ANCIENT GREECE AND ROME

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AN ENCYCLOPEDIA FOR STUDENTS

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Carroll Moulton, *Editor in Chief*

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PREFACE

Why study the classics? A generation ago, before the culture wars and the dawn of being digital, some common answers to this question stressed that Greek and Latin train students in analytical thinking, expose them to some of the "great books" of Western literature, and develop such practical skills as vocabulary building. The theory was that this kind of liberal education was readily transferable—in that students could apply it in a wide range of professions and careers. Although the specific skills I have singled out continue to be among the by-products of a classical education, no one to my knowledge has offered a very persuasive rationale for the study of ancient Greece and Rome in modern America, at least not at the university level or in the original, so-called "dead" languages. This failure to develop such a defense of the classics at the end of the 20th century is related, no doubt, to a broader set of trends in American education: strident (but occasionally productive) turf wars over the traditional curriculum, the ascendancy of a cost-effective mentality about the classroom, and a general impatience with all but the most practical and immediate results of teaching and learning. The overall sense of beleaguerment or retreat felt by many scholars and teachers was captured by the title of a collection of essays on higher education published in 1997: *What's Happened to the Humanities?*

As the following informal case study suggests, teachers, scholars, and publishers across the board must do a better job of presenting the relevance of classical Greece and Rome. Around the time of the Bicentennial in 1976, a brief flurry of effort among classicists focused on the influence of ancient Greece and Rome on 18th-century colonial culture in general, and on many of the Founding Fathers in particular. Just a few weeks ago, however, when I checked the latest editions of American literature and history textbooks at the secondary level, I found virtually no mention of the profound impact of the classical heritage on Thomas Jefferson, John and Abigail Adams, James Madison, and their contemporaries. The name of the Senate, the constitutional concepts of the separation of powers and of checks and balances, the unit rule in our electoral system, the assimilation of George Washington to the legend of Cincinnatus, and the layout and much of the architecture of Washington, D.C.: all were derived from ancient Roman models by those who fought the American Revolution and nurtured the new nation. So, too, were their lessons in practical persuasion, which came from the rhetoric of Cicero, Livy, and Tacitus. But most of our school textbooks, as well as many college-level surveys and specialized studies of the period, are silent about these connections.

The information about the classical world contained in *Ancient Greece and Rome* can offer no more than a glimpse of the vitality and continuing relevance of the classical tradition. What it *can* facilitate is a renewed exploration of the Mediterranean cultures that left such a critical, enduring impact on Europe and the Americas. The spirit of this reexploring, it is to be hoped, will be as inclusive as teachers and students can make it. It will blend practical utility with aesthetic appreciation, cultural literacy with pluralist awareness. As the Harvard political theorist Seyla Benhabib remarks in an essay published in *Field Work* (1996): "The globalization and pluralization of the canon will not destroy those values of the life of the mind that the ancient Greeks first discovered in their encounter with the power of *logos,* of reason and speech: curiosity, courage, the power to question and to resist, to challenge the given, and the urge to go 'beyond the appearances.'"

In this regard, one more mini-lesson may be helpful. Homer's *Iliad* and *Odyssey* have been translated into English—which is now, of course, a global language—more often than any other texts in history, including the Bible. Homer's orally composed poems are universally acknowledged as the fountainhead of Western literature. Yet the insights that a familiarity with Homer may yield range across a wide spectrum, embracing (for example) the West African *Epic of Son-Jara,* the recent

documentation of South Asian epics, the Caribbean world of Derek Walcott's *Omeros*, the pervasive sense of ritual in the jewel-like collages of Romare Bearden, and the celluloid vistas of *Star Wars*. A study of ancient mythology may help us to unravel the process of myth-making in our own time, and an acquaintance with oral tradition and performance in ancient cultures may suggest new insights into some of the structures and challenges of digitally generated texts. Yes, a knowledge of Greek and Latin word roots will still be useful for budding doctors and lawyers, and the study of these two ancient languages still serves as an excellent training for learning many modern ones in a shrinking world. But the most exciting possibilities for the practical applications of classical studies lie at a deeper level. They will be the result of a dynamic interplay between past and present within the mind of every individual student.

The information in *Ancient Greece and Rome* is substantially (but not exclusively) a distillation of two previous works, both published by Scribners: *Ancient Writers: Greece and Rome* (1982), edited by T. James Luce, and *Civilizations of the Ancient Mediterranean: Greece and Rome* (1988), edited by Michael Grant and Rachel Kitzinger. These volumes, intended for a college-level audience, consist of essays written by experts in Greek and Roman literature, history, art and archaeology, philosophy, religion, and material culture. The task of reshaping this material for a younger audience has been undertaken by the editorial staff of Visual Education Corp. in Princeton, N.J. I would like to acknowledge the contributions of the Editorial Board and the Board of Teaching Consultants, as well as the welcome support and encouragement of Karen Day, Publisher of Scribner Reference Books.

Lastly, a special word of affectionate thanks to my former Princeton University colleague and fellow Editorial Board member, T. James Luce. Nearly 20 years ago, Jim Luce invited me to contribute the essays on Greek comedy for *Ancient Writers: Greece and Rome*. His patient advice, sound scholarship, and unflagging support in behalf of these new volumes have been invaluable.

Carroll Moulton
Southampton, New York
February 5, 1998

ca. 2000~ca. 1400 B.C.	*Minoan civilization flourishes in Crete*
ca. 1400~ca. 1200 B.C.	*Mycenaean civilization flourishes on mainland Greece*
ca. 1200 B.C.	*Dorians migrate to southern Greece; Greek Dark Age begins (to ca. 750 B.C.)*
1183 B.C.	*Fall of Troy*
776 B.C.	*First Olympic Games*
753 B.C.	*Legendary founding of Rome by Romulus and Remus; monarchy begins in Rome (to 510 B.C.)*
ca. 750 B.C.	*Archaic period begins in Greece (to 500 B.C.); Greeks found colonies in other regions of the Mediterranean region*
736 B.C.	*Messenian revolt against Sparta (to 716 B.C.)*
ca. 620 B.C.	*Draco formulates his law code in Athens*
ca. 592 B.C.	*Solon alters Athenian law code and reforms political system*
ca. 560 B.C.	*Pisistratid dynasty of tyrants begins in Athens (to 510 B.C.)*
550 B.C.	*Persian Empire is founded*
510 B.C.	*Tarquin the Proud, the last king of Rome, is exiled*
509 B.C.	*Roman Republic is founded (to 31 B.C.)*
508/507 B.C.	*Cleisthenes reforms government of Athens*
ca. 500 B.C.	*Classical period in Greece begins (to 323 B.C.)*
499 B.C.	*Ionian Revolt by Greek cities in Asia Minor against the Persian Empire (to 493 B.C.); Persian Wars begin (to 479 B.C.)*

Homer *(700s B.C.)*

Hesiod *(ca. 700 B.C.)*

Solon *(ca. 630–ca. 560 B.C.)*

Thales of Miletus *(ca. 625–547 B.C.)*

Sappho *(born ca. 612 B.C.)*

Pythagoras *(born ca. 580 B.C.)*

Croesus *(reigned ca. 560–546 B.C.)*

Aeschylus *(525–456 B.C.)*

Themistocles *(ca. 524–459 B.C.)*

Pindar *(ca. 518–ca. 438 B.C.)*

Heraclitus *(ca. 500s B.C.)*

Sophocles *(ca. 496–406 B.C.)*

Pericles *(ca. 495–429 B.C.)*

490 B.C. *Battle of Marathon*

Phidias *(ca. 490–ca. 430 B.C.)*

480 B.C. *Battle of Thermopylae and Battle of Salamis; Persian king Xerxes withdraws from Greece*

Xerxes *(reigned 486–465 B.C.)*

Herodotus *(ca. 484–ca. 420 B.C.)*

Leonidas *(died 480 B.C.)*

Euripides *(ca. 480–406 B.C.)*

479 B.C. *Greeks defeat Persians at Battle of Plataea*

478 B.C. *Delian League, alliance of Greek cities led by Athens, is founded*

Pausanias *(died 470 B.C.)*

Socrates *(469–399 B.C.)*

460 B.C. *Pericles dominates Athenian politics (to 429 B.C.)*

Democritus *(460–370 B.C.)*

Hippocrates *(ca. 460–ca. 380 B.C.)*

Thucydides *(ca. 459–399 B.C.)*

450 B.C. *The Twelve Tables, first written Roman law code, is established*

Alcibiades *(ca. 450–404 B.C.)*

449 B.C. *Peace is established between Persian Empire and Delian League*

447 B.C. *Construction of Parthenon begins on Athenian Acropolis (finished 438 B.C.)*

Aristophanes *(ca. 445–385 B.C.)*

Isocrates *(ca. 435–338 B.C.)*

431 B.C. *Peloponnesian War begins (to 404 B.C.)*

Xenophon *(ca. 428–ca. 355 B.C.)*

Plato *(428–348 B.C.)*

421 B.C. *Peace of Nicias temporarily halts Peloponnesian War*

415 B.C. *Athens sends expedition against Sicily (to 413 B.C.)*

405 B.C. *Sparta defeats Athens at Aegospotami in last sea battle of the Peloponnesian War*

404 B.C. *The "Thirty Tyrants" rule Athens (to 403 B.C.)*

399 B.C. *Socrates is sentenced to death for "corrupting the young"*

Aristotle *(384–322 B.C.)*

Demosthenes *(ca. 384–322 B.C.)*

Philip II *(382–336 B.C.)*

387 B.C. *Gauls invade Rome*

Praxiteles *(300s B.C.)*

Theophrastus *(ca. 371–287 B.C.)*

358 B.C. *Philip II becomes king of Macedonia*

Alexander the Great *(356–323 B.C.)*

Menander *(ca. 342–ca. 291 B.C.)*

338 B.C. *Philip defeats Athenians and Thebans at Battle of Chaeronea*

Epicurus *(341–270 B.C.)*

336 B.C. *Philip is assassinated; Alexander the Great becomes king of Macedonia*

334 B.C.   *Alexander invades Asia*

331 B.C.   *Alexander founds the city of Alexandria in Egypt and defeats King Darius of Persia at Battle of Gaugamela*

330 B.C.   *Darius assassinated; Alexander expands Macedonian empire*

323 B.C.   *Alexander dies; Hellenistic period begins (to 31 B.C.)*

312 B.C.   *Construction of Appian Way begins (finishes 244 B.C.)*

305 B.C.   *Ptolemaic dynasty of rulers of Egypt begins (to 30 B.C.)*

                                                                       Callimachus *(ca. 305–ca. 240 B.C.)*

                                                                       Euclid *(active ca. 300 B.C.)*

                                                                       Theocritus *(ca. 300–ca. 260 B.C.)*

ca. 295 B.C.   *Library of Alexandria is founded*

                                                                       Archimedes *(ca. 287–212 B.C.)*

                                                                       Eratosthenes *(ca. 285–ca. 195 B.C.)*

280 B.C.   *Pyrrhic War between Rome and Pyrrhus, king of Epirus, begins (to 275 B.C.)*

264 B.C.   *First Punic War between Rome and Carthage begins (to 241 B.C.)*

                                                                       Plautus *(254–184 B.C.)*

                                                                       Hannibal *(ca. 246–182 B.C.)*

227 B.C.   *Sicily becomes the first Roman province*

                                                                       Scipio Africanus *(236–183 B.C.)*

                                                                       Cato the Elder *(234–149 B.C.)*

218 B.C.   *Hannibal marches the Carthaginian army across the Alps to Italy; Second Punic War begins (to 201 B.C.)*

                                                                       Polybius *(ca. 205–125 B.C.)*

                                                                       Terence *(ca. 185–159 B.C.)*

149 B.C.   *Third Punic War begins (to 146 B.C.)*
                                                                       Tiberius Gracchus *(163–133 B.C.)*

                                                                       Marius *(ca. 157–86 B.C.)*

146 B.C.   *Rome destroys Carthage and Corinth*
                                                                       Gaius Gracchus *(154–121 B.C.)*

                                                                       Sulla *(ca. 138–78 B.C.)*

133 B.C.   *Last king of Pergamum wills his kingdom to Rome; Tiberius Gracchus attempts reform of Roman government and is assassinated*
                                                                       Crassus *(112–53 B.C.)*

                                                                       Pompey *(106–48 B.C.)*

                                                                       Cicero *(106–43 B.C.)*

                                                                       Julius Caesar *(100–44 B.C.)*

123 B.C.   *Gaius Gracchus extends the reforms of his brother*
                                                                       Cato the Younger *(95–46 B.C.)*

                                                                       Lucretius *(ca. 94–ca. 50 B.C.)*

                                                                       Sallust *(86–35 B.C.)*

121 B.C.   *Gaius Gracchus is assassinated*
                                                                       Brutus *(85–42 B.C.)*

                                                                       Catullus *(84–54 B.C.)*

82 B.C.   *Sulla is named dictator (to 79 B.C.)*
                                                                       Mark Antony *(ca. 82–30 B.C.)*

73 B.C. *Spartacus leads slave revolt (to 71 B.C.)*	**Vitruvius Pollio** *(first century B.C.)*
	Herod the Great *(ca. 73–4 B.C.)*
63 B.C. *Catiline leads conspiracy against Rome, is exposed by Cicero*	**Vergil** *(70–19 B.C.)*
	Cleopatra *(69–30 B.C.)*
	Horace *(65–8 B.C.)*
60 B.C. *First Triumvirate is formed by Pompey, Julius Caesar, and Crassus*	**Strabo** *(ca. 64 B.C.–after A.D. 21)*
	Augustus, Caesar Octavianus *(63 B.C.–A.D. 14)*
58 B.C. *Caesar's conquests of Gauls (to 50 B.C.)*	**Livy** *(ca. 59 B.C.–ca. A.D. 17)*
53 B.C. *Crassus is defeated and killed by Parthians*	**Tibullus** *(ca. 54 B.C.–A.D. 18)*
	Propertius *(ca. 50 B.C.–ca. A.D. 16)*
49 B.C. *Caesar enters Italy with his army, beginning a civil war with Pompey and his followers (to 45 B.C.)*	
44 B.C. *Caesar becomes dictator for life; senators led by Brutus and Cassius assassinate Caesar*	
43 B.C. *Second Triumvirate is formed by Mark Antony, Octavian (later Augustus), and Marcus Lepidus*	**Ovid** *(43 B.C.–A.D. 18)*
42 B.C. *Antony and Octavian defeat Brutus and Cassius*	**Tiberius** *(42 B.C.–A.D. 37)*
31 B.C. *Octavian defeats Antony and Cleopatra; Roman Republic ends and Roman Empire begins*	**Claudius** *(10 B.C.–A.D. 54)*
	Seneca the Younger *(ca. 4 B.C.–A.D. 65)*
	Vespasian *(A.D. 9–79)*
27 B.C. *Octavian receives title of Augustus; Augustus becomes first Roman emperor (to A.D. 14)*	**Caligula** *(A.D. 12–41)*
	Pliny the Elder *(ca. A.D. 23–79)*
	Persius *(A.D. 34–62)*
	Nero *(A.D. 37–68)*
A.D. 6 *Judaea becomes Roman province*	**Josephus** *(ca. A.D. 37–100)*
	Lucan *(A.D. 39–65)*
A.D. 14 *Tiberius becomes emperor (to A.D. 37)*	**Titus** *(A.D. 39–81)*
	Quintilian *(ca. A.D. 40–ca. 96)*
A.D. 37 *Caligula becomes emperor (to A.D. 41)*	**Martial** *(ca. A.D. 40–ca. 104)*
	Plutarch *(ca. A.D. 40–ca. 120)*
A.D. 41 *Caligula is assassinated; Claudius becomes emperor (to A.D. 54)*	**Statius** *(ca. A.D. 45–ca. 96)*
	Epictetus *(ca. A.D. 50–ca. 120)*
	Domitian *(A.D. 51–96)*
A.D. 43 *Claudius invades Britain and makes it a Roman province (to A.D. 47)*	**Tacitus** *(ca. A.D. 55–ca. 120)*
	Trajan *(A.D. 57–117)*
	Juvenal *(ca. A.D. 60–130)*
A.D. 54 *Nero becomes emperor (to A.D. 68)*	**Pliny the Younger** *(ca. A.D. 61–ca. 112)*

A.D. 66	*Jewish Revolt begins (to A.D. 70)*	Petronius Arbiter *(dies A.D. 66)*
A.D. 68	*Nero commits suicide*	
A.D. 69	*Vespasian becomes emperor (to A.D. 79)*	Suetonius *(ca. A.D. 69–after 122)*
		Longinus *(first century A.D.)*
A.D. 79	*Titus becomes emperor (to A.D. 81)*	Hadrian *(A.D. 76–138)*
A.D. 79	*Mt. Vesuvius erupts and destroys the cities of Pompeii and Herculaneum*	
A.D. 80	*Colosseum opens for public entertainments*	
A.D. 81	*Domitian becomes emperor (to A.D. 96)*	
A.D. 98	*Trajan becomes emperor (to A.D. 117)*	
A.D. 101	*Trajan wages war against Dacia (to A.D. 106)*	Ptolemy *(ca. A.D. 100–ca. 170)*
A.D. 117	*Hadrian becomes emperor following the death of Trajan (to A.D. 138)*	Lucian *(born ca. A.D. 120)*
		Apuleius *(born ca. A.D. 120)*
		Marcus Aurelius *(A.D. 121–180)*
A.D. 122	*Construction of Hadrian's Wall begins*	Galen *(A.D. 129–ca. 200)*
		Septimius Severus *(ca. A.D. 145–211)*
A.D. 161	*Marcus Aurelius becomes emperor (to A.D. 180)*	Tertullian *(ca. A.D. 160–ca. 240)*
A.D. 193	*Septimius Severus becomes emperor (to A.D. 211)*	
A.D. 200s	*Germans raid Roman Empire*	Plotinus *(A.D. 205–269/270)*
A.D. 212	*Emperor Caracalla grants citizenship to all free persons of the Roman Empire*	Diocletian *(ca. A.D. 240–313)*
		Constantine I *(A.D. 272–337)*
A.D. 284	*Diocletian becomes emperor (to A.D. 305)*	
A.D. 303	*Persecution of Christians begins (to A.D. 311)*	
A.D. 312	*Constantine I becomes emperor (to A.D. 337)*	
A.D. 313	*Constantine issues edict granting tolerance to Christianity*	
		Ammianus Marcellinus *(ca. A.D. 330–ca. 395)*
A.D. 330	*Constantinople is founded*	

A.D. 361 *Julian the Apostate becomes emperor (to A.D. 363) and attempts to reinstate pagan religion*

Julian the Apostate *(ca. A.D. 331–363)*

Theodosius *(ca. A.D. 346–395)*

St. Augustine *(A.D. 354–430)*

A.D. 376 *Visigoths settle within Roman Empire*

A.D. 379 *Theodosius becomes emperor (to A.D. 395)*

A.D. 410 *Visigoths sack Rome*

ca. A.D. 450 *Huns reach the height of their power in Europe*

A.D. 476 *Romulus Augustulus, last emperor of Western Roman Empire, is overthrown*

Boethius *(ca. A.D. 480–524)*

Justinian I *(ca. A.D. 482–565)*

A.D. 493 *Theodoric forms kingdom of Ostrogoths in Italy*

A.D. 527 *Justinian becomes Eastern Roman emperor (to A.D. 565)*

A.D. 529 *Justinian closes pagan philosophical schools*

ACHAEA

Achaea was a narrow region of ancient Greece that included southeastern Thessaly and the north coast of the Peloponnese*. The poet HOMER used the name *Achaeans* in his epic* poem the *Iliad* to refer to the Greeks who fought in the Trojan War.

In the 700s B.C., Achaea established colonies in southern Italy that supplied grain and other foods to Greece. The Achaeans prospered, and by the 400s B.C., the growing towns of the region had joined to form a military confederation known as the Achaean League. The league reached the height of its power in the 200s B.C. At that time, it included both Achaean and non-Achaean city-states* and controlled most of the Peloponnese and parts of central Greece. The Achaean League created an early form of representative government in which member city-states, rather than individual citizens, voted on issues.

Conflict with the city-state of SPARTA led the Achaean League into an alliance with MACEDONIA in 224 B.C. This alliance lasted until the league joined Rome against Macedonia in 198 B.C. Later, Achaea became part of the Roman province of Macedonia. Then in 27 B.C., Rome created a new province called Achaea that included all of central Greece, the Peloponnese, and the CYCLADES islands in the Aegean Sea. The region remained part of the Roman Empire until the A.D. 400s, when Greece became part of the Byzantine Empire. (*See also* **Cities, Greek; Colonies, Roman; Federalism.**)

ACHAEA

Achilles, the great warrior of Greek mythology, was the hero of the war between the Greeks and the Trojans. The Greeks revered him for his strength and courage in battle. The story of Achilles' daring exploits at TROY provides much of the action in Homer's *Iliad*.

Achilles was the son of King Peleus and the sea nymph Thetis. Predictions had been made that Achilles would die in battle at Troy, but Thetis tried to change his fate. To protect her son, she dipped him in the River Styx of the underworld*. Only one spot—the heel by which she held Achilles—remained unprotected. The modern expression "Achilles' heel" thus refers to a person's area of vulnerability or weakness.

When the Trojan War began, Thetis tried to hide Achilles. She disguised him as a young girl and sent him to another kingdom. But her plan failed. Knowing of Achilles' great skills as a warrior, the Greeks sent one of their leaders, ODYSSEUS, to search for him. Odysseus pretended to be a merchant and showed pieces of jewelry and other ornaments to the women at court. Among the ornaments, he had placed some weapons. When Achilles admired the weapons, Odysseus identified him immediately and convinced him to join the Greek forces.

In the midst of the Trojan War, Achilles—known for his temper— had a bitter argument with AGAMEMNON, the leader of the Greek forces. Feeling dishonored, Achilles absolutely refused to continue fighting. But this headstrong warrior also displayed great loyalty. When his good friend Patroclus died fighting the Trojan prince Hector, Achilles rushed back into battle to seek revenge. Achilles killed Hector and then tied the body to his chariot and dragged it back to the Greek camp. As predicted,

Achilles met his own death in battle at Troy—wounded in the heel by an arrow shot from the bow of the Trojan prince Paris. (*See also **Iliad; Myths, Greek.***)

ACROPOLIS

* **city-state** independent state consisting of a city and its surrounding territory

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

An acropolis is a high, fortified site that was an important feature of many city-states* in ancient Greece. The word *acropolis* means upper part of a city. Originally, it served as a hilltop fortress—a place of refuge in time of war.

The Athenians built the most famous acropolis in Greece, which is referred to as the Acropolis. Its public buildings, temples, porches, and gates—all in white stone or marble—remain one of the supreme accomplishments of classical* Greek art. Rising near the center of Athens, the Acropolis is a steep rocky hill with a flat oval-shaped top about 500 feet wide and 1,150 feet long.

Ancient peoples built settlements and fortifications on the Acropolis of Athens, perhaps as early as 6000 B.C. During the time of the Mycenaeans, between 1600 and 1100 B.C., a massive wall was constructed around the site, which included a small fortified city and palace. Natural springs on the slopes of the hill supplied water for the inhabitants. The first temples on the Acropolis were built in the 500s B.C., during the reign of King Pisistratus. These included temples to ATHENA, the goddess who protected the city.

In 480 B.C., Persian invaders swept into Athens and destroyed the Acropolis. The Athenian general PERICLES rebuilt the Acropolis during the mid-400s B.C. with funds borrowed from allies of Athens. To work on the new Acropolis, Pericles hired the leading architects and artists of the day. In later years, other structures were added to the Acropolis and its slopes.

Athenians entered the Acropolis from the west end. There they climbed the stairs of the Propylaea, a massive gateway that also served as

a public meeting place. Nearby was the small temple of Athena Nike, built to honor Athena's role in bringing victory to the city. From the Propylaea, a pathway known as the Sacred Way led into holy areas of the Acropolis. It passed an enormous bronze statue of Athena, the Athena Promachus, erected to celebrate the Athenians' victory over the Persians. Along the Sacred Way there were small, columned buildings called treasuries, which contained offerings from other city-states to the gods for victories or other special events.

The path continued to the PARTHENON, the largest and most sacred structure on the Acropolis. Built of gleaming white marble, the Parthenon dominated the entire city and its surrounding countryside. Inside, the sculptor PHIDIAS erected a 40-foot-tall, gold-and-ivory statue of the goddess Athena. This work has disappeared.

North of the Parthenon was the ERECHTHEUM, another temple. This shrine to the gods of agriculture contained holy objects associated with the founding of Athens. A sacred olive tree grew in one of its courtyards.

The Acropolis had several other temples and buildings—including an altar to the god Zeus and some storehouses. The Theater of Dionysus, built in the 400s B.C., and the Odeum* of Herodes Atticus, built in A.D. 167, stand on the southern slopes of the Acropolis. Plays were given as part of religious festivals. The Theater of Dionysus, an amphitheater* that held 15,000 people, was designed so that even those seated at the back of the theater could easily hear the performers on stage.

The Acropolis remained the religious center of Athens for hundreds of years. In later centuries, people turned its temples into Christian churches or used them for other purposes. Remnants of the Acropolis still stand today, although in various stages of ruin. Even so, the Acropolis of Athens continues to inspire people with its commanding location and the great beauty and dignity of its architecture. (*See also* **Architecture, Greek; Mycenae; Religion, Greek; Temples.**)

* **odeum** hall used for musical or dramatic performances

* **amphitheater** oval or round structure with rows of seats rising gradually from a stage or central open space

ACTORS

See *Drama, Greek; Drama, Roman.*

ADONIS

In Greek mythology, Adonis was a remarkably handsome youth who was loved by the goddess APHRODITE. He was popular throughout the Greek world, and colorful festivals took place in honor of his death and supposed rebirth.

According to legend, Aphrodite fell in love with Adonis when he was an infant. To keep him safe from harm, she hid him in a box and left him with PERSEPHONE, the goddess of the underworld*. After looking into the box, Persephone also fell in love with Adonis and refused to return him to Aphrodite. To settle the conflict between the goddesses, ZEUS decided that Adonis would spend spring and summer with Aphrodite and autumn and winter with Persephone. During the time when Adonis was with Aphrodite, crops and plants flourished. During his time with Persephone, vegetation died. The Greeks used the myth to explain the seasonal changes.

* **underworld** kingdom of the dead; also called Hades

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Adonis loved to hunt, but his passion for hunting eventually led to his death. Although Aphrodite warned him of the dangers of hunting, he ignored her advice. He was killed by a wild boar, probably Hephaestus (Aphrodite's jealous husband) in disguise. As Adonis lay dying, drops of his blood fell upon the soil and a beautiful flower—a red anemone—sprang from the spot. The blossoming of the anemone each year in the autumn symbolized his death.

The festival of Adonis, celebrated mainly by women, included various rituals, such as mourning his death, rejoicing at his symbolic rebirth each spring, and placing pots of herbs and flowers (called gardens of Adonis) on rooftops. At the end of the festival, worshipers flung the ceremonial plants, along with images of the dead Adonis, into the sea. (*See also* **Divinities.**)

See color plate 1, vol. 4.

ADOPTION

See *Family, Roman.*

AEDILE

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

* **cult** group bound together by devotion to a particular person, belief, or god

An aedile was an annually elected official in ancient Rome. The position of aedile probably originated in about 490 B.C., when two plebeians* were elected to assist the tribunes, leaders of the plebeian assembly. At first, aediles were responsible for overseeing the temple of the goddess Ceres and the cult* associated with her.

In time, the responsibilities of aediles expanded to include various minor functions of government. Among the most important of these was the maintenance and repair of the city of Rome, including the temples and monuments, public buildings, bridges, sewers, streets, and aqueducts. Other duties included the supervision of traffic, food and water supplies, market practices, and religious observances. Aediles were also responsible for organizing public celebrations, such as games, parades, festivals, and funerals. As judicial officials, aediles could impose fines and other punishments for breaking laws.

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **imperial** pertaining to an emperor or empire

By about 45 B.C., the office had grown into a college, or group, of six aediles, including patricians*. During the period of the Roman Empire, the office of aedile became a way for prominent plebeians to advance to the SENATE or other high office. Various towns and colonies throughout the Roman Empire also had officials known as aediles. The office disappeared about A.D. 200, and other imperial* officials took over the aediles' duties. (*See also* **Government, Roman; Patricians, Roman; Plebeians, Roman.**)

AEGEAN SEA

The Aegean Sea is an arm of the MEDITERRANEAN SEA. The Aegean is approximately 400 miles long and 200 miles wide, and is bordered by Greece on the north and west, ASIA MINOR on the east, and the island of Crete on the south. The Aegean has long served as a crossroads between the peoples of Europe and Asia. In ancient times, two great civilizations—the Minoan and the Greek—developed on the islands

in the Aegean Sea. For these early civilizations, the sea provided numerous opportunities for trade and for contact with other cultures.

There are various theories about the origin of the name *Aegean*. The name may have come from Aegeus, the father of the Greek hero Theseus, or from Aegea, a mythical Amazonian queen. Both characters, according to legend, drowned themselves in the sea. The ancient Greek city of Aegae may also be the source of the sea's name.

The Aegean Sea is dotted with many islands. Their sheltered bays and natural harbors provided safe havens for traders and travelers in ancient times. However, pirates also found the islands useful as bases for attacking ships and coastal settlements.

AENEID

AN EPIC CRYSTAL BALL

Vergil's poems remained popular long after they were written, partly because of the belief that they could predict the future. In the Middle Ages they became known as the *Oracles of Vergil* and, along with the Bible, were used to tell fortunes. People of all walks of life would open the *Aeneid* and read the first passage of the poem they saw. This passage was regarded as an omen, or a prophecy of what was going to happen. King Charles I, who ruled England in the early 1600s, is said to have done this before his execution. The passage he read predicted the death of Aeneas. Evidence suggests that this superstitious practice may have begun as early as Hadrian's reign and persisted until the early twentieth century.

Written by the Roman poet VERGIL in the 20s B.C., the *Aeneid* is an epic* that recounts the adventures of the Trojan prince Aeneas. In the *Aeneid,* Vergil combined myth, legend, and history to tell the story of the founding of Rome and to explain why Rome was destined to rule the world.

THE STORY OF AENEAS. Modeled on the *ILIAD* and the *ODYSSEY* of the Greek poet HOMER, the *Aeneid,* written in verse, consists of 12 books and almost 10,000 lines. Aeneas, the hero of Vergil's epic, also appeared in Homer's *Iliad,* which tells the story of a long war between Greece and TROY. In the *Aeneid,* Vergil takes up Aeneas's adventures after he escapes from the Greek conquerors of Troy to lead a band of followers to Italy. Vergil drew the material of his story from Homer, from Greek historians, and from earlier Roman writers who considered Aeneas the ancestor of the Romans.

From the start, the *Aeneid* shows through prophecies and conversations among the gods that Aeneas is destined to be the founder of a great civilization in Italy. First, however, Aeneas and his men must survive dangers and temptations on the journey to their destiny. Many of these obstacles are the work of the goddess Juno, the wife of Jupiter, who hinders Aeneas's journey because of her deep hatred for the Trojans.

As the poem opens, Aeneas and his men are caught in a terrible storm at sea. The storm drives them to CARTHAGE, a city on the coast of North Africa. There Aeneas has a love affair with Dido, the queen of Carthage, but he abandons her to continue his journey to Italy. The grief-stricken Dido kills herself, but not before cursing Aeneas and vowing that Carthage will be the enemy of his nation. Indeed, many years after the founding of Rome, Rome and Carthage fought a series of wars, which ended with the destruction of Carthage in 146 B.C.

Like Homer's hero Odysseus, Aeneas visits the gloomy underworld* of ghosts and spirits. During a dream, he goes to the world of darkness, beneath the earth, where he can talk to people long dead and to those not yet born. In the underworld Aeneas meets his father, who gives him a glimpse of the civilization that will be created by Aeneas's descendants. He tells Aeneas how the Romans should rule the lands they will one day conquer—by using their authority to establish peace and order.

Finally Aeneas and the Trojans arrive in Latium in western Italy, where they plan to settle. At first they are welcomed by Latinus, the king of the local people. Other Latins, however, view the Trojans as a threat, and war erupts. Aeneas defeats Turnus, the champion of these Latins, and weds Lavinia, the daughter of Latinus. Thus the Latins and the Trojans are joined to form a new people. Several hundred years later, Aeneas's descendant Romulus will found the city of Rome.

THE IMPORTANCE OF THE WORK. The *Aeneid* gave the Romans a history as heroic as that of the Greeks, and one that linked Roman military skills with legendary warriors. Vergil's epic celebrated the Roman virtues of responsibility, religious devotion, and order. It also glorified AUGUSTUS, Rome's first emperor, who ruled at the time the epic was written. Yet, according to legend, when Vergil was on his deathbed, he ordered the manuscript of the *Aeneid* burned—an order that was not followed. Some modern scholars think Vergil considered the *Aeneid* a failure, perhaps because its hero is troubled and brooding, or because the poem praises peace but does not establish the triumph of peace and justice over war and violence. (*See also* **Punic Wars.**)

AESCHINES

See *Oratory.*

AESCHYLUS

525–456 B.C.
GREEK TRAGIC DRAMATIST

* **literary convention** a practice or rule in drama, poetry, or other form of literature that has been agreed upon by custom

* **aristocracy** referring to the privileged upper class

* **dynasty** succession of rulers from the same family or group

* **extant** still existing, not lost or destroyed

* **patron** special guardian, protector, or supporter

Aeschylus was the first of a trio of great Greek tragic dramatists of the 400s B.C.—Aeschylus, SOPHOCLES, and EURIPIDES. Together they wrote about 300 plays, 33 of which still exist. Of these, 7 were written by Aeschylus. The works of all three writers became classics soon after their deaths. Aeschylus became known to Athenians as the father of tragedy and established the scenic as well as the literary conventions* of tragedy.

LIFE AND TIMES. Aeschylus's father was a member of the old Athenian aristocracy* from the town of Eleusis in ATTICA. Aeschylus was about 15 when the Pisistratid dynasty* was expelled, and the Athenians restored a democratic government. Then in 490 B.C., he fought with the victorious Greek army in the Battle of Marathon against the Persians. In Aeschylus's youth, Athenians began the tradition of holding competitions for local choral drama. In 484 B.C., six years after the Battle of Marathon, Aeschylus won his first competition.

From 480–479 B.C., Aeschylus lived through the Persian occupation of his homeland. His earliest extant* tragedy, *Persians,* dramatizes the impact of defeat on the Persian court in Susa. In 472 B.C., it was performed along with three other plays and won first prize. Aeschylus's patron* was PERICLES, who was then about 23 years old. In 468 B.C., four years after Aeschylus's *Persians* was performed, Sophocles won a competition, apparently over Aeschylus, with his first drama. From then on, the two poets frequently competed against each other.

* **tyrant** absolute ruler

* **satyr** woodland deity that was part man and part goat or horse

* **trilogy** series of three dramatic works on a related subject or theme

* **lyric** poem expressing personal feelings, often similar in form to a song

* **mortal** human being; one who eventually will die

During his life, Aeschylus made at least two trips to Sicily, where he, along with the poet Pindar, enjoyed the patronage of Hieron, the tyrant* of Syracuse. Near the end of his life and following the production of his *Oresteia* in 458 B.C. in Athens, Aeschylus returned to Sicily. He died there at Gela two years later. The people of Gela buried him with many honors. If the story is correct that Aeschylus composed the inscription for his own gravestone, he chose to be remembered as a soldier rather than a poet.

THE PLAYS OF AESCHYLUS.   Early Greek plays were written in the form of a tetralogy—a group of four plays designed to be performed one after another. The fourth play, called a satyr* play, was intended to provide comic relief from the three tragedies that had preceded it. Three of Aeschylus's seven plays—*Seven Against Thebes, The Suppliants,* and *Prometheus Bound*—come from different tetralogies, most plays of which have been lost. *Oresteia,* which includes *Agamemnon, Libation Bearers,* and *Eumenides,* is most often considered a trilogy*. Sophocles discontinued the format, and among existing Greek tragedies the trilogy is unique to Aeschylus.

Aeschylus's seven plays are in some ways very different from one another, but they all have a grandeur that is typical of his work. His characters and their actions are somewhat larger than life. His lyric* passages are longer than those in the plays of Sophocles and Euripides, and Aeschylus alone uses poetic narrative to present events that are essential to the story. Of all the Greek dramas, Aeschylus's plays are closest to the grand language and stylistic devices of the epic. He uses a literary vocabulary and a dense, and sometimes obscure, language with multiple meanings. Visual aspects in his plays—often pageantry characterized by splendor—are designed to reinforce the action.

Persians describes the humiliating defeat of Xerxes and his Persian forces in Greece, partly through the eyes of Xerxes' mother and his dead father, Darius I. Exposed for his folly and defiance of destiny, Xerxes loses his stature as a king and becomes a pitiable, ordinary mortal*.

Seven Against Thebes concerns the story of the house of Laius, father of OEDIPUS. The two sons of Oedipus fight over who shall inherit their father's rule in Thebes. They kill each other, thus fulfilling their father's curse.

In *The Suppliants,* the 50 daughters of Danaus have fled from Egypt and ask for sanctuary in Argos to avoid marriage with the 50 sons of their father's brother, Aegyptus. In the myth—and presumably in the lost sequel by Aeschylus—49 of the daughters obey their father's order to murder on their wedding night the husbands they have been forced to marry. Only one daughter, Hypermnestra, spares her husband, Lynceus, whom she loves.

In *Prometheus Bound,* Zeus's continuance as ruler of the Olympians depends on avoiding marriage with a goddess fated to bear a son who will overthrow his father. Prometheus knows the identity of the bride-to-be but will disclose the name only in return for his release from bondage. Zeus causes a catastrophic end for Prometheus because of his defiant refusal to reveal the secret.

The tragedy *Oresteia* focuses on the legendary story of the family of Agamemnon and Clytemnestra, the rulers of Argos. When Agamemnon returns home from the Trojan War and is murdered by his unfaithful

* **Furies** female spirits of justice and vengeance

wife, Clytemnestra, their daughter Electra sends her brother Orestes into hiding, because she fears for his life. Returning from exile, Orestes murders his mother and her lover, for which deed he is driven insane by the Furies*. When Orestes goes to Athens and is acquitted by a jury of Athenian citizens, the Furies threaten to destroy Athens. Only after being purified by Apollo is he able to go home to Argos to take his place as the rightful heir of Agamemnon. Parts of the story are also told in dramas by Sophocles and Euripides. (*See also* **Drama, Greek; Persian Wars.**)

AESOP

See *Fables.*

AETOLIA

* **federation** political union of separate states with a central government

Aetolia was an ancient district in the mountainous region of central Greece, directly north of the Gulf of Corinth. In ancient times, the inhabitants of the region belonged to various independent tribes and were ruled by minor kings. Known for their piracy, the Aetolians preyed on ships in the Gulf of Corinth and the Aegean Sea.

During the 400s B.C., the Aetolians joined together in a loose alliance of tribes. In time, this alliance developed into a political federation* known as the Aetolian League with its central government at Thermum. As the league grew in strength, it became one of the most important military powers in Greece, extending its influence across central Greece. The league also controlled cities in the more distant regions of the Peloponnese, Thrace, and ASIA MINOR.

Attempts to expand Aetolian territory led to conflicts with MACEDONIA during the 200s B.C. The Aetolians formed an alliance with Rome, and together they defeated the Macedonians in 197 B.C. However, when Rome kept the Macedonian region of Thessaly for itself, the Aetolians joined forces with SYRIA against their former ally. After Rome defeated Syria in 189 B.C., Aetolia was forced to surrender to Rome as well, bringing an end to Aetolian independence. Rome dissolved the Aetolian League and later incorporated Aetolia into the Roman province of ACHAEA. (*See also* **Federalism.**)

AFRICA

During ancient times, both the Greeks and the Romans established settlements along the northern coast of Africa. The Minoans of CRETE and the Mycenaeans of southern Greece had formed commercial and cultural ties with EGYPT as early as 1400 B.C. The Phoenicians, an ancient seafaring people from the eastern Mediterranean, colonized the city of Carthage about 750 B.C. In the late 600s B.C., the Greeks established trading centers in the Nile delta of Egypt and founded colonies along the Mediterranean coast of Africa.

One of the most important Greek settlements was Cyrene (in present-day Libya), which became a flourishing commercial and learning center. During this time, the Greeks also explored farther along the African coast,

perhaps as far as the Atlantic coast of West Africa. ALEXANDER THE GREAT conquered Egypt about 330 B.C. and made it part of his empire. He founded the city of ALEXANDRIA in the Nile delta, and the city soon became one of the leading cultural centers of the Mediterranean world.

Roman influence in Africa began in 146 B.C. after Rome defeated the city of CARTHAGE in the PUNIC WARS. The Romans rebuilt Carthage, and the city and surrounding territory (an area that included much of present-day Tunisia) became the first Roman province in Africa. It was known as Africa Vetus or "Old Africa." During the rule of Julius Caesar, the Romans pushed westward into a region they called Africa Nova or "New Africa" (present-day Algeria).

Augustus Caesar extended Roman control in Africa southward to the Sahara. He also combined Africa Vetus and Africa Nova into a single province. During his rule, Roman colonization of North Africa increased dramatically. The most important Roman colony in Africa was Carthage, which developed into the second greatest city in the Western Roman Empire.

Under the emperor CLAUDIUS, the Romans advanced as far west as the Atlantic coast of northern Africa, creating two new provinces in A.D. 44 in the region of Mauretania (now Morocco). Thereafter, Roman territory in Africa continued to expand, reaching its greatest extent in the late A.D. 100s during the rule of SEPTIMIUS SEVERUS, the Roman emperor who came from Africa.

Africa proved to be a vital asset to the empire. The fertile coastal region, which the Romans enhanced with an extensive system of irrigation, became the "breadbasket" of Rome. Much of the best land was controlled by a handful of wealthy landowners. Africa provided marble, wood, precious stones, gold, and dyes.

Exports of agricultural and other products made Rome's African provinces very prosperous. Impressive buildings were erected in the towns and cities. As Roman culture flourished, the African provinces became leading intellectual centers and produced many notable individuals, such as the writer APULEIUS. Christianity also spread rapidly in Africa.

Africa provided the Roman Empire with much of its food supply. In addition to fish caught by fishermen, such as the ones depicted on this mosaic from the A.D. 400s, Africa produced corn, olives for olive oil, and wine. So fertile was the coast of North Africa that it became famous throughout the empire for its great wealth.

Many important church figures, including Tertullian, Cyprian, and St. Augustine of Hippo, came from Africa.

By the A.D. 300s, Roman control in Africa had begun to weaken as a result of local power struggles and the waning power of the empire. In the early 400s, the Vandals, a Germanic tribe, invaded Mauretania and later took Carthage, hastening the decline of Roman civilization in North Africa. (*See also* **Augustus, Caesar Octavianus; Caesar, Gaius Julius; Colonies, Greek; Colonies, Roman; Mycenae; Trade, Greek.**)

AFTERLIFE

The Greeks and Romans believed in the existence of life after death. However, neither civilization had specific religious teachings about the afterlife. Instead, many of the Greek and Roman ideas about the afterlife developed from ancient myths, the works of writers and philosophers, and the sayings of oracles*. These ideas varied widely and were often contradictory.

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

GREEK IDEAS OF THE AFTERLIFE. An important aspect of Greek belief in the afterlife was the idea of separation between a person's soul and his or her dead body. The Greeks called the soul *psyche* and the body *soma*. After death and burial, the soul was freed from the body and began a journey to the world of the dead. A barrier, usually a river, lay between the worlds of the living and the dead. The Greeks believed that the soul was given guidance during its journey. Often the guidance came from the god Hermes or from his assistant, the ferryman Charon, who helped souls cross the river that separated the two worlds.

For the Greeks, the world of the dead was a place of darkness beneath the surface of the earth. The god Hades ruled this underworld, which was also called Hades. Monsters guarded the entrance to Hades, and the dead souls faced such evils and terrors as grief, disease, fear, and hunger. The ferocious, three-headed dog named Cerberus guarded the ferry landing by the river that separated the underworld from the living world.

In Hades, the dead came before a judge who examined their past deeds and assigned appropriate punishments. The judge might sentence those who had committed minor wrongdoing to forever wander about the underworld in a mindless state, knowing neither great suffering nor great joy. Serious wickedness, on the other hand, was punished with severe beatings, heavy labor, starvation, and torture. In earliest Greek thought, all dead souls—both good and bad—lived in Hades. A description of how the early Greeks pictured the underworld is given in Book 11 of Homer's epic poem the *Odyssey*.

* **hero** in mythology, a person of great strength or ability, often descended from a god

However, some Greeks believed that certain people, particularly heroes* and other virtuous individuals, would not be required to wander through the darkness of the underworld. Instead they would be mysteriously transported to the Isles of the Blessed, also known as Elysium or the Elysian Fields. This magical place was located somewhere beyond the wide river that encircled the earth. In the sun-drenched Elysian Fields, virtuous dead souls experienced great happiness and lived at ease among flower-filled meadows and beautiful landscapes. Originally restricted to

* **cult** group bound together by devotion to a particular person, belief, or god

relatives of the gods and heroes, this idyllic afterlife was eventually expanded to include ordinary people who had lived good lives or to people who belonged to the cult* called the ELEUSINIAN MYSTERIES (worshipers of Demeter, the goddess of grain and fertility).

In the late 500s B.C., the philosopher PYTHAGORAS and others suggested that the human soul might not die completely after death. They believed that the soul was imprisoned within the body but eventually could be released and reborn in another body. Rather than as a reward, this rebirth was seen as a type of punishment because the soul had to suffer through more lives. A soul could be freed from the cycle of death and rebirth only by living a virtuous and disciplined life.

ROMAN IDEAS OF THE AFTERLIFE.   The myths, philosophy, and religious views of the Greeks had a profound influence on early Roman ideas concerning the afterlife. Like the later Greeks, many Romans believed in the immortality, or everlasting life, of the soul. They also believed, to some extent, in the idea of reincarnation—the rebirth of the soul in a new body. These ideas are reflected in the works of various ancient Roman writers and in Roman rituals and burial practices for the dead.

The Romans believed strongly in the power of the dead to affect the living, so they maintained relations with dead ancestors through various rituals and public festivals. Among the most important of these festivals were the Parentalia, held each year in February, and the Lemuria, held each year in May. During the Parentalia, families visited the tombs of their ancestors and made offerings of food and wine. For the Lemuria, the father of a household followed certain rituals to keep his home and family safe from the ghosts of dead ancestors. The Romans attached great importance to rules regarding the treatment of the dead and to the rituals honoring them.

Like the Greeks, the Romans believed that souls traveled to another place after death. Some Romans thought that virtuous souls returned to a heavenly place after death to enjoy eternal happiness. Wicked souls, on the other hand, suffered great punishments and tortures. In Book VI of his epic, the *Aeneid,* the Roman poet VERGIL created a vivid description of the underworld that consisted of three different regions for the dead. Some of the dead stayed in an area in which they received neither punishment nor rewards. Others suffered in Tartarus, a place of eternal punishment. The more fortunate souls dwelled temporarily in Elysium until they were reincarnated or could return to the realm of eternal happiness.

During the early Roman period, ideas about the afterlife were not part of any organized religious beliefs or religious system. Although some people believed strongly in the notion of an afterlife, others dismissed the idea. During the period of the Roman Empire, however, the belief in immortality took hold as new religious cults gained popularity. These cults were usually dedicated to a particular god or goddess, who would become a follower's personal protector in life and guide for the soul after death. Because they offered their followers the hope of a peaceful and happy afterlife, and, more importantly, claimed to reveal hidden truths that would lead to a better and richer life on earth, some cults became known as mystery cults.

OUT WITH GHOSTS!

The Roman festival of Lemuria was held each year in mid-May. Its purpose was to rid the household of the *lemures,* or threatening ghosts. The Romans particularly feared the spirits of those who had died young. They believed that such spirits might be angry because their lives had been cut short. The poet Ovid described the ritual of Lemuria: The father rose at midnight, when ghosts were believed to prowl, and walked barefoot through the house. As he walked, he spit out nine black beans for the ghosts to eat or to protect the living from being carried off. At the same time, he said, "With these beans I redeem me and mine."

11

* **pagan** referring to a belief in more than one god; non-Christian

Despite the teachings of these cults, a belief in an afterlife remained largely personal and individual. It was not until Christianity began to replace pagan* religious cults that the idea of the immortality of the soul and the promise of an afterlife became more widespread. (*See also* **Cults; Death and Burial; Religion, Greek; Religion, Roman.**)

AGAMEMNON

LEGENDARY GREEK KING

Agamemnon, fabled ruler of MYCENAE, is a prominent figure in the epics of the Greek poet HOMER, and he is the subject of the play by AESCHYLUS that bears his name and begins the *Oresteia* trilogy. Homer depicts Agamemnon as a courageous man, but one who is easily discouraged and lacking in resolution. Aeschylus portrays him as a self-confident, but insensitive, man.

According to myth, Agamemnon and Menelaus were the sons of Atreus and suffered tragic fates because of a curse laid by the gods on their grandfather, Pelops. Agamemnon married CLYTEMNESTRA, and they had three children—ORESTES, ELECTRA, and IPHIGENIA. In Homer's story, Agamemnon, supreme commander of the Achaean forces heading for the TROJAN WAR, sails from the port of Aulis with a great contingent of troops aboard a hundred ships. Aeschylus adds another detail—when Agamemnon offends ARTEMIS by boasting that he is a better hunter than she, the goddess stills the wind, making it impossible for the fleet to sail. The priest Calchas counsels him to appease Artemis by sacrificing Iphigenia. He does so, and the winds blow again.

The nine-year war begins. Though a brave and able leader, Agamemnon unwisely quarrels with a rival chieftain, ACHILLES, over the possession of a captive princess, Briseis. Achilles refuses to fight and takes his troops out of the war. Achilles later allows his friend Patroclus to wear his armor and lead his troops in support of the Greeks. When the Trojan leader Hector kills Patroclus, Achilles in grief and rage returns to fight, slays Hector, is wounded, and dies. After long years of war, TROY finally falls.

After his long absence, Agamemnon returns to Mycenae, where Clytemnestra has taken Aegisthus as her lover. Aeschylus tells how, to avenge Agamemnon's sacrifice of Iphigenia, Clytemnestra kills him and his companion, Cassandra. Aegisthus is her willing accomplice in this deed. Aeschylus recounts in *Libation Bearers* (the second part of the *Oresteia*) that the pair are, in turn, killed by Orestes to avenge his father's death.

Agamemnon is portrayed quite differently by the ancient writers. Homer casts Agamemnon as a man of personal integrity, though lacking in determination and easily discouraged. In the *Odyssey,* he contrasts the unhappy homecoming of Agamemnon with the happy return of Odysseus to his faithful wife, Penelope. Aeschylus shows Agamemnon in a much less favorable light—blinded by his high opinion of himself, foolish in his boastfulness, and cruel enough to murder his own daughter. In modern literature, Agamemnon, as a father and husband figure, is the model for a central character in Eugene O'Neill's trilogy, *Mourning Becomes Electra* (1931), as well as in T. S. Eliot's play *The Family Reunion* (1939). (*See also* **Drama, Greek.**)

AGORA

The agora, a public gathering place in Greek city-states*, played a very important role in ancient Greece. In the agora, Greeks came together to trade goods, to learn about and discuss issues of common concern, and to make decisions about their community.

THE ROLE OF THE AGORA. The Greek agora served many functions. Most importantly, it was the center of political life in the community. The leaders of the POLIS, or city-state, met there in a governing council known as the boule. Any decisions made by the boule would be presented for approval at a formal meeting of citizens held in the agora. This decision-making process was the essential element of DEMOCRACY in Greece.

The agora also served as a place of worship. In ancient ATHENS, for example, the agora contained numerous altars, small shrines, and temples. Before entering these sacred places, Athenians had to purify themselves through various rituals. Anyone considered impure could be denied entrance to the agora. Those barred from the agora would also be excluded from participation in the decision making of the polis.

Lastly, the agora was a lively commercial and social center. It served as a public marketplace where merchants bought and sold goods and where citizens shopped. People also drew water at the agora's public fountains. As the main public area of the polis, the agora provided opportunities for citizens to gather and exchange information—and gossip—and for teachers to

hold informal outdoor classes. These commercial and social activities were an essential part of everyday life in ancient Greece.

BUILDINGS AND LAYOUT. In earliest times, the agora was simply an open space within a city. However, over the years the Greeks erected buildings, arranged in a complicated layout, in these public places. Some agoras covered one or more city blocks near the heart of the city. By the 400s B.C., agoras usually consisted of a number of public buildings, temples, and monuments to important citizens, as well as shade trees. While private homes were modest in size and design, structures in the agora tended to be quite large and lavish. By the 100s B.C., many Greek agoras had expanded in scope to include theaters and even racetracks.

An important feature of most agoras was the stoa, an open gallery* with a wall at the back and columns in front. In many cases, the agora was enclosed by several stoas, which provided shelter from sun and rain and space for merchants to set up shops. Students also met with their teachers in the stoas. In fact, the school of philosophy known as STOICISM was named after a particular stoa in Athens where that philosophy was taught. Between the stoas, or sometimes incorporated within them, were fountains, monuments, religious shrines, and public buildings such as law courts and government offices.

The ancient Greeks enjoyed the life of the agora, but some of their enemies did not feel the same way. According to the Greek historian HERODOTUS, King Cyrus of Persia described the agora as the place where Greeks "gather together, swear oaths, and deceive each other." The ancient Romans created a similar open space, the Roman forum, as the focal point of urban society. (*See also* **Architecture, Greek; Cities, Greek; Forum; Government, Greek.**)

* **gallery** a roofed promenade, or place for strolling

AGRICULTURE, GREEK

Farming was difficult in ancient Greece. Much of the country is mountainous, and only about one-fifth of the land can be easily cultivated. Moreover, the soil is generally of poor quality and the climate—with its hot, dry summers—is less than ideal for growing crops. Nevertheless, the ancient Greeks adapted their agriculture to the land and climate of the region.

KNOWLEDGE OF ANCIENT GREEK FARMING. Most of our knowledge of ancient Greek farming has come from literature, archaeology*, and art. An early book on agriculture, HESIOD's *Works and Days,* provides valuable details on farm activities, crops, and equipment. Another ancient writer, XENOPHON, wrote about different types of land, caring for the land, sowing and harvesting grain, and tending fruit trees. Studies of ancient farm tools and farm sites have provided important information about early Greek agriculture. Finally, images of traditional agricultural activities—such as plowing, sowing seeds, picking fruit, and taking produce to market—are found on ancient Greek pottery and paintings.

* **archaeology** study of past human cultures, usually by excavating ruins

This small terra-cotta statue from the 500s B.C. shows a Greek farmer plowing with two oxen. Most farms in Greece were small, and farmers usually worked the land themselves with the help of a few slaves.

FARMS AND FARM LABOR. Because of the scarcity of good farmland and the hard work involved in farming, most Greek farms were small. These farms were generally owned and operated by individuals and their families, who sometimes had the help of a few slaves. More fertile regions, such as Thessaly in northern Greece, had larger farms that usually belonged to the estates of wealthy landowners. Many of these owners lived in a town or city and hired overseers to manage their estates. Slaves provided most of the labor on large estates, although free workers were also hired, especially at harvest time.

PRINCIPAL CROPS. Greek agriculture focused on a few basic crops, especially wheat, barley, grapes, figs, and olives. Farmers grew wheat and barley in the few fertile areas of Greece, notably in the plains of Argos and Olympia in the south.

Grapes, figs, and olives thrived in less fertile soils, and they could better withstand the extreme conditions of dryness and drought, which explains their importance in Greek agriculture. Farmers often planted these three crops next to each other, allowing the grapevines to grow up the olive and fig trees. The practice saved precious space and made efficient use of poor soils. Both grapes and olives had secondary uses. Grapes were made into wine, which was sometimes added to drinking water to improve its quality, and olives were pressed to make olive oil, an important export product. Many Greek farmers also had small garden plots where they raised vegetables and herbs for their own use and for selling in nearby towns and city markets.

Orchards flourished in many areas of ancient Greece. In addition to figs and olives, the Greeks grew apples, pears, cherries, peaches, plums, and dates, as well as a variety of nuts. The cultivation of these fruits

and nuts depended largely on climate, with certain varieties growing best in particular regions.

LIVESTOCK. The raising of animals was another important agricultural activity in ancient Greece. Many farmers kept cattle, sheep, goats, and pigs. Cattle served primarily as work animals. Milk came from sheep and goats, and these animals also provided wool and hair for making rope. Pigs and sheep provided meat.

Raising livestock depended on an adequate supply of food for the animals. In regions lacking suitable grazing land, farmers relied upon the other types of feed, such as harvested crops or food scraps from the farmer's table. Sheep and goats, which can survive in the least fertile areas, grazed over wide areas of Greece. The region of Arcadia, in the central part of the Peloponnese*, was known for its shepherds and sheep raising.

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

Because honey was widely used as a sweetener, beekeeping was a common agricultural activity in ancient Greece. To increase the production of honey, the Greeks developed several methods for raising various types of bees. Many Greek towns passed laws to regulate beekeeping and levied taxes on activities related to beekeeping.

Farmers raised horses in the northern regions of Macedonia, Thrace, and Thessaly, which all had good pasture land. Horses, however, played no role in agriculture itself. The Greeks used them exclusively in battle or in ceremonial or festive events.

TECHNOLOGY. Historians know relatively little about the agricultural methods or tools used by the ancient Greeks. It is known that they used irrigation on a small scale to provide water for certain crops. They also left land fallow* after a harvest.

* **fallow** land plowed and left unseeded for a season or longer so that moisture and organic processes can replenish the soil's nutrients

In most regions of Greece, the soil was light and easy to work. Fields, including fallow ones, were usually plowed three times a year—in spring, summer, and fall. Plowing loosened the soil, controlled weeds, and helped the soil retain moisture. The farmers used hand-held plows fitted with simple iron blades, pulled by oxen or mules. Today, Greeks living in remote areas use plows similar to those used by the ancient Greeks.

Because these light plows could only cut shallow furrows in the soil, Greek farmers sometimes had to use pickaxes or hoes to dig deeper furrows before planting crops. When a field was ready for planting, farmers sowed seeds either by throwing them from side to side or placing them in single rows. Then they covered the seeds with soil using a hoe or a rakelike tool called a harrow. Farmers pulled weeds by hand or used a sickle to cut the stems.

At harvest time, farmers cut the stalks of grain with sickles, tied them in bundles, and carried them away for threshing—the process of separating the grain from the stalks. For the threshing*, the stalks were placed on a stone or tile floor and then trampled by a team of mules or oxen. The harvested grain was stored for later use.

* **thresh** to crush grain plants so that the seeds or grain are separated from the stalks and the husks

During the early years in ancient Greece, simple farming methods provided enough food to meet the needs of individual families, as well as the inhabitants of neighboring villages. However, the growth of towns

gradually created a greater demand for food. Greek farmers adopted crop rotation, which involves raising a series of different crops to keep the land in use without wearing out the soil. Such improvements in farm technology helped increase the production of food.

AGRICULTURE, ROMAN

* **province** overseas area controlled by Rome

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

See color plate 9, vol. 1.

Agriculture was of primary importance to the ancient Romans. Rome itself began as a farming community, and farming developed into a major economic activity throughout the Roman empire. Roman farmers adopted farming techniques developed in neighboring regions, such as Greece and North Africa. They also improved agricultural methods and spread these improvements to Roman settlements in the provinces*.

FARMS AND FARM LABOR. During the early years of the Roman Republic, agriculture consisted primarily of small family-owned farms. Largely self-sufficient, these farms sometimes used slave labor. The farmers often sold their surplus crops in town and city markets.

As Rome expanded, much of the land it conquered became the property of the Roman state. In the early republic, the patricians* (and in later years, the nobles) began taking over some of the public land, occupying more than the law allowed. Often they took the land without paying even the nominal rent tax. On this land, they eventually created huge agricultural estates known as latifundia. Unlike the self-sufficient family farms, the latifundia operated as profit-making businesses. They were owned by absentee landlords and worked mostly by large groups of slaves. During the period of the late republic, this type of estate farming dominated agriculture. In southern Italy, these estates became huge grazing ranches. Overgrazing, especially by sheep, caused such severe soil erosion in the region that the land has not fully recovered to this day. Although Italy contained some of the largest estates, large estates also existed in all provinces of the empire. The latifundia became essential in meeting the food needs of towns and cities.

Many farm owners were required to perform lengthy military service overseas. They could not easily farm their plots and were often eager to sell them. As a result, many small farms were sold to wealthy landowners, whose great estates became even larger. Some of the farmers who sold their land moved to the cities to find work. Others became farm laborers or tenant farmers, who leased land from the large estates and paid rent in both money and crops.

PRINCIPAL CROPS. The main crops in the Roman empire were grains (such as wheat and barley), grapes, olives, and figs. Fruits—such as apples, peaches, pears, plums and cherries—were also important crops. Roman farmers grew nuts, including almonds, walnuts, and chestnuts, and various vegetables and herbs.

Roman farmers planted grain primarily in lowland areas that had adequate rainfall or irrigation. The Po River valley of northern Italy and the regions of Etruria, Umbria, and Campania near Rome were all suitable for

growing grain. Grain also grew well in the Roman provinces of EGYPT and AFRICA. In Roman times, before the advancing Sahara desert changed the landscape, the northern regions of Africa were more fertile and better watered than they are now. In fact, the fertile coastal region of the province of Africa became the granary* of Rome because of its importance in grain production.

* granary storage place for grain

Farmers grew grapes, olives, and other crops wherever climate and soil conditions were suitable. Grapes and olives usually grew well on the lower slopes of hills, while nut trees often occupied the higher slopes. In some regions of the empire, farmers specialized in particular crops. For example, Rome's eastern provinces became known for the production of rice, cotton, and hemp.

LIVESTOCK. The Romans raised many domestic animals—some for food and others for work. Throughout the empire, farmers used oxen, mules, and donkeys to help with plowing and other tasks. In some Mediterranean areas, cattle also served as work animals.

Sheep were the principal source of meat and milk in the Mediterranean areas, and they were a source of wool in other regions. Cattle also provided meat and milk as well as leather. Roman farmers made cheese from the milk of these animals. The Romans also used the milk of goats, and made ropes and sacks from the hair of certain types of goats. Pigs and poultry, raised throughout the empire, were important

ROMAN WINE MAKING

Wine making was an important activity in ancient Rome. Roman workers harvested the grapes, placed them in large vats, and stomped on them with bare feet to release the juice. The juice ran through pipes into tanks or pottery containers. The Romans drank some of the juice as new wine and boiled down the rest to use as a preservative or a thickener for thin wine. Then they removed the pulpy mush left in the vats and placed it in a special press to squeeze out the remaining juice. The juice from the pressing was allowed to ferment in jars, creating finer and more potent wines.

* **thresh** to crush grain plants so that the seeds or grain are separated from the stalks and the husks

sources of meat. The Romans also used the eggs, quills, and down of their poultry. They raised horses for riding, for use in battle, and for sporting events, but seldom used horses for farm work.

TECHNOLOGY. Historians know a great deal about Roman agricultural activities and technology. Much of this knowledge comes from the works of such ancient writers as CATO THE ELDER, Varro, Columella, and PLINY THE ELDER. In addition, archaeologists have studied ancient Roman farm tools. From these archaeological studies, historians have determined that Roman agriculture was complex and innovative.

The Romans approached agriculture as a science. They learned about different types of soils and chose crops to plant based on soil type and climate conditions. They improved the quality of soil by adding natural fertilizers, such as manure and the pulp from making wine and olive oil. They varied the size of their fields to suit the crop and the farming methods used. Many large farms had elaborate systems of crop rotation to keep soils fertile. The normal rotation cycle included a fallow period, during which time the land was left unplanted. Farmers usually continued to plow fallow fields two or three times a year to kill weeds and to help the soil retain moisture. After the fallow period, farmers would plant one season of a root crop, followed by a season of a grain crop, and finally a season of mixed grasses. In this way, the soil could replenish itself over time because not all plants took the same nutrients from the soil.

The Romans studied the drainage patterns of fields, dug trenches to drain wetlands, and devised ways to irrigate dry fields. They also built stone-walled terraces on slopes in order to make hillsides suitable for cultivation. To use the land more efficiently and to reduce the need for weeding, Roman farmers often cultivated several crops together. For example, they planted vegetables among grapevines or olive trees.

The Romans used a variety of farm tools designed to perform specific tasks. They made notable advances in the design of plows to suit certain soil and climate conditions. One of the most important of these was a wheeled plow, with a double-edged blade that could be used to turn over heavy soil. This was a great improvement over the ard, a wheelless plow with simple iron blades that could dig only shallow furrows in light soil.

Several Roman inventions made harvesting easier and more efficient. One of these was a new type of sickle for harvesting grain that eased the strain on the user's wrist. Another invention was a large, well-designed scythe for mowing tall grasses. A third remarkable invention was a harvesting machine that consisted of an enclosed wooden frame on wheels. The harvesting machine had metal teeth at the front, and the farmer used mules or oxen to push it through the field of grain. The metal teeth cut off the tops of the grain plants, which then fell into the wooden frame behind. For threshing*, the Romans used a *tribulum*—a weighted board, which was invented by the Greeks, that was fitted with sharp stones or metal rollers on the underside. They dragged the device across the grain on the threshing floor, and it easily separated the grain from the stalks and husks.

* **graft** to insert a shoot or bud from one kind of tree into a slit in a closely related tree so that it will grow there

In maintaining their orchards, the Romans improved the existing techniques for grafting* and devised some new ones. This not only improved the quality of fruit but also made it easier to introduce new varieties from other parts of the empire. The Romans also improved pruning tools and developed new ones to increase the efficiency of their work.

These new technologies and scientific methods spread throughout the Roman empire, replacing or improving the farming methods used by local people. As a result, the Romans helped improve agriculture and increase food production throughout much of Europe and North Africa. However, despite their innovations and scientific approach to agriculture, the Romans eventually faced problems of soil exhaustion from overusing the land. Bad weather sometimes caused crops to fail, resulting in occasional food shortages within the empire. (*See also* **Agriculture, Greek.**)

ALARIC

See *Visigoths*.

ALCIBIADES

ca. 450–404 B.C.
ATHENIAN POLITICIAN AND
MILITARY LEADER

* **city-state** independent state consisting of a city and its surrounding territory

Alcibiades rose to prominence in ATHENS during the period of the PELOPONNESIAN WAR, when the Greek city-states* of Athens and Sparta vied for dominance. But his personal ambition and unreliability led the citizens of Athens to cast him aside on two occasions.

Growing up in Athens, Alcibiades had many advantages. He was raised in the household of the Athenian statesman PERICLES, and he was the pupil and close friend of the philosopher SOCRATES. After Pericles' death in 429 B.C., Alcibiades became active in Athenian politics.

Eager to expand the power of Athens, Alcibiades succeeded in bringing Athens into an alliance against the city-state of Sparta. In 418 and 416 B.C., he led campaigns against the Spartans. Then, the following year, Alcibiades organized an expedition against Sicily with the intention of extending Athenian power into the western Mediterranean. At about the same time, the city was scandalized by a religious crime—the mutilation of statues of the god HERMES. Opponents of Alcibiades accused him of the crime, and soon after reaching Sicily, he was ordered back to Athens to stand trial. Instead, Alcibiades fled to Sparta, where he became a military adviser to King Agis II, the enemy of Athens. Alcibiades also persuaded Athens's allies to break their alliances with the city.

The Spartans began to have doubts about the trustworthiness of Alcibiades. Sensing the suspicions regarding his loyalty, Alcibiades traveled to ASIA MINOR, where he tried to regain his power base in Athens. His opportunity came in the form of an appointment as general of the Athenian fleet at Samos. After winning several victories, Alcibiades returned to Athens in 407 B.C. and was given command of Athenian forces in Ionia in western Asia Minor. However, this time, Alcibiades faced an alliance of the Spartans and the Persians and suffered defeat. In Athens, popular opinion turned against him. Alcibiades retired to Asia Minor, where he was murdered by Spartan agents.

The Greek historian THUCYDIDES discussed Alcibiades in his account of the Peloponnesian War, and the Greek biographer PLUTARCH wrote about Alcibiades' life. Alcibiades also appeared as a character in the *Symposium,* one of the philosophical dialogues of PLATO.

ALEXANDER THE GREAT

356–323 B.C.
KING OF MACEDONIA
AND WORLD CONQUEROR

Alexander III (the Great) was perhaps the most important military leader of the ancient world. A man of tremendous talent and single-minded determination, he established a mighty empire and spread Greek culture throughout the ancient world. His conquests included the PERSIAN EMPIRE as well as lands in central Asia and India.

EARLY YEARS.   The son of King PHILIP II of MACEDONIA and his strong-willed wife Olympias, Alexander showed great promise from an early age. His parents encouraged him to believe that he could accomplish anything he desired. They also arranged for Alexander to study with the best tutors of the time, including the Greek philosopher ARISTOTLE. Through Aristotle, the intelligent and inquisitive Alexander learned about medicine, plants, animals, and geography. He also developed a profound attachment to Greek culture. He admired the plays of EURIPIDES and the works of the poet HOMER, especially the *Iliad.* He revered—and hoped to follow in the footsteps of—the legendary Greek heroes of the past.

A spirited and courageous youth, Alexander proved his skill as a horseman at age 12 by taming a very difficult stallion named Bucephalus. He also learned military strategy from his father. At age 16, while governing in his father's absence, he led a successful attack against rebellious tribes in Illyria, a region west of Macedonia. Two years later, Alexander

This detail from a first century A.D. mosaic depicts Alexander the Great at the Battle of Issus in 333 B.C. At Issus, Alexander's outnumbered troops soundly defeated the army of the Persian king Darius III. Although Darius escaped, Alexander continued to conquer Persian territory until he finally captured the Persian throne in 330 B.C.

* **envoy** person who represents a government abroad

BUCEPHALUS

Alexander's black horse, Bucephalus, was the most famous steed in history. Originally intended as a gift for Alexander's father, the horse was judged too wild and uncontrollable for riding. Alexander thought otherwise and took command of the horse. Discovering that Bucephalus was afraid of his shadow, Alexander pointed the horse towards the sun. He talked to the horse, stroked and calmed him. Alexander even taught Bucephalus to kneel down so he could mount him easily while wearing armor. Bucephalus was Alexander's horse for 20 years and accompanied him on his conquests. When Bucephalus died, he was honored with a magnificent funeral.

* **strait** narrow channel that connects two bodies of water
* **satrap** provincial governor in ancient Persia

* **pharaoh** ruler of ancient Egypt
* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

took command of the cavalry and played an important role in defeating the Greeks. This decisive victory gave Macedonia mastery over Greece. Afterward Alexander went to Athens as an envoy*.

In 336 B.C., Philip II was assassinated, and Alexander became king of Macedonia. Many historians believe that Alexander's mother may have been involved in the assassination plot. Philip had divorced Olympias and had taken another wife, and Olympias may have tried to protect her son's right to the throne. Most agree, however, that Alexander had no part in the murder. By age 20, he had inherited a strong kingdom, a well-trained army, and control of most of Greece. Alexander was ready to venture farther afield.

FIRST CONQUESTS. Before he died, King Philip had begun planning an invasion of the Persian Empire. Alexander was determined to carry out this plan. First, however, he had to subdue rebellious tribes in the north and secure firm control over Greece. During the summer of 335 B.C., Alexander marched north with his army and established control over various tribes. Then he turned south toward the Greek city-state of THEBES, which had revolted against Macedonian rule. Alexander's troops destroyed the city, killed 6,000 of its people, and enslaved the survivors. Only the Theban temples and the house of the great poet PINDAR were spared because of Alexander's admiration for Greek culture. The destruction of Thebes shocked all of Greece, and other city-states quickly acknowledged Macedonian rule.

Alexander then turned his attentions toward Persia. In 334 B.C., his army of 40,000 Macedonian and Greek soldiers crossed the Hellespont (now known as the Dardanelles), one of the straits* separating Europe from ASIA MINOR. First Alexander defeated the local Persian satraps* at the Battle of Granicus. Then he marched along the coastline, liberating Greek colonies from Persian rule. Turning inland, Alexander quickly took control of the interior. While spending the winter at Gordium, the capital of the kingdom of Phrygia, he untied (or possibly just cut) the Gordian knot. This complex knot fastened an ancient royal chariot to a pole. According to legend, the person who loosened the knot would rule Asia. Alexander's success with the Gordian knot enhanced his rapidly growing fame.

The following year, Alexander led his army into SYRIA. Before long he came upon the troops of Darius III, the Great King of Persia. Although vastly outnumbered by the Persians, Alexander won a brilliant victory at the Battle of Issus. Darius escaped, and the survivors of his army scattered and fled.

Alexander marched to Tyre, an ancient port on the Mediterranean Sea that served as the base of the Persian navy. Located on an offshore island, Tyre had formidable defenses. Alexander's forces laid siege to the city for seven months before finally taking it in 332 B.C. Their victory destroyed Persian naval power in the Mediterranean.

From Tyre, Alexander moved into EGYPT. The Egyptians honored him for freeing them from Persian rule, and they accepted him as a pharaoh*. A sacred oracle* hailed Alexander as the son of Ammon, the Egyptian god of the sun. While in Egypt, Alexander founded ALEXANDRIA, which in time became one of the greatest Greek cities of the ancient world. It was one of the many cities named for Alexander.

THE DEFEAT OF PERSIA. With Persia's western territories under his rule, Alexander could focus on capturing Darius and conquering the central part of the Persian Empire. In an effort to halt Alexander's advance, Darius offered to give him all Persian territory west of the Euphrates River. But Alexander was determined to completely shatter the Persian Empire. In 331 B.C., he crossed the Tigris and Euphrates rivers and met Darius's army on the plains of Gaugamela (part of present-day Iraq). As in the Battle of Issus, the Persian forces vastly outnumbered Alexander's army. Nevertheless, Alexander's military genius overcame the Persians and led to another brilliant victory. Once again, Darius managed to escape.

Marching into the heart of Darius's empire, Alexander occupied the great Persian cities of Babylon, Susa, Persepolis, and Ecbatana. After looting the royal treasury at Persepolis, the sacred capital of Persia, Alexander burned the city to the ground as punishment for the Persians' destruction of ATHENS more than 100 years earlier. In the spring of 330 B.C., Alexander continued his search for Darius. Before he could capture the Great King, however, Darius was overthrown and assassinated by some of his own officers. The death of the Great King of Persia left Alexander free to assume that title.

THE MARCH EAST. Not content with his conquests of western and central Persia, Alexander continued to advance eastward into remote and uncharted territories. From 330 to 329 B.C., he led his army farther into central Asia, from the shores of the Caspian Sea to the snowy slopes of the Hindu Kush, one of the most rugged mountain ranges in the world. Along the way, he founded several cities and named them after himself.

In 328 B.C., he reached Bactria, the most distant region of the Persian Empire. It took Alexander three years to overcome the fierce resistance of the peoples of the region. To ensure future peace and encourage the spread of Greek culture and influence, Alexander had his soldiers establish military posts throughout central Asia. He also encouraged his troops to marry native women. Alexander set an example by marrying Roxane, a noblewoman of Sogdiana (present-day Uzbekistan).

Still unsatisfied with his conquests, Alexander was determined to push farther into unknown regions. In 327 B.C., he led his troops across the Indus River into INDIA, a kingdom whose spices and traders were known to the Greeks, but whose lands were hidden behind mystery and legend. During his march into India, Alexander sometimes met strong resistance and went to battle. In one of the greatest fights, he defeated King Porus, the most powerful ruler in the Punjab (an area in northwestern India). During this battle, Alexander's troops faced armored elephants for the first time. The experience frightened them and made them reluctant to continue their advance into unfamiliar territories.

The constant marching and combat took its toll on Alexander's troops. In 326 B.C., they refused to go any farther east. Faced with rebellion among the troops, Alexander decided to begin the long, difficult march back to Persia. Part of his army sailed down the Indus River and back to Persia along the coast. The remaining soldiers, led by Alexander, took a land route that passed through the desert of southern Persia. The march across the desert resulted in the greatest suffering and losses of Alexander's entire military campaign. Three-quarters of the troops died from thirst, hunger, and exhaustion.

Once back in Persia, Alexander found his kingdom in disorder. Satraps who had been left in charge during his absence had governed unwisely, and some had established private armies loyal to themselves. To restore order, Alexander executed several satraps and senior officials and replaced others.

In the autumn of 324 B.C., Alexander's boyhood friend and closest companion, Hephaestion, died at the city of Ecbatana. After a period of intense mourning, Alexander began a winter campaign in the mountains of northern Persia. He then returned to Babylon and prepared to sail for ARABIA, an area he had not yet conquered. Before he could leave, he became ill with a fever and died. Only 32 years old, Alexander had not named a successor. After his death, a son was born to Roxane, but the child did not live long.

Alexander's leading generals divided his empire and established kingdoms naming themselves as rulers. Of these kingdoms, the Ptolemy dynasty* of Egypt and the Seleucid dynasty of Syria and Persia lasted the longest. It was through these kingdoms that Alexander's legacy continued and Greek culture endured in his former empire.

GOALS AND ACCOMPLISHMENTS. During his brief lifetime, Alexander sought to create a politically unified empire and also to spread the Greek culture he so admired. The division of the empire into rival kingdoms after Alexander's death eliminated the possibility of a lasting, unified state. Yet he achieved his second goal. As a result of his conquests and

* **dynasty** succession of rulers from the same family or group

the establishment of cities and colonies, Greek civilization took root in the conquered regions, and Greek became the language of education and commerce throughout the Mediterranean world. Moreover, a new Hellenistic or Greek-influenced culture dominated Persia, Egypt, and Asia Minor for years to come. (*See also* **Armies, Greek; Greece, History of: Hellenistic Age; Wars and Warfare, Greek.**)

ALEXANDRIA

Alexandria was a city in ancient EGYPT. It was founded in 331 B.C. by the king of Macedonia, ALEXANDER THE GREAT, who named the city after himself. Located at a crossroads of Asia, Africa, and Europe, Alexandria became one of the largest and most important cities of the ancient world. It was renowned as a prosperous commercial center and famous center of learning throughout the Greek and Roman periods.

Alexander the Great founded the city during his conquest of Persia, which controlled Egypt. For the location of his new city, he chose the site of a small fishing village on the Nile delta, the fan-shaped area in northern Egypt where the Nile River empties into the MEDITERRANEAN SEA. This location was well-suited for Alexander's military and commercial plans. It had a harbor large enough to accommodate many warships and merchant vessels, and it was connected to the interior of Egypt by the Nile River and various canals. According to tradition, Alexander helped select sites for the city's temples and AGORA (marketplace). When he left Egypt, Alexander chose a Greek named Cleomenes of Naucratis to be governor of Egypt. Alexander gave Cleomenes the responsibility for building and populating the new city. Cleomenes accomplished the second task by bringing people from nearby areas to live in Alexandria.

This detail of a floor mosaic from a Middle Eastern church shows the Egyptian city of Alexandria. Alexandria became one of the leading intellectual centers of the ancient world. Scholars from all over traveled to Alexandria to study at the Museum and the Library.
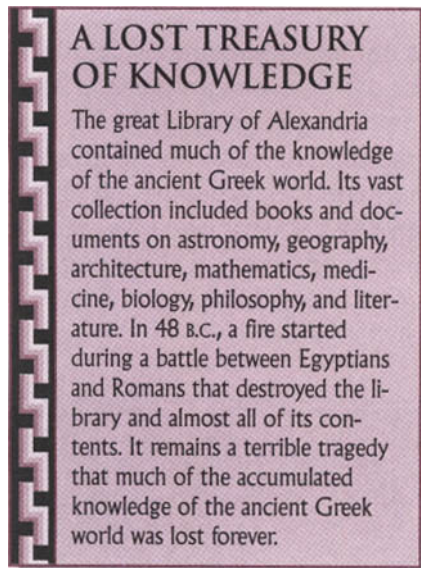
ALEXANDRIA

* **satrap** provincial governor in ancient Persia

* **dynasty** succession of rulers from the same family or group

* **portico** roof supported by columns, forming a porch or covered walkway

A LOST TREASURY OF KNOWLEDGE

The great Library of Alexandria contained much of the knowledge of the ancient Greek world. Its vast collection included books and documents on astronomy, geography, architecture, mathematics, medicine, biology, philosophy, and literature. In 48 B.C., a fire started during a battle between Egyptians and Romans that destroyed the library and almost all of its contents. It remains a terrible tragedy that much of the accumulated knowledge of the ancient Greek world was lost forever.

* **city-state** independent state consisting of a city and its surrounding territory

* **bureaucracy** large departmental organization that performs the activities of government

After Alexander's death in 323 B.C., the empire was divided among his generals and close companions. Egypt was left to Ptolemy, Alexander's boyhood friend and a general. Ptolemy became satrap* of Egypt and had Cleomenes executed. He then had himself crowned King Ptolemy I of Egypt, thus establishing the Ptolemaic dynasty*. Ptolemy had Alexander's body buried in Alexandria and continued the construction of the city. He later made Alexandria the capital of Egypt, and it remained the capital for almost 300 years.

During the rule of Ptolemy I and his successors, Alexandria became a center of HELLENISTIC CULTURE. The Ptolemies built royal palaces and elegant parks. They made Serapis the god of the city and built a temple in his honor. The Ptolemies respected Greek culture and helped shape the city along Greek ideals, especially the Greek interest in knowledge and learning. To support intellectual pursuits, the Ptolemies built a great museum and library. These became the city's most important and famous institutions.

The great Museum of Alexandria was not exactly like a museum today. Rather, it served as an institute for advanced study. The Museum had a large dining room, porticos*, and a tree-lined garden, where scholars presented ideas and debated philosophies. The Museum quickly developed into the most important center of Greek culture in the world. The Library of Alexandria, located near the Museum, became even more famous. It contained perhaps as many as half a million volumes, the largest collection of books in the world at the time. Famous and distinguished scholars served as the chief librarians, helping other scholars classify works, establish guidelines for research, compile dictionaries, and undertake a variety of other scholarly pursuits. The intellectual atmosphere of Alexandria, created largely by the Museum and the Library, attracted poets, writers, and scholars from all over the world. The classical works of Greek writers from HOMER to EURIPIDES were studied as the greatest models of literary achievement.

By 200 B.C., Alexandria occupied an area of about four square miles and had a population of about 500,000, making it the largest of all Greek cities. Its inhabitants included Greeks and Macedonians, Egyptians, Africans, a large Jewish community, and people from many other lands. Despite its diverse population, the city carefully preserved its Greek traditions and maintained close ties to the Greek city-states*. The government of Alexandria consisted of a principal minister who advised the king, a financial minister, a chief justice, priests from various religious groups, and military and naval officers. These officials directed a large bureaucracy* to carry out the day-to-day business of the city.

Alexandria had become an immensely wealthy city as a result of trade, which included exports of grain and other products from Egypt, spices from ARABIA, and other products from as far away as INDIA. Alexandrian merchants dominated most of the trade in the eastern Mediterranean region. The city's great port consisted of two large harbors. Situated at the entrance to one of these was a tall lighthouse with a blazing fire at the top to guide ships safely into the harbor. This lighthouse, known as the Pharos of Alexandria, was considered one of the seven wonders of the ancient world.

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In 30 B.C., Egypt became a province* of the Roman Empire. Alexandria remained the capital of the province and continued to prosper. However, the city began to experience some political and social unrest resulting from its loss of independence under Roman control as well as from religious upheaval. Christianity, the new religion, spread rapidly in Alexandria. The city became an important center of Christian learning, and it produced many influential Christian thinkers.

Alexandria remained an important center of commerce, Christianity, and western culture until the A.D. 600s, when the Arabs conquered Egypt. Thereafter, the city declined in importance, and much of its great architecture and institutions eventually were destroyed. In modern times, Alexandria would prosper again. Today, with a population of over 3 million, Alexandria is the chief port and second largest city in Egypt. (*See also* **Cities, Greek; Harbors; Libraries; Persian Empire; Poetry, Greek and Hellenistic; Ptolemaic Dynasty; Trade, Greek; Trade, Roman.**)

ALPHABETS AND WRITING

The ancient Greeks believed that writing played an important part in the development of civilization. They associated the use of written language with order and democracy. Sometime around 600 B.C., for example, the Athenian politician SOLON had his new laws written on a large wooden tablet and placed on display so all could see them. This permanent posting of the laws made it clear that they were fixed and that they applied to everyone.

The Greeks used an alphabet, a set of symbols or letters representing various sounds, in their system of writing. They arranged letters of the alphabet to reflect the sound of spoken words, just as we do in English, Spanish, and other languages that developed in western Europe. The Greeks adapted their alphabet from the ancient PHOENICIANS of ASIA MINOR.

EARLY WRITING SYSTEMS. About 3,000 years ago, the Phoenicians developed a writing system that used several dozen symbols, each representing a syllable. This type of system, called a syllabary, differed significantly from other early writing systems. The Mesopotamians and Egyptians, for example, created hundreds of symbols that stood for words or ideas rather than merely sounds or syllables. The Phoenician syllabary was much easier to use than the earlier systems. A Phoenician only needed to learn about thirty symbols in order to read and write.

The Phoenician syllabary was not a true alphabet, however, because it did not have a symbol for every sound. In particular, it lacked symbols for vowel sounds. A Phoenician reader who saw the symbol for the sound "bp" would have to decide from the surrounding words and meaning whether the writer meant "bep," "bap," or "bop."

THE GREEK ALPHABET. The early Mycenaean civilization of ancient Greece also had a writing system based on syllables. Known today as Linear B, this writing system used at least 89 symbols to represent various combinations of consonants and vowels. However, Linear B was lost when the Mycenaean civilization was destroyed in the 1100s B.C.

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By the 700s B.C., the Greeks had learned about the Phoenician syllabary—probably through contacts with Phoenician traders—and had developed their own version of it. The Greeks adopted many of the Phoenician symbols but turned the syllabary into a true alphabet by adding symbols for vowel sounds. They also added new symbols for sounds used in Greek but not in Phoenician, and they dropped symbols for sounds not used in Greek. These changes made the Greek system more complete and accurate, as well as easier to use.

The letters of the Greek alphabet resembled the Phoenician symbols, and the Greek names for the letters echoed the Phoenician names. The Phoenician *aleph* and *beth* became the Greek *alpha* and *beta.* Each symbol represented the first sound in that symbol's name—alpha meant *a* and beta meant *b.*

At first the Greeks wrote from right to left. Then they changed to a continuous back-and-forth style in which one line read left to right and the next line read right to left. This type of writing was called *boustrophedon,* a word that described the way in which oxen plowed furrows back and forth across a field. After about 500 B.C., the Greeks settled on the system of writing from left to right. For hundreds of years, though, they used only capital letters and no punctuation. Signs for punctuation, lowercase letters, and cursive writing appeared much later.

Two versions of the Greek alphabet developed over the years. In 403 B.C., Athens adopted the Ionic alphabet. It became standard throughout Greece and was the ancestor of the modern Greek alphabet. The other version, the Chalcidian alphabet, spread to Italy.

THE ROMAN ALPHABET. By the 600s B.C., the ETRUSCANS, who lived in central Italy, had adopted the Chalcidian alphabet. They may have learned it from a Greek colony in Italy. The Etruscan alphabet had 26 letters—22 from the original Phoenician system and four that had been added by the Greeks.

In the 500s B.C., the Romans adopted the alphabet of their Etruscan neighbors, using only 20 letters. The Romans later added letters to represent additional sounds. The letter *g* was added to distinguish the hard "g" sound from the "k" sound of the Etruscan letter *c.* The letters *y* and *z,* which the Romans borrowed from the Greeks, were added in order to translate Greek into Latin more easily. By the time of the Roman Empire, the Latin alphabet consisted of 23 letters.

Like the ancient Greeks, the Romans began by using only capital letters. They carved beautifully formed inscriptions on stone monuments and tablets throughout their empire. Gradually, the Romans developed lowercase letters and cursive writing, which eventually came into use for everyday writing.

As the Romans extended their empire, people throughout most of Europe adopted their alphabet. Although the ability to read and write declined during the Middle Ages, the Latin alphabet was still the basis for almost all European writing. The English language, however, added three letters—*u, w,* and *j.* The Romans had no "v" sound in their language. The Romans had used the letter *v,* however, to represent both the vowel sound "u" and the consonant sound "w." In the Middle Ages, as people who used the "v" sound began to read and write in Latin, the vowel sound "u" came to be written as *u;* the letter *v* came to represent the consonant sound "v"; and a new letter, *w,* was used for the "w" sound. Also, the Roman *i* had represented both the vowel sound "i" and the consonant sound "j." The English added the letter *j* to distinguish between the two sounds. Thus, with only a few changes, the alphabet used by the Romans over 2,000 years ago has continued into modern times. (*See also* Literacy.)

Remember: *Words in small capital letters have separate entries, and the index at the end of Volume 4 will guide you to more information on many topics.*

ALPS

See map in Geography and Geology, Mediterranean (vol. 2).

The Alps are a large system of mountains in south-central Europe. About 500 miles long and 100 miles wide, the Alps begin near the Mediterranean coast of present-day France and Italy and curve in a great arc to the Balkan Peninsula. The name comes from *alpes,* the Latin word for the mountains.

Throughout much of the ancient period, the Alps were a formidable barrier between the Mediterranean cultures of Greece and Rome and the cultures that developed on the northern side of the mountain chain. The Romans referred to one section of the western Alps as the "Walls of Rome" because the mountains rise abruptly from the plains of Italy, forming a protective shield.

Although most of the Alpine region was a part of the Roman empire, few Romans lived there. For the Romans, the mountainous region's many passes and valleys served primarily as trade and invasion routes to western and northern Europe. HANNIBAL, the great Carthaginian general, also followed Alpine routes when he led his troops with horses and elephants across the mountains in a bold attack on Italy in 218 B.C. In the later years of the Roman Empire, barbarian forces from the north and east also used Alpine routes to invade Italy.

AMAZONS

THE GRAVES OF AMAZONS?

The Greek legends of Amazons may have been inspired by real women. Archaeologists in central Asia have recently discovered the graves of women buried with swords and daggers, indicating that they had been warriors. These women, however, were probably not as ferocious as the Amazons of myth. Scholars believe they carried weapons chiefly to protect their herds and their land.

* **hero** in mythology, a person of great strength or ability, often descended from a god

The Amazons, a mythical nation of women warriors, appear in many legends of the ancient Greeks. Called "man-haters" by the Greek playwright AESCHYLUS, Amazons were believed to live somewhere near the Black Sea on the edge of the known world.

Descended from Ares, the god of war, the Amazons were famed for their skill in battle. They fought with bows and arrows, axes, spears, and crescent-shaped shields. Although the Amazons lived in a society that was entirely female, they bore children after mating with men from other nations. However, they raised only their female offspring, sending away, killing, or making slaves of their male children.

The Amazons are featured in many of ancient Greece's enduring stories. In the Greek epic tradition that includes Homer's *Iliad,* the Amazons take the side of the Trojans in the Trojan War. The myth of HERACLES includes a description of his journey to the land of the Amazons. One of Heracles' labors was to take the girdle (belt) from Hippolyte, the queen of the Amazons. Another myth tells how the Greek hero* THESEUS kidnapped an Amazon queen, an act that led the Amazons to attack the city of Athens.

According to one story, the name *Amazon* came from a Greek word meaning "without breasts," because the Amazons were said to have cut off their right breast in order to draw their bows more easily. Another story suggested that the name meant "without grain" because the Amazons relied on hunting rather than agriculture for their food.

The legend of these female warriors continued into the modern world. Spanish explorers of the 1500s named the longest river in South America the Amazon. They were reported to have seen native women there who served as war captains, leading their men into battle. Even today, strong, powerful women are sometimes referred to as Amazons. (*See also* **Homer;** *Iliad;* **Myths, Greek.**)

AMBASSADORS

See *Envoys; Diplomacy.*

AMMIANUS MARCELLINUS

ca. A.D. 330–ca. 395
ROMAN HISTORIAN

Ammianus Marcellinus was the last great historian of the Roman Empire. His work, which continued the story of Rome at the point at which the historian TACITUS stopped, is the most important source of information about the period of the later Roman Empire. Ammianus wrote about a range of topics, including geography, culture, and the customs of foreign peoples.

Born to a noble Greek family in the city of ANTIOCH in the Roman province of SYRIA, Ammianus joined the army and served as an officer in both the eastern and western parts of the empire. While serving in GAUL, he met JULIAN THE APOSTATE, who would later be emperor of the Roman Empire. In A.D. 363, Ammianus accompanied Julian to Persia on a disastrous military campaign during which the emperor met his death. Ammianus left the army and spent time traveling through Greece, Syria, Egypt, and Palestine. Sometime after A.D. 378, he settled in Rome where he wrote his account of the Roman Empire.

Ammianus's history, *The Chronicle of Events,* consisted of 31 books covering the years from A.D. 96 to 378. Only the last 18 books, which cover the years from A.D. 353 to 378, survive. Written in Latin, the work provides a clear, impartial, and detailed account of the political, economic, and social history of the empire. Ammianus drew from his own experiences to create a vivid and dramatic picture of people, life, and events of the time. His biographies (including that of the emperor Julian, who played a central role in the history) are notable for their vivid descriptive passages and critical analysis. (*See also* **Rome, History of.**)

AMPHITHEATER, ROMAN

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

* **tier** one of a series of rows arranged one above the other, as in a stadium

The Roman amphitheater was a roofless, oval-shaped arena used for spectator sports. Entertainment played an important role in Roman life, and the construction of amphitheaters in which to stage games and other events helped spread Roman culture throughout the Roman empire. The ruins of ancient Roman amphitheaters can still be seen today in towns in Europe and North Africa.

The earliest amphitheaters, which had been constructed of wood, were temporary structures. Designed specifically for fights between gladiators*, most were located near gladiatorial schools. The oldest permanent amphitheater to survive was built in the southern Italian city of POMPEII about 80 B.C. It featured an oval arena and was built up against the city wall on one side. Encircling the arena were rows of seats that rose in tiers* along the earthen banks. This seating arrangement enabled all spectators to have a good view of the entertainment. Stone walls supported the earthen banks beneath the seats. Most early amphitheaters were built on natural slopes or artificially constructed mounds of earth.

