by the popular assembly. Never before in the history of the world had any people enjoyed such unrestricted political liberty as did the citizens of Athens at this time, and never before were any people, through so intimate a knowledge of public affairs, so well fitted to take part in the administration of government. The historian Grote gives as his opinion that the average Athenian citizen was better educated politically than the average member of the House of Commons in his day.² As a rule every citizen was qualified to hold public office. At all events the Athenians acted upon this assumption, as is shown by their extremely democratic practice of filling almost all the public offices by the use of the lot. Only a very few positions — and these in the army and navy, which called for special qualifications — were filled by ballot or open voting.

239. The Ecclesia. The center of the political life of Athens at this time, as at all others under the democracy, was the Ecclesia. There is nothing like this body in the world to-day except in some of the little Swiss cantons. It was not composed of representatives or delegates, but of the whole body of Athenian citizens. In the Periclean Age all Athenians over eighteen years of age were members. There were forty regular meetings during the year, and special meetings when there were urgent matters to be considered. The usual attendance at this period was probably about five thousand; during the Peloponnesian War it was difficult to get together this number. For matters of great importance, however, a quorum of six thousand was required. The regular place of meeting was, in the fifth century, the Pnyx, an open space on a low hill near the Acropolis. At a later time the assembly met in the great Theater of Dionysus. Any one, after certain officials had spoken, could address the meeting, but citizens over fifty years of age had the privilege of speaking first. Only such measures could be discussed or voted upon as had previously been drafted and laid before the meeting by the Council of Five Hundred.³

¹ By the term *Demos* (the people) is meant the whole body of Athenian citizens.

² Cited by Mahaffy, *What have the Greeks done for Modern Civilization?* p. 208.

³ See above, p. 184, n. 1.

If the council did not refer to them a matter that they wished to consider, they could request that body to do so. The voting was usually by show of hands, but in special matters, such, for instance, as involved the rights of a citizen, it was by ballot. One of the most important rules of the assembly was that which made the proposer of a resolution or a measure responsible for it. If it contained anything that was illegal or contrary to some existing law, he was liable to prosecution and punishment.

The Athenian Ecclesia was probably the most mentally alert popular audience that a speaker ever addressed. Every happy historical or mythological allusion, every reference, however veiled, to contemporary leaders or events, evoked instant response. And it was a critical audience withal. The merest slip in pronunciation was likely to create an uproar. Demosthenes was once noisily corrected when he chanced to mispronounce a word in one of his addresses.

240. The Limitation of Citizenship to Persons of Pure Attic Descent.

We must now speak of a matter which had a most important, perhaps decisive, influence upon the fortunes of Athens. Just a few years before the opening of the period with which we are dealing, Pericles had secured the enactment of a law limiting Athenian citizenship to persons born of an Athenian father and an Athenian mother.¹

The passing of this law marks a most significant change in the policy of the Athenian state. Up to this time Athens had been the most liberal of all the cities of Greece in the admission to citizenship of aliens or semi-aliens, and it was this liberal policy that had contributed largely to make Athens strong and to give her the imperial position she held among the states of Hellas. Aside from the formation of a federal union like the later Achæan League (sect. 301), it was the sole policy through which Athens could hope to unite into a real nation the various cities she had brought under her rule. It was the policy which Rome was just now adopting, and by steady adhesion to which she was to make of the multitude of Italian cities and tribes a great nation, and gain the dominion of the world.

¹ The ground for this piece of legislation probably was that since the rights and privileges of Athenian citizenship were becoming valuable, those possessing these rights were anxious to keep them as exclusively as possible to themselves.

Probably it was impossible for Athens to play in history the part of Rome. The feeling of the Greek for his own city was too strong. But we cannot help asking ourselves when we see Athens thus abandoning the liberal principle which had carried her so far, what might have been her future had she only steadily adhered to her earlier policy and kept her gates, as Rome did hers, wide open to strangers, and thereby kept full and strong the ranks of her citizens.

We are told that as an immediate result of the law in question almost five thousand persons were disfranchised, and the number of citizens thereby reduced to about fourteen thousand.¹

241. Citizens are Taken into the Pay of the State. It was a fixed idea of Pericles and the other great democratic leaders of this period that in a democracy there should be not only an equal distribution of political rights among all classes but also an equalization of the means and opportunities of exercising these rights, together with an equal participation by all in social and intellectual enjoyments. By such an equalization of the privileges and pleasures of political and social life it was thought that the undue influence of the rich over the poor would be destroyed, and class envy and discord banished.

In promoting these views Pericles and his party carried to great lengths the system of payment for the most common public services. Thus just before this time or during the administration of Pericles, salaries were attached to the various civil offices, all of which were originally unpaid positions. This reform enabled the poorer citizens to offer themselves as candidates for the different magistracies, which under the earlier system, notwithstanding the provisions of the constitution, had been open, in effect, only to men of means and leisure. There was also introduced a system of payment of the citizen for serving as a juryman and for military services; hitherto the Athenian, save possibly as respects service in the fleet, had served his country in time of war without compensation. At a later period citizens were even paid for attendance at the meetings of the Ecclesia.

It was the same motives that prompted the above innovations which during the Periclean Age, or perhaps somewhat later, led to the practice of supplying all the citizens with tickets to the

¹ Plutarch, *Pericles*, xxxvii.

theater¹ and other places of amusement, and of banqueting the people on festival days at the public expense. In regard to the effect of these particular measures upon the character of the Athenian democracy we shall say a word a little farther on.

The outcome of this general policy of the democratic leaders was that before the beginning of the Peloponnesian War almost every citizen of Athens was in the pay of the state. Aristotle says that more than twenty thousand were receiving payment for one kind of service or another.²

242. The Dicasteries. Among the services just enumerated for which the citizen received a payment from the state was that rendered by the Athenian jurymen in the great popular courts. These tribunals formed such a characteristic feature of the Athens of Pericles that we must pause here long enough to cast a glance upon them.

Each year there were chosen by lot from those Athenian citizens of thirty years of age and upwards who had volunteered for jury service six thousand persons.³ One thousand of this number was held in reserve; the remaining five thousand were divided into ten sections of five hundred each. These divisions were called *dicasteries*, and the members *dicasts*, or jurymen. Although the full number of jurors in a dicastery was five hundred, still the usual number sitting on any given case was between two hundred and four hundred. Sometimes, however, when an important case was to be heard, the jury would number two thousand or even more.

There was an immense amount of law business brought before these courts, for they tried not only all cases arising between the citizens of Athens, but attended also to a large part of the law business of the numerous cities of Athens' great empire. All cases arising between subject cities, all cases in which an Athenian citizen

¹ The theater was rented to parties who charged for admission to cover expenses.

² The various classes and magistrates supported by the public funds are given as follows: 6000 dicasts, 1600 bowmen, 1200 horsemen, 500 senators, 500 harbor guards, 50 city guards, 700 domestic magistrates, 700 foreign magistrates, 2500 hoplites, 4000 sailors, the crews of 20 watch ships, 2000 sailors forming crews of ships employed in collecting tribute, together with jailers and other officers (*Athenian Constitution*, chap. 24).

³ Collectively known as the *Heliaæ*.

was interested, and finally, indeed, all important cases arising in the dependent states, were brought to Athens and heard in these courts. It is easy to see that the volume of business transacted in them must have been immense.

The pay of the juror was at first one obol per day; but later this was increased to three obols, a sum equal to about eight cents in our money. This, it seems, was sufficient to maintain an Athenian citizen of the poorer class.

When a case was to be tried, it was assigned by lot to one of the dicasteries, this method of allotment being observed in order to guard against bribery.

The average Athenian enjoyed sitting on a jury. As Lloyd says, "the occupation fell in wonderfully with his humor." The influence of the courts upon the Athenian character was far from wholesome.

They fostered certain traits of the Athenians which needed the bridle rather than the goad.

The decision of the jurors was final. There was no body or council in the state to review their decision. The judgment of a dicastery was never reversed or annulled.

243. Pericles Adorns Athens with Public Buildings. "The arts follow in the wake of victory and it has ever been their loftiest task to perpetuate in lasting works great success achieved by human wisdom and valor."¹ The Periclean Age well illustrates this law. This period was marked by such a development of the arts as no other age in history has surpassed. The influences which gave such an impulse to artistic effort were felt alike by architecture, sculpture, and painting. This art movement awakened by the stirring

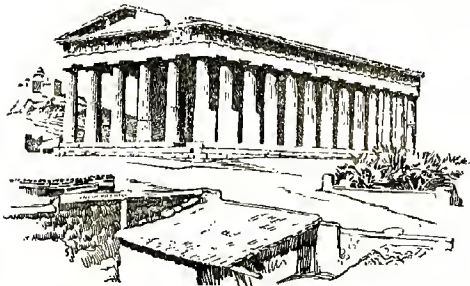


FIG. 105. THE SO-CALLED THESEUM AT ATHENS
(From a photograph)

This is one of the best-preserved of Greek temples

¹ Curtius, *History of Greece* (1902), vol. ii, p. 604.

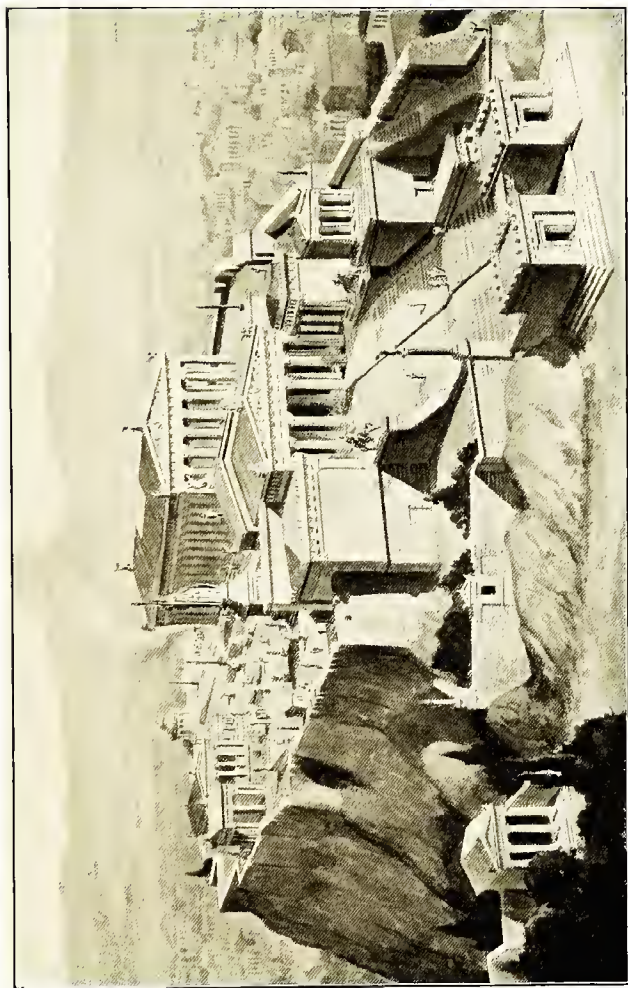


PLATE XI. RESTORATION OF THE ACROPOLIS OF ATHENS. (By G. Rehlender)

events and achievements of the War of Liberation had its center in Athens, and was directed largely by Pericles. It was his idea that Athens having achieved such a position as she now held, the city should be adorned with monuments that would symbolize the power and glory of her empire, and at the same time fittingly express the nation's gratitude to the gods for the favor and protection they had vouchsafed. Nor was it difficult for him to persuade his art-loving countrymen to embellish their city with those wonderful creations which even in their ruins excite the admiration of the world and still reflect "the glory that was Greece."

The most noteworthy of the Periclean structures were grouped upon the Acropolis. Here was raised the beautiful Parthenon, sacred to the virgin goddess Athena. The architects of this building were Ictinus and Callicrates; the celebrated sculptures of the frieze and the pediments were designed by Phidias. These wonderful figures mark the perfection of Greek art. Within the temple was the celebrated ivory-and-gold statue of the goddess. Near by stood the colossal bronze statue of Athena,—made, it is said, from the spoils of Marathon,—whose glittering spear point was a beacon to the mariner sailing in from Sunium.

As a porch and gateway to the sacred inclosure of the citadel were erected the magnificent propylæa, which have served as a model for similar structures since the time of Pericles.

At the western end of the southern precipitous side of the Acropolis was constructed the Odeon, or Music Hall. This building was intended for the musical contests held in connection with the Panathenaic festivals. The roof was in imitation of the great tent of Xerxes, which was a part of the spoils of the field of Plataea. At the eastern end of this same side, just at the foot of the Acropolis, was the celebrated Theater of Dionysus, which Pericles is believed to have improved and adorned.¹

The Athenians obtained a considerable portion of the money needed for the prosecution of their great architectural and art undertakings from the treasury of the Delian Confederacy. The allies

¹ This was not the famous stone theater; that dates from the century after Pericles. For additional details concerning the art matters here dealt with, see Chapter XXVII.

naturally declaimed bitterly against this proceeding, complaining that Athens with their money was "adorning herself as a vain woman decks her body with gay ornaments." But Pericles' answer to these charges was that the money was contributed to the end that the cities of the league should be protected against the Persians, and that so long as the Athenians kept the enemy at a distance they

had a right to use the money as they pleased.

244. Herodotus and History Writing. The influences which made architecture and sculpture the material embodiment of the spirit of the Periclean Age, contributed also to make history, philosophy, and the drama the spiritual expression of the epoch.

It may be truly said that in this period history had its birth, for Herodotus, "the

father of history,"¹ was a contemporary of Pericles. He was a native of Halicarnassus in Asia Minor, but his home for a time was Athens, where he formed one of the brilliant company that surrounded the great statesman. And it was in this city probably that he wrote parts of his great work, the history of the Persian Wars. In the year 445 B.C., at a public festival, he read portions of it to the Athenians. It was fitting that the Athenians should hear Herodotus read his praises of them,—he praised them highly for their devotion and patriotic sacrifices in the great War of Liberation,—for "it was their deeds," as Curtius says, "that made him an

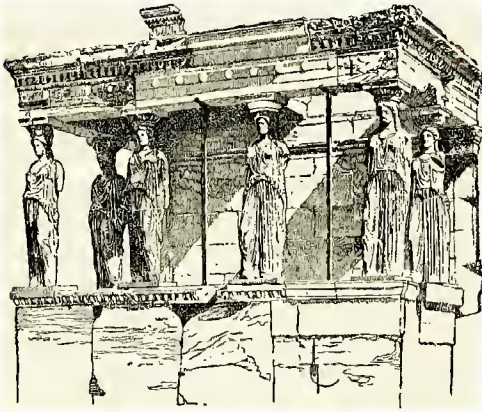


FIG. 106. THE CARYATID PORCH OF THE ERECHTHEUM. (From a photograph)

The Erechtheum was built, some time after the death of Pericles, on the site of an older temple which perished, with the other buildings on the Acropolis, at the time of the Persian invasion

¹ The reason for giving him this title is that he was the first artist in prose.

historian, and in fact gave birth to the art of historical writing among the Hellenes in Greece."

A pleasing though unverified story connects the name of Thucydides with that of Herodotus. The tale is that Thucydides while yet a mere boy was taken by his father to one of the readings of Herodotus, and that the recitation and the accompanying applause moved the boy to tears, and to the resolve to become an historian. The story will help us to remember that though Thucydides' famous history was written in the generation following that of Pericles, still it was the influences of that brilliant age that molded the mind and inspired the genius of the great historian.

245. Anaxagoras and Socrates. Philosophy as well as history is linked with the story of Athens in the Age of Pericles. The Greek cities of Ionia were the earliest home of Greek philosophy, but at this period the fame of Athens was attracting distinguished scholars and original thinkers from all parts. The center of philosophic activity in Hellas was thus shifted from Ionia to Attica. Foremost among the immigrant Ionian philosophers was Anaxagoras (about 500-427 B.C.), the friend and teacher in philosophy of Pericles. All that we need notice here in regard to his teachings is that he represented the true scientific spirit that had been awakened in Ionia, and held views respecting oracles, omens, and the gods which were far in advance of the popular conceptions of the time.

In connection with Anaxagoras must be mentioned the name of another philosopher of world-wide fame. At the opening of the Periclean Age, Socrates, the best beloved of human teachers, had just entered young manhood. We shall meet him again later, questioning earnestly everybody whose attention he can gain on the streets, in the porticoes, and in the loitering places of Athens. Judged by spiritual standards he was a greater man than the one for whom his age is named; but, as we shall learn, his own age, aside from a few choice spirits, knew him not.

Because of some of his opinions, Socrates came, though unfairly, to be regarded as belonging to a class of teachers of uncertain reputation just now coming into prominence at Athens, and of whom we must next speak.

246. The Sophists and the New Education. The Age of Pericles witnessed a new movement in education. Up to this time the sons of well-to-do families had been taught reading, writing, music, and gymnastics. There was now a growing demand for something more than this elementary instruction. To meet this demand there came forward a class of teachers called Sophists. The aim of the higher education which they gave was to teach one how to get on in life. But to get on in Athens, or, indeed, in any other democratic Greek city, one must be able to address the popular assembly, to plead in the courts, where every man had to be his own lawyer, and, in general, to take the lead in public discussions. Hence the chief arts taught by the Sophists were rhetoric and the art of speaking. They themselves as a class were wonderfully ready speakers, and thus they taught by example as well as by precept. Their lecture-rooms were crowded with eager listeners and enthusiastic admirers, young and old.

These new teachers were men who had come under the influence of the new Ionian philosophy, which was skeptical in its tendencies. They scoffed at many ancestral usages, rejected the creed of the masses, and said things that tended to unsettle the religious faith of the young. Hence they were looked upon askance by old-fashioned and pious folk. It was this feeling of distrust and dislike which they awakened that contributed, as we shall see later, to one of the saddest tragedies in the history of Athens—the condemnation to death by the Athenians of the philosopher Socrates (sect. 266).

But, on the other hand, there is much to be placed to the credit of these teachers. Thus for one thing the attention they as rhetoricians gave to the form of expression made the Athenian speech the most perfect that was ever formed on the lips of men. The exquisite perfection of language and style of Thucydides, Demosthenes, and Plato owes much to the Sophists.¹

247. The Attic Drama. A more effective agency of the higher education than the Sophists were the dramatists. The Attic drama was the supreme embodiment of the spirit of the Age of Pericles. By the opening of the epoch it was already a great creation. From

¹ Croiset, *History of Greek Literature* (1904), p. 283.

the energies awakened by the War of Liberation it had received an impulse which had hurried it forward to a wonderful perfection. It was represented by the powerful tragedies of Æschylus, who belonged to the preceding age. It was his genius that incited the genius of Sophocles (496-406 B.C.), the true representative of the Periclean drama.

We should also note that it was under the influences of the Periclean Age that the powers of the third great Attic tragedian, Euripides, and those of the famous writer of comedy, Aristophanes, were ripening.¹ It was, however, the intellectual and social tendencies of the following epoch that they represented.

248. Strength and Weakness of the Athenian Empire. We must now resume our narrative of events. And first we cast a glance upon the empire Athens had created, in order to note in what measure it was prepared for the test of stability it was soon to undergo. Under Pericles Athens had become the most powerful naval state in the world. In one of his last speeches (sect. 251), made soon after the outbreak of the Peloponnesian War, in which he recounts the resources of the Athenian Empire, Pericles says to his fellow-citizens: "There is not now a king, there is not any nation in the universal world, able to withstand that navy which at this juncture you can launch out to sea."

And this was no empty boast. The Ægean in truth had become an Athenian lake. Its islands and coast lands, together with the Hellespontine region, formed virtually an Athenian empire. The revenue ships of Athens collected tribute from more than two hundred Greek cities. It seemed almost as though the union of the cities of Hellas was to be effected on an imperial basis through the energy and achievements of the Athenians.

But the most significant feature of this new imperial power was the remarkable combination of material and intellectual resources which it exhibited. Never before had there been such a union of the material and the intellectual elements of civilization at the seat

¹ Euripides (480-406 B.C.); Aristophanes (450-385 B.C.). For further biographical facts of the philosophers and writers mentioned in the above paragraphs, and for some comments on their works, see Chapters XXVIII and XXIX.

of empire.¹ Literature and art had been carried to the utmost perfection possible to human genius.

But there were elements of weakness in the splendid imperial structure. The Athenian Empire was destined to be short-lived because the principles upon which it rested were in opposition to the deepest instinct of the Greek race — to that sentiment of local patriotism which invested each individual city with political sovereignty (sect. 155). Athens had disregarded this feeling. Pericles himself acknowledged that in the hands of the Athenians sovereignty had run into a sort of tyranny. The so-called confederates were the subjects of Athens. To her they paid tribute. To her courts they were dragged for trial.² Naturally the subject cities of her empire — that is, the patriotic or home-rule party in these dependent states — regarded Athens as the destroyer of Hellenic liberties, and watched impatiently for the first favorable moment to revolt and throw off the yoke that she had imposed upon them. Hence the Athenian Empire rested upon a foundation of sand.

Had Athens, instead of enslaving her confederates of the Delian League, only been able to find some way of retaining them as allies in an equal union, — a great and perhaps impossible task under the then existing conditions of the Hellenic world, — as head of the federated Greek race she might have secured for Hellas the sovereignty of the Mediterranean, and the history of Rome might have ended with the first century of the republic.

Illustrations of the weakness as well as of the strength of the Athenian Empire will be afforded by the great struggle between Athens and Sparta known as the Peloponnesian War, the causes and chief incidents of which we shall next rehearse.

¹ "The average ability of the Athenian race [was], on the lowest possible estimate, very nearly two grades higher than our own; that is, about as much as our race is above that of the African negro. This estimate, which may seem prodigious to some, is confirmed by the quick intelligence and high culture of the Athenian commonalty, before whom literary works were recited, and works of art exhibited of a far more severe character than could possibly be appreciated by the average of our race, the calibre of whose intellect is easily gauged by a glance at the contents of a railway bookstall." — GALTON, *Hereditary Genius* (2d Am. ed., 1887), p. 342; quoted by Kidd, *Social Evolution*, chap. ix.

² The subject cities were allowed to maintain only their lower courts of justice; all cases of importance, as we have seen (sect. 242), were carried to Athens, and there decided in the Attic tribunals.

Selections from the Sources. PLUTARCH, *Pericles*. THUCYDIDES, ii, 65 (on the character of Pericles). Thallon's *Readings*, pp. 268-293; Davis's *Readings* (Greece), pp. 207-215; Fling's *Source Book*, pp. 159-172.

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Topics for Class Reports. 1. The public buildings of Athens: Reinach, *Apollo*, chap. vi; Fowler and Wheeler, *Greek Archaeology*, pp. 144-150, 155-157. 2. "A Day in Athens": Tucker, *Life in Ancient Athens*, chaps. vi, vii; Blümner, *The Home Life of the Ancient Greeks*, chap. v, pp. 179-201. 3. Trades and manufactures: Gulick, *The Life of the Ancient Greeks*, chap. xviii, pp. 227-238. 4. Various classes of the population: Tucker, *Life in Ancient Athens*, chap. iv. 5. Civic duties of citizens: Gulick, *Life of the Ancient Greeks*, chap. xvi. 6. Private dwellings and furniture: Tucker, *Life in Ancient Athens*, chap. v. 7. Religion of the average Athenian: Tucker, *Life in Ancient Athens*, chap. xi. 8. The things seen in a walk about your own city which remind you of the contributions of Greece to our civilization.

CHAPTER XXII

THE PELOPONNESIAN WAR; THE SPARTAN AND THE THEBAN SUPREMACY

I. THE PELOPONNESIAN WAR (431-404 B. C.)

249. The Immediate Causes of the War. Before the end of the life of Pericles the growing jealousy between Ionian Athens on the one hand and Dorian Sparta and her allies on the other broke out in the long and calamitous struggle known as the Peloponnesian War. Pericles had foreseen the coming storm: "I descry war," he said, "lowering from the Peloponnesus."

One immediate cause of the war was the interference of Athens, on the side of the Corcyræans, in a quarrel between them and their mother city Corinth. The real root of this trouble between Corinth and Corcyra was mercantile rivalry. Both were enterprising commercial cities, and both wished to control the trade of the islands and the coast towns of Western Greece. The motive of the Athenians for interesting themselves in this quarrel between mother and daughter was to prevent any accession to the naval power of Corinth by her possible acquisition of the fleet of the Corcyræans, and to make sure of Corcyra as an important station and watch post on the route to Italy.

The second immediate cause of the war was the blockade of Potidæa, in Chalcidice, by the Athenians. This was a Corinthian colony, but it was a member of the Delian League, and was now being chastised by Athens for attempted secession. Corinth, as the ever-jealous naval rival of Athens, had endeavored to lend aid to her daughter, but had been worsted in an engagement with the Athenians.

With affairs in this shape, Corinth, seconded by other states that had causes of complaint against Athens, appealed to Sparta, as the head of the Dorian alliance, for aid and justice. The Spartans, after



listening to the deputies of both sides, decided that the Athenians had been guilty of injustice, and declared for war. The resolution of the Spartans was indorsed by the Peloponnesian Confederation, and apparently approved by the Delphic oracle, which, in response to an inquiry of the Spartans as to what would be the issue of the proposed undertaking, assured them that "they would gain the victory, if they fought with all their might."

250. The Peloponnesians Ravage Attica (431 B. c.). A Peloponnesian army was soon collected at the Isthmus, ready for a campaign against Athens. With invasion imminent, the inhabitants of the hamlets and scattered farmhouses of Attica abandoned their homes and sought shelter behind the defenses of the capital. Into the plain thus deserted the Peloponnesians marched, and ravaged the country far and near. From the walls of the city the Athenians could see the flames of their burning houses, which recalled to the old men the sight they had witnessed from the island of Salamis just forty-nine years before, at the time of the Persian invasion. The failure of provisions finally compelled the Peloponnesians to withdraw from the country, and the contingents of the different cities scattered to their homes.

251. Funeral Oration of Pericles.¹ It was the custom of the Athenians to bury with public and imposing ceremonies the bodies of those who fell in battle. In the funeral procession the bones of the dead of each tribe were borne in a single chest on a litter, while an empty litter covered with a pall was carried for those whose bodies had not been recovered. The remains were laid in the public cemetery, outside the city gates. After the burial, some person chosen by his fellow-citizens on account of his special fitness for the service delivered an oration over the dead, extolling their deeds and exhorting the living to an imitation of their virtues.

¹ Respecting the speeches which Thucydides introduces so frequently in his narrative, he himself says: "As to the speeches which were made either before or during the war, it was hard for me, and for others who reported them to me, to recollect the exact words. I have therefore put into the mouth of each speaker the sentiments proper to the occasion, expressed as I thought he would be likely to express them, while at the same time I endeavored, as nearly as I could, to give the general purport of what was actually said" (Thucydides, Jowett's trans., i, 15). To insert in their text made-up speeches was the practice of all the ancient historians. Concerning the custom, the historian Polybius (xii, 25 2) says: "To select from time to time the proper and appropriate language is a necessary part of our art."

It was during the winter following the campaign we have described that the Athenians celebrated the funeral ceremonies of those who had fallen thus far in the war. Pericles was chosen to give the oration on this occasion. This funeral speech, as reported by Thucydides, is one of the most valuable memorials preserved to us from antiquity. All the circumstances under which the oration was pronounced lent to it a peculiar and pathetic interest.

The speaker took advantage of the occasion to describe the institutions to which Athens owed her greatness, and to picture the glories of the imperial city for which the heroes they lamented had died. He first spoke of the fathers from whom they had inherited their institutions of freedom, and their great empire, and then passed on to speak of the character and spirit of those institutions through which Athens had risen to power and greatness. The Athenian government, he said, was a democracy; for all the citizens, rich and poor alike, participated in its administration. There was freedom of intercourse and of action among the citizens, each doing as he liked; and yet there was a spirit of reverence and of respect for law. Numerous festivals and games furnished amusement and relaxation from toil for all citizens. Life in the great city was more enjoyable than elsewhere, being enriched by fruits and goods from all the world.

The speaker praised, too, Athens' military system, in which the citizen was not sacrificed to the soldier, as at Sparta; and yet Athens was alone a match for Sparta and all her allies. He extolled the intellectual, moral, and social virtues of the Athenians, which were fostered by their free institutions, and declared their city to be "the school of Hellas" and the model for all other cities.

* A bas-relief recently excavated on the Acropolis of Athens. Dr. Charles Waldstein thinks that this sculpture may "have headed an inscription containing the names of those who had fallen in battle, which record was placed in some public spot in Athens or on the Acropolis. Our Athene-Nike would then be standing in the attitude of mourning, with reversed spear, gazing down upon the tombstone which surmounts the grave of her brave sons." As to the possible connection of this relief with the funeral oration of Pericles, Dr. Waldstein says: "Though I do not mean to say that the inscription which it surmounted referred immediately to those who had fallen in the campaign of 431 B.C., I still feel that the most perfect counterpart in literature is the famous funeral oration of Pericles as recorded by Thucydides."



PLATE XII. THE MOURNING ATHENA.* (From a photograph)

Continuing, the speaker declared that Athens alone of all existing cities was greater than the report of her in the world; and that she would never need a Homer to perpetuate her memory, because she herself had set up everywhere eternal monuments of her greatness. "Such is the city," he exclaimed impressively, "for whose sake these men nobly fought and died; they could not bear the thought that she might be taken from them; and every one of us who survive should gladly toil on her behalf."

Then followed words of tribute to the valor and self-devotion of the dead, whose sepulchers and inscriptions were not the graves and the memorial stones of the cemetery—"for the whole earth is the sepulcher of famous men," and the memorials of them are "graven not on stone but in the hearts of mankind." Finally, with words of comfort for the relatives of the dead, the orator dismissed the assembly to their homes.¹

"Thus did Pericles represent to the Athenian citizens the nature of their state, and picture to them what Athens should be. Their better selves he held before them, in order to strengthen them and to lift them above themselves, and to inspire in them self-devotion and constancy and bravery. With new courage turned they from the graves of the fallen to their homes, and went forward to meet whatever destiny the gods might have ordained" (Curtius).

That funeral day was, indeed, one of the great days in ancient Athens.

252. The Plague at Athens (430 B.C.); the Death of Pericles (429 B.C.). Very soon had the Athenians need to exercise all those virtues which the orator had admonished them to cherish; for upon the return of the next campaigning season the Peloponnesians, having mustered again two thirds of all their fighting forces, broke once more into Attica and ravaged the land anew, giving to the flames such villages and farmhouses as had escaped destruction the previous year.

The walls of Athens were unassailable by the hostile army; but unfortunately they were no defense against a more terrible foe. A pestilence broke out in the crowded city and added its horrors

¹ See Thucydides, ii, 35-46, for the whole oration.

to the already unbearable calamities of war. The mortality was frightful. One fourth of the population of the city was swept away.

In the third year of the war the plague reappeared at Athens. Pericles, who had been the very soul and life of Athens during all these dark days, fell a victim to the disease. The plague had previously robbed him of his sister and his two sons. The death of his younger son Paralus, the last of his family, had bowed him in grief, and as he laid the usual funeral wreath upon the head of the dead boy, for the first time in his life, it is said, he gave way to his feelings in a passionate outburst of tears. In dying, the great statesman is reported to have said that he regarded his best title to honored remembrance to be that "he had never caused an Athenian to put on mourning."¹

After the death of Pericles the leadership of affairs at Athens fell to a great degree into the hands of demagogues. The mob element got control of the Ecclesia, so that hereafter we shall find many of its measures marked neither by virtue nor by wisdom.

253. The Cruel Character of the War: the Athenians Wreak Vengeance upon the Mytileneans, and the Spartans upon the Plataeans. On both sides the war was waged with the utmost vindictiveness and cruelty. Thus in the year 428 B. C. the city of Mytilene, on the island of Lesbos, revolted from the Athenians. With the rebellion suppressed, the fate of the Mytileneans was in the hands of the Athenian assembly. Cleon, a rash and violent leader of the democratic party, proposed that all the men of the place, six thousand in number, should be slain, and the women and children sold as slaves. This infamous decree was passed and a galley dispatched bearing the sentence to the Athenian general at Mytilene for execution.

By the next morning, however, the Athenians had repented of their hasty resolution. A second meeting of the assembly was hurriedly called, the barbarous vote was repealed, and a swift trireme, bearing the reprieve, set out in anxious haste to overtake the former galley, which had twenty-four hours the start. The trireme reached the island just in time to prevent the carrying out of the cruel edict.

The second resolution of the Athenians, though more discriminating than the first decree, was quite severe enough. The leaders of the

¹ Plutarch, *Pericles*, xxxviii.

revolt were put to death, the walls of the city were torn down, and the larger part of the lands of the island was given to citizens of Athens.¹

Still more unrelenting and cruel were the Spartans. In the summer of the same year that the Athenians wreaked such vengeance upon the Mytileneans, the Spartans and their allies captured the city of Plataea, put to death all the men, sold the women as slaves, and turned the site of the city into pasture land.

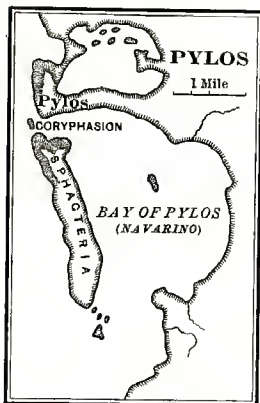
254. The Surrender of a Spartan Force ; the Significance of this.

Soon after the affair at Mytilene and the destruction of Plataea, an enterprising general of the Athenians, named Demosthenes, seized and fortified a point of land (Pylos) on the coast of Messenia. The Spartans made every effort to dislodge the enemy. In the course of the siege some Lacedaemonians, having landed upon an adjacent little island (Sphacteria), were so unfortunate as to be cut off from the mainland by the sudden arrival of an Athenian fleet. After having made a splendid fight, they were completely surrounded and hopelessly outnumbered. They must now either surrender or die. They decided to surrender.

Among those giving themselves up were over a hundred Spartans, some of whom were members of the best families at Sparta.

The surrender of Spartan soldiers had hitherto been deemed an incredible thing. "Nothing which happened during the war," declares Thucydides, "caused greater amazement in Hellas; for it was universally imagined that the Lacedaemonians would never give up their arms, either under the pressure of famine or in any other extremity, but would fight to the last and die sword in hand."

The real significance of the affair was the revelation it made of the relaxing at Sparta of that tense military discipline which had given



¹ These settlers were cleruchs (p. 163, n. 1). They did not cultivate with their own hands the lands received; these were tilled by the native Lesbians, who paid the new proprietors a fixed rent.

the Spartans such a place and reputation in the Hellenic world. It was the beginning of the end. In passing from Thermopylæ to Pylos we cross a great divide in Spartan history.

255. The Peace of Nicias (421 B.C.). After four more years of fighting both sides became weary of the war. Negotiations for peace were opened, which, after many embassies back and forth, resulted in what is known as the Peace of Nicias, because of the prominent part that Athenian general had in bringing it about. The treaty provided for a truce of fifty years.

The Peace of Nicias was only a nominal one. Some of the allies of the two principal parties to the truce were dissatisfied with it, and so the war went on. For about seven years, however, Athens and Sparta refrained from invading each other's territory; but even during this period each was aiding its allies in making war upon the dependents or confederates of the other. Finally, hostilities flamed out in open and avowed war, and all Hellas was again lit up with the fires of the fratricidal strife.

256. The Fall of Melos (416 B.C.). The matter that especially arrests our attention in the first five years of the renewed war was the seizure by the Athenians of the island of Melos. This pleasant island, which is one of the most westerly of the Cyclades, was the only island in the Ægean, with the exception of Thera, which was not at this time included in the Athenian Empire. The Athenians determined to take possession of it. So they sent an expedition to the island, and commanded the Melians to acknowledge at once the suzerainty of Athens. The demand, if we may here trust Thucydides' account, was based on no other ground than Athenian imperial interests and the right of the strong to rule the weak. "For of the gods we believe,"—thus Thucydides makes the Athenian envoys speak,— "and of men we know, that by a law of their nature wherever they can rule they will. This law was not made by us, and we are not the first who have acted upon it; we did but inherit it, and shall bequeath it to all time."¹

The Melians, relying on the righteousness of their cause and the help of their Lacedæmonian kinsmen, refused to surrender, at the

¹ Thucydides (Jowett's trans.), v, 105.

bidding of Athens, their independence, which, according to their traditions, they had enjoyed for seven centuries.

So the city of Melos was blockaded by sea and beset by land, and in a few months, neither the gods nor the Lacedæmonians bringing help, the whole island was in the hands of the Athenians. All the men were at once put to death, and the women and children sold into slavery. The island was then repopulated by settlers sent out from Athens.¹

257. Alcibiades. It becomes necessary for us here to introduce a new leader of the Athenian Demos, Alcibiades, who played a most conspicuous part, not only in Athenian but also in Hellenic affairs, from this time on to near the close of the war. Alcibiades was a young man of noble lineage and of aristocratic associations. He was versatile, brilliant, and resourceful, but unscrupulous, reckless, and profligate. He was a pupil of Socrates, but he failed to follow the counsels of his teacher. His astonishing escapades kept all Athens talking; in truth, Plutarch says that he did outrageous things just to give the Athenians something to gossip about. Yet these things seemed only to attach the people more closely to him, for he possessed all those personal traits which make men popular idols. His influence over the democracy was unlimited. He was able to carry through the Ecclesia almost any measure that it pleased him to advocate.

The more prudent of the Athenians were filled with apprehension for the future of the state under such guidance. The noted misanthrope Timon gave expression to this feeling when, after Alcibiades



FIG. 107. ALCIBIADES

¹ Doubtless Thucydides in making the story of this crime the prelude to his account of the Sicilian Expedition (sect. 258) would have his readers see in the arrogant and wicked conduct of the Athenians and the awful disaster that befell them in Sicily a striking illustration of the workings of the law of Nemesis (sect. 342).

had secured the assent of the popular assembly to one of his impolitic measures, he said to him: "Go on, my brave boy, and prosper; for your prosperity will bring on the ruin of all this crowd." And it did, as we shall see.¹

258. Debate on the Sicilian Expedition. The most prosperous enterprise of Alcibiades, in the Timonian sense, was the inciting of the Athenians to undertake an expedition against the Dorian city of Syracuse, in Sicily. The resolution to engage in the tremendous enterprise seems to have been taken lightly by the Athenians, which was quite in keeping with their usual way of doing things; but a few days after their first vote, a second meeting of the Ecclesia having been called for the purpose of making arrangements for the equipment of the armament, Nicias, who was opposed to the undertaking, tried to persuade the people to reconsider their original vote and give up the project. This opened the flood gates of a regular Athenian debate.

Nicias stated the reasons why he thought the proposed expedition should be abandoned. His first point was that the situation at home—with the cities of the Thracian shore in open and unpunished revolt, and with other subject cities watching for a favorable moment to rebel—was such as to render it very unwise for them to send so far away a large part of their fighting force. The Athenians should secure well their present empire before attempting to conquer a new one in the Western world.

Nicias also reminded the Athenians that there were still great unfilled gaps in their ranks made by the plague and by a war that had known scarcely any real intermission during sixteen years. The finances of the state, too, needed to be husbanded.

The speaker then proceeded to pay his attention to Alcibiades, who was the real instigator of the whole movement. He appealed to the citizens of experience and mature judgment not to allow grave public affairs to be thus toyed with by this harebrained youth, and those like him, with whom he had filled the benches of the assembly. He appealed to them, by a fearless raising of their hands, to avert from Athens the greatest danger that had ever threatened the city.²

¹ Plutarch, *Alcibiades*, xvi.

² See Thucydides, vi, 9-14, for the entire speech.

This speech of Nicias summarizes the arguments that should have weighed with the Athenians in deterring them from embarking in the hazardous undertaking that they had in mind. But from the speeches that followed, and their reception by the assembly, it was evident that the veteran general had not carried his audience with him. He was supported by a few speakers, but the most of the assembly opposed his conservative policy.

The leader of the war party, as has already appeared, was Alcibiades. He made himself the mouthpiece of his party, and replied to Nicias in a violent and demagogic speech, which he closed by telling the Athenians that if they wished to rule, instead of being ruled, they must maintain that enterprising and aggressive policy that had won for them their empire: To adopt Nicias' policy of inaction and indolent repose was simply to give up their imperial position. Let old and young unite, he said, in lifting Athens to a yet greater height of power and glory. With Sicily conquered, the Athenians would without doubt become lords of the whole Hellenic world.

Alcibiades evidently had the ear of the meeting. Nicias perceived this, and realizing that to address arguments to the understanding of the people in their present martial mood would be useless, changed his tactics, and in a second speech strove to frighten them from the undertaking by dwelling upon the size and expense of the armament they must place at the disposal of their generals.

This speech produced just the opposite effect upon the meeting from that which Nicias had hoped. The vastness of the enterprise, the magnificent proportions of the armament needed, as pictured by Nicias, seemed to captivate the imagination of the Athenians, and they were more eager than ever to embark in the undertaking. The expedition further presented itself to the ardent imagination of the youth as a sort of pleasure and sight-seeing excursion among the wonders of the land of the "Far West." Those who had no mind of their own in the matter or who were opposed to the undertaking were carried away or were silenced by the enthusiasm of the others; and so it came about that, almost without a dissenting voice, the assembly voted for the expedition.

259. The Departure of the Expedition from the Piræus (415 B.C.). The day of the departure of the Athenian fleet¹ from the Piræus was one of the great days in ancient Athens. It was yet early morning when the soldiers and sailors poured down from the upper city into the harbor town and began to man the ships. "The entire population of Athens," says Thucydides, who must have been an eyewitness of the stirring scene which he describes, "accompanied them, citizens and strangers alike, to witness an enterprise of which the greatness exceeded belief." Prayers having been offered and libations made to the gods, the pæan was raised, and the ships put out to sea.²

Anxiously did those remaining behind watch the departing ships until they were lost to sight. Could the anxious watchers have foreseen the fate of the splendid armament, their anxiety would have passed into despair: "Athens itself was sailing out of the Piræus, never to return."

260. The Recall of Alcibiades; he Flees to Sparta and "Plays the Traitor." Scarcely had the expedition arrived at Sicily when Alcibiades, who was one of the generals in command of the armament, was summoned back to Athens to answer a charge of impiety.³ Fearing to trust himself in the hands of his enemies at Athens, he fled to Sparta, and there, by traitorous counsel, did all in his power to ruin the very expedition he had planned.

The surest way, Alcibiades told the Spartans, in which to wreck the plans of the Athenians was to send to Sicily at once a force of heavy-armed men, and above all a good Spartan general, who alone would be worth a whole army. The Spartans acted upon the advice given them by Alcibiades. They sent to Sicily their ablest general, Gylippus, with instructions to push the war there with the utmost vigor.

261. Sad Plight of the Athenians before Syracuse; the Fatal Eclipse; the Retreat; the End of the Tragedy (413 B.C.). The affairs of the Athenians in Sicily at just this time were prospering greatly. But the arrival of Gylippus changed everything at once. After some

¹ It consisted of 134 costly triremes, bearing 36,000 soldiers and sailors.

² Thucydides, vi, 32.

³ Just upon the eve of the departure of the expedition, the statues of Hermes scattered throughout the city were grossly mutilated. Alcibiades was accused of having had a hand in the affair, and furthermore of having mimicked certain sacred rites.

severe fighting in which the Athenians lost heavily, they resolved to withdraw their forces from the island while retreat by the sea was still open to them.

Just as the ships were about to weigh anchor, there occurred an eclipse of the moon. This portent caused the greatest consternation among the Athenian troops. Nicias unfortunately was a man who had full faith in omens and divination. He sought now the advice, not of his colleagues, but of his soothsayers. They pronounced the portent to be an unfavorable one, and advised that the retreat be delayed thirty-seven days.

Never did a reliance upon omens more completely undo a people. The salvation of the Athenians depended absolutely upon their immediate retreat. The delay prescribed by the diviners was fatal. It seems the irony of fate that the Athenians, who more than any other people of antiquity had learned to depend in the management of their affairs upon their own intelligence and judgment, should perish through a superstitious regard for omens and divination.

Further disaster and a failure of provisions finally convinced the Athenians that they must without longer delay fight their way out by sea or by land. An attempt to fight their way out of the harbor failed dismally. There was now no course open save retreat by land. Making such preparations as they could for their march, they set out. "They were," says Thucydides, whose words alone can picture the distress of the scene, "in a dreadful condition: indeed they seemed not like an army, but like the fugitive population of a city captured after a siege; and of a great city, too; for the multitude who were marching numbered not less than forty thousand."

Pursued and harassed by the Syracusans, the fleeing multitude was practically annihilated. Only a few escaped. The prisoners, about seven thousand in number, were crowded in deep, open stone quarries around Syracuse, in which prison pens hundreds soon died of exposure and starvation. Most of the wretched survivors were finally sold into slavery. The unfortunate generals Nicias and Demosthenes were both put to death.

The tragedy of the Sicilian expedition was now ended. Two centuries were to pass before Sicily was again to become the arena

of transactions equally significant for universal history. Then another imperial city was to seek in Sicily, with the fates more propitious, the path to universal dominion (sect. 424).

262. The Decelean War; the Fall of Athens (404 B.C.). While the Athenians were before Syracuse, the Spartans, acting upon the advice of Alcibiades, had taken possession of and fortified a strong and commanding position known as Decelea, in Attica, only fourteen miles from Athens. This was a thorn in the side of Athens. Secure in this stronghold, the Spartans could annoy and keep in terror almost all the Attic plain. The occupation by the Spartans of this strategic point had such a determining influence upon the remainder of the Peloponnesian War that this latter portion of it is known as the Decelean War (413-404 B.C.).

With most admirable courage the Athenians, after the great disaster in Sicily, set to work to retrieve their seemingly irretrievable fortune. Forgetting and forgiving the past, they recalled Alcibiades and gave him command of the army, thereby well illustrating what the poet Aristophanes said of their disposition towards the spoiled favorite — "They love, they hate, but cannot live without him."

Alcibiades gained some splendid victories for Athens. But he could not undo the evil he had done. He had ruined Athens beyond redemption by any human power. The struggle grew more and more hopeless. Alcibiades was defeated, and, fearing to face the Athenians, who had deposed him from his command, sought safety in flight.¹

Finally, at Ægospotami, on the Hellespont, the Athenian fleet was surprised and captured by the Spartan general Lysander (405 B.C.). The native Athenians, to the number of four thousand, it is said, were put to death, the usual rites of burial being denied their bodies. Among the few Athenian vessels that escaped capture was the state ship *Paralus*, which hastened to Athens with the tidings of the terrible misfortune. It arrived in the nighttime, and from the Piræus the awful news, published by a despairing wail, spread up the Long Walls into the upper city. "That night," says Xenophon, "no one slept."

¹ Some years later he was killed in Asia Minor.

Besieged by sea and land, Athens was soon forced to surrender. Some of the allies insisted upon a total destruction of the city. The Spartans, however, with apparent magnanimity, declared that they would never consent thus "to put out one of the eyes of Greece." The real motive of the Spartans in sparing the city was their fear lest, with Athens blotted out, Thebes or Corinth should become too powerful, and the leadership of Sparta be thereby endangered. The final resolve was that the lives of the Athenians should be spared, but that they should be required to demolish their Long Walls and those of the Piræus, to give up all their ships save twelve, and to bind themselves to do Sparta's bidding by sea and land.

The Athenians were forced to surrender on these hard conditions. Straightway the victors dismantled the harbor at Piræus, burning the unfinished ships on the docks, and then began the demolition of the Long Walls and the fortifications, the work going on to the accompaniment of festive music and dancing; for the Peloponnesians, says Xenophon, looked upon that day as the beginning of liberty for the Hellenes.

The long war was now over. The dominion of the imperial city of Athens was at an end, and the great days of Greece were past.

263. The Results of the War. "Never," says Thucydides, commenting upon the results of the Peloponnesian War, "never were so many cities captured and depopulated. . . . Never were exile and slaughter more frequent, whether in the war or brought about by civil strife." Greece never recovered from the blow which had destroyed so large a part of her population.

Athens was merely the wreck of her former self. The harbor of Piræus, once crowded with ships, was now empty. The population of the capital had been terribly thinned. Things were just the reverse now of what they were at the time of the Persian invasion, when, with Athens in ruins, Themistocles at Salamis, taunted with being a man without a city, could truthfully declare that Athens was there on the sea in her ships. Now the real Athens was gone; only the empty shell remained.

Not Athens alone, but all Hellas, bore the marks of the cruel war. Sites once covered with pleasant villages or flourishing towns were

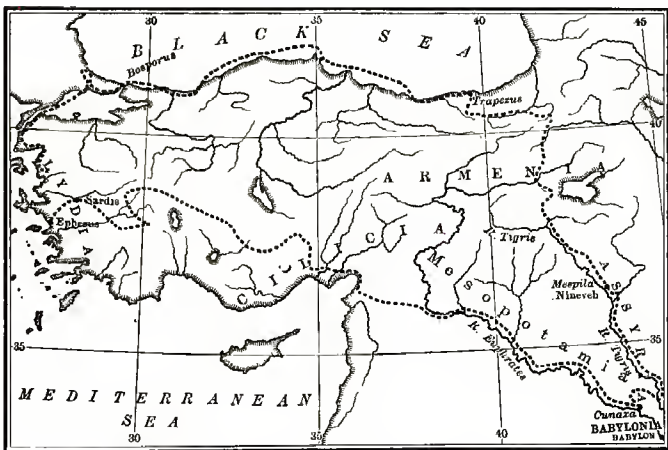
now plough and pasture land. The Greek world had sunk many degrees in morality, while the vigor and productiveness of the intellectual and artistic life of Hellas were impaired beyond recovery. The achievements of the Greek intellect in the century following the war were, it is true, wonderful; but these triumphs merely show, we may believe, what the Hellenic mind would have done for art and general culture had it been permitted, unchecked, and under the favoring and inspiring conditions of liberty and self-government, to disclose all that was latent in it.

II. THE SPARTAN AND THE THEBAN SUPREMACY

264. Character of the Spartan Supremacy. For just one generation following the Peloponnesian War (404–371 B.C.), Sparta held the leadership of the Greek states. Throughout that struggle she had maintained that her only purpose in warring against Athens was to regain for the Greek cities the liberty of which Athens had deprived them. But no sooner was the power of Athens broken than Sparta herself began to play the tyrant. Aristocratic governments, with institutions similar to the Spartan, were established in the different cities of the old Athenian Empire. At Athens the democratic constitution under which the Athenians had attained their greatness was abolished, and an oppressive oligarchy established in its stead. The Thirty Tyrants, however, who administered this government, were, after eight months' infamous rule, driven from the city, and the old democratic constitution, somewhat modified, was reestablished (403 B.C.).

265. The Expedition of the Ten Thousand Greeks (401–400 B.C.). One of the most memorable episodes of this period of Spartan supremacy was the famous expedition of the Ten Thousand Greeks. Cyrus, brother of the Persian king Artaxerxes II, and satrap in Asia Minor, feeling that he had been unjustly excluded from the throne by his brother, secretly planned to dethrone him. From various quarters he gathered an army of over one hundred thousand barbarians and about thirteen thousand Greek mercenaries under the lead of a Spartan named Clearchus, and set out on the undertaking.

The march of the expedition through Asia Minor and across the Mesopotamian plains was unimpeded by the Persians, and Cyrus had penetrated to the very heart of the Persian Empire before, at Cunaxa in Babylonia, his farther advance was disputed by Artaxerxes with an army numbering, it is said, eight hundred thousand men. In the battle which here followed, the splendid conduct of the Greeks won the day for their leader. Cyrus, however, was slain; and Clearchus and the other Grecian generals were treacherously seized and put to death.



THE MARCH OF THE TEN THOUSAND GREEKS

The Greeks, in a hurried night meeting, chose new generals to lead them back to their homes. The real chief of these was Xenophon, the popular historian of the expedition. Under his direction the Greeks made one of the most memorable retreats in all history. They traversed the plains of the Tigris, and then, in the midst of the winter season, crossed the snowy passes of the mountains of Armenia. Finally, after almost incredible hardships, the head of the retreating column reached the top of a mountain ridge whence the waters of the Euxine appeared to view. A great shout, "*Thalatta! Thalatta!*" (The sea! the sea!), arose and spread back through the column, creating a tumult of joy among the soldiers, weary with their seemingly

endless marching and fighting. The Greeks had struck the sea at the spot where stood the Greek colony of Trapezus (now Trebizond), whence they finally made their way home.

The march of the Ten Thousand is regarded as one of the most remarkable military exploits of antiquity. Its historical significance is derived from the fact that it paved the way for the later expedition of Alexander the Great. This it did by revealing to the Greeks the decayed state of the Persian Empire and showing how feeble was the resistance which it could offer to the march of an army of disciplined soldiers.

266. The Condemnation and Death of Socrates (399 B.C.). While Xenophon was yet away on his expedition, there took place in his native city the tragedy to which we have already referred (sect. 246) — the trial and condemnation to death by the Athenians of their fellow-citizen Socrates, the greatest moral teacher of pagan antiquity.

The double charge upon which he was condemned was worded as follows: "Socrates is guilty of crime — first, for not worshipping the gods whom the city worships, but in introducing new divinities of his own; next, for corrupting the youth. The penalty is death."

We are surprised that such a man as Socrates should have been the object of such a prosecution in tolerant, free-thinking, and freedom-loving Athens. But his prosecutors were moved by other motives besides zeal for the national worship. Socrates during his long life — he was now an old man of seventy years — spent as an uncompromising teacher of truth and righteousness had made many personal enemies. He had exposed by his searching questions the ignorance of many a vain pretender to wisdom, and stirred up thereby many lasting resentments.

Socrates, again, had offended many through his opposition to the Athenian democracy; for he did not always approve of the way the Athenians had of doing things, and told them so plainly. He favored, for instance, the limitation of the franchise, and ridiculed the Athenian method of selecting magistrates by the use of the lot (sect. 238), as though the lot could pick out the men best fitted to govern. But the people, especially since the events of the years 404–403 B.C. (sect. 264), were very sensitive to all criticism of this kind which

tended to discredit their cherished democratic institutions. The fact that Alcibiades and Critias¹ had both been disciples of his was used to show the dangerous tendency of his teachings.

The trial was before a dicastery or citizen court (sect. 242) composed of over five hundred jurors. Socrates made no serious attempt to secure a favorable verdict from the court, steadily refusing to make any unbecoming appeal to his judges for clemency. After he had been pronounced guilty, and when called upon, according to custom, to name the penalty which he would have the court inflict,² he said that he thought he deserved to be supported for the rest of his life at the public expense. He finally, however, yielding to the entreaties of his friends, proposed a penalty of thirty minæ.³ The dicasts, irritated by the words and manner of Socrates, pronounced against him by a majority vote the extreme sentence of death.

It so happened that the sentence was pronounced just after the sacred ship that yearly bore the offerings to Delos in commemoration of the deliverance of the Athenian youth from the Cretan Minotaur (sect. 140) had set sail on its holy mission, and since by a law of the city no one could be put to death while it was away, Socrates was led to prison, and there remained for about thirty days before the execution of the sentence. This period Socrates spent in serene converse with his friends upon those lofty themes that had occupied his thoughts during all his life. When at last the hour for his departure had arrived, he bade his friends farewell, and then calmly drank the cup of poison hemlock.

267. The Battle of Leuctra (371 B.C.); the End of the Spartan Supremacy. The crimes against the liberties of the Greek cities with which Sparta began the years of her supremacy were repeated, as she had opportunity, throughout the period.⁴ One of her worst

¹ Critias was the leader of the Thirty Tyrants (sect. 264).

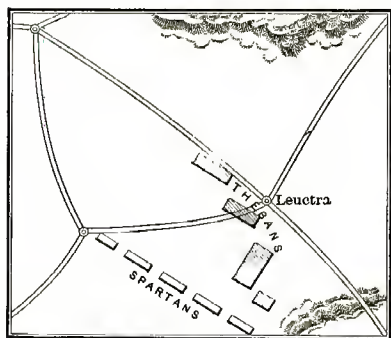
² The way of fixing the penalty in an Athenian court was this: the accuser named a penalty (in this case the prosecutor had named death) and then the condemned was at liberty to name another. The jury then chose between the two.

³ A mina was equivalent to about \$18 or \$20.

⁴ During eight years of this period the chief cities of Greece, aided by the Persians, carried on a tedious struggle, known as the Corinthian War (395-387 B.C.), against Sparta. The war was ended by the so-called Peace of Antalcidas, which left Sparta's supremacy in European Greece unimpaired.

crimes, and the one which brought about her undoing, was the treacherous seizure of the citadel of Thebes and the placing of a Spartan garrison in it. All Greece stood aghast at this perfidious and high-handed act, and looked to see some awful misfortune befall Sparta as a retribution.

And misfortune came speedily enough, and not single-handed. The Spartan garrison was driven out of the citadel by an uprising led by Pelopidas, a Theban exile of distinguished family. A Spartan army was soon in Bœotia. The Thebans met the invaders at Leuctra.



PLAN OF THE BATTLE OF LEUCTRA,
371 B. C.

The Spartans had no other thought than that they should gain an easy victory. But the military genius of the Theban commander, Epaminondas, had prepared for Hellas a startling surprise. Hitherto the Greeks had fought drawn up in extended and comparatively thin opposing lines, not more than twelve ranks deep. The Spartans at Leuctra formed their line in the usual way.

Epaminondas, on the other hand, massed his best troops in a solid column, that is, in a phalanx, fifty deep, on the left of his battle line, the rest being drawn up in the ordinary extended line. With all ready for the attack, the phalanx was set in motion first. It ploughed through the thin line of the enemy "as the beak of a ship ploughs through a wave" — and the day was won. Of the seven hundred Spartans in the fight four hundred were killed.

The manner in which the news of the overwhelming calamity was received at Sparta affords a striking illustration of Spartan discipline and self-control. It so happened that when the messenger arrived the Spartans were celebrating a festival. The Ephors would permit no interruption of the entertainment. They merely sent lists of the fallen to their families and ordered that the women should make no

lamentation nor show any signs of grief. "The following day," says Xenophon, "those who had lost relatives in the battle appeared on the streets with cheerful faces, while those whose relatives had escaped, if they appeared in public at all, went about with sad and dejected looks." When we contrast this scene at Sparta with that at Athens upon the night when the news of the disaster at Ægospotami was received (sect. 262), we are impressed with the wide interval which separated the Athenian from the Spartan.

The moral effect of the battle was greater perhaps than that of any other battle ever fought in Greece, except possibly that of Marathon. It was the first time that a Spartan army with its king had been fairly beaten in a great battle by an enemy inferior in numbers (the Spartan forces at Thermopylæ, headed by their king, had, it is true, been annihilated—but annihilation is not defeat). Consequently the impression which the event produced throughout Greece was profound. The prestige of Sparta was destroyed. Her leadership was brought to an end.

268. The Theban Supremacy (371-362 B.C.). From the victory of Leuctra dates the short but brilliant period of Theban supremacy. The year after that battle Epaminondas led an army into the Peloponnesus to aid the Arcadians against Sparta. Laconia was ravaged, and for the first time Spartan women saw the smoke of the camp fires of an enemy.

From Laconia Epaminondas marched into Messenia. The emancipation of the Messenians from their Spartan masters was proclaimed, and Messenia, which for three hundred years had been a part of Laconia (sect. 176), was separated from Sparta and made an independent state. The Helots, converted by the proclamation of emancipation into freemen, engaged in the work of building a new city, Messene, which was to represent their restored nationality. The walls went up amidst music and rejoicing. Messenian exiles, the victims of Spartan tyranny, flocked from all parts of the Hellenic world to rebuild their homes in the homeland.

This emancipation and restoration of the Messenians forms one of the most interesting transactions in Greek history. Two years after their liberation a Messenian boy was crowned as a victor in

the foot race at Olympia. For three hundred years the Messenians had had neither lot nor part in these national games, for only free Hellenes could become contestants. How the news of the victory was received in Messenia is not recorded, but we probably should not be wrong were we to imagine the rejoicings there to have been unlike anything the Greek world had ever seen before.

But, moved by jealousy of the rapidly growing power of Thebes, Athens now formed an alliance with her old rival, Sparta, against her. Three times more did Epaminondas lead an army into the Peloponnesus. Upon his last expedition he fought with the Spartans and Athenians the great battle of Mantinea, in Arcadia. On this memorable field Epaminondas led the Thebans once more to victory; but he himself was slain, and with him fell the hopes and power of Thebes (362 B. C.).

All the chief cities of Greece now lay in a state of exhaustion or of helpless isolation. Sparta had destroyed the empire of Athens;¹ Thebes had broken the dominion of Sparta, but had exhausted herself in the effort. There was now no city energetic, resourceful, unbroken in spirit and strength, such as was Athens at the time of the Persian Wars, to act as leader and champion of the Greek states. Yet never was there greater need of such leadership in Hellas than at just this moment; for the Macedonian monarchy was now rising in the north and threatening the independence of all Greece.

In a succeeding chapter we shall trace the rise of this semibarbarian power, and tell how the cities of Greece, mutually exhausted by their incessant quarrels, were reduced to a state of dependence upon its sovereign. But first we shall turn aside for a moment from the affairs of the cities of Greece proper, in order to cast a glance upon the Greeks of Magna Græcia and Sicily.

Selections from the Sources. PLUTARCH, *Alcibiades*. THUCYDIDES, ii, 35-46 (the funeral oration of Pericles); vi, 8-23 (the debate in the Athenian assembly on the proposed Sicilian expedition). XENOPHON, *Anabasis*, iii, 2 (a speech of Xenophon to his soldiers). PLATO, *Apology* (the bearing of Socrates before his judges). Thallon's *Readings*, pp. 293-557; Davis's *Readings* (Greece), pp. 218-255; Fling's *Source Book*, pp. 174-285.

¹ Athens had indeed made herself the center of a new confederacy and had recovered some of her old possessions, but she was, after all, only the shadow of her former self.

References (Modern). CURTIUS, vols. iii, iv. GRÖTE (ten-volume ed.), vols. v–viii. ABBOTT, vol. iii, chaps. iii–xii. HOLM, vol. ii, chaps. xxi–xxviii; vol. iii, chaps. i–xiii. BURY, *History of Greece*, chaps. x–xiv. COX, *History of Greece*, vol. ii, pp. 104–594; and *Lives of Greek Statesmen*, “Kleon,” “Brasidas,” “Demosthenes,” and “Nikias.” CREASY, *Decisive Battles of the World*, chap. ii, “Defeat of the Athenians at Syracuse, B. C. 413.” SANKEY, *The Spartan and Theban Supremacies*.

Topics for Class Reports. 1. The Athenian army and navy: Tucker, *Life in Ancient Athens*, chap. x. 2. The condemnation of the Athenian generals after the battle of Arginusæ (406 B. C.); see any comprehensive history of Greece. 3. “Festivals and the Theaters”: Tucker, *Life in Ancient Athens*, chap. xii. 4. “An Athenian trial”: Tucker, *Life in Ancient Athens*, chap. xiv. 5. The trial and condemnation of Socrates: Grote, vol. vii, pp. 140–172.

CHAPTER XXIII

THE GREEKS OF WESTERN HELLAS

(413-336 B. C.)

269. The Carthaginians Lay Waste Hellenic Sicily. Shortly after the destruction of the Athenian army before Syracuse (sect. 261), the Carthaginians, finding their opportunity in the dissensions of the Greek cities, came into the island with a great army of one hundred thousand men. One city after another was taken by them, the greater part of the inhabitants being either massacred or sold into slavery and the walls and temples of the places destroyed. Throughout a considerable part of the island Hellenic civilization, planted centuries before, was virtually uprooted. As we shall see, the land afterwards recovered in a measure from the terrible blow, and enjoyed a short bloom of prosperity; nevertheless the resources and energies of this part of the Hellenic world, like those of continental Greece through the unhappy causes we have recounted in other chapters, were impaired beyond permanent remedy.

270. Dionysius I, Tyrant of Syracuse (405-367 B. C.). The alarm, distress, and anarchy occasioned by the Carthaginians afforded the opportunity at Syracuse for a man of low birth, named Dionysius, to usurp the government. His career as despot of the city was long and remarkable, embracing a period of thirty-eight years. Reducing the free Greek cities both in Sicily and in Magna Græcia to a state of dependence upon Syracuse, he built up an empire which included nearly all of Western Hellas. Syracuse was thus raised to a position of power and affluence corresponding to that which Athens had so recently held in Eastern Hellas.

The object of universal detestation, Dionysius carried his life in his hands. The state of constant apprehension in which he lived

is illustrated by the story of the sword of Damocles.¹ The Damoclean sword did not fall during the lifetime of Dionysius. He died a natural death, and transmitted his power to his son, who ascended the throne as Dionysius the Younger.

271. Timoleon the Liberator (344-336 B.C.); the Golden Era of the Sicilian Greek Cities. The young Dionysius lacked the ability of his father to play the tyrant. His reign (367-343 B.C.) was a troubled one and was filled with all sorts of vicissitudes. Most of the Sicilian cities broke away from the empire. The Carthaginians began again



FIG. 108. COIN OF SYRACUSE

to harass the island. Everything was in confusion, and distress among the people was universal. Under the stress of these circumstances the Syracusans sent an embassy to Corinth, their mother city, for help to free themselves from the tyrant Dionysius. The Corinthians listened favorably to the appeal, and sent to the succor of the Syracusans a small force under the lead of Timoleon, a man who at home had shown his love for liberty by consenting to the death of his own brother when he attempted to make himself tyrant of Corinth.

Arriving at Syracuse, Timoleon quickly drove out the tyrant and restored the government to the people. He also expelled the despots

¹ A courtier named Damocles having expressed to Dionysius the opinion that he must be supremely happy, the tyrant invited him to a sumptuous banquet, assigning to him his own place at the board. When the courtier was in the midst of the enjoyments of the table, Dionysius bade him look up. Turning his eyes towards the ceiling, Damocles was horrified at the sight of a sword, suspended by a single hair, dangling above his head. "Such," observed Dionysius, "is the life of a tyrant."

who were holding in slavery other Greek cities in the island, and restored freedom to these places. Under the reign of liberty and order instituted by Timoleon, the half-depopulated cities began to fill with inhabitants. Exiles flocked back from all quarters. Corinth, mindful that Syracuse was her own daughter colony, gathered from all parts of Eastern Hellas colonists for the re-peopling of the city. At one time ten thousand emigrants sailed together for Sicily. This great influx of population, and the new and unwonted courage and energy infused into the people by the beneficent measures of Timoleon, brought to Hellenic Sicily a period of remarkable expansion and prosperity.

With his great work of freeing and re-peopling Sicily accomplished, Timoleon resigned his authority and retired to private life. He died in the year 336 B.C., loved and revered by all the Sicilian Greeks as their liberator and benefactor.

The golden age of the Sicilian Greek cities came to an end shortly after the death of Timoleon, and before the end of the third century B.C. they, together with the cities of Magna Græcia, had been brought into subjection to Rome. That part of the story we shall tell in later chapters.

Having made this hasty review of the course of events in Western Hellas, we must now return to Greece proper in order to trace further the fortunes of the cities of the homeland.

Selections from the Sources. PLUTARCH, *Timoleon* and *Dion*.

References (Modern). GROTE (ten-volume ed.), vol. viii, pp. 366-495; vol. ix, pp. 1-194. HOLM, vol. iii, chap. xi. OMAN, *History of Greece*, chap. xxxvii. ALLCROFT and MASOM, *History of Sicily*, chaps. vii-xi. FREEMAN, *History of Sicily*, vol. iv, chaps. x, xi, and *The Story of Sicily*, chaps. x, xi. An interesting brief treatment of the rule of Dionysius the Elder will be found in BURY, *History of Greece*, pp. 639-666.

Topics for Class Reports. 1. Dionysius the Elder as a pioneer champion of European civilization against Semitic intruders: Bury, *History of Greece*, pp. 664-666. 2. Monuments of Greek civilization in Sicily: Richardson, *Vacation Days in Greece*, pp. 173-207.

CHAPTER XXIV

THE RISE OF MACEDONIA: REIGN OF PHILIP II

(359-336 B. C.)

272. The Macedonians and their Rulers. We have reached now the threshold of a new era in Greek history. A state, hitherto but little observed, at this time rose suddenly into prominence and began to play a leading part in the affairs of the Greek cities. This state was Macedonia, a country lying north of the Cambunian Mountains and back of Chalcidice (see map, p. 258).

The peoples of Macedonia were for the most part mountaineers who had not yet passed beyond the tribal state.¹ They were a hardy, warlike race, possessing the habits and the virtues of country people. They were Aryans or Indo-Europeans in speech, and close kin to the Hellenic stock, if not really a branch of it, but since they did not speak pure Greek and were backward in culture, they were looked upon as barbarians by some of their more refined city kinsmen of the south.

The ruling race in the country, however, were generally conceded to be of pure Hellenic stock. They claimed to be descended from the royal house of Argos, and this claim had been allowed by the Greeks, who had permitted them to appear as contestants in the Olympic games—a privilege, it will be recalled, accorded only to those who could prove pure Hellenic ancestry. Their efforts to spread Greek culture among their subjects, combined with intercourse with the Greek cities of Chalcidice, had resulted in the native barbarism of the Macedonian tribes being overlaid with a veneer of Hellenic civilization.

¹ There were, however, a few towns in Macedonia, of which *Ægæ* and *Pella*, each of which was in turn the seat of the royal court, were of chief note.

273. The Youth of Philip of Macedon. Macedonia first rose to importance during the reign of Philip II (359–336 B.C.), generally known as Philip of Macedon. He was a man of preëminent ability, of wonderful address in diplomacy, and of rare genius as an organizer and military chieftain.

Several years of Philip's boyhood were passed as a hostage at Thebes. This episode in the life of the prince had a marked influence upon his later career; for just at this time Epaminondas was the leading spirit among the Thebans, and it was in the companionship of this consummate military tactician and commander that Philip learned valuable lessons in the art of war. The Macedonian phalanx,¹ which Philip is said to have originated, and which holds some such place in the military history of Macedonia as the legion holds in that of Rome, was simply a modification of the Theban phalanx that won the day at Leuctra and again at Mantinea.

Nor was this all. Besides the knowledge of military affairs which he acquired, the quick and observant boy gained during his enforced residence at Thebes an insight into Greek character and Greek politics which served him well in his later diplomatic dealings with the Greek cities.

With his kingdom settled and consolidated at home, Philip's ambition led him to seek the leadership of the Greek states.

274. The Second Sacred War (355–346 B.C.). Philip quickly extended his power over Thessaly, a large part of Thrace,² and the Greek cities of Chalcidice. Meanwhile he was in the following way acquiring a commanding position in the affairs of the states of Greece proper.

The Phocians had put to secular use some of the lands which at the end of the First Sacred War (sect. 162) had been consecrated

¹ The phalanx was formed of soldiers drawn up sixteen files deep and armed with pikes so long that those of the first five ranks projected beyond the front of the column, thus opposing a perfect thicket of spears to the enemy. On level ground and supported by strong cavalry it was irresistible. A Roman consul once declared that he "never beheld anything more alarming and terrible" (Polybius, xxix, 17).

² In this quarter he founded the well-known city of Philippi. This was the first European city in which the Gospel was preached. The preacher was the Apostle Paul, who went over from Asia in obedience to a vision in which a man of Macedonia seemed to stand and pray, "Come over into Macedonia, and help us" (Acts xvi, 9).

to the Delphian Apollo. Taken to task and heavily fined for this act by the other members of the Delphian Amphictyony, they took possession of the temple and used the treasure in the maintenance of a large force of mercenary soldiers.¹ The Amphictyons, being unable to punish them for their "impiety," were forced to ask help of Philip, who gladly rendered the assistance sought.

The Phocians were now quickly subdued. All but one of their cities were broken up into villages, and the inhabitants were forced to undertake to repay in yearly instalments the treasure they had taken from the Delphian shrine. The place that the Phocians had held in the Delphian Amphictyony was given to Philip, upon whom was also bestowed the privilege of presiding at the Pythian games. The position he had now secured was just what Philip had coveted in order that he might use it to make himself master of all Greece.

275. Battle of Chæronea (338 B. C.).

Demosthenes at Athens was one of the few who seemed to understand the real designs of Philip. With all the energy of his wonderful eloquence he strove to stir up the Athenians to resist his encroachments. He hurled against him his famous "Philippics," speeches so filled with fierce denunciation that they have given name to all writings characterized by bitter criticism or violent invective.

Moved by the realization of a common peril and by the persuasion of Demosthenes, the Athenians and the Thebans, in spite of their immemorial enmity one towards the other, now united their forces



FIG. 109. DEMOSTHENES
(Vatican Museum)

"If thy power, Demosthenes, had been as great as thy spirit never had Hellas bowed before the Macedonian sword." — Plutarch

¹ The Phocians claimed that they took the treasure merely as a loan.

and met Philip at Chæronea, in Bœotia. The battle was stubbornly fought, but finally went against the allies, who were driven from the field with heavy loss. It is of interest to note that the Macedonian phalanx was led by the youthful Alexandër, the son of Philip, who on this memorable field began his great career as a commander. The result of the battle was the subjection of all Greece to the authority of the Macedonian foreigner. "The drama [shall we call it a tragedy?] was now at an end."

276. The Congress at Corinth (338 B.C.); Plan to Invade Asia. Soon after the battle of Chæronea, Philip convened at Corinth a council of the Greek states. At this meeting was adopted a constitution, drafted by Philip, which united the various Greek cities (Sparta alone held aloof) and Macedonia in a sort of federation, with Macedonia as the leading state. Differences arising between members of the federation were to be referred for settlement to the Amphictyonic assembly.

But Philip's main object in calling the congress was not so much to promulgate a federal constitution for the Greek cities as to secure their aid in an expedition which he had evidently long been meditating for the conquest of the Persian Empire. The exploit of the Ten Thousand Greeks (sect. 265) had shown the feasibility of such an undertaking. The plan was indorsed by a second meeting of the congress (337 B.C.). Every Greek city was to furnish a contingent for the army of invasion. Philip was chosen leader of the expedition, and commander-in-chief of the war forces of Greece.

All Greece was now astir with preparations for the great enterprise. By the spring of the year 336 B.C. the expedition was ready to move, and the advance forces had already crossed over into Asia, when Philip, during the festivities attending the marriage of his daughter, was assassinated and his son Alexander succeeded to his place and power.

277. Results of Philip's Reign. Philip by his achievements made possible the greater achievements of his son. He paved the way for Alexander's remarkable conquests by consolidating the Macedonian monarchy and organizing an army which was the most effective instrument of warfare the world had yet seen. But the

most important outcome of Philip's activity and policy was the union of the Macedonian monarchical and military system with Hellenic culture. This was the historical mission of Philip. Had not Hellenic civilization been thus incorporated with the Macedonian system, then the wide conquests of Alexander would have resulted in no more good for humanity than those of an Attila or a Tamerlane.¹ Greece conquered the world by being conquered. It was Hellenic institutions, customs, and manners, the Hellenic language and civilization, which the extended conquests of Alexander spread throughout the Eastern world. It is this which makes the short-lived Macedonian Empire so important a factor in universal history.

Selections from the Sources. PLUTARCH, *Demosthenes*. DEMOSTHENES, *Oration on the Crown* (this masterpiece of Demosthenes has been called "The funeral oration of extinct Athenian and Grecian freedom"). Thallon's *Readings*, pp. 539-621; Davis's *Readings* (Greece), pp. 284-297; Fling's *Source Book*, pp. 286-294.

References (Modern). GROTE (ten-volume ed.), vol. ix, pp. 195-504. CURTIUS, vol. v. HOLM, vol. iii, chaps. xiv-xix. HOGARTH, *Philip and Alexander of Macedon* (first part). BURY, *History of Greece*, pp. 681-737. OMAN, *History of Greece*, pp. 490-520. ALLCROFT and MASOM, *Decline of Hellas*, pp. 32-104. CURTEIS, *Rise of the Macedonian Empire*, chaps. i-viii. PICKARD-CAMBRIDGE, *Demosthenes*.

Topics for Class Reports. 1. The youth and training of Demosthenes: Pickard-Cambridge *Demosthenes*, chap. i. 2. Imperialism vs. Home Rule; or was Demosthenes' policy of opposition to Philip wise? Mahaffy, *Problems in Greek History*, chap. vii, "Practical Politics in the Fourth Century."

¹ Mongol or Turanian conquerors.

CHAPTER XXV

ALEXANDER THE GREAT

(336-323 B. C.)

278. The Youth of Alexander ; Formative Influences. Alexander was only twenty years of age when he came to his father's throne. Those traits of temper and mind which marked his manhood and which fitted him to play so great a part in history were foreshown in early youth — if we may believe the tales that are told of his sayings and doings as a boy. The familiar story of the fractious steed Bucephalus, which none dared either to mount or to approach, but which was subdued in a moment by the skillful handling of the little prince, reveals that self-reliance and passion for achievement and command which in after years gave him mastery of the world. The spirit of the man is again shown in the complaint of the boy when news of his father's victories came to him: "Boys," said he to his playmates, "my father will get ahead of us in everything, and will leave nothing great for you or me to do."

Certain cultural influences under which the boy came in his earliest years left a permanent impress upon his mind and character. By his mother Olympias, an Epirote princess, from whom doubtless he inherited his ardent, passionate nature, he was taught to trace his descent from the great Achilles, and was incited to emulate the exploits of that hero and to make him his model in all things. The *Iliad*, which recounts the deeds of Achilles, became the prince's inseparable companion.

After his mother's influence, perhaps that of the philosopher Aristotle, whom Philip persuaded to become the tutor of the youthful Alexander, was the most potent and formative. This great teacher implanted in the mind of the young prince a love of literature and philosophy, and through his inspiring companionship and lofty

conversation exercised over the eager, impulsive boy an influence for good which Alexander himself gratefully acknowledged in later years.

279. Troubles attending the Accession of Alexander. For about two years after his accession to the Macedonian throne, Alexander was kept busy in thwarting conspiracies and suppressing open revolts against his authority.

While the young king was campaigning against some barbarian tribes on his northern frontier a report was spread in Greece that he was dead. The Thebans rose in revolt and called upon the Athenians to join them. Demosthenes favored the appeal, and began to stir up the Athenians and others to unite with the Thebans in freeing the Grecian land from the foreigners.

But Alexander was not dead. Before the Greek cities had settled upon any plan of concerted action, Alexander with his army was in front of Thebes. In a sharp battle outside the gates the Thebans were defeated and their city was captured. As a warning to the other Greek towns, Alexander leveled the city to the ground, sparing only the temples and the house of the poet Pindar, and sold thirty thousand of the inhabitants into slavery. Thus was one of the largest and most renowned of the cities of Greece wiped out of existence.

280. Alexander Crosses the Hellespont; the Battle of the Granicus (334 B. C.). Alexander was now free to carry out his father's scheme in regard to the Asiatic expedition. In the spring of 334 B. C., with all his plans matured, he set out at the head of an army numbering about thirty-five thousand men, for the conquest of the Persian Empire.

Crossing the Hellespont, Alexander first proceeded to the plain of ancient Troy, in order to place a garland upon the supposed tomb at that place of his mythical ancestor Achilles.

Proceeding on his march, Alexander met a Persian army on the banks of the Granicus, over which he gained a decisive victory. All Asia Minor now lay open to the invader, and soon virtually all



FIG. 110. ALEXANDER
THE GREAT
(Capitoline Museum)

of its cities and tribes were brought to acknowledge the authority of the Macedonian.¹

281. The Battle of Issus (333 B.C.). At the northeast corner of the Mediterranean lies the plain of Issus. Here Alexander met a Persian army, numbering, it is said, six hundred thousand men, and inflicted upon it an overwhelming defeat. The king² himself escaped from the field, and hastened to his capital Susa to raise another army to oppose the march of the conqueror.

282. The Siege of Tyre (332 B.C.). Alexander now turned to the south, in order to effect the subjugation of Phœnicia, that he might command the Phœnician fleets and prevent their being used either to sever his communication with Greece or to aid revolts in the cities there against his authority. The island-city of Tyre, after a memorable siege, was taken by means of a mole, or causeway, built with incredible labor through the sea to the city. It still remains, uniting the rock with the mainland.

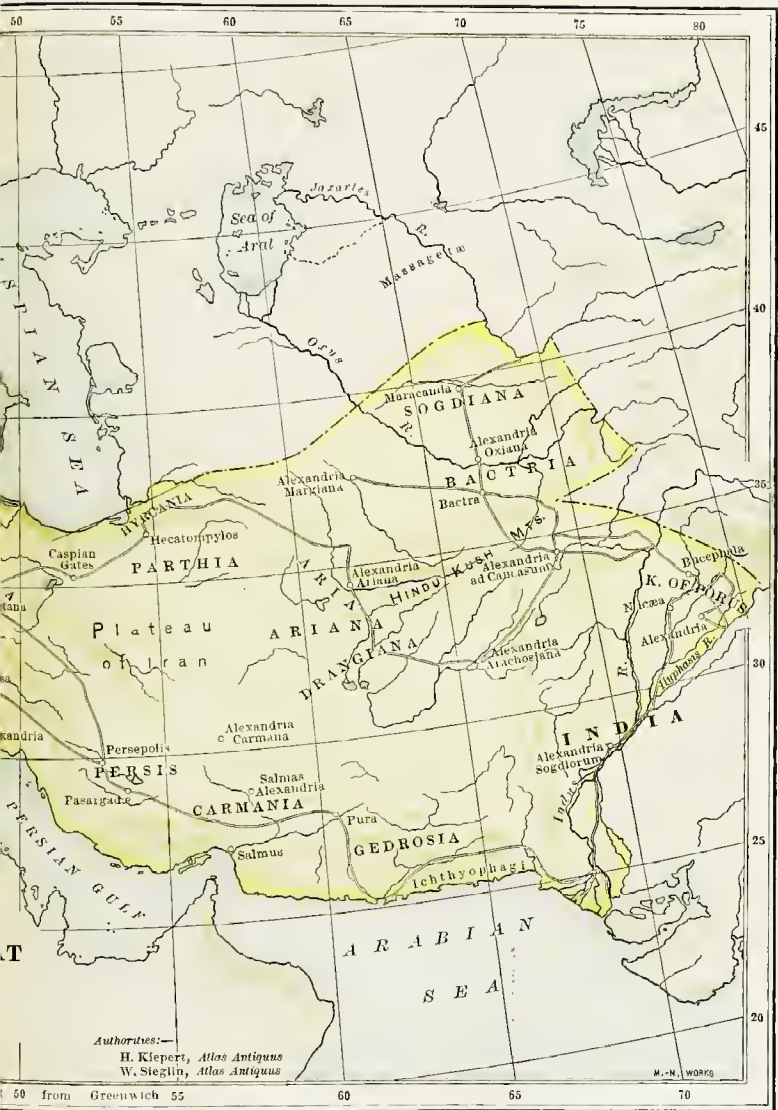
When at last the city was taken after a siege of seven months, eight thousand of the inhabitants were slain and thirty thousand sold into slavery—a terrible warning to those cities that should dare to close their gates against the Macedonian. After the fall of Tyre the cities of Palestine and Philistia, with the sole exception of Gaza, surrendered at once to the conqueror. Gaza resisted stubbornly, but after a siege of three months the city was taken and its inhabitants were sold as slaves.

283. Alexander in Egypt. With the cities of Phœnicia and the fleets of the Mediterranean subject to his control, Alexander easily effected the reduction of Egypt. The Egyptians, indeed, made no resistance, but willingly exchanged masters.

While in Egypt, Alexander founded at one of the mouths of the Nile a city named, after himself, Alexandria. Ranke declares this to

¹ At Gordium, in Phrygia, Alexander performed an exploit which has given the world one of its favorite apothegms. In the temple at this place was a chariot to the pole of which a yoke was fastened by a curiously intricate knot. An oracle had been spread abroad to the effect that whoever should untie the knot would become master of Asia. Alexander attempted the feat. Unable to loosen the knot, he drew his sword and cut it. Hence the phrase *cutting the Gordian knot*, meaning a short way out of a difficulty.

² Darius III (surnamed Codomannus), 336–330 B.C.

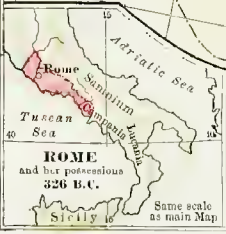
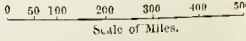




**EMPIRE OF
ALEXANDER THE GREAT**

About 323 B. C.

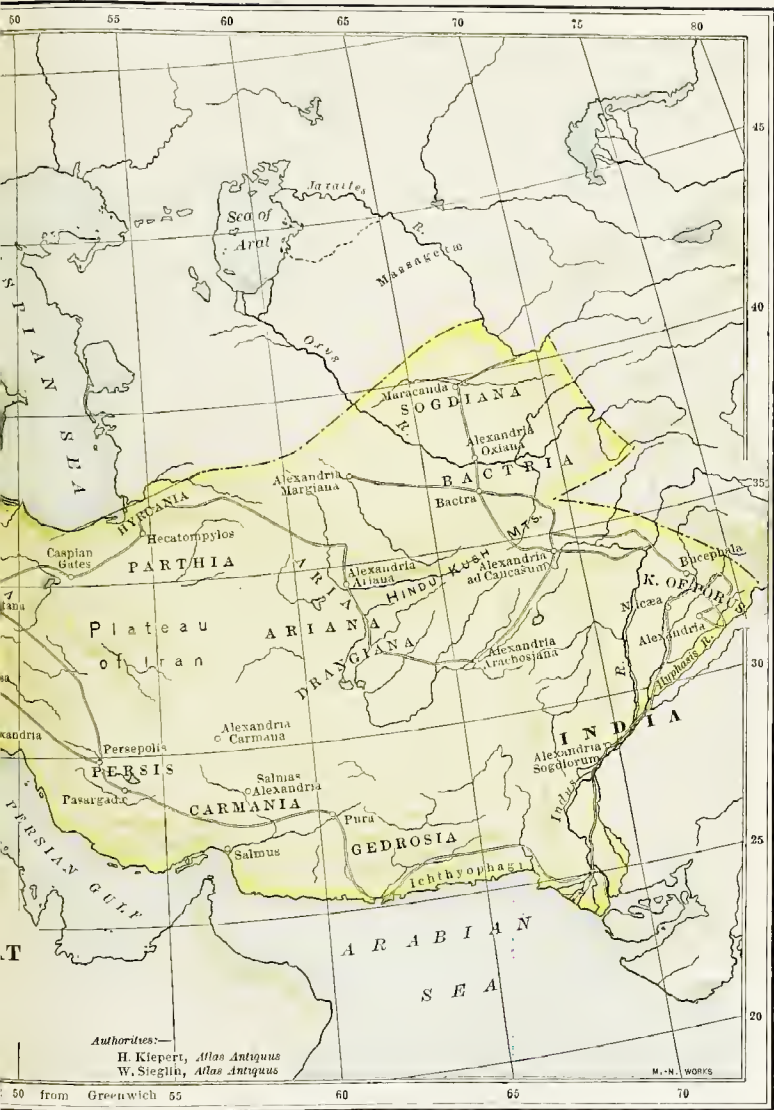
March of Alexander: ————



20 25 30 35 40 45

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30 35 40 45 Longitude



Authorities:—
 H. Kiepert, *Atlas Antiquus*
 W. Sieglitz, *Atlas Antiquus*

M. N. WORKS

have been the "first city in the world, after the Piræus, erected expressly for purposes of commerce." The city became the meeting place of the East and the West; and its importance through many centuries attests the farsighted wisdom of its founder.

A less worthy enterprise of the conqueror was his expedition to the oasis of Siwa, located in the Libyan desert, where were a celebrated temple and oracle of Zeus Ammon. To gratify his own conceit, as well as to impress his new oriental subjects, and especially to qualify himself as the legitimate successor of the divine Pharaohs (sect. 31), Alexander evidently desired to be declared of celestial descent. The priests of the temple, in accordance with the wish of the king, gave out that the oracle pronounced Alexander to be the son of Zeus and the destined ruler of the world. It would seem that Alexander was quite fully persuaded that, like the early Greek heroes, he was allied to the race of the gods.

284. The Battle of Arbela (331 B.C.). From Egypt Alexander retraced his steps to Syria and marched eastward. At Arbela, not far from the ancient Nineveh, his farther advance was disputed by Darius with an immense army, numbering, if we may rely upon our authorities, over a million men. The vast Persian host was overthrown with enormous slaughter. Darius fled from the field, as he had done at Issus, and later was treacherously killed by an attendant.

The battle of Arbela was one of the decisive combats of history. It marked the end of the long struggle between the East and the West, between Persia and Greece, and prepared the way for the spread of Hellenic civilization over all western Asia.

285. Alexander at Babylon, Susa, and Persepolis. From the field of Arbela Alexander marched south to Babylon, which opened its gates to him without opposition. Susa was next entered by the conqueror. Here he seized immense quantities of gold and silver, the treasure of the Great King. He also found here and sent back to Athens the bronze statues of Harmodius and Aristogiton¹ (sect. 203), which had been carried off by Xerxes at the time of the invasion of Greece.

¹ So Arrian, iii, 16. Other authorities, however, make it to have been some successor of Alexander who returned the statues.

From Susa Alexander's march was next directed to Persepolis, where he secured a treasure more than twice as great as that found at Susa. Upon Persepolis Alexander wreaked vengeance for all that Greece had suffered at the hands of the Persians. Many of the inhabitants were massacred and others were sold into slavery, while the palace of Darius was given to the flames.¹

Alexander having thus overthrown the power of Darius now began to regard himself not only as his conqueror but as his successor, and was thus looked upon by the Persians. He assumed the pomp and state of an oriental monarch, and required the most obsequious homage from all who approached him. His Greek and Macedonian companions, unused to paying such servile adulation to their king, were much displeased at Alexander's conduct, and from this time on to his death intrigues and conspiracies were being constantly formed among them against his power and life.²

286. Conquest of Bactria and Sogdiana (329-328 B.C.). After the death of Darius (sect. 284), Alexander led his army towards the east, and, after subduing many tribes that dwelt about the southern shore of the Caspian Sea and in the mountainous regions of what is now known as Afghanistan, boldly conducted his soldiers over the snowy and dangerous passes of the Hindu Kush, and descended into the province of Bactria (which region some believe to have been the early home of the primitive Aryan community). Alexander wished to become master of this country because it was the sacred land of the Persian religion. After the reduction of this region, Alexander subdued the tribes of Sogdiana, a country lying still farther to the north.

Throughout these remote regions Alexander founded numerous cities, several of which bore his own name. One of them is said to have been built, wall and houses, in twenty days. These new cities were peopled with captives, and by those veterans who, because of fatigue or wounds, were no longer able to follow the conqueror in his swift campaigns.

¹ Diodorus, xxvii, 7; Plutarch, *Alexander*, xxxviii; and Arrian, *Anabasis*, iii, 18, all agree that the palace was burned to ashes. Read Dryden's *Alexander's Feast*.

² For complicity in one of these plots Alexander put to death one of his ablest generals, Parmenio, and for scoffing at his pretensions killed with his own hand his dearest friend Clitus (sect. 286).

Alexander's stay in Sogdiana was saddened by his murder of his dearest friend Clitus, who had saved his life at the Granicus. Both were heated with wine when the quarrel arose; after the deed Alexander was overwhelmed with remorse.¹

287. Conquests in India. With the countries north of the Hindu Kush subdued and settled,² Alexander recrossed the mountains and led his army down into the rich and crowded plains of India (327 B. C.). Here again he showed himself invincible, and received the submission of many of the native princes of the country. Alexander's desire was to extend his conquests to the Ganges, but his soldiers began to murmur because of the length and hardness of their campaigns, and he reluctantly gave up the undertaking. To secure the conquests already made, he founded, at different points in the valley of the Indus, Greek towns and colonies. One of these he named Alexandria, after himself; another Bucephala, in memory of his favorite steed—the mettlesome Bucephalus that he as a boy had so easily subdued; and still another Nicæa, for his victories. The modern museum at Lahore contains many relics of Greek art dug up on the sites of these Macedonian cities and camps.

288. Rediscovery of the Sea Route from the Indus to the Euphrates. It was Alexander's next care to bind these distant conquests in the East to those in the West. To do this, it was of the first importance to establish water communication between India and Babylonia. Now, strange as it may seem, the Greeks had no positive knowledge of what sea the Indus emptied into, and only a vague idea that there was a waterway from the Indus to the Euphrates.³ This important maritime route, once known to the civilized world, had been lost, and needed to be rediscovered.

So the conqueror Alexander now turned explorer. He sailed down the Indus to its mouth, and was rejoiced to find himself looking out

¹ "Alexander was great because he was able to repent."—HOLM

² The Macedonian kingdom which grew out of the conquests of Alexander in central Asia lasted for about two centuries after his death. Traditions of the conqueror still linger in the land, and coins and plate with subjects from classic mythology are frequently turned up at the present day.

³ According to Arrian, when Alexander reached the Indus he at first thought that he had struck the upper course of the Nile. The presence in the river of crocodiles like those in Egypt was one thing that led him to this conclusion (*Anabasis*, vi, 1).

upon the southern ocean. He now dispatched his trusty admiral Nearchus with a considerable fleet to explore this sea and to determine whether it communicated with the Euphrates. He himself, with the larger part of the army, marched westward along the coast. His march thus lay through the ancient Gedrosia, now Baluchistan, a region frightful with burning deserts,¹ amidst which his soldiers endured almost incredible privations and sufferings.

After a trying and calamitous march of over two months, Alexander, with the survivors of his army, reached Carmania. Here, to his unbounded joy, he was joined by Nearchus, who had made the voyage from the Indus successfully, and thus "rediscovered one of the most important maritime routes of the world," the knowledge of which among the Western nations was never again to be lost.

To celebrate appropriately his conquests and discoveries, Alexander instituted a series of religious festivals, amidst which his soldiers forgot the dangers of their numberless battles and the hardships of their unparalleled marches, which had put to the test every power of human endurance. In a few years they had conquered half the world and changed the whole course of history.

289. The Plans of Alexander ; the Hellenizing of the World. As the capital of his vast empire, which now stretched from the Ionian Sea to the Indus, Alexander chose the ancient Babylon, upon the Euphrates. He proposed to make this old Semitic city the center of his dominions for the reason that such a location of the seat of government would help to promote his plans, which aimed at nothing less than the union and Hellenizing of the world. Not only were the peoples of Asia and Europe to be blended by means of colonies, but even the floras of the two continents were to be intermingled by the transplanting of plants and trees from one continent to the other. Common laws and customs were to unite the nations into one great family. Intermarriages were to blend the races. Alexander himself married two Persian princesses; to ten thousand of his soldiers, whom he encouraged to take Asiatic wives, he gave magnificent gifts.

¹ "After Alexander's experience no European is known to have penetrated it down to the present century." — WHEELER, *Alexander the Great* (1900), p. 466

290. The Mutiny at Opis (324 B. C.). Not all the old soldiers of Alexander approved of his plans and measures, particularly since in these magnificent projects they seemed to be relegated to a second place. His Macedonian veterans especially were greatly displeased that he should enlist in his service effeminate Asiatics, and dress and equip them in the Macedonian fashion. They also disapproved of Alexander's action in wearing the Persian costume and surrounding himself with Persian attendants. So when Alexander proposed to send back to Macedonia the aged and the maimed among his veterans, the soldiers broke out in open mutiny.

Alexander caused the movers of the sedition to be executed, and then made to the mutinous soldiers a speech such as they had never listened to before. He recalled to their minds how his father Philip had found them vagabond shepherds tending a few sheep on the mountain-sides in Macedonia, and had made them conquerors and rulers of all Thrace and Greece; and how he himself had made them conquerors of the empire of the Great King, the possessors of the riches of the world and the envied of all mankind.¹

By these words the mutinous spirit of the soldiers was completely subdued, and with every expression of contrition for their fault and of devotion to their old commander they begged for forgiveness and reinstatement in his favor. Alexander was moved by their entreaties, and gave them assurances that they were once more his companions and kinsmen. The reconciliation was celebrated by a magnificent banquet in which more than nine thousand participated.²

291. The Death of Alexander (323 B. C.). In the midst of his vast projects Alexander was seized by a fever and died at Babylon, 323 B. C., in the thirty-second year of his age. His soldiers could not let him die without seeing him. The watchers of the palace were obliged to open the doors to them, and the veterans of a

¹ Arrian, *Anabasis*, vii, 9, 10.

² It was soon after this meeting that Alexander's dearest friend, Hephæstion, died at Ecbatana. Alexander indulged in most extravagant expressions of grief. He caused a funeral pyre to be erected at a cost, it is said, of 10,000 talents (\$12,000,000), and instituted in memory of his friend magnificent funeral games. He even ordered the tops of the towers of the surrounding cities to be cut off, and the horses and mules to be put in mourning by having their manes docked.

hundred battlefields filed sorrowfully past the couch of their dying commander. His body was carried first to Memphis, but afterwards it was taken to Alexandria, in Egypt, and there inclosed in a golden coffin, over which was raised a splendid mausoleum. His ambition for celestial honors was gratified in his death, for in Egypt and elsewhere temples were dedicated to him and divine worship was paid to his statues.

292. Results of Alexander's Conquests. The remarkable conquests of Alexander had important and far-reaching consequences. First,

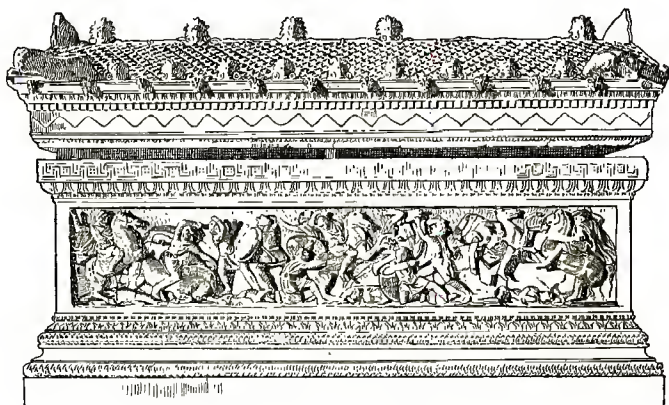


FIG. III. THE SO-CALLED SARCOPHAGUS OF ALEXANDER
(Constantinople Museum)

The finest of sixteen sarcophagi found at Sidon in 1887. "This is the most exquisite sarcophagus that the world has ever seen" (Richardson). Its delicate coloring is still well preserved

they ended the long struggle between Persia and Greece, and spread Hellenic civilization over Egypt and western Asia.

Second, the distinction between Greek and barbarian was obliterated, and the sympathies of men, hitherto so narrow and local, were widened, and thus an important preparation was made for the reception of the Christian creed of universal brotherhood.

Third, the world was given a universal language of culture, which was a further preparation for the spread of Christian teachings.

"Without the introduction of Greek civilization into the East Christianity would never have been able to take root."¹

4 Fourth, the sea route from India to Europe was rediscovered. This the historian Ranke, on account of its influence upon trade and commerce, views as one of the most important results of Alexander's expedition.

But the evil effects of these conquests were also positive and far-reaching. The sudden acquisition by the Greeks of the enormous wealth of the Persian Empire, and contact with the vices and the effeminate luxury of the oriental nations, had a most demoralizing effect upon Hellenic life. Greece became corrupt, and she in turn corrupted Rome. Thus the civilization of classical antiquity was undermined.

Selections from the Sources. PLUTARCH, *Alexander*. ARRIAN, *Anabasis of Alexander*, vii, 9 (Alexander's speech to his soldiers reminding them of the debt they owe to his father); vii, 28-30 (for an estimate of Alexander's character). DAVIS's *Readings* (Greece), pp. 298-321; FLING'S *Source Book*, 296-328.

References (Modern). WHEELER, *Alexander the Great*; affords a most interesting and scholarly treatment of our subject. DODGE, *Alexander*. HOGARTH, *Philip and Alexander of Macedon* (last part). MAHAFFY, *Survey of Greek Civilization*, chap. viii (first part); *The Story of Alexander's Empire*, chaps. i-v; and *Greek Life and Thought*, chap. ii. GROTE (ten-volume ed.), vol. ix, pp. 505-549; vol. x, pp. 1-212. HOLM, vol. iii, chaps. xx-xxvii. HOGARTH, *The Ancient East*, chap. v. BURY, *History of Greece*, pp. 738-836. CURTEIS, *Rise of the Macedonian Empire* (later chapters). FREEMAN, *Historical Essays* (Second Series), "Alexander."

Topics for Class Reports. 1. Alexander's visit to the oracle of Zeus Ammon: Wheeler, *Alexander the Great*, chap. xxi. 2. Alexander's letter to Darius: Bury, *History of Greece*, pp. 761, 762. 3. "The marriage of Europe and Asia": Wheeler, *Alexander the Great*, chap. xxx, pp. 476-479.

¹ Holm, *History of Greece* (1900), vol. iii, p. 397.

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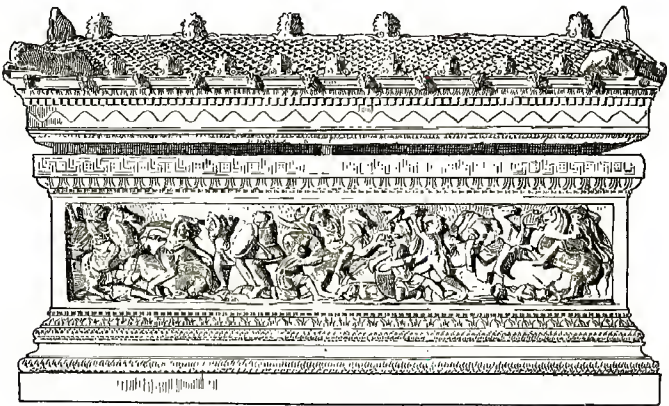


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¹ Holm, *History of Greece* (1900), vol. iii, p. 397.

CHAPTER XXVI

THE GRÆCO-ORIENTAL WORLD FROM THE DEATH OF ALEXANDER TO THE CONQUEST OF GREECE BY THE ROMANS

(323-146 B. C.)

I. HELLENISTIC CULTURE

293. The Three Epochs of Greek Colonization. It has already been noticed that the most important result of the conquests of Alexander was the spreading of Greek culture over the countries of the Near East. This movement eastward of Greek civilization will be seen in its true historical relations only when it is viewed as the third expansion and colonization movement of the Greek race. The first movement took place in the twilight period between the prehistoric and the historic age (sect. 152). Establishing a Greek population on the western shores of Asia Minor and on the neighboring islands, it made the Ægean a Greek lake and doubled the area of Greek lands.

The second colonization movement (Chapter XVI), which went on in the eighth and seventh centuries B. C., planted Greek colonies on almost every shore of the Mediterranean and the Euxine, and made the selvage lands of a great part of the ancient Mediterranean world the arena of Greek enterprise and Greek achievement.

The third expansion and colonizing movement, with which we shall deal in the present chapter, and which was made possible by the breaking down of the barrier of the Persian Empire by the conquests of Alexander, overflowed all the culture lands of the Orient—Asia Minor, Syria, Mesopotamia, and Egypt—and once more enlarged vastly the sphere of Greek life and Greek activity.

294. The Hellenizing of the Orient: Hellenistic Culture. The results of this third Greek colonizing movement were quite different from those of the two earlier expansions. The settlement by Greeks

in the first colonization epoch on the western shore-lands of Asia Minor resulted in the establishing there of a civilization which was essentially Hellenic, although, as we have seen, Æolian and Ionian culture were undoubtedly deeply tinged with non-Hellenic racial and cultural elements. Likewise, the numerous Greek colonies founded during the second expansion age, although in some cases the Greek settlers mingled with the ruder native populations, kept for the most part pure and unmixed, if not their Hellenic blood, at least their Hellenic culture.

In the third great colonizing epoch, however, the new cities were founded generally in the midst of a dense native population more or less advanced in civilization. In this environment Hellenic culture in all its elements — language, arts, manners and customs, ways of living and ways of thinking — inevitably became modified, in some countries less, in others more. We indicate this changed character of the civilization by calling it *Hellenistic*,¹ thereby distinguishing it from the pure *Hellenic* culture of Greece.

The formation of this Hellenistic or Græco-oriental culture is one of the great matters of universal history, a matter like the formation later of the Græco-Roman civilization in the great melting-pot of the world-empire of Rome, and of the Romano-German civilization in the Europe of the Middle Ages.²

295. The Two Agencies in the Dissemination of Greek Culture. It was chiefly through two agencies that the Greek language and arts and Greek letters were spread throughout the Orient. These were, first, the courts of the successors of Alexander which were established in Asia Minor, Syria, and Egypt; and second, the hundreds of Greek cities which were founded throughout all the regions included in the kingdoms of these Græco-Macedonian rulers. Each court and each city was the radiating center of Greek culture and arts. The cities, however,

¹ From *Hellenist*, a non-Greek who adopts the Greek language and imitates Greek manners and customs.

² The meeting again of European and Asian cultures in the countries (Japan, China, and India) of the Far East will repeat, indeed is repeating, the history of these great cultural blends of the past. The final issue of these blendings must be a world-culture which will have assimilated and unified the best elements of all the separately developed civilizations.

were the more effective of the two agencies in the spread of the Greek civilization, and of these we must here speak more in detail.

296. Cities of the Hellenistic Age. As has been seen, Alexander founded a great number of cities. His successors in general followed his example, and some of them became celebrated as city-builders. These new cities were established all along the western and southern coasts of Asia Minor, upon the banks of the rivers of the different regions, along the main routes of travel, and at all the strategic points of trade and commerce. Many of these cities were entirely new foundations, others were old cities reconstructed and given Greek names. They were furnished and adorned with Greek temples, theaters, gymnasia, and covered colonnades. They had constitutions and laws, councils and popular assemblies, like those of the old city-states of Hellas. It is probable that in many, if not in most, cases only the Greeks — who ordinarily could have formed but a small part of the population — were citizens with full rights.

One thing in regard to these cities of the Hellenistic Age should be carefully noted. They were not in general independent city-states like those of pre-Macedonian Hellas, but rather what we should call free municipalities. They were included in the territories of the kingdoms of the successors of Alexander, and enjoyed home rule, that is, the management of their own local affairs, but had nothing to do with foreign or international matters.

In the remaining paragraphs of this chapter we shall state some facts concerning the most important Greek cities of the Hellenistic period, and speak of the most noteworthy matters in the history of continental Greece and of the leading kingdoms that resulted from the break-up of the empire of Alexander.

II. MACEDONIA

297. The Break-up of Alexander's Empire. There was no one who could wield the sword that fell from the hand of Alexander. Before the close of the fourth century B.C. the vast empire created by his unparalleled conquests had become broken into many fragments. Besides minor states, three kingdoms of special importance,

centering in Macedonia, Syria, and Egypt, rose out of the ruins. All were finally overwhelmed by the now rapidly rising power of Rome.

298. Macedonia and Rome. The story of Macedonia from the death of Alexander on to the conquest of the country by the Romans is made up largely of the quarrels and crimes of rival aspirants for the crown that Philip and Alexander had worn. During a great part of the period the successive Macedonian kings were exercising or attempting to exercise authority over the cities of Greece. Respecting the extent of their power or influence in the peninsula we shall find it more convenient to speak in the following section.

Macedonia was one of the first countries east of the Adriatic to come in hostile contact with the great military republic of the West. After much intrigue and a series of wars, the country was eventually brought into subjection to the Italian power and made into a Roman province (146 B.C.). A large part of the population were sold as slaves. Not a man of note was left in the country. The great but short rôle Macedonia had played in history was ended (see sect. 447).

III. CONTINENTAL GREECE

299. Greek Freedom and Demosthenes. From the subjection of Greece by Philip of Macedon to the absorption of Macedonia into the growing dominions of Rome, the Greek cities of the peninsula were, as we have said, much of the time, at least, under the real or nominal overlordship of the Macedonian kings. But the Greeks were never made for royal subjects, and consequently they were in a state of chronic revolt against this foreign authority.

Thus no sooner had they heard of the death of Alexander than several of the Greek states rose against Antipater, the general whom Alexander had intrusted with the government of Macedonia. The struggle ended disastrously for the Greeks, and Demosthenes, who had been the soul of the movement, to escape falling into the hands of Antipater, put an end to his own life by means of poison.

300. The Celtic Invasion (278 B.C.). The next matter of moment in the history of Greece was an invasion of the Gauls, kinsmen of the Celtic tribes that about a century before this time had sacked the city

of Rome (sect. 413). These terrible marauders, pouring down from the north, ravaged Greece as far south as Delphi and the Pass of Thermopylæ. If we may believe the Greek accounts, they met with heroic resistance and were driven back with great loss. A little later some of the tribes settled in Asia Minor and there gave name to the province of Galatia.¹

301. The Achæan and Ætolian Leagues. In the third century B.C. there arose in Greece two important confederacies, known as the Achæan and Ætolian leagues, whose history embraces almost every matter of interest and instruction in the later political life of the Greek cities.² These late attempts at federation among the Grecian cities were one expression of that tendency towards nationalism that marks this period of Greek history. They were fostered by the intense desire of all patriotic Hellenes to free themselves from the hated arbitership of Macedonia. The Greeks had learned at last — but unhappily too late — that the liberty they prized so highly could be maintained only through union.

The Achæan League (281–146 B.C.) was in its beginnings simply a revival of a very ancient religious union of the cities of Achæa, but it came finally to embrace all the states of the Peloponnesus³ as well as some cities beyond its limits. It was one of the most successful efforts ever made to unite the Greek cities into a real federal state in which all the members should enjoy perfect equality of rights and privileges.⁴

The Ætolian League, established about 280 B.C., was composed of tribes — chiefly the half-civilized mountain tribes of Central Greece. Its chieftains displayed little of the statesmanship evinced by the

¹ It was to these people that St. Paul addressed one of his epistles (see the Epistle to the Galatians).

² For a study of these confederations, the first of which was very much like our own federal union, and which in truth served in a measure as a model to the framers of our Constitution (both Hamilton and Madison made a careful study of it), consult Freeman's work entitled *History of Federal Constitutions*.

³ Sparta became a member of the league in 192 B.C. (Polybius, xxiii, 17, 18).

⁴ The chief promoters of the movement were Aratus (271–213 B.C.) and Philopœmen (about 252–183 B.C.), both of whom were trusted generals of the league and men of eminent ability and enlightened patriotism. Pausanias calls Philopœmen "the last of the Greeks," while Plutarch says that Greece loved him as "the last great man born of her old age."

leaders of the Achæan League, and it never became prominent in Greek affairs save from a military point of view.

The sudden rise into such importance of these regions which had remained in comparative obscurity during the great days of Greece was due to the fact that the folk here, particularly in Ætolia, were chiefly rough mountaineers who supplied recruits for the armies that conquered and ravaged Asia. The basis of their importance and power was the booty that fell to these mercenaries as their share of the pillage of a continent. The wealth they thus acquired was enough, Mahaffy asserts, "to buy all Greece ten times over."¹

Both of the leagues were broken up by Rome. In the year 146 B.C. Corinth, the most splendid city at this time of all Greece, and the most important member of the Achæan League, was taken by the Romans, the men were killed, the women and children sold into slavery, the rich art treasures of the city sent as trophies to Rome, and its temples and other buildings given to the flames (cf. sect. 448). This was the last act in the long and varied drama of the political life of ancient Greece. Henceforth the country formed simply a portion of the Roman Empire.

302. Athens as a University City. But the things of greatest interest in the history of continental Greece during the period we are reviewing are connected with none of the political matters so far noticed, but rather with the intellectual life of Athens. At the beginning of the Peloponnesian War, Pericles, in his celebrated funeral oration, called Athens "the School of Hellas." With even better right could the Athens of the Hellenistic Age lay claim to the title of "the School of the World." Throughout this period she was preëminently a university town in a very real meaning of the term.

The beginning of this phase of Athenian life was the bequest made by the philosopher Plato at his death (347 B.C.) of his house and garden, close to the Academy,² as a school for those wishing to pursue philosophical studies. So far as we know this was the first endowed school in the world, and the one of which our own endowed academies and universities are the lineal descendants. Others imitated

¹ *Greek Life and Thought* (1887), p. 7.

² The Academy, like the Lyceum, was a pleasure-ground outside the city walls.

the example set by Plato, and in quick succession there were established and endowed at Athens three other famous schools, known as the Lyceum, the School of Epicurus, and the School of the Stoics. The first was founded by the famous philosopher Aristotle, the second by the teacher whose name it bore, and the third by the philosopher Zeno (sect. 363).

These several schools of philosophy were the chief attraction at Athens during the last three centuries before the Christian era and even long thereafter. Their pleasant gardens and beautiful buildings were the show places of the city. They drew to Athens the mentally alert, the choice spirits of every land, both as teachers and as pupils, and made that city the intellectual hearth of the ancient world. Many of the Roman youth in the second and first centuries before our era came here to sit at the feet of teachers whose fame was world-wide.

In a later chapter¹ we shall speak of some of the doctrines of the Stoics and the Epicureans and give some details of the lives and works of the greatest representatives of the several schools. In the present connection we shall stop to notice only certain facts concerning the School of the Stoics, because these facts show how close and vital were the relations of this school of thought to the spirit and tendencies of the age in which it arose.

303. Rise of the Stoic Philosophy. In speaking of the Stoic system, Professor Mahaffy says, "This philosophy was one of the first results, and perhaps the greatest, of Hellenism proper — the reaction upon Greece of the thought and culture of the East."² It was a blend of Greek and oriental elements. The leaders of the school came chiefly from Asia, or from regions that had felt oriental influences, racial or cultural.³ This explains the presence of an oriental element in their philosophy and in their code of morals. In certain of their teachings, as, for instance, in their fundamental doctrine that a man should regard himself not as a citizen of this city or of that, but as a citizen of the world, they were the truest representatives of the broadening spirit of the Hellenistic Age. "We are the offspring of God," quoted by the Apostle Paul (Acts xvii, 28) was a

¹ See Chapter XXIX.

² *Greek Life and Thought* (1887), p. 142.

³ Zeno, the founder of the school, was of Phœnician descent.

Stoic epigram, which shows how the new philosophy was approaching the standpoint of Christianity and preparing the way for it.

Panætius, who died in 110 B.C., was for a time head of the Stoic school in Athens. It was the Stoic philosophy and code of morals as modified by him that the Romans adopted. This was one of the most important of the elements of the intellectual and moral legacy which Greece bequeathed to Rome. It was next in influence to the religious and moral doctrines given to Rome by Judea.

IV. RHODES

304. Rhodes as a Center of Commerce and Trade. Rhodes was one of the most important centers of the commercial and trading life of the Greek world during the Hellenistic Age. It was the successor to the sea power of prehistoric Crete—the mountains of which on a clear day can be sighted from Rhodes—and to the sea empire of Athens in the period following the Persian Wars. It was the Venice of the age. Like early Crete, it was the relay station of the trade between Egypt and the Ægean, and it was largely this which made it a great emporium. It developed a strong naval force and kept the sea free from pirates. It acted as peacemaker and mediator in adjusting disputes between the cities of the Greek world.

In the second century B.C. the commercial power and renown of Rhodes awakened the jealousy of the Romans, who undermined the prosperity of the city by establishing a rival port on the island of Delos.

305. Rhodian Schools of Art and Oratory. Public art is a child of wealth. The commercial prosperity of Rhodes caused it to become during the Hellenistic period a great art center. One characteristic of Rhodian art was its tendency to bigness. A bronze statue of Helios erected by the Rhodians was so colossal (it was one hundred and five feet high) that it was numbered among the seven wonders of the world.¹ Besides this gigantic statue the city was crowded with

¹ The statue, however, was not as large as the statue of Liberty in New York harbor. The height of the latter is 151 feet. After standing about half a century, the Colossus was overthrown by an earthquake. Nine hundred years later it was broken up and sold for old metal.

thousands of others, many of which were of colossal size. The city became a favorite resort of artists, and the schools founded by them acquired a wide renown.

At the same time that Rhodes was nourishing its art schools, it was maintaining schools of rhetoric and oratory which gained great repute. Sons of well-to-do Roman families — Rome was now coming

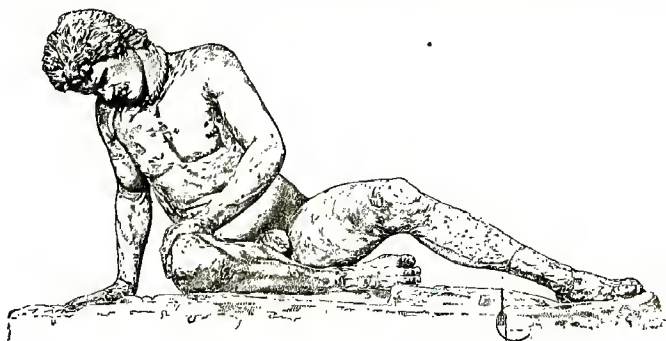


FIG. 112. THE DYING GAUL. (Capitoline Museum)

A marble copy of a bronze original presented to Athens by Attalus I of Pergamum, about 200 B. C. in commemoration of his victory over the Gauls (Galatians)

into political relations with the Greek East and was learning to appreciate Greek culture — came hither in great numbers to become pupils in these famous schools.

V. PERGAMUM

306. Pergamum as a Center of Letters and Art. Another of the important artistic and literary centers of the Hellenistic world was Pergamum, the capital of a kingdom which at one time embraced a great part of western Asia Minor.¹ Through its great university and library the city gained the repute of being next to Alexandria in Egypt the most important center of letters in the Hellenistic

¹ This state came into existence 280 B. C. Its period of bloom was in the second century before our era. In the year 133 B. C. Attalus III died, bequeathing his kingdom to the Romans, who made it into a province of their empire under the name of Asia (sect. 467).

world. Parchment — it is worth noting that this word is derived from Pergamum — was here first extensively used for books in place of the paper made from the Egyptian papyrus,¹ the exportation of which the rulers of Egypt at this time forbade, as the entire output of the Egyptian manufactories was needed for the copyists at the great Alexandrian Library (sect. 310).

Along with this literary activity there ran an artistic development which is of great interest because of its close relation to the political

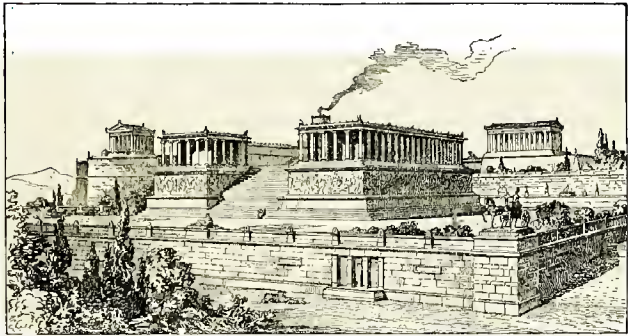


FIG. 113. A RESTORATION OF THE GREAT ALTAR OF ZEUS SOTER
AT PERGAMUM

The gigantic figures that decorated the base are now in the Berlin Museum. This monument is doubtless what in Revelation (ii, 13) is called "Satan's seat." The early Christians, in their image-breaking zeal, so mutilated the statues that the modern excavators of the ruins found hardly a face unmarred

history of the period. For just as the great art of the age of Phidias received its inspiration from the sacrifices and achievements of the War of Liberation, so did the great Pergamene art receive its impulse from the exaltation of feeling that followed the victory of the princes of Pergamum over the savage Gauls (sect. 300), who at this time spread panic and terror throughout almost all Asia Minor. The feelings of exaltation and of gratitude to the gods for the great deliverance were embodied in a series of remarkable sculptures, among which are the so-called *Dying Gaul* (Fig. 112), and a great

¹ See above, p. 36, n. 1.

number of figures in high relief and of colossal size which decorated the four sides of the base of a great altar (Fig. 113) dedicated to Zeus the Deliverer in commemoration of the triumph over the Gallic marauders.¹ The subject of the sculpturings was the mythical contest of the gods with the earth-born giants,² which struggle seemed to the Greeks the counterpart of their own terrific fight with the uncouth and savage Gauls.

VI. THE SYRIAN KINGDOM

307. The Seleucidæ (312-65 B.C.). The Syrian kingdom during the two centuries and more of its existence played an important part in the civil history of the world. Under its first king it comprised nominally almost all the countries of Asia conquered by Alexander, thus stretching from the Hellespont to the Indus; but in reality the monarchy embraced only Asia Minor, part of Syria, and the old Assyria and Babylonia. Its rulers were called Seleucidæ, from the founder of the kingdom, Seleucus Nicator, famous as the builder of cities.

The successors of Seleucus Nicator led the kingdom through checkered fortunes. On different sides provinces fell away and became independent states.³ At last, coming into collision with Rome, the kingdom was destroyed, and the lands embraced by it were incorporated with the Roman Republic.

308. Antioch and its Suburb, Daphne. The most important of the numerous cities founded by Seleucus was Antioch, on the Orontes, in northern Syria. Next to Alexandria in Egypt this was the largest and most splendid city of the Hellenistic world. It owed its prosperity and importance to the fact that it was one of the chief relay stations of the trade between the East and the West. To its docks and warehouses were brought, by heavily laden camel trains, the natural and manufactured products of all the regions of western and interior Asia

¹ The altar is supposed to have been built by Eumenes II (197-159 B.C.).

² See Gayley, *Classic Myths*. Consult index under "Giants."

³ One of the most important of these was Parthia, a powerful non-Aryan state (from about 255 B.C. to 226 A.D.) that grew up east of the Euphrates in the lands which originally formed the heart and center of the old Persian Empire. Its kings were at first formidable enemies of the rulers of Syria, and later of the Romans.

for redistribution to every part of the Mediterranean world. It was in Antioch that the disciples of Christ were first called Christians (see Acts xi, 26).

About five miles from the city was the famous Grove of Daphne, a great pleasure ground, the natural beauty of which had been so enhanced by art as to make it one of the most beautiful spots of all the Mediterranean lands. It was the favorite resort of the voluptuous pleasure-seekers of the capital. Only Sybaris, in Italy (sect. 185), gained such a reputation for luxury and love of pleasure as Antioch won.

309. The Maccabean Revolt. In an earlier chapter on the Hebrews, mention was made of the reestablishment of the Jewish state during parts of the second and first centuries preceding the Christian era (sect. 85). We are now in a better position to catch the significance of this revolution, which was one of the most important in ancient history.

At the opening of the second century the Jews had been under the rule of the Seleucidæ and surrounded by Greek influences for upwards of a century and a half. During this period the Hellenizing of the nation had proceeded far. In Jerusalem a great part of the Jews spoke the Greek language, wore the Greek costume, and imitated the Greek manner of life. Had this Hellenizing process gone on without interruption, the Jewish people might have become wholly denationalized and that religious and moral development which issued in Christianity have been arrested. This threatened calamity was averted in the way that similar menacing calamities in the lives of races have been averted time and again in history — by a bad king. This was Antiochus IV (surnamed Epiphanes), 176–164 B.C. Resolved upon the destruction of Judaism, he ordered all scrolls of the Law to be destroyed, prohibited the Jewish worship and the observance of the Sabbath, and finally, setting up a statue of Zeus Olympius on the great altar before the Temple in Jerusalem, substituted the worship of the Greek god for that of Jehovah. Those who refused to offer sacrifices on the pagan altars he put to death. Jerusalem was virtually transformed into a Greek colony. "Never," says the historian Renan, "had the fate of Israel been in more peril than at this evil epoch [about 172 B.C.]. A little

more, and the Hebrew Bible would have been lost, and the Jewish religion blotted out forever.”¹

At this crisis a reaction came. Those Jews who still clung to their ancestral inheritance revolted, and after a long fight under the heroic Maccabees, overcame their persecutors and reestablished the worship of the Temple. From this time forward to the coming of the Romans, Judea was an independent state. Thus was Judaism saved to flower and fruit in Christianity and to make its unique and rich contribution to the growing spiritual and moral life of the world.

VII. THE KINGDOM OF THE PTOLEMIES IN EGYPT

310. The Ptolemies (323-30 B.C.). The Græco-Egyptian empire of the Ptolemies was by far the most important, in its influence upon the civilization of the world, of all the kingdoms that owed their origin to the conquests of Alexander. The founder of the dynasty was Ptolemy I (surnamed Soter), 323-283 B.C. Ptolemy was a general under Alexander, and seemed to possess much of his great commander's ability and restless energy, with a happy freedom from his worst faults.

Upon the partition of the empire of Alexander, Ptolemy had received Egypt, with parts of Arabia and Libya. To these he added by conquest Cœle-Syria, Phœnicia, Palestine, Cyrene, and Cyprus. Following the usage of the time, he transported a hundred thousand Jews from Jerusalem to Alexandria, attached them to his person and policies by wise and conciliatory measures, and thus effected, in such measure as was possible, at this great capital of the Nile, that fusion of the races of the East and the West which was the dream of Alexander. In its mixed population Alexandria was the Constantinople of its age.

Under Ptolemy, Alexandria became the great depot of exchange for the products of all the countries of the ancient world. At the entrance of the harbor stood the Pharos, or lighthouse, — the first structure of its kind, — which Ptolemy built to guide the fleets of the world to his capital. This edifice was reckoned one of the Seven Wonders (see Fig. 114 and accompanying note).

¹ *History of the People of Israel* (1895), vol. iv, p. 268.

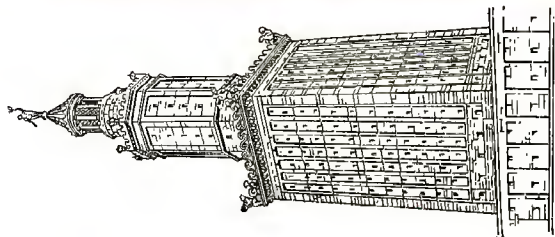
But it was not alone the exchange of material products that was comprehended in Ptolemy's scheme. His aim was to make his capital the intellectual center of the world—the place where the arts, sciences, literatures, and even the religions of the world should meet and mingle. He founded the famous Museum,¹ a sort of college, which became the "University of the East," and established the renowned Alexandrian Library. He encouraged poets, artists, philosophers, and teachers in all departments of learning to settle in Alexandria by conferring upon them immunities and privileges, and by gifts and a munificent patronage. His court embraced the learning and genius of the age.

Ptolemy Philadelphus (283–247 B.C.) followed closely in the footsteps of his father, carrying out as far as possible the plans and policies of the preceding reign. He added largely to the royal library; and extended to scholars the same liberal patronage that his father had before him. It was under his direction that the important Greek translation of the old Hebrew Scriptures was begun. From the traditional number of translators (Latin *septuaginta*, "seventy") the version is known as the *Septuagint*.

Altogether the Ptolemies reigned in Egypt almost exactly three centuries (323–30 B.C.). The rulers who held the throne for the last two hundred years were, with few exceptions, a succession of monsters, such as even Rome in her worst days could scarcely equal. The story of the beautiful but dissolute Cleopatra, the last of the house of the Ptolemies, belongs properly to the history of Rome, which city was now interfering in the affairs of the Orient. In the year 30 B.C., the year which marks the death of Cleopatra, Egypt was made a Roman province (sect. 493).

311. Conclusion. We have now traced the political fortunes of the Greek race through about six centuries of authentic history. In succeeding chapters, in order to render more complete the picture we have endeavored to draw of ancient Hellas, we shall add some details respecting Hellenic art, literature, philosophy, and society—details which could not well have been introduced in the foregoing

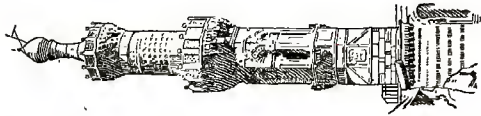
¹ "The Museum was the first example of a permanent institution for the cultivation of pure science founded by a government; that was something great."—HOLM



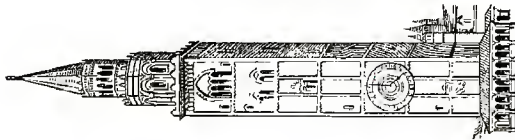
1. The Alexandrian Pharos. (Restoration by Thiersch)



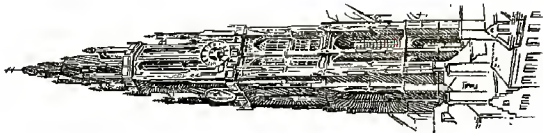
2. Thirteenth-century minaret (Cairo, Egypt)



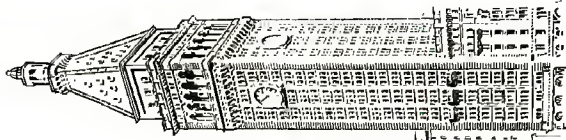
3. Seventeenth-century minaret (Cairo, Egypt)



4. Thirteenth-century campanile (Cremona, Italy)



5. Seventeenth-century Gothic cathedral tower (Netherlands)



6. Metropolitan Life Building (New York)

FIG. 114. SHOWING THE INFLUENCE OF THE MASTER-FORM OF THE PHAROS ON THE EVOLUTION OF THE MOSLEM MINARET AND THE CHRISTIAN CHURCH TOWER

The Alexandrian Pharos was built about 280 B. C. Its artist was Sostratus. It was the first of an entirely new kind of building, and one of the greatest contributions of the Greek artistic genius to the architecture of the world. The tower was probably about four hundred feet high, and was built in three diminishing stages, the first being square, the second octagonal, and the third round. "The fame of Sostratus is that he merged these three forms in a unified whole—in an epoch-making form which was never afterwards lost or given up." The Pharos was before the eyes of the world as one of the Seven Wonders for more than fifteen hundred years (after being repeatedly injured by earthquakes, it was finally completely destroyed in 1326). Inevitably it became a model in tower construction. It was the prototype of the Egyptian Moslem minaret and of a great series of Western church towers or steeples. No. 2 of the series is a minaret in Cairo erected 1290-1303. Obviously the model of this was the Pharos. The minaret reproduces the chief characteristic of the Greek tower, namely, the square base, the octagonal second story, and the cylindrical third story. No. 3, which is a Cairo minaret erected in 1628, shows how under Asiatic influence the at first heavy and massive tower was in the course of time transformed into the graceful and slender cylindrical minaret of the present day. Not only do the minarets of Egypt plainly point to the Pharos as their prototype, but so do also those of all the lands that ever came under Egyptian political domination. Similarly did the Pharos influence the development of the Western church tower. As early as the eleventh century the Italian coast cities had come into close trade relations with the Orient. Venice assumed the place left vacant by the decay of Alexandria. The Pharos was at this time still standing, and was imitated by the Italian builders. Many of the campanili of Italy show plainly their derivation from the Alexandrian tower (see 4, the campanile of the cathedral of Cremona). Even the Gothic art of northern Europe could not escape the influence of the master-form of the Pharos, as appears in the tower of the celebrated cathedral of Antwerp (see 5). The Gothic tower builders, however, did not draw their inspiration directly from Egypt. The Romans were the mediators here. In the time of Augustus the Roman architects, impressed by the great Hellenistic invention of the Pharos-type, introduced this form into Italy and southern France. It was these Roman structures (there is a ruined Roman tower of this type still to be seen at Nîmes) that the early Gothic builders imitated. "Thus may the principle of the Gothic tower," as Thiersch maintains, "in the final analysis, be carried back to the Alexandrian Pharos." Likewise would a final analysis doubtless trace back to the same source the characteristic outer form of many of the great sky-scrapers of to-day (see 6). For a comprehensive study of the subject, see Hermann Thiersch, *Pharos Antike, Islam und Occident* (1909), from which work the above facts have been drawn

chapters without interrupting the movement of the narrative. Even a short study of these matters will help us to form a more adequate conception of that wonderful, many-sided genius of the Hellenic race which enabled Hellas, "captured, to lead captive her captor."

Selections from the Sources. PLUTARCH, *Philopœmen* and *Aratus*. Davis's *Readings* (Greece), pp. 322-329; Fling's *Source Book*, pp. 330-338.

References (Modern). HOLM, vol. iv (the best history in English of the period). GROTE (ten-volume ed.), vol. x, pp. 213-326. GARDNER, *New Chapters in Greek History*, chap. xv, "The Successors of Alexander and Greek Civilization in the East." MAHAFFY, *The Story of Alexander's Empire*, chaps. vi-xxxii; *Greek Life and Thought from the Age of Alexander to the Roman Conquest*; *A Survey of Greek Civilization*, chaps. viii, ix; and *The Progress of Hellenism in Alexander's Empire*. FREEMAN, *History of Federal Government*, chaps. v-ix (gives with great fullness the history of the Achæan and the Ætolian League). DAVIDSON, *The Education of the Greek People*, chap. viii, "Greek Education in Contact with the Great Eastern World." DRAPER, *Intellectual Development of Europe* (consult index) (has an account of the Alexandrian Museum). WALDEN, *The Universities of Ancient Greece*, chap. iii. HOGARTH, *The Ancient East*, chap. vi.

Topics for Class Reports. 1. The Museum and Library at Alexandria: Mahaffy, *Greek Life and Thought*, chap. ix, pp. 192-197. 2. Rhodes as a center of Hellenistic culture: Holm, *History of Greece*, vol. iv, chap. xxii; Mahaffy, *Story of Alexander's Empire*, chap. xx (last part). 3. The Stoics and the Epicureans: Mahaffy, *Survey of Greek Civilization*, pp. 256-264. 4. The Grove of Daphne at Antioch: Lew Wallace, *Ben Hur*, bk. iv, chaps. v, vi.



CHAPTER XXVII

GREEK ARCHITECTURE, SCULPTURE, AND PAINTING

312. Relation of Greek Art to that of Earlier Cultures. Greek art in all its forms was in the main a creation of the Greek artistic faculty and spirit. Speaking of its possible heritage, Professor Gardner compares the art of the Greeks to their literature. As in literature the Greeks borrowed their alphabet but with it made a literature that was essentially a pure embodiment of their own ideas and spirit, so was it in their art. The alphabet of it may have been borrowed, but the developed art was an original product of the Greek artistic genius.¹

313. The Greek Sense of Beauty. The Greeks were artists by nature; at least, all classes, the uneducated as well as the educated, seem to have had a refined taste in art matters. With us it is generally true that only the instructed have good artistic taste. Everything the Greeks made, from the shrines for their gods to the meanest utensils of domestic use, was beautiful. "Ugliness gave them pain like a blow." Beauty they placed next to holiness; indeed, they almost or quite made beauty and moral goodness the same thing. It is said that it was noted by the Greeks as something strange and exceptional that Socrates was good, notwithstanding he was ugly in his features.

The first maxim in Greek art was the same as that which formed the first principle in Greek morality—"Nothing in excess." The Greek eye was offended at any exaggeration of parts, at any lack of proportion in an object. The proportions of the Greek temple are perfect. Any deviations from the canons of the Greek artists are found to be departures from the ideal.

Clearness of outline was another requirement of Greek taste. The æsthetic Greek had a positive dislike of all vagueness or indistinctness

¹ Percy Gardner, *The Principles of Greek Art* (1914), p. 72.

of form. Contrast the clear-cut lines of a Greek temple with the vague, vanishing lines of a mediæval Gothic cathedral.

It is possible that Nature herself taught the Greeks these first principles of their art. Nature in Greece never goes to extremes. The mountains and islands are never overlarge. The climate is rarely excessively cold or oppressively hot. And Nature here seems to abhor vagueness. The singular transparency of the atmosphere, especially of that of Attica, lends a remarkable clearness of outline to

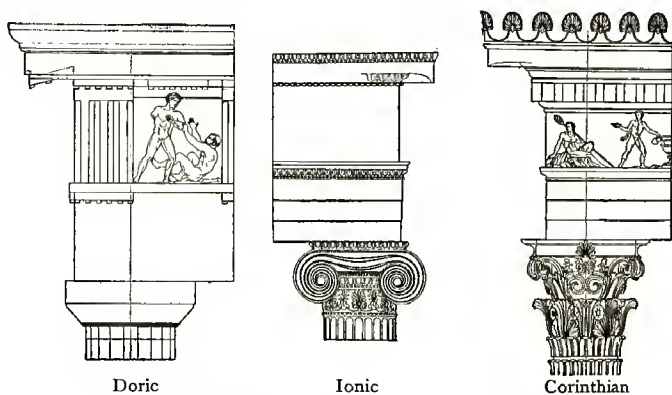


FIG. 115. ORDERS OF GREEK ARCHITECTURE¹

every object. The Parthenon in its clear-cut features seems modeled after the hills that lie with such absolute clearness of form against the Attic sky.

I. ARCHITECTURE

314. Orders of Greek Architecture. By the close of the sixth century Greek architecture had made considerable advance and presented three distinct styles, or orders. These are commonly known as the Doric, the Ionic, and the Corinthian¹ (Fig. 115). They are distinguished from one another chiefly by differences in the proportions and ornamentation of the column.

¹By some the Corinthian style is regarded as a suborder developed from the Ionic. See Fowler and Wheeler, *Greek Archaeology* (1909), p. 112.

The Doric column, derived from the Mycenæan, is without a base and has a perfectly plain capital. At first the Doric temples of the Greeks were almost as massive as those of the Egyptian builders, but gradually they grew less heavy as they became permeated with the freer Greek spirit.

The Ionic column is characterized chiefly by the volutes, or spiral scrolls, of its capital, but is also marked by its fluting, its base, and its slender proportions. This form was principally employed by the Greeks of Ionia, whence its name.

The Corinthian order is distinguished by its rich capital, formed of acanthus leaves. The addition of the acanthus leaves is said to have been suggested to the artist Callimachus by the pretty effect of a basket surrounded by the leaves of an acanthus plant, upon which it had accidentally fallen. This order was not much employed in Greece before the time of Alexander the Great.

The entire structure was made to harmonize with its supporting columns. The general characteristics of the orders are happily suggested by the terms we use when we speak of the *severe* Doric, the *graceful* Ionic, and the *ornate* Corinthian.

Speaking of the place which these styles held in Greek architecture and have held in that of the world since Greek times, an eminent authority says, "We may admit that the invention and perfecting of these orders of Greek architecture has been (with one exception—the introduction of the arch) the most important event in the architectural history of the world."

315. Greek Architecture chiefly Sacred; Early Greek Temples. Religion was the very breath of Greek architecture. It was religious feeling which created the noblest monuments of the architectural genius of Hellas. Hence in the few words which we shall have to say concerning Greek architecture our attention will be confined almost exclusively to the temples of Greece.

In the earliest times the Greeks had no temples; the statues of the gods were placed beneath the shelter of a tree or within its hollow trunk. After a time a building rudely constructed of the trunks of trees and shaped like the habitations of men marked the first step in advance. Then stone took the place of the wooden

frame. With the introduction of a durable material the artist was encouraged to expend more labor and care upon his work. At the same time he received helpful hints from the old builders of the East. Thus architecture began to make rapid strides, and by the century following the age of Solon at Athens there were many beautiful temples in different parts of the Hellenic world.

316. The Temple of Artemis at Ephesus. One of the oldest as well as most beautiful of Greek edifices of the Ionic order was the temple of Artemis (Diana) at Ephesus.¹ The original rude pre-historic shrine was several times restored and enlarged. Towards the end of the sixth century a temple of great size and grandeur was begun, which was one hundred and twenty years in process of building. It was this structure that, in the year 356 B.C., on the same night, it is said, that Alexander was born, an ambitious youth named Herostratus, set aflame simply to render his name immortal. The temple was restored with increased magnificence. It was known far and wide as one of the seven wonders of the ancient world. The value of the gifts and votive offerings to the temple was beyond all calculation; kings and cities vied with one another in the cost and splendor of their donations. Painters and sculptors were eager to have their masterpieces assigned a place within its walls, so that it became a great national gallery of paintings and statuary.²

Just after the middle of the third century of our era the barbarian Goths robbed the shrine and left it a ruin. Builders of a later date used the ruins as a stone quarry. Some of the celebrated jasper columns of the temple may be seen to-day in the great mosque (once the church of Santa Sophia) at Constantinople.

¹ See Acts xix, 21-41.

² Besides being in a sense museums, the temples of the Greeks were also banks of deposit. The priests often loaned out on interest the money deposited with them, the revenue from this source being added to that from the leased lands of the temple and from the tithes of war booty to meet the expenses of the services of the shrine. Usually the temple property in Greece was managed solely by the priests, but the treasure of the Parthenon at Athens formed an exception to this rule. The treasure here belonged to the state, and was controlled and disposed of by the vote of the people. Even the personal property of the goddess, the gold drapery of the statue, which was worth 500 talents (about \$600,000), could be used in case of great need; but it must be replaced in due time, with a fair interest.

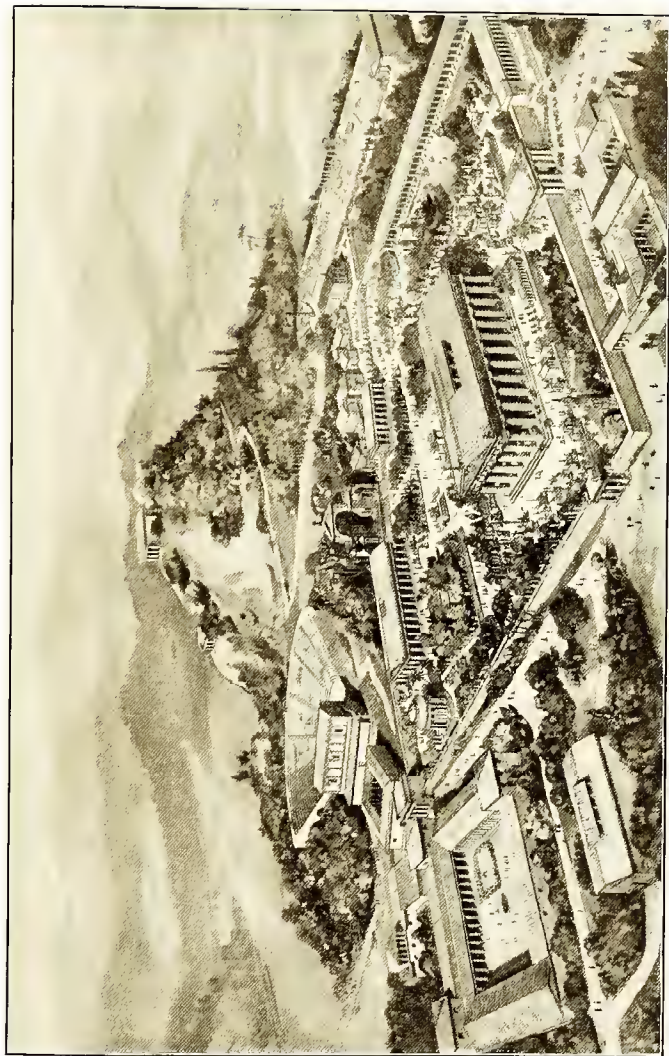


PLATE XIII. GENERAL VIEW OF OLYMPIA. (A restoration by *Thiersch*)

317. The Delphian Temple. The first temple erected at Delphi over the spot whence issued the mysterious vapors (sect. 158) was a rude wooden structure. In the year 548 B.C. the temple then standing was destroyed by fire. All the cities and states of Hellas contributed to its rebuilding.

The later structure was impressive both from its colossal size and from the massive simplicity that characterizes the Doric style of architecture. It was crowded with the spoils of many battlefields, with the rich gifts of kings, and with rare works of art. After remaining

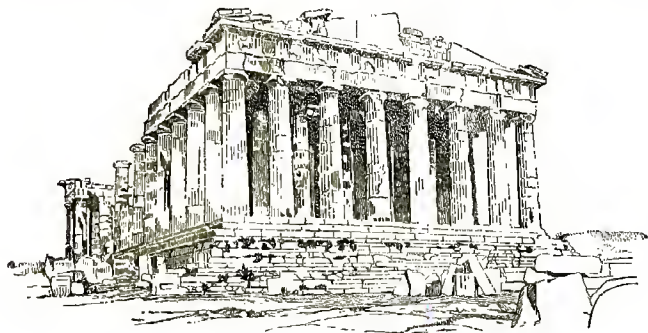


FIG. 116. THE PARTHENON. (From a photograph)

"A summary of all that is best and most characteristic in Greek architecture and sculpture."—Ernest A. Gardner

long secure, through the awe and reverence which its oracle inspired, it finally, like the temple at Ephesus, suffered frequent spoliation. The Phocians despoiled the temple of a treasure equivalent, it is estimated, to more than ten million dollars (sect. 274), and later the Romans seem to have stripped it bare of its art treasures.¹

318. The Athenian Parthenon. We have already glanced at the Parthenon, the sanctuary of the virgin goddess Athena, upon the Acropolis at Athens (sect. 243). This temple, which is built in the Doric order, of marble from the neighboring Pentelicus, is regarded as the finest specimen of Greek architecture. The art

² At all events the spade has turned up comparatively few relics on the site of the temple, which was thoroughly excavated towards the close of the last century.

exhibited in its construction is an art of ideal perfection. After standing for more than two thousand years, and having served successively as a pagan temple, a Christian church, and a Mohammedan mosque, it finally was made to serve as a Turkish powder magazine in a war with the Venetians in 1687. During the progress of this contest a bomb ignited the magazine, and more than half of the wonderful masterpiece was shivered into fragments. Even in its ruined state the structure constitutes the most highly prized memorial that we possess of the builders of the ancient world.¹

319. Olympia and the Temple of Zeus Olympius. The sacred plain of the Alpheus in Elis was, as we have learned, the spot where were held the celebrated Olympic games. Here was raised a magnificent Doric temple consecrated to Zeus Olympius, and around it were grouped a vast number of shrines, treasure-houses, porticoes, and various other structures.

For many centuries these buildings adorned the consecrated spot and witnessed the recurring festivals. But in the fifth century of our era the Christian emperor Theodosius II ordered their destruction, as monuments of paganism, and the splendid structures were given to the flames. Earthquakes, landslips, and the floods of the Alpheus and the Cladeus completed in time the work of destruction and buried the ruins beneath a thick layer of earth.

For centuries the desolate spot remained unvisited; but late in the last century the Germans thoroughly excavated the site. The remains unearthed were of such an extensive nature as to make possible a restoration of the noble assemblage of buildings (Pl. XIII) which we may believe re-creates with fidelity the scene looked upon by the visitor to Olympia in the days of its architectural glory.

320. Theaters and Other Structures. The Greek theater was nearly semicircular in form, and open to the sky, as shown in the accompanying cut (Fig. 117). The structure comprised three divisions: first, the semicircle of seats for the spectators; second, the orchestra, or dancing place for the chorus, which occupied the space in front of the lower range of seats; and third, in later times at least, a stage or platform for the actors.

¹ For short notices of other buildings at Athens, see sect. 243.

The most noted of Greek theaters was the Theater of Dionysus at Athens, which was the model of all the others. It was cut partly in the native rock on the southeastern slope of the Acropolis, the Greeks in the construction of their theaters generally taking advantage of a hillside. The structure probably would seat about twenty thousand spectators.¹

321. Stadia. The Greek stadium, in which foot races and other festival games were held, was a narrow rectangular enclosure between six and seven hundred feet in length (Fig. 118). In its construction,

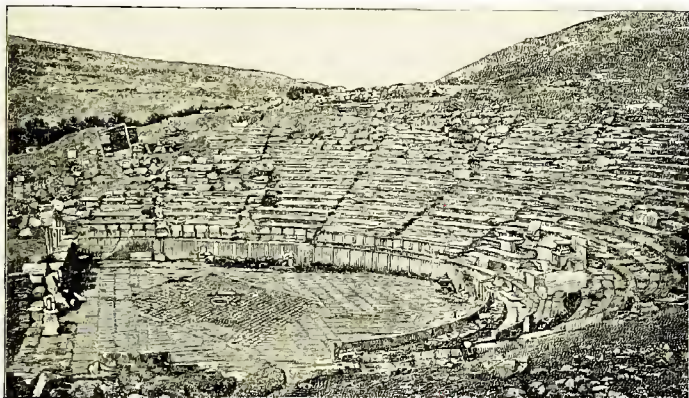


FIG. 117. THE THEATER OF DIONYSUS AT ATHENS. (From a photograph)

as in that of the theater, advantage was usually taken of a hillside, or of a trough between two ridges, the slopes of which gave standing-ground for the spectators or, in later times, formed the foundation for tiers of wooden or stone seats. A magnificent colonnade often crowned the structure. There was a stadium at each of the four places where the great national sacred games were held, and, indeed, at all the chief places of assemblage in the Greek world.

322. The Mausoleum at Halicarnassus. This structure was a monumental tomb designed to preserve the memory of Mausolus, king of Caria, who died 352 B.C. The chief remains of the mausoleum are

¹ On account of the ruined condition of the upper part of the structure, it is impossible to make a close estimate of its seating capacity.

numerous sculptures dug up on the site and now preserved in the British Museum. It is the tradition of this beautiful structure that has given the world a name for all monuments of unusual magnificence raised in memory of the dead.

II. SCULPTURE

323. Beginnings of Greek Sculpture. The relation of the sculpture of the Mycenæan Age to that of historic times in Greece is unknown.

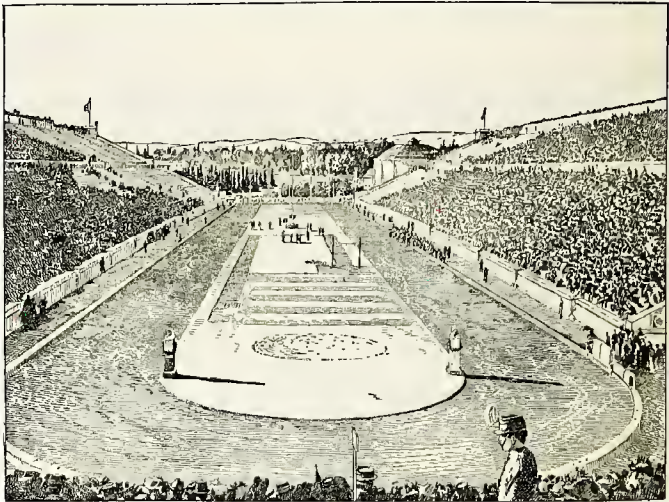


FIG. 118. STADIUM AT ATHENS. (From a photograph)

It is probable, however, that in the art of the Mycenæan period we may recognize the rudiments, the alphabet, as it were, of the art of the age of Phidias. "And as the Mycenæan people were probably not exterminated, but absorbed, some of the skill of hand and eye which had found scope in the monuments of the prehistoric age may have been of avail in aiding the rise of an art which was essentially Greek."¹

However this may be, the earliest art in Greece to which we may without hesitation apply the term *Hellenic* exhibits distinct marks

¹ Percy Gardner, *Principles of Greek Art* (1914), p. 73.

of oriental influence. From both Egypt and Assyria the early Greek artist received models in gold, silver, ivory, and other material, decorative designs, and a knowledge of technical processes. But this was all. The Greek was never a servile imitator. His true artistic feeling caused him to reject everything un-

natural and grotesque in the designs and models of the Eastern artists, while his kindling genius breathed into the rigid figures of the oriental sculptor the breath of



FIG. 119. THE WRESTLERS

"Particularly were the games promotive of sculpture, since they afforded the sculptor living models for his art" (sect. 161)

life, and endowed them with the beauty and grace of the living form. From the beginning of the sixth century B.C. forward to the fifth we can trace clearly the growing excellence of Greek sculpture until it blooms in the supreme beauty of the art of the Periclean Age.

324. Influence of the Olympic Games and the Gymnasium upon Greek Sculpture. Towards the latter part of the sixth century B.C. it became the custom to set up images of the victors in the Olympic games. It was probably this custom that gave one of the earliest impulses to Greek sculpture. The grounds at Olympia became crowded with "a band of chosen youth in imperishable forms."

In still another way did the Olympic contests and the exercises of the gymnasia exert a most helpful influence upon Greek sculpture. They afforded the artist unrivaled opportunities for the study of the human form. "The whole race," as Symonds says,

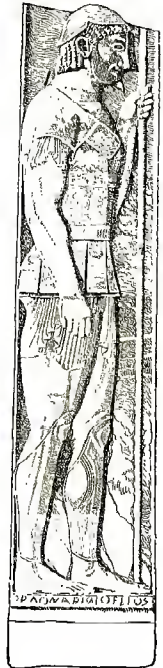


FIG. 120. STELE OF ARISTION

Example of archaic Attic sculpture

“lived out its sculpture and its painting, rehearsed, as it were, the great works of Phidias and Polygnotus, in physical exercises, before it learned to express itself in marble or in color.”

As the sacred buildings increased in number and costliness the services of the artist were called into requisition for their adornment.



FIG. 121. THE CHARIOTEER
(Date about 477 B.C. — artist
unknown; found at Delphi)

“The bronze charioteer is, on the whole, the finest Greek bronze statue in existence.” — Fowler and Wheeler

Every available space was filled with statues and groups of figures executed by the most renowned artists and representing the national deities, the legendary heroes, victors at the public games, or incidents in the life of the state in which piety saw the special interposition of the god in whose honor the shrine had been raised.

325. The Archaic Period, down to the Persian Wars. Among the oldest remains of Greek sculpture are specimens of carvings in relief. A good example of this archaic phase of Greek sculpture is seen in the tombstone of Aristion (Fig. 120), discovered in Attica in 1838. The date of this work is placed at about 500 B.C. A sort of Assyrian or Egyptian rigidity still binds the limbs of the figure; still there are suggestions of the grace and freedom of a truer and higher art.¹

326. The Period of Perfection of Greek Sculpture: the Age of Phidias. Greek sculpture was at its best in the last three quarters of the fifth century B.C., when art, like all other Greek activities,

felt the thrill and stimulation of the great achievements of the War of Liberation. Our space will permit us merely to mention three or

¹ Other specimens of this early art are the sculptures of a temple of the city of Selinus in Sicily (date about 600 B.C.) and the celebrated figures of the temple at Ægina, now in the Museum of Munich.

four of the great sculptors who contributed to the glory of the age, and name what the world regards as their masterpieces.

Myron, whose best work was executed probably about 460 B.C., was a contemporary of Phidias. His works were chiefly in bronze. They were strikingly lifelike. It is told that he once made a cow which was so true to life that passing shepherds tried to drive it off with their herds. One of his most celebrated pieces was the *Discobolus*, or "Discus-thrower," which represents the athlete just in the act of pitching the discus. The accompanying cut (Fig. 122) is from a copy in marble of the bronze original.¹

But the preëminent sculptor of this period of perfection was Phidias. "Myron," says the historian Holm, "brought art to the verge of perfection, Phidias conducted it into the sanctuary itself." Phidias was almost the only Greek sculptor whose name really lived in the memory and imagination of the Middle Ages. He was an Athenian and was born about 488 B.C. He delighted in the beautiful myths and legends of the heroic age, and from these often drew subjects for his art.

Phidias being an architect as well as a sculptor, his patron Pericles gave into his hands the general superintendence of those magnificent buildings with which the Athenians at just this time were adorning



FIG. 122. THROWING THE DISCUS, OR QUOIT. (The "Discobolus of Myron," Vatican Museum)

"For its age one of the most wonderful of human works." — Percy Gardner

¹ Almost all the masterpieces of the Greek sculptors have perished; they are known to us only through copies. But to these copies is attributed by archæologists a special value; since they represent, in the language of Furtwängler, "that pick of the masterpieces of the classical epoch which pleased ancient taste and connoisseurship in the times of the highest culture."

their city. It was his genius which, as already mentioned, created the marvelous figures of the pediments and of the frieze of the Parthenon.¹

The most celebrated of his colossal sculptures were the statue of the goddess Athena within the Parthenon and that of Olympian Zeus in the temple at Olympia. The statue of Athena was about forty feet in height, and was constructed of ivory and gold, the hair, weapons, sandals, and drapery being of the latter material.



FIG. 123. ATHENIAN YOUTH IN PROCESSION. (From the frieze of the Parthenon)

The statue of Olympian Zeus was also of ivory and gold. It was sixty feet high and represented the god seated on his throne. The hair, beard, and drapery were of gold. The eyes were brilliant stones. Gems of great value decked the throne, and figures of exquisite design were sculptured on the golden robe. The colossal proportions of this wonderful work, as well as the lofty yet benign aspect of the

¹ That is to say, the designs were his; but a great part of the actual sculpturing must have been done by other hands working under the direction of the master mind. The subject of the wonderful frieze was the procession which formed the most important feature of the Athenian festival known as the Great Panathenæa, which was celebrated every four years in honor of the patron goddess of Athens. The greater part of the frieze and of the pediment statues are now in the British Museum, the Parthenon having been largely despoiled of its coronal of sculptures by Lord Elgin. Read Lord Byron's *The Curse of Minerva*. To the poet Lord Elgin's act appeared worse than vandalism.

countenance, harmonized well with the popular conception of the majesty and grace of the "father of gods and men." It was thought a great misfortune to die without having seen the *Olympian Zeus*.¹

The statue was in existence for eight hundred years. It is believed to have been carried to Constantinople and to have perished there in a conflagration in the fifth century A.D.²

327. Polyclitus and Pæonius. At the same time that Phidias was executing his ideal representations of the gods, Polyclitus the Elder, whose home was at Argos, was producing his renowned bronze statues of athletes. Among his pieces was one representing a spear bearer, which was regarded as so perfect as to be known as "the Rule."³

Another name belonging to this period of bloom has been given new renown by the fresh art treasures recovered at Olympia. Among the sculptures exhumed was a *Nike*, or "Victory" (Fig. 126), by the artist Pæonius. This beautiful statue was, according to a tradition current in the time of Pausanias, set up



FIG. 124. ATHENA PARTHENOS

After a statue found at Athens in 1880, which is supposed to be a copy, executed in the second century of our era, of the colossal statue of Athena by Phidias



FIG. 125. HEAD OF THE OLYMPIAN ZEUS BY PHIDIAS. (From a coin)

¹ "Phidias avowed that he took his idea from the representation which Homer gives in the first book of the *Iliad* in the passage thus translated by Pope :

"He spake, and awful bends his sable brow,
Shakes his ambrosial curls, and gives the nod,
The stamp of fate and sanction of the god.
High heaven with reverence the dread signal took,
And all Olympus to the center shook."

BULFINCH, *Age of Fable*

² Phidias met an unmerited fate. He was prosecuted on the charge of sacrilege because he introduced among the figures on the shield of Athena portraits of his patron Pericles and himself. According to Plutarch, he died in prison.

³ Other celebrated works of Polyclitus were his *Amazon* and his *Hera*—the latter a gold and ivory statue which was greatly admired by his contemporaries.

at Olympia by the Messenians in commemoration of the humiliation inflicted upon the Spartans, their age-long oppressors, by the affair at Sphacteria during the course of the Peloponnesian War (sect. 254).

328. Scopas, Praxiteles, and Lysippus (fourth century B.C.)
Though Greek sculpture attained its highest perfection in the fifth century, still the following century produced sculptors whose work



FIG. 126. NIKE, OR VICTORY, OF PÆONIUS. (Found at Olympia)

"It might almost be said that in the plastic art of all times and all peoples there is no human figure that gives such an illusion of floating and flying." — Furtwängler

possessed qualities of rare excellence. Among the names of this period those of Scopas, Praxiteles, and Lysippus hold a chief place. Scopas (flourished about 395–350 B.C.) was one of the sculptors who cut the figures of the Mausoleum at Halicarnassus. To him, or to one of his school, is also ascribed by some the famous composition known as the *Niobe Group*.

But the most eminent sculptor of this period was Praxiteles (period of activity about 360–340 B.C.), of whom it has been said that he "rendered into stone the moods of the soul." Among his chief pieces may be mentioned the *Cnidian Aphrodite*, the *Satyr*, and the *Hermes*. The first of these, which stood in the temple of Aphrodite at Cnidus, was regarded by the ancients as the most perfect embodiment of the goddess of beauty. Pilgrimages were made from remote countries to Cnidus for the sake of looking upon the matchless statue.

Many copies were set up in different cities.

The *Satyr* also was greatly admired by the ancients and was often copied. The copy in the Capitoline Museum, at Rome,—the one made known to all the world through Hawthorne's romance of the *Marble Faun*,—is merely one of the finest of the existing copies of the masterpiece.