In time, Roman architects began building freestanding amphitheaters that did not rely on the natural landscape. These structures featured stone

* **vault** arched ceiling or roof

See
color plate 12,
vol. 2.

walls and vaults* to support the various levels of seating. In these structures, spectators gained access to their seats through interior corridors and staircases similar to those in modern stadiums. The design of the amphitheaters became more elaborate as well, with graceful arches covering the walkways, and statues and stone carvings adorning the walls.

Some of the later amphitheaters included rooms, cages for animals, storage areas, and passageways beneath the floor of the arena, along with pulley-drawn elevators that raised and lowered animals, people, and props through trapdoors into the arena. Some amphitheaters also had awnings over the seating areas to protect the spectators from the sun. The largest and most famous amphitheater of this type was the COLOSSEUM in the city of Rome.

Roman amphitheaters provided various types of sports and entertainment. Contests between gladiators, which included fights to the death, remained popular with spectators. Animal events often featured men hunting wild animals amid elaborate scenery or animals fighting one another. In another variation of the animal events, unarmed slaves and Christians were sent into the arena to face lions, bears, and other savage beasts. Such entertainment resulted in the deaths of thousands of people and animals.

In later years, the Roman emperors ended these bloody entertainments, and the Roman amphitheater declined in importance as people sought other, more acceptable, forms of amusement. However, the basic idea of the Roman amphitheater endured, and the modern stadium owes much of its purpose and design to these ancient structures. (*See also* **Architecture, Roman; Games, Roman.**)

ANACREON

See *Poetry, Greek and Hellenistic.*

ANAXAGORAS

See *Philosophy, Greek and Hellenistic.*

ANAXIMANDER

See *Philosophy, Greek and Hellenistic.*

ANAXIMENES

See *Philosophy, Greek and Hellenistic.*

ANIMALS

The Greeks and Romans shared their world with many different kinds of animals, and these animals served a variety of functions in private and public life. They provided food, served as beasts of burden and pets, and had featured roles in sporting events and other public spectacles. Animals also had important sacred, or religious, functions throughout the ancient world.

FOOD AND TRANSPORT. The major food-producing animals of ancient Greece and Rome were pigs, sheep, goats, cattle, and poultry. Pigs were an important source of food in both Greece and Rome. The meat of pigs formed a major part of the Roman diet, and bacon was a standard provision in the Roman army. In addition, the Romans used the dung and urine of pigs as fertilizer.

Farmers generally raised sheep and goats in areas where the landscape was too hilly for planting crops. The Greeks and the Romans raised sheep for wool and for meat. They used the milk from sheep and from goats to make cheese. Geese and chickens were also common farm animals.

Cattle were larger and more costly to keep than other livestock. Both the Greeks and the Romans used cattle as work animals to pull wagons or plows. The Romans ate beef and veal (the meat of calves).

Donkeys and mules, used by the armies to carry equipment and supplies, came from special farms called stud farms. The Roman army used so many mules as transport animals that large stud farms grew up throughout the empire.

PETS. Both the Greeks and the Romans kept animals as pets in their homes. Dogs were the most common pet—probably the small, white dog known today as the Maltese. Images of such dogs appear on Greek vases from the 400s B.C. Many Greek and Roman writings mention dogs, and inscriptions on ancient gravestones sometimes refer to an owner's affection for a dog.

The Greeks and Romans also kept tame birds. Especially popular were crows, magpies, and starlings, which can be taught to talk, and nightingales and blackbirds, which have beautiful songs. Both the Greeks and the Romans kept ferrets—small, weasel-like animals—to kill mice and rats. By the time of the Roman Empire, cats were beginning to replace ferrets as controllers of rodents.

The Romans raised fish in fish ponds, both for food and as pets. Some Roman estates had large outdoor enclosures called vivaria that housed birds and larger animals such as antelope, wild pigs, and deer.

ANCIENT EXTINCTIONS

Human threats to animal species began long ago. Ancient Greek and Roman writings and murals depicted lions, leopards, and hyenas roaming in Greece, hippopotamuses splashing near the mouth of the Nile, and marshes around the Mediterranean Sea teeming with birds. By the time of the late Roman Empire, however, hunting had greatly reduced the numbers of these animals and driven them into remote regions. The European wild ox, or auroch, was one animal driven to extinction. Hunters prized the animal for its strength and endurance in the chase. Romans used it for spectacles that featured scenes from classic mythology. (Zeus was sometimes depicted as an ox.) By A.D. 1000, only a few aurochs remained in central Europe. The animal became extinct in 1627.

Romans kept cats as domestic pets starting in the first century B.C. Cats were useful animals to have around the household, since they captured mice, rats, and other vermin. However, as this mosaic from Pompeii shows, sometimes cats preyed on animals that were also useful to their owners.

* **trident** three-pronged spear, similar to a pitchfork

See color plate 4, vol. 1.

* **underworld** kingdom of the dead; also called Hades

The Romans liked exotic animals, too. Some Roman households had pet monkeys, and wealthy Romans kept showy animals such as flamingos from Africa.

GAMES AND SPORTS. In ancient Greece and Rome, HUNTING was a popular sport among the upper classes. These people hunted rabbits, deer, boars, and lions. Commoners hunted as well, but they did so to add meat to their diet and to destroy the wolves that raided their herds or the deer that ravaged their gardens.

Animals played a central role in one of the principal entertainments of the classical world—the public games. In Greece, the games were athletic competitions. In Rome the games were large, costly spectacles that often involved bloodshed. Greek competitions included horse and chariot races. The Romans held chariot races, but their games featured a variety of other animals as well.

In Rome and throughout Roman territory, people flocked to chariot races and often bet large sums on the outcome of a race. The horses used to draw the chariots were raised on stud farms and had special trainers. Fans knew the names of winning horses and followed their careers closely. The Romans treated racehorses well, but they were not as kind to other animals used in the games. Sometimes, they sent animals into arenas to face professional fighters called gladiators, who used nets, spears, swords, and tridents* against the animals. At other times, fierce animals fought unarmed people—generally slaves, criminals, or prisoners of war—in the arena. The crowd also watched animals fight each other. Starved wolves or lions might be turned loose in an arena with a herd of deer.

At first, the Romans displayed exotic animals such as ostriches, camels, and elephants as curiosities at circuses and in parades. Starting around 50 B.C., however, they began to use these imported creatures in hunts and combats. Tigers, leopards, lions, bears, bulls, and elephants fought animals or teams of trained hunters. Ostriches, deer, gazelles, and goats faced both animal and human enemies. Even rarer animals—hippopotamuses, rhinoceroses, and crocodiles from Egypt—appeared from time to time. The emperor NERO flooded an arena so that he could show polar bears catching seals.

Far-ranging networks of hunters and shippers provided animals for the Roman arenas, stripping entire regions of their wildlife. Enormous numbers of animals perished. Thousands died in the 100 days of games held to celebrate the opening of the Roman Colosseum. Although one crowd supposedly burst into tears and protested the slaughter of a herd of elephants, for the most part there seems to have been little opposition to the cruelty that was part of the games.

SACRED USES OF ANIMALS. From earliest times, certain birds and animals were thought to create links between the human world and the world of the gods and spirits. The Greeks and Romans honored their gods with blood sacrifices, or offerings of animals. They looked for perfect animals to use in the sacrifice. Worshipers offered light-colored animals to gods of the heavens and dark-colored animals to gods of the underworld*. The

sacrifices followed strict rituals, which generally involved cutting the animal's throat and burning its meat on an altar. In some cases, the worshipers then devoured the meat. Many sacrifices occurred in fulfillment of vows, either by individuals or by a representative of the state. For example, a worshiper might vow to sacrifice 12 white roosters to ensure the occurrence of a desired event. Common sacrificial animals included bulls, cows, horses, roosters, sheep, and goats.

Another sacred use of animals was in divination or augury—the interpreting of omens* to predict future events. Trained observers practiced augury, reading great significance in such things as the flight of birds or the roll of thunder. There were complicated rules for augury. For example, a raven croaking on the right was a good omen, but a crow's caw was a good sign only if it came from the left. Another type of divination, called haruspicy, involved looking for omens in the entrails (inner organs) of sacrificed animals. (*See also* Agriculture, Greek; Agriculture, Roman; Augur; Games, Greek; Games, Roman; Omens.)

* **omen** sign, good or bad, of future events

ANTIGONE

MYTHICAL GREEK PRINCESS

See color plate 8, vol. 3.

Antigone, an important figure in Greek drama, was the daughter of OEDIPUS (the king of Thebes) and Jocasta (his mother and wife). Perhaps better than any character, she has come to symbolize personal courage and strength in behaving according to her conscience, even when that action was in opposition to the laws of the state. Two of the tragedies of Sophocles—*Oedipus at Colonus* and *Antigone*—are the chief sources of Antigone's inspiring story.

The first tragedy tells how Oedipus, blinded by a self-inflicted wound and banished from Thebes, is guided during his exile by his loving and devoted daughter, Antigone, until he chooses to die. His two sons, Eteocles and Polynices, quarrel over who will succeed to the throne, and the prediction is made that the brothers will murder each other.

In the second tragedy, Creon, the brother of Jocasta, becomes king. Creon orders that his dead nephew Eteocles, whom he favored, be buried with full honors, while Polynices, whom he declared a traitor, be denied burial. Antigone defies the edict and buries her brother Polynices, for which she is brought before Creon. He rules that she be locked in an underground vault and left to die—even though she is betrothed to Creon's son, Haemon. The king is unmoved by Haemon's appeal for Antigone's life, until the prophet Tiresias tells Creon that he has angered the gods. (The gods forbid both the exposure of the dead and the underground burial of the living.) Accordingly, the king relents, allowing the burial of Polynices, and calling for the rescue of Antigone. But his change of mind is too late; Antigone has hanged herself. In sorrow and anger, Haemon kills himself in the presence of Creon and Eurydice, the queen. Eurydice takes her own life, and Creon is left a ruined man, having lost both his family and the throne.

Antigone has inspired writers through the ages. It asks the timeless question of when should an individual be guided by the higher, unwritten laws of conscience, and when by the laws of state. The French playwrights Jean Cocteau (in 1922) and Jean Anouilh (in 1942) each wrote

an adaptation of *Antigone,* both of which were translated into English. Anouilh wrote his play during the German occupation of France in World War II. In this version of the story, Antigone is portrayed as a woman speaking out against tyranny. (*See also* **Aeschylus; Drama, Greek; Euripides; Sophocles.**)

ANTIOCH

* **colonnade** series of regularly spaced columns, usually supporting a roof

Antioch, now the city of Antakya in southern Turkey, was once the capital of ancient SYRIA. Seleucus I, a general in the army of ALEXANDER THE GREAT and founder of the Seleucid dynasty, established Antioch about 300 B.C. He named the city after his father, Antiochus.

Located at a crossroads of trade routes between Asia and the Mediterranean Sea, Antioch grew quickly into a prosperous commercial and trade center. In 64 B.C., the Romans annexed the region around Antioch, and the city became the capital of the new Roman province of Syria. Antioch continued to grow and prosper, becoming one of the most important Roman cities in Asia. The Romans built temples, baths, aqueducts, and other great public buildings in Antioch. One of the distinctive features of the city's architecture, a street lined by a marble colonnade*, was copied in cities throughout Asia Minor.

About A.D. 47, Antioch also emerged as an early center of Christianity. The apostle Paul used the city as headquarters for his missionary activities, and the term *Christian* was first used in Antioch to describe the disciples of Jesus.

* **plague** highly contagious, widespread, and often fatal disease

Antioch reached the height of its greatness and prosperity in the A.D. 300s. It became known for its beautiful architecture and its centers of learning. At the time, the city's population exceeded 200,000. However, in the A.D. 500s, several earthquakes and fires and an outbreak of plague* struck Antioch, devastating the city's population. Later the Persians invaded, and the city never fully recovered. In A.D. 637, Antioch was conquered by the Arabs. (*See also* **Aqueducts; Baths, Roman.**)

ANTONIUS, MARCUS

ca. 82–30 B.C.
ROMAN MILITARY OFFICER
AND POLITICIAN

* **quaestor** Roman financial officer who assisted a higher official such as a consul or praetor

* **tribune** in ancient Rome, the official who protected the rights of plebeians from arbitrary actions by the patricians, or upper classes

Marcus Antonius, better known as Mark Antony, was one of the most important military and political leaders in the last days of the Roman Republic. A friend and supporter of Julius Caesar, Antony was a courageous soldier and skilled administrator. But as he rose to the highest levels of power, his quick temper and fondness for pleasure brought him trouble.

Born into a prominent Roman family, Antony had a reputation as a wild youth. About 58 B.C., he began a military career, serving with distinction in Egypt and Palestine and then joining Julius Caesar in GAUL. On his return to Rome, Antony held the offices of quaestor* and tribune*. As tribune, he opposed the Senate decree that attempted to take away Caesar's armies and weaken his power. In the civil war that followed, Antony fought along with Caesar, commanding troops at the battle in Greece and defeating POMPEY, Caesar's former friend turned rival. Antony and Caesar then served together as consuls* of Rome.

APHRODITE

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

The assassination of Julius Caesar in 44 B.C. abruptly changed the political situation in Rome. Antony seized Caesar's property and claimed to be his successor. He also aroused public sentiment against Caesar's assassins, Brutus and Cassius, who fled Rome. Soon, however, a rival for power emerged—Caesar's adopted son and heir, Octavian (Octavianus Augustus). At first, Octavian joined forces with Antony's opponents in the Senate, led by the great statesman Cicero. Their armies defeated Antony in northern Italy in 43 B.C. Antony withdrew to Gaul but returned shortly to Rome with a new army.

Octavian made peace with Antony. They joined with Aemilius Lepidus to form the Second Triumvirate, a government in which the three leaders shared power. Antony ruled the eastern provinces and Gaul, Octavian took control of Italy and Spain, and Lepidus governed Africa. Antony had his enemies in Rome, including Cicero, killed, and in 42 B.C. he defeated Brutus and Cassius at the Battle of Philippi in Macedonia. Both Brutus and Cassius committed suicide.

While in his eastern provinces, Antony met Cleopatra, the queen of Egypt. He became involved in a passionate relationship with this foreign ruler, which resulted in his losing support in Rome. At the same time, his alliance with Octavian began to crumble. In an effort to halt the further deterioration of the friendship, Antony returned to Rome and married Octavian's sister in 40 B.C. Three years later, though, he left his Roman wife and returned to Cleopatra. Antony proclaimed himself and Cleopatra co-rulers of Egypt and other Roman provinces in the east.

The Romans grew increasingly critical of Antony and his foreign lover. Octavian used Antony's loss of popularity to increase his own power. He claimed that Antony planned to subject Rome to foreign rule and published Antony's will to prove this charge. In his will, Antony left large territories to his illegitimate children by Cleopatra and named Caesarion, Cleopatra's son by Julius Caesar, as Caesar's heir. Judging the terms of the will as disloyal to Rome, the Roman Senate stripped Antony of his power and position.

Octavian then declared war on Cleopatra. The war reached a climax in September 31 B.C., when Octavian's navy defeated the forces of Antony and Cleopatra at the Battle of Actium off the coast of Greece. The couple fled to the city of Alexandria in Egypt. A year later, Antony and Cleopatra committed suicide. Octavian, taking the name Augustus, became the first emperor of Rome. (*See also* **Caesar, Gaius Julius; Consuls; Quaestor; Rome, History of: Roman Republic, Late; Senate, Roman; Tribunes.**)

APHRODITE

* **mortal** human being; one who eventually will die

Aphrodite was the goddess of love, beauty, and fertility in Greek mythology. To her followers, Aphrodite represented the power of physical love and desire. She was a popular goddess, worshiped throughout the Greek world. She also inspired many works of art and literature. The myrtle was Aphrodite's special tree, and the dove was her sacred bird. In Rome, she was known as Venus.

Two myths tell about the birth of Aphrodite. In one, she emerged fully grown from the foam of the sea (*aphros* in Greek) and washed ashore. In another story, told by the poet Homer, she was the daughter

of ZEUS, the supreme ruler of the gods, and the goddess Dione. Aphrodite married Hephaestus (called Vulcan by the Romans), the blacksmith to the gods.

Aphrodite had several lovers, including Ares, the god of war, and the handsome youth ADONIS. Despite Aphrodite's efforts to protect Adonis from harm, he was killed by a wild boar (probably Aphrodite's jealous husband) while hunting. Aphrodite's love for the mortal* Anchises of TROY resulted in the birth of a son, called Aeneas, who became a great Trojan warrior and the subject of Vergil's epic poem, the *AENEID*.

Aphrodite's connection with the city of Troy appears again in a story known as the Judgment of Paris. According to the story, a golden apple marked "for the fairest," or most beautiful, was left at a wedding banquet by an uninvited guest, the goddess of Discord. The goddesses HERA, ATHENA, and Aphrodite each claimed the apple. To settle the dispute, Zeus sent the goddesses to Paris, the handsome Trojan prince.

Each goddess offered Paris a special gift to win his favor. Hera said she would make him a great ruler; Athena offered to help the Trojans in battle; and Aphrodite promised to give him the most beautiful woman in the world. Paris chose Aphrodite and presented the golden apple to her. Keeping her promise, Aphrodite helped Paris take the beautiful Helen away from her husband, King Menelaus of Sparta. This led to the Trojan War, which the Greeks fought to bring Helen back.

During the Trojan War, Aphrodite supported Troy, and sometimes came to the city's aid. In the *ILIAD,* Homer describes a battle in which Menelaus seized Paris by the helmet and started to drag him away. Aphrodite rescued Paris by loosening the bindings of his helmet so that it fell off. Then she enclosed him in a mist and transported him home to safety.

According to some legends, Aphrodite's birth in the sea occurred near the islands of Cythera and Cyprus. These islands were sacred to Aphrodite, and each had important temples dedicated to the goddess. One of the *Homeric Hymns* describes Aphrodite as having arisen from the "delicate foam" and carried on the "breath of the wet wind" to Cyprus.

Aphrodite's beauty inspired great works of art, among them a statue at Cnidus made by PRAXITELES in about 350 B.C., and another famous statue, known as the Venus de Milo, which dates from the 150s B.C. In addition, several Greek poets described Aphrodite's extraordinary beauty and her influence in matters of love. (*See also* **Divinities; Mars.**)

APOLLO

The god Apollo commanded the highest respect in Greek culture. The Greeks considered him a symbol of light and often called him Phoebus, which means shining. They also saw him as a source of reason and truth. Greek city-states consulted Apollo's oracles* on questions of policy, and individuals sought advice from the god on personal matters. Apollo's replies, delivered through the oracles, carried great authority.

The son of ZEUS and the goddess Leto, Apollo was usually described as a figure of youth and beauty. He and his twin sister, ARTEMIS, were born on

* **oracle** a priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

the island of DELOS, a place revered by the Greeks. The Romans also worshiped Apollo, the son of Jupiter and Latona and brother of Diana.

The town of DELPHI was particularly important to Apollo. According to legend, a dragon named Python once guarded Delphi. Apollo killed the dragon and established an oracle on the spot. Although Apollo had oracles in various other places, his temple at Delphi became the most important religious center in ancient Greece.

Apollo was protective of his priests and priestesses. The plot of Homer's epic poem the ILIAD is set in motion when a Greek warrior, AGAMEMNON, seizes the daughter of Chryses, one of Apollo's priests. When Chryses prays to Apollo for help, the god comes storming down from Olympus. With his arrows, Apollo sends a plague into the Greek camp to punish Agamemnon. Apollo stops the plague only when the girl is returned home safely.

Various myths tell of Apollo's loves and adventures. He loved a nymph* named DAPHNE who fled from his attentions and, to avoid him, changed herself into a laurel tree. In sorrow, Apollo wore a crown made from the laurel. When Apollo loved the maiden Cassandra, he gave her the gift of prophecy— the ability to tell the future. Cassandra would not accept Apollo's love, but he could not force her to return his gift. In his anger, Apollo declared that no one would ever believe her prophecies. So Cassandra kept her special gift, but it was useless.

Coronis was another young woman who became the object of Apollo's attentions. When Coronis lost interest in Apollo and fell in love with someone else, Apollo punished her with death. But Coronis was expecting Apollo's child, so he rescued the child from her body. The child, named ASCLEPIUS, became a legendary physician.

Apollo was fond of a youth named Hyacinthus. Once when the two were playing a game of discus*, Apollo accidentally hit Hyacinthus in the forehead, wounding him badly. Full of grief, Apollo tried without success to save his friend. Blood streamed from the boy's head and, where it landed, a purple flower—the hyacinth—bloomed. Its reappearance every spring served as a reminder of the dead Hyacinthus.

In addition to prophecy, Apollo had a number of other functions. Both he and his son Asclepius were associated with medicine and healing. Apollo also loved music and poetry, and he was often portrayed holding a lyre*. In other places, Apollo appeared carrying a bow, showing his connection to archery. Although Apollo, like other gods, could show anger when offended, he generally represented a sense of order in Greek society. (*See also* **Oracles; Religion, Greek.**)

Apollo was one of the most popular of the great Greek gods. People throughout the Greek world consulted Apollo's oracles, particularly at his shrine at Delphi. This sculpture, known as the Apollo Belvedere, is a Roman copy of a Greek statue from the 300s B.C. It is currently in the Vatican Museum.

* **nymph** in classical mythology, one of the lesser goddesses of nature

* **discus** a heavy, circular plate hurled for distance as a sport

* **lyre** stringed instrument similar to a small harp

APPIAN WAY

The Appian Way (Via Appia in Latin) was the oldest and longest of the ancient Roman roads. With superior engineering skill, the Romans constructed all-weather roads that were better than any built until the nineteenth century.

The Appian Way began in the city of Rome and was the main route southward out of the city. It ran southeast for 132 miles and then at Capua headed eastward across Italy for 234 miles, ending at the port of Brundisium (modern Brindisi) on the Adriatic Sea.

Like all the main Roman roads, the Appian Way was paved with durable rock such as basalt, granite, or porphyry. To build the road, surveyors first planned the route. Next, workers carefully dug a deep bed into which they placed naturally rounded stones surrounded by clay or earth. Finally, they laid huge paving stones on top and fitted them together closely to form a smooth surface. Most of the Appian Way was about ten feet wide, which allowed two carriages traveling in opposite directions to pass each other. At certain places, the road measured as much as twenty feet in width, and near the gates of Rome it widened to thirty feet.

Construction of the Appian Way began in 312 B.C. under the rule of Appius Claudius Caecus, the censor* for whom it is named. The road was completed by 244 B.C. Portions of the Appian Way—with roadside tombs, distance markers, and bridges—can still be seen today. (*See also* **Roads, Roman.**)

* **censor** Roman official who conducted the census, assigned state contracts for public projects (such as building roads), and supervised public morality

APULEIUS

BORN ca. A.D. 120
ROMAN WRITER

* **philosopher** scholar or thinker concerned with the study of ideas, including science
* **orator** public speaker of great skill
* **province** overseas area controlled by Rome

Apuleius was a writer, philosopher*, and orator* from the Roman province* that is now northeastern Algeria. He is best known for a novel titled *Metamorphoses (Transformations),* also known by the title *The Golden Ass.* This unusual work influenced European writers more than a thousand years later.

LIFE. Apuleius was born near the North African city of CARTHAGE in a town called Madauros. Like his father, Apuleius became a town senator. He traveled widely as a young man and spent time as a student in both ATHENS and ROME. Unlike many other Latin writers, he was proud of his provincial origin and preferred to be called a Madauran rather than a Roman.

Apuleius spent most of his life in North Africa. He met his wife in the A.D. 150s at the place that is now Tripoli in LIBYA. He achieved fame as a poet and philosopher in Carthage, where he became chief priest of the province. Carthage and Madauros erected statues in his honor. Where and when he died is not known.

STYLE AND PHILOSOPHY. At the time that Apuleius was writing, both Greek and Roman culture were dominant in the Mediterranean region. For this reason, Apuleius skillfully wove Greek and Latin themes and language into his works. His style was extravagant and bawdy*, incorporating poetic images and a mixture of old-fashioned expressions and popular slang. His work was also full of clever puns, alliteration*, scholarly references, and scenes of great beauty. Yet Apuleius often wrote for audiences who were not well educated. His surviving works include introductions to Greek philosophy and culture for provincial Latin readers.

One of Apuleius's works—a speech called the *Apology* (Greek for "speech in defense of")—was his reply to charges made against him by his wife's family. Her family had claimed that Apuleius bewitched her into marrying him. In this speech, he used some ideas from the Greek philosopher PLATO, whom he greatly admired. Apuleius defended himself

* **bawdy** humorously indecent

* **alliteration** repetition of consonant sounds at the beginning of words or within words

by using Plato's distinction between passion and noble love, which witchcraft could not affect. The speech exemplifies Apuleius's vivid style and his interest in philosophy.

A METAMORPHOSIS. Of all his surviving work, however, *The Golden Ass* is the most interesting to modern audiences. At first it appears to be a simple story about a young man named Lucius, who sets out to visit a friend. What gives the work its richness are the many stories embedded within it. As the story unfolds, Lucius reaches his friend's house in northern Greece. Pamphile, the friend's wife, is skilled in magic, and Lucius sees her use a magic ointment to transform herself into an owl, the symbol of wisdom. Lucius then asks Pamphile's maid to help him obtain some of the magical ointment so that he, too, can become an owl. Lucius learns that the magic can be reversed by eating roses. Unfortunately, the maid brings the wrong ointment and instead of an owl, he becomes an ass—the symbol of stupidity and lust. At that moment, three real thieves break into the house and capture him to carry their loot for them.

Now an ass, Lucius remains captive in the thieves' cave, together with a bride whom the thieves have also kidnapped. The thieves' housekeeper looks after them until, eventually, the bride's husband arrives. He pretends to be another thief, tricks the thieves, gets them drunk, and kills them. At this point, Lucius escapes, but finds himself unable to shed his animal form. After still more adventures, he finally meets the Egyptian goddess Isis, who helps him find rose petals to eat so that he can become human again. Shaken by all of his adventures, Lucius's story ends with his conversion to the worship of Isis.

The tales within the main story concern a wide range of subjects—the exploits of the thieves, love, witches, and even the philosopher SOCRATES. They are narrated by a host of colorful, mischievous characters who tell their tales with bawdy humor and satire*. The storytellers include: Lucius's companions on his journey to northern Greece, his friend, his friend's wife Pamphile, the thieves and their housekeeper, and others who own him while he is an ass.

The centerpiece of the work is the long tale of CUPID AND PSYCHE, told by the thieves' housekeeper. In this tale, the goddess Venus sends her son, Cupid, to punish Psyche for being her rival in beauty. Instead of punishing Psyche, Cupid falls in love with her. The housekeeper tells this story supposedly to comfort the kidnapped bride and reassure her that a happy ending is on its way. However, in one of the book's many unexpected twists, the bride and her husband in fact meet a terrible fate. After their reunion, they encounter a man who becomes a rival for the bride's love. He kills the husband, and the bride kills herself.

At first glance, *The Golden Ass* seems to be a romantic tale with entertaining stories and a surprising ending. For readers who dig deeper, however, it becomes a work about Plato's mystical view that much of the world is an illusion, full of constant change and misunderstanding. Apuleius's style would later influence the medieval writers Giovanni Boccaccio and Geoffrey Chaucer, both of whom also wrote major works comprised of collections of narrated short stories. (*See also* **Literature, Greek; Literature, Roman.**)

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

AQUEDUCTS

Aqueducts are channels, built above or under the ground, that carry water from a source to areas where the water is needed. The word aqueduct comes from two Latin words: *aqua,* meaning water, and *ducere,* meaning to lead. In the 500s B.C., the Greeks constructed simple aqueducts in Athens and on the island of Samos. It was the Romans, however, who became the greatest aqueduct builders in the ancient world. Their knowledge of engineering enabled them to improve their construction techniques and to erect elaborate aqueduct systems throughout their vast empire.

The first Roman aqueduct, the Aqua Appia, was built in 312 B.C.—the same year construction began on the first Roman road, the Via Appia, or APPIAN WAY. (Both projects were named for the Roman official in charge of public works, Appius Claudius Caecus.) The Aqua Appia carried water to Rome from natural springs about ten miles outside the city. When this aqueduct could no longer provide enough water for the city, the Romans added a second one in 272 B.C. Known as the Aqua Anio Vetus, the new aqueduct brought water from the Apennines, a mountain range east of Rome. Over the next five centuries, nine additional aqueducts were constructed around Rome. Some parts of them are still in use. The Romans also built aqueducts throughout the empire in Greece, Italy, Spain, France, North Africa, and Asia Minor.

The major portion of most Roman aqueducts consisted of underground conduits, or tunnels. In the early systems, these conduits were made entirely of stone lined with mortar*. After the Romans learned how to make concrete from volcanic ash, they used concrete to build aqueducts. The Aqua Tepula, built in 125 B.C., was the first aqueduct constructed of poured concrete. The Romans also made pipes of clay, lead, and bronze to carry water through the concrete conduits.

The Roman system of aqueducts relied on gravity, allowing water to flow from higher elevations to lower ones. Roman engineers took advantage of natural slopes in the terrain. If aqueducts had to cross ravines, or narrow valleys between hills, the Romans erected great stone bridges to carry the water across. These bridges, with their distinctive

* **mortar** mixture of lime, cement, sand, and water that is placed between stones to hold them together

ARCHES, were the most striking features of ancient Roman aqueducts. Two of these beautiful bridge aqueducts survive today in Segovia, Spain, and in Nîmes, France.

When the water from an aqueduct reached a city, it went first to a system of brick-and-concrete tanks called *castella,* or castles. From there, the water was channeled to public baths and fountains and to private customers. Some of the water was used to flush out the city sewers. A city official called an AEDILE had responsibility for overseeing the water system, including the aqueducts. In times of drought, water supplies to private homes were cut off. Public fountains, on the other hand, were always supplied with water.

Aqueducts were expensive to build and maintain. For this reason, Romans generally built them to supply water to large cities. Smaller cities and towns throughout the Roman empire had to rely on local wells and springs or on simple underground pipelines for their water supply. As the Roman Empire began to decline in the late A.D. 300s and 400s, its system of aqueducts began to deteriorate as well. In the centuries that followed, Roman aqueducts were neglected and most fell into ruin. (*See also* **Construction Materials and Techniques; Waterworks.**)

ARABIA

* **dynasty** succession of rulers from the same family or group

* **province** overseas area controlled by Rome

* **frankincense and myrrh** fragrant tree resins used to make incense and perfumes

The name *Arabia,* which means "island of the Arabs," refers to a large peninsula in southwestern Asia bounded by the Persian Gulf, the Red Sea, and the Indian Ocean, and to the region northwest of the peninsula, including parts of modern-day Syria and Jordan. In ancient times both Greece and Rome tried to control Arabia, attracted by its strategic location at a crossroads of land and sea routes linking Asia, Africa, and the Middle East.

Greek knowledge of the region was scant until the time of ALEXANDER THE GREAT, who died in 323 B.C. before he could launch his plan for conquering Arabia. By this time, an Arab people known as the Nabataeans had migrated from present-day Jordan into northwestern Arabia. The Nabataean kingdom prospered, and its capital of Petra became an important trading center. In the 200s B.C. the Ptolemaic dynasty*, Greek rulers in Egypt, established settlements in parts of western Arabia. They called the fertile southwestern coast Arabia Felix (happy or lucky Arabia), the northwestern part of the peninsula Arabia Petraea (stony Arabia), and the interior region Arabia Deserta (desert Arabia).

The Romans first attempted to gain a foothold in Arabia in 25 B.C., when the emperor AUGUSTUS sent an unsuccessful expedition there. However, in A.D. 106 the emperor TRAJAN took control of the Nabataean kingdom, and it became Rome's Arabia province*. The province became wealthy because important caravan trade routes ran through it. Merchants paid high tolls and taxes to transport precious goods such as frankincense and myrrh* from southern Arabia and silk, pottery, and other products from India and Asia. In the late A.D. 200s, the emperor DIOCLETIAN made the southern part of Roman Arabia into a new province called Palestine. Both Arabia and Palestine remained prosperous until they were conquered by the Arabs in the 600s.

ARCHAEOLOGY OF ANCIENT SITES

* **artifact** ornament, tool, weapon, or other object made by humans

* **excavate** to uncover by digging

See map in Troy (vol. 4).

Archaeology is the study of the physical remains of the past—such things as ancient graves, ruins of buildings, works of art, and objects used in everyday life. These ruins and artifacts* provide vital clues to the past, offering archaeologists the opportunity to learn about the cultures and societies of ancient peoples.

DIGGING FOR TREASURES OF ANCIENT ROME. The field of archaeology emerged in Europe during the A.D. 1500s, a period of cultural rebirth known as the Renaissance. At that time, many Europeans became very interested in the past, particularly in the ancient civilizations of Rome and Greece. Attention focused first on the ruins of Roman civilization that were uncovered in Italy. People began to excavate* among the ruins of the Roman Forum and other sites in and around the city of Rome. The primary goal of this effort was to find works of art from the ancient world that could be collected by individuals and museums. As it happened, the discoveries provided creative inspiration as well as the artworks themselves. Renaissance artists used ancient objects as models for new works of art, and Renaissance architects were influenced by the design of ancient Roman buildings.

In the A.D.1700s, archaeologists explored the sites of POMPEII and Herculaneum, Roman cities in Italy that had been buried in ash during the volcanic eruption of Mt. Vesuvius in A.D. 79. Again, the primary purpose of the excavations was to obtain valuable works of art, but the cities unearthed in the digging brought other gifts from the past. The archaeologists found remarkably well-preserved remains of homes, shops, public buildings, streets, and gardens as well as sculptures, wall paintings, and even remains of grains and wine. These discoveries revealed a great deal about the lives of the cities' ancient inhabitants and changed the way people thought about the past.

In the years that followed, archaeology increasingly focused on the importance of ruins and artifacts as a window to the past, providing crucial information about ancient history. At the same time, archaeology became more of a science with certain principles and procedures. Archaeologists learned to dig slowly and carefully and to make extremely detailed records of their findings, including the precise location of every fragment of pottery or other artifact unearthed. This scientific approach enabled archaeologists to piece together a clearer and more accurate picture of the past.

ON THE TRAIL OF ANCIENT GREEK LEGENDS. In the late 1800s and early 1900s, archaeological excavations uncovered important ruins of early civilizations in Greece and on the island of CRETE. The inspiration for these explorations came from stories and legends in ancient Greek writings such as the *Iliad,* the epic poem written by HOMER.

In the 1860s, an amateur German archaeologist named Heinrich Schliemann began a search for the ancient city of TROY. Although many people thought that Troy existed only in legend, Schliemann had read Homer's descriptions of Troy and believed it had been a real place. Determined to find the long-lost city, Schliemann used the *Iliad* as his guide and in 1870 began excavating a large mound on the northwestern coast of ASIA

MINOR (present-day Hissarlik in Turkey). There the archaeologist uncovered not one but a series of cities, buried one on top of the other. He also found gold jewelry and other treasures that convinced him that he had found Troy. Over the next century, other excavations confirmed Schliemann's belief.

Schliemann next set out in search of ancient MYCENAE. Again using Homer's epics as a guide, he explored a site in Greece and uncovered massive fortifications and royal tombs. This discovery provided the first look at Mycenaean culture, the ancestor of Greek civilization.

In 1900, British archaeologist Sir Arthur Evans began excavating a site on the island of Crete in search of the house of the legendary King MINOS of Knossos. Evans's explorations revealed an ancient palace and other ruins, the first evidence of the ancient Minoan civilization that flourished from about 3000 to 1400 B.C. The work of Schliemann and Evans uncovered vital information about the earliest Aegean civilizations and provided a framework for historians and archaeologists studying the history of ancient Greece.

MODERN ARCHAEOLOGY. In the last hundred years, archaeologists have unearthed a wealth of information about ancient Greece and Rome. Through their work, experts now know a great deal about how the people of these civilizations lived, worked, traded, and worshiped. Unlike the archaeologists of earlier centuries who focused on individual works of art or buildings, many archaeologists today explore broad topics such as the economic and social interactions of different ancient cultures. They also work with biologists, historians, sociologists, and other specialists to study all aspects of the civilizations. In addition, modern technology helps researchers find new information by analyzing traces of ancient food, accurately dating ancient artifacts, studying skeletal remains to determine the cause of death, and investigating underwater shipwrecks or submerged ruins. Through their work, archaeologists continue to uncover secrets about the ancient world as they reexamine old sites and discover new sites that have remained hidden beneath the surface of the earth. (*See also* **Architecture, Greek; Architecture, Roman; Art, Greek; Art, Roman.**)

DIGGING UP THE PAST

Archaeologists have found that many famous sites of the ancient world were not destroyed, but merely buried. Much of modern Athens, for instance, is built on top of the ancient city. In early 1997, workers digging the foundation for a new art museum in Athens uncovered what is believed to be the school Aristotle founded, the Lyceum. Scholars recognized the Lyceum from descriptions of it made by ancient authors. Other important findings may be waiting underground, but the needs of the modern city do not allow for a thorough examination of what might be there.

ARCHES

The arch, one of the basic architectural forms, is a curved structure that spans an opening. Arches can be functional—for example, they can support a wall—or they can be decorative. The Romans used arches extensively in the construction of AQUEDUCTS, AMPHITHEATERS, BRIDGES, and domed temples.

For centuries, the peoples of the ancient Middle East and Mediterranean used vertical supports* topped by horizontal beams in the construction of doorways and gates. The Greeks also developed a corbeled (or stepped) arch. The Lion Gate at Mycenae in Greece is an example of this early form of arch. Corbeled arches were built with rows of blocks on either side of the opening, each jutting out a little farther over the row below until the two sides met in the middle at the top of the arch.

A true arch consists of vertical supports with blocks arranged in a semicircle across the opening. The Egyptians used the arch as early as

* **vertical support** upright beam or column that serves as a base in construction

See
color plate 2,
vol. 2.

* **vault** arched ceiling or roof

* **mortar** mixture of lime, cement, sand, and
water that is placed between stones to hold
them together

* **triumphal** refers to the ancient Roman
ceremony during which a victorious general
enters the city

2700 B.C., mainly in tombs and other small structures. The Mesopotamians used arches for their city gates. Although the Greeks understood the principle of the arch, they did not combine it with other architectural elements until the 300s B.C.

The early Romans learned about arches from the ETRUSCANS, their neighbors in central Italy. The Etruscans taught the Romans how to build bridges, drainage systems, and aqueducts, all using arches. The Romans further developed the arch, using wedge-shaped blocks (called *voussoirs*) to form a curve across the top of the arch. The curved section rested firmly on two vertical supports. The last stone to be inserted was the keystone, the topmost center stone. The pressure of the other stones against the keystone helped to support the arch. This arch, which was stronger than earlier types of openings, led to the development of the vault*.

Working in mortar*, concrete, and stone, the Romans built thousands of structures that featured arches and vaults. Their creative use of these elements revolutionized architecture. Several famous examples of Roman arch and vault technique can be seen today. They are the Pont du Gard in southern France (a huge aqueduct dating from the early first century A.D.), the exterior of the COLOSSEUM, and the Arch of Constantine commemorating the emperor's victory over Maxentius in A.D. 312. Sculpted scenes of the emperor's campaign decorate the sides and top of this triumphal* arch. (*See also* **Aqueducts; Architecture, Roman; Constantine.**)

ARCHIMEDES

ca. 287–212 B.C.
GREEK MATHEMATICIAN

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Archimedes is considered to be the greatest mathematician of the ancient world. He played a major role in the development of mathematics after EUCLID, making significant contributions to geometry and physics. Archimedes is also remembered for several ingenious inventions.

LIFE OF ARCHIMEDES. Archimedes was born about 287 B.C. in the Greek colony of SYRACUSE on the island of SICILY. The son of an astronomer, Archimedes studied in ALEXANDRIA in Egypt, an important center of Hellenistic* culture. According to historians, Archimedes designed one of his most famous inventions while in Alexandria—a mechanical device for raising water from the Nile River into canals for the irrigation of nearby farm fields. Known as Archimedes' screw, the device consisted of a screw-shaped spiral enclosed in a cylinder. When the bottom of the device was placed in water and the cylinder rotated, water traveled up the spiral and flowed out the top. Modern versions of Archimedes' screw are still in use in some parts of Egypt.

After completing his studies in Alexandria, Archimedes returned to Syracuse, where he continued his work in mathematics and science. In about 214 B.C., the Romans attacked Syracuse and began a siege that lasted more than two years. During that time, Archimedes helped defend the city by inventing several war machines and weapons. One of

Archimedes was one of the greatest mathematicians in history. He died during the Roman conquest of his home city of Syracuse in 212 B.C. According to a famous story, Archimedes was immersed in a mathematical problem during a battle and was killed by a Roman soldier. This copy of a Roman mosaic from the A.D. 100s depicts this story.

these was a catapult, a device for hurling stones, arrows, and other objects. Another was supposedly a system of mirrors that could concentrate the rays of the sun and set Roman ships on fire. Even so, the Romans defeated Syracuse in 212 B.C.

According to legend, Archimedes was working on a mathematical problem and drawing figures in the sand when the Romans entered the city. Absorbed in his work, Archimedes ignored the questions of a Roman soldier, who became angry and killed him. The Romans knew of his reputation and allowed him to be buried with honors. Archimedes had designed his own tomb—a sphere inside a cylinder, to commemorate the mathematical discovery that the sphere occupies two-thirds of the space of the cylinder.

ARCHIMEDES' ACHIEVEMENTS.   Archimedes was famous in his own time primarily for his clever inventions. In addition to the Archimedes' screw and various weapons, he also invented a compound pulley*. According to a story recounted by PLUTARCH, King Hieron of Syracuse overheard Archimedes' boast: "Give me a point of support and I shall move the world." When Hieron asked for a demonstration, Archimedes attached a pulley to a ship loaded with men and cargo. Then, by gently pulling on the ropes attached to the pulley, he moved the ship toward him as easily as if it were running along the surface of the water.

Although best known for his inventions, Archimedes' contributions to mathematics and physics are perhaps more significant. In geometry, Archimedes calculated an approximate number for pi (π), the value that represents the ratio of the circumference of a circle to its diameter. Archimedes also explored the properties of complex curved figures and determined how to calculate their areas and volumes.

Archimedes wrote many works on mathematics and science, discussing his various principles and providing proof of their accuracy. Only nine of these works have survived. One of those, *On Floating Bodies,* is the first known work in the field of hydrostatics, a branch of physics dealing with the properties and characteristics of fluids. *On Floating Bodies* discusses the physical law of nature that has come to be known as Archimedes' principle. According to Archimedes' principle, an object immersed in a fluid is buoyed, or kept afloat, by a force equal to the weight of the fluid displaced by the object. This important scientific principle explains how and why objects float.

A story is told of how Archimedes came to discover this principle. King Hieron had ordered a new crown of solid gold, but he suspected that the craftsman had cheated him by mixing silver with the gold. Hieron asked Archimedes to determine if the crown contained solid gold. At first, Archimedes could not think of a way to do this. The answer came to him suddenly one day as he was bathing. He noticed the water level of his bath changed as he sat down in the water. Archimedes realized that the amount of water displaced by an object depends on its weight and volume. By measuring the amounts of water displaced by equal quantities of silver and gold, he would be able to determine whether or not the crown was made of solid gold. As the story continues, Archimedes was so excited by his discovery that he jumped out of

* **compound pulley** mechanical device with a series of wheels and rope that is used to transmit force from one object to another

Remember: Consult the index at the end of volume 4 to find more information on many topics.

his bath and ran naked through the streets shouting "Eureka," which means "I have found it" in Greek.

Like many scientific discoveries from the ancient world, the importance of Archimedes' principle and his other discoveries was not evident until many years later. After the rediscovery of his works during the Renaissance*, Archimedes' ideas profoundly influenced the development of both mathematics and physics. (*See also* **Mathematics, Greek; Science; Technology.**)

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

ARCHITECTURE, GREEK

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

The ancient Greeks developed a monumental and highly distinctive architectural style. This style reached its peak in the 400s B.C., and came to be known as classical* architecture. Architects of this period combined design ideas used on the Greek mainland with elements from the Aegean islands and ASIA MINOR. They created graceful and impressive building designs still visible in the remains of their temples and monuments. Their work, and that of Greek builders, influenced the architecture of other cultures, especially Rome.

* **mortar** mixture of lime, cement, sand, and water that is placed between stones to hold them together

* **entablature** in classical architecture, the horizontal part that rests on the columns

* **capital** top part of a column or pillar

ARCHITECTURAL ORDERS

Greek architecture developed specific styles known as orders. The word "order" refers to the standard parts of a structure and their arrangement in buildings. The three orders developed in Greece were called Doric, Ionic, and Corinthian. All three orders used rows of columns along the building's exterior that rested on a platform and supported the roof. The design, arrangement, and decoration of the columns and other details distinguished one order from another.

DORIC ORDER. The basic order and the first to develop was the Doric order, which appeared in the early 500s B.C. At first, the Greeks constructed their buildings of wood. However, as the Doric order evolved they began to use stone, which they fitted together without mortar*.

The Doric order had three main divisions: a stepped platform, columns, and an entablature*. The shaft of the Doric column had grooves known as flutes. At the top of the shaft was the capital*, which supported the entablature. The entablature was the most complex part

of the Doric order. It included the architrave (a row of stone blocks resting on the columns), the frieze (a horizontal band, often ornamented with sculpture or carvings), and the cornice (an ornamental, horizontal molding at the top of a wall or building). Two surviving examples of the Doric order are the PARTHENON on the ACROPOLIS of Athens and the Temple of Poseidon in Paestum, Italy.

IONIC ORDER. The Ionic order originated in the islands of the Aegean and in Asia Minor and was lighter and more ornate than the Doric order. The Ionic column rested on a carved base and had a more slender and graceful shaft than the Doric column. The Ionic capital included a large double scroll, called a volute.

The earliest Ionic columns may have been used simply to support statues. Around 570 B.C., a large Ionic temple dedicated to the goddess Hera was built on the island of Samos. Its scale was colossal—over 50,000 square feet. The people of Ephesus, presumably in rivalry, built an even larger temple to Artemis. Several years later, the people of Samos rebuilt their temple to Hera larger still. In the late 400s B.C., architects used the Ionic order in the temple of Athena Nike and in the Erechtheum, both located on the Acropolis of Athens.

CORINTHIAN ORDER. The Corinthian order developed in the late 400s B.C. It evolved from the Ionic order but differed from both the Doric and Ionic orders in the style of its capital. The Corinthian capital looked like an upside-down bell decorated with carvings of the curly leaves of the acanthus plant. The plant seemed to sprout from the top of the column shaft. Initially, Greek architects used the Corinthian capital only for interiors, but its use soon spread to the exteriors of large buildings. The Romans liked the Corinthian order so much that they used it in their most important monuments.

GREEK CITIES AND BUILDINGS

Many Greek cities grew gradually, without a plan for the placement of streets and buildings. Beginning in the late 500s B.C., city plans came into use, particularly in new settlements that were built as colonies. Some city plans consisted of a grid of streets, with an orderly arrangement of building sites. The AGORA, or marketplace, was a central feature of the city. Regardless of the shape of the city, the most important structure was the temple, built to honor and worship a significant god. While earlier peoples of the Aegean, such as the Minoans and Mycenaeans, created huge structures of stone, the Greeks surpassed them by constructing elaborate buildings.

TEMPLES. The temples of the ancient Greeks were their most outstanding architectural accomplishment. A temple was a freestanding building with a large, main room called a *cella* and a porch called a *pronaos*. Inside the *cella* was the statue of the favorite god of the city or region. Columns rose from a stepped platform to support stone beams and a low-pitched roof. The roof gables formed

* **pediment** triangular space formed by a low-pitched roof

* **terra-cotta** hard-baked clay, either glazed or unglazed

A FAMOUS TOMB

The most famous building of the Hellenistic period was not a temple but a tomb. It was the tomb of Mausolus, who served in the 350s B.C. as a governor of the Persians. Mausolus's widow, Artemisia, built the tomb at Halicarnassus in Asia Minor.

The building rose in three stages to a height of about 134 feet. A wide base supported Ionic columns. Above the columns rose a pyramid crowned by a chariot containing statues of Mausolus and Artemisia. Decorations showed chariot races and mythological battle scenes.

The tomb of Mausolus inspired other funeral monuments. In fact, the English word *mausoleum* means "an outsized tomb."

triangle-shaped pediments*. Builders used large, carefully shaped blocks of stone for the main structure. They built the ceiling of wooden beams and covered the roof with terra-cotta* tiles supported by wooden rafters.

The Greeks decorated their temples with carvings and colorful paint. Moldings in various shapes displayed continuous decorative patterns. Builders usually painted elements such as the frieze, cornice, moldings, and ceilings in blue or red, and also used black, green, and gold paint.

CIVIC BUILDINGS. Greek architects also produced buildings for the central marketplace. The stoa, a long, freestanding porch or covered walkway, was a typical structure of the agora. A stoa could be straight or L-shaped. It could have a single or double aisle, and it could be with or without rooms. Doric or Ionic columns decorated the stoa.

Some Greek cities had a *prytaneum*, a building for entertaining state guests. This building might contain city offices and a hearth where a fire burned at all times. In some places, there was also a treasury building in which the city's dedications to a particular god or goddess were held. Treasuries had inner rooms and a porch of columns, and they were usually smaller and more square than temples. Other urban buildings included theaters and concert halls. Theaters consisted of a stage area; a circular orchestra for dancing, singing, and reciting; and a semicircular seating area for the audience. Some cities had a stadium for races. Spectators stood on embankments and looked down into the racing area.

PRIVATE HOMES. The Greeks lavished attention on their public buildings but spent little on private homes. Early houses were simple, one-room buildings of wood or stone, with a porch on one side. However, when private homes became more elaborate in the late 400s and 300s B.C., architects began to build dwellings with several rooms facing south onto a court and a special room for dining.

THE ATHENS OF PERICLES. The Acropolis was a fortified hill above the city of Athens. In 480 B.C., the Persians attacked the city and destroyed the temples and statues on the Acropolis. By 448 B.C., the Athenians had begun to rebuild the Acropolis under the leadership of PERICLES. This was the most ambitious building project in the history of Greek architecture. The rebuilt Acropolis marked the high point of Greek artistic endeavor.

The greatest building on the Acropolis was the Parthenon, dedicated to Athena, the patron goddess of Athens. The architects Ictinus and Callicrates built the Parthenon in the Doric style, with some Ionic features, between 447 and 438 B.C. Certain refinements contributed to the greatness of the Parthenon. The stepped platform and the entablature are slightly bowed or arched so that the center is a bit higher than the ends. The columns tilt inward very slightly, and every capital was slightly modified. The complex curves and variant dimensions were unlike the true horizontals and right angles of most temples. They created

a vibrant and continually interesting picture in the viewer's eye and gave the Parthenon a sense of life.

Soon after the building of the Parthenon, Pericles commissioned a huge gateway, the Propylaea, at the western end of the Acropolis. The architect Mnesicles began building the Propylaea in 437 B.C. using Doric and Ionic elements. Next to the Propylaea was the Temple of Athena Nike, designed by Callicrates in the 440s and built later, probably between 427 and 424 B.C. This temple belonged to the Ionic order. Opposite the Parthenon was another temple, the ERECHTHEUM, named after Erechtheus, a legendary king of Athens. The Erectheum was completed in 405 B.C. It is one of the best examples of elaborate Ionic architecture in Athens.

HELLENISTIC ARCHITECTURE. During Greece's Hellenistic* era, Greek culture spread to the east, and many new cities were settled. The growth of cities created a tremendous demand for public buildings, such as council chambers, markets, theaters, sports arenas, and elaborate private homes. As a result, the design of city buildings became more varied.

Individual citizens paid for many buildings during this period. The most important patrons, however, were kings, who built imposing monuments to project an image of their power. The wealthy kings of PERGAMUM in Asia Minor, for example, built a royal capital with numerous public buildings in the Doric style. When the emperors of Rome undertook ambitious building projects, they looked to Hellenistic-style buildings for architectural inspiration. (*See also* **Architecture, Roman; Cities, Greek; Columns, Types of; Construction Materials and Techniques.**)

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

ARCHITECTURE, ROMAN

See color plate 9, vol. 2.

The ancient Romans developed a distinctive architectural style that displayed the variety, power, and wealth of their culture. At first, Roman buildings and other structures were modeled largely on the architectural styles and traditions of the Greeks. However, Roman builders soon discovered new CONSTRUCTION MATERIALS AND TECHNIQUES that helped them implement more complex designs.

The most important idea that Roman builders borrowed from the Greeks was the use of the three Greek orders, or styles, of building. These styles were known as the Doric, Ionic, and Corinthian orders. Each order used a particular type of COLUMN and had other special features, such as a horizontal base and detailed roof structure. The Romans adopted these orders as well as the Greek method of using stone blocks for construction.

BUILDING TECHNOLOGY

Beginning in the 300s B.C., the Roman government undertook vast building projects, including TEMPLES, civic buildings, ROADS, BRIDGES, and AQUEDUCTS. This surge in construction gave builders the opportunity to improve building technology.

CONSTRUCTION MATERIALS. The Romans discovered new types of construction materials that gave them greater design flexibility. No longer were they limited to the cut blocks of stone used by the Greeks. In the 200s and early 100s B.C., the Romans developed concrete, which they made by mixing stone fragments with mortar*. Builders molded concrete into shapes that were too heavy or too awkward to produce in stone. Concrete also replaced timbers in structures such as ceilings, where wood had been a fire hazard. At first, Roman builders used wooden armatures, or frameworks, in which they poured the concrete. Later, they replaced these with stone or brickwork. Once the concrete cured, or hardened, it bonded with the brick or stone outer layer and was stronger than stone.

Another material that contributed to the development of Roman architecture was MARBLE. By the A.D. 100s, the Roman empire had expanded to include regions with good sources of marble and other fine building materials. Gray and pink granite from Egypt, yellow marble from North Africa, green and white marble from Euboea in the Aegean Sea, and white marble from Greece became readily available throughout the Roman empire. Builders used these colorful stones to decorate important buildings.

CONSTRUCTION DESIGN AND TECHNIQUE. Improvements in construction technique also enabled the Romans to explore new design possibilities. Their most important innovation was the development of the ARCH, a curved structure resting on two supports and spanning an opening, such as a doorway. As an alternative to the Greek style of vertical columns supporting horizontal beams, the arch brought greater variety to Roman building styles. Arches also enabled the Romans to build vaults*. They formed high vaulted ceilings by crossing arches. Vaults could be linked to create very large structures. In 193 B.C., Roman builders

* **mortar** mixture of lime, cement, sand, and water that is placed between stones to hold them together

* **vault** arched ceiling or roof

constructed a huge warehouse to store the city's grain. It had 50 vaults, each nine yards wide, joined by interconnecting arches.

As the Romans extended their control over other regions, they came into contact with other cultures and occasionally adopted foreign architectural designs. One such feature was the Syrian arch. In this design, the traditional horizontal roof structure of Greek architecture is broken by a central arch rising from a pair of columns.

One of the most striking Roman architectural features was the dome. Building on their experience with arches, the Romans experimented with curved structures that could support weight. Eventually, they developed the dome. By the A.D. 100s, the Romans had begun to build great monuments with massive domed ceilings.

ROMAN BUILDINGS

As Rome's power increased, the Romans enlarged their cities, conquered foreign cities, and established new colonies. The demand for new buildings continued through the end of the Roman Republic* and remained strong during the period of the Roman Empire. Changes in Roman society gradually created a need for different types of buildings, such as elegant palaces for powerful rulers, BATHS, and AMPHITHEATERS for popular pastimes. Roman architects continually met the challenges that new kinds of construction projects demanded.

THE ROMAN REPUBLIC. From the 300s B.C. until 31 B.C., architects of the Roman Republic developed the Roman style. Buildings still contained many Greek elements, but new features, such as concrete vaults, appeared. These new features showed up in many public buildings, such as the sanctuary* of Fortuna Primigenia, built in the late 100s B.C. at Praeneste, southeast of Rome. The architect designed a vast complex of buildings on a hillside, using concrete to make platforms on the uneven ground and to construct sloping and curving vaults. Greek and Roman elements blended in such designs as vaults resting on rows of columns.

The Roman theater featured another stylistic innovation. The Greeks often built theaters at the base of a hill, with seating arranged on the natural slope. The Romans used concrete to build artificial slopes. The slopes were supported by vaults under the seating area. Here the architects installed corridors and stairways to help the spectators reach their seats. As a result, the Romans could build theaters in flat locations, such as the center of a city. When the Roman general Pompey built Rome's first theater in 55 B.C., he added another new feature—a small temple dedicated to Venus at the top of the auditorium so that the goddess could watch the entertainments.

During this period, the Romans also built heated public baths. They installed efficient hot-water heating systems to control the temperature of the bathing pools and used concrete vaulting to construct the large bath chambers.

THE ROMAN EMPIRE. Roman architecture continued to thrive during most of the Roman Empire until the A.D. 300s. Roman architects no

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **sanctuary** place for worship

* **imperial** pertaining to an emperor or empire

* **basilica** in Roman times, a large rectangular building used as a court of law or public meeting place

longer relied on Greek models for the basic structure of their buildings. They did, however, continue to use Greek elements for decoration.

One new type of building was the imperial* palace. In the A.D. 60s, the emperor Nero built the Golden House, a magnificent palace with an artificial lake and a private park. According to writers of the day, the palace had a revolving dome decorated with gold and jewels and dining rooms in which the ceilings "rained" perfumes and flowers. The palace also had some unusual shapes, such as an eight-sided room and a five-sided courtyard.

A palace built for the emperor Domitian several decades later had separate official and private quarters. There was a basilica* and an audience chamber, each containing a recessed area for the emperor's throne.

One of the greatest monuments built in the city of Rome during the early empire was the COLOSSEUM. This massive amphitheater held about 50,000 spectators and had an elaborate system of corridors and stairways. It was the model for other amphitheaters in Italy and the Roman provinces.

The emperor Trajan completed a new FORUM—a public meeting place used for public assemblies, judicial proceedings, and other events—in Rome in A.D. 114. With a statue of Trajan at its center, the forum had a basilica, an imposing column with carved decorations, and two libraries. Four years later, under the emperor Hadrian, work began on another Roman monument, the temple known as the PANTHEON. The most remarkable feature of the Pantheon was its huge concrete dome. The dome covered a vast open interior 142 feet wide and a marble floor in a checkerboard pattern.

Public baths reached a new level of luxury in the early A.D. 200s with the construction of the Baths of Caracalla in Rome. This elaborate structure was built of concrete under a layer of bricks. In addition to the bathing pools, the Baths of Caracalla included a swimming pool, games courts surrounded by columns, libraries, large lecture halls, and beautiful gardens. The bath building faced southwest so that the afternoon sun shone into the heated rooms.

The great building projects of the emperors produced techniques and innovations that changed Roman architecture. Roman builders preserved some elements of Greek architecture, but by inventing and using new designs, improving construction methods, and discovering new materials, the Romans advanced beyond their Greek models, creating a style that was distinctly their own. (*See also* **Architecture, Greek; Cities, Roman; Houses; Palaces, Imperial Roman; Theaters.**)

ARES

See *Mars.*

ARGONAUTS

See *Golden Fleece.*

ARISTOCRACY

See *Class Structure, Greek; Class Structure, Roman; Government, Greek; Government, Roman.*

ARISTOPHANES

ca. 445–385 B.C.
GREEK COMIC DRAMATIST

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

* **bawdy** humorously indecent

* **chorus** in ancient Greek drama, a group of actors whose singing or dancing accompanies and comments upon the action of a play

REPEAT PERFORMANCE

In contrast to today's theater, ancient Greek plays ordinarily had only one performance. However, Aristophanes' *Frogs* made such a favorable impression on the judges of a drama competition that they gave the playwright a unique honor: a second performance of the play the following year. The judges based their decision on the play's solemn plea for civic peace and harmony. They seem to have agreed with Aristophanes, who believed that part of his job was to offer sound advice to the city.

Greek dramatist Aristophanes wrote about 40 comic plays, of which only 11 have survived. His plays dealt with many of the leading topics of the day, including politics, philosophy, and literature. They are the only complete examples of Greek comedy from the classical* period.

Little is known about Aristophanes' life. He may have been born on the Greek island of Aegina. His first play was produced in ATHENS when he was only 18, and he won several important prizes when he presented his plays at competitions. Aristophanes often used public figures as characters in his plays, but his mocking portrayal of the Greek politician Kleon led to a lawsuit against the young playwright.

GREEK OLD COMEDY. Greek comedy may have had its origins in the entertainment at local festivals. The first formal performances of comedy were staged in Athens in 486 B.C., and plays from this early period—including those of Aristophanes—belong to a style known as Old Comedy. Old Comedy often included a substantial element of fantasy. The plays used satire* to comment on figures from mythology and Greek politics. The language was informal and even bawdy*, with numerous references to bodily functions.

Old Comedy contained certain structural features. For example, it used choruses* of animal characters, such as birds, frogs, or wasps, to comment on the action or themes of the play. The chorus often spoke for the playwright, and at some point in the middle of the play the chorus addressed the audience directly. The Greeks called this speech to the audience the *parabasis.* In addition, Greek comedy of this period often interrupted the story to remind spectators in the theater that they were watching a play.

EARLY PLAYS. Aristophanes' earliest surviving play, *Acharnians,* won first prize in a competition when the poet was barely 20 years old. Like some of his other comedies, *Acharnians* features a bold hero whose fantasy comes true. The play is about Dikaiopolis, a crusty old farmer who wants Athens to make peace with the city of Sparta and end the PELOPONNESIAN WAR. Angry at the misery caused by six years of conflict, Dikaiopolis negotiates his own private treaty with the Spartans. The rest of the play shows him justifying his plan and enjoying the benefits of peace—food, wine, and lovemaking.

Many of the themes of Aristophanes' later plays appear in this early work. Some of these themes involve contrasts—between war and peace, city and country, or old and young people. Another theme is the role of comedy in the community. Aristophanes suggests that the comic playwright has certain civic responsibilities, such as advising the Athenians on public issues and commenting on the literature of the day. In his role as literary critic, Aristophanes makes EURIPIDES, the Greek dramatist, into a comic character in *Acharnians.*

Four other early plays of the 420s B.C. develop Aristophanes' favorite themes. In *Knights,* the playwright again makes fun of the politician Kleon, thinly disguising him as a blustering bully. In the play, Kleon tries to trick an

old man named Demos, who represents the Athenian people. However, an even trickier character, a lowly sausage seller, outsmarts Kleon.

Clouds is a satire of the "new learning" promoted by the Sophists, a group of Athenian philosophers in the late 400s B.C. In the same play, Aristophanes draws a comic portrait of the philosopher Socrates. Although Socrates' approach to education was quite different from that of the Sophists, his unusual behavior and appearance made him irresistible to Aristophanes as a comic target. The first production of *Clouds,* however, was not a success. It is the only surviving play of Aristophanes without a happy ending, which may explain its failure.

After *Clouds,* Aristophanes wrote *Wasps,* which ridicules the Athenian jury system. His next play, *Peace,* a celebration of the joys of peacetime, was produced just a few weeks before the conclusion of a truce between Athens and Sparta.

LATER CAREER. *Birds* is the longest and perhaps the greatest of the surviving plays of Aristophanes. Disgusted with debts and taxes in Athens, two old men set out for the land of the birds. One of the men, the tramp Pisthetairos, persuades the birds to make him their leader. Before the play ends, he has overpowered the gods as well. The gods agree to let him marry Basileia, the beautiful woman who represents Zeus's power and authority, and the play ends with the wedding. Pisthetairos achieves the ultimate comic fantasy: supreme power.

Lysistrata is probably the best known and certainly the most frequently performed play of Aristophanes. It is one of several comedies in which Athenian women—controlled by men in real life—play a leading role. Comedy loves to turn reality upside down. In *Lysistrata,* the women decide to force the men of Athens to arrange a lasting peace with Sparta by refusing to have sexual relations with their husbands until the men take action. Lysistrata, the heroine of the play, is courageous, funny, and imaginative—one of Aristophanes' most memorable characters.

In *Women at the Thesmophoria,* Aristophanes combines comedy and literary parody*. The women of Athens are angry at Euripides because of the unflattering portrayal of female characters in his plays. Euripides sends one of his male relatives, disguised as a housewife, to plead his case with the women. The fun at Euripides' expense continues in *Frogs,* in which the god Dionysus visits the underworld* and judges a poetry contest between Euripides and the earlier playwright Aeschylus. Euripides loses the competition.

* **parody** work that imitates another for comic effect or ridicule

Aristophanes' last two surviving comedies, *Assemblywomen* and *Wealth,* appeared in the 300s B.C. They clearly signal changes in the format of Old Comedy. Neither play has a parabasis, and the chorus plays only a small role in *Wealth*. In *Assemblywomen,* the women disguise themselves as men and take over the assembly with humorous results. *Wealth* explores the relationship of justice to prosperity and poverty. In this play, the outrageous, biting tone of Old Comedy seems to have almost disappeared.

* **underworld** kingdom of the dead; also called Hades

ORIGINALITY AND INFLUENCE. Aristophanes boasted, often through his choruses, of his new and original ideas. Most likely these boasts were tongue-in-cheek. Like most dramatists, he doubtless borrowed ideas from

earlier and from contemporary playwrights, just as he often recycled his own successful material.

On a deeper level, however, Aristophanes created comic stories of lasting power. Unlike the writers of tragedies, who drew their material from Greek legends, comic writers had to invent new plots. Aristophanes succeeded admirably in creating meaningful and enjoyable dramas. (*See also* **Drama, Greek.**)

See color plate 8, vol. 3.

ARISTOTLE

384–322 B.C.
GREEK PHILOSOPHER AND SCIENTIST

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **dialogue** text presenting an exchange of ideas between people

Aristotle was one of the great philosophers* of ancient Greece. He was interested in an extraordinary number of subjects and he wrote important works on many of them. He created methods of philosophical study that are still used. He also conducted systematic research in such fields as animal anatomy and Greek political systems. His written works covered these subjects as well as psychology, astronomy, physics, and literature. His work had an enormous influence on later generations of scholars through the Middle Ages to modern times.

ARISTOTLE THE TEACHER.   Aristotle was born in Stagira in Macedonia in northern Greece. His father was a doctor and court physician to Macedonia's King Amyntas II. Aristotle's interest in animal studies and his knowledge of dissection may have been influenced by his father's profession.

At the age of 17, Aristotle traveled to ATHENS and entered Plato's Academy. PLATO was an important Greek philosopher whose writings shaped the development of Western thought, and the Academy was a school for philosophers that Plato founded. Aristotle remained there as a student and associate for 20 years. During this time, he wrote several dialogues* that became famous in the ancient world. Only fragments of these works have survived.

When Plato died in 347 B.C., Aristotle left Athens for northern Asia Minor. There he met Pythias, the woman who became his wife. He also began his biological research, studying marine species in the Aegean Sea off the island of Lesbos. In 342 B.C., he returned to Macedonia to become tutor to the 13-year-old son of King PHILIP II. That son later became ALEXANDER THE GREAT, the Greek conqueror who brought all of Persia as well as parts of India under his control.

As Alexander's teacher, Aristotle wrote several other works that have not survived, including *Monarchy.* It would be interesting to know what advice he gave to Alexander on this subject. But when discussing monarchs in his later work, *Politics,* he notably omitted mention of Alexander as a worthy example. He also did not stay with Alexander's court beyond his teaching appointment.

Soon after Philip died, Aristotle returned to Athens and founded his own school—the Lyceum—where he taught for 12 years. Then, in 323 B.C., Alexander the Great died, and there was a wave of anti-Macedonian feeling in Athens. Apparently fearing for his life, Aristotle returned to Macedonia, where he died a year later of a stomach ailment.

* **logic** principles of reasoning

* **ethics** branch of philosophy that deals with moral conduct, duty, and judgment

* **construct** working hypothesis or concept

Aristotle was one of the greatest and most important philosophers in history. A student of Plato and tutor to Alexander the Great, Aristotle studied a wide range of subjects. His works in such fields as logic and political theory remained influential through the Middle Ages and into the modern age.

ARISTOTLE'S WORKS. Nearly all of Aristotle's surviving works date from his years at the Lyceum. They seem to be lecture notes that he developed for teaching there, and they were kept at the Lyceum when he left for Macedonia. The notes then changed hands several times over the next two hundred years. It was not until the first century B.C. that various editors organized the works in the form known today.

Aristotle's works fall into groups of texts on related subjects. In his works on logic*, which include *Categories, On Interpretation, Prior Analytics,* and *Posterior Analytics,* he discussed the process of reasoning and constructing valid arguments. In *Metaphysics,* he drew a distinction between matter (the material substance of objects in the world) and form (the special nature of an object that gives it an identity).

Aristotle wrote several works on the natural sciences, including *Physics,* which considers such subjects as time, space, movement, and change in nature. *On the Heavens* sets forth his views on astronomy. In a series of works, including *On the Soul,* he discussed various aspects of human psychology. He also wrote texts on weather and on the biology of animals.

In two of his works on ethics*, *Nichomachean Ethics* and *Eudemian Ethics,* Aristotle wrote about morality and human behavior. He considered human society in a wider context in *Politics,* where he discussed citizenship and systems of government, such as democracy and monarchy. He also produced works on art, including *Rhetoric,* which is about persuasive public speaking, and *Poetics,* which concerns poetry and drama.

ARISTOTLE'S METHOD. Aristotle was not a scientist in the modern sense. Although his studies of animals involved much firsthand observation, he did not base his work solely on observed facts. For his work in philosophy, he used human beliefs and interpretations—both his own and those of other people—as raw material.

Typically, Aristotle's lectures would start with a careful and respectful review of other people's opinions about a topic. Then he would investigate and compare these opinions, exploring where they differed and how parts of them might fit together. One of his strengths as a thinker was his ability to approach questions from many different directions. Finally, he would try to develop a logical and consistent view, rejecting some ideas but saving as many as he could. The result would be a construct* of ideas that Aristotle called "scientific understanding." This technique led him to break new ground in many subjects.

His thoughts about matter and form provide an example of this method. One of the issues that philosophers have always discussed is the nature of objects and events. What makes one object a chair and another a person? How much do they have to change before they cease to be a chair or a person? How do we know when that has happened? The answers at first seem obvious, but careful thought shows that they are based on complicated assumptions.

When Aristotle wrote, there were two schools of thought about matter and form. The earliest Greek philosophers focused on the materials of which objects were made and the ways in which the materials

* **syllogism** form of argument in which two true statements (premises) lead to a third statement (conclusion) that must also be true

changed. Aristotle argued that this was not enough—changes could occur even if the materials remained identical. For example, when an animal dies it becomes a heap of matter that is no longer an animal, even though it consists of the same materials. Similarly, if a chair is pulled apart and made into something else, the materials are the same, but the object has changed. Thus, the identity of an animal or a chair is not defined by its materials alone.

The other school of thought was that of Aristotle's teacher Plato. Plato's solution to the problem was that there must be something nonmaterial about an animal, a chair, or indeed a human being. Plato called this a form, something that incorporates all the properties of an object but exists on an ideal plane. He argued that forms were in fact more real than objects, and objects appeared only when forms were in some way projected onto matter.

Aristotle did not fully agree with Plato's theory of forms. He accepted that the idea of form was needed for identifying an object. But he saw no reason to conclude that forms had a reality apart from their existence in objects. Further, he noted that some properties of a particular form were unimportant for identifying an object, while others were vital. For example, a person who becomes tanned by the sun remains the same person, but a statue, however lifelike, never becomes the person it represents. Continuing this line of argument, Aristotle developed ideas on how we perceive and think that are still relevant and are similar to some theories of modern psychology.

LOGIC. Aristotle's most important contribution to human thought is often said to be his analysis of formal logic, described in his text *Prior Analytics.* Formal logic shows how arguments can be presented in syllogisms*, built from premises. Premises are basic understandings that lead to conclusions. The conclusions, in turn, become the premises for other conclusions. This analysis has never been improved.

Of course, Aristotle's answers were not always accurate. A very influential argument that is now known to be false is his theory of four elements. He argued that all materials are made up of one or more of the following elements—fire, air, water, or earth. As might be expected, he gave logical explanations for this idea, but the premises, or basic principles on which his argument rested, were incorrect.

GOOD LIVING. For all Aristotle's focus on logic, however, his thinking was not rigid. He accepted that some subjects, such as politics and ethics, are practical matters that are by nature inexact.

In *Nichomachean Ethics,* Aristotle tried to explore what is really meant by "good living." He concluded that good living cannot be defined by a logical system that always works out. Instead, the real world creates situations where different values sometimes come into conflict. He saw rules for behavior as only summaries of the practical wisdom of others. In an effort to live a good life, individuals must apply careful reasoning and develop their own judgment. Aristotle's philosophy recognizes these complexities of human life, even while it strives for order and reason. (*See also* **Philosophy, Greek and Hellenistic; Science.**)

ARMIES, GREEK

* **city-state** independent state consisting of a city and its surrounding territory

Each ancient Greek city-state* had its own army. Few cities, however, could afford to maintain a full-time army of professional soldiers. As a result, most Greek military forces consisted of citizens trained to take up arms in times of crisis. These citizen-soldiers had to supply their own weapons and armor. At first, most soldiers came from the upper classes because only the wealthy could afford the necessary arms. By the mid-600s B.C., military equipment had become less expensive, allowing craftspeople and small landowners to acquire arms and join the ranks of the military.

Greek armies were relatively small, perhaps no more than 10,000 men. In most armies, the soldiers elected their officers, and the overall command alternated among several generals chosen by popular vote.

TRAINING. In most city-states, young men began military training at age 18. While serving in the army, they received pay and a living allowance. After one or two years of training, the soldiers returned to civilian life, but they could be called for military service until the age of 60. In time of war, these retired soldiers might be required to report for service at a moment's notice and bring along enough food—barley meal, onion, and cheese—for three days.

Military training in SPARTA was different from that in other city-states. Basically a military state, Sparta required male citizens from the upper classes to begin military training as early as age seven and to remain soldiers all their lives. Sparta's highly trained soldiers were generally considered the best in Greece.

ORGANIZATION. Greek armies consisted mostly of infantry, or foot soldiers. Some infantrymen were hoplites, heavily armed spear carriers. Others were peltasts, who were more lightly armed and more mobile. Military groups tended to be divided by social class, according to the cost of equipment. The peltasts usually came from the lower classes because the equipment they required—javelins and simple shields of woven twigs—was not expensive. The cavalry stood at the high end of the scale in terms of cost. Because horses were expensive and scarce, few Greek armies included a cavalry. The cavalries that did exist consisted mainly of young men from the wealthy, landowning families.

One of the most important infantry units was the phalanx, a tightly massed formation of hoplites. Bearing shields and spears, these soldiers advanced and fought as a single unit. Keeping the phalanx in formation took great discipline.

RISE OF PROFESSIONAL SOLDIERS. Greek armies changed during the 300s B.C. when Asian rulers hired Greek soldiers to serve in their armies. Greek soldiers were highly valued because of their great discipline and battle skills. The chance to work in foreign armies led to the rise of a class of professional soldiers in many Greek city-states. Mercenaries*, also known as soldiers of fortune or free lancers, fought for anyone who paid them. As Greek city-states began hiring mercenaries to supplement or replace the citizen troops, Greek armies became more professional.

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

The greatest changes in Greek armies occurred in MACEDONIA under kings PHILIP II and his son ALEXANDER THE GREAT, both of whom ruled in the 300s B.C. Philip created a large professional army of highly trained soldiers and mercenaries recruited from all classes of society. He also added new groups of infantry and expanded the cavalry. Alexander adopted his father's changes and introduced the lancers, a new form of cavalry that was used mostly for scouting and pursuing retreating enemy troops. With the expanded use of cavalry, which could advance more quickly than the infantry, Macedonian armies became stronger, more flexible, and more capable of pursuing and destroying an enemy.

Macedonian armies, with as many as 60,000 men, were much larger than the armies of the Greek city-states. The Macedonian army was based on a phalanx of about 4,000 men, divided into smaller units that were trained to maneuver separately or together. Other infantry and cavalry groups coordinated their actions with the phalanx, increasing its effectiveness.

The Macedonian armies were the most formidable fighting forces in the Mediterranean world. The great power of these armies and their ability to move quickly over long distances allowed Philip and Alexander to expand their kingdoms and to create huge empires. (*See also* **Wars and Warfare, Greek; Weapons and Armor.**)

ARMIES, ROMAN

See color plate 11, vol. 1.

The Roman armies were the most highly organized and disciplined fighting forces of their time. These powerful legions enabled Rome to conquer neighboring and distant peoples, building an empire that spanned much of Europe and reached into Asia and northern Africa. When the conquered lands became part of the Roman empire, the armies defended Rome's far-flung frontiers and maintained peace throughout the Roman world. Yet the significance of the Roman armies went far beyond their military role. When Roman soldiers traveled to distant parts of the empire, they carried with them Roman ideas, customs, and culture. After military service, many soldiers settled in these distant lands, forming colonies of Roman army veterans. As a result, the armies played an important role in the spread of Roman civilization.

CITIZEN-SOLDIERS OF EARLY ROME. The earliest Roman armies consisted of Roman citizens who owned property. The Romans considered military service a basic responsibility of citizenship, and male citizens between ages 17 and 46 could be called to serve whenever Rome needed soldiers. They served until the crisis was over, and then returned to civilian life. During their years of eligibility, men served a maximum of 16 years as foot soldiers in the infantry or 10 years in the cavalry. Later military reforms changed the maximum amount of service to 20 and then 25 years.

Soldiers had to provide their own WEAPONS AND ARMOR. The wealthiest citizens, who could afford horses and equipment, served in the cavalry. Those of lesser means did their military service in the infantry. The

poorest citizens, who could not afford to equip themselves, often did not serve at all. Citizen-soldiers received only a small payment for their time and service. Their main income came from their farms or business interests. (Regular military pay was not introduced until 406 B.C.) Each soldier did receive an allotment, called a *salarium,* for the purchase of salt. The modern word *salary* is derived from the Latin *salarium.*

RISE OF A PROFESSIONAL ARMY.   In the early years of the Roman Republic, armies generally fought in areas near Rome. They regularly returned home after each campaign to attend to their property and businesses. However, beginning with the PUNIC WARS against CARTHAGE, Roman armies often stayed abroad for a year or longer, and the citizen-soldiers became reluctant to serve.

In 107 B.C. the politician and army commander Gaius MARIUS had difficulty recruiting men who were willing to be away from home for long periods. He solved the problem by ending the property requirement for military service and opening the army to volunteers. Romans from the poorer classes flocked to join the armies, attracted by the possibility of long-term careers and booty* from overseas conquests. These new soldiers formed Rome's first permanent, professional army.

* **booty** riches or property gained through conquest

THE ROMAN LEGIONS.   Roman armies were composed of forces called legions. By 31 B.C., Rome had sixty legions. The emperor AUGUSTUS reduced the number of legions to twenty-eight, totaling about 300,000 men. Each legion had a name—referring to a province*, an emperor, or a god—and a number. If a legion was destroyed in battle, its name was never used again.

* **province** overseas area controlled by Rome

A standard legion contained 4,200 soldiers. It was made up of four types of infantry—*triarii,* the oldest legionnaires*; *principes,* the seasoned veterans; *hastati,* the younger soldiers; and *velites,* the youngest, poorest, and most lightly armed troops. Each of these groups was divided into units of 60 or 120 men called maniples, the basic fighting units of the army. Because of its size, the maniple could maneuver quickly in any type of terrain. Maniples were further divided into centuries. In later years, a unit called the cohort, containing 300 to 600 legionnaires, replaced the maniple as the basic unit within the legion. Each cohort contained two centuries, and ten cohorts made up a legion.

* **legionnaire** member of a legion

In addition to infantry, each legion included a cavalry of between 120 and 300 men. These mounted soldiers rarely fought in battle, serving primarily as scouts and messengers. Cavalries that did fight usually consisted of foreign troops. Each legion also had military engineers, surveyors, stonemasons, and other experts to select sites for army camps and to supervise the building of roads, defensive walls, forts, and bridges.

Overall command of the Roman armies was held by two CONSULS, civilian officials who served for one-year terms, which might be extended during emergencies. In time of war, one consul was chosen, often by lot, to lead a particular campaign. An army could also be commanded by a praetor*, if a consul was unavailable. Next in the chain of

* **praetor** Roman official, just below the consul in rank, in charge of judicial proceedings and of governing overseas provinces

See
color plate 9,
vol. 2.

command were the legates, often members of the Roman SENATE. A legate was someone to whom the commander might delegate some of his power.

Each legion was led by six TRIBUNES, who rotated command daily so that no one officer became too powerful. Below the tribunes were the centurions, the backbone of the army. They were responsible for disciplining the soldiers. A large staff of clerks in each legion took care of keeping records, overseeing supplies, handling documents, and various other tasks.

* **imperial** pertaining to an emperor or empire

* **palisade** wooden fence made of stakes or pointed sticks as a barrier against invaders

FOREIGN TROOPS. From the early days of the Republic, Rome made use of the armies of allied states to help defend its territories. These groups of non-Romans, known as the *auxilia,* or auxiliaries, generally patrolled distant frontiers and supported the legions in battle. The men who joined the auxiliaries were promised full Roman citizenship after 25 years of service.

The *auxilia* resembled legions in both organization and chain of command. Their infantry units were divided into cohorts, which in turn were divided into centuries. The commanding officers of the *auxilia* came both from Roman legions and from the ranks of the *auxilia.*

Some *auxilia* contained expert units, such as Syrian archers or Spanish cavalry, that made use of the special skills of particular peoples. The Roman legions often called on these expert auxiliary units for help.

THE PRAETORIAN GUARD. During the Roman Republic, the principal commander of a legion often selected a group of soldiers to act as his private bodyguards. This guard was known as the praetorian cohort, after the *praetorium*—the commander's tent. Following the model of the praetorian cohort, the emperor Augustus established a special force called the Praetorian Guard. These guards were charged with protecting the emperor and received better pay and benefits, and often better training, than ordinary soldiers.

Some soldiers of the Praetorian Guard were based in Rome, where they patrolled the imperial palaces and other major buildings. Others were stationed in towns around Rome. In time, this special force of between 4,500 and 9,000 men became a threat to imperial* power. Although the Praetorian Guard had no direct role in government, its members could force an emperor from power if he lost their support and loyalty. In A.D. 41, some members of the guard aided in the conspiracy to murder the emperor CALIGULA, and then placed his uncle CLAUDIUS on the throne. Later emperors weakened the guard by reducing its numbers and stationing its soldiers away from the imperial palace. Some emperors replaced the Praetorian Guard with individuals loyal to them. In the early A.D. 300s, the emperor CONSTANTINE I abolished the Praetorian Guard.

TRAINING AND ARMY LIFE. Intensive training and strict discipline gave Roman armies their great strength. Soldiers trained rigorously, marching and running long distances with heavy packs on their backs and practicing for many hours with their weapons. Discipline was very severe. Soldiers who broke rules were harshly punished.

Army camps, known as *castra,* were highly organized. The camps were laid out like cities, with parallel streets that formed a square or a rectangle. Located at the ends of the two main crossing streets were the four principal gates that were used to enter or leave the camp. The camp was surrounded by a ditch, and a palisade* was built on the excavated soil. Because all camps had the same layout, every soldier knew exactly where to pitch his tent and where to store horses, baggage, and supplies. Temporary camps could be taken down easily and moved

quickly—important features when the army was on the move and needed to construct camp on a new site every day.

In time, Rome built more permanent camps and forts throughout the empire. These military bases defended the frontiers and sheltered local peoples in times of danger. They also attracted Roman traders and colonists, who established communities around the military bases and brought Roman civilization to remote regions. Several modern European cities grew around the sites of permanent Roman camps.

When Roman soldiers retired they received a payment and a plot of land, often in the province where they had served. Former soldiers who settled on these plots helped to populate the Roman provinces and to extend Roman culture and ideals to the far corners of the empire. Eventually, however, soldiers became a cause of instability in the Roman empire. As more and more foreign troops joined the Roman armies and served in distant provinces, their loyalty to Rome weakened, and Rome's control of its provinces declined. (*See also* **Armies, Greek; Naval Power, Roman; Wars and Warfare, Roman.**)

ARMOR

See *Weapons and Armor.*

ART, GREEK

* **mosaic** art form in which small pieces of stone or glass are set in cement; also refers to a picture made in this manner

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

The styles and techniques the ancient Greeks developed in painting, mosaics*, and sculpture have had an enormous influence on the art that followed. Borrowed and adapted by the ancient Romans and spread throughout the Roman empire, the art of classical* Greece became the model for great painters and sculptors throughout the history of Europe.

PAINTING

Ancient Greek artists painted on a variety of surfaces, including stucco-lined walls, wood panels, stone pillars and tombs, and pottery. Painters who worked on larger objects, such as walls and panels, were known as monumental painters. They were greatly respected and honored by the ancient Greeks. Unfortunately, little of their work survives. Much of what is known about the evolution of Greek painting comes from examples of painted pottery, especially vases.

MONUMENTAL PAINTING. Ancient writers, especially PLINY THE ELDER and PAUSANIAS, describe the work and reputation of the wall and panel painters of classical Athens. Known for his skill at portraying emotion, Polygnotos of Thasos, the first great painter of this period, painted murals of famous battles on several important buildings in Athens. Other artists in the 400s B.C. developed techniques that made paintings seem more realistic. Agatharchos, for instance, developed a system of perspective—a way of giving a painting the appearance of depth and distance—perhaps while painting scenery for the plays of AESCHYLUS.

* **stelae** engraved pillars used as gravestones

Artists further refined these techniques in the 300s B.C., the "golden age" of Greek painting.

Paintings on the inside and outside of tombs and on stelae* provide more evidence regarding ancient Greek painting. Archaeologists have uncovered tombs in MACEDONIA dating from the early 300s B.C. The paintings on these tombs feature rich colors, skillful shading, and dramatic expression.

EARLY GREEK VASE PAINTING.   Greek painted pottery dates back to the 900s B.C. These early vases, painted in a style known as Geometric, were decorated with bands of geometric patterns, such as diamonds, triangles, and zigzags. Some pottery incorporated small, simple silhouettes of horses and people as part of these ornamental bands. Later, painters from Athens and the Greek city of Corinth experimented with more ambitious illustrations, including scenes from Greek mythology, such as PERSEUS beheading Medusa and the exploits of HERACLES. Specializing in small, red-clay vessels for holding oils, the Corinthian painters engraved fine decorative details onto dark painted silhouettes. Other colors, mainly reds and whites, were then added. The masterpiece of this style is the Chigi Vase, a small wine pitcher on which a fierce battle is depicted.

In the late 600s B.C., Corinthian painters added their refined engraved work to the larger pottery vessels popular in Athens, producing the "black-figure" style that became the dominant style throughout Greece. In this style of painting, details were created by a sharp instrument that

* **amphora** large, oval jar with two handles and a wide mouth

cut through the black glaze of the figures to the lighter clay color of the vase. Although at first illustrating mythological subjects in ornamental bands, or friezes, black-figure painters experimented with scenes of fewer and larger figures. Exekias, one of the finest of all Greek vase painters, is the artist of a famous amphora*, now in the Vatican Museum, that depicts the Greek heroes Achilles and Ajax hunched over a game board.

THE RED-FIGURE STYLE. Around 525 B.C., an artist known as the Andokides Painter invented the "red-figure" style of pottery painting, essentially reversing the technique of the black-figure style. In red-figure painting, the background of the illustration was painted black, leaving the reddish color of the clay for the figures. Details, such as facial features, could then be painted on, rather than engraved, making individual figures stand out more than the silhouettes of black-figure painting. Red-figure painting was particularly appropriate for depicting scenes of daily life, such as athletes exercising, music competitions, and school scenes. Between 520 and 480 B.C., the great age of red-figure painting, many fine painters produced increasingly experimental and personal work. One of the finest examples of this period is the great krater* by Euphronios, now in the Metropolitan Museum of Art in New York City. On one side, it shows the death of the epic hero Sarpedon and, on the other side, ordinary soldiers arming themselves.

* **krater** jar or vase with a wide mouth and a large, round body that is used for mixing wine and water

The best Athenian vase painters of the 400s B.C. were influenced by the art on public buildings, especially the relief* sculpture of the great buildings on the ACROPOLIS. These artists also imitated the styles of the monumental painters of the period, with scenes from mythology and legend again becoming popular. In an offshoot of the red-figure style, painters of *lekythoi* (narrow jugs used for scented oil in funeral rites) covered pottery with delicate multicolored freehand drawings—usually of mourners at a tomb—on a white background.

* **relief** method of sculpture in which the design is raised from the surface from which it is shaped

Vases with red-figure painting were also produced in the Greek cities of southern Italy and Sicily, although they were not as fine as Athenian painting. By the end of the 300s B.C., the style disappeared as painted pottery became less important.

MOSAICS

Mosaics made of rounded pebbles set in a layer of cement were used as flooring as early as the 1000s B.C. Beginning in the 400s B.C., however, artists created elaborate illustrations and designs using this technique. Many places in Greece had floors decorated with mosaics, but the finest early examples were from the city of Olynthos in Macedonia. Found in private homes, usually on the floors of dining rooms, these mosaics contained a central rectangular or circular panel depicting a scene from Greek mythology, surrounded by an ornamental border. Later artists attempted to imitate the effects of the painting of the time by using smaller pebbles and a greater variety of colors. The masterpiece of the art of pebble mosaic was created in two large buildings at Pella, the capital of Macedonia, in the late 300s B.C. In addition to mythological

topics, these mosaics depict a lion hunt and a deer hunt, subjects associated with the Macedonian leader ALEXANDER THE GREAT.

In the 200s B.C., artists invented the tessellated mosaic, which is a mosaic made from small cubes of stone, glass, and terra-cotta*. The technique was so refined that as many as 30 tesserae, or cubes, could fit into a square centimeter. Since these mosaics decorated private homes, most depicted pleasant subjects such as scenes from drama or mythology. A particularly fine tessellated mosaic, found in the House of the Masks on the island of DELOS, portrays the god DIONYSUS riding a leopard.

SCULPTURE

Most surviving early Greek sculpture consists of small terra-cotta or bronze statues, usually of animals, that were used for decorative or religious purposes. In the 600s B.C., inspired by Near Eastern and Egyptian culture, the Greeks experimented with new styles and techniques. In the "Daedalic" style (named after DAEDALUS, the mythical inventor and artist), human figures were molded in terra-cotta or carved from ivory or stone. Rigid standing figures with arms pressed against the sides, Daedalic sculptures had flat-top heads and triangular faces that were flanked with horizontally arranged waves of hair.

The typical Greek sculpture of the 500s B.C. were *kouroi*, which were large stone figures of nude young men, and *korai*, similarly large statues of clothed young women. At first very blocklike in form, like the Egyptian statues on which they were modeled, the kouroi and korai gradually became more anatomically realistic. All Greek stone statues were originally brightly painted, including facial features, hair, and skin.

The Greeks had long used bronze to make small statues, but by the classical period, they created large bronze figures using a method called the lost-wax technique. The lost-wax technique consisted of coating a clay model with wax. The wax-covered figure was then covered with material that hardened around the wax, which was then melted. Molten bronze was poured into the space where the wax had been. Once the bronze had cooled and hardened, the clay model in the center was removed, and the result was a hollow bronze sculpture.

Sculptures in the 400s B.C. displayed a sense of movement and a more natural depiction of the body than that of the rigid kouroi. Athletes became popular subjects for sculpture, such as the Discus Thrower by Myron. Also, sculptors began to explore states of consciousness in their work, giving their statues facial expressions and postures that showed concentration, fatigue, or dismay.

The most famous sculptor of the period was PHIDIAS. A friend of the Athenian leader PERICLES, Phidias supervised all the artwork on the ACROPOLIS in Athens. His most famous works, such as a colossal statue of the goddess ATHENA in the PARTHENON, have not survived, although statues on the building itself indicate his artistic vision. The figures on these sculptures combined serene expressions with an impression of movement. Phidias trained many sculptors, who later traveled throughout Greece spreading his style.

Later sculptors worked in a variety of styles. Polykleitos the Elder, of the city of Argos, was famous for the perfect proportions and harmonious

* **terra-cotta** hard-baked clay, either glazed or unglazed

ALEXANDER THE GREAT'S PERSONAL SCULPTOR

Alexander the Great would allow only his court sculptor, Lysippos of Sikyon, to create his image. According to the Greek biographer Plutarch, Lysippos captured Alexander's likeness exactly, portraying the king with his head tilted dramatically to one side, his mouth slightly open, and with melting eyes. This was the expression, according to Plutarch, that Alexander's friends liked to imitate.

beauty of his figures. PRAXITELES, a well-known Athenian sculptor of the 300s B.C., created playful work, such as a sculpture of the god Hermes dangling a bunch of grapes in front of the infant Dionysus. Lysippos of Sikyon, the court sculptor of Alexander the Great, produced realistic portraits of public figures in a style that became popular in the 200s B.C. By the late 100s B.C., many Greek sculptors had moved to Rome to set up workshops. Roman sculpture was highly influenced by Greek work and was, in fact, usually made by Greeks. (*See also* **Architecture, Greek; Architecture, Roman; Art, Roman; Crafts and Craftsmanship; Gems and Jewelry; Mosaics; Sculpture, Greek; Sculpture, Roman.**)

ART of LOVE

See *Ovid.*

ART, ROMAN

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **booty** riches or property gained through conquest

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

The art of ancient Rome was indebted to several influences. Probably earliest was the art of the ETRUSCANS, whose civilization arose in central Italy in the eighth century B.C. Before about 400 B.C., Etruscan art itself had owed much to the art of Greece, the Middle East, and native cultures of Italy.

The art of the Hellenistic* age, especially that of the Greek colonies in southern Italy and Sicily, had a direct influence on Roman art. After the Roman conquest of Greece, much Greek art, particularly sculpture, came to Rome as booty*. Also at that time, many Greek artists had traveled to Italy to find work. During the late Roman Republic* and the Roman Empire, wealthy Romans amassed art collections containing not only booty but also works they had commissioned from Greek artists. Distinctive Roman styles gradually developed, and they, in turn, influenced artists throughout the empire.

PAINTING

Panel paintings on wood that had come from Greece as the result of conquest were carried in victorious processions through Rome, later turning up in private collections. Very few panel paintings have survived. They are known to us mainly through descriptions in literature. Wall paintings, or murals, replaced the panel technique, sometimes as decoration, sometimes to depict people or scenes.

* **excavate** to uncover by digging

* **masonry** brick or stone work

FIRST POMPEIAN STYLE. Among the most important mural paintings are those found on the surviving walls of houses in POMPEII and Herculaneum, which were buried and preserved when the volcano on Mt. Vesuvius erupted in A.D. 79. The ruins were discovered in the late 1700s and have been thoroughly excavated*. The name "First Style" has been given to colorful decorations on plaster walls, which were made to imitate masonry*, marble, or alabaster (a mineral). This style of painting started in the Hellenistic Greek world and spread to Italy and Sicily by the 200s B.C. Roman villa owners also had other masterpieces of Greek

The eruption of Mt. Vesuvius in A.D. 79 buried the Roman towns of Pompeii and Hercula-neum, killing thousands of people, but pre-serving intact wonderful examples of Roman art and architecture. This wall painting from Pompeii depicts a scene from the myth of Iphigenia.
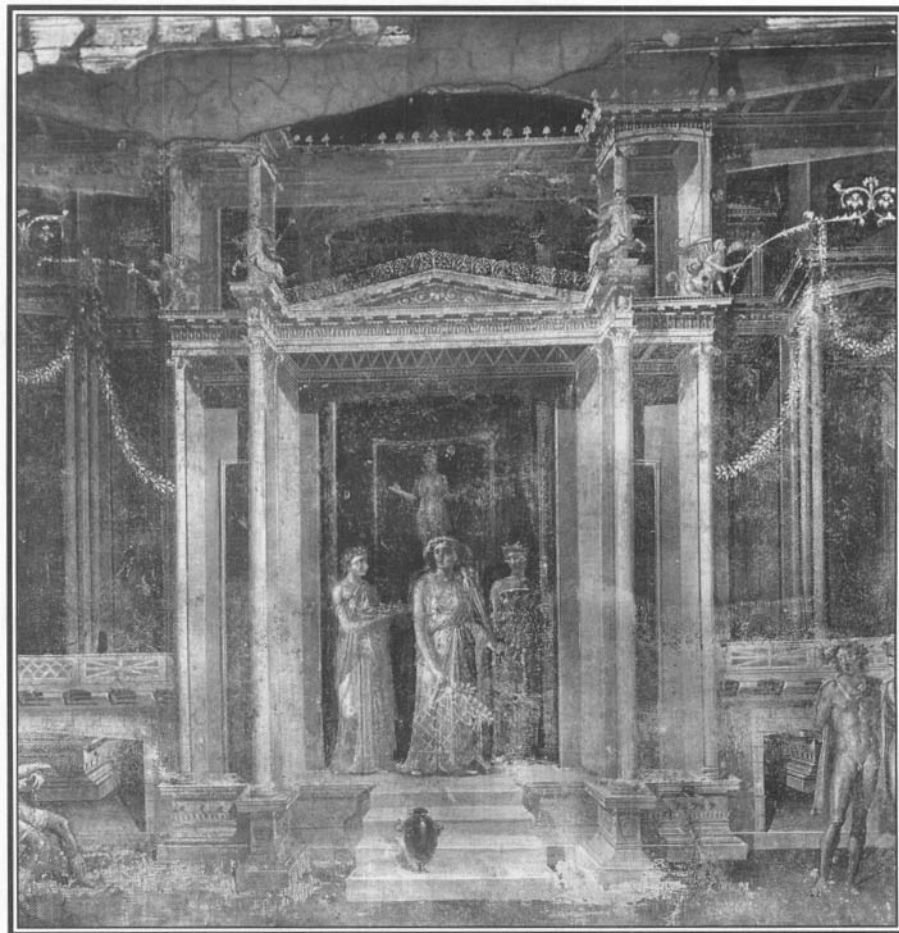
* **mosaic** art form in which small pieces of stone or glass are set in cement; also refers to a picture made in this manner

painting copied for them, giving us an insight into the high quality of such Hellenistic art. An example is the famous mosaic* from the House of the Faun in Pompeii. Created in the 100s B.C., it depicts a scene from Alexander the Great's victory over the Persians. The mosaic was copied in remarkably fine detail (in color and form) from a lost painting of the early 300s B.C.

SECOND STYLE OF WALL PAINTING. During the early first century B.C., a second style emerged, one that imitated the architectural forms of columns and arches, beyond which the illusion of distant land-scapes and buildings was created. (The modern name for this style, which at first sight appears real, is *trompe l'oeil,* meaning "trick of the eye" in French.) During the years of the Roman Empire, fancy decora-tion became stylish, with paintings of fantastic scenes, imaginary pic-ture galleries, and popular Egyptian motifs.

OTHER STYLES. The third style of wall painting favored surface effects and even more fantastic subjects, expressed also in stucco wall and vault* decoration in relief* and often painted in strong colors. A house in Pompeii of the first century A.D. is a good example of this phase, with elaborate representations in bright colors of formal gardens, pavilions, and villas.

* **vault** arched ceiling or roof

* **relief** method of sculpture in which the design is raised from the surface from which it is shaped

Emerging later in this century, another style returned Roman art to architectural illusionism. Smaller rectangular pictures were painted in the center of a wall, often with visual effects that suggested depth. Decorations in the palace of the emperor NERO in Rome featured elaborate plant forms intertwined with animals.

In the last years of the empire, the great creative period of wall painting was largely exhausted. Painters copied the styles, motifs, and ideas of earlier times. Much of the best work being done at that time was in the provinces* of the empire.

* **province** overseas area controlled by Rome

MOSAICS

Roman mosaics were closely related to Hellenistic painting because they were often copied from wall or panel paintings, which are now lost. The technique, however, was further developed by Roman artists. The tesserae, or tiny cubes, made of colored marble or other stone, tile, or glass, were refined in size and more varied in colors. A gold tessera was made by coating a glass cube with a thin layer of gold, which in turn was covered with glass to protect it from wear and tarnishing. Mosaic was used principally for floors, not only in private homes but in public buildings as well. Decorations of walls and vaults were also sometimes embellished with mosaics or made entirely of them. The Roman provinces made major contributions to the art of floor mosaics, particularly North Africa and Sicily. One of the most remarkable discoveries in the African style, from a fourth-century Sicilian villa, is known as the Great Hunt and measures 15 by nearly 200 feet. It shows the hunting and capture of wild animals for the Roman circuses, with such realistic details as a leopard sinking its teeth into the neck of a gazelle. Such narrative mosaics influenced the work in other provinces, including Spain, Syria, and Palestine. The tradition of wall and vault mosaics was carried forward in early Christian and Byzantine* church decoration.

* **Byzantine** referring to the Eastern Christian Empire that was based in Constantinople

SCULPTURE

Possibly the earliest Roman sculpture that has come to light reflects the influence of Etruscan work. It is a bronze figure of the she-wolf who, according to legend, nursed ROMULUS AND REMUS, the founders of Rome. It is thought to date from the sixth century B.C. Nevertheless, Greece became the strongest influence on Roman sculpture by way of the Greek colonies in southern Italy and in Asia Minor. Roman sculptors borrowed from the Greeks in technique and style and sometimes made outright copies. Statues excavated in Italy and presumed to be Roman may actually be the spoils of war, copies of Greek statues, or works by Greek sculptors made for Roman patrons. Marble, the material of choice for fine Greek sculpture, was first imported into Italy from quarries in the eastern Mediterranean. However, the best marble, discovered in the Augustan period, came from quarries in Liguria, in northwest Italy. Other materials used for sculpture were limestone, bronze, tufa (a volcanic rock), and terra-cotta (hard-baked clay like that

* **frieze** in sculpture, a decorated band around a structure

GREEK OR ROMAN?

Whether a work of art should be considered Greek or Roman is still debated by scholars. Among the works so questioned are three in the Vatican museums in Rome. The Apollo Belvedere, a marble statue of the Greek god, is a Roman copy of a Greek original in bronze. Also in the Vatican is a headless and limbless work called the Belvedere Torso, made in the first century B.C. by a Greek sculptor for a Roman patron. Laocoön and His Sons (a marble sculpture of a Trojan priest and his two sons being crushed by serpents) is the work of three Greek sculptors for an imperial Roman patron in the first century A.D.

* **sarcophagi** ornamental coffins, usually made of stone

used to make pottery). The taste of wealthy collectors of sculpture, however, favored whatever appeared to be the most "Greek," whether or not it was actually from Greece. Therefore, marble was most favored.

During the years of the Roman Republic, families often commissioned sculpture to be placed on tombs, with portraits of family dignitaries on friezes* or in the round. Such use of images had not been customary in classical Greece. Thus Roman sculptors made an important original contribution—they portrayed the individual faithfully, whereas the Greek sculptor aimed at creating an idealization of the human figure. Later, during the Roman Empire, there were highly original Roman sculptures that honored rulers and represented both history and propaganda. An example is the Column of TRAJAN in Rome. The monument celebrates that emperor's conquest of Dacia (modern Romania) in the early 100s A.D. Spiraling around the marble column, nearly 100 feet in height, is a continuous frieze depicting, in realistic detail, episodes of the Dacian campaign against the barbarians. Trajan is always the focal point and shown as the prime strategist and master of the conquest.

Religion, represented by the gods and goddesses, was also a common theme. A bronze statuette (about 20 inches high), found in Herculaneum and dated to the first century B.C., depicts the dual deity Isis-Fortuna. Details are drawn from the Egyptian goddess Isis and the Roman goddess Fortuna. This superb work from two very different sources of inspiration was probably used for worship in an Isis cult. A six-foot marble statue of the emperor AUGUSTUS, wearing armor over his toga, was found in the villa of the emperor's wife, Livia, near Rome. Dated to the reign of TIBERIUS in the first century A.D., it is believed to be a copy, made as a memento for Livia, of a bronze statue that was cast during the reign of Augustus. A small cupid and dolphin beside the right leg is a reference to the goddess Venus, and on the breastplate are relief figures of Apollo and Diana, who, according to Roman belief, gave favor to Augustus's naval victory over Mark Antony and Cleopatra in 31 B.C.

In the second and third centuries A.D., wealthy Roman citizens began buying carved marble sarcophagi* to contain the bodies of their deceased family members inside the tomb. Workshops specializing in such sculpture emerged in the larger cities of the empire, especially near the marble quarries. The carvers used a great variety of motifs, decorated with subjects from Greek mythology, and sometimes identifying the deceased with a particular Greek hero. Other themes were drawn from daily life, battle scenes, or cults such as those of DIONYSUS and of MITHRAS. Another favorite was the mythical hero HERACLES, who visited HADES and returned to the mortal world. Among the finest surviving funereal sculptures is the Ludovisi Battle Sarcophagus, which dates to the A.D. 200s. Rising above a tangle of fighting troops and barbarians is the triumphant figure of the victorious young leader on horseback.

GEMS. In antiquity, precious stones were thought to have magical and medicinal powers, and they were used as ornaments and as seals. The Etruscans used the scarab (beetle) as a model for seals and gems, and the Romans followed that tradition. There was a wide choice of

subjects for gems in the years of the republic and later in the imperial* court. The cameo, with decoration or figures in relief, was highly prized. The emperor Claudius commissioned a large cameo of sardonyx, an orange-red mineral, showing a scene of his triumphal invasion of Britain in A.D. 43, during which he declared Britain a province of the Roman Empire. (*See also* **Architecture, Greek; Architecture, Roman; Art, Greek; Crafts and Craftsmanship; Cults; Gems and Jewelry; Sculpture, Greek; Sculpture, Roman.**)

ARTEMIS

In Greek mythology, Artemis was the patron goddess of hunting and the protector of children and wild animals. These roles emphasized her strong connection with nature. She is often portrayed wandering through forests armed with her bow and arrows, and accompanied by a group of nymphs*. In Roman mythology, Artemis was known as Diana.

The daughter of ZEUS and the goddess Leto, Artemis was the twin sister of APOLLO. Artemis and Apollo were fiercely loyal to their mother. Niobe, the queen of Thebes, proclaimed herself superior to Artemis's mother because she had many sons and daughters while Leto had only two children. Artemis and Apollo took Niobe's boast as an insult to their mother and killed all of Niobe's children. Niobe's grief at her loss was so intense that she turned to stone. The gods carried her to a mountainside where the craggy stone remained, flowing with tears.

Artemis prized her solitude and occasionally punished those who intruded. Actaeon, a great hunter, once accidentally came upon Artemis while she was bathing. The goddess was so distressed that Actaeon had seen her naked that she turned him into a deer. Actaeon's hunting dogs then attacked and killed the deer.

The mighty hunter, Orion, faced a similar fate. When Orion attempted to seduce Artemis (or perhaps one of her companions), Artemis sent a scorpion to sting his heel. Upon his death, Orion was placed in the sky as a constellation. Artemis made sure the scorpion received the same honor.

In another myth, the Greek leader AGAMEMNON shot one of Artemis's sacred deer just as his army was about to set sail for Troy. As a protector of animals, Artemis became furious and stopped the wind from blowing so that the Greek ships were forced to delay their departure. She refused to restore the wind until Agamemnon sacrificed his daughter.

ASCLEPIUS

Asclepius, the son of APOLLO, was the Greek god of healing. According to legend, he challenged the authority of ZEUS (ruler of the gods) and HADES (lord of the underworld*) by saving too many people from death. Because of Asclepius's curative power, people frequently sought his help.

The worship of Asclepius spread throughout Greece and later to Rome, and many temples were built in his honor. The most important

temple was at EPIDAURUS in the Peloponnese in southern Greece. The ruins there include a small building and altar dating from the late 500s B.C.

People often came to the temples of Asclepius seeking cures for various illnesses. First, these sufferers washed themselves with water from a natural spring near the temple. Then, they dressed in plain white robes—without rings, belts, or even shoes. Next, the worshipers made an offering to the god, usually fruit or cakes. Then they went to sleep in a special room. They believed that the god visited and healed them as they slept.

Accounts of the healing experience survive in temple inscriptions and also in literature. These accounts describe Asclepius as a bearded figure who appeared to patients in their dreams or when they were in a transitional state between waking and sleeping. In some cases, Asclepius used medications, while in others he performed surgical procedures. One report details how the god cut open a man's stomach, removed an abscess, and then stitched him up again. Often the cures involved sacred snakes that licked the patients in their sleep. The symbol for Asclepius—the *caduceus,* a staff or wand with one or two serpents wrapped around it—became the symbol for the medical profession. (*See also* **Hippocrates.**)

ASIA MINOR

Asia Minor, also called Anatolia, is a large rectangular-shaped peninsula that straddles Europe and Asia. Often referred to as the "mother of nations," Asia Minor was the home of several great ancient civilizations, including the Hittites in about 1300 B.C. and the Lydians in about 700 B.C. Here, too, stood the famous cities of TROY, EPHESUS, and PERGAMUM. Today the nation of Turkey occupies the area once known as Asia Minor.

Asia Minor was bordered by three seas—the Black Sea on the north, the AEGEAN SEA on the west, and the MEDITERRANEAN SEA on the south—and separated from Europe by the straits* of the Bosporus and the Dardanelles. Asia Minor's geographic location at the crossroads of Europe and Asia provided great opportunities for trade. At the same time, the region's lack of natural defenses made it an easy target for invasion.

Beginning in the 900s B.C., the Greeks established several colonies along the western coast of Asia Minor and introduced their culture to the region. They later established trading relations with the Lydians, who allowed the Greek colonies to govern themselves even though the colonies lay within the Lydian empire. In the 500s B.C., Cyrus the Great of Persia conquered the region and ended the independent status of the Greek colonies. This and other actions by the Persians eventually led to war between Persia and Greece. In the PERSIAN WARS, (499–479 B.C.), the Greeks defeated King Xerxes and drove the Persians from the Greek cities.

In 334 B.C., ALEXANDER THE GREAT of MACEDONIA won the rest of Asia Minor for the Greeks when his armies swept in and seized the region from the Persians. In the aftermath of Alexander's conquest, Greek culture

spread throughout Asia Minor in a process known as Hellenization. Following Alexander's death in 323 B.C., Asia Minor broke into several small states, and civil war raged in the region for many years.

Rome conquered Greece in 146 B.C., and Asia Minor became part of the Roman empire a few years later. The Romans reunited the various states in the region and formed the imperial* province of Asia. The Roman province enjoyed great prosperity. The apostle Paul, a native of the city of Tarsus in the southern part of Asia Minor, made the region an early center of Christianity. After A.D. 395, Asia Minor became part of the Eastern Roman Empire, also known as the Byzantine Empire. The region continued to prosper until the early 600s, when the first of many Arab and Turkish invasions began. (*See also* **Colonies, Greek; Rome, History of: Roman Empire, Christian Era; Trade, Greek.**)

* **imperial** pertaining to an emperor or empire

ASSYRIA

Assyria was an ancient kingdom on the upper reaches of the Tigris River. (The area is now divided between the countries of Turkey and Iraq.) At its height in the mid-600s B.C., the great Assyrian empire extended from the lowlands of SYRIA in the west, to the mountains of Persia (present-day Iran) in the east. The name *Assyria*— Greek for "country of Ashur"—came from Ashur (Assur), the name of both a god and the early capital city.

Arriving in the region about 2000 B.C., the Assyrians had formed a state by 1300 B.C. They began a period of expansion about 1000 B.C., building an ever-growing empire by a series of conquests. In 612 B.C., however, the Babylonians and Medes overwhelmed the Assyrians and destroyed their empire, including their last capital city, Nineveh.

Assyria became a battleground in the 300s B.C., first between the Persians and the Greeks under ALEXANDER THE GREAT, and then between the Romans and the Parthians. Although Alexander incorporated the region into his empire, it broke away after his death. The Roman emperor TRAJAN claimed Assyria as a Roman province* in A.D. 116, but his successor, HADRIAN, abandoned it a few years later. The Roman emperors who followed tried to regain control of Assyria. Instead, the country fell into the hands of the Parthians in the late A.D. 200s and then the Sasanians gained control. Assyria remained under Sasanian control until the Arabs conquered the region in the A.D. 600s. (*See also* **Persian Empire; Rome, History of: Roman Empire.**)

* **province** overseas area controlled by Rome

ASTRONOMY AND ASTROLOGY

Astronomy is the study of the heavenly bodies—the sun, moon, planets, and stars. Astrology is the belief that the position and movement of those heavenly bodies influence life on earth. Today, astronomy is a science, while astrology is considered an occult, or magical, practice. The two were not always sharply separated, however. In ancient times, they often were closely linked and regarded with equal respect.

Both astronomy and astrology had their roots in the skywatching practices of the ancient Babylonians and other civilizations of the ancient

* **celestial** relating to the heavens

Near East. Babylonian astronomers watched as the heavenly bodies seemed to rise, move across the sky, and set. They saw that these motions occurred in cycles or patterns that were repeated daily, monthly, yearly, or at longer intervals. From their observations, they created orderly systems of timekeeping. Their calendars advised people when to plant and sow crops and when to hold religious celebrations. Certain celebrations were linked to celestial* events, such as solar and lunar eclipses or the longest and shortest days of the year. The Babylonians also began the practice of giving names from myth or legend to various constellations, or groups of stars. Greek and Roman astronomers later adopted this practice.

A SCIENCE OF THE SKIES. The early Greeks watched the sky very closely. Greek farmers used the positions of the sun and stars to plan and organize agricultural chores for each season. Greek sailors used the stars to guide their navigation. The Greeks' main contribution to astronomy, however, was their effort to explain what they saw. They did more than merely observe and record the movements of the heavenly bodies. They sought to understand *why* and *how* those bodies moved in such an orderly and predictable way. In doing so, the Greeks transformed stargazing into a science.

Greek astronomers spent little time wondering about what the planets were made of or how they came into existence. Instead, they wanted to find a logical, orderly system for predicting the movements of the sun, moon, and planets. They looked to mathematics and geometry to help discover such a system. In the 300s B.C., a mathematician named Eudoxus proposed a theory about the movement of the sun, the moon, and the planets. Eudoxus suggested that each heavenly body was fastened to the inside of a series of concentric spheres, with the Earth at the center. The spinning of the spheres made the planets move. Eudoxus's theory failed to explain all celestial movements, however, and other Greek thinkers tackled the problem.

Around 270 B.C., the mathematician and astronomer Aristarchus correctly suggested that the sun, not the Earth, is at the center of the planetary system. He also suggested that the Earth moves around the sun like the other planets, and that it rotates, or spins, on an axis. Most ancient thinkers did not believe that the Earth moved, so they rejected Aristarchus's ideas.

More than a century later, in about 150 B.C., the astronomer Hipparchus developed a theory of celestial movement based on the geometry of circles. He suggested that the sun and the moon moved around the Earth in circular paths, or orbits. To explain why celestial movements are not perfectly regular or symmetrical, Hipparchus theorized that the Earth was not exactly at the center of the orbits, or that the orbits themselves moved in complicated patterns. Hipparchus also compiled a star catalog that listed 850 stars and gave the location of each in the sky.

The most influential astronomer of the ancient world was PTOLEMY, who lived and worked in the A.D. 100s. A keen observer, Ptolemy accepted Hipparchus's theory and used his own observations to expand it.

OUTLAWING ASTROLOGY

Ancient Romans were free to study astrology, but professional astrologers were not always free to cast horoscopes. During the time of the Roman Empire, it was treason to cast the emperor's horoscope, for to "know" his time of death might prove a political advantage. Astrologers were particularly feared during times of internal strife and disorder. Roman authorities drove them out of Rome and the Italian provinces at least nine times between 139 B.C. and A.D. 93. Each time, however, they returned to satisfy the Romans' love of divination.

He developed an elaborate theory that explained celestial movement as a series of interlocking circular orbits. Ptolemy's system was detailed and difficult to understand, and it was based on some inaccurate notions, including the idea that the sun revolves around the Earth. Nevertheless, the system enabled astronomers to account for and predict the movement of all known heavenly bodies at any moment. Ptolemy also produced a star catalog that listed over 1,000 stars. His view of the universe was accepted by astronomers throughout the Mediterranean world, and it remained the foundation of astronomy for more than 1,000 years after his death.

FORETELLING THE FUTURE.   One reason that the sun, the moon, the planets, and the stars attracted so much attention in the ancient world was that these heavenly bodies were believed to have an affect on human lives and earthly events. This notion, the basis of astrology, was widespread among ancient peoples of the Near East. Beginning in the 300s B.C., astrology spread throughout the Greek and Roman civilizations.

In ancient Greece, astrology was based on the belief that the heavens and the Earth were connected in some mysterious way. This idea eventually had a great effect on Greek culture and philosophy. For example, the followers of STOICISM, who believed that each person's destiny is determined from birth, supported the astrological notion that celestial movement shapes human lives. The astronomers Hipparchus and Ptolemy also believed in astrology.

Astrology took many forms. Among the most popular and well-known aspects of astrology was divination, or fortune-telling. Astrologers most commonly performed divination by calculating, or casting, horoscopes. A horoscope supposedly revealed the pattern of a person's life based on the position of the stars and planets at the time of his or her birth. Astrologers often were called upon to cast horoscopes for newborn royal or noble infants.

Casting horoscopes required considerable astronomical knowledge and mathematical skill. As a result, many astrologers also were astronomers. Astrology actually may have helped to create the science of astronomy. It certainly helped keep astronomy alive, since both astronomy and astrology used the same framework of observation and theories about the heavens.

Astrology as a means of foretelling the future was widely accepted among the ancient Romans, who also believed strongly in OMENS and ORACLES. By the 100s B.C., astrological ideas influenced all levels of Roman society. Astrology even played a part in affairs of state. TIBERIUS and other Roman emperors frequently relied upon the advice of astrologers when faced with important decisions.

With the rise of CHRISTIANITY in the Roman Empire, the importance of astrology declined. Christians regarded divination as a form of pagan MAGIC and therefore unchristian. The Christian church banned divination, and Christian emperors enforced this ban. In A.D. 357, the emperor Constantius II made fortune-telling a crime punishable by death, thus ending the widespread practice of astrology. It survived as a series of superstitious beliefs and practices until its rebirth in later centuries. (*See also* Science.)

ATHENA

Athena was the Greek goddess of war, the patron* of arts and crafts, and the goddess and symbol of wisdom. Sometimes known as Pallas Athena or simply Pallas, Athena offered special protection to cities. For this reason, temples to Athena were built in cities throughout the Greek world. The Romans later adopted the goddess and called her Minerva.

The people of ancient MYCENAE were probably the first to worship Athena. According to ancient myths, she was the daughter of ZEUS and Metis. Zeus had heard a prophecy that Metis, whom he had married, would have a son who would overthrow his father. Zeus therefore turned Metis into a fly and swallowed her. Some time later, Zeus complained of a terrible headache and ordered one of the gods to split his head open with an ax. When this was done, Athena sprang from Zeus's head—fully grown and dressed in armor, ready for battle.

As the goddess of war, Athena often helped Greek warriors and intervened in their battles. However, she preferred to settle disputes peacefully through reason rather than by force. When battle did occur, Athena acted with justice and skill—in contrast to Ares, the god of war, who often flew into a fury. In the *Iliad,* the Greek poet HOMER described how Athena helped the Greeks win victory in the Trojan War. In the *Odyssey,* she guides Odysseus to safety. She also came to the aid of an assortment of Greek heroes* who found themselves in difficult situations.

* **hero** in mythology, a person of great strength or ability, often descended from a god

As a patron of the arts, Athena inspired many great works, including the construction of several important buildings. She was the patron of spinning, weaving, embroidery, and similar crafts and household activities. According to one story, the princess Arachne challenged Athena to a weaving contest after Arachne boasted of her skill in that craft. When Arachne's work turned out to be as intricate and beautiful as Athena's, the goddess flew into a rage and tore up the weaving. Arachne became so frightened that she hung herself. Athena took pity on Arachne and turned her into a spider whose descendants would endlessly weave and hang from their own thread.

Athena had a long association with the city of ATHENS. The city was named after the goddess and Athenians worshiped her as their patron. According to legend, both Athena and POSEIDON (the god of the sea), wanted to be honored as patron of the city. To settle the issue, the two gods had a contest to see who could provide the most useful gift to the city. Poseidon stuck his trident* into rocks, causing a saltwater spring to burst forth. Athena planted an olive tree. The people of Athens considered the olive tree the better gift because it provided food and oil, and they chose Athena as their patron. The Athenians built a temple on the ACROPOLIS to honor the goddess. This temple, called the PARTHENON, became the greatest shrine to Athena in the Greek world. The Athenians also held an athletic competition, the Panathenaic Games, every year in her honor.

* **trident** three-pronged spear, similar to a pitchfork

When depicted in works of art, Athena generally appears fully clad in armor—with helmet, spear, and breastplate. She carries a round shield with an image of the monster MEDUSA, whom PERSEUS killed with Athena's help. Athena is also frequently shown with an owl, her sacred animal. (*See also* **Art, Greek; Divinities; Literature, Greek.**)

See color plate 1, vol. 2.

ATHENS

N amed after the goddess ATHENA, Athens was one of the most important city-states* of the ancient Greek world. It was located on the plain of ATTICA, about three miles from the AEGEAN SEA, and became renowned for its great achievements in art, literature, and philosophy. The city also developed an early form of democracy, which became an inspiration to people in later ages. Today, Athens is the capital and largest city of Greece, and the administrative, economic, and cultural center of the country.

* **city-state** independent state consisting of a city and its surrounding territory

EARLY HISTORY. Athens was inhabited as early as 3000 B.C. By the 1200s B.C., its inhabitants had built protective walls around the ACROPOLIS, the rocky hill in the center of the settlement. During that period, Athens flourished as a center of Mycenaean culture, which was based at the city of MYCENAE. Invasions by the DORIANS between 1100 and 950 B.C. destroyed many city-states and brought an end to the Mycenaean civilization. Athens, however, survived and developed a distinctive culture of its own.

According to tradition, sometime before the 700s B.C., the legendary hero THESEUS united Athens and the surrounding communities into a single city-state and established a monarchy. A succession of kings ruled the city-state until the 600s B.C., when a group of officials known as archons* replaced the monarchy. The Athenian aristocracy*, which

* **archon** in ancient Greece, the highest office of state

* **aristocracy** rule by the nobility or privileged upper class

was part of the citizens' assembly known as the Ecclesia, elected three archons. The number of archons was later increased to nine. The aristocracy also controlled an advisory council called the Areopagus.

As the power of the Athenian aristocracy increased, the lives of the lower classes became increasingly difficult. This led to a series of social crises in the 600s B.C. In 621 B.C., hoping to restore order, the ruler DRACO established a code of laws for Athens. The Draconian Laws failed, however, because they contained extremely severe punishments for relatively minor crimes. In fact, most crimes were punishable by death. Twenty-seven years later, the chief archon, SOLON, introduced several reforms to end the unrest. Solon abolished serfdom* and modified Draco's harsh laws. He established a council of 400 representatives from the various tribal groups in the region. He also made the Ecclesia independent of the archons. By distributing power more equally among different groups of Athenian citizens, Solon laid the foundation for a democratic form of government.

* **serfdom** condition of servitude in which peasants owe service and loyalty to a lord

In 560 B.C., the popular leader Pisistratus seized power in Athens and established himself as tyrant*. During the successive reigns of Pisistratus and his two sons, Athens became the political, economic, cultural, and religious center of the region. As Athens's power increased, the city-state began to extend its control beyond the region. Then, in 510 B.C., a new struggle for power erupted between those who favored a return to rule by archons and those who favored democracy. Those favoring democracy won. CLEISTHENES, a statesman and supporter of democracy, established ten new tribes based on political rather than social divisions. This helped decrease the power of the aristocracy. Cleisthenes also reorganized the ruling council to include citizens from all parts of Attica, the eastern region of central Greece. These reforms created the first true democracy in Athens.

* **tyrant** absolute ruler

RISE TO GREATNESS. The outbreak of the PERSIAN WARS in 500 B.C. led to the rise of Athens as the most powerful city-state in Greece. Athens had a significant role in the wars and won several major battles against the Persians, including a decisive army victory at MARATHON in 490 B.C. To defend itself against the Persian navy, Athens strengthened its naval force. Athens also helped organize an alliance—the Delian League—for mutual defense against Persia. The alliance, which consisted of cities on the islands in the Aegean Sea as well as on the coast of Asia Minor, eventually came under the control of Athens. The Athenians used the tribute* paid by members of the league to glorify their city.

* **tribute** payment made to a dominant power or local government

By the end of the Persian Wars, Athens had become the strongest city-state in Greece. Moreover, it had transformed its control of the Delian League into control of an empire that consisted of more than 200 city-states. Under the leadership of Cimon and then PERICLES, Athens focused its attention on repairing the damage caused by the wars. The era of Pericles was particularly important. Pericles set a tone for excellence. He had many interests—the arts, science, philosophy, and religion—and he called Athens "the school of Hellas" (the school of the Greek world). He was able to inspire the people of Athens to strive to make their city-state the greatest in Greece, telling them that "the admiration of the present and succeeding ages will be ours."

See map in Agora (vol. 1).

Pericles' ambitious plans for Athens led to a "golden age" of Athenian civilization, a period during which democracy, art, and literature flourished and the economy of the city prospered. During this period, the Athenians constructed magnificent temples, including the PARTHENON on the Acropolis. Individuals such as the sculptor PHIDIAS and the playwrights AESCHYLUS, SOPHOCLES, EURIPIDES, and ARISTOPHANES created masterpieces of art and literature. Two great historians emerged—HERODOTUS, who traveled widely, recorded the customs of faraway lands, and related the history of the Persian Wars; and THUCYDIDES, who wrote a brilliant and detailed account of the PELOPONNESIAN WAR. The philosopher SOCRATES helped establish Athens as the intellectual center of the Greek world. Athens also prospered economically because of trade and the resources from the far-flung regions of the empire.

As Athens enjoyed this period of greatness, rivalries increased with other city-states, particularly with SPARTA in southern Greece. The Spartans distrusted Athenian democracy and resented the spread of Athenian power. The hostilities between Athens and Sparta increased, finally erupting in 431 B.C. in the Peloponnesian War. The following year a plague* spread through Athens, killing many of its inhabitants. Then, in 429 B.C., Pericles died.

The Peloponnesian War dragged on for many years with neither side gaining a conclusive advantage. However, in 413 B.C., Athens received a crushing defeat at SYRACUSE, a Greek colony on the island of Sicily. Athens lost much of its empire after this disaster, as many city-states joined the Spartan side. The war continued until 404 B.C. when Athens finally surrendered to Sparta. Utterly defeated, Athens had lost its empire as well as its supremacy in the Greek world.

YEARS OF CHANGE AND NEW THREATS.   In the aftermath of the Peloponnesian War, the Spartans forced the Athenians to replace the democratic government of Athens with an oligarchy* known as the rule of the Thirty Tyrants. The Spartans also destroyed what remained of the Athenian fleet and demolished the Long Walls, a series of fortified walls that linked Athens with its seaport of Piraeus.

Despite these losses, Athens recovered quickly as conflicts between other city-states forced Sparta to focus its attention elsewhere. By 403 B.C., the Athenians had ousted the government of the Thirty Tyrants. Within ten years, they had rebuilt their navy and the Long Walls. Athens then allied itself with several city-states, thus creating a balance of power in Greece. Although Athens had revived itself, it never regained its former greatness.

During the 300s B.C., the rising power of King PHILIP II of MACEDONIA posed a serious threat to Greece. Athens resisted Philip's initial offensives into Greece. However, after the Macedonians crushed the Greeks at the Battle of Chaeronea in 338 B.C., Athens was forced to join a new alliance controlled by Macedonia. Athens regained some of its independence under Philip's son, Alexander III (the Great). However, an attempt to overthrow Macedonian rule after Alexander's death resulted in a major Greek defeat that marked the end of Athens's role as a military power.

Athens remained an important center of culture and learning in the 300s and early 200s B.C. During these years, two of Greece's greatest philosophers, PLATO and ARISTOTLE, taught in Athens, and the schools of

* **plague** highly contagious, widespread, and often fatal disease

* **oligarchy** rule by a few people

philosophy known as Epicureanism and STOICISM arose in the city. However, as HELLENISTIC CULTURE spread throughout Alexander's empire, other cities, such as ALEXANDRIA in Egypt, surpassed Athens as cultural centers. Even so, Athens continued to command respect for its past achievements. Many people, including foreign kings, visited the city to marvel at its art and architecture, to listen to its philosophers, and to honor its glorious history.

ROMAN RULE. In 146 B.C., Rome gained control of Greece, and Athens became part of the Roman province* of Macedonia. At first, Athens retained some independence and suffered little from Roman rule. However, in 86 B.C. the Roman general SULLA sacked the city because of its support for a king from Asia Minor, Mithradates VI of Pontus, who was fighting against Rome. As a result, Athens lost all political independence, and its economy declined as well.

* province overseas area controlled by Rome

Despite these losses, Athens continued to be an intellectual center throughout much of the Roman period. In the A.D. 100s, Athens experienced an economic revival, but in the next century barbarian tribes sacked the city and the economy faltered once again.

Beginning in about A.D. 300, Athens began to decline as a center of Greek culture. With the adoption of Christianity as the official religion of the Roman Empire, the city's pagan* temples were converted into Christian churches, and its religious heritage faded in importance. In addition, the city of CONSTANTINOPLE became the largest and most important city in the eastern Roman world, replacing Athens as the preeminent center of culture and learning. Athens became a small provincial city, its past glory visible only in its monuments and buildings on the Acropolis. (*See also* Cities, Greek; Democracy, Greek; Golden Age of Greece; Government, Greek; Greece, History of; Polis; Tyrants, Greek.)

* pagan referring to a belief in more than one god; non-Christian

ATHLETICS

See *Games, Greek.*

ATTICA

Attica is a region in the eastern part of central Greece. Its ancient capital of ATHENS became an important city-state, one that dominated much of early Greek history.

Attica is a triangular peninsula about 1,000 square miles in area and cut off from the rest of Greece by mountains and the sea. Its landscape is shaped by four mountain ranges. Between the mountains lie three large plains where the cities of Athens, Eleusis, and MARATHON emerged during ancient times. The peninsula had little arable* farmland, although Attica did become famous for its olive oil. However, its most valuable resources—marble, silver, lead, and clay for pottery—came from its mountains and hills.

* arable suitable for plowing and producing crops

According to tradition, ancient Attica consisted of twelve independent communities that were constantly at war with one another. The legendary king THESEUS was said to have united these communities into

a single state, which had its power base in Athens. In reality, this unification was probably a slow and gradual process. By 700 B.C., Attica was unified under Athenian rule. All free men in Attica were considered citizens of Athens. They had organized themselves into four phylae, or tribes, each headed by a landowning family of the aristocracy*.

In 508 B.C., the statesman CLEISTHENES decided to break the power of these strong families by reorganizing Attica's citizens on a more democratic basis. He established ten new phylae based on geography rather than on family connections. Each phyle contained a mix of people from the city (Athens), the seacoast, and the countryside. The new system gave representation to more people in each area, and was, therefore, more democratic. As the power of Athens increased, the independent status of Attica decreased. By the 400s B.C., Attica was dominated by the Athenian city-state*, and its history became a part of the history of Athens.

* aristocracy referring to the privileged upper class

* city-state independent state consisting of a city and its surrounding territory

ATTILA

See *Huns.*

AUGUR

An augur, a type of priest, had a special official function in ancient Rome. The augur's main responsibility was to observe natural phenomena and to determine whether the gods approved or disapproved of a planned public action. The Romans generally consulted augurs before taking important steps, such as founding a city, fighting a battle, building a temple, or passing a law. Augurs might even be consulted before a marriage.

Originally, Rome had three official augurs, but this number gradually increased to sixteen. They remained in office for life. After 104 B.C. the augurs were chosen by popular election. Their role in Roman society gave them a great deal of power and prestige. The Roman statesman CICERO called augurs "the highest and most responsible authorities in the state."

Augurs relied on omens, or signs from the gods. The most important omens were those deliberately looked for, perhaps by observing the behavior of animals or the condition of an animal's internal organs. For example, an augur looking for a omen before a battle might observe a group of chickens. If the chickens ate in a certain way, this was considered a favorable sign for battle. Augurs also studied the flight patterns of birds and paid attention to lightning and thunder. Omens not deliberately sought, such as a sudden storm or the appearance of animals sacred to the gods, were often considered unfavorable. If the omen was deemed significant, the Senate called in the augurs for interpretation. The augurs might interpret these incidents as signs of an impending terrible event, such as the death of a powerful individual.

Augurs usually looked for omens before every important public activity. People did not have to accept their advice, but most Romans

considered it reckless to ignore signs from the gods. The term *augury,* derived from the word *augur,* is used today to mean the practice of using omens or happenings to predict the future. (*See also* **Religion, Roman.**)

AUGUSTINE, ST.

A.D. 354–430
EARLY CHRISTIAN BISHOP

* **philosophy** study of ideas, including science

* **theology** study of the nature of God and of religious truth

* **pagan** referring to a belief in more than one god; non-Christian

* **rhetoric** art of using words effectively in speaking or writing

* **heretical** characterized by a belief that is contrary to church doctrine

Augustine (Aurelius Augustinus) was bishop of Hippo, a town in North Africa. Through his writings, Augustine became one of the most significant figures of the early Christian church. His works include texts on philosophy* and religious education as well as a major autobiography. His books about theology* greatly influenced other Christian writers.

Augustine was born in North Africa into a family of mixed faiths. His father was a pagan* and his mother was a Christian. As a teenager, he traveled to CARTHAGE to study rhetoric* at the university. During this period, he showed little interest in Christianity, and instead learned about various other beliefs. From CICERO, he learned about the importance of true wisdom, and began to follow Manicheanism—an eastern religion concerned with the conflict between goodness and evil in the world. He saw Manicheanism as the way to gain wisdom.

At the same time, Augustine pursued a career as a teacher of rhetoric. He taught at Carthage and Rome and, in 384, moved to Milan in northern Italy. In Milan, he heard the brilliant preaching of Bishop Ambrose, who later became St. Ambrose. Ambrose taught that evil is merely the absence of good, not a force in its own right. Augustine was impressed by Ambrose's arguments and, at the age of 31, decided to become a Christian.

The conversion to Christianity affected Augustine deeply. He returned to Africa and was ordained as a priest in A.D. 391. Four years later, he became bishop of Hippo. There he turned his skill and knowledge to writing. Unlike many thinkers of his time who wrote in Greek, Augustine wrote in Latin. Nevertheless, his works became some of the most influential in all of Western civilization.

His early works, produced before he became a priest, include *The Life of Happiness* and *On Free Will.* They take a thoughtful tone, comparing Christian ideas with those of other philosophies. Later, as a priest and then as a bishop, he focused more on issues that troubled the Christian church. Several of his books defend Christian belief against other systems that were considered heretical*, including the ideas of Manicheanism.

Augustine wrote *Confessions,* his autobiography, to provide guidance for others. His account of his own spiritual growth shows a deep understanding of himself and of human nature in general. Augustine also wrote about basic Christian beliefs in books such as *On Christian Doctrine.* Most famous, however, is a 22-volume work called *The City of God.* It contrasts life in an earthly city with life in the ideal city of heaven. The ideas he expressed about faith and politics include some of the most influential teachings of Christianity.

The City of God was written to support the Roman Church at a time of crisis. In A.D. 410, the Goths invaded the city of Rome. They brought with them their version of Christianity, known as Arianism. Augustine's passionate defense of Roman Christianity, however, helped to ensure its survival as the dominant church of western Europe. (*See also* **Christianity.**)

AUGUSTUS, CAESAR OCTAVIANUS

63 B.C.–A.D. 14
FIRST ROMAN EMPEROR

Caesar Augustus was the first emperor of Rome. A great statesman and administrator, Augustus brought order to the Roman world after a difficult period of civil war. He established an era of peace and prosperity known as the *Pax Romana,* or Roman peace, which lasted for over 200 years. During his reign, he helped to create the greatest and most powerful empire in the ancient world.

EARLY YEARS.   Born on September 23, 63 B.C., Augustus was the son of Gaius Octavius (a Roman senator) and Atia (a niece of Julius Caesar). Originally named Gaius Octavius after his father, he later took the name Gaius Julius Caesar Octavianus in honor of his great-uncle. The name Augustus came later, during his meteoric rise to power.

* **philosophy** study of ideas, including science

* **province** overseas area controlled by Rome

After his father's death in 59 B.C., his mother supervised his education and upbringing. His great-uncle, Julius Caesar, also took particular interest in the boy and, in his will, made him his heir since he had no legitimate male heir of his own. In 45 B.C., Octavius accompanied Caesar on a military campaign in SPAIN. When he returned, he was sent to Epirus in GREECE to study philosophy* and other subjects. His studies were cut short, however, by the assassination of Julius Caesar in 44 B.C. After learning that he had been named his great-uncle's heir, he changed his name to Gaius Julius Caesar Octavianus and returned to Rome to claim his inheritance. Octavian, as he became known at that time, also hoped to avenge Caesar's brutal death.

STRUGGLE FOR POWER.   Meanwhile, Marcus ANTONIUS (Mark Antony) had seized Caesar's property and aimed to be his political successor. Antony refused to yield to the 18-year-old Octavian and was determined to assume Caesar's power. Octavian sought help from the Roman Senate and the powerful statesman and orator CICERO. The Senate, anxious to limit Antony's power, recognized Octavian's claim and sought to use him as a weapon against Antony. Octavian and his supporters defeated Antony at the Battle of Mutina in northern Italy in 43 B.C.

Octavian became CONSUL after Antony's defeat, but the Senate, thinking the young man was now under its control, began to ignore him. Realizing that he needed strong allies to achieve his goals, he turned to the defeated Antony and to Marcus Lepidus, another friend of Julius Caesar. The three men assembled their armies and marched on Rome in late 43 B.C. They established the Second Triumvirate, a government of three leaders who shared power equally. Soon after establishing the triumvirate, they killed many of their political enemies, including Cicero. With their power in Rome secure, Octavian and Antony took their armies to Greece, where their armies defeated the troops of Cassius Longinus and Marcus BRUTUS, Caesar's assassins, at the Battle of Philippi in 42 B.C.

His great-uncle's death avenged, Octavian returned to Rome to rule Italy, while Antony went to Egypt to rule the eastern Roman provinces. In 41 B.C., Antony's brother Lucius and his wife Fulvia led a revolt in Italy against Octavian. The uprising, because it was centered around the town of Perusia (modern Perugia), became known as the Perusine War. The struggle strained relations between Octavian and Antony. The two men met in southern Italy in 40 B.C. to settle their differences and, soon after, Antony married Octavian's sister Octavia to strengthen the relationship.

In 37 B.C., Octavian, Antony, and Lepidus renewed the triumvirate and divided the empire among themselves. Octavian ruled Italy and the western provinces*; Antony ruled the eastern ones; and Lepidus ruled Africa. Octavian now focused his efforts on consolidating his power in Italy. In 36 B.C., Octavian's boyhood friend and staunchest supporter, Marcus Agrippa, defeated Sextus Pompeius, son of Gneaus Pompeius (Pompey the Great). Sextus Pompeius, a powerful naval commander, had controlled the islands of Sicily and Sardinia. His defeat eliminated a major rival for power in Italy. Because Lepidus had supported Pompeius,

Octavian stripped him of his powers in the triumvirate. As a result, the Roman empire now had only two rulers—Octavian in the west and Antony in the east.

Octavian began preparing to confront Antony. Antony had angered many Romans because of his relationship with the queen of Egypt, CLEOPATRA. Octavian took advantage of this anger to gain further support against Antony. In 31 B.C., the Roman Senate declared war against Cleopatra, and in September of that year, Octavian's forces met those of Antony and Cleopatra at Actium, in Greece. Octavian succeeded in defeating his enemy in the great sea battle that followed. Antony committed suicide the following year, and Octavian became the sole ruler, thus technically ending the period known as the Roman Republic and beginning the period known as the Roman Empire.

THE PRINCIPATE.   Octavian hoped to avoid the fate of Julius Caesar, who had made enemies when he established a military dictatorship. Octavian had no intention of truly relinquishing power, but he made it seem that he would. Following the defeat of Antony, Octavian declared that the Roman Republic and its democratic government should be restored, and he offered to turn over control of his provinces to the Senate. His supporters in the Senate protested and urged to him to remain in control. Octavian agreed, and over the next few years, the Senate gave him various titles in honor of his loyalty and personal sacrifice to Rome. These titles included *imperator* (commander), from which the word *emperor* is derived; *princeps* (first citizen), from which the word *prince* is derived; and *augustus* (revered). Thereafter, Octavian became known as Caesar Augustus. The government he created was called the Principate.

Despite the restoration of the republic, Augustus was firmly in control of the empire. His control of the Roman armies, in particular, gave him much power. In 23 B.C., Augustus gave up the position of consul in order to allow more senators to hold the office and thus assure Romans that he was sharing power. In its place, he accepted the powers of a TRIBUNE, which gave him the power to convene meetings of the senate and initiate legislation. He also received the power to intervene in all provinces of the empire, even those controlled by the senate and provincial governors. In 12 B.C., Augustus became *pontifex maximus,* or high priest, of the Roman state religion. In 2 B.C., he was given the title *pater patriae* (father of his country). These positions, and the influence that accompanied them, gave Augustus enormous prestige and even greater control of the empire. In effect, the Roman Republic had ended and the imperial* period had begun. Yet, Augustus continued to maintain the illusion that he was only one of many elected officials. He did this by insisting that his various offices be renewed periodically rather than granted for life. Augustus maintained this type of leadership throughout his reign. Only in his later years did he become more tyrannical and attempt to govern as an absolute ruler.

ROME UNDER AUGUSTUS.   Augustus spent the early years of his rule attempting to stabilize the empire and extend its boundaries. In 29 B.C., he reorganized and reformed the Roman armies. He reduced the number

Remember: Words in small capital letters have separate entries, and the index at the end of Volume 4 will guide you to more information on many topics.

* **imperial** pertaining to an emperor or empire

of legions from 60 to 28 and posted them far from Rome in the provinces. He supplemented these troops with forces drawn from the native inhabitants of the provinces. This policy not only helped to keep peace in the provinces and to defend Roman frontiers, it also removed a potential threat from his rivals in Rome. Augustus provided army officers with land in the provinces and encouraged them to settle there. This helped colonize the empire and ensure loyalty to Rome. Augustus also created a new army unit, the Praetorian Guard, to act as his personal bodyguards. In addition, he established a police force for the city of Rome, known as the Urban Cohorts.

Augustus and his armies had numerous successes. He brought Spain under full Roman control, strengthened Roman rule in GAUL, and advanced into the territories of the GERMANS beyond the Rhine and Danube rivers. German military victories, particularly one at the Battle of the Teutoburger Forest in A.D. 9, eventually halted this drive and persuaded Augustus to abandon attempts to conquer Germany. Little new territory was gained in that region, where Augustus ruled through local kings who pledged loyalty to Rome. He used these kingdoms as buffers between himself and rival powers, such as the Parthians of Persia. Augustus's policy became one of securing the empire's borders. He placed the greatest concentrations of legions away from Rome—eight on the Rhine frontier, seven on the Danube, three in Syria, three in Spain, and two in Egypt—to fix stable frontiers on the perimeter of the empire.

Augustus initiated many social and religious reforms. A strong believer in ancient Roman traditions and virtues, Augustus sponsored several laws designed to encourage people to marry, have more children, and restore and strengthen family life. He curbed abuses of power among public officials and attempted to root out corruption in government. Augustus also revived old religious traditions, filled vacancies in priesthoods, repaired old temples, and built new ones. In the Roman provinces, he encouraged the development of religious cults* that worshiped him as a god.

Culture flourished under Augustus, and his reign became a golden age of art, architecture, and literature. Augustus sponsored some of the leading artists and writers of the time, including the historian LIVY, and the poets OVID, VERGIL, and HORACE. Magnificent new buildings and monuments were constructed in Rome and throughout the empire. According to the Roman writer SUETONIUS, Augustus proclaimed that he had "found Rome a city of bricks and left it a city of marble." A vast system of roads was also built to connect the provinces and to stimulate commercial activity. After years of conflict and wars, Rome, under Augustus, was able to enjoy unprecedented peace and prosperity, and the *Pax Romana* continued long past Augustus's death.

SEARCH FOR A SUCCESSOR. Throughout his reign, Augustus was concerned with finding a suitable successor so that power struggles and civil war would not erupt after his death. He had only one child, a daughter Julia, but needed a male heir. The people he had hoped would succeed him—his nephew Marcellus, son-in-law Agrippa, and grandsons Gaius and Lucius—all died before him. Finally, but somewhat reluctantly, he

AUGUSTUS, THE MAN

Augustus was a man of simple tastes. He shunned luxury and grandeur, and he preferred the joys of family above his role as emperor. A believer in strict morality and virtue, he practiced what he preached. When his daughter, Julia, committed adultery, he had her banished from Rome. He did the same with his granddaughter, also named Julia. Such personality traits earned him enormous respect among the Roman people and contributed greatly to their support for him and his policies.

* **cult** group bound together by devotion to a particular person, belief, or god

chose his stepson TIBERIUS, the son of his second wife Livia. Although he disliked Tiberius, no one else seemed suitable. Thus he adopted Tiberius and named him successor in his will. Upon the death of Augustus in A.D. 14, Tiberius became the second emperor of Rome. Soon afterward, the Senate raised Augustus to the status of a god. (*See also* **Armies, Roman; Caesar, Gaius Julius; Civil Wars, Roman; Dictatorship, Roman; Government, Roman; Law, Roman; Rome, History of; Senate, Roman; Triumvirates, Roman.**)

AURELIUS, MARCUS

A.D. 121–180
ROMAN EMPEROR

* **philosophy** study of ideas, including science

* **imperial** pertaining to an emperor or empire

* **co-emperor** emperor who shares office with another emperor

* **plague** highly contagious, widespread, and often fatal disease

Marcus Aurelius, who became emperor of Rome in A.D. 161, had a lifelong interest in philosophy*. Two important works commemorating his life have lasted to the present. One is a triumphal column, a monument erected in Rome to celebrate his military victories. Carved scenes showing events from his campaigns cover the column. The other is his deeply personal and philosophical diary, now known as the *Meditations*. The two works present a startling contrast. The column depicts a powerful ruler who defended the empire against invasion. The diary reveals a thoughtful individual who pondered the meaning of human life.

Raised by his grandfather, who was a friend and relative of the emperor HADRIAN, Marcus Aurelius studied with some of the most celebrated teachers of his day. Early in his education, he began to show an interest in philosophy. He was fluent in both Greek and Latin, as were most educated Romans of his day. When Marcus was in his late teens, Hadrian's adopted son Antoninus Pius adopted Marcus. Antoninus Pius became emperor in A.D. 137 and in the years that followed, Marcus received official powers in the Roman government, indicating that he would be the next emperor.

THE RULER. In A.D. 161, Antoninus died, and Marcus Aurelius prepared to take his place. He decided that he would share the imperial* title and power with his adopted brother, Lucius Verus, and quickly arranged for Lucius to become co-emperor*. This was the first time that the Roman Empire had two rulers.

The brothers faced considerable unrest on the empire's frontiers—in Europe, Britain, and Asia Minor. Before long, the Roman army suppressed the British and Asian threats (although the soldiers returning from Asia brought with them an epidemic of the plague*). However, Germanic tribes of northern Europe succeeded in crossing the Alps into Italy. This, the worst crisis for Rome in more than 200 years, was also the first of the challenges that eventually would destroy the Western Roman Empire.

Lucius Verus died in A.D. 169 during the war against the northern tribes. Marcus Aurelius and his generals, however, were able to drive most of the Germans out of Italy and back across the Danube River. One strategy that Marcus used was to invite certain tribes to settle on undeveloped land in the empire. This divided some Germanic forces, making it easier to defeat the others.

The emperor's military troubles did not end here, though. Africans invaded Spain, and tribes from Hungary invaded Greece. One of the most powerful Roman generals joined a rebel group and had himself declared emperor. But Marcus Aurelius survived these challenges—the army fought off the invasions and the rebellion failed. He then faced the problem of choosing his successor. During the Roman Empire, the position of emperor did not pass automatically to the emperor's son. The Roman Senate had to grant power to the next ruler. Four years before his death, Marcus Aurelius made his own son Commodus co-emperor, ensuring an orderly succession*.

* **succession** transmission of authority on the death of one ruler to the next

THE PHILOSOPHER.   The surviving manuscript of Marcus's diary, written in Greek, is simply titled "Notes to Himself," although today the work is commonly known as *Meditations.* Historians believe that he wrote the diary late in his life, some of it during his celebrated German campaigns. Yet his words are humble, resigned, and accepting. He was clearly influenced by STOICISM, a philosophy that promoted acceptance of whatever life brought. The Stoics believed the spirit (or mind) was divine, while the body led to corruption. Therefore, they thought they should concern themselves only with things they could control—their own thoughts and feelings. Marcus and some of the Stoics were particularly concerned with ethics, the principles of doing what is right and just in relation to others. Acting justly was especially important because they believed all human beings belonged to one universal spirit, to which they would return after death. In his diary, Marcus takes comfort in the idea that life is short, and that death will reunite him with the rest of the universe.

In the first section of his diary, Marcus notes what he has learned from various teachers and family members. In later sections, he examines questions about life and individual responsibility. In one passage, Marcus describes how difficult he finds waking up in the morning. He reminds himself that every creature—from an ant, to a spider, to a human being—was made by the creator to do some particular work. Therefore, he should rise and do the work he is meant to do. Marcus's writings reveal the sensitive nature of a man who was one of the most powerful rulers of the ancient world. (*See also* **Barbarians; Colonies, Roman; Rome, History of.**)

BACCHUS

See *Dionysus.*

BANKING

Banking enabled people in the ancient world to exchange money, obtain loans, and conduct other financial transactions. Certain individuals, such as priests and wealthy businessmen, usually provided these financial services. Gradually, both private and public banks developed throughout the Greek world and the Roman empire.

In early Greece, most banking activities occurred in the temples. Priests provided loans to individuals and held deposits for them. A

temple was a natural location for the safekeeping of money because it was a sacred place. Few people would dare to anger the gods by stealing anything from within a temple. Some financial transactions in the temple were purely verbal. Usually, however, people signed a written statement in the presence of witnesses, as proof of the loan or deposit.

As more Greek city-states began to coin money, the coinage differed from place to place. This led to the rise of professional money changers who knew the value of the various coins and could arrange for fair exchanges. Money changers set up tables at local markets in cities throughout Greece. They played an especially important role in trade, since merchants traveling through the Mediterranean world had to deal with various foreign currencies. In addition to exchanging coins, the money changers accepted deposits, transferred money between accounts, and made loans. In this way, they acted as private bankers. They usually operated as individuals but sometimes formed small associations. However, transactions occurred in the marketplaces or in private residences—not in banks, as they are today. By the 300s B.C., the money changers had taken most financial activities out of the temples.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

During the Hellenistic* period, some Greek cities created public banks to conduct the financial business of the city. One of the most significant developments during this period was the creation of a large public banking system in Egypt under the Ptolemaic dynasty*. The most highly organized banking system in ancient times, it included a central bank in the city of ALEXANDRIA, a network of royal banks throughout Egypt, provincial* banks in important Egyptian cities, and branch banks in small cities and towns. This system employed thousands of people and carried out almost all the banking activities in Egypt. Its most important responsibilities included collecting tax revenues for the kingdom and supplying money for the monarchy's expenses.

* **dynasty** succession of rulers from the same family or group

* **provincial** referring to a province, an overseas area controlled by Rome

The Romans adopted certain banking practices from the Greeks and developed new ones. During the first centuries B.C. and A.D., most Roman banks were small. In place of professional bankers, wealthy businessmen and merchants conducted most financial transactions. They established new methods that improved the banking system. One of the most important of these was the introduction of bills of exchange, which are written authorizations to pay a sum of money to a specific person. This is similar to the use of checks today. Instead of cash transactions, most Roman bankers conducted business through these bills of exchange. This system gradually spread throughout the Roman world.

* **imperial** pertaining to an emperor or empire

As the Roman empire expanded, the owners of large estates handled most local banking activities. As a result, banks remained small. During the A.D. 200s, however, the Roman imperial* government took over some banking within the empire and created a more organized banking system. Over time, the government passed laws to regulate the banking system, and some of these laws influenced banking during the Middle Ages and afterward. (*See also* **Coinage; Money and Moneylending; Ptolemaic Dynasty.**)

BANQUETS

* **city-state** independent state consisting of a city and its surrounding territory

* **clan** group of people descended from a common ancestor or united by a common interest

A banquet is a formal meal or feast. Among the ancient Greeks and Romans, banquets served many public and private functions. Public banquets given by the state or by officials generally had civic, religious, or political purposes. Private banquets provided an opportunity for the upper classes to exchange ideas or display their wealth.

GREEK BANQUETS. Civic life in Athens and other Greek city-states* often included banquets sponsored by various organizations to which citizens belonged: philosophical societies, religious groups, community organizations, and clan* and family associations. All of these groups held feasts for their members from time to time to celebrate various occasions. Such banquets created a sense of unity within each organization and also reinforced the social order by reminding each citizen of his place in the larger community. Governments also occasionally sponsored feasts for their citizens.

Private dinner parties called symposia were the favorite evening pastime among wealthy and educated Greeks. (The term *symposium* is still used today. It means a conference where people meet to discuss a particular topic.) Guests at symposia reclined on couches while drinking wine and eating rich foods. Professional entertainers—mostly women—danced, sang, and played musical instruments while the guests ate, drank, and talked. Guests sometimes played games, and told jokes as well. A symposium often included lighthearted conversations

on various issues or more serious discussions on philosophical or literary topics. In his work *Symposium,* PLATO describes an occasion on which the guests discussed the nature of love. Over time, Greek symposia became increasingly elaborate and expensive.

ROMAN BANQUETS.   During the time of the Roman Republic*, public feasts at the state's expense generally were reserved for high officials and the upper class. Often, however, wealthy individuals gave banquets for anyone who attended or participated in the funeral of a relative who had died. This practice began as a way of honoring the memory of the deceased. In time, the wealthy also used such banquets as a way of gaining favor. Generals, politicians seeking office, and others eager to win popular support also adopted the custom of giving public banquets. In 27 B.C., the emperor AUGUSTUS banned public banquets, except those given by himself. He hoped, in this way, to keep others from winning the affection and support of the Roman populace.

Private Roman banquets were often large, lavish affairs. As in ancient Greece, the guests generally reclined on couches while they ate, drank, talked, and enjoyed various entertainments. Banquet meals usually consisted of numerous courses. The Romans described such meals as including everything *ab ovo usque ad mala* (from eggs to apples), or as we might say, "from soup to nuts." First came a series of appetizers, primarily different types of seafood. Then came the actual meal, consisting of as many as seven courses, which usually included whole roasted animals, such as pigs, ducks, and rabbits. Hosts and cooks often competed to create the most elaborate and exotic dishes. The centerpiece of a banquet, for example, might be small roasted birds (such as larks) inside a roasted duck, which might be inside a large roasted bird (such as a peacock). The third part of the meal was dessert, which usually included fruits and sweets. Various wines, generally mixed with water, were served throughout the meal.

The Romans were famous for their love of fine cuisine. A cookbook written by noted gourmet Marcus Gavius Apicius was widely used for at least two centuries. Lucius Licinius Lucullus, Roman general and epicure*, became famous for holding grand banquets featuring exotic foods from throughout the Mediterranean region. The term "Lucullan feast"—an extravagant dinner given by gourmets—still bears his name. (*See also* **Festivals and Feasts, Greek; Festivals and Feasts, Roman; Food and Drink.**)

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

A ROMAN MENU

During the 100s B.C., a Roman named Mucius Lentulus Niger gave a banquet for nearly 700 people to celebrate his advancement to a high office. Among the many delicacies he served as appetizers were oysters, roasted thrushes with asparagus, mussels, deer and boar ribs, and oyster and mussel pies. The meal itself included a boar's head, boar and fish pies, boiled ducks and hares, roasted chickens, and pastries. Such feasts were vastly different from the simple meals of grains, lentils, and vegetables eaten by most country folk and the urban poor.

* **epicure** person with refined taste in food and drink

BARBARIANS

The ancient Greeks and Romans both referred to foreigners as barbarians. At first, the Greeks used the word *barbaros* simply to mean any person who could not speak their language. To the Greeks, other languages had sounds that resembled "bar bar." Even foreigners who learned Greek but spoke it poorly were called barbarians. Used in this way, the term did not have a negative meaning. It could apply both to people of civilized cultures, such as the Egyptians or the Persians, and to those the Greeks considered less civilized. In time, however, the word *barbaros* took on the meaning of uncivilized or inferior, because the Greeks believed their culture superior to the cultures of all other peoples.

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The ancient Romans adopted the Greeks' idea of barbarian and used the Latin word *barbarus* to refer to any foreigner. During the period of the Roman Empire, the word came to be applied to people who lived outside the empire, particularly to those hostile to Rome. This included many tribes of people to the north and east of the empire, known collectively as GERMANS. (*See also* **Migrations, Late Roman.**)

BASILICAS

See *Churches and Basilicas*.

BATHS, ROMAN

Although the Greeks had public bathhouses, the Romans made bathing into an elaborate ritual, designing the most luxurious private and public baths the world had ever seen. Only the wealthiest Roman households had private baths. Ordinary people settled for sponge baths at home or went to the public baths in their cities and paid a fee.

To the Romans, a bath had several stages. First, bathers cleaned themselves by rubbing their bodies with oil. They did not have soap. Then they soaked in a series of tubs or pools, moving from lukewarm to hot water. Often they exercised, received a massage, or spent time sitting in a steam room. Then they, or their slaves, scraped their bodies with curved metal or ivory tools called strigils that removed the oil and dirt from the skin. The final step in the bathing process was a dip in cool or even cold water.

Bathing was a social activity, and public bathhouses were important structures in the community. Most Roman men visited the baths in the afternoons. While soaking, they gossiped, met friends, or discussed politics. Men and women generally bathed separately, either at different times, in different buildings, or in separate facilities under the same roof. Sometimes men and women bathed together, although respectable Romans disapproved of this practice and several emperors banned it.

The oldest existing Roman public baths, built in the 100s B.C., are located in the city of Pompeii. Several Roman emperors built baths in and around Rome. As time passed, these imperial baths became larger and more elaborate. By the time the emperors Caracalla (A.D. 217) and Diocletian (A.D. 305) ordered the construction of the baths that bore their names, bathhouses had become enormous, high-ceilinged marble halls. Decorated with statues, wall paintings, and multicolored mosaics*, the bathing chambers contained huge swimming pools. Hundreds or even thousands of people could bathe at one time, while slaves moved through underground passages, running errands and feeding the furnaces. These impressive bath buildings were the centers of large, walled pleasure grounds that included gardens, gymnasiums, halls for lectures and poetry readings, and libraries.

The ruins of bathing chambers in private houses can be found in Rome and throughout the territories that came under Roman influence.

* **mosaic** art form in which small pieces of stone or glass are set in cement; also refers to a picture made in this manner

Such private baths usually consisted of a small room for each stage of the bath—a cold room *(frigidarium),* a warm room *(tepidarium),* and a hot room *(calidarium).* In some houses, slaves heated water over wood or charcoal fires and carried it to the warm and hot bath rooms in basins. Other houses had more complex systems using a hypocaust, a space beneath the floor where steam or boiling water from furnaces circulated through pipes in the floors and walls to heat the warm and hot baths.

The ruins of the baths of Caracalla and Diocletian can still be seen in Rome, as well as the remains of many smaller and less splendid public baths built by the Romans throughout Europe and the Middle East. (*See also* **Social Life, Roman; Aqueducts.**)

BIRDS

See *Animals; Food and Drink; Omens.*

BOETHIUS

BOETHIUS

ca. A.D. 480-524
ROMAN PHILOSOPHER AND
STATESMAN

* **Scholasticism** medieval philosophy based on analytical thinking and the ideas of Aristotle

* **classical** relating to the civilization of ancient Greece and Rome

Anicius Manlius Severinus Boethius, the last of the great Roman philosophers, was an admirer of the ancient Greeks. He translated PLATO, ARISTOTLE, and other Greek philosophers into Latin, which helped preserve their writings. Boethius also paved the way for Scholasticism*, a way of thinking that combined classical*, Christian, and worldly knowledge into a single system of beliefs that gained popularity during the Middle Ages.

Descended from an old and prominent Roman family, Boethius entered public life at an early age. From 510 until his death in 524, he served as head minister to Theodoric, the OSTROGOTH king who had conquered Italy. However, in about 522 Theodoric accused Boethius of treason, claiming that Boethius had plotted against him with JUSTINIAN I, the emperor of the Eastern Roman Empire. Falsely accused, Boethius was imprisoned, tortured, and executed without a trial.

Boethius wrote his most famous book, *Consolation of Philosophy,* while in prison. The book is a dialogue between the writer and the spirit of philosophy; it argues that the pursuit of knowledge and the love of God are the only true sources of happiness. During the Middle Ages, it became the most widely read book after the Bible.

In his lifetime, Boethius also produced important studies on logic, grammar, music, geometry, arithmetic, and astronomy. His writings on theology, the study of the nature of God and religious truth, had a profound influence on religious thought and teaching in the Middle Ages.

BOOKS AND MANUSCRIPTS

* **scribe** person who copies manuscripts by hand

The ancient Greeks and Romans wrote and copied by hand all of their literary works, as well as any written material concerned with everyday matters—business accounts, personal letters, law codes, and public notices. The printing press was not invented until the A.D. 1400s, many centuries after the end of the Roman period. In the ancient world, the people who copied written material served an important function. These scribes* made poems, plays, histories, and other works available to readers beyond the author's relatively small circle of friends and family.

WRITING MATERIALS.   Ancient writers used a variety of materials to record their words in some lasting form. One method involved using a pointed stick called a stylus to write on clay or wood tablets coated with wax. The writer could rub out the marks in the wax and reuse the tablets. Other writing materials included bark, animal skins, and papyrus, which was the most common material.

Papyrus—the source of the English word *paper*—is a plant that grows in the delta of the Nile River. By 3000 B.C., the Egyptians had learned to make flat paperlike sheets from the inner stalks of the plant. They glued these sheets together into long rolls. The Greeks probably began importing papyrus in the 500s B.C., and it became the principal writing material of the ancient world. From the Greek word for papyrus, *byblos,* came their word for book, *biblion,* which was the source of the English word *bible.*

The Greeks and Romans also wrote on parchment, a material made from the skins of cattle, sheep, and goats. First, they washed the animal skins, scraped off the hair, and treated the skins with chalk to whiten them. Then, they cut the skins into sheets, which could be used individually or could be sewn together to form rolls. Calf skin made a particularly fine type of parchment called *vellum.*

Writers working on papyrus usually used an ink made of soot and vegetable gum. The ink, which dissolved in water, could be sponged clean. Another type of ink, which adhered better to parchment, was made of vegetable dye mixed with iron sulfate. Writers used pens made from dried reeds. They trimmed one end of a reed to a point, then split the point so it would hold ink. Some better and more expensive pens had metal tips.

USING A MANUSCRIPT ROLL. During most of their history, the ancient Greeks and Romans wrote their books and other long documents on papyrus or parchment rolls. A famous Greek vase from around 440 B.C. shows the poet SAPPHO reading from a roll. She grips the roll with both hands, winding the portion already read with her left hand and unrolling the text about to be read with her right hand.

The Greeks and Romans wrote in capital letters and did not use spaces to separate words. Punctuation was rarely used—only occasionally to separate or join syllables, to separate clauses and sentences, to show when one speaker stopped and another started, and to mark sections in poetry.

Writers and scribes working on a manuscript roll wrote left to right in narrow columns. They preferred to use only the inside of the roll. If writing appeared on the outside, it was usually because the work was extremely long or the writer was too poor to afford another roll. In most cases, a writer or scribe who accidentally left out a word or wanted to make a change would write the new word at the top or bottom of the roll, with an arrow showing where it should go. Writing was too time-consuming and the materials too costly to start over after a mistake.

The writer or scribe might put the title of the work and the author's name next to the final column of text. The title might also be noted on a tag (*titulus* in Latin) outside the roll. People stored their rolls in boxes and buckets, on shelves, or in narrow compartments called pigeonholes.

FROM ROLL TO BOOK. Even after the introduction of papyrus, ancient writers continued to use tablets for types of writing that would be needed for only a short period of time, such as school lessons, letters, or temporary business accounts. Wax-covered wooden tablets could be utilized again and again. The Greeks and Romans joined two such tablets together with clasps or leather thongs to form notebooks.

The Romans used a notebook made of parchment or papyrus, called a codex (plural codices). It was lighter and easier to carry than wood. Professional people, such as doctors and lawyers, found codices useful. Scribes produced inexpensive editions of noted authors in codex form. Early Christians used codices for biblical texts, which helped to spread both the teachings of Christ and the codex form. During the A.D. 300s, the codex began to replace the roll as the primary format for books. People saw that codices were easier to carry than rolls and more practical for storing and using information.

MAKING A PAPYRUS ROLL

The first step in making a papyrus roll was to cut the papyrus stalks into strips. Then two layers of strips were set out, one on top of the other, with the first layer arranged lengthwise and the second layer arranged crosswise. The person making the papyrus dampened the strips and pressed the two layers together. When dry, the layers formed a sheet. Finally, using a paste made from wheat and vinegar, the papyrus maker glued the sheets together to form a strip 35 to 50 feet long and rolled the strip around a cylinder of wood or ivory.

COPYING AND SELLING BOOKS. For many years—long after authors began writing their poems, plays, and histories on papyrus or parchment—most literary works were recited before an audience. The performer or reader used books as memory aids. Eventually, however, books came to be valued for themselves. The buying and selling of books probably began in Athens in the 400s B.C. The book business seems to have developed quickly, and soon Athens was exporting books to cities on the Black Sea.

Rome had professional booksellers by 100 B.C. These booksellers—the equivalent of today's publishers—maintained staffs of scribes (usually skilled slaves) to produce copies of books. Because there were no copyright laws to protect an author's rights to his or her work, anyone could copy a book for private use or for sale. In addition to booksellers, Rome had dealers who specialized in used books or old and rare books. (*See also* **Alphabets and Writing; Libraries; Literacy.**)

BREAD

Bread was the staple food of the ancient Greek and Roman diet. It could be made from a variety of grains, but when grain supplies ran short, famine often resulted. The importance that ancient people gave to eating bread has come down to us in the word *companion,* derived from the Latin words *com* and *panis,* meaning "one with whom one breaks bread."

The early Greeks used barley to make bread, preparing a flat cake called *maza.* Although barley produced an inferior bread, the grain produced high yields in the thin, rocky soil of Greece. Many Greeks—especially poor people and slaves—relied on barley bread. The SPARTANS fed barley bread to their army, and a popular saying of the time declared that "a barley cake is the next best thing to a loaf." By the 300s B.C., wheat bread replaced bread made from barley. Wheat bread was tastier, more nutritious, and easier to digest than barley bread.

The Romans used several different varieties of wheat to make their bread. The early wheat breads were made from a grain called emmer and were shaped into cakes. In the days of the Roman Republic* and then during the Roman Empire, a softer wheat—which made a better quality loaf—gradually replaced emmer.

The process for making bread started with milling the grain to separate the kernel from the husk. The kernels were ground and passed through sieves, refining the grain further and producing flour. The baker added water and leavening agents to the flour, which caused the dough to rise. The dough was then kneaded and allowed to rise again. Finally, the dough was placed on leaves or tiles and baked in a low hearth or a wall oven.

The color, taste, and texture of bread varied from region to region and from class to class. In Roman times, poor people ate dark, gritty bread. This rough-textured bread might contain bits of husk, or sometimes even particles of dust from the millstones used to grind the flour. The upper classes ate lighter, more refined loaves. While women generally made bread at home for their families, many Roman cities had bakeries that produced loaves for sale to the public.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

See color plate 13, vol. 1.

The failure of a wheat crop often led to famine. When wheat ran out, the ancient Greeks and Romans sometimes used chestnuts to make bread. The Greek historian XENOPHON wrote about a group of Greek soldiers who found a hoard of chestnuts in Armenia and baked them into loaves. (*See also* **Agriculture, Greek; Agriculture, Roman; Famine; Food and Drink.**)

BRIDGES

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

As early as the BRONZE AGE, beginning around 4000–3500 B.C., the people of Greece built wooden bridges to cross rivers or wetlands. Bridge builders of this time also laid stone paths through shallow rivers, sometimes making arches of large, overlapping stones through which the water could flow. Stone bridges appeared around 500 B.C. During the Hellenistic* period, from 323 B.C. to 31 B.C., people in northern Greece and ASIA MINOR built bridges that spanned as much as 1,000 feet. These bridges consisted of stone piers, or supports, holding removable roadways that were made of wooden planks.

The Romans were the greatest bridge builders of the ancient world, just as they were the greatest road builders. In the city of Rome, at least 12 bridges crossed the Tiber River. Elsewhere, engineers traveled with the Roman armies to build bridges so that soldiers could cross the rivers they encountered on their way to battle. Some of these were temporary wooden bridges. Others were pontoon bridges, or floating bridges, of boats placed side by side.

* **pier** support between two arches or openings

On secondary roads, the Romans built wooden bridges, but for their major roads, they constructed sturdy stone bridges. The earliest known of these was built in 179 B.C. These stone bridges had one or more stone arches that rested on large piers*. The grandest Roman bridges were built somewhat later, at the direction of the Roman emperors. A bridge built under the emperor AUGUSTUS to cross the Nera River on the busy Flaminian Way north of Rome had an arch 62 feet high and 100 feet wide. The emperor TRAJAN commissioned the building of a bridge nearly 3,700 feet long across the Danube River. To span the largest rivers like the Danube, Roman bridge builders used a combination of stone and wood. Piers were constructed of stone and arches were made of wood.

None of the Roman wooden bridges survives today, but some of the stone bridges are still intact. One of the best preserved stone bridges in Italy is the Ponte di Augusto, completed in A.D. 20 at Rimini. In western Spain near Mérida, a bridge built by the Romans in A.D. 106 still carries traffic over the Tagus River. Its six arches rise 245 feet above the river.

BRITAIN

* **province** overseas area controlled by Rome

In Roman times, Britain—or Britannia as it was known by the Romans—was the northernmost province* of the empire. Today, this large island off the coast of northwestern Europe contains the countries of England, Scotland, and Wales.

ROMAN INVASION AND CONQUEST. Julius CAESAR led Roman forces in an invasion of Britain in 55 B.C. and again the next year. Each time, Caesar's armies faced fierce resistance from local tribes of CELTS. The Romans

accomplished little by their invasions, and the Celts remained in control of their land. Over the next century, the Celts established strong kingdoms in southern Britain, which discouraged further Roman attempts to invade and conquer.

Years of internal conflict eventually weakened the power of the Celtic kingdoms. In A.D. 43, the emperor CLAUDIUS launched another campaign against Britain. This time the Romans landed unopposed. Over the next four years, they gained control of much of southern Britain and established Roman settlements, including Londinium (present-day London). The region was organized as an imperial* province of Rome.

* **imperial** pertaining to an emperor or empire

The Roman conquest of northern Britain continued for many years. During this time, the Romans had to put down several revolts by native peoples, including one led by Queen Boudicca, a tribal ruler. Boudicca's forces destroyed and burned several Roman settlements before the Romans brought the revolt under control. By A.D. 85, the Roman occupation of Britain extended almost to the border of present-day England and Scotland. Wild, hostile tribes to the north stopped advances beyond this frontier, and their presence threatened the security of Roman settlements in the region. The Romans erected a series of walls to protect the northern frontier from invasion. The first and most important of these was HADRIAN'S WALL, built between A.D. 122 and 126. It eventually marked the northernmost border of Roman Britain.

ROMAN BRITAIN. Like other Roman provinces, Britain was ruled by a provincial governor and organized by local units of self-government known as *civitates*. The Romans established military camps throughout the island. They also built towns that were enclosed by walls and constructed a network of roads to tie the different parts of Britain closer together.

The towns followed the Roman model in layout and architecture. Many included Roman-style AMPHITHEATERS, TEMPLES, and BATHS. The Roman town of Aquae Solis, built on the site of natural hot springs, featured a huge pool and a system of water channels that still exist in the modern-day city of Bath in southern England.

Roman Britain enjoyed a degree of prosperity, and its population may have reached around 2 million. The Romans tapped the province's mineral wealth and improved its agricultural practices, exporting surpluses to Rome. To govern more efficiently, the Romans divided the province into Upper and Lower Britain. Although Britain became very Roman in character, elements of Celtic culture remained strong, especially among people without education and those living in rural areas.

In the late A.D. 200s, the Saxons, a Germanic tribe of northern Europe, began attacking the coasts of Britain. As these assaults continued, the Romans found it increasingly difficult to defend the province. In the late A.D. 300s and early 400s, political instability in Rome led to a withdrawal of Roman troops from Britain. The weakened Roman position encouraged Saxons and other hostile tribes to increase their attacks. Finally in A.D. 407, Emperor Constantine III pulled the remaining troops out of Britain, effectively ending Roman rule in the region. With no army to defend it, the province quickly fell to Germanic invaders and Roman civilization in Britain collapsed. (*See also* **Migrations, Late Roman; Provinces, Roman; Rome, History of.**)

BRONZE AGE, GREEK

The Bronze Age refers to a period of human history during which people made most of their tools and weapons of bronze—a mixture of copper, tin, and other metals. The Bronze Age occurred at different times in different areas of the world. In the region around the AEGEAN SEA, it lasted from about 3000 B.C. to 1200 B.C. During that time, three unique civilizations emerged in the Aegean region: the Cycladic, the Minoan, and the Mycenaean civilizations.

These Aegean cultures laid the early foundations for the development of Greek civilization.

CYCLADIC CIVILIZATION.   The CYCLADES are a group of islands located in the Aegean Sea between the Greek mainland and the coast of ASIA MINOR. Bronze Age culture began in these islands in about 2500 B.C. In addition to using bronze for their tools and weapons, the inhabitants of the Cyclades also fashioned objects from lead, silver, and marble. People of the Cycladic civilization lived in small, unfortified communities scattered among the islands. They practiced subsistence farming and traded with communities on the mainland. Religion seems to have centered around the worship of fertility goddesses. The Cycladic civilization disappeared around 1900 B.C., but its influence was felt on the Greek mainland, along the coast of Asia Minor, and on the large island of CRETE to the south.

MINOAN CIVILIZATION.   Another Bronze Age culture had developed on Crete as early as 3000 B.C. but did not reach its height until after 2200 B.C. This culture was called the Minoan civilization, named after King Minos, a legendary ruler of the island. Early Minoan civilization was similar to that of the Cyclades in several important ways—the use of bronze, a focus on agriculture and trade, and the worship of goddesses. During the high point of Minoan civilization, between about 2200 and 1500 B.C., the Minoans established carefully planned towns and cities on Crete and built networks of roads to connect them. They also extended their trading networks throughout the Mediterranean region.

Minoan rulers built great multiroom palaces, decorating the walls with lively frescoes* of dolphins, athletic young men and women, and other subjects. The Minoans also developed a form of writing based on pictographs*, which modern archaeologists call Linear A. Around 1450 B.C., this was replaced by Linear B, an early form of the Greek language. At about the same time, the Minoan civilization mysteriously faded into obscurity. Archaeologists believe that a large volcanic eruption on the Aegean island of Thera destroyed many Cretan cities, ruined agriculture, and caused the civilization's decline. It is also probable that people from mainland Greece invaded Crete in the aftermath of this disaster, met little resistance from the peace-loving Minoans, and destroyed much of their culture.

MYCENAEAN CIVILIZATION.   After the decline of Minoan civilization, the Greek mainland became the focus of Aegean culture. Around 2000 B.C., a group of people known as the Mycenaeans invaded Greece from the north and developed a Bronze Age culture centered in the Peloponnese, the large peninsula that forms the southernmost part of Greece. By 1600 B.C., Mycenaean civilization had spread throughout Greece and into the coastal regions of Asia Minor.

Mycenaean civilization was notable for its massive stone architecture and heavily fortified cities with walls of huge stones. Unlike the Minoans, the Mycenaeans had a warlike culture, and they controlled

* **fresco** method of painting in which color is applied to moist plaster and becomes chemically bonded to the plaster as it dries; also refers to a painting done in this manner

* **pictograph** picture used to represent a sign or symbol, as in ancient writing

See
color plate 3,
vol. 2.

* **hero** in mythology, a person of great strength or ability, often descended from a god

territory and extended their power through military might. Mycenaean warrior kings built great palaces and royal tombs, and they collected taxes and crops from their subjects. Between 1600 B.C. and 1400 B.C., the Mycenaeans competed with the Minoans for trade dominance in the Mediterranean. This contact with Minoan culture helped inspire Mycenaean civilization. The Mycenaeans, for example, decorated their graves with the beautiful craftwork of Minoan artists. After the Mycenaeans invaded Crete in the 1400s, however, the Mycenaean culture largely overtook the Minoan culture and contributed to its decline.

Around 1200 B.C., Mycenaean domination of the Aegean region was disrupted by invasions from the north and by internal strife. Thereafter, Mycenaean civilization declined and Greek civilization began to take shape. This period is known as the Dark Age because so little is known about Greece during this era of its history. It was during this period that the Mycenaean king AGAMEMNON and other legendary heroes* destroyed the city of TROY in Asia Minor, an event celebrated in the epics of the Greek poet HOMER. (*See also* **Archaeology of Ancient Sites; Architecture, Greek; Greece, History of: Early Greeks; Mycenae; Trade, Greek.**)

BRUTUS, MARCUS

85–42 B.C.
ROMAN POLITICAL LEADER
AND ASSASSIN

* **tyrant** absolute ruler

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Marcus Brutus is best known for his role in the assassination of Roman ruler Julius CAESAR. The Romans and some historians differed in their opinions of Brutus. Some saw him as a traitor to Caesar, who had been his friend and ruler. Others considered Brutus a patriot who helped bring down a tyrant* in the hope of preserving the Roman Republic*.

Born into a distinguished Roman family, Brutus had a distant ancestor who was said to have liberated Rome from the tyrant Tarquin the Proud, the last of the seven kings of Rome, before the founding of the republic. Brutus became involved in a similar struggle in 49 B.C., when civil war erupted between Caesar and POMPEY the Great. Fearing Caesar's growing power, Brutus supported Pompey the Great and the republican side. Caesar defeated Pompey the Great, but he pardoned Brutus for his opposition and asked him to serve as governor of GAUL.

In 44 B.C., Brutus again turned against Caesar. This time, he was drawn into a conspiracy with Cassius, one of Caesar's enemies. Because Brutus was respected as a thoughtful and honorable man, dozens of prominent citizens joined him in the plot to assassinate Caesar on the Ides (the fifteenth day) of March. After the assassination, Brutus and Cassius had to fight Caesar's supporters, led by Mark Antony (Marcus ANTONIUS) and Octavian (later the emperor AUGUSTUS). Antony defeated the forces of Brutus and Cassius at Philippi in Greece in 42 B.C., leading Brutus to commit suicide.

Apart from his notoriety as one of Caesar's assassins, Brutus had a reputation as a man of letters. A follower of the philosophy of STOICISM, Brutus wrote books on history and ethics, and was a distinguished letter writer. In one letter to a friend, Brutus wrote, "Our ancestors thought that we ought not to endure a tyrant even if he were our own father." (*See also* **Rome, History of.**)

BUILDING

See *Construction Materials and Techniques.*

BYZANTIUM

* **strait** narrow channel that connects two bodies of water

Byzantium was a Greek city located on the western side of the Bosporus, one of the straits* that separates Europe from ASIA MINOR. The city had great strategic importance because it was situated on a hilly, triangular-shaped peninsula and had natural protection against attack. Its large, well-protected natural harbor, known as the Golden Horn, provided a secure location for ships. Its location at the crossroads of Europe and Asia made the city an important center of trade. In late Roman times, Byzantium became the capital of the Eastern Roman Empire (later known as the Byzantine Empire) and the name of the city was changed to CONSTANTINOPLE.

Byzantium was founded in the 600s B.C. by Greeks from the city of Megara. According to tradition, it was named after its legendary founder, Byzas. Before setting sail from Megara, Byzas asked an ORACLE where he should establish a new colony. The oracle replied, "Opposite the blind." When Byzas reached the Bosporus, he found another Greek city already in place on the opposite side of the strait. It was called Chalcedon (which means "city of the blind" in Greek) because its founders had failed to take advantage of the better location on the western side of the strait, the site chosen by Byzas.

Soon after its founding, Byzantium flourished as a center of trade. Its principal products included fish, grain, furs, honey, gold, and wax, much of which came from areas around the Black Sea. In 512 B.C., the Persian king, Darius I, conquered Byzantium. It remained part of the PERSIAN EMPIRE until 478 B.C., when the Greeks, under the leadership of PAUSANIAS of Sparta, liberated the city. The next year, Athenians forced out the Spartans, and Byzantium became a member of the Delian League, an alliance of city-states* headed by ATHENS. The Athenians and Spartans competed for control of the city for almost 150 years.

* **city-state** independent state consisting of a city and its surrounding territory

In the mid-300s B.C., the people of Byzantium successfully resisted an attempt by PHILIP II of MACEDONIA to seize control of the city. However, they were unable to resist Philip's son, ALEXANDER THE GREAT. When Alexander asserted his control over Greece in 335 B.C., Byzantium acknowledged Macedonian rule. Even so, the city continued to enjoy considerable freedom.

Byzantium formed an alliance with the Romans in 146 B.C. and gradually lost its independence in the years that followed. The emperor SEPTIMIUS SEVERUS destroyed the city in A.D. 196 because its inhabitants had supported his rival during a period of civil war. He later rebuilt the city because of its strategic importance and renamed it Augusta Antonina. In A.D. 330, the emperor CONSTANTINE I chose Byzantium as the new capital of the empire and changed its name to Nova Roma, or "New Rome." Soon, however, the city became known as Constantinople, and it remained the most important city of the Eastern Roman Empire. (*See also* **Rome, History of; Greece, History of.**)

CAESAR, GAIUS JULIUS

100–44 B.C.

ROMAN GENERAL, STATESMAN, AND DICTATOR

* **republic** government in which the citizens elect officials to represent them and govern according to law

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **oratory** art of public speaking

* **crucify** to put to death by binding or nailing a person's hands and feet to a cross

* **military tribune** junior member of the officer corps of the Roman army

CAESAR'S WRITINGS

In addition to his military and political fame, Julius Caesar is also known for his literary achievements, most notably his *Gallic War* and *Civil War.* These personal commentaries, written in a clear and simple style, describe his military campaigns. They are the only surviving detailed accounts of ancient battles by a military commander, and they provide a firsthand look at ancient warfare. The commentaries, which present Caesar in a most favorable light, served as useful propaganda during his rise to power. They are still studied for their historic insights, and teachers often assign these works to beginning Latin students because of the simplicity and clarity of the language.

Julius Caesar was one of the most famous leaders of ancient Rome. A brilliant general and statesman, he overcame his political rivals to become dictator of Rome. His DICTATORSHIP played a pivotal role in Rome's transition from a republic*, governed by the Senate, to an empire, ruled by an emperor.

EARLY YEARS. Born on July 12 or 13, 100 B.C., Caesar came from one of the patrician* families in Rome—the Julii. Despite its antiquity, the family had little political success or wealth. In 84 B.C., Caesar married Cornelia, the daughter of a prominent citizen who had opposed the ruthless dictator Lucius Cornelius SULLA. Sulla ordered Caesar to divorce Cornelia, but he refused. Although Sulla spared Caesar's life because of his social class, Caesar wisely decided to leave Italy for military service in Asia.

Following Sulla's death in 78 B.C., Caesar returned to Rome and began his political career. Soon after, he went to the island of RHODES to study oratory*. On the way to Rhodes, he was captured by pirates and held for ransom. After his release, he raised a private naval force, captured the pirates, and had them crucified*. While in Rhodes, Caesar raised a private army to fight Mithradates VI, the king of Pontus, a kingdom in ASIA MINOR that had renewed its war with Rome. His victories over Mithradates and the pirates helped establish his reputation as a military leader.

RISE TO POWER. Caesar returned to Rome in 73 B.C. and was elected military tribune*. He then began working with the great Roman general POMPEY (Gnaeus Pompeius Magnus) to reverse some of the governmental changes made during Sulla's dictatorship. Caesar allied himself with those who represented the interests of the Roman people and who sought to regain power from the conservative nobles who controlled the Roman Senate.

In 69 B.C., Caesar was elected QUAESTOR, the first important rung on the Roman political ladder. That same year, his wife Cornelia and his aunt Julia, a prominent patrician, died. Caesar attracted public attention by giving grand orations at their funerals, and his political career gained momentum thereafter. Elected AEDILE in 65 B.C., he gained enormous popularity by spending large sums of money on lavish Roman games. He became *pontifex maximus,* or "high priest," of the Roman state religion in 63 B.C., and then became PRAETOR the following year. In 61 B.C., Caesar became governor of SPAIN, where the spoils of war from his military successes helped restore his dwindling finances.

Caesar returned to Rome in 60 B.C. to seek the office of CONSUL and to be honored by a triumph, a formal procession for a victorious general. According to Roman law, however, a general could not enter the city of Rome until the day of his triumph. A candidate for consul, on the other hand, had to be in Rome to announce his candidacy. Caesar thus faced a dilemma, and he asked the Roman Senate to grant an exception so he could receive his triumph and also run for consul. Fearful of his growing popularity and power, the Senate refused. Caesar decided to give up his triumph. He entered Rome and won the consulship with support

See
color plate 1,
vol. 3.

from Pompey and Marcus Licinius Crassus, one of the richest and most powerful men in Rome.

As consul, Caesar negotiated with Pompey and Crassus to try to pass the legislation they supported, including the distribution of public lands to their soldiers. Faced with increased opposition from conservatives in the Senate, the three men formed a powerful political alliance—the First Triumvirate—to accomplish their goals. As a result of this alliance, Caesar received the governorship of three provinces: Illyricum (present-day Croatia, Slovenia, Bosnia, and Serbia), Transalpine Gaul (present-day southern France), and Cisalpine Gaul (present-day northern Italy). These provinces gave Caesar an important source of wealth and power.

During his meteoric rise to power, Caesar experienced several changes in his personal life. After the death of his wife Cornelia, Caesar married Pompeia, a granddaughter of Sulla and distant relative of Pompey. He divorced her because of her infidelity and married Calpurnia, the daughter of a Roman consul. These three marriages helped Caesar politically, but they produced only one child—a daughter, Julia, who married his friend Pompey. Caesar chose his great-nephew Gaius Octavius to be his successor, an action that later had a significant effect on the history of Rome.

CAESAR AT WAR. Between 59 and 50 B.C., Caesar focused his attention on conquering all of GAUL. During the GALLIC WARS, he achieved many brilliant victories and launched two preliminary invasions of BRITAIN. In the process, he gathered fiercely loyal troops and built powerful armies. Caesar's tremendous military strength and victories thrilled the Roman people and brought him enormous prestige. The Senate, meanwhile, became increasingly concerned with his growing political power.

While Caesar was in Gaul, strained relations developed between Pompey and Crassus in Rome. Caesar intervened to renew their alliance, but the triumvirate continued to disintegrate. In 54 B.C., Caesar's daughter and Pompey's wife, Julia, died, thus destroying a personal bond between the two men. Crassus was killed a year later while fighting the Parthians, Rome's greatest rivals in Asia. Thus Pompey and Caesar were left to share power. Meanwhile, conservative groups in the Senate persuaded Pompey to join them and defend Rome against any threat Caesar and his armies might pose.

In 49 B.C., the Senate ordered Caesar to disband his armies and return to Rome. Otherwise, they would declare him an enemy of the republic. In response, Caesar moved his armies to the Rubicon, a river that marked the border between Italy and his province of Cisalpine Gaul. He tried to negotiate a compromise that would allow him to retain his authority, but his enemies in the Senate rejected his offers to reach a settlement. On January 11, Caesar marched his armies across the Rubicon into Italy, remarking, "The die is cast." A civil war had begun. (The expression "crossing the Rubicon" has come to mean choosing a course of action from which there is no turning back.)

Caesar's troops quickly overran Italy and Rome, forcing Pompey and his armies to retreat to Greece. Before following them, Caesar went to Spain, where he defeated other armies that were loyal to Pompey. He then turned his attention to Greece, eventually defeating Pompey's troops at

the Battle of Pharsalus in August of 48 B.C. Pompey fled to Egypt and was killed by the Egyptians. Caesar, who had followed Pompey to Egypt, found that country embroiled in a civil war. He joined the side of CLEOPATRA VII and helped her gain the Egyptian throne. While in Egypt, Caesar had a romance with Cleopatra, and she later bore him a son named Caesarion.