The *Hermes* was set up in the temple of Hera at Olympia. To the great joy of archæologists this precious memorial of antiquity

was discovered by the German excavators of Olympia in 1877, so that now we possess an undoubtedly original work, though not the best, of one of the great masters of Greek sculpture (Fig. 127).

Lysippus, a native of Sicyon, is renowned for his works in bronze.¹ His period of activity falls in the last half of the fourth century B.C. His statues were in great demand. Alexander gave the artist many orders for statues of himself, and, it is said, would permit no other artist to portray him.

329. Sculpture in the Hellenistic Age.² The Hellenistic period has been called the Silver Age of Greek art, this term of course implying the inferior character of its products compared with the works of the preceding age. But in truth some of the finest pieces of Greek sculpture were produced during this period. Among such are the *Victory of Samothrace* (Fig. 128), the so-called *Sarcophagus of Alexander* (Fig. 111), and probably the *Aphrodite of Melos* (Fig. 129), which are masterpieces of the Greek artistic genius.



FIG. 127. HERMES WITH THE INFANT
DIONYSUS

An original work of Praxiteles, found in 1877 at Olympia

Along with these works which preserve the qualities of the purest Hellenic art there are others which mark a great change in taste, and which may be designated as Hellenistic. Thus one of the tendencies of the sculpture of the age, in contrast with the restraint,

¹ The statue of Sophocles (Fig. 135) is after Lysippus.

² Several of the most remarkable works of sculpture of this period—the *Colossus of Rhodes* (sect. 305), the *Dying Gaul* (sect. 306), and the giant figures of the Pergamene Altar (sect. 306)—have already been noticed in connection with the political events with which they stand in close relation.

dignity, and quiet charm of pure Attic art, is the portrayal of violent action and passion. The most famous work showing this character-

istic is the group known as the *Laocoön* (Fig. 130).

Another characteristic of Hellenistic sculpture is its fondness for the representation of rustic or simple everyday life and scenes. As a good example of this tendency we show the fine relief of a peasant driving a cow to market (see illustration at end of this chapter). This tendency in art, it is interesting to note, had its



FIG. 128. THE NIKE, OR VICTORY, OF SAMOTHRACE. (Louvre, Paris)

Set up on the island of Samothrace by Demetrius Poliorcetes of Macedonia in commemoration of a naval victory over Ptolemy of Egypt in 306 B. C.

counterpart in literature in the idylls of Theocritus (sect. 352).

III. PAINTING

330. Introductory. Not a single work of any great painter of Greek antiquity has survived the accidents of time. Consequently our knowledge of Greek painting is derived in the main from vase paintings, from some interesting portraits (dating probably from the second century of our era), found in graves in Lower Egypt (see Fig. 131), and from Roman wall-paintings and mosaics which were copies of celebrated paintings by Greek masters. In addition, however, to this material on which to



FIG. 129. APHRODITE OF MILOS

"Venus of Milo" (Louvre, Paris)

base an opinion we have the description by old writers of renowned paintings, and their anecdotes of great painters. These classic stories are always epigrams of criticism, and thus possess a technical as well as a literary and historical value.

331. Polygnotus. Polygnotus (flourished 475-455 B.C.) has been called the Prometheus of painting, because he was the first to give fire and animation to the expression of the countenance. "In his hand," it is affirmed, "the human features became for the first time the mirror of the soul." He seems to have excelled in the expression of pathos. Of a Polyxena¹ painted by this great master it was said that she "carried in her eyelids the whole history of the Trojan War."

332. Zeuxis and Parrhasius. These great artists lived and painted in the later years of the fifth century B.C. A favorite and familiar story preserves their names as companions and commemorates their rival genius. Zeuxis, such is the story, painted a cluster of grapes which so closely imitated the real fruit that the birds pecked at them.

His rival, for his piece, painted a curtain. Zeuxis asked Parrhasius to draw aside the veil and exhibit his picture. "I confess I am surpassed," generously admitted Zeuxis to his rival; "I deceived birds, but you have deceived the eyes of an experienced artist."

¹ Polyxena was a daughter of the Trojan Priam, famous for her beauty and sufferings.



FIG. 130. THE LAOCOÖN GROUP
(Vatican Museum)

Found at Rome in 1506. The subject represented is the cruel suffering inflicted upon Laocoön, a Trojan priest, and his two sons, through the agency of terrible serpents sent by Athena, whose anger Laocoön had incurred (see *Aeneid*, ii, 212-224)

333. Apelles. Apelles, who has been called the "Raphael of antiquity," was the court painter of Alexander the Great. He was such a consummate master of the art of painting and carried it to such a state of perfection that the ancient writers spoke of it as the "Art of Apelles."

That Apelles, like Zeuxis and Parrhasius, painted lifelike pictures is shown by the following story. In a contest between him and some rival artists, horses were the objects represented. Perceiving that the judges were unfriendly to him, Apelles insisted that less prejudiced judges, namely, some horses that were near, should pronounce upon the merit of the respective pieces. When brought before the pictures of his rivals the horses exhibited no concern; but upon being shown the painting of Apelles they manifested by neighing and other intelligent signs their instant recognition of the companions the great master had created.



FIG. 131. PORTRAIT IN
WAX PAINT
(From the Fayum)

"These paintings [Fayum portraits] give us a better idea of what ancient painting was, and what a high state it must have reached in its prime, than anything yet known, excepting some Pompeian frescoes."

— Flinders Petrie

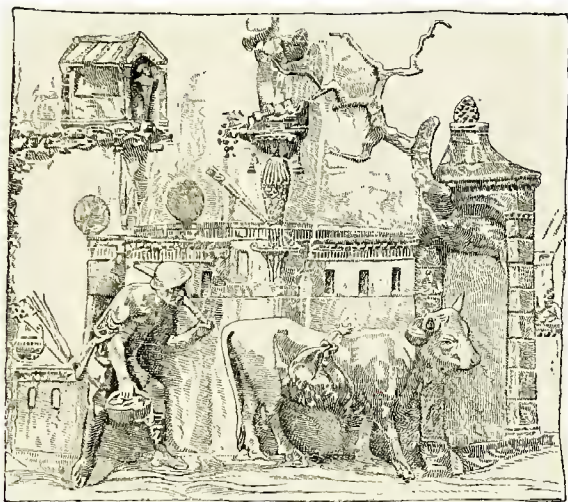
In the hands of Apelles Greek painting attained its highest excellence. After him the art declined, and no other really great name appears.

Selection from the Sources. PAUSANIAS, x. 25-31 (description of the paintings of Polygnotus at Delphi).

References (Modern). HAMLIN, *Text-book of the History of Architecture*, chaps. vi, vii. FOWLER and WHEELER, *Greek Archaeology*. RICHARDSON, *History of Greek Sculpture*. REINACH, *Apollo*, chaps. iv-ix. MURRAY, *Handbook of Greek Archaeology*; *A History of Greek Sculpture*, 2 vols.; and *The Sculptures of the Parthenon*. PERROT and CHIPIEZ, *History of Art in Primitive Greece*, 2 vols. E. A. GARDNER, *Ancient Athens and Handbook of Greek Sculpture*. DIEHL, *Excursions in Greece*, chap. iv (gives the results of excavations made on the Acropolis of Athens during the years 1882-1889). FURTWÄNGLER, *Masterpieces of Greek Sculpture*. VON MACH, *Greek Sculpture: its Spirit and Principles*. PERCY GARDNER, *Principles of Greek Art*. TARBELL, *A History of Greek Art*. HARRISON, *Introductory Studies in Greek Art*. PARRY, *The Two Great*

Art Epochs (first part). Teachers will enjoy PATER, *Greek Studies*. Consult also by means of indexes and tables of contents the histories of CURTIUS, GROTE, ABBOTT, and HOLM.

Topics for Class Reports. 1. Greek art as a reflection of Greek history: Percy Gardner, *Principles of Greek Art*, chap. xix, "Art in Relation to History." 2. Building material and methods: Fowler and Wheeler, *Greek Archaeology*, chap. ii, pp. 96-108. 3. The Great Altar of Zeus Soter at Pergamum: Reinach, *Apollo*, pp. 69, 70; Fowler and Wheeler, *Greek Archaeology*, pp. 181-183, 284-286. 4. Attic art: Tucker, *Life in Ancient Athens*, chap. xvi. 5. Greek painting and mosaic: Fowler and Wheeler, *Greek Archaeology*, chap. ix; Percy Gardner, *Principles of Greek Art*, chap. xii.



CHAPTER XXVIII

GREEK LITERATURE

I. INTRODUCTORY

334. The Greeks as Literary Artists. It was that same exquisite sense of fitness and proportion and beauty which made the Greeks artists in marble that also made them artists in language. "Of all the beautiful things which they created," says Professor Jebb, "their own language was the most beautiful." This language they wrought into epics and lyrics and dramas and histories and orations as incomparable in form and beauty as their temples and statues.

Even the Greek philosophers arranged and expressed their ideas and speculations with such regard to the rules of literary art that many of their productions are fairly entitled to a place in literature proper. Especially is this true of the earlier Greek philosophers, who wrote in hexameter verse, and of Plato, in whose works the profoundest speculations are embodied in the most perfect literary form. But since Greek philosophy, viewed as a system of thought, had a development distinct from that of Greek literature proper, we shall deal with it in a separate chapter, contenting ourselves here with merely pointing out the unusually close connection in ancient Greece between philosophy and literature.

335. Periods of Greek Literature. Greek literature, for the time covered by our history, is usually divided into three periods, as follows: (1) the period before 475 B.C.; (2) the Attic or Golden Age (475-300 B.C.); (3) the Alexandrian Age (300-146 B.C.).

The first period gave birth to epic and lyric poetry; the second, to history, oratory, and, above all, to dramatic literature; while the third period was one of decline, during which the productions of the preceding epochs were worked over and commented upon or feebly imitated.

II. THE PERIOD BEFORE 475 B. C.

336. Epic Poetry: the Homeric Poems. The most precious literary products of the springtime of Greece, as we have learned (sect. 167), are the so-called Homeric poems — the *Iliad* and the *Odyssey*.

Until the rise of modern German criticism these poems were almost universally ascribed to a single bard named Homer, who was believed to have lived about the middle of the ninth century B. C., one or two centuries after the events commemorated in his poems. Tradition represents seven different cities as contending for the honor of having been his birthplace. He traveled widely (so it was believed), lost his sight, and then as a wandering minstrel sang his immortal verses to admiring listeners in the different cities of Hellas.

But it is now the opinion of the majority of scholars that the *Iliad* and the *Odyssey*, as they stand to-day, are not, either of them, the creation of a single poet. They are believed to be the work of many bards. The "Wrath of Achilles," however, which forms the nucleus of the *Iliad*, may, with very great probability, be ascribed to Homer, whom we may believe to have been the most prominent of a brotherhood of bards who flourished about the ninth and eighth centuries B. C. The *Odyssey* is probably at least a century later than the *Iliad*.¹

¹ During the last twenty years the opinion has been growing that each poem, practically in its entirety, is the work of a single poet.

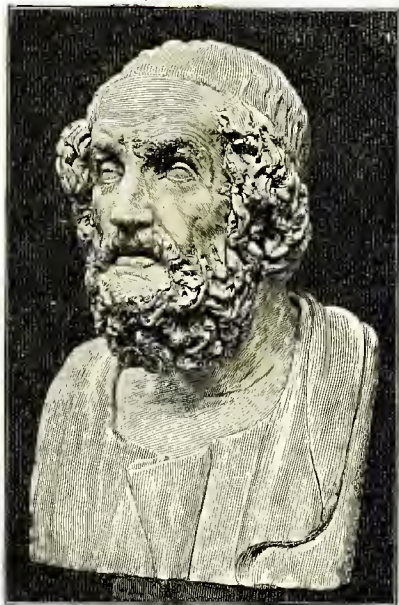


FIG. 132. HOMER

Ideal portrait of the Hellenistic Age

337. Hesiod. Hesiod, a Bœotian, who is believed to have lived towards the close of the eighth century B.C., was the poet of nature and of real life, especially of peasant life, in the dim transition age of Hellas (sect. 152). The Homeric bards sang of the deeds of heroes, and of a far-away time when gods mingled with men. Hesiod sings of common men, and of everyday, present duties. His greatest poem, a didactic epic, is entitled *Works and Days*. This is, in the main, a sort of farmer's calendar, in which the poet points out to the husbandman the lucky and unlucky days for doing certain kinds of work, gives him minute instructions respecting farm labor, discourses on justice

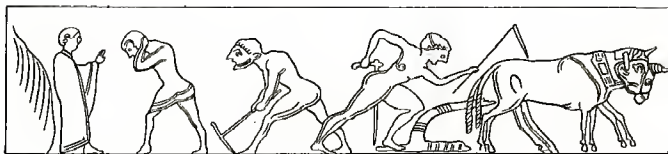


FIG. 133. HOEING AND PLOUGHING. (From a vase painting of the sixth century B.C.)

"Pray to Zeus . . . when thou beginnest thy labor, as soon as, putting thy hand to the plough, thou touchest the back of the oxen that draw at the oaken beam. Just behind thee, let a servant, equipped with a mattock, raise trouble for the birds by covering the seed."—Hesiod, *Works and Days*, vv. 465-471 (Croiset's trans.)

(in spite of all the injustice of the evil age in which Hesiod lived he kept his faith in the justice of heaven), and intersperses among all his practical lines homely maxims of morality and beautiful descriptive passages of the changing seasons.

338. Lyric Poetry: Pindar. As epic poetry, represented by the Homeric and Hesiodic poems, was the characteristic production of the earlier part of the first period of Greek literature, so was lyric poetry the most noteworthy product of the latter part of the period.¹

The Æolian island of Lesbos was the hearth and home of several of the earlier lyric poets. The songs of these Lesbian bards fairly

¹ This species of poetry had a forerunner in Archilochus, who belongs to the early part of the seventh century B.C. He wrote both elegies and lyrics, of which we have only fragments. He possessed in rare measure "the lovely gift of the Muses"; but his satires were often coarse and venomous.

glow and quiver with ardent passion. Among the earliest of these singers were Alcæus and Sappho.

The poetess Sappho (about 600 B.C.), "the poetess of love and beauty," was exalted by the Greeks to a place next to Homer. Plato calls her the tenth Muse. "Of all the poets of the world," writes Symonds, "of all the illustrious artists of literature, Sappho is the one whose every word has a peculiar and unmistakable perfume, a seal of absolute and inimitable grace." Although her fame endures, her poetry, except a few precious verses (some of which were recently found in Egypt), has long since perished.

Anacreon, as already mentioned, was a courtier at the time of the Greek tyrannies. He was a native of Ionia, but passed much of his time as a favored minstrel at the court of Polycrates of Samos (sect. 192) and of the tyrant Hipparchus at Athens.

Simonides of Ceos (556-467 B.C.) lived during the Persian Wars. He composed immortal couplets for the monuments of the fallen heroes of Thermopylæ and Salamis. These epigrams were burned into the very soul of every person in Hellas.

But the greatest of the Greek lyric poets, and perhaps the greatest lyric poet of any age or race, was Pindar (522-448 B.C.). He was a citizen of Thebes, but spent much of his time in the cities of Magna Græcia. The greater number of Pindar's poems were inspired by the scenes of the national festivals. They describe in lofty strains the splendors of the Olympic chariot races, or the glory of the victors at the Isthmian, the Nemean, and the Pythian games.

Pindar insists strenuously upon virtue and self-culture. With deep meaning, he says, "Become that which thou art"; that is, Be what you were made to be.

III. THE ATTIC OR GOLDEN AGE (475-300 B.C.)

339. Influences Favorable to a Great Literature. The Golden Age of Greek literature followed the Persian Wars and was in a large measure produced by them. Every great literary outburst is the result of a profound stirring of the depths of national life. All Hellas had been profoundly moved by the tremendous struggle for political

existence. Athens especially had risked all and achieved all. Her citizens now felt an unwonted exaltation of life. Hence Athens naturally became the home and center of the literary activity of the period.

The Attic literature embraces almost every species of composition, yet its most characteristic forms are drama, history, and oratory. Especially favorable were the influences of the time for the production of great dramatic works. The two conditions, "intense activity and an appreciative audience," without which, it is asserted, a period of great drama cannot occur, met in the Age of Pericles. Hence the unrivaled excellence of the Attic drama, the noblest production of the artistic genius of the Greeks.

THE GREEK DRAMA AND DRAMATISTS

340. Origin of the Greek Drama. The Greek drama, in both its branches of tragedy and comedy, grew out of the songs and dances instituted in honor of Dionysus, the god of wine.



FIG. 134. BACCHIC PROCESSION

Tragedy (goat song, possibly from the accompanying sacrifice of a goat) sprang from the graver songs, and comedy (village song) from the lighter and more farcical ones.

Gradually recital and dialogue were added, there being at first but a single speaker, then two, and finally three—the classical number. Thespis (about 534 B.C.) is said to have introduced this idea of an actor or reciter, hence the term *Thespian* applied to the tragic drama.

Owing to its origin, the Greek drama always retained a religious character and, further, presented two distinct features—the chorus (the songs and dances) and the dialogue. At first the chorus was the all-important part; but later the dialogue became the more prominent portion, the chorus, however, always remaining an essential feature

of the performance. Finally, in the golden age of the Attic stage, the chorus dancers and singers were carefully trained at great expense, and the dialogue and choral odes formed the masterpiece of some great poet — and then the Greek drama, the most splendid creation of human genius, was complete.

341. The Subjects of the Tragic Poets. The tragic poets of Athens drew the material of their plays chiefly from the myths and legends of the heroic age, just as Shakespeare for many of his plays used the legends of the semihistorical periods of his own country or of other lands. These legendary tales they handled freely, so changing, coloring, and moralizing them as to render them the vehicle for the conveying of great ethical lessons, or of profound philosophical ideas regarding the divine government of the world.

342. The Leading Idea of Greek Tragedy. Symonds believes the fundamental idea of Greek tragedy to be the doctrine of Nemesis. Nemesis, it will be recalled, was the goddess who punished pride and presumption.

To understand how the Greeks should have come to regard insolent self-assertion or the unrestrained indulgence of appetite or passion as the most heinous of sins, we must recall the legend upon the front of the Delphian temple — “Measure in all things.” As proportion was the cardinal element of beauty in art, so was wise moderation the prime quality in virtue. Those who moderated not their desire of fame, of wealth, of dominion, were the most impious of men, and all such the avenging Nemesis failed not to bring, through their own mad presumption and overvaulting ambition, to overwhelming and irretrievable ruin.

We shall see in a moment how this idea inspired some of the greatest of the Greek dramas.

343. The Three Great Tragic Poets. There are three great names in Greek tragedy — Æschylus, Sophocles, and Euripides. These dramatists, as we have seen (sect. 247), all wrote during the century which followed the victories of the Persian Wars. Of the two hundred and fifty-eight dramas produced by these poets, only thirty-two have come down to us; all the others have perished through the accidents of time.

Æschylus (525-456 B.C.) is called "the father of tragedy." He belonged to the generation preceding the Age of Pericles. He aimed so to interpret the national myths and legends as to make them a means of moral instruction and stimulus. *Prometheus Bound* is one

of his chief works — "one of the boldest and most original dramas," Ranke declares, "that has ever been written." He makes prominent Prometheus' faults of impatience and self-will, and shows that his sufferings are but the just penalty of his presumption and self-assertion.¹

Another of the great tragedies of Æschylus is his *Agamemnon*, thought by some to be his masterpiece. The subject is the crime of Clytemnestra (sect. 144). It is a tragedy crowded with spirit-shaking terrors and filled with more than human crimes and woes. Nowhere is portrayed with greater power the awful vengeance with which the implacable Nemesis is armed.²

¹ In punishment for having stolen fire from heaven and given it to men, and for having taught them the arts of life, the Titan Prometheus is chained by Zeus to a lonely crag, and an eagle is sent to feed upon his liver, which each night grows anew. For the scene of the

Prometheus Bound, see Joseph Edward Harry, *The Greek Tragic Poets*, pp. 14 f., 22 ff.

² The *Agamemnon* forms the first of a trilogy, that is, a series of three dramas, the other pieces being entitled the *Choëphoræ* and the *Eumenides*. These continue the subject of the *Agamemnon*, so that the three really form a single drama or story. This trilogy of Æschylus is the only one from the ancient stage of which all the parts have come down to us.



FIG. 135. SOPHOCLES. (Lateran, Rome)

The theme of the *Persians*, as we have already learned, was the defeat of Xerxes and his host, which afforded the poet a good opportunity "to state his philosophy of Nemesis, here being a splendid tragic instance of pride humbled, of greatness brought to nothing, through one man's impiety and pride." The poet teaches that "Zeus tames excessive lifting up of heart."

Sophocles (about 496-405 B.C.), while yet a young man, gained the prize in a poetical contest with Æschylus (468 B.C.). Plutarch says that Æschylus was so chagrined by his defeat that he left Athens and retired to Sicily. In any event, Sophocles now became prominent as a leader of tragedy at Athens. He lived through nearly a century—a century, too, that included the most brilliant period of the life of Hellas. His dramas, judged by those that have been spared to us, were perfect works of art.

The central idea of his dramas is essentially the same as that which characterizes those of Æschylus, namely, that self-will and insolent pride arouse the righteous indignation of the gods, and that no mortal can contend successfully against the will of Zeus. The chief works of Sophocles are *Œdipus the King*, *Œdipus at Colonus*, and *Antigone*, all of which are founded upon old tales of the prehistoric royal line of Thebes.

Euripides (480-406 B.C.) though unpopular at first became as time passed more popular than either Æschylus or Sophocles. Æschylus was too lofty and severe, and Sophocles too old-fashioned and pious, to please the people, after the state of exalted religious feeling awakened by the tremendous experiences of the Persian Wars had passed away. Euripides was a better representative than either of the new age that opened with the Peloponnesian War—an age of new ideas and of growing disbelief in the ancestral religion.

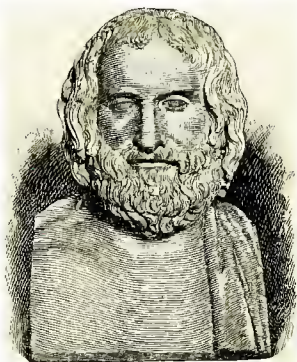


FIG. 136. EURIPIDES. (Vatican, Rome)

The fame of Euripides passed far beyond the limits of Greece. It is asserted that his verses were recited by the natives of the remote country of Gedrosia; and Plutarch says that the Sicilians were so fond of his lines that many of the Athenian prisoners, taken before Syracuse, bought their liberty by teaching their masters such of his verses as they could repeat from memory.

344. Comedy: Aristophanes. Foremost among all writers of comedy must be placed Aristophanes (about 450–385 B.C.). For a generation — the generation, speaking broadly, of the Peloponnesian War — his inimitable humor furnished the Athenians with a chief part of their entertainment in the theater.¹ Nothing or no one was immune from the shafts of his caustic and often coarse wit. The statesman Pericles, whom he called “the onion-headed Zeus” from the peculiar shape of his head and his Olympian bearing, and the demagogue Cleon were alike the butt of his ridicule. He parodied the stories of Herodotus, and travestied the tragic style of Euripides — even Æschylus and Sophocles did not escape. He caricatured Socrates and ridiculed the New Education and the Sophists (sect. 246), of whom he made Socrates the representative. He even made the Athenians laugh at themselves as he held up to mirth-provoking ridicule their mania for everything new, their credulity and fickleness, and their other foibles and weaknesses, and made fun of their proceedings in the Ecclesia, and their fondness for sitting daylong in their great law courts, and their way of doing things in general.

But Aristophanes was something more than a master of political and social and literary comedy and satire. Many of the lyrics forming the choruses of his pieces breathe the finest sentiments and are inexpressibly charming and beautiful.²

HISTORY AND HISTORIANS

Poetry is the first form of literary expression among all peoples. So we must not be surprised to find that it was not until two centuries or more after the composition of the Homeric poems, that is,

¹ His best-known plays are the *Knights*, the *Clouds*, the *Wasps*, the *Birds*, and the *Frogs*.

² Menander (342–292 B.C.) was, after Aristophanes, the most noted of Greek comic poets. He was the leader of what is known as the New Comedy.

about the sixth century B.C., that prose writing began among the Greeks. During the next century and a half there appeared three famous historians — Herodotus, Thucydides, and Xenophon — whose names were cherished among the ancients, and whose writings are highly valued and carefully studied at the present day. The relation of these writers to the political history of their respective periods has already been noted in our narrative of events.¹ In this place we shall add only a few biographical facts about each together with brief mention of his most important works.

345. Herodotus (about 484–425 B.C.). Herodotus was, as we have learned, one of the throng of men of brilliant genius who made so preëminent in history the Age of Pericles (sect. 244). He gathered material for his writings through wide travel and by converse with everybody who had a fact to tell or a tale to relate. He journeyed over much of the then known world, visiting Egypt, Babylonia, and Persia, and describes with never failing vivacity and freshness the wonders of the different lands he had seen. Herodotus lived in a story-telling age, and he is himself an inimitable story-teller. To him we are indebted for a large part of the picturesque tales of antiquity — stories of men and events of which the world will never tire. He was overcredulous, and was often imposed upon by his guides in Egypt and at Babylon; but he describes with great care and accuracy what he himself saw. The central theme of his great history is the Persian Wars, the struggle between Asia and Greece. Around this he groups the several stories of the nations of antiquity.

346. Thucydides. Thucydides (about 471–400 B.C.), though not so popular an historian as Herodotus, was a much more philosophical writer. He was born near Athens. He held a command during the earlier years of the Peloponnesian War, but having incurred the displeasure of the Athenians he was sent into the exile which afforded

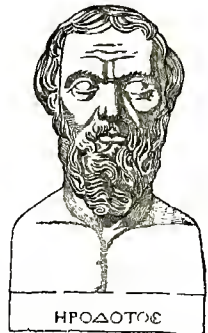


FIG. 137. HERODOTUS
(National Museum,
Naples)

him leisure to compose his history of that great struggle. Through the closest observation and study, he qualified himself to become the historian of what he from the first foresaw would prove a memorable war.

Thucydides died before his task was completed.¹ His work, in the care shown to state the exact facts and to find the real causes of events, is considered a model of historical writing. It was the first scientific history. Demosthenes read and reread it to improve his own style, and the greatest orators and historians of modern times have been equally diligent students of the work of the great Athenian.



FIG. 138. THUCYDIDES
(National Museum, Naples)

347. Xenophon. Xenophon (about 445–355 B.C.) was an Athenian, and is known both as a general and as a writer. The works that render his name so familiar are his *Anabasis*, a simple yet thrilling narrative of the expedition of the Ten Thousand Greeks (sect. 265), and his *Memorabilia*, or “Recollections” of Socrates. This work by his devoted yet by no means brilliant pupil is the most realistic portrait that we possess of that philosopher.

Xenophon’s *Cyropædia*, or “Education of Cyrus,” is essentially an historical romance, which portrays not alone the youth, but the whole life of Cyrus the Great, besides delineating the manners and institutions of the Persians.

. ORATORY

348. Influence of Democratic Institutions. The art of oratory among the Greeks was fostered and developed by the generally democratic character of their institutions. In the public assemblies of the free cities all questions that concerned the state were discussed and decided. The gift of eloquence secured for its possessor a sure preëminence and conferred a certain leadership in the affairs of state.

¹ His history breaks off abruptly in the twenty-first year of the war. The *Hellenica* of Xenophon forms a continuation of the interrupted narrative.

The great jury courts of Athens (sect. 242) were also schools of oratory; for there a citizen was obliged to be his own advocate and to defend his own case. Hence the attention bestowed upon public speaking, and the high degree of perfection attained by the Greeks in the difficult art of persuasion. Almost all the prominent Athenian statesmen were, like Pericles, masters of oratory.

349. Demosthenes. It has been the fortune of Demosthenes (385–322 B.C.) to have his name become throughout the world the synonym of eloquence.¹ The exercises and labors by which, according to tradition, he achieved excellence in his art are held up anew to each generation of youth as guides in the path to success.

The latter part of the life of Demosthenes is intertwined with that of another and rival Athenian orator, Æschines. For his services to the state, the Athenians awarded to Demosthenes a crown of gold. Æschines, along with other enemies of the orator, attacked this measure of the assembly and brought the matter to a trial. All Athens and strangers from far and near gathered to hear the rival orators; for every matter at Athens was decided by a great debate. Demosthenes' address, known as the *Oration on the Crown*, was an unanswerable defense by Demosthenes of his whole policy of opposition to Philip of Macedon, and of his counsel to the Athenians to try doubtful battle with him on the fatal field of Chæronea (sect. 275). The refrain that runs through all that part of the speech which deals with this last crisis in the affairs of the Athenians is this: It is better to have fought at Chæronea and to have left our dead on the lost field, than never to have undertaken battle in defense of the liberties of Hellas. It was ours to do our duty, the issue rested with the gods. Æschines was completely crushed. He left Athens and became a teacher of oratory at Rhodes.

Respecting the several orations of Demosthenes against Philip of Macedon, and the death of the eloquent patriot, we have already spoken (sects. 275, 299).

¹ Lysias (about 440–380 B.C.), Isocrates (436–338 B.C.), and Isæus (born about 420 B.C.) were all noted representatives of the art of political or forensic oratory, and forerunners of Demosthenes. We should call Isocrates a rhetorician instead of an orator, as his discourses (many of which were written for others to deliver) were intended to be read rather than spoken. The Roman Cicero was his debtor and imitator.

IV. THE ALEXANDRIAN AGE (300-146 B.C.)

350. Character of the Literature. The Alexandrian period of Greek literature embraces the time between the break-up of Alexander's empire and the conquest of Greece by Rome (300-146 B.C.). During this period Alexandria in Egypt was the chief center of literary activity, hence the term *Alexandrian*, applied to the literature of the age. The great Museum and Library of the Ptolemies afforded in that capital such facilities for students and authors as existed in no other city in the world. But the creative age of Greek literature was over. With the loss of political liberty and the decay of faith in the old religion, literature was cut off from its sources of inspiration. Consequently the Alexandrian literature lacked freshness and originality. It was imitative, critical, and learned. The writers of the period were grammarians, commentators, and translators—in a word, bookworms.

351. Translations and Chronicles. One of the most important literary undertakings of the age was the translation of the Hebrew Scriptures into Greek, of which mention has already been made (sect. 310). It was also during this period that Manetho wrote from the monuments his *Chronicles of Egypt* (sect. 22) and Berosus, a Babylonian priest, compiled for one of the Syrian rulers the *Chronicles of Chaldea*. We possess only fragments of these works, but these have a high historical value.

352. Poetry and Romance. Of the poets of the period we need mention only Theocritus, a native of Sicily, who lived and wrote for a time at Alexandria under Ptolemy Philadelphus. "He is the only one among the Alexandrian poets who belongs to the literature of the world" (Holm). His rustic idylls mirror the simple, artless life of the peasant shepherd of that age—and of every age. The Roman Vergil was his imitator and debtor.

What Theocritus is in the realm of pastoral poetry Callimachus is in the domain of the love romance. He wrote the first love tale of the type of the modern novel. "This love story," says Professor Mahaffy, commenting on the tale, "is undoubtedly the first literary original of that sort of tale which makes falling in

love and happy marriage the beginning and the end, while the obstacles to this union form the details, of the plot.”¹

353. Conclusion: Græco-Roman Writers. After the Roman conquest of Greece, the center of Greek literary activity shifted from Alexandria to Rome. Hence Greek literature now passes into what is known as its Græco-Roman period (146 B.C.—527 A.D.).

The most noted historical writer of the first part of this period was Polybius (about 203—121 B.C.), who wrote a history of the Roman conquests from 264 to 146 B.C. His work, though the larger part of it has reached us in a mutilated state, is of great worth; for Polybius wrote with true insight and understanding of matters that had become history in his own day. He was one of the best informed of the writers of antiquity. Next to Herodotus and Thucydides he is the truest interpreter to us of the life of the ancient world. He lived to see the greater part of the world he knew absorbed by the ever-growing empire of the city of Rome.

Diodorus Siculus, who lived under Augustus Cæsar at Rome, was the author of a general history of the world, of which we possess only about one third. He was not a critical historian, but from those portions of his work fortunately preserved we gather many facts reported by no other writer. He tells us that he spent thirty years in composing his history and traveled over a great part of Asia and Europe that he might view with his own eyes the places of which he had to write.

Plutarch (born about 40 A.D.), “the prince of biographers,” was a native of Chæronea in Bœotia. He will always live in literature as the author of the *Parallel Lives*, in which, with great wealth of illustrative anecdotes, he compares or contrasts Greek with Roman statesmen and soldiers. One motive that led Plutarch to write the book, as we may infer from the partiality which he displays for his Greek heroes, was a desire to let the world know that Hellas had once bred men the peers of the best men that Rome had ever brought forth; another was “through the example of great men to

¹ Mahaffy, *Greek Life and Thought* (1887), p. 237. The story was simply an episode in a long poem named *Ætia*. Some, however, find the first example of the new type of love tale in the *Lyde* of Antimachus of Colophon (flourished about 410 B.C.).

teach men to live well." And this last end he attained, for his work has been and is a great force in the moral education of the world. "The Shakespearean gallery of characters owes a great debt to Plutarch. Next to the Bible and the history of one's own country, one might place the *Lives* in value for the promotion of character in youth."¹

Selections from the Sources. HOMER, *Iliad* (Bryant's trans.), vi, 505-640 (the parting of Andromache and Hector). SOPHOCLES, *Antigone*. ÆSCHYLUS, *Prometheus Bound*. Davis's *Readings*, pp. 335-337, "The Hymn of Cleanthes."

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Topics for Class Reports. 1. Sappho: Manatt, *Ægean Days*, chap. xxv, "Lesbos and the Lesbian Poets." 2. Presentation of a Greek drama at Athens: Tucker, *Life in Ancient Athens*, chap. xii. 3. Pindar: Mahaffy, *Survey of Greek Civilization*, pp. 91-96.

¹ Percy Gardner, *Principles of Greek Art*, p. 339.

CHAPTER XXIX

GREEK PHILOSOPHY AND SCIENCE

354. The Seven Sages ; the Forerunners. About 600 B.C. there lived in different parts of Hellas many persons of real or reputed originality and wisdom. Among these were seven men, called the Seven Sages, who held the place of preëminence.¹ To them belongs the distinction of having first aroused the Greek intellect to philosophical thought. The wise sayings — such as “Know thyself,” “Nothing in excess,” “Wisdom is the fairest possession” — attributed to them are beyond number.

While the maxims and proverbs ascribed to the sages, like the so-called proverbs of Solomon, contain a vast amount of practical wisdom, they do not constitute philosophy proper, which is a systematic search for the reason and causes of things. They form simply the introduction or prelude to Greek philosophy.

355. The Fable Philosophy of Æsop. Connected with the names of the Seven Wise Men is the name of Æsop, whom tradition makes to have been a contemporary of Solon. The fables attributed to him — such as “The Wolf and the Lamb,” “The Body and the Members,” “The Fox and the Raven,” “The Frogs Asking for a King” — have been the delight of childhood from the days of Æsop to our own. But it is the wisdom they embody which gives them a place along with the epigrams of the sages. Simple as they seem, these fables are inimitable, having a charm and flavor all their own. Socrates filled some of his last hours, while in prison, in turning some of them into verse,² and a collection of them which had passed down through the Middle Ages was one of the first books printed after

¹ As in the case of the seven wonders of the world, ancient writers were not always agreed as to what names should be accorded the honor of enrollment in the sacred number. Thales, Solon, Periander, Cleobulus, Chilo, Bias, and Pittacus are, however, usually reckoned as the Seven Wise Men.

² Plato's *Phædo*, 60.

the invention of printing in the fifteenth century.¹ Æsop was highly honored by the Athenians, who, it is said, commissioned Lysippus to make a bronze statue of him. This statue was, with deep significance, accorded a place in front of the statues of the Seven Sages.

356. The Ionic Natural Philosophers; Thales. The first Greek school of philosophy grew up in the cities of Ionia, in Asia Minor, where almost all forms of Hellenic culture seem to have had their beginnings. The founder of the school was Thales of Miletus² (born about 640 B.C.), the Father of Greek Philosophy.

Thales visited Egypt, and it is probable that what he learned there formed the basis of his work in geometry and astronomy. He is said to have taught the Egyptians how to measure the height of the pyramids by means of their shadows. He is also credited with having foretold an eclipse of the sun — a very great scientific achievement.

Thales taught, as did the other Ionic philosophers, that there are four elements — earth, water, air, and fire.³ Out of these four elements all things in heaven and earth were supposed to be made.

357. Pythagoras. Pythagoras (about 580–500 B.C.) was born on the island of Samos, whence his title of the "Samian Sage." The most of his later years were passed at Croton, in Southern Italy, where he became the founder of a celebrated brotherhood, or association. Legend tells how his pupils, in the first years of their novitiate, were never allowed to look upon their master; how they listened to his lectures from behind a curtain; and how in debate they used no other argument than the words *Ipse dixit* (he himself said so). It is to Pythagoras, according to the legend, that we are indebted for the word *philosopher*. Being asked of what he was master, he replied that he was simply a "philosopher," that is, a "lover of wisdom."

In astronomy the Pythagoreans — it is impossible to separate the teachings of Pythagoras himself from those of his disciples — held views which anticipated by two thousand years those of Copernicus and his school. They taught that the earth is a sphere, and that it, together with the other planets, revolves about a central globe of fire, "the hearth, or altar, of the universe."

¹ Some at least of the tales which now pass as Æsop's fables are from oriental sources.

² Other members of the school were Anaximander, Anaximenes, and Heraclitus.

³ These four elements correspond to the eighty or more elements of modern science.

358. Anaxagoras. Anaxagoras (about 500-427 B.C.) was the first Greek philosopher who made *Mind*, instead of necessity or chance, the arranging and harmonizing force of the universe. "Reason rules the world" was his first maxim.¹ In the views he held of the universe in general Anaxagoras was far in advance of his age. He ventured to believe that the moon was somewhat like the earth, and inhabited; and taught that the sun was not a god, but a glowing rock, as large, probably, as the Peloponnesus. He suffered the fate of Galileo in a later age; he was charged with impiety and exiled. Yet this did not disturb the serenity of his mind. In banishment he said, "It is not I who have lost the Athenians, but the Athenians who have lost me."²

359. The Sophists. The philosophers of whom we have thus far spoken were in general men who made the physical universe the subject of their speculations. Their systems of thought possessed little or no practical value. They did not supply motives for right living, having no word for the citizen in regard to his duties to god or to man.

About the middle of the fifth century,³ however, there appeared in Greece a new class of philosophers, or rather teachers, called Sophists.³ We have already met them in the Athens of Pericles (sect. 246). They abandoned in despair the attempts of their predecessors to solve the problems of the physical world,⁴ and, as we have seen, devoted themselves to civic matters and to giving instruction in rhetoric and the art of public speech. For a long time after the Periclean Age, these men were the most popular educators in Greece. They traveled about from city to city, and contrary to the usual custom of the Greek philosophers took fees from their pupils. Notwithstanding their professions, many of them were teachers of superficial knowledge, who cared more for the dress in which the thought was

¹ This world-ordering Mind, or Reason, of Anaxagoras was not quite the same as the Supreme Ruler or Divine Wisdom of the later philosophers, or as the personal God of the Jews. There was lacking in the conception, in some degree, the idea of design or moral purpose.

² In the teachings of Empedocles (about 492-432 B.C.) and Democritus (about 460-370 B.C.) we meet with many speculations respecting the constitution of matter and the origin of things which are startlingly similar to some of the doctrines held by modern scientists. Empedocles has been called the Father of the Evolution Idea.

³ The most noted of the Sophists were Protagoras, Gorgias, and Prodicus.

⁴ Not until the rise of modern science in the sixteenth century were physical phenomena again to absorb so much attention as they did in the earlier schools of Hellas.

arrayed than for the thought itself, more for victory than for truth. The better philosophers of the time disapproved of their method, and applied to them many harsh epithets, taunting them with selling wisdom and accusing them of boasting that they could "make the worse appear the better reason."

But there were those among the Sophists who taught a true morality, and whose good influence was great and lasting. Prodicus of Ceos (born about the middle of the fifth century B.C.), who lectured for a time at Athens, was such a teacher. The apologue, or text, of one of his discourses was the celebrated allegory, "The Choice of Heracles."¹

Prodicus represents Heracles as a young man standing at a parting of ways perplexed as to which path he should take. As he hesitates he is met by two women — one, named Vice, urges him to follow her, promising to lead him by an easy and pleasant path to the present gratification of every desire; the other, named Virtue, urges him to follow her in the path in which she will direct his feet. Virtue promises him that the road shall lead him to exalted happiness, but she tells him that the way is long and steep and toilsome — for it was the path of self-denial, of painful toil in the service of mankind. The choice that the young Heracles made is evident from the superhuman, self-sacrificing labors by which he won the undying praise of men and a place among the celestials² (sect. 138).

Prodicus thus moralized the myth of Heracles, and holding before his young pupils the hero as a model for imitation, earnestly adjured them to make his choice their own, and through like self-denial and toilsome labor for others to win the hero's meed of enduring praise and honor.

Aside from the allegories and parables of the Bible, no allegory probably ever exercised so great and lasting an influence over the lives of wide circles of men as this allegory of "The Choice of Heracles." Because of the stress Prodicus in his discourses laid upon virtue, he has been called the forerunner of Socrates, the first of the three celebrated philosophers of whom we shall next speak.

¹ See sect. 138 and note.

² Xenophon, *Memorabilia*, bk. ii, chap. i, sect. 21.

360. Socrates. Volumes could not contain all that would be both instructive and interesting respecting the teachings and speculations of the great philosophers Socrates, Plato, and Aristotle.¹ We can, however, accord to each only a few words.

Of these eminent thinkers, Socrates (469–399 B.C.), though surpassed in grasp of intellect by both Plato and Aristotle, has the firmest hold upon the affections of the world. Nature, while generous to the philosopher in the gifts of soul, was unkind to him in the matter of his person. His face was as ugly as a satyr's, so that he invited the shafts of the comic poets of his time. He loved to gather a little circle about him in the Agora or in the streets, and then to draw out his listeners by a series of ingenious questions. His method was so peculiar to himself that it has received the designation of the "Socratic dialogue." He has very happily been called an *educator*, as opposed to an *instructor*. In the young men of his time Socrates found many devoted pupils.²

This great philosopher believed that the proper study of mankind is man, his favorite maxim being, "Know thyself"; hence he is said to have brought philosophy down from the heavens to the homes of men.

Socrates taught the purest system of morals that the world had yet known — one which has been surpassed only by the precepts of the Great Teacher. He thought himself to be restrained by a guardian spirit from doing what was wrong. He believed in the immortality of the soul and in a Supreme Ruler of the universe. Of his condemnation to death on the charge of impiety, and of his last hours with his devoted disciples, we have already spoken (sect. 266).



FIG. 139. SOCRATES
(National Museum,
Naples)

¹ We have met Socrates and Aristotle before and noticed their relations to the main current of Greek life and history (see sects. 266, 278).

² Socrates was unfortunate in his domestic relations. Xanthippe, his wife, seems to have been of a practical turn of mind, and unable to sympathize with the abstracted ways of her husband, whose life at home she at times made very uncomfortable. Her name has been handed down as "the synonym of the typical scold."

361. Plato. Plato (427-347 B.C.), "the broad-browed," was a philosopher of noble birth, before whom in youth opened a brilliant career in the world of Greek affairs; but, coming under the influence of Socrates, he resolved to give up all his prospects in politics and devote himself to philosophy. Upon the condemnation and death of his master he went into voluntary exile. In foreign lands he gathered knowledge and met with varied experiences. He finally returned to Athens and established a school of philosophy in the Academy. Here, amid the disciples that thronged to his lectures, he passed a



FIG. 140. PLATO (National Museum, Naples)

great part of his long life—he died 347 B.C., at the age of eighty-one years—laboring incessantly upon the great works that bear his name. Probably in a greater degree than any other philosopher, ancient or modern, he combined capacity for philosophical thought with an extraordinary gift of literary expression.

Plato imitated in his writings Socrates' method in conversation. The discourse is carried on by questions and answers, hence the term *Dialogues* that attaches to his works. He attributes to his master, Socrates, much of the philosophy that he teaches; yet his writings are all deeply tinged with his own genius and thought. In the *Republic* Plato portrays his conception of an ideal state. But he realized that the world was not yet ready for a perfect state, and so in his *Laws* he drew up what he himself designated as a "second-best constitution."¹ It was in large part the laws, institutions, and customs of Sparta and of Athens improved and refined.

The *Phædo* is a record of the last conversation of Socrates with his disciples—an immortal argument for the immortality of the soul.

Plato believed not only in a future life (postexistence), but also in preëxistence, teaching that the ideas of reason, or our intuitions,

¹ *Laws*, v, 739.

are reminiscences of a past experience.¹ Plato's doctrines have exerted a profound influence upon all schools of thought and all philosophies since his day. In some of his precepts he made a close approach to the teachings of Christianity. "We ought to become like God," he said, "as far as this is possible; and to become like Him is to become holy and just and wise."

362. Aristotle. As Socrates was surpassed by his disciple Plato, so in turn was Plato excelled by his pupil Aristotle (384-322 B. C.), "the master of those who know." In him the philosophical genius of the Hellenic intellect reached its culmination. It may be doubted whether all the ages since his time have produced so profound and powerful an intellect as his. He was born in the Macedonian city of Stagira, and hence is frequently called the "Stagirite."

After twenty years spent in the school of Plato at Athens and some years passed in travel, Aristotle, as has been noted, accepted the invitation of Philip II of Macedon to become the preceptor of his son, the young prince Alexander (sect. 278).

In after years Alexander, not forgetful of what he owed to his old teacher, became his liberal patron, and, besides giving him large sums of money, aided him in his scientific studies by sending him collections of plants and animals gathered on distant expeditions.

At Athens the great philosopher conversed with his favorite disciples while walking about beneath the trees and porticoes of

¹ In the following lines from Wordsworth we catch a reflection of Plato's doctrine of preëxistence:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.

Ode on Intimations of Immortality



FIG. 141. ARISTOTLE (Spada Palace, Rome)

the Lyceum; hence probably the term *peripatetic* (from the Greek *peripatein*, "to walk about") sometimes applied to his philosophy.¹ Among the productions of his fertile intellect are works on the natural history of animals, on rhetoric, logic, poetry, morals and politics, physics and metaphysics. For centuries his works were studied and copied and commented upon by both European and Asiatic scholars, in the schools of Athens and Rome, of Alexandria and Constantinople. Until the time of Francis Bacon in England, for nearly two thousand years, Aristotle ruled over the realm of mind with a despotic sway. All teachers and philosophers acknowledged him as their guide and master. ¶

363. Zeno and the Stoics. We are now approaching the period when the political life of Greece, the freedom of her city-states having been cramped or destroyed by the Macedonians, was failing, and the whole Greek world was being fast overshadowed by the rising greatness of Rome. But the intellectual life of the Greek race, as we have learned, was by no means extinguished by the calamity that ended its political career. For centuries after that event the scholars and philosophers of this highly gifted people led a brilliant career in the schools and universities of the Mediterranean world.

Among the philosophers of this period the most important were Zeno and Epicurus, whom we have already mentioned as the founders at Athens of schools of philosophy that stood in close relations to the moral and spiritual movements of the Hellenistic Age (sect. 302). It is only the moral systems of these two schools that are of historical importance.

The Stoic moral code was the outgrowth in part, at least, of that of the Cynics, a sect who thought that a man to be good should have only few wants. The typical representative of this sect was Diogenes, who lived, so the story goes, in a wine jar (*πίθος*), and went about Athens by daylight with a lantern, in search, as he said, of a *man*. The Cynics were, in a word, a race of pagan hermits; many of them were rude and ignorant, yet among them were to be found men of choice spirit and even of fine culture.

¹ By some the term is derived from the name of the portico in the Lyceum in which Aristotle taught.

Zeno adopted all that was good in the code of the Cynics, and, adding to this everything that he found of value in the systems of other philosophers, formed therefrom the Stoic system. In many of its doctrines the new philosophy anticipated Christian teachings and was, in the philosophical world, a very important preparation for Christianity.

The Stoics inculcated virtue for the sake of itself. They believed—and it would be very difficult to frame a better creed—that “man’s chief business here is to do his duty.” Health and sickness, fortune and misfortune, they taught were all alike indifferent—were matters of no moment. They schooled themselves to bear with composure any lot that destiny might appoint. Any sign of emotion on account of calamity was considered unmanly. Thus a certain Stoic, when told of the sudden death of his son, is said merely to have remarked, “Well, I never imagined that I was the father of an immortal.”

This Stoic code did not become a really important factor in the moral life of the ancient world until after its adoption by the finer spirits among the Romans. It never influenced the masses, but for several centuries it gave moral support and guidance to many of the best men of the Roman race, among whom were several emperors. In truth, Stoicism was one of the most helpful elements in the rich legacy which Hellas transmitted to Rome.

364. Epicurus and the Epicureans. Epicurus (341–270 B.C.), who was a contemporary of Zeno, taught, in opposition to the Stoics, that pleasure is the highest good. He recommended virtue, indeed, but only as a means for the attainment of pleasure; whereas the Stoics made virtue an end in itself. In other words, Epicurus said, Be virtuous, because virtue will bring you the greatest amount of happiness; Zeno said, Be virtuous, because you ought to be.

Epicurus had many followers in Greece, and his doctrines were eagerly embraced by many among the Romans during the corrupt and decadent period of the Roman Empire. Many of these disciples, persons to whom the Stoic sentiment of duty as something noble and majestic made little or no appeal, carried the doctrines of their master to an excess that he himself would have been the first to condemn. Their whole philosophy of life was expressed in the proverb, “Let us eat and drink, for to-morrow we die.”

SCIENCE AMONG THE GREEKS

The contributions of the Greek observers to the physical sciences have laid us under no small obligation to them. Some of those whom we have classed as philosophers were careful students of nature, and might be called scientists. The great philosopher Aristotle wrote some valuable works on anatomy and natural history. From his time onward the sciences were pursued with much zeal and success. Especially did the later Greeks do much good and lasting work in the mathematical sciences, basing their labors upon what had already been achieved by the Egyptians and the Chaldeans.

365. Mathematics: Euclid and Archimedes. Alexandria, in Egypt, under the Ptolemies (sect. 310), became the seat of the most celebrated school of mathematics of antiquity. Here, under Ptolemy Soter, flourished Euclid, the great geometer, whose work forms the basis of the science of geometry as taught in our schools to-day. Ptolemy himself was his pupil. The royal student, however, seems to have disliked the severe application required to master the problems of Euclid, and asked his teacher if there was not some easier way. Euclid replied, "There is no royal road to geometry."

In the third century B.C., Syracuse, in Sicily, was the home of Archimedes (about 287-212), the greatest mathematician and engineer that the Grecian world produced. His knowledge of the laws of the lever is indicated by the oft-quoted boast that he made to Hiero, king of Syracuse: "Give me a place to stand, and I will move the world."

366. Astronomy and Geography. Among ancient Greek astronomers and geographers the names of Aristarchus, Eratosthenes, Hipparchus, Strabo, Pausanias, and Claudius Ptolemy are distinguished.

Aristarchus of Samos, who lived in the third century B.C., held that the earth revolves about the sun as a fixed center and rotates on its own axis. He was the Greek Copernicus. But his theory was rejected by his contemporaries and successors.

Eratosthenes (born about 276 B.C.) might be called an astronomical geographer. His greatest achievement was the fairly accurate determination of the circumference of the earth by means of the different

lengths of the shadow cast by the midday sun in Upper and in Lower Egypt at the time of the summer solstice.

Hipparchus, who flourished about the middle of the second century B.C., was, through his careful observations, the real founder of scientific astronomy. He calculated eclipses, catalogued the stars, and wrote several astronomical works of a really scientific character.

Strabo was born about half a century before our era. He traveled over a large part of the world, and describes, as an eyewitness, the scenery, the productions, and the peoples of all the countries known to the ancients.

About two centuries after Strabo's time, Pausanias, "the Greek Baedeker," wrote his *Tour of Greece*, a sort of guidebook, which is crowded with invaluable little items of interest concerning all the places best worth visiting in Greece.

Claudius Ptolemy lived in Egypt about the middle of the second century after Christ. His great reputation is due not so much to his superior genius as to the fortunate circumstance that a vast work¹ compiled by him preserved and transmitted to later times almost all the knowledge of the ancient world on astronomical and geographical subjects. In this way it has happened that his name has become attached to various doctrines and views respecting the universe, though these probably were not originated by him. The phrase "Ptolemaic System," however, links his name inseparably, whether the honor be fairly his or not, with that conception of the solar system set forth in his works, which continued to be the received theory from his time until Copernicus, fourteen centuries later.

Ptolemy combated the theory of Aristarchus in regard to the rotation and revolution of the earth; yet he believed the earth to be a globe, and supported this view by exactly the same arguments that we to-day use to prove the doctrine.

367. Medicine and Anatomy. Hippocrates (born about 460 B.C.) did so much to emancipate from superstition and ignorance the art of healing, and to make it a scientific study, that he is called the "Father of Medicine." His central doctrine was that there are laws of disease as well as laws of healthy life.

¹ Known to mediæval Europe by its Arabian title *Almagest*, meaning "the greatest."

The advance of the science of anatomy among the ancient Greeks was hindered by their feelings concerning the body, which caused them to look with horror upon its deliberate mutilation. Surprising as the statement may appear, it is nevertheless true that Aristotle, "the greatest of all thinkers in antiquity, the son of a physician, especially educated in physical science, and well acquainted for the time with the dissection of animals, regarded the brain as a lump of cold substance, quite unfit to be the seat and organ of the *sensus communis*.¹ This important office he ascribed rather to the heart. The brain he considered to be chiefly useful as the source of fluids for lubricating the eyes, etc."² At Alexandria, however, in the later period, under the influence, doubtless, of Egyptian practices in embalming, the Greek physicians greatly promoted the knowledge of anatomy not only by the dissection of dead bodies but even by the vivisection of criminals condemned to death.³

Selections from the Sources. PLATO, *Republic* (Jowett's trans.), ii, 379, 380 (on God as the author of good); and *Phædo* (on immortality).

References (Modern). GROTE (ten-volume ed.), vol. iv, pp. 65-94 (Ionic philosophers and Pythagoras); vol. vii, pp. 32-172 (the Sophists and Socrates). OSBORN, *From the Greeks to Darwin*, pp. 29-68 (traces the development of the idea of evolution among the Greek philosophers). BURT, *A Brief History of Greek Philosophy*. MARSHALL, *A Short History of Greek Philosophy*. MAYOR, *Sketch of Ancient Philosophy*. TURNER, *History of Philosophy*, chaps. i-xx. LEWES, *Biographical History of Philosophy* (first part). DAVIDSON, *The Education of the Greek People*, chap. v (on the teachings of Socrates). LEONARD, *Socrates: Master of Life*. ZELLER, *The Stoics, Epicureans, and Sceptics*. All these works are for the teacher and the advanced student.

Topics for Class Reports. 1. The life of Socrates: Leonard, *Socrates: Master of Life*, pp. 31-61. 2. Extempore declamations by the Sophists: Walden, *The Universities of Ancient Greece*, chap. xi.

¹ The thinking faculty, the mind.

² Ladd, *Elements of Physiological Psychology* (1887), p. 240.

³ Some practices among the Greek physicians strike us as peculiar. The following is too characteristically Greek to be omitted. Plato, in the *Gorgias*, tells us that sometimes the doctor took a Sophist along with him to persuade the patient to take his prescription. Professor Mahaffy comments thus upon this practice: "This was done because it was the fashion to discuss everything in Greece, and people were not satisfied to submit silently to anybody's prescription, either in law, politics, religion, or medicine."

CHAPTER XXX

SOCIAL LIFE OF THE GREEKS

368. Education. Education at Sparta, where it was chiefly gymnastic, as we have seen, was a state affair (sect. 175); but at Athens and throughout Greece generally, the youth were trained in private schools. These schools were of all kinds, ranging from those kept by the most obscure teachers, who gathered their pupils in some recess of the street, to those established in the Athenian Academy and Lyceum by such philosophers as Plato and Aristotle.

It was only the boys who received education. These Grecian boys, Professor Mahaffy believes, were "the most attractive the world has ever seen." At all events, we may believe that they were trained more carefully than the youth among any other people before or since the days of Hellenic culture.

In the nursery the boy was taught the beautiful myths and stories of the national mythology and religion.¹ At about seven he entered school, being led to and from the place of training by an old slave known as a *pedagogue*, which word in Greek means a guide or leader of

¹ At the birth of a child, many customs of a significant character were carefully observed. Thus at Sparta the new-born infant was first cradled on a shield, which symbolized the martial life of the Spartan citizen; while at Athens the child was laid upon a mantle in which was wrought the ægis of Athena, by which act was emblemized and invoked the protection of that patron goddess. Infanticide was almost universally practiced throughout Greece. (At Thebes, however, the exposure of children was prohibited by severe laws.) Such philosophers as Plato and Aristotle saw nothing in the custom to condemn. Among the Spartans, as we have already learned (sec. 175), the state determined what infants might be preserved, condemning the weakly or ill-formed to be cast out to die. At Athens and in other states the right to expose his child was given to the father. The infant was abandoned in some desert place, or left in some frequented spot in the hope that it might be picked up and cared for. Greek literature, like that of every other people of antiquity, is filled with stories and dramas turning upon points afforded by this common practice. The career of Sargon of Agade, of Cyrus the Great of Persia, of the Hebrew Moses, of Oedipus of Thebes, of Romulus and Remus of Roman legend, and a hundred others, are all prefaced by the same story of exposure and fortunate rescue.

boys — not a teacher. His studies were grammar, music, and gymnastics, the aim of the course being to secure a symmetrical development of mind and body alike.

Grammar included reading, writing, and arithmetic; music, which embraced a wide range of mental accomplishments, trained the boy to appreciate the masterpieces of the great poets, to contribute his part to the musical diversions of private entertainments, and to join in the sacred choruses and in the pæan of the battlefield. The exercises of the palestræ and the gymnasia trained him for the Olympic contests, or for those sterner hand-to-hand battle struggles in which so much depended upon personal strength and dexterity.

Upon reaching maturity the youth was enrolled in the list of citizens. But his graduation from school was his "commencement" in a much more real sense than with the average modern graduate. Never was there a people besides the Greeks whose daily life was so emphatically a discipline in liberal culture. The schools of the philosophers, the debates of the popular assembly, the practice of the law courts, the masterpieces of a divine art, the religious processions, the representations of an unrivaled stage, the Panhellenic games — all these were splendid and efficient

educational agencies, which produced and maintained among the citizens of the Greek cities a standard of average intelligence and culture probably never attained among any other people (see sect. 238).

369. Social Position of Woman. Although there are in Greek literature some exquisitely beautiful portrayures of ideal womanhood, still the general tone of the literature betrays a deep contempt for woman, which Symonds regards as "the greatest social blot upon the brilliant but imperfect civilization of the Greeks." Thucydides quotes with seeming approval the Greek proverb, "That woman is best who is least spoken of among men, whether for good or for evil."



FIG. 142. PEDAGOGUE AND CHILDREN. (Terracotta group from Tanagra; Louvre, Paris)

This unworthy conception of womanhood necessarily consigned woman to a narrow and inferior place in the Greek home. Her position may be defined as being about halfway between oriental seclusion and modern, or Western, freedom. Her main duties were to cook and spin, and to oversee the domestic slaves, of whom she herself was virtually one. In the fashionable society of Ionian cities she was seldom allowed to appear in public, or to meet, even in her own house, the male friends of her husband. In Sparta, however, and in Dorian states generally, also in Æolis, she was accorded unusual freedom, and was a really important factor in society.

370. Theatrical Entertainments. Among the ancient Greeks the theater was a state establishment, "a part of the constitution." This arose from the religious origin and character of the drama (sect. 340), all matters pertaining to the popular worship being the care and concern of

the state. Theatrical performances, being religious acts, were presented only during religious festivals — in certain celebrations held in honor of Dionysus. The spectators sat under the open sky; and the pieces followed one after the other in close succession from early morning till nightfall.

While the better class of actors were highly honored, ordinary players were held in very low esteem, in which matter the Greek stage presents a parallel to that of England in the sixteenth century. And as in the Elizabethan age the writers of plays were frequently also the performers, so in Greece, particularly during the early period of the drama, the author often became an actor — Æschylus and Sophocles both



FIG. 143. A GREEK SCHOOL. (From a vase painting of the fifth century B. C.)

The master on the left is teaching the boy seated in front of him to play the lyre; the master in the center of the picture is giving instruction in reading or in recitation to the boy standing before him. The man seated and leaning on a staff is probably the pedagogue who has brought the boys to the school

assumed this rôle --- and assisted in the presentation of his own pieces. Still another parallel is found in the fact that the female parts in the Greek dramas, as in the early English theater, were taken by men.

In the earlier period of the great dramatists the theater equipment was still simple, as it was in England in Shakespeare's time, but later it became more elaborate. The tragic actor increased his height and size by wearing thick-soled buskins, an enormous mask, and padded garments. The actor in comedy wore thin-soled slippers, or socks. The sock being thus a characteristic part of the make-up of the ancient comic actor, and the buskin that of the tragic actor, these foot coverings have come to be used as the symbols respectively of comedy and tragedy, as in the familiar lines of Dryden :

Great Fletcher never treads in buskins here,
Nor greater Jonson dares in socks appear.

The theater exerted a great influence upon Greek life. It performed for ancient Greek society somewhat the same service as that rendered to modern society by the pulpit and the press. During the best days of Hellas the frequent rehearsal upon the stage of the chief incidents in the lives of the gods and the heroes served to deepen and strengthen the religious faith of the people; and later, when with the Macedonian supremacy the days of decline came, the stage was one of the chief agents in the diffusion of Greek culture throughout the Hellenistic world.

371. Banquets and Symposia. Banquets and drinking parties among the Greeks possessed some features which set them apart from similar entertainments among other people.

The banquet proper was partaken, in later times, by the guests in a reclining position, upon couches or divans arranged about the table in the oriental manner. After the usual courses a libation was poured out and a hymn sung in honor of the gods, and then followed that characteristic part of the entertainment known as the symposium.

The symposium was "the intellectual side of the feast." It consisted of general conversation, of riddles, and of convivial songs rendered to the accompaniment of the lyre passed from hand to hand. Sometimes professional singers and musicians, dancing girls, jugglers, and

jesters were called in to contribute to the merrymaking. All the while the wine flowed freely, the rule being that a man might drink "as much as he could carry home without a guide, — unless he were far gone in years." Here also the Greeks applied their maxim, "Never too much." Besotted drunkenness, though by no means unknown in Greece, was always regarded as a most disgraceful thing.

The banqueters usually consumed the night in merrymaking, sometimes being broken in upon from the street by other bands of revelers, who made themselves self-invited guests.

The symposium must at times, when the conversation was sustained by such persons as Socrates and Aristophanes, have been "a feast of reason and a flow of soul" indeed. Xenophon in his *Banquet* and Plato in his *Symposium* have each left us a memorable report of such an entertainment.



FIG. 144. A BANQUET SCENE

372. Occupations.

The enormous body of slaves in ancient Greece relieved the free population from most of those forms of labor classed as drudgery. Any kind of work with the hands was thought degrading, and was left largely to slaves and aliens. Speaking on this subject Plutarch says: "No well-nurtured man, viewing the statue of Zeus Olympius, would wish he were a Phidias, for it does not follow that because we admire the work we esteem the workman."

At Sparta and in other states where oligarchical constitutions prevailed the citizens formed a sort of military caste, strikingly similar to the military aristocracy of feudal Europe. Their chief occupation, as has already appeared, was martial and gymnastic exercises and the administration of public affairs. The Spartans, it will be recalled, were forbidden by law to engage in trade. In other aristocratic states, as at Thebes, a man by engaging in trade disqualified himself for full citizenship.

In the democratic states, however, labor and trade were in general regarded with less contempt, and a considerable portion of the citizens were traders, artisans, and farmers.

Life at Athens presented some peculiar features. All Attica being included in what we should term the corporate limits of the city, the roll of Athenian citizens included a large body of well-to-do farmers whose residence was outside the city walls. The Attic plains and the slopes of the encircling hills were dotted with beautiful villas and inviting farmhouses.

And, since Athens was the head of a great empire of subject cities, a large number of Athenian citizens were necessarily employed as salaried officials in the minor positions of the public service, and thus politics became a profession. In any event, the meetings of the popular assembly and the discussion of matters of state engrossed more or less of the time and attention of every citizen.

Again, the great Athenian jury courts (sect. 242), which were busied with cases from all parts of the empire, gave constant employment to nearly one fourth of the citizens, the fee that the juryman received enabling him to live, if he lived narrowly, without other business. It is said that, in the early morning, when the jurymen were passing through the streets to the different courts, Athens appeared like a city wholly given up to the single business of law. Furthermore, the great public buildings and monuments, which were in constant process of erection, afforded employment for a vast number of artists and skilled workmen of every class.

In the Agora, again, at any time of the day, a numerous class might have been found, whose sole occupation, as was the case with Socrates, was to talk. The writer of the Acts of the Apostles was so impressed with this feature of life at Athens that he summarized the habits of the people by saying, "All the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing" (Acts xvii, 21).

373. Slavery. There is a dark side to Greek life—as in truth there is to almost all ancient life. Hellenic art, culture, refinement—"these good things were planted, like exquisite exotic flowers, upon the black, rank soil of slavery."

Slaves were very numerous in Greece. No exact estimate can be made of their number, but it is believed that they greatly outnumbered the free population. Almost every freeman was a slave owner. It was accounted a real hardship to have to get along with less than half a dozen slaves.

This large class of slaves was formed in various ways. In the prehistoric period the fortunes of war had brought the entire population of whole provinces into a servile condition, as in certain parts of the Peloponnesus. During later times, the ordinary captives of war still further augmented the ranks of these unfortunates. Their number was also largely added to by the slave traffic carried on with the barbarian peoples of Asia. Criminals and debtors, too, were often condemned to servitude, and foundlings were usually brought up as slaves.

The relation of master and slave was regarded by the Greek as being not only a legal but a natural one. A free community, in his view, could not exist without slavery. It formed the natural basis of both the family and the state, the relation of master and slave being regarded as "strictly analogous to the relation of soul and body." Even Aristotle and other Greek philosophers approved the maxim that slaves were simply domestic animals possessed of intelligence.¹ They were considered just as necessary in the economy of the family as cooking utensils.

In general, Greek slaves were not treated harshly, according to the standard of humanity that prevailed in antiquity. Some held places of honor in the family and enjoyed the confidence and even the friendship of their master. The sale of a slave by a Greek to a non-Greek master offended Greek feeling. At Sparta, however, where slavery assumed the form of serfdom, the lot of the bondsman was peculiarly hard and unendurable.

¹ This harsh, selfish theory, it should be noted, was somewhat modified and relaxed when the slave class, through the numerous captives of the unfortunate civil wars, came to be made up in considerable part of cultured Greeks, instead of being, as was the case in earlier times, composed almost exclusively of barbarians, or of inferior branches of the Hellenic race, between whom and their cultured masters there was the same difference in mental qualities as existed between the negro slaves and their masters in our own country. The sentiment that a slave was an unfortunate person, rather than an inferior being, came to prevail — a sentiment which aided in preparing the way for the Christian doctrine of the universal brotherhood of man.

If ever slavery was justified by its fruits, it was in Greece. The brilliant civilization of the Greeks was its product, and could never have existed without it. As one truthfully says, "Without the slaves the Attic democracy would have been an impossibility, for they alone enabled the poor, as well as the rich, to take a part in public affairs." Relieving the citizen of all drudgery, the system created a class characterized by elegant leisure, refinement, and culture.

We find an almost exact historical parallel to all this in the feudal system of mediæval Europe. Such a society has been well likened to a great pyramid whose top may be gilded with light while its base lies in dark shadows. The civilization of ancient Hellas was splendid and attractive, but it rested with crushing weight upon the lower orders of Greek society.

Selections from the Sources. ARISTOTLE, *Politics*, viii (on education). XENOPHON, *Symposium*, i, iv.

References (Modern). BLÜMNER, *The Home Life of the Ancient Greeks*. DAVIDSON, *The Education of the Greek People and Ancient Educational Ideals*. WALDEN, *The Universities of Ancient Greece*. MAHAFFY, *Social Life in Greece; Old Greek Education; Greek Life and Thought* (selected chapters); and *Old Greek Life*. FELTON, *Greece, Ancient and Modern*, vol. i, pp. 271-511 (pictures various aspects of the life of Greece). GUHL and KONER, *Life of the Greeks and the Romans* (first part). GULICK, *Life of the Ancient Greeks*. TUCKER, *Life in Ancient Athens*.

Especially noteworthy among recent books of importance to students of Greek home life, education, religion, and culture is Caroline Dale Snedeker's *The Coward of Thermopylae* (Doubleday, Page & Company, 1911). This work, while fiction in form, is history in reality. It portrays, with deep sympathy and intimate knowledge, and always with conscientious fidelity to historical facts, Greek customs, life, and thought in the fifth century B. C., that is, in the days of Leonidas and Pindar.

Topics for Class Reports. 1. Greek education: Blümner, *Home Life of the Ancient Greeks*, chap. iii; Gulick, *Life of the Ancient Greeks*, chap. vii; Tucker, *Life in Ancient Athens*, chap. ix. 2. Student days: Walden, *The Universities of Ancient Greece*, chap. xiv. 3. Social life and entertainments: Gulick, *Life of the Ancient Greeks*, chap. xiv; Tucker, *Life in Ancient Athens*, chap. vii. 4. Greek slavery: Blümner, *Home Life of the Ancient Greeks*, chap. xv. 5. Funeral customs: Tucker, *Life in Ancient Athens*, chap. xv.

PART III. ROME

FIRST PERIOD—ROME AS A KINGDOM

CHAPTER XXXI

ITALY AND ITS EARLY INHABITANTS

374. Divisions of the Italian Peninsula. The Italian peninsula is generally conceived as consisting of three sections—Northern, Central, and Southern Italy. The first comprises the great basin of the river Po (*Padus*), lying between the Alps and the Apennines. In ancient times this part of Italy included three districts, namely, Liguria, Gallia Cisalpina, and Venetia. Liguria embraced the south-western and Venetia the northeastern part of Northern Italy. Gallia Cisalpina lay between these two districts, occupying the finest portion of the valley of the Po. It received its name, which means "Gaul on this [the Italian] side of the Alps," from the Gallic tribes that about the fifth century before our era found their way over the mountains and settled upon these rich lands.

The countries of Central Italy were Etruria, Latium, and Campania, facing the Western or Tyrrhenian Sea; Umbria and Picenum, looking out over the Eastern or Adriatic Sea; and Samnium and the country of the Sabines, occupying the rough mountain districts of the Apennines.

Southern Italy comprised the ancient districts of Apulia, Lucania, Calabria, and Bruttium. Calabria¹ formed the "heel," and Bruttium the "toe," of the bootlike peninsula. The coast region of Southern Italy, as we have already learned, was called Magna Græcia, or "Great Greece," on account of the number and importance of the

¹ During the Middle Ages this name was transferred to the toe of the peninsula, and this forms the Calabria of to-day.

Greek cities that during the period of Hellenic supremacy were established on these shores.

The large island of Sicily, lying just off the mainland on the south, may be regarded simply as a detached fragment of Italy, so intimately has its history been connected with that of the peninsula.

375. Mountains, Rivers, and Harbors. Italy, like the other two peninsulas of Southern Europe — Greece and Spain — has a high



mountain barrier, the Alps, along its northern frontier. Corresponding to the Pindus range in Greece, the Apennines run as a great central ridge through the peninsula. Eastward of the ancient Latium they spread out into broad uplands, which in early times nourished a race of hardy mountaineers, who incessantly harried the territories of the more civilized lowlanders of Latium and Campania. Thus the physical conformation of this part of the peninsula shaped large sections of Roman history, just as in the case of Scotland the physical contrast between the north and the south was reflected for centuries in the antagonisms of Highlanders and Lowlanders.



Italy has only one really great river, the Po, which drains the large northern plain, already mentioned, lying between the Alps and the Apennines. The streams running down the eastern slope of the Apennines are short and of little volume. Among the rivers draining the western slopes of the Apennines, the one possessing the greatest historic interest is the Tiber, on the banks of which Rome arose. North of this stream is the Arno (*Arnus*), which watered a part of the old Etruria, and south of it, the Liris, one of the chief rivers of Campania.

The finest Italian harbors, of which that of Naples is the most celebrated, are on the western coast. The eastern coast is precipitous, with few good havens. Italy thus faces the west. What makes it important for us to notice this circumstance is the fact that Greece faces the east (sect. 134), and that thus these two peninsulas, as the historian Mommsen expresses it, turn their backs to each other. This brought it about that Rome and the cities of Greece had almost no dealings with one another for many centuries.

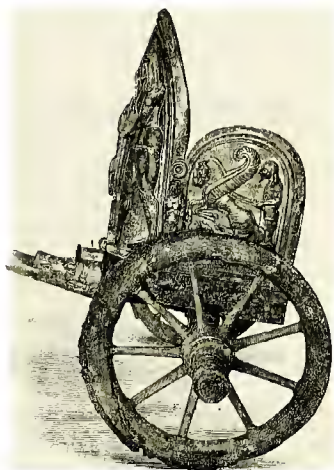


FIG. 145. AN ETRUSCAN CHARIOT¹
(From a photograph)

376. Early Inhabitants of Italy: the Etruscans, the Greeks, and the Italians. There were in early historic times three chief races in Italy — the Etruscans, the Greeks, and the Italians. They had all, save the Greeks, found their way into the peninsula in prehistoric times.

The Etruscans, a wealthy, cultured, and seafaring people of uncertain race and origin, dwelt in Etruria, now called Tuscany after

¹ This interesting memorial of Etruscan art was acquired by the Metropolitan Museum of New York City at a cost of \$48,000. It was found in an ancient Etruscan cemetery (1901). Almost every part of the chariot, including the wheels, was sheathed in figured bronze. The relic probably dates from the seventh century B. C.

them.¹ They seem to have come into Italy from the east by way of the sea. Before the rise of the Roman people they were the leading race in the peninsula. Certain elements in their culture lead us to believe that they had learned much from the cities of Magna Græcia. The Etruscans in their turn became the teachers of the early Romans and imparted to them certain elements of civilization, including military usages, hints in the art of building, and various religious ideas and rites.

With the Greek cities in Southern Italy and in Sicily we have already formed an acquaintance. Through the medium of these



FIG. 146. WALL PAINTING OF AN ETRUSCAN BANQUET

From an Etruscan tomb of the fifth century B. C. This cut illustrates, among other things, the state of art among the Etruscans at that early date. Banqueting scenes are favorite representations on Etruscan tombs, sarcophagi, and funeral urns. The participants "were represented in the height of social enjoyment to symbolize the bliss on which their spirits had entered" (Dennis, *Cities and Cemeteries of Etruria*)

cultured communities the Romans were taught the use of letters and given valuable suggestions in matters of law and constitutional government.

The Italians, peoples of Indo-European speech, embraced many tribes or communities (Latins, Umbrians, Sabines, Samnites, etc.) that occupied nearly all Central and a considerable part of Southern Italy. They were kin to the Greeks and brought with them into the peninsula, where they probably mixed with an aboriginal population, those customs, manners, beliefs, and institutions that formed the

¹ In early times they had settlements in Northern Italy and in Campania.

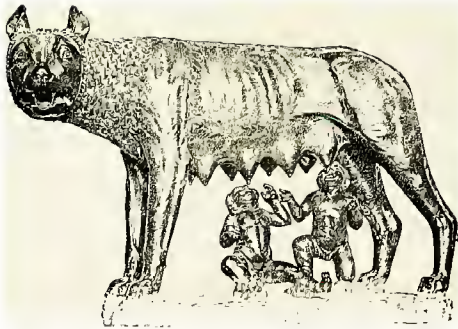
common possession of the Indo-European peoples. Their life was for the most part that of shepherds and farmers.

The most important of the Italian peoples were the Latins, who dwelt in Latium; and the most important of the Latins were the Romans. Concerning the beginnings of early Rome, its society, government, and religion, and the fortunes of the city under its later kings, we shall give a brief account in the next chapter.

Selections from the Sources. Munro's *Source Book of Roman History*, pp. 2-4. The teacher will find this admirable collection of extracts from the sources an invaluable aid in imparting a sense of life and reality to the story of ancient Rome.

References (Modern). MOMMSEN, vol. i, chaps. i, ii. FREEMAN, *Historical Geography of Europe*, vol. i (text), pp. 7-9, 43-49. TOZER, *Classical Geography*, chaps. ix, x. MERIVALE, vol. iv, pp. 414-416 (for some interesting observations on the evidence afforded by ancient geographical names of the wooded character of the districts about Rome in early times). HOW and LEIGH, *History of Rome*, chaps. i, ii. SHUCKBURGH, *History of Rome*, chaps. ii, iii. ALLCROFT and MASOM, *Tutorial History of Rome*, pp. 1-18. DENNIS, *The Cities and Cemeteries of Etruria*, vol. i, introduction (the author probably exaggerates the debt which the early civilization of Rome owed to the preceding culture of Etruria). LELAND, *Etruscan-Roman Remains*.

Topics for Class Reports. 1. Geographical conditions tending to make the history of Italy different from that of Greece: Freeman, *Historical Geography of Europe*, vol. i (text), pp. 7-9. 2. Explain the historian Freeman's statement that "the course of all history has been determined by the geological fact that certain hills by the Tiber were lower and nearer together than the other hills of Latium." 3. "While the Grecian peninsula is turned towards the east, the Italian is turned towards the west" (MommSEN); show the influence of this geographical fact on the history of each land.



CHAPTER XXXII

ROME AS A KINGDOM

I. THE BEGINNINGS OF ROME

377. Latium and the Latin League. At the opening of the historic period, Latium, the "flat country," as the name probably signifies, lying south of the lower course of the Tiber, was dotted with strongly fortified hill-towns or petty city-states, like those of early Greece. In some cases at least a great part of the families forming one of these little hill-states lived in hamlets scattered over the territory of the city, in order that they might be near the fields they ploughed or the common pastures upon which they herded their flocks. The walled town on the hill served as a common refuge for the villagers in times of danger. It was also here that they held their markets and religious festivals. According to tradition there were in all Latium in prehistoric times thirty of these hill-towns. These had formed an alliance among themselves known as the Latin League.

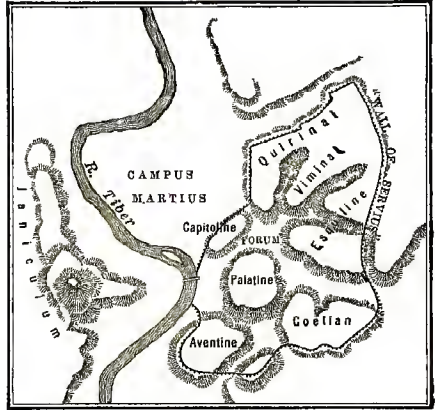
378. Early Rome. Among these hill-towns was one named Rome, situated on a cluster of low hills on the left bank of the Tiber, about fifteen miles from the sea. At the dawn of history the leadership in the Latin League was held by this city.¹ Rome, which was

¹ In earlier times the leadership was held by Alba Longa, a city on the isolated Alban Mount

destined to play such a great rôle in history, had been formed by the union in prehistoric times of three or more settlements, the dwellings of which were upon the slopes or at the foot of the hills just mentioned. Pressed probably by common enemies, they had come to unite on equal terms to form a single city-state, and had learned to call themselves by the same name — Romans. The early union of these little communities was a matter of great moment in the history of Rome. Contributing to make her first in numbers and strength among all the Latin city-states, it helped to lay the basis of her greatness and foreshadowed her marvelous political fortunes.