From Egypt, Caesar went to Asia Minor and put down a rebellion against Roman rule. It was this quick victory that gave rise to his famous boast, *"Veni, vidi, vici"* (I came, I saw, I conquered). He returned to Rome in 47 B.C. but soon took troops to North Africa, where he defeated other allies of Pompey. The next year, he went back to Spain and destroyed the last of the Pompeian forces at the Battle of Munda. That victory marked the end of the end of the civil war. His opposition defeated, he was now the most powerful man in Rome.

THE DICTATORSHIP. Caesar had served as temporary dictator four times during periods of crisis between 49 and 45 B.C. In 44 B.C., he became dictator for life. During his dictatorships, Caesar used his power to reform Roman government and society. He increased membership in the Senate in an attempt to reduce the power of the more conservative nobles. He also increased the number of governmental officials, which enabled more people to improve their rank in Roman society. Caesar founded new colonies and encouraged soldiers to settle there. He extended Roman citizenship to more people in the provinces* and revised the provincial tax systems. Caesar even revised the Roman CALENDAR, introducing one (the Julian calendar) that is the basis for the calendar used today.

Caesar's dictatorship differed dramatically from that of Sulla, in which opponents were ruthlessly killed and violence was used to achieve goals. Caesar pardoned his opponents and even found high positions in government for many of them. He also sought to improve the lives of ordinary Romans. Caesar's reforms made him immensely popular with the Roman people, who revered him almost as a god. A month, July, was named after him, and he received many honors from those who admired him. Caesar's opponents in the Senate, however, considered him a tyrant*. They believed that he had destroyed the republic and intended to make himself king. Their fears seemed confirmed when Caesar's friend, Marcus ANTONIUS (Marc Antony), suggested that he take the crown of a monarch. Caesar refused, and tried to assure his enemies that he did not pose a threat to them.

Caesar was unsuccessful in pacifying his opposition. A group of opponents, including many he had pardoned and given positions in government, began planning his assassination. On March 15, 44 B.C., a day known as the Ides of March, a group of about 60 conspirators led by Marcus BRUTUS and Gaius Cassius Longinus murdered Caesar in the Senate. When the assassins struck, Caesar cried out *"Et tu, Brute"* (Even you, Brutus?), shocked at being stabbed by a person whom he had pardoned and trusted.

With Caesar's death, his assassins thought they were restoring the republic. Instead, his death led to a period of civil war in which his

* **province** overseas area controlled by Rome

* **tyrant** absolute ruler

CALENDARS

friend Mark Antony and great-nephew Gaius Octavius competed for power. The war resulted in the collapse of the republic and the beginning of the Roman Empire under the control of powerful emperors. Caesar's nephew became Rome's first emperor and later was known as Caesar Octavianus AUGUSTUS. (*See also* **Cato the Younger; Civil Wars, Roman; Government, Roman; Patricians, Roman; Rome, History of.**)

CALENDARS

A calendar is a system for keeping track of days, months, and years. Since ancient times, people have used calendars to record and plan events, such as the planting of crops and the celebration of religious festivals and other special occasions. The term *calendar* comes from the Latin word *kalendae,* which refers to the first day of each month in Roman times.

The earliest system for keeping track of time was based on the phases of the moon. In this type of calendar, the lunar calendar, each month corresponds to the time it takes the moon to make one complete cycle through its phases. A year based on lunar months has roughly 354 days. However, a solar year, which is based on the position of the sun from day to day, has 365 days.

ROMAN MONTHS

The early Romans named several months according to their position in the year. The months of September, October, November, and December originally were the seventh, eighth, ninth, and tenth months. The names of these months came from the Latin words for these numbers—*septem, octo, novem,* and *decem.* Later reforms changed the position of these months in the year, but the names stayed the same. The Romans renamed the fifth *(quintilis)* and sixth *(sextilis)* months July and August, after Julius Caesar and Augustus Caesar—the rulers who helped perfect the calendar. The remaining months were named after gods and festivals.

Over a period of time, the difference between the length of the lunar year and the length of the solar year creates problems. For example, it is possible for a spring month on the lunar calendar to fall in the middle of summer on the solar calendar. This problem troubled ancient peoples because many of their festivals were related to the seasons and had to be celebrated at a particular time. They believed that they risked angering the gods if they celebrated at the wrong time. The Greeks and Romans found ways to resolve this problem.

GREEK CALENDARS. The early Greeks used a lunar calendar with 12 months, some with 29 days and some with 30. Each city-state had its own names for the months and the days of the month, as well as its own sequence of months. The Greeks organized the days into groups of ten called decades, but the last decade of 29-day months had only nine days. (The English word *decade* refers to a period of ten years rather than ten days.) The Greeks often kept track of years by naming them, usually after important people (such as rulers or priestesses) or events.

At first, the Greeks made no adjustments to resolve the difference between the lunar and solar year. When they did make changes, by adding extra days or a month every few years, each city followed its own system. As a result, no standard calendar existed in ancient Greece. During the 500s and 400s B.C., Greek astronomers devised more precise ways of adjusting the lunar year to match the solar year. They created various cycles in which a set number of days would be added over a certain period of years. Over time, these "astronomical cycles" became more precise and helped bring greater accuracy to calendars.

ROMAN CALENDARS. The early Romans also used a lunar calendar with months that ranged from 29 to 31 days. Unlike the Greek calendars, however, the early Roman calendars consisted of only ten months and contained 295 days. Martius (March) was the first month of the year. In about 700 B.C., the Romans added two more months to their calendar, bringing it more into line with the solar year.

The months of the Roman calendar were organized into groups, and certain days had special names. In addition to the kalends *(kalendae),* the first day of the month, the Romans had the nones *(nonae),* the 5th or 7th day of the month, and the ides *(idus),* the 13th or 15th day. The Ides of March (March 15) became famous as the day Julius Caesar was assassinated. Like the Greeks, the Romans also kept track of years by naming them after people or events.

For centuries, the Romans tried to make adjustments to their calendar to resolve the difference between the lunar and solar year. By 46 B.C. their calendar no longer corresponded to the seasons. For this reason, Julius Caesar launched a series of calendar reforms in an attempt to resolve the problem and standardize the calendar. First, he lengthened the year 46 B.C. to 445 days to bring the calendar in line with the seasons. Then, he fixed the length of a year at 365 days, with one extra day added in February every four years. He also revised the sequence of months so that the year started with Januarius (January) and established a pattern for months with 29, 30, and 31 days. This new Julian calendar, named in honor of Caesar, was far more accurate than the earlier ones.

Unfortunately, Roman officials did not fully understand the rules about adding days to the Julian calendar. Instead of adding an extra day every four years, they added one every three years. As a result, the calendar once again fell out of sync with the seasons. The emperor AUGUSTUS corrected this problem during his reign and established the proper cycle.

As Roman civilization spread, other cultures adopted the Julian calendar, and it became the standard throughout the Roman Empire. Further adjustments were made in the A.D. 300s. The Gregorian calendar, the one in use today, was adopted in the A.D.1500s. It differs only slightly from the Julian calendar.

CALIGULA

A.D. 12–41
ROMAN EMPEROR

Gaius Caesar Germanicus, known as Caligula, was the third emperor of the Roman Empire. His short reign, from A.D. 37 to 41, was marked by cruelty and bizarre behavior. The Roman biographer Suetonius called him a monster. The son of Germanicus, a popular military leader, Caligula received his nickname—which means "baby boots"—because his mother dressed him in full military uniform, including boots, when he was a small child. Caligula became emperor at the age of 25 after the death of his great-uncle, the emperor Tiberius, who had made Caligula his grandson by adoption so that he might succeed him to the throne.

Much was expected of the new emperor. He was young and the son of a great military leader. At first, Caligula seemed to meet these expectations, restoring some power to popular assemblies and spending money freely on games for the public to enjoy. But early in his reign, an illness struck that, according to some writers, left Caligula mentally disturbed, possibly insane. It was said that the emperor wanted to appoint his horse, Incitatus, to be a Roman consul. He tortured and executed his enemies and treated his friends brutally. Once, at a dinner with some high officials, Caligula burst out laughing. When asked what struck him as so funny, he replied that he had just realized he could have all his guests' throats cut right at the dinner table.

Caligula had an extreme affection for his sister, Drusilla. After her death, he took steps to have her worshiped as a goddess. Caligula thought he should be treated like a god as well. When a circus crowd once cheered for a team he did not like, Caligula announced that he wished the people of Rome had a single neck—so that he could choke them all in one stroke. Caligula's cruel, twisted rule came to an end when he was assassinated by a member of the Praetorian Guard, a special brigade assigned to protect the Roman emperor. (*See also* **Rome, History of: Roman Empire.**)

CALLIMACHUS

ca. 305–240 B.C.
GREEK POET AND SCHOLAR

Callimachus was one of the most prolific poets of the Hellenistic* period. A scholar as well as a poet, he is said to have produced 800 volumes of verse. In so doing, Callimachus helped develop a new literary style that combined elegance, wit, and scholarship. Callimachus's style greatly influenced the work of the Roman poets CATULLUS, OVID, and PROPERTIUS.

Callimachus (originally called Battiades) was born in North Africa. He traveled to the city of ALEXANDRIA, Egypt, during the reign of Ptolemy II (ruled 285-246 B.C.) and was commissioned by the king to catalog the famous collection in the Alexandria library. The completed catalog comprised 120 volumes. While at the library, Callimachus began to write prose works on such diverse subjects as the wonders of the world, foreign customs, rivers, birds, and poetry. The prose works did not survive, but 6 hymns and 64 epigrams* remain. The hymns—often dealing with gods or mythological figures—were meant to be recited or read by an educated audience.

It was as a writer of epigrams that Callimachus was best known, however. These short, personal poems usually dealt with an emotional topic, such as the troubles of a lover or the death of a friend. They evolved from the brief verse inscriptions carved on grave stones. Callimachus transformed them into literature. In his epigram on the death of Heraclitus ("They told me, Heraclitus, they told me you were dead"), Callimachus addresses the dead man in a touching personal style that is both direct and eloquent.

The remainder of Callimachus's poetry exists in fragments and consists of lyric* and elegiac* poems. The most famous of the elegiac poems is the 7,000-line *Aetia (Origins)*. In it, Callimachus described a dream in which the Muses instructed him in the origins of the history of Greek myths, customs, and religious rites. Often criticized for not writing an epic poem, Callimachus defended his short poems as more attractive than epic poems. In his words, "a big book was a big evil." (*See also* **Epigrams; Poetry, Greek and Hellenistic.**)

CARTHAGE

Carthage was a city in North Africa in what is now Tunisia. Its excellent harbor and location on a peninsula in the MEDITERRANEAN SEA gave the city several important advantages for defense and trade. For most of its history, the city thrived on commerce and its people engaged in a brisk trade throughout the Mediterranean region. Carthaginian sailors also explored the Atlantic coasts of SPAIN and northern Africa in search of new trading opportunities.

At the height of its power in the mid-200s B.C., Carthage controlled a vast commercial empire that spanned the Mediterranean coast from LIBYA to Morocco, and also included southwestern Spain and the islands of Sardinia and SICILY. Conflict with Rome over control of the Mediterranean Sea eventually led to the defeat and destruction of Carthage and its annexation* by the Roman empire.

EARLY HISTORY. Carthage was founded in 814 B.C. by PHOENICIANS from the city of Tyre in the eastern Mediterranean. It remained a Phoenician colony until the 600s B.C., when it gained its independence. In its early years, Carthage was ruled by a colonial governor and then by its own kings. By the 500s B.C., the city had an oligarchy*, with two ruling officials elected annually, a powerful senate whose members held office for life, and a group of elected judges who monitored the actions of other officials. The

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* mercenary soldier, usually a foreigner, who
fights for payment rather than out of loyalty to a
nation

citizens of Carthage had only limited power. A large army of mercenaries* helped to defend the city and its territories.

Following its independence, Carthage gradually brought other Phoenician settlements in North Africa under its control and conquered the native peoples of the region. As its power spread, Carthage came into conflict with the Greeks, who also had extensive trading interests in the Mediterranean. In about 535 B.C., the Carthaginians allied themselves with the ETRUSCANS of Italy to defeat a Greek fleet near the island of Corsica. Thereafter, the Carthaginians extended their control into Sardinia and Spain. Their struggles with the Greeks for control of Sicily continued for centuries. By 265 B.C., Carthage was the major military power in the western Mediterranean, ruling over all the islands and trading settlements of that region.

WARS WITH ROME.   As Rome grew in both strength and size, it became Carthage's major rival in the Mediterranean. Between 509 B.C. and 275 B.C., Carthage signed three treaties with Rome protecting its trading empire in exchange for promises not to interfere in Italy. Carthage even provided a fleet to help the Romans in 280 B.C. during Rome's PYRRHIC WAR against the Greeks. Eventually, however, the rivalry between the two states erupted in war.

Carthage and Rome fought a series of three wars—known as the PUNIC WARS—between 264 B.C. and 146 B.C. In the first two wars, Carthage suffered embarrassing defeats and had to relinquish territory to Rome. It was during the Second Punic War that Carthage's greatest general, HANNIBAL, became famous for leading his troops and elephants across the Alps in a daring invasion of Italy. The city of Carthage itself survived the first two Punic wars and remained strong. By the end of the Third Punic War, however, Carthage had lost its entire empire. Moreover, to ensure that the Carthaginians no longer posed a threat, the Romans plundered* Carthage, burned it to the ground, and forbade anyone to resettle there. They took control of the remaining Carthaginian territory and formed the Roman province of Africa from its north African possessions. This marked the end of the Carthaginian empire.

UNDER ROMAN RULE.   During the reign of the emperor AUGUSTUS, the Romans rebuilt and colonized the city of Carthage and made it the capital of their province of Africa. The Romans constructed large public buildings, including an AMPHITHEATER, a FORUM with a large hall called a basilica*, and lavish BATHS modeled after those in Rome. An 82-mile-long AQUEDUCT, the longest in the Roman empire, carried water from the mountains south of Carthage to the baths.

* basilica in Roman times, a large rectangular
building used as a court of law or public meeting
place

The new Roman city of Carthage grew rapidly, reaching a population of more than 300,000 by the A.D. 100s. By then, the city had become a leading cultural center, second in importance in the western Mediterranean only to Rome. Carthage also regained its commercial importance, with African grain among its major exports.

During the first centuries A.D., Roman Carthage became an important center of CHRISTIANITY. The Christian writer and thinker TERTULLIAN was born there, and the city's church leaders played a significant role in spreading the religion. In the A.D. 300s and 400s, Carthage became a center of religious controversy when Christian heresy* took root there.

In A.D. 439, the VANDALS seized Carthage and made it the capital of the kingdom they had established in North Africa. Recaptured by the Romans in A.D. 533 during the reign of emperor JUSTINIAN I, Carthage remained a part of the Eastern Roman Empire, later called the Byzantine Empire, until it was conquered by the Arabs in the A.D. 600s. (*See also* **Augustine, St.; Byzantium; Churches and Basilicas; Colonies, Greek; Naval Power, Roman; Provinces, Roman; Rome, History of.**)

CATACOMBS

Catacombs are underground passages or rooms in which the dead were buried. Ancient catacombs have been found in many cities in Italy, including Milan and Naples, as well as throughout the Mediterranean region. The most famous catacombs are in Rome.

The Roman catacombs date from about the first century A.D. Since the Romans forbade the burying of bodies within city limits, the catacombs were located outside the city gates. Narrow passages—about three feet wide—were dug, and recesses were made in the walls for the bodies. Graves were easily dug in the soft rock, called tufa. When more space was needed, the passages were extended or new ones were dug beneath the existing ones. Some passages contained separate chambers called galleria, which were used as family vaults, or for the remains of a martyr*. These halls were sometimes adorned with frescoes*, some of which represent the earliest surviving Christian art.

The 40 catacombs surrounding the city of Rome eventually consisted of 350 miles of passages that lay 20 to 65 feet below the ground and covered 600 acres. Christians used the catacombs as hiding places during times of Roman persecution. After Christianity became the established religion of the Roman empire in the 300s A.D., the catacombs lost their usefulness, and by 400 A.D. they were largely abandoned. (*See also* **Death and Burial.**)

* **martyr** person who suffers or is put to death in defense of a religious belief

* **fresco** method of painting in which color is applied to moist plaster and becomes chemically bonded to the plaster as it dries; also refers to a painting done in this manner

CATO THE ELDER

234–149 B.C.
ROMAN HISTORIAN AND ORATOR

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

Cato the Elder, who has often been called the father of Latin prose literature, is famous for his speeches and for his written history of Rome. He also gained prominence in politics, using his skills in public speaking to influence the policies of the Roman Republic*.

Marcus Porcius Cato was born into a landowning family of the equestrian order, the second rank of Roman society. As a young man, he won praise for his actions during the Second Punic War. A patrician* friend and neighbor, Lucius Valerius Flaccus, recognized his talents and helped him gain public notice. Cato entered politics, serving in several government positions. As a plebeian*, he viewed the Roman people as the source of the republic's power and tended to oppose the interests of the nobility. He and Flaccus took office together as CONSULS—chief magistrates—in 195 B.C., and as CENSORS in 184 B.C.. The censors supervised public morality and public lands, and kept the official list of Rome's citizens.

As censor, Cato became known for his harsh, abrasive personality and for speaking his mind to the point of rudeness. He opposed the popularity

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

of Hellenistic* culture in Rome. For a time, he made speeches against SCIPIO AFRICANUS, a Roman leader who had adopted Greek ways. He encouraged Romans to return to the traditional values of the previous century, such as discipline and modesty. He imposed high taxes on luxuries and had senators discharged for misconduct. Cato also remained active in military activities as a leader and as a politician. As consul he led a military campaign in Spain, where he followed his own strict code of discipline and shared many of the hardships of his soldiers. In later life, he also served as Roman ambassador to the African city of CARTHAGE, Rome's archrival in the Mediterranean.

Despite his outspokenness against Greek culture in Rome, Cato's historical writing continued a tradition begun by Greek authors. Greek had been the language of historians since the 400s B.C., when HERODOTUS and THUCYDIDES developed a new approach to exploring and interpreting events. These writers presented background information on local customs and geography, included important speeches, and discussed long-term policy trends. Cato was the first historian to follow this approach in Latin.

Cato's history, called *Origins,* began with the founding of Rome in the 700s B.C. and continued to 149 B.C., the last year of his life. Though only quotations from this work survive, it is known that there were seven books. The first three covered the beginnings of Rome and other towns in Italy; the remaining four focused on historical events, with particular attention to the issues of Cato's own time. In writing about his era, Cato included several of his own speeches. Cato also wrote books on other topics, including volumes on law, morality, and military affairs. The only work that still exists in full is *On Agriculture,* a manual on the economics of farming that contains practical information on farm equipment and management.

* **rhetoric** art of using words effectively in speaking or writing

In addition to his histories, Cato was well known for his speeches, both in the Senate and in the law courts. Cato's speeches owed much to the style of classical Greek rhetoric*. A century later, the Roman statesman and orator CICERO wrote that more than 150 of Cato's speeches were still studied for their style and eloquence. Deeply concerned about the threat to Rome from the powerful city of Carthage, Cato often ended his speeches with the phrase *Carthago delenda est,* meaning "Carthage must be destroyed." (*See also* **Punic Wars.**)

CATO THE YOUNGER

95–46 B.C.
ROMAN POLITICAL LEADER

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials
* **quaestor** Roman financial officer who assisted a higher official such as a consul or praetor

Marcus Porcius Cato, also called Cato the Younger, was a steadfast supporter of the Roman Republic* during its final years. He unsuccessfully tried to block Julius Caesar's rise to power. Cato's stand against Caesar made him a hero to those who glorified the Roman Republic and its ideals, especially after his death. The later historian LIVY called Cato "the conscience of Rome," and he was greatly admired by the Roman poet LUCAN.

Cato entered political life as a quaestor* in 64 B.C. and soon became tribune*. Like his great-grandfather, Cato the Elder, the younger man was a conservative who believed strongly in Roman tradition. His views were also shaped by his belief in STOICISM, a philosophy that emphasized control over one's thoughts and emotions. As a politician, Cato was uncompromising in

his principles and stubbornly resisted change. He blocked several attempts by Pompey and Julius Caesar, two popular generals, to gain favors for their armies and increase their power. However, his inflexibility eventually backfired. Cato's rigid opposition led Pompey, Caesar, and Marcus Crassus to form the First Triumvirate* in 60 B.C. and seize the Senate's power. Cato's enemies soon sent him on a lengthy mission to annex* the island of CYPRUS.

In 54 B.C., Cato won election as praetor*, but he failed in any further attempts to unseat the triumvirate. Two years later, in an attempt to overthrow Caesar, Cato reversed his stand. He threw his support behind Pompey, who had become Caesar's bitter rival. When this rivalry erupted into civil war, Cato fought in Pompey's forces. After Pompey's defeat, Cato joined a group of republican supporters in the North African city of Utica. In April of 46 B.C., facing certain defeat by Caesar's army, Cato committed suicide rather than surrender to Caesar. (*See also* **Caesar, Gaius Julius; Cato the Elder; Cicero, Marcus Tullius; Civil Wars, Roman; Crassus, Marcus Licinius; Pompey; Rome, History of; Triumvirates, Roman.**)

CATULLUS, GAIUS VALERIUS

84–54 B.C.
ROMAN POET

* **lyric** poem expressing personal feelings, often similar in form to a song

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **epic** long poem about legendary or historical heroes, written in a grand style

* **pumice** volcanic rock used to clean and polish materials

* **irony** use of words in such a way that they convey the opposite of the usual meaning

Born into an important family in the northern Italian city of Verona, Gaius Valerius Catullus became one of Rome's greatest poets. Known for his lyric* poetry, Catullus's literary style broke with that of earlier Roman tradition. He derived many of his ideas from the Hellenistic* writers, especially CALLIMACHUS. His work influenced the later Roman poets VERGIL and OVID.

Before Catullus, Roman poetry was expected to serve some public purpose. Most poems were epics* that celebrated Rome, or dramas that were performed at religious festivals. Catullus, however, mocked the Roman ideal of public service, writing mostly short poems about his private emotions. His single book of 116 poems covers a wide range of subjects.

Behind the variety and intensity of the writing, Catullus's poems display the workings of a clever and committed mind. The opening poem in his book describes the work as "thoroughly smoothed with dry pumice*." Smoothing with pumice was how the pages of books were prepared in those days. But the opening poem also refers to the care the poet took in polishing his ideas and words.

Some of his poems written to friends and to public figures, like CAESAR and CICERO, were warm with praise, while others were verbal attacks disguised in irony*. For instance, he called the orator Cicero "the best advocate of all, by as much as Catullus is the worst poet of all." This appears to be praise, but may in fact be criticism, since Catullus probably believed himself far from the worst poet.

A subject that dominates Catullus's poems is love and anguish. In 24 love poems, his subject is a married woman called Lesbia, modeled after a real woman named Clodia. Some of his most gentle poems concern Lesbia and her small pet sparrow. In one poem, Catullus expresses his envy for the way in which Lesbia teases the sparrow to peck at her. The poem is worded like a prayer to a god. Another poem mourns the sparrow's death and expresses anger that the sparrow made Lesbia cry. Although it seems to express sorrow, the poem pictures the little bird hopping merrily through the underworld.

* **parody** work that imitates another for comic effect or ridicule

Both poems are parodies*, a literary device that the poet used to show that love could be powerful and ridiculous at the same time.

Catullus also wrote deeply emotional tributes to his dead brother, who had been buried in the region of Troy in Asia Minor. Troy was the setting of the Greek epic the ILIAD. The poet addresses the city as "Troy, the bitter ash of all men and virtues, which brought wretched death even to my brother."

Catullus's masterpiece and longest poem (Poem 64) echoes the bitterness the poet associated with Troy. Written in the form of a short Greek epic, "The Wedding of Peleus and Thetis" is about the parents of ACHILLES, the Greek epic hero* of the Trojan War. Catullus broke with the epic tradition by telling the story not as a narrative but rather as a description of emotions—love, doubt, fear, and anger.

* **hero** in mythology, a person of great strength or ability, often descended from a god

The core of Catullus's work is sadness, best expressed in a short poem that begins *Odi et amo,* which means "I hate as well as love." He viewed love as an illusion that never quite lived up to its promise. He held a similar opinion regarding the epic heros praised by the Romans of his own day. Unlike Roman conservatives such as Cicero, Catullus thought Rome's glory was largely an ideal—very appealing, but something that probably never actually existed. (*See also* **Literature, Greek; Literature, Roman; Pindar; Poetry, Greek and Hellenistic; Poetry, Roman; Sappho.**)

CELTS

The Celts were a group of tribes from central Europe that spread over much of Europe between 500 and 200 B.C. They were known as skilled warriors, and they showed little interest in forming a state of their own. Eventually, they were absorbed into the Roman empire.

The Celtic homeland was central Europe, the region that today is Austria, southern Germany, Switzerland, and France. The Celts had inhabited this region from about 700 B.C., but they did not remain there. The Celts living in what is now modern France were known as Gauls, and by 400 B.C., they had invaded northern Italy and ousted the ETRUSCANS from the region north of the Apennines. In 387 B.C., a band of Celts sacked* Rome, and a century later, they raided Delphi in Greece. By 250 B.C., the Celts had spread from the British Isles to Spain and Asia Minor (the peninsula that is now the nation of Turkey). Through a combination of trading and raiding, the Celts accumulated great wealth and power.

* **sack** to rob a captured city

See map in Peoples of Ancient Greece and Rome (vol. 3).

Although the Celts migrated far from their original homeland, they continued to speak their ancestral language. Celtic tribes living in different regions shared the same customs, art forms, and religious beliefs, including the idea that people possessed immortal souls. Celtic religious leaders called Druids—some of whom may have been women—occupied an important place in society.

The Romans were impressed by the physical appearance of the Celts, whom they described as tall and pale-skinned, with blond or red hair that was sometimes bleached and treated with a special soap to make it stand out straight. The men wore gold collars, called torques, around their necks and dressed in fitted pants and hooded woolen capes. Romans began wearing these practical garments, and the words *bracae* (breeches), *mantellum* (mantle), and *cappa* (cape) entered the Latin language.

Despite their exceptional fighting skills, the Celts failed to unite into a strong state. Finally, they were either overcome by other Germanic peoples or conquered by Rome. Their culture survived, however, in Scotland, Ireland, and the Brittany region of western France. Languages based on the original Celtic tongue are still spoken in these regions.

CENSOR AND CENSORSHIP, ROMAN

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

A censor was the official responsible for conducting the Roman census (the official count of people and property). The position, created in about 443 B.C., also included such responsibilities as awarding state contracts for building roads and public buildings, collecting taxes, and supervising public morality. Censors had enormous power, which extended even to the Roman Senate. They could remove any member of the Senate for violating Roman laws or for exhibiting questionable moral conduct.

Rome had two censors who were elected, usually every five years, for an 18-month term. At first, all censors came from the patrician* class. Then, a law passed in 339 B.C. required that at least one censor be from the plebeian* class. The office evolved into one of the most highly respected positions in Rome, and it often went to former consuls*. The position of censor began to decline in importance under the dictatorship of SULLA around 80 B.C., and it lost its remaining significance in the first century A.D. when the emperor DOMITIAN declared himself censor for life.

The word *censorship* derived from the office of censor. Our modern idea of censorship—banning or prohibiting objectionable speech, writing, or art—comes from the censor's role as a guardian of public morality and his ability to punish those who failed to conform to certain moral standards. There was little official censorship, in the modern sense, in the period of the Roman Republic*. Romans at that time considered freedom of expression to be an important privilege of Roman citizenship. This changed, however, in the early years of the Roman Empire, when freedom of expression was challenged and then curbed. During that time, officials frequently banned or burned objectionable books, and they punished, exiled, or killed individuals who wrote anything critical of the emperors or the government. Such censorship decreased in the A.D. 100s. (*See also* **Census, Roman; Law, Roman; Ostracism; Patricians, Roman; Plebeians, Roman; Senate, Roman; Tacitus.**)

CENSUS, ROMAN

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **censor** Roman official who conducted the census, assigned state contracts for public projects (such as building roads), and supervised public morality

A census is an official count of population and property. Since ancient times, governments have used census information to determine people's liability for taxation and military service. The Roman census is thought to have originated in the 500s B.C. during the reign of King Servius Tullius. In the city of Rome itself, kings and consuls* conducted the census until about 443 B.C. It then became the responsibility of officials called censors*. Local magistrates or officials, as representatives of the censors, conducted the census in other Italian cities and in Roman provinces.

In a census, adult male citizens had to report such information as their age, occupation, and residence; the estimated value of their property and

wealth; and the names and ages of the wives and children in their families. This information was recorded in an official declaration called a *professio,* and the individual had to swear an oath that the information was correct. Penalties for failing to make a *professio* included seizure of property, public beatings, and enslavement. The information from the census determined an individual's rank in society, and this became the basis for imposing taxes and determining military obligations.

The first censuses applied only to Roman citizens living in Rome and Italy. However, as the empire expanded, the Roman government extended the census to the provinces as well. In the early years of the Roman Republic, the census in Italy normally was held every four or five years. After 80 B.C., it became more infrequent and irregular as the tax burden shifted to the provinces. The last census in Italy was taken sometime between A.D. 69 and 79 during the reign of the emperor VESPASIAN. In other parts of the empire, censuses continued to be taken for hundreds of years. (*See also* **Censor and Censorship, Roman; Class Structure, Roman; Government, Roman; Taxation.**)

CENTAURS

In Greek mythology, centaurs were wild, half-human, half-horse creatures. Depicted in art as having the body and legs of a horse and the chest, head, and arms of a man, the centaurs were said to be the children of Ixion and the nymph Nephele. They made their home in the forests and wooded mountains of Thessaly, in northern Greece. Centaurs were violent and lustful, and they loved to drink wine. For the ancient Greeks, centaurs represented their own primitive desires and behavior. In the Greek mind, centaurs existed to remind humans of the distinction between instincts and control.

Mentions of centaurs date from Homeric* times. Many legends about them include tales of their conflict with human society. The earliest of these describes how the centaurs upset the wedding festivities of their neighbor, the Lapith king, Pirithous. Invited to the wedding, the centaurs drank too much wine and assaulted the female guests. They even tried to carry off Pirithous's bride. For their outrageous behavior, the centaurs were driven from Thessaly into the Peloponnese* by the Lapiths. In art, centaurs are often depicted fighting against the Greeks with boulders and uprooted trees.

Not all centaurs were brutal savages, however. In Greek myth, the centaur Chiron was wise and kind. Chiron had received instruction in medicine, music, hunting, and the art of prophecy from APOLLO and ARTEMIS. He himself taught many Greek heroes including ASCLEPIUS, Jason, and ACHILLES. Centaurs appear on many Greek objects of art, such as vases, and in the architectural elements of Greek buildings. One of the most famous depictions of centaurs is on the PARTHENON in ATHENS. (*See also* **Amazons; Myths, Greek; Satyrs; Wine.**)

* **Homeric** referring to the Greek poet Homer, the time in which he lived, or his works

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

CENTURION

See *Armies, Roman.*

CHARIOTS

A chariot is a two-wheeled, horse-drawn vehicle. Invented in the Near East around 2000 B.C., the chariot was used throughout the ancient world in warfare and in sport. Both the Greeks and the Romans used military chariots, and chariot races were a popular form of entertainment in Greece and Rome.

The early chariot consisted of a lightweight wooden frame with wooden wheels, a low front, and sides made of wicker or leather straps. A military chariot might be armored with metal plates, painted, or decorated with ivory, bronze, or silver. Two or four horses were yoked to a long pole that was fastened to the front of the frame. The driver controlled the horses with reins and a whip.

The chief military use of chariots was for rapid transport. Chariots carried warriors to the battle site, where they leaped from the chariots to fight on foot. Sometimes, however, specially trained warriors fought with spears or bows from moving chariots. In the 700s B.C. in Greece, warriors mounted on horseback (cavalry) replaced military chariots, although generals continued to travel by chariot.

Chariot racing was part of the funeral games that were held to honor Greek heroes who died in battle. Such races later became a major event at the public games. According to the Greek writer PAUSANIAS, four-horse chariot races were added to the Olympic Games in 680 B.C. The race began with a signal call. At that moment, attendants ceremoniously raised a bronze eagle and lowered a bronze dolphin. The race was 12 laps, or about 6 miles. The owner of the winning chariot and horses—not the charioteer—was considered the winner of the race.

The Romans continued the Greek tradition of chariot racing during the Republic. Races were held in the CIRCUS MAXIMUS, a Roman landmark that was originally a grassy oval between slopes where spectators sat. By Emperor TRAJAN's reign in the early A.D. 100s, the Circus Maximus had become an arena that held 170,000 people. By that time, Rome's chariot teams had become business operations, similar in some ways to modern professional sports franchises. Four main professional organizations, or factions, controlled the teams. They identified their chariots and horses with the colors white, red, blue, and green. Each faction had its own stables and its own charioteers. Almost everyone who attended the races, including the emperors, supported a particular color.

The Roman public followed the chariot races with great enthusiasm, learning the names of the horses and placing bets on the colors of the factions they backed. A good charioteer could earn a considerable amount of money from the faction that employed him. Such charioteers became the celebrities of ancient Rome. One of the most famous charioteers of the A.D. 100s was Gaius Apuleius Diocles, who was born in Spain. He raced for about 24 years, winning 1,462 of the 4,257 races he entered. (*See also* **Games, Greek; Games, Roman; Olympic Games.**)

CHILDREN

See *Family, Greek; Family, Roman.*

CHRISTIAN ERA

See *Rome, History of.*

CHRISTIANITY

The Christian religion had its origins in the life and teachings of Jesus of Nazareth, who lived in the region of JUDAEA in Palestine during the early years of the Roman Empire. Originally the belief of a small group of devout Jews in JERUSALEM, Christianity gradually evolved during the course of the A.D. 300s into the official religion of the Roman Empire. It later spread beyond the Roman world, becoming the dominant faith in Europe during the Middle Ages.

EARLY CHRISTIANS. After the death of Jesus around A.D. 30, his followers gathered in Jerusalem to prepare for his return to create the kingdom of God, which they believed was foretold in the Jewish scriptures, or sacred texts. At first, followers of Jesus preached his teachings only to their fellow Jews. However, some Christians, especially St. Paul, began converting Gentiles, or non-Jewish people, to the new faith. Thereafter, Christianity came to be viewed as a universal religion, open to men and women of any nation who were willing to follow the teachings of Jesus.

Early Christians formed *ecclesiai* (Greek word meaning "assemblies"), or churches, in various cities in the Near East. Missionaries traveled throughout the Roman empire spreading the faith in Greece, North Africa, and Rome itself. They were particularly successful in converting middle-class people in the cities. In addition to establishing churches, the early Christians developed a hierarchy of leadership and authority to help ensure the survival of the faith. Leaders of the church were called bishops. Believed to be the spiritual successors of Jesus's apostles*, bishops were responsible for spreading and protecting Christian belief. The bishops of the leading religious centers—Rome, Jerusalem, ALEXANDRIA in Egypt, ANTIOCH in Syria, and, after about A.D. 325, CONSTANTINOPLE—possessed more authority than other bishops. The bishop of Rome was considered to be the successor of St. Peter, the leading apostle of Jesus.

Early Christians wrote numerous accounts of Christ's life and teachings, and apostles, such as Paul, wrote letters that circulated among the early Christian communities. Between the late A.D. 100s and 500s, church leaders compiled some of these writings as Christian scriptures to be used along with Jewish sacred writings. Later known as the New Testament, these writings served as the basis of the church's missionary activities and liturgy*. The New Testament was later combined with the Jewish scriptures, or Old Testament, to form the Christian Bible.

DIFFERENCES IN BELIEF. As Christianity spread, disagreements developed among Christians regarding the basic beliefs of the religion. Early Jewish Christians opposed St. Paul's conversion of Gentiles. GNOSTICISM, a movement that arose in the A.D. 100s, emphasized the distinction between the physical and spiritual worlds and rejected attempts to build a religious community. Still other movements challenged the role of church leaders as the only guides to salvation*.

* **apostles** early followers of Jesus who traveled and spread his teachings

* **liturgy** form of a religious service, including spoken words, songs, and actions

* **salvation** deliverance from the effects of sin, such as eternal punishment

One of the most serious disagreements among early Christians concerned the nature of God. Christians agreed that God existed in three ways—as God the Father, as Jesus the Son, and as the Holy Spirit—but they did not agree on the relationship among the three. During the A.D. 300s, some Christians followed a teacher named Arius, who taught that God the Father was the most important of God's existences. This movement, known as Arianism, spread widely and threatened to undermine the authority of the church.

Councils of church leaders attempted to resolve the issue of God's nature and relationship to Jesus Christ. The Council of Nicaea in A.D. 325 succeeded in adopting a statement of belief which became known as the Nicene Creed, an important part of official Christian doctrine*. The first Council of Constantinople in A.D. 381 ended the long controversy about the relationship of the Trinity—the union of the Father, Son, and Holy Spirit. The bishops decided that the Father, Son, and Holy Spirit were three equal existences of one God and that God and Christ were of one essence.

The decisions of these councils did not satisfy all Christians, however, and they resulted in divisions in the church. The Christians who lived in Egypt, known as the Copts, emphasized the unity of the human and divine qualities of Jesus Christ. When the Council of Chalcedon in A.D. 451 declared that Christ had two separate natures—God and man—and condemned the ruling division of the Coptic Church, most Copts formed an independent church and clergy.

Besides the councils, Christian beliefs were also defined by theological* works of Christian writers such as Origen, TERTULLIAN, and St. AUGUSTINE. These theologians* provided a strong intellectual foundation for the development of Christian thought. However, beliefs that differed from those accepted by the leaders of the church were considered heresies*, and bishops often excommunicated* people who believed in these ideas.

CHRISTIANITY AND THE ROMAN EMPIRE. During the early years of Christianity, Roman authorities viewed Christians with suspicion, concerned about their potential to create social unrest. Although some early Christians were killed for their beliefs, widespread persecutions occurred infrequently. This situation changed during the early and mid-A.D. 200s, when the emperors Decius and Valerian persecuted Christians for their refusal to worship the pagan* Roman gods. Then in A.D. 303, the emperors DIOCLETIAN and Galerius issued a series of edicts* that began a period known as the Great Persecution. These edicts ordered the destruction of churches and the burning of sacred books. All clergymen who did not cooperate were arrested, and all Christians were removed from public service and from the army. A final edict ordered all Christians to make sacrifices to the pagan gods or face execution—an order that was enforced in all the eastern provinces* and in Africa, although not elsewhere in the western empire.

This oppression ended in A.D. 313, when the emperor CONSTANTINE I issued an edict promising toleration for all religions, including Christianity. He later granted Christians various privileges and strengthened the authority of church leaders. His actions marked the first steps in making Christianity the official religion of the Roman Empire. Constantine also

* **doctrine** principle, theory, or belief presented for acceptance

* **theological** pertaining to the nature of God, the study of religion, and religious belief

* **theologian** person who studies religious faith and practice

* **heresy** belief that is contrary to church doctrine

* **excommunicate** to exclude from the rites of the church

* **pagan** referring to a belief in more than one god; non-Christian

* **edict** proclamation or order that has the force of a law

* **province** overseas area controlled by Rome

founded the city of Constantinople in A.D. 324 and made it the new capital of his empire. In contrast to Rome, with its numerous pagan temples, Constantinople was planned as a great Christian city.

When Julian became emperor in A.D. 361, he attempted to reestablish pagan religion in the Roman Empire. (Julian became known as JULIAN THE APOSTATE—the unfaithful one.) Christians lost their privileges, and pagan temples and institutions were revived. By that time, however, Christianity had become so widely accepted and the church had become so strong that these measures failed to extinguish the church. After Julian's death in A.D. 363, the Christian church immediately regained its authority. In A.D. 391, the emperor THEODOSIUS I banned all pagan religions, closed all pagan temples, and made Christianity the official religion of the empire.

In the A.D. 400s, the Roman Empire split into eastern and western parts and the Christian church became divided as well. The patriarch, or bishop of Constantinople, became the leading bishop of the Greek-speaking Eastern Church, while the bishop of Rome, called the pope, led the Western Church. By the final years of the Western Roman Empire, the Christian faith had spread beyond the empire to other peoples of Europe. However, it took centuries in the West until Christianity could establish itself in central and western Europe under the leadership of Rome. Christianity continued to play a major role in the development of Western civilization during the Middle Ages. (*See also* **Churches and Basilicas; Religion, Roman; Rome, History of: Christian Era.**)

PAUL OF TARSUS

Paul, who was both a Jew and a Roman citizen, became one of the most important leaders of the early Christian church. Once a persecutor of Christians, Paul was converted to Christianity while traveling on the road from Jerusalem to Damascus, where he reportedly saw the risen Christ. In the A.D. 40s and 50s, Paul made three long journeys through Greece and Asia Minor, bringing Christianity to those areas. His letters to his followers in Corinth, Galatia, Philippi, and Ephesus became the earliest books of the New Testament.

CHURCHES AND BASILICAS

A church is a place where Christians gather to worship. Churches can also serve as schools, where Christians learn the principles of their faith, and as centers of charity. During the early history of CHRISTIANITY, changes in the form and size of churches reflected the changing role of Christianity in the Roman Empire. After the Emperor CONSTANTINE officially tolerated Christian activities in A.D. 313, cities throughout the empire built large new churches, using elements of Roman architecture in their designs. In the centuries that followed, churches helped keep these architectural styles alive in Christian lands and also carried them to non-Christian cultures.

THE FIRST CHRISTIAN CHURCHES. Within a few years of the death of Jesus, perhaps as early as A.D. 35, Christians in various cities had begun to assemble in groups to worship together. These early assemblies did not have buildings. They met in the private homes of believers. These early Christians sometimes remodeled the interiors of their houses to create rooms that were large enough for group worship. Some of these early church-houses have been excavated* by modern archaeologists*.

By the A.D. 200s, Christians had begun to create new, specifically Christian structures, such as small shrines* in special places. In Rome, for example, Christians constructed a shrine over the tomb thought to hold the remains of St. Peter. Public churches did not yet exist, however, because Christianity did not have official status. Most Christians had to hide their religion from the pagan* Roman authorities.

* **excavate** to uncover by digging

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

* **shrine** place that is considered sacred because of its history or the relics it contains

* **pagan** referring to a belief in more than one god; non-Christian

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THE IMPERIAL CHURCHES. The emperor Constantine's adoption of Christianity as an official state religion brought new power, wealth, and status to the Christian religion and ushered in the age of official Christian buildings across the empire, beginning with the great churches of Rome. The builders of these churches adapted Roman architectural techniques to the needs of Christian worshipers.

Christians did not want their churches to look like the pagan temples that the Greeks and Romans had been building for centuries. Furthermore, churches functioned very differently than the temples had. Pagan temples were houses for the gods, who were often represented by statues. Rituals inside the temples generally involved only a few priests or priestesses. Ceremonies with large numbers of worshipers, if they occurred at all, took place outside the temples. In contrast, churches had to be large, enclosed spaces in which many people could worship at the same time. To create such spaces, church builders returned to the basilica form.

The basilica, introduced in Rome in the 100s B.C., had become a basic element of Roman civic architecture, an all-purpose hall used as a marketplace, courtroom, or public meeting room. Basilicas were large, rectangular structures with high, vaulted roofs of timber beams supported by columns. One end wall of a basilica often featured an apse—a semicircular recess or niche that appeared on the outside of the building as a projection. When the basilica form was used for churches, the altar* was placed within the apse.

Constantine allocated large sums of money for the construction of churches. He sponsored the huge Church of St. John Lateran in Rome, as well as the churches of St. Peter, St. Agnese (Agnes), St. Lorenzo (Lawrence),

* **altar** raised structure in the most sacred part of a church or temple

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and others outside the walls of Rome. Other structures followed as Christianity gained converts and influence throughout the empire. By the middle of the A.D. 400s most Roman communities, even in the provinces*, had churches.

THE LEGACY OF ROME. The basilica was not the only Roman contribution to church architecture. Roman builders had also achieved great success with domed structures. Domes with their large, open interiors made good churches. Several churches used the dome, rather than the basilica, as their basic structure. St. Lorenzo in Milan, built in the A.D. 300s, is one example. The most famous domed church was Hagia Sophia, Church of the Holy Wisdom, which the emperor JUSTINIAN I built in CONSTANTINOPLE in the A.D. 500s. Centuries later, after Constantinople fell to the Islamic Turks in 1453, Hagia Sophia became a mosque, an Islamic place of worship. The dome, which had passed from Roman pagan and Christian architecture into Islamic architecture, became the traditional shape of the mosque in Islamic lands.

The Roman churches created another legacy that influenced styles in decoration for many centuries—the emphasis on richly ornamented interiors. Pagan temples in general had fairly plain interiors. If these temples were decorated at all, those decorations tended to be on the outside, where people could see them as they passed the structure. Churches, on the other hand, were decorated on the inside, where the ritual took place. The vaulted or domed ceilings of churches created large interior spaces that architects filled with light and color. Roman builders perfected techniques of decorating walls and floors with slabs of colored marble, mosaics*, and paintings.

* mosaic art form in which small pieces of stone or glass are set in cement; also refers to a picture made in this manner

Even churches that were fairly plain on the outside—such as St. Vitale in Ravenna, Italy, built in the A.D. 500s—were elaborately decorated on the inside with marble panels, mosaics on the floor and walls, objects of silver and gold, and hangings made of costly fabrics, such as silk and velvet. The richness of a church's decorations was thought to honor God, in whose name the church had been built. Rich decorations also reflected the growing wealth and power of Christianity. (*See also* **Architecture, Greek; Architecture, Roman; Religion, Greek; Religion, Roman.**)

CICERO, MARCUS TULLIUS

106–43 B.C.
ROMAN ORATOR AND POLITICIAN

* orator public speaker of great skill
* Roman Republic Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Cicero, the greatest of the Roman orators*, was a man of action who made an art of using words as weapons. Cicero believed passionately in the principles of the Roman Republic* and struggled to oppose Julius Caesar and all those who would destroy its noble achievements. A versatile and practical man, Cicero exemplified the best of the Greek intellectual heritage that he so greatly admired and the Roman genius for law and politics.

CAREER. Born into a wealthy family in an Italian country town, Marcus Tullius Cicero was educated in Rome, Greece, and Rhodes. He studied Latin and Greek literature as well as rhetoric* and philosophy* with Greek masters. An ambitious young man, Cicero began his political career by defending cases in the law courts. Under the Roman system, legal advocates

were paid not with money but with favors, and Cicero accumulated a large number of favors owed to him. His growing reputation received an enormous boost in 70 B.C. when he prosecuted Verres, the corrupt governor of Sicily. This case enabled Cicero to give expression to his belief in the essential sovereignty* of the Roman people. It also enhanced his own reputation, furthered his career, and exposed the problems of the Roman Republican government.

Following his successful case against Verres, Cicero's political star rose quickly. In 66 B.C. he was elected praetor* and delivered his first speech to the people. In it, he supported giving an important military command to the general he would admire for most of his life—POMPEY. Two years later, his careful political maneuvering and accumulation of powerful friends paid off. He was elected consul*, the highest office in the republic, at the earliest age allowed by law.

Cicero gained even more renown when he delivered a series of orations* unmasking a conspiracy by a rival politician, Catiline, to seize the government. Although hailed as a national hero, Cicero's political fortune soon changed. His ally Pompey decided to join Julius Caesar and Marcus Crassus to form the First Triumvirate*, which took power in 60 B.C. The trio invited Cicero to join them, but he refused. He distrusted Caesar and despised Crassus. As a result of his refusal, the trio failed to protect Cicero from one of his greatest enemies, Publius Clodius. In 58 B.C., Clodius succeeded in having Cicero exiled on the charge that he had put the Catiline conspirators to death without public trials. Cicero's enemies destroyed his house in Rome, and he was forced to leave Italy for Macedonia.

Recalled to Rome in 57 B.C., Cicero tried to drive a political wedge between Pompey and Caesar but failed to do so. He was forced to swallow his pride and spent several years defending friends of the triumvirs*, a humiliating task that he detested. He was elected augur*, and in 51 B.C. he was sent as proconsul* to govern Cilicia, a province* in Asia Minor. When he returned the following year, Caesar and Pompey had finally broken their alliance and had plunged Rome into civil war.

Cicero had always supported Pompey, and though he had less faith in Pompey as a true republican* at that time, he decided to enlist with the general and his followers in Greece. After the Battle of Pharsalus in 48 B.C., at which Caesar defeated Pompey, Cicero received Caesar's pardon and returned to Italy. He retreated from public life and devoted his energies to writing on oratory* and philosophy.

Although Cicero had not participated in the assassination of Caesar in 44 B.C., he rejoiced because it meant an end to Caesar's dictatorship and hope for the failing republic. Regarded by many Romans as an elder statesman and representative of the republican spirit, Cicero returned to politics and tried to prevent Mark Antony from replacing Caesar. In a series of orations called the *Philippics* (named for a famous series of speeches of the Greek orator DEMOSTHENES against Philip of Macedonia), Cicero attacked Antony, trying to characterize him as a would-be Eastern king. However, Antony joined forces with Octavian and Lepidus to seize power in a second triumvirate, and the three men proscribed* hundreds of their opponents, including Cicero. The great orator tried to escape from the country he loved so dearly, but he was captured and killed.

FROM ONE REPUBLIC TO ANOTHER

Perhaps it would have consoled Cicero to know that, even though the Roman Republic passed away, his own words would help to give birth to a new republic. Many of the founders of the United States, particularly John Adams, had enormous respect for the classics that formed such a large part of their formal education. They knew Cicero's works well, and they regarded him as both a political hero and an oratorical model. In fact, in 1765 Adams—one of the finest speakers of his time—even formed a club whose main purpose was to read and discuss Cicero's orations.

* **invective** violent verbal attack

* **treatise** long, detailed essay

* **monarchy** nation ruled by a king or queen
* **oligarchy** rule by a few people

ORATIONS. In Cicero's time, public eloquence was a highly prized art form, the rules of rhetoric were laid down in detail, and a great speaker could powerfully sway public opinion. An orator was expected to excel in invention (finding arguments), organization, style, memory, and delivery. Like an actor, Cicero animated his speeches through gestures and varied vocal tones. He aimed at appealing to both the intellect and the emotions, and he changed his style to fit his subject and his audience.

Cicero delivered many speeches in the courts of law. Roman courts were held in the open air before a jury that might number 50 or 75 men, or before a panel of more than 100 judges, as well as a large crowd of cheering (or jeering) bystanders. In most cases, Cicero wrote out only the *prooemium,* or introduction, in advance. He then improvised most of the main body of the speech from his notes. The texts of many of Cicero's speeches were written down by listeners and published later, so that the versions people read today can only approximate the fiery live performances. Cicero was especially renowned for the rousing *perorations,* or conclusions of his speeches. He was masterful at appeals for mercy. He once delivered a peroration while holding a baby in his arms.

Cicero's most famous orations are those against Catiline in the *Catilinarian Orations,* all of which use a wide array of rhetorical devices to achieve their purposes. In them, Cicero used brilliant character sketches, fierce invective*, pointed examples drawn from Roman history, repetition, and memorable figures of speech. In the first speech against Catiline, for example, he opens with a string of repeated questions directly addressed to Catiline and designed to humiliate him and render him powerless:

> How far, then, Catiline, will you go on abusing our patience? How long, you madman, will you mock at our vengeance? . . . Do you not see that all your plans are discovered? Do you not realize that your conspirators are bound hand and foot by the knowledge that every man here has of you? Which of us do you think is not aware of what you did last night, or the night before, where you were, whom you summoned, what plans you made? What times we live in, what scandals we permit! The Senate knows these things, the consul sees them; yet this man lives.

OTHER WORKS. In addition to speeches, Cicero wrote dialogues in imitation of PLATO, treatises* on rhetoric, philosophical essays, poetry, and many letters. The dialogue *De Oratore* sets forth many of his fundamental beliefs about the role of rhetoric in society and his vision of the orator as statesman—a highly cultured person who combines technical skill, strength of character, and wide knowledge of philosophy and literature. *De Republica* is a dialogue that sets out to demonstrate that Rome is history's finest example of the best kind of government—a mixture of monarchy*, oligarchy*, and democracy. In the *Tusculan Disputations,* set in Cicero's villa at Tusculum, he explores the beliefs and attitudes of STOICISM, to which he was deeply drawn. Cicero was an eclectic philosopher— one who drew on ideas from various schools of philosophy and explored how these ideas could apply to the real world of law and public life.

Perhaps the best way to become acquainted with Cicero the individual is to read some of his letters. In particular, the letters collected in *Ad familiares (Letters to friends)* and the letters to his best friend, Atticus, provide a vivid portrait of Roman political and social life. They range from sharp observations on major political events to casual comments on the matters of everyday life. The letters reveal a proud and emotional man who could also be vain, a well-known orator who admitted being nervous before his speeches, and a devoted citizen whose words played a major part in the development of Roman civilization. (*See also* **Antonius, Marcus; Class Structure, Roman; Education and Rhetoric, Greek; Education and Rhetoric, Roman; Government, Roman; Law, Roman; Oratory; Philosophy, Greek and Hellenistic; Philosophy, Roman; Rome, History of.**)

CIRCUS MAXIMUS

* **tier** one of a series of rows arranged one above the other, as in a stadium

In Roman times, the arena for chariot racing was called a *circus,* a Latin word meaning "circle" or "ring." The oldest and most famous circus was the Circus Maximus in Rome. Originally built in the ETRUSCAN period, but rebuilt and expanded several times, by the A.D. 300s the Circus Maximus could seat nearly 250,000 people. Up to 12 chariots, each drawn by four horses, could race at a single time.

The Circus Maximus was an elongated U-shaped structure with raised tiers* of seats on three sides and a series of 12 starting gates called *carceres* along the open end. The sand-covered race track was about 700 yards long and 135 yards wide. A low barrier wall called the *spina* divided the length of the race track. Decorated with statues, monuments, and shrines, the *spina* also had tall posts at each end to mark the turning points of the course. An arcade of shops lined the outer walls of the Circus Maximus.

In a typical race, chariots lined up in the starting gates awaiting the signal to begin. At the starting signal—the dropping of a white cloth—the starting gates flew open and the horses began racing counterclockwise around the arena. The race continued for seven laps around the track, a distance of about five and one-half miles. Laps were counted by markers at either end of the spina that could be lowered or turned—egg-shaped markers at one end and dolphin-shaped markers at the other. (Eggs and dolphins were considered objects sacred to the gods—eggs to Castor and Polydeuces, and dolphins to Neptune.) Officials announced the winner at the completion of the race.

The races in the Circus Maximus were controlled by professional racing organizations called *factiones.* These groups operated horse farms, trained horses and charioteers, and attended to all maintenance and services at the races. The *factiones*, each represented by a different color, sponsored various teams of chariots. The spectators generally supported a particular color, and they closely followed the careers of different charioteers and horses. The chariot races at the Circus Maximus were great public events, held as many as 64 days a year, with at least 24 races each day. (*See also* **Amphitheater, Roman; Chariots; Games, Roman.**)

CIRCUS, ROMAN

See *Games, Roman.*

CITIES, GREEK

Urban life in ancient Greece developed after 800 B.C. with the rise of political units called city-states*. Although each city-state, or POLIS, included villages and farmland, its cultural, economic, and political center was the Greek city. Compared to modern cities, most Greek cities were small, containing 5,000 or fewer people. Even Athens, the most populous Greek city, never held more than 250,000 to 300,000 inhabitants during ancient times. However, despite their small size, Greek cities played a major role in shaping Greek culture.

ORIGINS OF THE GREEK CITY. The city was not a Greek invention. Earlier civilizations of the Near East had established large cities thousands of years before Greek civilization arose. Like these earlier cities, Greek cities usually sprang up in river valleys and along the seacoast. Such locations offered good land for farming and access to transportation routes, which made contact and trade with other cultures easier. Historians are unsure exactly when the first Greek cities appeared, but by the 700s B.C., the basic pattern of city life in Greece had begun to take shape.

At the same time, several Greek cities began to establish colonies in Sicily, Italy, Africa, and the Black Sea region. The city that sent out colonists was referred to as the metropolis (mother city). Greek colonies in Asia Minor soon came into contact with civilizations of the Near East, such as Assyria and Babylonia. Trade with these civilizations brought the Greeks knowledge of new arts and sciences and helped advance Greek culture. It is quite likely that contact with these civilizations also influenced the design and layout of Greek cities.

CITY DESIGN AND PLANNING. Defense was a main concern of the ancient Greeks who collected in the towns and cities. The earliest communities formed around a fortified hilltop, called an ACROPOLIS, where the residents could take shelter if they were attacked. The acropolis contained shrines to the city's chief gods and other important buildings. Over time, as the cities grew, the Greeks often built protective walls around the larger settlement areas, but the residents could still retreat to the acropolis as a second line of defense.

While the oldest cities, such as Athens, grew haphazardly into a tangled maze of streets, the Greeks eventually adopted careful city planning. Like the peoples of the Near East, they began laying out their cities in a gridlike pattern in which the streets ran at right angles to each other. One advantage of this simple pattern, which the Romans would later use, was the ability to plan and build new cities quickly. This was especially important for colonists preparing to organize, house, and defend their new communities against any unfriendly neighbors.

The planned Greek city was typically laid out in blocks that were divided by wide avenues as well as by narrower streets. The original plan might feature three or four avenues running in a north-south direction,

intersected by three or four more running in an east-west direction. Several smaller streets ran between the avenues. Each block contained two rows of houses, set back-to-back, often separated by a narrow alley. This formed the core of the city's grid pattern.

HOUSING AND LIVING CONDITIONS. Most of what remains today of ancient Greek cities are magnificent halls and temples made of gleaming MARBLE. While many public buildings were indeed beautifully designed and constructed, the typical Greek home was simple. Houses were made of mud bricks and were small, measuring about 30 to 35 feet on each side. Built to be more useful than impressive, they probably were not even whitewashed to make them more attractive. Some houses were pleasant or even luxurious inside, but even these would have looked plain on the outside.

By modern standards, the residential areas of most Greek cities were crowded and dirty. There was no running water, garbage pickup, or sewage system. The water supply usually remained uncovered and frequently became contaminated. By contrast, later Roman cities were much more sanitary, since the Romans took great care to provide clean water and dispose of their sewage. Greek streets were narrow, with rows of identical, mud-brown houses. There were few parks or open squares except for one large central commons, the AGORA.

THE AGORA. The heart of the Greek city was the agora, which means "gathering place." Citizens gathered in this large public area to conduct their daily business and to socialize. The agora served as the marketplace as well as the hub of political activity and government. The most important temples and religious shrines were usually located there as well. The agora was so vital to Greek city life that the Greek historian PAUSANIUS questioned whether a city without an agora could be considered a true city.

In early times, the agora was simply a large open area. As cities developed, the Greeks refined the space with their most splendid architecture. They designed grand stoas, which were long colonnaded* porches that ran along one or more sides of the open plaza. Around the agora stood elegant temples, government buildings, fountains, statues, baths, and monuments. In a later era, the Romans invested similar grandeur and importance in the public area called the forum, their version of the agora.

PUBLIC LIFE IN GREEK CITIES. The contrast between the magnificence of the agora and the dreariness of the residential areas reflects the importance of public life over private life in ancient Greece. Because slaves did most of the heavy work in Greek cities, most of the citizens enjoyed much leisure time. Intellectual, cultural, and social activities were very important to most city dwellers and usually occupied their spare time. Theaters, gymnasiums, stadiums, and other facilities that emphasized large group activities were all considered essential to a city.

Of course, not all public life was fun and entertainment. Along with the privileges of living in the city came certain obligations. Citizens were usually required to participate in city government, and the armies of most cities consisted of citizens as well. It was the involvement of

MANY INHABITANTS, FEW CITIZENS

Very few of the residents of most Greek cities were actually citizens with full rights under the law. In Athens, for example, only adult males whose parents were both Athenians were eligible for citizenship. Before 451 B.C., no woman could be a citizen, regardless of her birth. Citizenship was occasionally granted for outstanding service to the city, but this was rare. Of the 250,000 or so residents of Athens in 431 B.C., only about 45,000 were counted as citizens. Slaves made up a large portion of the population of every Greek city. Some historians estimate that at least half of the residents of Athens were slaves.

* **colonnade** series of regularly spaced columns, usually supporting a roof

the citizens in public affairs that accounted for much of the strength and vitality of the Greek city. (*See also* **Archaeology of Ancient Sites; Architecture, Greek; Cities, Roman; Colonies, Greek; Forum; Household Furnishings; Houses; Markets; Slavery; Social Life, Greek; Trade, Greek; Waterworks.**)

CITIES, ROMAN

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

* **aqueduct** channel, often including bridges and tunnels, that brings water from a distant source to where it is needed

* **augur** Roman religious official who read omens and foretold events

* **forum** in ancient Rome, the public square or marketplace, often used for public assemblies and judicial proceedings

Ancient Rome was one of the world's greatest cities. According to legend, Rome was founded in 753 B.C. by ROMULUS AND REMUS, the twin sons of the god Mars. Archaeologists*, however, believe it actually formed when a cluster of villages on the hills near the TIBER RIVER merged to make one town. By 600 B.C., Rome was a major city that dominated the surrounding area. At its height, during the empire, Rome had a population of more than a million people.

Throughout the lands they conquered, the Romans energetically founded new cities and improved existing ones. They took great pride in their cities and provided inhabitants with many services, such as water from aqueducts* and entertainment at THEATERS.

PLANNING AND BUILDING ROMAN CITIES.   Rome and other early Italian towns arose without plans. Towns developed around forts, mines and QUARRIES, religious sites, river crossings, and road junctions. In contrast, many of the Greek colonies in southern Italy were carefully designed. Roman rulers used these Greek cities as models as they constructed new areas of Rome or rebuilt areas that had been destroyed by fire. When founding new cities in conquered territories, the Romans planned these settlements on the Greek models, but incorporated characteristics of the city of Rome as well. These new cities often began as military settlements to provide security in hostile areas. By 338 B.C., more than a dozen colonies had been founded in Italy to protect Rome from unfriendly peoples. Later, the Romans established colonies in western Europe and in North Africa.

Numerous Roman officials and professionals worked on establishing a new city or town. Military surveyors worked on town planning. An augur* performed religious rites to determine the best site for the town. Retired soldiers were often the first settlers in a new town. The typical Roman town was planned as a rectangle. A plowed furrow marked the lines where the city walls would be built. Two main streets crossed the rectangle in the center at right angles. Other streets ran parallel to the main ones, forming a grid pattern, insofar as the features of the land permitted. The forum* and public buildings were constructed in the center.

The governments of new colonies were based on that of Rome. The Romans also took over cities that already existed. These cities, called *municipia,* received a charter that set forth how they were to be governed. Cities often petitioned the emperor for a charter, which was conferred as a mark of favor. The charter was inscribed on bronze and posted in the city center where everyone could see it. Rulers and other wealthy Romans would construct grand public buildings in cities that they favored.

* **colonnade** series of regularly spaced columns, usually supporting a roof

* **basilica** in Roman times, a large rectangular building used as a court of law or public meeting place

* **curia** in Rome, the meeting place of the Senate; in other urban areas, the meeting place of the town council

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **gladiatorial** refers to the public entertainments in ancient Rome in which slaves or captives fought

GREAT CITIES PAST AND PRESENT

Many Roman cities still flourish today. Some still have names similar to their Roman ones, while others have quite different names. Here are a few Roman cities with their modern names:

Tingis	Tangier, Morocco
Aquincum	Budapest, Hungary
Lutetia	Paris, France
Lugdunam	Lyons, France
Londinium	London, England
Eburacum	York, England
Aquae Solis	Bath, England
Toletum Augusta	Toledo, Spain
Trevirorum Colonia	Trier, Germany
Agrippensis	Cologne (Köln), Germany

LIFE IN THE CITY. The forum was the center of Roman city life. A public square and marketplace, the forum was surrounded by public buildings and often had a continuous colonnade* that included shops and offices. A forum typically featured an important temple at one end. In the city of Rome, the original forum was located between hills in an area that had once been a marsh. As the city grew, the forum repeatedly had to be expanded.

The public buildings that lined the sides of a forum included the basilica*, the curia*, TEMPLES, and the market. The basilica and curia housed the government. Adjoining the curia was an open space for public assemblies, called the comitium. Temples, dedicated to the gods and goddesses, served as places for religious ceremonies. The market, or *macella,* was originally a meat market, but the term became used for a market building with various shops. The market in Rome built by the emperor TRAJAN contained over 150 individual shops. Romans honored outstanding citizens with statues, COLUMNS, and other monuments in the forum.

Prosperous cities and towns had sidewalks and streets paved with stone. Raised stone walkways over streets helped people cross streets without getting dirty. The walkways had gaps between the stones so vehicles with wheels could pass through them. Reflecting its basically unplanned nature, the city of Rome had many crooked, narrow streets. In the last years of the Roman Republic*, the city became so crowded that a law prohibited most wheeled vehicles from passing through it during the daytime. Until the A.D. 300s, most streets had no lighting and were often unsafe at night. Many streets had no names, and houses had no numbers.

Rome and other major cities provided many public services. The government cleaned the streets and built sewer systems. There was no garbage collection, however, and people sometimes threw their trash out windows, although that was illegal. The emperor Augustus established fire and police forces. He also organized the supply and distribution of grain, which was stored in large warehouses. Grain was sold to bakers or distributed free directly to the people.

Aqueducts delivered water for drinking, bathing, and cooking. Aqueducts brought water to Rome from as far away as 60 miles. Although wealthy people had running water in their homes, most others did not, so cities provided public fountains and lavatories. Rome had 600 public fountains. Cities also built public baths. The baths were the cities' social centers. The largest, such as those built by the emperors Caracalla and DIOCLETIAN in Rome, occupied many acres.

People in the cities loved spectacles of all kinds, such as plays, chariot races, and gladiatorial* contests. Roman cities had public theaters for dramatic and musical performances. The Roman senator Pompey built the first permanent theater in Rome in 55 B.C., although other cities may have had theaters earlier. Several different kinds of structures were built for athletic games and competitions. Most of these were basically open-air structures, although the area where the audience sat might have awnings, and theater stages were covered with roofs. Every year, many days were proclaimed as holidays and devoted to public entertainment.

While the emperors lived in luxurious palaces, most people in cities lived in town houses or apartments. The town house, or *domus,* was a

single-family house. The domus was built in several styles, the most common consisting of several rooms arranged around a courtyard, or atrium. Only a door and a few windows opened on the street to ensure security and quiet. Some town houses had more than one story.

As the population of Rome and other large cities grew, apartment houses were built. Eventually, by the end of the republic, a majority of Rome's inhabitants lived in apartments rented from landlords who owned the buildings. Apartment buildings, like town houses, were built around courtyards and had several stories, although Augustus issued a regulation limiting them to five stories. They often had shops in front facing the street. The buildings were generally poorly constructed, and apartments on the upper floors lacked running water and heating facilities. Apartment buildings in Rome's port of OSTIA can still be seen today.

CITIES OF THE EMPIRE.   In addition to Rome, many cities flourished in the Roman empire. ALEXANDRIA, on the delta of the Nile River in Egypt, was the second largest city, with perhaps 500,000 people. Although renowned as a cultural and religious center, it was also notorious for its high crime rate. Unfortunately, since the modern city has been built over it, little of ancient Alexandria survives today.

Other cities include the North African city of CARTHAGE, destroyed by Rome in 146 B.C. at the end of the PUNIC WARS. Augustus, however, founded a new city on the site in 29 B.C., and later emperors built a great aqueduct and huge public baths there. EPHESUS, a port in ASIA MINOR, was the leading city of the region and the capital of Rome's province of Asia. Its public library held about 12,000 books. Augustus founded Trier, the most important city in northeastern GAUL, on the Mosel River in what is now Germany. It became the home of several later emperors.

POMPEII, in Italy, was not a large city, but it has great importance for our knowledge of Roman life. Vesuvius, a nearby volcano, erupted in A.D. 79, killing virtually all the inhabitants of the city. The tons of lava and ash from the volcano, however, preserved the town's streets and buildings in astonishingly good condition. (*See also* **Aqueducts; Archaeology of Ancient Sites; Architecture, Roman; Baths, Roman; Colonies, Greek; Colonies, Roman; Forum; Houses; Rome, City of.**)

CITIZENSHIP

ncient Greek and Roman societies granted their citizens rights and responsibilities that slaves, foreigners, and other people who were considered subordinate did not possess. Citizenship rights changed over time. While the Greeks tended to limit citizenship to children born to citizens, the Romans were more willing to extend citizenship to include others who had previously been excluded, such as freed slaves.

CITIZENSHIP IN ANCIENT GREECE.   In Greece, citizenship meant sharing in the duties and privileges of membership in the POLIS, or city-state*. Citizens were required to fight in defense of the polis and expected to participate in the political life of the city by voting. In return, they were the only ones allowed to own land and to hold political office. Because citizens

* **city-state** independent state consisting of a city and its surrounding territory

THE SONS OF PERICLES

The Athenian statesman Pericles proposed the law granting citizenship only to those whose parents were both citizens. He thought his own family was safe with regard to this law. After all, he had two sons, Xanthippus and Paralus, with his Athenian wife, and, though he and his wife divorced, both sons were considered citizens. But during the plague that devastated much of Athens in 430 B.C., both Xanthippus and Paralus died. Pericles had another son, also named Pericles, but his mother was not a citizen. Needing an heir, the elder Pericles asked the Athenian assembly to make an exception to his own law. Out of compassion for Pericles's loss of his two other sons, the Athenians awarded citizenship to his surviving son.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **oligarchy** rule by a few people

controlled the wealth and power of the polis, the Greeks carefully regulated who could obtain citizenship. In general, only those free residents who could trace their ancestry to a famous founder of the city were considered citizens. Only on rare occasions would a polis grant citizenship to outsiders, usually only to those who possessed great wealth or valuable skills.

Much of our knowledge of Greek citizenship comes from ATHENS. The statesman CLEISTHENES reformed Athenian political life in the late 500s B.C. by assigning all citizens to a deme, or village. Each deme recorded and maintained a list of its citizens. As a result, the deme's name became part of the official name of every Athenian citizen. A citizen might therefore be known as "Megacles, son of Hippocrates, of the deme of Alopeke." Cleisthenes' reforms allowed many more people to be counted as citizens, including, for the first time, poor Athenians.

Athenians jealously guarded their citizenship. Only after two years of military service were young men included on the citizenship lists. In 451 B.C., the Athenians passed a law limiting citizenship to those whose mother and father were both citizens. By the middle of the 300s B.C., it even became illegal for an Athenian citizen to marry a noncitizen. Only during the Hellenistic* period did Athenian citizenship become easier to obtain, and it was sometimes even purchased by wealthy people.

Most people in Athens did not have full citizenship rights. Although they might be citizens, women could not participate in most activities of the polis. While men held public positions, women were restricted to their households and their role limited to that of wife or daughter. The Greeks owned many slaves, who had no rights at all. Many resident aliens, called *metics,* lived in Athens, but they could not own land or vote, and they were required to pay special taxes.

Other Greek city-states limited citizenship rights even more than Athens did. In Greek oligarchies*, not all citizens were equal—only the wealthy or members of ruling families had full rights. In Sparta, citizenship was limited to members of the warrior class. An adult Spartan male had to serve in the military and keep himself trained and fit, or else lose his citizenship. Spartan citizens were freed from all work not directly related to the military. A large class of HELOTS, conquered native people owned by the Spartan state, produced all the food the citizens required.

CITIZENSHIP IN ANCIENT ROME. The Romans shared the Greek belief that citizenship involved certain responsibilities and privileges. Citizens in ancient Rome had the right to vote, the right to make legally binding contracts, and the right to enter into a marriage recognized as legal by the state (which established the legitimacy of children and the right to inherit). In return, Roman citizens were required to fulfill specific duties, including paying special taxes and serving in the military. Citizenship in ancient Rome was not the same for everyone. For example, certain inhabitants of Italy held partial citizenship, called *sine suffragio,* granting them all rights except the right to vote and hold office. Some noncitizens possessed limited rights, including the right to marry. Wealthy Romans also had more privileges by law than poorer citizens.

A person could become a Roman citizen in several ways, most commonly through a citizen father who was legally married. Unlike the Greeks,

the Romans were generous with the granting of citizenship to non-Romans, and this policy helped secure Rome's empire. Certain peoples of ITALY could become Roman citizens simply by moving to Rome. Slaves automatically became citizens when they were freed by their masters. Rome rewarded foreigners for their service to the state with citizenship. During the Roman Empire, citizenship was extended to favored individuals, cities, and sometimes entire provinces*. In A.D. 212, the emperor Caracalla granted citizenship to all free inhabitants of the empire. By that time, however, the right to vote had disappeared, and the most important rights of citizenship were held only by the nobility. (*See also* **Class Structure, Greek; Class Structure, Roman; Democracy, Greek; Government, Greek; Government, Roman; Land: Ownership, Reform, and Use; Oligarchy.**)

* **province** overseas area controlled by Rome

CITY OF GOD

See *Augustine, St.*

CITY-STATE
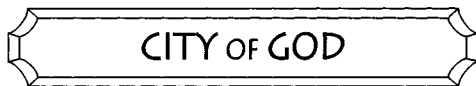
See *Polis.*

CIVIL WARS, ROMAN

A civil war (*bellum civile* in Latin) is a war between citizens of the same country. During the years of the Roman Republic*, Romans fought several civil wars that were caused by rivalries between powerful generals. During the period of the Roman Empire, disputes about who would be emperor also led to civil wars.

The first civil war took place from 88 to 83 B.C. The generals Gaius Marius and Lucius Cornelius SULLA were the principal rivals. Marius had gained great popularity by persuading the Senate to grant land to the poor citizens in his army. Sulla was serving as consul* and had been appointed army commander for Rome's possessions in the East, although he and his army were in Italy.

In 88 B.C., Mithriadates, king of Pontus in Asia Minor, invaded Rome's eastern territories. The general who led the war against Mithridates would be in a position to acquire great wealth. Marius wanted the command and, supported by large crowds in Rome, succeeded in seizing it from Sulla. In retaliation, Sulla and his army marched on Rome, regained the command, and forced Marius to flee. While Sulla was in the East fighting Mithriadates, Marius returned to Rome and captured the city in a bloody battle. He died soon after. Sulla and his army returned to Rome in 83 B.C. and defeated Marius's followers. Sulla executed many of his opponents and gave their land to his soldiers. He retired after ruling as dictator for several years.

The second civil war resulted in the end of the Roman Republic. The generals Pompey and Caesar and the wealthy Crassus had formed the First Triumvirate* in 60 B.C. and dominated Rome. Crassus died several years later at the Battle of Carrhae, a humiliating defeat for Rome. While Pompey ruled in Italy, Caesar conquered Gaul and invaded Britain. Soon,

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **triumvirate** ruling body of three

however, Pompey and Caesar became enemies. The wealthy classes in Rome, who controlled the Senate, tended to support Pompey. Caesar made himself the favorite of the poorer citizens.

In 49 B.C., Caesar defied the Senate by taking his army into Italy and defeated Pompey in a series of battles. The decisive one was at Pharsalus in Greece in 48 B.C. Although Caesar had the smaller army, he routed Pompey, who fled to Egypt where he was killed by the Egyptian government dominated by Rome. After defeating Pompey's allies, Caesar returned to Rome and established a dictatorship. Caesar's dictatorship, however, was short-lived.

A group led by Brutus and Cassius, wishing to restore the republic, assassinated Caesar on the Ides of March (March 15) in 44 B.C. War then resumed between Caesar's supporters and opponents. Two of Caesar's followers, Marcus Antonius (Mark Antony) and Lepidus, joined with Octavian, Caesar's adopted son, to form the Second Triumvirate. They defeated Brutus and Cassius, both of whom committed suicide, and divided the empire among themselves. The triumvirate collapsed after several years. Lepidus joined a rebellion against Octavian and was defeated. Antony had fallen in love with Cleopatra and had made an alliance with her, which resulted in his loss of support in Rome.

Octavian waged war against Antony and Cleopatra. A decisive sea battle occurred at Actium in northwest Greece in 31 B.C., which was won by Octavian's great general Marcus Agrippa. Both Antony and Cleopatra fled to Egypt and committed suicide the following year. Octavian then had no rivals to oppose his authority, and in 27 B.C., he began his reign as Emperor Augustus.

* **succession** transmission of authority on the death of one ruler to the next

* **imperial** pertaining to an emperor or empire

During the Roman Empire, many civil wars occurred over succession* to the imperial* throne. Over the years, various armies would each proclaim their general as emperor, and civil war generally followed. This occurred, for example, in A.D. 69, the so-called "Year of the Four Emperors." In that year, three generals—Galba, Otho, and Vitellius—each in turn attempted to rule as emperor after the suicide of Nero, until Vespasian finally secured the throne and restored some stability to the empire.

* **dynasty** succession of rulers from the same family or group

Another civil war occurred after the death of the emperor Pertinax in A.D. 193. The Praetorian Guard, the imperial bodyguard, made Didius Julianus emperor. General Septimius Severus, however, marched on Rome and had the new emperor murdered. Defeating two rival generals, Severus ruled for nearly twenty years and established the Severan dynasty*, which lasted until A.D. 235. Several more civil wars occurred throughout the remaining years of the empire. (*See also* **Rome, History of.**)

CLASS STRUCTURE, GREEK

Like most human societies, the ancient Greeks were divided into several social classes, based primarily on heredity, wealth, or citizenship status. Although Greek class structure evolved over time, Greek society generally was split between a large group of people who owned little or no land and a small group of wealthy landowners who possessed most of the political power.

CLASS STRUCTURE IN EARLY GREECE.

As described in the poems of HOMER and HESIOD, membership in the Greek community in the 800s B.C. meant belonging to an *oikos,* or household. An *oikos* consisted of an adult male and his relatives and slaves. Each *oikos* was expected to be a self-sufficient unit—able to take care of all of its own needs—and was largely devoted to farming and herding. Nonagricultural activities, such as trade and craftmaking, were performed by outsiders or *thetes,* the lowest members of the community. *Thetes* owned little or no land and survived by attaching themselves to larger households or by working in return for food and shelter. At the top of Greek society was a small, elite class of warriors called *basileis,* or chieftains. These warriors ruled one or more villages and measured their wealth by the size of their landholdings, herds, and flocks. Movement from a lower class to a higher one was extremely limited.

CLASS STRUCTURE IN THE ARCHAIC PERIOD.

The Archaic period (750–500 B.C.) was an age of great social change and conflict. The Greek population increased rapidly, and the society as a whole grew wealthier. Those who inherited their aristocratic* status became more powerful, ruling over the new city-states* that arose during the period. Although some non-noble Greeks also became rich through such activities as slave trading and fighting as mercenaries*, they were denied political power. The increased population made it difficult for most Greeks to own enough land to make a living by farming, and many fell into debt. Some became craftsmen, making pottery or working on the temples that were funded by rich citizens. Others emigrated to one of the new Greek colonies in ITALY or ASIA MINOR, where they could own more land and accumulate wealth. In general, however, tensions remained high between the aristocrats, the wealthy non-nobles, and poorer citizens. The Greeks resolved these crises in a variety of ways, including the formation of tyrannies* in some city-states.

Like other Greek city-states in the early Archaic period, Athens was ruled by an aristocracy that held all political power. The rest of society was divided into farmers and *demiourgoi,* who were craftsmen and other nonagricultural workers. The aristocracy owned most of the land and charged high rents, forcing many of the farmers into debt. By the late 600s B.C., many Athenians were close to rebelling against the aristocracy. In 594 B.C., the statesman SOLON was appointed sole archon* to resolve the crisis. He reorganized Athenian society into four new groups based on wealth instead of birth. Solon's reforms helped some people who were not aristocrats gain some political power. Athenian society remained unequal, however. The right to hold office was limited to the two wealthier groups.

The Spartans solved the conflict between rich and poor by conquest. Faced with a lack of farmland and a growing population, the Spartans conquered Laconia, in the southeastern part of the Peloponnese*, and Messenia, the region to the west. The conquered territories were divided among Spartan warriors, and the native inhabitants were enslaved by the state. By the late 600s B.C., the Spartans developed a stable social structure. The conquered peoples of Laconia and Messenia, called

* **aristocratic** referring to people of the highest social class

* **city-state** independent state consisting of a city and its surrounding territory

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

* **tyranny** rule by one person, usually obtained through unlawful means

* **archon** in ancient Greece, the highest office of state

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

FOREIGNERS

Free foreign workers, called *metoikoi* or *metics*, were important members of Athenian society. Although most metics came from the Greek city-states in Asia Minor, some were Syrian, Egyptian, or Phoenician. *Metics* did not have the rights of Athenian citizens. Unable to own land in Athens, they turned to commerce, manufacturing, banking, and skilled crafts. Some educated *metics* became writers. Herodotus, the great historian of the Persian Wars, was a *metic* from Halicarnassus in Asia Minor.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **oligarchy** rule by a few people

HELOTS, were required to supply the Spartans with food. A class of free people, called *perioikoi,* handled trade, crafts, and other economic functions. Freed from economic concerns, the Spartans devoted themselves solely to military and civil affairs. Although there was still a Spartan aristocracy, all citizens were considered equals. This structure remained in place for 300 years and helped Sparta maintain internal stability and military power.

CLASS STRUCTURE IN THE CLASSICAL PERIOD.   During much of the classical* period, the city of Athens experienced a high level of peace and economic growth. Due to the reforms that began with Solon and CLEISTHENES in the 500s B.C., all male citizens participated in the city government for the first time. However, the leaders of Athens still came from the aristocracy. The great wealth of the city, collected from its empire, made possible extensive construction projects requiring large numbers of artisans and laborers. Many Athenians continued to take advantage of overseas colonies. Foreign workers in Athens, called *metics,* were prohibited from owning land, but they could still earn money in trade and commerce. Much of the hard labor was performed by the many thousands of slaves owned by Athenians.

Since other city-states did not have the financial resources of Athens, poor Greeks did not have as many financial opportunities, and relations between classes remained tense. Even in Sparta, which had the same social structure for centuries, the gap between rich and poor increased, especially after the Helots of Messenia were freed in 369 B.C.

CLASS STRUCTURE IN THE HELLENISTIC PERIOD.   After the reign of the Macedonian king ALEXANDER THE GREAT, who conquered much of the world known to the Greeks in the late 300s B.C., new opportunities for advancement arose for Greeks outside of Greece. The ruling elite in Egypt and Asia consisted entirely of Greek citizens, many of whom emigrated to cities where they became the leaders of economic and political life. On the other hand, the native populations in these areas were treated as serfs. During the Hellenistic* period, the native people frequently rebelled against the Greek leaders as they attempted to restore their own governments, while conflict among the Greeks themselves was much rarer.

In Greece itself, the gap between the rich and poor grew during the Hellenistic period and created ever greater tension between classes. Most city-states were ruled by oligarchies*. As the rich grew richer, the poor became poorer, inspiring proposals to redivide land among the poor and to cancel debts. The Spartan situation was especially desperate: of the 700 remaining Spartan citizens, only 100 owned land, and most of them were in debt. During the 200s B.C., the Spartan kings Agis IV, Kleomenes III, and Nabis canceled all debts, gave land to the landless, and extended citizenship to some of the lowest classes. Reforms such as these served only to outrage Greek aristocrats, who were interested in preserving their privileges and wealth. (*See also* **Agriculture, Greek; Citizenship; Democracy, Greek; Government, Greek; Greece, History of; Land: Ownership, Reform, and Use; Slavery.**)

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CLASS STRUCTURE, ROMAN

Ancient Romans classified themselves according to their wealth and heredity. At the top of society were wealthy landowners from prominent families, whose privileged place was recognized by the state and marked by special clothing. At the bottom were peasants, tenant farmers, the urban poor, and slaves.

Roman society operated under a patron-client system. In public, privileged Romans expected open displays of deference from their clients, such as supporting the patron in his private and political life, and especially by coming to the patron's home in the early morning to greet him. Though the terms of respect varied from period to period, the subordination of the lower classes was found in every Roman age.

Roman literature reveals that there was little support for the idea of equality, and no one gave serious thought to changing the class system. In his work *De Republica,* the Roman orator* CICERO criticized the idea that people were equal. He believed that the basic flaw of democracy was that it gave its citizens equal rights. "Equality itself is unfair," he wrote. "It makes no distinctions in accordance with social rank." This same attitude was expressed by other Roman writers.

* **orator** public speaker of great skill

See color plate 2, vol. 1.

CLASS STRUCTURE IN THE ROMAN REPUBLIC. Early Roman society was divided into two orders, the PATRICIANS (members of the upper class) and the PLEBEIANS (ordinary Roman citizens). These orders were formally defined by the state as determined in the CENSUS. During the census, each citizen's personal wealth, including his property holdings, was evaluated in order to determine his rank in the political community.

In the early republic, the patrician class dominated Roman society. A closed circle of privileged families, they held a monopoly on Roman high political offices and priesthoods. According to Roman tradition, the patricians were descendants of the 100 men who had been in the first Roman Senate. Membership in the patrician class was inherited.

* **artisan** skilled craftsperson

All Roman citizens excluded from the patrician class—from peasants and artisans* to landowners—belonged to the large class of plebeians. The patricians attempted to separate themselves further from the plebeians by banning intermarriage between the two classes. The law code established in 451–450 B.C., called the Twelve Tables, included this ban, but the ban was repealed five years later. The plebeians challenged the patrician monopoly on privileges.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Eventually, plebeians gained access to nearly all the important political offices and priesthoods formerly held by the patricians. The greatest success for the plebeians came with the passage of the Licinian-Sextian laws in 367–366 B.C. Plebeians gained the right to become CONSULS, the highest officials during the Roman Republic*. The wealthiest plebeians thus joined the patricians in forming a small and exclusive group that dominated Roman politics thereafter: the "patricio-plebeian nobility." Also, a limit was placed on the amount of land any single Roman could own, although before 133 B.C., wealthy people generally ignored this law.

As Rome conquered additional territories during the mid and late republic, slave labor gained popularity. Slaves worked on the estates of wealthy landowners, forcing many peasants to sell or abandon their

small plots of land. The growing discontent caused by the increasing numbers of desperately poor people finally erupted into violence and class conflict.

In 133 B.C., Tiberius Gracchus took up the cause of poor plebeians. He proposed a reform program to provide landless citizens with acreage from public lands. However, the Roman Senate blocked the plan, sending assassins to kill Tiberius and his followers. Ten years later, Tiberius's younger brother Gaius introduced an even more ambitious reform plan. His reforms provided subsidized grain for the urban poor.

Gaius's reforms were not restricted to the poor. By Gaius's time, two groups of wealthy citizens together made up the highest census classification—the senators first, and just below them, the equestrians. The equestrians, or knights, were those individuals who by reason of their wealth had been granted a horse in order to fulfill their civic military duty or had sufficient wealth to qualify them to have a public horse. (By a law passed in 129 B.C., senators and their families were excluded from the ranks of the equestrian order, making the remaining nonsenatorial wealthy members a clearly distinct second order just below the senators.) Gaius's reforms offered benefits to the equestrians by transferring the privilege of jury service from senators to themselves. The most prominent members of the equestrian order were *publicani,* or public contractors. Gaius favored the *publicani* with a law giving them the profitable job of collecting taxes in the recently gained provinces* in Asia. Gaius wanted to establish Roman colonies in the provinces and grant CITIZENSHIP to all Italians as well.

* **province** overseas area controlled by Rome

Violence erupted once again, leading to the assassination of Gaius and many of his supporters. The assassinations of the Gracchi brothers marked the beginning of a century of political violence and civil war that ended only with the creation of the empire under AUGUSTUS.

CLASS STRUCTURE IN THE ROMAN EMPIRE. When Augustus became emperor, he took steps to deal with the social unrest. He distributed land to retired soldiers and resettled many of the urban poor in colonies in the provinces. To curb violence in the city of Rome, he established a permanent police force. Augustus restored the Senate to its former elite social standing in order to compensate for its loss of political power. He also helped the equestrian order by appointing more knights to government positions. These efforts by Augustus succeeded in establishing a stability in Roman society that lasted for two centuries.

During the empire, the top three social orders were senators, knights, and local notables, called *curiae.* The senatorial order included about 600 senators and their families. This tiny group of privileged Romans possessed tremendous wealth and power. Although the Senate lost most of its political power to the emperors, individual senators continued to hold the highest administrative offices and major military commands. To fill vacancies in the Senate, new senators were recruited from the local aristocracies* in Italy and the provinces. Members of the equestrian order were only slightly less privileged than the senatorial class. Like senators, knights were primarily men of landed wealth and high birth. They wore golden rings to indicate their class.

* **aristocracy** referring to the privileged upper class

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The third highest class, the *curiae*, was the backbone of the government. They were the local MAGISTRATES and senators. People in this class were set off from the majority of people by their wealth and high birth. Men of low status, including freed slaves and undertakers, were excluded from the curial order. Because local magistrates were not paid but were expected to pay for public buildings and food distributions, they had to be wealthy.

The great majority of Romans were working freemen. Most worked the land, either as independent farmers or as tenant farmers who worked for others. These rural tenants were the principal source of labor on the estates of the wealthy. Free workers in the city lived in cramped quarters, enduring poor sanitation, food shortages, and frequent fires. While some were relatively well-off, most poor citizens barely made ends meet. They survived by begging, working occasional odd jobs, or attaching themselves as clients to wealthy patrons. When poor Romans died, their corpses were dumped into unmarked mass graves.

A large percentage of city workers were former slaves, some of whom became prosperous artisans. Some ex-slaves continued to work for their former masters, while others worked for themselves. Although freed slaves were barred from membership in the three aristocratic orders, some managed to become wealthy and powerful by serving the emperor. Senators and knights, who were sometimes left in the position of having to court an emperor's freedman for favors, resented the influence these former slaves had with the emperor.

Slaves were at the bottom of the social order. Most rural slaves received only enough food and clothing to keep them alive and working. Some were kept in chains. In the cities, many slave artisans were free to engage in business, as long as they gave their owners the profit. Although slaves were not permitted to own property, a few managed to amass small fortunes with the permission of their masters, and some even owned slaves of their own. (*See also* **Government, Roman; Gracchus, Tiberius and Gaius; Law, Roman; Rome, History of; Senate, Roman; Slavery.**)

SLAVE REVOLT

Tensions between rich and poor led to several uprisings during the late Roman Republic. One of the most dramatic began in 73 B.C., when Spartacus, a gladiator from Thrace, escaped from a gladiator's school in the southwest Italian city of Capua. He fled to Mt. Vesuvius, where 90,000 slaves, outlaws, and poor peasants joined him. The rebels defeated several Roman forces sent against them, and then plundered the Italian countryside. Spartacus was finally killed in battle in 71 B.C. To serve as a warning to other potential revolutionaries, the Romans crucified 6,000 of the captured slaves along the Appian Way.

CLASSICAL STUDIES

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Classical studies refers to the collection, translation, and analysis of the work of ancient Greek and Roman philosophers, historians, poets, and other writers. Renaissance* scholars were the first to group Greek and Roman literature together in this way, believing that the writings of these two ancient cultures far surpassed any that had been produced since. In fact, our word for this literature—"classics"—is derived from the Latin word *classicus,* the ancient Roman term for the highest tax bracket and a popular Roman expression that meant "of the highest class."

The study of classical literature began with the ancient Greeks and Romans themselves. As early as the 500s B.C., the Greeks were analyzing passages of HOMER's poetry. During the Hellenistic* age, scholars at the great LIBRARIES at ALEXANDRIA (in Egypt) and PERGAMUM (in Asia Minor) collected and edited the manuscripts of Greek poets and philosophers. Early Roman writers translated these works into their language, Latin, while at the same time producing their own literature in imitation of the Greeks. The Roman

* **epic** long poem about legendary or historical heroes, written in a grand style

* **pagan** referring to a belief in more than one god; non-Christian

* **vernacular** language or dialect native to a region; everyday, informal speech

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

poet VERGIL, for instance, wrote his masterpiece, the AENEID, in the epic* style of Homer. Later, Roman scholars adapted the skills acquired from their study of Greek texts to the analysis of Latin writings.

By the end of the Roman Empire, the quality of scholarship had declined. Nevertheless, both Christians and pagans* wrote epitomes, or summaries, of Greek and Roman writings, which helped preserve the thought of the ancients until the Middle Ages. Around A.D. 400, St. AUGUSTINE, the early church leader, attempted to summarize classical knowledge from a Christian point of view. BOETHIUS, who worked in the early A.D. 500s, set about to translate all the works of ARISTOTLE and PLATO into Latin. His contemporary, Cassiodorus, compiled his *Introduction to Divine and Human Readings* for the instruction of the monks in the monastery he had founded. Also important for the survival of classical literature after the fall of the Roman Empire was the continued use of the Greek and Latin languages. In the Byzantine Empire, affairs of state and religion were carried out in classical Greek, while in the West, Latin remained the official language of the western Catholic Church. Latin was promoted at the court of Charlemagne in the late A.D. 700s, where scholars collected and copied ancient Roman manuscripts. At the same time, monks in Ireland and Italy painstakingly preserved in Latin the works of both Christian and pagan authors.

After a period of some decline, a renewed interest in ancient literature in the A.D. 1100s spurred the study of Latin writers, as well as the translation of some ancient Greek literature. This interest reached its peak during the Renaissance in western Europe with the Italian poet Petrarch, who argued that the study of the classics provided the best possible education. Petrarch and his followers collected and analyzed numerous ancient Greek and Latin writings, many of which had been thought lost. He and other scholars interested in reviving ancient learning modeled their own writings on the Latin of the Romans, especially that of CICERO. By 1600, most surviving classical writings had been printed, many in the vernacular*, and European scholars now had at their disposal much of the written material produced by the ancients.

For much of the next 200 years, classical studies dominated European education and became part of "the education of a gentleman." Students in England, for instance, were expected to translate a passage from their own language into Latin or Greek. This education stressed patience, hard work, and accuracy—qualities that were admired during the Industrial Revolution as indicators of a person's success later in professional life.

The ideals expressed by the classical writers of ancient Greece and the Roman Republic* inspired many statesmen of the 1700s and 1800s, including the leaders of the American and French revolutions. At the same time, there was a surge in interest in the life of ancient Greece, as many people studied and copied Greek art, fashion, and literature (particularly the works of Homer).

By the early 1900s, education in the classics decreased in importance relative to natural science and modern languages. However, the notion of "scholarship" has generally included a knowledge of the works of the ancient Greeks and Romans. In addition, the classical writers have continued

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to inspire 20th-century artists. Eugene O'Neill *(Mourning Becomes Electra),* Jean Giraudoux *(Tiger at the Gates),* and Jean-Paul Sartre *(The Flies),* are only a few of many modern playwrights who have incorporated the stories or themes of ancient writers into their works. (*See also* **Education and Rhetoric, Greek; Education and Rhetoric, Roman; Philosophy, Greek and Hellenistic; Philosophy, Roman.**)

CLAUDIUS

10 B.C.–A.D. 54
EMPEROR OF ROME

* **imperial** pertaining to an emperor or empire

* **province** overseas area controlled by Rome

* **Praetorian Guard** elite and politically influential corps that served as the emperor's bodyguard

Claudius was a most unlikely Roman emperor. Hindered by severe physical disabilities, and viewed with disdain by members of his large imperial* family, he held no position of responsibility in his youth or early adulthood. Yet his appearance belied his intelligence and political sharpness. He completed the conquest of BRITAIN begun by Julius CAESAR almost a century before and made Britain an imperial province*. At home, he actively dispensed justice. Claudius was a moderate ruler, especially when compared to the cruel and vain NERO, who succeeded him.

Tiberius Claudius Nero Germanicus was born in GAUL, in the area that is now the French city of Lyons. He was the youngest child of the military hero Drusus and Antonia, the daughter of Marcus ANTONIUS. His grandfather was the emperor AUGUSTUS and his uncle was TIBERIUS. Claudius's physical symptoms—a speech defect, a limp, and a tremor—might have been the result of cerebral palsy. In his own time, however, Claudius was regarded as simpleminded and was, therefore, kept out of the public eye. He led a quiet, scholarly life, writing accounts of Augustus's reign as well as histories of Etruria and CARTHAGE. When the emperor CALIGULA was murdered in A.D. 41, he left no direct heirs. The only surviving adult male of the family was Caligula's uncle, Claudius. The Praetorian Guard* quickly declared the reluctant Claudius emperor even as the Senate was discussing the restoration of the republic.

As emperor, Claudius surprised many people. Despite his lack of experience, he personally took part in the invasion of Britain in A.D. 43 and thus strengthened an already solid bond with the military. Living conditions and chances for promotion improved for the soldiers in Claudius's army. At home, he upgraded the harbors and drained the marshes. He urged senators to pay greater attention to their duties, but made little attempt to rule with their advice. He instituted new laws and made efforts to carry out existing laws. He was concerned about inheritance and property rights, sedition (treason), and the rights of slaves, women, and minors. He also spoke out for the admission of Gauls to the Senate and the extension of citizenship to conquered peoples. The civil service was improved through Claudius's establishment of departments for the handling of government business, and freedmen were put in charge of the administration of the government.

Claudius was married four times. Two of his later wives, Messalina and Agrippina, were politically powerful and schemed for more power within the imperial household. Claudius's death in A.D. 54 may have been the result of poisoning by Agrippina. Her son (and Claudius's stepson), Nero, inherited the throne. (*See also* **Armies, Roman; Government, Roman; Rome, History of.**)

CLEISTHENES

DIED ca. 500s B.C.
ATHENIAN STATESMAN

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **archon** in ancient Greece, the highest office of state

* **tyrant** absolute ruler

* **clan** group of people descended from a common ancestor or united by a common interest

* **aristocrat** person of the highest social class

* **ostracism** banishment or temporary exclusion from one's community

Cleisthenes was one of the founders of Athenian democracy and an important political reformer. His reforms of 508–507 B.C. remained the basis of Athenian local government throughout the classical* period. He was the son of Megacles and the heir of the Alcmaeonid family, which played a leading role in the politics of Athens. Cleisthenes became archon* under the tyrant* Hippias in 525 B.C. He was later exiled for his opposition to Hippias. Cleisthenes returned to Athens in the early 500s B.C., and sought the archonship once again. Although defeated by Isagoras, Cleisthenes appealed to the public by presenting a program of reform. After a brief political skirmish with his political opponent, Cleisthenes prevailed and his reforms went into effect. He gave citizenship to all free adult males of ATTICA and reorganized the citizens of Athens from the original four clans* of the landowning aristocrats* into ten new ones. The new clans comprised citizens from the cities, the coast, and the countryside and were more representative of the citizenry. Prior to the reorganization, aristocrats could limit membership in the Athenian assembly by restricting citizenship to those they favored. Through his reforms, Cleisthenes ensured that whole clans would never automatically be on the same side, and in this way he weakened their power and influence.

Cleisthenes is also credited with the concept of ostracism*. His intention was to help Athenians reach a peaceful solution to factional strife by giving them the opportunity to exile one citizen a year on the grounds that Athens would be better off without him. The exile would last for ten years but would not result in the loss of the person's property or status. At least 6,000 votes were needed to ostracize someone. The votes for exile were written on pieces of broken pottery called *ostraka* and the process was called *ostrakismos*. (*See also* **Citizenship; Democracy, Greek; Government, Greek; Polis.**)

CLEOPATRA

69–30 B.C.
QUEEN OF EGYPT

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Cleopatra was the legendary, last, and best-known ruler of the PTOLEMAIC DYNASTY of Egypt. She was a fearless ruler and a skilled diplomat whose career coincided with the end of the Roman Republic*. During her reign, she increased Egypt's territory and kept it free from direct rule by Rome. She accomplished this through the use of her charm, intelligence, and alliances with powerful men—first with Julius CAESAR and later with Marcus ANTONIUS (Marc Antony).

The daughter of Ptolemy XII Auletes, Cleopatra inherited the throne following her father's death in 51 B.C. At first, she ruled Egypt alone, but later she shared the throne with her two younger brothers, Ptolemy XIII and Ptolemy XIV. (Ptolemy XIII later drowned fleeing Caesar's forces, and Cleopatra had Ptolemy XIV killed after Caesar's death.)

Driven from the throne in 48 B.C., she was restored to it by Julius Caesar who was in Egypt in pursuit of his enemy POMPEY. In 46 B.C., Cleopatra followed Caesar to Rome but returned to Egypt after his assassination in 44 B.C. Cleopatra sided with Marc Antony during the struggle for power that followed Caesar's death. She remained Antony's ally and provided money and supplies when he was fighting for Caesar's heir, OCTAVIAN. Later, when Octavian declared war on her and Antony as enemies of the

CLIMATE, MEDITERRANEAN

Roman state, she supplied ships to engage the Roman fleet at Actium. When Octavian's general Marcus Agrippa won the sea battle of 31 B.C., Cleopatra asked for peace terms, but Octavian refused. With the prospect of being led as a captive in a triumph for Octavian in Rome, Cleopatra committed suicide by allowing herself to be bitten by an asp, a poisonous snake. Her story is told by PLUTARCH in his *Life of Antony*. (*See also* **Egypt; Rome, History of.**)

CLIMATE, MEDITERRANEAN

The climate—the long-term regional weather patterns—of the lands surrounding the Mediterranean Sea had a significant influence on the lives of the ancient Greeks and Romans. Climate affected their diet by determining the foods they could grow each season. It affected the economy of ancient communities, which relied heavily on farming. It also affected architecture and the types of shelters that were built to protect the people from various weather conditions.

To learn about climate conditions of the past, scholars study ancient texts that describe the weather and the seasons. Physical evidence, such as tree rings, reveals climate patterns and changes over time. Although some climate changes have occurred in the Mediterranean region over the centuries, the region between 300 B.C. and A.D. 400 had much the same climate that it has today.

See map in Geography and Geology, Mediterranean (vol. 2).

TEMPERATURES AND RAINFALL. The Mediterranean region has two main seasons: cool, wet winters and hot, dry summers. Winter lasts roughly from October to May—a little longer in the northern and western areas and shorter in the southern and eastern areas. Although these months are considered the wet season, it does not rain all the time. Much of the precipitation occurs in sudden, heavy rainstorms, and many winter days are sunny and clear.

Rainfall varies from place to place within the Mediterranean region. Most rain comes from the west. This means that the western Mediterranean and the western slopes of hills and mountain ranges are wetter than the eastern Mediterranean and eastern slopes. Rome and Gibraltar, in the western part of the Mediterranean basin, each receive an average of 36 inches of rain annually. The cities of Athens and Alexandria, in the eastern Mediterranean basin, are drier. Athens receives an average of 16 inches of rain each year, and Alexandria receives about 8. However, rainfall can vary dramatically from year to year—some years much wetter than average and others much drier.

Winter temperatures are generally mild. In many Mediterranean cities, the coolest months average 25° (Fahrenheit) colder than the hottest months. Temperatures rarely fall to freezing levels except in the mountains. Snow is rare, falling perhaps once or twice each year in Athens and melting within a few hours. Yet, winter weather in the Mediterranean is not always pleasant. Storms often sweep across the sea and raise waves to dangerous heights. The ancient Greeks and Romans avoided sailing during this season.

Hilly and mountainous regions have considerably colder winters than the lowlands. Most of the higher mountains receive winter coatings of snow, but very few of them keep the snow through the summer. Snow from these peaks was prized by ancient Greeks and Romans who could afford to have it carried down from the mountains to cool their summer drinks.

The hot, dry summer season lasts from May to October. In most of the Mediterranean basin, the months between June and September are almost rainless. In ancient times, these were the months for sea voyages and military campaigns. Summer can be uncomfortably hot in some parts of the Mediterranean. For example, summer temperatures in Libya on the North African coast rise above 120°F. In most parts of the Mediterranean, however, occasional thundershowers break the summer heat and drought.

WINDS AND WEATHER.   The Mediterranean is a windy region. Some of the major winds around the Mediterranean Sea are so prevalent they have their own names. One of these is the mistral—a cold, dry winter wind from the north that sweeps through southern France. The mistral can be violent and destructive, uprooting trees and carrying vehicles off the roads. Other cold winds from the north are the bora, which blows along the eastern coast of the Adriatic Sea, and the gregale, which sweeps off the Balkan Peninsula across the Ionian Sea.

Hot, dusty winds sometimes blow across the Mediterranean in the other direction, sweeping north from the Sahara desert. In Italian, this wind is known as the sirocco. Passing through North Africa, the sirocco is intensely dry and hot and causes terrible sandstorms that coat every surface with dust. As the sirocco crosses the Mediterranean, it picks up moisture. Clouds form in the sirocco, and the rain that results is red from the dust carried in the wind. Siroccos are most common in spring.

Not all winds are destructive. During the summer, steady breezes from the north make sailing easy—at least in a southerly direction. These steady winds also help carry cooler northern air to Alexandria in Egypt, and allow sailing vessels to travel several hundreds of miles upstream on the Nile River.

CLIMATE AND CULTURE.   Climate greatly influenced agriculture in ancient Greece and Rome. Olives were a popular food, and olive oil was an important trade product because the olive tree flourished in the region's mild winters and dry summers.

Most of the Mediterranean region receives enough rainfall for farmers to grow grains, such as barley and winter wheat. These grains were staples of the Greek and Roman diet. However, because rainfall can vary widely from year to year, there were many years in which crops failed. The threat of grain shortages or FAMINE was always present. It was the responsibility of the Roman government to store grain and distribute it to the people during food shortages.

Climate shaped ancient customs and habits, too. The mild temperatures and limited rainfall of the Mediterranean climate encourage outdoor activities. Ancient athletes, clad only in loincloths, competed in the sunny, open air, and students assembled outdoors for their classes. Open marketplaces and theaters, temples with outdoor altars, and houses with

CLIMATE AND HISTORY

To study the climate of the ancient world, some scientists use the growth rings in trees. Each ring represents a year in the tree's life. The width of each ring shows whether that particular year was warm or cold. Using samples from the oldest known trees, scientists have constructed a history of the Mediterranean for the past several thousand years. Tree rings for 218 B.C., for example, show that it was an unusually warm year. In that year, Hannibal of Carthage stunned Rome by bringing an army—and some elephants—across the high, snowy Alps. If the weather had been a few degrees colder, his bold venture might have failed.

courtyards open to the sky all reflect the love the Greeks and Romans had for the outdoors. (*See also* **Agriculture, Greek; Agriculture, Roman; Games, Greek; Games, Roman; Vegetation, Mediterranean.**)

CLOCKS AND TIME TELLING

The Greeks and Romans needed a way to divide each day into segments of time. They also needed tools to help them measure the passage of time. To meet these needs, they adopted practices that the Babylonians and Egyptians had developed much earlier.

Each day began at sunrise and lasted for 24 hours—12 daylight hours and 12 darkness hours. The length of an hour, however, changed over the course of the year. In summer, when the days were longer and the nights were shorter, day and night still had 12 hours each, but the daytime hours were longer and the nighttime hours shorter. The opposite was true in winter, when days were shorter and nights were longer. This system of flexible hours remained in use for everyday purposes throughout the Greek and Roman eras. Only astronomers making precise studies of the stars bothered to measure hours of fixed length.

People told time—at least roughly—by observing the position of the sun during the day and of the moon and stars at night. An early method of telling time was a crude shadow table, using the measured length of a man's own shadow. Shadows were longest in the early morning and late evening, while at noon they almost disappeared.

Another method of time telling involved the use of a sundial and shadows. According to the Greek historian HERODOTUS, the Greeks adopted the sundial from the Babylonians. By the 200s B.C., it was widely used in the Mediterranean region. The sundial consisted of a pointer that cast a shadow onto a round disk that was divided into 12 sections like the pieces of a pie.

Shadow tables and sundials were useless at night or in cloudy weather. At these times, the Greeks and Romans used a *klepsydra,* or water clock. The *klepsydra* was a vessel from which water dripped at a steady rate, measuring fixed intervals of time. If a clock held just enough water to empty itself in the 12 hours between sunset and sunrise, the user knew that 4 hours had passed when a third of the water had dripped out. The Greeks used the *klepsydra* to time how long a person could speak in a court of law.

The Greeks and Romans made many ingenious machines. Certainly they could have produced accurate mechanical clocks measuring fixed periods of time. It seems that they felt no need for such timepieces but were satisfied with practical, centuries-old methods of measuring time. (*See also* **Calendars.**)

CLOTHING

The ancient Greeks and Romans, like all peoples, developed their own distinctive styles of clothing. Styles were determined by the materials available, the activity for which the clothing was worn, tradition, and fashions adopted from other cultures. Styles changed much more slowly in the ancient world than they do today. Although fashions in color and decoration varied, the basic designs of Greek and

Roman clothes remained unchanged for a thousand years. Near the end of the Roman Empire (in the late A.D. 400s), however, classical robes gave way to new types of clothing, including the forerunner of modern shirts and trousers.

Knowledge about ancient clothing comes from three sources: the remains of garments, literary works that mention clothing, and images of clothing in sculpture and painting. No garments have survived whole from ancient times, but scraps of fabric found in tombs show how the Greeks and Romans made their TEXTILES. Ancient literary and historical writings give the names of garments and also contain clues about the significance of particular garments. For example, an author might mention the social class of the person who wore a certain style of cloak. Unfortunately, most written references give little information about what the garment actually looked like.

The best source of information about ancient clothing is ancient art. Many Greek and Roman carvings, statues, decorated vases, and paintings show clothed figures. The problem with these images is that the artist may have shown how he wanted the people to look, not what they really looked like. Some artworks almost certainly show people wearing costumes, such as theatrical or old-fashioned clothes, rather than real everyday clothing. Still, classical art and literature give us a good idea of how the Greeks and Romans dressed.

GREEK CLOTHING

Ancient Greek garments were fundamentally different from modern European and American clothes in several significant ways. The most significant difference is that modern garments are made of pieces of cloth cut and sewn together to fit around the torso, arms, and legs, often quite snugly. Greek garments, on the other hand, consisted of a single piece of cloth draped loosely on the body. The garment was held in place by a belt, pins, buttons, or stitching, but it was never fitted to the body.

Remember: *Consult the index at the end of volume 4 to find more information on many topics.*

BASIC GARMENTS. Most of the time, the Greeks wore one or more of four basic garments. Greek men and women wore an undergarment called a *perizoma,* a loincloth that passed between their legs and around their waist or hips. Sometimes, athletes and soldiers wore only the *perizoma.*

The chiton was a large rectangle of material folded once and sewn together along the edge opposite the fold to form a tube. A man's chiton was stitched across the top, with holes for the head and arms. A woman's chiton, which was longer and wider than a man's, could be sewn at the shoulders or fastened with pins rather than stitches. Over the chiton a woman might wear a peplos. The peplos was a larger rectangle draped around the body under the arms, loosely enough that it could be pulled up to fasten, like the chiton, with pins at the shoulders. A belt held the peplos in place. Often the fabric at the top of the peplos was turned out and down to form a loose outer fold over a woman's upper body. Unlike the chiton, the peplos was not stitched. It was open along the woman's right side.

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Men wore a loose robe or cloak called a himation, alone or over a chiton. The himation was a large rectangle of cloth draped over one shoulder and then wrapped loosely around the hips. Younger men, especially horsemen and travelers, wore a shorter cloak called a chlamys, which was pinned on one shoulder. A woman could wear a himation outdoors, perhaps pulling it around her head to form a hood. Married women also wore veils in public.

Because the basic Greek garments were so simple in design, they often served more than one purpose. A peplos could be turned into a himation, and both garments could be used as a blanket.

MATERIALS AND COLORS. The women of each Greek household manufactured the fabrics for the clothing of the family members. For warm clothing, the Greeks used wool. Women took pride in their ability to turn sheep's wool into fine yarn, which they knitted into cloth or wove on a loom. For lighter clothing, they used linen, which they weaved from the stems of the flax plant. The Greeks probably learned to make flaxen cloth after Phoenician traders brought Egyptian linen to Greece in the 700s B.C. Garments could also be made from silk, which was being imported to Greece from East Asia by the mid-300s B.C. or perhaps earlier.

Linen was difficult to color, but wool could easily be colored with dyes from animal and vegetable sources. Women liked to color their own garments with bright yellow dye from the saffron plant, while men's cloaks were often dark red. The most costly dye was a deep purple made from sea snails found in Syria and Phoenicia. Women used colored wool to create patterned fabrics. Some patterns were shapes, such as squares or spirals, and others were figures of animals or people.

This Roman relief, from the Ara Pacis in Rome, shows a procession of relatives of the emperor Augustus. The woman at the far left is wearing the garment called a palla, and the man she is looking at is wearing a short tunic under a cloak. The children are wearing the traditional toga usually worn by male Roman citizens.

CHANGES IN FASHION. By the 500s B.C., Greek fashions had become luxurious and elaborate. Women's linen chitons had many fine, crinkly folds. Robes and cloaks were long and full and trailed on the ground. But around 480 B.C., the Greeks tired of complicated draperies and aristocratic* styles. Clothing became simpler and more democratic. Men wore shorter chitons. Women turned from the billowing robe back to the straight peplos.

In democratic Greece, people generally wore whatever they wanted, but they did follow certain customs. Elderly men and women wore longer chitons than young men. Philosophers wore dark-colored, shabby cloaks as a sign that they were not concerned with status and wealth. Farmers, craftspeople, slaves, and poor people wore narrow chitons, generally fastened only on the left shoulder so that the right arm was bare.

After the 300s B.C., Greek fashion once again became elaborate. Richly patterned and embroidered fabrics, some imported from Asia, gained popularity. The basic forms of the garments, however, did not change.

ROMAN CLOTHING

The Romans inherited their clothing styles from the ETRUSCANS, people who ruled central Italy before Rome came to power. The Etruscans had borrowed Greek fashions, so early Roman dress was very similar to Greek dress.

Roman clothing differed from Greek clothing in two significant ways. First, Roman garments were more complicated than Greek garments. Every piece of Greek clothing was woven as a single rectangle, uncut and with minimal stitching. Roman garments, in contrast, used rounded and cross-shaped pieces of material, as well as rectangles. Some garments consisted of several pieces of fabric sewn together.

Second, Greek dress expressed the choices of the individual. A person could wear party clothes or a traveling outfit, for example, whenever he or she wanted. Roman dress was specialized. People wore certain clothes according to their social class, their age, and the occasion. The rules of proper dress were enforced not only by custom, but sometimes by law as well.

BASIC GARMENTS. Roman men and women wore the *subligaculum,* a linen undergarment similar to the Greek *perizoma.* Women might also wear a *strophium,* or brassiere. Made of linen or leather, the *strophium* was a band that supported and wrapped the breasts.

The basic Roman garment was the tunic. It consisted of two pieces of material, usually wool, stitched together at the sides with holes for the arms. Sometimes the tunic had short sleeves. The wearer slipped the tunic on over his or her head and fastened it with a belt, often pulling it up to hang in a loose fold over the belt. A man's tunic reached to his calves, but a woman's was generally longer and looser.

The most traditional and important outer garment was the toga. During most of Roman history, a male Roman citizen who did not wear a toga ran the risk of being mistaken for a workman or a slave. The toga was so much a part of the Roman identity that the poet VERGIL called Romans the *gens togata,* meaning "toga-wearing people."

* **aristocratic** referring to people of the highest social class

FASHIONS IN REBELLION

In the A.D. 500s, some Romans showed their opposition to the emperor Justinian's rule through fashion. To set themselves apart from other Romans, they copied the hairstyle of the barbarian Huns. They let their beards and mustaches grow, shaved the fronts of their heads, and let their hair grow long at the back. They wore tunics with outrageously wide, long sleeves tightly fastened at the wrists. When these men clapped or waved their arms at public shows such as the circus, their puffy sleeves flapped and billowed. These showy barbarian fashions were a way of rebelling against imperial rule.

The toga was descended from the Greek himation. Like the himation, the toga was made from a single piece of cloth. It was not a rectangle, however, but had one rounded or curved side. The toga was worn like the himation, draped over one shoulder and loosely fastened at the waist or hip. The curved side was worn at the bottom.

Ordinary citizens usually wore plain, white togas. Some Romans wore togas that had a decorated border, the width and color of which were determined by the wearer's age and social class. Certain colors and patterns were reserved for the highest-ranking officials. For example, from the time of AUGUSTUS only the emperor could wear a purple toga. This is why becoming emperor is sometimes referred to as "taking the purple."

Children of both sexes wore togas, but among adults, the toga was a man's garment. Any woman who wore one was assumed to be a prostitute. Instead of the toga, women wore a square himation called the palla. Married women were expected to cover their heads in public. One Roman aristocrat divorced his wife because she went to the theater bareheaded.

GROWTH OF CLOTHING INDUSTRIES. During Rome's early centuries, women made textiles and clothing in the home. By the 100s B.C., however, they could buy cloth in marketplaces. Home production no longer filled the needs of the growing population and the large armies, and a textile industry came into being. The Romans developed new and more efficient types of looms and set up cloth-making factories in conquered Asian and European lands.

The Romans also began to manufacture clothing. Rome and other large cities of the empire had workshops and factories that produced cloaks and other garments. Although mass production of fabric and clothing was a Roman innovation, other crafts and businesses related to clothing had also existed among the Greeks. These included the making of hats, sandals, and jewelry. Both the Greeks and the Romans had professional fullers, whose business was the cleaning of woolen clothes.

THE TRIUMPH OF "BARBARIAN" FASHIONS

Both the Greeks and the Romans regarded their clothing as one of the things that set them apart from other, barbarian* peoples. Among these barbarians were the people of the PERSIAN EMPIRE, who wore leather pants and sleeved jackets, and the CELTS, who wore fitted pants and tight shirts. Yet with the passage of time, both the Greeks and the Romans adopted some foreign fashion elements. By the 400s B.C., a few Greek women and children were wearing Persian-style jackets, and a century later, ALEXANDER THE GREAT shocked the Greeks at home by encouraging his troops in Asia to wear "barbarian" dress.

Roman fashions changed considerably during the later years of the Roman Empire, from A.D. 250 to 600. The gap widened between everyday dress and special costumes for religious or ritual occasions. The clothing of royal and noble Romans became even more splendid than it had been. Garments of silk were ornamented with fringe and

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

embroidered with gold thread. Meanwhile, the toga gradually fell out of fashion. The emperor, senators, and aristocrats still wore togas, but middle-class Romans replaced the toga with a round hooded cape. Roman Christians replaced the toga with the pallium, a man's version of the square-edged palla.

During these centuries the long-sleeved tunic and the long trousers of the barbarians also came into common use. In the early A.D. 400s, several Roman emperors passed laws forbidding such barbarian fashions as boots, trousers, long hair, and leather garments. It was too late to stem the tide of change, however. By the end of the Roman Empire, the traditional sandals and robes of antiquity had been replaced by shoes, fitted pants, and shirts and dresses with sleeves—the forerunners of modern garments. (*See also* **Class Structure, Greek; Class Structure, Roman; Dyes and Dyeing; Economy, Greek; Economy, Roman; Family, Greek; Family, Roman; Gems and Jewelry; Hairstyles; Patricians, Roman; Social Life, Greek; Social Life, Roman; Weapons and Armor; Women, Greek; Women, Roman.**)

CLYTEMNESTRA

MYTHICAL GREEK QUEEN

* **rhetoric** art of using words effectively in speaking or writing

In Greek legend, Clytemnestra was the wife of AGAMEMNON, king of MYCENAE. While Agamemnon was away fighting in the Trojan War, Clytemnestra took a lover, Aegisthus. When Agamemnon returned from the ten-year war accompanied by his mistress Cassandra, Clytemnestra killed him in his bath. For her crime, Clytemnestra was killed by her son, ORESTES. The story of Clytemnestra, her husband, and their children was immortalized by the poet HOMER and by the playwrights AESCHYLUS, SOPHOCLES, and EURIPIDES. Each author presents a different view of Clytemnestra and her motivation.

Clytemnestra was the daughter of Tyndareos and Leda. She and Agamemnon had a son, Orestes, and three daughters. Two of the daughters were IPHIGENIA and ELECTRA. Homer depicted Clytemnestra as a good but weak woman who is misled and manipulated by Aegisthus. In Homer's version of the story, it is Aegisthus who actually murders Agamemnon. The Greek playwrights depicted Clytemnestra as a powerful woman who is driven to murder by years of pent-up grief and rage. In Aeschylus's *Agamemnon* (part of the *Oresteia* trilogy), Clytemnestra mourns the sacrifice of her daughter Iphigenia by Agamemnon and kills him when he returns home. She then seizes power by the force of her public rhetoric*. In Sophocles' *Electra,* Clytemnestra is depicted as an evil woman whose horrendous act is avenged by her children, Orestes and Electra.

As these different portrayals of Clytemnestra show, women in ancient Greek literature were given a wide range of qualities—from wise to foolish, from pure to corrupt, and from strong to weak. In general, early Greek poets, such as Homer, tended to show women acting rationally and intelligently, while later Greek writers focused on women acting against society's rules. The Greek tragedians often used the themes of murder and revenge to illustrate how these rules were broken. (*See also* **Drama, Greek; Women, Greek.**)

CODEX

See *Books and Manuscripts.*

COINAGE

* **die** device used for shaping, cutting, or stamping, as in coining money

* **anvil** iron block on which metals are hammered and shaped

* **city-state** independent state consisting of a city and its surrounding territory

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the centuries after Alexander the Great, who died in 323 B.C.

The Greeks and Romans both used coins for money. They made coins of precious metals—usually bronze, silver, or gold. Like today's currency, their coins came in different sizes and values. Some of these coins are very beautiful and highly prized by modern-day collectors.

Ancient coins were produced by hand in mints. Coins had designs on one or both sides. To make a coin, a mint worker placed a piece of metal of the desired size over a die* that rested on an anvil*. Using a hammer, the worker punched the metal onto the die with a bar. In this way, the metal took on the design on the die. The first coins had a design on only one side. To make a coin with a design on the other side, called the reverse, the worker used a bar that had the desired design engraved on the end that struck the metal.

GREEK COINS. Lydia, a kingdom in Asia Minor, issued the first coins around 650 B.C. They were made of electrum, a mixture of silver and gold. Within a few decades, communities in Greece were issuing coins made of silver. The silver came from mines in northern Greece.

Each Greek city-state* made coins with a characteristic design. Commonly, a god or goddess closely associated with the community was depicted on one side. The other side might have a scene or animal connected with the god or goddess. The first Athenian double-sided coins, for example, showed the goddess ATHENA on one side and, on the other side, the owl and the olive branch, both sacred to Athena. Athenian coins have been found all over the eastern Mediterranean region, indicating their widespread use. Athens minted coins in many denominations, smaller coins being worth less than larger ones.

The most beautiful Greek coins come from the Greek cities in Italy and Sicily. They were minted from 400 to 300 B.C. An especially striking one is from Syracuse on the island of Sicily. On one side, it has the head of a water nymph encircled by dolphins. The reverse side shows a chariot drawn by four horses.

The coins issued by ALEXANDER THE GREAT were standardized and circulated throughout his vast empire. Mints in different parts of the empire produced coins with the same designs. During the Hellenistic* period, rulers for the first time minted coins that were stamped with their portraits.

ROMAN COINS. Coins depicting generals and rulers were typical of the last years of the Roman Republic and of the Roman Empire. The first Roman "coins," however, were quite different. This early money, issued around 280 B.C., consisted of large bronze bars that weighed about five pounds each.

A decade later, Rome issued heavy round bronze coins that weighed one pound. Around the same time, Rome began minting silver coins that

depicted the famous scene of Roman history in which a she-wolf nurses ROMULUS AND REMUS, the legendary founders of Rome.

In 211 B.C., Rome issued a silver coin, the denarius, and smaller denominations in bronze. The denarius remained the basic Roman coin for about five centuries. For a time, the officials who were in charge of the mint put their names on the coins together with scenes from their families' history.

During the civil wars of the Roman Republic, powerful generals issued their own coinage, usually in gold. They did this, in part, so they could pay their soldiers. CAESAR began the practice of putting portraits of himself on his coins. BRUTUS, one of the assassins of Caesar, issued coins with his own portrait on one side, and daggers, symbolizing the assassination, on the other.

Under AUGUSTUS, the first Roman emperor, Rome returned to an orderly issuing of coins by the government. Augustus had some of his coins marked SC, for *senatus consultum,* to assure people that the coins had the approval of the Roman Senate. Emperors customarily issued coins with their portrait on one side and scenes depicting their achievements or policies on the other. For example, CLAUDIUS had a coin minted that showed a triumphal arch commemorating his conquest of Britain.

The emperors frequently altered the metal content of new coins. When people realized that the new coins contained less gold or silver than older ones, they tried whenever possible to pay their taxes with the new ones. The counterfeiting of coins became a serious problem, and a new profession developed to detect forgeries. Rome stopped issuing the denarius in A.D. 270 because the coin had declined so much in value. Constantine I had a new coin minted in A.D. 310, the gold solidus, which remained the standard until the end of the Roman Empire. (*See also* **Banking; Money and Moneylending.**)

COLLEGIA

See *Social Clubs and Professional Associations.*

COLONIES, GREEK

The ancient Greeks spread their influence and culture through much of their known world by establishing colonies in other lands. During two great periods of colonization, the Greeks founded settlements in Sicily, Italy, North Africa, and western Asia. Modeled on Greek cities, with Greek-style temples, public buildings, and houses, these colonies brought Greek architecture, art, customs, and language to many regions.

THE FIRST WAVE. The first wave of colonization lasted from the 750s to the 580s B.C. It was not a unified Greek enterprise, however. Instead, a number of city-states* established colonies at different times for various purposes. The first to do so were Eretria, Chalkis, and Kyme, city-states on Euboea, an island off the eastern coast of the Greek mainland. The Euboean cities joined together to found two colonies to exploit the region

* **city-state** independent state consisting of a city and its surrounding territory

west of Greece that was rich in metals such as iron and tin. One colony, Cumae, was established on the western coast of Italy. The other colony, Ischia, was located on a small island north of the Bay of Naples. These colonies served as centers for trade and mining.

Soon the Greeks realized that colonies could be more than just trading outposts or isolated mining settlements. Colonies offered a solution to a serious problem—the shortage of land in Greece. As the Greek population had grown, many farms had been divided and subdivided among sons until the plots that remained were too small to support families. Aristocrats possessed all the best land around the cities, and discontent rose among the landless poor. If people were willing to settle overseas, however, they could obtain land. Driven by this hunger for land, as well as the desire to trade and to exploit new resources, many Greek city-states founded dozens of colonies.

Chalkis was a leading colonizer, establishing settlements in southern Italy and on the island of SICILY. Eretria placed settlers on Corfu, an island off the western coast of Greece. CORINTH founded SYRACUSE, an important harbor city in eastern Sicily. Greeks from the region known as ACHAEA colonized most of the southern coast of Italy with settlements, such as Sybaris, that became great cities by Greek standards. Sparta founded its only colony, Taras (modern Taranto), at a location that offered the best port in southern Italy. Phocaea, a Greek city on the coast of western Asia, protected its western Mediterranean trade routes by setting up colonies as far west as southern France and northern Spain. One of them, Massalia, was the ancestor of the French city of Marseilles.

With colonies established in the west, the Greeks looked to expand in other directions. In the east, MILETUS, which was itself thought to be a colony of Athens, founded many colonies on the coast of ASIA MINOR in what is now Turkey and in the fertile, grain-producing regions around the Black Sea. Greeks from the island of Thera established the colony of Cyrene, in northern Africa, which flourished until about 440 B.C.

Some of the colonies founded colonies of their own, called daughter colonies or daughter foundations. The Achaean colony of Sybaris, for example, founded Poseidonia and other colonies on the west coast of Italy. Over time, the colonies and daughter colonies developed new relationships with their founding cities. Some colonies remained tightly controlled by their founders, while others enjoyed almost complete independence.

THE SECOND WAVE. The second period of colonization began in the 330s B.C. under ALEXANDER THE GREAT. Eager to spread Greek civilization throughout the lands he conquered, Alexander founded numerous settlements. According to the historian PLUTARCH, Alexander established 70 cities, many of them named Alexandria, throughout the Middle East and as far east as modern-day Afghanistan and Pakistan.

Most of the colonies established by Alexander the Great began as military encampments rather than cities, but ALEXANDRIA in Egypt was an exception. Alexander planned the city to be a great capital, and it became one. A leading commercial and trading center, Alexandria was also the most important intellectual center of the Hellenistic* period.

See map in Migrations, Early Greek (vol. 3).

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **dynasty** succession of rulers from the same family or group

After Alexander's death, the Seleucid dynasty* ruled his conquests in Asia, establishing new cities and creating Greek-style buildings and institutions in older cities. Greek cultural heritage, which in the first wave of colonization had traveled to the western Mediterranean, had now taken root in Egypt and in western Asia. A far-flung web of Greek colonies and influences reached from Spain to India, ensuring that, even after Greece's political power faded, its cultural importance would still be felt across much of the world. (*See also* **Greece, History of; Migrations, Early Greek.**)

COLONIES, ROMAN

See map in Migrations, Late Roman (vol. 3).

The Romans established colonies for a variety of reasons. The primary one was to secure strategic defenses for the Italian peninsula. The secondary reason was to resettle the poor and to find homes for discharged veterans. Colonization reached its peak under CAESAR and AUGUSTUS, and came to an end during the reign of HADRIAN.

As the Romans pushed invading Gauls from the Italian peninsula in the 300s B.C., they established colonies in the region. These colonies were located on the borders of LATIUM, the area surrounding Rome. The people living in these communities included allies as well as Romans. They gave up their existing citizenship and became citizens of the colony. These communities were known as Latin colonies. Other people—those who had fought against Rome—were given only half-citizenship. This latter group had to serve in the army and pay taxes to Rome, but had no vote in the assemblies and could not hold office.

Minor settlements established along the coast of Italy took the place of a navy in helping to defend the peninsula. These strongholds were too small to be self-governing, and inhabitants kept their Roman citizenship. These settlements became known as "colonies of Roman citizens."

After 338 B.C., the Romans founded more colonies in the area south of Rome. The settlers of these colonies were drawn mainly from Rome and had to give up their Roman citizenship in exchange for generous parcels of land in the new colony. Called "Latin colonies" like the older colonies, these settlements contributed to the eventual unification of Italy under Rome. Latin colonies ceased being founded after 181 B.C., however. At that time, Rome found it increasingly difficult to persuade colonists to give up their Roman citizenship. There were other reasons as well. By 177 B.C., the strategic lands in the Po River valley had been secured and most of the suitable land had been distributed.

Gaius GRACCHUS revived the practice of colonization as a means of relieving the poverty among the landless and as a way to provide for the resettlement of soldiers. He attempted to establish the first overseas colony at CARTHAGE in northern Africa, but he was killed before his plans for large-scale colonization could be put into effect. Emigration of Roman citizens to colonies was revived by Caesar, who settled more than 80,000 citizens, including the poor and veterans, in more than 30 colonies. Caesar's policy was greatly expanded by Augustus, who founded approximately 75 colonies in faraway regions of the empire such as Africa, Sicily, Macedonia, Spain, and Asia Minor.

Eastern colonization continued under the emperors CLAUDIUS and VES-PASIAN, but it came to an end under the emperor HADRIAN. The title of *colonia* became a mark of status for an existing city. (*See also* **Cities, Roman; Citizenship; Economy, Roman.**)

COLOSSEUM

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

The Colosseum was the greatest Roman AMPHITHEATER of ancient times. Located in the city of ROME, it became a symbol of Roman power and grandeur—and also of violence. For hundreds of years, the Colosseum presented gladiator* fights, wild animal spectacles, and other types of entertainment. Much of the entertainment was violent and bloody, with thousands of gladiators, slaves, prisoners, and animals killed each year.

Construction of the Colosseum began about A.D. 75 during the reign of the emperor VESPASIAN. The dedication ceremonies for the amphitheater took place five years later, and it was named the Flavian Amphitheater in honor of the Flavian family of emperors who had supervised its construction. However, it later became known as the Colosseum after a colossal statue of the emperor NERO that stood nearby.

The Colosseum was a marvel of engineering. The oval-shaped building had a massive stone and concrete facade with numerous arches and columns. Its outer walls stood 157 feet high. The central arena, which measured 290 feet by 180 feet, was surrounded by tiers* of seats and standing areas capable of holding from 45,000 to 50,000 people. Arched corridors, ramps, and staircases within the outer walls provided access to the seating areas of the building.

* **tier** one of a series of rows arranged one above the other, as in a stadium

Spectators in the Colosseum were seated according to rank. The lower tiers of seats belonged to public officials and members of the upper classes of society. Above this area were the seats reserved for the middle classes. The lower classes had to climb even higher to reach their seats near the top of the amphitheater. A complex ticketing system controlled

the admittance of spectators to the arena and determined the location of their seats. Tickets, which were free, indicated a specific entrance, row, and seat. A canvas awning stretched over the seating areas, providing shade for the spectators on bright sunny days.

The floor of the arena was made of wood and covered with sand. Two levels of rooms and corridors ran beneath the arena floor. Cages in this underground area housed wild animals. An elaborate system of narrow passageways, pulley-drawn elevators, and trap-doors facilitated the safe movement of the animals to the arena. A net was hung around the arena to protect spectators in the front rows. Skilled archers stood by in case they were needed to provide further protection.

Among the most popular entertainments in the Colosseum were gladiator fights and wild animal hunts. Gladiators generally fought to the death. If a fight ended with injury instead of death, the life of the loser could be spared by a signal from the emperor. Gladiators also participated in animal hunts, sometimes in the midst of elaborate settings and scenery. Wild animals fought each other or attacked slaves and criminals, who were thrown into the arena unarmed. For some unusual events, the floor of the arena was flooded using underground pipes, and spectators rooted for staged sea battles or amphibious animal fights.

After the adoption of Christianity in the Roman Empire, violent and bloody amusements declined in popularity. As a result, the importance of the Colosseum declined and the building fell into disrepair. The ruins of the Colosseum still stand—an impressive reminder of the past glory of ancient Rome. (*See also* **Games, Greek; Games, Roman.**)

COLUMNS

See color plate 9, vol. 2.

Columns, which are among the most familiar symbols of ancient Greek and Roman architecture, are often seen in what remains of ancient structures. Columns served as vertical supports for buildings, and they all had two standard parts: a tall, cylindrical shaft and a capital, the section at the top of the shaft that connected the column to the rest of the building. Some columns also stood on a base. Because stone columns were large and extremely heavy, builders usually made columns in sections and assembled them at the construction site.

Early Greek columns share certain similarities with the human form. Female (and, more rarely, male) figures were sometimes used as columnar supports, as in the caryatids of the ERECHTHEUM in ATHENS. Also, the proportions of the column appear human. The relationship of width to height is the same as that of the human body—roughly one to seven. Furthermore, the ancient Greek names for the various components of the column reflect human body parts. For example, the capital is called the head in Greek, and the base is referred to as the foot, which has led some scholars to see the column as an abstract representation of the human figure.

Greek architects developed three styles of columns: Doric, Ionic, and Corinthian. These styles of columns defined the three main architectural styles, known as orders, of ancient Greece. The Romans adopted the Greek orders and based much of their own architecture on them.

The Doric was the oldest order and also the simplest. Doric columns had shallow grooves, called fluting, down the length of the shaft. The capital was a round block of stone with a curved edge above the shaft, topped by a plain square block. Doric columns had no base.

The Ionic order appeared soon after the Doric order in the 500s B.C. Ionic columns were more ornate than Doric ones. The Ionic column stood on a carved base atop a square block. Its fluting was deeper than that of the Doric column. Its capital was ornamented with carved decorations that resembled two scrolls curving down toward the shaft.

The Corinthian order was still more elaborate. The base and shaft of the Corinthian column were similar to those of the Ionic column, but the Corinthian capital was shaped like an upside-down bell decorated with carved leaves. Sometimes this capital was topped with a scroll. The Corinthian column became popular in Rome, where builders continued to use the Greek orders for some time. (*See also* **Architecture, Greek; Architecture, Roman.**)

| COMEDY | See *Drama, Greek; Drama, Roman.* |

| COMMERCE | See *Economy, Greek; Economy, Roman; Trade, Greek; Trade, Roman.* |

| CONFESSIONS | See *Augustine, St.* |

CONSTANTINE

A.D. 272–337
FIRST CHRISTIAN
ROMAN EMPEROR

Constantine I ruled the Roman Empire from A.D. 306 to 337. During that time, he made several important changes in the ways in which the empire was administered. He was also the first Roman emperor to encourage Roman citizens to become Christians. In addition, Constantine gained fame as the builder of the city of CONSTANTINOPLE, which became the capital of the Eastern Roman Empire and the center of Byzantine* civilization for more than 1,000 years.

Constantine was born in Naïssus, a city in present-day Serbia. He was the son of Constantius Chlorus, one of four contenders for the imperial* throne of Rome. His mother was Helena, a Christian who was believed to have discovered the cross on which Christ died. When Constantine's father died in York in BRITAIN in A.D. 306, Constantine was declared *augustus,* or emperor, by his father's soldiers. However, not until A.D. 324 did Constantine defeat his rivals for the throne and become the sole ruler of the empire. Meanwhile, he ruled his father's territories in Spain, Gaul, and Britain and married Fausta, daughter of the former emperor Maximian.

In A.D. 312, Constantine invaded Italy. The night before the battle against Maxentius, Constantine supposedly had one of a series of visions and dreams, some of which involved Christian themes. (Two years earlier he had seen a vision of Apollo accompanied by Nike, and the numeral XXX—meant to symbolize the years of his reign. In another vision, he saw a cross above the sun with the words *in hoc signo vinces,* which means "In this sign shall you conquer.") As a result of the dream he had at Saxa Rubra, on the night before the battle against Maxentius, Constantine ordered his soldiers to paint crosses on their shields before going into the battle. Although heavily outnumbered, Constantine defeated his rival. He attributed this victory to the Christian God, and from that time forward, he felt the need to maintain the Christian God's support for himself and the empire. To that end, he built a great triumphal arch in Rome to commemorate the victory.

A year later, Constantine and the new eastern emperor, Licinius, issued a series of decrees, commonly called the Edict of Milan, by which they extended religious toleration in the empire to all religions, including Christianity. Constantine personally rejected paganism* and worked hard to convert the Roman Empire to Christianity. He intervened in church controversies in order to maintain religious harmony (and to

* **Byzantine** referring to the Eastern Christian Empire that was based in Constantinople

* **imperial** pertaining to an emperor or empire

* **paganism** belief in more than one god; non-Christian

* **bureaucracy** large departmental organization that performs the activities of government

* **succession** transmission of authority on the death of one ruler to the next

solidify his power) and allocated money to build new churches. He founded the Church of St. Peter in Rome and, in his boldest move, established a new, Christian city on the site of the ancient BYZANTIUM. The city was dedicated as "Constantinople" in A.D. 330, and it became the capital of the Eastern Roman Empire in A.D. 453.

As an administrator and military leader, Constantine did much to maintain and strengthen the empire. He created a larger and more mobile field army, with new commanders directly accountable to him. He also strengthened and reorganized the frontier armies. He allowed non-Romans to advance through the army ranks. He enlarged the government bureaucracy* and gave senators civilian posts that enabled them to recover some of their lost political influence. However, not all of Constantine's reforms were popular. New taxes on all forms of trade and commerce were bitterly criticized. The establishment of the *solidus,* a new gold coin, led to the depreciation of other currencies. Constantine was an able, practical, but often ruthless leader. He had his wife and oldest son executed on suspicion of treason and is suspected of eliminating his relatives in order to secure the succession* of his sons Constantine II, Constantius II, and Constans. Ironically, none of his sons lived long enough or were able enough to have a major influence on the empire. (*See also* **Christianity; Rome, History of.**)

CONSTANTINOPLE

* **strait** narrow channel that connects two bodies of water

See map in Visigoths (vol. 4).

Constantinople was the capital city of the Eastern Roman Empire (later known as the Byzantine Empire). Located on a triangular-shaped peninsula on the western side of the Bosporus, one of the narrow straits* that separates Europe from ASIA MINOR, the city had great strategic importance. It controlled the sea route between the Black Sea and the MEDITERRANEAN SEA, and its location at the crossroads of Europe and Asia made it an important trade center. After the decline of the Western Roman Empire, Constantinople replaced Rome as the most important city in Europe. Today, the city is known as Istanbul, and it is the largest city in Turkey.

EARLY HISTORY. The city of Constantinople was founded in A.D. 324 by the Roman emperor CONSTANTINE I on the site of the ancient Greek city of BYZANTIUM. Constantine had wanted to build a great city near the important industrial centers of Asia Minor and SYRIA and the agricultural areas of EGYPT. He chose the site of Byzantium because of its strategic and protected location and its excellent harbor, which was known as the Golden Horn.

Constantine quickly rebuilt and enlarged Byzantium and constructed protective walls around the city. According to legend, the emperor himself traced the new city boundaries before construction began. It took builders six years to expand and fortify the city, which was formally dedicated in A.D. 330. Originally called Nova Roma, or New Rome, the city soon became known as Constantinople in honor of the emperor.

Like Rome, Constantinople had seven hills. One of these was the old acropolis* of Byzantium. Constantine built impressive public buildings and monuments on these hills. He brought statues and art works from

* **acropolis** a high, fortified site in a Greek city

* **forum** in ancient Rome, the public square or marketplace, often used for public assemblies and judicial proceedings

* **granary** storage place for grain

* **aqueduct** channel, often including bridges and tunnels, that brings water from a distant source to where it is needed

* **basilica** in Roman times, a large rectangular building used as a court of law or public meeting place

* **Holy Land** Palestine, the site of religious shrines for Christians, Jews, and Muslims

* **doctrine** principle, theory, or belief presented for acceptence

around the Roman Empire to adorn the city. The main imperial buildings of Constantinople, modeled after Roman buildings, included a forum*, a senate house, and a royal palace. Constantine also enlarged the hippodrome, a race course and sports arena modeled after Rome's CIRCUS MAXIMUS. Later emperors added theaters, baths, granaries*, and aqueducts*.

A convert to CHRISTIANITY, Constantine wanted Constantinople to be a great Christian city. To help achieve this goal, he built many churches and basilicas* and brought religious relics from the Holy Land* to place in these churches and around the city. The greatest religious building in the city was the church of Hagia Sophia (Holy Wisdom in Greek), completed around A.D. 360. In 381, the office of bishop of Constantinople became the second highest office in the Christian church after the bishop of Rome. In later years, Constantinople played a major role in the evolution of Christian doctrine* and belief.

RISE TO GREATNESS. Constantinople rapidly outgrew its original boundaries. By A.D. 413, new city walls had to be constructed to accommodate the city's expansion. These new walls, a marvel of engineering, protected the city from attack for over 1,000 years.

Constantinople reached the height of its growth and splendor in the A.D. 500s. After fire destroyed much of the city in A.D. 532, the emperor JUSTINIAN I rebuilt it on an even grander scale than before. One of his greatest achievements was the rebuilding of Hagia Sophia, which became the largest and most beautiful church in the world. During Justinian's reign, Constantinople's population reached about 500,000, and the city became the most important political, commercial, religious, and cultural center in all of Europe. It remained Europe's greatest city for the next several hundred years until its decline in the late Middle Ages. (*See also* **Aqueducts; Architecture, Roman; Cities, Roman; Forum; Government, Roman; Rome, History of: Christian Era.**)

CONSTITUTION

See *Rome, History of.*

CONSTRUCTION MATERIALS AND TECHNIQUES

The Greeks and the Romans were ambitious and skillful builders. Their elegant and massive TEMPLES, PALACES, and public buildings are some of the most familiar images of ancient Greek and Roman culture. Even though most ancient buildings that survive today are in ruins, the structures are still impressive. The Greeks and the Romans also built humble, everyday structures, such as HOUSES and apartment buildings. By studying ruins and ancient writings, scholars have learned much about how the people of Greece and Rome constructed their buildings.

EARLY GREEK BUILDING TECHNIQUES. The Mycenaeans and the Minoans, the very early peoples who lived in Greece and on the nearby island of CRETE, mastered sophisticated building techniques and constructed large

See
color plate 1,
vol. 2.

palaces. By about 1100 B.C., however, these civilizations had disappeared, and many of their construction techniques were lost. From then until 700 B.C., Greek construction was more modest, consisting mostly of houses and a few temples and city walls.

Greek builders used materials found locally. In many areas, the standard material for walls was mud-brick, made by mixing clay with water and straw, pressing the mixture into rectangular wooden forms, and letting it dry. When constructing a wall, builders started with a few layers of stones to raise the mud-bricks off the ground, then continued with rows of mud-bricks. Sometimes, they used timber beams to strengthen the walls. In some parts of Greece, stone was more common than clay. In these areas, people built with rubble masonry—small blocks of limestone roughly chipped from quarries. Walls consisted of stacks of these stones, with smaller stones and mud filling the space between. Both mud-brick and stone houses had dirt floors that were stamped flat.

Whether made of stone or mud-brick, a house had either a flat, clay roof or a steep, thatched roof. A clay roof began with crossbeams, a frame of timbers resting on the tops of the walls. The builder laid reeds across the crossbeams and covered them with clay. A thatched roof was made of bunches of straw woven together into a tight pattern and supported by a framework of poles inside the house.

For centuries after 700 B.C., the Greeks built houses, sheds, workshops, and other modest structures of mud-brick and rubble masonry. They also used these materials for a few public buildings. In the mid-400s B.C., for example, the Athenians built a mud-brick council chamber. By that time, however, they had largely turned to a new kind of construction, called monumental construction. The new construction methods produced buildings that were bigger, more impressive, and longer-lasting than earlier ones—buildings that were monuments.

GREEK MONUMENTAL CONSTRUCTION. Monumental construction included all the elements we now regard as characteristic of Greek architecture, such as COLUMNS, stone platforms for large buildings, shallow peaked roofs, and decorations of statues or carved panels. The Greeks introduced this style in the 600s B.C., having invented new building techniques and designs, as well as borrowing others from the Egyptians. The Greeks first applied this style to temples, but by the 400s B.C. they also used it for other public structures, including treasuries, council halls, and walls of cities.

Stone, especially marble, was the main material of monumental architecture, and the Greeks became experts at building with finely cut stone. Stonecutters carved blocks of different sizes and shapes from quarries: rectangular blocks for paving, square ones for building walls, and thick cylinders that formed columns when stacked on top of one another. From the Egyptians, who had been building large stone monuments for centuries, the Greeks learned how to move large, heavy blocks of stone using rollers and ramps. Each block was delivered to the building site a little larger than necessary, in case the stone was chipped during transport. Masons at the site trimmed the blocks to exact size.

Remember: Words in small capital letters have separate entries, and the index at the end of Volume 4 will guide you to more information on many topics.

Greek builders developed techniques for fastening blocks of stone together. Dowels (thin rods of wood or metal) secured sections of columns. Builders also used wooden pegs or metal clamps to lock each block of stone in a wall to the blocks around it. The clamps, sunk into the centers of the blocks, were invisible when the wall was finished.

The roofs on monumental structures were made from tiles of terracotta, baked clay that was usually reddish-brown in color. These tiles, which may have been a Greek invention, are still used throughout the Mediterranean and elsewhere. Laid in overlapping patterns, with channels to carry off rainwater, they create a sturdy, waterproof roof.

Although Greek architects and builders knew how to construct ARCHES, they made little use of them, preferring their traditional architecture of columns topped by flat crosspieces. While the Romans developed a style of monumental construction based on arches, the Greeks continued to build in their own style during the Roman Empire.

ROMAN CONSTRUCTION. Early Romans constructed buildings using the wattle-and-daub method, in which walls made of interlocking sticks (wattle) were coated (daubed) with mud. While easy to make, especially in the country, wattle-and-daub structures presented a fire hazard in a

ROME'S FIELD OF MARBLE

During its imperial building phase, Rome imported marble from all over the Mediterranean world. Shipments of marble came up the Tiber River to the Marmorata, the marble yards located on a plain next to the river. Marble was stored there until it was needed—sometimes for years or even centuries. In the A.D. 1800s, archaeologists uncovered the Marmorata and found marble blocks and columns that had never been used. American millionaire J. Paul Getty later bought this marble and used it in the Roman-style villa he built in Malibu, California. The villa is now the J. Paul Getty Museum.

* **imperial** pertaining to an emperor or empire
* **terra-cotta** hard-baked clay, either glazed or unglazed

* **forum** in ancient Rome, the public square or marketplace, often used for public assemblies and judicial proceedings

crowded city. As the Roman architect VITRUVIUS POLLIO wrote, they were "like torches ready for kindling."

Buildings made with mud-brick walls proved more durable, and the Romans built their first temples with this material. The Romans soon turned to stone slabs instead of mud-bricks for temples, city walls, and public buildings. They probably learned how to quarry, transport, and build with stone from the ETRUSCANS, a neighboring Italian people whom the Romans later conquered. The Etruscans may have learned their stoneworking techniques from the Greeks.

The first stone the Romans used for building was tufa, a stone found in and around the city. For centuries, tufa served Rome's builders well. By 100 B.C., however, the Romans wanted to copy the precise edges and hard, smooth surfaces they saw on Greek marble buildings. Rome was becoming the capital of an empire, and the Romans felt that only marble was grand enough for their public buildings. They imported marble from all over the known world—white marble from Greece and northern Italy, purple and golden marble from North Africa, and white marble with purple veins from central Turkey. Roman builders used these expensive marbles for columns and veneers, or thin outer coatings, on walls of coarser stone.

The Romans also built with concrete, which they made by mixing crushed stone or gravel with lime and sand. To protect the concrete from the weather, they covered the walls with rows of small stones or bricks. Brickmaking became such an important industry that in the A.D. 200s the government established imperial* brickyards to manufacture bricks, roof tiles, and terra-cotta* pipes for plumbing.

Wood remained in use as a construction material throughout imperial times. The walls of many apartment houses were wooden frames filled with concrete or stones. Houses of better quality had walls of concrete faced with brick, but their floors, door and window frames, and shutters were wood. Fire was an ever-present danger in Rome. It spread quickly in districts where buildings stood close together.

REBUILDING ROME. Around 30 B.C., Rome's rulers began rebuilding the city on a large scale. For the next three centuries, each emperor tried to make a permanent mark on the city by erecting temples, arenas, forums*, public bathhouses, or other magnificent structures. Caesar Octavianus AUGUSTUS, the first emperor, boasted that he had found Rome a city of brick and left it a city of marble. After a devastating fire destroyed much of Rome in A.D. 64, the emperor NERO rebuilt the city—and took the opportunity to build a luxurious palace for himself in its center.

Later emperors continued to build new monuments, such as the Temple of Peace and the COLOSSEUM, which were built by VESPASIAN. People in the ancient world, however, regarded the Forum of Trajan, built in the early A.D. 100s, as the most remarkable of Rome's monumental buildings. One writer in the A.D. 300s called it "a construction unique under the heavens . . . and admirable even in the unanimous opinion of the gods . . . a gigantic complex beggaring descriptions and never again to be imitated by mortal men." The Forum of Trajan was a series of courtyards and multistoried buildings that included a law court, Greek and Latin libraries, a

temple, and a huge marketplace. When finished, it was a showcase of Roman construction techniques, with columns, statues, pavements, carved decorative panels, and marble veneered walls, all of the finest materials and workmanship.

The construction of the Forum required experts and skilled workers in dozens of crafts: demolition, stonecutting, marble working, ironsmithing, paving, plastering, painting, and many more. These and other imperial building projects gave rise to a large and diversified construction industry. An imperial department of public works, with a large staff of supervisors and clerks, kept track of the supply of building materials and coordinated the work of architects and construction workers. Rome's apartment houses, mansions, country villas, temples, theaters, and even tombs were the achievements of a vast number of highly skilled craftsmen who were organized into a disciplined and effective workforce. At the command of the emperors, these men transformed Rome. Their buildings survived for centuries. Even in ruins, they continue to inspire architects, painters, and scholars today. (*See also* **Architecture, Greek; Architecture, Roman; Churches and Basilicas; Crafts and Craftsmanship; Mining; Rome, City of; Temples.**)

See color plate 7, vol. 2.

CONSULS

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

onsuls were the highest officials in the government of the Roman Republic* and in theory, but not in fact, during the empire, since the emperor had supreme authority then. Each year a special assembly elected two consuls, who shared supreme civil and military power. Consuls served for one year. Although the consuls generally worked together, they had the power to veto each other's decisions.

At the founding of the republic in 509 B.C., the consuls assumed the powers that had belonged to the king. Known as PRAETORS until the 300s B.C., consuls were the heads of state. Military command was their most important function, but they also had civil powers. Consuls could arrest and prosecute criminals, issue edicts and decrees, summon assemblies, propose laws, preside at elections, and convene and introduce motions to the Roman Senate. In addition, consuls and former consuls were life-members of the Senate. Consuls had unlimited authority, and some people, such as the historian POLYBIUS, thought that they had far too much power.

Some of the powers of the consuls were limited during the time of the republic. For example, a law granted citizens in Rome the right to appeal to the citizen assembly capital punishment and heavy monetary fines. The right of appeal was to protect a citizen from the severe and arbitrary power of a consul and the misuse of power. The growing power of the TRIBUNES, who represented the lower classes of citizens, also placed limits on the actions of consuls through their right of veto.

Consuls were elected in a popular assembly, which could elect as consul anyone who was willing and qualified to serve. The consuls depended on the support of the Senate. Since they could not take decisive steps—especially those requiring money and heavy expenditures—without the backing of influential senators, consuls generally acted in accordance to the will of the Senate.

The authority of the consuls in the military, however, remained almost unlimited during most of the republic. Consuls commanded Roman forces in the field until the time of Lucius Cornelius SULLA in the first century B.C. After Sulla, consuls remained in ITALY, while former consuls, or proconsuls, commanded the Roman armies.

Although the office of consul remained during the Roman Empire, consuls had less power, since the emperor was then the supreme authority. Usually, the emperor chose the consuls or held the office himself. Although during the republic consuls (called *ordinarii*) served for the entire year and gave their names to the year, consuls during the empire were regularly replaced later in the year by other pairs of consuls (called *suffecti*). Emperors frequently named relatives or friends as consuls. Even children were consuls, and the emperor Honorius was named consul at birth. It was reported that the emperor Caligula intended to appoint his favorite horse to act as consul.

Despite this imperial* control, consuls remained important during the empire. Consuls presided at meetings of the Senate and at some elections. They also sponsored games, which increased their popularity with the public. After their term in office, many consuls governed large and important provinces* of the empire. (*See also* **Government, Roman; Senate, Roman.**)

* **imperial** pertaining to an emperor or empire

* **province** overseas area controlled by Rome

CORINTH

* **Peloponnese** peninsula forming the southern part of the mainland of Greece
* **Neolithic** referring to the latter part of the Stone Age, and characterized by the use of polished stone implements
* **aristocratic** referring to people of the highest social class

See map in Greece, History of (vol. 2).

* **city-state** independent state consisting of a city and its surrounding territory

Corinth was one of the most prosperous cities in ancient Greece. Its wealth was the result of the city's advantageous location on the isthmus of Corinth, a thin strip of land that joins central Greece to the Peloponnese*.

Although settled since Neolithic* times, Corinth did not develop into a city until the late the 900s B.C., at which time it rapidly became a center of pottery making. Skilled crafts workers were valued members of Corinth's society and helped develop the Doric order, an architectural style that was used extensively in temples in northwestern Greece.

Corinth was initially ruled by a king. Then, in about 747 B.C., an aristocratic* clan called the Bacchiads gained power. The Bacchiads governed until the 650s B.C., when a series of TYRANTS took control of Corinth. This period marked the high point of Corinth's power and prosperity. Its ships sailed both the Aegean and Adriatic seas. Colonies were established, and silver coins were minted. These coins, with their distinctive stamps of Pegasus, the mythological winged horse, served as the main medium of exchange throughout the Mediterranean world.

The economic power of Corinth began to decline around 550 B.C. as ATHENS grew in economic and political strength. Rivalry and conflict between the two city-states* contributed to the causes of the PELOPONNESIAN WAR in 431 B.C., a conflict in which the Corinthians allied themselves with Sparta. In the 330s B.C., PHILIP II established the League of Corinth in the city. The League consisted of all the Greek states except Sparta, and its purpose was to keep the peace and support Philip's attack on Persia.

Corinth was defeated and destroyed by the Romans in 146 B.C. About a century later, Julius CAESAR founded a colony for former soldiers on the ruins of the city, and Corinth soon regained its role as a major port. In A.D. 50,

the Christian missionary St. PAUL addressed Corinthian Christians in a series of letters. Paul's *Letters to the Corinthians* form an important part of the New Testament of the Bible. (*See also* **Architecture, Greek; Christianity; Cities, Greek; Pottery, Greek; Pottery, Roman; Trade, Greek.**)

CRAFTS AND CRAFTSMANSHIP

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers

See color plate 3, vol. 2.

In the ancient world, all manufactured goods—everything from ships to individual nails—were made by hand. This required people skilled in a variety of crafts, such as metalworking, stonemasonry, carpentry, and textile weaving. Although there may have been some craftswomen in ancient Greece and Rome, most skilled workers who earned a living by practicing their crafts were men.

Craftsmen made shoes, dishes, lamps, and hundreds of other things that are used in daily life, as well as more specialized items, such as extravagant gems. For example, potters produced thousands of vases and bowls that were an important part of trade across the ancient world. Some craftsmen made statues, wreaths, and other objects for religious worship, while others manufactured the equipment needed for war. So vital were craftsmen to armies that Roman legions* had their own corps of skilled workers to make everything from military boots to WEAPONS AND ARMOR.

CRAFTS OF THE ANCIENT WORLD.   Some crafts, such as leather making and pottery manufacture, were long practiced by ancient peoples. While the Greeks and Romans excelled at these skills, they added few new techniques to those that had already been developed. Other crafts were invented in Greek or Roman times. For example, Greeks in western Asia invented a new kind of metalworking around 625 B.C. when they began minting coins. By striking disks of hot silver or electrum (a mixture of gold and silver) with a bronze stamp on which an image had been carved, they were able to produce many identical coins. Similarly, many early cultures knew how to make glass from melted sand, but because it was costly and hard to transport, it was not widely used. In the first century B.C., Syrians discovered the technique of glassblowing, in which a craftsman blew into a tube and shaped a piece of glassware from the bubble that formed on the other end. Glassblowing enabled craftsmen to produce glassware faster and cheaper than ever before, which in turn enabled glass merchants to reach a wider market in the Roman world.

Crafts often depended on and influenced one another. For example, the availability of inexpensive glass led to a growing popularity of MOSAICS, pictures made of tiny bits of colored stone and glass. By the A.D. 100s, the craft of mosaic making had expanded enormously throughout the empire. In the same way, when the Greeks began constructing large stone temples in the early 500s B.C., stonemasons, who cut and shaped stones, became more important, as did workers who plastered and painted stone walls.

Leather making, or tanning, also supported many other crafts. Tanneries, where animal hides were turned into leather, were usually located outside of town or in the poorest districts because the tanning process

produced such terrible odors. Tanners produced sheets of leather, which leather workers then turned into sandals and slippers, leather flasks, workmen's aprons, harnesses, and the writing surface known as vellum or parchment. Glue makers made glue from hides and bones, which was used by woodworkers to hold furniture together. Another very specialized craft related to tanning was the manufacture of rope from tough strands of tendon called sinews. These sinew ropes were a vital part of the siege catapult, a device used to hurl large rocks into enemy fortresses.

Women throughout the ancient world made fabric in their homes for their family's CLOTHING. Home production of textiles continued through the Roman era, but workshops in the Roman empire also produced pieces of cloth and ready-made clothing that people could buy. Linen cloth produced in Egypt was shipped around the Mediterranean Sea for use in clothing and in the sails of ships. One mystery concerning ancient craftsmanship is that almost no information has survived regarding the making of rope and sails. War fleets and cargo vessels used huge quantities of rope and sails, but scholars know little about how the Greeks and Romans crafted these goods.

Because many places lacked metals, merchants had developed a far-reaching trade in ores and finished metal goods, even before the rise of Greek civilization. Perhaps more than any other craft, metalworking led to contacts among peoples of different cultures and geographic regions. Among the most prized trade items of the ancient world, finely crafted metal objects were transported great distances. Jewelry and metal cups from northern Europe, Syria, and Egypt ended up in Greece and influenced the work of Greek craftsmen. In the same way, Roman craftsmen copied designs from Irish and German jewelry and metalwork.

Crafts were a major part of the ancient economy. The prosperity of some regions depended on the number and quality of its craftsmen. Because ATHENS had high-quality marble and clay for masons and potters and abundant silver ore for metalworkers, the city became one of the

LEAVING A NAME

Few ancient craftsmen achieved individual recognition, and even fewer are remembered by historians. Most were obscure in their own time. Still, craftsmen displayed their pride in their work by signing the gold and silver dishes, pottery, statues, coins, gravestones, and even city walls they made. A daring sculptor named Theophilus added his name to the heel of a huge imperial statue. Alxenor, another sculptor, carved "You have only to look and see!" on one of his marble panels. And, in an attack on a rival, a Greek vase painter named Euthymides wrote on one of his pots: "Euphronios never did it like this."

busiest craft centers of the Greek world. Rome built up trade based on crafts, importing raw materials, such as iron and wool, from its provinces and exporting finished goods, such as tools and ready-made clothing, in return.

THE CRAFTSMAN'S LIFE.   Most craftsmen learned their crafts from their fathers. Several generations of the same family often practiced the same trade. For example, many of the shipwrights who built the warships of Athens were related, and the Athenian sculptor PRAXITELES is thought to have been the son of one sculptor and the uncle of another. Roman records indicate that many architects were related to carpenters or to other architects.

If a craftsman had no sons, he acquired apprentices or bought slaves to help him in his workshop. Many skilled workers were slaves earlier in their lives, having bought their freedom with the money they earned through practicing their crafts. Training started at a young age, with apprentices often spending several years running errands, sweeping floors, and fetching water, before learning the craft. Some teenage boys were considered qualified or even expert craftsmen. Roman grave markers mention 16-year-old sculptors and 11- or 12-year-old jewelry makers.

Most workshops were small. The establishment of a furniture maker, blacksmith, or shoemaker often consisted only of the master and a helper. Some crafts required larger workforces. One Athenian vase painting portrays a pottery workshop with eight people performing different tasks. One man is making a large vase on a pottery wheel that a young boy, an apprentice or slave, is spinning. Another man carries a newly made vase outside to dry, while others prepare to light a fire in the kiln, or pottery furnace. Large operations, such as shipyards, mines, and stone QUARRIES, were often owned by investors who hired craftsmen and bought slaves to work for them.

A master craftsman needed to understand every stage of his craft. A carpenter might cut his own timber, season it, and shape it into finished goods in his workshop. Sculptors often worked on their chosen material from start to finish. They selected their stone in quarries, supervised the stonecutters, carved the blocks of stone into statues, and finally installed the statues in the settings chosen by their purchasers. Some craftsmen had to know how to work with more than one material. A maker of armor, for example, had to use both metal and leather, and a jeweler might work with ivory, gold, and glass. Certain crafts made a wide range of products. For example, some pottery shops produced costly, one-of-a-kind items for wealthy clients, while others mass-produced bowls and jars for everyday use.

In Rome and other large cities, the market for crafts was large enough that some skilled workers could specialize. For example, a shoemaker could make only women's slippers and a metalsmith could make only trumpets. In small towns and villages, though, a skilled man might not be able to make a living as a carpenter but would also have to be the local blacksmith.

THE CRAFTSMAN IN SOCIETY.   While today people often regard crafts and arts as two different things, the ancient Greeks and Romans made no distinction between an "artist" and a "craftsman." Painters and sculptors had the same professional and social status as boot makers and blacksmiths.

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Different crafts did, however, bring different monetary rewards. In Rome, stonemasons, carpenters, blacksmiths, and boatbuilders earned twice as much as unskilled laborers and shepherds, while shipbuilders, mosaic makers, and marble pavers made even more. Wall and picture painters could earn three to six times as much as unskilled laborers. Famous painters, sculptors, and jewelers commanded much higher fees from wealthy patrons*.

Craftsmen were united through professional and social ties. In Rome, they formed collegia, associations whose members worked in the same or related crafts. With their collegia, craftsmen celebrated public holidays, such as religious festivals and the emperor's birthday. The collegia also provided proper funerals for their members. Craftsmen might also achieve status by holding offices within the collegium, but the real value of membership was in the companionship and respect that craftsmen found in the company of fellow craftsmen. Members of Quintus Candidus Benignus's collegium displayed this sense of fellowship in the words they inscribed on a memorial marker they put up after his death: "He was a builder of the greatest skill. . . . Great craftsmen would always call him master. . . . No one could excel him. . . . He was sweet-tempered and knew how to entertain his friends—a man of gentle and studious character, and a kindly spirit." (*See also* **Coinage; Art, Greek; Art, Roman; Dyes and Dyeing; Gems and Jewelry; Gold; Marble; Mining; Sculpture, Greek; Sculpture, Roman; Ships and Shipbuilding; Textiles.**)

* **patron** special guardian, protector, or supporter

CRASSUS, MARCUS LICINIUS

112–53 B.C.
ROMAN SOLDIER AND ADMINISTRATOR

* **triumvirate** ruling body of three

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

Together with Julius CAESAR and Gnaeus POMPEY, Marcus Licinius Crassus formed the First Triumvirate*. By doing so, the three men planned to dominate Roman politics in the late Roman Republic* and reduce the power of the SENATE.

Born into a noble family, Marcus Crassus fled to Spain after his father's death at the hands of a political opponent in 87 B.C. Two years later, he joined the dictator SULLA and acquired a considerable fortune. He rose through the ranks of government to a position of leadership in the 70s B.C. Although he defeated the rebellion led by the slave SPARTACUS in 72–71 B.C., his rival Pompey took credit for the victory. Crassus was deeply offended and refused to support Pompey thereafter. Both men were elected consuls* in 70 B.C. While Pompey waged war against Rome's enemies in the east, Crassus offered his patronage to Caesar, then a young political leader on the rise. Late in 60 B.C., Caesar asked Crassus and Pompey to join him in forming a triumvirate to dominate the government for their mutual advantage. Both agreed, and the First Triumvirate was established. In 56 B.C., Crassus, Caesar, and Pompey renewed their alliance. They agreed that Caesar would retain command of the army for five years, and that Crassus and Pompey would retain their positions as consuls and would be given special, long-term commands in Spain and Syria respectively. Ever ready to compete with Pompey and match his influence, Crassus set out for Syria in 53 B.C. to do battle with the Parthian empire. The Parthians were the only major power threatening Rome's frontiers at that time, and Crassus hoped to achieve military glory and political power by defeating them. However, his army was outmaneuvered at the Battle of Carrhae in

Mesopotamia. Crassus was killed, the Roman army annihilated, and its standards* lost. (Roman dignity would not recover until many years later under the rule of AUGUSTUS.) Crassus's death brought Caesar and Pompey into an even more intense political duel that eventually led to civil war. (*See also* **Rome, History of; Triumvirates, Roman.**)

* **standard** flag or banner of an army

CRETE

See map in Greece, History of (vol. 2).

rete is the southernmost and largest of the Greek islands. Its important location on sea routes between Greece and the Near East led to early Cretan contacts with ancient civilizations in Egypt and the eastern Mediterranean region. These contacts probably influenced the development of Minoan civilization, which flourished on Crete from about 2000 to 1400 B.C.

Crete had been settled for several thousand years before the Minoan period. By the early Bronze Age (ca. 3000 B.C.), the island had well-established farming societies. From 3000 to 2000 B.C., the people of Crete learned to work with bronze and to cultivate OLIVES and grapes—important and versatile food sources that improved their way of life. The Cretans were also excellent seafarers, who engaged in extensive trade with other communities around the Aegean and eastern Mediterranean seas. By this trade, the Cretans exchanged wine, oils, textiles, lumber, and other goods for products such as tin, which they needed to create bronze. Moreover, the Cretans began to build houses and public buildings in large communities, perhaps establishing the earliest towns in the eastern Mediterranean region.

MINOAN CIVILIZATION. The prosperity from Crete's thriving agriculture and sea trade led to the rise of a rich and elegant civilization around 2000 B.C. Historians call it Minoan after Minos, a mythical king of Crete. The heart of Minoan civilization lay in several enormous palaces built around the island. The largest and most famous of these was at Knossos, on the northern coast of Crete. This royal complex covered about six acres and served as the religious, social, and commercial center of the small kingdom. Knossos and the other palaces of Crete were not fortified, which suggests that the Minoans felt little need for the defense of their island home.

About 1700 B.C., an earthquake (or series of earthquakes) destroyed most of the palaces on the island, but the Minoans rebuilt them more magnificently than before. Many elaborate frescoes* decorated the new walls. By about 1600 B.C., the Minoans had reached a new level of wealth, which brought about a golden age of art and culture. Skilled artisans* produced fine cloth as well as metal and gem work, and made pottery that they adorned with flowers, fish, and animals. Life for the Minoans, as depicted in their art, seems to have been peaceful and pleasurable, full of dancing, games, and festivals.

The pleasures of Crete came to an abrupt end, however, sometime between 1400 and 1200 B.C. The circumstances are mysterious, since there are no written records from that time, and Minoan prosperity was apparently still at its peak. Archaeological evidence shows that some

* **fresco** method of painting in which color is applied to moist plaster and becomes chemically bonded to the plaster as it dries; also refers to a painting done in this manner

* **artisan** skilled craftsperson

catastrophe occurred during that time, which damaged or destroyed nearly all the palaces on the island. The cause may have been a natural disaster, such as an earthquake or volcanic eruption, or else a violent uprising or a raid by outsiders. After this time, the Cretans apparently tried to rebuild again, but invaders from the Greek mainland soon overran the island. Minoan civilization disappeared.

GREEK CRETE. Over the next centuries, the culture of Crete became thoroughly Greek. As Greek civilization developed, numerous city-states* arose around the island. This period of Crete's history was dominated by the DORIANS, a group of northern Greeks who spread across the Greek mainland and islands sometime after 1200 B.C.

* **city-state** independent state consisting of a city and its surrounding territory

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 to 323 B.C.

During the classical* period, Cretan society resembled the powerful military society of SPARTA. In fact, Sparta's constitution may have been modeled after one from Crete. As in Sparta, the city-states of Crete valued order, obedience, and service to the state above all else, and the state directed many family and religious matters. The cultures of both Crete and Sparta were a source of fascination to Greek philosophers from less regimented societies, such as Athens. Both PLATO and ARISTOTLE analyzed Cretan and Spartan customs at length in their writings about law and morality.

These writings, as well as Cretan law codes and a long account by the Greek historian Ephoros, provide a picture of what life was like for the men of Crete. All males had to spend much of their lives in military training and hunting. They ate all their meals together in "men's houses," or mess halls, where they were separated according to age. Boys had to eat sitting on the floor, while the men sat on benches. To toughen the boys, they were made to wear the same shabby clothes winter and summer, and required to wait on the men at meals.

The boys of Crete underwent a complex series of initiations, or rites of passage, to reach manhood. As a boy came of age, he selected an adult man to be his sponsor. This adult taught the boy hunting and military skills and also engaged him in a homosexual relationship. At the end of the initiation period, it was customary for the sponsor to give the young man presents to symbolize his new rank. These included a suit of armor, an ox to sacrifice, and a drinking cup. After a group of young men had passed their initiation, they were all expected to find female brides at once and start households.

ROMAN RULE. Crete remained outside most of the major events of Greek history during the classical era. Crete's city-states periodically fought with each other and with other islands, but Crete managed to avoid the conquests of King Philip II of Macedonia, who by 338 B.C. had brought Greece into his empire. The island kept its independence throughout the Hellenistic* era, during which time it became a haven for pirates.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Meanwhile, Rome arose as the dominant power in the Mediterranean. Even as Rome gained control over Greece and ASIA MINOR, Crete remained an isolated pirate stronghold. Eventually, however, the Romans became fed up with the disruption of trade caused by the pirates, and

* **province** overseas area controlled by Rome

they were angered by Crete's support of Rome's enemies. In 67 B.C., Rome crushed the Cretans and made the island a Roman province*. Crete remained part of the Roman and Byzantine empires for the next 800 years.

Under Roman rule, both Jews and Christians established communities on the island. In the A.D. 300s, the island was rocked by several major earthquakes that disrupted life and prosperity on the island. In the early A.D. 600s, Crete faced frequent raids by Slavs, and later by Arabs. Arabs captured the island around A.D. 828. (*See also* **Bronze Age, Greek; Greece, History of; Homosexuality; Minos; Philip II; Piracy; Polis; Rome, History of; Social Life, Greek; Trade, Greek; Trade, Roman.**)

CRIME

See *Law, Greek; Law, Roman.*

CROESUS

REIGNED ca. 560–546 B.C.
LAST KING OF LYDIA

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

Lydia was a kingdom in the western part of ASIA MINOR, the peninsula east of Greece that is now the nation of Turkey. Beginning in the mid-600s B.C., Lydia became involved in wars and alliances with other ancient peoples, including the Egyptians, the Persians, and the Greeks. This involvement came to a climax during the reign of Lydia's last king, Croesus.

After defeating his half-brother in a struggle for the throne, Croesus conquered EPHESUS and other Greek cities on the coast of Asia Minor. Despite these conquests, Croesus admired Greek culture and wanted to remain on good terms with the people of Greece. His hospitality to Greek visitors was famous as were his lavish gifts to Greek temples. His golden gifts to the temples at DELPHI helped spread the story that he was enormously rich.

Alarmed by the rising power of the PERSIAN EMPIRE under its leader, Cyrus the Great, Croesus urged Babylon, Egypt, and the Greek city-state of Sparta to form an alliance with him against the Persians. Before the alliance formed, however, Croesus and Cyrus found themselves at war. According to legend, the oracle* at Delphi told Croesus that if he made war on Persia, a mighty kingdom would fall. The oracle did not tell him that the fallen kingdom would be his own. Cyrus's forces soundly defeated the Lydians.

Several versions of Croesus's fate appear in ancient Greek documents. According to one story, Cyrus ordered Croesus burned alive but changed his mind when a rainstorm put out the fire. Later, the legend arose that Croesus was saved from the fire by the god Apollo. Other accounts say that Cyrus pardoned Croesus, who was his great-uncle through marriage, and made him an adviser, or perhaps even a governor, in Persia.

Even more widespread and enduring was the legend of Croesus's great wealth. Lydia's capital, Sardis, was located near rich mineral deposits of gold and silver. The first coins in history are believed to have been cast there in the 600s B.C. People still use the phrase "as rich as Croesus" to describe someone with great wealth.

CULTS

CULTS

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

See color plate 6, vol. 4.

The religious life of ancient Greeks and Romans was organized around their many cults. The word *cult* refers to a group of people and the religious activities and rituals they performed to honor a god or goddess. Gods and goddesses were believed to look after human needs, and people would pray, perform sacrifices*, and hold festivals to show their respect and to ask for help. Cults were central to events in both private and public life.

CULT PRACTICE IN ANCIENT GREECE. Cult rituals were held in a place sacred to a god. This place was called *hieron,* meaning "filled with divine power." Every Greek was expected to recognize a sacred place and to know how to behave in or near it. A sacred place could be in the middle of a city, at the top of a mountain, in a cave, or in a grove of trees. Every home had several altars dedicated to the gods. Before entering some sacred areas, a person had to be *katharos,* or in a state of purity suited to religious observance. People bathed themselves before entering to symbolize their readiness to participate in the sacred events and as a sign of respect for the gods. Temples were often built in sacred areas and contained a statue of the cult god. Since the god was believed to live in the temple, rituals occurred at an altar just outside.

Prayer was an important cult ritual. The Greeks would pray to attract a god's attention and ask for help. They prayed for everything—the success of a new venture, triumph in love and war, abundant crops, children, wealth, and good fortune. Prayers were public as well as private, and often were offered at the beginning of political meetings or athletic contests. Hymns—prayers set to music—were sung to the gods. Prayers were performed in a specific order. First, the person called the god or goddess by name. Next, the person stated the reason why the god should respond. Finally, the person made his or her request.

Offerings of gifts or sacrifices to the gods often accompanied prayers. If a prayer seemed to be answered, the god received a gift. A farmer might give a portion of his crop to the god in return for a bountiful harvest, or a warrior might donate a piece of his armor to the god who helped him in battle. The area around a temple contained buildings where worshipers could leave offerings or dedications to the god.

CULTS OF THE FAMILY. Since the family was very important to the ancient Greeks, they honored several gods whom they believed protected the household. Every family kept statues of ZEUS in the house, as well as altars to other gods such as Hygieia, the goddess of health, Tyche, the goddess of fortune, and Agathos Daimon, the god who brought good luck. Statues called *hermae* were placed both inside and outside the house to protect the family. Many families owned sacred objects that were passed down from generation to generation.

Rituals celebrated the important events in family life. The family announced the birth of a child by hanging an ornament on the door—an olive wreath for a boy and a ribbon of wool for a girl. During a ceremony called the Amphidromia, an adult carried the newborn baby around the hearth* to welcome the child into the family. Each stage of childhood was accompanied by certain rituals. A three-year-old boy was accepted as a

* **hearth** fireplace in the center of a house

CULTS

member of the community with his first sip of wine given to him by his father. At age 18, boys began two years of military training, at the end of which a ceremony welcomed them as adults. Various rituals prepared girls for marriage and motherhood. Athenian girls wove a robe for the goddess ATHENA in the same way they would later weave clothing for their own family. Greek weddings were overseen by Zeus and Hera. The bride bathed in water from a special spring and dressed in special clothing. Friends of the couple sang hymns to the god of marriage as the bride accompanied her husband to her new household.

PUBLIC CULTS.   Each city had a patron god who protected the city from harm. For example, Athena was the patron goddess of Athens. The city honored her at a sacred place in the center of the city—the PARTHENON. Each city had such a shrine dedicated to its patron god or goddess, and held many festivals during the year to honor that deity. In Athens, seven days of each month were devoted to festivals of deities who were important to the city, such as Hera, Apollo, and Aphrodite. Major festivals, such as the Panathenaia in honor of Athena, were held only once a year. Some festivals, such as the ELEUSINIAN MYSTERIES, which offered special benefits after death to those who participated, occurred in secret. The participants swore never to reveal the rituals that took place.

CULTS IN ANCIENT ROME.   Like the Greeks, the Romans ensured that all aspects of life, both public and private, were watched over by a god or goddess and were accompanied by some form of worship. Romans believed that, just as relations between citizens were ruled by civil law, relations between gods and humans were ruled by divine law. Rituals had to be strictly observed. If a Roman did not recite a prayer exactly right, he or she had to begin again. Roman prayers were quite repetitive, using phrases such as "my farm, lands, and fields," which then might be uttered three times.

The Romans had three main forms of cult worship. Sacrifice was the most common. While they prayed, the Romans offered animals, wine, cakes, or other foods to the gods. A second ceremony was lustration, or purification. A shepherd might sprinkle water on his sheep to cleanse the flock of evil. Vows were the third form of cult worship. A worshiper made a promise to a god that, if his or her request was granted, special offerings would be made. Rome as a whole could make a public vow. For example, in 217 B.C., the Romans promised to sacrifice to Jupiter all animals born in the spring five years hence if the city was spared from HANNIBAL'S invading armies.

Priests and other religious officials presided over the major state cults of ancient Rome. The College of Priests controlled the religious calendar. VESTAL VIRGINS, the only female priests in Rome, tended the sacred hearth of Vesta and kept its fire perpetually lit. Flamines were special priests who each served a single god. An AUGUR observed signs to determine whether the gods approved of a course of action. In times of public emergency, the Senate could order a consultation of the Sibylline Books, which contained the revelations of ancient female prophets called Sibyls. Special priests would then interpret the books to determine the best way to remedy the bad situation or omen.

A GREEK PRAYER

We know about Greek prayers from literature and from inscriptions on pottery and other objects. A famous prayer comes from the *Iliad* by Homer. Chryses, who has lost his daughter to Agamemnon, prays to the god Apollo for the destruction of the Greeks (here called the Danaans):

Hear me, god of the silver bow, you who protect Chryse and sacred Killa and rule Tenedos with your power; if ever I built up a temple pleasing to you, if ever I burned for you fat thighs of bulls or goats, fulfill this wish for me: may the Danaans pay for my tears with your arrows.

The Romans held numerous festivals during the year in honor of their gods. The most popular and joyful festival, Saturnalia, spanned several days in the middle of December. A huge banquet was held which anyone could attend. Masters waited on their servants, and people exchanged gifts of wax candles and pottery dolls.

HOME GODS.   The cults of private life in Rome centered on the home and household activities. Romans worshiped several "home gods" who preserved the health and well-being of the members of the household. They honored Vesta, the goddess of the hearth, by placing food on a clean plate and tossing it into the fire. The Penates, the spirits of the pantry, received offerings of sacred wine at mealtime. A member of the household leaving on a journey would pray to the Lares, who were spirits of the farmland and the ancestors buried in it. The Lares and Penates were represented by small statues, often placed in a niche inside the house, and were honored at all family festivals. (*See also* **Afterlife; Divinities; Festivals and Feasts, Greek; Festivals and Feasts, Roman; Religion, Greek; Religion, Roman.**)

CUPID AND PSYCHE

Cupid and Psyche are characters in a myth told by the Roman writer APULEIUS. Psyche was the youngest and most beautiful of a king's three daughters. She was so beautiful that humans ceased worshiping Venus (the goddess of beauty, whom the Greeks called APHRODITE). This angered Venus, who told her son Cupid, the god of love, to make Psyche fall in love with the ugliest creature in the world. But Cupid fell in love with Psyche himself and asked the god APOLLO to help him win her.

Apollo ordered Psyche's father to take her to a mountain where a winged serpent would take her for his wife. From the mountain, Psyche was taken instead on a gentle breeze to a fabulous palace. There a voice told her the palace belonged to her and that her every desire would be fulfilled. That night, Cupid came to her in the dark and told her that as long as she did not try to see him or find out who he was, she would be happy forever.

Psyche soon became lonely, however, and asked if her sisters might be allowed to visit her. When her sisters saw the palace, they became jealous and plotted to destroy her happiness. They discovered that Psyche had never seen her husband and convinced her that he was a serpent who would kill her. That night, Psyche took a lamp and a dagger to her bedroom, planning to kill her husband while he was asleep. As she lit the lamp, she saw that he was no serpent but was the handsome Cupid. Cupid awoke and, realizing that Psyche had discovered his identity, fled from her.

Psyche searched for Cupid but was unable to find him. She asked the gods for help, but none of them wanted to anger Venus by helping Psyche. Finally, she offered herself as a servant to Venus, hoping to soften the goddess's anger. Venus, however, was still angry at Psyche and ordered her to perform several seemingly impossible tasks. Psyche managed to

complete the tasks, aided each time by friendly spirits. Her final task was to bring Venus a box from Proserpina, queen of HADES (the kingdom of the dead). Psyche, curious about the contents of the box, opened it and was overcome by a deadly sleep. Cupid found the sleeping Psyche and woke her. He then convinced JUPITER, king of the gods, to make Psyche immortal*.

Now that Psyche was a goddess, Venus consented to her marriage to Cupid. This story has often been interpreted as an allegory* that tells how love (Cupid) and the soul (Psyche) overcome all obstacles to find each other. (*See also* **Divinities; Myths, Roman.**)

* **immortal** living forever

* **allegory** literary device in which characters represent an idea or a religious or moral principle

CYBELE

MOTHER-GODDESS

Cybele was the great mother-goddess of Anatolia, or ASIA MINOR. Her main sanctuary was located in Phrygia (now central Turkey), and she is generally shown wearing a crown of towers or carrying a bowl and drum, and accompanied by two lions. She was worshiped primarily as the goddess of fertility, but was also associated with curing diseases and protecting her people.

By the 400s B.C., the cult of Cybele had spread to Greece. She was believed to be the parent not only of the gods, but also the great parent of human beings and animals. In Greece, she was known as *Meter Oreia* (Mother of the Mountains), and special emphasis on her connection to wild nature was symbolized by her attendant lions. As a fertility goddess she was associated with the worship of DEMETER, the Greek goddess of grain and fertility.

During the 200s B.C., the worship of Cybele came to Rome. Romans included her in their spring festival called the Megalesia, which began on March 15 with a procession and sacrifice to ensure the health and abundance of the spring crops. A week of fasting and purification was followed by several days of festivities. On the day of Cybele's festival, a pine tree was cut and carried to the temple. The tree was the symbol of Cybele's youthful lover Attis, who had castrated himself under such a tree and bled to death. At the temple, the tree was honored as the god and covered with violets, which were believed to have sprung from Attis's blood.

From Rome, the rites of Cybele spread to Gaul and Africa. The worship of Cybele was very popular among farmers and women. Scholars think that followers of the cult of Cybele may have believed that in the AFTERLIFE they would be reunited with the mother-goddess. (*See also* **Divinities; Religion, Greek; Sacrifice.**)

CYCLADES

The Cyclades comprise a chain of mountainous islands in the southern AEGEAN SEA. They range in size from a few square miles to over 155 square miles. To the ancients, the Cyclades offered a favorable route across the Aegean because land was always in sight. Naxos and Paros are the two largest islands of the Cyclades.

Most of the Cyclades are volcanic and therefore unsuitable for farming. However, mineral resources such as iron ore, copper, silver, lead, and

gold were plentiful during ancient times. Marble was another valuable resource in the region.

Permanent settlements sprang up on the Cyclades during the BRONZE AGE. Later, the IONIANS and DORIANS colonized the various islands. From around the 700s to the 400s B.C., the Cyclades enjoyed independence under the rule of wealthy clans*. During the PERSIAN WARS, many of the islands sided with the Persians and contributed ships to the Persian fleet. The westernmost Cyclades, however, remained loyal to the Greeks. After the war, the Ionian Cyclades joined the Delian League, an alliance of Greek city-states* against the Persians. The Dorian Cyclades kept their independence until the PELOPONNESIAN WAR. After 314 B.C., the Cyclades were caught between the Hellenistic* kingdoms that were competing for control of the Aegean. As a result, control of the islands changed hands several times over the years. The Macedonians, the Ptolemies of Egypt, the Attalids of Pergamum, and the island of Rhodes all ruled the islands at some time. After 133 B.C., the Cyclades fell to the Romans, who administered them as part of the province of Asia. Under the Julian-Claudian emperors, the Cyclades were often used as a place of exile for their political opponents.

The island of Naxos is the most famous of the Cyclades. Its inhabitants developed a style of smooth, white sculpture that came to be known as "Cycladic" statuary, characterized by its elongated, stylized figures. According to Greek myth, Naxos was the birthplace of DIONYSUS and the place where Ariadne was found after her abandonment by Theseus. The coins of Naxos displayed a wine goblet and grapes in honor of the island's patron god, Dionysus.

Paros is the second largest island of the Cyclades. According to Greek myth, the island was settled by the Cretan king MINOS and his sons. During the Persian Wars, Paros allied itself with Darius I against the Greeks and contributed a ship to his fleet at MARATHON. Following the Persian Wars, the islanders of Paros joined the Delian League under Athens's leadership. As a member of the league, Paros contributed valuable marble for construction and higher tribute* than any other island. During the Hellenistic period, the economy of Paros flourished. Eventually, the island came under the domination of the Ptolemies of Egypt, the Macedonians, and the Romans. (*See also* **Greece.**)

* **clan** group of people descended from a common ancestor or united by a common interest

* **city-state** independent state consisting of a city and its surrounding territory

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

See color plate 14, vol. 2.

* **tribute** payment made to a dominant power or local government

CYCLOPS

A Cyclops (plural Cyclopes) is any of several one-eyed giants in Greek and Roman mythology. The word *cyclops* means "round-eye." Traditions relating to the Cyclopes vary from source to source. In Homer's *Odyssey,* the Cyclops Polyphemus, son of the sea-god POSEIDON, captures ODYSSEUS and his crew when they wander into his cave. The giant devours some of the crew and promises to do Odysseus a great "favor" by eating him last. However, the hero cleverly tricks the Cyclops into drinking an excessive amount of wine. The giant becomes drunk and Odysseus drives a hot stake into his only eye. While the blinded Polyphemus rages, Odysseus and his remaining men escape by clinging to the bellies of the giant's woolly sheep.

The poet HESIOD relates that Uranus and Gaia (the gods of Heaven and Earth) gave birth to three Cyclopes: Arges (Bright), Brontes (Thunderer), and Steropes (Lightning Maker). Uranus and his son Cronos confined the Cyclopes in Tartarus, the lowest part of the underworld*. However, ZEUS released the trio, and they became the makers of his thunderbolts. In other accounts, APOLLO slays the Cyclopes in revenge after his son ASCLEPIUS is killed by a thunderbolt they had crafted. The Roman poet VERGIL places the Cyclopes in the workshop of Vulcan, the god of fire (whom the Greeks called HEPHAESTUS). There they forge the spectacular armor of the hero Aeneas.