379. Influence of Commerce upon the Growth of Early Rome. Besides the early happy union of the several hill villages, other circumstances without doubt contributed to the early and rapid growth of Rome. Among these a prominent place

must be given to the advantages in the way of trade and commerce afforded by its fortunate situation upon the Tiber. Its distance from the sea protected it against the depredations of the pirates who in early times swarmed in the Mediterranean and swept away the cattle and the crops from the fields of the coast settlements, while its location on the chief stream of Central Italy naturally made it the center of the lucrative trade of a wide reach of inland territory bordering upon the Tiber and its tributaries. Furthermore, this position upon a navigable river and not too far away from the sea gave it control of an important sea-borne traffic.



THE SEVEN HILLS OF ROME

"The course of all history [has] been determined by the geological fact that certain hills by the Tiber were lower and nearer together than the other hills of Latium." — Freeman

II. SOCIETY AND GOVERNMENT

380. The Roman Family; the Worship of Ancestors. At the base of Roman society and forming its smallest unit was the family. This was a very different group from that which among us bears the same name. The typical Roman family consisted of the father (*paterfamilias*) and mother, the sons together with their wives and sons, and the unmarried daughters. When a daughter married she became a member of the family to which her husband belonged.

The most important feature or element of this family group was the unrestrained authority (*potestas*) of the father. In early times his power over every member of the family was in law absolute, though custom required that in cases involving severe punishment he should seek the advice of a council of near relatives. He could for misconduct sell a son of mature years into slavery or even put him to death (see sect. 406).

The father was the high priest of the family, for the family had a common worship. This was the cult of domestic divinities and the spirits of ancestors. These latter were believed to linger near the old hearth. If provided with frequent offerings of meat and drink, they would, it was thought, watch over the living members of the family and aid and prosper them in their daily work and in all their undertakings. If they were neglected, however, these spirits became restless and suffered pain, and in their anger would bring trouble in some form upon their undutiful kinsmen.

It was particularly this worship of ancestors that made the Roman family so exclusive, and that caused it to close its doors against all strangers; for the spirits of its dead members could be served only by their own kith and kin. By a certain religious ceremony, however, a stranger could be adopted into a family, and thus could acquire the same rights as its members by birth or by marriage to participate in its worship and festivals.

When the father died the sons became free, and each in his own household now came to exercise the full authority that the father had held.

381. The Place of the Family in Roman History. It would be difficult to overestimate the influence of the family upon the history and destiny of Rome. It was the cradle of at least some of those splendid virtues of the early Romans that contributed so much to the strength and greatness of Rome, and that helped to give her the dominion of the world. It was in the atmosphere of the family that were nourished in the Roman youth the virtues of obedience, of deference to authority, and of submission to law and custom. When the youth became a citizen, obedience to magistrates and respect for law were with him an instinct and indeed almost a religion. And, on the other hand, the exercise of the parental authority in the family taught the Roman how to command as well as how to obey — how to exercise authority with wisdom, moderation, and justice.

382. Dependents of the Family: Clients and Slaves. Besides those members constituting the family proper there were attached to it usually a number of dependents. These were the clients and slaves. The client was a person standing in a semiservile relation to the head of the family, who was called his patron. The class of clients was probably made up largely of homeless refugees or strangers from other cities, or of freed slaves dwelling in their former master's house. They were free to engage in business at Rome and to accumulate property, though whatever they gathered was legally the property of the patron.

The duty of the patron was, in general, to look after the interests of his client, especially to represent him before the legal tribunals. The duty of the client, on the other hand, was faithfulness to his patron, and the making of contributions of money to aid him in meeting unusual expenses.

The slaves constituted merely a part of the family property. There were only a few slaves in the early Roman family, and these were held for service chiefly within the home and not in the fields. They relieved the mother and daughters of the coarser work of the household. It was not until later times, when luxury crept into Rome, that the number of domestic slaves became excessively great (sect. 573).

383. The Clan, the Curia, the Tribe, and the City. Above the family stood the clan or gens. This was probably in the earliest times simply the expanded family, the members of which had outgrown the remembrance of their exact relationship. Yet they all believed themselves to have had a common ancestor and called themselves by his name, as the Fabii, the Claudii, the Julii, and so on. The gens, like the family, had a common altar.

The next largest group or division of the community was the curia, which, like the Greek phratry (sect. 154), was a "brotherhood," the members of which were united by the ties of religion and blood. This was the most important political division of the people in early Rome. Levies for the army were made by *curiæ*, and voting in the primitive assembly of the people, as we shall explain presently, was done by these same bodies. There were thirty *curiæ* in primitive Rome.

Above the *curiæ* was the tribe, the largest subdivision of the community. In early Rome there were three tribes, each comprising ten *curiæ*.

These several groups made up the community of early Rome. This city, like the cities of ancient Greece (sect. 154), was a city-state — that is, an independent sovereign body like a modern nation. As such it possessed a constitution and government, concerning which we will next give a short account.

384. The King and the Senate. At the head of the early Roman state stood a king, the father of his people, holding essentially the same relation to them that the father of a family held to his household. He was at once ruler of the nation, commander of the army, and judge and high priest of his people. He was preceded by servants called lictors, each bearing a bundle of rods (the fasces) with an ax bound therein, the symbol of his power to punish by flogging and by putting to death.

Next to the king stood the Senate, a body composed of the "fathers," or heads of the ancient clans of the community. Two important functions of the Senate were to give counsel to the king, and to cast the decisive vote on all measures passed by the assembly of citizens.

385. The Popular Assembly. The popular assembly (*comitia curiata*) comprised all the freemen of Rome. The manner of taking a vote in this assembly should be noted, for the usage here was followed in all the later popular assemblies of the republican period. The voting was not by individuals but by curiæ; that is, each curia had one vote, and the measure before the body was carried or lost according as a majority of the curiæ voted for or against it.

It should be further noted that this assembly was not a representative body, like a modern legislature, but a primary assembly, that is, a meeting like a New England town meeting. All of the later assemblies at Rome were like this primitive assembly. The Romans never learned, or at least never employed, the principle of representation, without which device government by the people in the great states of the present day would be impossible. How important the bearing of this was upon the political fortunes of Rome we shall learn later.

386. The Rights of Roman Citizenship. The rights of the Roman citizen were divided into private rights and public rights. The chief private rights were two, namely, the right of trade (*jus commercii*) and the right of marriage (*jus connubii*). The right of trade or commerce was the right to acquire, to hold, and to bequeath property (both personal and landed) according to the forms of the Roman law. This in the ancient city was an important right and privilege.¹ The right of marriage was the "right of contracting a full and religious marriage." Such a marriage could take place in early Rome only between patricians, or persons of noble birth.

The three chief public or political rights of the Roman citizen were the right of voting in the public assemblies (*jus suffragii*), the right to hold office (*jus honorum*), and the right of appeal from the decision of a magistrate to the people (*jus provocationis*).

These rights taken together constituted the most highly valued rights and prerogatives of the Roman citizen. What we should particularly notice is that the Romans adopted the practice of bestowing these rights in installments, so to speak. For instance, the inhabitants of one vanquished city would be given a part of

¹ In some modern states aliens are not allowed to acquire landed property; in Roman terms there is withheld from them a part of the *jus commercii*.

the private rights of citizenship, those of another perhaps all of this class of rights, while upon the inhabitants of a third place would be bestowed all the rights, both private and public. This usage created many different classes of citizens in the Roman state; and this, as will appear later, was one of the most important matters connected with the internal history of Rome.

387. Patricians and Plebeians. In early Rome there were two classes or orders known as *patricians* and *plebeians*.¹ The patricians formed the hereditary nobility of the state. They alone possessed all the rights of citizenship as enumerated in the preceding section. Some of the private rights, as we shall see directly, they shared with the plebeians, but the chief political rights they jealously guarded as the sacred patrimony of their own order.

The plebeians (from *plebs*, "the multitude") were the humbler members of the community. Some of this class were shopkeepers, artisans, and manual laborers living in Rome; but the larger number were small landowners living outside the city in scattered hamlets, and tilling with their own hands their little farms of a few acres in extent.

From what has already been said of them, it will be seen that these plebeians possessed at least one of the most important rights of Roman citizenship, namely, the private right of engaging in trade. But from most of the other rights and privileges of the full citizen they were wholly shut out. They could not contract a legal marriage with one of the patrician order. They could not hold office or appeal from the decision of a magistrate. A large part of the early history of Rome as a republic is made up of the struggles of these plebeians to better their economic condition and to secure for themselves social and political equality with the patricians.

III. RELIGION

388. The Place of Religion in Roman History. In Rome, as in the ancient cities of Greece, religion, aside from the domestic and local cults, was an affair of the state. The magistrates of the city

¹ There have been many theories as to the origin of this division in the population of primitive Rome, but nothing certain is known about it. It is possible that the patricians were the offspring of the invading Indo-Europeans (sect. 376), and the plebeians the descendants of the subjected non-Aryan people. See Frank, *Roman Imperialism*, p. 12.

possessed a sort of sacerdotal or priestly character ; and since almost every official act was connected in some way with the rites of the temple or the sacrifices of the altar, it happens that the political history of the Romans is closely interwoven with their religion.

389. The Practical and Legal Character of the Religion. The Roman thought of the gods as watchful of the conduct of their worshipers, and as interested in their affairs. Hence the Roman was in his way very religious, and exceedingly scrupulous in rendering to the divinities the worship due them. He did not, however, serve his gods for naught ; he expected from them a full equivalent for the sacrificial victims that he offered them, for the incense that he burned upon their altars, for the gifts he hung up in their temples, and for the costly games and spectacles he provided for their entertainment in the circus and the amphitheater.

And the gods, on their part, were ready to meet this expectation. They gave counsel and help to their faithful followers, and secured them good harvests and a successful issue of their undertakings. On the other hand, neglect angered the gods and caused them to bring upon their unfaithful worshipers all kinds of troubles and calamities — dissensions within the state, defeat of their armies in the field, drought, fire and flood, pestilence and famine.

Another noteworthy feature of the Roman religion was its legal character ; for the Roman religion was a sort of contract between the gods and their worshipers. If the worshipers performed their part of this contract, then the gods were bound to fulfill theirs.

But the Roman was ever ready to take advantage of a flaw in a contract and to overreach in a bargain, and making his gods like unto himself, he imagined that they would act in a like manner. Hence the anxious care with which he performed all the prescribed religious rites, in order to insure that there should be no flaw in the proceedings which might be taken advantage of by the gods. Plutarch says that sometimes a sacrifice would be repeated as many as thirty times, because each time there was some little oversight or mistake.

390. The Chief Roman Deities. At the head of the Roman pantheon stood Jupiter, identical in all essential attributes with the Hellenic Zeus. He was the special protector of the Roman

people. To him, together with Juno his wife, and Minerva goddess of wisdom, was consecrated a magnificent temple upon the summit of the Capitoline Hill, overlooking the forum and the city.

Mars, the god of war, was the favorite deity and the fabled father of the Roman race, who were fond of calling themselves the "Children of Mars." They proved themselves worthy offspring of the war-god. Martial games and festivals were celebrated in his honor during the first month of the Roman year—the month which bore, and still bears, in his honor, the name of March.

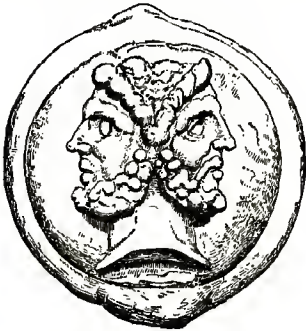


FIG. 147. HEAD OF JANUS
(From a Roman coin)

Janus was a double-faced deity to whom the month of January was sacred, as were also all gates and doors. The gates of his temple were always kept open in time of war and shut in time of peace.

The fire upon the household hearth was regarded as the symbol of the goddess Vesta. Her worship was a favorite one with the Romans. The nation, too, as a single great family, had a common national hearth in the temple of Vesta, where the sacred fires were kept burning from generation to generation by six virgins, daughters of the Roman state (see sect. 7).

391. Oracles and Divination. The Romans, like the Greeks, thought that the will of the gods was communicated to men by means of oracles, and by strange sights, unusual events, or singular coincidences. There were no true oracles at Rome. The Romans, therefore, often had recourse to those of the Greeks. Particularly in great emergencies did they seek advice from the celebrated oracle of Apollo at Delphi. From Etruria was introduced the art of the haruspices, or soothsayers, which consisted in discovering the will of the gods by the appearance of the inward parts of victims slain for the sacrifices.¹

¹ This art came originally from Babylonia, probably by way of Asia Minor.

392. **The Sacred Colleges.** The four chief sacred colleges or societies were the Keepers of the Sibylline Books, the College of Augurs, the College of Pontiffs, and the College of the Heralds.

The Sibylline Books were volumes written in Greek, the origin of which was lost in fable. They were kept in a stone chest in a vault beneath the Capitoline temple, and special custodians were appointed to take charge of them and interpret them. The books were consulted only in times of extreme danger (sect. 431).

The duty of the members of the College of Augurs was to interpret the omens, or auspices, — which were casual sights or appearances, particularly the flight of birds, — by which means it was believed that Jupiter made known his will. Great skill was required in the “taking of the aus-



FIG. 148. DIVINING BY MEANS OF THE APPEARANCE OF THE ENTRAILS OF A SACRIFICIAL VICTIM

This was with the Romans a usual way of foretelling future events

piccs,” as it was called. No business of importance, public or private, was entered upon without the auspices being first consulted to ascertain whether they were favorable.

The College of Pontiffs was so called probably because one of the duties of its members was to keep in repair a certain bridge (*pons*) over the Tiber. This guild was the most important of all the religious institutions of the Romans; for to the pontiffs belonged the superintendence of all religious matters. The head of the college was called *Pontifex Maximus*, or “Chief Bridge Builder,” which title was assumed by the Roman emperors, and after them by the Christian bishops of Rome; and thus the name has come down to our times.

The College of Herald's (*Fetiales*) had the care of all public matters pertaining to foreign nations. Thus, if the Roman people

had suffered any wrong from another state, and war was determined upon, then it was the duty of a herald to proceed to the frontier of the enemy's country and hurl over the boundary a spear dipped in blood. This was a declaration of war. The Romans were very careful in the observance of this ceremony.¹

393. Sacred Games and Festivals. The Romans had many religious games and festivals. Prominent among these were the so-called Circensian games, or games of the circus, which were very similar to the sacred games of the Greeks. They consisted, in the main, of chariot-racing, wrestling, foot-racing, and various other athletic contests.

These festivals, as in the case of those of the Greeks, had their origin in the belief that the gods delighted in the exhibition of feats of skill, strength, or endurance; that their anger might be appeased by such spectacles; or that they might by the promise of games be persuaded to lend aid to mortals in great emergencies.² At the opening of the year it was customary for the Roman magistrates, in the name of the state, to promise to the gods games and festivals, provided good crops, protection from pestilence, and victory to their arms were vouchsafed to the Roman people during the year.

Towards the close of the Republic these games lost much of their religious character, and at last became degraded into mere brutal shows given by ambitious leaders for the purpose of winning popularity.

The *Saturnalia* were a festival held in December in honor of Saturn, the god of sowing. It was an occasion on which all classes, including the slaves, who were allowed to act during the celebration like freemen, gave themselves up to riotous amusements; hence the significance we attach to the word *saturnalian*. The well-known Roman carnival of to-day is a survival of the ancient Saturnalia.

¹ Besides the members of the learned colleges there were priests, called *flamines*, who had the oversight of the worship of Jupiter, Mars, Quirinus, and other special deities.

² "The games were an entertainment offered to the guests [the gods, who were "the guests of honor,"] which were as certainly believed to be gratifying to their sight as a review of troops or a deer hunt to a modern European sovereign."—WHEELER, *Dionysos and Immortality*, p. 11

IV. ROME UNDER THE KINGS (LEGENDARY DATE
753-509 B. C.)

394. The Legendary Kings. The early government of Rome was a monarchy. The regal period, according to tradition, embraced nearly two and a half centuries (from 753¹ to 509 B. C.). To span this period the legends of the Romans tell of the reigns of seven kings—Romulus, the founder of Rome; Numa, the lawgiver; Tullus Hostilius and Ancus Martius, both conquerors; Tarquinius Priscus, the great builder; Servius Tullius, the reorganizer of the government and second founder of the state; and Tarquinius Superbus, the haughty tyrant whose oppressions led to the abolition by the people of the office of king.²

The traditions of the doings of these monarchs and of what happened to them blend hopelessly fact and fable. We cannot be quite sure even as to their names. Respecting Roman affairs, however, under the last three rulers (the Tarquins), who were of Etruscan origin, some important things are related, the substantial truth of which we may rely upon with a fair degree of certainty; and these matters we shall notice in the following sections.

395. Growth of Rome under the Tarquins. The Tarquins extended their authority over much of Latium. The position of supremacy thus given Rome was attended by the rapid growth of the city in population and importance. The original walls soon became too strait for the increasing multitudes; new ramparts were built,—tradition says under the direction of the king Servius Tullius,—which, with a great circuit of seven miles, swept around the entire cluster of seven hills on the south bank of the Tiber, whence the name that Rome acquired of “the City of the Seven Hills.”

A large tract of marshy ground between the chief hills was reclaimed by means of the *Cloaca Maxima*, a great sewer or drain,

¹ Modern excavations and research have established the fact that there was a settlement on the site of Rome long before the eighth century, but it is necessary to keep in mind the traditional year (753 B. C.) of the founding of the city, because the Romans reckoned dates from that year.

² For some of the best-known legends of early Rome, see *Legends of Early Rome*, at the end of this chapter.

which at a later period was covered with a vault of masonry. The land thus reclaimed became the *Forum*, the public market place of the early city. At one end of this public square, as we should call it, was the *Comitium*, an inclosure where assemblies for voting purposes were held. Standing on the dividing line between the Comitium and the Forum proper was the speakers' stand, later named the *Rostra*.¹ This assembling place was in later times enlarged and



FIG. 149. THE CLOACA MAXIMA
(From a photograph)

Until recently the existing arch work of the "great sewer" was believed to be of Etruscan origin, but excavations made in the Forum in 1903 prove that this dates from the later Republic

decorated with various monuments and surrounded with splendid buildings and porticoes. Here more was said, resolved upon, and done than upon any other spot in the ancient world.

396. The Reforms of Servius Tullius: the Five Classes and the Four New Tribes. It was the second king of the Etruscan house, Servius Tullius by name, to whom tradition attributes a most important change in the constitution of the Roman state.² He made property instead of birth, or membership in the primitive curiæ and tribes, the basis of the duties, particularly the military duties, of citizenship.

In the earliest times the army was composed of three thousand foot soldiers and three hundred horsemen, each of the three tribes furnishing one third of this number. Tradition affirms that this force had been doubled by Tarquinius Priscus. But the growing state—conquests had made additions both to the territory and the population

¹ So called because decorated with the beaks (*rostra*) of war galleys taken from enemies.

² The reform itself is an historical fact, but it is possible that it was not effected by the efforts of any particular king. It may have been the result of a long period of slow constitutional development.

of Rome—had come to need a larger military force than the original tribes alone could maintain. Servius Tullius increased the army by requiring all landowners between seventeen and sixty years of age to assume a place in the ranks. The whole body of persons thus made liable to military service was divided into five classes according to the amount of land each possessed. The largest landowners, most of whom at this time were patricians, were enrolled in the first three classes, and were required to provide themselves with heavy armor; the smaller proprietors, who made up the remaining two classes, were called upon to furnish themselves with only a light equipment.

At the same time, in place of the three old tribes there were now created four new ones, each including a part of the city area and also a part of the city territory beyond its walls.¹ Though these new divisions of the population were called tribes, still they were very different in character from the earlier divisions bearing this name. Membership in one of the old tribes was determined by birth or relationship, while membership in one of the new tribes was determined by place of residence.²

397. The Army; the Legion. The unit of the military organization was the century, probably containing at this time, as the name (*centuria*) indicates, one hundred men.³ Forty-two centuries were united to form the legion, which thus at this period probably numbered forty-two hundred men, its normal strength till towards the end of the

¹ Somewhat later, after the expulsion of the kings (sect. 400), these four tribes were confined to the city, and the territory outside was divided into seventeen new tribes, known as rural tribes.

² Thus these new tribes were like our wards or townships. As new territory was acquired by the Romans through conquest, new tribes were created, until there were finally thirty-five, which number was never exceeded.

³ Later the number of the body was increased so that the term *century* lost all numerical significance.



FIG. 150. ROMAN SOLDIER

Republic. The tactical formation of the legion was the old Grecian phalanx, which seems to have been borrowed from the Dorian cities of Magna Græcia. This legion phalanx had probably a front of five hundred men and a depth of six ranks. The heavy-equipped citizens made up the front ranks, the light-equipped the rear.

There were at the period of the Servian reforms four legions. Two, composed of the younger men, were for service in the field; the remaining two, made up of the older citizens, formed a sort of home guard. Besides the four legions there was a cavalry force of eighteen hundred men; made up of the richest landowners. This brought the total strength of the army, for both field and home service, up to about twenty thousand men.

398. The Comitia Centuriata. The assembling place of those liable to military service, thus organized into centuries and classes, was just outside the city walls, on a large plain called the *Campus Martius*, or Field of Mars. The meeting of these military orders was called the *comitia centuriata*, or the Assembly of Centuries. This body, in which the plebeians through the increase among them of the number of rich landowners gradually acquired great influence, came in the course of time to absorb most of the powers of the earlier assembly (*comitia curiata*).

399. Importance of the Servian Reforms. The reforms of Servius Tullius were an important step towards the establishment of social and political equality between the two great orders of the state—the patricians and the plebeians. The new constitution, indeed, as Mommsen says, assigned to the plebeians duties chiefly, and not rights; but being called upon to discharge the most important duties of citizens, it was not long before they demanded all the rights of citizens; and as the bearers of arms they were able to enforce their demands.¹

400. The Expulsion of the Kings. The legends, as already noted, make Tarquinius Superbus the last king of Rome. He is represented as a monstrous tyrant, whose arbitrary acts caused both patricians and

¹ This reform movement at Rome was part of a revolution which seems to have been participated in by all the peoples of Greece and Italy who had reached the city stage of development. Thus, at just about the time that tradition represents Servius Tullius as effecting his reform at Rome, Cleisthenes, the Athenian legislator, was instituting a similar reform in the constitution of Athens (cf. sect. 204).

plebeians to unite and drive him and all his house into exile. This event, according to the Roman annalists, occurred in the year 509 B. C., only one year later than the expulsion of the tyrants from Athens (sect. 203).

LEGENDS OF EARLY ROME¹

Tale of the Founding of Rome. After Troy had been taken by the Greeks (sect. 143), Æneas, led by the Fates, came in search of a new home to the Italian shores. First at a place called Lavinium, and later at Alba Longa, on the Alban Mount, there ruled a long line of his descendants. At length a usurper seized the throne, and caused the twin heir-princes, of whom the god Mars was declared to be the father, to be thrown into the Tiber. The cradle in which the babes were borne was cast upon the land by the strong current. Attracted by the cries of the children, a she-wolf directed her course to them, and with the greatest tenderness nursed them. Finally a shepherd, discovering the babes in the care of the wolf, took them to his home and reared them with his own children.

When grown to be men, Romulus and Remus, — for so the brothers were named, — having put to death the usurper, resolved to build a city on the spot where they had been exposed and rescued. Unhappily, in a quarrel as to which should give name to the new city, Remus was killed by his brother. Thus Romulus was left as the sole founder of the city, which was called Rome after him.

The Romans Capture the Sabine Women for Wives. The new city, having been made by Romulus a sort of asylum or refuge for the discontented and the outlawed of all the surrounding states, soon became very populous, and more powerful than either Lavinium or Alba Longa. But there were few women among its inhabitants. Romulus therefore sent embassies to the neighboring cities to ask that his people might take wives from among them. But the adjoining nations were averse to entering into marriage alliances with the men of the new city. Thereupon the Roman youth determined to secure by violence what they could not obtain by other means. Romulus appointed a great festival, and invited to the celebration all the surrounding peoples. The Sabines especially came in great numbers with their wives and daughters. In the midst of the games, the Roman youth, at a preconcerted signal, rushed among the spectators, and seized and carried off to their homes the daughters of their guests. This violation of the laws of hospitality led to a war on the part of the injured Sabines against the Romans. Peace, however, was made between the combatants by the young women themselves,

¹ From Livy's *History of Rome*, i, ii. In this connection read Macaulay's *Lays of Ancient Rome*.

who, as the wives of their captors, had become reconciled to their lot. The two nations were now combined into one, the Sabines removing to one of the Seven Hills. Each people, however, retained its own king; but upon the death of the Sabine king, Titus Tatius, Romulus ruled over both the Romans and the Sabines. During a thunderstorm Romulus was caught up to the skies, and Numa Pompilius ruled in his stead.

The Combat between the Horatii and the Curiatii. In process of time a war broke out between Rome and Alba Longa. It might be called a civil war, for the Romans and Albans were alike descendants of the Trojan exiles. The two armies were ready to engage in battle when it was proposed that the controversy should be decided by a combat between three Alban brothers named the Curiatii, and three Roman brothers known as the Horatii. The nation whose champions gained the victory was to rule over the other. On the signal being given, the combat began. Two of the Romans soon fell lifeless, and the three Curiatii were wounded. The remaining Roman, who was unhurt, was now surrounded by the three Albans. To avoid their united attack, he turned and fled, thinking that they, being wounded, would almost certainly become separated in following him. This did actually happen; and when Horatius, looking back as he fled, saw the Curiatii to be following him at different intervals, he turned himself about and fell upon his pursuers, one after the other, and despatched them.

So in accordance with the terms of the treaty which the two cities had made, conditioned on the issue of the fight between the champions, Rome held dominion over Alba Longa. But the league between the Romans and the Albans was soon broken, and then the Romans, demolishing the houses of Alba Longa, carried off all the inhabitants to Rome, and incorporated them with the Roman state.¹

The Exploit of Horatius Cocles. After the expulsion of the Tarquins from Rome, they besought Porsenna, king of Clusium, a powerful city of Etruria, to espouse their cause, and help them to regain the kingly power at Rome. Porsenna lent a favorable ear to their solicitations, and made war upon the Roman state. As his army drew near to Rome, all the people from the surrounding country hastened within the city gates. The bravery of a single man, Horatius Cocles, alone prevented the enemy from effecting an entrance into the city. This man was posted as a guard on the Sublician Bridge, which led across the Tiber from the citadel of the Janiculum. The Janiculum having been taken by the enemy, its defenders were retreating in great disorder across the bridge, and the victors following closer after. Horatius Cocles called after his fleeing companions to break down the bridge, while he held the pursuers at bay. Taking his stand at the farther

¹ For the sequel of this story, see Livy, i, 26.

entrance of the bridge, he, with the help of two comrades, held the enemy in check, while the structure was being destroyed. As the bridge fell with a crash into the stream, Cocles leaped into the water, and amidst a shower of darts swam in safety to the Roman side. Through his bravery he had saved Rome. His grateful countrymen erected a statue to his honor, and voted him a plot of land as large as he could plough in a single day.

The Fortitude of Mucius Scævola. Failing to take Rome by assault, Porsenna endeavored to reduce it by a regular siege. After the investment had been maintained for a considerable time, a Roman youth, Gaius Mucius by name, resolved to deliver the city from the presence of the besiegers by going into the camp of the enemy and killing Porsenna. Through a mistake, however, he slew the secretary of the king instead of the king himself. He was seized and brought into the presence of Porsenna, who threatened him with punishment by fire unless he made a full disclosure of the Roman plots. Mucius, to show the king how little he could be moved by threats, thrust his right hand into a flame that was near, and held it there unflinchingly until it was consumed. Porsenna was so impressed by the fortitude of the youth, that he dismissed him without punishment. From the loss of his right hand, Mucius received the surname of *Scævola*, "The Left-handed."

Selections from the Sources. PLUTARCH, *Romulus* and *Numa* (in the case of these particular lives the student will of course bear in mind that he is reading Roman folklore; but it is worth while for the student of Roman history to know what the Romans of later times themselves believed respecting their early kings). LIVY, i, ii (a choice may be made among the early legends). Munro's *Source Book*, pp. 4-19; Davis's *Readings* (Rome), pp. 5-15.

Secondary Works. MOMMSEN, vol. i, bk. i, chaps. iv-xv. COULANGES, *The Ancient City*, bk. i, chaps. i-iv, "Ancient Beliefs"; bk. ii, chap. i, "Religion was the Constituent Principle of the Ancient Family"; chap. x, "The Gens at Rome and in Greece." DURUY, vol. i, chaps. i, iv. HOW and LEIGH, *History of Rome*, pp. 20-52, 288-293. SEIGNOBOS (Fairly ed.), *History of the Roman People*, chaps. ii, iv. PELHAM, *Outlines of Roman History*, bk. i, chaps. ii, iii. IHNE, *Early Rome*. FOWLER, *The City-state of the Greeks and Romans*, chaps. ii, iii. MOREV, *Outlines of Roman Law*, chap. i, "The Organization of Early Roman Society." ABBOTT, *Roman Political Institutions*, chaps. i, ii. GREENIDGE, *Roman Public Life*, chap. i.

Topics for Class Reports. 1. The family cult and the *patria potestas*: Johnston, *The Private Life of the Romans*, pp. 28-32; Wilkins, *Roman Antiquities*, chap. iii. 2. The Roman character: Wilkins, *Roman Antiquities*, chap. i. 3. The position of women: Johnston, *The Private Life of the Romans*, pp. 64-66. 4. Prehistoric Rome: Lanciani, *Ancient Rome in the Light of Recent Discoveries*, chap. ii, "The Foundation and Prehistoric Life of Rome."

SECOND PERIOD—ROME AS A REPUBLIC

(509-31 B. C.)

CHAPTER XXXIII

THE EARLY REPUBLIC; PLEBEIANS SECURE EQUALITY WITH THE PATRICIANS

(509-367 B. C.)

401. Republican Magistrates: the Consuls and the Dictator. With the monarchy overthrown and the last king and his house banished from Rome, the people set to work to reorganize the government. In place of the king there were elected two patrician magistrates, called at first *prætors* or "leaders," but later, *consuls* or "colleagues." These magistrates were chosen for one year, and were invested with all the powers, save some priestly functions, that had been exercised by the king during the regal period. In public each consul was attended, as the king had been, by twelve lictors, each bearing the "dread fasces" (Fig. 151).

Each consul had the power of obstructing the acts or vetoing the commands of the other. This was called the "right of intercession." This division of authority weakened the executive, so that in times of great public danger it was necessary to supersede the consuls by the appointment of a special officer bearing the title of *dictator*, whose term of office was limited to six months, but whose power during this time was as unlimited as that of the king had been. The dictator was nominated by one of the consuls acting under an order of the Senate which must be obeyed. He was preceded by twenty-four lictors.

A consul could not be impeached, or reached by any legal or constitutional process, while in office; but after the expiration of his term he could be prosecuted for any misconduct or illegal act of which he

might have been guilty while holding his magistracy. This rule was applied to all the other magistrates of the Republic.

402. The Right of Appeal Secured by the Valerian Law (509 B.C.). We have seen that virtually all the authority exercised by the king was transferred in undiminished measure to the consuls. But the very year of the overthrow of the regal power, the authority of the consuls was restricted in a most important respect. The consul Publius Valerius secured the passage of a law concerning appeals known as the Valerian Law, which forbade any magistrate, except a dictator, to put any Roman citizen to death without the sanction, on appeal, of the people in the Assembly of Centuries. This law, however, did not bind the consuls when they were at the head of the army outside the city. From this time on, the consular lictors, when accompanying the consuls within the city, removed the ax from the fasces, as a symbol that the power to execute there the death sentence upon any citizen had been taken away.

This right of appeal from the sentence of a magistrate in cases involving life and death was afterwards extended to cases of flogging, and thus it became a very great security to the citizen against unjust and cruel treatment at the hands of arbitrary magistrates. More than five hundred years after the enactment of this law Paul the



FIG. 151. LICATORS WITH FASCES

The symbolic fasces borne by these officers were probably of Etruscan origin. The Tarquins are said to have brought them to Rome along with other insignia of the kingly office

Apostle, having been flogged by his jailer, caused him to fall into great fear by sending him word that he had beaten openly and uncondemned a Roman citizen.¹

403. First Secession of the Plebeians (traditional date 494 B.C.). The law of debt in early Rome was very harsh. During the period of disorder and war which followed the expulsion of the Tarquins, poor plebeians fell in debt to the wealthy class, and payment was exacted with heartless severity. A debtor became the absolute property of his creditor, who might sell him as a slave to pay the debt, and in some cases might even put him to death.

The situation was intolerable. The plebeians resolved to secede from Rome and build a new city for themselves on a neighboring eminence, known afterwards as the Sacred Mount. Having on one occasion been called to arms to repel an invasion, they refused to march out against the enemy, but instead marched away in a body from Rome to the spot selected beforehand, and began to make preparations for erecting new homes.

404. The Covenant and the Tribunes. The patricians well knew that such a division would prove ruinous to the state, and that the plebeians must be persuaded to give up their enterprise and come back to Rome. The consul Valerius was sent to treat with the insurgents. The plebeians were at first obdurate, but at last were persuaded to yield to the entreaties of the embassy to return, being won to this mind, so it is said, by one of the wise senators, who made use of the well-known fable of "the Body and the Members."

The following covenant was entered into and bound by the most solemn oaths: the debts of the poor plebeians were to be canceled and debtors held in slavery set free; and two (the number was soon increased to ten) plebeian magistrates called *tribunes*, whose duty it should be to watch over the plebeians and protect them against the injustice and partiality of the patrician magistrates, were to be chosen in an assembly of the plebeians.²

¹ Acts xxii, 25-29. It was also under this same law, as revised later (it was revised and confirmed 449 B.C. and again 300 B.C.), that Paul accused before Festus, appealed unto Cæsar (Acts xxv, 11).

² This assembly, the origin of which is obscure, is known as the Assembly of Tribes (*comitia tributa*).

That the tribunes might be the protectors of the plebeians in something more than name, they were invested with an extraordinary power known as the *ius auxilii*, "the right of aid"; that is, they were given the right, should any patrician magistrate attempt to deal wrongfully with a plebeian, to annul his act or stop his proceeding.¹

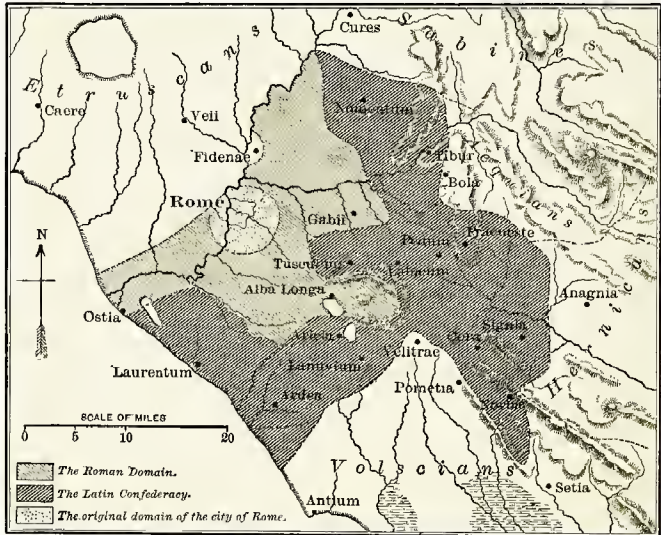
The persons of the tribunes were made inviolable, like the persons of heralds or ambassadors. Any person interrupting a tribune in the discharge of his duties or doing him any violence was declared an outlaw whom any one might kill. That the tribunes might be always easily found, they were not allowed to go more than one mile beyond the city walls. Their houses were to be open night and day, that any plebeian unjustly dealt with might flee thither for protection and refuge.²

405. Border Wars and Border Tales; Cincinnatus. The chief enemies of early Rome and her Latin allies were the Volscians, the Æquians, the Sabines, and the Etruscans. For more than a hundred years after the founding of the Republic, Rome, either alone or in connection with her confederates, was almost constantly fighting one or another or all of these peoples. But these operations cannot be regarded as real wars. They were, on the side of both parties, for the most part mere plundering forays or cattle-raiding expeditions into the enemy's territories. We shall probably not get a wrong idea of their real character if we liken them to the early so-called border wars between England and Scotland. Like the Scottish wars, they were embellished by the Roman story-tellers with the most extravagant and picturesque tales. One of the best known is the tale of Cincinnatus. The legend tells how, while one of the consuls was away fighting the Sabines, the Æquians defeated the forces of the other and shut them up in a narrow valley whence escape seemed

¹ A tribune, however, had no authority over a consul when the consul was at the head of the army away from Rome, but under all other circumstances he could for disobedience even arrest and imprison him.

² Roman writers assign to this period the beginning of the quarrel concerning the disposal of the public lands. This land question was the eternal question at Rome. We shall examine this subject in connection with the great reformers Tiberius and Gaius Gracchus. See sects. 459, 460, 461.

impossible. There was great terror in Rome when news of the situation of the army was brought to the city. The Senate immediately appointed Cincinnatus, a grand old patrician, dictator. The commissioners who carried to him the message from the Senate found him upon his little farm across the Tiber, at work ploughing. Cincinnatus at once accepted the office, gathered the Roman army, surrounded and captured the enemy, and sent them all beneath the



THE ROMAN DOMAIN AND THE LATIN CONFEDERACY IN THE TIME OF THE EARLY REPUBLIC, ABOUT 450 B.C.

yoke.¹ He then led his army back to Rome in triumph, laid down his office, having held it only sixteen days, and sought again the retirement of his farm.

406. The Decemvirs and the Twelve Tables of Laws (traditional date 451-450 B.C.). While these petty border wars were furnishing the material for tales of adventure and heroism, the contest between

¹ This was formed of two spears thrust firmly into the ground and crossed a few feet from the earth by a third spear. Prisoners of war were forced to pass beneath this yoke as a symbol of submission.

the patricians and plebeians was going on unceasingly in the very heart of the community itself. One phase of this struggle constitutes a landmark in the history of Rome. This was the revision and reduction to writing of the customs and laws of the state.

Written laws are always a great safeguard against oppression. Until what shall constitute a crime and what shall be its penalty are clearly written down and well known and understood by all, judges may render unfair decisions or inflict unjust punishment, and yet run little risk—unless they go altogether too far—of being called to account; for no one but themselves knows what either the law or the penalty really is. Hence, in all struggles of the people against the tyranny of a ruling class, the demand for written laws is one of the first measures taken by them for the protection of their persons and property. Thus the commons at Athens, early in their struggle with the nobles, demanded and obtained a code of written laws (sect. 199). The same thing now took place at Rome. The plebeians demanded that the laws be written down and published. The patricians offered a stubborn resistance to their wishes but finally were forced to yield to the popular clamor.

A commission, so tradition says, was sent to the Greek cities of southern Italy and to Athens to study their laws and customs. Upon the return of this embassy, a commission of ten magistrates, who were known as decemvirs, was appointed to frame a code of laws. These officers, while engaged in this work, were also to administer the entire government, and so were invested with the supreme power of the state. The patricians gave up their consuls, and the plebeians their tribunes. At the end of the first year the task of the board was quite far from being concluded, so a new decemvirate was elected to complete the work. The code was soon finished, and the laws were written on twelve tablets of bronze, which were fastened to the Rostra, or orator's platform in the Forum, where they might be seen and read by all.

Only a few fragments of these celebrated laws have been preserved, but the substance of a considerable part of the code is known to us through the indirect quotations from it or allusions to it occurring in the works of later writers and jurists. The following

quotations will give some idea of the character of this primitive law-system — the starting-point of a great development (see sect. 565).

7 The provisions regarding the treatment of debtors are noteworthy. The law provided that, after the lapse of a certain number of days of grace, the creditor of a delinquent debtor might put him in the stocks or in chains, sell him to any stranger resident beyond the Tiber, or put him to death. In case there were several creditors the law provided as follows: "After the third market day his [the debtor's] body may be divided. Any one taking more than his just share shall be held guiltless." We are informed by later Roman writers that this savage provision of the law was, as a matter of fact, never carried into effect.

A special provision touching the power of the father over his sons provided that "during their whole life he shall have the right to imprison, scourge, keep to rustic labor in chains, to sell or to slay, even though they may be in the enjoyment of high state offices." The prevalence of popular superstitions is revealed by one of the laws which provides for the punishment of any one who by enchantments should blight the crops of another.

These "Laws of the Twelve Tables" formed the basis of all new legislation, touching private or personal rights, for many centuries, and constituted a part of the education of the Roman youth — every schoolboy being required to learn them by heart.

407. Misrule and Overthrow of the Decemvirs; Second Secession of the Plebeians (450 B.C.). The first decemvirs used the great power lodged in their hands with justice and prudence; but the second board, under the leadership of one Appius Claudius, instituted, if we may believe tradition, a most infamous and tyrannical rule. No man's life was safe, be he patrician or plebeian. An ex-tribune, daring to denounce the course of the decemvirs, was caused by them to be assassinated.

Another act, even more outrageous than this, filled to the brim the cup of their iniquities. Virginia was the beautiful daughter of a plebeian. Appius Claudius, desiring to gain possession of her, made use of his authority as a judge to pronounce her a slave. The father of the maiden, preferring the death of his daughter to her dishonor,

killed her with his own hand. Then, drawing the weapon from her breast, he hastened to the army, which was away from Rome resisting a united invasion of the Sabines and Æquians, and, exhibiting the bloody knife, told the story of the outrage.¹

The soldiers rose as a single man and hurried to the city. The excitement resulted in a great body of the Romans, probably chiefly plebeians, seceding from the state and marching away to the Sacred Hill. This procedure, which once before had proved so effectual in securing justice to the oppressed, had a similar issue now. The situation was so critical that the decemvirs were forced to resign. The consulate and the tribunate were restored.

408. The Valerio-Horatian Laws; "the Roman Magna Charta" (449 B.C.). The consuls chosen were Lucius Valerius and Marcus Horatius, who secured the passage of certain laws, known as the Valerio-Horatian Laws. These laws were of such constitutional importance that they have been called "the Magna Charta of Rome." Like the great English charter, their purpose was not so much the creation of new safeguards of liberty as the reaffirming and strengthening of the old securities of the rights and privileges of the humbler citizens of Rome. Among the provisions of the laws the following were the most important:

1. That the resolutions (*plebiscita*) passed by the plebeian Assembly of Tribes should in the future, presumably if they received the sanction of the Senate,² have the force of laws and should bind the whole people the same as the resolutions of the *comitia centuriata*.

2. That the law which made sacred and inviolable the person of the tribunes be reaffirmed and its operation extended to certain other plebeian magistrates, and that he who did injury to any plebeian magistrate be accursed and his property dedicated to the service of the gods.

¹ Livy, iii, 44-50. This tale is possibly mythical, but it at least gives a vivid, and doubtless truthful, picture of the times.

² Our authority here (Livy, iii, 55) makes no mention whatsoever of conditions. Since, however, at this time the approval of the Senate was necessary to give validity to acts of the people in the Assembly of Centuries it is a reasonable conjecture that the measures of the plebeians in the Assembly of Tribes must have been subjected to the same condition. At a later period both assemblies were emancipated from the control of the Senate. See below, p. 372, n. 2.

3: That the tribunes be permitted to sit as listeners before the door of the Senate house. This was an important concession, on account of what it led to; for very soon the tribunes secured the right, first to sit within the Senate hall itself, and then to put a stop to any proceeding of the Senate by the use of the veto.

We may summarize the effect of these laws by saying that they made the tribunes and the other plebeian magistrates, as well as the plebeian assembly, a recognized part of the constitutional arrangements of the Roman commonwealth. They mark a long step taken towards the equalization of the two orders within the state.

409. Marriages between Patricians and Plebeians made Legal (445 B.C.). Up to this time the plebeians had not been allowed to contract legal marriages with the patricians. But only a few years after the passage of the Valerio-Horatian Laws marriages between plebeians and patricians were legalized.

This established social equality between the two orders. The plebeians were now in a more advantageous position for continuing their struggle for additional civil rights and for perfect political equality with the patricians.

410. Military Tribunes with Consular Power (444 B.C.). This same tribune Canulcius also brought forward another proposal, which provided that plebeians might be chosen as consuls. This suggestion led to a violent contention between the two orders. The issue of the matter was a compromise.

It was agreed that, in place of the two patrician consuls, the people might elect from either order magistrates that should be known as "military tribunes with consular powers." These officers, whose number varied, differed from consuls more in name than in functions or in authority. In fact, the plebeians had gained the consular office but not the consular name.

The patricians were especially unwilling that any plebeian should bear the title of consul, for the reason that an ex-consul enjoyed certain dignities and honors, such as the right to wear a particular kind of dress and to set up in his house images of his ancestors (*jus imaginum*). These honorary distinctions the higher order wished to retain exclusively for themselves. Owing to the great influence of

the patricians in the elections, it was not until about 400 B.C. that a plebeian was chosen to the new office.

411. The Censors (443 B.C.). No sooner had the plebeians secured the right of admission to the military tribunate with consular powers, than the jealous and exclusive patricians began scheming to rob them of the fruit of the victory they had gained. They effected this by taking from the consulate some of its most distinctive duties and powers, and conferring them upon two new patrician officers called *censors*.

The functions of these magistrates, which were gradually extended as time passed, were many and important. They took the census of the citizens and their property, and thus assigned to every man his position in the different classes. They could, for immorality or for any improper conduct, degrade a knight from his rank, expel a member from the Senate, or deprive any citizen of his vote by striking his name from the roll of the tribes. It was their duty to rebuke ostentation and extravagance in living, and in particular to watch over the morals of the young. From the name of these Roman officers comes our word *censorious*, meaning fault-finding.

412. Siege and Capture of Veii (405-396 B.C.); the Romanization of Etruria. We must now turn our attention once more to the fortunes of Rome in war. Almost from the founding of the city we find its warlike citizens carrying on a fierce contest with their powerful Etruscan neighbors on the north. The war finally gathered around Veii, the largest and richest of the cities of Etruria. The place was at length taken, and the immense spoils were carried to Rome.

The siege of Veii forms a sort of landmark in the military history of Rome. The length of the siege and the necessity of maintaining a force permanently in the field, winter and summer alike, led to the introduction of pay into the army; for hitherto the common soldier had not only equipped himself but had served without pay. From this time forward the professional soldier came more and more to take the place of the citizen soldier.

The capture of Veii was followed by that of many other Etruscan towns, and all the southern portion of Etruria, divided into four tribes or wards, was added to the Roman domain, doubling it in

extent. Into this rich and inviting region thus opened up to Roman enterprise, Roman immigrants crowded in great numbers, and soon all this part of Etruria became Roman in manners, in customs, and in speech. The Romanization of Italy was now fairly begun.

A generation or so after the absorption by Rome of southern Etruria, an unsuccessful war against the Romans by the Etruscan cities that still retained their independence marks the decisive turning point in the fortunes of the Etruscan race. We shall find them in arms against Rome again and again after this, but their attacks were no longer formidable. What elements of vitality and strength still remained in the race were gradually absorbed by Rome, and the Etruscan people and the Etruscan civilization, as distinct factors in history, disappeared from the world.

413. Sack of Rome by the Gauls (traditional date 390 B.C.). Only a few years after the fall of Veii, there broke upon Rome a storm from the north which all but cut short the story we are narrating. We have noticed how, in early times, Celtic tribes from Gaul crossed the Alps and established themselves in northern Italy (sect. 374). While the Romans were conquering the towns of Etruria these barbarian hordes were moving southward and overrunning and devastating the countries of central Italy.

They soon appeared in the neighborhood of Rome. A Roman army met them on or near the river Allia, a few miles from the capital. But an unaccountable panic seized the Romans and they abandoned the field in disgraceful flight. The greater part of the fugitives sought safety behind the walls of Veii, which were still standing.

Consternation filled the capital when news of the terrible disaster reached the city. The vestal virgins, hastily burying such of the sacred things of the temple of Vesta as they could not carry away, fled into Etruria, and found a kind reception at the hands of the people of Cære. A large part of the population of Rome followed them across the river and threw themselves into such places of safety as they could find. No attempt was made to defend any portion of the city except the citadel. A tradition tells how, when the barbarians, under cover of the darkness of night, had climbed the steep rock and had almost effected an entrance to the citadel, the defenders

were awakened by the tackling of some geese, which the piety of the famishing soldiers had spared because these birds were sacred to Juno.

News was now brought the Gauls that the Venetians were over-running their possessions in northern Italy. This led them to open negotiations with the Romans. For one thousand pounds of gold the Gauls agreed to retire from the city. As the story runs, while the gold was being weighed out in the Forum the Romans complained that the weights were false, whereupon Brennus, the Gallic leader, threw his sword also into the scales, exclaiming, "*Væ victis!*" "Woe to the vanquished!" Just at this moment, so the patriotic tale continues, Camillus, a brave patrician general who had been appointed dictator, appeared upon the scene with a Roman army that had been gathered from the fugitives. As with heavy blows he scattered the barbarians, he exclaimed, "Rome is ransomed with steel, and not with gold." According to one account Brennus himself was taken prisoner; but another tradition says that he escaped, carrying with him the ransom money.

The city was quickly rebuilt. There were some things, however, which could not be restored. These were the ancient records and documents, through whose irreparable loss the early history of Rome is involved in great obscurity and uncertainty.

414. The Licinian Laws; the Consulate Opened to Plebeians. Soon after these events a great advance of the plebeians towards equality with the patricians was effected through the passage of the Licinian Laws, so called from one of their proposers, the tribune Gaius Licinius. The only provisions of these laws which we need to notice here were the following: (1) that the office of military tribune with consular power (sect. 410) should be abolished, that two consuls should be chosen yearly as at first, and that one of these should be a plebeian; (2) that in place of the two patrician keepers of the Sibylline Books (sect. 392) there should in the future be ten keepers, and that five of these should be plebeians.

For ten years the patricians withstood the demands of the commons; but finally, when they saw that it would be impossible longer to resist the popular demand, they had recourse to the old device. They lessened the powers of the consulship by taking away from the consuls

an important part of their judicial functions and devolving them upon a new patrician magistrate bearing the name of *prætor*. The pretext for this was that the plebeians had no knowledge of the sacred formulas of the law. The Senate then approved the proposals and they became laws (367 B.C.). The son of a peasant might now rise to the highest office in the state. The plebeians later gained with comparative ease admission to the remaining offices from which the jealousy of the patricians still excluded them.¹

As a symbol and memorial of the virtual end of the long contention between the two orders of the state,² the year following the passage of the Licinian Laws there was erected near the Comitium a temple dedicated to the goddess Concord. The reconciliation of the orders insured the future of Rome. It was followed by a century of successful wars which made the city the mistress of Italy and paved the way for her advance to the dominion of the civilized world.

Selections from the Sources. PLUTARCH, *Poplicola* and *Gaius Marcius Coriolanus*. LIVY, ii, 33, 34, 39, 40 (for the story of Coriolanus); v, 35-49 (on the taking of Rome by the Gauls). Munro's *Source Book*, pp. 47-64, 71-77; Davis's *Readings* (Rome), pp. 15-33, 42-48.

References (Modern). MOMMSEN, vol. i, bk. ii, chaps. i-iii. DURUY, vol. i, chaps. vi-xiii. PELHAM, *Outlines of Roman History*, bk. ii, chap. i. HOW and LEIGH, *History of Rome*, chaps. v-xiii. SHUCKBURGH, *History of Rome*, chaps. v, viii, ix. ABBOTT, *Roman Political Institutions*, pp. 24-57. IHNE, *Early Rome*, chaps. x-xxi. FRANK, *Roman Imperialism*, chaps. i, ii. GREENIDGE, *Roman Public Life*, chap. ii. GRANRUD, *Roman Constitutional History*, pp. 27-92.

Topics for Class Reports. 1. Legend of the Fabii: Livy, ii, 48, 49. 2. Virtues prized by the early Romans as shown by the stories of their heroes (Mucius Scævola, Cincinnatus, Lucius Junius Brutus, Marcus Curtius, etc.): find these tales by use of the indexes of available histories.

¹ They secured admission to the dictatorship in 356 B.C.; to the censorship in 351 B.C.; to the prætorship in 337 B.C.

² Though with the opening of the consulate to the plebeians the issue of the struggle between the orders was virtually decided, there was something lacking to render complete the triumph of the plebeians. The assembly of the plebs was still subject to the control of the aristocratic Senate (see p. 367, n. 2). By the famous Hortensian Law, 287 B.C., it was emancipated from this control, and became, like the Assembly of Centuries (which had been freed from the power of the Senate by the so-called Publilian Law, 339 B.C.), an independent sovereign legislature whose acts bound the whole people. This emancipation measure may be compared to that which in 1911 freed the English House of Commons from the virtual control of the House of Lords.

CHAPTER XXXIV

THE CONQUEST AND UNIFICATION OF ITALY

(367-264 B. C.)

415. Rome Creates a New Grade of Citizens; the Case of Cære (353 B. C.). It will be fitting if we begin the present chapter, in which we shall have much to say concerning the matter of Roman citizenship, with an account of the creation by the city of a new grade of citizens.¹

We have seen how, after the taking of Veii, the Romans incorporated with the territory of their state a great part of southern Etruria (sect. 412). The Romanization of these lands, and the threatening advance of the Roman power in these regions, caused an uprising of several of the Etruscan cities, among them Cære. The movement was quickly suppressed and the leaders punished. But the people of Cære, because this city at the time Rome was destroyed by the Gauls had given an asylum to the vestal virgins and the sacred things of the Roman gods (sect. 413), were dealt with leniently. Their political independence was, indeed, taken away from them, and their territory incorporated with the Roman state, but they were left in control of their own local affairs, and were given all the private rights of Roman citizens, but not the right to hold office or to vote in the assemblies at Rome.²

416. The Beginning of the Roman Municipal System. Now the Roman statesmen in determining the relations of Cære to Rome had done something more than to create a new class or grade of Roman citizens. They had, consciously or unconsciously, created a new system of government. For Rome had never before, so far as we know

¹ The student should here reread sect. 386.

² The class of rights conferred upon the citizens of Cære were known as "Cæritan rights."

positively,¹ dealt with a conquered city in just the way that she dealt with Cære. When Alba Longa (a leading city of Latium) was taken, in the times of the kings, the city, according to the tradition, was destroyed, and its inhabitants transported in a body to Rome and incorporated with the Roman people. When Veii was taken, in the year 396 B.C. (sect. 412), the greater part of the inhabitants were killed or sold as slaves, and the vanquished community was thus wholly broken up and, as it were, wiped out of existence.

Now Rome admittedly could not attain to greatness by following either of these two policies. But in dealing with Cære, she happily hit upon a new governmental device which enabled her to incorporate into her growing dominions one conquered city after another until she had absorbed the whole Mediterranean world. This device was what is known as the municipal system, for the reason that the Roman writers gave to a city having a status like that of Cære the name *municipium*.

We shall best secure a good understanding of the essential feature of this municipal system, if we glance at the system as it exists among ourselves to-day; for our so-called municipal system, in its underlying principle, is an inheritance from Rome. A municipality or municipal town in our system of government is a city which, acting under a charter granted by the state in whose territory it is situated and of which it forms a part, elects its own magistrates, and manages, with more or less supervision on the part of the state, its own local affairs. The essential principle involved in the arrangement is local self-government, carried on under the superior authority of the state. The city, without its local political life having been stifled, has been made a vital part of a larger political organism.

How this form of government fostered among the Italians, at one and the same time, local patriotism and national patriotism, love for one's native city and interest and pride in the affairs of the greater commonwealth of which that city was only a part, is well illustrated by these memorable words once used by Cícero: "Every burgher, of a

¹ Some authorities maintain that Gabii, with which city Rome had treaty relations just at the opening of history, others that Tusculum, which was subjected in some way to Rome in 381 B.C., was the most ancient of Roman *municipia*. The question of precedence here raised has, however, only an antiquarian interest.

corporate town," he says, "has, I take it, two fatherlands, that of which he is a native, and that of which he is a citizen. I will never deny allegiance to my native town, only I will never forget that Rome is my greater Fatherland, and that Arpinum¹ is but a portion of Rome."²

What we have now said will convey some idea of the important place which the municipal system of Rome holds in the development of free self-government among men. This was Rome's great, and almost her only, contribution to political constitutional history, and after her law system (sect. 565) her best gift to civilization.

417. The Revolt of the Latin Cities (340-338 B.C.). This governmental device of the *municipium* was first applied by Rome, in a large way, to the neighboring cities of Latium. We have seen how at the opening of the historic period the little city-states of this region formed a federation known as the Latin League, of which Rome was the leading member (sect. 378). At the outset this association seems to have been somewhat like the Delian League, which after the repulse of the Persians from Greece Athens formed with her Ionian allies (sect. 231). But as time passed Rome began to play in the league the same rôle that Athens played in the Delian Confederacy. She used her position in the at first equal alliance between her and the Latin towns to make herself virtually their master. From allies they became dependents. With this position they could not be satisfied. They resolved that Rome should give up the sovereignty she was virtually exercising. Accordingly they sent an embassy to Rome, demanding that the association should be made one of perfect equality. To this end the ambassadors proposed that in the future one of the consuls should be a Latin, and that one half of the Senate should be chosen from the Latin nation. Rome was to be the common fatherland, and all were to bear the Roman name.

These demands of the ambassadors were listened to by the Roman senators with amazement and indignation. "O Jupiter!" exclaimed Titus Manlius, one of the consuls, addressing the statue of the god, "canst thou endure to behold in thy own sacred temple strangers as consuls and as senators?"³

¹ Cicero's birthplace.

² *De Legibus*, ii, 4, 5; as quoted by Strachan-Davidson, *Cicero*, p. 6. ³ Livy, viii, 5.

The demands of the Latin allies were refused, and war followed. After about three years hard fighting, the rebellion was subdued. Rome now dissolved the Latin League and resettled her relations to its members. The essence of this famous settlement was that most of the cities — a few, three or four, were left their independence — were made *municipia* of different grades; that is to say, they were deprived of sovereignty and their territories were made a part of the Roman domain, but they were left their city constitutions and were allowed to live on as separate communities with local self-government inside the Roman state. The inhabitants of some of these municipalities were admitted at once to full Roman citizenship, while those of others were allowed only a part of the rights and privileges of citizens. After a period of probation these semicitizens¹ were all admitted to the full rights of the city.

Rome was now fairly started on the way to greatness. She had laid the foundations of a state unlike anything the world had seen before, and one capable of great expansion. "It was, in short, to the liberal policy inaugurated by the statesman of 338 that the Roman city-state owed its capacity to unify Italy and make it one people."²

418. The Samnites. The most formidable competitors of the Romans for supremacy in Italy were the Samnites, rough and warlike mountaineers who held the Apennines to the southeast of Latium. The successive struggles between these martial races — the ancient writers tell of three wars — extended over a period of half a century (about 343–290 B.C.), and in their course involved almost all the states of Italy. The Romans were final victors. The Samnites were forced to acknowledge the supremacy of Rome, and the states and tribes that had formed alliance with them were chastised. Within a short time after the subjection of the Samnites almost all the Greek cities of southern Italy, except Tarentum, had also come under the growing power of the imperial city.

During the course of these wars with the Samnites and their allies Rome had added extensive territories to her domain, and had made

¹ Known as *cives sine suffragio* (citizens without suffrage), since they could not vote in the assemblies at Rome.

² Frank, *Roman Imperialism* (1914), p. 40.

her hold of these secure by means of colonies and military roads; for it was at this time that Rome began the construction of those remarkable highways that formed one of the most impressive features of her later empire. The first of these roads, which ran from Rome to Capua, was begun in the year 312 B.C. by the censor Appius Claudius, and was called after him the *Via Appia*.

419. The War with Tarentum and Pyrrhus (282-272 B.C.). Tarentum, a seaport of Calabria, was one of the most opulent of the cities



FIG. 152. THE APPIAN WAY. (From a photograph)

of Magna Græcia. Its inhabitants were luxurious in their habits, idle, and frivolous, entering into and breaking engagements with careless levity. They spent the most of their time in feasting and drinking, in lounging in the baths, in attending the theater, and in idle talk on the streets.

The Tarentines having mistreated some Roman prisoners, the Roman Senate promptly sent an embassy to Tarentum to demand amends. In the theater, in the presence of a great assembly, one of the ambassadors was grossly insulted, his toga being befouled by a clownish fellow, amidst the approving plaudits of a giddy crowd.

The ambassador, raising the soiled garment, said sternly, "Laugh now; but you will weep when this toga is cleansed with blood." Rome at once declared war.

The Tarentines turned to Greece for aid. Pyrrhus, king of Epirus and a cousin of Alexander the Great, a restless man, who, as Plutarch says, "thought life consisted in troubling others and in being troubled," and who had an ambition to build up such an empire in the West as his famous kinsman had established in the East, responded to their entreaties, and crossed over into Italy with an army of Greek mercenaries and twenty war elephants. He organized and drilled the effeminate Tarentines, and soon felt ready to face the Romans.

The hostile armies met at Heraclea (280 B.C.). The battle was won for Pyrrhus by his war elephants, the sight of which, being new to the Romans, caused them to flee from the field in dismay. But Pyrrhus had lost thousands of his bravest troops. As he looked over the battlefield he is said to have turned to his companions and remarked, "Another such victory and I shall be ruined"; hence the phrase, "A Pyrrhic victory."

The prudence of the victorious Pyrrhus led him to send to the Romans proposals of peace. When the Senate hesitated, its resolution was fixed by the eloquence of the now old and blind Appius Claudius; "Rome," he exclaimed, "shall never treat with a victorious foe." The ambassadors were sent back to Pyrrhus with the reply that if he wanted peace he must first quit the soil of Italy.

After a second victory as disastrous as his first, Pyrrhus crossed over into Sicily to aid the Greeks there, who were being hard pressed by the Carthaginians. At first he was everywhere successful, but finally fortune turned against him, and he was glad to escape from the island. Recrossing the straits into Italy, he once more engaged the Romans; but at Beneventum he suffered a disastrous defeat (275 B.C.). Leaving a sufficient force to garrison Tarentum, Pyrrhus now set sail for Epirus, "leaving behind him nothing save a brilliant reputation." He had scarcely embarked before Tarentum surrendered to the Romans (272 B.C.). This virtually ended the struggle for the mastery of Italy. Rome was soon mistress of all the peninsula south of the streams of the Arnus (Arno) and the Rubicon.

420. United Italy. We cannot make out clearly just what rights and powers Rome exercised over the various cities, tribes, and nations which she had brought under her rule.¹ This much, however, is clear. She took away from them the right of making war, and thus put a stop to the bloody contentions which from time immemorial had raged between the tribes and cities of the peninsula. She thus gave Italy what, after she had laid her restraining authority upon all the peoples of the Mediterranean lands, came to be called the *Pax Romana* (the Roman Peace).

This political union of Italy paved the way for the social and racial unification of the peninsula. The greatest marvel of all history is how Rome, embracing at first merely a handful of peasants, could have made* so much of the ancient world like unto herself in blood, in speech, in custom, and in manners. That she did so, that she did thus Romanize a large part of the peoples of antiquity, is one of the most important matters in the history of the human race. Rome accomplished this great feat in large measure by means of her system of colonization, which was, in some respects, unlike that of any other people in ancient or in modern times. We must make ourselves familiar with some of the main features of this unique colonial system.

421. Roman Colonies and Latin Colonies. The colonies that Rome established in conquered territories fall into two classes, known as Roman colonies and Latin colonies. Roman colonies were made up of emigrants, generally three hundred in number, who retained in the new settlement all the rights and privileges, both private and public, of Roman citizens, though of course some of these rights, as for instance that of voting in the public assemblies at Rome, could be exercised by the colonist only through his return to the capital. Such colonies were in effect permanent military camps intended to guard or to hold in subjection conquered territories. Usually it was some conquered city that was occupied by the Roman colonists, the old inhabitants either being expelled in whole or in part or reduced to a

¹ We refer here, not to those territories and communities (*municipia*) that Rome had actually incorporated with the Roman domain, which now embraced about one third of the peninsula, but to those communities to which was given the name of *Italian allies*.

subject condition. The colonists in their new homes organized a government which was almost an exact imitation of that of Rome, and through their own assemblies and their own magistrates managed all their local affairs. These colonies were, in a word, simply suburbs of the mother city. They were in effect just so many miniature Romes — centers from which radiated Roman culture into all the regions round about them.

The Latin colonies were so called, not because they were founded by Latin settlers,¹ but because their inhabitants possessed substantially the same rights as the towns of the old Latin League. The Latin colonist possessed some of the most valuable of the private rights of Roman citizens, together with the capacity to acquire the suffrage by migrating to the capital and taking up a permanent residence there, provided he left behind in the town whence he came sons to take his place.

There is an analogy between the status of a settler in an ancient Latin colony and of a settler in a Territory of our Union. When a citizen of any State migrates to a Territory he loses

his right of voting in a federal election, just as a Roman citizen in becoming a Latin colonist lost his right of voting in the assemblies at Rome. Then again, the resident of a Territory has the privilege of changing his residence and settling in a State, thereby acquiring the federal suffrage, just as the inhabitant of a Latin colony could migrate to Rome, and thus acquire the right to vote in the public assemblies there.



FIG. 153. GROTTO OF POSILIPO. (Near Naples)

An old Roman tunnel, about half a mile in length, still in use on the Appian Way

¹ Both Romans and Latins participated in the establishment of these earlier Latin colonies, the Roman settlers giving up their Roman citizenship and assuming the Latin status.

The Latin colonies numbered about thirty at the time of the Second Punic War. They were scattered everywhere throughout Italy, and formed, in the words of the historian Mommsen, "the real buttress of the Roman rule." They were, even to a much greater degree than the Roman colonies, active and powerful agents in the dissemination of the Roman language, law, and culture. They were Rome's chief auxiliary in her great task of making all Italy Roman.

All these colonies were kept in close touch with the capital by means of splendid military roads, the construction of which, as we have seen, was begun during the Samnite wars (sect. 418).

Selections from the Sources. PLUTARCH, *Life of Pyrrhus*. LIVY, ix, 2-11 (the Roman defeat at Caudine Forks); x, 28, 29 (the self-sacrifice of Decius Mus). Munro's *Source Book*, pp. 74-77; Davis's *Readings* (Rome), pp. 33-41.

References (Modern). MOMMSEN, vol. i, bk. ii, chaps. v-ix. IHNE, vol. i, bk. iii, chap. xviii, "Condition of the Roman People before the Beginning of the Wars with Carthage." HEITLAND, vol. i, chaps. xvi-xx. DURUY, vol. i, chaps. xiv-xvii. TIGHE, *The Development of the Roman Constitution*, chap. v. FREEMAN, *The Story of Sicily*, chap. xiii, "Pyrrhus in Italy." PELHAM, *Outlines of Roman History*, bk. ii, chap. ii. SHUCKBURGH, *History of Rome*, chaps. x-xv. HOW and LEIGH, *History of Rome*, chaps. xiii-xvi. REID, *The Municipalities of the Roman Empire*, chaps. i-iii, iv (first part).

Topics for Class Reports. 1. Was the action of the Roman Senate in the affair of the Caudine Forks honorable? Livy, ix, 2-11; How and Leigh, *History of Rome*, pp. 108-110. 2. Tales of the Pyrrhic War: Plutarch, *Pyrrhus*. 3. The system employed by the Roman engineers in tunneling mountains: Lanciani, *Ancient Rome in the Light of Recent Discoveries*, pp. 61-62.

CHAPTER XXXV

EXPANSION OF ROME BEYOND THE PENINSULA

I. THE FIRST PUNIC WAR (264-241 B. C.)

422. Carthage and her Empire. Foremost among the cities founded by the Phœnicians (sect. 94) upon the different shores of the Mediterranean was Carthage, upon the northern coast of Africa. The favorable location of the colony upon one of the best harbors of the African coast gave the city a vast and lucrative commerce. At the period which we have now reached it had grown into an imperial city, covering, with its gardens and suburbs, a district twenty-three miles in circuit. It is said to have contained seven hundred thousand inhabitants.

By the time Rome had extended her authority over Italy, Carthage held sway, through peaceful colonization or by force of arms, over the northern coast of Africa, and possessed Sardinia as well as the larger part of Sicily. She also collected tribute from the natives of Corsica and of southern Spain. With all its shores dotted with her colonies and fortresses and swept in every direction by her war galleys, the western Mediterranean had become a "Phœnician lake," in which, as the Carthaginians boasted, no one dared wash his hands without their permission.

The government of Carthage was democratic in theory but oligarchic in fact. Corresponding to the Roman consuls, two magistrates, called suffetes, stood at the head of the state. The senate was composed of the heads of the leading families; its duties and powers were very like those of the Roman Senate.

423. Rome and Carthage Compared. These two great republics, which for more than five centuries had been slowly extending their limits and maturing their powers upon the opposite shores of the

Mediterranean, were now about to begin one of the most memorable struggles of all antiquity — a duel that was to last, with every vicissitude of fortune, for over one hundred years.

In material power and resources the two rival cities seemed well matched as antagonists; yet Rome had elements of strength, hidden in the character of her citizens and embodied in the principles of her government, which Carthage did not possess.

First, the Carthaginian territories, though of great extent, were widely scattered, while the Roman domains were compact and confined to a single and easily defended peninsula.

Again, the subject peoples of Carthage's empire were in race, language, and religion mostly alien to their Phœnician conquerors, and so were ready, upon the first disaster to the ruling city, to fall away from their allegiance. On the other hand, the Latin allies and the Italian confederates of Rome were close kin to her, and so through natural impulse they for the most part — although not all were satisfied with their position in the state — remained loyal to her during even the darkest periods of her struggle with her rival.

But the greatest contrast between the two states appeared in the principles upon which they were respectively based. Carthage was a despotic oligarchy. The many different races of the Carthaginian empire were held in an artificial union by force alone, for the Carthaginians had none of the genius of the Romans for political organization and state building. The Roman state, on the other hand, as we have learned, was the most wonderful political organism that the world had ever seen. It was not yet a nation, but it was rapidly growing into one. Every free man within its limits was either a citizen of Rome or was on the way to becoming a citizen. Rome was already the common fatherland of more than a quarter of a million of men. The Roman armies were, in large part, armies of citizen soldiers, like those Athenian warriors that fought at Marathon and at Salamis; the armies of Carthage were mainly armies of mercenaries like those that Xerxes led against the Greek cities. And then the Romans, in their long contests with the different races of Italy for the mastery of the peninsula, had secured such a training in war as perhaps no other people before them ever had.

As to the naval resources of the two states there existed at the beginning of the war no basis for a comparison. The Romans were destitute of anything that could be called a war navy,¹ and were almost without experience in naval warfare; while the Carthaginians possessed the largest and the most splendidly equipped fleet that had ever patrolled the waters of the Mediterranean.



FIG. 154. PROW OF A ROMAN WARSHIP. (From an ancient relief)

The representation shows the arrangement of the tiers of oars in a two-banked ship. In just what way the lines of rowers in triremes and quinqueremes were arranged is unknown

And in another respect Carthage had an immense advantage over Rome. She had Hannibal. Rome had some great commanders, but she had none like him.

424. The Beginning of the War. Lying between Italy and the coast of Africa is the large island of Sicily. At the commencement of the First Punic War, the Carthaginians held possession of all the island save a strip of the eastern coast, which was under the sway of the Greek city of Syracuse. The Greeks and the Carthaginians had

¹ Polybius (i, 20) says that they did not have a single galley when they first crossed over to Sicily. He says they ferried their army across in boats borrowed from the Greek cities of southern Italy.

carried on an almost uninterrupted struggle through two centuries for the control of the island, but the Romans had not yet set foot upon it. In the year 264 B.C., however, on a flimsy pretext of giving protection to some friends, the Romans crossed over to the island. That act committed them to a career of conquest destined to continue till their armies had made the circuit of the Mediterranean lands.

The Syracusans and the Carthaginians, old enemies and rivals though they had been, joined their forces against the newcomers. The allies were defeated in the first battle, and the Roman army obtained a sure foothold in the island. Hiero, king of Syracuse, seeing that he was upon the losing side, forsook the Carthaginians, formed an alliance with the Romans, and ever after remained their firm friend.

425. The Romans Gain their First Naval Victory (260 B.C.). Their experience during the past campaigns had shown the Romans that if they were to cope successfully with the Carthaginians, they must be able to meet them upon the sea as well as upon the land, so they determined to build a fleet. A Carthaginian galley, tradition says, that had been wrecked upon the shores of Italy served as a pattern.¹ It is affirmed that within the short space of sixty days a growing forest was converted into a fleet of one hundred and twenty war galleys.

The consul C. Duilius was intrusted with the command of the fleet. He met the Carthaginian squadron near the city and promontory of Mylæ, on the northern coast of Sicily. Now, distrusting their ability to match the skill of their enemy in naval tactics, the Romans had

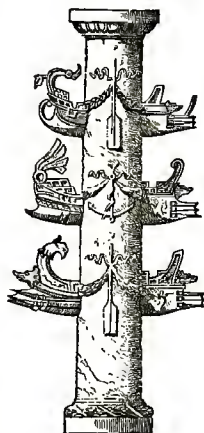


FIG. 155. THE TRIUMPHAL COLUMN OF DUILIUS. (A restoration)

The column was decorated with the prows of ships captured at Mylæ

¹ The Greek and Etruscan ships were merely triremes, that is, galleys with three banks of oars; while the Carthaginian ships were quinqueremes, or vessels with five rows of oars. The former were unable to cope with the latter, such an advantage did these have in their greater weight and height.

provided each of their vessels with a drawbridge. As soon as a Carthaginian ship came near enough to a Roman vessel, this gangway was allowed to fall upon the approaching galley; and the Roman soldiers, rushing along the bridge, were soon engaged in a hand-to-hand conflict with their enemies, in which species of encounter the former were unequalled. The result was a complete victory for the Romans. It inspired in the more sanguine splendid visions of maritime command and glory. The Mediterranean should speedily become a Roman lake in which no vessel might float without the consent of Rome.

426. Regulus and the Carthaginian Embassy. The Romans now resolved to carry the war into Africa. At first they were successful in all their operations there. Finally, however, Regulus, one of the consuls who led the army of invasion, suffered a severe defeat and was made prisoner. A fleet which was sent to bear away the remnants of the shattered army was wrecked in a terrific storm off the coast of Sicily. A second expedition to Africa ended in like disaster to the Romans, with the loss of another great fleet. For a few years the Romans refrained from tempting again the hostile powers of the sea, and Sicily became once more the battle-ground of the contending rivals. At last, having lost a great battle (battle of Panormus, 251 B.C.), the Carthaginians became dispirited, and sent an embassy to Rome to negotiate for peace. Among the commissioners was Regulus, who, since his capture five years before, had been held a prisoner in Africa. Before leaving Carthage he had promised to return if the embassy were unsuccessful. For the sake of his own release, the Carthaginians supposed he would counsel peace, or at least urge an exchange of prisoners. But it is related that, upon arrival at Rome, he counseled war instead of peace, at the same time revealing to the Senate the enfeebled condition of Carthage. As to the exchange of prisoners, he said, "Let those who have surrendered when they ought to have died, die in the land which has witnessed their disgrace."

The Roman Senate, following his counsel, rejected all the proposals of the embassy; and Regulus, in spite of the tears and entreaties of his wife and friends, turned away from Rome, and set

out for Carthage, to meet whatever fate the Carthaginians, in their disappointment and anger, might plan for him. The tradition affirms that he was put to a cruel death.

427. Loss of Two More Roman Fleets. After the failure of the Carthaginian embassy the war went on for several years by land and by sea with many vicissitudes. At last, on the coast of Sicily, one of the consuls, Claudius, met with an overwhelming defeat. Almost a hundred vessels of his fleet were lost. The disaster caused the greatest alarm at Rome. Superstition increased the fears of the people. It was reported that just before the battle, when the auspices were being taken and the sacred chickens would not eat, Claudius had given orders to have them thrown into the sea, irreverently remarking, "At any rate, they shall drink." Imagination was free to depict what further evils the offended gods might inflict upon the Roman state.

The gloomiest forebodings might have found justification in subsequent events. The other consul just now met with a great disaster. He was proceeding along the southern coast of Sicily with a fleet of over nine hundred war galleys and transports, when a severe storm arising, the squadron was beaten to pieces upon the rocks. Not a single ship escaped.

428. Close of the First Punic War (241 B.C.). The war had now lasted for fifteen years. Four Roman fleets had been destroyed, three of which had been sunk or broken to pieces by storms. It was several years before the Romans regained sufficient courage to again commit their fortune to the element that had been so unfriendly to them,

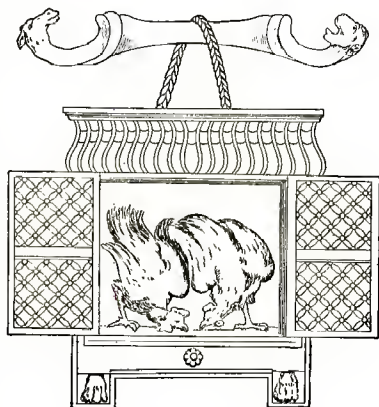


FIG. 156. AUGUR'S BIRDS. (After a drawing based on an ancient relief)

The knowledge sought was gained by observing the birds' manner of taking their food. Their refusal to eat was an unlucky omen

A fleet of two hundred vessels was then built and equipped, entirely by private subscription, and intrusted to the command of the consul Catulus. He met the Carthaginian fleet near the Ægæan Islands, and inflicted upon it a decisive defeat (241 B.C.).

The Carthaginians now sued for peace. A treaty was at length arranged, the terms of which required that Carthage should give up all claims to the island of Sicily, surrender all her prisoners, and pay an indemnity of thirty-two hundred talents (about four million dollars), one third of which was to be paid down, and the balance in ten yearly payments. Thus ended, after a continuance of twenty-four years, the first great struggle between Carthage and Rome.

One important result of the war was the crippling of the sea power of the Phœnician race, which from time immemorial had been a most prominent factor in the history of the Mediterranean lands, and the giving virtually of the control of the sea into the hands of the Romans.

II. ROME AND CARTHAGE BETWEEN THE FIRST AND THE SECOND PUNIC WAR (241-218 B.C.)

429. The First Roman Province and the Beginning of the Provincial System (241 B.C.). For the twenty-three years following the close of the first struggle between Rome and Carthage the two rivals strained every power and taxed every resource in preparation for a renewal of the contest.

The Romans settled the affairs of Sicily, organizing all of it, save the lands in the eastern part belonging to Syracuse, as a province of the Republic.¹ This was the first Roman province, but as the imperial city extended her conquests, her provincial possessions increased in number and size until they formed at last a perfect cordon about the Mediterranean. Each province was governed by a magistrate sent out from the capital. This officer exercised both civil and military authority, with power of life and death over the natives. Each province also paid an annual tribute in kind, or a money tax, to Rome, something that had never been exacted of the Italian allies.

¹ The government established in 241 B.C. was temporary; it was made regular and permanent in 227 B.C.

This Roman provincial system presented a sharp contrast to that liberal system of federation and incorporation that formed the very corner stone of the Roman power in Italy. There Rome had made all, or substantially all, of the conquered peoples either citizens or close confederates. Against the provincials she not only closed the gates of the city but denied to the most of them all but the mere *name* of allies. She made them virtually her subjects, and administered their affairs not in their interest but in her own. This illiberal policy contributed largely, as we shall learn, to the undoing of the Roman Republic.