The Cyclopes are said to have built the citadel, or fortress, of MYCENAE and the mighty walls around Tiryns, birthplace of HERACLES. In fact, the word *Cyclopean* still refers to such walls made of massive stones with no mortar—and so colossal that supposedly only giants could have constructed them. (*See also Aeneid;* Homer; Myths, Greek; Myths, Roman; *Odyssey.*)

* **underworld** kingdom of the dead; also called Hades

CYNICS

Cynics is the name given to followers of a school of Greek philosophy founded after 400 B.C. in Athens. The Cynics believed that happiness could be achieved only by acting virtuously and by being self-sufficient. The most extreme Cynics rejected all customs and conventions of society—including wealth, pleasure, religion, and morals—as unnatural. They believed that the artificial values of society concealed or corrupted real virtue, which was found only in nature. Instead, they sought to live according to nature. They practiced asceticism* to avoid the corrupting influences of worldly goods and desires.

* **asceticism** way of life in which a person rejects worldly pleasure and follows a life of poverty

The most famous of the Cynics was Diogenes of Sinope (ca.400–ca.325 B.C.). Diogenes lived in a barrel, ate cast-off scraps for his food, and was outspoken and shameless. He is said to have defaced coins to show his contempt for the standards of society. Because of his wild behavior, the Athenians called Diogenes "Cynic," which comes from the Greek word for dog. The name stuck to him and his followers.

The underlying principles of Cynicism were influenced by the teachings of the philosopher SOCRATES. According to some traditions, the school was founded by a student of Socrates, Antisthenes. In turn, the principles of Cynicism influenced the development of STOICISM. Cynicism declined in popularity after about 200 B.C. but experienced a revival during the early Roman Empire. (*See also* Philosophy, Greek and Hellenistic; Philosophy, Roman.)

CYPRUS

Cyprus is an island in the eastern MEDITERRANEAN SEA. Cyprus's resources of copper and timber, as well as its strategic location between ASIA MINOR, the Near East, and North Africa, made it valuable to its larger and stronger neighbors. At various times, Cyprus was ruled by all of the major powers of the ancient Mediterranean world, including the Egyptians, Persians, Greeks, and Romans.

Around 1400 B.C., the people of MYCENAE, the forerunners of the Greek civilization, established colonies on Cyprus. The Mycenaeans were

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followed by two civilizations from the Near East—the Syrians and the Phoenicians. During the 600s B.C., Cyprus was controlled by Egypt and then by Persia. Nevertheless, the Greek influence was the strongest. Greeks founded several city-states*, including Salamis and Paphos, on the island. In addition, many Cypriots—as people living on the island are called—spoke a version of the Greek language. The Cypriots prospered by mining and exporting copper and by harvesting timber for use in shipbuilding.

In the 400s B.C., during the PERSIAN WARS between Greece and Persia, Phoenician communities on Cyprus sided with Persia, and Persia gained control of the island. However, in 333 B.C. all the Cypriot city-states supported ALEXANDER THE GREAT and Greece against the Persians. Alexander defeated the Persians and placed Cyprus under Greek rule. However, in 58 B.C., a stronger power—Rome—took control of the island. At first, Cyprus was part of the Roman province* of Cilicia, but it later became a separate province. The Roman governor ruled from a capital at Paphos.

Around A.D. 115, the Jewish population of Cyprus rebelled against Rome, destroying the city of Salamis. Rome quashed the rebellion and instituted harsh laws banning Jews from the island. Turmoil struck again early in the A.D. 300s, when Cyprus was rocked by a severe and destructive earthquake. Aside from these tumultuous events, however, Cyprus was a quiet minor province of the Roman Empire.

DACIA

Dacia was a mountainous region in eastern Europe, north of the Danube River, in the region of modern Romania known as Transylvania. Famous for its rich gold, silver, and iron mines, Dacia was a province* of the Roman Empire for almost 200 years.

The people of Dacia were farmers, miners, and traders. The many tribes of the area united under King Burebistas in the 50s B.C. In the A.D. 80s, under the leadership of a king named Decebalus, Dacia became a military power that threatened the northern borders of Roman territory. The Roman emperor DOMITIAN attempted to bring Dacia under control. In three years of fighting, however, he was unable to conquer Dacia, and he settled for a peace treaty in A.D. 89. The emperor TRAJAN had greater success. In two military campaigns between A.D. 101 and 106, he conquered Dacia, destroying the capital city, Sarmizegetusa, and forcing Decebalus to kill himself. Trajan's Column, a monument in Rome under which the emperor's ashes were later buried, is decorated with carvings that celebrate the conquest.

Trajan made Dacia a province of the Roman Empire and colonized it with thousands of settlers from Italy and the other provinces. Many of these settlers were miners sent to work in Dacia's mines. Several generations later, the Goths, a German tribe, began invading Dacia. Rome found the province too difficult to defend and abandoned it around A.D. 270. The influence of the Romans proved lasting, however. The Romanian language, derived from Latin, survived, even though the Romans held the area for only about 200 years.

DAEDALUS

LEGENDARY INVENTOR

Daedalus was a legendary Greek craftsman, artist, and inventor. According to the Roman poet OVID in his work *Metamorphoses,* Daedalus was invited to the island of CRETE by King MINOS, who asked him to build a labyrinth, or maze, to house the Minotaur—a beast that was half-human, half-bull. When Daedalus gave away the secret of how to escape from the labyrinth to the king's daughter, King Minos became enraged and threw the inventor and Icarus, Daedalus's young son, into prison. Since Minos controlled all the ships leaving the island, escape by sea was impossible. Their only hope was to flee by air. Using all of his talent, Daedalus made wings for himself and his son. Fashioned from feathers and wax, the wings were large enough and strong enough to enable them to fly. Before beginning their journey, Daedalus warned Icarus not to risk melting the wax on his wings by flying too close to the sun. Escaping from their prison, the two men soared over the countryside, much to the astonishment of observers on the ground. Icarus was delighted with his newfound abilities and flew up to where the sun warmed the skies. To his horror, the wax on his wings began to melt and the feathers fell apart. Icarus cried out to his father for help, but Daedalus could only watch helplessly as the young man fell into the sea.

The grief-stricken Daedalus flew on to Cumae on the Bay of Naples in Italy. From there, he flew to the island of Sicily where he invented many amazing structures, including a steam bath and a golden honeycomb to adorn the temple of Aphrodite. To form the honeycomb, Daedalus used a special technique with wax.

Daedalus was known for his uncommon skill and ingenuity. He was also a tragic figure because he tried to imitate the gods and was punished by being made to suffer the terrible loss of his son. The story of Daedalus has captured the imagination of artists and writers from Roman times until the present. (*See also* **Theseus and the Minotaur.**)

DAILY LIFE

See *Clothing; Food and Drink; Family, Greek; Family, Roman; Household Furnishings; Houses.*

DANCE

Dance was an important part of Greek life. It played a role in Greek religious ceremonies, drama, education of the young, and even military training. The Romans used dance less frequently, though they did enjoy watching dancers called *pantomimi,* or pantomime performers.

The Greeks considered dance a gift from the gods. Dancing usually accompanied ceremonies and special occasions such as weddings, funerals, harvest celebrations, processions, and feasts. The Greeks also enjoyed watching the performances of trained dancers, usually slaves, and held many artistic competitions in dance, drama, and music. Types of artistic dance included the dithyramb, a choral dance to poetry and music, and the dance movements of the chorus in Greek dramas.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

Among the most famous dance forms were those associated with the worship of DIONYSUS, the god of wine. In early times, participants in frenzied worship rituals performed wild rhythmic dances. In ancient art, Dionysian revelers are often pictured drinking wine and dancing at night with bulging throats, tousled hair, and startled eyes. During the classical* period, the spontaneous dances of the revelers gave way to well-rehearsed performances. Another famous nighttime dance was a winding, snakelike dance called *geranos,* which was performed at celebrations. The author PLUTARCH described such a dance performed by young men and women with Theseus to celebrate their escape from the labyrinth of Minos.

Greeks also incorporated dancing into education and military training. Athenian youths were expected to take dance classes as a regular part of their education. Men and boys dressed in armor and performed a dance called the *pyrrhic* at the Panathenaia, a large Athenian festival, and also in the military society of Sparta. The philosopher SOCRATES is said to have declared that those who danced best were also best at war. In the *Iliad,* the poet HOMER attributes the warrior Meriones' agility in battle to his expert dancing.

Greek dancing tended to be performed by groups of only men or only women, since the sexes were usually separated in their respective festivals and religious rituals. In Greek drama, the performers who danced as part of the chorus were always male, even those who were playing female roles. Mixed dancing by members of both sexes was mentioned by Homer and other early poets and may have been more common in early times.

Dance was less prominent in Roman culture than it was in Greek culture. Conservative Romans, such as the statesman and orator CICERO, openly expressed disdain for dancers. A few ancient Roman dances were part of certain religious ceremonies, but most types of dancing in Rome were imported, particularly from Greece. Slave dancers usually provided the entertainment at Roman BANQUETS.

During the later years of the Republic, pantomime theater became very popular in Rome. Greek *pantomimi* of both sexes performed solo dancing accompanied by wind and percussion instruments. Elaborately dressed and masked, the mimes excelled at presenting stories from mythology, either serious or comic, with wordless dance and gestures. During the reigns of emperors Nero and Domitian, two pantomime dancers named Paris enthralled Roman audiences and gained the kind of attention from their fans that rock stars have today. (*See also* **Art, Greek; Art Roman; Drama, Greek; Drama, Roman; Music and Musical Instruments; Religion, Greek; Religion, Roman; Slavery; Theseus and the Minotaur.**)

DAPHNE AND APOLLO

* **metamorphosis** change in form, structure, or substance by supernatural means

Daphne, whose name means laurel, was a character from classical mythology who experienced an extraordinary metamorphosis* after an encounter with the god APOLLO. The most famous version of the story of Daphne and Apollo is in the great poem *Metamorphoses* by OVID.

In Ovid's account, Apollo provoked Cupid, the Roman god of love, by insulting his skill as an archer. Angered, Cupid retaliated by shooting Apollo with a golden arrow that made him fall in love. The love god also struck Daphne, the beautiful daughter of the river god Peneus, with a lead arrow that made her despise the thought of love. Although her father wished her to marry and have children, Daphne rejected all of her suitors and decided to live as a huntress in the forest, like the goddess Diana.

When Apollo spied Daphne in the forest, she became the object of his desire. The love-struck god chased her through the woods, pleading with her to stop. Hearing the voice of Apollo, one of the most powerful of deities, Daphne realized she could not escape. In desperation, she prayed to her father for help. (In other versions of the story, she prayed to ZEUS.) At the moment she felt Apollo's breath on her neck, Daphne became transformed into a laurel tree, and Apollo embraced only limbs of wood. Because of his unfulfilled love, Apollo adopted the laurel tree, or bay tree, as his sacred symbol. He vowed always to adorn himself with a wreath of laurel leaves. (*See also* **Artemis; Myths, Greek; Myths, Roman.**)

DEATH AND BURIAL

The Greeks and Romans mourned and disposed of their dead in a variety of ways. Proper and respectful burial rituals, they believed, helped the soul of a dead person enter the next world and protected the living from bad luck and misfortune. The early Greeks and Romans buried some people—rulers, nobles, or the wealthy—in tombs that contained clothing, weapons, and jewelry and other precious objects. This custom of burying the honored dead with grave goods, as these items are called, dates back to prehistory and was practiced in many parts of the world.

GREEK FUNERAL CUSTOMS. The early Greeks believed that an image of a dead person might appear to a sleeping mourner in a dream, usually to announce that it would never come back again. If the image did return, however, this indicated that there had been some sort of religious failure in the burial. An improper or incomplete burial failed to release the soul from the living community, and therefore, it could not join the community of the dead as it should.

The Greeks developed elaborate rites to ensure proper burial procedures. In one Greek custom, mourners showed their respect for the dead person by washing his or her body, anointing it with olive oil, and wrapping it from head to foot in a clean cloth. They cleaned the house and draped it with wreaths of fragrant leaves, such as celery, marjoram, or laurel. The dead person's family sang a mourning song that expressed their love and grief. At night, a funeral procession accompanied the body to the cemetery. After burial, a marker—either a large vase or an engraved stone pillar—was placed on the grave.

Graves excavated around the city of Athens reveal that the Greeks used many different burial methods over the centuries. In the 1000s B.C., people usually buried their dead in small stone-lined graves. Between

1000 and 750 B.C., most bodies were burned, or cremated, and the ashes were placed in pottery jars, which were then buried. Later Greeks buried bodies in earth-lined pits or cremated them inside the graves. After about 550 B.C., Athenians buried their dead in pits, tile-covered graves, or sarcophagi*.

* **sarcophagi** ornamental coffins, usually made of stone

See color plate 3, vol. 1.

ROMAN FUNERAL CUSTOMS. Roman funeral customs were also varied. Evidence from grave sites in Rome indicates that as early as 900 B.C., some dead bodies were buried, while others were cremated before being buried. Either way, for the Romans, it was important that the body be placed to rest underground.

The grave goods of the early Romans included everyday objects, such as cooking pots and lamps, as well as weapons and armor. The early Romans believed that the dead would need these possessions in the afterlife. Early Roman historical evidence suggests that the government tried to outlaw elaborate and expensive grave goods, which were not only considered wasteful, but also thought to attract grave robbers. In another ancient custom, which survived into the Christian era, mourners held a meal for the living at the burial site. Sometimes, they offered to share the meal with the dead person in the tomb. Some tombs were built with pipes or holes through which food and drink could be passed to the deceased.

The funeral customs during the Roman Republic, from 510 B.C. to 31 B.C., were simple. Most of the dead were cremated. Wealthy families owned private burial plots outside the city walls. A monument on the plot honored the family's dead, whose ashes were buried in urns beneath it. A very wealthy person might build a lavish marble mausoleum, or funeral monument, in preparation for his own death. The dead person's ashes were generally buried in a cavity under the mausoleum floor.

For less prosperous people, trade associations or other clubs paid for funerals. In fact, many associations were formed solely to provide decent, inexpensive funerals for their members. The associations usually arranged for an urn containing the dead person's ashes to be placed in an underground tomb called a *columbarium*. Most *columbaria* had places for a hundred or so urns, although a few held thousands. People who were too poor to afford even a humble funeral were probably buried in mass graves outside the city walls.

In the early years of the Roman Empire, people in the western part of the empire continued to cremate their dead, while those in the eastern part adopted the Greek custom of burying them. Beginning in the A.D. 100s, however, burial became more common than cremation throughout the empire. This may have been connected to the spread of CHRISTIANITY, which opposed cremation. By about A.D. 300, some people in the city of Rome began burying their dead in CATACOMBS—a series of underground chambers or tunnels beneath buildings. Christians held funeral services in the catacombs and used them as hiding places during times of persecution by the Romans. (*See also* **Afterlife; Festivals and Feasts, Greek; Festivals and Feasts, Roman; Religion, Greek; Religion, Roman.**)

DELOS

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **city-state** independent state consisting of a city and its surrounding territory

* **confederacy** group of states joined together for a purpose

* **sack** to rob a captured city

Delos is a small island in the Aegean Sea that became an important Greek religious and commercial center. The ancient Greeks considered Delos the birthplace of the god APOLLO and goddess ARTEMIS, and a famous sanctuary for the worship of Apollo was located there. During Hellenistic* and Roman times, Delos became a thriving port and drew merchants and bankers from all over the Mediterranean region.

Delos lies in the middle of the CYCLADES, a group of islands in the south Aegean Sea. Ionian Greeks colonized the island around 950 B.C., and it came under the control of Athens in the 500s B.C. For a time, Delos served as the meeting place and treasury of the Delian League, an alliance of city-states* formed by Athens after the PERSIAN WARS to protect Greece from further Persian attacks. From ancient times, Delos was important to many Greek CULTS that worshiped particular gods. Especially renowned was the sanctuary of Apollo, which was the site of a large annual festival celebrated with games, singing, and dancing.

Delos gained its independence from Athens in 314 B.C. and formed a confederacy* with other island city-states. After this time, Delos grew prosperous as a center for foreign trade, and it became the most important marketplace for the Mediterranean slave trade. The geographer STRABO reported that the Delos market bought and sold as many as 10,000 slaves a day.

The island's independence ended in 166 B.C., when Rome conquered Greece and returned Delos to the control of Athens. However, the port and slave market continued to flourish. Delos declined in importance after it was sacked* in 88 B.C. by the forces of Mithradates VI, one of Rome's most dangerous enemies in Asia Minor. It was again looted—by pirates—in 69 B.C. (*See also* **Greece, History of; Ionians; Piracy; Religion, Greek; Slavery.**)

DELPHI

See color plate 1, vol. 2.

Delphi, the most important religious center of ancient Greece, is located on the southern slopes of Mt. Parnassus, 2,000 feet above the Gulf of Corinth. Delphi was the site of a shrine to the god APOLLO. Associated with the shrine was an ORACLE, or place of prophecy, which provided inspired advice from the god. Delphi was also the site of the Pythian Games, an athletic festival held every four years which was second only to the Olympics.

According to legend, Apollo himself built the shrine near a spring where he had killed a serpent called Python. He brought a ship's crew from the island of Crete to serve as his priests. By the 700s B.C., Delphi was the most famous oracle in Greece. The ancient Greeks had great respect for the oracle and its predictions. Most Greek city-states belonged to an organization that maintained the temple housing the oracle. This organization could fine or even wage war on any member that showed disrespect to Apollo or his oracle. At the height of its popularity, people came from all over to ask the oracle at Delphi questions regarding personal, religious, or political matters. Greek city-states erected statues at Delphi to celebrate their military victories.

The precise details of the ceremonies at the oracle are not known, although the writer PLUTARCH, who was a priest at Delphi in the A.D. 100s, has given us some clues. Only men could enter the shrine of

The oracle at Delphi played an important role in many Greek myths. In this painting, Aegeus, the king of Athens, is consulting the oracle regarding his lack of children even though he had been married twice. As in many myths, the oracle's response is unclear. Nevertheless, Aegeus later became the father of Theseus, the great Athenian hero.
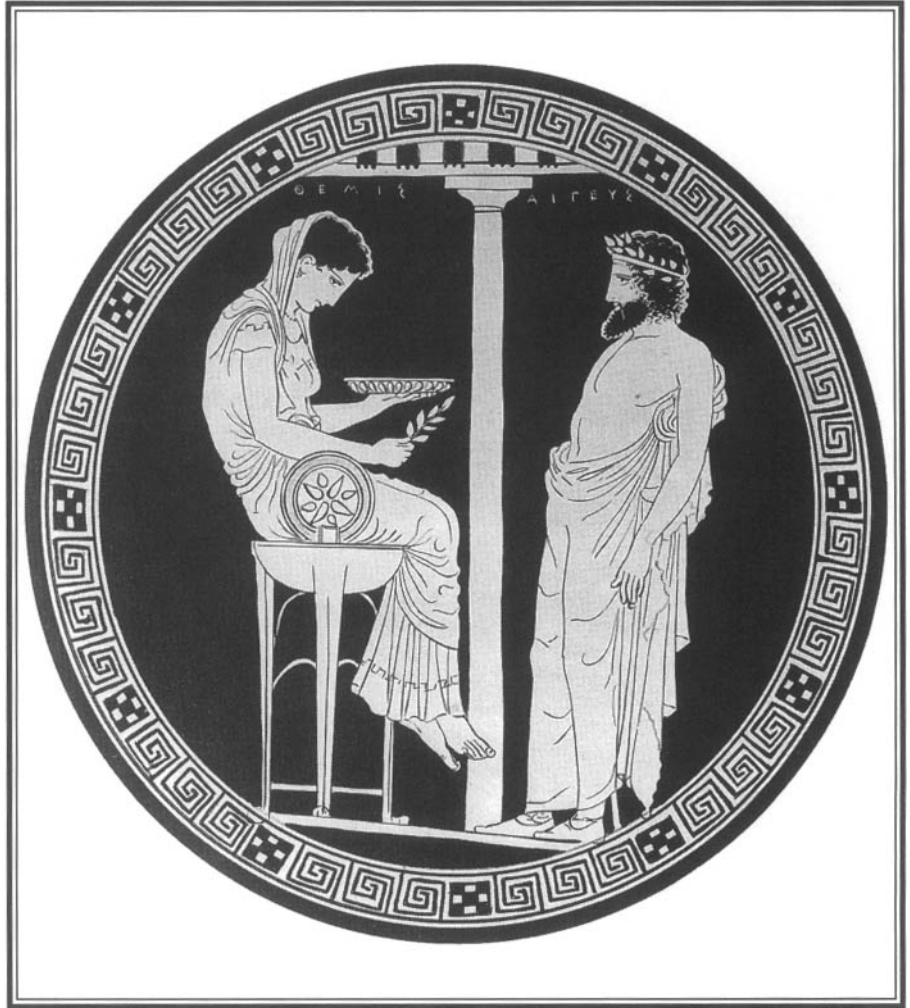
* **omen** sign, good or bad, of future events

Apollo. Before entering the temple, the person seeking advice sacrificed a goat. If the omens* seemed right, the person then paid a fee—often an expensive cake—and was admitted to the adytum, or inner chamber of the temple, which was believed to be the center of the world. Inside the adytum, on a sacred three-legged stool, sat the Pythia, the female prophet who spoke for the god Apollo. The questioner, who could not see the Pythia, submitted his inquiry either orally or in writing. The Pythia then entered a trance, perhaps induced by eating bay leaves, and replied to the question. This divine response, which was also known as an oracle, was interpreted and recorded in verse by the Pythia's attendants. Although the oracle was often ambiguous, it was rarely challenged.

The oracle handled a wide range of issues. Ordinary people came with personal or religious questions. Statesmen, such as the Athenian SOLON, consulted the oracle before making decisions of peace and war. Emigrants visited the oracle before they set out to establish colonies abroad. According to legend, King Croesus of Lydia asked the Delphic oracle whether he should wage war on Persia. The oracle replied that, if he did, he would destroy a great empire. Encouraged by this response, Croesus declared war against Persia, and lost. The

* **paganism** belief in more than one god; non-Christian

empire he destroyed was his own. When Croesus complained that he had been misled, the Pythia replied that she was not to blame, since the king should have inquired which kingdom she meant.

After 300 B.C., the influence of the oracle in political matters slowly declined, although individuals still asked it for personal advice. When the Roman emperor Julian the Apostate tried to revive paganism* in the A.D. 300s, he sent a representative to ask the advice of the oracle at Delphi. The response indicates that the oracle of Apollo (here he is referred to as Phoebus) had fallen on hard times: "Tell the king, the monumental hall has fallen to the ground. Phoebus no more has a hut, has no prophetic bay, no speaking stream. Even the voice of the water is quenched." The Roman emperor Theodosius closed the oracle in A.D. 390. The ruins at Delphi, however, remain a spectacular tourist destination even today. (*See also* **Cults; Divinities; Religion, Greek.**)

PLATE 1
A fisherman displays the fresh rewards of a hard day's work at sea
in this fresco from the National Archaeological Museum in Athens,
Greece. Fish was an important part of the diet of the ancient
Greeks and Romans.

PLATE 2

This Roman relief sculpture captures the intimate details of four servants attending to the grooming and dressing of their mistress. Although Roman women had more freedom than their Greek counterparts, a Roman woman was expected to behave in ways that would enhance her husband's reputation.

PLATE 3

This relief sculpture from an elaborate stone coffin called a sarcophagus shows a butcher in his shop. Sarcophagi were decorated in several different ways. Some carvings featured subjects from Greek myths; others depicted Roman battles. Sometimes images of the deceased person were carved on the lid.

PLATE 4
Young friends amuse themselves in this Greek relief from the base of a *kouros*,
which is a large statue of a standing or striding young man.

PLATE 5
This Greek vase painting
depicts a domestic scene
between two women, one
spinning, the other hold-
ing a hand loom. Upper-
class Greek wives were
generally confined to
their houses where they
looked after their chil-
dren and tended to the
business of housekeeping.
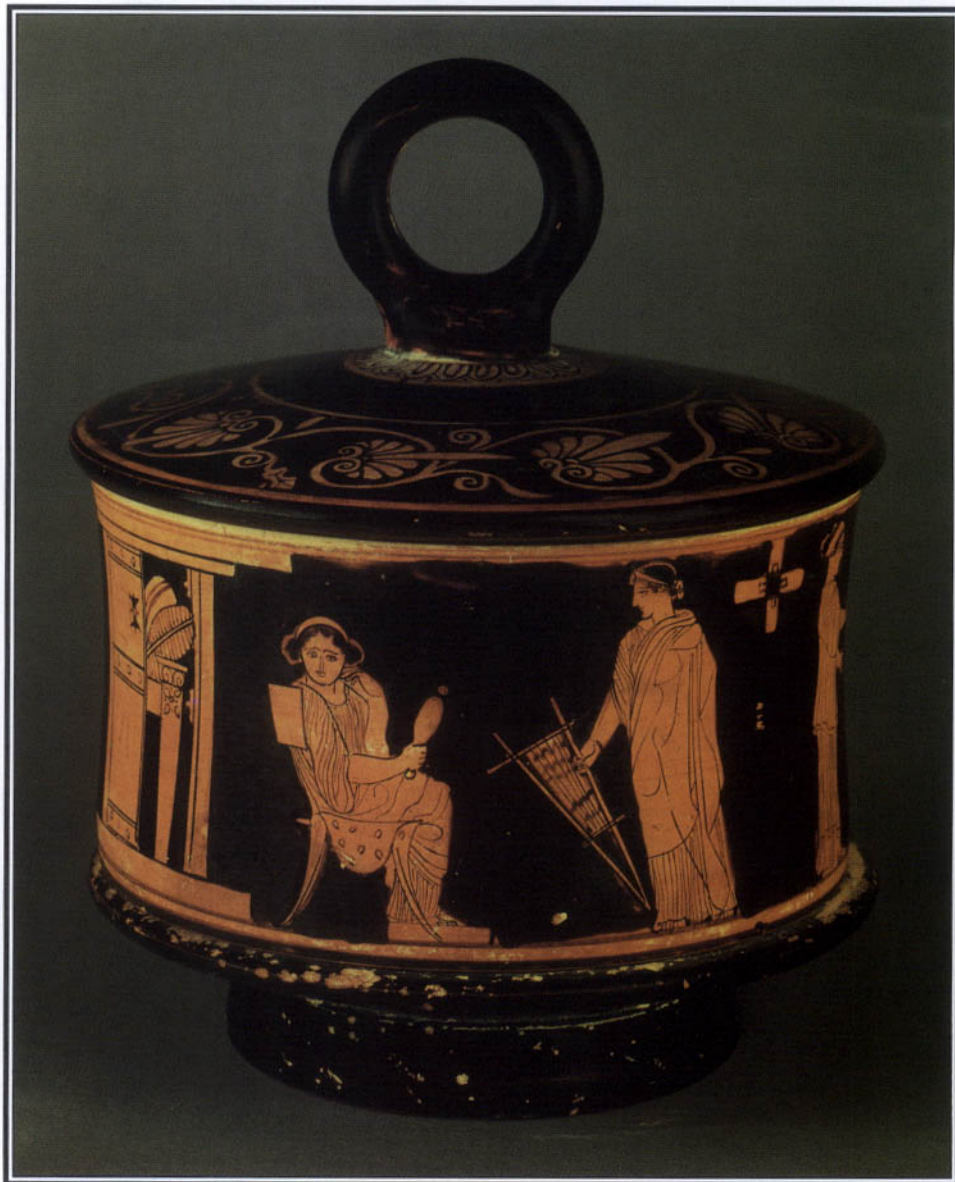
PLATE 7
This detail from a Roman marble relief sculpture captures the intensity of sailing
the sometimes turbulent Mediterranean Sea. Here shipmates attempt to rescue
a man who has fallen overboard.

PLATE 8

This relief sculpture on a Roman stela—a stone slab that serves as a monument or marker—shows a private session between a teacher and his students. The education of Roman children was mainly private and, therefore, limited to those who could afford it.

PLATE 10
In this Roman market scene,
merchants display their wares
as other customers wait to
be served.

ANCIENT
GREECE
AND
ROME

An Encyclopedia
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ANCIENT GREECE AND ROME

AN ENCYCLOPEDIA FOR STUDENTS

Carroll Moulton, *Editor in Chief*

VOLUME 2

DEMETER

Demeter was the Greek goddess of grain, a major source of food and a symbol of fertility and renewal. The Romans identified her with Ceres, the Italian goddess of grain. Demeter was one of the 12 major gods of classical* Greece and was an important figure in Greek mythology. The myth of Demeter explained the seasonal cycles of nature, and it formed the basis of the ELEUSINIAN MYSTERIES, the most widespread rituals of ancient Greece.

Most of the Greek myths about Demeter tell of the abduction of her daughter Persephone by HADES, king of the underworld*. According to the *Homeric Hymn to Demeter* (an ancient poem), Hades seized Persephone while she was picking flowers in a meadow and took her to the underworld to be his queen. Demeter heard Persephone cry out but could not reach her. The grief-stricken Demeter searched the earth for her daughter, refusing to eat or drink until she was found. Finally, she learned from Helios (the sun-god) that Hades had kidnapped Persephone with the consent of ZEUS, the girl's father. Enraged by the actions of the gods, Demeter left Mt. Olympus, the home of the gods, and wandered the earth in human form.

During her travels around the world, Demeter bestowed the gift of agriculture on those who offered her hospitality and punished those who did not. Eventually, she came to Eleusis disguised as an old woman. Weighed down by her sorrow, she stopped near a well to rest. The king's daughters came to the well to draw water. Taking pity on the old woman, they invited her to return with them. After Demeter revealed her identity, she commanded the king of Eleusis to build a temple for her.

Still grieving over the loss of her daughter, Demeter held back the earth's crops for an entire year. Zeus and the other gods tried to persuade her to restore to humans their life-giving grain, but she refused. Zeus then ordered Hades to release Persephone. Hades agreed but secretly gave her pomegranate* seeds as she departed. By eating fruit of the underworld, Persephone was forced to live with Hades for part of every year. Still, Demeter rejoiced at the return of her daughter and allowed the fields to bear crops again. Thereafter, Demeter cursed the earth and made it barren during the time that Persephone dwelled in Hades (in winter). Then, in the spring, when her daughter came back to her, she caused the grain to grow and ripen again. Before leaving Eleusis, Demeter revealed her secret rites to the king and ordered that they be performed in her honor. This, according to the legend, began the Eleusinian Mysteries. Demeter then returned to Mt. Olympus.

During the Eleusinian Mysteries, the drama of the loss and recovery of Persephone was reenacted by the initiates* with music and dancing. These secret ceremonies originally celebrated fertility, but their focus broadened over time to include the idea of life after death for humans, just as grain dies and is reborn each year. Demeter was also honored at many festivals related to planting and harvesting. Many of these festivals were celebrated in secret by women because of their association with fertility. The Greeks considered Demeter an important influence on civilization, and she was worshiped throughout the Greek world. (*See also* **Agriculture, Greek; Divinities; Festivals and Feasts, Greek; Persephone; Religion, Greek.**)

DEMOCRACY, GREEK

* **city-state** independent state consisting of a city and its surrounding territory

* **tyrant** absolute ruler

* **archon** in ancient Greece, the highest office of state

* **oligarchy** rule by a few people

* **codify** to arrange according to a system; to set down in writing

* **orator** public speaker of great skill

ATHENIAN PRIDE

The great statesman Pericles best expressed the pride that most Athenians felt in their democracy. In a funeral oration for Athenians slain in the Peloponnesian War, Pericles praised the Athenian political system, which "favors the many instead of the few; this is why it is called a democracy." Pericles spoke about laws that provided "equal justice to all" and how a citizen's merit was more important than his social standing. Poverty was not an obstacle, he said, since "if a man is able to serve the state, he is not hindered by the obscurity of his condition."

The governments of several Greek city-states* were democracies. The word *democracy* comes from Greek words meaning "rule by the people." The most famous example of a Greek democracy was the one in ATHENS, which lasted from 508/507 B.C. to 322/321 B.C. It was a direct democracy, in which Athenian citizens met in a large assembly and voted directly on political issues. Only adult male citizens were allowed to take part in the government, and women, slaves, and foreigners were excluded from political participation.

HISTORY OF ATHENIAN DEMOCRACY. The Athenian statesman CLEISTHENES played an important role in the birth of Greek democracy. The tyrants* who ruled Athens were expelled in 510 B.C., enabling Cleisthenes to take control of the city. In 508/507 B.C., he introduced reforms that reorganized the government of Athens. He divided ATTICA, the region that included Athens, into 139 villages, or demes. These demes were then distributed among ten tribes, each of which selected, by lottery, 50 citizens to serve in the Council of 500. The council prepared legislation for the approval of the assembly. Cleisthenes also introduced OSTRACISM, by which the assembly could exile from Athens anyone who abused his CITIZENSHIP or disrupted civic life.

Later reforms strengthened the democratic system. In 501 B.C., military command was transferred to a board of ten generals elected by the people. Because of laws passed in 462 B.C., the Areopagus—a council made up of ex-archons*, who were members for life—lost most of its power to the more democratic Council of 500, the assembly, and the law courts. Shortly afterward, the great Athenian statesman PERICLES introduced payment for the Council of 500 and for juries. These reforms allowed poor citizens to take part in government. In 451 B.C., Pericles introduced a law that limited Athenian citizenship to those whose fathers and mothers were both citizens themselves. Because Pericles dominated Athenian democracy until his death in 429 B.C., this period of history is often referred to as the Age of Pericles.

After the defeat that Athens suffered in the PELOPONNESIAN WAR, the opposition to democracy increased during the late 400s B.C. Antidemocratic factions seized control of the city twice and established oligarchies*. In 403/402 B.C., democracy was restored, and the laws of Athens were revised and codified*. Athenian democracy underwent further changes when many legislative and judicial powers exercised by the assembly were transferred to a panel of 6,000 jurors.

The great orator* DEMOSTHENES dominated Athenian politics in the mid-300s B.C. He tried to organize Greek city-states against the growing power of King PHILIP II of Macedonia. But the Greeks were no match for the Macedonians. In 338 B.C., at the Battle of Chaeronea, Philip triumphed and became the undisputed master of Greece. Athenian democracy survived for a few more years, ending in about 322 B.C., when the Macedonians established an oligarchy to run the Athenian government.

ATHENIAN DEMOCRACY IN PRACTICE. When a young Athenian man reached the age of 18, he became a member of his father's deme. Most

2

young men then served two years in the military before becoming eligible to take part in the assembly. Out of a total population of 300,000 people in Athens, about 30,000 were male citizens over the age of 20. All of these people had the right to speak and vote in the assembly. The assembly met outdoors about 40 times a year. Each meeting was attended by an average of 6,000 citizens and lasted for several hours. The more politically active citizens debated for and against the legislation and other matters that came before the assembly. Citizens voted by raising their hands.

Athenian citizens voted on a wide range of domestic and foreign matters. They initiated legislation by appointing a panel of citizen legislators, selected judges for political trials, and elected military and financial MAGISTRATES. Citizens over the age of 30 became part of a panel of 6,000 jurors who served as legislators and judges for the year. Since the courts met about 200 times each year, duty for judges was time consuming. On the morning of each court day, members of the panel presented themselves at court. Judges were then appointed from the jurors present.

For Athenian citizens, democracy meant equality and freedom. Citizens had the right to participate equally in the political life of the city and the right to live their lives free from the domination and interference of others. No matter how rich or poor a citizen was, he was able to attend the assembly and vote. Since the Athenians believed all citizens were equally capable of participating in the government, many political positions, most notably the Council of 500, were selected by a lottery of all eligible people.

However, PLATO and other philosophers disapproved of democracy because they thought it gave too much power to the people. They believed political decisions should be made by the most talented and informed members of society, and not by the masses. (*See also* **Citizenship; Government, Greek; Greece, History of; Polis.**)

DEMOCRITUS

460–370 B.C.
GREEK PHILOSOPHER

Democritus was a philosopher who, with his teacher Leucippus, developed the atomic theory of the universe. Born in a region northeast of Greece called THRACE, Democritus traveled widely during his long life and wrote about 70 books on such diverse topics as ethics, physics, mathematics, and music. All of these have been lost. He is most famous for his physical theories, only a few fragments of which survive.

Democritus believed that the universe is made up of extremely small particles of various shapes and sizes that could not be broken apart. He called these particles atoms. Atoms would move about randomly, colliding with and sticking to one another. These groups of atoms formed all other known substances. Democritus saw the universe as infinitely large and filled with many worlds that were continuously being created and destroyed. Most other Greek philosophers, including ARISTOTLE, believed that ours was the only world in a finite universe and that it would last forever.

In the field of ethics, Democritus argued that it was morally correct for people to pursue cheerfulness as a goal in life. This could be done

by seeking pleasure, but pleasure should be sought wisely and in moderation. According to Democritus, people should not let the fear of dying ruin their enjoyment of living. Beliefs such as this earned Democritus the nickname "the laughing philosopher." His teachings later influenced EPICURUS and LUCRETIUS. (*See also* **Philosophy, Greek and Hellenistic.**)

DEMOSTHENES

ca. 384–322 B.C.
GREEK PUBLIC SPEAKER
AND STATESMAN

* **orator** public speaker of great skill

* **rhetoric** art of using words effectively in speaking or writing

Demosthenes, a native of the city of ATHENS, was considered by ancient writers to be Greece's greatest speechwriter and orator*. Demosthenes also took a leading role in the political life of Athens in the years prior to the conquest of Greece by PHILIP II, King of Macedonia, and his son, ALEXANDER THE GREAT.

When Demosthenes was 7 years old, his father died after naming three guardians to care for his family and his estate. In Demosthenes' opinion, these guardians did not fulfill their duty. At the age of 18, he sued them for having wasted or stolen his father's estate. Demosthenes wrote and delivered his own speeches to the court—and won the case. His success convinced him to become a speechwriter. He spent the next few years deeply involved in legal cases.

There was no legal profession in ancient Greece. People who went to court had to present their own arguments to the jury, and those who needed help hired speechwriters. Able to write strong, persuasive speeches, Demosthenes proved to be a master of rhetoric*. With great skill, he blended half-truths, attacks on his opponents, emotional appeals, and vivid, direct language into powerful speeches. Demosthenes wrote speeches for clients involved in private lawsuits and in public criminal trials, and he delivered some in court himself. Demosthenes published some of his speeches as advertisements to attract new clients. His abilities were widely praised, but although his reputation grew, he also made enemies.

Around 355 B.C., Demosthenes entered politics by making speeches to the governing body of Athens, the assembly. The assembly met outdoors on a windy hillside where some speakers had difficulty making themselves heard. According to legend, Demosthenes trained himself to speak clearly and loudly by practicing his speeches with pebbles in his mouth.

When Philip of Macedonia began his assault on Greece, Demosthenes delivered the *Philippics,* speeches that attacked Philip as corrupt, and urged Athens to resist him. Some of these speeches were abusive and insulting. In modern terms, they could be called "mudslinging." Since Demosthenes was fighting for his country's independence, however, he felt entitled to use all the weapons of rhetoric that he possessed.

Despite the opposition of Demosthenes and others, Greece fell to Philip and Alexander. Demosthenes' enemies seized the opportunity to criticize his politics and his honor. Accused of stealing public funds, Demosthenes went into exile. Following the death of Alexander, the Greeks launched a rebellion against Macedonian rule, and the Athenians

welcomed Demosthenes back. But the strong Macedonian forces crushed the revolt and declared Demosthenes an outlaw. To avoid capture, he took his own life with poison.

Fourteen of Demosthenes' political speeches survive, as well as at least 30 speeches intended for the courts. Most of these were written for clients who sought Demosthenes' services, not for himself. These speeches reveal him to be an inspired writer and a passionate defender of Athenian liberty. (*See also* **Law, Greek; Oratory.**)

DIANA

See *Artemis.*

DICTATORSHIP, ROMAN

See color plate 1, vol. 3.

The dictatorship was an office in the early Roman Republic*. Dictators were appointed by the government, and their powers were limited. During the later years of the republic, however, the position was claimed by leaders who had seized power. The term *dictator* comes from the Latin *dictare,* meaning to assert or dictate. The Roman rulers of the late republic helped give the word *dictator* its modern meaning—an absolute ruler who holds all power in the state and who is above the law.

THE EARLY DICTATORSHIP. During the early republic, a dictator was one of Rome's MAGISTRATES—elected civic officials responsible for enforcing the law. Unlike other magistrates, however, a dictator did not fulfill any regular duties. Only during periods of extreme crisis did the government appoint a dictator. According to the Roman constitution, a dictator came to power only when a regular magistrate publicly named a candidate and the Senate authorized his appointment.

Although most magisterial positions in ancient Rome were held by two or more people at a time, there was only a single dictator. The dictator was superior to all other magistrates and held supreme power. Although other officials remained in office during a dictatorship, they had to follow the dictator's orders. The first act of a dictator usually was to appoint a deputy. He did this because, under the constitution, the dictator only held the title of "master of the infantry," or foot soldiers. The dictator's deputy commanded the cavalry, or mounted soldiers.

Although the dictatorship was a powerful position, it had limits. No dictator could hold office for longer than six months. In addition, after the middle years of the republic, the Senate could overrule the dictator's orders. A dictator whose actions were deemed unjust or illegal could even be sued after he left office.

For several hundred years, the office of the dictatorship helped Rome cope with various emergencies that the regular magistrates were unable to handle. Some of these crises were military, such as invasions by, or campaigns against, enemy forces. Some were political, such as acts of treason or rebellion within the republic. During periods of public unrest, a dictator might be appointed to keep mobs from rioting or to make sure that elections remained orderly.

DICTATORS IN THE LATE REPUBLIC. Because the dictator served for only six months, the dictatorship was unsuitable for handling long, overseas military campaigns. As Rome grew larger and more ambitious, the dictatorships disappeared. After 202 B.C., dictators were no longer appointed. However, during the final years of the republic, two leaders who had seized power through military means used the title for the sake of appearance—to give the impression that they ruled according to the traditions and constitution of the republic. The first of these two dictators was Lucius Cornelius SULLA, who emerged in 81 B.C. as the victor of Rome's first civil war. He forced the government to appoint him to the dictatorship—with no time limit. Sulla believed that recent changes in Roman law had weakened tradition and placed too much power in the hands of the lower classes. Wanting to restore the Roman government to what he believed was the greatness of the earlier years of the republic, Sulla wrote a constitution that attempted to strengthen the Roman Senate. Believing his mission complete, Sulla gave up his dictatorship and retired into private life. Without his skill and authority to uphold it, however, Sulla's new constitution fell apart within ten years.

The next leader to have the title of dictator was Julius CAESAR, a brilliant military commander who endeared himself to his troops and won their loyalty. Like Sulla, Caesar believed that Rome's salvation depended on the concentration of power in a single strong ruler. Backed by his armies, Caesar seized power in Rome in 49 B.C.

Since Rome was in the middle of a crisis, Caesar was able to base his authority on the old office of dictatorship. Instead of being appointed to the position, however, Caesar gave himself the title of dictator. At first, he planned to renew his dictatorship every year, but finally, in 44 B.C., he declared himself dictator for life. He took over the Senate's decision-making authority and transferred the administration of the government to officers he himself appointed.

By this time, the dictatorship had lost much of its original meaning. A dictator was no longer a temporary ruler, elected for the duration of an emergency, but an absolute ruler, who seized power. (*See also* **Civil Wars, Roman; Government, Roman; Rome, History of; Senate, Roman.**)

DIOCLETIAN

ca. A.D. 240–313
ROMAN EMPEROR

* **province** overseas area controlled by Rome

Diocletian was one of Rome's ablest emperors. His strong rule and dramatic reforms restored order to the Roman Empire after a century of crisis. His most significant change was the division of the vast empire into eastern and western regions, each with its own ruler. Diocletian himself took control of the eastern section, which shifted the empire's power base from Rome to the east. During his reign, from A.D. 284 to 305, the outlying borders were once again made secure and the office of emperor regained its power.

Diocletian was born to a common family in Dalmatia, a province* east of the Adriatic Sea in modern-day Croatia. From his humble roots, he rose to command the bodyguard of the emperor Numerianus. After the assassination of Numerianus, the army proclaimed Diocletian emperor. He then defeated several rivals for the throne and become sole ruler of

* **imperial** pertaining to an emperor or empire

* **inflation** sharp increase in prices due to an increase in the amount of currency available

* **tetrarchy** rule by four people

the empire in A.D. 286. He adopted the imperial* name Gaius Aurelius Valerius Diocletianus.

Diocletian took command of the Roman Empire during an era of turmoil and decline. The economy suffered from rising inflation*, the border areas of the empire frequently came under attack from outside peoples, and the political system had fallen into chaos. During the century preceding Diocletian's reign, the Senate had recognized 27 men as emperors, and many others had laid claim to the title. The majority of these rulers were murdered in office.

Diocletian decided that the empire was too vast to be ruled effectively by one person. To solve this problem, he decided to share his power with three others. He created a system in which each half of the empire, the east (consisting of GREECE, ASIA MINOR, SYRIA, and EGYPT) and the west (ITALY, GAUL, BRITAIN, and SPAIN) would be ruled by an emperor called an Augustus and a deputy called a Caesar. This arrangement—called a tetrarchy*—enabled the imperial leadership to function in four places at once. To assure an orderly succession, each Augustus was required to step down after ten years and to give his Caesar his place.

Diocletian, who kept the most authority, took control of the more prosperous eastern part of the empire and appointed his friend Maximian to rule the west. Together with their Caesars, the rulers subdued opposition within the empire and defeated the Persians and other invaders along the frontier. To secure the empire's borders, Diocletian doubled the size of the Roman armies. He also tried to raise the prestige of the imperial throne by cultivating an aura of divine rule. He declared himself lord and god, donned a majestic purple robe and crown, and rarely appeared before his subjects.

Diocletian introduced several other administrative reforms. He reorganized the provinces into smaller units that were easier to manage. To curb inflation, he set price limits for a wide range of goods, including food and wine, and for the services of barbers and lawyers. He also imposed a more uniform tax system, established an annual budget, and changed the currency. While some of these policies failed, Diocletian's reforms helped to revive the empire overall. However, he launched a brutal campaign of persecution* of Christians in A.D. 303, near the end of his reign, in a failed attempt to eliminate CHRISTIANITY from his domain.

* **persecution** organized and sometimes violent harassment of a group of people, usually because of their beliefs

Having established order, Diocletian voluntarily retired after serving for 21 years. He forced Maximian to resign as well. Diocletian spent the rest of his days in a splendid palace at Salonae, in what is now the modern city of Split, Croatia. Despite his plan for an orderly succession, civil war erupted immediately after his retirement. CONSTANTINE I emerged from that war as ruler of the empire. (*See also* **Barbarians; Byzantium; Economy, Roman; Government, Roman; Persian Empire; Rome, History of; Wars and Warfare, Roman.**)

DIONYSUS

* **cult** group bound together by devotion to a particular person, belief, or god

Dionysus, also called Bacchus, was a god of complex and mysterious dimensions. The ancients associated Dionysus with a variety of realms, including ecstasy, liberation, creativity, fertility, wine and intoxication, violence, and death and the afterlife.

The Greeks considered Dionysus a divinity of foreign origin, and the true sources of his worship are unknown. Dionysian cults* probably

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DIONYSUS

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

started in Thrace (northeast of ancient Greece) or in Asia Minor, although some evidence suggests his worship might have arisen in Greece during the Mycenaean age. By classical* times, his worship was widespread in the Greek world. ATHENS alone held seven festivals a year in his honor. Many of the rituals and festivals devoted to Dionysus involved drinking and frenzied dances. These festive occasions included such activities as drinking contests, male cross-dressing, and general carousing. His worship was also closely connected to drama. At the Great Dionysia festival held each spring, the spontaneous rituals performed in honor of the god of wine became formalized by about the sixth century B.C. into dramatic performances—the beginning of Greek tragedy.

Dionysus was a popular figure in ancient art. In Greek vase painting he is represented with a grapevine in one hand and a drinking cup in the other. Other symbols associated with him include a mask, representing drama; a sacred, vine-covered wand called a *thyrsus;* and a drinking bowl called a *kantharos.*

According to myth, Dionysus was the son of ZEUS and Semele, a mortal woman. Zeus disguised himself as a human to seduce Semele, and she became pregnant. As a favor, Semele asked to see Zeus in his divine form, but his sheer brightness—a thunderbolt—destroyed her. Zeus rescued the unborn Dionysus from Semele's womb and put the infant inside his thigh, from where he was born. Zeus took his divine son to Nysa, a mythical mountain, where a tutor named Silenus and a group of satyrs* raised the child and taught him the secrets of nature, including how grapes are made into wine. Dionysus then journeyed back to Greece, accompanied by satyrs, nymphs*, and his women followers called maenads* or bacchants. In some stories, Dionysus married Ariadne, the daughter of King Minos of Crete.

Many tales tell of the rejection Dionysus encountered as he traveled through Greece and the harsh punishments he exacted on those who

* **satyr** woodland deity that was part man and part goat or horse

* **nymph** in classical mythology, one of the lesser goddesses of nature

* **maenad** frenzied female worshiper of the god Dionysus

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refused to recognize his divine nature. In Thebes, for example, the people would not receive him, even though Thebes had been his mother's homeland. For revenge, he struck the Theban women with madness, and they abandoned their families, fled to the mountains, and became maenads. Clothed in fawn skins and carrying sacred wands of vine leaves and ivy, they laughed, shrieked, and danced through the woods in a possessed frenzy. When Pentheus, the king of Thebes, tried to spy on their revelry, the women in their madness mistook him for a wild beast and tore him apart. Horrified at the death of their king, the Thebans recognized their error, sang praises to Dionysus, and joined his wild rites. Eventually, Dionysus won over all of Greece to his worship. The worship of Dionysus is the subject of the *Bacchae,* one of the plays of the Greek tragedian EURIPIDES.

Many of the ceremonies associated with Dionysus were mysteries—that is, they were secrets known only to cult members. Some cults worshiped Dionysus as a fertility god, while others believed that he could provide protection after death. During the Hellenistic* period, Dionysian mystery cults spread to Rome, where the Roman Senate tried unsuccessfully to suppress them. (*See also* **Cults; Dance; Divinities; Drama, Greek; Eleusinian Mysteries; Mycenae; Religion, Greek.**)

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

DIPLOMACY

Diplomacy is the basic means of communication between states or rulers for settling disputes. Unlike modern nations, ancient Greece and Rome did not have professional diplomats, nor were there permanent offices or institutions to deal with foreign powers until the later Roman Empire. Nevertheless, both the Greeks and the Romans carried out many formal diplomatic exchanges, creating almost all the elements of modern diplomacy.

GREEK DIPLOMACY. At first, Greek diplomacy was concerned with relations among the city-states* and only later with relations between city-states and non-Greek powers such as Persia. Greek diplomacy grew out of ancient Greek customs. City-states shared a common language as well as common religious practices and beliefs, prompting them to cooperate with one another in caring for religious shrines and holding festivals or games. The Athenian orator* ISOCRATES related how such events forged links among city-states:

* **city-state** independent state consisting of a city and its surrounding territory

* **orator** public speaker of great skill

> Now the founders of our great festivals are justly praised for handing down to us a custom by which, having proclaimed a truce, and resolved our pending quarrels, we come together in one place, where, as we make our prayers and sacrifices in common, we are reminded of the kinship that exists among us and are made to feel more kindly toward each other for the future, reviving our old friendships and establishing new ties.

These ties led to new agreements on such matters as humane conduct during war. The city-states made alliances with other city-states to preserve the peace or to come to one another's aid in case of attack by outsiders. Some Greek communities entered into regional alliances called leagues that began as religious associations but later acquired political influence.

The only diplomatic term specifically coined by the Greeks was *proxenoi,* or "state-friends." The word was first used in the early seventh century B.C. and probably developed from personal ties of friendship and hospitality (*xenia*) between members of different city-states. A *proxenos* was appointed by a foreign city-state to serve in his home state. For example, Callias, an Athenian citizen, was appointed by Sparta to serve as the Spartan *proxenos* in Athens. It was the duty of the *proxenos* to receive ambassadors and also to serve as an advisor in legal and economic matters for the visiting citizens of the appointing state. The title was often held by leading politicians and sometimes became hereditary*, although the assignment was not permanent and could be withdrawn.

In Greek city-states, citizen councils and assemblies made all decisions about foreign relations. Such decisions were matters of public debate. Greeks expressed suspicion of rulers who held secret negotiations with foreign powers or made secret treaties, as some Macedonian kings and Roman emperors did. Still, Greek politicians sometimes envied the ability of these rulers to make quick decisions.

ROMAN DIPLOMACY. One of Rome's goals was expansion. Sometimes, regions were annexed* into the Roman state through conquest or negotiation. Primarily, though, Roman foreign relations focused on making nations feel they owed loyalty to Rome, without taking away their independence. Rome's main contribution to diplomacy was the establishment of a "law of nations," or a set of rules for international relations that covered such matters as the proper methods of declaring war and negotiating peace. Although Romans were not concerned about preserving the equality or rights of other states, they were concerned with the religious implications of starting a war. They did not want to appear to be the aggressor, so they made sure their foreign relations were executed in what they judged to be the correct, legal way.

Rome maintained 20 officials, called *fetiales,* who carried out the rituals and proceedings that the Romans believed made a war just and righteous. *Fetiales* were required to make Rome's grievances known to the enemy. If Rome received no satisfactory response and war was declared, the *fetiales* recited certain phrases on the enemy's border and threw a spear into the enemy's territory. In the case of a distant enemy, the *fetiales* could hurl the spear near a special "column of war" in Rome. When Rome made peace with an enemy, the *fetiales* announced the terms of peace and sacrificed a pig. This ceremony meant that if Rome were the first to break the treaty, the city would be under a curse.

Roman decisions about foreign policy came from the Senate or the emperor. Only during the later years of the empire did Rome have the beginnings of a diplomatic service, in which specialists with expert knowledge of hundreds of years of TREATIES advised the emperors in matters of foreign relations.

ENVOYS AND TREATIES. Both the Greeks and the Romans appointed temporary officials, called ENVOYS, to carry messages to other states and to conduct diplomatic negotiations. Even in times of war, envoys were protected and almost always given safe passage. The Greeks and Romans expected

their envoys to return home with favorable treaties, alliances, or promises of friendship from foreign powers. If they failed, they might be tried and punished. Rome, in particular, took the dignity of its envoys quite seriously. If a foreign power refused to meet with a Roman envoy, Rome interpreted the refusal as a declaration of war.

One of the most important tasks of diplomacy was that of negotiating treaties. Some treaties were temporary truces to allow battlefield commanders to bury their dead. Others were intended to be lasting agreements. Treaties ended wars, established territorial boundaries, regulated trade and immigration, created alliances, and in other ways spelled out the relationships among states. Rome used several kinds of treaties, depending upon whether it intended to treat the other state as an equal or as a subject territory. Through such treaties, Rome came to dominate Italy and much of the rest of the Mediterranean world. (*See also* **Wars and Warfare, Greek; Wars and Warfare, Roman.**)

DIVINATION

See *Omens; Oracles.*

DIVINITIES

* **cult** group bound together by devotion to a particular person, belief, or god

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **deity** god or goddess

* **nomadic** referring to people who wander from place to place to find food and pasture

* **Sanskrit** ancient language of India

The ancient Greeks and Romans worshiped many divinities—the gods, goddesses, and other beings who controlled nature and influenced human activities. The ancients formed cults* and built TEMPLES to their divinities. They also held festivals in their honor, and made sacrifices* to them. The myths, legends, and literature of the Greeks and Romans recounted the lives and actions of these divine beings.

DIVINITIES OF ANCIENT GREECE

EARLY GREEK DIVINITIES. The earliest Greek divinity dates from the 1000s B.C. on the island of CRETE. This deity* was a great goddess (or perhaps a group of goddesses) who ruled over all of nature—the sky, the sea, the moon, and life and death. The great goddess was also associated with ANIMALS and with HUNTING, and in early Greek art she was often depicted with snakes. The Cretans had many different names for her, including Britomartis (sweet maiden), Dictynna, and Ariadne. Later, Greeks brought the idea of the great goddess to the mainland as DEMETER and other goddesses.

The Hellenes, a nomadic* people from the north, brought into Greece their sky god Dyaus (from the Sanskrit* word for "sky"), an early form of the Greek ZEUS. Zeus reigned supreme over both deities and human beings. In the words of the Greeks, he was "Zeus the first, Zeus the last, the Lord of the Lightning/Zeus the head, Zeus the center, the source of all being." Zeus lived in the sky as well as on Mt. OLYMPUS, the home of the other major gods, who together are called the Olympian deities after Mt. Olympus. Every four years the Greeks held a festival at the temple of Zeus at OLYMPIA, during which time those states who were at war declared truces with one another.

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* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **frieze** in sculpture, a decorated band around a structure

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

* **trident** three-pronged spear, similar to a pitchfork

* **underworld** kingdom of the dead; also called Hades

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **patron** special guardian, protector, or supporter

* **hearth** fireplace in the center of a house

THE TWELVE. People in classical* Greece referred to the most important Olympian gods and goddesses as the Twelve. These deities were also known as the Greek pantheon. The Twelve included ZEUS, HERA, POSEIDON, HADES, APOLLO, ARTEMIS, ARES, APHRODITE, HEPHAESTUS, HERMES, ATHENA, and Hestia. Athenians had built the Altar of the Twelve in the center of the city, and the deities were depicted on the frieze* of the PARTHENON. Greeks even called out the names of the Twelve when they took an oath.

Zeus was the most important of the Twelve. He was married to Hera, his sister and the queen of the gods. Since Hera was also the goddess of marriage and childbirth, all Greek women worshiped her. In Arcadia in the Peloponnese*, Hera was known by three titles—Maid, Wife, Widow. Poseidon, Zeus's brother, was the god of the sea. Greeks also worshiped him as the god of horses and earthquakes. Poseidon carried a trident*, with which he created freshwater springs by striking the ground.

Demeter, Zeus's sister in classical mythology, was the Earth-Mother or Grain-Mother. The women of Athens honored Demeter at the festival of the Thesmophoria held every year in the late autumn. She was also worshiped at the ELEUSINIAN MYSTERIES, which were the most famous of the Greek mystery CULTS. According to Greek mythology, Demeter's daughter PERSEPHONE was abducted by Hades, the god of the underworld*, to be his wife. Although Hades returned her for half of the year, Demeter was so unhappy during the six months Persephone was in the underworld that she caused the earth to be barren. Finally, with the intercession of the gods, Demeter was persuaded to forgo her anger as Persephone was allowed to visit her mother for a certain time each year.

Apollo was the god of destruction and healing and of music and culture. He was also the god of prophecy. An oracle* at the shrine of Apollo at DELPHI provided inspired advice. People from throughout the Greek world traveled to Delphi to ask the god questions regarding their crops and their children, and representatives of Greek states asked the oracle about matters of state policy. Apollo's sister, Artemis, was a hunter who aided women during childbirth. She also defended all wild animals and children.

Ares, the only son of Zeus and Hera, was the deity of war. He was cruel and bloodthirsty, attracting little affection from the Greeks. Ares had a love affair with Aphrodite, a fertility goddess and the goddess of love, who was married to Hephaestus, the god of fire. Hephaestus was also the blacksmith of the gods, and he made their armor and other metal implements for his fellow divinities.

Hermes, a friendly and popular god, guided travelers and helped shepherds with their flocks. He was the messenger of the gods and led the souls of the dead to the underworld. The patron* goddess of the city of Athens was Pallas Athena, Zeus's favorite daughter. Athena was said to have sprung miraculously from her father's head, full grown and dressed in armor. She supervised the business of war and the work of craftspeople. She also symbolized wisdom and counsel and could outwit Ares in battle. Hestia, the goddess of the hearth*, was the last of the Twelve, although she was sometimes replaced (as on the Parthenon frieze, for example) by DIONYSUS, the god of vegetation, wine, festivals, and drama.

OTHER GREEK DIVINITIES. Although these 12 Olympians were the most important deities, the Greeks worshiped many others as well. At daybreak,

See
color plate 1,
vol. 4.

* **Hellenistic** referring to the Greek-influenced
culture of the Mediterranean world during the
three centuries after Alexander the Great, who
died in 323 B.C.

* **hero** in mythology, a person of great strength
or ability, often descended from a god

they prayed to Helios, the sun god who sees everything. He was some-
times honored along with Hemera, the goddess of the day. Rivers and
springs were also worshiped. For example, Scamander, a river close to
Troy, had its own priest, and girls who were about to marry took a ritual
bath in its waters. There were also numerous nymphs, who were lesser
goddesses of nature. Naiads were nymphs of bodies of water and of
springs, dryads lived in woods and trees, and oreads were mountain
nymphs. Other spirits included the Horai (goddesses of the seasons), the
Muses (goddesses of the arts and sciences), and the Graces (goddesses of
charm, grace, and beauty). Certain divinities, such as Eris (strife), Phobos
(fear), and Eros (love), represented human emotions and feelings. During
the Hellenistic* period, Tyche (fortune) was regarded as a protector of
cities as well as individual persons.

The Greeks also had cults devoted to heroes*. Heracles, the most popu-
lar of all Greek heroes, was worshiped as both a hero and a god. (He was
known as Hercules by the Romans.) The son of Zeus and Alcmene, a mortal
woman, Heracles was famous for performing the Twelve Labors—a dozen
tasks that required tremendous courage and strength. Because these labors
were regarded by the Greeks as heroic acts performed in the service of his
fellow humans, Heracles was made a god after his death. Asclepius was an-
other popular hero. A skilled doctor, Asclepius was killed for attempting to

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raise the dead. Both the Greeks and the Romans worshiped him for his healing power. ORPHEUS was a legendary musician whose art was so powerful that he was able to charm beasts and even arouse the gods of the underworld. He was most famed for his attempt to bring back his wife, Eurydice, from the world of the dead, simply by the power of his music.

DIVINITIES OF ANCIENT ROME

EARLY ROMAN DIVINITIES. The earliest Roman divinities were *numina,* which were spiritual forces that controlled particular activities of daily life. Unlike the Greek gods and goddesses, *numina* were spirits that existed in natural objects, such as trees, and did not appear as humans. To help crops grow, for instance, a priest called upon many different *numina,* such as Vervactor (turner of fallow* land), Reparator (preparer of fallow land), and Sarritor (the one who hoes). An expectant mother might pray to Nona and Decima, the spirits who presided over the final two months of her pregnancy. The *numen* Fabulinus aided babies in speaking their first words, while Statulinus helped babies stand.

* **fallow** land plowed and left unseeded for a season or longer so that moisture and organic processes can replenish the soil's nutrients

Early Romans honored a trio of powerful gods: JUPITER, Mars, and Quirinus. Jupiter, like Zeus in Greece, ruled supreme. Mars was a god of war similar to Ares, although Mars was also a god of agriculture. Quirinus, a god unique to Rome, was the god of the Roman people when they were peaceably assembled. He was later identified with Romulus, the legendary founder of Rome. Other deities worshiped by the early Romans include VESTA, the goddess of the hearth, and Janus, who was the god of the door.

IMPORTING NEW GODS. As the Romans came into contact with other peoples, especially the Greeks, they adopted the deities of other peoples as their own. For the most part, the Romans had no myths about their own native gods, and they borrowed the stories of the Greeks. For example, the Romans worshiped the water spirit Neptune, whom they identified with the Greek god Poseidon, and the grain spirit Ceres, who came from Demeter. The 12 most important Olympian gods of the Greeks became the most important gods in Rome.

As the empire spread, the Romans adopted the deities of the conquered peoples. They gave these local gods and goddesses Roman names. For example, in Commagene (now southeastern Turkey) the supreme god was Doliche, but the Romans called him Jupiter. Roman soldiers carried these names throughout the empire, and they became well known. Some gods had several names and a variety of functions. Juno was an ancient Roman goddess, but as Juno Populina she was worshiped by soldiers, as Juno Rumina she blessed the city of Rome, and as Juno Ossipagina she healed broken bones.

Occasionally, the Romans intentionally imported new cults. In the 200s B.C., the Roman Senate brought the cult of Asclepius to Rome to treat the sick. During the PUNIC WARS with CARTHAGE, the Senate introduced into Rome the goddess CYBELE from ASIA MINOR. Several cults native to Egypt and the Near East spread during the Roman Empire. The Egyptian goddess Isis had numerous devoted followers in Rome. The cult of Mithraism was introduced to Rome from Persia. Its followers—mainly soldiers, traders, and civil servants—worshiped Ahura Mazda, a deity of order and light, and Mithras, a god who fought against the forces of chaos and darkness.

THE TITANS

According to Greek myth, the gods of the pantheon did not always rule the universe. They first had to defeat the Titans, who were the children of Uranus (Sky) and Gaia (Earth). According to the Greek poet Hesiod's *Theogony,* Cronos and Rhea, the king and queen of the Titans, were the parents of Zeus and other gods and goddesses. Fearful that his children would dethrone him, Cronos swallowed them as they were born. Rhea deceived Cronos by hiding the newborn Zeus and giving Cronos a stone wrapped in baby's clothing instead, which he swallowed. Zeus and the other gods defeated the Titans after ten years of fierce battle. They imprisoned the Titans below earth in Tartarus, the place of punishment in the underworld. The most famous Titan is Prometheus, who stole fire from the gods and gave it to human beings.

Roman emperors were also worshiped as divinities. Ruler worship had been practiced in the Hellenistic kingdoms. In stages this practice developed within the early Roman Empire. The Romans believed that their emperors became gods when they died. A few emperors expected to be worshiped during their lifetimes, but when carried to excess this desire was often regarded as a sign of instability or even madness. CALIGULA, for example, believed that he really was the brother of the gods Castor and Pollux but was widely regarded as insane. Likewise, the emperor Commodus, who dressed himself up as Hercules, was viewed as excessive. The name of the first Roman emperor, AUGUSTUS, had a religious meaning, setting him apart from other people. Far more moderate than his successors Caligula or Commodus, Augustus nevertheless expected to become a divinity upon his death, as did the emperor Vespasian. As Vespasian lay dying, he is said to have exclaimed, "Oh dear! I think I'm becoming a god!" (*See also* **Christianity; Cults; Festivals and Feasts, Greek; Festivals and Feasts, Roman; Heroes, Greek; Myths, Greek; Myths, Roman; Religion, Greek; Religion, Roman; Rulers, Worship of.**)

DIVORCE

See *Marriage and Divorce.*

DOMITIAN

A.D. 51–96
ROMAN EMPEROR

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers

* **imperial** pertaining to an emperor or empire

itus Flavius Domitianus, or Domitian, was the second son of the emperor VESPASIAN, who succeeded his older brother TITUS as emperor in A.D. 81. Domitian was an able administrator and commander, but his dictatorial manner earned him the bitter hatred of the Roman Senate.

Domitian devoted much of his attention to securing the borders of the empire in Europe. He led a successful campaign against German tribes beyond the Rhine River, which won him the loyal support of his armies. The king of DACIA (present-day Romania) invaded several times along the Danube River, and the emperor was forced to move legions* from other parts of the empire to reinforce this border. In Rome, Domitian ruled efficiently and tried to reduce corruption and raise public standards of morality. Several of Rome's great monuments were completed during his reign, including the Arch of Titus, in honor of his brother's military successes, and the last and greatest of the imperial* palaces on Palatine Hill. He also had plans drawn for a new forum, which was completed after his death.

During Domitian's reign, problems arose concerning his dealings with the Senate. Although, by this time, the Senate had little real power, the emperors of Rome usually consulted this body on important matters, if only for form's sake. Domitian held no such pretense. He virtually ignored the Senate and flaunted his absolute authority, which deeply angered the senators. Over time, Domitian grew increasingly suspicious and had many senators condemned to death for treason. In this poisonous climate, palace conspirators, who probably included his wife Domitia, assassinated him in A.D. 96. The Senate denounced his memory, and later Roman

* **tyrant** absolute ruler
* **dynasty** succession of rulers from the same family or group

historians labeled him a tyrant*. His death marked the end of the Flavian dynasty*. (*See also* **Barbarians; Palaces, Imperial Roman; Rome, History of; Senate, Roman.**)

DORIANS

* **dialect** form of speech characteristic of a region that differs from the standard language in pronunciation, vocabulary, and grammar

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

See map in Languages and Dialects (vol. 2).

The Dorians were one of two distinct groups of ancient Greeks and the dominant people of the powerful military state of SPARTA. The Dorians spoke a distinct dialect* of Greek and had other cultural characteristics that set them apart from the IONIANS, the other main group.

The Dorians probably migrated to southern Greece from the northwest in several waves beginning in the 1100s B.C. They overran the declining Mycenaean civilization, which had existed on mainland Greece for about four centuries. The society of these early Dorians was less developed than that of the Mycenaean Greeks, and their arrival plunged Greece into a cultural dark age for several centuries.

The Dorians settled throughout the Peloponnese* and spread across the southern islands of the Aegean Sea to CRETE and the coast of ASIA MINOR. Eventually, they also colonized Sicily and southern Italy. In addition to Sparta, important Dorian cities included CORINTH, Argos, and Rhodes. In most places, the Dorians gradually blended with the local population, but in Sparta, as well as on Crete, the Dorians became a military ruling class.

Greek legends claimed that the Dorians were descendants of the hero Heracles and had invaded the Peloponnese to regain their homeland. During the period of Greek history when Dorian Sparta and Ionian Athens competed for power, such legends helped to emphasize the differences between the severe Spartan and less austere Athenian cultures.

Dorian artistic values had a great influence on classical Greek art. The Doric order (style) of architecture, marked by the simple and muscular Doric columns, was the earliest of the three Greek orders. (*See also* **Art, Greek; Columns; Greece, History of; Languages and Dialects; Mycenae.**)

DRACO

ca. 600s B.C.
ATHENIAN LAWGIVER

* **city-state** independent state consisting of a city and its surrounding territory

Draco was an Athenian lawgiver who drew up the city-state's* first written code of law in about 620 B.C. Before this time, judges—who belonged to the highest social class—were the only people who knew the laws of Athens. Punishment for the same crime might vary greatly. When the common people objected to these various applications of the laws, Draco established one single written list of laws.

The punishment for breaking Draco's laws was very severe. Death was the penalty for most crimes. One ancient Greek writer claimed that Draco must have written them in blood instead of ink. When asked why he demanded death as the penalty for most offenses (including idleness), Draco answered that small offenses deserved death and he knew of no worse punishment for larger ones. The Athenian statesmen SOLON later repealed all of Draco's laws except those dealing with murder. Draco's name is best remembered today as the origin of the adjective *draconian,* which means severe.

Since details of his laws other than for murder are unknown, some scholars doubt that Draco ever existed. The laws concerning murder,

however, did serve to strengthen Athens as a political unit. For the first time, murder cases had to be submitted for public trial, ending much feuding and bloodshed. (*See also* **Law, Greek.**)

DRAMA, GREEK

* **classical** relating to the civilization of ancient Greece and Rome

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

* **deity** god or goddess

* **epic** long poem about legendary or historical heroes, written in a grand style

* **hero** in mythology, a person of great strength or ability, often descended from a god

Drama of the Western world was born in Greece. People throughout the ancient Mediterranean world imitated Greek plays and Greek methods of performing plays on stage. Centuries later, when Europeans rediscovered classical* Greek literature during the Renaissance*, educated people regarded the Greek plays as the model of dramatic perfection. Even in the modern era, writers and actors have been influenced by the traditions of ancient Greek drama, as well as by specific Greek plays.

ORIGINS OF GREEK DRAMA. The origins of Greek drama lie in religious celebrations honoring the Greek deities* during festivals or on holy days. Many of these celebrations included elements of acting and stagecraft. For example, each year priests at the shrine of Eleusis, near Athens, reenacted the death and resurrection of the goddess PERSEPHONE. Many festivals honored DIONYSUS, the god of wine and fertility. These festivals were accompanied by banquets, where singers led crowds in improvised songs, called dithyrambs. A chorus, a group of dancers and singers, accompanied these celebrations. As the dithyramb was chanted, the chorus would perform a circular dance around the altar of Dionysus. Both large cities and smaller communities had choruses. Eventually, local poets began writing accounts of the adventures of the gods and goddesses for the choruses to recite. During festivals, professional storytellers also recited the *Iliad* and the *Odyssey,* HOMER's epics*.

At some point, the emphasis shifted from reciting stories about the gods to acting them out. According to Greek legend, a performer named Thespis invented the art of acting when he stepped forward from the chorus and sang by himself, not *about* the god but *as* the god. Whether or not he single-handedly created the new art form, there was a real actor and playwright named Thespis who performed in Athens in the 500s B.C. Actors today are called thespians to honor his legendary contribution to drama.

Greek drama developed further as poets began writing scenes for performers to act out. Many of these scenes involved legendary or historical heroes* and kings as well as deities. The drama combined traditional recitations and songs by the chorus with actions and speeches by individual actors. Actors wore masks and used words and gestures that enabled the audience to identify familiar characters. By the early 400s B.C., Greek drama had evolved into two distinct kinds of plays, tragedies and comedies, written for and performed at competitive drama festivals. All surviving examples of Greek drama were originally written for the festivals in Athens.

TRAGEDY. Tragedies were serious plays dealing with the sufferings and trials of noble or heroic characters. Most tragedies concerned mythological or historical figures. Playwrights attempted to create suspense, to manipulate the audience's feelings of pity and fear, and to illustrate moral truths. The subject matter of a tragic play would have been familiar to the

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audience and would probably have been used by other playwrights. For example, three different playwrights wrote dramas concerning the legendary story of how ORESTES murdered his mother. The playwright's originality lay in how he adapted such well-known tales and introduced new meanings and points of view to the audience. Through tragic drama, playwrights and audiences grappled with large, complex issues, such as the nature of divinity, justice, heroism, and destiny.

Only 33 plays remain from the golden age of Greek tragedy in the 400s B.C. Most of these plays by AESCHYLUS, SOPHOCLES, and EURIPIDES survived because, several centuries after they were written, critics in the Egyptian city of Alexandria and elsewhere chose them for inclusion in schoolbooks. After Thespis, the Greeks regarded Aeschylus as the second father of drama. His plays dealt with large, philosophic questions, such as the nature of virtue and justice, and he usually wrote about great figures from the remote, mythical past. Aeschylus's plays are noted for their majestic language. Sophocles, on the other hand, wrote plays that focused on human interactions. Sophocles introduced a third actor in his plays (Aeschylus had used only two), and his plays have well-developed characters and skillfully constructed dramatic action. Euripedes is known for his realistic style, although he was not widely appreciated in his own day. Euripides criticized and questioned contemporary values and beliefs by using the traditional Greek myths and legends.

COMEDY.   Comedies were humorous plays set mostly in invented situations rather than in the world of myth or legend. Although formally added

to the Athenian dramatic festivals in 486 B.C., comedies probably existed long before that time. The roots of comedy may lie in religious dances or processions that included people wearing masks or disguises.

The earliest surviving comedies are 11 plays by ARISTOPHANES and date from the 400s and early 300s B.C. These plays show that satire* was one of the hallmarks of early Greek comedy, also called Old Comedy. Old Comedy plots were loose and fantastic, shifting wildly between locations. The chorus might be portrayed as a band of wasps, frogs, or clouds. The plays ridicule prominent citizens, local politicians, and even the gods. Some poke fun at individuals and situations that the audience would easily have recognized.

By the late 300s B.C., playwrights created works in a new style called New Comedy. New Comedy plots were less fantastic and more concerned with situations arising from personal relationships. Popular subjects included romantic love, mistaken identity, and reunions of separated family members. Humor was rooted not in political or social satire but in the interactions of certain familiar characters—the bad-tempered old man, the playboy son, the clever slave, or the boastful soldier. The best examples of New Comedy are the plays of MENANDER, the leading playwright of the 300s B.C. and a powerful influence on the Roman comic dramatists PLAUTUS and TERENCE.

STAGING A PRODUCTION. In fifth-century Athens, tragedies usually had only one performance in a competition at the spring festival of Dionysus, after which a panel of citizens awarded a first, second, and third prize. In order to compete, a poet submitted his work to one of the city's chief elected officials and "asked for a chorus." If the work was accepted, this official appointed a *choregos*. A *choregos* was a wealthy citizen who agreed to pay, by way of a special tax, the most costly part of a production—the recruiting, training, maintaining, and costuming of the chorus. Poets competed with not one, but four plays (known as a tetrology), and so usually four choruses were needed. Early choruses were large, with as many as 50 members, although later choruses usually had 12 or 15 members. By acting as *choregos,* an individual was performing an act of public service, much as if he outfitted a warship for the polis* in time of war.

While costuming the chorus was expensive, the group itself did not have to be paid. Although actors were appointed and paid separately by the polis, chorus members were amateur volunteers, drawn from the public at large. They contributed their services as a public duty, just as they contributed their time and energy to the army or in the law courts.

THE THEATRICAL PERFORMANCE. Because the drama competitions were part of state-sponsored festivals, attendance was a civic duty. (Scholars still debate whether or not women were allowed to attend plays.) Outdoor theaters were large, so most of the local population could be packed into a single performance. Plays were held in daylight; there were no curtains or lights. The performance was held on a circular orchestra, or floor, with the audience seated on a hillside rising in a semicircle around the orchestra.

Greek drama was a musical experience. The chorus sang, accompanied by flutes and drums. In addition, the actors sang at the emotional

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

* **polis** in ancient Greece, the dominant form of political and social organization; a city-state

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THE GOD FROM THE MACHINE

Greek theaters used two mechanical devices in their productions. One was a platform that could be pushed or rolled out onto the stage. This platform was used for important props or perhaps even for one of the actors themselves—such as a dying character in a tragedy—so that the audience might get a better view. The other device was a crane that swung actors through the air as if they were flying. Gods often appeared this way. Some critics accused playwrights of solving difficult problems in their plots by having a god descend to set things right. The Latin phrase *deus ex machina* (the god from the machine) still refers to a sudden, unexpected arrival or solution.

* **rhetoric** art of using words effectively in speaking or writing

See color plate 7, vol. 4.

high points of the play. Unfortunately, none of this music has been preserved. In the A.D. 1600s in Europe, the earliest composers of Italian opera fused acting and singing in the hope of reconstructing the vanished art of Greek drama.

Dancing, too, played an important role in the Greek plays. The chorus danced energetically, creating a spectacle of movement that helped interpret the spoken words of the play. These dances were especially important in the largest theaters, such as the Theater of Dionysus at Athens, which held about 15,000 people. Audience members far from the stage could not see the actors' gestures, but they could follow the movements of the chorus.

Besides singing and dancing, the chorus played other roles in the performance. Its members might portray a variety of characters—wise men, soldiers, people of a city, or whatever the story required. They could also step out of the action and become narrators, providing additional information about the story or helping viewers interpret what they saw.

Certain aspects of Greek drama remained unchanged for centuries. For instance, men played all the parts and actors wore masks. Drama changed in other ways, however. As time went on, the chorus became smaller, and in New Comedy it almost vanished. Also, stage sets gradually became more elaborate. Early dramas were performed on a stage that was empty except for a hut or tent, and the audience sat on all sides of the stage. Later stage buildings were larger and more magnificent, with audiences sitting only in the front. Revolving panels presented different backgrounds to the audience, indicating changes of scene. Every important city had its own theater, and a few, such as the ones at SYRACUSE and EPIDAURUS, still stand today. Where no theater existed, the theatrical company performed on a portable stage.

ACTORS IN ANCIENT GREECE. The early Greek playwrights often wrote, directed, and acted in their plays. They could hope to win victory wreaths and small cash prizes at drama competitions. But since it was almost impossible to earn a living as a full-time actor in early Greece, some actors also worked as teachers of rhetoric*. In a society in which the art of public speaking was highly regarded, acting was an honored profession, and a gifted actor could succeed in politics. In addition to their vocal abilities, actors had to possess considerable physical agility, and they often trained as hard as athletes did.

Beginning in 449 B.C., separate prizes were awarded for actors, distinct from the awards for dramatists. The first actors' guild, or union, called the Artists of Dionysus, was formed to negotiate contracts and set standards for the profession. Prominent actors traveled from festival to festival throughout the Mediterranean, commanding huge salaries. As the number of professional actors was increasing (even chorus parts were filled by professionals), the days of the honorable amateur ended, and the status of actors in Greece slumped. However, centuries after Greece's golden age of drama in the 400s B.C., theatrical troupes continued to stage the plays of Euripides and other Greek masters. (*See also* **Drama, Roman; Festivals and Feasts, Greek; Festivals and Feasts, Roman;** *Iliad*; **Literature, Greek;** *Odyssey*; **Theaters.**)

DRAMA, ROMAN

While the Greeks granted drama great dignity and importance in their festivals, the Romans officially regarded drama as merely entertainment to keep people amused. Yet, the Romans produced some of the most important playwrights in the Western tradition.

During Rome's early years, the Romans did not develop their own artistic standards or works. Instead, they borrowed from the peoples they conquered and whose cultures they absorbed. They regarded the sacred dances of the ETRUSCANS, their neighbors to the north, as the origins of their theater, although they also adopted plots and whole plays from the Greeks. Greek plays translated and adapted into Latin became the staple of Roman drama.

Both tragedies and comedies were popular during much of the Roman Republic*. Roman tragedies are serious plays about heroic figures and important moral issues. Comedies are more light-hearted plays that focus on the drama of family relationships; these generally have happy endings in which the young man usually wins his bride. For the most part, the writers of Roman tragedies used Greek plays as their models, although some of their works were also based on themes from Roman history and mythology. Plays based on Roman themes were deeply patriotic and appealed to the Romans' serious view of their own importance.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Unlike the Greeks, who maintained high standards for their theatrical works, the Romans considered drama to be valuable only as entertainment, not as art. They borrowed extensively from the Greek dramatists, often reworking earlier plays for Roman audiences. Roman theatrical masks like these demonstrate one way in which the Romans continued Greek traditions.

After about 85 B.C., tragedies were rarely performed in Rome. Roman audiences had come to prefer comedies. Unlike the Greek comic playwright ARISTOPHANES, the Roman comic poets avoided making direct political commentary. Their plays provided a pleasant escape for their audiences, featuring singing, dancing, and even acrobatics. As in Greek theater, the actors wore masks. The chorus, a central feature of Greek drama, disappeared almost entirely from Roman comedy, but music remained important. Flute players provided background music, while the main actors sang solos during the play, somewhat like modern musical comedy.

Theatrical companies operated as businesses. Each acting troupe was headed by a *dominus,* or manager, who played the main roles, haggled over fees and scripts with playwrights, and negotiated with civic authorities for permission to stage plays in temples, marketplaces, or arenas. Until POMPEY built his theater in 55 B.C., Rome did not have a theater specifically for plays. To keep costs low, theatrical companies depended on the labor of both slaves and poor free men. Managers kept their companies small, and each performer had to play two or even three parts in a single play. In addition, actors had to sing, dance, and perform stunts, such as acrobatics and pratfalls*. As all farce* tends to be, Roman comedy was physically demanding.

* **pratfall** a fall on one's buttocks

* **farce** light dramatic composition marked by broad comedy and an improbable plot

Roman drama was also a means of attracting voters. Officials or wealthy individuals who wanted to win votes in an upcoming election sponsored lavish festivals, including plays, for the public. Other entertainments, however, were drawing audiences away from the theater. Unable to compete with such crowd-pleasing spectacles as combats between gladiators*, wild-animal shows, and other games, Roman drama eventually disappeared. The rise of CHRISTIANITY during the Roman Empire dealt a death blow to drama, since Christian critics regarded any imitation of life in the theater as immoral.

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

Three writers provide the best surviving examples of Roman drama. PLAUTUS, the most popular author during the Roman Republic, wrote comedies, as did TERENCE, a slave who was eventually freed by patrons* who recognized his comic genius. Many of their plays portrayed the comic side of family life, much as television situation comedies do today. The tragedies of the philosopher and statesman SENECA (the Younger), which were based on Greek models, were probably intended to be read to private assemblies. Although they are effective in the theater, there is no evidence that they were performed for public audiences. (*See also* **Drama, Greek; Festivals and Feasts, Greek; Festivals and Feasts, Roman; Games, Roman; Literature, Roman; Theaters.**)

* **patron** special guardian, protector, or supporter

DREAMS

* **hero** in mythology, a person of great strength or ability, often descended from a god

Like other ancient peoples, the Greeks and Romans placed great importance on the meaning of dreams and visions. They believed that dreams provided a direct connection to their gods and heroes*. They also believed that these gods and heroes might appear in the dreams to provide advice or help in times of need and crisis.

The Greeks and Romans had several categories for dreams. Some dreams did not signify anything important but were just memories of

what happened during the day. Other dreams predicted the future. Some dreams were so complex they needed interpretation to be understood. Apollo supposedly gave certain individuals, called seers, the power to interpret dreams. There were even some books that listed the meanings of common dreams. Finally, some dreams provided help or advice from the gods. To receive these dreams, a person was advised to sleep in a sacred spot dedicated to the god from whom he or she needed help. For example, at a shrine in the Greek city of EPIDAURUS, sick people would sleep in a special room. They hoped that, in their dreams, they would be visited by the healing god ASCLEPIUS, who would tell them how to cure their illnesses.

Ancient writings contain numerous descriptions of dreams and their interpretations. According to the Greek poet HOMER, it was through dreams that Zeus revealed his will. The emperor CONSTANTINE I had visions of Christian symbols, which allegedly prompted him to favor Christianity.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

Philosophers* argued over the origin of dreams. Some thought that dreams were the result of the brain failing to work properly, while others, such as PLATO, believed that dreams came from the gods and, therefore, could be trusted. (*See also* **Cults; Oracles.**)

DYES AND DYEING

The ancient Greeks and Romans colored flax, silk, and wool fleece before processing them into linen, fiber, or yarn. In villages, women were in charge of dyeing fabrics. In cities, professional dyers extracted dyes from various sources and concocted recipes for making a variety of colors and hues. Their workshops were filled with boiling vats of colored dye.

Plants, insects, and shellfish were the most widely used sources of dyes. Dyers knew which sources produced the most distinctive colors. Red dye was obtained from the root of a small flowering plant called the madder, or from females of the cochineal insect. Dyers obtained blue from the woad plant. Yellow, a color very popular among Greek and Roman women, came from the flowers of saffron and crocus.

Purple, the color worn by royalty, was the most expensive dye. It was extracted by crushing small snails that produced purple liquid that could be collected. A less expensive way to create purple was first to dye a fabric blue, then to use a red dye over that. Before dyeing a fabric with plant extracts, the material had to be pretreated with minerals, such as alum or iron. This both affected the shade and made the dye adhere to the cloth.

* **toga** loose outer garment worn by Roman citizens

The ancient Romans used color to denote class distinctions. Decorative borders on togas* indicated a person's class. Farmers, shepherds, and poor people wore dark-colored wool of muddy brown or green. Dark colors were also used for funerals and for mourning. Upper-class Roman women wore garments of fine fabrics and many colors. And, in contrast to present-day fashion, brides wore a veil of orange-yellow, like an egg yolk, a color that symbolized fidelity. (*See also* **Class Structure, Greek; Class Structure, Roman; Clothing; Death and Burial; Textiles.**)

ECONOMY, GREEK

* **city-state** independent state consisting of a city and its surrounding territory

* **agora** in ancient Greece, the public square or marketplace

See map in Agora (vol. 1).

See color plate 1, vol. 1.

Most economic activity in ancient Greece centered on providing people with food, shelter, and the other necessities of daily life. In fact, our word *economy* comes from the Greek word *oikonomia,* meaning the management of the household. The Greeks believed that a household should be self-sufficient (able to supply everything it needed without outside help). This was usually difficult, however. Although Greek city-states* also attempted to be self-sufficient, they frequently traded with other lands to make up for the inevitable shortages of certain goods.

Most people in ancient Greece lived on farms of about five acres in size. These farms produced grains for BREAD, olive trees for oil, and grapevines for WINE, as well as the material goods the farm needed. What the farm family did not itself consume was sold or traded for other supplies in the local agora*. The ancient Greeks measured their wealth by the amount of land they owned. The farms of large landowners were worked by other people, especially slaves. Free Greeks valued their independence and feared working for others, believing that to do so reduced them to a state of slavery. As a result, the idea of working for wages was generally unaccepted in the Greek world.

The economic life of Athens and other large city-states was more varied. Many people worked in specialized crafts, especially in the construction of TEMPLES and other public buildings. Banks arose to accept deposits and to make loans. There was no such thing as buying on credit in the ancient world—it was cash only for all transactions. In contrast to the Athenians, citizens of the city-state of SPARTA shunned all activity that did not directly concern the military. Spartans depended on HELOTS and other conquered peoples to farm the land, carry on trade, and perform any other economic functions. The Spartans even refused to mint silver or bronze coins.

Many cities on the shores of important waterways served as ports, and their citizens often turned to trade for their livelihood. Traders, called *emporoi* in Greek, brought foreign goods into a country in exchange for local produce. Local dealers, or *kapeloi,* purchased goods from the *emporoi* and carried the goods to the agora, where they sold them to the public. The city of BYZANTIUM in Asia Minor had one of the best locations for a port in the ancient world. It controlled access to the Black Sea and the grain-rich lands around it. Since cities, and Athens in particular, needed to import grain to feed their large and growing populations, grain was the single most important trade item in the ancient world. Grain markets were policed by special officials, and privately owned merchant ships carried grain from the Black Sea and from EGYPT, SICILY, and southern ITALY.

Although private individuals owned most of the land and businesses in the Greek world, the government also played a significant role in the Greek economy. City-states owned mines and QUARRIES, enabling governments to have easy access to the natural resources needed to make weapons and armaments in time of war. In 482 B.C., at the urging of THEMISTOCLES, Athens built its first navy with the wealth obtained from a rich vein of silver discovered at the mines at Laurium. City-states also exercised economic control by banning the export of items that were especially important to their citizens, such as certain

agricultural products. In addition, the state raised money by collecting dues and levying taxes on imports.

The PTOLEMAIC DYNASTY, the rulers of Egypt during the Hellenistic* age, was the wealthiest family in all the Greek lands. The Ptolemies used their wealth to finance a museum and library in the capital of ALEXANDRIA. These rulers also introduced the idea of the protective customs barrier to keep foreign oil from underselling Egyptian oil. Such customs barriers are still used by various nations today. (*See also* **Agora; Agriculture, Greek; Banking; Coinage; Crafts and Craftsmanship; Food and Drink; Insurance; Land: Ownership, Reorganization, and Use; Markets; Mining; Piracy; Slavery; Taxation; Trade, Greek; Wars and Warfare, Greek.**)

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

ECONOMY, ROMAN

* **lentil** round, flat, edible seed harvested from the pod of the lentil plant, similar to a bean or pea

* **province** overseas area controlled by Rome

Agriculture was at the center of the Roman economy. Much of Roman trade, industry, and labor involved supplying food to the large cities within the empire, such as ALEXANDRIA and Rome, as well as to the Roman peasants in the countryside.

Most Romans were peasant farmers who tended their fields and raised their own food. The most popular crops were wheat, olives, grapes, and lentils*. Surplus goods were sold at MARKETS or traded for other goods and supplies. Peasants also used surplus goods to pay their taxes. If they rented their land, the peasants paid the owner a portion of the crops they raised.

Supplying the large cities of the empire with food and other goods was a tremendous enterprise. The population of Rome by the end of the first century B.C. was about one million. Food was shipped to Rome from the provinces* around the Mediterranean Sea. Most foodstuffs were then transported from the port of Ostia, up the Tiber River by way of barges towed by mules, to Rome. Overland transportation was costly, and inland

cities that lacked water transport could seldom support very large populations and, therefore, remained small.

Because of the rising demand of urban consumers for raw materials and luxury goods, many different occupations arose outside of agriculture. For example, Roman HARBORS required port officials, tugboat pilots, clerks, and laborers to load and unload ships. Roman tombstones, which often recorded the profession of the deceased, indicate that there were over 200 different occupations in Rome around A.D. 300. The educated and wealthy classes in Rome worked little themselves, leaving trade and the production of goods and services to others. Merchants handled trade between the cities in the far-flung empire, and some of them became quite wealthy. Slaves, who were often conquered peoples, worked in the mines and farmed the estates of the wealthy. Their lives were often cruel and short. The profits from the labors of these people went to their owners.

The construction of ships and the purchase of cargo required large sums of money, much of which was lent by landowners and other prominent citizens who had financial means. The Greeks had used COINAGE, which the Romans adopted for their empire. The government of Rome minted silver coins in huge amounts, using them to pay soldiers. Because coins were easy to carry from place to place, they were ideal for transacting business in the vast empire, and they gradually replaced barter* in the exchange of goods and services.

* **barter** exchange of goods and services without using money

* **imperial** pertaining to an emperor or empire

People also used coins to pay their taxes. Imperial* tax collectors gathered money from all parts of the empire—from large landowners and peasants alike. The emperors used this money to build grand monuments, maintain a standing army of about 300,000 soldiers, and to fortify the frontiers of the empire. The enormous wealth derived from taxation gave Rome great flexibility in running the empire. While some tax collectors enthusiastically taxed the public (and skimmed the excess to line their own pockets), some Roman emperors advised a more moderate view of taxation, realizing that excessive taxes caused extreme hardship. In the words of the emperor TIBERIUS, "It is the job of a good shepherd to shear the sheep, not to skin them alive." (*See also* **Agriculture, Roman; Banking; Crafts and Craftsmanship; Food and Drink; Insurance; Land: Ownership, Reform, and Use; Mining; Slavery; Taxation; Trade, Roman; Wars and Warfare, Roman.**)

EDUCATION AND RHETORIC, GREEK

Rhetoric, or the art of using words effectively, was closely linked to education in ancient Greece. Even after the introduction of the written alphabet in the 700s B.C., the Greeks transmitted information primarily through public speech. During the 400s B.C., training in rhetoric increased rapidly, especially in ATHENS. This training developed into an organized body of teaching material and became the foundation of education in western Europe well into the Middle Ages.

EDUCATION IN EARLY GREECE. There was little formal schooling or group instruction in early Greece. Some young aristocrats* may have had tutors. In the *Iliad,* for example, the Greek warrior ACHILLES had two tutors, Phoenix

* **aristocrat** person of the highest social class

and Chiron. Their instruction was very elementary and nontechnical. Older noblemen advised younger men on appropriate behavior in society. Young men not only had to learn how to be warriors but also how to speak well in public.

Formal education appeared in the 600s B.C., when Athenian children first received instruction in gymnastics and music. Even though the formal teaching of reading and writing did not begin until the early classical* period, increasing numbers of citizens in the larger Greek cities were literate*. Laws were publicly inscribed in stone for everyone to read. This marked an enormous change in the way cultural information was transmitted. Once writing replaced oral communication, people more easily reflected on and analyzed events that occurred around them. They kept records and began to create works of philosophy*, science, and history. Writing became an important method for conveying knowledge, and literary education developed during the 400s B.C., as did the formal study of rhetoric.

EDUCATION IN CLASSICAL ATHENS. In Athens, elementary schooling was associated with the arrival of democracy. Although formal instruction had been reserved for the aristocracy in earlier periods, starting in the 400s B.C., the boys and girls of ordinary citizens also received an education. Greek instruction consisted of three parts, usually held in different schools. Gymnastics, games, and physical education were taught in an enclosed courtyard called a *palaestra.* Teachers at the lyre school emphasized music and dance, and they also taught the works of lyric* poets. The third school included reading, writing, and mathematics. Boys and girls were taught separately. Parents paid fees for instruction, and children were not required to attend all three courses. Teachers were free men, though they were often assisted by slaves. Teachers disciplined their students with canes to keep order, and pupils regularly proved their skills in public competitions. Slaves, entrusted by families to help bring up children, always accompanied boys to school.

During the second half of the 400s B.C., many young men between the ages of 13 and 17 attended courses taught by SOPHISTS, who provided a higher level of education. The Sophists were teachers who traveled from city to city, and they were drawn to Athens during the time of the statesman PERICLES, when the city was a center of culture and democracy. They were the first to call themselves professional educators in higher education, offering courses in rhetoric, philosophy, and science.

The Sophists raised important philosophical questions and greatly influenced secondary education and intellectual history. Protagoras, Gorgias, Antiphon, and other Sophists called into question some of the basic beliefs in Greek society. For example, they saw a difference between what was naturally and truly just and what simply appeared to be just as a result of local customs and traditions. They also influenced the way in which people thought and argued. The Sophists examined the complexities of language, and they developed rules for public speaking. They not only brought a new level of rigor and logical organization to speech making, but they also experimented with ways of making prose* style artistic.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **literate** able to read and write

* **philosophy** study of ideas, including science

* **lyric** poem expressing personal feelings, often similar in form to a song

* **prose** writing without meter or rhyme, as distinguished from poetry

Plato is shown, at the center of this mosaic, participating in discussions with his students. In his famous work, the *Republic,* on the political structure of the state, he discussed a system of education designed to produce the best possible citizens. His school, the Academy, marked a major departure from other Greek schools with its focus on discussion and knowledge for its own sake. The Academy is considered the first true institution of higher education.

* **impious** lacking respect for the gods or tradition

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Many Athenians criticized the Sophists for upsetting the foundation of their society and for interfering with the minds of young men. Such critics considered the Sophists impious* and irresponsible. One of their most severe critics was the philosopher SOCRATES, who distrusted the Sophists' claims that they were able to teach everything. (The Sophist Protagoras claimed that even virtue could be taught.) In spite of their critics, however, the Sophists made a very significant contribution to the development of education and rhetoric.

TEACHERS AND RHETORIC IN THE 300S B.C. In the 300s B.C., the principal education of Greek youth took place in schools with professional teachers. Rhetoric was the most important part of formal instruction. Some of these schools were led by great public speakers and philosophers, whose teachings formed a bridge between the classical tradition and the Hellenistic* world of the next three centuries.

Although Isocrates wrote many judicial and political speeches, his primary importance was as an educator. He opened a school in Athens, which he headed for 50 years. He shared with Socrates the belief that rhetoric was closely allied to the study and practice of civic virtue, and he attempted to produce civic leaders. His students wrote about political and moral subjects and were required to criticize Isocrates' own work. His admiration for Greek literature, history, culture, and their connection to public speaking shaped education for centuries to come.

* **curriculum** program of studies

* **dialectic** method of learning that consists of discussion or debate to determine the truth or an opinion or theory

* **empirical** founded on experience or observation

* **patronage** guarding, protecting, or supporting a person or institution

PLATO was a pupil of Socrates. Unlike other schools of the day, Plato's Academy was organized as a community—with permanent buildings, specialist teachers, and an integrated curriculum*—that lasted long after his own lifetime. Students paid no fees. According to Plato's theory of education, as set out in his writings the *Republic* and the *Laws,* everything in the ideal state served the interests of the state. In his ideal curriculum, students studied literature, music, and mathematics from ages 10 to 18, science from 20 to 30, and dialectic* from 30 to 35. The student then spent 15 years as an administrator for the state.

In fact, however, the curriculum of the Academy was more traditional. It included rhetoric, science, mathematics, and philosophy. The focus of Plato's Academy was on knowledge for its own sake rather than on training to become a proper gentleman or a model citizen. There were no fixed curriculums and no degrees. Students met in small discussion groups, which were often led by the students themselves. The Academy marked the beginning of genuine higher education.

ARISTOTLE, a student of Plato, entered the Academy at the age of 17 and continued as a member for 20 years. He later founded his own school, the Lyceum, which was the first genuine research institution. He gave up the discussion and dialectic that had been such an important part of the Academy, believing that empirical* research was more important. The Lyceum collected and classified information and published the results in an organized form. The preservation of documents, specimens, and books was a tremendous new achievement that was made possible, in part, through the patronage* of ALEXANDER THE GREAT. Aristotle's work *Rhetoric,* a comprehensive survey of Greek rhetoric as an art, was used by all future writers on the subject.

The 300s B.C. were a high point not only for rhetorical theory and technique but also for great speeches. The art of public speaking included courtroom speeches and political orations. DEMOSTHENES and Aeschines were among the many outstanding speakers of the day.

EDUCATION AND RHETORIC IN THE HELLENISTIC PERIOD. With the conquest of Greece and the Persian Empire by Philip II and Alexander, the power of the old Greek cities declined. However, new opportunities arose in the new Greek cities of Egypt and the Near East. The ability to speak and write well in Greek was a mark of distinction, and during the early Hellenistic period, the Greek educational system was set firmly in place.

During this period, education occurred in one school, and students were organized into different age groups. The primary school was for children between the ages of 7 and 14. Although music and gymnastics still played an important role in education, the most important part of the curriculum was reading and writing. The primary school teacher, known as the *grammatistes,* was still paid by the parents. Students learned letters and words by repetition and memorization. Since Greek was a foreign language for most children during the Hellenistic period, learning to read and write Greek was a difficult process.

In secondary school, which began about the age of 14, students learned the classics of Greek literature that had been selected by the

THE PERILS OF TEACHING

Being an educator in ancient Greece was not without its dangers. The great philosopher Socrates was executed by his fellow Athenians for "corrupting the young." According to the Greek biographer Plutarch, Damon, who was tutor to the young Pericles, was banished from Athens for ten years. Although he claimed to be simply a teacher of the lyre, Damon was also believed to have taught Pericles about politics, which Athenian citizens considered dangerous meddling in the affairs of the city.

scholars at ALEXANDRIA. The epics of Homer and the tragedies of the playwright EURIPIDES were the most important, but other writers of the classical period were taught as well. The students learned how to write in classical Greek style. Little is known about advanced education during the Hellenistic period, but students often concluded their education by delivering practice speeches. The institutions founded by the educators of the 300s B.C. continued, and the famous Library and Museum of Alexandria, as well as similar institutions in other Hellenistic cities, became centers of research and intellectual thought.

In the Hellenistic period, public speaking lost some of the political and ethical functions it had served in classical Greece. No longer designed to sway the opinions of large numbers of citizens, speeches became increasingly more ceremonial and literary. The content of a speech was no longer as important as the style in which it was written. During the Hellenistic period, the study of rhetoric consisted of students following a set of rigid rules, modeled on the great speakers and writers of the classical period. Although this did not stimulate creative new work, these rules helped preserve Greek thought and literature, and Greek was preserved into the Middle Ages in Europe. All educated persons in ancient Rome were expected to be fluent in Greek as well as in Latin. (*See also* **Classical Studies; Education and Rhetoric, Roman.**)

EDUCATION AND RHETORIC, ROMAN

* **rhetoric** art of using words effectively in speaking or writing

The ancient Romans adopted many aspects of their culture from that of the ancient Greeks, especially after all of Greece became part of the Roman Empire in 146 B.C. This was certainly the case with the educational practices and rhetoric* of the Romans. But, as in other practices that they adopted from the Greeks, the Romans altered Greek education to make it conform to the traditions and values that the Romans themselves held.

EDUCATION IN EARLY ROME. The city of Rome began as a village of farmers on the east bank of the TIBER RIVER. Like all peasant cultures, the earliest Roman people believed in the importance of the land. They valued cooperation, simplicity, self-reliance, discipline, and hard work. Early Roman education attempted to preserve those virtues. During the earlier years of the Roman Republic*, most people distrusted professional teachers, especially Greeks, and upper-class children were taught by their parents. The emphasis was on training children to become good citizens. For their first six or seven years, boys and girls were educated by their mothers, who taught them respect for the traditional values evident in Roman legends and history. Women also taught their children Latin and sometimes Greek.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

A Roman girl was trained by her mother in domestic tasks until the age of 12 or 13, when she married and her education was considered complete. On the other hand, a boy was tutored by his father between the ages of 7 and 16. He was expected to follow his father everywhere and learn from his example. The boy helped with his father's work, listened to debates in the forum* or in the Senate, and took part in religious

* **forum** in ancient Rome, the public square or marketplace, often used for public assemblies and judicial proceedings

ceremonies. His father taught him to read, to fight in armor, to box, to ride a horse, to swim, to endure hardship, and, above all, to know his own family's traditions. Such training was for youths of the upper classes. Little is known about the education of lower-class children.

During a ceremony at the age of 16, a young man replaced his child's toga* with a pure white toga, signifying adulthood. He became an apprentice to a prominent older man, who trained him for public service. As he had with his father, the young man followed his patron* to the law courts and to public debates. The patron also trained the young man in the art of public speaking. A young man then served one year in the army, under the supervision of an experienced military man. Thus, early Roman education emphasized the wisdom and experience to be learned from elders and from Roman tradition.

EDUCATION IN LATER ROME. By the middle of the first century B.C., education based on family and tradition was no longer considered appropriate. Rome had become a leading political and military power. The Romans had defeated CARTHAGE in the PUNIC WARS and had conquered much of the Mediterranean world. Children of the leading families in the conquered territories were often taken to Italy to be educated, returning afterwards to become local leaders. They often returned more Roman than provincial*. The education of Roman children changed as well. As the Roman Empire expanded, Roman fathers were often away from home in the army or in colonial administration, and upper-class mothers became more involved in social concerns and were less inclined to teach their children.

Many slaves arrived in Italy as prisoners of war, and many from Greek-speaking regions were better educated than the Romans. Through interactions with these Greeks, the Romans gradually became more influenced by Greek ideas and Greek education. Young Roman children often had a Greek tutor who taught simple reading and who served as a guardian as well. At the age of six or seven, a Roman child went to an elementary school to learn reading, writing, and simple math. Lessons were from dawn to mid-afternoon. Students had every eighth day off, and there were short breaks in winter and spring and a long break during the summer. Pupils sat on stools with wooden tablets on their knees, and they copied passages of literature onto papyrus* sheets. They then memorized and

* **toga** loose outer garment worn by Roman citizens

* **patron** special guardian, protector, or supporter

* **provincial** referring to a province, an overseas area controlled by Rome

* **papyrus** writing material made by pressing together thin strips of the inner stem of the papyrus plant

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recited them. Discipline was strict, and students who did poorly were caned, although they also sometimes received little cakes for good work. Curiosity and interest in intellectual matters were rarely encouraged. Schools were usually private, organized by parents or a wealthy patron. Only in the late first century A.D. did the government begin to support education.

* **curriculum** program of studies

During the early years, the Greek-inspired curriculum* stressed Greek literature, since there was little Latin literature of significance. Because of this, most educated Romans knew both Latin and Greek. However, by the late first century B.C., much excellent Latin literature had been produced, and these works replaced Greek literature in the curriculum. As a result, bilingualism* gradually declined. Students studied the works of VERGIL and HORACE for poetry, LIVY for history, TERENCE for drama, and CICERO for oratory*. However, they were not taught to appreciate the works of such authors as merely literature, but to view them as practical sources for strengthening their own language skills. Students read the texts aloud, memorized them, and analyzed their grammar. Fortunately, the boredom of grammar lessons was relieved by the discussion of myths, history, geography, and science that arose from these texts. Subjects popular in Greece, such as music and dancing, were considered unmanly in Rome, and athletics was valued only for soldiers.

* **bilingualism** ability to speak and read two languages well

* **oratory** art of public speaking

ROMAN RHETORIC. The curriculum for Roman higher education, which began at the age of 16, omitted some topics that were considered important in Greek teaching. Philosophy*, for instance, was regarded as too removed from real life, and knowledge of Roman history and literature, it was believed, could be adequately acquired outside the classroom. The emphasis in Roman higher education was on the study of rhetoric, because rhetoric had practical benefits in the Roman Empire.

* **philosophy** study of ideas, including science

During the years of the Roman Republic, the Romans produced many skilled orators who were able to hold their own in the Senate and in the law courts, where juries were highly receptive to persuasive arguments. The great orators included CATO THE ELDER, noted for his blunt speech and his repeated admonition, "Carthage must be destroyed" during the Punic Wars; the brothers Gaius and Tiberius GRACCHUS, who attempted radical reforms of the republic; and Cicero, who was as accomplished an essayist and philosopher as he was an orator. With the founding of the Roman Empire in 31 B.C., the political uses of rhetoric that had been so important during the republic became less attractive. The Senate lost its power and rarely challenged decisions made by the emperor. Many court cases were tried before an imperial* official or even the emperor himself. Oratory had no significant place in the political or legal system during the empire. Rhetoric was still the center of education, however, and it flourished anew in the art of the declamation.

* **imperial** pertaining to an emperor or empire

AN EDUCATION CRITIC

Not all Romans admired Greek learning. The Roman statesman Cato the Elder ridiculed the school of the Greek educator Isocrates, saying that its students grew old before they finished their training and would only be able to plead their law cases in the underworld. In one instance, when a famous Greek philosopher arrived in Rome to argue before the law courts, Cato had him banished from the city—not because he had anything against the man personally, but just because he despised all philosophers.

Declamations were speeches on imaginary topics, often concerning history, law, or even mythical or literary characters. Declamations had always been used to train students for politics or the law, as well as to keep professional orators in practice. During the empire, declamations became a popular form of entertainment, attended by audiences that often included the emperor. The greatest teacher and theoretician of declamation

and rhetoric during the empire was QUINTILIAN, the teacher of PLINY THE YOUNGER, who lived in the late first and early second centuries A.D. In later periods, declamations became sensational and far-fetched, full of grotesque, even violent episodes. Still, there were orators of serious intent who wanted to follow the advice of Cicero and Quintilian, who both emphasized the importance of studying philosophy, history, and literature. These orators traveled regularly to study in Athens or Rhodes, where Greek traditions of rhetoric survived. (*See also* **Antonius, Marcus; Classical Studies; Education and Rhetoric, Greek; Oratory.**)

EGYPT

* **pharaoh** ruler of ancient Egypt

See map in Provinces, Roman (vol. 3).

* **oasis** fertile or green area in a desert
* **silt** fine particles of earth and sand carried by moving water
* **delta** fan-shaped, lowland plain formed of soil deposited by a river

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

Although there is evidence of a culture in Egypt as early as 4000 B.C., historians date the beginning of Egyptian civilization at approximately 3200 B.C. At that time, Menes founded the first dynasty—the first recorded family of pharaohs*. Greek civilization began about 1,000 years later than that of Egypt, which by then was into its eighteenth dynasty. The height of Egypt's power and culture was achieved under a succession of pharaohs, including Amasis I, Amenhotep I, Ikhnaton, and Tutankhamen. The early Greeks traded with the Egyptians, and after ALEXANDER THE GREAT arrived in Egypt in the 300s B.C., Greek culture became predominant there for the next few centuries.

EGYPTIAN LAND AND CULTURE

The country of Egypt is basically the valley of the Nile, the longest river in the world. The Nile flows from the rain forests and lakes of eastern Africa north to the Mediterranean Sea. Beyond the river valley there is only desert, with an occasional oasis*. For millions of years, the Nile's annual flood waters have carried quantities of rich silt* down the river, fertilizing the soil on the river banks and forming a great delta*. Thus, the river provided the conditions that encouraged the rise of agriculture and a flourishing civilization.

Near Cairo, the modern Egyptian capital at the edge of the desert, are the Great Pyramids and the Sphinx, built by the pharaohs of the fourth dynasty (about 2600 B.C.). Farther south, west of the Nile, are the Valleys of the Kings and Queens, where great rulers and nobles were buried in magnificently decorated tombs. Egyptians worshiped numerous gods and believed in an AFTERLIFE and a human soul. Ancient Egyptian art and architecture were devoted mainly to religion, the pharaohs, and the nobility, and were marked by refinement, richness, and sophistication.

GREEK RELATIONS WITH EGYPT

Relations between the Greeks and the Egyptians began in the 600s B.C. (or earlier) in the course of trade across the Mediterranean Sea. The pharaoh Amasis II, of the twenty-sixth dynasty, encouraged Greek traders to come to Naucratis, a port on the Nile delta, where they bartered corn for silver. In the 520s B.C., the Persians invaded Egypt. Pharaoh Psammetichus III, though aided by Greek mercenaries*, failed to turn back the Persians. The Persians occupied Egypt on and off until Alexander the Great drove them

out in 331 B.C. Alexander founded the seaport of Alexandria, which until recent times retained its Greek character. The cities of Memphis and Naucratis were also Greek settlements.

EGYPT UNDER THE PTOLEMIES.   After Alexander's death in 323 B.C., his Macedonian generals fought among themselves for power over the empire. Ptolemy took and held the throne of Egypt. The PTOLEMAIC DYNASTY, which ruled Egypt for three centuries, turned Alexandria into a center of Hellenistic* culture, with its great Library and Museum. Our knowledge of Ptolemaic Egypt is richer than that of the other Hellenistic kingdoms because of the preservation of many ancient papyrus* manuscripts in the dry desert climate.

Ptolemy annexed* the island of Cyprus and the province of Cyrene to his kingdom. His son Ptolemy II extended his rule over most of the Aegean

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **papyrus** writing material made by pressing together thin strips of the inner stem of the papyrus plant

* **annex** to add a territory to an existing state

islands, the coast of Asia Minor, and Palestine (now Israel). The Ptolemaic armies, which provided security for the rulers, were rewarded for their loyalty with land grants in the Nile valley and the oasis of Fayyum.

Although Greek was the language of administration and the Greeks enjoyed privileges in society and advantages in the tax structure, the Ptolemies took a tolerant approach toward the Egyptian people and their customs. Egyptian temples and cults* were respected, and both Hellenic* and Egyptian legal systems continued, separately, to be used. The pharaohs were crowned in the Egyptian style, and, as the decades passed, the Hellenic ruler was served by Egyptian troops. Yet, outside Alexandria and the other Greek cities, Hellenistic culture had only slight influence on the Egyptian peasantry, whose daily life was little changed.

* **cult** group bound together by devotion to a particular person, belief, or god

* **Hellenic** of or relating to Greece

ROME CONQUERS EGYPT

Despite the growing domination of Rome, the Ptolemaic line continued until the rule of CLEOPATRA VII, who attempted to strengthen Egyptian fortunes through her close relationships with Julius CAESAR and Mark Antony. After Caesar's death, Cleopatra married Antony, then a co-ruler of Rome, and the couple combined their military forces to fight Octavian (later called Augustus), another co-ruler of Rome. The combined navy of Cleopatra and Antony was soundly defeated at the Battle of Actium in 31 B.C., and the following year Cleopatra and Antony both committed suicide. In 30 B.C., under the Roman emperor Augustus, Egypt became a province* of Rome—actually a province of the emperor himself, who appointed an official to govern and sent in a Roman army of occupation. Augustus retained the existing administrative structure but imposed heavier taxes, and in particular a poll tax—to be paid in cash—on all of the population except Roman citizens and citizens of the original Greek cities. Alexandria, the center of government, continued as a center of Greek learning and culture, though Latin was the tongue of the Roman army and officialdom.

* **province** overseas area controlled by Rome

The importance of Egypt declined during the first centuries of Roman rule. The wealthy economy of the Ptolemies deteriorated, as income was spent abroad, capital was sent to Rome, and farms were neglected. In the fourth century A.D., when the authority of the Roman emperors weakened, conditions in Egypt improved. Life for the peasantry became easier. There was some revival of Greek culture. The use of Latin declined except in military documents, and the Roman festivals were little observed. (*See also* **Antonius, Marcus; Augustus, Caesar Octavianus.**)

ELECTRA

MYTHICAL GREEK PRINCESS

One of the two daughters of AGAMEMNON and CLYTEMNESTRA, Electra does not appear as a character in the work of HOMER but has an important role in Greek drama. Both SOPHOCLES and EURIPIDES wrote tragedies bearing her name, and she is a central figure in the play *Libation Bearers* by AESCHYLUS. Her significant, and ultimately tragic, characteristics are her hostility toward her mother, Clytemnestra, her devotion to her brother ORESTES, and her reverence for her murdered father, Agamemnon.

At the opening of Aeschylus's play, Orestes and his traveling companion Pylades are paying homage at the tomb of Agamemnon when Electra enters, leading a chorus of women who bear urns of libations (liquid offerings). When she and Orestes meet, they share their hatred of Clytemnestra and her lover Aegisthus and plan to kill them in revenge for their father's murder. Electra, pretending loyalty to Clytemnestra, leaves the scene. The drama proceeds with Orestes doing the killing, and it ends with his confession of guilt and subsequent madness.

When Sophocles' *Electra* opens, we learn that Electra has saved the young Orestes from their father's murderers and has sent him to safety. Years later, supposing him dead, she is grieving over the urn that she believes holds her brother's ashes, when Orestes himself appears beside her. Orestes then murders their mother with Electra urging him on, pleading fiercely for Orestes to strike a second blow to ensure that she is dead.

Euripides, on the other hand, makes Orestes an indecisive character with whom a stronger Electra joins to carry out the killing. Afterward, she

* **Furies** female spirits of justice and vengeance

suffers remorse, while her brother—having gone mad—is at the mercy of the Furies*. Euripides continues the story with another play, *Orestes,* in which Electra devotes herself to the care of her mad brother.

The noted 20th-century psychoanalyst Sigmund Freud called a woman's fixation on her father and hostility toward her mother the Electra complex. Richard Strauss's opera *Elektra* (1909) and Eugene O'Neill's drama *Mourning Becomes Electra* (1931) are based on the character of Electra. (*See also* **Drama, Greek.**)

ELEGY

See *Poetry, Greek and Hellenistic.*

ELEUSINIAN MYSTERIES

* **cult** group bound together by devotion to a particular person, belief, or god
* **ritual** regularly followed routine, especially religious

Cults* devoted to the worship of gods and goddesses were common in ancient Greece, and the most famous of these were called the Eleusinian Mysteries—dedicated to DEMETER, the goddess of grain and fertility. Like other cults, the Eleusinian Mysteries promised earthly blessings and benefits to those who pledged their faith in them. However, the mysteries also promised happiness in the AFTERLIFE, a feature that distinguished this cult from most others. The rituals* of the mysteries were secret, and those who joined the cult swore never to reveal them. Unlike other cults, the rituals were conducted inside a temple at night rather than outdoors during the day. Anyone who spoke Greek and was not a murderer was eligible to join, as long as he or she paid the required initiation fee.

The earliest reference to the cult is in the *Homeric Hymn to Demeter,* a poem written in the early 500s B.C. The poem tells the story of Demeter's daughter PERSEPHONE (also known as Kore), who was abducted by HADES, the god of the underworld*. As a punishment for this action, Demeter takes away her gift of grain, causing a year of famine. Hermes, the messenger of the gods, arranges a bargain in which Persephone spends each winter with Hades and returns in spring to spend the remainder of the year with her mother. This myth reinforces the notion of Demeter's control over grain, the main food source for the ancient Greeks, as well as over the change of seasons and the relationship between death and life.

* **underworld** kingdom of the dead; also called Hades

The *Hymn to Demeter* also connects the cult to the town of Eleusis. While taking refuge in the town, Demeter meets the town's king and queen and becomes the nurse to their infant son. In an attempt to make the child a substitute for her lost daughter, Demeter feeds him ambrosia, the food of the gods, and lays him in a fire each night to burn away his human flesh. When the queen of Eleusis discovers the plan, Demeter becomes angry, reveals her true identity, and demands that the people of Eleusis build a temple in which her rites, or mysteries, are to be celebrated.

In the late 500s B.C., when Eleusis came under the rule of ATHENS, the structure of the rituals changed, and two separate sets of rites were established. The Lesser Mysteries, held just outside Athens in the spring, were

See color plate 8, vol. 2.

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **agora** in ancient Greece, the public square or marketplace

considered to be a preliminary initiation in which participants fasted, sacrificed*, and purified themselves. The Greater Mysteries were held in early October, beginning when sacred images were brought to Athens from Eleusis and ending in the temple in Eulisis.

On the first day of the Greater Mysteries, participants gathered in the agora* of Athens to hear the requirements for initiation. The following day, the new members paraded three miles to the sea, where they purified themselves in the water and sacrificed a young pig. After a feast, the participants walked 14 miles to Eleusis. Before entering the town, they crossed a bridge on which men, dressed as women, shouted insults and obscenities at them. This ritual either symbolized the change from the joy and celebration of the journey to the seriousness of the rites, or it signified an attempt to drive away evil spirits who might disrupt the rites. Although there are no records of the rituals conducted inside the temple in Eleusis, it is known that special objects were displayed and special rituals were performed. The writer Hippolytus reported that a piece of wheat, a symbol of Demeter's gift of grain, was displayed. Grain dies in the winter but grows again in the spring, and this natural cycle may have represented the hopes of the members of the cult for a new life after death in the underworld. (*See also* **Cults; Myths, Greek; Religion, Greek; Ritual and Sacrifice.**)

EMANCIPATION

See *Slavery.*

EMPEDOCLES

See *Philosophy, Greek and Hellenistic.*

ENGINEERING

See *Construction Materials and Techniques.*

ENVIRONMENT

See map in Geography and Geology, Mediterranean (vol. 2).

The environment of the Mediterranean region had a major impact on virtually every aspect of the lives of the ancient Greeks and Romans. The climate of the region, the plants and animals that shared their lands, and the geography and geology of the area all helped determine how the Greeks and Romans lived and how their civilizations developed.

The many lands that surround the Mediterranean are amazingly similar in their geography and climate. Mountain ranges are located near the coast throughout most of the Mediterranean, separating the coastal regions from the inland areas, producing a climate that is generally cool and rainy during the winter and hot and dry in the summer. The temperature is relatively constant, in some places varying only about 25 degrees Fahrenheit between the warmest and coolest months. This moderate climate makes outdoor living attractive, and the Greeks and Romans

participated in many outdoor activities—plays, athletic events, and gatherings in the agora* or in the forum*.

Because of difficulties in crossing the mountains, the coastal Greeks and Romans mainly interacted with other peoples who lived on the coast of the Mediterranean and less frequently with the cultures that existed inland on the other side of the mountain ranges. Almost all major cities and towns were on or near the coast, and travel and transport were far easier and quicker by water than over land. This promoted a shared culture among the many ancient Mediterranean civilizations. The rough terrain also shaped the economic life. Farming was restricted to river valleys, coastal plains, and mountain plateaus, and crop production was frequently difficult. Rivers often flooded, carrying much of the rich soil of the valleys and plains down to the sea. This caused a buildup of fine mineral particles called silt, turning the fertile fields by the coast into swampy marshes and breeding grounds for malaria-carrying mosquitoes.

The great forests that once grew in the Mediterranean region were valuable assets to the Greeks and Romans. Wood was the main fuel used for cooking, for heating, and for refining metals. It was also used for construction, for shipbuilding, and for making furniture, CHARIOTS, and weapons of war. Because of the limited amount of farmland, many forests were cleared for farms and pastures. Since trees hold soil in place, the loss of these forests increased the rate of erosion and ultimately reduced the fertility of the land. Overgrazing, especially by sheep, also destroyed the grasses in many areas, leading to further erosion.

The Greeks and Romans were surrounded by many species of plants and animals. The Greek scientist Theophrastus counted more than 600 different species of plants. In addition to trees, plants in the Mediterranean region included numerous species of wildflowers and hardy shrubs that were able to survive the long, dry summers. The variety of wild animals found in the Mediterranean area is even greater than that of plants, and many were hunted or used in Roman entertainments. Herds of bison and deer were common, and wild counterparts of domesticated animals, such as sheep, goats, and cattle, also roamed the land. Snakes, which play an important role in mythology, were found everywhere, as were birds, which were used in divination* ceremonies and kept as pets.

The Mediterranean region also holds rich deposits of metals and minerals, such as GOLD, silver, copper, and tin. The Greeks, and especially the Romans, mined these extensively. While mining and refining metals provided much of the wealth of these cultures, it also brought problems. Long-term daily exposure to heavy metals, such as mercury, arsenic, and lead, may result in sterility, low birth rates, physical weakness, and reduced intellectual capabilities. The Romans used mercury to refine gold, and arsenic to make dyes and medicines. They ate from utensils, dishes, and cooking pots that commonly contained lead, or silver with a high lead content, and their water supply was conducted through lead pipes or through aqueducts* sealed with lead. It is likely that large numbers of people in the Roman Empire, at least, suffered from varying degrees of environmental poisoning.

While the Greeks and Romans understood and effectively exploited their environment, many of their actions may have helped hasten the collapse of

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their civilizations. Depletion of the natural forests and erosion of the soil made it difficult for the land to support the great numbers of people it once did. (*See also* **Agriculture, Greek; Agriculture, Roman; Climate, Mediterranean; Forestry; Geography and Geology, Mediterranean; Land: Ownership, Reform, and Use; Mediterranean Sea; Vegetation, Mediterranean.**)

ENVOYS

Envoys are people who participate in the diplomatic negotiations between nations. Since there was no permanent diplomatic service in either ancient Greece or Rome, envoys (called *proxenoi* in Greece and *legati* in Rome) were appointed by ruling bodies in times of tensions between countries. The work of an envoy was essential in maintaining peace and avoiding war.

In ancient Greece, the council and assembly chose envoys from among the active politicians. In Rome, senators usually chose envoys from among themselves. Envoys were expected to secure treaties or forge alliances between their country and others. For instance, Rome's Senate would send out ten envoys to help the military commander settle the peace between Rome and a defeated or conquered territory. This work required superior communication and interpersonal skills and could mean the difference between securing a lasting peace or sowing the seeds for future war. The Greek city-states* usually gave vague orders to their envoys. Roman envoys, on the other hand, usually received detailed, written instructions. Any negotiations carried out by a Roman envoy had to be approved by the Senate. Envoys were personally responsible for the success of their diplomatic mission. If they failed, they could be tried for negligent or criminal behavior.

The ancient Greeks and Romans provided envoys with special treatment because of their importance. They were given safe passage on their diplomatic missions to other countries. Killing, kidnapping, or harming an envoy was considered a barbaric act. Romans, in particular, regarded failure to receive or protect their envoys in time of war as a serious breach of international law. (*See also* **Diplomacy; Wars and Warfare, Greek; Wars and Warfare, Roman.**)

* **city-state** independent state consisting of a city and its surrounding territory

EPHESUS

Ephesus, a city on the western coast of Asia Minor, was founded by Greek colonists supposedly led by Androclus, son of the legendary Athenian king Codrus. Despite being controlled by a series of empires, Ephesus became one of the leading trading centers of the ancient world. The city was so important that the Greek writer Aelius Aristides described it as the bank of Asia.

Ephesus was independent until its occupation by King Croesus of Lydia in the 500s B.C. It later came under the control of Cyrus II, ruler of the Persian Empire. From about 454 B.C., Ephesus paid tribute* to Athens, but the city revolted and joined Sparta in the Peloponnesian War against the Athenians. The Persians regained control of the city in 387 B.C. After subsequent rulers, including Alexander the Great, Ephesus became a free city under Roman rule in 133 B.C.

* **tribute** payment made to a dominant power or local government

* **province** overseas area controlled by Rome

* **sack** to rob a captured city

* **silt** fine particles of earth and sand carried by moving water

* **Byzantine** referring to the Eastern Christian Empire that was based in Constantinople

The city's greatest treasure was the magnificent temple of ARTEMIS, the Greek goddess of the hunt. Built in the 500s B.C., with financial help from King Croesus, the temple replaced an earlier shrine that had been destroyed by invaders from Asia. In 356 B.C., the temple was destroyed by fire, but it was restored on a grand scale and filled with masterpieces by the greatest living Greek artists. Alexander the Great offered to pay the cost of the work, but the Ephesians refused his assistance. The splendor of the rebuilt temple earned widespread praise, and it was considered one of the Seven Wonders of the Ancient World.

Located at the western end of a leading trade route into Asia, Ephesus became the greatest business center of Asia Minor, according to the Greek geographer STRABO. The city became the capital of the Roman province* of Asia and the residence of the emperor's financial representatives. Like many other temples, the temple of Artemis served as a bank, one which became known for its honesty and integrity.

By the early Christian era, Ephesus had declined. The Goths, a Germanic tribe, sacked* the city twice during the A.D. 200s. Like many cities on the west coast of Asia Minor, Ephesus suffered from an accumulation of silt* that eventually made its harbor almost useless. Still, Ephesus was the scene of several important events in the early Christian church. It was the last home of Mary, the mother of Jesus, and a council held there in A.D. 431 confirmed the veneration of the Virgin Mary as the Mother of God. Ephesus later became an administrative center of the Byzantine* Empire and remained an important city until its capture by the Turks in A.D. 1304. (*See also* **Banking; Croesus; Harbors; Migrations, Early Greek; Trade, Greek; Trade, Roman.**)

EPIC, GREEK

* **hero** in mythology, a person of great strength or ability, often descended from a god

The ancient Greeks considered epic poetry the highest form of literature. Epic comes from the Greek word *epos,* meaning word or speech. An epic is a long poem, usually composed of lines with six rhythmic measures, that has a serious tone and tells a story about the deeds of gods and heroes*. Two works by the Greek poet HOMER, the *Iliad* and the *Odyssey,* are among the most famous epics in world literature.

Since the early Greeks had no tradition of written literature, they used narrative verse—spoken or sung poems that told stories—to pass on their history and legends from one generation to the next. Narrative poetry of the Greeks and other ancient peoples was often intended for religious instruction. The epic may have originated from hymns that were sung to the gods at religious festivals, such as the contests at DELPHI. In addition to religious themes, Greek epics also told historical tales about heroes, wars, and explorations. Short narratives about the gods formed a separate class of poetry, exemplified by the *Homeric Hymns*. These poems were identical in speech and technique to the epic.

With the development of the Greek alphabet in the late 700s B.C., the transcription of oral epics began. The earliest and greatest of the Greek epics to be written down—probably soon after they were composed— were the *Iliad* and the *Odyssey* of Homer. The *Iliad* tells of the Greek war against TROY, the heroes who fought in the war, and the gods who determined

The Greek epic is almost solely credited to one legendary writer—Homer, the author of both the *Iliad* and the *Odyssey*. The scene depicted on this urn comes from the *Odyssey*. It illustrates the episode in which the hero, Odysseus, had his crew tie him to the mast so he could resist the songs of the Sirens, whose enchanting voices lured sailors to their island. Once there, sailors were compelled to listen to the bird-women, unable to move, until they died of starvation.
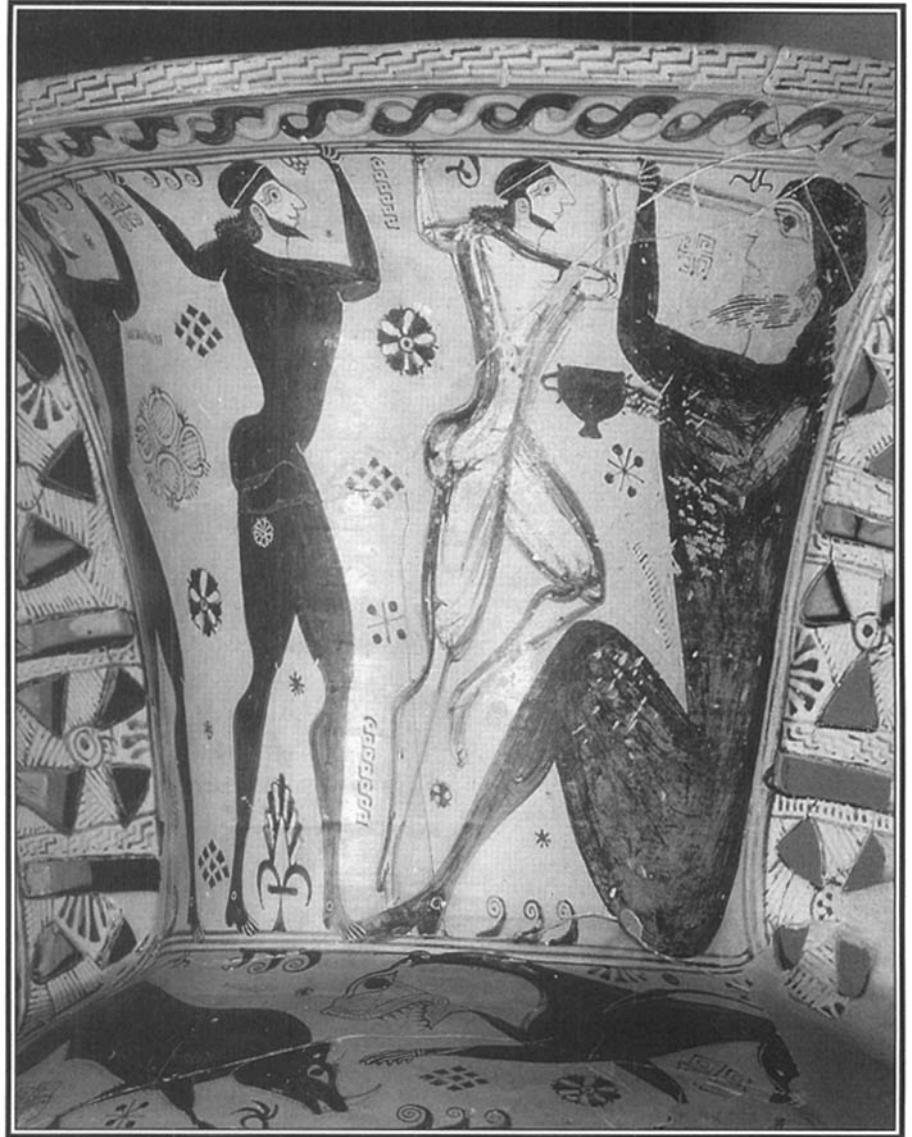
SINGING FOR THEIR SUPPER

Poets in ancient Greece needed to possess considerable skill. Wealthy aristocrats often expected them to sing at their bidding, on subjects of their choosing, and to cease at their command. Poets had to be able to take up a story at some point and add episode to episode as long as the interest of the audience required, often recreating the story as they went along. Most importantly, poets had to have the ability to select the right words and speech fitting a heroic poem.

The Greeks believed the poet's skill came from the gods. They would say he had the "gift of the Muse," one of the nine goddesses who ruled over song and poetry.

the fate of each side. The *Odyssey* describes the wanderings of the hero ODYSSEUS in his attempt to return home after the war. In these poems, Homer established many of the features now considered essential to the epic.

The epic is a lengthy narrative of extraordinary deeds or actions. It usually tells of a hero who is larger than life and who embodies many of the values of the society from which the epic springs. Epics may also include supernatural characters. Typical scenes within an epic often include feasts, funerals, journeys made by the hero, or preparations for battle. How the epic is told is just as important as its characters or plot. Epics have a formal, stately style and often include lengthy speeches made by the characters. Epics also have a distinctive verse form. Each line of an epic follows a set pattern of stressed (accented) syllables, or meter. Usually, one stressed syllable is followed by two unstressed syllables, and this pattern is repeated six times in each line, forming a verse known as dactylic hexameter. Modern scholars suggest that the frequent occurrence of repetition in Homer reflects the singer's use of formulas, or traditional expressions that

developed over time to accommodate the demands of the hexameter verse. The epic singer also uses extended similes*. In the *Iliad,* for example, Homer's hero does not advance to battle merely "like a lion" but goes "like a mountain-bred lion, who for a long time has been starved of meat, and his proud heart urges him to go for the flocks." Because of the outstanding quality of Homer's works, all later epics were measured against them.

A shorter epic, *Theogony,* composed by the Greek poet HESIOD at about the same time as Homer's works, tells the story of the creation of the world and the genealogy* of the gods. *Theogony* remains one of the earliest sources of information about Greek religion. Hesiod also composed a related style of poetry, called didactic* poetry. Rather than telling an extended narrative, as in the Homeric epic, Hesiod wanted to compose poetry that taught moral and practical lessons in a direct way. His poem *Works and Days* contains advice on how people can, through work and social behavior, maintain a harmonious relationship with the gods.

Lesser Greek poets of the 600s and 500s B.C. continued to compose epics, mostly about the Trojan War. These works, collectively known as the Epic Cycle, included *Cypria,* which introduced the war; *Aethiopis,* which recounted the death of Achilles; *Little Iliad,* which told the story of the Trojan Horse; and *Sack of Ilium,* which described the fall of Troy. Although these works were not highly regarded as epics, they provided subjects for other types of literature, such as tragedy.

Epic poetry declined as other forms of literature, including lyric* poetry and tragedy, gained in popularity. Antimachus of Colophon and other poets around 400 B.C. continued to compose traditional epics, but critics, such as the poet CALLIMACHUS and the philosopher ARISTOTLE, compared them unfavorably to the great epics of Homer.

During the 200s B.C., poets developed a new form of epic poetry, called the *epyllion.* The epyllion was a short tale that reported a single heroic deed or episode. For example, Callimachus's *Hecale* told the story of THESEUS and the bull of Marathon. THEOCRITUS also wrote epyllia during the 200s B.C., as did the poet Euphorion, whose work influenced later Roman epic poetry. Although the epic was never completely out of fashion, by the 100s B.C., interest in the creation of this form of poetry was greater in Rome than in Greece. (*See also* **Achilles; Drama, Greek; Epic, Roman; Helen of Troy; Heroes, Greek;** *Iliad***; Literature, Greek;** *Odyssey***; Poetry, Greek and Hellenistic.)**

EPIC, ROMAN

Epic poems are long, serious poems that tell a story. As a literary form, the Romans adopted the epic poem from the Greeks. The Greek epics, such the *Iliad* and the *Odyssey* by HOMER and *Argonautica* by Apollonius of Rhodes, were mythological epics, inspired by Greece's legendary past. While Roman epics were modeled on these Greek epics, Roman epics also included stories from recent history. VERGIL, the greatest Roman epic poet, used both legend and history in the creation of his poem the *Aeneid.*

The history of epic poetry in Rome begins in the 200s B.C., when a Roman slave named Livius Andronicus translated the *Odyssey* into Latin.

* **orator** public speaker of great skill

* **classic** serving as an outstanding example of its kind

* **rhetoric** art of using words effectively in speaking or writing

Shortly after that, his contemporary Naevius wrote the first original Roman epic. It related a contemporary story—the first Punic War between Rome and CARTHAGE. Another poet of the period, Quintus Ennius, was considered by many later Roman writers to be the father of Latin literature. Ennius envisioned himself as a Roman Homer. In his epic *Annales,* published in 18 volumes, he told the story of Rome from its founding up to his own time. He combined the story of his country's mythical past with stories of Rome's glorious present.

In the first century B.C., the epic went out of fashion. Although the great orators* CICERO and Hortensius attempted to carry on the epic tradition (Cicero composed three epics and Hortensius wrote more than 50,000 verses), their poems were uninspired and showed little mastery of the epic form. Some people even jokingly suggested that Cicero's epics were responsible for his exile from Rome. Around 60 B.C., a group of Roman writers known as the Neoterics, or new poets, rejected the epic form altogether. The Neoterics modeled their work after the Greek poet CALLIMACHUS, and they admired learning and intellectual cleverness. They continued to use the epyllion—a short epic that relates a single heroic deed or episode—but they rejected the grand historical and heroic vision of the epic.

The beginning of the Roman Empire in 31 B.C. brought with it a revival of epic poetry. The military victories of the new emperor Caesar Octavianus Augustus provided inspiration for a classic heroic epic. Taking up the challenge, the poet Vergil wrote the *Aeneid*—the tale of Aeneas, who survived the Trojan War and settled in Italy. Written between 29 B.C. and 19 B.C., the *Aeneid* became the classic* example of Roman literature, with Vergil replacing Ennius as the Homer of Rome.

Following Vergil, the poet Ovid wrote his *Metamorphoses,* which is more a series of connected myths than one sweeping tale. Statius's *Thebaid* was also a mythological epic. The poet LUCAN selected a theme from recent history for his work *Bellum Civile (The Civil War),* or *Pharsalia,* and Silius Italicus, an admirer of Lucan's style, wrote *Punica* about the Second Punic War.

After Ovid, epic poetry was greatly influenced by the principles of rhetoric*. It was filled with many speeches and EPIGRAMS—short poems dealing pointedly, and sometimes satirically, with a single thought. The Roman orator QUINTILIAN criticized such poetry as "a better example for orators than poets." Nevertheless, of the types of literature the Romans adopted from the Greeks, the epic was the most successful. Vergil and the Latin poets who followed him were the main models for epic writers in western Europe throughout the Middle Ages and the Renaissance. (*See also Aeneid*; Drama, Roman; Epic, Greek; *Iliad*; Literature, Roman; *Odyssey*; Oratory; Poetry, Roman.)

EPICTETUS

ca. A.D. 50–120
STOIC PHILOSOPHER

Born a slave, Epictetus became a noted philosopher* whose teachings influenced the Roman emperor MARCUS AURELIUS. Originally from Hierapolis, a city in west-central ASIA MINOR, Epictetus came to Rome as a young man with his owner, an assistant to the emperor NERO. While still a slave, Epictetus studied with Musonius Rufus, from whom he learned the basic tenets, or beliefs, of Stoicism*. Epictetus became a

teacher of Stoicism after gaining his freedom. Expelled from Rome along with other philosophers in A.D. 92 by the emperor DOMITIAN, Epictetus founded a school in Epirus, in the northwest of Greece, where he spent the rest of his life.

Like SOCRATES, Epictetus wrote nothing, but he was renowned for his skills as a teacher. His reputation attracted many upper-class Roman students, including the historian Arrian, who recorded his teachings in a series of books known as the *Discourses,* as well as in a shorter work titled the *Encheiridion* (or *Manual*). The main theme of Epictetus's philosophy was freedom. People can be free only if they refrain from wanting things that are not in their control, such as health or money. Only by peacefully accepting what God has given them can they be happy. Epictetus argued that people generally did what they believed was right. Evil was simply the result of a lack of education. He trained his students to recognize what was morally good. Marcus Aurelius, the Roman emperor and philosopher of the late A.D. 100s, based his famous *Meditations* on the teachings of Epictetus. (*See also* **Stoicism.**)

EPICURUS

341–270 B.C.
GREEK PHILOSOPHER

Epicurus, the founder of the school of philosophy known as Epicureanism, was born on the island of Samos in the Aegean Sea. As a boy, he was exposed to the ideas of many philosophers*, including PLATO. After establishing schools on the island of Lesbos and in ASIA MINOR, Epicurus bought a house with a garden in ATHENS. He established a school there that became known as the Garden. His students formed a close-knit group that, unlike most schools at the time, included women and slaves. Most of what is known about the philosophy of Epicurus comes from the writings of his Roman follower LUCRETIUS.

Epicurus taught that the ideal life was one that was free from pain and anxiety. Using children and animals as his examples, he argued that it was natural for all living creatures to avoid pain and pursue pleasure. Adult human beings do this as well, but they unfortunately learn false opinions and behaviors as they mature. Epicurus's goal was to free people from these false beliefs and help them recognize and accept the goodness of pleasure.

His critics condemned his ideas as hedonism—the selfish pursuit of pleasure. Epicurus and his students, however, actually rejected indulgence and excess. Epicurus argued that, since no one can ever satisfy every desire, wanting unnecessary or unnatural things actually increases a person's anxiety. Some desires, even if they could be satisfied, might unexpectedly lead to pain and suffering. Only by leading a simple life can a person be certain of true happiness. Today, the word *epicure* refers to a person with refined taste in food and drink.

Epicurus sought to explain everything in terms of purely natural causes. He believed in a version of atomism, the philosophy developed by DEMOCRITUS that maintains that all matter consists of extremely small particles. These particles, called atoms, cannot be altered or divided, although they may vary in size and shape. Substances are formed when

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atoms collide with and stick to one another. It is through this process that the universe came into being. Some day, Epicurus argued, the universe will dissolve into individual atoms, and these atoms will combine again to form a new universe. Therefore, according to Epicurus, there is no beginning or end of time. Our universe is simply one of an infinite number of universes that have existed before and will exist again in the future.

Epicurus did not believe that the gods intervened in human affairs. The gods exist, he argued, but they are made of atoms like everything else and live outside our world in a state of eternal happiness. Since the gods are not concerned with human beings, people should not expect favors or fear punishment from them but simply admire them. Epicurus and his followers also rejected the idea that the soul is eternal and that there is life after death. They believed that the soul is made of atoms and disintegrates after the body dies. There is, therefore, no feeling after death and no reason to fear punishment after death. With his teachings, Epicurus hoped to lead people to greater happiness by freeing them from fear of the supernatural. (*See also* **Afterlife; Divinities; Philosophy, Greek and Hellenistic; Religion, Greek.**)

EPIDAURUS

* **sanctuary** place for worship

Epidaurus was a city near the eastern shore of the Peloponnese, the peninsula that makes up the southern part of Greece. According to legend, Epidaurus was the birthplace of the healing god ASCLEPIUS, the son of Apollo. A famous sanctuary* devoted to Asclepius lay about five miles inland from the city. People came there from all over to be cured of diseases.

Although an altar to Asclepius had been in Epidaurus for a long time, the healing sanctuary, called the Asclepieium, became most popular in the early 300s B.C., when a great temple was built there. Visitors wishing to be healed first had to cleanse themselves in a natural spring. They then entered the Asclepieium, where they made an offering of cakes and fruit to the god. Pilgrims then slept in a sacred room called an *abaton*. While they slept, Asclepius visited them in their dreams, where it was believed that he either cured them of their ailments or he prescribed the necessary treatment to ease their suffering.

During its greatest popularity, the people of Epidaurus also held poetry and music contests in honor of Asclepius. Horse races and athletic events took place in a stadium near the sanctuary. The theater at Epidaurus, considered the most beautiful in the ancient world, was so well built that a coin dropped on the ground of the orchestra could be heard in the last row of seats.

Other healing sanctuaries devoted to Asclepius were located on the island of Cos and at Pergamum in ASIA MINOR, but Epidaurus was the most famous and revered. It was so well known as a place of healing that, during an epidemic in Rome, the Senate asked that the sacred serpent of Asclepius be sent from Epidaurus. In early Christian times, a large church was built on the site of Asclepius's shrine. (*See also* **Dreams; Divinities; Temples.**)

EPIGRAMS

* **couplet** two successive lines of verse that form a unit and often have the same meter, or rhythm

Epigrams were originally brief verses inscribed on objects such as pottery, monuments, or tombstones. The earliest epigrams usually indicated who made the item, to whom it was dedicated, or whose grave it marked. Examples of these early epigrams date from the 700s B.C. However, by the 200s B.C., the epigram had developed into a popular literary form.

Some of the most common themes found in literary epigrams include reflections on love and romance, advice on life or morality, and political or social commentary. Whatever their subject, most epigrams shared several qualities in common. They were brief and composed of one or more couplets* but usually no more than five. They were witty, providing a humorous commentary on even the most serious subjects, including death and dying. They often made use of allusions—indirect references to their subjects—rather than addressing them directly.

One of the early masters of the art of the epigram was the Greek poet Leonidas of Tarentum, who in the 200s B.C. helped establish the style used by later writers. Perhaps the most important Greek epigrammatist (writer of epigrams) was CALLIMACHUS, whose work had a major influence on later Roman literature. While the epigram had become an important and respected literary form among the Greeks, it achieved widespread popularity among the Romans only with the writing of CATULLUS in the 60s B.C. The most successful Roman epigrammatist was MARTIAL, whose 1,500 poems filled 15 volumes. Martial's writings greatly influenced English and European poetry between A.D. 1550 and 1800. (*See also* **Inscriptions, Monumental; Poetry, Greek and Hellenistic; Poetry, Roman.**)

EQUESTRIAN ORDER

See *Census, Roman; Class Structure, Greek; Class Structure, Roman.*

ERATOSTHENES

ca. 285–ca. 195 B.C.
GREEK SCHOLAR

Eratosthenes was a versatile scholar whose work spanned a wide range of fields, including mathematics, geography, philosophy, poetry, and literary criticism. Born in the North African city of Cyrene, he lived in Athens for several years before accepting the offer of the Egyptian ruler Ptolemy III to become tutor to the royal family and head of the famous Library at ALEXANDRIA. Although most of his original writings have been lost, his extensive scholarship is reported by many prominent ancient authors, including the Greek geographer STRABO and the Roman historian SUETONIUS.

Eratosthenes is best known for his work in mathematics, geography, and chronology—the arrangement of events in time. He calculated the circumference of the earth more accurately than anyone before him, and he invented a method for identifying prime numbers. As a chronologist, Eratosthenes was the first to attempt to establish scientifically the dates of important political and historical events. He compiled a system of dating based on the lists of winners of the OLYMPIC GAMES, and he began a project to replace the largely mythical

chronology of prehistoric events with one that began with the fall of TROY. He is also considered to be the first systematic geographer. His three-volume work titled *Geographica* described the cultural and social development of various lands as well as their size, location, and physical features.

Among the scholars of Alexandria, Eratosthenes was sometimes criticized for being an "all-rounder" and for not concentrating on one subject. However, the brilliant Greek mathematician ARCHIMEDES accepted Eratosthenes as an equal in the field of mathematics, and Eratosthenes was considered the authority on geography and chronology by later Greek scholars. (*See also* **Philosophy, Greek and Hellenistic; Ptolemaic dynasty.**)

ERECHTHEUM

* **frieze** in sculpture, a decorated band around a structure

* **trident** three-pronged spear, similar to a pitchfork

The Erechtheum is one of the principal TEMPLES occupying the ACROPOLIS in Athens. Begun in 421 B.C., it was completed, after a lapse in construction, in 405 B.C. The marble building, constructed in a style of architecture called Ionic, features elaborate moldings and carvings as well as a frieze* containing carved figures and sculptures. The design of the Erechtheum is very complicated compared to most Greek temples. Its most outstanding characteristics are two porches that project irregularly from the north and south sides of the building. Since the northern porch stands on lower ground than the rest of the temple, the tall columns that support its roof give the porch an imposing appearance. The smaller southern porch is well known for its columns shaped like draped female figures, or caryatids.

The complicated structure of the Erechtheum is probably the result of the number of ancient CULTS it served and the sacred relics it once housed. The tomb of the legendary king Cecrops and the revered statue of Athena, the patron goddess of Athens, were located there, as was the mark of the trident* of POSEIDON, the god of the ocean, and the olive tree of Athena. According to legend, these last two items were planted on the Acropolis by Athena and Poseidon as tokens in the course of a chariot race between the two gods for the control of Athens. The temple also contained altars to Poseidon and to HEPHAESTUS, the god of fire. Other shrines were located near the west end of the Erechtheum.

The ancient Greeks and Romans admired the Erechtheum and incorporated several of its features in the design of later buildings. The Romans used caryatids in the Forum Augustum in Rome and the villa of the emperor HADRIAN. The circular temple of Rome and Augustus, built only a few yards away on the Acropolis, also reproduced many of the details of the Erechtheum. (*See also* **Architecture, Greek; Architecture, Roman; Columns; Construction Materials and Techniques; Religion, Greek; Sculpture, Greek; Sculpture, Roman.**)

ERINYES

See *Furies.*

ETHNIC GROUPS

The ancient Greeks and Romans encountered numerous peoples from many lands. Some of these people were of different races, and most were of different ethnic groups, having customs and traditions that the Greeks and Romans did not share. Most of the prejudice against different ethnic groups in ancient Greece and Rome appears to have been based on social and cultural differences rather than on physical appearance.

ETHNICITY IN ANCIENT GREECE. The ancient Greeks distinguished between themselves and all those who did not speak Greek. Those who spoke other languages came to be called BARBARIANS, from the Greek word for nonsense words, *barbaroi.* Most barbarians were believed to be lacking in culture. This attitude of superiority toward other ethnic groups was best expressed by ARISTOTLE in his book *Politics,* in which he wrote that barbarians were, by nature, slaves. However, the Greeks considered a few non-Greek speaking peoples, including the Persians and the Egyptians, not to be barbarians in the modern sense of the word. Early Greek myths about the races of mankind placed the Egyptians, Libyans, and other ethnically different peoples in the same genealogy, or family history, as the Greeks.

Non-Greeks had fewer rights than Greeks in most city-states*. CITIZENSHIP was usually restricted to only those who could prove descent from a citizen. After 451–450 B.C., the rules for citizenship in ATHENS were even stricter. Only those whose parents were *both* Athenian citizens were granted citizenship. Many noncitizens lived in Athens, but they paid special taxes and were not allowed to own land or to hold public office. These limitations were not based on racial prejudice but served as a way to promote political, social, and economic unity among the Greek inhabitants of the city-state.

ETHNICITY IN ANCIENT ROME. Official Roman prejudice toward different ethnic groups was less severe than that of the Greeks. Roman citizenship was granted to Rome's allies beginning in the 300s B.C. In A.D. 212, all free inhabitants of the empire were given the rights of citizens. Participation in the Roman government by other ethnic groups came more slowly, however. Although a few non-Italians were in the Roman Senate during the late Roman Republic*, as late as the A.D. 40s there was strong opposition to admitting senators from the northern province* of GAUL. Even so, by A.D. 98, the emperor Trajan himself was a non-Italian. He came from the province of Iberia. Following Trajan, non-Italian emperors became the rule, rather than the exception.

The average Roman was prejudiced against a wide range of peoples. The Romans despised the Greeks, even while admiring their literature and culture. Their strong prejudice against the Gauls and GERMANS, two peoples from northern Europe, was partly based on physical differences. The Romans remarked on these peoples' large size, fair complexion, tendency toward drunkenness, and poor tolerance of heat. One Roman author, Florus, compared the Gauls to the snow in the ALPS—massive and white, but quickly dissolved by the heat of the sun. The fact that the northern Gauls and Germans refused to adopt Roman culture and continued to pose a

* **city-state** independent state consisting of a city and its surrounding territory

* **Roman Republic** Rome during the period of 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **province** overseas area controlled by Rome

CHANGES IN LATITUDES, CHANGES IN ATTITUDES

Ancient authors recognized racial differences, but these were usually explained as a result of differences in climate and environment. For example, the Greek historian Herodotus explained that the sun's heat caused the dark complexion of Ethiopians and Libyans. In fact, the name *Ethiopians* comes from a Greek word meaning "men with burnt faces." According to the Greek medical book *Airs, Waters, Places,* environmental factors not only caused differences in physical appearance but differences in national character as well.

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military threat to Rome's frontiers also played a significant factor in Roman prejudice against them.

The Roman attitude towards blacks is less clear. In his satires*, JUVENAL indicated that proper Romans considered the physical appearance of blacks unfortunate at best. There is little other evidence that Romans saw blacks as inferior. Although Ethiopians and Libyans worked in a wide range of occupations, most of the occupations Africans held were of rather low status. Few blacks participated in the upper levels of Roman society and government, making it likely that an informal racial barrier existed. (*See also* **Class Structure, Greek; Class Structure, Roman; Peoples of Ancient Greece and Rome.**)

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

ETRUSCANS

See map in Peoples of Ancient Greece and Rome (vol. 3).

E truria was a region in western ITALY that extended from just north of Rome to the Arno River in central Italy. The original inhabitants of this area, known as the Etruscans, established a sophisticated culture that influenced the social and political development of Rome.

THE RISE OF ETRUSCAN CIVILIZATION. The origins of Etruscan civilization have been debated since at least the time of the Greek historian HERODOTUS in the 400s B.C. According to one legend widely accepted in the ancient world, Etruria was originally settled by people who had migrated westward from Lydia, a region in ASIA MINOR (present-day Turkey). In support of this version was the strange and mysterious language of the Etruscans, which bore no resemblance to any other language spoken in Italy at the time. With such an exotic language, it was assumed that the Etruscans must have originated somewhere far from Italy.

Modern excavations in western Italy, however, indicate that Etruscan civilization developed from local cultures that arose in the area around 1000 B.C. By the 800s B.C., foreign demand for minerals produced in Etruria became a source of wealth and power for the Etruscans, who eventually emerged as the dominant culture on the Italian peninsula. Etruscan city-states* first appeared in the 700s B.C., multiplying rapidly during the next 200 years. By the 500s B.C., Etruscan colonies arose in other parts of Italy—to the north, across the Apennines, in the Po Valley, and to the south in LATIUM, the region in which Rome is located, and in Campania. By this time, the Etruscans had become, along with the Greeks and the Carthaginians, one of the most powerful civilizations in the Mediterranean.

* **city-state** independent state consisting of a city and its surrounding territory

ETRUSCAN POLITICAL ORGANIZATION. Like ancient Greece, Etruria was composed of many separate and independent city-states. Also like the Greeks, these city-states made little attempt to unite with each other politically. They each had their own laws and customs as well as different forms of government. They were proud of their independence, and strong rivalries developed between them, occasionally erupting into armed conflict.

Nevertheless, some degree of cooperation existed among the city-states. A loosely organized council, known as the League of Twelve Peoples,

A WOMAN'S PLACE IS AT THE PARTY

One custom that the Etruscans did not adopt from the Greeks was the Greek attitude toward women. While the Greeks rigidly separated the activities of men and women, the Etruscans accepted the mixing of male and female company. Greek writers commented unfavorably on the Etruscan practice of including women at dinner parties, a practice that was later taken up by the Romans. Both Greek and Roman observers accused the Etruscans of various forms of sexual immorality because of the mixing of the sexes in Etruscan society.

* **monarchy** nation ruled by a king or queen

* **republic** government in which the citizens elect officials to represent them and govern according to law

* **aristocratic** referring to people of the highest social class

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

dealt with issues common to all city-states, most often dealing with religion. While the League never attempted to impose centralized control over the individual city-states, it could grant or withhold financial or military assistance to any member of the League. For example, when Rome threatened to take over the Etruscan city of Veii in about 400 B.C., the League, for mainly religious reasons, refused to help. Coordinated political action was more the exception than the rule, as the various Etruscan city-states determined their own policies and largely pursued their own goals.

The Etruscan city-states must have seemed familiar to the settlers in the Greek colonies of southern Italy and SICILY that were founded in the 700s and 600s B.C. The Greeks referred to all Etruscans as *Tyrrhenoi,* and the Tyrrhenian Sea, the body of water on the coast where the Etruscan civilization developed, bears this name. Because of their dealings with the Greek colonies, the Etruscans learned much about Greek and Eastern cultures and passed this knowledge along to the civilization forming in Rome.

ETRUSCAN POLITICAL INFLUENCES ON ROME. Although little is known about the local political organization of most Etruscan city-states, political developments in Etruria had a significant influence on later developments in Rome. For example, some Etruscan city-states were originally ruled by kings, but these monarchies* were eventually overthrown, and the city-states developed into republics* by the 500s B.C. Power in these city-states was in the hands of aristocratic* families, similar to the patricians* who dominated Roman political life. The Etruscan pattern of social organization based on heredity was strikingly similar to that which existed in Rome. Although they never directly ruled over Rome, the Etruscans exerted a powerful influence on the forms and directions of Roman politics and government.

The Etruscans influenced the physical changes of the city of Rome itself, beginning in the late 600s B.C. From the time of its legendary founding in 753 B.C., Rome was a rural and agricultural village of huts, as opposed to the urban society in Etruria. In 616 B.C., the first of three Etruscan-born kings assumed power in Rome. Beginning with the reign of Lucius Tarquinius Priscus (616–579 B.C.), Rome was transformed from a village on the banks of the Tiber River into a full-fledged city-state. Brick buildings replaced mud huts; paved roads replaced dirt tracks; sewers and other public works were built; and the first TEMPLES were erected. This process continued under the next two Roman kings, Servius Tullius (578–535 B.C.) and Lucius Tarquinius Superbus, or Tarquin the Proud (534–510 B.C.), both of whom were also Etruscan. By the time the Romans overthrew the monarchy in 510 B.C. to establish a republic of their own, Rome—built in the image of the Etruscan city-states—had become the foremost city in Latium.

ETRUSCAN CULTURAL INFLUENCES ON ROME. Although the overthrow of Tarquin signaled the decline of Etruscan political power in southern Italy, the Etruscans' cultural influence on Rome continued. Many aspects of Roman culture, from language to religion to social customs, grew directly or indirectly from those of their neighbors to the north.

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Much of the strength and vitality of Etruscan culture was a result of its ability to incorporate new ideas from other civilizations. The Etruscans maintained an extensive trading network that included contacts with Greeks in southern Italy and the AEGEAN SEA, PHOENICIANS in both the eastern Mediterranean and in CARTHAGE, and other peoples from as far away as EGYPT. They adopted many of the skills and cultural practices of these peoples, eventually passing them along to the Romans and to other Italians. The Roman alphabet, for example, was adopted from the Etruscans, who had themselves modified it from the Greeks. Roman sculpture, pottery, painting, and metalwork all reflect Etruscan influences, as do Roman architecture and town planning.

Much of the religious life of Rome was based on Etruscan religious beliefs and customs. The Romans worshiped many of the same gods and goddesses as the Etruscans did, and the Etruscans inspired many Roman temples, cults*, and ceremonies. One of the most notable Roman religious practices—that of interpreting OMENS and telling the future by reading the entrails* of animals—was imported directly from the Etruscans. *Haruspices,* or diviners of entrails, were prominent in Etruscan society and at various periods in Rome's history.

The daily social life of Rome, especially that of the upper classes, also owed much to the Etruscans. The Romans shared with the Etruscans a taste for extravagant living and lavish entertainment. Jewelry and other expensive ornaments from the eastern Mediterranean were popular among the upper classes in Etruria, and Etruscan gravesites often contain many items that indicate the wealth of their owners. Paintings and sculptures from Etruscan cities portray the aristocratic classes in Etruria cheerfully living a life of luxury and leisure. Wealthy Etruscans are typically shown feasting at BANQUETS, playing games, and enjoying the thrill of the hunt. Public entertainments, especially games, that were popular with the Etruscans became a prominent feature of public life during the Roman Empire.

THE DECLINE OF THE ETRUSCANS. Despite the many similarities between Roman and Etruscan culture, Rome developed a culture independent of Etruria. Many Roman social customs and political institutions owed little to Etruscan or other outside influences. However, since the Romans lived in close contact with the strong and vibrant culture of the Etruscans, they adapted many elements of Etruscan society to their own needs.

Despite the Etruscan dominance in Italy, Rome remained independent. Unlike the later Romans, the Etruscans were not interested in uniting Italy under one government, and other states in Italy eventually challenged their power. As the importance of the Etruscan city-states diminished after 500 B.C., Roman power increased. The capture of Veii in 396 B.C. began the Roman conquest of Etruria, which was completed with the fall of the Etruscan city of Volsinii in 264 B.C.

Although the fall of Volsinii marked the physical conquest of Etruria, many Etruscan cities retained much of their ancient culture and social organization for many years afterward. It was more than 200 years before the Etruscan language was finally replaced by Latin throughout Italy. By this time, the Romans had conquered not only Etruria but the rest of Italy and much of the rest of Mediterranean world. (*See also* **Alphabets and Writing;**

* **cult** group bound together by devotion to a particular person, belief, or god

* **entrails** internal organs, including the intestines

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Archaeology of Ancient Sites; Art, Roman; Class Structure, Roman; Colonies, Greek; Cults; Games, Roman; Government, Roman; Languages and Dialects; Religion, Roman; Rome, History of; Social Life, Roman.)

EUCLID

ca. 300 B.C.
GREEK MATHEMATICIAN

Nothing certain is known about the personal life of Euclid, but he may have taught MATHEMATICS at the court of Ptolemy I in ALEXANDRIA in EGYPT. Euclid's fame rests on the *Elements,* a geometry textbook that used the knowledge and achievements of preceding mathematicians but then moved beyond them.

Some historians doubt that Euclid actually wrote all the works that are attributed to him. For example, some of the ideas in the *Elements* seem to have originated with a mathematician named Eudoxus. However, Euclid's *Elements* was so comprehensive and so well-organized and clearly stated that it was acclaimed around the world. It was translated into Latin, Hebrew, Arabic, and many other languages, and it remained the ultimate authority on geometry until the 1800s. High school students today still begin their work in geometry by studying the basic principles that Euclid established.

The *Elements* consists of 13 books, and deals primarily with plane geometry, solid geometry, proportion, and the theory of numbers. In fact, plane geometry—the branch of geometry that deals with two-dimensional figures—is still called Euclidean geometry in honor of Euclid's work.

In the *Elements,* Euclid presented the mathematical concepts in an organized way, much more systematically than had ever been done before. He set forth a series of elementary propositions, which he called "elements," and then showed how more complicated propositions could be derived from the elementary ones.

In this important work, Euclid does not try to prove that his premises, or axioms, are true. He simply assumes that they are true and then proceeds through an orderly sequence of certain geometrical conclusions. This thinking process—called deduction—was developed and used by Euclid and other Greek scientists and philosophers, and it was itself one of the most important contributions of ancient Greek science. The use of deduction to proceed logically from premises to conclusions became one of the foundations of scientific thinking.

Other surviving works believed to be by Euclid include *Data,* another work on geometry; *Optics,* a study of perspective; and *Phenomena,* a textbook on astronomy. Euclid also may have written two works exploring the mathematical basis of music.

EURIPIDES

ca. 480–406 B.C.
GREEK PLAYWRIGHT

Euripides was the last of the three great Greek tragedians (following AESCHYLUS and SOPHOCLES). Nineteen of his 92 plays survive, and they were among the most widely performed plays of late antiquity. In his own day, Euripides was a controversial figure. A critic of his own society, he showed the ancient Greek code of honor and glory as having a dark and destructive, as well as a virtuous, side. After his death,

PUTTING ON A GOOD ACT

Euripides not only challenged his audiences with controversial themes, but he also required the actors to perform complicated scenes with great imagination. In his play *Orestes,* he wrote the first recorded scene of madness ever performed on the stage. In *Bacchae,* the actor playing the role of the Lydian stranger early in the play must appear later, in the same clothing and, without saying so, communicate to the audience that he is playing the role of the god Dionysus.

Euripides was the most revered of Greek tragic dramatists, and his plays were regularly performed in ATHENS.

EURIPIDES' LIFE AND TIMES. Euripides was born in Athens about 480 B.C. into a family of some wealth. Euripides took little part in public life, in contrast to most men of his social class. He often withdrew to the island of Salamis, where he was said to sit in a cave looking out to sea and working on his plays. His rather stern and unsociable nature met with criticism in Athens, and he became the subject for ridicule in the comedies of ARISTOPHANES. In 455 B.C., the year after the playwright Aeschylus died, Euripides first competed in Greece's most prestigious dramatic competition, the City Dionysia, in Athens. Euripides entered the contest 22 times but won first prize only 4 times—far less often than his contemporaries Aeschylus (who had 13 victories) and Sophocles (who had 18). In 408 B.C., at the invitation of King Archelaus, Euripides left Athens for Macedonia, where he lived and wrote until his death in 406 B.C.

Euripides was associated with the new philosophers of his age, including the SOPHISTS, some of whom believed that law was not part of the nature of things but merely a custom people had created. Euripides believed life should be approached with a rational attitude. At the same time, he questioned whether reason in itself was enough to solve all human problems. Euripides also broke with traditional Greek views on religion and politics. In his later years, Euripides was highly critical of Athens's involvement in the PELOPONNESIAN WAR against Sparta.

EURIPIDES' TECHNIQUE AND STYLE. Greek tragedy had always been based on traditional Greek myths. Euripides took a radically new approach. He used the heroes of Greek myth but gave them contemporary attitudes and sometimes contemporary problems. More than other playwrights, Euripides used women as the central figures in his plays, often depicting them as fierce, treacherous characters in a male-dominated world.

Euripides' plays are known for the realistic way in which they portray human nature. The main characters are mostly men and women with ordinary human weaknesses who suffer tragic fates as a result of their own character flaws and uncontrolled passions, or as a result of some injustice or cruelty inflicted on them by others. Euripides also dramatized the conflicts between the Greek ideal of devotion to the public good and the human tendency to act out of self-interest.

Euripides had a flair for dramatic presentation and for creating powerful emotional effects. Many of his plays begin with a prologue, or introduction, explaining the situation in which the characters find themselves. Many Euripidean dramas end with the appearance of a god, who foretells the characters' future. Euripides had a passion for rhetoric*, and his plays are full of debates and speeches that have a moral or didactic* tone. At the same time, Euripides appealed to the audience's emotions. He increased the singing role of the actors, giving them a more direct relationship with the audience. He also gave the chorus a new, more emotional style of music. His plays were both popular and disturbing to Greek audiences of his time.

* **rhetoric** art of using words effectively in speaking or writing

* **didactic** intended to instruct
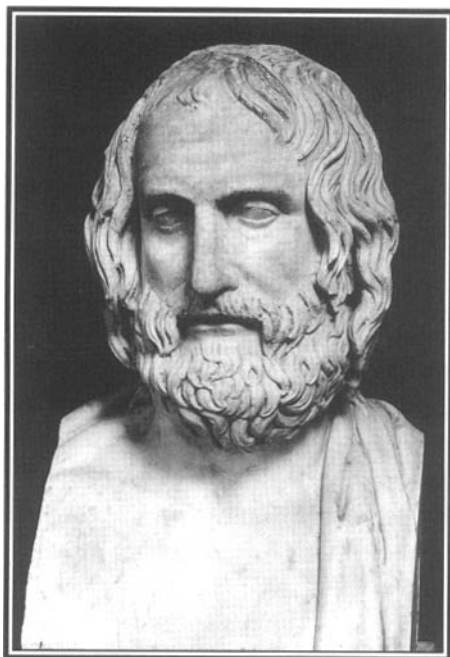
Euripides delved into issues that lay at the heart of Greek society and frequently angered those in positions of power. Some of the themes he touched on in his many plays concerned the gap between public and private lives, the values of society, the role of women in Greek society, and the effects of war and its accompanying brutality.

* **irony** use of words in such a way that they convey the opposite of the usual meaning

* **trilogy** series of three dramatic or literary works on a related subject or theme

* **concubine** a woman who lives with a man without being married to him

EURIPIDES' PLAYS. Euripides' earliest existing plays, written between 438 and 428 B.C., focus on domestic tragedy and also reflect his concern with the tension between public obligation and private interests. These plays also focus critically on the attitude of the ancient Greeks toward women. In *Alcestis,* the title character is a woman who has volunteered to sacrifice her life so that her husband may live. But her heroism proves to be a dilemma for her husband. On a personal level, the loss of his wife renders the husband's life not worth living. On a public level, he bears the shame of a man who remains alive only because of his wife's heroism.

The theme of revenge is highlighted in *Medea.* MEDEA is a princess, granddaughter of the sun god Helios, and the wife of Jason and mother of his children. Although Medea has been a faithful wife, Jason wishes to divorce her to marry a younger, wealthier woman. Medea considers her husband's marriage plans an insult to her honor and vows revenge. By doing so, Medea reverses the traditional gender roles of Greek society, in which honor and revenge were thought to be part of the heroic (and masculine) code. Medea's revenge takes the form of murdering Jason's new wife, as well as her own children, and she escapes in the sun god's chariot, leaving Jason without the satisfaction of punishing her for her crimes.

In *Hippolytus,* APHRODITE, the goddess of love, seeks to destroy Hippolytus, a young man who shuns sexual passion and is devoted to the virgin goddess ARTEMIS. Aphrodite causes Phaedra, the wife of Theseus, the king of Athens, to fall in love with Hippolytus, the king's son and her stepson. Hippolytus rejects Phaedra's advances, and Phaedra, ashamed of her passion for Hippolytus and mortified by his rejection of her, falsely accuses Hippolytus of raping her and then kills herself. Theseus pronounces a curse on his son, which leads to Hippolytus's death. However, Artemis reveals Hippolytus's innocence before he dies, and father and son are reconciled.

Suppliants tells the story of a group of mothers begging for the bodies of their dead sons who were killed in an attack on Thebes. The Thebans refuse to give up the bodies, and the women eventually succeed in persuading the Athenians to help them. Scholars debate whether the play was written in praise of Athens or, by Euripides' use of irony*, just the opposite.

Electra is Euripides' treatment of the revenge story of the mythical characters ELECTRA and her brother ORESTES, who murder their mother, CLYTEMNESTRA, in order to avenge the murder of their father, AGAMEMNON. Electra and Orestes are later filled with remorse for their actions. The story is also the subject of the second play of Aeschylus's trilogy* *Oresteia* and of Sophocles' play *Electra.* Euripides depicts Electra as a bitterly frustrated and resentful woman who hated her mother more for causing Electra's own suffering than for murdering Agamemnon.

Trojan Women is set in Troy immediately after the city's defeat in the Trojan War. Hecuba, the Trojan queen, sees her daughter taken off to be a concubine* of the Achaean king and her son hurled to his death from the walls of Troy. Hecuba herself and the other Trojan women are sold into slavery in Greece. The play was produced during the PELOPONNESIAN WAR, one year after Athens had captured the city-state of Melos, butchered its men, and enslaved its women. It is a powerful statement against the cruelties of war.

Several of Euripides' plays, including *Heraclidae, Hecuba, Phoenissae,* and *Iphigenia in Aulis,* examine the practice of human sacrifice that existed among the Greeks. Each of these plays features the sacrifice of a character—usually a voluntary sacrifice by someone who is young and/or female—as a way to gain divine favor in battle. The sacrifice is soon forgotten, however, as other factors are shown to be much more important to the outcome of the struggle. Euripides suggests that the social and religious grounds for sacrifice are weak, since sacrifice depends on the personal initiative of the weakest members of society rather than on the actions of its heroes and leaders.

* **cult** group bound together by devotion to a particular person, belief, or god

One of Euripides' last tragedies, *Bacchae,* is sometimes regarded as his masterpiece. The god DIONYSUS arrives in Greece from Asia, disguised as a young holy man, with the intent of spreading his religious cult*. He starts in Thebes, where he expects to be accepted, but instead, the Thebans reject him, and their young king, Pentheus, tries to arrest him. Dionysus drives Pentheus insane and leads him into the mountains, where the young king is torn to pieces by Dionysus's frenzied worshipers. These worshipers include the women of Thebes—one of whom is Pentheus's mother. She returns triumphantly to Thebes with the head of her son, only to recover from her madness and become aware of her deed. The play warns that the liberating aspects of the Dionysiac religion, which was popular in ancient Greece, must be balanced with the need for reason and self-awareness.

During the last ten years of his career, Euripides used the form of tragedy for plays that might now be called romantic dramas, usually with happy endings. The plays *Iphigenia Among the Taurians, Helen,* and *Ion* dramatize a preoccupation in Euripides' later work with human ignorance and the need of human beings to understand the world around them. Typically, unknown to the characters, a god sets an elaborate plot in motion, which results in confusion, mistaken identity, and near tragedy. Ignorance of the god's plan leads the characters to make false assumptions. A person seems to be someone else, a character appears dead when he or she is actually alive, a dream seems to have one meaning when it actually has another. Then, events lead up to a recognition scene in which a character's true identity is discovered. As a result, the situation is resolved to everyone's satisfaction, and there is usually a happy ending. Although the plots are driven by gods and goddesses, Euripides highlights the idea of random chance and unpredictable forces in the lives of human beings. Greek New Comedy and, later, Roman comedy adopted several of the techniques Euripides used in these plays. (*See also* **Drama, Greek; Literature, Greek; Myths, Greek; Women, Greek.**)

FABLES

* **precept** guiding principle or rule for action or behavior

A fable is a short fictional story designed to teach a moral lesson. Often humorous, early fables were intended to entertain listeners and to instruct them in how to make wise and practical decisions. They usually were set in the animal kingdom, with animals speaking like humans. These short tales usually had one simple central episode with two characters, and they led to a strong, direct statement of a moral precept* at the end.

Fables almost certainly grew out of the vital oral traditions and anonymous folk tales of many different nations, and it is likely that the Greeks adopted this form of storytelling from countries to the east. Ancient Mesopotamian fables have been discovered on clay tablets dating as far back as 1800 B.C. Ancient Hebrew fables survive in the Bible, and the fables of ancient India are found in the Sanskrit* writings of the *Panchatantra*. The Greeks themselves said that some of their fables came from Libya or from Egypt. However, fables gained their greatest popularity as a Greek story format when they gradually became associated with the name of Aesop.

Many scholars think that Aesop was not an actual person but a legend. Another possibility is that Aesop may have been a name given to a group of traditional storytellers, just as the name HOMER may have been given to a long line of epic poets. If a single storyteller named Aesop lived, it was probably during the 500s B.C.

It is highly unlikely that Aesop actually wrote down any fables, and no manuscripts have survived. Nevertheless, it is Aesop who is credited as the author of many of the most famous fables that people throughout the world still retell today, such as "The Fox and the Grapes," "The Tortoise and the Hare," and "The City Mouse and the Country Mouse."

The earliest known example of a Greek fable is "The Hawk and the Nightingale" told by HESIOD in *Works and Days*. In the story, a hawk catches

Aesop, the figure to whom we attribute many ancient Greek fables, is pictured here with one of his most famous characters, the fox. The widely known fable of the "Fox and the Grapes" tells about a fox who desires a bunch of grapes on a vine but can't reach it. He tells himself that they are probably sour anyway. The fable's moral suggests that we often begin to dislike what we cannot have.

a nightingale. When the victim cries and pleads for its life, the hawk calmly tells the small bird to be quiet and then delivers the guiding principle of the tale: It is useless for those who are weak to pit themselves against those who are strong.

Other Greeks told and retold fables too, incorporating them into works of both verse and prose. The poets Archilochus and Theognis, the philosophers PLATO and ARISTOTLE, and the historian XENOPHON all made use of fables.

The moral lessons found in fables usually focus on issues of facing the truth and of being practical, of accepting one's natural place in the order of things, and of striving for justice in an often harsh world. Fables provided a popular method for transmitting traditional wisdom from one generation to the next. At the same time, fables suggested ways in which weaker beings can sometimes defeat (or at least make fools of) the powerful—a subject that was dear to the hearts of the downtrodden throughout the ancient world.

Fables developed more fully as written literary works when they were collected and published, in much the same way as a collection of short stories or anecdotes would be gathered and published today. The first such written collection of Greek fables was made by Demetrios of Phaleron about 300 B.C. and was intended to be used as a source book by speakers and writers. The author of the oldest surviving collection of fables in Greek was Valerius Babrius, who wrote in the A.D. 100s.

The Romans carried on the tradition of the Greek fable, writing new ones and publishing collections of traditional ones. A former Roman slave named Phaedrus composed five books of fables in Latin verse. He wrote fables not only to entertain his readers but also as a form of serious SATIRE, drawing on Aesop and creating fables out of the events of his own life. Fables are also found in the works of OVID and PLUTARCH, and they continued to be a popular story form well into the Middle Ages. In the late A.D. 1600s, the French poet Jean de La Fontaine modeled his famous *Fables* on the fables of Aesop.

FAMILY, GREEK

The family was the center of social and economic life in ancient Greece. Although the nature of the family changed over the years along with Greek society, some features remained remarkably stable for centuries. The relationship between husbands and wives, the division of household duties, and the raising of children all reflected both the continuity of and the changes in Greek society.

* epic long poem about legendary or historical heroes, written in a grand style

GREEK MARRIAGE. The epic* poetry of HOMER reveals a wide range of early Greek marriage practices. Both matrilocal marriage (in which the couple lived in the wife's home) and patrilocal marriage (in which the couple lived in the husband's home) existed within the same city, and sometimes even within the same family. In a matrilocal system, a potential husband had to prove himself worthy to marry into a woman's family, and the offspring of such a marriage traced their inheritance through the mother's side of the family. Potential husbands had to demonstrate their

physical or military ability over rivals to win the bride. In the patrilocal system, which became standard in most Greek city-states* by the 500s B.C., inheritance was traced through the father, and it was the bride who had to prove her value, most commonly by providing a dowry. A dowry consisted of money, slaves, possessions, or a combination of these, presented to the groom by the bride's father.

Because of the rigid separation of men and women in ancient Greece, the bride and groom were usually strangers to each other. The age difference between the bride and groom in the typical Greek marriage was large. A girl might be promised in marriage as young as age 12, although she usually did not live with her husband until she was older. Men usually married at about age 30, after they had fulfilled their military obligations to the city-state (which required them to remain single). Because of his age and experience, the husband had almost complete control of the family.

HOUSEHOLD ROLES. The husband was the dominant figure in the Greek household. He controlled not only the family finances but also the movements and activities of all the other members of the family. While men worked outside the home and enjoyed an extensive social and public life, women stayed home and supervised such tasks as cooking, cleaning, making clothes, and raising children. Most wives were not allowed outside the house without the permission of their husbands, and then usually only on errands related to their domestic duties.

The primary function of a wife was to produce legitimate male children to inherit the husband's property, thus keeping it within the family. The Greeks' concern with family inheritance was so strong that, if a man died without leaving a male heir, his daughter was required to marry his nearest male relative in order to produce one, even if both the daughter and the male relative were already married. In effect, a wife was only lent to her husband to bear children; she was still considered part of her father's household, even if she had a family of her own.

WE ARE FAMILY

Although the average Greek family had only two or three children, households often included grandparents and unmarried female relatives, such as aunts, sisters, and nieces. Since slaves and servants were also part of the household, they were the husband's responsibility as well. Lodgers who stayed in a house while traveling were sometimes considered household members. Considering the small size of even the houses of the rich—about 1,600 to 3,200 square feet—the average Greek family led a crowded existence at home.

CHILDREN AND CHILD REARING. Because of the emphasis on inheritance, male children were more highly prized than females. Family size was usually limited to avoid dividing the family's estate among too many heirs or providing too many dowries. In most families, about two or three children lived to adulthood, although a woman might bear several children who died while they were still young. To control the size of their families, the Greeks practiced methods of contraception* that were reasonably effective and widely available. Abortion*, while not uncommon, was extremely dangerous to the mother, and, under the oath of the Greek physician HIPPOCRATES, doctors were forbidden to give patients any substance designed to abort a developing fetus. Unwanted children, usually female, were often "exposed" (abandoned in a public place), a practice that was outlawed only in the city-states of THEBES and EPHESUS.

Most children were lovingly cared for and raised with equal attention from both parents. Literary sources indicate that fathers were very knowledgeable about their children's habits and needs, including toilet training, language development, and emotional temperament. Early childhood was seen as an important stage of life, during which children needed special

food and clothing, affection, protection, and mild discipline. The Greek attitude toward child rearing was one of tolerance, patience, and love. Surprisingly, young boys and girls were not treated very differently, although by the time they were of school age, they were learning their different adult roles.

Until about 400 B.C., a child's parents provided most of his or her daily care and training. As Athens and other city-states prospered, citizens increasingly entrusted child care to nurses, teachers, and slaves. Many Greeks complained that the discipline and ancient values that were once transmitted from parent to child had declined, and various forms of child abuse became more frequent. Many unwanted children, who might formerly have been adopted by a caring couple, were sold as slaves or child prostitutes or deliberately maimed to serve as street beggars.

THE FAMILY IN HELLENISTIC SOCIETY. During the Hellenistic* period, as Greek culture expanded throughout the Mediterranean region, the nature of the Greek family changed. More marriages were between Greeks and non-Greeks, and in these marriages the roles of husbands and wives were less traditional. Hellenistic states outside of Greece did not have the same inheritance and family structures, and the wife's role in these societies was not seen as merely a provider of heirs. Divorce, once the sole right of the husband, could be initiated by either party, and the rights of a wife in a marriage were more protected. Love and affection, rather than inheritance and property, became the basis of most marriages. Although wives were still expected to defer to their husbands, they were no longer totally dominated by them, and writers and philosophers* more often encouraged couples to share interests and activities.

To many people, these changes signaled a regrettable decline from traditional values. But for many others, especially women, they represented a positive beginning of a more modern approach to marriage and family, one in which the couple worked as a team for common goals and happiness, rather than one person being subject to the rule of another. (*See also* Family, Roman; Love, the Idea of; Marriage and Divorce; Social Life, Greek; Women, Greek; Women, Roman.)

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

FAMILY, ROMAN

As in ancient Greece, the family was the most important social unit throughout the history of ancient Rome. However, Greek and Roman families differed in many important ways. While the husband ruled the family in ancient Greece, the Roman family was a much more equal partnership between husband and wife.

MARRIAGE IN ANCIENT ROME. The Romans had two chief types of marriage. The purpose of one of these types was to place a wife formally under her husband's control, known as *manus. Manus* went beyond mere physical control. Until her marriage, a Roman woman was under the authority of her *paterfamilias,* who was her father or other male head of household. *Manus* meant that, when a Roman woman married, she passed into the control of her husband. If her husband died without

leaving a formal will, she was entitled to inherit his property equally with his children.

The other type of marriage was marriage without *manus,* or free marriage, which became the most common form by the 200s B.C., if not before. Free marriage was simpler than *manus,* since it did not alter a woman's legal status. A woman in a free marriage was still considered part of her original family until her *paterfamilias* either died or freed her from his authority. Divorce was also simpler in a free marriage, and a divorced woman in such a marriage was entitled to reclaim her dowry* from her husband. However, a wife in a free marriage had no claim on his property when he died.

REQUIREMENTS FOR MARRIAGE. The two basic requirements for marriage were consent and capacity. Unlike a Greek marriage, in which a woman was simply given by her father to her future husband, the Roman marriage required the consent of both the groom and the bride. Even couples who had been married a long time had to exhibit consent, which was defined as their expressed intention to remain married and their acceptance of each other as legal partners. Either the husband or wife could divorce simply by withdrawing his or her consent.

The capacity requirement involved age, family relationship, and other factors. The minimum legal age for a girl to wed was 12, while a boy could legally marry when he was given permission by his *paterfamilias* at about age 14. Most girls married by their early teens, and it was rare to find a girl who was unmarried by her late teens, especially among the upper classes. A boy usually did not marry until he had reached legal

* **dowry** money or property that a woman brings to the man she marries

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FAMILY, ROMAN

adulthood, around 16 or 17. Romans were forbidden to marry close relatives (parents and children, brothers and sisters, and nieces and nephews) or certain in-laws. Such marriages were considered incestuous* and were not legally recognized.

Conubium, the right of two people to marry, was also necessary for a legal marriage. Roman citizens had this right with each other, but restrictions were placed on ordinary soldiers (who could not marry while in service) and on noncitizens, except those granted *conubium* by a decree of state. *Conubium* ensured that children were legitimate so that they could become citizens and legally inherit their fathers' property. Like the Greeks, the Romans considered the production of legitimate heirs to be the primary reason for marriage. Marriages between Romans and non-Romans often produced problems concerning inheritance because of the uncertain legal status of the children. As CITIZENSHIP was extended to more and more people during the Roman Empire, such mixed marriages became less frequent.

Although not a legal requirement, a dowry presented to the husband was a common practice. A dowry guaranteed that, should the marriage end, the woman would have enough to live on or to remarry. A dowry was returned to the wife upon her husband's death or their divorce, and Roman law provided several different formulas for determining how much she could recover, depending on the circumstances of the divorce and the number of children. Roman law tried to be fair in the attempts by wives to recover their dowries.

ROLES OF HUSBANDS AND WIVES. The most striking difference between Greek and Roman families was the extent of independence exercised by Roman wives. While women in Greece were restricted to the home, Roman women played an active role outside the house. Although Roman women still took care of domestic matters, they also were active in financial, social, religious, and even legal affairs to a degree that Greek women could never imagine. While Greek women covered themselves in their rare appearances in public, Roman women were known for their sociability and elegant appearance. Not only did they move freely in public, they mixed in men's company as well, attending dinner parties with their husbands and even on rare occasions speaking publicly in the forum* or in the courts, although speech-making bordered on the unacceptable.

The ideal Roman man strove to achieve *virtus,* the glory of serving Rome by winning public office or participating in public or military service. For this reason, women were forbidden to serve in the army or to hold public office, although many wives of MAGISTRATES and even emperors exerted influence on their husbands.

What *virtus* was for a Roman man, *pudicitia* was for a Roman woman. *Pudicitia* included the virtues of chastity*, fidelity*, modesty, affection for one's relatives, and devotion to the family. Modesty and chastity were seen as essential to the survival of the state, since a system based on legitimate inheritance could not survive if adultery was tolerated. Wives were also expected to defer to their husbands—the opposite of the Roman ideal was the bossy and domineering wife. Loyalty and devotion to one's husband were also very important values attached to the idea of *pudicitia.*

In the partnership between Roman husband and wife, the husband was still the senior partner, but the Roman family was much more like a modern Western one than was the Greek family. While women operated under many official and unofficial restrictions, they had opportunities to become active members of society and active partners in marriage. (*See also* **Family, Greek; Marriage and Divorce; Social Life, Roman; Women, Greek; Women, Roman.**)

FAMINE

n 436 B.C. the city of Rome suffered a severe shortage of food, and thousands of people threw themselves into the Tiber River to escape the agony of starvation. Famine—a disastrous general shortage of essential foods, resulting in widespread disease and starvation—did not occur often in the ancient Mediterranean world. However, serious food shortages were common in small local areas, and people lived with the constant threat of not having enough to eat. Both Greeks and Romans knew that, in any season, the crops might fail. Although some foods, especially grains, were often imported from far away, times of scarcity might always be just around the corner.

* **drought** long period of dry weather

The causes of famine were both natural and political. Natural causes included drought*, especially a delay in the arrival of the autumn rains; pests that destroyed crops; and floods. Political causes included the destruction that resulted from war or siege, including the purposeful burning of an enemy city's fields. During the PELOPONNESIAN WAR, clashing Greek armies destroyed many olive groves, crippling the rural Greek economy for some 40 years—the length of time it took for young olive trees to reach maturity. As a result of war, there were also breakdowns in food-distribution systems. Such breakdowns sometimes were the deliberate acts of those in power intended to oppress the people of a local area. Other times, the breakdowns occurred as a result of the incompetence of those responsible for gathering, transporting, storing, or distributing food.