430. Rome Acquires Sardinia and Corsica (227 B.C.). The first acquisition by the Romans of tribute-paying lands beyond the peninsula seems to have created in them an insatiable ambition for foreign conquests. They soon found a pretext for seizing the island of Sardinia, the most ancient, and, after Sicily, the most prized of the possessions of the Carthaginians. This island in connection with Corsica, which was also seized, was formed into a Roman province (227 B.C.). With her hands upon these islands, the authority of Rome in the Western or Tuscan Sea was supreme.¹

431. War with the Gauls; Roman Authority Extended to the Alps. In the north, during this same period, Roman authority was extended from the Apennines and the Rubicon to the foot of the Alps. Alarmed at the advance of the Romans, who were pushing northward their great military road called the Flaminian Way, Gallic tribes on both sides the Alps gathered for an assault upon Rome. Intelligence of this movement among the northern tribes threw all Italy into a fever of excitement. At Rome the terror was great; for not yet had died out of memory what the city had once suffered at the hands of the ancestors of these same barbarians (sect. 413). An ancient prediction, found in the Sibylline Books, declared that a

¹ In a more legitimate way the Romans extended their influence over the seas that wash the eastern shores of Italy. For a long time the Adriatic and Ionian waters had been infested with Illyrian pirates. These buccaneers troubled not only the towns along the shores of Greece but were even so bold as to make descents upon the Italian coasts. The Roman fleet chased these corsairs from the Adriatic, and captured several of their strongholds. Rome now assumed a sort of protectorate over the Greek cities of the Adriatic coast. This was her first step in the path that was to lead her to absolute supremacy in Greece and throughout all the East.

portion of Roman territory must needs be occupied by Gauls. Hoping sufficiently to fulfill the prophecy and satisfy fate, the Roman Senate caused two Gauls to be buried alive in one of the public squares of the capital.

Meanwhile the barbarians had advanced into Etruria, ravaging the country as they moved southward. There they were surrounded by the Roman armies and almost annihilated (225 B.C.). The Romans, taking advantage of this victory, pushed on into the plains of the Po, captured the city now known as Milan, and extended their authority to the foothills of the Alps. To guard the new territory two Latin colonies, Placentia and Cremona, were established upon the opposite banks of the Po. The Gauls, thus reduced to subjection, were of course restless and resentful, and were very ready to embrace the cause of Hannibal when, a few years after this, he descended from the Alps and appeared among them as a deliverer.

432. Carthage in the Truceless War (241-237 B.C.). Scarcely had peace been concluded with Rome at the end of the First Punic War, before Carthage was plunged into a still deadlier struggle, which for a time threatened her very existence. Her mercenary troops, upon their return from Sicily, revolted on account of being unpaid. Their appeal to the native tribes of Africa was answered by a general uprising throughout the dependencies of Carthage. The extent of the revolt shows how hated was the rule of the great capital over her subject states. The war was unspeakably bitter and cruel. It is known in history as "the Truceless War." But the genius of the great Carthaginian general Hamilcar Barca at last triumphed, and the authority of Carthage was everywhere restored.

433. The Carthaginians in Spain. After the disastrous ending of the First Punic War, the Carthaginians sought to repair their losses by new conquests in Spain. Hamilcar Barca was sent over into that country, and for nine years he devoted his commanding genius to organizing the different Iberian tribes into a compact state, and to developing the rich gold and silver mines of the southern part of the peninsula. He fell in battle 228 B.C.

As a rule, genius is not transmitted; but in the Barcine family the rule was broken, and the rare genius of Hamilcar reappeared in his

... ..



sons, whom he himself, it is said, was fond of calling the "lion's brood." As Hannibal, the eldest, was only nineteen at the time of his father's death, and thus too young to assume command, Hamilcar was succeeded by his son-in-law, Hasdrubal.

434. Hannibal's Vow; he Attacks Saguntum. Upon the death of Hasdrubal, which occurred 221 B.C., Hannibal, now twenty-six years of age, was by the unanimous voice of the army called to be its leader. When a child of nine years he had been led by his father to the altar, and there, with his hands upon the sacrifice, the little boy had sworn eternal hatred to the Roman race. He was driven on to his gigantic undertakings and to his hard fate not only by the restless fires of his warlike genius but, as he himself declared, by the sacred obligations of a vow that could not be broken.

In two years Hannibal extended the Carthaginian power to the Ebro. Saguntum, a native city upon the east coast of Spain, alone remained unsubdued. The Romans, who were jealously watching affairs in the peninsula, had entered into an alliance with this city, and taken it, with some Greek cities at the foot of the Pyrenees, under their protection. Han-



FIG. 157. HANNIBAL

nibal laid siege to the place in the spring of 219 B.C. The Roman Senate sent messengers to him forbidding him to make war upon a city that was an ally of the Roman people; but Hannibal, disregarding their remonstrances, continued the siege, and after an investment of eight months gained possession of the town.

The Romans now sent commissioners to Carthage to demand of the senate that they give up Hannibal to them, and by so doing repudiate the act of their general. The Carthaginians hesitated. Then Quintus Fabius, chief of the embassy, gathering up his toga, said: "I carry here peace and war; choose, men of Carthage, which ye will have." "Give us whichever ye will," was the reply. "War, then," said Fabius, dropping his toga.

III. THE SECOND PUNIC WAR (218-201 B.C.)

435. Hannibal's Passage of the Alps. The Carthaginian empire was now all astir with preparations for the mighty struggle. Hannibal was the life and soul of every movement. His bold plan was to cross the Pyrenees and the Alps and descend upon Rome from the north. Early in the spring of 218 B.C., he set out from New Carthage with an army numbering about one hundred thousand men and including thirty-seven war elephants. Traversing northern Spain and crossing



THE ROUTE OF HANNIBAL

the Pyrenees and the Rhone, he reached the foothills of the Alps, probably under the pass known to-day as the Little St. Bernard. The season was already far advanced, — it was October, — and snow was falling upon the higher portions of the trail, so that the passage of the mountains was accomplished only after severe toil and losses. At length the thinned columns, numbering less than thirty thousand men, issued from the defiles of the foothills upon the plains of the Po. This was the pitiable force with which Hannibal proposed to attack the Roman state — a state that at this time had on its levy lists over seven hundred thousand foot soldiers and seventy thousand horse.

436. Fabius "the Delayer." In three successive battles in northern Italy and Etruria,¹ the Romans suffered disastrous defeat, and two great Roman armies were almost annihilated. The way to Rome was now open. Believing that Hannibal would march directly upon the capital, the Senate caused the bridges that spanned the Tiber to be destroyed, and appointed Fabius Maximus dictator. But Hannibal did not deem it wise to throw his troops against the walls of Rome. Crossing the Apennines, he pressed eastward to the Adriatic, and then marched southward into Apulia. The fate of Rome was in the hands of Fabius. Should he risk a battle and lose it, everything would be lost. He determined to adopt a more prudent policy — to follow and annoy with his small force the Carthaginian army, but to refuse all proffers of battle. Thus time would be gained for raising a new army and perfecting measures for the public defense.

In every possible way Hannibal endeavored to draw his enemy into an engagement. He ravaged the fields far and wide and fired the homesteads of the Italians, in order to force Fabius to fight in their defense. The soldiers of the dictator began to murmur. They called him *Cunctator*, "the Delayer." But nothing moved him from the steady pursuit of the policy which he clearly saw was the only prudent one to follow.

437. The Battle of Cannæ (216 B.C.). The time gained by Fabius had enabled the Romans to raise and discipline an army that might hope to engage successfully the Carthaginian forces. Early in the summer of the year 216 B.C. these new levies, numbering eighty thousand men, under the command of the recently chosen consuls Paulus and Varro, confronted the army of Hannibal, amounting to not more than half that number, at Cannæ, on the banks of the Aufidus, in Apulia. It was the largest army Rome had ever gathered on any battlefield. Through the skillful maneuvers of Hannibal, the Romans were completely surrounded and huddled together in a helpless mass; then they were cut down by the Numidian cavalry. From forty to seventy thousand are said to have been slain;² a few thousand

¹ Battles of the Ticinus and the Trebia (218 B.C.), and Lake Trasimenus (217 B.C.).

² Polybius (iii, 117) places the killed at 70,000 and the prisoners at 10,000; Livy (xxii, 49) puts the number of the slain at 42,700.

were taken prisoners; only a handful escaped. The slaughter was so great that, according to Livy, when Mago, a brother of Hannibal, carried the news of the victory to Carthage, he, in confirmation of the intelligence, poured out on the floor of the senate house nearly a peck of gold rings taken from the fingers of Roman knights.

438. Events after the Battle of Cannæ. The awful news flew to Rome. Consternation and despair seized the people. The city would have been emptied of its population had not the Senate ordered the gates to be closed. Never did that body display greater calmness, wisdom, and resolution. Little by little the panic was allayed. Measures were concerted for the defense of the capital, as it was expected that Hannibal would immediately march upon the city. Swift horsemen were sent out along the Appian Way to gather information of the conqueror's movements, and to learn, as Livy pathetically expresses it, "whether the immortal gods, out of pity to the empire, had left any remnant of the Roman name."

But Hannibal did not deem it prudent to fight the Romans behind their walls. He even sent an embassy to Rome to offer terms of peace. The Senate would not even permit the ambassadors to enter the gates, displaying in this what Polybius calls "the noble peculiarity," inherited from their ancestors, of constancy, unyielding firmness, and haughtiness in the face of defeat. Hardly less disappointed was Hannibal in the temper of the Roman confederates. All the allies of the Latin name adhered to Rome through all these trying times with unshaken loyalty. Some tribes in the south of Italy, however, now went over to the Carthaginians. Capua also seceded from Rome and entered into an alliance with Hannibal, who quartered his army for the winter following the battle of Cannæ in the luxurious city.¹ A little later Syracuse also was lost to Rome.

439. The Fall of Syracuse (212 B. C.) and of Capua (211 B. C.). While Hannibal was resting in Capua and awaiting reinforcements, Rome was busy raising and equipping new levies to take the place of the

¹ Hannibal's soldiers, it is said (Livy, xxiii, 18), passing the winter in a round of feasting, drinking, and indulgences of every kind, were fatally enervated both in body and mind by the influences of the Sybarite capital; whence the phrase "Capuan ease," meaning indolent self-indulgence which impairs one's physical and moral powers.

legions lost at Cannæ. The first task to be undertaken was the chastisement of Syracuse for its desertion of the Roman alliance. The distinguished general, Marcus Claudius Marcellus, called "the Sword of Rome," was intrusted with this commission. In the year 214 B.C. he laid siege to the city. For three years it held out against the Roman forces. It is said that Archimedes, the great mathematician (sect. 365), rendered valuable aid to the besieged with curious and powerful engines contrived by his genius. But the city fell at last and was given over to sack and pillage. Innumerable pictures were carried to Rome there to adorn the city and the homes of the rich.

Capua must next be punished for opening its gates and extending its hospitalities to the enemies of Rome. A line of circumvallation was drawn about the city, and two Roman armies held it in close siege. Hannibal endeavored to create a diversion in favor of his allies by making a dash on Rome,—legend says that he rang a defiant lance against one of the city gates,—but he failed to draw the legions from before Capua. The city soon fell, and paid the penalty that Rome never failed to inflict upon an unfaithful ally. The chief men of the place were put to death and a large part of the inhabitants sold as slaves (211 B.C.).

440. Hasdrubal Attempts to Carry Aid to his Brother; Battle of the Metaurus (207 B.C.). During all the years Hannibal was waging war in Italy, his brother Hasdrubal was carrying on a desperate struggle with the Roman armies in Spain. At length he determined to leave the conduct of the war in that country to others and go to the relief of his brother, who was sadly in need of aid. He followed the same route that had been taken by Hannibal, and in the year 207 B.C. descended from the Alps upon the plains of northern Italy. Thence he advanced southward, while Hannibal moved northward from Bruttium to join him. Rome made a supreme effort to prevent the junction of the armies of the two brothers. At the river Metaurus, Hasdrubal's march was blocked by a large Roman army. Here his forces were cut to pieces, and he himself was slain (207 B.C.). His head was severed from his body and sent to Hannibal. Upon recognizing the features of his brother, Hannibal, it is said, exclaimed sadly, "Carthage, I read thy fate."

441. The Romans Carry the War into Africa; Battle of Zama (202 B. C.). Hannibal now drew back into the rocky peninsula of Brutium. There he faced the Romans like a lion at bay. No one dared attack him. It was resolved to carry the war into Africa, in hopes that the Carthaginians would be forced to call their great commander out of Italy to the defense of Carthage. Publius Cornelius Scipio led the army of invasion. He had not been long in Africa before the Carthaginian senate sent for Hannibal. At Zama, not far from Car-

thage, the hostile armies met. Hannibal here suffered his first and last defeat (202 B. C.).

442. The Close of the War (201 B. C.). Carthage was now completely exhausted, and sued for peace. The terms of the treaty were much severer than those imposed upon the city at the end of the First Punic War. She was required to give up all claims to Spain and the islands of the Mediterranean; to surrender her

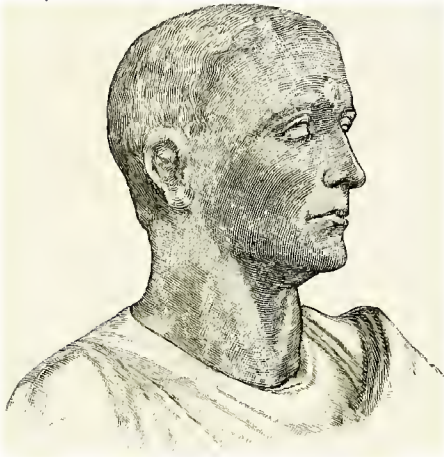


FIG. 158. PUBLIUS CORNELIUS SCIPIO
(AFRICANUS)

war elephants, and all her ships of war save ten galleys; to pay an indemnity of four thousand talents (about five million dollars) at once, and two hundred talents annually for fifty years; and not, under any circumstances, to make war upon an ally of Rome. Five hundred of the costly Phœnician war galleys were towed out of the harbor of Carthage and burned in full sight of the citizens.¹

¹ Some time after the close of the Second Punic War, the Romans, persuading themselves that Hannibal was preparing Carthage for another war, demanded his surrender by the Carthaginians. He fled to Syria, and thence to Asia Minor, where, to avoid capture, he committed suicide by means of poison (183 B. C.).

Such was the end of the Hannibalic War, as it was called by the Romans. Scipio was accorded a grand triumph at Rome and in honor of his achievements given the surname *Africanus*.

443. Effects of the War on Italy. Italy never entirely recovered from the effects of the Hannibalic War. Three hundred thousand Roman citizens are said to have been slain in battle, and four hundred towns and hamlets were virtually swept out of existence. Agriculture in some districts was almost ruined. The peasantry had been torn from the soil and driven within the walled towns. The slave class had increased, and the estates of the great landowners had constantly grown in size, and absorbed the little holdings of the ruined peasants. In thus destroying the Italian peasantry, Hannibal's invasion and long occupancy of the peninsula did much to aggravate those economic evils which even before this time were at work undermining the earlier sound life of the Romans and filling Italy with a numerous and dangerous class of homeless and discontented men.

IV. EVENTS BETWEEN THE SECOND AND THE THIRD PUNIC WAR (201-146 B.C.)

444. Introductory. The terms imposed upon Carthage at the end of the Second Punic War left Rome mistress of the western Mediterranean. During the eventful half century that elapsed between the close of that struggle and the breaking out of the Third Punic War, her authority became supreme also in the eastern Mediterranean. In an earlier chapter in which we narrated the fortunes of the most important states into which the great empire of Alexander was broken at his death, we followed their several histories until, one after another, they fell beneath the arms of Rome, and were absorbed into her growing dominions (Chapter XXVI). We shall therefore in this place speak of these states only in the briefest manner, merely indicating the connection of their affairs with the series of events which mark the advance of Rome to universal empire. Our main interest in these events will be in observing how Rome became ever more and more involved in the affairs of the East, and in noting the growing enthusiasm of the Romans for things Hellenic.

445. The Second Macedonian War¹ (200-197 B.C.); "the Restoration of Greek Freedom." Rome came first into hostile relations with Macedonia. During the Second Punic War Philip V of that kingdom had entered into an alliance with Hannibal. He was now troubling the Greek cities. They appealed to Rome, whose prestige was now great, for protection. Rome, moved both by fear of what Philip might do and by a genuine admiration for the great past of Greece, listened favorably to the appeal. Such was the prelude to what is known as the Second Macedonian War.

In the third year of the war an army under Flamininus was sent into Greece, and on the plains of Cynoscephalæ, in Thessaly, the supple Roman legion demonstrated its superiority over the rigid Macedonian phalanx by subjecting Philip to a most disastrous defeat (197 B.C.). The king was forced to give up all his conquests, and all the Greek cities that he had been holding in subjection were declared free. The edict of emancipation was read by a herald to the Greeks assembled at Corinth for the celebration of the Isthmian games. It ran thus: "The Roman people and Senate and Flamininus their general . . . order that Greece shall be free from foreign garrisons, shall not be subject to tribute, and shall live under her own customs and laws."

The decree was received with the greatest enthusiasm and rejoicing. "A shout was raised," says Plutarch, "that was heard as far as the sea coast." Flamininus was hailed as the "Restorer of Greek Liberties." But unfortunately the Greeks had lost all capacity for freedom and self-government, and the anarchy into which their affairs soon fell afforded the Romans a valid excuse for extending their rule over all Greece.

446. War against Antiochus the Great of Syria (192-189 B.C.). Antiochus the Great of Syria had at this time not only made important conquests in Asia Minor but had even carried his arms into Europe. He was at this moment in Greece. The object of his presence in these regions, he declared, was to give liberty to the Greek cities. But the Greeks, as Plutarch remarks, were at this particular

¹ The First Macedonian War (215-206 B.C.) took place during the Second Punic War and was an episode of that struggle.

time in no need of a liberator, since they had just been delivered from the Macedonians by the Romans.

Just as soon as intelligence was carried to Italy that the Syrian king was in Greece, at the head of an army, the legions of the Republic were set in motion. Some reverses caused Antiochus to retreat in haste across the sea to Asia, whither he was followed by the Romans. At Magnesia, Antiochus was overthrown, and much of Asia Minor fell into the hands of the Romans. Not yet prepared to maintain provinces so remote from the Tiber, the Senate conferred a great part of the new territory upon their friend and ally, Eumenes, king of Pergamum (sect. 306).

447. The Third Macedonian War (171-168 B.C.). And now Macedonia, under the leadership of Perseus, son of Philip V, was again in war with Rome. On the memorable field of Pydna (168 B.C.) the Roman consul, Æmilius Paulus, crushed the Macedonian power forever. The country was broken up into four states, and a little later these were organized as a Roman province. The great rôle which Macedonia, as an independent state, had played in history was ended.

But the battle of Pydna constitutes a great landmark not merely in the history of Macedonia: it forms a landmark in universal history as well. It was one of the decisive battles fought by the Romans in their struggle for the dominion of the world. The last great power in the East was here broken.¹ The Roman Senate was henceforth recognized by the whole civilized world as the source and fountain of supreme political wisdom and authority. We have yet to record many campaigns of the Roman legions; but these, if we except the campaigns against the Pontic king Mithradates the Great, were efforts to suppress revolt among dependent or semivassal states, or were expeditions aimed at barbarian tribes that skirted the Roman dominions.

448. The Achæan War and the Destruction of Corinth (146 B.C.). During the third war between Rome and Macedonia, a party in the cities of the Achæan League had shown themselves lukewarm in their friendship for Rome. Consequently, after the battle of Pydna,

¹ Mithradates the Great had not yet appeared to dispute with Rome the sovereignty of the Orient (sect. 468).

the Romans collected a thousand prominent citizens of these federated cities and transported them to Italy, where they were to stand trial for alleged unfriendliness towards Rome. They were never tried, however, but for seventeen years were held as hostages for the good conduct of their countrymen at home. Among these exiles was the celebrated historian Polybius (sect. 353), who wrote an account of all these events which we are now narrating and which mark the advance of Rome to the sovereignty of the world.

At the end of the period named, the Roman Senate, in an indulgent mood, gave the survivors permission to return home. They went back burning with a sense of wrong, and their presence in the home cities doubtless added to the intensity of the ill feeling that had been growing against Rome. The people of Corinth particularly displayed the most unreasonable and vehement hostility toward the Romans. There could be but one issue of this foolish conduct, and that was war with Rome.

This came in the year 147 B.C. Corinth was soon in the hands of the Romans. The men were killed, and the women and children sold into slavery. Much of the booty was sold on the spot at public auction. Numerous works of art — invaluable statues and paintings, with which the city was crowded — were laid aside to be transported to Rome, but a large part of the rich art treasures of the city must have been destroyed by the rude and unappreciative soldiers. Polybius, who was an eyewitness of the sack of the city, himself saw groups of soldiers using priceless paintings as boards on which to play their games of dice.

The despoiled city, in obedience to the command of the Roman Senate, was given up to the flames, its walls were leveled, and the very ground on which the city had stood was accursed. Thus fell the brilliant city of Corinth, the "last precious ornament of the Grecian land once so rich in cities."¹

449. The General Effect upon Rome of her Conquest of the East. In entering Greece the Romans had entered the homeland of Greek culture, with which they had first come in close contact in Magna

¹ At a later period, Greece, under the name of *Achaia*, was reduced to the status of a province and joined to Macedonia.

Græcia. This culture was in many respects vastly superior to their own, and for this reason it exerted a profound influence upon life and thought at Rome. Many among the Romans seem to have conceived a sudden contempt for everything Roman, as something provincial and old-fashioned, and as suddenly to have become infatuated with everything Greek. Greek manners and customs, Greek modes of education, and Greek literature and philosophy became the fashion at Rome, so that Roman society seemed in a fair way of becoming Hellenized. And to a certain degree this did take place: Greece captive led enthralled her captor. So many and so important were the elements of Greek culture which in the process of time were taken up and absorbed by the Romans that there ceased to be such a thing in the world as a pure Latin civilization. We recognize this intimate blending of the cultures of the two great peoples of classical antiquity when we speak of the civilization of the later Roman Empire as being Græco-Roman.

But along with the many helpful elements of culture which the Romans received from the East, they received also many germs of great social and moral evils. Life in Greece and in the Orient had become degenerate and corrupt. Close communication with this society, in union with other influences which we shall notice later, corrupted life at Rome. "To learn Greek is to learn knavery" became a proverb. The simplicity and frugality of the earlier times were replaced by oriental extravagance, luxury, and dissoluteness. Evidences of this decline in the moral life of the Romans, the presage of the downfall of the Republic, will multiply as we advance in the history of the years following the destruction of Corinth.

450. Cato the Censor. One of the most noted of the Romans of this time was Marcus Porcius Cato (surnamed the Censor), 232-147 B.C. His active life covered the whole of the long period — the chief events of which we have just been narrating — which makes up the interval between the Second and the Third Punic War. Indeed, Cato as a young man fought in the Hannibalic War, and as an old counselor did more than any other person to bring on the third war, which resulted in the destruction of Carthage. His life is a mirror in which is reflected the life of three generations at Rome.

Cato was born the son of a peasant at Tusculum, in Latium. From his father he received as an inheritance a scanty farm in the Sabine country. Near by were the cottage and farm of the celebrated Roman commander Manius Curius Dentatus, one of the popular heroes of the Samnite wars, of whom tradition related that, when the Samnites on one occasion sought to bribe him, they found him cooking turnips, and wanting nothing that they could give him. This worthy old Roman, Cato took as his model.

As we have seen, at just this time Greek ideas and customs were being introduced at Rome. Cato set his face like a flint against all these innovations. He did everything in his power to cast discredit and contempt upon everything Greek. He visited Athens and made a speech to the people; but instead of addressing the Athenians in their own language, which he could speak well enough, he talked to them in Latin, simply in order, Plutarch says, to rebuke those of his countrymen who affected to regard the Greek language as better than the Roman. He told the Romans that Greek education and Greek literature and philosophy would bring their country to ruin. He wished to see all the Greek teachers of philosophy sent back home. He refused to allow his little son to be taught by a Greek slave, as was coming to be the custom in the leading Roman families, but he himself attended carefully to the education of the boy.

One of the most unattractive, and, indeed, to us, repellent, sides of Cato's character is revealed in his treatment of his slaves. He looked upon them precisely as so much live stock, raising them and disposing of them just as though they were cattle. When a slave became old or worn out he sold him, and recommended such a course to others on the ground of its economy.

But notwithstanding all of Cato's faults and shortcomings his character was, according to Roman ideals, noble and admirable, and his life and services, especially those which he rendered the state as censor, were approved and appreciated by his fellow-citizens, who set up in his honor a statue with this inscription: "This statue was erected to Cato because when censor, finding the state of Rome corrupt and degenerate, he, by introducing wise regulations and virtuous discipline, restored it."

V. THE THIRD PUNIC WAR (149-146 B.C.)

451. "Carthage should be Destroyed." The same year that Rome destroyed Corinth she also blotted from the face of the earth her great rival Carthage. It will be recalled that one of the conditions imposed upon the city at the close of the Second Punic War was that she should under no circumstances engage in war with an ally of Rome (sect. 442). Taking advantage of the helpless condition of Carthage, Masinissa, king of Numidia and an ally of Rome, began to make depredations upon her territories. Carthage appealed to Rome for protection. The envoys sent to Africa by the Senate to settle the dispute, unfairly adjudged every point in favor of the robber Masinissa.

Chief of one of the embassies sent out was Marcus Cato the Censor. When he saw the prosperity of Carthage—her immense trade, which crowded her harbor with ships, and the country for miles back of the city a beautiful landscape of gardens and villas—he was amazed at the growing power and wealth of the city, and returned home convinced that the safety of Rome demanded the destruction of her rival. All of his addresses after this—no matter on what subject—he is said invariably to have closed with the declaration, "Moreover, Carthage should be destroyed." Better advice was given by Publius Scipio, who, it is said, in opposition to Cato, ended all his speeches with the words, "Moreover, Carthage should be let alone."

452. Roman Perfidy. A pretext for destroying the city was not long wanting. In 150 B.C. the Carthaginians, when Masinissa made another attack upon their territory, instead of calling upon Rome, from which source experience had taught them they could hope for neither aid nor justice, gathered an army with the resolution of defending themselves. Their forces, however, were defeated by the Numidians and sent beneath the yoke.

In entering upon this war Carthage had broken the conditions of the last treaty. The Carthaginian senate, in great anxiety, now sent an embassy to Italy to offer any reparation the Romans might demand. They were told that if they would give three hundred hostages, children of the noblest Carthaginian families, the independence

of their city should be respected. They eagerly complied with this demand. But no sooner were these hostages in the hands of the Romans than the consular armies, thus secured against attack, crossed from Sicily into Africa, and disembarked at Utica, only ten miles from Carthage.

The Carthaginians were now commanded to give up all their arms. Still hoping to win their enemy to clemency, they complied with this demand also. Then the consuls made known the final decree of the Roman Senate — "That Carthage must be destroyed, but that the inhabitants might build a new city, provided it were located ten miles from the coast."

When this resolution of the Senate was announced to the Carthaginians and they realized the baseness and perfidy of their enemy, a cry of indignation and despair burst from the betrayed city.

453. The Carthaginians Prepare to Defend their City. It was resolved to resist to the bitter end the execution of the cruel decree. The gates of the city were closed. Men, women, and children set to work and labored day and night manufacturing arms. The entire city was converted into one great workshop. Statues, vases, the utensils of the home, and the sacred vessels of the temples were melted down for weapons. Material was torn from the buildings of the city for the construction of military engines. The women cut off their hair and braided it into strings for the catapults. By such labor and through such sacrifices the city was soon put in a state to withstand a siege.

When the Romans advanced to take possession of the place, they were astonished to find the people they had just now so treacherously disarmed, with weapons in their hands, manning the walls of their capital and ready to bid them defiance.

454. The Destruction of Carthage (146 B.C.). For four years the city held out against the Roman army. At length the consul Scipio Æmilianus¹ succeeded in taking it by storm. When resistance ceased only fifty thousand men, women, and children, out of a population of several hundred thousand, remained to be made prisoners. The city

¹ Publius Cornelius Scipio Æmilianus, grandson by adoption of Scipio Africanus, the conqueror of Hannibal. After his conquest of Carthage he was known as *Africanus Minor*.

was set on fire, and for seventeen days the space within the walls was a sea of flames. Every trace of building which fire could not destroy was leveled, a plough was driven over the site, and a dreadful curse invoked upon any one who should dare attempt to rebuild the city.

Such was the hard fate of Carthage. Polybius,¹ who was an eye-witness of the destruction of the city, records that Scipio, as he gazed upon the smoldering ruins, seemed to read in them the fate of Rome, and, bursting into tears, sadly repeated the lines of Homer :

The day shall be when holy Troy shall fall
And Priam, lord of spears, and Priam's folk.²

The Carthaginian territory in Africa was made into a Roman province, with Utica as the leading city; and by means of traders and settlers Roman civilization was spread rapidly throughout the regions that lie between the ranges of the Atlas and the sea.

455. The Significance of Rome's Triumph over Carthage. The triumph of Rome over Carthage may perhaps rightly be given as prominent a place in history as the triumph, more than three centuries before, of Greece over Persia. In each case Europe was saved from the threatened danger of becoming a mere dependency or extension of Asia.

The Semitic Carthaginians had not the political aptitude and moral energy that characterized the Italians and the other Aryan peoples of Europe. Their civilization was as lacking as the Persian in elements of growth and expansion. Had this civilization been spread by conquest throughout Europe, the germs of political, literary, artistic, and religious life among the Aryans of the continent might have been smothered, and their history have been rendered as barren in political and intellectual interests as the later history of the races of the Orient.

It is these considerations which justify the giving of the battle of the Metaurus, which marks the real turning point in the long struggle between Rome and Carthage, a place along with the battle of Marathon in the short list of the really decisive battles of the

¹ It was usual for great Romans to have in their train a Greek philosopher or scholar as a companion.

² *Iliad*, vi, 448.

world—battles which, determining the trend of great currents of history, have seemingly decided the fate of races, of continents, and of civilizations.

456. The Capture and Destruction of Numantia (133 B.C.). It is fitting that the same chapter which narrates the blotting out of Corinth in Greece and of Carthage in Africa should tell also the story of the destruction, at the hands of the Romans, of Numantia in Spain.

The Romans had expelled the Carthaginians from the peninsula, but the warlike native tribes—the Celtiberians and Lusitanians—of the North and the West were ready to dispute stubbornly with the newcomers the possession of the soil. The war gathered about Numantia, the siege of which was brought to a close by Scipio Æmilianus, the conqueror of Carthage. Before the surrender of the place, almost all the inhabitants had met death either in defense of the walls or by deliberate suicide. The miserable remnant which the ravages of battle, famine, pestilence, and despair had left alive were sold into slavery, and the city was leveled to the ground (133 B.C.).

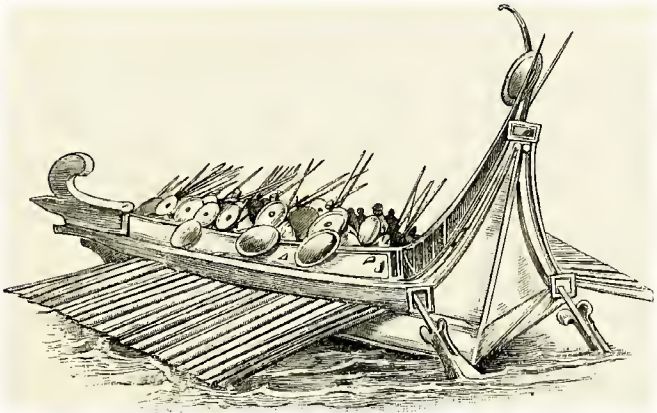
Though ever since the Second Punic War Spain had been regarded as forming a part of the Roman dominions, yet now for the first time it really became a Roman possession. Roman merchants and settlers crowded into the country. As a result of this great influx of Italians, the laws, the manners, the customs, and the language of the conquerors were introduced everywhere, so that the peninsula became in time thoroughly Romanized. Thus was laid the basis of two of the Romance nations of modern times—the Spanish and the Portuguese.

Selections from the Sources. POLYBIUS, i, 10–63 (for an account of the First Punic War); xxxviii, 3–11 (the cause of the fall of Greece); xxxix, 3–5 (the fall of Carthage; it should be remembered that Polybius here writes as an eye-witness of the scenes that he describes). PLUTARCH, *Fabius Maximus* and *Marcus Cato*. Munro, *Source Book*, pp. 78–100; Davis's *Readings* (Rome), pp. 53–84.

Secondary Works. MOMMSEN, vol. ii, bk. iii, chaps. i–xiv. HEITLAND, vol. i, chaps. xxi–xxvi; vol. ii, chaps. xxvii–xxxiv. PELHAM, *Outlines of Roman History*, bk. iii, chaps. i–iii. HOW and LEIGH, *History of Rome*, chaps. xvii–xxx. SMITH, *Carthage and the Carthaginians and Rome and Carthage*. ARNOLD, *The Roman System of Provincial Administration*, chap. i. ARNOLD, *History of Rome*, chaps. xliii–xlvi (these chapters are generally regarded as the best

account ever written of the Second Punic War). DODGE, *Hannibal*. MORRIS, *Hannibal*. MAHAN, *The Influence of Sea Power upon History*, pp. 14-21. CHURCH, *Story of Carthage* (interesting for younger classes).

Topics for Class Reports. 1. Hannibal's passage of the Alps: Polybius, iii, 50-56. 2. The battle of the Metaurus (207 B.C.): Creasy, *Decisive Battles of the World*, chap. iv. 3. Change effected in Roman life and manners through contact with corrupt Hellenism: Mommsen, vol. ii, bk. iii, chap. xiii, pp. 480-491; Plutarch, *Marcus Cato*; Seignobos (Wilde ed.), *History of Ancient Civilization*, chap. xxii.



CHAPTER XXXVI

THE LAST CENTURY OF THE REPUBLIC: THE PERIOD OF REVOLUTION

(133-31 B. C.)

457. Introductory. We have now traced in broad outlines the development of the institutions of republican Rome, and have told briefly the story of that wonderful career of conquest which made the little Palatine city the mistress first of Latium, then of Italy, and finally of the greater part of the Mediterranean world. In the present chapter we shall follow the fortunes of the Republic through the last century of its existence. During this time, though the territorial expansion went on, many agencies were at work undermining the institutions of the Republic and paving the way for the Empire. What these agencies were will best be made apparent by a simple narration of the events that crowd this memorable period of Roman history.

458. The First Servile War in Sicily (135-132 B.C.). With the opening of this period we find a terrible struggle going on in Sicily between masters and slaves — what is known as the First Servile War. The condition of affairs in that island was the outgrowth of the Roman system of slavery.

The captives that the Romans took in war they usually sold into servitude. The great number furnished by their numerous conquests had caused slaves to become a drug in the slave markets of the Mediterranean world. They were so cheap that masters found it more profitable to wear their slaves out by a few years of unmercifully hard labor and then to buy others than to preserve their lives for a longer period by more humane treatment. Often in case of sickness they were left to die without attention, as the expense of nursing exceeded the cost of new purchases. Some estates were worked by as many as twenty thousand slaves. That each owner

might know his own, the poor creatures were branded like cattle. What makes all this the more revolting is the fact that many of these slaves were in every way the peers, and some the superiors, of their owners. The fortunes of war alone had made the one a servant and the other a master.

The wretched condition of the slaves in Sicily,¹ where the slave system exhibited some of its worst features, and the cruelty of their masters at last drove them to revolt. The insurrection spread throughout the island until two hundred thousand slaves were in arms — if axes, reaping hooks, staves, and roasting spits may be called arms. They defeated four Roman armies sent against them, and for three years defied the power of Rome. Finally, however, in the year 132 B.C., the uprising was suppressed. Twenty thousand of the unhappy slaves are said to have been crucified. Sicily was thus pacified, and remained quiet for nearly a generation.²

459. The Public Lands. In Italy itself affairs were in a scarcely less wretched condition than in Sicily. At the bottom of a large part of the social and economic troubles here was the public land system. By law or custom those portions of the public lands which remained unsold or unallotted as homesteads were open to any one to till or to pasture. In return for such use of the public land the user paid the state usually a fifth or a tenth of the yearly produce. Persons who availed themselves of this privilege were called possessors or occupiers; we should call them "squatters" or "tenants at will."

Now it had happened that, in various ways, the greater part of these public lands had fallen into the hands of the wealthy. They alone had the capital necessary to stock with cattle and slaves the new lands, and hence they were the sole occupiers of them. The small farmers everywhere, too, were being ruined by the unfair competition of slave labor, and their little holdings were passing by purchase, and often by fraud or barefaced robbery, into the hands of the great proprietors.

¹ Only a few years before this, upon the destruction of Carthage, thousands of captives, masters along with their slaves, were sold to Sicilian slave-traders and transferred to Sicily.

² In the year 102 B.C. another insurrection of the slaves broke out in the island, which it required three years to quell.

There was a law, it is true, which made it illegal for any person to occupy more than a prescribed amount of the public lands; but this law had long since become a dead letter. The greater part of the lands of Italy, about the beginning of the first century B.C., are said to have been held by not more than two thousand persons. These great landowners found stock-raising more profitable than working the soil. Hence Italy had been made into a great sheep pasture. The dispossessed peasants, left without home or employment, crowded into the cities, congregating especially at Rome, where they lived in vicious indolence. Thus, largely through the workings of the public land system, the Roman people had become divided into two great classes — the rich and the poor, the possessors and the nonpossessors.

460. Reforms of the Gracchi; Tiberius Gracchus (133 B.C.). The ablest champions of the cause of the poor against the rich and powerful were the celebrated brothers Tiberius and Gaius Gracchus, sons of Cornelia, the daughter of Scipio Africanus, the conqueror of Hannibal. Aside from their noble birth, they had been carefully nurtured by a mother noted not alone for her acquaintance with the new Greek learning, but also for the superior qualities of her mind and heart. It was Tiberius, the elder of the brothers, who first undertook the cause of reform. The resolution to consecrate his life to the alleviation of the distress among the poor and disinherited citizens of Rome is said to have been taken by him while traveling through Etruria, where he saw the mischief and distress caused by the usurpation of the soil by the great landowners, and the displacement of the peasant farmers by swarms of barbarian slaves.

Elected by the people to the tribuneship for the year 133 B.C., Tiberius as tribune brought forward a proposal which took away from the great proprietors all the public lands they were occupying over and above a specified amount. The lands thus resumed by the state were to be allotted in small holdings of a few acres each to poor citizens.

As was natural, the senatorial party, who represented the wealthy landowners, bitterly opposed the measures brought forward by Tiberius. They resorted to an old device for thwarting a tribune whose

proposals were obnoxious to them. They persuaded one of the colleagues of Tiberius, the tribune Octavius, to interpose his veto. Octavius did this, and thus prevented the proposals from being brought to a vote in the popular assembly.¹

The deadlock was broken by Tiberius, and in this way. Through the votes of his partisans in an assembly of the people he deposed his colleague Octavius. But Octavius refused to acknowledge the validity of such a vote; then Tiberius caused him to be dragged from the Rostra by freedmen. Never before since the first year of the Republic had the Romans deposed one of their magistrates in this way from the office to which they had elected him. The sanctity of the constitution, the inviolability of which had been the safeguard of the state for a period of almost four centuries, was destroyed. It was the beginning of the end.

After the deposition of Octavius, a client of Tiberius was chosen to fill his place. Tiberius' proposal was now made a law, and a board of commissioners was appointed to carry out its provisions and to prevent the law from becoming a dead letter, as had happened in the case of the earlier law.

To make himself secure for the future against the revenge of the nobility, Tiberius now became a candidate for a second term as tribune. This was unconstitutional, for at this time a tribune could not hold his office for two consecutive years. Naturally the enemies of Tiberius opposed his reëlection. Rome was in a seething tumult; rioting began. The partisans of Tiberius were overpowered, and he and a number of his followers were killed and their bodies thrown into the Tiber. This was the first time since the creation of the plebeian tribunate that the contention of parties in Rome had led to an appeal to open force, the first time that the city had witnessed such a scene of violence and blood. But such scenes were very soon to become common enough.

461. Tribune of Gaius Gracchus (123-122 B.C.). Gaius Gracchus now came forward to assume the position made vacant by the death of his brother Tiberius. In the year 124 B.C. he was elected tribune

¹ Each member of the board of tribunes had the right thus to veto the act of any or of all of his colleagues, just as one of the consuls could obstruct the act of his colleague.

for the following year. As quæstor in Sardinia he had proved that he was of a different mold from the ordinary Roman magistrate. He had "left Rome," as Plutarch puts it, "with his purse full of money and had brought it back empty; others had taken out jars full of wine and had brought them back full of money."

Once in the tribuneship, Gaius entered straightway with marvelous energy and resourcefulness upon the work of reform. His aim was to destroy the government of the Senate, now hopelessly incapable and corrupt, and to set up in its place a new government with himself at its head. First, he secured the passage of a law by the people which made it constitutional for a tribune to hold his office two years in succession. This meant, of course, the virtual transformation of the tribuneship into a possible life-tenure office. He next won the affection of the poor of the city by carrying a law which provided that every Roman citizen, on personal application, should be given corn from the public granaries at half or less than half the market price. Gaius could not have foreseen all the evils to which this law, which was in effect what we know as a poor law, was destined to lead. It led eventually to the free distribution of corn to all citizens who made application for it. Very soon a large proportion of the population of Rome was living in vicious indolence and feeding at the public crib.¹

As a further measure of relief for the poorer traders and the artisan class, Gaius established new colonies in Italy, and sent six thousand settlers, comprising Italians as well as Roman citizens, to the site of Carthage, and founded there a colony called Junonia. This was the first citizen-colony established by the Romans outside of Italy.

Another measure now proposed by Gaius alienated a large section of his followers, and paved the way for his downfall. This proposal seems to have been that all the Latins should be made full Roman citizens, and that the Italian allies should be given the rights and

¹ By another law Gaius made friends of the knights (*equites*), the rich merchants and bankers, between whom and the senatorial order there was much jealousy and ill will. This law transferred the courts in which provincial magistrates accused of wrong-doing were tried from the senatorial to this rival equestrian order. Thereby Gaius won the favor of this powerful class.

privileges then enjoyed by the Latins (sect. 465). Gaius was in this matter out of touch with his times. The masses were unwilling to confer the rights of the city upon those still without them, for the reason that citizenship now, since the whole world was paying tribute in one form or another to the ruling class in the Roman state, was something valuable. The proposal was defeated, and the popularity of Gaius visibly declined. When he stood the third time for reelection as tribune he was defeated. Without the protection of his office his life was in danger. His friends rallied around him. Fighting took place in the streets between the contending factions. Gaius in despair took his own life, and three thousand of his followers were killed.

The consul Lucius Opimius had offered for the head of Gaius and that of one of his partisans their weight in gold. The persons who brought in the heads appear to have received the promised reward. "This is the first instance in Roman history of head money being offered and paid, but it was not the last" (Long).

The common people ever regarded the Gracchi as martyrs to their cause, and their memory was preserved, in later times, by statues in the public square. To Cornelia, their mother, a monument was erected, bearing the simple inscription, "The Mother of the Gracchi."

462. The War with Jugurtha (111-106 B.C.). After the death of the Gracchi there seemed no one left to resist the heartless oppressions of the aristocratic party. The Gracchan laws respecting the public lands were annulled or made of no effect. Italy fell again into the hands of a few overrich landowners. The provinces were plundered by the Roman governors. The votes of senators and the decisions of judges, the offices at Rome and the places in the provinces — everything pertaining to the government had its price, and was bought and sold like merchandise. This is well illustrated by affairs in Africa.

Jugurtha, king of Numidia, had seized all that country, having put to death the rightful rulers of different provinces, who had been confirmed in their possessions by the Romans at the close of the Punic wars. Commissioners sent from Rome to look into the matter were bribed by Jugurtha. An investigation was ordered; but many prominent officials at Rome were implicated in the offenses, and the matter

was hushed up with money. The venality of the Romans disgusted even Jugurtha, who exclaimed, "O venal city, thou wouldst sell thyself if thou couldst find a purchaser!"

In the year 106 B.C. the war begun five years before against Jugurtha was brought to a close by Gaius Marius, a man who had risen to the consulship from the lowest ranks of the people. Under him fought a young nobleman named Sulla, "a degenerate Sybarite," of whom we shall hear much hereafter.

463. Invasion of the Cimbri and Teutons (113-101 B.C.). The war was not yet ended in Africa before terrible tidings came to Rome from the north. Two mighty nations of "horrible barbarians," three hundred thousand strong in fighting men, coming whence no one could tell, had invaded and were now desolating the lands of southern Gaul, and might any moment cross the Alps and sweep down into Italy.

The mysterious invaders proved to be two Germanic tribes, the Teutons and Cimbri, the vanguard of that great German migration which was destined to change the face and history of Europe. These intruders were seeking new homes. They carried with them in rude wagons all their property, their wives, and their children. The Celtic tribes of Gaul were no match for the newcomers, and fled before them as they advanced. Several Roman armies, the guardians of the Gallic province of Narbonensis and of the passes of the Alps, were cut to pieces. The terror at Rome was only equaled by that occasioned by the invasion of the Gauls three centuries before (sect. 413). The Gauls were terrible enough; but now the conquerors of the Gauls were coming.

Marius, the conqueror of Jugurtha, was looked to by all as the only man who could save the state in this crisis. In disregard of the constitution¹ he was reelected to the consulship, and intrusted with the command of the armies. The barbarians had divided into two bands. The Cimbri were to cross the eastern Alps and join in the valley of the Po the Teutons, who were to force the defiles of the western Alps. Marius determined to prevent the union of the barbarians and to crush each band separately.

¹ According to a law passed in 180 B.C., no citizen could be reelected to any magistracy until after an interval of ten years.

Anticipating the march of the Teutons, Marius hurried into southern Gaul, and falling upon the barbarians at a favorable moment almost annihilated the entire host.¹ He now recrossed the Alps and hastened to meet the Cimbri, who were entering the northeastern corner of Italy. Uninformed as to the fate of the Teutons, the Cimbri sent an embassy to Marius to demand that they and their kinsmen be given lands in the peninsula. Marius sent back in reply, "The Teutons have got all the land they need on the other side of the Alps." The devoted Cimbri were soon to have all they needed on this side.

A terrible battle almost immediately followed at Vercellæ (101 B.C.). More than one hundred thousand of the barbarians were killed, and sixty thousand taken prisoners to be sold as slaves in the Roman slave markets.

464. Changes in the Army. Up to this period a property qualification had been required of the legionary. Only in times of great public peril had propertyless citizens been called upon for military service. Foreign mercenaries, it is true, had found a place in the army, but not in the legions. Marius now gave permission to citizens without property to enlist. From this time on, the ranks of the Roman armies were filled almost entirely, as in the case of our own standing army, by voluntary enlistments. This tended, of course, to create a class of poor professional soldiers, who became in effect the clients of their general, looked to him to secure them war-booty, and, at the expiration of their term of enlistment, grants of public lands; and who were ready to follow him in all kinds of undertakings, even in undertakings against the commonwealth.

465. The Social or Marsic War (91-89 B.C.). Scarcely was the danger of the barbarian invasion past before Rome was threatened by another and greater evil arising within her own borders. At this time all the free inhabitants of Italy were embraced in three classes — *Roman citizens*, *Latins*, and *Italian allies*. The Roman citizens included the inhabitants of the capital, of the towns called *municipia*, and of the Roman colonies (sect. 421), besides the dwellers on isolated farms and the inhabitants of villages scattered everywhere throughout

¹ In the battle of Aquæ Sextiæ, fought 102 B.C.

Italy. The Latins comprised the inhabitants of the Latin colonies (sect. 421). The Italian allies were those conquered peoples that Rome had excluded wholly from the rights of the city.

The Social or Marsic War (as it is often called on account of the prominent part taken in the insurrection by the warlike Marsians) was a struggle that arose from the demands of the Italian allies for the rights and privileges of Roman citizenship.¹ Their demands being stubbornly resisted by both the aristocratic and the popular party at Rome,² they took up arms, resolved upon the establishment of a rival state. A town called Corfinium, among the Apennines, was chosen as the capital of the new republic, and its name changed to

Italica. Thus in a single day a large part of Italy south of the Rubicon was lost to Rome.

The greatness of the danger aroused all the old Roman courage and patriotism. Aristocrats and democrats hushed their quarrels and fought bravely side by side for the endangered life of the Republic. The war lasted three years, and was finally brought to an end rather by prudent concessions on the part of Rome than by fighting. In the year 90 B. C., alarmed

by signs of disaffection in certain of the communities that up to this time had remained faithful, Rome granted the franchise of the city to all Italian communities that had not declared war against her or that had already laid down their arms. The following year the full rights of the city were offered to all Italians who should within two months appear before a Roman magistrate and express a wish for the franchise. This tardy concession to the just demands of the Italians virtually ended the war.³



FIG. 159. COIN OF THE ITALIAN CONFEDERACY

The Sabellian bull goring the Roman wolf

¹ It should be carefully noted that the opposition to the admission of strangers to the rights of the city was no longer based on religious grounds, as was the case in the days of patrician Rome (sect. 417). The opposition now arose simply from the selfish desire of a privileged class in the Roman state to retain its monopoly rights.

² The Italians found one open-minded and generous champion in a nobleman named Marcus Livius Drusus; but by his espousal of their cause Drusus made bitter enemies at Rome and he was assassinated.

³ After the close of the war the rights that had up to this time been enjoyed by the Latian towns were conferred upon all the cities between the Po and the Alps.

466. Comments on the Political Results of the Social War. Thus as an outcome of the war practically all the freemen of Italy south of the Po were made equal in civil and political rights. This was a matter of great significance. "The enrollment of the Italians among her own citizens deserves to be regarded," declares the historian Merivale, "as the greatest stroke of policy in the whole history of the Republic." This wholesale enfranchisement of Latin and Italian allies more than doubled the number of Roman citizens.¹

This equalization of the different classes of the Italian peninsula was simply a later phase of that movement in early Rome which resulted in the equalization of the two orders of the patricians and plebeians (Chapter XXXIII). But the purely political results of the earlier and those of the later revolution were very different. At the earlier time those who demanded and received the franchise were persons living either in Rome or in its immediate vicinity, and consequently able to exercise the acquired right to vote and to hold office.

But now it was very different. These new-made citizens were living in towns and villages or on farms scattered all over Italy, and of course very few of them could ever go to Rome, either to participate in the elections there, to vote on proposed legislation, or to become candidates for the Roman magistracies. Hence the rights they had acquired were, after all, politically barren. But no one was to blame for this state of things. Rome had simply outgrown her city constitution and her system of primary assemblies (sect. 385). She needed for her widening empire a representative system like ours; but representation was a political device far away from the practice if not from the thoughts of the men of those times.

As a result of the impossibility of the Roman citizens outside of Rome taking part, as a general thing, in the meetings of the popular assemblies at the capital, the offices of the state fell into the hands of those actually living in Rome or settled in its immediate neighborhood. Since the free, or virtually free, distribution of corn and the public shows were drawing to the capital from all quarters crowds of the poor, the idle, and the vicious, these assemblies were rapidly

¹ The census for the year 70 B. C. gives the number of citizens as 900,000, as against 394,336 about a generation before the war.

becoming simply mobs controlled by noisy demagogues and unscrupulous military leaders aiming at the supreme power in the state.

This situation brought about a serious division in the body of Roman citizens. Those of the capital came to regard themselves as the real rulers of the state, as they actually were, and looked with disdain upon those living in the other cities and the remoter districts of the peninsula. They alone reaped the fruits of the conquered world. At the same time the mass of outside passive citizens, as we may call them, came to look with jealousy upon this body of pampered aristocrats, rich speculators, and ragged, dissolute clients and hangers-on at Rome. They became quite reconciled to the thought of power passing out of the hands of such a crowd and into the hands of a single man. The feelings of men everywhere were being prepared for the revolution that was to overthrow the Republic and bring in the Empire.

467. Condition of Things in the Province of Asia. While the Social War was still in progress in Italy a formidable enemy of Rome appeared in the East. Mithradates VI, surnamed the Great, king of Pontus,¹ taking advantage of the distracted state of the Republic, had practically destroyed the Roman power throughout the Orient and made himself master of Asia Minor, Macedonia, and Greece. In order to render intelligible this amazing and swift revolution in the affairs of the East, we must here give a short account of the condition of things in that part of the Mediterranean world before the appearance upon the stage of Mithradates.

We have already seen how Rome extended her authority over Macedonia and Greece (sects. 447, 448). Soon after the establishment of her rule in these lands, it was vastly extended in Asia by "one of the surprises of history — the extinction of a rich and powerful monarchy by suicide." In the year 133 B.C. King Attalus III of Pergamum (sect. 306) died, having willed his kingdom to the Roman people.² The Romans accepted the bequest, and made the territory into a province under the name of *Asia*.

¹ See map after p. 426.

² There were during this period several of these surprises: 96 B.C. Cyrene was bequeathed by its last ruler to the Roman Republic; and 75 B.C. the last king of Bithynia likewise willed his kingdom to Rome.

This province of Asia embraced probably the richest region, as it was certainly one of the oldest in its civilization, that Rome had thus far acquired. The Greek cities of the country had traditions reaching back into prehistoric times. Their tribute had swollen the fabulous wealth of the Lydian Cræsus (sect. 102). This exceptional prosperity of the earlier time had now indeed passed away, but the wealth and trade of the region were still great and important, so that the province presented an attractive field for the operations of Italian traders, speculators, and money lenders. The country became crowded with these immigrant classes, who plundered the natives,¹ and carried their ill-gotten booty to Rome to spend it there in gross and ostentatious living.

The Roman magistrates of the province were, as a rule, men who were willing to accept a share of the plunder in return for connivance at the wickedness going on all around them. Of course there were among the Italian residents many honorable merchants; but the dishonesty, extortion, and cruelty of the majority were so odious and so galling that they all alike became the objects of the utmost hatred and detestation of the natives. Bearing in mind this feeling of the natives towards the Italians, we shall understand how it was possible for Mithradates to effect such an overturning of things so quickly as he did.

468. Mithradates Creates an Empire in the East. Mithradates had come to the throne of the little kingdom of Pontus in the year 120 B.C. His extraordinary career impressed deeply the imagination of his times, and his deeds and fame have come down to us disguised and distorted by legend. His bodily frame and strength were immense, and his activity untiring. He could carry on conversation, it is said, in twenty-two of the different languages of his subjects. He was familiar with the science and letters of Greece. His court, crowded with Greek artists and scholars, was one of the great radiating centers of Greek influence in the Hellenistic Age. In no other

¹ This plundering went on largely in connection with the collection of the taxes and public rents. The natives paid a tenth in kind of the produce of the tilled land, and a rent for the use of the public pastures. There were also custom duties on imports. Under a law of Gaius Gracchus, the collection of these rents or taxes was farmed out, the censors every five years selling the privileges at public auction.

country of Asia was there a more perfect blending of Persian and Greek civilizations. In truth, Mithradates was "the heir of Darius and Alexander." He carried on in regions which the Macedonian conquests had not reached, the work of Alexander and his successors. He founded new Greek cities and encouraged marriages between the natives and Greeks. But Mithradates, notwithstanding the fact of his half Greek descent, — his mother was a Syrian Greek, — was in his deepest instincts and impulses a typical oriental barbarian.

In the course of a few years Mithradates pushed out the boundaries of his little hereditary kingdom until it almost encircled the Euxine, which became in effect a Pontic sea. He now audaciously encroached upon the Roman possessions in Asia Minor. The natives of the Roman province of Asia, oppressed by Roman speculators, tax farmers, usurers, and corrupt magistrates, hailed him as their deliverer.



FIG. 160. MITHRADATES
THE GREAT. (Coin)

In order to make secure his power in Asia, Mithradates now gave orders that on a certain day every Italian, without distinction of age or sex, should be put to death. This savage order was almost everywhere carried out to the letter. Men, women, and children, all of the Italian name, were massacred. The number of victims of the wholesale slaughter is variously estimated at from seventy thousand to one hundred and fifty thousand.

Mithradates now turned his attention to Europe and sent his army into Greece. Athens, hoping for the revival of her old empire, and the most of the other Greek cities, renounced the authority of Rome and hailed Mithradates as the protector of Hellenism against the barbarian Romans. Thus in the space of a few months was the power of the Romans destroyed throughout the East, and the boundaries of their empire pushed back virtually to the Adriatic.

469. Marius and Sulla Contend for the Command in the War against Mithradates. The Roman Senate now bestirred itself. An army was raised for the recovery of the Orient. Straightway a contest arose between Marius and Sulla for the command of the forces. The

Senate conferred this upon Sulla, who at that time was consul. But by violent means an unconstitutional measure¹ was carried in an assembly of the people whereby the command was taken away from Sulla and given to Marius. Sulla now saw that the sword must settle the dispute. At the head of his legions he marched upon Rome and entered the gates, and "for the first time in the annals of the city a Roman army encamped within the walls." The party of Marius was defeated, and he and ten of his companions were proscribed. Sulla soon embarked with the legions to meet Mithradates in the East (88 B.C.).

470. Marius Massacres the Aristocrats (87 B.C.). Leaving Sulla to carry on the Mithradatic war,² we must first follow the fortunes of the proscribed Marius. Returning from Africa, whither he had fled,³ Marius joined the consul Cinna in an attempt to crush by force the senatorial party. Rome was cut off from her food supplies and starved into submission.

Marius now took a terrible revenge upon his enemies. The consul Gnæus Octavius, who represented the aristocrats, was assassinated, and his head set up in front of the Rostra. Never before had such a thing been seen at Rome—a consul's head exposed to the public gaze. For five days and nights a merciless slaughter was kept up. The life of every man in the capital was in the hands of the revengeful Marius. As a fitting sequel to all this violence, Marius and Cinna were, in an entirely illegal way, declared consuls. Marius was now consul for the seventh time. He enjoyed his seventh consulship only thirteen days, being carried away by death in the seventy-first year of his age (86 B.C.).

¹ The measure was a provision of the Sulpician Laws (88 B.C.), so called from their proposer, the tribune Sulpicius, who, from fear of the designs of Sulla, had entered into an understanding with Marius.

² This was what is known as the First Mithradatic War (88–84 B.C.).

³ For the wanderings of Marius, see Plutarch, *Gaius Marius*, xxxv–xli.



FIG. 161. MARIUS (?)
(Uffizi Gallery, Florence)

471. The Proscriptions of Sulla (82 B.C.). With the Mithradatic war ended, Sulla wrote to the Senate, saying that he was now coming to take vengeance upon the Marian party—his own and the Republic's enemies. The terror and consternation created at Rome by this letter were increased by the accidental burning of the Capitol. The Sibylline Books, which held the secrets of the fate of Rome, were consumed. This accident awakened the most gloomy apprehensions. Such an event, it was believed, could only foreshadow the most direful calamities to the state.

The returning army from the East landed in Italy (83 B.C.). After much hard fighting¹ Sulla entered Rome with all the powers of a dictator. The leaders of the Marian party were proscribed, rewards were offered for their heads, and their property was confiscated. Sulla was implored to make out a list of those he designed to put to death, that those he intended to spare might be relieved of the terrible suspense in which all were now held. He made out a list of eighty, which was attached to the Rostra. The people murmured at the length of the roll. In a few days it was extended to over three hundred, and then grew rapidly until it included the names of thousands of the best citizens of Italy. Hundreds were murdered simply because some favorites of Sulla coveted their estates. A wealthy noble, coming into the Forum and reading his own name in the list of the proscribed, exclaimed, "Alas! my villa has proved my ruin." Julius Cæsar, at this time a mere boy of eighteen, was proscribed on account of his relationship to Marius, but, upon the intercession of friends, Sulla spared him; as he did so, however, he said warningly, "There is in that boy many a Marius."

The number of victims of these proscriptions has been handed down as forty-seven hundred. Almost all of these must have been men of wealth or of special distinction on account of their activity in public affairs. The property of the proscribed was confiscated and sold at public auction, or virtually given away by Sulla to his favorites. The foundations of some of the colossal fortunes that we hear of a little after this were laid during these times of proscription and robbery.

¹ The fighting was especially marked by a terrible battle before the Colline Gate of the capital.

This reign of terror bequeathed to later times a terrible "legacy of hatred and fear." Its awful scenes haunted the Romans for generations, and at every crisis in the affairs of the commonwealth the public mind was thrown into a state of painful apprehension lest there should be a repetition of these frightful days of Sulla.

472. Sulla made Dictator, with Power to Remodel the Constitution (82 B.C.). The Senate now passed a decree which approved and confirmed all that Sulla had done, and made him dictator during his own good pleasure. This was the first time a dictator had been appointed since the war with Hannibal, and the first time the dictatorial authority had ever been conferred for a longer period than six months. The decree further invested Sulla with authority to make laws and to remodel the constitution in any way that might seem to him necessary and best. The power here given Sulla was like that with which the decemvirs had been clothed nearly four centuries before this time (sect. 406).

The reforms of Sulla had for their chief aim the restoration of the authority of the Senate, which recent revolutions had reduced almost to a nullity, and the lessening of the power of the tribunate and of the assembly of the plebs.

473. The Death of Sulla ; Result of his Rule. After having exercised the unlimited power of his office for three years, Sulla, to the surprise of everybody, suddenly resigned the dictatorship and went into retirement. He died the year following his abdication (78 B.C.). One important result of the reign of Sulla as an absolute dictator was the accustoming of the people to the idea of the rule of a single man. His short dictatorship was the prelude to the reign of the permanent imperator.

The parts of the old actors in the drama were now all played to the end. But the plot deepens, and new men appear upon the stage to carry on the new, which are really the old, parts.

474. Spartacus ; War of the Gladiators (73-71 B.C.). About a decade after the proscriptions of Sulla, Italy was the scene of fresh troubles. Gladiatorial combats had become at this time the favorite sport of the amphitheater. At Capua was a sort of training-school from which skilled fighters were hired out for public or private

entertainments. In this seminary was a Thracian slave, known by the name of Spartacus, who incited his companions to revolt. The insurgents fled to the crater of Vesuvius and made that their stronghold. There they were joined by gladiators from other schools, and by slaves and discontented persons from every quarter. Their number at length increased to one hundred and fifty thousand men. For three years they defied the power of Rome, and even gained control of the larger part of southern Italy. But at length Spartacus himself was killed and the insurrection suppressed.¹

475. The Abuses and the Prosecution of Verres (70 B.C.). Terrible as was the state of society in Italy, still worse was the condition of affairs outside the peninsula. At first the rule of the Roman governors in the provinces, though severe, was honest and prudent. But during the period of profligacy and corruption upon which we have now entered, the administration of these foreign possessions had become shamefully dishonest and incredibly cruel and rapacious. The prosecution of Verres, the proprætor of Sicily, exposed the scandalous rule of the oligarchy, into whose hands the government had fallen. For three years Verres plundered and ravaged that island with impunity. He sold all the offices and all his decisions as judge. He demanded of the farmers the greater part of their crops, which he sold to swell his already enormous fortune. Agriculture was thus ruined and the farms were abandoned. Verres had a taste for art, and when on his tours through the island confiscated gems, vases, statues, paintings, and other things which struck his fancy, whether in temples or in private dwellings.

Verres could not be called to account while in office (sect. 401), and it was doubtful whether, after the end of his term, he could be convicted, so venal had become the Senate, the body by which all such offenders were tried. Indeed, Verres himself openly boasted that he intended two thirds of his gains for his judges and lawyers; the remaining one third would satisfy himself.

At length, after Sicily had come to look as though it had been ravaged by barbarian conquerors, the infamous robber was impeached.

¹ The defeat of the gladiators was mainly the work of the general Marcus Licinius Crasus (see sect. 480).

The prosecutor was Marcus Tullius Cicero, the brilliant orator, who was at this time just rising into prominence at Rome. The storm of indignation raised by the developments of the trial caused Verres to flee into exile to Massilia, whither he took with him much of his ill-gotten wealth.

476. Growth of Piracy in the Mediterranean ; War with the Pirates (78-66 B.C.). Another most shameful commentary on the utter incapacity of the government of the aristocrats was the growth of piracy in the Mediterranean

waters during their rule.

It is true that this was an evil which had been growing for a long time.

The Romans through their conquest of the countries fringing the Mediterranean had destroyed not only the governments that had maintained order on the land but at the same time, as in the case of Carthage, had destroyed the fleets which, since the

days when the rising Greek cities suppressed piracy in the Ægean Sea, had policed the Mediterranean and kept its ship routes clear of corsairs. In the more vigorous days of the Republic the sea had been well watched by Roman fleets, but after the close of the wars with Carthage the Romans had allowed their war navy to fall into decay.

The Mediterranean, thus left practically without patrol, was swarming with pirates ; for Roman oppression in Africa, Spain, and especially in Greece and Asia Minor, had caused thousands of adventurous spirits in those maritime countries to take to their ships and seek a livelihood by preying upon the commerce of the seas. The cruelty and extortion of the Roman governors in the various provinces, the civil war, the proscriptions and confiscations of the days of terror at Rome,



FIG. 162. ROMAN TRADING VESSEL

the impoverishment and dispossession of the peasant farmers everywhere through the growth of great slave estates — all these things, filling as they did the Mediterranean lands with homeless and desperate men, had also driven large numbers of hitherto honest and industrious persons to the same course of life. “They harvested the sea instead of the land.”

These “ruined men of all nations,” now turned pirates, had banded themselves together in a sort of government and state. They had as places of refuge numerous strong fortresses — four hundred it is said — among the inaccessible mountains of the coast lands they frequented. They had a fleet of a thousand sail, with dockyards and naval arsenals. They made treaties with the Greek maritime cities and formed leagues of friendship with the kings and princes of the East.

Swift ships, sailing in fleets and squadrons, scoured the waters of the Mediterranean, so that no merchantman could spread her sails in safety. Nor were these buccaneers content with what spoils the sea might yield them; like the Vikings of the Northern seas in later times, they made descents upon every coast, plundered villas and towns, and sweeping off the inhabitants sold them openly as slaves in the slave markets of the East. In some regions the inhabitants, as in early times, were compelled to remove for safety from the coast and rebuild their homes farther inland. The pirates even ravaged the shores of Italy itself. They carried off merchants and travelers from the Appian Way and held them for ransom. At last they began to intercept the grain ships of Sicily and Africa and thereby threatened Rome with starvation. Corn rose to famine prices.

The Romans now bestirred themselves. In the year 67 B.C. Gnæus Pompey, a rising young general, upon whom the title of “Great” had already been conferred, was invested with dictatorial power for three years over the Mediterranean and all its coasts for fifty miles inland. He quickly swept the pirates from the sea, captured their strongholds in Cilicia, and settled in colonies, chiefly in Cilicia and Greece, the twenty thousand prisoners that fell into his hands. His vigorous and successful conduct of this campaign against the pirates gained him great honor and reputation.





477. Pompey in the East; the Death of Mithradates. Pompey had not yet ended the war with the pirates before he was given, by a vote of the people, charge of the war against Mithradates,¹ who now for several years had been in arms against Rome. In a great battle in Lesser Armenia Pompey almost annihilated the army of Mithradates. The king fled from the field, and soon afterwards, to avoid falling into the hands of the Romans, took his own life² (63 B.C.). His death removed one of the most formidable enemies that Rome had ever encountered. Hamilcar, Hannibal, and Mithradates were the three great names that the Romans always pronounced with respect and dread.

Pompey now turned south and conquered Syria, Phœnicia, and Cœle-Syria, which countries he erected into a Roman province under the name of Syria (64 B.C.). Still pushing southward, the conqueror entered Palestine, and after a short siege of Jerusalem, by taking advantage of the scruples of the Jews in regard to fighting on the Sabbath day, captured the city (63 B.C.). In spite of the protestations of the priests, Pompey insisted upon entering the innermost shrine of the temple there. He was astonished to find the chamber vacant, without even a picture or a statue of the god to whom the temple was dedicated. Seemingly awed by his surroundings, he left untouched the treasures of the God of the Bible. "Alone of all the gods of the Orient his gold was respected by a Roman adventurer" (Ferrero).

In the conquest of Palestine the Romans brought within the boundaries of their widening empire one of the least of all the lands they had subjected, yet one destined to exert a profound influence upon its destinies.

¹ The so-called Third Mithradatic War (74-64 B.C.). What is known as the Second Mithradatic War (83-82 B.C.) was a short conflict that arose just after the close of the First (p. 421, n. 2). The chief conduct of the present war had been in the hands of Lucius Licinius Lucullus.

² Some authorities, however, say that he was murdered by his son.



FIG. 163. POMPEY THE GREAT
(Spada Palace, Rome)

478. Pompey's Triumph. After regulating the affairs of the different states and provinces in the East, and founding a great number of cities, Pompey set out on his return to Rome, where, dressed in the manner of Alexander the Great, he celebrated such a triumph as never before had been seen since Rome became a city. The spoils of all the East were borne in the procession; three hundred and twenty-two princes walked as captives before the triumphal chariot of the conqueror; legends upon the banners proclaimed that he had conquered twenty-one kings, captured one thousand strongholds, nine hundred towns, and eight hundred ships, and subjugated more than twelve millions of people; and that he had put into the treasury twenty thousand talents,¹ besides doubling the regular revenues of the state. He boasted that three times he had triumphed, and each time for the conquest of a continent — first for Africa, then for Europe, and now for Asia, which completed the conquest of the world.

479. The Conspiracy of Catiline (64-62 B. C.). While the legions were absent from Italy with Pompey in the East a most daring conspiracy against the government was formed at Rome. Lucius Sergius Catilina, a ruined spendthrift, had gathered a large company of profligate young nobles, weighed down with debts and desperate like himself, and had deliberately planned to murder the consuls and the chief men of the state and to plunder and burn the capital. The offices of the new government were to be divided among the conspirators. The proscriptions of Sulla were to be renewed and all debts were to be canceled.

Fortunately, all the plans of the conspirators were revealed to the consul Cicero, the great orator. The Senate immediately clothed the consuls with dictatorial power with the usual formula that they "should take care that the Republic received no harm." The city walls were manned; and at every point the capital and state were armed against the "invisible foe." Then in the senate chamber, with Catiline himself present, Cicero exposed the whole conspiracy in a famous Philippic, known as the *First Oration against Catiline*. The senators shrank from the conspirator and left the seats about him empty. After a feeble effort to reply to Cicero, overwhelmed by a

¹ About \$25,000,000.

sense of his guilt, and the cries of "traitor" and "parricide" from the senators, Catiline fled from the chamber and hurried out of the city to the camp of his followers in Etruria. In a desperate battle fought near Pistoria he was slain with many of his followers (62 B. C.). His head was borne as a trophy to Rome. Cicero was hailed as the "Savior of his Country."

480. Cæsar, Crassus, and Pompey: the So-called "First Triumvirate" (60 B. C.). Although the conspiracy of Catiline had failed, still it was very easy to foresee that the downfall of the Roman Republic was near at hand. Indeed, from this time on, only the name remained. The days of liberty at Rome were over. From this time forward the government was practically in the hands of ambitious and popular leaders, or of corrupt combinations and "rings." Events gather about a few great names, and the annals of the Republic become biographical rather than historical.

There were now in the state three men — Cæsar, Crassus, and Pompey — who were destined to shape affairs. Gaius Julius Cæsar was born in the year 100 B. C. Although descended from an old patrician family, still he had identified himself with the Marian or democratic party. In every way he courted public favor. He lavished enormous sums upon public games and tables. His popularity was unbounded. A successful campaign in Spain had already made known to himself, as well as to others, his genius as a commander.

Marcus Licinius Crassus belonged to the senatorial or aristocratic party. He owed his influence to his enormous wealth, being one of the richest men in the Roman world. His property was estimated at seventy-one hundred talents.¹

With Gnæus Pompey and his achievements we are already familiar. His influence throughout the Roman world was great; for in settling and reorganizing the many countries he subdued he had always taken care to reconstruct them in his own interest, as well as in that of the Republic. The offices were filled with his friends and adherents. This patronage had secured for him incalculable authority in the provinces. His veteran legionaries, too, were naturally devoted to the general who had led them so often to victory.

¹ About \$9,000,000.

What is commonly known as the "First Triumvirate"¹ rested on the genius of Cæsar, the wealth of Crassus, and the achievements of Pompey. It was a private arrangement entered into by these three men for the purpose of securing to themselves the control of public affairs. Each pledged himself to work for the interests of the others. Cæsar was the manager of the "ring." Through the aid of his colleagues he secured the consulship. "Dark was the issue which destiny was reserving for each of the three" (Ferrero).

481. Cæsar's Conquest of Gaul (58-51 B.C.). At the end of his consulship Cæsar secured for himself, as proconsul, the administration of the provinces of Cisalpine and Transalpine Gaul, together with Illyricum. Beyond the Alps the Gallic and Germanic tribes were in restless movement. Cæsar saw there a grand field for military exploits, which might gain for him such glory and prestige as in other fields had been won and were now enjoyed by Pompey. With this achieved, and with a veteran army devoted to his interests, he might hope easily to attain that position at the head of affairs towards which his ambition was urging him.

In the spring of 58 B.C. alarming intelligence from beyond the Alps caused Cæsar to hasten from Rome into Transalpine Gaul. Now began a series of eight brilliant campaigns directed against the various tribes of Gaul, Germany, and Britain. In his admirable *Commentaries*, the best history written by a Roman, Cæsar himself has left us a faithful and graphic account of all the memorable marches, battles, and sieges that filled the years between 58 and 51 B.C.

The year 55 B.C. marked two notable achievements. Early in the spring of this year Cæsar constructed a bridge across the Rhine and led his legions against the Germans in their native woods and swamps. In the autumn of the same year he crossed, by means of hastily constructed ships, the channel that separates the mainland from Britain, and after maintaining a foothold upon that island for two weeks withdrew his legions into Gaul for the winter. The following season he

¹ This designation of this unofficial alliance is not strictly correct since the term *Triumvirate* is the title of a board of three regular magistrates and therefore should properly be applied only to the body mentioned in section 489 and commonly designated as the "Second Triumvirate." That body was established by a plebescitum which conferred upon the triumvirs dictatorial powers for five years.

made another invasion of Britain, but, after some encounters with the fierce barbarians, recrossed to the mainland without having established any permanent garrisons in the island. Almost one hundred years passed away before the natives of Britain were again molested by the Romans (sect. 503).

Great enthusiasm was aroused at Rome by Cæsar's victories over the Gauls. "Let the Alps sink," exclaimed Cicero; "the gods raised them to shelter Italy from the barbarians; they are now no longer needed."

482. Results of the Gallic Wars. The historian Ferrero pronounces Cæsar's conquest of Gaul to be "the most important fact in Roman history." One of the many important results of the conquest was the establishment throughout this region of the Roman Peace. Before the Romans entered the country it was divided among a great number of tribes that were constantly at war with one another. In throwing her authority over them all, Rome caused their intertribal contentions to cease, and thus established a condition of things that first made possible the rapid and steady development among the people of the arts of peace.

A second result of the Gallic wars of Cæsar was the Romanizing of Gaul. The country was opened to Roman traders and settlers, who carried with them the language, customs, and arts of Italy. Honors were conferred upon many of the Gallic chieftains, privileges were bestowed upon the different communities, and the Roman franchise was granted to prominent and influential natives.

This Romanization of Gaul meant much both for Roman history and for the general history of Europe. The Roman stock in Italy was failing. It was this new Romanized people that in the times of the Empire gave to the Roman state many of its best commanders, statesmen, emperors, orators, poets, and historians.

The Romanization of Gaul meant, further, the adding of another to the number of Latin nations that were to arise from the break-up of the Roman Empire. There can be little doubt that if Cæsar had not conquered Gaul it would have been overrun by the Germans, and would ultimately have become simply an extension of Germany. There would then have been no great Latin nation north of the Alps and the Pyrenees. It is difficult to imagine what European history

would be like if the French nation, with its semi-Italian temperament, instincts, and traditions, had never come into existence.

A final result of Cæsar's campaigns in Gaul and against the intruding German tribes was the check given to the migratory movements of these peoples. Had this check not been given, it is possible that what we call the Great Migration of the German peoples might have taken place in the first century before, instead of in the fifth century after, the coming of Christ, and Rome's great work of enriching civilization and establishing it everywhere throughout the Mediterranean world might have been interrupted while yet only fairly begun.

483. The Death of Crassus ; Rivalry between Cæsar and Pompey. While Cæsar was engaged in his Transalpine wars, Crassus was leading an army against the Parthians, hoping to rival there the brilliant conquests of Cæsar in Gaul. But his army was almost annihilated by the enemy, and he himself was slain (54 B.C.).

The world now belonged to Cæsar and Pompey. That the insatiable ambition of these two rivals should sooner or later bring them into collision was inevitable. Their alliance in the "triumvirate" was simply one of selfish convenience, not of friendship. While Cæsar was carrying on his campaigns in Gaul, Pompey was at Rome watching jealously the growing reputation of his great rival. He strove by a princely liberality to win the affections of the common people. He gave magnificent games and set public tables, and when the interest of the people in the sports of the circus flagged he entertained them with gladiatorial combats.

In a similar manner Cæsar strengthened himself with the people for the struggle which he plainly foresaw. He sought in every way to ingratiate himself with the Gauls; he increased the pay of his soldiers, conferred the privileges of Roman citizenship upon the inhabitants of different cities, and sent to Rome enormous sums of gold to be expended in the erection of temples, theaters, and other public structures, and in the celebration of games and shows that should rival in magnificence those given by Pompey.

The Senate, favoring Pompey, made him sole consul for one year (52 B.C.), which was about the same thing as making him dictator, and

issued a decree that Cæsar should resign his office and disband his Gallic legions by a stated day. The crisis had now come. Cæsar ordered his legions to hasten from Gaul into Italy. Without waiting for their arrival, at the head of a small body of veterans that he had with him at Ravenna, he crossed the Rubicon, a little stream that marked the boundary of his province. This was a declaration of war. As he plunged into the river, he exclaimed, "The die is cast!"

484. Cæsar becomes Master of the West (49-48 B.C.). As Cæsar marched southward, one city after another threw open its gates to him; legion after legion went over to his standard. Pompey, with a few legions, fled to Greece. Within sixty days Cæsar had made himself master of all Italy. His moderation won all classes to his side. Many had looked to see the terrible scenes of the days of Marius and Sulla reënacted. Cæsar, however, soon gave assurance that life and property should be held sacred.

With order restored in Italy, and with Sicily, Sardinia, and Spain brought under his authority, Cæsar was free to turn his forces against Pompey in the East. The armies of the rivals met upon the plains of Pharsalus in Thessaly. Pompey's forces were cut to pieces. He himself fled from the field and escaped to Egypt. Just as he was landing he was assassinated.

485. A Laconic Message; End of the Civil War. Cæsar, who had followed Pompey to Egypt, was detained there nine months in settling a dispute respecting the throne. The kingdom was finally secured to the celebrated Cleopatra and a younger brother. Intelligence was now brought from Asia Minor that Pharnaces, son of Mithradates the Great, was inciting a revolt among the peoples of that region. Cæsar met the Pontic king at Zela, defeated him, and in five days put an end to the war (47 B.C.). His laconic message to a friend announcing his victory is famous. It ran thus: *Veni, vidi, vici*¹ ("I came, I saw, I conquered").

Cæsar now hurried back to Italy, and thence proceeded to Africa, which the friends of the old Republic had made their last chief rallying-place. At the great battle of Thapsus (46 B.C.) they were crushed. Fifty thousand lay dead upon the field. Cato,² who had

¹ Plutarch, *Cæsar*, I.

² This was a grandson of Cato the Censor (sect. 450).

been the very life and soul of the army, refusing to outlive the Republic which he had served, took his own life.

486. Cæsar as Dictator; an Uncrowned King. Cæsar was now virtually lord of the Roman world.¹ He refrained from taking the title of king, but he assumed the purple robe, the insignia of royalty, and, after the manner of sovereigns, caused his effigy to be stamped

on the public coins. His statue was significantly given a place along with those of the seven kings of early Rome. He was invested with all the offices and dignities of the state. The Senate made him perpetual dictator (44 B.C.), and conferred upon him the powers of censor, consul, and tribune, with the titles of Pontifex Maximus and Imperator. Thus, though not a king in name, Cæsar's actual position at the head of the state was that of an absolute ruler.

487. Cæsar as a Statesman. Cæsar had great plans which embraced the

whole world that Rome had conquered. A chief aim of his was to establish between the different classes of the empire equality of rights, to place Italy and the provinces on the same footing, to blend the various races and peoples into a real nation — in a word, to carry to completion that great work of making all the world Roman which had been begun in the earliest times. To this end he

¹ The sons of Pompey — Gnæus and Sextus — had headed a revolt in Spain. Cæsar crushed the movement a little later in the decisive battle of Munda, 45 B. C.

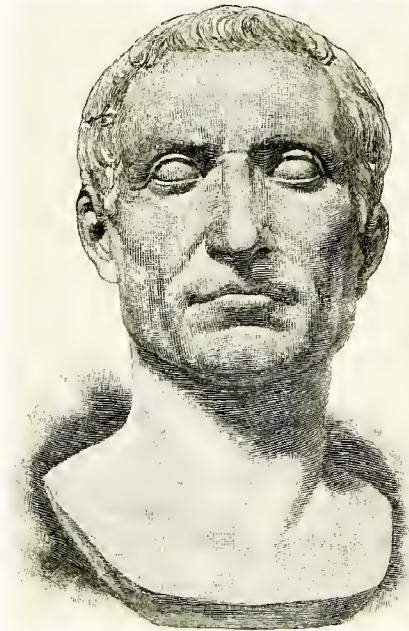


FIG. 164. JULIUS CÆSAR. (Vatican Museum)

established numerous colonies in the provinces and settled in them a hundred thousand of the poorer citizens of the capital. With a liberality that astonished and offended many, he admitted to the Senate sons of freedmen, and particularly representative men from among the Gauls, and conferred upon individual provincials and upon entire classes and communities in the provinces the partial or full rights of the city. His action here marks an epoch in the history of Rome. The immunities and privileges of the city had never hitherto been conferred, save in exceptional cases, upon any peoples other than those of the Italian race. Cæsar threw the gates of the city wide open to the non-Italian peoples of the provinces. Thus was foreshadowed the day when all freemen throughout the whole Empire should be Roman in name and privilege¹ (sect. 516).

In the administration of the provinces Cæsar introduced reforms which placed checks upon the robbery of the provincials by rapacious governors, tax farmers, and usurers. At Rome he corrected abuses in the corn doles by restricting the distribution to the really needy. This reform reduced the number of recipients of this public charity by more than one half.

As Pontifex Maximus, Cæsar reformed the calendar so as to bring the festivals once more in their proper seasons, and provided against further confusion by making the year consist of three hundred and sixty-five days, with an added day for every fourth or leap year. This is what is called the Julian Calendar.²

Besides these achievements, Cæsar projected many vast undertakings (among these a survey of the enormous domains of the state and the codification of the Roman laws) which the abrupt termination of his life prevented his carrying into execution.

¹ One of the most important of all Cæsar's laws was that known as the *Lex Julia Municipalis* (45 B.C.), whose aim was to bring order and uniformity into the municipal system and to develop a more vigorous civic life in the municipal towns of Italy. All the municipal governments organized after this, whether in towns in Italy or in the provinces, conformed to the principles embodied in this important constitutional measure.

² This calendar, which was based on the old Egyptian calendar (sect. 43), was in general use in Europe until the year 1582, when it was reformed by Pope Gregory XIII, and became what is known as the Gregorian Calendar. This in time came to be used in all Christian countries except those of the Greek Church (Russia, etc.), where the Julian Calendar is still followed.

488. The Death of Cæsar (44 B. C.). Cæsar had his bitter personal enemies, who never ceased to plot his downfall. There were, too, sincere lovers of the old Republic to whom he was the destroyer of republican liberties. The impression began to prevail that he was aiming to make himself king. A crown was several times offered him in public by the consul Mark Antony; but seeing the manifest displeasure of the people, he each time pushed it aside. Yet there is no doubt that secretly he desired it. It was reported that he proposed to rebuild the walls of Troy, the fabled cradle of the Roman race (sect. 143), and make that ancient capital the seat of the new Roman Empire. Others professed to believe that the arts and charms of the Egyptian Cleopatra, who had borne him a son at Rome, would entice him to make Alexandria the center of the proposed kingdom. Thus many, out of love for Rome and the old Republic, were led to enter into a conspiracy against the life of Cæsar with those who sought to rid themselves of the dictator for other and personal reasons.

The Ides (the fifteenth day) of March, 44 B. C., upon which day the Senate convened, witnessed the assassination. Seventy or eighty conspirators, headed by Gaius Cassius and Marcus Brutus, were concerned in the plot. The soothsayers must have had some knowledge of the plans of the conspirators, for they had warned Cæsar to "beware of the Ides of March." As he entered the hall where the Senate was to assemble that day, he observed the astrologer Spurinna and remarked carelessly to him, referring to his prediction, "The Ides of March have come." "Yes," replied Spurinna, "but not gone."

No sooner had Cæsar taken his seat than the conspirators crowded about him as if to present a petition. Upon a signal from one of their number their daggers were drawn. For a moment Cæsar defended himself; but seeing Brutus, upon whom he had lavished gifts and favors, among the conspirators, he is said to have exclaimed reproachfully, "*Et tu, Brute!*"—"Thou, too, Brutus!" then to have drawn his mantle over his face and to have received unresistingly their further thrusts.

The Romans had killed many of their best men and cut short their work; but never had they killed such a man as Cæsar. He was the greatest man their race had yet produced or was ever to produce.

Cæsar's work was left all incomplete. What lends to it such great historical importance is the fact that by his reforms and policies Cæsar drew the broad lines which his successors followed, and indicated the principles on which the government of the future must be based.

489. The Second Triumvirate (43 B. C.).

Antony, the friend and secretary of Cæsar, had gained possession of his will and papers, and now, under color of carrying out the testament of the dictator, according to a decree of the Senate, entered upon a course of high-handed usurpation. He was aided in his designs by Marcus Æmilius Lepidus, one of Cæsar's old lieutenants. Very soon he was exercising all the powers of a real dictator. "The tyrant is dead," said Cicero, "but the tyranny still lives."

To what lengths Antony would have gone in his career of usurpation it is difficult to say, had he not been opposed at this point by Gaius Octavian (Octavius), the young grand-nephew of Julius Cæsar, and the one whom he had named in his will as his heir and adopted as his son. Civil war at once ensued. After a few months' hostilities,¹



FIG. 165. OCTAVIAN (OCTAVIUS) AS A YOUTH
(Vatican Museum)

¹ The "War of Mutina" (44-43 B. C.), so called for the reason that the fighting took place around Mutina (now Modena) in northern Italy.

a common fear of the growing strength in the East of the murderers of Cæsar, led Octavian, Antony, and Lepidus to resolve to put aside their rivalry and unite their forces against them. The outcome of a conference was an alliance, — sanctioned by the assembly of the plebs, — known as the Second Triumvirat^e (43 B.C.).

The plans of the triumvirs were infamous. A general proscription, such as had marked the coming to power of Sulla, was resolved upon.

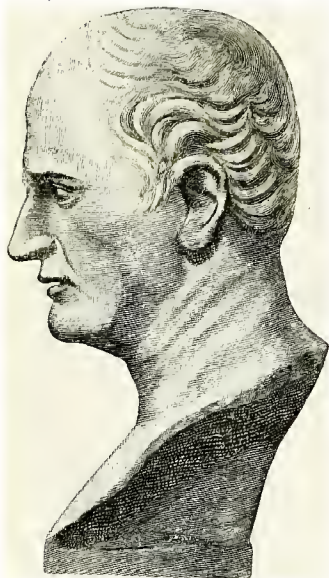


FIG. 166. CICERO. (Madrid)

It was agreed that each should give up to the assassin such friends of his as had incurred the ill-will of either of the other triumvirs. Under this arrangement Octavian gave up his friend Cicero — who had incurred the hatred of Antony by opposing his schemes — and allowed his name to be put at the head of the list of the proscribed.

The friends of the orator urged him to flee the country. "Let me die," said he, "in my fatherland, which I have so often saved!" His attendants were hurrying him, half-unwilling, towards the coast, when his pursuers came up and dispatched him in the litter in which he was being carried. His head was taken to Rome and set up in front of the Rostra, "from which he had so

often addressed the people with his eloquent appeals for liberty." It is told that Fulvia, the wife of Antony, ran her gold bodkin through the tongue in revenge for the bitter Philippics it had uttered against her husband. The right hand of the victim — the hand that had penned the eloquent orations — was nailed to the Rostra.

Cicero was but one victim among many hundreds. All the dreadful scenes of the days of Sulla were reënacted. Two thousand knights

¹ See above, p. 430, n. 1.

and between two and three hundred senators were murdered. The estates of the wealthy were confiscated and sold at public auction.

490. Last Struggle of the Republic at Philippi (42 B.C.): the Roman World in the Hands of Antony and Octavian. The friends of the old Republic and the enemies of the triumvirs were meanwhile rallying in the East. Brutus and Cassius were the animating spirits. Octavian and Antony, as soon as they had disposed of their enemies in Italy, crossed the Adriatic into Greece to disperse the forces of the republicans there.

At Philippi, in Thrace, the hostile armies met (42 B.C.). In two successive engagements the new levies of the liberators were cut to pieces, and both Brutus and Cassius, believing the cause of the Republic forever lost, committed suicide. It was, indeed, the last effort of the Republic. The history of the events that lie between the action at Philippi and the establishment of the Empire is simply a record of the struggles among the triumvirs for the possession of the prize of supreme power. After various redistributions of provinces, Lepidus was at length expelled from the triumvirate, and then the Roman world was again, as in the times of Cæsar and Pompey, in the hands of two masters — Antony in the East and Octavian in the West.

491. Antony and Cleopatra. After the battle of Philippi Antony went into Asia for the purpose of settling the affairs of the provinces and vassal states there. At Tarsus, in Cilicia, he met Cleopatra, the famous queen of Egypt. Antony was completely fascinated, as had been the great Cæsar before him, by the witchery of the "Serpent of the Nile." Enslaved by her enchantments and charmed by her brilliant wit, in the pleasure of her company he forgot all else — ambition and honor and country.

492. The Battle of Actium (31 B.C.). Affairs could not long continue in their present course. Antony had put away his faithful wife Octavia, sister of Octavian, for the beautiful Cleopatra. It was whispered at Rome, and not without truth, that he proposed to make Alexandria the capital of the Roman world, and announce Cæsarion, son of Julius Cæsar and Cleopatra, as the heir of the Empire. All Rome was stirred. It was evident that a struggle was at hand in

which the question for decision would be whether the West should rule the East, or the East rule the West. All eyes were instinctively turned to Octavian as the defender of Italy and the supporter of the sovereignty of the Eternal City.

Both parties made the most gigantic preparations for the inevitable conflict. Octavian met the combined fleets of Antony and Cleopatra just off the promontory of Actium, on the western coast of Greece. While the issue of the battle that there took place was yet undecided, Cleopatra turned her galley in flight. The Egyptian ships, to the number of fifty, followed her example. Antony, as soon as he perceived the withdrawal of Cleopatra, forgot all else and followed in her track with a swift galley. Overtaking the fleeing queen, the infatuated man was received aboard her vessel and became her partner in the disgraceful flight.

The abandoned fleet, still fighting bravely, was destroyed, and the army surrendered to Octavian. The conqueror was now sole master of the civilized world. From this decisive battle (31 B.C.) are usually dated the end of the Republic and the beginning of the Empire. Some historians, however, make the establishment of the Empire date from the year 27 B.C., as it was not until then that Octavian was formally invested with imperial powers.

493. Death of Antony and of Cleopatra ; Egypt becomes a Roman Province. Octavian pursued Antony to Egypt, where the latter, deserted by his army and informed by a messenger from the false queen that she was dead, committed suicide.

Cleopatra then sought to enslave Octavian with her charms ; but failing in this, and becoming convinced that he proposed to take her to Rome that she might there grace his triumph, she took her own life, being in the thirty-eighth year of her age. With the death of Cleopatra the noted dynasty of the Ptolemies came to an end. Egypt was henceforth a province of the Roman state.

Selections from the Sources. PLUTARCH, *Tiberius Gracchus* and *Julius Cæsar*. APPIAN, *The Civil Wars*, bk. ii, chap. xviii (the panic in Rome after Cæsar's death). CICERO, *Letters to Atticus* (Loeb Classical Library), bk. vii, letters, 1-26. MUNRO, *Source Book*, pp. 100-141, 217-220 ; Davis's *Readings* (Rome), pp. 85-166.

Secondary Works. HEITLAND, vol. ii, chaps. xxxv–xlvi; vol. iii, chaps. xlviii–lxi. GREENIDGE, *History of Rome*, vol. i. FERRERO, *The Greatness and the Decline of Rome*, vols. i–iii; vol. iv (chaps. i–vi). MERIVALE, *The Fall of the Roman Republic*. BEESLY, *The Gracchi, Marius and Sulla*. PELHAM, *Outlines of Roman History*, pp. 201–258, 333–397. GILMAN, *Story of Rome*, chaps. xii, xiii. ABBOTT, *Roman Political Institutions*, chaps. vi, vii. MOMMSEN, vol. iv (read chap. xi, “The Old Republic and the New Monarchy”). OMAN, *Seven Roman Statesmen of the Republic*. STRACHAN-DAVIDSON, *Cicero and the Fall of the Roman Republic*. TROLLOPE, *The Life of Cicero*. FOWLER, *Julius Cæsar*. HOLMES, *Cæsar’s Conquest of Gaul* (for advanced students). LONG, *The Decline of the Roman Republic* (for general reference).

Topics for Class Reports. 1. Roman slavery: Johnston, *The Private Life of the Romans*, chap. v, pp. 87–111. 2. Marcus Livius Drusus, the champion of the Italians (consult by index any comprehensive history of Rome). 3. Cicero and his friends as admirers of things Greek: Mahaffy, *The Greek World under Roman Sway*, chap. vi. 4. The Conspiracy of Catiline: Church, *Roman Life in the Days of Cicero*, chap. vii. 5. Causes of the fall of the Republic: How and Leigh, *History of Rome*, chap. xxxi; Seignobos (Wilde ed.), *History of Ancient Civilization*, pp. 274–278.

THIRD PERIOD — ROME AS AN EMPIRE

(31 B. C.-476 A. D.)

I. THE PRINCIPATE

(31 B. C.-284 A. D.)

CHAPTER XXXVII

THE ESTABLISHMENT OF THE EMPIRE AND THE PRINCIPATE OF AUGUSTUS CÆSAR

(31 B. C.-14 A. D.)

494. The Character of the Imperial Government ; the Dyarchy. The hundred years of strife which ended with the battle of Actium left the Roman Republic, exhausted and helpless, in the hands of one wise enough and strong enough to remold its crumbling fragments in such a manner that the state, which seemed ready to fall to pieces, might prolong its existence for another five hundred years. It was a great work thus to create anew, as it were, out of anarchy and chaos, a political fabric that should exhibit such elements of perpetuity and strength. "The establishment of the Roman Empire," says Merivale, "was, after all, the greatest political work that any human being ever wrought. The achievements of Alexander, of Cæsar, of Charlemagne, of Napoleon are not to be compared with it for a moment."

Soon after his return from the East, Octavian laid down the extraordinary powers which he, as sole master of the legions, had been exercising. Then the Senate, acting doubtless in accordance with a previous understanding or the known wishes of Octavian, reinvested him with virtually the same powers but with republican titles ; for, mindful of the fate of Julius Cæsar, Octavian saw to it that the really absolute power which he received under the new arrangements was

veiled under the forms of the old Republic. He did not take the title of king. He knew how hateful to the people that name had been since the expulsion of the Tarquins, and he was mindful how many of the best men of Rome, including the great Julius, had perished because they gave the people reason to think that they were aiming at the regal power. Nor did he take the title of dictator, a name that since the time of Sulla had been almost as intolerable to the people as that of king. But he adopted or accepted the title of *Imperator*, — whence the name *Emperor*, — a title which, although it carried with it the absolute authority of the commander of the legions, still had clinging to it no odious memories. He also received from the Senate the honorary surname of *Augustus*, a title that hitherto had been sacred to the gods, and hence was free from all sinister associations. A monument of this act was erected in the calendar. It was decreed by the Senate that the sixth month of the Roman year should be called Augustus (whence our August) in commemoration of the Imperator, an act in imitation of that by which the preceding month had been given the name *Julius* (whence

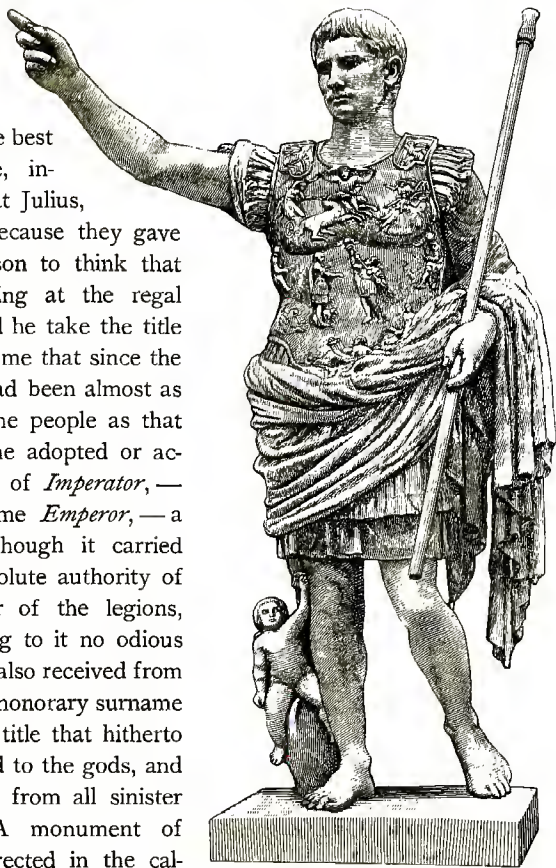


FIG. 167. AUGUSTUS. (Vatican Museum)

This statue of Augustus is regarded as one of the best of Roman portraits

our July) in honor of Julius Cæsar. Common usage also bestowed upon Octavian the name of *Princeps*, which was only a designation of courtesy and dignity and which simply pointed out him who bore it as the "first citizen" of a free republic.

And as Octavian was careful not to wound the sensibilities of the lovers of the old Republic by assuming any title that in any way suggested regal authority and prerogative, so was he careful not to arouse their opposition by abolishing any of the republican offices or assemblies. He allowed all the old magistracies to exist as heretofore; but he himself absorbed and exercised the most important part of their powers and functions.

Likewise all the popular assemblies remained and were convened as usual to hold elections and to vote on measures laid before them. But Octavian, having been invested with both the consular and the tribunician power, had the right to summon them, to place in nomination persons for the various offices,¹ and to initiate legislation. The titular consuls and tribunes also, it is true, had this right, but after the new order of things had become firmly established during the long rule of Augustus they dared not exercise it without the concurrence of the new master of the state. Consequently the deliberations of the popular assemblies were really idle forms.

The Senate still existed,² but it was shorn of all real independence by the predominating influence of its first member, the Princeps. Octavian endeavored to raise the body to a higher standard. He reduced the number of senators — which had been raised by Antony to one thousand — to six hundred, and struck from the rolls the names of unworthy members and of obstinate republicans.

¹ The consuls were generally nominated by Augustus, and in order that a large number of his friends and favorites might be amused with the dignity, the term of office was reduced to a shorter period. At a later time the length of the consulate was shortened to two or three months.

² Since in the early Empire the Senate under the constitutional arrangements of Augustus shared the government with the emperor, the government of this period is by some called a *dyarchy*, which means a government by two persons. As a matter of fact, however, the Senate had only so much authority as the ruling emperor chose to give it. Some emperors, like Augustus, treated the body with respect and allowed it a real share in the government, while others rejected the theory of a joint rule of Princeps and Senate and ruled practically alone.

We may summarize all these changes¹ by saying that the monarchy abolished five hundred years before this was now slowly rising again amidst the old forms of the Republic. This is what was actually taking place; for the chief powers and prerogatives of the ancient king, which during the republican period had been gradually broken up and lodged in the hands of a great number of magistrates, colleges, and assemblies, were now being once more gathered up in the hands of a single man. This drift towards the unrestrained rule of a single person is the essence of the constitutional history of Rome for the first three centuries of the Empire; by the end of that period the concentration of all power in the hands of the Princeps was complete, and the veiled monarchy of Octavian emerges in the unveiled oriental monarchy of Diocletian (sect. 519).

495. The Government of the Provinces. The revolution that brought in the Empire effected a great improvement in the condition of the provincials. The government of all those provinces that were in an unsettled state and that needed the presence of a large military force Augustus² withdrew from the Senate and took the management of their affairs in his own hands. These were known as the *provinces of Cæsar*. Instead of these countries being ruled by practically irresponsible proconsuls and proprætors, they were henceforth ruled by legates of the emperor, who were removable at his will and answerable to him for the faithful and honest discharge of the duties of their offices. Salaries were attached to their positions, and thus the scandalous abuses which had grown up in connection with the earlier system of self-payment through fees, requisitions, and the like devices were swept away.

The more tranquil provinces were still left under the control of the Senate, and were known as *public provinces*. These also profited by the change, since the emperor extended his care to them, and, as the judge of last appeal, righted wrongs and punished flagrant offenders against right and justice.

¹ Respecting all these governmental arrangements Professor Greenidge comments as follows: "Such was the settlement which was greeted, officially and unofficially, as a restoration of the Republic, but which later writers held, with equal reason, to be the commencement of the legitimate monarchy" (*Roman Public Life*, 1901, p. 339).

² From this on we shall refer to Octavian by this his honorary surname.

496. The Defeat of Varus by the Germans under Arminius (9 A. D.).

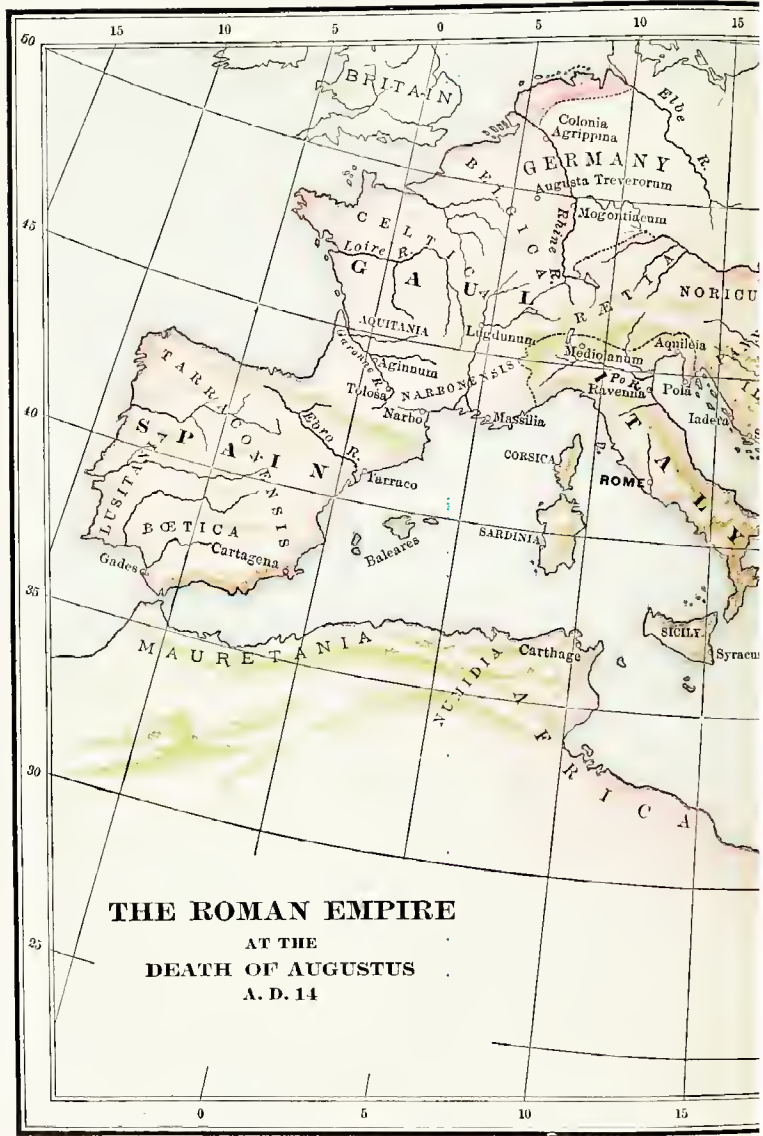
The reign of Augustus was marked by one of the most terrible disasters that ever befell the Roman legions. The general Quintilius Varus had made the mistake of supposing that he could rule the freedom-loving Germans, who had in part been brought under Roman authority, just as he had governed the servile Asiatics of the Eastern provinces, and had thereby stirred them to determined revolt. While the general was leading an army of three legions, numbering altogether about twenty thousand men, through the almost pathless depths of the Teutoburg Wood, he was surprised by the barbarians under their brave chieftain Hermann — called Arminius by the Romans — and his army destroyed.

The disaster caused great consternation at Rome. Augustus, wearied and worn already with the cares of empire and domestic affliction, was inconsolable. He paced his palace in agony, and kept exclaiming, "O Varus, Varus! give me back my legions! give me back my legions!"

The victory of Arminius over the Romans was an event of great significance in the history of European civilization. The Germans were on the point of being completely subjugated and put in the way of being Romanized, as the Celts of Gaul had already been. Had this occurred, the history of Europe would have been changed; for the Germanic element is the one that has given shape and color to the important events of the last fifteen hundred years. Among these barbarians, too, were our ancestors. Had Rome succeeded in exterminating or enslaving them, Britain, as Creasy says, might never have received the name of England, and the great English nation might never have had an existence.

497. Literature and the Arts under Augustus. The reign of Augustus lasted forty-four years, from 31 B. C. to 14 A. D. Although the government of Augustus, as we have learned, was disturbed by some troubles upon the frontiers, still, never before, perhaps, had the civilized world enjoyed so long a period of general rest from the turmoil of war. Three times during this auspicious reign the gates of the Temple of Janus at Rome, which were open in time of war and closed in time of peace, were shut. Only twice before during the





THE ROMAN EMPIRE
 AT THE
 DEATH OF AUGUSTUS
 A. D. 14



existence of the city had they been closed, so constantly had the Roman people been engaged in war.

This long repose from the strife that had filled all the preceding centuries was favorable to the upspringing of literature and art. Under the patronage of the emperor and that of his favorite minister Mæcenas, poets and writers flourished and made this the Golden Age of Latin literature. Many who lamented the fall of the Republic sought solace in the pursuit of letters; and in this they were encouraged by Augustus, as it gave occupation to many restless spirits that might otherwise have been engaged in political intrigues against his government. The four great names in the literature of the period are those of Vergil, Horace, Ovid, and Livy.¹

Augustus was also a munificent patron of architecture and art. He adorned the capital with many splendid structures, including temples, theaters, porticoes, baths, and aqueducts. He said proudly, "I found Rome a city of brick; I left it a city of marble." The population of the city at this time was probably about one million. Two

other cities of the Empire — Antioch and Alexandria — are thought to have had each about this same number of citizens. These cities, too, were made magnificent with splendid architecture and works of art.

498. Social Life at Rome under Augustus. One of the most remarkable features of life at the capital during the reign of Augustus was the vast number of Roman citizens who were recipients of the *stata doles* of corn. There were at least two hundred thousand male beneficiaries of this public charity,² which means that upwards of



FIG. 168. MÆCENAS. (From a medallion)

¹ For brief notices of the works of these writers, see sects. 559, 562.

² The number had risen as high as 320,000, but both Julius Cæsar and Augustus purged the lists of unworthy claimants.

half a million people in the capital were unable or unwilling to earn independently their daily bread. The purchase of immense quantities of corn needed for these free distributions was one of the heaviest drains upon the imperial treasury.

Another striking feature of life at Rome at this time was the growing infatuation of the people for the bloody spectacles of the amphitheater. The emperor himself gives the following account of the spectacles that he presented: "Three times in my own name, and five times in that of my sons or grandsons, I have given gladiatorial exhibitions; in these exhibitions about ten thousand men have fought. . . . Twenty-six times in my own name, or in that of my sons or grandsons, I have given hunts of African wild beasts in the circus, the forum, the amphitheatres, and about thirty-five hundred beasts have been killed.

"I gave the people the spectacle of a naval battle beyond the Tiber, where now is the grove of the Cæsars. For this purpose an excavation was made eighteen hundred feet long and twelve hundred wide. In this contest thirty beaked ships, triremes or biremes, were engaged, besides more of smaller size. About three thousand men fought in these vessels in addition to the rowers."¹

Still another phase of social life at Rome which arrests our attention was the loosening of the family ties. Divorces had multiplied, and the family seemed about to be dissolved, as had been the larger groups of the tribe and the gens. Augustus strove to arrest this downward tendency by edicts and laws in encouragement of marriage and in restraint of divorces. But the trouble was too deep-seated in the failing moral and religious life of the times to be reached and remedied by any measures of state.

499. The Religious Life. The decay of religious faith had been going on for a long time. Augustus did all in his power to arrest the process. He restored the temples and shrines that had fallen into decay, renewed the ancient sacrifices, and erected new temples, not only at Rome but in every part of the Empire. The unauthorized

¹ *Monumentum Ancyranum*, chaps. xxii, xxiii; edited by William Fairley, Ph. D., *Translations and Reprints from the Original Sources of European History*, published by the Department of History of the University of Pennsylvania. See Selections, p. 451.

foreign cults, particularly those from the Orient, which had been introduced at the capital, he drove out, and strove to awaken in the people a fresh veneration for the ancestral deities of Rome.

The Greek Apollo, however, was excepted from the list of proscribed alien gods. In honor of this great deity, who Augustus believed had secured him the victory at Actium, the emperor erected a splendid temple at Rome, and caused to be transported from Egypt and set up in the capital an immense obelisk, the emblem in Egyptian theology of the sun-god.

500. The Death and Deification of Augustus. In the year 14 A.D. Augustus died, having reached the seventy-sixth year of his age. His last words to the friends gathered about his bedside were, "If I have acted well my part in life's drama, greet my departure with your applause." By decree of the Senate, divine worship was accorded to him and temples were erected in his honor.

The cult of Augustus had developed, particularly in the Orient, while he was yet living. At first flush this worship of Cæsar seems to us strange and impious. But it will not seem so if we put ourselves at the point of view of the ancients. In the Orient the king had very generally been looked upon as in a sense divine. Thus in Egypt the Pharaoh, as we have seen, was believed to be of the very race of the gods (sect. 31). It was natural, then, that the subjects of Rome in the Eastern provinces should look upon the head of the Empire as one lifted above ordinary mortals and possessed of divine qualities. This way of thinking caused the provincials of the Orient to become sincere and zealous worshipers in the temples and before the altars of the "divine Cæsar."

From the East the cult spread to the West, and became a favorite worship of the masses everywhere. Its establishment had far-reaching consequences, as we shall see; since at the very time that the polytheistic religion of the Græco-Roman world was taking on this form, there was springing up in a remote corner of the Empire a new religion with which this imperial cult must necessarily come into violent conflict.

For it was in the midst of the happy reign of Augustus, when profound peace prevailed throughout the civilized world,—the doors of

the Temple of Janus having been closed (sect. 390), — that Christ was born in Bethlehem of Judæa. The event was unheralded at Rome; yet it was, as we have intimated, filled with profound significance not only for the Roman Empire but for the world. Of the relation of Christianity to paganism, and particularly to the new cult of the Roman emperor, we shall speak later (sect. 512).

TABLE SHOWING THE NUMBER OF ROMAN CITIZENS AT DIFFERENT PERIODS OF THE REPUBLIC AND THE EMPIRE¹

	CITIZENS OF MILITARY AGE
Under the later kings (Mommsen's estimate)	20,000
338 B. C.	165,000 ²
293 B. C.	262,322
251 B. C.	279,797
220 B. C.	270,213
204 B. C.	214,000 ³
164 B. C.	327,022
115 B. C.	394,336
70 B. C.	900,000
27 B. C.	4,063,000 ⁴
8 B. C.	4,233,000
13 A. D.	4,937,000
47 A. D. (under Claudius)	6,944,000

¹ These figures embody what is perhaps the most important matter in Roman history, namely, the gradual admission of aliens to the full rights of the city until every freeman in the civilized world had become a citizen of Rome. This movement we have endeavored to trace in the text. Consult particularly sects. 415-417, 465, 466, 487, 503, 516.

² These figures do not include the inhabitants of the Latin colonies nor of the allied states.

³ The falling off from the number of the preceding census of 220 B. C. was a result of the Hannibalic War.

⁴ These figures and those of the enumerations for 8 B. C. and 13 A. D. are from the *Momentum Ancyranium*. The increased number given by the census of 70 B. C. over that of 115 B. C. registers the result of the admission to the city of the Italians at the end of the Social War (sect. 466). The tremendous leap upwards of the figures between 70 and 27 B. C. is probably to be explained not wholly by the admission during this period of aliens to the franchise but also, possibly, by the failure of the censors of the republican period to include in their enumerations the Roman citizens living in places remote from the capital. It is the opinion of E. Meyer, however, that the census of 27 B. C. included the whole Roman citizen population (men, women, and children) while the republican census gave only the number of the male citizens above seventeen years of age.

Selections from the Sources. *Monumentum Ancyranum* (*Res Gestæ Divi Augusti* — "The Deeds of Augustus"), vol. v, No. 7, of the *Translations and Reprints from the Original Sources of European History*, published by the Department of History of the University of Pennsylvania. This forms one of the most important of the original sources for the reign of Augustus. It is a long bilingual inscription (Latin and Greek) discovered in 1595 on the walls of a ruined temple at Ancyra (whence the name), in Asia Minor. The inscription is a copy of a tablet which was set up in front of the mausoleum of Augustus at Rome. TACITUS, *Annals*, i, 2 (how Augustus made himself supreme at Rome). MUNRO, *Source Book*, pp. 143-148; Davis's *Readings* (Romc), pp. 166-185.

References (Modern). FERRERO, *The Greatness and Decline of Rome*, vols. iv (chaps. vii-xi), v. INGE, *Society in Rome under the Cæsars*, chap. i, "Religion" (deals with the decay of Roman religion and the establishment at the capital of oriental cults). CAPES, *The Early Empire*, chap. i, "Augustus." PELHAM, *Outlines of Roman History*, bk. v, chap. iii. BURY, *The Roman Empire* (Student's Series), pp. 1-163. FIRTH, *Augustus Cæsar*. THIERRY, *Tableau de l'Empire Romain* (teachers and mature students will find this work very suggestive; the book might be entitled "Rome's Place in Universal History").

Topics for Class Reports. 1. In theory the government of the early Empire was a dyarchy—a joint rule of the emperor and the Senate. How real was the participation of the Senate in the government? 2. The significance of the defeat of Varus: Creasy, *Decisive Battles of the World*, chap. v. 3. The life of the court under the early Empire: Friedländer, *Roman Life and Manners*, vol. i, pp. 70-97. 4. Means of communication: Friedländer, *Roman Life and Manners*, vol. i, pp. 268-322; Davis, *The Influence of Wealth in Imperial Rome*, pp. 80-105.

CHAPTER XXXVIII

FROM TIBERIUS TO THE ACCESSION OF DIOCLETIAN

(14-284 A. D.)

501. Principate of Tiberius (14-37 A. D.). Tiberius, the adopted stepson of Augustus, became his successor. One of his first acts was to take away from the popular assemblies the right which they still nominally possessed of electing the yearly magistrates, and to bestow the same upon the Senate, which, however, as a rule elected candidates presented by the emperor. This meant practically the end of the participation of the people in the government of the state.

During the first years of his reign Tiberius used his virtually unrestrained authority with moderation, being seemingly desirous of promoting the best interests of all classes in his vast empire; and even to the last his government of the provinces was just and beneficent. The spirit in which he ruled the provincials is shown in his reply to a governor of a province who urged him to increase the tribute: "A good shepherd," he said, "should shear and not flay his sheep."¹

But unfortunately Tiberius was of a morose, suspicious, and jealous nature, and the opposition which he experienced in the capital caused him, in his contest with his political and personal enemies, soon to institute there a most high-handed tyranny, which made the latter part of his reign a tragedy.² An old law, known as the *Law of Majestas*, which made it a capital offense for any one to speak a careless word, or even to entertain an unfriendly thought, respecting the emperor, was oppressively enforced. Rewards were offered to informers, and hence sprang up a class of persons called *delators*,

¹ Suetonius, *Tiberius*, xxxii.

² Eduard Meyer characterizes Tiberius as "the most pathetic figure in history." He was misrepresented by Tacitus.

who acted as spies upon society. Often false charges were made to gratify personal enmity; and many, especially of the wealthy class, were accused and put to death that their property might be confiscated.

Tiberius appointed as his chief minister and as commander of the prætorian guard¹ one Sejanus, a person of the lowest and most corrupt life. Then he retired to Capreaë, an islet in the Bay of Naples, and left to this man the management of affairs at the capital. For a time Sejanus ruled at Rome very much according to his own will. He murdered some of the best citizens, and caused possible heirs to the throne to be put out of the way in order that Tiberius might be constrained to name him as his successor. He even grew so bold as to plan the assassination of the emperor himself. His designs, however, became known to Tiberius, and the infamous and disloyal minister was arrested and put to death. During the remainder of his principate Tiberius ruled sternly, disdainfully indifferent to the love of his subjects. "I care not that the people hate me," he is represented as saying, "if they approve my deeds."

It was in the midst of the reign of Tiberius that, in a remote province of the Roman Empire, the Saviour was crucified. Animated by an unparalleled missionary spirit, his followers traversed the length and breadth of the Empire, preaching everywhere the "glad tidings." Men's loss of faith in the gods of the old mythologies, the softening and liberalizing influence of Greek culture, the unification of the whole civilized world under a single government, the widespread suffering and the inexpressible weariness of the oppressed and servile classes — all these things had prepared the soil for the seed of the new doctrines. In less than three centuries the Empire had become Christian not only in name but also very largely in fact. This conversion of Rome, of which we have here during the rule of Tiberius the beginning, is one of the most important events in all history. A new element is here introduced into civilization, an element which has given color and character to much of the history of all the succeeding centuries.

¹ This was a corps of select soldiers which had been created by Augustus, and which was designed for a sort of bodyguard to the emperor. It numbered about ten thousand men, and was given a permanent camp alongside the city walls and near one of the gates. It soon became a formidable power in the state and made and unmade emperors at will.

502. Gaius Cæsar or Caligula (37-41 A.D.). Tiberius was followed by Gaius Cæsar, better known as Caligula. Caligula's reign was, in the main, a tissue of follies. After a few months spent in arduous application to the affairs of the Empire, during which time his many acts of kindness and piety won for him the affection of all classes, the mind of the young emperor seemingly became disordered. He soon gave himself up to a life of dissipation. The cruel sports of the amphitheater possessed for him a strange fascination. He even entered the lists himself and fought as a gladiator upon the arena. After four years his insane career was brought to a close by some of the officers of the prætorian guard whom he had wantonly insulted.

503. The Rule of Claudius (41-54 A.D.). The successor of Caligula was his uncle, Claudius,¹ a man of strangely inconsistent moods and acts. At times his acts were those of a sagacious statesman and again those of an imbecile or an insane person.

His principate was made a landmark in the constitutional history of Rome by the admission of the Gallic nobles to the Roman Senate and the magistracies of the city. Tacitus has given us a paraphrase of a speech which the emperor made before the Senate in answer to the objections which were urged against such a course. The emperor touched first upon the fact that his own most ancient ancestor, although of Sabine origin, had been received into the city and made a member of the patrician order. This liberal policy of the fathers ought, he thought, to be followed by himself in his conduct of public affairs. Men of special talent, wherever found, should be transferred to Rome. "Nor am I unmindful of the fact," he continued, "that . . . from Etruria and Lucania and all Italy persons have been received into the Roman Senate. Finally, the city was extended to the Alps, so that not single individuals but entire provinces and tribes were given the Roman name. Is it a matter of regret to us that the Balbi came to us from Spain? that men not less distinguished migrated to Rome from Gallia Narbonensis? The descendants of these immigrants remain among us, nor do they yield to us in their

¹ As in the case of Caligula, Claudius was proclaimed emperor by the insolent prætorians. The Senate was powerless to do otherwise than to ratify their action.

devotion to the fatherland. What other cause was there of the downfall of Sparta and of Athens, states once powerful in arms, save this — that they closed their gates against the conquered as aliens?"¹ The generous policy here advocated by Claudius was acted upon, at least as to a part of the Gallic nobility, who were given admission to the Roman Senate.

The successors of Claudius in general followed his example. They not only admitted foreigners to the Senate, but freely granted Latin and Roman rights to provincials. This liberal policy was justified by its fruit. The provinces gave to Rome several of her best emperors. Trajan, Hadrian, and Marcus Aurelius were of Spanish origin, and Antoninus Pius was of Gallic descent.²

In the field of military enterprise the principate of Claudius was especially signalized by the conquest of Britain. Nearly a century had now passed since the invasion of the island by Julius Cæsar. Claudius, through his generals Plautius and Vespasian, subjugated the southern part of the island and made it into a Roman province under the name of *Britannia* (43 A.D.). Many towns soon sprang up here, which in time became important centers of Roman trade and culture, and some of which were the beginnings of great English towns of to-day.

The rule of Claudius was further distinguished by the construction of many important works of a utilitarian character. The Claudian Aqueduct, which the emperor completed, was a stupendous work, bringing water to the city from a distance of forty-five miles.

Throughout his life Claudius was ruled by intriguing favorites and unworthy wives. For his fourth wife he married the "wicked Agrippina," who secured his death by means of a dish of poisoned mushrooms, in order to make place for the succession of her son Nero, then only sixteen years of age.

504. Rule of Nero (54-68 A.D.). Nero was fortunate in having for his preceptor the great philosopher and moralist Seneca (sect. 563); but never was teacher more unfortunate in his pupil. For five years

¹ Tacitus, *Annals*, xi, 23. Compare these sentiments of Claudius with those of Titus Manlius (sect. 417). Cf. also sect. 240.

² See F. R. Abbott, *Roman Political Institutions* (1901), p. 309.

Nero, under the influence of Seneca and Burrhus, the latter the commander of the prætorians, ruled with moderation and equity; then gradually breaking away from the guidance of his tutor Seneca, he entered upon a career filled with crimes of almost incredible enormity.

It was in the tenth year of his reign (64 A.D.) that the so-called Great Fire laid more than half of Rome in ashes. For six days and nights the flames surged like a sea through the valleys and about the base of the hills covered by the city. It was rumored that Nero

had ordered the conflagration to be lighted in order to clear the ground so that he could rebuild the city on a more magnificent plan, and that from the roof of his palace he had enjoyed the spectacle and amused himself by singing a poem of his own composition entitled the *Sack of Troy*. To turn attention from himself, Nero accused the Christians of having conspired to burn the city in order to help out their prophecies. The doctrine which was taught by some of the new sect respecting the second coming of Christ and the destruction of the world by fire lent color to the



FIG. 169. VESPASIAN. (Museum at Naples)

charge. The persecution that followed was one of the most cruel recorded in the history of the Church. Many victims were covered with pitch and burned at night to serve as torches in the imperial gardens. Tradition preserves the names of the apostles Peter and Paul as victims of this persecution.

The emperor was extravagant, and consequently always in need of money, which he secured through murders and confiscations. Among his victims was his old preceptor Seneca, who was immensely rich. On the charge of treason, he condemned him to death and confiscated his estate. At last the Senate declared him a public enemy and condemned him to death by scourging, to avoid which, aided by a servant, he took his own life.

505. Galba, Otho, and Vitellius (68-69 A.D.). These three names are usually grouped together, as their reigns were all short and uneventful. The succession, upon the death of Nero and the extinction in him of the Julian-Claudian line, was in dispute, and the legions in different quarters supported the claims of their favorite leaders. One after another the three aspirants named were killed in bloody struggles for the imperial purple. The last, Vitellius, was hurled from the throne by the soldiers of Vespasian, the old and beloved commander of the legions in Palestine, which were at this time engaged in war with the Jews.



FIG. 170. "JUDÆA CAPTA"
(Coin of Vespasian)

506. Vespasian (69-79 A.D.). The accession of Flavius Vespasian marks the beginning of a period, embracing three reigns, known as the Flavian Age (69-96 A.D.). One of the most memorable events of Vespasian's reign was the capture and destruction of Jerusalem.

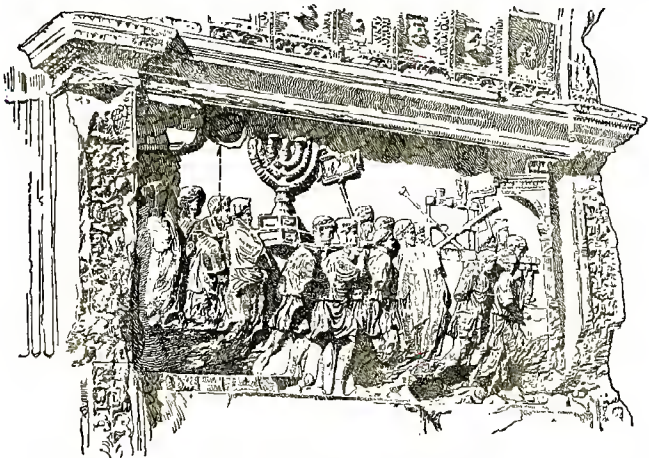


FIG. 171. TRIUMPHAL PROCESSION FROM THE ARCH OF TITUS. (From a photograph)

Showing the seven-branched candlestick and other trophies from the temple at Jerusalem

After one of the most harassing sieges recorded in history, the city was taken by Titus, son of Vespasian. A vast multitude of Jews who had crowded into the city—it was the period of the Pass-over—perished. In imitation of Nebuchadnezzar, Titus robbed the temple of its sacred utensils and bore them away as trophies. Upon the triumphal arch at Rome that bears his name may be seen at the present day the sculptured representation of the seven-branched golden candlestick, which was one of the memorials of the war.

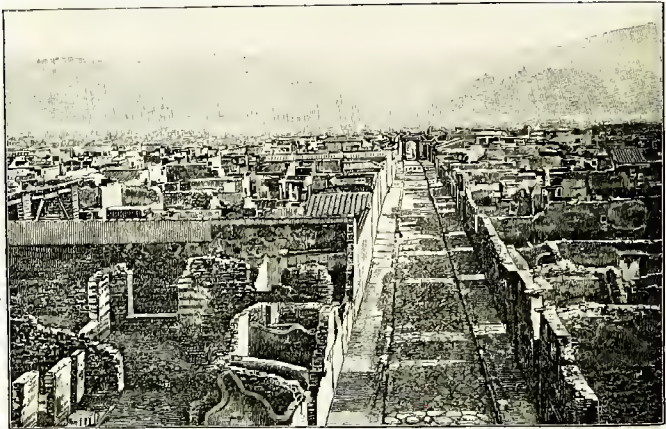


FIG. 172. A STREET IN POMPEII. (From a photograph)

After a most prosperous reign of ten years Vespasian died, 79 A. D., the first emperor after Augustus who had not met with a violent death.

507. Titus (79-81 A. D.). In a short reign of two years Titus won the title of "the Friend and the Delight of Mankind." He was unwearied in acts of benevolence and in the bestowal of favors. Having let a day slip by without some act of kindness performed, he is said to have exclaimed reproachfully, "I have lost a day."

Titus completed and dedicated the great Flavian amphitheater begun by his father, Vespasian. This vast structure, which seated over forty thousand¹ spectators, is better known as the Colosseum—a

¹ The old estimate of 80,000 is now regarded as an exaggeration.

name given it either because of its gigantic proportions, or on account of a colossal statue of Nero which happened to stand near it.

The reign of Titus, though so short, was signalized by two great disasters. The first was a conflagration at Rome, which was almost as calamitous as the Great Fire in the reign of Nero. The second was the destruction, by an eruption of Vesuvius, of the Campanian cities of Pompeii and Herculaneum. The cities were buried beneath showers of cinders, ashes, and streams of volcanic mud. Pliny the

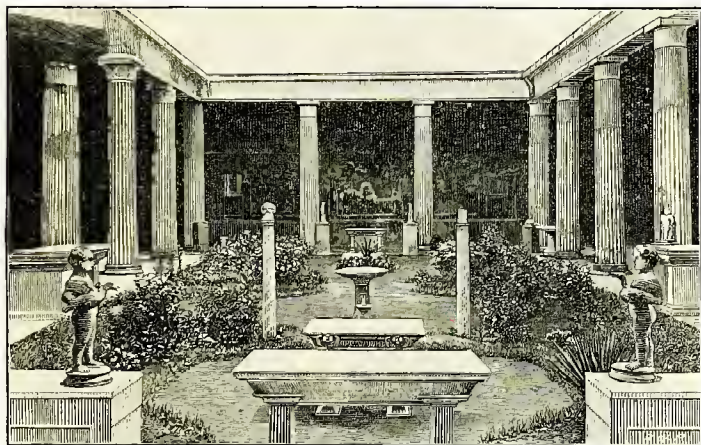


FIG. 173. HOUSE OF THE VEIJI AT POMPEII. (From a photograph)

Elder, the great naturalist, venturing through curiosity too near the mountain to investigate the phenomenon, lost his life.¹

508. Domitian (81-96 A.D.). Titus was followed by his brother Domitian, whose rule, after the first few years of admirable government, became a merciless tyranny. During the reign, however, transactions of interest and importance were taking place on the northern frontier lines. In Britain the able commander Agricola,

¹ During the past century extensive excavations have uncovered a large part of Pompeii and revealed to us the streets, homes, theaters, baths, shops, temples, and various monuments of the ancient city — presenting to us a vivid picture of Roman life during the imperial period eighteen hundred years ago.

the father-in-law of the historian Tacitus, subjected or crowded back the warlike tribes until he had extended the frontiers of the Empire

far into what is now Scotland. Then, as a protection against the incursions of the Caledonians, the ancestors of the Scottish Highlanders, he constructed a line of fortresses from the Frith of Forth to the Frith of Clyde. Behind this shelter Roman civilization now began to develop rapidly in the new-formed province.

Under this emperor took place what is known in Church history as "the second persecution of the Christians," who incurred Domitian's special hatred through refusal to burn incense before his statues. The name of the emperor's niece Domitilla has been preserved as one of the victims of this persecution. This is significant, since it shows that the new faith was thus early finding adherents among the higher classes, even in the royal family itself.

Domitian was killed in his palace by members of his own household. The Senate



FIG. 174. TRAJAN. (From a statue in the museum at Naples)

"All the imperial portraits of this age, as preserved on coins and sculptures, are perfectly authentic, and the likenesses are consistent. In the British Museum the reader may see the features of these great Cæsars as faithfully reproduced as those of British statesmen in the National Portrait Gallery."—Fowler

ordered his infamous name to be erased from the public monuments and to be blotted from the records of the Roman state.

509. The Five Good Emperors ; Rule of Nerva (96-98 A. D.). The five emperors — Nerva, Trajan, Hadrian, and the two Antonines — who succeeded Domitian were elected by the Senate, which during this period assumed something of its former influence in the affairs of the Empire. The wise and beneficent administration of the government by these rulers, under whom the theory of a joint control by Princesps and Senate became something of a reality, won for them the distinction of being called "the five good emperors." This period probably marks the high tide of civilization in ancient times.



FIG. 175. BRIDGE OVER THE DANUBE, BUILT BY TRAJAN. (From a relief on Trajan's Column)

Nerva, who was an aged senator and an ex-consul, ruled paternally. He died after a short reign of sixteen months, and the scepter passed into the stronger hands of the able commander Trajan, whom Nerva had previously made his associate in the government.

510. Trajan (98-117 A. D.). Trajan was a native of Spain and a soldier by profession and talent. He was the first provincial to sit in the seat of the Cæsars. From this time forward provincials were to play a part of ever-increasing importance in the affairs of the Empire. It was the policy of Augustus — a policy adopted by most of his successors — to make the Danube in Europe and the Euphrates in Asia the limits of the Roman Empire in those respective quarters. But Trajan determined to push the frontiers of his dominions beyond

both these rivers. In the early part of his reign he was busied in wars against the Dacians, a people dwelling north of the Lower Danube. These troublesome enemies were subjugated, and Dacia was made into a province. The modern name *Rumania* is a monument of this Roman conquest and colonization beyond the Danube. The Rumanians to-day speak a language that in its main elements is largely of Latin origin.¹

As a memorial of his achievements the emperor erected, in what came to be known as Trajan's Forum, a splendid marble shaft called Trajan's Column. To-day, after eighteen centuries, the great pillar is in almost perfect preservation. It is one hundred and forty-seven feet high, and is wound from base to summit with a spiral band of sculptures containing more than twenty-five hundred human figures. Its pictured sides are the best and almost the only record we now possess of the Dacian wars of the emperor.

In the latter years of his reign (114-116 A.D.) Trajan led his legions to the East, crossed the Euphrates, reduced Armenia, and wrested from the Parthians most of the lands which had once formed the heart of the Assyrian monarchy. Out of the territories thus conquered Trajan made three new

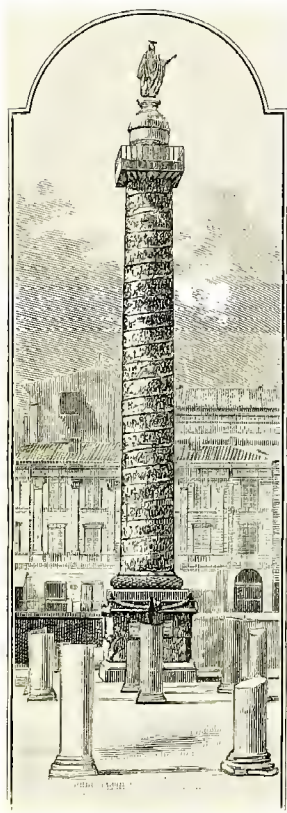


FIG. 176. TRAJAN'S COLUMN
(From a photograph)

"A chiselled picture-book of the Dacian War, to which almost everywhere we lack the text." — Mommsen

¹ The Romanic-speaking peoples of Rumania and the neighboring regions number about ten millions. It seems probable that during mediæval times there was a large immigration into the present Rumania of Latin-speaking people from the districts south of the Danube.



THE ROMAN EMPIRE
AT ITS GREATEST EXTENT
(Under Trajan, A. D. 98-117)

0 100 200 300 400 500 600 700
 Scale of Miles.



provinces, which bore the ancient names of Armenia, Mesopotamia, and Assyria. Another province which he created in these remote regions was known as Arabia Petræa,¹ which included the ancient Bible land of Edom with its celebrated capital Petra.

To Trajan belongs the distinction of having extended the boundaries of the Empire to the most distant points to which Roman ambition and prowess were ever able to push them.

Respecting the rapid spread of Christianity at this time, the character of the early professors of the new faith, and the light in which they were viewed by the rulers of the Roman world, we have very important evidence in a certain letter written by Pliny the Younger (sect. 563) to the emperor in regard to the Christians of Pontus, in Asia Minor, of which remote province Pliny was governor. Pliny speaks of the new creed as a "contagious superstition that had seized not cities only but the lesser towns also, and the open country." Yet he could find no fault in the converts to the new doctrines. Notwithstanding this, however, because the Christians steadily refused to sacrifice to the Roman gods, he ordered many to be put to death for their "inflexible obstinacy."

Trajan died 117 A. D. His principate, after that of Augustus, was the most fortunate that had befallen the lot of the Roman people.

511. Hadrian (117-138 A. D.). Hadrian, a kinsman of Trajan, succeeded him in the imperial office. He possessed great ability and displayed admirable moderation and good judgment in the administration of the government. He prudently abandoned the territory beyond the Euphrates that had been acquired by Trajan, and made that stream once more the eastern boundary of the Empire.

¹ The Roman province of Arabia Petræa corresponded roughly to the biblical Edom and Moab. Petra (probably the *Se'la*, "the Rock," of the Bible writers) was the stronghold and capital of the former region. Its ruins lie in a vast natural amphitheater in the sterile mountains of Edom. The importance of the place was due to its control of several of the great commercial routes of the ancient East. It was a city of note in Hellenistic times, and in the second and third centuries of our era enjoyed great prosperity under the Romans. Many of the later rock-cut tombs (of Græco-Roman type) which line the high cliffs inclosing the site of the city were the tombs of Roman merchant princes and military officers. The exquisite rock-cutting shown in Plate XIV (it probably dates from the first century A. D.) is one of the best-preserved rock-hewn façades to be seen to-day in any of the lands included within the boundaries of the old Roman Empire.

More than fifteen years of his reign were spent by Hadrian in making tours of inspection through all the different provinces of the Empire. He visited Britain, and secured the Roman possessions there against the Picts and Scots by erecting a continuous wall, about seventy miles in length, across the island from the Tyne to the Solway Firth. This rampart was constructed some distance to the south of the line of fortified stations that had been established by Agricola (sect. 508). The Hadrian Wall, in places well preserved, and broken at intervals by the ruins of old watchtowers and stations,



FIG. 177. THE HADRIAN WALL. (From a photograph)

can still be traced over the low hills of the English moorlands almost from sea to sea.¹ There exists nowhere in the lands that once formed the provinces of the empire of Rome any more impressive memorial of her world-wide dominion than these ramparts, along which for three hundred years and more her sentinels kept watch and ward for civilization against the barbarian marauders of Caledonia.

On the Continent, in the upper regions of the Rhine and the Danube, Hadrian likewise secured the frontier by constructing a palisade and a chain of forts extending from one river to the other.

¹ The best work on the rampart is J. C. Bruce's *The Roman Wall* (London, 1851). *Handbook to the Roman Wall*, by the same author, is an abridgment of his larger work. One of the best-preserved sections of the wall can be easily reached from the Haltwhistle station on the railroad between Newcastle-upon-Tyne and Carlisle. The student traveler in those parts should not fail to examine these interesting memorials of the Roman occupation of Britain.

After his visit to Britain Hadrian returned to Gaul, and then inspected in different tours all the remaining provinces of the Empire. Many of the cities which he visited he adorned with temples, theaters, and other buildings. Upon Athens, particularly, he lavished large sums in art embellishments, reviving in a measure the fading glories of the Periclean Age.¹

In the year 132 the Jews in Palestine, who had in a measure recovered from the blow Titus had given their nation (sect. 506), broke out in desperate revolt, because of the planting of a Roman colony upon the almost desolate site of Jerusalem, and the placing of the statue of Jupiter in the holy temple. More than half a million Jews are said to have perished in the hopeless struggle, and the most of the survivors were driven into exile — the last dispersion of the race (135 A.D.).

The latter years of his reign Hadrian passed at Rome. It was here that this princely builder erected his most splendid structures. Among these were a magnificent temple consecrated to the goddesses Venus and Roma, and a vast mausoleum (now the castle of St. Angelo) erected on the banks of the Tiber and designed as a tomb for himself.

512. The Antonines (138-180 A.D.). Aurelius Antoninus (surnamed Pius), the adopted son of Hadrian, and his successor, gave the Roman Empire an administration singularly pure and parental. Throughout



FIG. 178. HADRIAN. (Capitoline Museum, Rome)

All Roman portraits before the time of Hadrian it will be noticed have the face clean-shaven. Hadrian introduced the practice of wearing a beard. This now became the mode, as is shown by the portraits from this time forward

¹ Besides erecting many new structures, he completed the great temple of Olympian Zeus begun by the tyrant Pisistratus (see sect. 202).

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his long reign of twenty-three years the Empire was in a state of profound peace. The attention of the historian is attracted by no striking events, which fact, as many have not failed to observe, illustrates admirably the oft-repeated epigram, "Happy is that people whose annals are brief."

Antoninus, early in his reign, had united with himself in the government his adopted son Marcus Aurelius, and upon the death of the former (161 A.D.) the latter succeeded quietly to his place and work. Aurelius' studious habits won for him the title of *philosopher*. He belonged to the school of the Stoics, and was a most thoughtful



FIG. 179. SIEGE OF A CITY. (From Trajan's Column)

writer. His *Meditations* breathe the tenderest sentiments of devotion and benevolence, and make the nearest approach to the spirit of Christianity of all the writings of pagan antiquity. He established an institution or home for orphan girls, and, finding the poorer classes throughout Italy burdened by their taxes and greatly in arrears in paying them, he caused all the tax claims to be heaped in the Forum and burned.

The tastes and sympathies of Aurelius would have led him to choose a life passed in retirement and study at the capital; but hostile movements of the Parthians, and especially invasions of the barbarians along the Rhenish and Danubian frontiers, called him from his books and forced him to spend most of the latter years of his reign in the camp. The Parthians, who had violated their treaty with



PLATE XIV. A ROCK-HEWN FAÇADE AT PETRA, ARABIA PETRÆA. (From a photograph; see p. 463, n.)

Most of the numerous rock-cuttings at Petra are tombs, but several of the largest and most elaborate, including the one here shown, were probably temples or public shrines.

Rome, were chastised by the lieutenants of the emperor, and a part of Mesopotamia again fell under Roman authority (165 A.D.).

This war drew after it a series of terrible calamities. The returning soldiers brought with them the Asiatic plague, which swept off vast numbers, especially in Italy, where entire cities and districts were depopulated. The Empire never wholly recovered from the effects of this pestilence. In the general distress and panic the superstitious people were led to believe that it was the new sect of Christians that had called down upon the nation the anger of the gods. Aurelius permitted a fearful persecution to be instituted against them, during which the celebrated Christian fathers, Justin Martyr at Rome and the aged Polycarp at Smyrna, suffered death.

It should be noted that the persecution of the Christians under the pagan emperors sprang from political and social rather than from religious motives, and that is why we find the names of the best emperors, as well as those of the worst, in the list of persecutors. It was believed that the welfare of the state was bound up with the careful performance of the rites of the national worship; and hence, while the Roman rulers were usually very tolerant, allowing all forms of worship among their subjects, still they required that men of every faith should at least recognize the Roman gods and burn incense before their statues, and particularly before the statue of the emperor (sect. 500). This the Christians steadily refused to do. Their neglect of the services of the temple, it was believed, angered the gods and endangered the safety of the state, bringing upon it drought, pestilence, and every disaster. This was a main reason for their persecution by the pagan emperors.

But pestilence and persecution were both forgotten amidst the imperative calls for immediate help that now came from the North. The barbarians were pushing in the Roman outposts and pouring over the frontiers. A tribe known as the Marcomanni even crossed the Alps and laid siege to Aquileia, "the gate of Italy." Not since the invasion of the Cimbri and Teutones (sect. 463) had the inhabitants of any city of Italy seen the barbarians before their gates. To the panic of the plague was added this new terror. Aurelius placed himself at the head of his legions and hurried beyond the Alps. He

checked the inroad of the barbarians, but could not subdue them, so weakened was the Empire by the ravages of the pestilence and so exhausted was the treasury from the heavy and constant drains upon it. At last his weak body gave way beneath the hardships of his numerous campaigns, and he died in his camp at Vindobona (now Vienna) in the nineteenth year of his reign (180 A.D.).

The united voice of Senate and people pronounced him a god, and divine worship was accorded to his statue. Never was Monarchy so justified of her children as in the lives and works of Antoninus Pius and Marcus Aurelius. As Merivale, in dwelling upon their virtues, very justly remarks, "The blameless career of these illustrious princes has furnished the best excuse for Cæsarism in all after ages."

513. The State of the Provinces. The close of the auspicious era of the Antonines invites us to cast a glance over the Empire, in order that we may note the condition of the population at large. As we have already observed, the great revolution which brought in the Empire was a revolution which redounded to the interests of the provincials (sect. 495). Even under the worst emperors the administration of affairs in the provinces was as a rule prudent, humane, and just. It is probably true that, embracing in a single view all the countries included in the Roman Empire, the second century of the Christian era marks the happiest period in their history. Without question there is no basis for a comparison, but only for a contrast, between the condition of the countries of the Orient under the earlier Roman emperors and the condition of the same lands to-day under their arbitrary and rapacious Mohammedan rulers. "Wherever a corner of the country," says Mommsen, speaking particularly of Asia Minor, "neglected under the desolation of the fifteen hundred years which separate us from that time, is opened up to investigation, there the first and most powerful feeling is that of astonishment, one might almost say of shame, at the contrast of the wretched and pitiful present with the happiness and splendor of the past Roman age."¹

The cities and towns of the Eastern countries, as well as hundreds of similar communities in Spain, in Gaul, in Britain, and in other

¹ *The Provinces of the Roman Empire* (1887), vol. i, p. 384.

lands of the West, were enjoying, under the admirable municipal system developed by the Romans, a measure of local self-government probably equal to that enjoyed at the present time by the municipalities of the most advanced of the countries of modern Europe. This wise system had preserved or developed the sentiment of local patriotism and civic pride. The cities vied with one another in the erection of theaters, amphitheaters, baths, temples, and triumphal arches, and

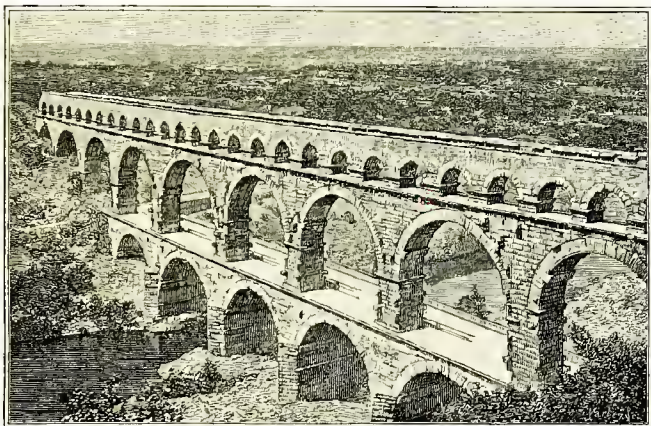


FIG. 180. ROMAN AQUEDUCT AND BRIDGE, DATING FROM THE EARLY EMPIRE, NEAR NÎMES, FRANCE. (Present condition)

This is one of the finest and most impressive of the existing monuments of the old Roman builders. The lower row of arches carries a modern roadway

in the construction of aqueducts, bridges, and other works of a utilitarian nature. In these undertakings they were aided not only by liberal contributions made by the emperors from the imperial treasury but by the generous gifts and bequests of individual citizens. Private munificence of this character was as remarkable a feature of this age as is the liberality of individuals at the present day in the endowment of educational and charitable institutions. As the representative of this form of ancient liberality, we have Atticus Herodes (about 104–180 A.D.), a native of Athens. He was the Andrew Carnegie of his time. With a truly royal munificence he built at his own expense at

Athens a splendid marble stadium large enough to hold the entire population of the city. To the city of Troas in Asia Minor he made a gift equivalent to over a half million dollars to aid the inhabitants in the construction of an aqueduct.

Scores of majestic ruins scattered throughout the lands once forming the provinces of the ancient empire of Rome bear impressive testimony not only as to the populousness, culture, and enterprise of the urban communities of the Roman dominions, but also as to

the generally wise, fostering, and beneficent character of the earlier imperial rule.

514. "The Barrack Emperors." Commodus, son of Marcus Aurelius, was a most unworthy successor of his illustrious father. His name, like that of Nero, is infamous. Through his crimes and debaucheries he brought the imperial office to its lowest estate. For nearly a century after his death (from 192 to 284 A.D.) the emperors were elected by the army, and hence the rulers for this period have been called the "Barrack Emperors." The



FIG. 181. COMMODUS REPRESENTED AS THE ROMAN HERCULES. (From bust found in the Horti Lamiani, Rome)

character of the period is revealed by the fact that of the twenty-five emperors who mounted the throne during this time all except four came to death by violence. To internal disorders was added the terror of barbarian invasions. On every side savage hordes were breaking into the Empire to rob, to murder, and to burn.

515. The Public Sale of the Empire (193 A.D.). The beginning of these troublous times was marked by a shameful proceeding on the part of the prætorians. These soldiers, having slain the successor of Commodus, gave out notice that they would sell the Empire to the highest bidder. It was accordingly set up for sale at their camp and

struck off to Didius Julianus, a wealthy senator, who promised twenty-five thousand sesterces to each of the twelve thousand soldiers at this time composing the guard. So the price of the Empire was three hundred million sesterces (about twelve million dollars).

As soon as the news of the disgraceful transaction reached the legions on the frontiers, they rose in indignant revolt. Each army proclaimed its favorite commander emperor. The leader of the Danubian troops was Septimius Severus, a man of great energy and force of character. He knew that there were other competitors for the throne and that the prize would be his who first seized it. Instantly he set his veterans in motion and was soon at Rome. The prætorians were no match for the trained legionaries of the frontiers, and did not even attempt to defend their emperor, who was taken prisoner and



FIG. 182. CARACALLA. (Museum at Naples)

put to death after a reign of sixty-five days. As a punishment for the insult they had offered to the Roman state the unworthy prætorians were disbanded and banished from the capital, and a new body-guard of fifty thousand legionaries was organized to take their place.

516. Caracalla (211-217 A.D.). Severus, after a prosperous reign, died in Britain, leaving the Empire to his two sons, Caracalla and Geta. Caracalla murdered his brother and then ordered Papinian, the celebrated jurist, to make a public argument in vindication of the fratricide. When that great lawyer refused, saying that "it was easier to commit such a crime than to justify it," he put him to death. Driven by remorse and fear, he fled from the capital and wandered

about the provinces. Finally, after a reign of six years marked by many deeds of incredible wickedness, the monster was slain in Asia.

Caracalla's sole political act of real importance was the bestowal of citizenship upon all the free inhabitants of the Empire; and this he did, not to give them a just privilege, but that he might collect from them certain special taxes which only Roman citizens had to pay. Before the reign of Caracalla it was only particular classes of the provincials, or the inhabitants of some particular city or province, that, as a mark of special favor, had from time to time been admitted to the rights of citizenship. But by this wholesale act of Caracalla the entire free population of the Empire that did not already possess the rights of the city was made Roman, at least in name and nominal privilege. That vast work of making the whole world Roman, the beginnings of which we saw in the dawn of Roman history (sect. 378), was now completed.¹ "Rome was the world, and the world was Rome."

517. The Age of the Thirty Tyrants (251-268 A.D.). For about a generation after Caracalla the imperial scepter passed rapidly from the hands of one emperor to those of another. Then came the so-called Age of the Thirty Tyrants. The throne being held by weak emperors, there sprang up in every part of the Empire competitors for it—several rivals frequently appearing in the field at the same time. The barbarians pressed upon all the frontiers and thrust themselves into all the provinces.² The Empire seemed on the point of falling to pieces.³ But a fortunate succession of five good emperors—Claudius, Aurelian, Tacitus, Probus, and Carus (268-284 A.D.)—restored for a time the ancient boundaries and again

¹ It must not be supposed, however, that the edict of Caracalla did much more than register an already accomplished fact. It seems probable that by this time the greater part of the freemen of the Empire were already enjoying the Roman franchise.

² The Parthians were a menace in the East, the Franks crossed the Rhine and harried Gaul; the Goths, crossing the Danube, raided Mœsia, Thrace, and Macedonia, while their fleets from the Euxine ravaged the seaboard of Asia Minor; Athens, Corinth, and other cities of continental Greece were sacked.

³ It was during this period that the Emperor Valerian (253-260 A.D.), in a battle with the Persians before Edessa, in Mesopotamia, was defeated and taken prisoner by Sapor, the Persian king. A large rock tablet (Fig. 183), still to be seen near the Persian town of Shiraz, commemorates the triumph of Sapor over the unfortunate emperor.

forced together into some sort of union the fragments of the shattered state.¹ But the Empire bore the marks of the long anarchy. Large districts were almost depopulated, and the land was lying waste. Industry and commerce had been brought almost to a standstill.

The most noted of the usurpers of authority in the provinces during the period of anarchy was Zenobia, the ruler of the celebrated city of Palmyra in the Syrian desert. Boldly assuming the title *Queen of the East*, she bade defiance to Rome. Aurelian marched against

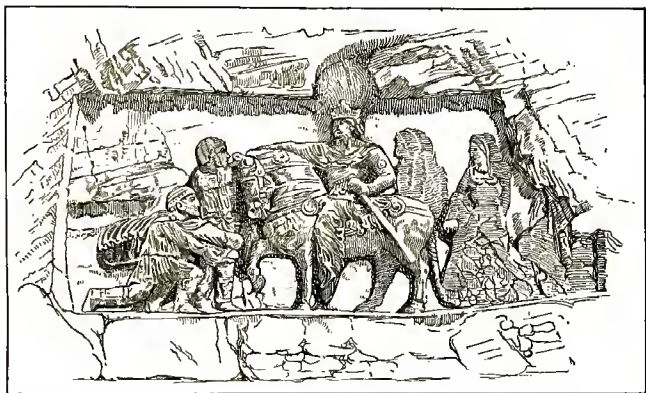


FIG. 183. TRIUMPH OF SAPOR OVER VALERIAN. (See p. 472, n. 3)

her, and defeating her armies in the open field, drove them within the walls of Palmyra. After a long siege the city was taken, and, in punishment for a second uprising, given to the flames.²

The ruins of Palmyra are among the most interesting remains of Greek and Roman civilization in the East. For a long time even the

¹ During the reign of Aurelian the Alemanni made an incursion into Italy and threatened Rome. After their expulsion the emperor, in order to insure the safety of the capital in case of future inroads of the barbarians, began the erection of a new wall around the city, which had now greatly outgrown the old Servian defenses (sect. 395.) This wall, which was completed by Probus, was over twelve miles in extent.

² Zenobia was carried a captive to Rome. After having been led in golden chains in the triumphal procession of Aurelian, the queen was given a beautiful villa in the vicinity of Tibur, where, surrounded by her children, she passed the remainder of her checkered life.

site of the city was lost to the civilized world. The Bedouins, however, knew the spot, and told strange stories of a ruined city with splendid temples and long colonnades far away in the Syrian desert. Their accounts awakened an interest in the wonderful city, and towards the close of the seventeenth century some explorers reached the spot. The sketches they brought back of the ruins of the long-lost city produced almost as much astonishment as did the discoveries at a later time of Botta and Layard at Nineveh (sect. 68).

Selections from the Sources. TACITUS, *Annals*, i, 74 (the "Informer" at Rome), and his *Life of Agricola*. *The Early Christian Persecutions (Translations and Reprints*, University of Pennsylvania, vol. iv, No. 1) (read Pliny's letter to Trajan and Trajan's reply). MARCUS AURELIUS, *Meditations*. Munro, *Source Book*, pp. 148-174, 217-234; Davis's *Readings* (Rome), pp. 186-290.

References (Modern). GIBBON, chap. ii, "Of the Union and Internal Prosperity of the Roman Empire in the Age of the Antonines." MOMMSEN, *The Provinces of the Roman Empire from Caesar to Diocletian*. PELHAM, *Outlines of Roman History*, pp. 470-548. DILL, *Roman Society from Nero to Marcus Aurelius* (a notable book). FARRAR, *Seekers after God*. DAVIS, *The Influence of Wealth in Imperial Rome*. TUCKER, *Life in the Roman World of Nero and St. Paul*. MERIVALE, *History of the Romans under the Empire* (for general reference). RAMSAY, *The Church in the Roman Empire before A.D. 170*, chap. x, "Pliny's Report and Trajan's Rescript"; chap. xi, "The Action of Nero towards the Christians"; chap. xv, "Causes and Extent of Persecutions." BOISSIER, *Rome and Pompeii*, chap. vi, "Pompeii," WATSON, *Marcus Aurelius Antoninus*, chap. vii, "The Attitude of Aurelius towards Christianity." CAPES, *The Age of the Antonines and The Early Empire* (in this latter work read chap. xii, "The Position of the Emperor," and chap. xix, "The Revival of Religious Sentiment"). HARDY, *Christianity and the Roman Government* (a valuable study of the relations of the Christians to the imperial government during the first two centuries of the Empire).

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II. THE ABSOLUTE MONARCHY

CHAPTER XXXIX

THE REIGNS OF DIOCLETIAN AND CONSTANTINE THE GREAT

I. THE REIGN OF DIOCLETIAN (284-305 A. D.)

518. General Statement. The accession of Diocletian marks an important era in the history of the Roman Empire. The two matters of chief importance connected with his reign are the changes he effected in the government and his persecution of the Christians.

Diocletian's governmental reforms, though radical, were salutary, and infused such fresh vitality into the frame of the dying state as to give it a new lease of life for a term of nearly two hundred years.

519. The Empire becomes an Undisguised Oriental Monarchy. Up to the time we have now reached, the really monarchical character of the government was more or less carefully concealed under the forms and names of the old Republic. Realizing that republican government among the Romans had passed away forever, and that its forms were now absolutely meaningless, Diocletian cast aside all the masks with which Augustus had concealed his practically unlimited power and which fear or policy had led his successors, with greater or less consistency, to retain, and let the government stand forth naked in the true character of what it had now become — an absolute Asiatic monarchy. In contrasting the policy of Augustus with that of Diocletian, Gibbon truly says: "It was the aim of the one to disguise, and the object of the other to display, the unbounded powers which the emperors possessed over the Roman world."

The change was marked by Diocletian's assumption of the titles of Asiatic royalty and his adoption of the court ceremonials and etiquette of the East. He took the title of *lord*, in Latin *dominus*,

whence this period of the absolute monarchy is sometimes called The Dominate. He clothed himself in magnificent robes of silk and gold. All who approached him, whether of low or of high rank, were required to prostrate themselves to the ground, a form of oriental and servile adoration which the free races of the West had hitherto, with manly disdain, refused to render to their magistrates and rulers.

The imperial household also now assumed a distinctively oriental character. Ostentation and extravagance marked all the appointments of the palace. Its apartments were crowded with retinues of servants and officers of every rank, and the person of the emperor was hedged around with all the "pomp and majesty of oriental monarchy."

The incoming of the absolute monarchy meant, of course, the last blow to local municipal freedom. The little liberty that still survived in the cities or municipalities of the Empire was virtually swept away. There was no place under the new government for any degree of genuine local independence and self-direction. Italy was now also reduced to a level in servitude with the provinces and was taxed and ruled like the other parts of the Empire.

520. Changes in the Administrative System. The century of anarchy which preceded the accession of Diocletian, and the death by assassination during this period of ten of the twenty-five wearers of the imperial purple,¹ had made manifest the need of a system which would discourage assassination and provide a regular mode of succession to the throne. Diocletian devised a system the aim of which was to compass both these ends. First, he chose as a colleague a companion ruler, Maximian, who, like himself, bore the title of Augustus. Then each of the co-emperors associated with himself an assistant, who took the title of Cæsar and was considered the son and heir of the emperor. There were thus two Augusti and two Cæsars. Milan, in Italy, became the capital and residence of Maximian; while Nicomedia, in Asia Minor, became the seat of the court of Diocletian. The Augusti took charge of the countries near their respective capitals, while the Cæsars — Galerius and Constantius — younger and more active, were assigned the government of the

¹ This enumeration does not include the so-called Thirty Tyrants, of whom many met death by violence,

more distant and turbulent provinces. The vigorous administration of the government in every quarter of the Empire was thus secured.

Diocletian also subdivided many of the provinces.¹ His purpose in doing this was to diminish the power of the provincial governors and thus make it impossible for them to raise successfully the standard of revolt.

To give still further security to the throne, Diocletian divided the civil and military powers, appointing two different sets of persons in each of the larger and smaller divisions of the state, the one set to represent the civil and the other the military authority.

Under the new régime the Senate was deprived of all share in imperial matters, and became merely a local body concerned only with the affairs of the city of Rome.

A most serious drawback to this system was the heavy expense involved in the maintenance of four courts with their endless retinues of officers and dependents, and the great number of officials needed to man and work the complicated system. It was complained that the number of those who received the revenues of the state was greater than that of those who contributed to them. The burden of taxation grew unendurable. Husbandry in some regions ceased, and great numbers were reduced to beggary or driven into brigandage. The curiales or members of the local senates were made responsible for the payment of the taxes due the government from their respective communities, and hence office-holding became not an honor to be coveted but a burden to be evaded. It was this vicious system of taxation which more than any other one cause contributed to the depopulation, impoverishment, and final downfall of the Empire.

521. Growth of a Caste System. To escape from the intolerable burdens many of the peasant farmers fled to the desert and became monks; others escaped across the frontiers and sought freedom among the barbarians. The well-to-do tried in every way to evade

¹ He increased the number from fifty-seven to ninety-six. His successor Constantine raised the number to one hundred sixteen. The provinces were gathered into larger divisions, called *dioceses*, which were apportioned among four great divisions of the Empire called *prefectures*. The prefectures were probably created by Constantine.

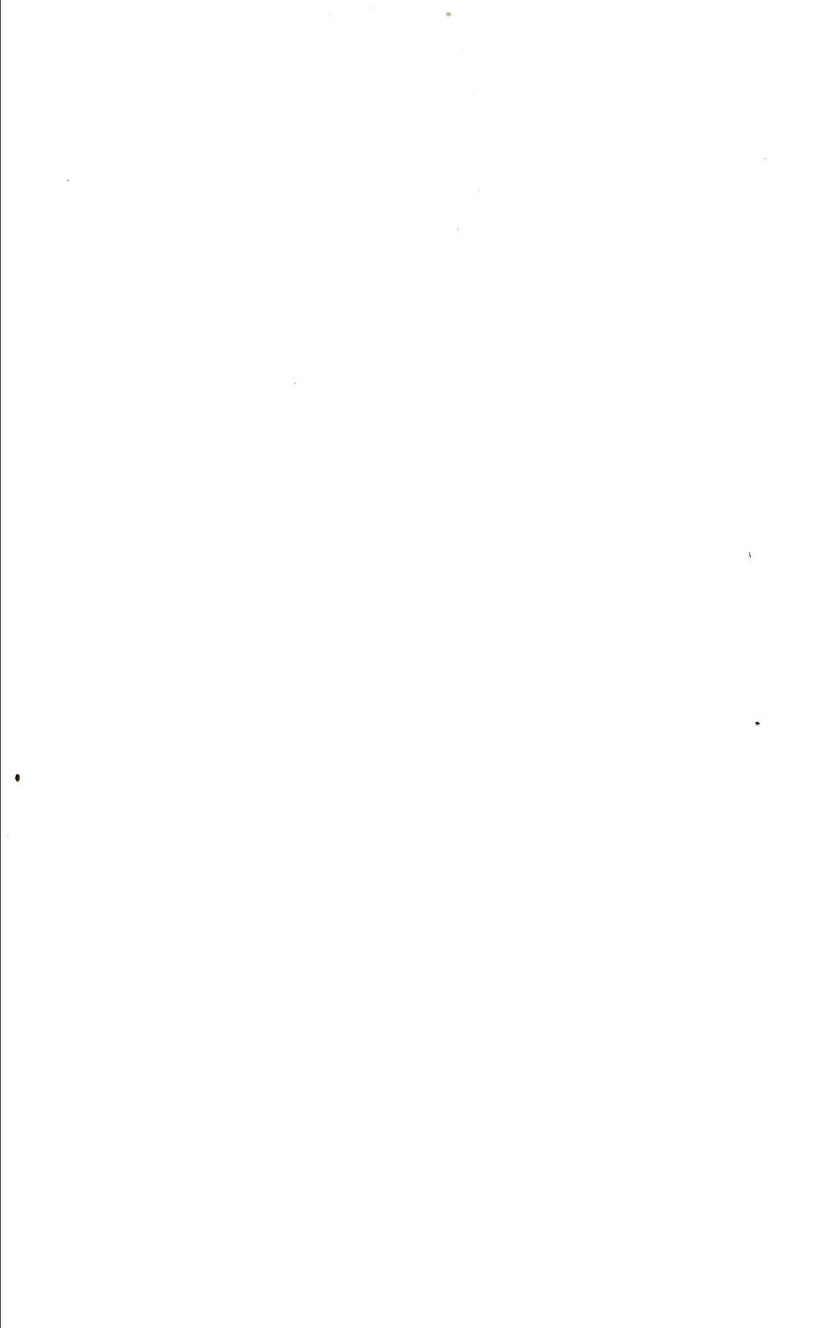
the burden of taxation and of office. To meet the situation the government adopted the policy of tying every one liable to taxation to his post or profession. The member of a municipal curia or senate was bound to his office and could not leave the city without permission; the colonus¹ or peasant farmer was attached to the land he worked and thus made a serf; the artisan was bound to his trade, the merchant to his business. Moreover, all offices, trades, and professions were, in so far as it was possible, made hereditary, children being forced to follow the occupation of their father.² Every one was to remain in the station in which he was born: the son of a member of a local senate must take his father's place; the son of a peasant must stay on the farm; the son of a soldier must be a soldier, and so on through all trades and occupations. Classes thus tended to become rigid hereditary castes. Personal liberty disappeared.

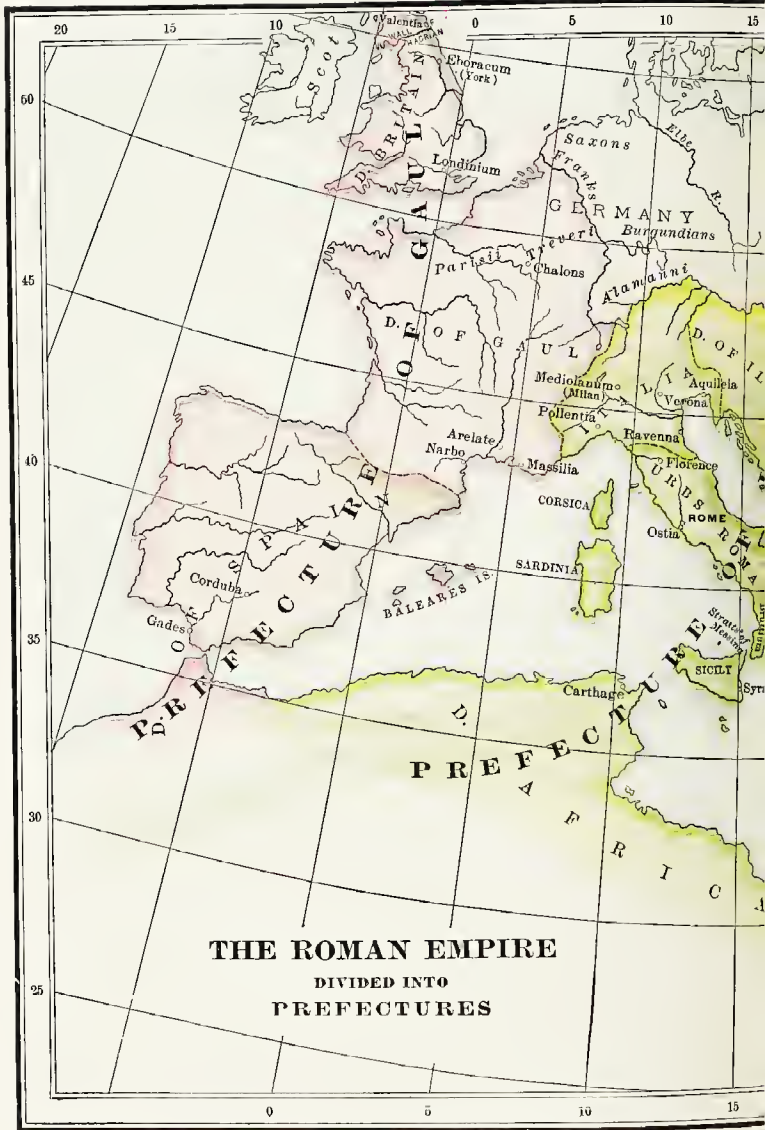
522. The Imperial Court. Perhaps we cannot better indicate the new relation to the Empire into which the head of the Roman state was brought by the innovations of Diocletian and his successor than by saying that the Empire now became the private estate of the sovereign and was managed just as any great Roman proprietor managed his domain. The imperial household and the entire civil service of the government were simply such a proprietor's domestic establishment drawn on a large scale and given an oriental cast through the influence of the courts of Asia.

This imperial court or establishment was, next after the body of the Roman law and the municipal system, the most important historical product that the old Roman world transmitted to the later nations of Europe. It became the model of the court of Charlemagne and

¹ The coloni (cultivators of the soil) were originally free peasants who tilled for a rent paid in money or in kind the imperial domains or the estates of great private landowners. By the third century of the Empire many of them, through debt and other causes, had sunk into a semiservile condition and had become virtually attached to the soil they tilled. This status was now, for the imperial reasons mentioned in the text, made the legal status of the class. We have here the beginnings of mediæval serfdom (see sect. 574).

² This transformation of the society of the Empire was in process before the reign of Diocletian. The trade guilds that supplied necessaries of life had already, in order to bring them more completely under the imperial control, been transformed into hereditary castes.





THE ROMAN EMPIRE
 DIVIDED INTO
PREFECTURES



of the courts of the later emperors of the so-called Holy Roman Empire; and in the form that it reappeared here was copied by all the sovereigns of modern Europe.

523. Persecution of the Christians. Towards the end of his reign Diocletian inaugurated against the Christians a persecution which continued long after his abdication, and which was the severest, as it was the last, waged against the Church by the pagan emperors. The Christians were cast into dungeons, thrown to the wild beasts in the amphitheater, and put to death by every other mode of torture that ingenious cruelty could devise. But nothing could shake their constancy. They courted the death that secured them, as they believed, immediate entrance upon a life of unending happiness.

It was during this and the various other persecutions that vexed the Church in the second and third centuries that the Christians sometimes sought refuge in the Catacombs, those vast subterranean galleries and chambers under the city of Rome. Here they buried their dead, and on the walls of the chambers sketched rude symbols of their hope and faith. It was in the darkness of these subterranean abodes that Christian art had its beginnings.



FIG. 184. CHRIST AS THE GOOD SHEPHERD (From the Catacombs)

524. The Abdication of Diocletian. After a reign of twenty years, becoming weary of the cares of state, Diocletian abdicated the throne and forced or induced his colleague Maximian also to lay down his authority on the same day. Galerius and Constantius were, by this act, advanced to the purple and made Augusti; and two new associates were appointed as Cæsars.

Diocletian then retired to his country seat at Salona, on the eastern shore of the Adriatic, and there devoted himself to rural pursuits. It is related that, when Maximian wrote him urging him to endeavor with him to regain the power they had laid aside, he replied, "Were you but to come to Salona and see the cabbages which I raise in my garden with my own hands, you would no longer talk to me of empire."

II. REIGN OF CONSTANTINE THE GREAT (306-337 A. D.)

525. **The Battle of the Milvian Bridge (312 A. D.); "In this Sign Conquer."** Galerius and Constantius, who became Augusti on the abdication of Diocletian and Maximian, had reigned together only one year when Constantius died at York, in Britain. His soldiers, disregarding the rule of succession as determined by the system of Diocletian, proclaimed his son Constantine emperor. Six competitors for the throne arose in different quarters. For eighteen years Constantine fought to gain the supremacy.



FIG. 185. THE
LABARUM

One of the most important of the battles that took place between the contending rivals for the imperial purple was the battle of the Milvian Bridge, about two miles from Rome, in which Maxentius, who was holding Italy and Africa, was defeated by Constantine. Constantine's standard on this celebrated battlefield was the Christian cross. He had been led to adopt this emblem through the appearance, as once he prayed to the sun-god, of a cross over the setting sun, with the inscription upon it, "In this sign conquer."¹ Obedient unto the celestial vision, Constantine had at once made the cross his banner,² and it was beneath this new emblem that his soldiers marched to victory at the battle of the Milvian Bridge.

Whatever may have been the circumstances or the motives which led Constantine to make the cross his standard, this act of his constitutes a turning point in the history of the Christian Church. Christianity had come into the world as a religion of peace and good will. The Master had commanded his disciples to put up the sword. For two centuries and more, obedience to this command by a large body of his followers had been so implicit that a Quaker, nonmilitary spirit had throughout this period characterized the new sect. Some of

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¹ *In hoc signo vince*; in Greek, *ἐν τούτῳ νικά*.

² The new standard was called the *Labarum* (from the Celtic *lavar*, meaning "command"). It consisted of a banner inscribed with the Greek letters XP, the first being a symbol of the cross, and the two forming a monogram of the word *Christ*, since the letters are the initials of the Greek ΧΡΙΣΤΟΣ (*Christos*).

the early Church Fathers taught that the profession of arms was incompatible with a true Christian life. But after the victory for the Cross at the Milvian Bridge a change passed over the Church. It leaned more and more upon earthly power, and became militant. This infusion into the Church of the military spirit of Rome was one of the most important consequences of the story of the miraculous cross in the sky, and of the espousal of the Christian cause by the emperor Constantine.

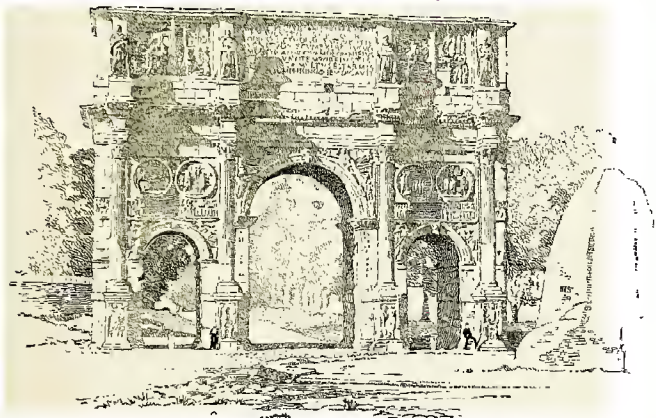


FIG. 186. ARCH OF CONSTANTINE AT ROME, AS IT APPEARS TO-DAY

Erected by the Roman Senate in commemoration of Constantine's victory over Maxentius at the Milvian Bridge

526. Constantine makes Christianity the Religion of the Court.

By a decree issued at Milan 313 A.D., the year after the battle at the Milvian Bridge, Constantine placed Christianity on an equal footing with the other religions of the Empire. The language of this famous edict of toleration, the Magna Charta, as it has been called, of the Church, was in import as follows: "We grant to Christians and to all others full liberty of following that religion which each may choose." "For the first time in history, the principle of universal toleration was [thus] officially laid down."¹

¹ *The Cambridge Mediæval History*, vol. i, p. 5. An earlier edict of toleration by the emperor Galerius gave the Christians freedom of worship, but did not recognize the principle of *universal* toleration.

But by subsequent edicts Constantine made Christianity in effect the state religion and extended to it a patronage which he withheld from the old pagan worship. By the year 321 A.D. he had granted the Christian societies the right to receive gifts and legacies, and he himself enriched the Church with donations of money and grants of land. This marks the beginning of the great possessions of the Church, and with these the entrance into it of a worldly spirit. From this moment can be traced the decay of its primitive simplicity and a decline from its early high moral standard. It is these deplorable results of the imperial patronage that Dante laments in his well-known lines :

Ah, Constantine! of how much ill was mother,
Not thy conversion, but that marriage dower
Which the first wealthy Father took from thee!¹

Another of Constantine's acts touching the new religion is of special historical interest and importance. He recognized the Christian Sunday as a day of rest, forbidding ordinary work on that day, and ordering that Christian soldiers be then permitted to attend the services of their Church. This recognition by the civil authority of the Christian Sabbath meant much for the slave. Now, for the first time in the history of the Indo-European peoples, the slave had one day of rest in each week. It was a good augury of the happier time coming when all the days should be his own.

527. The Church Council of Nicæa (325 A.D.). With the view of harmonizing the different sects that had sprung up among the Christians, and to settle the controversy between the Arians and the Athanasians² respecting the nature of Christ,—the former denied his equality with God the Father,—Constantine called the first ecumenical or general council of the Church at Nicæa, a town of Asia Minor, 325 A.D. Arianism was denounced, and a formula of Christian faith adopted which is known as the Nicene Creed.

¹ *Inferno*, xix, 115-117.

² The Arians were the followers of Arius, a presbyter of Alexandria in Egypt; the Athanasians, of Athanasius, archdeacon and later bishop of the same city, and the champion of the orthodox or Catholic view of the Trinity.

528. Constantine Founds Constantinople, the New Rome, on the Bosphorus (330 A.D.). After the recognition of Christianity, the most important act of Constantine was the selection of Byzantium, on the Bosphorus, as the new capital of the Empire. There were many and weighty reasons urging Constantine to establish a new capital in the East.

First, there were urgent military reasons for making the change. The most dangerous enemies of the Empire now were the barbarians behind the Danube and the kings of the recently restored Persian monarchy. This condition of things rendered almost necessary the establishment in the East of a new and permanent base for military operations, and pointed to Byzantium, with its admirable strategic position, as the site, above all others, adapted to the needs of the imperiled Empire.

Second, there were also commercial reasons for the transfer of the capital. Through the Roman conquest of Greece and Asia, the center of the population, wealth, and commerce of the Empire had shifted eastward. Now, of all the cities in the East, Byzantium was the one most favorably situated to become the commercial metropolis of the enlarged state.

But far outweighing all other reasons for the removal to the East of the chief seat of the government were the political motives. Constantine, like Diocletian, wished to establish a system of government modeled upon the despotic monarchy of the Orient. Now, the traditions, the feelings, the temper of the people of the West constituted the very worst foundation conceivable for such a political system. Constantine wisely determined to seek in the submissive and servile populations of the East, always accustomed to the rendering of obsequious homage to their rulers, a firm base for the structure of that absolute monarchy proclaimed by his predecessor Diocletian.

The location for the new capital having been decided upon, the artistic and material resources of the whole Græco-Roman world were called into requisition to create upon the spot a city worthy its predestined fortunes. The imperial invitation and the attractions of the court induced multitudes to crowd into the new capital, so that almost in a day the old Byzantium grew into a great city. In

honor of the emperor the name was changed to Constantinople, the "City of Constantine." The old Rome on the Tiber, emptied of its leading inhabitants, soon sank to the obscure position of a provincial town.¹

529. Pagan Restoration under Julian the Apostate (361-363 A.D.). A troubled period of nearly a quarter of a century followed the death of Constantine the Great, and then the imperial scepter came into the hands of Julian, called the Apostate because he abandoned Christianity and labored to restore the pagan worship. In his earlier years Julian had been carefully nurtured in the doctrines of the new religion; but later, in the schools of Athens and of other cities where he pursued his studies, he came under the influence of pagan teachers, and his faith in Christian doctrines was undermined, while at the same time he conceived a great admiration for the culture of ancient Hellas.

Julian, in his efforts to restore paganism, did not resort to the old means of persuasion, — "the sword, the fire, the lions," — for the reason that, under the softening influences of the very faith Julian sought to extirpate, the Roman world had already become imbued with a gentleness and humanity that rendered morally impossible the renewal of the Neronian and Diocletian persecutions. Julian's chief weapon was the pen, for he was a writer and satirist of no mean talent.

It was in vain that the apostate emperor labored to uproot the new faith; for the purity of its teachings, the universal and eternal character of its moral precepts, had given it a name to live. Equally in vain were his efforts to restore the worship of the old Greek and Roman divinities. Polytheism was a form of religious belief which the world had now outgrown: great Pan was dead.

The disabilities under which Julian had placed the Christians were removed by his successor Jovian (363-364 A.D.). In the army the old pagan standards were replaced by the Labarum, and Christianity was again made the religion of the imperial court.

¹ It should be borne in mind that the old Rome had already been in a measure deposed from its imperial position by Diocletian, and Milan made the residence of the subordinate emperor. But Constantine, by the founding of the new capital in the East, made the deposition politically and socially complete and final.

Selections from the Sources. *Translations and Reprints*, University of Pennsylvania, vol. iv, No (read "Edicts of Diocletian" and "Edict of Toleration by Galerius"). Munro's *Source Book*, pp. 174-176, 235, 236; Davis's *Readings* (Rome), pp. 291-296.

References (Modern). MILMAN, *The History of Christianity*, vol. ii, bk. ii, chap. ix, "The Persecution under Diocletian." GIBBON, chap. xv, "The Progress of the Christian Religion and the Sentiments, Numbers, and Condition of the Primitive Christians"; chap. xv (on the founding of Constantinople and the form of the government). BURY, *Later Roman Empire*, vol. i, bk. i; chap. iv. PELHAM, *Outlines of Roman History*, pp. 551-559. UHLHORN, *Conflict of Christianity with Heathenism*, bk. iii, chaps. i-iii. BOISSIER, *Rome and Pompeii*, chap. iii, "The Catacombs." FIRTH, *Constantine the Great*. STANLEY, *Lectures on the History of the Eastern Church*, lects. ii-v (for the history of the Council of Nicæa, 325 B.C.) lect. vi (for events concerning the Church during the reign of the emperor Constantine). SEELEY, *Roman Imperialism*, lect. iii, "The Later Empire." LANCIANI, *Pagan and Christian Rome*, chap. i. NEWMAN, *The Arians of the Fourth Century*, chap. iii, "The Ecumenical Council of Nicæa." *The Cambridge Medieval History*, vol. i, chaps. i-vii.

Topics for Class Reports. 1. Motives underlying the Diocletian persecution of the Christians: Mason, *The Persecution of Diocletian*, chap. iii. 2. The Council of Nicæa: Carr, *The Church and the Roman Empire*, chap. v. 3. The founding of Constantinople: Oman, *The Byzantine Empire*, pp. 13-30. 4. Julian and the pagan restoration: Carr, *The Church and the Roman Empire*, chap. vii; Gardner, *Julian the Philosopher, and the last Struggle of Paganism against Christianity*. 5. Efforts of Diocletian to fix prices of provisions and wares: Abbott, *The Common People of Ancient Rome*, pp. 145-178.

CHAPTER XL

THE BREAK-UP OF THE EMPIRE IN THE WEST

(376-476 A.D.)

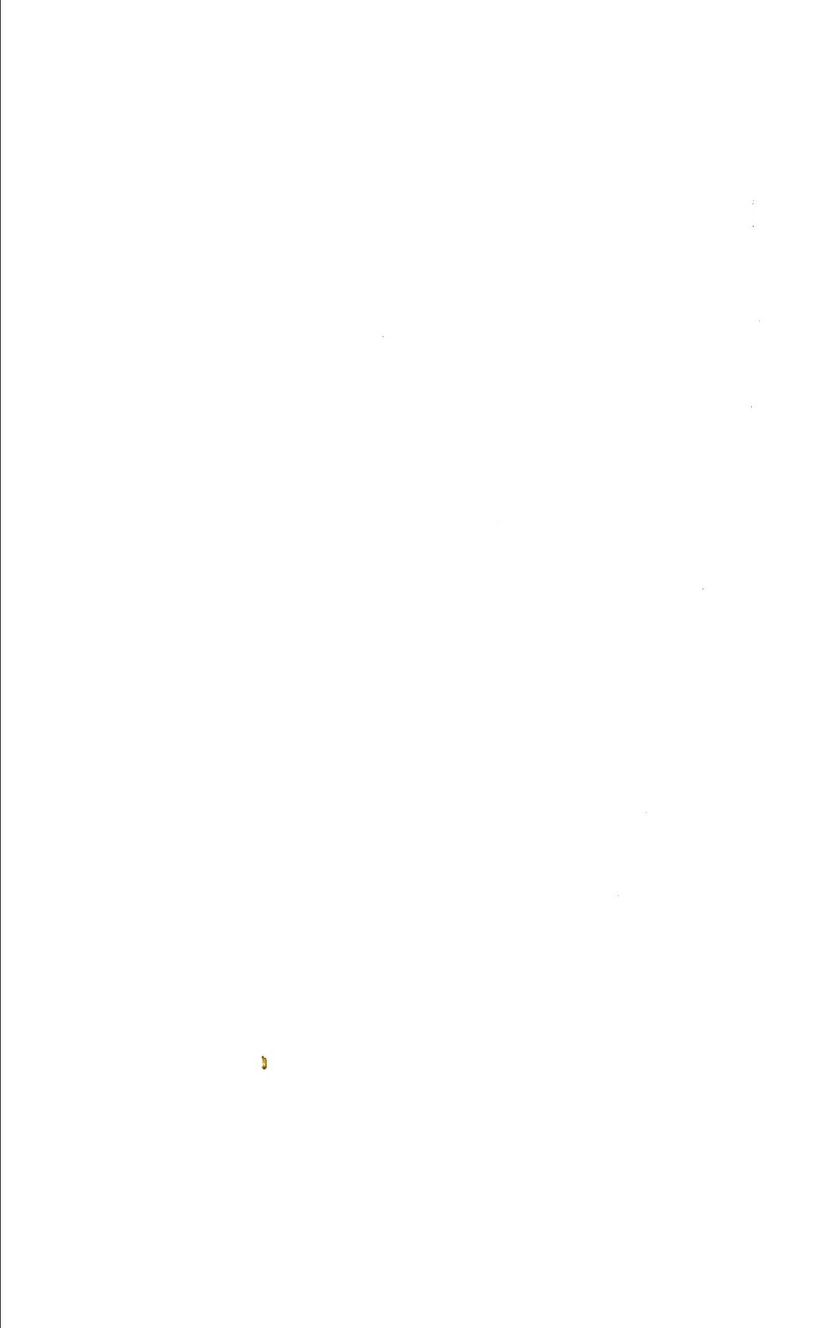
530. Introductory: the Germans and Christianity. The two most vital elements in the Græco-Roman world of the fifth century were the German barbarians and Christianity. They had, centuries before this, as we have seen, come into certain relations to the Roman government and to Roman life; but during the period lying immediately before us they assumed an altogether new historical interest and importance.

The two main matters, then, which will claim our attention during the century yet remaining for our study will be (1) the struggle between the dying Empire and the young German races of the North; and (2) the final triumph of Christianity, through the aid of the temporal power, over expiring paganism.

531. The Goths Cross the Danube (376 A.D.). The year 376 of the Christian era marks an event of the greatest importance in the East. The Visigoths (Western Goths) dwelling north of the Lower Danube appeared as suppliants in vast multitudes upon its banks. They said that a terrible race, whom they were powerless to withstand, had invaded their territories and spared neither their homes nor their lives. They begged permission of the emperor Valens¹ to cross the river and settle in Thrace, and promised, should this request be granted, ever to remain the grateful and firm allies of the Roman state. Their petition was granted on condition that they surrender their arms and give up their children as hostages.

The enemy that had so terrified the Visigoths were the Huns, a monstrous race of fierce nomadic horsemen from the vast steppes of

¹ Valens (364-378 A.D.) was emperor of the East. Valentinian (364-375 A.D.), emperor in the West, had just died, and been succeeded by Gratian (375-383 A.D.).





MAP SHOWING
BARBARIAN INROADS
 ON THE
FALL OF THE ROMAN EMPIRE
 Movements shown down to A.D. 477

ENGLISH MILES
 0 50 100 200 300 400 500
 Longitude



Asia. Scarcely had the fugitives been received within the limits of the Empire before a large company of their kinsmen, the Ostrogoths (Eastern Goths), also driven from their homes by the same terrible enemy, crowded to the banks of the Danube and pleaded that they also might be allowed to place the river between themselves and their dreaded foe. But Valens, becoming alarmed at the presence of so many barbarians within his dominions, refused their request, whereupon they crossed the river with arms in their hands.

Once within the Empire they, joined by their Visigothic kinsmen, soon began to overrun and ravage the Danubian provinces. Valens dispatched swift messengers to Gratian, emperor in the West, asking for assistance; but without awaiting the arrival of the Western legions he imprudently risked a battle with the barbarians near Adrianople. The Roman army was almost annihilated and Valens himself was killed (378 A. D.).

Gratian was hurrying to the help of his colleague Valens when news of his death was brought to him. He at once appointed as his associate Theodosius (379-395 A. D.), known afterwards as the Great, and intrusted him with the government of the East. Theodosius quickly reduced the Goths to submission. Great multitudes of them were settled upon the waste lands of Thrace, while more than forty thousand of these warlike barbarians, the destined subverters of the Empire, were enlisted in the imperial legions.

532. The Prohibition of the Pagan Cults. Both Gratian and Theodosius were zealous champions of the orthodox Church, and a large portion of the edicts issued during their joint reign had for aim the uprooting of heresy or the suppression of the pagan worship. (Speaking generally, from the accession of Constantine down to the time which we have now reached, the pagans had been allowed full liberty of worship.) At first the pagans were merely placed under certain disabilities, but finally it was made a crime for any one to practice any pagan cult, or even to enter a temple. The sacred fire which had burned so long on the national hearth in the temple of Vesta (sect. 390) was extinguished. In the year 392 A. D. even the private worship of the Lares and Penates was prohibited. The struggle between Christianity and heathenism was now virtually ended — and

the "Galilean" had conquered. Pagan rites, however, especially in the country districts, were practiced secretly long after this.

533. Emperor Theodosius the Great and Bishop Ambrose of Milan. A memorable incident, illustrative of the influence of the new religion that was now fast taking the place of paganism, marks the reign of Theodosius the Great. In a sedition caused by the arrest and imprisonment of a favorite charioteer, the people of Thessalonica, in Macedonia, had murdered the general and several officers of the imperial garrison in that place. When intelligence of the event reached Theodosius, who was at Milan, his hasty temper broke through all restraint, and, moved by a spirit of savage vengeance, he ordered an indiscriminate slaughter of the inhabitants of Thessalonica. The command was obeyed and at least seven thousand persons perished.

Shortly after the massacre, the emperor, as he was entering the door of the cathedral at Milan where he was wont to worship, was met at the threshold by the pious Bishop Ambrose, who, in the name of the God of justice and mercy, forbade him to enter the sacred place until he had done public penance for his awful crime. The commander of all the Roman legions was constrained to obey the unarmed pastor. In penitential garb and attitude Theodosius made public confession of his sin and humbly underwent the penance imposed by the Church.

This passage of history is noteworthy as marking a stage in the moral progress of humanity. It made manifest how with Christianity a new moral force had entered the world, how a sort of new and universal tribunician authority (see sect. 404) had arisen in society to interpose, in the name of justice and humanity, between the weak and defenseless and their self-willed and arbitrary rulers.

534. Final Administrative Division of the Empire (395 A.D.). Upon the death of Theodosius, in 395 A.D., the imperial government, as he had prearranged, was divided between his two sons, Arcadius and Honorius. Arcadius, who was only eighteen years of age, received the government of the East, and Honorius, still a mere child of eleven, the government of the West. This division was in no way different from those that had been repeatedly made since the

time of Diocletian, and was not to affect the unity of the Empire. But so different was the trend of events in the two halves of the old Empire from this time on that the historians of Rome have generally allowed this division of the imperial rule to constitute a dividing line in the history of the Empire, and have begun here to trace separately the story of each part.

535. The Empire in the East.¹ The story of the fortunes of the Empire in the East need not detain us long here. The line of Eastern emperors lasted over a thousand years—until the capture of Constantinople by the Turks, 1453 A.D. It will thus be seen that the greater part of its history belongs to the mediæval period. Up to the time of the dissolution of the Empire in the West the emperors of the East were engaged almost incessantly in suppressing uprisings of their Gothic allies or mercenaries, or in repelling invasions of different barbarian tribes.

536. First Invasion of Italy by Alaric (402–403 A.D.). Only a few years had elapsed after the death of the great Theodosius before the barbarians were trooping in vast hordes through all parts of the Empire. First, from Thrace and Mœsia came the Visigoths, led by the great Alaric. They poured through the Pass of Thermopylæ and devastated almost the entire peninsula of Greece; but being driven from that country by Stilicho, the renowned Vandal general of Honorius, they crossed the Julian Alps and spread terror throughout Italy. Stilicho followed the barbarians cautiously, and, attacking them at a favorable moment, inflicted upon them a memorable defeat in northern Italy. The captured camp was found filled with the spoils¹ of Thebes, Corinth, and Sparta. After an attempt to seize Rome by a sudden dash, which was thwarted by the vigilant Stilicho, Alaric withdrew from Italy through the defiles of the Alps.

537. Last Triumph at Rome (404 A.D.). A terrible danger had been averted. All Italy burst forth in expressions of gratitude and joy. The days of the Cimbri and Teutons were recalled, and the name of Stilicho was coupled with that of Marius (sect. 463). A magnificent triumph at Rome celebrated the victory. It was the last triumph that Rome ever saw. Three hundred times—such is

¹ For the proper use of this phrase "Empire *in* the East," see below, p. 561, n. 1.

asserted to be the number—the Imperial City had witnessed the triumphal procession of her victorious generals, celebrating conquests in all quarters of the world.¹

538. Last Gladiatorial Combat of the Amphitheater. The same year that marks the last military triumph at Rome signalizes also the last gladiatorial combat in the Roman amphitheater. It is to Christianity that the credit of the suppression of these inhuman exhibitions is entirely, or almost entirely, due. The pagan philosophers usually regarded them with indifference, often with favor. Thus Pliny commends a friend for giving a gladiatorial entertainment at the funeral of his wife. They were defended on the ground that they fostered a martial spirit among the people and inured the soldiers to the sights of the battlefield. Hence gladiatorial games were sometimes actually exhibited to the legions before they set out on their campaigns.

But the Christian Fathers denounced the combats as immoral, and labored in every possible way to create a public opinion against them. At length, in 325 A.D., the first imperial edict against them was issued by Constantine. From this time forward the exhibitions were under something of a ban, until their final abolition was brought about by an incident of the games that closed the triumph of Honorius. In the midst of the exhibition a Christian monk named Telemachus, leaping into the arena, rushed between the combatants, but was instantly killed by a shower of missiles thrown by the people, who were angered by his interruption of their sport. The people, however, soon repented of their act; and Honorius himself, who was present, was moved by the scene. Christianity had awakened the conscience and touched the heart of Rome. The martyrdom of the monk led to an imperial edict "which abolished forever the human sacrifices of the amphitheater."

539. The Ransom of Rome (409 A.D.). Shortly after the victories of Stilicho over the German barbarians,¹ he came under the suspicion of the weak and jealous Honorius, and was executed. Thus fell the

¹ Soon after the Gothic invasion of the year 403, Italy was again invaded by a mixed German host led by a chieftain named Radagaisus. At Florence the barbarians were surrounded by the Roman army under Stilicho and forced to surrender.

great general whose sword and counsel had twice saved Rome from the barbarians, and who might again have averted similar dangers already at hand; for just now the thirty thousand Gothic mercenaries in the Roman service were incited to revolt by the massacre, at the hands of Italian mobs, of their wives and children, who were held as hostages in the different cities of Italy. The Goths beyond the Alps joined their kinsmen to avenge the atrocious deed. Alaric again crossed the mountains and led his hosts to the very gates of Rome. Not since the time of the dread Hannibal (sect. 439)—more than six hundred years before this—had Rome been insulted by the presence of a foreign foe beneath her walls.

Famine soon forced the Romans to sue for terms of surrender. The ambassadors of the Senate, when they came before Alaric, began, in lofty language, to warn him not to render the Romans desperate by hard or dishonorable terms: their fury when driven to despair, they represented, was terrible, and their number enormous. "The thicker the grass, the easier to mow it," was Alaric's derisive reply. The barbarian chieftain at length named the ransom that he would accept and spare the city. Small as it was, comparatively, the Romans were able to raise it only by the most extraordinary measures. The images of the gods were first stripped of their ornaments of gold and precious stones, and finally the statues themselves were melted down.

540. Sack of Rome by Alaric (410 A.D.). Upon retiring from Rome, Alaric established his camp in Etruria. The chieftain now demanded for his followers lands of Honorius, who, with his court, was safe behind the marshes of Ravenna; but the emperor treated all the proposals of the barbarian with foolish insolence.

Rome paid the penalty. Alaric turned upon the city, resolved upon its plunder. The barbarians broke into the capital by night, "and the inhabitants were awakened by the tremendous sound of the Gothic trumpet." Just eight hundred years had passed since its sack by the Gauls (sect. 413). Now it is given over for the second time as a spoil to barbarians. Alaric commanded his soldiers to spare the lives of the people, and to leave untouched the treasures of the Christian churches; but the wealth of the citizens

he permitted them to make their own. It was a rich booty with which they loaded their wagons, for within the palace of the Cæsars and the homes of the wealthy were gathered the riches of a plundered world.

541. Effects of the Disaster upon Paganism. The overwhelming disaster that had befallen the Imperial City produced a profound impression upon both pagans and Christians throughout the Roman Empire. The pagans maintained that these unutterable calamities had overtaken the Roman people because of their abandonment of the worship of the gods of their forefathers, under whose protection and favor Rome had become the mistress of the world.

The Christians, on the other hand, saw in the fall of the city the fulfillment of the prophecies of their Scriptures against the Babylon of the Apocalypse. It was this interpretation of the appalling calamity that gained credit amidst the panic and despair of the times. "Henceforth," says the historian Merivale, "the power of paganism was entirely broken, and the indications which occasionally meet us of its continued existence are rare and trifling. Christianity stepped into its deserted inheritance."

542. The Death of Alaric (410 A.D.). After withdrawing his warriors from Rome, Alaric led them southward. As they moved slowly on, they piled still higher the wagons of their long trains with the rich spoils of the cities and villas of Campania and other districts of southern Italy. In the villas of the Roman nobles the barbarians spread rare banquets from the stores of their well-filled cellars, and drank from jeweled cups the famed Falernian wine.

Alaric's designs of conquest in Africa were frustrated by his death, which occurred 410 A.D. Tradition tells how, with religious care, his followers secured the body of their hero against molestation. The little river Busentinus, in northern Bruttium, was turned from its course with great labor, and in the bed of the stream was constructed a tomb, in which was placed the body of the king, with his jewels and trophies. The river was then restored to its old channel, and, that the exact spot might never be known, the prisoners who had been forced to do the work were all put to death.

543. The Disintegration of the Empire and the Beginnings of the Barbarian Kingdoms (410-451 A.D.).¹ We must now turn our eyes from Rome and Italy in order to watch the movement of events in the Western provinces of the Empire. During the forty years following the sack of Rome by Alaric, the German tribes seized the greater part of these provinces and established in them what are known as the barbarian kingdoms.

The Goths who had pillaged Rome and Italy, after the death of their great chieftain Alaric, under the lead of his successors, recrossed the Alps, and establishing their camps in the south of Gaul and the north of Spain, set up finally in those regions what is known as the Kingdom of the Visigoths or West Goths (sect. 577).

While the Goths were making these migrations and settlements, a kindred but less civilized tribe, the Vandals, moving from their seat in Pannonia, traversed Gaul, crossed the Pyrenees into Spain, and there occupied for a time a large tract of country, which in its present name of *Andalusia* preserves the memory of its barbarian settlers. Then they crossed the straits of Gibraltar, overthrew the Roman authority in all North Africa, and made Carthage the seat of a dreaded corsair empire (sect. 577).

About this same time the Burgundians established themselves in southeastern Gaul. A portion of the region occupied by these settlers still retains from them the name of *Burgundy*.

Meanwhile the Franks, who about a century before the sack of Rome by Alaric had made their first settlement in Roman territory west of the Rhine, were increasing in numbers and in authority, and were laying the foundation of what after the fall of Rome was to become known as the Kingdom of the Franks — the beginning of the French nation of to-day (sect. 578).

But the most important of all the settlements of the barbarians was being made in the remote province of Britain. In his efforts to defend Italy against her barbarian invaders, Stilicho had withdrawn the last legion from Britain, and had thus left unguarded the Hadrian Wall in the north (sect. 511) and the long coast line facing

¹ We choose these dates for the reason that they set off the interval between two great events — the sack of Rome by Alaric and the battle of Châlons (sect. 544).

the continent. The Picts of Caledonia, taking advantage of the withdrawal of the guardians of the province, swarmed over the unsentined rampart and pillaged the fields and towns of the south. The half-Romanized and effeminate provincials — no match for their hardy kinsmen who had never bowed their necks to the yoke of Rome — were driven to despair by the ravages of their relentless enemies, and, in their helplessness, invited to their aid the Angles and Saxons from the shores of the North Sea. These people came



FIG. 187. GERMANS CROSSING THE RHINE. (After a drawing by Alphonse de Neuville)

in their rude boats, drove back the invaders, and, being pleased with the soil and climate of the island, took possession of the country for themselves and became the ancestors of the English people.

544. Invasion of the Huns; Battle of Châlons (451 A.D.). The barbarians who were thus overrunning and parceling out the inheritance of the dying Empire were now in turn pressed upon and terrified by a foe more hideous and dreadful in their eyes than they themselves were in the eyes of the Roman provincials. These were the Mongol Huns, from the region northwest of China, of whom we have already caught a glimpse as they drove the panic-stricken Goths

across the Danube (sect. 531). At this time their leader was Attila, whom the affrighted inhabitants of Europe called the "Scourge of God." It was Attila's boast that the grass never grew again where once the hoof of his horse had trod.

Attila defeated the armies of the Eastern emperor and exacted tribute from the court of Constantinople. Finally he turned westward, and, at the head of a host numbering, it is asserted, seven hundred thousand warriors, crossed the Rhine into Gaul, purposing first to ravage that province and then to traverse Italy with fire and sword, in order to destroy the last vestige of the Roman power. The Romans and their German conquerors united to make common cause against the common enemy. The Visigoths rallied about their king, Theodoric; the Italians, the Franks, and the Burgundians flocked to the standard of the Roman general Aëtius.¹ Attila drew up his mighty hosts upon the plain of Châlons, in the north of Gaul, and there awaited the onset of the Romans and their allies. The conflict was long and terrible, but at last fortune turned against the barbarians, whose losses were enormous. Attila succeeded in escaping from the field and retreated with his shattered hosts across the Rhine.

This great victory is placed among the significant events of history; for it decided that the Indo-European folk, and not the Mongolian Huns, should inherit the dominions of the expiring Roman Empire and control the destinies of Europe.

545. Attila Threatens Rome; his Death (453 ? A.D.). The year after his defeat at Châlons, Attila crossed the Alps and burned or plundered all the important cities of northern Italy. The Veneti fled for safety to the morasses at the head of the Adriatic (452 A.D.). Upon the islets where they built their rude dwellings there grew up in time the city of Venice, "the eldest daughter of the Roman Empire," the "Carthage of the Middle Ages."

The barbarians threatened Rome; but Leo the Great, bishop of the capital, went with an embassy to the camp of Attila and pleaded for the city. He recalled to the mind of Attila how death had overtaken the impious Alaric soon after he had given the Imperial City

¹ Aëtius has been called "the last of the Romans." For twenty years previous to this time he had been the upholder of the imperial authority in Gaul.

as a spoil to his warriors, and warned him not to call down upon himself the like judgment of Heaven. Attila was induced to spare the city and to lead his warriors back beyond the Alps. Shortly after he had crossed the Danube he died suddenly in his camp, and like Alaric was buried secretly.

546. Sack of Rome by the Vandals (455 A.D.). Rome had been saved a visitation from the spoiler of the North, but a new destruction was about to burst upon it by way of the sea from the South. Africa sent out another enemy whose greed for plunder proved more fatal to Rome than the eternal hate of Hannibal. The kings of the Vandal empire in North Africa had acquired as perfect a supremacy in the Western Mediterranean as Carthage ever enjoyed in the days of her commercial pride. Vandal corsairs swept the seas and harassed all the shore-lands. In the year 455 a Vandal fleet led by the dread Geiseric sailed up the Tiber.

Panic seized the people, for the name *Vandal* was pronounced with terror throughout the world. Again the great Leo, who had once before saved his flock from the fury of Attila, went forth to intercede in the name of Christ for the Imperial City. Geiseric granted to the pious bishop the lives of the citizens, but said that the movable property of the capital belonged to his warriors. For fourteen days and nights the city was given over to the barbarians. The ships of the Vandals, which almost hid with their number the waters of the Tiber, were piled, as had been the wagons of the Goths before them, with the rich and weighty spoils of the capital. Palaces were stripped of their furniture, and the walls of the temples denuded of the trophies of a hundred Roman victories.¹ From the Capitoline sanctuary were borne off the golden candlestick and other sacred things that Titus had stolen from the temple at Jerusalem² (sect. 506).

The greed of the barbarians was sated at last, and they were ready to withdraw. The Vandal fleet sailed for Carthage, bearing, besides

¹ It would seem that, in some instances at least, after the closing of the temples to the pagan worship, many of the sacred things, such as war trophies, were left undisturbed in the edifices where they had been placed during pagan times.

² "The golden candlestick reached the African capital, was recovered a century later, and lodged in Constantinople by Justinian, and by him replaced, from superstitious motives, in Jerusalem. From that time its history is lost." — MERIVALE

the plunder of the city, more than thirty thousand of the inhabitants as slaves. Carthage, through her own barbarian conquerors, was at last avenged upon her hated rival. The mournful presentiment of Scipio had fallen true (sect. 454). The cruel fate of Carthage might have been read again in the pillaged city that the Vandals left behind them.

547. Last Act in the Break-up of the Empire in the West (476 A. D.). Only the shadow of the Empire in the West now remained. The provinces of Gaul, Spain, and Africa were in the hands of the Franks, the Goths, the Vandals, and various other intruding tribes. Italy, as well as Rome herself, had become again and again the spoil of the barbarians. The story of the twenty years following the sack of the capital by Geiseric affords only a repetition of the events we have been narrating. During these years several puppet emperors were set up by army leaders. The last was a child of only six years. By what has been called a freak of fortune this boy-sovereign bore the name of Romulus Augustus, thus uniting in the name of the last Roman emperor of the West the names of the founder of Rome and the establisher of the Empire. He became known as Augustulus, the "little Augustus." He reigned only one year, when Odoacer, the leader of a small German tribe, dethroned the child-emperor.

The Roman Senate now sent to Constantinople an embassy to represent to the Eastern emperor Zeno that the West was willing to give up its claims to an emperor of its own,¹ and to request that the German chief, with the title of *patrician*, might rule Italy as his viceroy. With this rank and title Odoacer assumed the government of the peninsula. Thus Italy, while remaining nominally a part of the Empire, became in reality an independent barbarian kingdom, like those which had already been set up in the other countries of the West. The transaction marks not only the end of the line of Western Roman emperors, but also the virtual extinction of the Roman imperial rule in the western provinces of the old Empire—the culmination of a century-long process of dissolution.

¹ There was an exiled emperor of the West, Julius Nepos, living at Salona. He was ignored by Odoacer.

548. Summary of the Causes of the Failure of the Empire. It has been said that the Empire perished for lack of men. It is, in truth, a well-attested fact that, particularly in the later period of the Empire, there was a steady decline in the population. This resulted from many causes, some of which had been at work from the time of the later Republic. Prominent among these agencies were slavery (later, serfdom), an oppressive tax system, terrible pestilences, like that which visited the Empire in the reign of Marcus Aurelius (sect. 512), and, above all, the destruction of the flower of the Italian race in the wars, civil and foreign, which make up so large a part of the history of Rome.

But a more potent cause of the weakness of the Empire than this decline in the number of men was the general decline in public spirit and in the intellectual and moral vigor of the Roman people. The generally assigned causes of this moral decadence are many and cannot be dwelt upon here. We must be content with simply emphasizing its deep significance for the political fortunes of the Empire. It sapped the very foundations of the state and made certain the final catastrophe.

Another cause of the decay of the Empire was the decay of that free farmer class which was the strength of early Rome. This downward movement of the rural population began in the republican period. It was caused largely by the monopolization of the land by a few persons. All the efforts of the statesmen of the later Republic, all the devices of the emperors, to remedy this evil and to re-create in Italy and in the provinces a body of free peasant proprietors, had effected very little. In the third century after Christ, as in the second century before, the great masses who turned the soil had not a clod they could call their own. They had become serfs, that is, laborers living in a semiservile condition on the estates of the great landowners or on the imperial domains. There they had become merged with the earlier slave class and had naturally sunk to the intellectual and moral level of that class. The weakening effect upon the Empire of this virtual enslavement, and the resulting degradation of the once free peasantry of Italy and of the Western provinces cannot be overrated.

Contributing in like manner to the failure of the Empire was the ruin and disappearance of the middle class of society. How the growing needs of the imperial government led to the laying of ever-heavier burdens upon this order, and how withering were the effects of this policy, has already been explained (sect. 520). "It was to the conversion of the curiales into an hereditary caste, loaded with incalculable liabilities, that the decay of the Western Empire was to a large extent due."¹

Another contributing cause of the fatal weakness of the imperial government was the Germanization of the Empire. As early as the second century A.D. the policy of permitting barbarians to settle in the empty provinces was adopted by the emperors. Multitudes of barbarian prisoners were settled as coloni or serfs on the waste land along the frontiers. By the fifth century a considerable part of the inhabitants of the Empire were Germans. Now these barbarian settlers brought in an anti-Roman spirit, and especially a spirit of personal freedom, which was directly opposed to the absolutism of the Roman imperial government. When their kinsmen came as invaders and conquerors they welcomed them as deliverers.

At the same time that the civil population of the Empire was being thus Germanized, the army was in like manner being transformed. The growing dislike among the Italians of the military service brought it about that the army was recruited more and more from among the Germans beyond the frontiers. The ranks were filled with barbarians or semibarbarians, and leaders among them like Stilicho and Odoacer gained as commanders the place once held by the Fabii and the Scipios. This transformation of the army could have no other outcome than what we have seen to be the issue of it all—the entrance into the legions of an un-Roman spirit and the final seizure of the reins of government by disaffected or ambitious leaders of the mutinous soldiers.

Still another reason of the breakdown of the Empire was the lack of a rule of succession to the throne. The imperial crown never became hereditary or regularly elective. Generally the successful aspirant for the imperial dignity reached the throne through violent or

¹ Dill, *Roman Society from Nero to Marcus Aurelius* (1904), p. 213.

irregular means. The throne never became buttressed by what constitutes the strength of a monarchical government — the sentiment of loyalty to a legitimate dynasty.

Again, lack of unity in the Empire contributed largely to its weakness and failure. Rome had reached out too far and embraced too much. She could not absorb and assimilate the diverse races, creeds, and civilizations included in her extended frontiers. She had, it is true, Romanized the West, and a large part of it remains Roman (Latin) to this day, but she could not Romanize the East. The result, as we have seen, was the division of the Empire into an Eastern and a Western section. This lack of unity appears again when we view the local units of the Empire — the cities. The Empire was made up of hundreds of cities, but there were no vital bonds uniting them. There was city pride and spirit, but nothing, or almost nothing, corresponding to what is to-day called national patriotism. It was this lack of public spirit, this lack of spiritual bonds binding the cities into a unified state, that the historian Guizot maintains was the chief cause of the dissolution of the Empire. With the first blows of the barbarians it fell to pieces.

Lastly, in the growing strength of the German tribes outside the Empire must be sought the immediate cause of the destruction of the Roman authority in the West. Since the time of Julius Cæsar these tribes had formed powerful confederacies. By the Romans, too, they had been taught the art of war. Thus Rome put into the hands of the barbarians the weapons they were to use against her. The part that these northern folk played in the tragedy of the downfall of the imperial government in the West we have just now witnessed. But in contemplating the tragedy we need to bear in mind the adage that a thing cannot be crushed from without until ready to perish from decay within. The Germans, as a great historian (Eduard Meyer) has said, did not destroy Roman civilization; it was self-destroyed.

549. Import of the Downfall of the Roman Government in the West. "The emancipation of Italy and the Western provinces from direct imperial control, which was signalized by Odoacer's succession," writes an eminent historian of Rome, "has rightly been

regarded as marking the opening of a new epoch.”¹ We reach here a turning point in the history of the Western world.

The revolution, one of the most momentous in the annals of the European peoples, brought it about that the lamp of culture, which since the second century of the Empire had burned with ever lessening light, was almost extinguished. It ushered in the so-called “Dark Ages.” During this period the new race was slowly attaining the level of culture that the Greeks and Romans had reached.

But the revolution meant much besides disaster and loss. It meant the enrichment of civilization through the incoming of a new and splendidly endowed race. Within the Empire during several centuries three of the most vital elements of civilization, the Greek, the Roman, and the Christian, had been gradually blending. Now was added a fourth factor, the Germanic. It is this element which has had much to do in making modern civilization richer and more progressive than any preceding civilization.

The downfall of the Roman imperial government in the West was, further, an event of immense significance in the political world, for the reason that it rendered possible the growth in western Europe of several nations or states in place of the single Empire.

Another consequence of the fall of the Roman power in the West was the development of the Papacy. In the absence of an emperor in the West the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old Roman Empire and carried on its civilizing work.

Selections from the Sources. TACITUS, *Germania* (the most valuable original account that we possess of the life and manners of our German ancestors about the first century of our era). JORDANES, *Origin and Deeds of the Goths* (Mierow’s trans.), xxxiv–xli (on Attila and the battle of Châlons). ST. AUGUSTINE, *The City of God*. DAVIS’S *Readings* (Rome), pp. 297–325.

References (Modern). HODGKIN, *Italy and her Invaders*, vols. i, ii (on the Visigothic, the Hunnish, and the Vandal invasion). PELHAM, *Outlines of Roman History*, pp. 557–572. MILMAN, *The History of Christianity*, vol. iii. DILL, *Roman Society in the Last Century of the Western Empire* (a book of unsurpassed value). CURTEIS, *History of the Roman Empire* (from 395 to 800 A.D.), chaps. vi–ix. GIBBON, chap. ix, “The State of Germany till the Invasion of

¹ Pelham, *Outlines of Roman History* (1895), p. 572.

the Barbarians in the Time of the Emperor Decius." CHURCH, *The Beginnings of the Middle Ages*; read the introduction and chap. i. KINGSLEY, *The Roman and the Teuton*, lects. i-iii. CREASY, *Decisive Battles of the World*, chap. vi, "The Battle of Châlons, 451 A.D." EMERTON, *An Introduction to the Study of the Middle Ages*, chaps. ii, iii. (These chapters cover admirably the following subjects: "The Two Races," "The Breaking of the Frontier by the Visigoths," and "The Invasion of the Huns.") *The Cambridge Medieval History*, vol. i, chaps. viii-xiv, xix, xx. For the causes of the failure of the Empire in the West, see the following: HODGKIN, *Italy and her Invaders*, vol. ii, pp. 532-613; SEELEY, *Roman Imperialism*, lect. ii, pp. 37-64; BURY, *A History of the Later Roman Empire*, vol. i, chap. iii (Bury makes slavery, oppressive taxation, the importation of barbarians, and Christianity the four chief causes of the weakness and failure of the Empire).

Topics for Class Reports. 1. Alaric the Goth: Bradley, *The Goths*, chap. x, pp. 84-98. 2. St. Jerome: Carr, *The Church and the Roman Empire*, chap. xiv. 3. St. Augustine and his *City of God*; Carr, *The Church and the Roman Empire*, chap. xv; Cutts, *Saint Augustine*, chap. xx, pp. 184-194; Dill, *Roman Society in the Last Century of the Western Empire*, pp. 59-73. 4. Causes of the downfall of the Empire in the West: Hodgkin, Seeley, and Bury, as cited above in "References"; Davis, *The Influence of Wealth in Imperial Rome*, chap. viii.

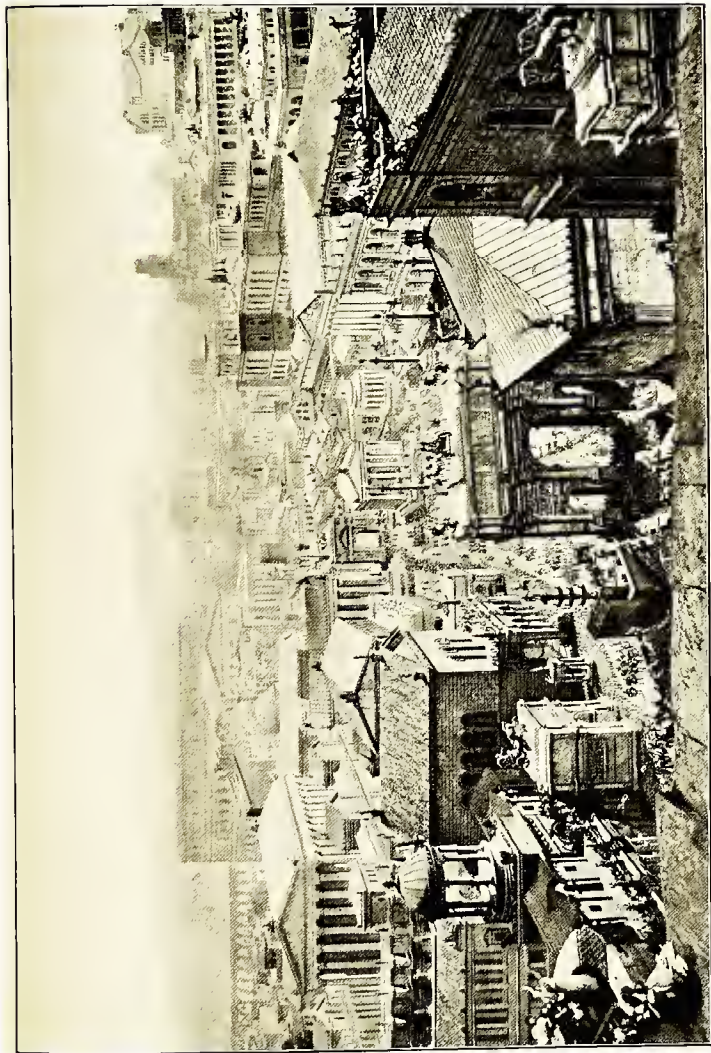


PLATE XV. THE ROMAN FORUM. (A restoration by Bühlmann and Wagner)

CHAPTER XLI

ARCHITECTURE, LITERATURE, LAW, AND SOCIAL LIFE AMONG THE ROMANS

I. ARCHITECTURE AND ENGINEERING

550. Rome's Contribution to Architecture. The architecture of the Romans was, in the main, an imitation of Greek models. But the Romans were not mere servile imitators. They not only modified the architectural forms they borrowed but they gave their structures a distinct character by the prominent use of the arch, which the Greek and oriental builders seldom employed, though they were acquainted with its principle. By means of it the Roman builders gave a new artistic effect to edifices, vaulted wide passages and chambers, carried stupendous aqueducts across the deepest valleys, and spanned the broadest streams with bridges that have resisted all the assaults of time and flood



FIG. 188. THE PANTHEON, AT ROME
(Present condition)

for eighteen centuries and more down to the present day. These applications of the principle of the arch were the great contribution which the Roman architects made to the science and art of building.

551. Sacred Edifices. The temples of the Romans were in general so like those of the Greeks that we need not here take space to enter into a particular description of them. Mention, however, should be

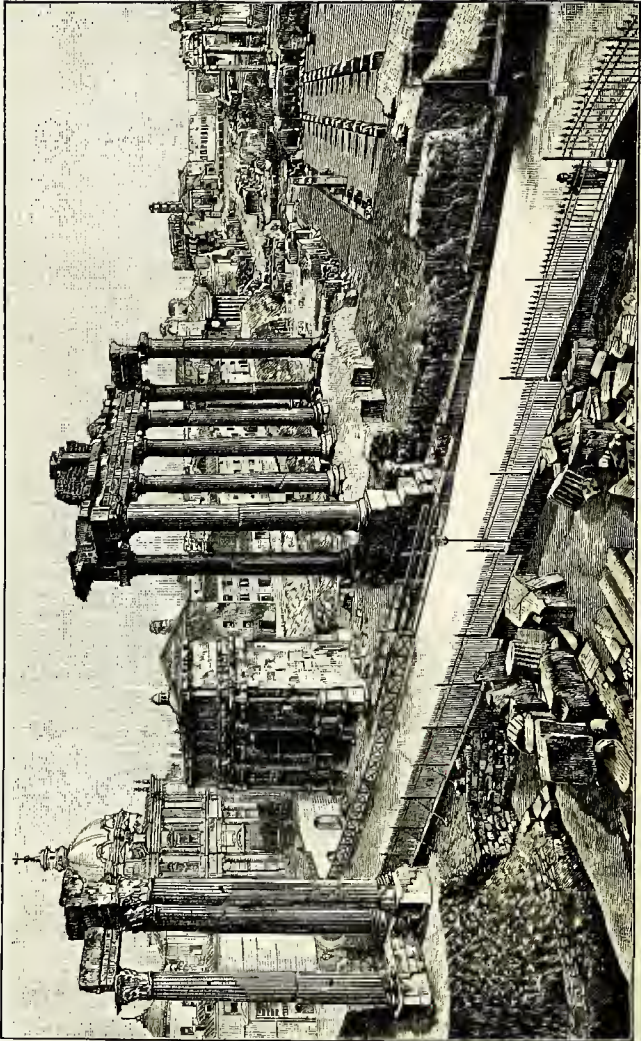


FIG. 189. THE ROMAN FORUM IN 1885

made of their circular vaulted temples, as this was a style of building almost exclusively Italian. The best representative of this style of sacred edifices is the Pantheon, at Rome, which has come down to our own times in a state of wonderful preservation. This structure is about one hundred and forty feet in diameter. The immense concrete dome which vaults the building is one of the boldest pieces of masonry executed by the master builders of the world.

552. Circuses, Theaters, and Amphitheaters. The circuses of the Romans were what we should call race courses. There were several at Rome, the most celebrated being the Circus Maximus, which was

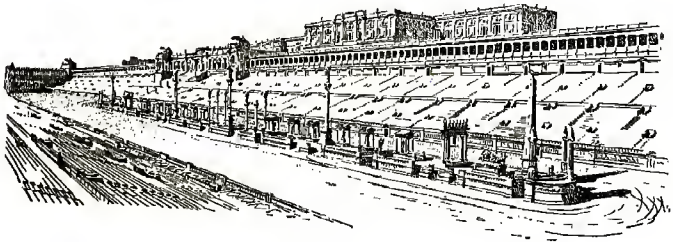


FIG. 190. THE CIRCUS MAXIMUS. (A restoration)

first laid out in the time of the Tarquins and afterwards enlarged as the population of the capital increased, until it was capable, it is said, of holding two or three hundred thousand spectators.

The Romans borrowed the plan of their theaters from the Greeks; their amphitheaters, however, were original with them. The Flavian amphitheater, generally designated as the Colosseum, to which reference has already been made, speaks to us perhaps more impressively of the spirit of a past civilization than any other memorial of the ancient world.¹ The ruins of this immense structure stand to-day as "the embodiment of the power and splendor of the Roman Empire."

Many of the most important cities of Italy and of the provinces were provided with amphitheaters similar in all essential respects to the Colosseum at the capital only much inferior in size, save the one at Capua, which was nearly as large as the Flavian structure.

¹ See sect. 507, and Fig. 191, p. 506.

553. Military Roads. Foremost among the works of utility executed by the Romans, and the most expressive of the practical genius of the people, were their military roads. Radiating from the capital, these roads lengthened with the growing Empire, until all the countries about the Mediterranean and beyond the Alps were united to Rome and to one another by a perfect network of highways of such excellent construction that even now, in their ruined state, they excite the admiration and wonder of modern engineers.¹



FIG. 191. THE COLOSSEUM. (From a photograph)

“Monument of the glory of the Empire, and of its shame.”— Dill

These military roads, with characteristic Roman energy and disregard of obstacles, were carried forward, as nearly as possible, in straight lines and on a level, mountains being pierced with tunnels, and valleys crossed by means of massive viaducts. Near Naples may be seen one of these old tunnels still in use. It is nearly half

¹ Besides the *Via Appia* (sect. 418), which connected Rome with Campania and southeastern Italy, there were three other specially important roads issuing from Rome and affording communication between the capital and northern Italy. These were the *Via Flaminia*, which ran to Ariminum on the Adriatic; the *Via Aurelia*, which ran up the coast to Pisa; and the *Via Cassia*, which traversed the midland districts. The plains of the Po were fairly netted with roads. One of the most important of these was the *Via Emilia*, which continued the *Via Flaminia* to Placentia on the Po.

a mile in length, and is called the Grotto of Posilipo (see Fig. 153). It leads the ancient Appian Way through a promontory that at this point presents an obstacle to its course.

The usual width of the roadway was from four to five yards. The bed was formed of cement and broken rock, upon which was sometimes laid, as in the case of the *Via Appia*, a solid pavement of stone. In the great Forum at Rome was a gilded post, from which distances on all the roads of the peninsula were measured.

554. Aqueducts. The aqueducts of ancient Rome were among the most important of the utilitarian works of the Romans. The water system of the capital was commenced about 313 B.C. by Appius Claudius, who secured the building of an aqueduct which led water into the city from the Sabine hills. During the Republic four aqueducts in all were completed; under the emperors the number was increased to fourteen.¹ The longest of these was about fifty-five miles in length. The aqueducts usually ran beneath the surface, but when a depression was to be crossed they were lifted on arches, which sometimes were over one hundred feet high.² These lofty arches running in long, broken lines over the plains beyond the walls of Rome are the most striking feature of the Campagna at the present time.

555. Thermæ or Baths. Among the ancient Romans bathing became in time a luxurious art. Under the Republic, bathing-houses were erected in considerable numbers. But it was during the imperial



FIG. 192. A ROMAN MILESTONE. (From a photograph)

This milestone, which stands at the modern Chesterholm near the line of the Hadrian Wall, is the only one in Britain standing where it was placed by the old Roman engineers

¹ Several of these are still in use.

² The Romans carried their aqueducts across depressions and valleys on high arches of masonry, not because they were ignorant of the principle that water seeks a level, but for the reason that they could not make large pipes strong enough to resist the great pressure to which they would be subjected.

period that those magnificent structures to which the name *thermæ* properly attaches, were erected. These edifices were very different from the bathing-houses of the republican era, being among the most elaborate and expensive of the imperial works. They contained chambers for cold, hot, and swimming baths; dressing-rooms and gymnasia; museums and libraries; covered colonnades for lounging and conversation; beautiful grounds filled with statues; and every other adjunct that could add to the sense of luxury and

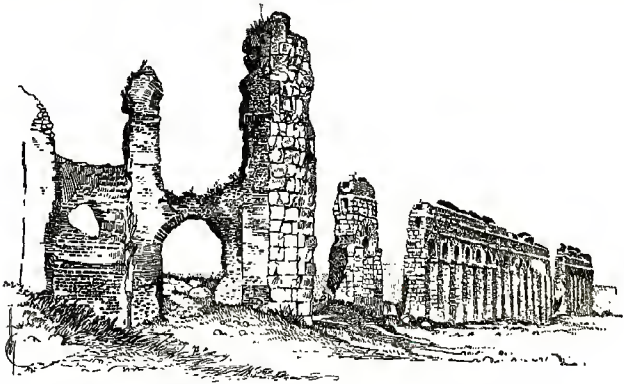


FIG. 193. THE CLAUDIAN AQUEDUCT. (From a photograph)

relaxation.¹ Being intended to exhibit the liberality of their imperial builders, they were thrown open to the public free of charge.

It was not the inhabitants of the capital alone that had converted bathing into a luxury and an art. There was no town of any considerable size anywhere within the limits of the Empire that was not provided with its *thermæ*; and wherever springs possessing medicinal properties broke from the ground, there arose magnificent baths, and such spots became the favorite watering-places of the Romans. Thus Baden-Baden was a noted and luxurious resort of the wealthy Romans centuries before it became the great summer haunt of the modern Germans.

¹ Lanciani calls these imperial *thermæ* "gigantic clubhouses, whither the voluptuary and the elegant youth repaired for pastime and enjoyment."

556. Villas. Every wealthy Roman possessed his villa, and many kept up several in different parts of Italy. These country residences, while retaining all the conveniences of the city palace, such as baths, museums, and libraries, added to these such adjuncts as were denied a place by the restricted room of the capital—extensive gardens, aviaries, fish ponds, vineyards, olive orchards, shaded walks, and well-kept drives.

The most noted of Roman villas was that of Hadrian, at Tibur (now Tivoli). It was intended to be a miniature representation of both the upper and the lower world. In one part of the grounds were reproduced the Vale of Tempe and other celebrated bits of scenery, which doubtless Hadrian in his extended travels had seen and admired. Subterranean labyrinths enabled the visitor to descend

into Hades and to behold the fabled scenes of that dolorous region.

557. Sepulchral Monuments. The Romans in the earliest times seem usually to have disposed of their dead by burial; but towards the close of the republican period cremation or burning became common. The incoming of Christianity with its doctrine of the resurrection of the body caused burying to become again the prevalent mode.



FIG. 194. THE MEDICINAL SPRING OF UMERI
(From Schreiber's *Atlas of Classical Antiquities*)

A visitor's souvenir of the spring. At the top the nymph of the spring pours water from an urn; in the center a man fills a large jar; at the bottom, another man fills a barrel on a water-wagon. At the right an invalid receives a glass of water from an attendant. The other two persons (one obviously poor and the other well-to-do) at the altars make offerings or pour libations

The favorite burying-place among the Romans was along the highways; "for the dead were thought of as ever turning towards this life." The Appian Way, for a distance of several miles from the gates of the capital, was lined with sepulchral monuments.

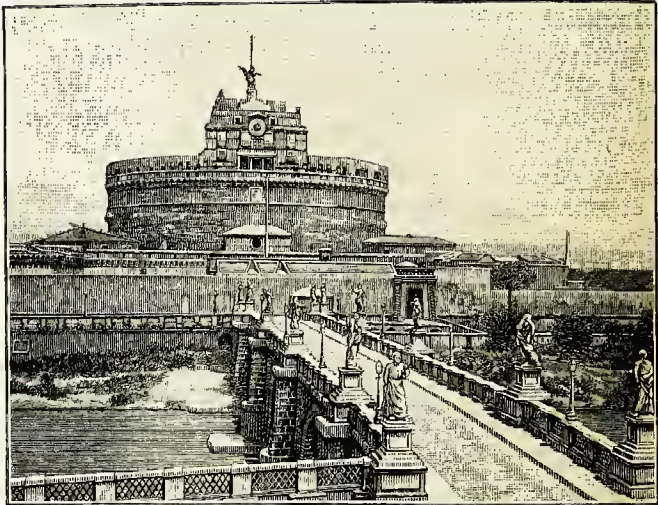


FIG. 195. MAUSOLEUM OF HADRIAN, AT ROME. (From a photograph)

Many of these, in a ruined state, still line the ancient highway (see Fig. 152). These structures were as varied in design as are the monuments in modern cemeteries.¹

II. LITERATURE AND LAW

558. Poets of the Republic. Latin literature was almost wholly imitative or borrowed, being a reproduction of Greek models; still it performed a most important service for civilization by being the medium for the dissemination throughout the world of the rich literary treasures of Greece.²

¹ For examples of Roman triumphal columns and arches, see Figs. 176 and 186.

² There will here be in place a word respecting ancient publishers and books. There were in Rome several publishing-houses, which, in their day, enjoyed a wide reputation and conducted an extended business. "Indeed, the antique book trade," says Guhl,

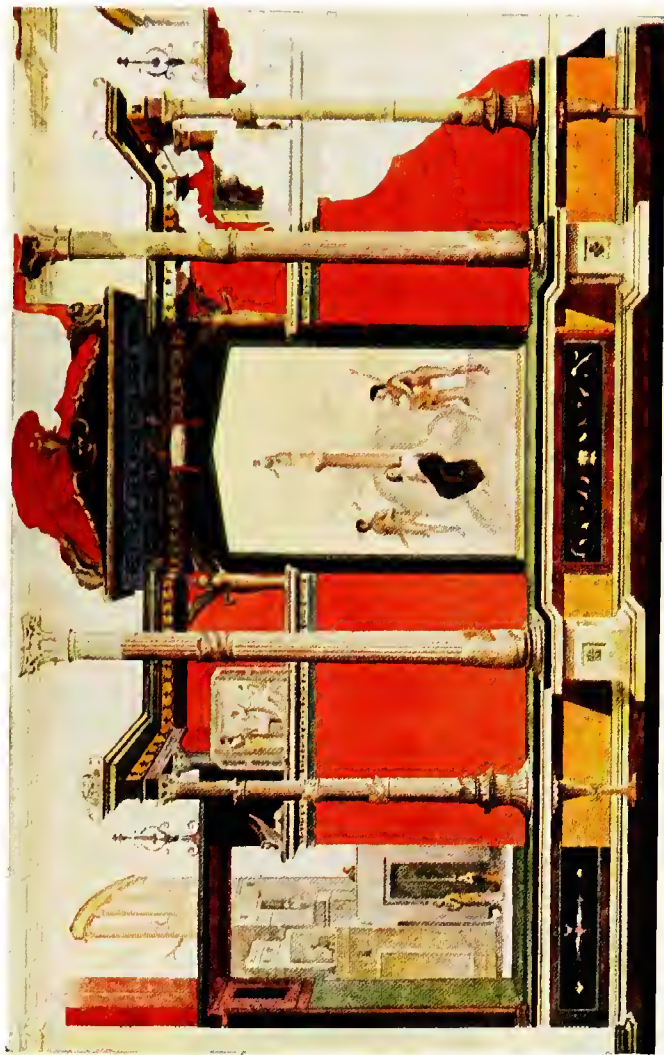


PLATE XVI. HOUSE OF LIVIA, ON THE PALATINE HILL (INTERIOR VIEW). (From Stobart, *The Grandeur that was Rome*. By courtesy of the J. B. Lippincott Company)

It was the dramatic productions of the Greeks which were first copied and studied by the Romans. For nearly two centuries, from 240 to 78 B.C., dramatic literature was almost the only form of composition cultivated at Rome. During this epoch appeared all the great dramatists ever produced by the Latin-speaking race. The most noteworthy of these were Plautus (about 254-184 B.C.) and Terence (about 185-160 B.C.), both writers of comedy. Their works were drawn from or based upon the pieces of the Greek New Comedy.¹ Some of the stock characters of the comic stage of to-day are types portrayed in their pieces, for as Plautus and Terence borrowed from the Greek stage so have modern writers of comedy drawn freely from Roman predecessors.

During the later republican period there appeared two poets of distinguished merit, Lucretius and Catullus. Lucretius (95-51 B.C.) studied at Athens, where he became deeply imbued with the philosophy of Epicurus (sect. 364). In his great poem *On the Nature of Things*, the practical aim of which was to free men from fear of the gods and of death, he tells how the generations of life were evolved from the teeming earth; declares that the gods do not trouble themselves about earthly affairs, but that storms, lightning, volcanoes, and pestilences are produced by natural causes and not by the anger of the celestials; and finally reaches the conclusion that death ends all for man, and so need not be feared.

Catullus (born about 87 B.C.) was a lyric poet. He has been called the Roman Burns, as well on account of the waywardness of his life as from the sweetness of his song.

559. Poets of the Augustan Age. Three poets — Vergil (70-19 B.C.), Horace (65-8 B.C.), and Ovid (43 B.C.-18 A.D.) — have cast an unfading luster over the period covered by the reign of Augustus.

"was carried on on a scale hardly surpassed by modern times. . . . The place of the press in our literature was taken by the slaves." Through practice they gained surprising facility as copyists, and books were multiplied with great rapidity. And, as to the books themselves, we must bear in mind that a book in the ancient sense was simply a roll of manuscript or parchment, and contained nothing like the amount of matter held by an ordinary modern volume. Thus Cæsar's *Gallic Wars*, which makes a single volume of moderate size with us, made eight Roman books. Most of the houses of the wealthy Romans contained libraries. The collection of Sammonicus Serenus, tutor of Gordian, numbered 62,000 books.

¹ See above, p. 310, n. 2.

So distinguished have these writers rendered the age in which they lived, that any period in a people's literature signalized by exceptional literary taste and refinement is called, in allusion to this Roman era, an *Augustan Age*.

The three great works of Vergil are the *Eclogues*, the *Georgics*, and the *Aeneid*. The *Eclogues* are a series of pastorals, which are very close imitations of the poems of Theocritus, the Sicilian (sect. 352). In the *Georgics* Vergil extols and dignifies the husbandman and his labor. The work was written at the suggestion of Mæcenas, who hoped by means of the poet's verse to allure his countrymen back to that love for the art of husbandry which animated the fathers of the early Roman state. Throughout the work Vergil follows very closely the *Works and Days* of the Greek poet Hesiod (sect. 337). Without the *Georgics* we should never have had the *Seasons* of Thomson; for this work of the English poet is in a large measure a direct translation of the verses of Vergil.

The *Aeneid* holds a place among the world's great epics. In this, his chief work, Vergil was a close student of the *Iliad* and the *Odyssey*, and to them he is indebted for very many of his finest metaphors, similes, and descriptive passages. A chief aim of the poem was to glorify Rome by connecting its origin and history with the story of Troy and the purposes of the gods, and to exalt Augustus as the man who had ended desolating war and brought in an era of peace.

Horace's *Odes*, *Satires*, and *Epistles* have all helped win for him his widespread fame; but the first best exhibit his genius and his subtle grace of expression.

Ovid's most celebrated work is his *Metamorphoses*, in which he describes between two and three hundred metamorphoses, or transformations, suffered by various persons, gods, heroes, and goddesses, as related in the innumerable fables of the Greek and Roman mythologies.

560. Satire and Satirists. Satire thrives best in the reeking soil and tainted atmosphere of an age of selfishness, immorality, and vice. Such an age was that which followed the Augustan at Rome. Hence arose a succession of writers whose mastery of sharp and

stinging satire has caused their productions to become the models of all subsequent attempts in the same species of literature.

Two names stand out in special prominence—Persius (34–62 A. D.), “the Roman Puritan,” and Juvenal (about 40–120 A. D.). The works of these writers possess a special historical value and interest since they cast a strong side light upon life at Rome during the early portion of the imperial period.¹

The indignant protest of Persius and Juvenal against the vices and follies of their time is almost the last utterance of the Latin Muse. After the death of Juvenal the Roman world produced not a single poet of preëminent merit.

561. Oratory among the Romans. “Public oratory,” as has been truly said, “is the child of political freedom, and cannot exist without it.” We have seen this illustrated in the history of republican Athens (sect. 348). Equally well is the same truth exemplified by the records of the Roman state. All the great orators of Rome arose under the Republic. Among these Hortensius and Cicero stand preëminent.

Hortensius (114–50 B. C.) was a famous lawyer whose name adorns the legal profession at the capital both as the learned jurist and as the eloquent advocate. His forensic talent won for him a lucrative law practice, through which he gathered an immense fortune.

Marcus Tullius Cicero (106–43 B. C.), the contemporary and friend of Hortensius, is easily the first of Roman orators — “the most eloquent of all the sons of Romulus.” As a youth he enjoyed every advantage that wealth and parental ambition could confer or suggest. Like many others of the Roman patrician youth of his time, he was sent to Greece to finish his education in the schools of Athens. Returning to Italy, he soon assumed a position of commanding influence at the Roman capital (sect. 479). Even more highly prized than his orations and essays are his letters, for Cicero was a most delightful letter-writer. His letters to his friend Atticus — nearly three hundred have been preserved — are among the most charming specimens of that species of composition.

¹ Martial, an epigrammatic poet (born about 40 A. D.), also was a satirist of this period, but he rebuked only some of the minor vices of society. Many of his own writings, judged by the moral sense of to-day, are grossly immoral.

562. Latin Historians. Ancient Rome produced four writers of history whose works have won for them lasting fame—Cæsar, Sallust, Livy, and Tacitus.¹ Suetonius may also be mentioned in this place, although his writings were rather biographical than historical.

Cæsar's productions are his *Commentaries on the Gallic War* and his *Memoirs of the Civil War*. His *Commentaries* will always be cited along with the *Anabasis* of Xenophon as a model of the narrative style of writing.

Sallust (86–34 B.C.) was the contemporary and friend of Cæsar. As prætor of one of the African provinces, he amassed an immense fortune, by harsh, if not unjust, exactions, and erected at Rome a palatial residence with beautiful gardens, which became one of the favorite resorts of the literary characters of the capital. The two works upon which his fame rests are the *Conspiracy of Catiline* and the *Jugurthine War*.

Livy (59 B.C.–17 A.D.) was one of the brightest ornaments of the Augustan Age. Herodotus among the ancient, and Macaulay among the modern, writers of historical narrative are the names with which his is most often compared. His greatest work is his *Annals*, a history of Rome from the earliest times to the year 9 B.C. Unfortunately, only thirty-five of the one hundred and forty-two books of this admirable production have been preserved. Many have been the laments over "the lost books of Livy." Livy loved a story equally well with Herodotus. Like the Greek historian, he was overcredulous, and relates with charming ingenuousness, usually without the least questioning of their credibility, all the legends and myths that were extant in his day respecting the early affairs of Rome. Modern criticism has shown that the first portion of his history is entirely unreliable as a chronicle of actual events. However, it is a most entertaining account of what the Romans themselves thought and believed in regard to the origin of their race, the founding of their city, and the deeds and virtues of their forefathers.

¹ A fuller list of Roman historical authors would have to admit the name of Fabius Pictor, who was the first historian of the Latin-speaking race; that of Cato the Censor, of whose *Antiquities* we possess the merest fragments; and that of Cornelius Nepos, who wrote in the first century B.C.

The most highly prized work of Tacitus is his *Germania*, a treatise on the manners and customs of the Germans. In this work Tacitus sets in strong contrast the virtues of the untutored Germans and the vices of the cultured Romans.

563. Science, Ethics, and Philosophy. Under this head may be grouped the names of Seneca, Pliny the Elder, Pliny the Younger, Marcus Aurelius, and Epictetus.

Seneca (about 1–65 A.D.), moralist and philosopher of the Stoic school, has already come to our notice as the tutor of Nero (sect. 504). He was a disbeliever in the popular religion of his countrymen, and entertained conceptions of God and his moral government not very different from those of Socrates.

Pliny the Elder (23–79 A.D.) is almost the only Roman who won renown as a naturalist (see sect. 507). The only work of his that has been spared to us is his *Natural History*, a sort of Roman encyclopedia.

In connection with the name of Pliny the Elder must be mentioned that of his nephew, Pliny the Younger (sect. 510). His epistles, like the letters of Cicero, are among the most valuable of the Roman prose productions that have come down to us.

Marcus Aurelius the emperor and Epictetus the slave hold the first place among the ethical teachers of Rome. The former wrote his *Meditations* (sect. 512); but the latter, like Socrates, committed nothing to writing, so that we know of the character of his teachings only through one of his pupils, Arrian by name. Epictetus (born about 50 A.D.) was for many years a slave at the capital, but, securing in some way his freedom, he became a teacher of philosophy. His name is inseparably linked with that of Marcus Aurelius as a teacher of the purest system of morals found outside of Christianity. Epictetus and Aurelius were the last eminent representatives of the philosophy of Zeno (sect. 363). Christianity, giving a larger place to the affections than did Stoicism, was already fast winning the hearts of men.



FIG. 196. SENECA. (From the double bust of Seneca and Socrates in the Berlin Museum)

564. Writers of the Early Latin Church. The Christian authors of the first three centuries, like the writers of the New Testament, employed the Greek, that being the language of learning and culture. As the Latin tongue, however, gradually came into more general use throughout the West, the Christian authors naturally began to use it in the composition of their works. Hence almost all the writings of the Fathers of the Church produced in the western half of the Empire during the later imperial period were composed in Latin. From among the many names that adorn the Church literature of this period we shall select only two for special mention—St. Jerome and St. Augustine.

Jerome (342?–420 A.D.) was a native of Pannonia. For many years he led a monastic life at Bethlehem. He is especially held in memory through his translation of the Scriptures into Latin. This version is known as the *Vulgate*, and is the one which, with slight changes, is still used in the Roman Catholic Church. "It was for Europe of the Middle Ages," asserts Mackail, "more than Homer was to Greece."

Aurelius Augustine (354–430 A.D.) was born near Carthage, in Africa. He was the most eminent writer of the Christian Church during the later Roman period. His *City of God*, a truly wonderful work, possesses a special interest for the historian. The book was written just when Rome was becoming the spoil of the barbarians. It was designed to answer the charge of the pagans that Christianity, turning the people away from the worship of the ancient gods, was the cause of the calamities that were befalling the Roman state.

565. Roman Law and Law Literature. Although the Latin writers in all the departments of literary effort which we have so far reviewed did much valuable work, yet the Roman intellect in all these provinces was under Greek guidance. Its work was largely imitative. But in another department it was different. We mean, of course, the field of legal and political science. Here the Romans ceased to be pupils and became teachers. Nations, like men, have their mission. Rome's mission was to give laws to the world.

Our knowledge of the law system of the Romans begins with the legislation of the Twelve Tables, about 450 B.C. (sect. 406).

Throughout all the republican period the laws were growing less harsh and cruel, and were becoming more liberal and scientific.

From 100 B.C. to 250 A.D. lived and wrote the most famous of the Roman jurists and law writers, who created the most remarkable law literature ever produced by any people. The great unvarying principles that underlie and regulate all social and political relations were by them examined, illustrated, and expounded. Gaius, Ulpian, Paulus, Papinian, and Pomponius are among the most renowned of the writers who, during the period just indicated, enriched by their writings and opinions this branch of Latin literature.

In the year 527 A.D. Justinian became emperor of the Roman Empire in the East. He almost immediately appointed a commission, headed by the great lawyer Tribonian, to collect and arrange in a systematic manner the immense mass of Roman laws and the writings of the jurists. The undertaking was like that of the decemvirs in connection with the Twelve Tables, only far greater. The result of the work of the commission was what is known as the *Corpus Juris Civilis*, or "Body of the Civil Law." This consisted of three parts—the *Code*, the *Pandects*, and the *Institutes*.¹ The Code was a revised and compressed collection of all the laws, instructions to judicial officers, and opinions on legal subjects promulgated by the different emperors since the time of Hadrian; the Pandects ("all-containing") were a digest or abridgment of the writings, opinions, and decisions of the most eminent of the old Roman jurists and lawyers. The Institutes were a condensed edition of the Pandects, and were intended to form an elementary textbook for the use of students in the great law schools of the Empire.

The body of the Roman law thus preserved and transmitted was the great contribution of the Latin intellect to civilization.² It has

¹ A later work called the *Novels* comprised the laws of Justinian promulgated subsequent to the completion of the *Code*.

² Notwithstanding that the Romans had much political experience and developed a wonderfully complex unwritten constitution, still, aside from their municipal and administrative systems, they made no permanent contribution to the art of government or to the science of constitutional law. It was left for the English people, virtually unaided by Roman precedents, to work out the constitution of the modern free state. The primary assemblies of the Romans could afford no instructive precedents in the department of legislation. The practical working of the device of the

exerted a profound influence upon the law systems of almost all the European peoples. Thus does the once little Palatine city of the Tiber still rule the world. The religion of Judea, the arts of Greece, and the laws of Rome are three very real and potent elements in modern civilization.

III. SOCIAL LIFE

566. Education. Under the Republic there were no public schools in Rome; education was a private affair. Under the early Empire a mixed system prevailed, there being both public and private schools. Later, education came more completely under the supervision of the state. The salaries of the teachers and lecturers were usually paid by the municipalities, but sometimes from the imperial chest.

Never was the profession of the teacher held in such esteem as among the later Romans. Teachers were made exempt from many public burdens and duties and were even invested with inviolability, like heralds and tribunes.

The education of the Roman boy differed from that of the Greek youth in being more practical.¹ The laws of the Twelve Tables were committed to memory; and rhetoric and oratory were given special attention, as a mastery of the art of public speaking was an almost indispensable acquirement for the Roman citizen who aspired to take a prominent part in the affairs of state.

After their conquest of Magna Græcia and of Greece the Romans were brought into closer relations with Greek culture than had hitherto existed. The Roman youth were taught the language of Athens, often to the neglect, it appears, of their native tongue; for we hear Cato the Censor complaining that the boys of his time spoke Greek before they could use their own language. Young men belonging to families of means not unusually went to Greece, just as the graduates of our schools go to Europe, to finish their education.

dual executive of the Republic was not calculated to commend it to later statesmen. The single admirable feature in the composition of the later republican Senate of Rome, namely, the giving of seats in that body to ex-magistrates, has not been imitated by modern constitution makers, though James Bryce, in his commentary on the American commonwealth, suggests that they might have done so to advantage in the making up of the upper chambers of their legislatures.

¹ Cf. sect. 368.

Many of the most prominent statesmen of Rome, as, for instance, Cicero and Julius Cæsar, received the advantages of this higher training in the schools of Greece.

567. Social Position of Woman. Until after her marriage the daughter of the family was kept in almost oriental seclusion. Marriage gave her a certain freedom. She might now be present at the races of the circus and the shows of the theater and amphitheater — a privilege rarely accorded to her before marriage.

In the early, virtuous period of the Roman state the wife and mother held a dignified and assured position in the household, and divorces were unusual, there being no instance of one, it is said, until the year 231 B. C. ; but in later times her position became less honored and divorce grew to be very common. The husband had the right to divorce his wife for the slightest cause or for no cause at all. In this disregard of the sanctity of the family relation may doubtless be found one cause of the degeneracy and failure of the Roman stock.

568. Public Amusements ; the Theater and the Circus. The entertainments of the theater, the games of the circus, and the combats of the amphitheater were the three principal public amusements of the Romans. These entertainments, in general, increased in popularity as liberty declined, the great festive gatherings at the various places of amusement taking the place of the political assemblies of the Republic. The public exhibitions under the Empire were, in a certain sense, the compensation which the emperors offered the people for their surrender of the right of participation in public affairs ; and the people were content to accept the exchange.

Tragedy was never held in high esteem at Rome ; the people saw too much real tragedy in the exhibitions of the amphitheater to care much for the make-believe tragedies of the stage. The entertainments of the theaters usually took the form of comedies, farces, and pantomimes. The last were particularly popular, both because the vast size of the theaters made it quite impossible for the actor to make his voice heard throughout the structure and for the reason that the language of signs was the only language that could be readily understood by an audience made up of so many different nationalities as composed a Roman assemblage. Almost from the

beginning the Roman stage was gross and immoral. It was one of the main agencies to which must be attributed the undermining of the originally sound moral life of Roman society.

More important and more popular than the entertainments of the theater were the various games of the circus, especially the chariot races.

569. Animal Baitings. But far surpassing in their terrible fascination all other public amusements were the animal baitings and the gladiatorial combats of the amphitheater.

The beasts required for the baitings were secured in different parts of the world and transported to Rome and the other cities of the Empire at enormous expense. The wildernesses of northern Europe furnished bears and wolves; Scotland sent fierce dogs; Africa contributed lions, crocodiles, and leopards; Asia added elephants and tigers. These creatures were pitted against one another in every conceivable way. Often a promiscuous multitude would be turned loose in the arena at once. But even the terrific scene that then ensued became at last too tame to stir the blood of the Roman populace. Hence a new species of entertainment was demanded by the spectators of the amphitheater. This was the gladiatorial combat.

570. The Gladiatorial Combats. Gladiatorial shows seem to have had their origin in Etruria, whence they were brought to Rome. It was a custom among the early Etruscans to slay prisoners upon the warrior's grave, it being thought that the manes of the dead delighted in the blood of such victims. In later times the prisoners were allowed to fight and kill one another, this being deemed more humane than slaying them in cold blood.

The first gladiatorial spectacle at Rome was presented by two sons at the funeral of their father in the year 264 B. C. This exhibition was arranged in one of the forums, as there were at that time no amphitheaters in existence. From this time the public taste for this kind of entertainment grew rapidly, and by the beginning of the imperial period had become an infatuation. It was no longer the manes of the dead, but the spirits of the living that the spectacles were intended to appease. At first the combatants were slaves, captives, or condemned criminals; but at last knights, senators, and

even women descended voluntarily into the arena. Training-schools were established at Rome, Capua, Ravenna, and other cities. Free citizens often sold themselves to the keepers of these seminaries; and to them flocked desperate men of all classes and ruined spend-thrifts of the noblest patrician houses. Slaves and criminals were encouraged to become proficient in the art by the promise of freedom if they survived the combats beyond a certain number of years.

Sometimes the gladiators fought in pairs; again, great companies engaged at once in the deadly fray. They fought in chariots, on horseback, on foot — in all the ways in which soldiers were accustomed to fight in actual battle. The contestants were armed with lances, swords, daggers, tridents — with every manner of weapon. Some were provided with nets and lassos with which they entangled their adversaries before slaying them.



FIG. 197. GLADIATORS. (From an ancient mosaic) *

The life of a wounded gladiator was, in ordinary cases, in the hands of the spectators. If in response to his appeal for mercy, which was made by outstretching the forefinger, the spectators waved their handkerchiefs or reached out their hands with thumbs extended, that indicated that his prayer had been heard; but if they extended their hands with thumbs turned in, that was the signal for the victor to give him the death stroke. Sometimes the dying were aroused and forced to resume the fight by being burned with a hot iron. The dead bodies were dragged from the arena with hooks, like the carcasses of animals, and the pools of blood soaked up with dry sand.

These shows increased to such an extent that they entirely overshadowed the entertainments of the circus and the theater. Ambitious

officials and commanders arranged such spectacles in order to curry favor with the masses; magistrates were expected to give them in connection with the public festivals; the heads of aspiring families provided them "in order to acquire social position"; wealthy citizens prepared them as an indispensable feature of a fashionable banquet; the children — catching the spirit of their elders — imitated them in their plays.

The rivalries between ambitious leaders during the later years of the Republic tended greatly to increase the number of gladiatorial shows, as liberality in arranging these spectacles was a sure passport



FIG. 198. SEMICIRCULAR DINING-COUCH. (From a Pompeian wall painting)

to popular favor. It was reserved for the emperors, however, to exhibit them on a truly imperial scale. Titus, upon the dedication of the Flavian amphitheater, provided games, mostly gladiatorial combats, that lasted one hundred days. Trajan celebrated his victories with shows that lasted still longer, in the progress of which ten thousand gladiators fought upon the arena, and more than ten thousand wild beasts were slain.¹

571. Luxury. By luxury, as we shall use the word, we mean extravagant and self-indulgent living. This vice seems to have been almost unknown in early Rome. The primitive Romans were men of frugal habits, who, like Manius Curius Dentatus (sect. 450), found contentment in poverty and disdained riches.

¹ For the suppression of the gladiatorial games, see sect. 538.

A great change, however, as we have seen, passed over Roman society after the conquest of the East and the development of the corrupt provincial system of the later Republic. The colossal fortunes quickly and dishonestly amassed by the ruling class marked the incoming at Rome of such a reign of luxury as perhaps no other capital of the world ever witnessed. This luxury was at its height in the last century of the Republic and the first of the Empire. Never perhaps has great wealth been more grossly misused than during this period at Rome. A characteristically Roman vice of this age was gluttony, or gross table-indulgence.

572. State Distribution of Corn. The free distribution of corn at Rome has been characterized as the leading fact of Roman life. It will be recalled that this pernicious practice had its beginnings in the legislation of Gaius Gracchus (sect. 461). Just before the establishment of the Empire over three hundred thousand Roman citizens were recipients of this state bounty. In the time of the Antonines the number is asserted to have been even larger. The corn for this enormous distribution was derived, in large part, from a grain tribute exacted of the African and other corn-producing provinces. In the third century, to the largesses of corn were added doles of oil, wine, and pork.

The evils that resulted from this misdirected state charity can hardly be overstated. Idleness and all its accompanying vices were fostered to such a degree that we probably shall not be wrong in enumerating the practice as one of the chief causes of the demoralization of society at Rome under the emperors.

573. Slavery. The number of slaves in the Roman state under the later Republic and the earlier Empire was very great, some estimates making it equal to the number of freemen. Some large proprietors owned as many as twenty thousand. The love of ostentation led to the multiplication of offices in the households of the wealthy and the employment of a special slave for every different kind of work. Thus there was the slave called the *sandalio*, whose sole duty it was to care for his master's sandals; and another called the *nomenclator*, whose exclusive business it was to accompany his master when he went upon the street and give him the names of

such persons as he ought to recognize. The price of slaves varied from a few dollars to ten or twenty thousand dollars — these last figures being, of course, exceptional. Greek slaves were the most valuable, as their lively intelligence rendered them serviceable in positions calling for special talent. Slaves skilled in medicine or other professions were often let out for hire, or were set free on condition that they should give their former master a part of their earnings.

The slave class was chiefly recruited, as in Greece, by war and by the practice of kidnaping. Some of the outlying provinces in Asia and Africa were almost depopulated by the slave hunters. Delinquent taxpayers were often sold as slaves, and frequently poor persons sold themselves into servitude.

The feeling entertained towards this unfortunate class in the later republican period is illustrated by Varro's classification of slaves as "vocal agricultural implements," and again by Cato the Censor's recommendation to masters to sell their old and decrepit slaves in order to save the expense of caring for them (sect. 450). Sick and hopelessly infirm slaves were taken to an island in the Tiber and left there to die of starvation and exposure. In many cases, as a measure of precaution, the slaves were forced to work in chains and to sleep in subterranean prisons. Their bitter hatred towards their masters, engendered by harsh treatment, is witnessed by the well-known proverb, "As many enemies as slaves," and by the servile revolts of the republican period.

Slaves were treated better under the Empire than under the later Republic — a change to be attributed, doubtless, to the influence of Stoicism and of Christianity. From the first century of the Empire forward there is observable a growing sentiment of humanity towards the bondsman. Imperial edicts take away from the master the right to kill his slave or to sell him to the trader in gladiators, or even to treat him with undue severity, while the Christian priests encouraged the freeing of slaves as an act good for the soul of the master.

574. Transformation of Slavery into Serfdom. Besides the teachings of philosophy and religion other influences, social and economic, were at work ameliorating the lot of the slave, and gradually changing the harsh system of slavery as it had developed in the ancient

world into the milder system of serfdom, which characterized the society and life of the Middle Ages. We have seen how in the Middle Empire the originally free tenant farmer was bound to the soil and made a serf (sect. 521). During the same period that the poor agricultural freeman was thus being reduced to a semi-servile condition, the practice grew up of giving the slave of the great Roman proprietor a small plot of ground cut out of the estate to which he belonged on conditions similar to those on which the serf-peasant held his little farm. Custom soon decreed that the possessor of such a holding should not be disturbed in its enjoyment so long as he paid the fixed rent in produce or in personal service, and, furthermore, that it should be an hereditary possession. By the time of the break-up of the Empire in the West, this revolution was far advanced. It was hastened by the incoming of the barbarians, and was well-nigh completed by the seventh or eighth century. The former slave had become a serf. His lot was still hard, but he had gained much. He was no longer a mere chattel: he could not be bought and sold. He could not be separated from his family. Certain of the work days were his own. He could accumulate property. He had secured a part of the rights of a man.

Thus gradually and silently was effected this great revolution, which perhaps more than any other change marked the transformation of the ancient into the mediæval world, and announced the opening of a new epoch in the history of western Europe.

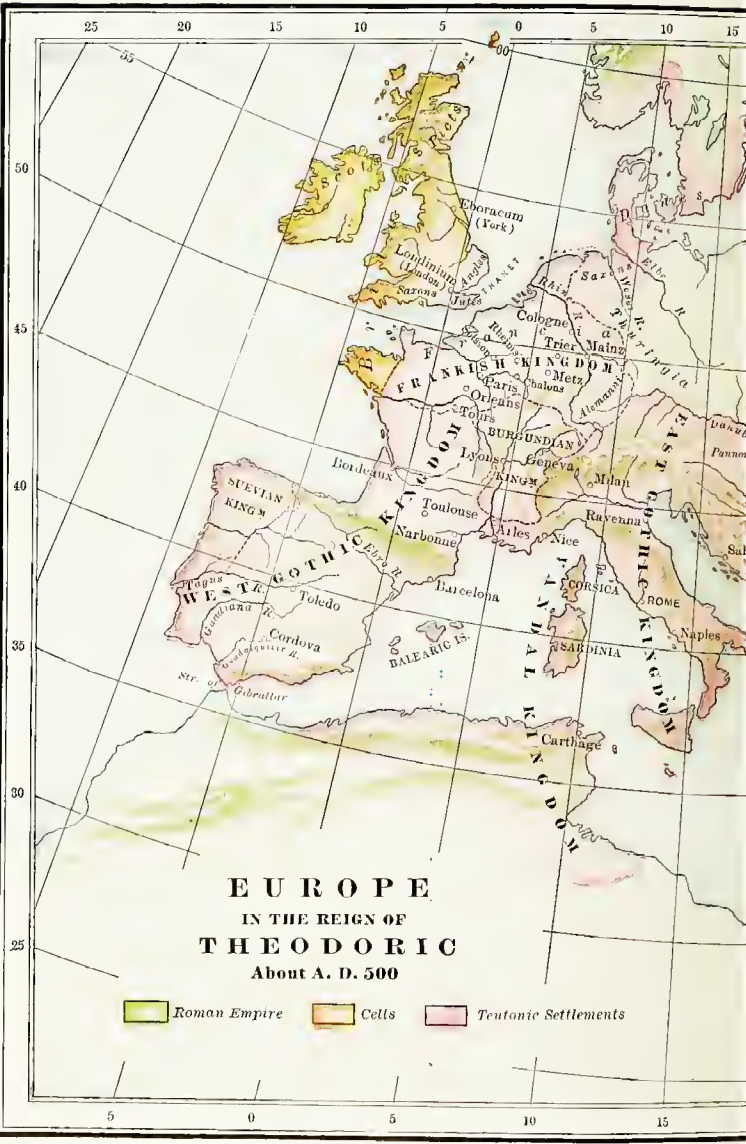
Selections from the Sources. CATO, *On Agriculture*, chap. ii (the duties of a Roman proprietor). TACITUS, *Dialogue concerning Oratory*, chaps. xxviii, xxix (the old and the new education). Munro's *Source Book*, pp. 179-216; Davis's *Readings* (Rome), pp. 211-265.

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the Last Century of the Western Empire (read bk. v, "Characteristics of Roman Education and Culture in the Fifth Century"). PRESTON and DODGE, *The Private Life of the Romans*. GILMAN, *The Story of Rome*, chap. xviii, "Some Manners and Customs of the Roman People."

Topics for Class Reports. 1. Roman art: Reinach, *Apollo*, pp. 87-94. 2. Education of the Roman boy: Johnston, *The Private Life of the Romans*, chap. iv. 3. The gladiatorial combats: Johnston, *The Private Life of the Romans*, pp. 242-264; Friedländer, *Roman Life and Manners*, vol. ii, chap. i, pp. 41-62. 4. Roman luxury: Friedländer, *Roman Life and Manners*, vol. ii, chap. ii; Davis, *The Influence of Wealth in Imperial Rome*, pp. 152-187. 5. Character and motives of Roman benefactions: Abbott, *The Common People of Ancient Rome*, pp. 179-204.





EUROPE
 IN THE REIGN OF
THEODORIC
 About A. D. 500

- Roman Empire
- Celts
- Teutonic Settlements



PART IV. THE ROMANO-GERMAN OR TRANSITION AGE

(476-800 A.D.)

CHAPTER XLII

THE BARBARIAN KINGDOMS

In connection with the history of the break-up of the Roman Empire in the West we have already given some account of the migrations and settlements of the German tribes. In the present chapter we shall indicate briefly the political fortunes, for the two centuries and more following the dissolution of the Roman government in the West, of the principal kingdoms set up by the German chieftains in the different parts of the old Empire.

575. Kingdom of the Ostrogoths (493-554 A.D.). Odoacer will be recalled as the barbarian chief who dethroned the last of the Western Roman emperors (sect. 547). His feeble government in Italy lasted only seventeen years, when it was brought to an end by the invasion of the Ostrogoths (Eastern Goths) under Theodoric, the greatest of their chiefs, who set up in Italy a new dominion known as the kingdom of the Ostrogoths.

The reign of Theodoric covered thirty-three years (493-527 A.D.)—years of such quiet and prosperity as Italy had not known since the happy era of the Antonines. The king made good his promise that his reign should be such that “the only regret of the people should be that the Goths had not come at an earlier period.” His effort was to preserve Roman civilization, and to this end he repaired the old Roman roads, restored the monuments of the Empire that were falling into decay, and in so far as possible maintained Roman law and custom.

The kingdom established by the rare abilities of Theodoric lasted only twenty-seven years after his death.¹ Justinian, emperor of the East, taking advantage of that event, sent his generals to deliver Italy from the rule of the barbarians. The last of the Ostrogothic kings fell in battle, and Italy, with her fields ravaged and her cities in ruins, was for a brief time reunited to the Empire² (544 A. D.).

576. Kingdom of the Visigoths (415-711 A. D.). The Visigoths (Western Goths) were already in possession of southern Gaul and

the greater part of Spain when the Roman imperial government in the West was brought to an end by the act of Odoacer and his companions. They were driven south of the Pyrenees by the kings of the Franks, but held their possessions in Spain until the be-

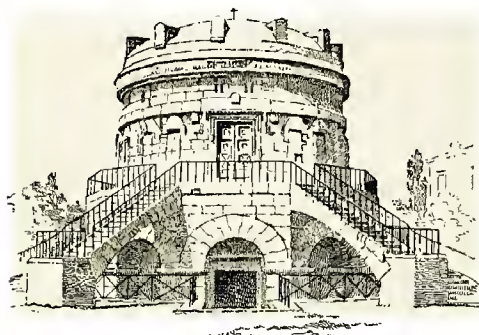


FIG. 199. TOMB OF THEODORIC AT RAVENNA

ginning of the eighth century, when their rule was ended by the Saracens (sect. 622). When thus overturned, the Visigothic kingdom had lasted nearly three hundred years. During this time the conquerors had mingled with the old Romanized inhabitants of Spain, so that in the veins of the Spaniard of to-day is blended the blood of Iberian, Celt, Roman, and Teuton, together with that of the last intruder, the African Moor.

577. Kingdom of the Vandals (429-533 A. D.). We have already spoken of the establishment in North Africa of the kingdom of the Vandals, and told how, under the lead of their king, Geiseric, they bore in triumph down the Tiber the heavy spoils of Rome (sect. 546).

¹ Theodoric's chief minister and adviser was Cassiodorus, a statesman and writer of Roman birth, whose constant but unfortunately vain effort was to effect a union of the conquerors and the conquered, and thus to establish in Italy a strong and permanent Romano-Gothic state under the rule of the royal house of the Ostrogoths.

² See sect. 611.

Being Arian Christians, the Vandals persecuted with furious zeal the orthodox party, the followers of Athanasius. Moved by the entreaties of the African Catholics, Justinian, the Eastern emperor, sent his general Belisarius to drive the barbarians from Africa. The expedition was successful, and Carthage and the fruitful fields of Africa were restored to the Empire after having suffered the insolence of the barbarian conquerors for more than a hundred years. The Vandals remaining in the country were gradually absorbed by the old Roman population, and after a few generations no certain trace of the barbarian invaders could be detected in the physical appearance, the language, or the customs of the inhabitants of the African coast. The Vandal nation had disappeared; the name alone remained.

578. The Franks under the Merovingians (486-752 A.D.). Even long before the fall of Rome the Franks, as we have seen (sect. 543), were on the soil of Gaul, laying there the foundations of the French nation and monarchy. Among their several chieftains at this time was Chlodwig or Clovis. Upon the break-up of the Roman Empire in the West, Clovis conceived the ambition of erecting a kingdom upon the ruins of the Roman power. He attacked Syagrius, the Roman governor of a district in northern Gaul still independent of the barbarians, and at Soissons gained a decisive victory over his forces (486 A.D.). Thus was destroyed forever the last remnant in Gaul of that Roman authority which had been established among its barbarian tribes more than five centuries before by the conquests of Julius Cæsar.

Clovis in a short time extended his authority over the greater part of Gaul, reducing to the condition of tributaries the various Teutonic tribes that had taken possession of different portions of the country. Upon his death (511 A.D.) his extensive dominions, in accordance with the ancient Teutonic law of inheritance, were divided among his four sons. About a century and a half of discord followed, by the end of which time the Merovingians¹ had become so feeble and inefficient that they were contemptuously called *rois fainéants*, or "do-nothing kings," and an ambitious officer of the crown known as mayor of the palace (*major domus*), in a

¹ So called from Merowig, an early chieftain of the race.

way that will be explained a little later, pushed aside the weak Merovingian king and gave to the Frankish monarchy a new royal line — the Carolingian.

579. Kingdom of the Lombards (568-774 A.D.). Barely a decade had passed after the recovery of Italy from the Ostrogoths by the Eastern emperor Justinian (sect. 611), before a large part of the peninsula was again lost to the Empire through its conquest by another barbarian tribe known as the Lombards. When they entered Italy the Lombards were Christians of the Arian sect; but in time they became converts to the orthodox faith, and Pope Gregory I bestowed upon their king a diadem which came to be known as the "Iron Crown," for the reason that there was wrought into it what was believed to be one of the nails of the cross upon which Christ had suffered.

The kingdom of the Lombards was destroyed by Charles the Great, the most noted of the Frankish rulers, in the year 774; but the blood of the invaders had by this time become intermingled with that of the former subjects of the Empire, so that throughout all that part of the peninsula which is still called Lombardy after them one will to-day occasionally see the fair hair and light complexion which reveal the strain of German blood in the veins of the present inhabitants.

One important result of the Lombard conquest of Italy was the destruction of the political unity established by the Romans and the breaking up of the country into a multitude of petty states. This resulted from the imperfect nature of the conquest and from the loose feudal constitution of the Lombard monarchy, which was rather a group of virtually independent duchies than a real kingdom.

580. The Anglo-Saxons in Britain. We have already seen how in the time of Rome's distress the Angles and Saxons secured a footing in Britain (sect. 543). By the close of the sixth century the invading bands had set up in the island eight or nine or perhaps more kingdoms — frequently designated, though somewhat inaccurately, as the *Heptarchy*. For the space of two hundred years there was an almost perpetual strife for supremacy among the leading states. Finally, Egbert, king of Wessex (802-839 A.D.), brought all the other

kingdoms to a subject or tributary condition, and became in reality — though he seems never, save on one occasion, to have actually assumed the title — the first king of England.

581. Teutonic Tribes outside the Empire. We have now spoken of the most important of the Teutonic tribes which forced themselves within the limits of the Roman Empire in the West, and that there, upon the ruins of the civilization they had overthrown, laid or helped to lay the foundations of the modern nations of Italy, Spain, France, and England. Beyond the boundaries of the old Empire were still other tribes and clans of this same mighty family of nations — tribes and clans that were destined to play great parts in European history.

On the east, beyond the Rhine, were the ancestors of the modern Germans. Notwithstanding the immense hosts that the forests and morasses of Germany had poured into the Roman provinces, the western portion of the fatherland,¹ in the sixth century of our era, seemed still as crowded as before the great migration began. These tribes were yet barbarians in manners, and, for the most part, pagans in religion. In the northwest of Europe were the Scandinavians, the ancestors of the modern Danes, Swedes, and Norwegians. They were as yet untouched either by the civilization or the religion of Rome.

Selections from the Sources. *The Letters of Cassiodorus* (Thomas Hodgkin's trans.), bk. i, letters 24, 35; bk. ii, letters 32, 34; bk. iii, letters 17, 19, 29, 31, 43; bk. xi, letters 12, 13; bk. xii, letter 20. (These letters are invaluable in showing what was the general condition of things in the transition period between ancient and mediæval times.)

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¹ The Slavs had pushed into the eastern parts of Germany.

CHAPTER XLIII

THE CHURCH AND ITS INSTITUTIONS

I. THE CONVERSION OF THE BARBARIANS

582. Introductory. The most important event in the history of the tribes that took possession of the Roman Empire in the West was their conversion to Christianity. Many of the barbarians were converted before or soon after their entrance into the Empire; to this circumstance the Roman provinces owed their immunity from the excessive cruelties which pagan barbarians seldom fail to inflict upon a subjected enemy. Alaric left untouched the treasures of the churches of the Roman Christians because his own faith was also Christian (sect. 540). For like reason the Vandal king Geiseric yielded to the prayers of Pope Leo the Great and promised to leave to the inhabitants of the Imperial City their lives (sect. 546). The more tolerable fate of Italy, Spain, and Gaul, as compared with the hard fate of Britain, is owing, in part at least, to the fact that the tribes which overran those countries had become, in the main, converts to Christianity before they crossed the boundaries of the Empire, while the Saxons, when they entered Britain, were still untamed pagans.

583. Conversion of the Goths, Vandals, and Other Tribes. The first converts to Christianity among the barbarians beyond the limits of the Empire were won from among the Goths. Foremost of the apostles that arose among them was Ulfilas, who translated the Scriptures into the Gothic language, omitting from his version, however, the Books of the Kings, as he feared that the stirring recital of wars and battles in that portion of the Word might kindle into too fierce a flame the martial ardor of his new converts.

What happened in the case of the Goths happened also in the case of most of the barbarian tribes that participated in the overthrow of the Roman Empire in the West. By the time of the fall of Rome the

Goths, the Vandals, the Suevi, and the Burgundians had become proselytes to Christianity. They, however, professed the Arian creed, which had been condemned by the great council of the Church held at Nicæa during the reign of Constantine the Great (sect. 527). Hence they were regarded as heretics by the Catholic Church, and all had to be reconverted to the orthodox creed. This good work was gradually and almost perfectly accomplished.

The remaining Teutonic tribes of whose conversion we shall speak — the Franks, the Anglo-Saxons, and the chief tribes of Germany — embraced at the outset the orthodox Catholic faith.

584. Conversion of the Franks. The Franks, when they entered the Empire, like the Angles and Saxons when they landed in Britain, were still pagans. Christianity gained way very slowly among them until a supposed interposition by the Christian God in their behalf led the king and nation to adopt the new religion in place of their old faith. The circumstances, as reported by tradition, were these. In a terrible battle between the Alemanni and the Franks under their king Clovis, the situation of the Franks at length became desperate. Then Clovis, falling upon his knees, called upon the God of the Christians, and vowed that if he would give victory to his arms he would become his follower. The battle turned in favor of the Franks, and Clovis, faithful to his vow, was baptized, and with him three thousand of his warriors (496 A. D.).

This story of the conversion of Clovis and his Franks illustrates how the barbarians' belief in omens and divine interpositions, and particularly their feeling that if their gods did not do for them all they wanted done they had a right to set them aside and choose others in their stead, contributed to their conversion, and how the reception of the new faith was often a tribal or national affair rather than a matter of personal conviction.

585. Importance of the Conversion of the Franks. "The conversion of the Franks," says the historian Milman, "was the most important event in its remote as well as its immediate consequences in European history." It was of such moment for the reason that the Franks embraced the orthodox Catholic faith, while almost all the other German invaders of the Empire had embraced the heretical

Arian creed. This secured them the loyalty of their Roman subjects and also gained for them the official favor of the Church of Rome. Thus was laid the basis of the ascendancy in the West of the Frankish kings.

586. Augustine's Mission to England. In the year 596 A.D. Pope Gregory I sent the monk Augustine with a band of forty companions to teach the Christian faith in Britain, in whose people he had become interested through seeing in the slave market at Rome some fair-faced captives from that remote region.

The monks were favorably received by the English, who listened attentively to the story the strangers had come to tell them, and being persuaded that the tidings were true, they burned the temples of Woden and Thor, and were in large numbers baptized in the Christian faith.

One of the most important consequences of the conversion of Britain was the reestablishment of that connection of the island with Roman civilization which had been severed by the calamities of the fifth century.

587. The Conversion of Ireland. The spiritual conquest of Ireland was effected largely by a zealous priest named Patricius (died about 469 A.D.), better known as St. Patrick, the patron saint of Ireland. With such success were his labors attended that by the time of his death a great part of the island had embraced the Christian faith. Never did any race receive the Gospel with more ardent enthusiasm. The Irish or Celtic Church sent out its devoted missionaries into the Pictish highlands, into the forests of Germany, and into the wilds of Alps and Apennines.

Among the numerous religious houses founded by the Celtic missionaries was the famous monastery established 563 A.D. by the Irish monk St. Columba, on the little isle of Iona, just off the Pictish coast. Iona became a most renowned center of Christian learning and missionary zeal, and for almost two centuries was the point from which radiated light through the darkness of the surrounding heathenism.

588. The Conversion of Germany. The conversion of the tribes of Germany was effected chiefly by Celtic, Anglo-Saxon, and Frankish missionaries. The great apostle of Germany was the Saxon Winfrid,

better known as St. Boniface, who was born about 688 A. D. During a long and intensely active life he founded schools and monasteries, organized churches, preached and baptized, and at last died a martyr's death (753 A. D.). Through him, as says Milman the Saxon invasion of England flowed back upon the Continent.¹

589. Reaction of Paganism on Christianity. Thus were the conquerors of the Empire met and conquered by Christianity. The victory, it must be confessed, was in a great degree a victory rather in name than in fact. The Church could not all at once leaven the great mass of heathenism which had so suddenly been brought within its pale. For a long

time after they were called Christians, the barbarians, coarse and cruel and self-willed and superstitious as they were, understood very little of the doctrines and exhibited still less of the true spirit of the religion they professed. To this de-

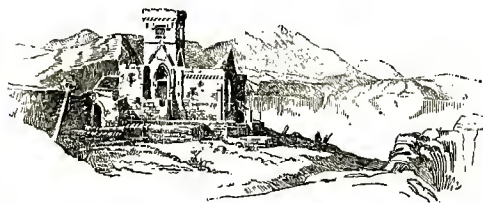


FIG. 200. RUINS OF THE CELEBRATED MONASTERY OF IONA. (After an old drawing)

"That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."—
Dr. Johnson, *A Journey to the Western Isles of Scotland*

pressing reaction of Teutonic barbarism upon the Church is, without doubt, to be attributed in large measure the deplorable moral state of Europe during so large a part of mediæval times.

II. THE RISE OF MONASTICISM

590. Monasticism Defined ; St. Anthony, "the Father of the Hermits." It was during the period between the third and the sixth century that there grew up in the Church the institution known as Monasticism. This was so remarkable a system, and one that exerted so profound an influence upon mediæval and even later history, that we must here acquaint ourselves with at least its spirit and aims.

¹ The story of the conversion of the Scandinavian peoples, of the Eastern Slavs, and of the Hungarians belongs to a later period than that embraced by our present survey.

The term *monasticism*, in its widest application, denotes a life of austere self-denial and of seclusion from the world, with the object of promoting the interests of the soul. As thus defined, the system embraced two prominent classes of ascetics: (1) hermits or anchorites — persons who, retiring from the world, lived solitary lives in desolate places; (2) cenobites or monks, who formed communities and lived usually under a common roof.

St. Anthony, an Egyptian ascetic (born about 251 A.D.), who by his example and influence gave a tremendous impulse to the strange enthusiasm, is called the "father of the hermits." The romance of his life, written by the celebrated Athanasius, stirred the whole Christian world and led thousands to renounce society and in imitation of the saint to flee to the desert. It is estimated that before the close of the fourth century the population of the desert in many districts in Egypt was equal to that of the cities.

591. Monasticism in the West. During the fourth century the anchorite type of asceticism, which was favored by the mild climate of the Eastern lands and especially by that of Egypt, assumed in some degree the monastic form; that is to say, the fame of this or that anchorite or hermit drew about him a number of disciples, whose rude huts or cells formed what was known as a *laura*, the nucleus of a monastery.

Soon after the cenobite system had been established in the East it was introduced into Europe, and in an astonishingly short space of time spread throughout all the Western countries where Christianity had gained a foothold. Here it prevailed to the almost total exclusion of the hermit mode of life. Monasteries arose on every side. The number that fled to these retreats was vastly augmented by the disorder and terror attending the invasion of the barbarians and the overthrow of the Empire in the West.

592. The Rule of St. Benedict. With a view to introducing some sort of regularity into the practices and austerities of the monks, rules were early prescribed for their observance. The three essential requirements or vows of the monk were poverty, chastity, and obedience.

The greatest legislator of the monks was St. Benedict of Nursia (480-543 A.D.), the founder of the celebrated monastery of Monte

Cassino, situated midway between Rome and Naples in Italy. His code was to the religious world what the *Corpus Juris Civilis* of Justinian (sect. 565) was to the lay society of Europe. Many of his rules were most wise and practical, as, for instance, one that made manual work a pious duty, and another that required the monk to spend an allotted time each day in sacred reading.

The monks who subjected themselves to the rule of St. Benedict were known as Benedictines. The order became immensely popular. At one time it embraced about forty thousand abbeys.

593. Services Rendered by the Monks to Civilization. The early establishment of the monastic system in the Church resulted in great advantages to the new world that was shaping itself out of the ruins of the old. The monks, especially the Benedictines, became agriculturists, and by patient labor converted the wild and marshy lands which they received as gifts from princes and others into fruitful fields, thus redeeming from barrenness some of the most desolate districts of Europe. The monks, in a word, formed the vanguard of civilization towards the wilderness.

The monks also became missionaries, and it was largely to their zeal and devotion that the Church owed her speedy and signal victory over the barbarians.

The quiet air of the monasteries nourished learning as well as piety. The monks became teachers, and under the shelter of the monasteries established schools which were the nurseries of learning during the earlier Middle Ages and the centers for centuries of the best intellectual life of Europe.

The monks also became copyists, and with great painstaking and industry gathered and multiplied ancient manuscripts, and thus preserved and transmitted to the modern world much classical learning



FIG. 201. A MONK COPYIST. (From a manuscript of the fifteenth century)

and literature that would otherwise have been lost. Almost all the remains of the Greek and Latin classics that we possess have come to us through the agency of the monks.

The monks became, further, the almoners of the pious and the wealthy, and distributed alms to the poor and needy. Everywhere the monasteries opened their hospitable doors to the weary, the sick, and the discouraged. In a word, these retreats were the inns, the asylums, and the hospitals of the mediæval ages.

III. THE RISE OF THE PAPACY

594. The Empire within the Empire. Long before the fall of Rome there had begun to grow up within the Roman Empire an ecclesiastical state, which in its constitution and its administrative system was shaping itself upon the imperial model. This spiritual empire, like the secular empire, possessed a hierarchy of officers, of which deacons, priests or presbyters, and bishops were the most important. The bishops collectively formed what is known as the episcopate. There were four grades of bishops, namely, country bishops, city bishops, metropolitans or archbishops, and patriarchs. At the end of the fourth century there were five patriarchates, that is, regions ruled by patriarchs. These centered in the great cities of Rome, Constantinople, Alexandria, Antioch, and Jerusalem.

Among the patriarchs, the patriarchs of Rome were accorded almost universally a precedence in honor and dignity. They claimed further a precedence in authority and jurisdiction, and this was already very widely recognized. Before the close of the eighth century there was firmly established over a great part of Christendom what we may call an ecclesiastical monarchy.

Besides the influence of great men—such as Leo the Great, Gregory the Great, and Nicholas I—who held the seat of St. Peter, there were various historical circumstances that contributed to the realization by the Roman bishops of their claim to supremacy. In the following paragraphs we shall speak briefly of several of these favoring circumstances. These matters constitute the great landmarks in the rise and early growth of the Papacy.

595. The Belief in the Primacy of St. Peter and in the Founding by him of the Church at Rome. It came to be believed that the apostle Peter had been given by the Master a sort of primacy among his fellow apostles. It also came to be believed that Peter himself had founded the church at Rome, and had suffered martyrdom there under the emperor Nero.

These beliefs and interpretations of history, which make the Roman bishops the successors of Peter and the holders of his seat, contributed greatly to enhance their reputation and to justify their claim to a primacy of authority over all the dignitaries of the Church.

596. Advantages of their Position at the Political Center of the World. The claims of the Roman bishops were in the early centuries greatly favored by the spell in which the world was held by the name and prestige of imperial Rome. Thence it had been accustomed to receive commands in all temporal matters; how very natural, then, that thither it should turn for command and guidance in spiritual affairs.

The Roman bishops in thus occupying the geographical and political center of the world enjoyed a great advantage over all other bishops and patriarchs. The halo that during many centuries of wonderful history had gathered about the Eternal City came naturally to invest with a kind of aureole the head of the Christian bishop.

597. Effect of the Removal of the Imperial Government to Constantinople. Nor was this advantage that was given the Roman bishops by their position at Rome lost when the old capital ceased to be an imperial city. The removal, by the acts of Diocletian and Constantine, of the chief seat of the government to the East, instead of diminishing the power and dignity of the Roman bishops, tended greatly to promote their claims and authority. It left the pontiff the foremost personage in Rome.

598. The Pastor as Protector of Rome. Again, when the barbarians came, there came another occasion for the Roman bishops to widen their influence and enhance their authority. Rome's extremity was their opportunity. Thus it will be recalled how mainly through the intercession of the pious Pope Leo the Great the fierce Attila was

persuaded to turn back and spare the Imperial City (sect. 540); and how the same bishop, in the year 455 A. D., also appeased in a measure the wrath of the Vandal Geiseric and shielded the inhabitants from the worst passions of a barbarian soldiery (sect. 546).

Thus when the emperors, the natural defenders of the capital, were unable to protect it, the unarmed Pastor was able, through the awe and reverence inspired by his holy office, to render services that could not but result in bringing increased honor and dignity to the Roman see.

599. Effects upon the Papacy of the Extinction of the Roman Empire in the West. But if the misfortunes of the Empire in the West tended to the enhancement of the reputation and influence of the Roman bishops, much more did its final downfall tend to the same end.

Thus, upon the surrender of the sovereignty of the West into the hands of the emperor of the East, the bishops of Rome became the most important personages in western Europe, and, being so far removed from the court at Constantinople, gradually assumed almost imperial powers. They became the arbiters between the barbarian chiefs and the Italians, and to them were referred for decision the disputes arising between cities, states, and kings. Especially did the bishops and archbishops throughout the West in their contests with the Arian barbarian rulers look to Rome for advice and help. It is easy to see how greatly these things tended to strengthen the authority and increase the influence of the Roman bishops.

600. The Missions of Rome. Again, the early missionary zeal of the Church of Rome made her the mother of many churches, all of whom looked up to her with affectionate and grateful loyalty. Thus the Angles and Saxons, won to the faith by the missionaries of Rome, conceived a deep veneration for the holy see and became its most devoted children. To Rome it was that the Christian Britons made their most frequent pilgrimages, and thither they sent their offering of St. Peter's pence. And when the Saxons became missionaries to their pagan kinsmen of the Continent, they transplanted into the heart of Germany these same feelings of filial attachment and love.

601. Result of the Fall of Antioch, Jerusalem, and Alexandria before the Saracens. In the seventh century all the great cities of the East fell into the hands of the Mohammedans.¹ This was a matter of tremendous consequence for the Church of Rome, since in every one of these great capitals there was, or might have been, a rival of the Roman bishop. The virtual erasure of Antioch, Jerusalem, and Alexandria from the map of Christendom left only one city, Constantinople, that could possibly nourish a rival of the Roman Church. Thus did the very misfortunes of Christendom give an added security to the ever-increasing authority of the Roman prelate.

602. The Popes become Temporal Sovereigns. A dispute about the use of images in worship, known in church history as the "War of the Iconoclasts,"² which broke out in the eighth century between the Greek churches of the East and the Latin churches of the West, drew after it far-reaching consequences as respects the growing power of the Roman pontiffs.

Leo the Isaurian, who came to the throne of Constantinople 716 A. D., was a most zealous iconoclast. The Greek churches of the East having been cleared of images, the emperor resolved to clear also the Latin churches of the West of these "symbols of idolatry." To this end he issued a decree that they should not be used. The bishop of Rome, Pope Gregory II, not only opposed the execution of the edict, but by the ban of excommunication cut off the emperor and all the iconoclastic churches of the East from communion with the true Catholic Church.

In this quarrel with the Eastern emperors the Roman bishops formed an alliance with the Frankish princes of the Carolingian house. We shall a little later tell briefly the story of this alliance.³ Never did allies render themselves more serviceable to each other. The popes consecrated the Frankish chieftains as kings and emperors; the grateful Frankish kings defended the popes against all their enemies, imperial and barbarian, and dowering them with cities and provinces, laid the basis of their temporal power.

¹ See Chapter XLVI.

² *Iconoclast* means "image breaker."

³ See Chapter XLVII.

Such in broad outline was the way in which grew up the Papacy, an institution which, far beyond all others, was destined to mold the fortunes and direct the activities of Western Christendom throughout the mediæval time.

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CHAPTER XLIV

THE FUSION OF LATIN AND TEUTON

603. Introductory. The conversion of the barbarians and the development in Western Christendom of the central authority of the Papacy prepared the way for the introduction among the Northern races of the arts and the culture of Rome, and hastened in Italy, Spain, and Gaul the fusion into a single people of the Latins and the Teutons, of which important matter we shall treat in the present chapter. We shall tell how these two races, upon the soil of the old Empire in the West, intermingled their blood, their languages, their laws, their usages and customs, to form new peoples, new tongues, and new institutions.

604. The Romance Nations. In some districts the barbarian invaders and the Roman provincials were kept apart for a long time by the bitter antagonism of race, and by a sense of injury on the one hand and a feeling of disdainful superiority on the other. But for the most part the Teutonic intruders and the Latin-speaking inhabitants of Italy, Spain, and France very soon began freely to mingle their blood by family alliances.

It is quite impossible to say what proportion the Teutons bore to the Romans. Of course the proportion varied in the different countries. In none of the countries named, however, was it large enough to absorb the Latinized population; on the contrary, the barbarians were themselves absorbed, yet not without essentially changing the body into which they were incorporated. Thus, about the end of the fourth century everything in Italy, Spain, and France — dwellings, cities, dress, customs, language, laws, soldiers — reminds us of Rome. A little later and a great change has taken place. The barbarians have come in. For a time we see everywhere, jostling each other in the streets and markets, crowding each other in the theaters and courts, kneeling together in the churches, the former

Romanized subjects of the Empire and their uncouth Teutonic conquerors. But by the close of the ninth century, to speak in very general terms, the two elements have become quite intimately blended, and a century or two later Roman and Teuton have alike disappeared, and we are introduced to Italians, Spaniards, and Frenchmen. These we call Romance nations, because at base they are Roman.

605. The Formation of the Romance Languages. During the five centuries of their subjection to Rome, the natives of Spain and Gaul forgot their barbarous dialects and came to speak a corrupt Latin. Now in exactly the same way that the dialects of the Celtic tribes of Gaul and of the Celtiberians of Spain had given way to the more refined speech of the Romans did the rude languages of the Teutons yield to the more cultured speech of the Roman provincials. In the course of two or three centuries after their entrance into the Empire, Goths, Lombards, Burgundians, and Franks had, in a large measure, dropped their own tongue and were speaking that of the people they had subjected.

But of course this provincial Latin underwent a great change upon the lips of the mixed descendants of the Romans and Teutons. Owing to the absence of a common popular literature, the changes that took place in one country did not exactly correspond to those going on in another. Hence, in the course of time, we find different dialects springing up, and by about the ninth century the Latin has virtually disappeared as a spoken language, and its place been usurped by what will be known as the Italian, Spanish, and French languages—all more or less resembling the ancient Latin, and all called Romance tongues, because children of the old Roman speech.

606. The Barbarian Codes. The Teutonic tribes, before they entered the Roman Empire, had no written laws. As soon as they settled in the provinces, however, they began, in imitation of the Romans, to frame their rules and customs into codes. In some countries, particularly in Spain and Italy, this work was under the supervision of the clergy, and hence the codes of the Teutonic peoples in these countries were a sort of fusion of Roman principles and barbarian practices. But in general these early compilations of laws—they were made, for the most part, between the sixth and

ninth centuries — were not so essentially modified by Latin influence but that they serve as valuable and instructive memorials of the customs, ideals, and social arrangements of the Teutonic peoples.

607. The Personal Character of the Teutonic Laws. The laws of the barbarians, instead of being territorial as with us, were generally personal; that is, instead of all the inhabitants of a given country being subject to the same laws, there were different ones for the different classes of society. The Latins, for instance, were subject in private law only to the old Roman code, while the Teutons lived under the tribal rules and regulations which they had brought with them from beyond the Rhine and the Danube. The curious state of things resulting from this personality of law, as it is called, is vividly pictured by the following observation of a chronicler: "For it would often happen," he says, "that five men would be sitting or walking together, not one of whom would have the same law with any other."

Even among themselves the Teutons knew nothing of the modern legal maxim that all should stand equal before the law. The penalty inflicted upon the evil-doer depended not upon the nature of his crime but upon his rank or that of the party injured. Thus slaves and serfs were beaten and put to death for minor offenses, while a freeman might atone for any crime, even for murder, by the payment of a fine, the amount of the penalty being determined by the rank of the victim.

608. Ordeals. The agencies relied upon by the Germans to ascertain the guilt or innocence of accused persons show in how rude a state the administration of justice among them was. One very common method of proof was by what were called ordeals, in which the question was submitted to the judgment of God. Of these the chief were the *ordeal by fire*, the *ordeal by water*, and the *wager of battle*.

The ordeal by fire consisted in taking in the hand a piece of red-hot iron, or in walking blindfolded with bare feet over a row of hot ploughshares laid lengthwise at irregular distances. If the person escaped unharmed, he was held to be innocent. Another way of performing the fire ordeal was by running through the flame of two fires built close together, or by walking over live brands.

The ordeal by water was of two kinds, by hot water and by cold. In the hot-water ordeal the accused person thrust his arm into boiling water, and if no hurt was visible upon the arm three days after the operation, the party was considered guiltless. In the cold-water trial the suspected person was thrown into a stream or pond; if he floated, he was held to be guilty; if he sank, innocent. The water, it was believed, would reject the guilty but receive the innocent into

its bosom.

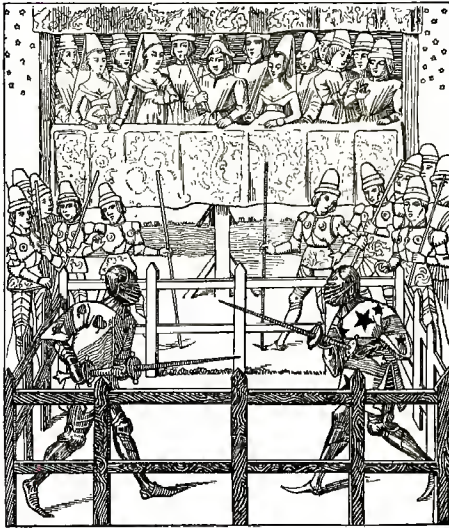


FIG. 202. TRIAL BY COMBAT. (From a manuscript of the fifteenth century; after *Lacroix*)

The wager of battle or trial by combat was a solemn judicial duel. It was resorted to in the belief that God would give victory to the right. Naturally it was a favorite mode of trial among a people who found their chief delight in fighting. Even religious disputes were sometimes settled in this way.

The ordeal was frequently performed by deputy, that is, one person for hire or for the sake of friendship would undertake it for another; hence the expression "to go through fire and water to serve one." Especially was such substitution common in the judicial duel, since women and ecclesiastics were generally forbidden to appear personally in the lists.

609. The Revival of the Roman Law. Now the barbarian law system, if such it can be called, the character of which we have merely suggested by the preceding illustrations, gradually displaced the Roman law in all those countries where the two systems at first existed alongside each other, save in Italy and in southern France,

where the provincials greatly outnumbered the invaders. But the admirable jurisprudence of Rome was eventually to assert its superiority. About the close of the eleventh century there was a great revival in the study of the Roman law as embodied in the Justinian code, and in the course of a century or two this became either the groundwork or a strong modifying element in the law systems of almost all the peoples of Europe.

What took place may be illustrated by reference to the fate of the Teutonic languages in Gaul, Italy, and Spain. As the barbarian tongues, after maintaining a place in those countries for two or three centuries, at length gave place to the superior Latin, which became the basis of the new Romance languages, so now in the domain of law the barbarian maxims and customs, though holding their place longer, likewise finally give way almost everywhere, in a greater or less degree, to the more excellent law system of the Empire. Rome must fulfill her destiny and give laws to the nations.

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CHAPTER XLV

THE ROMAN EMPIRE IN THE EAST

610. The Era of Justinian (527-565 A.D.). Throughout the half century and more following the sack of Rome by the Vandals (sect. 546), the Eastern emperors struggled hard and sometimes doubtfully to withstand the waves of the barbarian inundation which constantly threatened to overwhelm Constantinople with the same awful calamities that had befallen the Imperial City of the West. Had the New Rome—the destined refuge for a thousand years of Græco-Roman learning and culture—also gone down at this time before the storm, the loss to the cause of civilization would have been incalculable.

Fortunately, in the year 527 A.D., there ascended the Eastern throne a prince of unusual ability, to whom fortune gave a general of such rare genius that his name has been allotted a place in the short list of the great commanders of the world. Justinian was the name of the prince, and Belisarius that of the soldier. The sovereign has given name to the period, which is called after him the "Era of Justinian."

611. Justinian as the Restorer of the Empire and the "Lawgiver of Civilization." One of the most important matters in the reign of Justinian is what is termed the "Imperial Restoration," by which is meant the recovery from the barbarians of several of the provinces of the West upon which they had seized. Africa, as we have seen (sect. 577), was first wrested from the Vandals. Italy was next recovered from the Goths and again made a part of the Roman Empire (553 A.D.). Besides recovering from the barbarians Africa and Italy, Justinian also reconquered from the Visigoths the south-eastern part of Spain.

But that which gives Justinian's reign a greater distinction than any conferred upon it by the achievements of his great generals was the collection and publication by him of the *Corpus Juris Civilis*, the

“Body of the Roman Law.” This work, as we have already learned (sect. 565), embodied all the law knowledge of the ancient Romans, and was the most precious legacy of Rome to the world. In causing its publication, Justinian earned the title of the “Lawgiver of Civilization.”¹

612. The Empire becomes Greek. Less than a generation after the death of Justinian, the Arabs, of whom we shall tell in the following chapter, entered upon their surprising career of conquest, which in a short time completely changed the face of the entire East.



THE ROMAN EMPIRE UNDER JUSTINIAN

The conquests of the Arabs cut off from the Empire those provinces that had the smallest Greek element, and thus rendered the population subject to the emperor more homogeneous, more thoroughly Greek. The Roman element disappeared, and though the government still retained the imperial character impressed upon it by the conquerors of the world, the court of Constantinople became Greek in tone, spirit, and manners. Hence, instead of longer applying to the Empire the designation *Roman*, many historians from this on call it the *Greek* or *Byzantine* Empire.

¹ Justinian also earned renown as one of the world's greatest builders. He rebuilt with increased splendor the church of Santa Sophia, which, founded by Constantine the Great, had been burned during a riot in his reign. The structure still stands, though the cross which originally surmounted the dome was in 1453 replaced by the Moslem crescent. In its interior decorations this edifice is regarded as one of the most beautiful creations of Christian art.

613. Services Rendered European Civilization by the Roman Empire in the East.¹ The later Roman Empire rendered such eminent services to the European world that it justly deserves an important place in universal history. First, as a military outpost it held the Eastern frontier of European civilization for a thousand years against Asiatic barbarism.

Second, it was the keeper for centuries of the treasures of ancient civilization and the instructor of the new Western nations in law, in government and administration, in literature, in painting, in architecture, and in the industrial arts.

Third, it kept alive the imperial idea and principle, and gave this fruitful idea and this molding principle back to the West in the time of Charlemagne. Without the later Roman Empire of the East there would never have been a Romano-German Empire of the West (sect. 630).

Fourth, it was the teacher of religion and civilization to the Slavic races of Eastern Europe. Russia forms part of the civilized world to-day largely by virtue of what she received from New Rome.

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¹ See Bury, *History of the Later Roman Empire*, vol. ii, chap. xiv.

CHAPTER XLVI

THE RISE OF ISLAM

614. The Attack from the South upon Ancient Civilization. We have seen the German barbarians of the North descend upon and wrest from the Roman Empire all its provinces in the West. We are now to watch a similar attack made upon the Empire by the Arabs of the South, and to see wrested from the emperors of the East a large part of the lands still remaining under their rule.¹

615. The Religious Condition of Arabia before Mohammed. Before the reforms of Mohammed the Arabs were idolaters. Their holy city was Mecca. Here was the ancient and most revered shrine of the Kaaba,² where was preserved a sacred black stone that was believed to have been given by an angel to Abraham. To this Meccan shrine pilgrimages were made from the most remote parts of Arabia.

But though polytheism was the prevailing religion of Arabia, still there were in the land many followers of other faiths. The Jews especially were to be found in some parts of the peninsula in great numbers, having been driven from Palestine by the Roman persecutions. From them the Arab teachers had been made acquainted with the doctrine of one sole God. From the numerous Christian converts dwelling among them they had learned something of the doctrines of Christianity.

616. Mohammed. Mohammed, the great prophet of the Arabs, was born in the holy city of Mecca, probably in the year 570 A.D. In his early years he was a shepherd and a watcher of flocks by night, as the great religious teachers Moses and David had been before him. Later he became a merchant and a camel driver.

¹ The student should make a careful comparative study of the maps after pp. 486, 526, 554.

² So named from its having the shape of a cube.

Mohammed possessed a soul that was early and deeply stirred by the contemplation of those themes that ever attract the religious mind. He declared that he had visions in which the angel Gabriel appeared to him and made to him revelations which he was commanded to make known to his fellow men. The essence of the new faith which he was to teach was this: There is but one God, and Mohammed is his prophet.

For a considerable time after having received this commission, Mohammed endeavored to gain adherents merely by persuasion; but

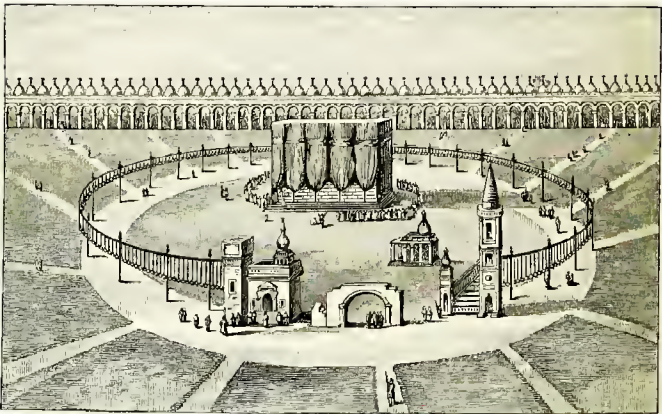


FIG. 203. THE KAABA AT MECCA. (From a drawing)

such was the incredulity which he everywhere met, that at the end of three years' preaching his disciples numbered only forty persons.

617. The Hegira (622 A.D.). The teachings of Mohammed at last aroused the anger of a powerful party among the guardians of the national idols of the Kaaba, and they began to persecute Mohammed and his followers. To escape these persecutions Mohammed fled to the neighboring city of Medina. This *Hegira*, or "flight," as the word signifies, occurred 622 A.D., and was considered by the Moslems as such an important event in the history of their religion that they adopted it as the beginning of a new era, and from it still continue to reckon historical dates.

618. The Faith Extended by the Sword. His cause being warmly espoused by the inhabitants of Medina, Mohammed now assumed along with the character of a lawgiver and moral teacher that of a warrior. He declared it to be the will of God that the new faith should be spread by the sword.

The year following the Hegira he began to attack and plunder caravans. The flame of a sacred war was soon kindled. Warriors from all quarters flocked to the standard of the prophet. Their reckless enthusiasm was intensified by the assurance that death met in fighting those who resisted the true faith insured the martyr immediate entrance upon the joys of paradise. Within ten years from the time of the assumption of the sword by Mohammed, Mecca had been conquered and the new creed established widely among the independent tribes of Arabia.

619. The Koran and its Teachings. The doctrines of Mohammedanism or Islam, which means "submission to God," are contained in the Koran, which is believed by the orthodox to have been written from all eternity on tablets in heaven. From time to time Mohammed recited to his disciples portions of the "heavenly book" as its contents were revealed to him in his dreams and visions. These communications were held in the "breasts of men," or were written down upon pieces of pottery, the broad shoulder-bones of sheep, and the ribs of palm leaves.¹ Soon after the death of the prophet these scraps of writing were religiously collected, supplemented by tradition, and then arranged chiefly according to length. Such was the origin of the sacred book of Islam.

The fundamental doctrine of Islam is the unity of God: "There is no God save Allah" echoes through the Koran. To this is added the equally binding declaration that "Mohammed is the prophet of Allah."

The Koran inculcates the practice of four cardinal virtues or duties. The first is prayer; five times every day must the believer /, turn his face towards Mecca and engage in devotion. The second requirement is almsgiving, or payment of the so-called holy tax. 2 The third is keeping the fast of Ramadan, which lasts a whole month, 2

¹ Palmer in the introduction to his translation of the Koran says that it is "probable Mohammed could neither read nor write."

throughout which period nothing must be eaten during the day. The fourth duty is making a pilgrimage to Mecca. Every person who can possibly do so is required to make this journey.

620. The Conquest of Persia, Syria, Egypt, and North Africa. For exactly one century after the death of Mohammed the caliphs or successors of the prophet¹ were engaged in an almost unbroken series of conquests. Persia was subjugated and the authority of the Koran was established throughout the land of the ancient fire-worshippers. Syria was wrested from the Eastern Roman Empire and Asia Minor was overrun. Egypt and North Africa, the latter just recently delivered from the Vandals (sect. 577), were also snatched from the hands of the Byzantine emperors.

By the conquest of Syria the birthplace of Christianity was lost to the Christian world. By the conquest of North Africa, lands whose history for a thousand years had been intertwined with that of the opposite shores of Europe, and which at one time seemed destined to share in the career of freedom and progress opening to the peoples of that continent, were drawn back into the fatalism and the stagnation of the East. From being an extension of Europe they became once more an extension of Asia.

621. Attacks upon Constantinople. Thus in only a little more than fifty years from the death of Mohammed his standard had been carried by the lieutenants of his successors through Asia to the Hellespont on the one side and across Africa to the Straits of Gibraltar on the other. We may expect to see the Saracens at one or both of these points attempt the invasion of Europe.

The first attempt was made in the East, where the Arabs vainly endeavored to gain control of the Bosphorus by wresting Constantinople from the hands of the Eastern emperors. This check that the Saracens received before Constantinople was doubtless next in importance for European civilization to the check given their conquering hordes a little later in France at the great battle of Tours.²

¹ Abu-Bekr (632-634 A.D.), Mohammed's father-in-law, was the first caliph. He was followed by Omar (634-644 A.D.), Othman (644-655 A.D.), and Ali (655-661 A.D.), all of whom fell by the hands of assassins. Ali was the last of the four so-called orthodox caliphs.

² Some historians regard it as even more important.



622. The Conquest of Spain (711 A.D.). While the Moslems were thus being repulsed from Europe at its eastern extremity, they succeeded in gaining a foothold in Spain. Roderic, the last of the Visigothic kings (sect. 576), was hopelessly defeated in battle, and all the peninsula, save some mountainous regions in the northwest, quickly submitted to the invaders. By this conquest some of the fairest provinces of Spain were lost to Christendom for a period of eight hundred years.

No sooner had the subjugation of the country been effected than multitudes of colonists from Arabia, Syria, and North Africa crowded into the peninsula, until in a short time the provinces of Seville, Cordova, Toledo, and Granada became predominantly Arabic in dress, manners, language, and religion.

623. Invasion of France; Battle of Tours (732 A.D.). Four or five years after the conquest of Spain the Saracens crossed the Pyrenees and established themselves upon the plains of Gaul. This advance of the Moslem host beyond the northern wall of Spain was viewed with the greatest alarm by all Christendom. It looked as though the followers of Mohammed would soon possess all the continent. As Draper pictures it, the Crescent, lying in a vast semicircle upon the northern shore of Africa and the curving coast of Asia, with one horn touching the Bosphorus and the other the Straits of Gibraltar, seemed about to round to the full and overspread all Europe.

In the year 732 A.D., just one hundred years after the death of the prophet, the Franks, under their leader Charles Martel, and their allies met the Moslems upon the plains of Tours in central Gaul and committed to the issue of a single battle the fate of Christendom and the future course of history. The Arabs suffered an overwhelming defeat and soon withdrew behind the Pyrenees.

The young Christian civilization of western Europe was thus delivered from an appalling danger such as had not threatened it since the fearful days of Attila and the Huns (sect. 544).

624. The Dismemberment of the Caliphate. "At the close of the first century of the Hegira," writes Gibbon, "the caliphs were the most potent and absolute monarchs of the globe." But in a short time the extended empire, through the quarrels of sectaries and the

ambitions of rival aspirants for the honors of the caliphate, was broken in fragments, and from three capitals — from Bagdad upon the Tigris, from Cairo upon the Nile, and from Cordova upon the Guadalquivir — were issued the commands of three rival caliphs, each of whom was regarded by his adherents as the sole rightful spiritual and civil successor of Mohammed. All, however, held the great prophet in the same reverence, all maintained with equal zeal the sacred character of the Koran, and all prayed with their faces turned toward the holy city of Mecca.

625. The Civilization of Arabian Islam. The Saracens were co-heirs of antiquity with the Germans. They made especially their own the scientific¹ accumulations of the ancient civilizations and bequeathed them to Christian Europe. From the Greeks and the Hindus they received the germs of astronomy, geometry, arithmetic, algebra, medicine, botany, and other sciences. The scientific writings of Aristotle, Euclid, and Galen, and Hindu treatises on astronomy and algebra were translated from the Greek and Sanskrit into Arabic, and formed the basis of the Arabian studies and investigations. Almost all of the sciences that thus came into their hands were improved and enriched by them, and then transmitted to European scholars.² They devised what is known from them as the Arabic or decimal system of notation,³ and gave to Europe this indispensable instrument of all scientific investigations dependent upon mathematical calculations.

In the lighter forms of literature — romance and poetry — the Arabs produced much that possesses a high degree of excellence. The inimitable tales of the *Arabian Nights*, besides being a valuable

¹ Gibbon affirms that no Greek poet, orator, or historian was ever translated into Arabic. See *Decline and Fall*, chap. lii.

² What Europe received in science from Arabian sources is kept in remembrance by such words as *alchemy*, *alcohol*, *alembic*, *algebra*, *alkali*, *almanac*, *azimuth*, *chemistry*, *elixir*, *zenith*, and *nadir*. To how great an extent the chief Arabian cities became the manufacturing centers of the mediæval world is indicated by the names which these places have given to various textile fabrics and other articles. Thus *muslin* comes from Mosul, on the Tigris, *damask* from Damascus, and *gauze* from Gaza. Damascus and Toledo blades tell of the proficiency of the Arab workmen in metallurgy.

³ The figures or numerals, with the exception of the zero symbol, employed in their system, they seem to have borrowed from India.

commentary on Arabian life and manners at the time of the culmination of oriental culture at the court of Bagdad, form also an addition to the imperishable portion of the literature of the world.

All this literary and scientific activity naturally found expression in the establishment of schools, universities, and libraries. In all the great cities of the Arabian empire, as at Bagdad, Cairo, and Cordova, centuries before Europe could boast anything beyond cathedral or monastic schools, great universities were drawing together vast crowds of eager young Moslems and creating an atmosphere of learning and refinement. The famous "university" at Cairo, which has at the present day an attendance of several thousand students, is a survival from the great days of Arabian Islam.

In the erection of mosques and other public edifices the Arab architects developed a new and striking style of architecture, — one of the most beautiful specimens of which is preserved to us in the palace of the Moorish kings at Granada, — a style which has given to modern builders some of their finest models.

Selections from the Sources. The Koran is our chief source for a knowledge of Islam as a religion. The translation by Palmer, in *Sacred Books of the East*, is the best. *The Speeches and Table-talk of the Prophet Mohammed* (chosen and translated by Stanley Lane-Poole). *European History Studies* (University of Nebraska), vol. ii, No. 3, "Selections from the Koran." Robinson's *Readings*, vol. i, chap. vi, pp. 114-120; Ogg's *Source Book of Mediæval History*, chap. vii.

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CHAPTER XLVII

CHARLEMAGNE AND THE RESTORATION OF THE EMPIRE IN THE WEST

626. Introductory. We return now to the West. The Franks, who with the aid of their confederates withstood the advance of the Saracens upon the field of Tours and saved Europe from subjection to the Koran, are the people that first attract our attention. Among them it is that a man appears who makes the first grand attempt to restore the laws, the order, the institutions of the ancient Romans. Charlemagne or Charles the Great, their king, is the imposing figure that moves amidst all the events of the times—indeed, is the one who makes the events and renders the period an epoch in universal history.

The story of this era affords the key to very much of the subsequent history of western Europe. The mere enumeration of the events which are to claim our attention will illustrate the important and germinal character of the period. We shall tell how the Mayors of the Palace of the Merovingian princes became the actual kings of the Franks; how, through the liberality of the Frankish kings, the popes laid the foundations of their temporal sovereignty; and how Charlemagne restored the Roman Empire in the West, and throughout its extended limits, in the fusion of things Roman and of things Germanic, laid the basis of modern civilization.

627. How Duke Pippin became King of the Franks (751 A.D.). Charles Martel, who saved the Christian civilization of western Europe on the field of Tours, although the real head of the Frankish nation, was nominally only an officer of the Merovingian court (sect. 578). He died without ever having borne the title of king, notwithstanding he had exercised all the authority of that office.

But Charles's son, Pippin III, aspired to the regal title and honors. He resolved to depose his titular master and to make himself king.



EUROPE
 IN THE TIME OF
CHARLES THE GREAT
 814

*Roman Empire of the East
 Roman Empire of the West
 and its dependent States*



Not deeming it wise, however, to do this without the sanction of the Pope, he sent an embassy to represent to him the state of affairs and to solicit his advice. Mindful of recent favors that he had received at the hands of Pippin, the Pope gave his approval to the proposed scheme by replying that it seemed altogether reasonable that the one who was king in reality should be king also in name. This was sufficient. Childeric—such was the name of the Merovingian king—was straightway deposed, and Pippin, whose own deeds together with those of his illustrious father had done so much for the Frankish nation and for Christendom, was crowned king of the Franks (751 A.D.), and thus became the first of the Carolingian line, the name of his illustrious son Charles (Charlemagne) giving name to the house.

628. Pippin Helps to Establish the Temporal Power of the Popes (756 A.D.). In the year 754 A.D. Pope Stephen II, troubled by the king of the Lombards, besought Pippin's aid against the barbarian. Pippin, quick to return the favor which the head of the Church had rendered him in the securing of his crown, straightway interposed in behalf of the Pope. He descended into Italy with an army, expelled the Lombards from their recent conquests, and made a donation to the Pope of the regained lands¹ (756 A.D.). As a symbol of the gift he laid the keys of Ravenna, Rimini, and of many other cities on the tomb of St. Peter.

This endowment may be regarded as having practically laid the basis of the temporal sovereignty of the popes; for although Pope Stephen, as it seems, had already resolved to cast off allegiance to the Eastern emperor and set up an independent Church state, still it is not probable that he could have carried out successfully such an enterprise had he not been aided in his project by the Frankish king.

629. Charlemagne or Charles the Great. Pippin was followed by his son Charles² (768–814 A.D.), who by the almost unanimous verdict of students of the mediæval period has been pronounced the

¹ The sovereignty of all these lands belonged nominally to the emperor at Constantinople. His claims were ignored by Pippin.

² During the first three years of his reign a brother named Carloman was associated with him in the government.

most imposing personage that appears between the fifth and the fifteenth century. "He stands alone," says Hallam, "like a beacon upon a waste, or a rock in the broad ocean." His greatness has erected an enduring monument for itself in his name, the one by which he is best known — Charlemagne.

Charlemagne's long reign of nearly half a century was well filled with military campaigns and conquests by which he so extended the boundaries of his dominions that they came to embrace the greater part of western Europe. But his most noteworthy work was achieved not as a warrior, but as a wise ruler and administrator. He gave personal attention to matters of every kind, public and private; kept a fatherly watch over the affairs of the Church; and established in connection with the cathedrals and monasteries numerous schools, which mark the beginning of a new intellectual life for Western Christendom.

630. Restoration of the Empire in the West (800 A. D.). The great historical event of Charles's reign was the conferring upon him by the Pope of the imperial crown of the Cæsars. The circumstances of this famous transaction were these.

Pope Leo III having called upon Charlemagne for aid against a hostile faction at Rome, the king soon appeared in person at the capital and punished summarily the disturbers of the peace of the Church. The gratitude of Leo led him at this time to make a most signal return for the many services of the Frankish king. To understand his act a word of explanation is needed.

For a considerable time a variety of circumstances had been fostering a growing feeling of enmity between the Italians and the emperors at Constantinople. Just at this time, by the crime of the Empress Irene, who had deposed her son (Constantine VI) and put out his eyes that she might have his place, the Byzantine throne was vacant, in the estimation of the Italians, who contended that the crown of the Cæsars could not be worn by a woman. In view of these circumstances Pope Leo and those about him conceived the purpose of taking away from the heretical and effeminate Greeks the imperial crown and bestowing it upon some strong and orthodox and worthy prince in the West.

Now, among all the Teutonic chiefs of Western Christendom there was none who could dispute in claims to the honor with the king of the Franks, the representative of a most illustrious house and the strongest champion of the young Christianity of the West against her pagan foes. Accordingly, as Charles was participating in the solemnities of Christmas Day in the basilica of St. Peter at Rome, the Pope approached the kneeling king, and placing a crown of gold upon his head proclaimed him Emperor and Augustus (800 A.D.).

The intention of Pope Leo was, by a sort of reversal of the act of Constantine the Great, to bring back from the East the seat of the imperial court; but what he really accomplished was a restoration of the line of emperors in the West, which three hundred and twenty-four years before had been ended by Odoacer, when he dethroned Romulus Augustus (sect. 547). We say this was what he actually effected; for the Greeks of the East, disregarding wholly what the Roman people and the Pope had done, maintained their line of emperors just as though nothing had occurred in Italy. So now from this time on for centuries there were, most of the time, two emperors, one in the East and another in the West, each claiming to be the rightful successor of Cæsar Augustus.¹

This revival of the Empire in the West was one of the most important matters in European history. It gave to the following centuries "a great political ideal," which was the counterpart of the religious ideal of a universal Church embodied in the Papacy, and which was to determine the character of large sections of mediæval history.

¹ From this time on it will be proper for us to use the terms *Western Empire* and *Eastern Empire*. These names should not, however, be employed before this time, for the two parts of the old Roman Empire were simply administrative divisions of a single empire; but we may properly enough speak of the Roman Empire *in* the West, and the Roman Empire *in* the East, or of the Western and Eastern emperors. What it is very essential to note is, that the restoration of the line of the Western emperors actually destroyed the unity of the old Empire, so that from this time on until the destruction of the Eastern Empire in 1453, there were, as we have said in the text, two rival emperors, each in theory having rightful suzerainty of the whole world, whereas the two (or more) emperors in Roman times were the co-rulers of a single and indivisible world empire. See Bryce, *The Holy Roman Empire*.

Charlemagne reigned as emperor only fourteen years. He died 814 A.D., and his empire soon afterwards fell in pieces. It was renewed, however, by Otto the Great of Germany in the year 962 and came to be known as the Holy Roman Empire.

631. The Revival of the Empire as a Dividing Line in History. As Pope Leo placed the imperial diadem upon the head of Charles in St. Peter's basilica he cried, "To Charles the Augustus, crowned by God, great and pacific emperor, life and victory." The Roman populace within the church repeated the cry, which was taken up by the Frankish warriors outside. "In that shout was pronounced the union, so long in preparation, so mighty in its consequences, of the Roman and the Teuton, of the memories and the civilization of the South with the fresh energy of the North, and from that moment modern history begins."¹

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¹ Bryce, *The Holy Roman Empire*, p. 49. Bryce here uses the phrase *modern history* as comprehending both the mediæval and the modern period. For the moment he conceives history as presenting only two phases, the ancient and the modern.

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AND PRONOUNCING VOCABULARY

NOTE. In the case of words whose correct pronunciation has not seemed to be clearly indicated by their accentuation and syllabication, the sounds of the letters have been denoted thus: *ā*, like *a* in *grāy*; *ā̄*, like *ā*, only less prolonged; *ǣ*, like *a* in *hǣve*; *ǣ̄*, like *a* in *fǣr*; *ǣ̇*, like *a* in *all*; *ē*, like *ee* in *meet*; *ē̄*, like *ē*, only less prolonged; *ĕ*, like *e* in *ĕnd*; *ĕ̄*, like *e* in *thĕre*; *ĕ̇*, like *e* in *ĕrr*; *ī*, like *i* in *pīne*; *ī̄*, like *i* in *pīn*; *ō*, like *o* in *nōte*; *ō̄*, like *ō*, only less prolonged; *ō̇*, like *o* in *nōt*; *ô*, like *o* in *ôrb*; *ōō*, like *oo* in *mōōn*; *ō̄ō*, like *oo* in *fō̄ot*; *ū*, like *u* in *ūse*; *ü*, like the French *u*; *ē̄* and *ē̇* have the same sound as *e* would have in the same position; *ε* and *ch*, like *k*; *ç*, like *s*; *ġ*, like *g* in *ġet*; *ġ̇*, like *j*; *ç̇*, like *z*; *ch*, as in German *ach*; *c* (small capital) as in German *Hamburg*; *ñ*, like *ni* in *minion*; *ñ̇* denotes the nasal sound in French, being similar to *ng* in *song*.

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