* **malnutrition** lack of proper nourishment

When a food shortage did occur, emergency supplies were sometimes available from neighboring areas, and substitute foods provided some immediate relief. Barley replaced wheat, for example, and chestnuts were used for making bread. Various wild herbs and even weeds enabled some people to survive starvation. Even in good times, however, the poor of the ancient world often suffered from malnutrition*. (*See also* **Agriculture, Greek; Agriculture, Roman; Climate, Mediterranean; Food and Drink.**)

FATES

* **destiny** fate; the force that is believed to determine the course of events
* **cosmos** the universe, especially as a harmonious and orderly system

o the ancient Greeks, the Fates were a group of three powerful goddesses as well as the concept of destiny* itself. In his works, the poet HOMER sometimes made the Fates obey the will of ZEUS, and at other times he made all the gods obey the Fates. Usually, however, destiny was viewed as the natural order of things that no one—human or divine—could change. The order as established by destiny was a fundamental principle of Greek civilization, extending from the movements of the cosmos* down to the everyday occurrences of life on earth. The Greek

words for fate mean "share" and most commonly refer to one's share of life, or the number of days on earth that each human being is given.

Traditionally, the three Fates (called *Moirai* in Greek and *Parcae* in Latin) were the daughters of Zeus and Themis (the goddess of righteousness), although PLATO thought of them as the daughters of Ananke (Necessity). The three Fates literally held the world in their hands. They were depicted as sitting at a spinning wheel, spinning out the threads of people's lives. Clotho spun out the thread, Lachesis measured it to the appropriate length, and Atropos ("she who could not be turned aside") cut it at the instant of death.

FEDERALISM

* **city-state** independent state consisting of a city and its surrounding territory

* **federation** political union of separate states with a central government

* **autonomy** independence; self-government

When individual Greek city-states* agreed to join together for greater strength in foreign policy, they formed a federation*. In such a group, each city-state retained its identity and its autonomy* in all local matters, and the citizens of each city-state kept their original citizenship. However, as members of a federation, each city-state acquired greater bargaining power and greater military, economic, and political security than it would have alone.

Federalism, or the distribution of power between a central organization and its members, took a variety of forms as it developed, and some federations were more unified than others. Common religious beliefs held many of the early federations together. For example, Greeks who lived around DELPHI joined together in a religious group, and before 700 B.C., the cities of Ionia formed the Panionion, a union whose members worshiped POSEIDON.

One of the greatest problems of a federation was the dominance of one city-state over the others. If a powerful city such as ATHENS, SPARTA, or THEBES participated in a federation, matters of civic pride, jealousy, and economic competition often led to conflicts within the federation and eventually to its breakdown. However, in the more rural parts of Greece, away from the great urban centers, successful federations were established by smaller tribal communities that cooperated as equals.

Some of the most important Greek federations were the Thessalian League, the Boeotian League, the Peloponnesian League, the Delian League, the Arcadian League, the Aetolian Confederacy, and the Achaean Confederacy.

In Thessaly, representatives of individual tribes elected a military leader and met for regular religious ceremonies to honor ATHENA. Even though its centralized authority was not strong, the Thessalian League became the dominant power of northern Greece during the 500s B.C.

The Boeotian League was formed when the Boeotians realized that they needed to strengthen themselves against the Thessalians on one side and the Athenians on the other. The Boeotians feared and hated Athens, and they sided against the Athenians in the PERSIAN WARS. Disbanded after the wars, the Boeotian League was reestablished and enjoyed its greatest successes under the leadership of Thebes during the 300s B.C.

The Peloponnesian League was not a true federation because it was largely led by Sparta. Similarly, the Delian League was driven by Athens.

Because of this domination, these federations were often known as "Sparta and her allies" or "Athens and her allies."

The Arcadian League was more of an association of equals. It issued federal coins and set up its capital at Megalopolis—a new city created by the joining of several smaller communities. The federation was ruled by a board of 50 officials who were elected by the member states in proportion to their size and by a federal body called the Assembly of the Ten Thousand.

Only in the Aetolian and the Achaean federations, however, did individual Greek communities agree to give up some of their political independence in order to become genuinely federated equals. By 367 B.C., the Aetolians had joined a federation with a remarkably well-constructed constitution. The Aetolian Confederacy, as it was called, included an annually elected president and an assembly that met twice a year. Its greatest success was the defense of Delphi against the GAULS in 279 B.C. The Achaean union enacted a similar constitution with additional features to give the federation even greater strength than the individual members had when they were independent states.(*See also* **Achaea; Aetolia; Government, Greek; Ionians.**)

FESTIVALS AND FEASTS, GREEK

Festivals and feasts were the most important and the most spectacular part of Greek religion. They varied greatly in size and popularity, but they all provided opportunities for the Greek people to express their identity as a group. They celebrated the cycles of planting and harvest, honored the gods, and provided entertainment for the people.

Little is known for certain about the origins of many of the festivals and what they really meant to the people who participated in them. The Greeks often invented connections between festivals and myths in order to explain some of these celebrations. The importance of these festivals, however, is undeniable. The Greeks spent more money each year on festivals than they did on any other activity, except war. The elaborate processions during the festivals were opportunities to reenact the entrance of a god or goddess to a city and the giving of divine protection to the city. Festivals also provided opportunities to proclaim military and cultural dominance over one's neighbors.

The details of festivals varied enormously, but a typical festival involved a procession to the shrine of a god or goddess; choral and instrumental music; decoration of a statue or object that symbolized the divinity; competitions in athletics, music, and drama; the blood sacrifice of an animal; and the distribution of the ritual* meat among the participants.

The largest festivals were the Panhellenic* ones, which included participants and observers from all parts of the Greek world. The major Panhellenic festivals were the OLYMPIC GAMES, which were held every four years beginning in 776 B.C.; the Pythian Games at DELPHI, which were held every four years beginning in 582 B.C.; and the Isthmian Games and the Nemean Games, which were held every two years. Each of these festivals

* **ritual** regularly followed routine, especially religious

* **Panhellenic** referring to all of Greece or to all Greek people

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FROZEN IN TIME

Every four years the Panathenaia was celebrated with great spectacle. Fortunately, like a frozen replay of the past, a glimpse of that splendid event is still possible. The frieze of the Parthenon—the sculpted band around the top of Athena's temple—shows scenes of the solemn procession that honored the goddess. The festival and procession united the city, and people of all social classes took part in it, each with a specific role. A young Athenian man might carry a pitcher of water, and a young Athenian woman might carry a cushioned chair for a god or a basket of barley meal for sprinkling on the sacrificial victims.

* **cult** group bound together by devotion to a particular person, belief, or god

* **patroness** goddess or woman of influence who guards, protects, or supports a person or city

* **hero** in mythology, a person of great strength or ability, often descended from a god

took place near an important shrine and celebrated the Greek experience through art, athletics, and religious ceremony.

The ELEUSINIAN MYSTERIES, the most famous and revered religious cult*, held a major Panhellenic festival that did not involve athletic games. This religious festival included a procession from Athens to Eleusis and the ritual unveiling of sacred objects by a high priest. Those fortunate few who were initiated into the "mysteries" could expect a happy life after death. Many of the details of the intense religious experience at the ceremony have remained obscure, partly because revealing the secrets of the mysteries was punishable by death.

ATHENIAN FESTIVALS. Historians know more about the festivals of ATHENS than they do about those of other states. Athens celebrated many festivals, devoting about 60 days each year to them. Each month, festivals were held to mark the birthdays of various gods and goddesses. Agricultural festivals—such as the Thesmophoria, a women's festival in honor of DEMETER—were held to request assistance from the gods for sowing and harvesting the crops. Festivals were held to mark the coming of age of Athenian youth. Two such festivals were the Apatouria (which occurred when young males had their hair cut to signal their new adult roles in the community) and the Brauronia (when young females celebrated the end of their childhood by dancing in honor of ARTEMIS). There were other festivals, such as the Genesia, which was held in remembrance of the dead.

The birthday of ATHENA, patroness* of Athens, was celebrated with the spectacular Panathenaia. This extravaganza included a procession, the sacrifice of an entire herd of cows, music and athletic contests, and recitations of the works of HOMER. Another festival, the City Dionysia, in honor of DIONYSUS, was the setting for the great dramatic contests. Among the most famous participants were the playwrights AESCHYLUS, SOPHOCLES, EURIPIDES, and ARISTOPHANES.

Throughout the rest of Greece, festivals were also common. SPARTA, for example, celebrated the Gymnopaedia, during which the physical prowess of Spartan youths was displayed. The Rural Dionysia gave the country people of ATTICA an occasion to escape their work-filled lives, and virtually every town in Greece took time to honor its local gods and heroes*.

FEASTS. In addition to public festivals, feasting played a major role in the social activities of ancient Greeks. Many occasions called for a shared meal, sometimes formal and sometimes casual. Usually these all-male gatherings included eating meats, drinking wine, and enjoying the performances of singers, musicians, and acrobats. The ancient Greek feast was more than entertainment, however. It was a display of the relative social importance of the participants. The famous epic poems the *Iliad* and the *Odyssey* tell of kings serving feasts for their companions and guests and the proper ways of giving and receiving hospitality. Hospitality was important to the Greeks. A host was responsible for the enjoyment of his guests, who in turn would serve as his hosts in the future.

Sometimes communities sponsored feasts to honor nobles or those who had distinguished themselves fighting for the state. Kings had the

responsibility of showing more generosity than other people by giving the most sumptuous feasts and distributing the most valuable gifts. Like diplomatic dinners today, the Greek feast was an opportunity to show the best intentions of the participants—goodwill, peaceful cooperation, loyalty, and hospitality.

The SYMPOSIUM was a particularly important form of feast in Greek society. A symposium was basically a banquet or drinking party at which aristocratic* young men reclined on couches as they ate, drank, sang, recited poetry, and engaged in various games, dances, and contests. Although goodwill, grace, and harmony were supposed to be the virtues displayed at a symposium, excessive behavior sometimes occurred, resulting in rivalries, insults, and quarrels. At its best, however, a symposium was an occasion for the display of the Greek cultural ideals of generosity, grace, and manliness. (*See also* **Banquets; Cults; Games, Greek; Games, Roman; Social Life, Greek.**)

FESTIVALS AND FEASTS, ROMAN

* **aristocratic** referring to people of the highest social class

* **secular** nonreligious; connected with everyday life

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

* **deity** god or goddess

* **mortal** human being; one who eventually will die

* **ritual** regularly followed routine, especially religious

Although they served very different functions, both festivals and feasts played an important role in the social and civic life of ancient Rome. Festivals were a recognition of the importance of the religious side of Roman life, while feasts celebrated the secular* and worldly aspects of Roman civilization.

THE ROLE OF RELIGIOUS FESTIVALS. The popular image of ancient Rome, especially during the Roman Empire, is one of military power, wealth, luxury, and immorality. While a society that thrilled to the spectacle of gladiators* fighting to the death might be unlikely to have a strong religious foundation, the average Roman was very conscious of the spiritual side of life. The sheer number and variety of religious festivals celebrated by the Romans indicate the prominent role that religion played in their lives.

The Romans did not see their gods and goddesses as passive deities* but rather as active participants in the affairs of human beings. The goodwill of the gods was not taken for granted. In fact, many were seen as hostile or dangerous, and it was important to make sure that they were kept happy as much as possible. Even those gods and goddesses who were considered friendly toward mortals* could not be ignored, and many Roman religious festivals were intended to keep the gods content so that they would not cause grief or trouble for humans.

Many Roman festivals were very ancient, and most reflected the concerns of an agricultural society—a plentiful harvest, the health and fertility of the family, and honoring the spirits of the dead. The prominence of the military in Roman society is revealed in many of the festivals in which weapons were purified and blessings offered for campaigns. All these concerns were addressed during festivals and rituals* celebrated each year.

THE ROMAN CALENDAR. Pontiffs, or state priests, carefully recorded religious festivals in an official calendar. This calendar noted the religious

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importance of each day of the year, indicating whether it was a holiday or a workday. The priests wrote the names of the major festivals that were celebrated by all Romans in capital letters to distinguish them from minor holidays. Modern historians know of about 40 fixed festivals, which were celebrated on the same day every year, as well as many movable festivals, the dates of which were determined by the pontiffs. The Romans celebrated, on average, more than one festival every seven days.

Each month of the Roman calendar was sacred to a particular god or goddess, and the festivals celebrated during any month usually honored that deity or addressed human activities over which the deity presided. For example, March was sacred to MARS, the god of war and protector of crops, and the main festivals held during March reflect his roles. On the first day of March, the Festival of Mars featured the dance of the Salii, or leaping priests, who would clash swords against shields as they leaped. The clashing of sword and shield was a ritual preparation for the spring season of military campaigning, and the leaping was a plea to Mars for tall

and healthy crops. Other festivals in March included the Equirria, a horse racing festival that had both military and agricultural significance, and the Quinquatrus, a festival honoring Mars that was celebrated from the 15th to the 19th of the month.

The Romans carefully avoided religious celebrations on the many days of the year that were considered to be unlucky. In addition, certain months were considered better or worse for particular religious activities. For instance, the two months currently thought to be the best times for weddings—May and June—were considered by the Romans to be unlucky for them, and many Romans avoided marrying during this time of the year.

While the Romans had an extensive religious life, they also enjoyed a good party, and the lengths to which they would go in socializing and merrymaking can be seen in the feasts that were a staple of the Roman pursuit of leisure.

THE NATURE OF ROMAN FEASTS. Elaborate Roman feasts were almost exclusively upper-class celebrations. The most common were private formal dinner parties, known as *cenae rectae,* held by wealthy and influential Roman citizens for their friends and acquaintances, and for prominent members of society. Less frequent were the large public BANQUETS staged by emperors or high public officials on the occasions of festivals, public games, or celebrations of military victories. Each of these types of feasts served important, although quite different, functions in the social life of Rome.

PUBLIC BANQUETS AND SPORTULAE. Public banquets given by Roman emperors were occasions on which poorer Romans joined the wealthy and powerful in a common meal. Such feasts were typically huge, and some held in the COLOSSEUM in the first century A.D. and later were attended by tens of thousands of people. The emperor usually sat where he could be seen by everyone, although only a few selected guests had the opportunity to approach or talk to him. Wealthy guests were usually seated ahead of poorer guests, and if large groups of upper-class citizens arrived, there would be places for only a few of the poor.

These events celebrated social harmony and shared hospitality, and they provided an opportunity for the emperor to impress the citizens with the "fairness" of Roman society. Banquets created the impression that the wealth was shared and that class distinctions were blurry at best. In practice, however, banquets actually reinforced the existing social structure and the dominant position of the emperor and the upper classes, since, even in these celebrations of Roman social unity, the elite still enjoyed many advantages over the poor. There was, no doubt, some genuine civility and good feeling, which served the emperor's purpose of maintaining harmony between the classes.

Wealthy citizens throughout the empire also gave handouts, or *sportulae,* to the lower classes. Clients of wealthy Romans received such handouts while visiting their patrons*. These were sometimes gifts of money, but they could often take the form of invitations to dinner parties. These parties, though, also reinforced the class structure, since less important

A PARTY TO DIE FOR

Emperors commonly used the occasion of an imperial dinner party to display their power and influence over their subjects, but the emperor Domitian reached a new high (or low) in such demonstrations of power at his notorious "funeral banquet." Prominent senators and other guests who attended the feast endured a night-long dinner in a pitch-black room with black couches, black dishes, black food, and an individualized gravestone for each guest. The guests were eventually released, and they received gifts from the emperor afterward, but no one was likely to forget soon just who was the boss in Rome.

* **patron** special guardian, protector, or supporter

guests would often be served inferior food or drink, or receive less distinguished seats at the feast than more respected guests. Gifts given to dinner guests, a standard feature of Roman feasts, also reflected class distinctions—the lower a guest's status, the smaller the gift he or she received. Women often received nothing at all or smaller gifts than their husbands.

PRIVATE DINNER PARTIES. While public feasts were impressive, the settings, food, and entertainment of private feasts, or *cenae,* were frequently amazing. The emperor TIBERIUS had a formal dining room, or *triclinium,* built on an artificial island off the west coast of ITALY. Guests at his dinners faced a huge cave on the mainland decorated with sculptures depicting scenes from the life of the hero* ODYSSEUS. In the Golden House of the emperor NERO in Rome, roses and perfumes fell from ivory ceilings onto the guests, and the ceiling of the central dining room revolved to reflect the movements of day and night. The most expensive and exotic dishes, such as wild game, oysters, sea urchins, and animals stuffed with all sorts of delicacies, were served at such affairs. Guests dined while reclining on couches and were entertained with music, plays, and poetry recitals or less-refined but popular pleasures, such as dancing girls from SPAIN. The most famous account of a Roman dinner party is by PETRONIUS, court adviser to Nero. In his novel *Satyricon,* Petronius describes a party hosted by Trimalchio, a wealthy former slave who stages a banquet that rivals the emperor's in luxury and excess.

Private feasts were not solely pleasant social outings. Many of them, especially those hosted by the emperor, were held to gain favor among certain classes or to project an image of importance and power. After the death of Nero, whose banquets were known for their expense and elegance, emperors attempted to reduce the level of luxury and the tension that existed at imperial* dinners. The emperor CALIGULA, for example, once burst out laughing at an imperial dinner party for no apparent reason. He explained his action by saying to the startled guests next to him that he suddenly had the thought that he could have their throats cut on the spot.

Humiliation of guests and extravagant displays of wealth and influence were not restricted to the emperors' parties. For many Romans, an invitation to a dinner party was a means of climbing the social ladder, where they could be seen with society's elite and make valuable contacts that would otherwise not be available. A person fortunate enough to receive an invitation expected to be entertained in grand style but also had to expect the possibility of being treated like an outsider by the more honored or socially prominent guests. If one became the object of ridicule or was treated with less respect than was hospitable, that was simply the price one paid for being invited to attend the party. Like the festivals intended to gain favor with their gods, the dinner party could be a chance for Romans to gain favor with their social superiors in the hope of securing a brighter future. (*See also* **Calendars; Class Structure, Roman; Cults; Divinities; Food and Drink; Priesthood, Roman; Religion, Roman; Ritual and Sacrifice; Social Life, Roman.**)

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **imperial** pertaining to an emperor or empire

FISH AND SHELLFISH

Since the ancient Greeks and Romans lived close to the Mediterranean Sea and other bodies of water, both fish and shellfish were important in their lives. They had learned early in their history to fish from land and from boats, activities depicted on wall paintings on the island of CRETE and in Roman MOSAICS. Fish and shellfish provided a significant part of their diet. Although most fish and shellfish were caught in local waters, both the Greeks and Romans obtained preserved fish from as far away as the Black Sea.

The Mediterranean Sea has fewer fish and fewer different kinds of fish than larger oceans. The water of the Mediterranean, especially the eastern part, is saltier than that of the oceans, limiting the kinds of ocean fish that can survive there. In addition, since the waters of the Mediterranean contain relatively little plankton*, the sea cannot support as many fish as can other bodies of water.

Still, many kinds of fish and other creatures do live in the Mediterranean, and the ancient peoples of the region knew them well. The Greeks and Romans ate sharks, rays, tuna, swordfish, mackerel, flounder, and sole, as well as several species of small bony fish, such as sardines and anchovies. Shellfish from the sea, such as shrimp, crabs, lobsters, oysters, and clams, were also eaten. People caught eels, catfish, carp, perch, and trout from freshwater lakes and streams.

Fresh fish was commonly eaten in coastal fishing villages, but fish was also shipped fresh to urban markets in Athens and Rome. Since this was

* **plankton** organisms and plants floating or drifting in freshwater or saltwater that are eaten by most fish

The fish and shellfish found in the Mediterranean Sea and its surrounding waters played a significant role in the diet of ancient Greeks and Romans. Seafood—ranging from shark and octopus to crabs and mussels—could be baked, fried, boiled, or grilled.

FOOD AND DRINK

expensive, most people ate preserved fish, which could be shipped and stored for long periods of time. Fish could be pickled in vinegar and spices, and fish guts were made into a relish, called *opson* in Greek and *garum* by the Romans. This sauce became a popular addition to meals throughout the Mediterranean. Making *garum* was a major industry in the Roman city of POMPEII and in Roman settlements on the southern coast of Spain. Fish could also be dried in the sun or salted. Some areas on the Mediterranean or Black Sea coast had shallow basins where sea water evaporated into the air, leaving deposits of salt behind. Salt pans, as these areas were called, became centers for curing fish.

The Romans developed the science of pisciculture, or fish farming. They enclosed natural lagoons, turning them into ponds for raising fish. Romans also raised both saltwater and freshwater fish in artificial ponds. Even in cities, Roman families maintained their own fishponds as part of their GARDENS. These ponds were practical as well as decorative. In addition to the pleasure of watching the fish, people were able to enjoy eating fresh fish on a regular basis.

The ancient Greeks and Romans ate fish cooked in a variety of ways, including boiled, fried, grilled, or baked in an oven. Some ancient writings include descriptions of favorite seafood dishes. One Roman author provided recipes for cooked mussels, stuffed octopus, and a lavish dish that contained mussels, oysters, jellyfish, dates, olive oil, celery, spices, and a fish sauce. (*See also* **Food and Drink.**)

See color plate 1, vol. 1.

FOOD AND DRINK

Since food and drink are essential to human survival, they play an important role in the everyday life of all cultures. In few societies, however, have food and drink been as highly valued as in ancient Greece and Rome. Eating and drinking at BANQUETS, feasts, and festivals were, at least for the wealthy, a major focus of social life. Many of these activities still influence the traditions of the Mediterranean region.

KINDS OF FOODS

Knowledge about the foods that were eaten in Greece and Rome comes both from archaeology* and from the writings of the ancients. Excavations have uncovered seeds and bones, providing insights into the types of foodstuffs available in a particular location. The works of PLINY THE ELDER, the Roman gourmet Apicius, and many others provide eyewitness accounts of the foods that were eaten and the manner in which they were prepared.

These sources reveal that the diet of ancient Greece and Rome consisted mainly of grains, legumes such as beans and peas, and olive oil, and that the most important drink was WINE. In part, this reflects the fact that the climate, soil, and terrain of the region were especially good for growing grain, olive trees, and grapevines. Other foods, such as vegetables, fruits, and spices, mainly provided variety to the diet.

GRAINS. Grains, especially wheat and barley, supplied most of the carbohydrates and calories for people in ancient Greece and Rome. So

* **archaeology** study of past human cultures, usually by excavating ruins

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ROMAN RECIPES

Marcus Apicius was a Roman gourmet who lived around A.D. 100. Known in his day as an inventor of tasty recipes, his cookbook *On the Art of Cooking* is our only authority on Roman cooking from this period. It provides an interesting insight into how wealthy people dined. Apicius's cookbook includes recipes for cooking an amazing variety of foods, including the tiny rodent called the dormouse. Dormice, Apicius suggests, should be stuffed with minced pork and other minced dormice, pounded with pepper, pine kernels, and a few other exotic ingredients, and then cooked in the oven.

important were these plants that the Greek word for food, *sitos,* literally means "grain." Our word *cereal* comes from the name for the Roman goddess of grain, Ceres.

Grain was ground into flour, which was then used to make many varieties of BREAD, porridge, and other foods. Biscuits and cakes were prepared by adding honey, fruit, eggs, or cheese to the flour. The bakers of Athens had the reputation as the finest breadmakers in Greece. In Rome, bread production became a major industry. However, even the best breads available at the time were coarse compared to bread today.

Although grains were important in both Greece and Rome, the Romans grew and ate more wheat, whereas the Greeks preferred barley. This reflected differences in soils and farming methods as well as personal tastes. As the population of Rome and Athens grew, both cities came to depend on imported grain, eventually from as far away as AFRICA.

LEGUMES. Another mainstay of the diet in ancient Greece and Rome was legumes, which are vegetables such as broad beans, green peas, chickpeas, and lentils. Rich in protein, legumes were added to bread as well as eaten with vegetables or other foods. Despite their nutritional value and their versatility, beans and peas were considered the "poor man's food." Legumes were also fed to cattle. During the reign of the Roman emperor CALIGULA, legumes were even used as packing material in shipping large monuments overseas.

OLIVE OIL. OLIVES have been one of the most significant crops in the Mediterranean area for thousands of years, and there are still more than 500 million olive trees in the region. Because of their great importance, the growing, gathering, and processing of olives and olive oil became a fine art in ancient Greece and Rome.

Olives were eaten plain as well as combined with other foods, but it was the oil of the olive that was particularly valuable, providing the main source of fat in the diet. Grains and other foods were prepared with olive oil to make them more appetizing. Not only was olive oil an essential food, it was also used in religious rituals and as an ingredient in perfume and body lotion. People used the remains of the olive after the oil was extracted as a fuel, a fertilizer, and a weed killer.

OTHER FOODS. The Greeks and Romans ate many other foods, including fruits, vegetables, nuts, meats, birds, and fish. Because they were typically eaten in small quantities, however, these other foods usually added variety and taste more than nutrition to the diet.

Everyone consumed cultivated fruits, such as apples, pears, dates, and figs, as well as several different species of wild fruits. Berries were rarely eaten, however, and tomatoes, bananas, and most citrus fruits were not available. Fruits were eaten raw, dried, preserved, and cooked, and such fruits as dates and figs were used to sweeten other foods and to help ferment* grapes in the production of wine.

For most people living in the Mediterranean world, eating wild or cultivated vegetables provided the greatest variety in their diets. Lettuce, cabbage, beets, onions, garlic, and radishes were common. Some

* **ferment** to undergo gradual chemical change in which yeast and bacteria convert sugars into alcohol

* **plague** highly contagious, widespread, and often fatal disease

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

vegetables were noted for their medicinal value. For example, the Greeks and Romans believed that eating cabbage prevented drunkenness, cured paralysis, and protected people from the plague*. The Romans fed garlic to their soldiers, believing that it made them courageous. Nuts, such as walnuts, hazelnuts, and almonds, contributed both protein and fat to the diet. Almonds were so popular in Greece that they were called the "Greek nut." Nuts were often used in sauces or cooked with legumes.

Although the Greeks and Romans raised cattle, sheep, goats, and pigs, most people ate very little meat. Furthermore, they rarely drank milk and did not make butter, though they did eat cheese made from goat's milk. For those Romans who could afford it, beef was the preferred meat, while mutton was the favorite in Greece. Since peasants raised pigs, they were likely to eat pork. Cattle, pigs, sheep, and goats were all used for religious sacrifices*, and sacrificial animals were the main source of meat for the poor.

In addition to these domesticated species, various species of wild mammals were used for food, especially deer and rabbits. The Greeks and Romans ate numerous species of birds, including swans, ducks, owls, pigeons, and nightingales, as well as their eggs. Many species of FISH AND SHELLFISH were eaten, including tuna, mackerel, sturgeon, mussels, and oysters. Fresh fish were fried, grilled, baked, broiled, or added to sauces. Fish were also preserved by salting, drying, or pickling. The internal organs of fish were fermented to make the famous Roman fish sauce *garum*.

WINE. Grapevines have been cultivated for more than 6,000 years. Ideally suited to the Mediterranean climate, at least at lower altitudes, grapes were grown extensively in ancient Greece and Rome. The juiciness of grapes makes them ideal for beverages, and they ferment naturally to produce wine. Both the Greeks and the Romans produced and drank large quantities of wine, and Greek wine was prized for its high quality.

To improve its taste, wine was often diluted with water or flavored with honey, spices, rose leaves, salt water, or other additives. Occasionally, wine was consumed before a meal, but most often it was drunk after the meal was finished. Everyone, including young children, regularly consumed wine.

Wine drinking also played a significant role in Greek and Roman festivals and religious rituals in honor of the god of wine, known in Greek as DIONYSUS or Bacchus and in Latin as Liber. Literature provides considerable evidence for the importance of wine in Greek society. For example, HOMER refers to wine repeatedly in the *Iliad* and the *Odyssey,* and the symposium, or drinking party, was a frequent theme in both Greek and Latin poetry. The large variety of wine jugs, bowls, cups, and glasses produced also indicates how significant wine was for the people of the time.

FOOD PREPARATION. For the majority of people in ancient Greece and Rome, food preparation was plain and simple. Food was baked in a stone or earthen oven or boiled or roasted over an open fire. Some foods were eaten raw. The flavor of food was often enhanced by adding honey or salt, which were also used as preservatives.

Different types and sizes of pots, pans, bowls, and platters were used to prepare foods. People also used utensils, such as pestles* and strainers, in food preparation. Knives and spoons—but not forks—were used at the table, and many foods were eaten with the fingers.

Later food preparation became more elaborate, especially for wealthier members of society. Birds were stuffed before roasting, and flavored dressings and sauces were added to other foods. The Romans, in particular, were fond of strongly flavored sauces, such as *garum,* which they added to meats and vegetables. Through time, increasingly exotic ingredients were used, including such items as minced oysters, jellyfish, and cinnamon and other rare imported spices.

FOOD AND SOCIETY

In many societies, the types of food consumed and the way they are prepared vary by social class. This was certainly true of ancient Greece and Rome. As time progressed, the diets of rich and poor differed more and more. In addition, drinking and dinner parties were important social activities for wealthy Greeks and Romans.

FOOD AND SOCIAL CLASS. At first, the major difference in eating habits between rich and poor was the amount of animal protein in the diet. Meat was expensive and consumed in large quantities only by the wealthy. Starting in the 400s B.C., however, the diets of rich and poor

See color plate 9, vol. 1.

* **pestle** a tool with a blunt end used to crush substances

Greeks differed in other ways as well. For example, although everyone still ate large amounts of grain, wealthy people could afford a finer and wider assortment of grain products, such as white bread, cakes, and pastries, while the poor ate their grain mostly as coarse bread or porridge. Later still, meals for the rich became more extravagant and exotic and focused less on grain. The Roman dinner of about A.D. 100, for example, consisted of three courses. First, there was an appetizer—often an egg, seafood, or snail dish, or perhaps pumpkins, asparagus, or other vegetables. The main course, which followed, consisted of meat or poultry. Finally, there was a dessert of fruit or other sweet food. Wine always followed the meal.

Although poor people generally had a less varied and exotic diet, they usually had access to grain, since free grain was frequently distributed to the poor during shortages. Starting in the 300s B.C., for example, the poor in Greece received large amounts of grain. Thereafter, wealthy individuals handed out grain on a regular basis. In the first century B.C. in Rome, almost a third of a million people were collecting free rations of grain. Oil became part of the ration in the A.D. 300s, while, later still, small amounts of pork and wine were added.

FEASTS, SYMPOSIA, AND DINNER PARTIES. Wealthy families often held feasts for one another to promote their relationships. The more elaborate the display of wealth and the more generous the host, the more obligated guests were to return the favor in the future. Although it was mainly the wealthy who enjoyed such feasts, some feasts held to celebrate a harvest or encourage a bountiful crop involved the entire community. Some Roman emperors held huge public banquets to celebrate festivals.

Food and drink were so important in ancient Greece that symposia were a major social activity for wealthy Greek men. At these occasions, men reclined on couches around tables laden with food and wine. With their heads propped up on pillows, they ate and drank—occasionally to excess—while discussing literature, politics, or philosophy. Music and dance performances entertained the participants. Many major writers wrote extensive accounts of symposia, including PLATO, ARISTOTLE, and PLUTARCH.

Through much of Roman history, Romans held dinner parties, or *cenae,* that provided entertainment as well as large amounts of exotic food and wine. Much like the Greek symposia, these dinner parties were the central social activity of wealthy Romans. The Romans, however, placed a greater importance on food than did the Greeks, and wives and other women were usually included at dinner parties. Some Roman houses included separate dining rooms for people of different social classes. The dinner parties of the wealthy became so excessive that some Roman rulers passed laws to limit the amount of food and drink that could be served, although some emperors, such as NERO, became famous for the extravagance of their dinners. The poet HORACE and the novelist PETRONIUS made the Roman *cena* as famous as its Greek counterpart, the symposium. (*See also* **Agriculture, Greek; Agriculture, Roman; Festivals and Feasts, Greek; Festivals and Feasts, Roman; Gardens; Hunting; Ritual and Sacrifice; Social Clubs and Professional Associations.**)

Remember: *Words in small capital letters have separate entries, and the index at the end of Volume 4 will guide you to more information on many topics.*

FORESTRY

Because of the importance of wood as an all-purpose material, the Greeks and Romans were involved in forestry—the planting, use, and care of forests. Wood and charcoal were the main fuels used for heating, cooking, and various industrial processes, such as metalworking and making glass and pottery. In addition, timber was used in construction and shipbuilding, as well as for furniture, carts, chariots, tools, catapults and other weapons, and musical instruments. So many purposes did it serve that in both Greek and Latin the word for "wood" (*hyle* in Greek and *materia* in Latin) also meant "substance" or "matter" in general.

Ancient forestry included the care of sacred groves, sections of forest devoted to the gods. Laws kept people from cutting trees, hunting, or pasturing animals in these groves, some of which contained enormous, very old trees. Some of the sacred groves were cut down or enclosed within church grounds after Christianity became the dominant religion of the region.

Although some forests were privately owned—many farmers, for example, had groves of trees on their land—larger forests, such as those on mountain slopes, belonged to the state. Timber was such a valuable resource that both Greek and Roman governments tried—through warfare as well as treaties—to protect their forests and to gain control of those belonging to their enemies. When the supplies of the prized cedar tree in Lebanon became exhausted in the second century A.D., the Roman emperor HADRIAN forbade the felling of the trees without his permission.

Timber was harvested by skilled ancient loggers, who selected trees for particular purposes, felled them, and hauled them out of the forests with teams of mules or oxen. Whenever possible, they used rivers to float logs to the destinations where they would be used. Occasionally, ancient foresters replanted trees to replace those they had harvested. More often, though, the Greeks and Romans simply cut down forests and turned the land over for animal grazing, thus keeping the trees from growing back. Herds of goats, in particular, ate the saplings that would have otherwise reestablished a forest.

Deforestation—the loss of woodlands—was a serious problem in the most populous regions of the ancient Mediterranean. PLATO writes of the deforestation of the mountains near Athens and LIVY of the forests of central Italy. Deforestation led to serious soil erosion, especially in areas of low rainfall in the southern and eastern Mediterranean, and to flooding. At the height of the classical period, most of the lowland areas had been cleared of trees, and the most valued timber had to be transported from mountainous areas in Macedonia, the Alps, the Atlas, and remote areas around the Black Sea. (*See also* **Construction Materials and Techniques.**)

FORUM

In ancient Rome, a forum was a public space in the center of a city that served as a marketplace, a place for entertainment, and the center of religious and political life. The most famous forum was the Roman Forum in the city of Rome. At its height, the Roman Forum was the setting for the most important political, social, commercial, legal, and religious affairs of the Roman Empire.

THE RUINS OF THE FORUM

Over the centuries, the buildings of the Roman Forum were destroyed repeatedly by fires, earthquakes, and attacks from hostile armies. By the A.D. 1800s, the forum was covered by 50 feet of dirt and debris. Since then, most of the forum has been unearthed. Unfortunately, for many centuries the forum was used as a quarry for building materials, and now only about 50 of the thousands of columns that once stood in the forum remain standing. The forum has become overgrown with trees and shrubs, and it is now the home for hundreds of stray cats.

* **imperial** pertaining to an emperor or empire

* **colonnade** series of regularly spaced columns, usually supporting a roof

The Roman Forum emerged as the city's main public square early in Rome's history. The area was originally a swampy plain lying between several of Rome's hills. Since the flatland was unsuitable for construction, early residents settled on the hills and buried their dead at the edges of the marsh. During the 600s B.C., the Romans drained the flat marshland and filled it in with earth and stones. The main drainage sewer they built there is still in operation today. This former swamp soon became the city's primary marketplace.

The Romans built TEMPLES around the edges of the forum. The earliest temple, built in the 600s B.C., honored VESTA, the goddess of the home and family. Temples built in the early 400s B.C. honored Saturn, the Roman god of agriculture, and Castor and Pollux, twin brothers who were thought to have miraculously saved Rome. The Regia, a building on the east side of the forum, housed the records of Rome's chief priest.

The forum became the center of Rome's political life. The curia, where the Roman Senate met, was located in the forum, as was the *comitium,* which was a place of assembly. Politicians and lawmakers often made speeches to the public in the forum. The Roman Forum also became a place of public entertainment. Gladiatorial shows—combats between two fighters or teams of fighters—sometimes took place there, and spectators watched from balconies built over the shops that surrounded the central plaza.

As time passed, the forum became more crowded as Rome's leaders built more temples and large public buildings around the square. Butchers, fish sellers, and other vendors were forced to move to other marketplaces. In the first century B.C., several Roman rulers reshaped the Roman Forum. When the dictator Lucius Cornelius SULLA enlarged the Roman Senate to 600 members, he rebuilt the curia in the forum to house it. Gaius Julius CAESAR and Caesar Octavianus AUGUSTUS, who was the first Roman emperor, restored some of the forum's ancient temples and monuments and built new ones as well.

By this time, since there was little room for new construction in the Roman Forum, Roman leaders built new forums nearby. These forums are known as imperial* forums. Caesar started this trend in 46 B.C., when he dedicated a new forum on land he had donated to the city. His forum was rectangular in shape with colonnades* along the two long sides, a building for government meetings at one end, and a temple dedicated to the mythical founder of Caesar's family.

Caesar's heir, the emperor Augustus, vowed to build a temple to MARS, the god of war, if he won a crucial battle. Augustus won and commissioned the construction of a new forum for the temple. Statues and artwork in the temple celebrated Roman history and the history of the Julians, the family to which Caesar and Augustus belonged. Another imperial forum, completed in A.D. 97, was the work of the emperors DOMITIAN and Nerva. It contained a temple to Minerva, the goddess of wisdom.

The forum of the emperor TRAJAN, completed in A.D. 112, was the largest and grandest of the imperial forums. Its central plaza was bordered by colonnades, libraries, and halls. The emperor HADRIAN later added a temple dedicated to Trajan. In a reminder that forums had originally

been public marketplaces, the Forum of Trajan had a six-level structure filled with shops and a large open market. The Forum of Trajan was one of Rome's most impressive architectural achievements, combining the ancient tradition of a central public space with the finest materials and workmanship of the imperial age. (*See also* **Architecture, Roman; Churches and Basilicas; Construction Materials and Techniques; Markets; Senate, Roman.**)

FUNERALS

See *Death and Burial.*

FURIES

In Greek mythology, the Furies were female spirits of vengeance. They pursued and punished a person who had harmed or killed a member of his or her own family. They might also carry out a parent's curse against his or her children. Alcmaeon and Orestes, for example, are two men in Greek legend and literature who murdered their mothers. The Furies drove them both insane.

The Furies were linked to very ancient beliefs in supernatural forces. The earliest references to them suggest that they were thought of as earth spirits connected with the dead. The Furies had various powers and responsibilities, including protecting beggars. They also served as guardians of universal order. In Homer's epic poem the *Iliad,* the goddess Hera gives a horse the power to talk, but the Furies restore the horse to its more appropriate and natural voiceless state.

The Greeks referred to the Furies in two ways—as the Erinyes or as the Eumenides. The Erinyes signified them as dark, fearful spirits of punishment. The name Eumenides, meaning "the kindly, or harmless ones," was sometimes used in an attempt to appease them.

In the popular imagination, the appearance of the Furies was frightening. The playwright AESCHYLUS dressed actors portraying the Furies in black and made it seem as if they had snakes for hair. This grim image was echoed by other playwrights and artists in Greece and Rome. Later writers identified three Furies with the names Tisiphone, Allecto, and Megaera. (*See also* **Divinities; Myths, Greek.**)

GALEN

ca. A.D. 129–200
GREEK PHYSICIAN AND
PHILOSOPHER

* **province** overseas area controlled by Rome

* **philosophy** study of ideas, including science

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

Galen was, along with the Greek physician HIPPOCRATES, one of the two most influential figures in ancient medicine. Galen became the standard authority on all aspects of medical practice and theory well into the A.D. 1500s.

Galen was born into a prosperous Greek family in PERGAMUM, a city in the Roman province* of Asia in what is now western Turkey. He received a thorough education, especially since his father, a well-known architect, insisted that he study each of the leading schools of philosophy*. Galen began his study of medicine around A.D. 147. Ten years later, he became the physician who attended the gladiators* at Pergamum. In this position, Galen accumulated firsthand knowledge about human anatomy, nutrition, and surgery. By A.D. 162, he had made his way to Rome and shortly thereafter became the friend and personal physician of the emperor Marcus AURELIUS. He later served the emperors Commodus and SEPTIMIUS Severus.

Galen gained great knowledge about anatomy—the structure of the body. He dissected monkeys and other animals and performed surgery on human patients. He also studied drugs and medications extensively. Galen regarded the study of medicine as closely linked to philosophy, and he adapted many of his medical beliefs in part from the work of the philosophers PLATO and ARISTOTLE, as well as from the work of the Greek physician Hippocrates.

Galen's output as a writer was remarkable. He recorded his medical observations and insights and his philosophical views in about 350 essays with titles such as *Hygiene* and *Bones for Beginners.* These writings dominated medical thought in Europe in the Middle Ages. (*See also* **Medicine, Greek; Medicine, Roman.**)

GALLIC WARS

The Gallic Wars were a series of military campaigns in which Julius CAESAR completed the Roman conquest of the large region known as GAUL. Caesar wrote about his campaigns in a famous series of books called the *Gallic War.* This work is still of great interest to students of Latin and of military history.

Gaul included what is now northern Italy, Switzerland, France, Luxembourg, and Belgium, as well as parts of the Netherlands and western

Germany. The inhabitants of Gaul were CELTS, a tribe who had migrated from central Europe into western Europe and Britain. In the late 300s B.C., the Gauls had swept over the Alps into northern Italy, displacing the ETRUSCANS. Gaul was roughly divided into two regions, Cisalpine Gaul—south of the Alps mountains—and Transalpine Gaul—north of the Alps.

By the late 100s B.C., the Romans had colonized or conquered southern Gaul. In 58 B.C., claiming that the northern Gauls had asked him to settle conflicts among themselves and to defend them from the German invaders, Caesar moved his armies into the area of Gaul that was not part of Roman territory. Within three years, Caesar had completed Rome's conquest of Gaul by defeating its northern and western peoples. Believing his job finished, he invaded BRITAIN twice.

In 52 B.C., however, the people of central Gaul, led by a nobleman named Vercingetorix, rebelled against Caesar and Roman rule. After a series of battles, Caesar crushed the revolt by besieging* and starving the rebels. He captured Vercingetorix and began a period of Roman control of all of Gaul that extended 400 years.

The books of the *Gallic War,* Caesar's own account of the events, were sent back to Rome after each campaign to remind the Senate and the people about their absent general. Even some of his enemies admired his writing skill. Caesar emphasized his swift victories in the field and his mercy toward defeated opponents. Since it is the only detailed account of ancient battles written by a commander in the field, the *Gallic War* is of great interest to military historians.

* **besiege** to surround a place with armed troops in order to cut off all supplies and force a surrender

GAMES, GREEK

Athletics was one of the most distinctive and long-lasting features of ancient Greek culture. From the beginning of recorded history until the late A.D. 300s, athletics flourished throughout the Greek world. Athletic excellence contributed to the Greek concept of the ideal man, who was muscular, strong, and fit.

"Athletics" comes from the Greek word *athlos,* meaning contest or competition for a prize. For the Greeks, the concept of athletics did not include team sports or games played for fun or recreation. An athletic event was a serious matter—a contest in which individuals struggled against their opponents, each hoping to prove himself the best at a given activity.

The fullest display of athletics was at the Greek games, great festivals held at regular intervals in various parts of Greece. Both athletes and musicians competed for prizes. The games had considerable economic, political, and cultural importance. They brought together large groups of people, both competitors and spectators, who purchased housing, food, and entertainment during the festival. The games often involved much rivalry between city-states*, and states whose athletes won at the games gained status. Finally, the games helped to unify the widely scattered Greek communities, strengthening shared beliefs and interests.

* **city-state** independent state consisting of a city and its surrounding territory

ORIGINS OF THE GREEK GAMES. The origins of the Greek games are lost in prehistory. One source was probably the funeral games, ancient traditional events in which warriors honored a dead hero or leader by
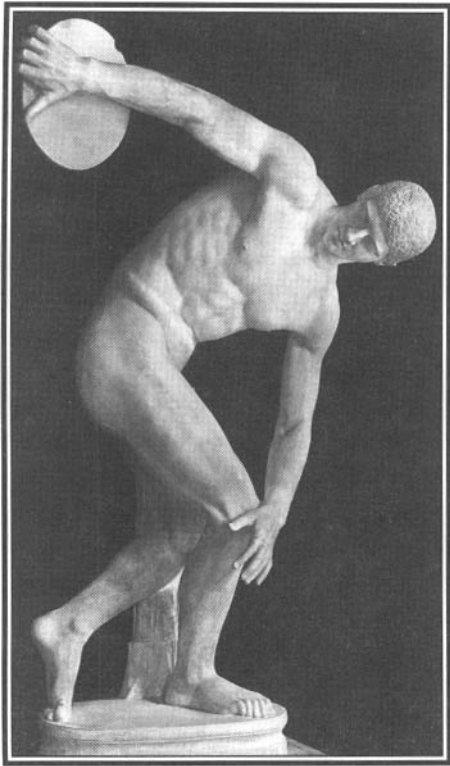
The Greeks prized physical prowess and athletics. The Olympic Games—a Greek creation—and other competitions fostered a spirit of competition while bringing together the separate Greek city-states in celebration of their common culture. The discus throw shown here was part of track-and-field competitions, just as it is today.

See color plate 10, vol. 4.

performing athletic feats, such as footraces and wrestling matches. HOMER described funeral games in the epic poem the *Iliad,* and descriptions of athletic competitions—at funerals and on other occasions—appear in many other works of early Greek literature and history.

By the 700s B.C., games had become linked with religious festivals. In competing to demonstrate their excellence, the athletes honored the gods. The earliest known festival games were held to honor ZEUS, father of the gods. They took place at OLYMPIA and were called the OLYMPIC GAMES. Most ancient Greek historians claim that the Olympic Games first occurred in 776 B.C., after which they took place every four years.

Between 582 and 566 B.C., the Greeks launched three other large games: the Pythian Games held at DELPHI in honor of APOLLO; the Isthmian Games held at Corinth, near the crossroads between Attica and the Peloponnese, in honor of POSEIDON; and the Nemean Games held at Nemea, in the northern Peloponnese, in honor of Zeus. Each of these games occurred every two or four years. Athletes who were victorious at all four of the major games in a four-year period won special titles and honors. In addition, beginning in the early 500s B.C., Athens and many other communities held smaller, less prominent games.

EVENTS OF THE GAMES. Runners competed in short, middle-distance, and long footraces. The length of the courses varied from place to place. At Olympia, the short race covered 210 yards, and the long races were probably no more than several miles long. Some games included an event borrowed from military training: a race for runners wearing ARMOR. Wrestling came close to being a universal sport for the men of ancient Greece. Many who never competed in the games wrestled in their local *gymnasia.* Greek wrestling was a system of holds and throws in which wrestlers used balance and strength to throw their opponents to the ground. Wrestling was a major spectator event at the games.

The games also included boxing matches, events in which fighters wearing leather gloves threw punches at one another's heads. There was also the *pancration,* an event whose name means "any form of power." It was a fight that combined elements of wrestling, boxing, and all-out brawling. All moves, except eye-gouging and biting, were allowed. Tough, crafty fighters sometimes defeated much larger and stronger men in the *pancration.*

Field events at the Greek games included the long jump, the discus throw, and the javelin throw. Discus throwers competed to see who could throw a bronze or stone disk the greatest distance. Javelin throwers hurled a spear, also competing for distance. Throughout most of Greek history, the long jump, the discus throw, and the javelin throw were combined with special short footraces and wrestling matches to form a five-part event called the pentathlon.

Horse races were part of most games. Jockeys rode horses in mounted races. In the CHARIOT race, one of the most spectacular events of the ancient world, teams of four horses pulled chariots. The winners of these events were the horses' owners, not the riders or charioteers.

Several ancient meets, including the Pythian Games, also featured musical competitions. Individuals competed for prizes in flute playing or in

singing to the music of the *kithara,* a stringed instrument. Poets who composed odes* to honor the games' victors made a significant contribution to Greek literature. Victory odes written by PINDAR reflect how the Greeks viewed the games as opportunities for humans to achieve brief moments of glory with the help and favor of the gods.

* **ode** lyric poem often addressed to a person or an object

THE COMPETITORS. For the first century of the Olympic Games, most competitors were from SPARTA and other city-states near Olympia. By 600 B.C., athletes came to the games from ATHENS and other more distant city-states, as well as from Greek colonies in Italy, Sicily, and western Asia Minor. The Olympics had become *panhellenic,* meaning that they belonged to the entire Greek-speaking world. During many centuries, athletes from Greek settlements in Italy, Egypt, and Asia Minor dominated the Olympic Games.

For most of ancient Greek history, the major games were limited to male contestants. At some games, men and boys competed in separate divisions. Other games had three divisions for boys, young men, and mature men. Girls or women may have competed in local footraces early in Greek history, but not until sometime around A.D. 50 did the major games include women's short-distance footraces. There is no evidence that women competed in the other events, although women owned some of the winning horses and chariot teams.

The Olympics and the other major festivals rewarded winners with wreaths and honor but not with money. Other festivals, however, showered winning athletes with large cash prizes. In addition, many cities rewarded their athletes for winning events at the major games. In the early 500s B.C., for example, the city of Athens gave winning Athenian athletes at Olympia cash prizes equal to 14 years' wages for a laborer. A successful athlete could become wealthy in ancient Greece.

Outstanding athletes were honored across the Greek world. Poets praised their triumphs; sculptors made statues of them. Some athletes even became the objects of long-lasting worship by religious groups in their hometowns. The games remained a central, well-organized part of Greek life and culture for more than a thousand years, but they ended once Christianity came to dominate the Mediterranean. Pagan* festivals and athletics had no place in the Christian scheme of things. In A.D. 393, Theodosius I banned the Olympic Games. (*See also* **Festivals and Feasts, Greek; Games, Roman.**)

STRONG MAN OF CROTON

No athlete impressed the Greek public more than Milo, a wrestler from Croton in southern Italy, who lived in the late 500s B.C. Milo won all four of the major games five or six times. Greeks told stories about Milo's strength for centuries after his death—stories that became more and more exaggerated. It was said that he could stand on a greased discus and that no one could push him off, that he could snap headbands with his forehead muscles, and that his appetite was so huge that he ate a whole bull in one meal. Legends aside, Milo's victories at so many games, and over such a long period of time, are enough to have earned him a place of honor in the history of athletics.

* **pagan** referring to a belief in more than one god; non-Christian

GAMES, ROMAN

* **province** overseas area controlled by Rome

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

The Roman games were grand public events and entertainments for the masses. They were extremely popular not only in Rome but in cities and towns throughout Italy and the Roman provinces*. Unlike the Greek games, with their emphasis on athletic excellence and competition, the Roman games were designed to amuse and entertain large groups of spectators. Some games included athletic events copied from the Greek games, such as footraces and wrestling. Far more popular, however, were chariot races, theatrical performances, fights between gladiators*, and animal hunts. On rare occasions, Romans

sponsored even more elaborate events, such as flooding arenas to stage mock naval battles.

The Roman games differed from the Greek games in several other ways. While the Greek athletes were free citizens (sometimes even aristocrats*), most participants in the Roman games were slaves, criminals, or prisoners of war. Bloodshed was a powerful attraction for Roman audiences. The Roman games, much more dangerous than the Greek games, generally included the injury or death of people and animals. A second great attraction of the Roman games was betting. Almost everyone who attended the games, from the emperor to the lowliest laborer, wagered on the outcome of various events.

ORIGINS OF THE GAMES. There were two kinds of Roman games, the *ludi* and the *munera,* The *ludi* were traditionally associated with religious festivals honoring the gods. The earliest recorded *ludi,* in the mid-300s B.C., were chariot races. Around 240 B.C., musical and dramatic performances were added to the games. The religious connection of the *ludi* continued through the centuries in the form of processions, or parades, in which marchers carried images of the gods to the sites of the games.

The *munera* were gladiatorial combats, battles between pairs or groups of fighters. Such combats were part of the funeral customs of ETRURIA, as north-central Italy was called before the rise of Rome. The Romans probably borrowed the *munera* from the Etruscans. The first gladiators in Rome fought at the funeral games held in honor of an aristocratic citizen in 264 B.C. By the end of the Roman Republic*, *munera* were no longer limited to funeral games. Gladiatorial combats occurred whenever

* **aristocrat** person of the highest social class

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

The Roman games existed solely for the entertainment of the public. In brutal fights like the one shown here, wild animals were unleashed on slaves, criminals, or other animals. The Roman thirst for blood was not easily quenched—these fights were only the prelude to the even more spectacular human gladiatorial contests.

Pantomime plays usually centered on mythological themes. Performers wearing masks acted and danced to the accompaniment of musicians and singers.

Although NERO and several other emperors appeared on the stage as actors and singers, such ventures were regarded as scandalous, since most actors were slaves or former slaves. Romans of the upper classes did not consider acting a respectable profession.

GLADIATORS. Gladiatorial contests, or *munera,* occurred less frequently than theater and circus performances. They took place in arenas called amphitheaters*. The banks of seats were steep, giving everyone in the audience a good view of the arena floor. The largest amphitheater in Rome, the COLOSSEUM, held about 50,000 spectators.

Gladiatorial contests were hand-to-hand combats. Most *munera* featured no more than 120 pairs of fighters. Occasionally, however, gladiators numbered in the thousands. In A.D. 107, Trajan sponsored a contest with 5,000 pairs of gladiators to celebrate the end of war in DACIA. Gladiators generally fought until one of them indicated defeat by raising his finger and asking for permission to leave the arena alive, or until one or both fell dead. Most gladiatorial contests did not end in death, although injuries were common and deaths did occur. Few Romans objected to the violence and cruelty of the contests, but the emperor Constantine I banned such contests in A.D. 325, claiming that they were too bloodthirsty.

The great majority of gladiators were slaves or criminals. A small group of professional fighters, however, consisted of free men who were skilled combatants, and they won fortunes in the arena. Gladiators fought in four styles. Samnite fighters had oblong shields, short swords, and helmets with eyeguards. *Murmillones* were similarly equipped, with a helmet crest in the shape of a fish. Thracian gladiators were more lightly armed, with a round shield and a curved sword called a scimitar. *Retiarii* entered the arena without armor and fought their opponents using a net, a dagger, and a spearlike instrument called a trident.

ANIMAL HUNTS. During the period of the Roman Republic, victorious generals included wild ANIMALS in their triumphal parades in Rome. Crowds marveled at the sight of such exotic creatures as elephants, leopards, and giraffes. Animals became part of the Roman games in the later years of the republic, when POMPEY and CAESAR included animal hunts in the massive games they sponsored. At these spectacles, wild animals fought each other or humans for the amusement of the audience.

Animal hunts took place in amphitheaters, often before or after the gladiatorial contests. In the animal hunts, fierce animals such as lions—sometimes starved or abused to make them even fiercer—were pitted against trained hunters, or they were turned loose to maul unarmed criminals tied to stakes. Sometimes two animals fought each other. These battles often pitted a bull against a bear. On other occasions, predatory animals such as hounds or leopards were set loose to slaughter defenseless creatures such as ostriches and gazelles.

Like the gladiatorial contests and the chariot races, animal hunts were costly spectacles. Those who sponsored games depended upon a far-ranging

* **amphitheater** oval or round structure with rows of seats rising gradually from a stage or central open space

See color plate 4, vol. 4.

LIFE OR DEATH?

Gladiators fought until one or both of them fell dead—or until one of them admitted defeat and requested permission to leave the arena alive. The decision of life or death rested with the sponsor of the games. Generally the sponsor followed the wishes of the crowd, which often spared losers who had put up a good fight. However, if people in the audience held out their hands with thumbs pointing down, the sponsor refused the defeated gladiator's request. The doomed gladiator could then choose to take up his weapon again or be slaughtered where he stood by his victorious opponent.

network of hunters and shippers to provide a steady supply of exotic animals for the arenas of Rome and other Roman cities. Like all the Roman games, the animal hunts came to an end when Christianity came to dominate the empire, ending centuries of pagan* pastimes. (*See also* **Animals; Chariots; Drama, Greek; Drama, Roman; Festivals and Feasts, Roman; Games, Greek.**)

* **pagan** referring to a belief in more than one god; non-Christian

GARDENS

See color plate 7, vol. 2.

The ancient Greeks and Romans cultivated gardens to beautify their surroundings as well as for agricultural products. While some gardens were created purely for pleasure, others, especially those of poor or middle-class people with a small plot of land, yielded fruits and vegetables that were an important food source for the owners. The most elaborate gardens, those belonging to the country villas of wealthy Romans, were both small farms and pleasure gardens in one.

The tradition of landscape gardening dates back to the early civilizations in the Near East, where people planted trees and dug pools to create restful, fertile havens of shade and water. The Greeks considered certain shady, well-watered places—such as mountain springs or brooks—to be sacred, and they sometimes created gardens in temple courtyards or public places to imitate these sanctuaries.

The Romans, however, developed gardening into an art form. Scholars have learned about the fine Roman gardens from wall paintings, the writings of ancient authors (such as PLINY THE ELDER), and excavations of the ruins of the city of POMPEII. Such formal gardens might have had springs, streams, hills, clusters of trees, or caves. If the land did not have such features, landscape gardeners sometimes created them. These natural features were decorated with statues, paved walkways, painted murals, fountains, pools, and aviaries (large, walk-in birdcages). Vegetable gardens, grapevines, and orchards of fig, cherry, pear, olive, and lemon trees were located elsewhere on the property. Even the villas of rich men were expected to produce fruit, flowers, grapes, oil, wine, and sometimes fish from ponds. The owners used the produce of their land and sold the excess. Many luxurious villas operated as successful commercial farms. (*See also* **Agriculture, Greek; Agriculture, Roman; Houses.**)

GAUL

See map in Visigoths (vol. 4).

Gaul was an enormous territory that included what is now Belgium, France, Luxembourg, most of Switzerland, and northern Italy. Between 225 B.C. and 50 B.C., Rome conquered Gaul, which remained under Roman control for several centuries, until barbarian settlers began to establish independent kingdoms in the region in the A.D. fifth century.

The Romans recognized two parts of Gaul. Northern Italy was Cisalpine Gaul, meaning "Gaul this side of the ALPS." The rest was Transalpine Gaul, or "Gaul beyond the Alps." These regions were inhabited by the CELTS, a group of many different tribes who shared some common origins and beliefs. The Romans called all of these peoples Gauls.

Gauls began migrating into northern Italy in the 500s B.C. Eventually, they began to raid Roman territory. After a Gallic invasion in 225 B.C., Rome launched a military campaign against Cisalpine Gaul. By 191 B.C., the region was under Roman control. Over the next few centuries, Romans colonized Cisalpine Gaul, which became part of Roman Italy.

Next, to protect the land route to Roman ports along the Mediterranean coast, Rome invaded and conquered the region that is today southern France, making it a province*. Gaius Julius CAESAR completed the Roman conquest of Gaul in the GALLIC WARS. Under Roman rule, Gaul was a prosperous and productive part of the empire, noted for its pottery industries. Roman writers, including STRABO and PLINY THE ELDER, described its history, culture, and geography. Over time, the Romans lost their scorn for the Gauls as long-haired barbarians. To come from Gaul became respectable, and the region produced several significant writers.

During the A.D. 400s, GERMANS from the east and north began invading Gaul. Rome was unable to defend the territory. By A.D. 476, Rome had lost control of Transalpine Gaul, which was divided among various Germanic peoples. (*See also* **Rome, History of.**)

GEMS AND JEWELRY

The Greeks and Romans engraved small stones with symbols and designs to make gems. They rarely used stones that are considered precious today, such as diamonds or rubies, but used instead agate, quartz, and similar minerals. Craftsmen fashioned jewelry from gems, as well as from ivory, metal, and glass.

The ancient Greeks and Romans prized gems for several reasons. Since certain stones were thought to possess magical or medicinal powers, people wore gems made from these stones, hoping to bring themselves good fortune or good health. The Romans, for example, believed that wearing amethysts could prevent or cure drunkenness. Some gems were valued simply as ornaments. Men and women wore them mounted on rings and strung on necklaces, or placed them in the handles of combs, mirrors, and knives. Specially carved gems, called seals, served as a form of identification. People "signed" their names by pressing their seals into moist clay or hot wax. When the clay dried or the wax cooled, the mark of the seal remained. Archaeologists* have found thousands of such seals from all over the ancient world.

Before 1000 B.C., craftsmen in Greece and on the island of CRETE had developed techniques for cutting and engraving hard stones using a bronze drill. These skills were lost, however, and for the next several hundred years, the Greeks could only carve gems by hand from soft stones, such as serpentine, and from ivory. In the 500s B.C., the Greeks again learned how to carve hard stones using abrasive powders and drills powered by wheels.

Using these rediscovered techniques, Greek gem cutters were able to carve detailed designs in small stones. Influenced by Egyptian styles, they made scarabs, which were gems carved in the shape of beetles. Scarabs remained popular for centuries. Talented artists also carved elaborate gems with scenes from myth or legend, such as HERACLES fighting a lion, or portraits of leading citizens. Gem cutters used a wide variety of stones, such as purple amethyst, multicolored agate, clear rock crystal, red

* **imperial** pertaining to an emperor or empire

garnet, deep blue lapis lazuli, and sard, a popular orange-red stone. Using stones with layers of different colors, cutters made cameos, gems in which the design appears in two or more colors. Although imperial* Rome did produce fine cameos, its craftsmanship did not match that of the Greeks, and Roman gem cutters often copied Greek designs.

Both men and women in ancient Greece and Rome wore jewelry. Archaeologists have found pins, bracelets, necklaces, earrings, and buttons, often buried in the graves of their owners. Many of these ornaments were made of silver and especially gold, although jewelry makers were also known to use less costly materials, such as bronze, iron, and lead. The Greeks and Romans decorated some jewelry with precious stones, such as rubies and emeralds, but these were rarely engraved. Fake gems, made from colored glass to look like valuable stones, were much in demand.

Even though PETRONIUS ARBITER and other Roman writers criticized the desire for elaborate and expensive jewelry as morally corrupt, extravagant jeweled belts and buckles became popular during the later years of the Roman Empire. (*See also* **Clothing; Crafts and Craftsmanship**.)

GEOGRAPHY AND GEOLOGY, MEDITERRANEAN

The MEDITERRANEAN SEA is the central feature of the vast geographical region that has produced some of the greatest civilizations in history, including those of ancient EGYPT, GREECE, and ROME. The lands that surround the sea, such as Greece, ITALY, Egypt, and northern AFRICA, have similar climates and geological features, and the people of these regions have for many centuries used the sea for trade, travel, and communication. Not only are the geological characteristics of the region important, but the rocks, minerals, and natural resources contained in the land also played a significant role in the development of the Greek and Roman cultures.

THE GEOGRAPHY OF THE MEDITERRANEAN REGION. About 970,000 square miles in area, the Mediterranean Sea extends more than 2,200 miles from the Strait of Gibraltar, which connects the sea to the Atlantic Ocean, to the coast of the present-day nations of SYRIA, Lebanon, and Israel. However, the sea rarely spans more than 500 miles at its widest places. The Mediterranean averages about 4,920 feet in depth, and the sea floor is marked by trenches, ridges, and deep basins.

The Strait of Sicily divides the Mediterranean Sea into two basins. Islands further divide the western basin into three smaller basins, while the Adriatic and Aegean seas extend northward from the Mediterranean's eastern basin. The Mediterranean is connected to the Black Sea by the shallow waterways known as the Dardanelles (called the Hellespont in ancient times), the Sea of Marmara, and the Bosporus.

Several peninsulas are the most recognizable land masses in the Mediterranean region. The present-day countries of Spain and Portugal make up the squarish Iberian peninsula, which separates the Mediterranean Sea from the Atlantic Ocean. The boot-shaped Italian peninsula and the Balkan peninsula, which includes Greece, extend from southern Europe into the sea. The rectangular-shaped peninsula of ASIA MINOR stretches westward from Asia between the Black Sea and the Mediterranean Sea.

Other major landforms that make up the Mediterranean region are the area of southern France now called Provence, and the Levant, the region south of Asia Minor that includes the countries of Syria, Lebanon, and Israel. The southern shore of the Mediterranean is marked by the delta* of the Nile River in Egypt, a desert in LIBYA, and the rugged land mass that stretches west from the Atlas Mountains of northern Africa to the Atlantic Ocean. SICILY, off the southern tip of Italy, is the largest of the numerous islands in the Mediterranean. The western basin of the sea includes the large islands of Sardinia and Corsica, while CRETE and CYPRUS lie in the eastern part of the sea.

Mountains are a prominent feature of the landscape of the Mediterranean region. The mountain ranges of Greece sometimes extend right to the sea, a hindrance to communication between Greek lands. Other major

* **delta** fan-shaped, lowland plain formed of soil deposited by a river

mountain ranges of the region include the Pyrenees that separate Spain and France, the Apennines in Italy, the Dinaric Alps in the Balkans, and the Taurus Mountains in Asia Minor. The major geological feature of the land south of Lebanon is a valley containing the Jordan River, the Dead Sea, and the Gulf of Aqaba. This valley is the northern extension of the Great Rift Valley of Africa.

The Mediterranean region does not have many rivers, although the Nile, the world's longest river at more than 4,000 miles, flows through Egypt into the Mediterranean Sea. Near the coast, the Nile divides into many small branches, forming a delta of extremely fertile farmland. The Danube, the great river of eastern Europe, empties into the Black Sea. Other important rivers flowing into the Black Sea include the Dniester, the Dnieper, and the Don. The Ebro River, in Spain, flows into the Mediterranean, as does France's Rhône, whose source lies in the central ALPS. In Italy, the main rivers are the Arno, the Tiber (which flows through the city of Rome), and the Po. Although Greece has many famous rivers, few have been useful for transportation.

There are few large lakes in the Mediterranean region. Italy has about 1,500 small lakes and a few larger ones, such as Lake Garda, Lake Maggiore, Lake Como, and Lake Lugano. As it is today, Lake Como was a resort area during the ancient period, and the Roman writers VERGIL and PLINY THE ELDER celebrated the lake in their works. The largest lake in Asia Minor is Tuz Gölü, a shallow, saltwater lake that is about 50 miles long. In addition

A SEA BY ANY OTHER NAME . . .

Because the Mediterranean sea played such a central role in the lives of the ancients, the Greeks and Romans gave the sea special names. To the Greeks, the Mediterranean was *he eso thalatta,* and the Romans called it *Mare Internum.* Both of these terms mean "the Inner Sea." The Romans also called it *Mare Nostrum,* or "Our Sea." The name *Mediterranean* probably dates from the A.D. 200s, when the geographer Gaius Julius Solinus first used the term *Mare Mediterraneum,* which means "the Mid-Earth Sea."

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

to rivers and lakes, the generally dry Mediterranean region has several areas of marshland, the largest of which are in the river deltas.

THE GEOLOGY OF THE MEDITERRANEAN REGION. The distinctive geological features of the region are the result of the shifting of the earth's continental plates—huge, slow-moving segments of the earth's crust—over hundreds of millions of years. The Mediterranean Sea as we know it probably emerged about 5 or 6 million years ago. The Strait of Gibraltar opened up and, in a tremendous waterfall, the waters of the Atlantic rushed in and covered the dry land. After a few centuries, the Mediterranean filled up, and the shifting of the earth's plates compressed the peninsulas and islands into their current shapes. The continental plates are still moving, resulting in frequent earthquakes and volcanic eruptions.

The Mediterranean region has many active volcanoes. The most dangerous is Etna on the island of Sicily. Although Etna is the highest volcano at more than 11,000 feet and has the most frequent and varied eruptions, the most famous volcano in the region is Mt. VESUVIUS on the Italian peninsula, near Naples. Its eruption in A.D. 79 buried the cities of POMPEII, Stabiae, and Herculaneum. In the Aegean Sea, several volcanoes have caused widespread destruction over the centuries. The most important one for geologists and archaeólogists* is on the island of Santorini. Its eruption during the Greek BRONZE AGE may have led to the downfall of the Minoan civilization on the island of Crete.

Limestone, the most common rock of the Mediterranean, was formed millions of years ago from sea water, sea creatures, sand, and mud. Evidence of seashells has been found in the limestone columns of many ancient temples in Greece. Over time, deposits of limestone under pressure and high temperature became marble. Major marble QUARRIES were located in Carrara, in Italy, and on the Aegean island of Paros.

Many valuable minerals and metals are found in the Mediterranean region, and ancient peoples made good use of them. GOLD was mined in the Pyrenees, in THRACE, and in Egypt. Silver was mined in MACEDONIA and in southern Italy. Lead, which was widely used in building construction, was extracted in southern Spain and on the island of Cyprus. Iron ore was found in central and northern Spain, in the Jura Mountains of France, and in the Balkans. Although coal was found in Spain, Asia Minor, and northern Africa, it was not widely used for fuel. Petroleum and natural gas were known to the ancients, but they did not have the technology to extract these resources. (*See also* **Aegean Sea; Climate, Mediterranean; Environment; Mining; Tiber River; Transportation and Travel.**)

GERMANS

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

The Germans were a group of barbarian* peoples who originated in northern Europe near the western Baltic Sea around 500 B.C. They migrated southwest, eventually settling in the region east of the Rhine River and north of the Danube River. They first had contact with the people of the Mediterranean world in the 300s B.C. In the A.D. 200s, two German tribes—the Franks and the Alamanni—raided Roman territory and became serious threats to the Roman Empire.

The Germans were an agricultural people who also lived, at times, by hunting and gathering. They lived on farms and in villages, usually located near wooded areas. They were organized into clans*, which were led by chiefs. During times of war, the separate clans united and selected their battle leaders in tribal assemblies. This flexible organization enabled the Germans to defend themselves against early Roman attacks. During one attack in A.D. 9, during the reign of the emperor AUGUSTUS, the Germans succeeded in defeating an entire Roman army. Unable to conquer the German tribes in the early first century A.D., the Romans used the Danube and Rhine rivers to mark the border of their empire, a border that they fortified heavily. At their fort on the Rhine (the site of the modern city of Koblenz), they built a great bridge to enable them to retaliate against German raiding parties.

The Roman historian TACITUS described the German peoples in his book *Germania,* noting their blue eyes, red hair, great height, and fair skin. Others noticed the close similarities between the Germans and the CELTS, another barbarian people who lived in central Europe. The Romans believed that the Germans were tough fighters but were prone to drunkenness. The Romans were generally prejudiced against the Germans, perhaps because the Germans never adopted Roman culture. (*See also* **Ethnic Groups; Gaul; Goths; Peoples of Ancient Greece and Rome; Visigoths.**)

* **clan** group of people descended from a common ancestor or united by a common interest

See map in Migrations, Late Roman (vol. 3).

GLADIATORS

See *Games, Roman.*

GNOSTICISM

* **pagan** referring to a belief in more than one god; non-Christian

* **sect** religious group separated from an established church, usually due to its more extreme beliefs

* **mortal** human being; one who eventually will die

* **dialogue** text presenting an exchange of ideas between people

* **mystical** referring to the belief that divine truths or direct knowledge of God can be experienced through meditation and contemplation as much as through logical thought

Gnosticism was a religious movement that became prominent in areas of the Roman Empire, particularly in the East and in Egypt, during the A.D. 100s. It takes its name from the Greek word *gnosis,* meaning "knowledge." While Gnosticism had both pagan* and Christian forms, it is best known as a sect* within the Christian church. Gnostics (the followers of Gnosticism) believed that understanding of the divine was granted only to a few special believers.

Gnostics believed that there were two separate worlds: the spiritual world of a supreme God and the visible, natural world. Unlike the spiritual world, the natural world was considered the flawed creation of an imperfect, even evil, creator. People have souls, Gnostics thought, but the souls of some people are elect, or special. These elect souls contained divine sparks, and they only needed to be freed from their mortal* bodies to be reunited with God. Only a special being sent by God, known as a redeemer, could grant these souls the necessary *gnosis* to escape their bodies and ascend to heaven to reunite with God. Christian Gnostics believed that this redeemer was Jesus Christ, who temporarily inhabited the body of a human being.

Gnostics derived their ideas from many sources, including the dialogues* of PLATO. Elements of Gnosticism could also be found in JUDAISM and the Eastern mystical* religions of Zoroastrianism and Mithraism. Gnosticism sparked a fierce debate within the early Christian church. St. Paul and other early church leaders attacked Gnostics because of their belief that knowledge of God was closed to all but a few. Other divisive issues were the Gnostics'

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rejection of the goodness of creation and the freedom of human beings. Some Gnostic sects prospered despite these attacks, but their influence declined by the A.D. 200s. (*See also* **Afterlife; Christianity; Mithras; Religion, Roman.**)

GODS

See *Divinities.*

GOLD

See color plate 3, vol. 2.

* **talent** ancient unit of weight

* **province** overseas area controlled by Rome

Gold was one of the most valuable natural resources in the ancient world. Admired for its rich luster, gold was easily hammered and molded into various shapes. The metal was used to make jewelry and coins, and some of the most important treasures of the ancient world were made from gold, such as masks found in tombs at MYCENAE. Although gold nuggets were extracted from mines throughout the Mediterranean region, most gold in the ancient world was found in the mud deposits of river beds.

Ancient Greece had few sources of gold. Its most important deposits were in MACEDONIA and THRACE, areas located to the north of the mainland of Greece, and on the island of Siphnos. In ASIA MINOR (present-day Turkey), gold deposits were found in Phrygia and Lydia, inspiring Greek legends about the fabulous wealth of their famous kings, MIDAS and Croesus. The Greeks may have actually acquired gold from as far away as Colchis and Scythia, lands northeast of the Black Sea. ALEXANDER THE GREAT expanded Greek access to gold when he conquered parts of Persia, INDIA, and EGYPT. Alexander's armies captured enormous treasures of gold—at Persepolis in Persia alone, about 120,000 talents* (1 talent equaled about 800 ounces). Much of it was made into gold coins that became the standard of commerce throughout the Mediterranean until Roman times.

The early Etruscans, Rome's neighbors to the north, mined gold in the mountains of ITALY, perhaps using Greek techniques, but the early Romans themselves had little access to the metal. Their supply of gold grew as the Roman Empire expanded. Mines in SPAIN, southern France, the Roman province* of DACIA, and parts of the island of BRITAIN supplied enough gold to satisfy the increasing demand of Roman society for beautiful objects. By about A.D. 300, the gold supplies dried up, and ownership of gold was afterward limited only to the very wealthy. (*See also* **Coinage; Crafts and Craftsmanship; Gems and Jewelry; Mining.**)

GOLDEN AGE OF GREECE

The Greek poet HESIOD was the first to refer to five ages of human history, four of which he named after the metals gold, silver, bronze, and iron. (The fourth age, between bronze and iron, he named the age of heroes.) The Golden Age was the earliest age, when an early race of humans lived a peaceful and trouble-free life. Since food was always available, people did not have to work to survive. Chronos, the father of the Greek god ZEUS, was king during the Golden Age. The ages that

came after the Golden Age were increasingly inferior. The Iron Age, the period in which Hesiod himself lived, was marked by hardship, sin, and pain. Many other ancient writers, including PLATO, HORACE, VERGIL, and OVID, wrote about an ideal Golden Age of happier times. They used the idea of a Golden Age to stress the miseries or shortcomings of the present age.

Some scholars use the phrase "The Golden Age of Greece" to refer to the period between 478 B.C. and 431 B.C., when ATHENS was at the height of its military and economic power. This was a period of great cultural achievement. AESCHYLUS, SOPHOCLES, and EURIPIDES, the three great Athenian writers of tragedy, wrote most of their plays during this age. The statesman PERICLES, the leading figure in the DEMOCRACY of Athens during much of the Golden Age, sponsored a building program that resulted in great works of architecture, such as the PARTHENON. This building program was directed by the sculptor PHIDIAS, whose sculptures of Zeus and of the goddess ATHENA were famous throughout the ancient world. The start of the PELOPONNESIAN WAR between Athens and SPARTA destroyed the power and wealth of Athens and brought about the end of the Golden Age of Greece. (*See also* **Architecture, Greek; Art, Greek; Drama, Greek; Greece, History of; Literature, Greek; Literature, Roman; Sculpture, Greek.**)

GOLDEN ASS

See *Apuleius.*

GOLDEN FLEECE

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **hero** in mythology, a person of great strength or ability, often descended from a god

The search for the Golden Fleece by Jason and the Argonauts is one of the earliest and most important tales in Greek mythology. The legend was known to HOMER, and aspects of the story were told by numerous ancient writers, including the Greek poet PINDAR and the Hellenistic* poets Apollonius and CALLIMACHUS.

The story of the Golden Fleece takes place a few years before the Trojan War. Athamas, the king of Orchomenus, had a son, Phrixus, and a daughter, Helle. Their stepmother wanted to destroy the children and convinced King Athamas that he must sacrifice* Phrixus to the god ZEUS. Just as Phrixus was about to be killed, a magical winged ram, whose fleece was made of gold, appeared. The ram told the children to climb on its back, and he flew off toward the kingdom of Colchis at the eastern shore of the Black Sea. Helle fell into the sea and drowned, but Phrixus and the ram arrived safely in Colchis. The ram was sacrificed to Zeus, and its fleece was hung on a tree and guarded by a ferocious dragon who never slept.

A short time later, Jason arrived in Iolcus, a kingdom in the northeastern Greek region of Thessaly. Although Jason's father was the rightful king of Iolcus, his uncle, Pelias, had taken over the throne. Jason intended to reclaim the kingship from his uncle. King Pelias told Jason that he could have the throne on one condition—Jason had to retrieve the Golden Fleece from Colchis. Pelias was certain that Jason would fail and die in his attempt.

To help him accomplish this task, Jason assembled a band of the greatest heroes* of the age, among them HERACLES and Orpheus. With the help of the goddess ATHENA, Argus (one of the heroes) constructed a marvelous

* **nymph** in classical mythology, one of the lesser goddesses of nature

* **sow** to plant by scattering over, or placing into, the ground

ship called the *Argo*. The band of heroes was the crew of this ship, and they became known as the Argonauts.

Jason and the Argonauts had many adventures on their voyage to Colchis. One of the heroes, Polydeuces, defeated the king of one land in a boxing match. Heracles left the voyage after his beloved servant was kidnapped by nymphs*. The Argonauts also rid the blind prophet Phineus of the Harpies, monstrous birdlike creatures who stole his food. In return, Phineus guided the *Argo* through the Clashing Rocks at the mouth of the Black Sea. The Clashing Rocks collided whenever anything passed between them. Phineus told the Argonauts to send a dove between the rocks, which would cause the rocks to stick together.

The *Argo* finally arrived in Colchis. Aeëtes, the king of Colchis, demanded that Jason perform certain tasks before he would turn over the Golden Fleece to him. First, King Aeëtes ordered Jason to plough a field using fire-breathing oxen. Jason then had to sow* dragon's teeth and defeat the armed warriors that arose from the ground. Jason accomplished these chores with the help of MEDEA, the king's daughter. Medea fell in love with Jason, and she provided him with a magic potion that protected him from the oxen and from the warriors. Medea led Jason to the sacred grove where the Golden Fleece hung and created a potion that made the dragon fall asleep. Jason snatched the fleece, and he and the Argonauts, accompanied by Medea, set out on their return trip to Iolcus. One version of the

story is that Medea delayed her father, who was pursuing them, by chopping her brother up and throwing his body overboard.

The return trip was also filled with many amazing adventures for the Argonauts. After defeating King Pelias in Iolcus, Jason and Medea married and fled to CORINTH. The later history of Jason and Medea is the subject of EURIPIDES' famous tragedy, *Medea*. (*See also* **Heroes, Greek; Myths, Greek; Myths, Roman.**)

GORGON

See *Medusa.*

GOTHS

See *Ostrogoths; Visigoths.*

GOVERNMENT, GREEK

* **monarchy** nation ruled by a king or queen

* **oligarchy** rule by a few people

* **city-state** independent state consisting of a city and its surrounding territory

The ancient Greeks developed several different forms of government, including monarchies*, oligarchies*, and democracies. These governments evolved over time as populations grew and social and economic conditions changed.

Until about 300 B.C., Greek society consisted of relatively small separate communities, without great extremes of wealth among its members. The earliest governments were monarchies centered around palaces. Many of these palace centers later evolved into independent city-states*. Neither palace centers nor city-states required many administrators or laws. After 300 B.C., as populations became larger and overseas empires and confederacies of states developed, the governments became more complex, requiring written laws and large numbers of paid professionals.

EARLY FORMS OF GOVERNMENT IN GREECE

The earliest known governments in Greece were the monarchies of the Mycenaean period, which lasted from about 1600 B.C. to about 1200 B.C. This period was followed by Greece's Dark Age, during which the monarchies disappeared, and for the next several centuries, Greek governments were controlled by aristocratic* elites.

* **aristocratic** referring to people of the highest social class

EARLY MONARCHIES. Monarchies existed in many areas of Greece, such as SPARTA, ATHENS, and, especially, MYCENAE. The territory under a monarch's rule was organized around a town that had a central palace stronghold, where agricultural produce, luxury goods, and weapons were stored. The palace dominated the surrounding area both politically and economically. The *wanax,* or king, headed the palace center, and generals and other governmental officials reported directly to him. The central government distributed the surrounding lands among the people to farm, and it also organized the construction of roads, drainage systems, and the massive defensive walls that surrounded the palace. These palace settlements

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were destroyed at the end of the Mycenaean period, and with one or two exceptions, monarchies disappeared from the mainland of Greece.

RISE OF THE ARISTOCRACY. The Dark Age of Greece, which lasted from about 1150 B.C. to 750 B.C., was a period of transition in Greek government. An aristocratic elite deposed* many of the kings and replaced the monarchies with oligarchies. The heads of aristocratic families served as warriors to defend the community as a whole. The warriors held great feasts for one another to display their status and power. Although some Greek cities retained this aristocracy until the end of the 400s B.C., the governments of most other cities changed greatly with the development of the POLIS, or independent city-state, beginning in the 800s B.C.

GREEK GOVERNMENT IN THE ARCHAIC PERIOD

The polis developed, in part, because of two other changes that occurred during the Archaic* period. First, new sources of wealth arose, such as trade and craft manufacture. This weakened the economic status and political power of the traditional aristocratic elites. Second, a large new class of warriors, called the hoplites, emerged early in the 600s B.C., and they took over the traditional warrior role of the aristocrats. Hoplites often supported tyrant* leaders who opposed the ruling elites. The erosion in the power of the aristocracy opened the door for other forms of government, including democracy.

THE RISE OF TYRANNY. The hoplites were a large group of heavily armed troops that quickly evolved into a new political class. This group of warriors, which often comprised as much as one-third of the adult male citizens of a city-state, shared a sense of equality and solidarity. These feelings led, in turn, to a rejection of control by the aristocracy. Eventually, hoplite forces overthrew the governing elites in many city-states and instead supported a new group of leaders (tyrants). The Greeks used the term *tyrannos* to describe any leader who was not officially elected to his position.

The period of tyrannies began with the hoplite overthrow of the aristocracy in CORINTH in about 657 B.C. and the subsequent control of the city by the tyrant Cypselus. Tyranny spread rapidly to most of the larger cities in the area, including Athens. For more than a century, tyranny continued to be a common form of government in the Greek world. Among important Greek cities, only Sparta and Aegina did not have tyrants.

Tyrants were sometimes oppressive, selfish dictators who ignored the law, disregarded the community, and exercised control over their unwilling subjects through the use of force. Many tyrants spent a great deal on public buildings and festivals and on expanding trade, but they often imposed unpopular taxes to accomplish these ends. However, some tyrants were strong, capable leaders. Ironically, tyranny contributed to the development of democracy by helping break the power of the aristocratic elite. When tyrants were eventually overthrown, power seldom reverted back to the aristocrats. Instead, it often went to the people.

THE POLIS. During the Archaic period, the polis came to be the characteristic social and political organization of the Greek world. The great Greek

* **depose** to remove from high office

* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.

* **tyrant** absolute ruler

philosopher* ARISTOTLE even believed that the polis was a natural part of human existence, writing in his *Politics* that "man by nature is an animal of the polis." This sentiment has also been expressed as "man is a political animal."

Decision making and the settlement of legal disputes were two activities that were central to the polis. Major government issues were debated and decided in assemblies, which were regularly scheduled, open-air meetings attended by all adult male citizens who wished to participate in the affairs of the polis. A smaller council was often appointed or elected to coordinate the affairs of the assembly, but it remained answerable to the assembly. The law courts were also part of the political system of the polis.

The Greek city-states shared certain physical characteristics. They were centered on an urban settlement, usually with walls (and docks, if near a body of water). Each had a public square or marketplace called an AGORA. By 700 B.C., wealthier communities had begun to construct TEMPLES in and around the agora.

The few officials needed to run the affairs of the polis were appointed or elected by a show of hands in the assembly. Priests protected temple treasures and directed sacrifices and other rituals*. The generals oversaw the military and defended the polis. MAGISTRATES and other administrative officials enforced the laws and managed the affairs of the polis. Even though there were no formal checks on their powers, these officials usually submitted to the will of the assembly. The revenue required for the administration of the government was provided by tolls on ships using ports, taxes on sales in the marketplace, and government fees and fines. In times of emergency, wealthy families were called on to give large donations of money or supplies.

As early as 700 B.C., the polis was accepted as the standard form of social and political organization in Greece. By the end of the Archaic period in 500 B.C., there were hundreds of such communities throughout Greece. As the Greeks colonized the western Mediterranean and the coast of Asia Minor, they spread the idea of the city-state to these areas as well. Because of this Greek influence, the polis was eventually adopted by the Etruscans and Romans in Italy. In the late 300s B.C., the conquests of ALEXANDER THE GREAT carried the concept of the polis to the Middle East and beyond.

CODIFICATION OF LAW. Codifying* laws was another important development in Greek government during the Archaic period. The earliest known political constitution, the *Rhetra* of Sparta, dates to the 600s B.C. This document spelled out Sparta's political organization and administrative structure, and it established the rights of the assembly.

The first law code of Athens was established by DRACO in about 620 B.C. Little is known about this code except that it was extremely severe—the term *draconian* now means excessively harsh or cruel. Draco's code was apparently a last attempt by the Athenian aristocracy to control the common people through repressive laws.

About 595 B.C., an Athenian magistrate named SOLON established a code of laws that served as the basis of the Athenian legal system for the next 300 years. Solon's law code, which covered both criminal and civil law, was based on two principles. The first principle was that laws must be fixed in writing and, therefore, not easily altered. Second, there must be equality

before the law—that is, laws must apply equally to both commoners and aristocrats. Solon also suggested reforms in the administration of the government that gave more power to people of nonaristocratic birth. Solon's code was not revised until the end of the 400s B.C., and even then, its basic principles were retained. Solon was remembered by later generations of Athenians as the founder of democracy.

THE CASE OF SPARTA. In several significant ways, the city-state of Sparta was an exception to the typical evolution of government in Greece during the Archaic period. Sparta began as a monarchy, as did many other Greek city-states, but it had two hereditary* kings who shared royal duties and privileges. Each king had a personal bodyguard of 300. Sparta also evolved into a rigid hoplite warrior state. Virtually all adult male citizens in Sparta were professional warriors, permanently exempt from all nonmilitary duties. Noncitizens, including a class of slaves called HELOTS, performed agricultural and nonmilitary work. To control the slave population, Sparta's warriors directed much of their effort internally, and Sparta became essentially a police state. Sparta's citizen assembly had an unprecedented amount of power, while the two Spartan kings were little more than figureheads—leaders in name only.

All male citizens of Sparta underwent intensive military training, starting in their youth. Rigid obedience to the military hierarchy was required throughout one's lifetime. Men lived together from youth to old age, which helped them develop a high degree of solidarity. Although Sparta's society was dominated by men, women attained a relatively high degree of freedom and social standing, including the right to own land.

Although the Spartan system of government lasted for hundreds of years, the rigidity of the military training, the inefficiency of the hereditary dual-king system, and a low birth rate all combined to lead to Sparta's eventual downfall. Sparta lost most of its territory and slaves in the Battle of Leuctra in 371 B.C. However, Sparta became a model for some utopian* societies. Like most such societies, Sparta was organized according to a single unifying principle—in Sparta's case, the perfection of the hoplite class.

GREEK GOVERNMENT IN THE CLASSICAL PERIOD

During the classical* period, the role of Greek government continued to be the management of religious, military, and administrative matters, although these functions were becoming more complex, detailed, and diverse. Most of what is known about Greek government during the classical period comes from Athenian democracy. What made the government of Athens different—and truly democratic—was the development of the concept of equal political rights for all citizens, not just for the aristocracy or the hoplite class. The citizen assembly held all political power, and the influence of the aristocracy was weakened by the establishment of a lottery system for the random selection of public officials. Many of these reforms were instituted by the Athenian statesman CLEISTHENES in the late 500s B.C. However, at this time, much of the adult population—including women, men who were not Athenian citizens, and slaves—did not share the rights of citizenship.

* **hereditary** passed by inheritance from one generation to the next

* **utopian** referring to an ideal place

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

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Athenian democracy itself evolved during the classical period. During the 400s B.C., government issues were almost always decided at the meetings of the assembly. This form of democracy, called customary democracy, was replaced by a constitutional democracy in which the assembly was required to abide by the written laws of the city-state.

CUSTOMARY DEMOCRACY. During the classical period, the assembly met regularly, probably at least once a month. This body of citizens was responsible for all political decisions, and it could change laws at will. The Athenian assembly held about one-fifth of the male citizen body. The quorum* needed for a number of decisions was 6,000. Numbers were not counted, but such decisions could only be taken if the assembly were clearly full.

Another important political institution of this period in Athens was the Council of 500, which met daily and regulated the business of the assembly. The council was chosen annually by lottery and consisted of 500 male Athenian citizens over the age of 30. In any given generation, roughly one-third of adult male citizens served on the council. Thus, most citizens had a good chance of being involved directly in the business and administration of the state. In fact, Athenian citizens of this time period were involved in the workings of the government to an extent that no other complex society has achieved before or since.

The carrying out of government business was entrusted to boards of officials that were supervised by the Council of 500. The boards were chosen for a year at a time, also by lottery, and they were accountable for their actions upon leaving office. The military was led by a board of ten generals who were elected directly by the people. Although the lottery system gave most citizens an equal opportunity to participate in government, it also led to inefficiency and incompetence.

In principle, the assembly had final say in all matters of state. For example, it could depose magistrates or conduct new elections. In reality, however, the assembly was controlled by just a few leaders. At first, the influential people tended to be traditional leaders, such as aristocrats and generals. The assembly was often led by people who were especially persuasive in gathering the support of their fellow citizens to decide issues a certain way.

PERICLES led the assembly, virtually unchallenged, from 460 to 429 B.C. He was an aristocrat who used populist* measures to maintain his influence. For example, Pericles constructed public buildings and gave citizens land overseas and revenues to maintain it. In fact, Pericles was so influential that the period of his leadership is referred to as the Age of Pericles. The Greek historian THUCYDIDES said of this period that Athens was "in name a democracy, but in fact the rule of the first man." It was during this period that the word *demokratia,* meaning "rule of the people," was first used to refer to a government like that of Athens.

When Pericles died in 429 B.C., Athens was, for the first time, controlled by an assembly without strong leadership. Demagogues—leaders who use popular prejudice and make false claims for personal gain—took advantage of this lack of leadership. Although many of the demagogues were men of wealth, they cultivated an aggressively populist image of

* **quorum** number of members of an organization required to conduct business

THE ARCHONS OF ATHENS

The political executive in many Greek city-states was the archon, meaning "leader." Although the archonship was a relatively narrow job, it was a prestigious one. The three senior Athenian archons were the *basileus* (king), the *polemarchos* (war leader), and the *eponymos,* who had jurisdiction over cases of property rights and inheritance and who gave his name to the calendar year. At the end of an archon's term in office, he joined the judiciary council known as the *Aeropagus.*

* **populist** referring to a belief in the rights of the common people

See color plate 15, vol. 3.

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themselves, using their powers of rhetoric* to persuade the assembly to support them. Although some of the demagogues were better managers than their aristocratic predecessors, the lack of a strong democratic leader led to a brief period of oligarchy in the late 400s B.C., when Athens was ruled by the Thirty Tyrants. The tyrants were soon overthrown, and their reign of terror was followed by a new type of democracy.

CONSTITUTIONAL DEMOCRACY. During the 300s B.C., constitutional democracy emerged in Athens in reaction to the role of the assembly during the preceding government. Some people thought that the assembly had grown too powerful and disrespectful of the law. The Athenians revised Solon's law code. Laws were passed that prohibited the Council of 500 and the assembly from making decisions that conflicted with the law, or from changing the law without following a fairly complicated legal procedure. The passage of these laws effectively removed the right of legislating from the assembly. While in the 400s B.C. the assembly ruled Athens, in the 300s B.C. the law ruled Athens, and the assembly was required to abide by the law. Even during this period of constitutional democracy, however, some assembly leaders continued to gain and maintain influence. By using their wealth to advantage, a handful of rich citizens were able to influence the public. By the end of the classical period, Athens, like many Greek city-states, was a democracy in name only but really under the control of an aristocracy.

GREEK GOVERNMENT IN THE HELLENISTIC AGE

After Alexander the Great's successful conquest of Persia and his death in 323 B.C., his empire was thrown into chaos by the bitter Wars of the Successors that lasted until 301 B.C. Most of Alexander's overseas conquests were converted into two huge Hellenistic* kingdoms, the PTOLEMAIC DYNASTY in Egypt and the SELEUCID DYNASTY in Syria and Mesopotamia.

The dynasties* were complex bureaucracies*. Greeks ran the governments in both kingdoms and exploited the native people of the regions they controlled. The dynastic leaders raised large revenues, which they used to mount showy displays of power, support the arts and literature, and carry on international rivalries. These practices ultimately weakened the dynasties and decreased their chances of remaining independent. Both kingdoms gradually declined in power, and the Roman Empire annexed* the lands of the Seleucid dynasty in 64 B.C. and those of the Ptolemaic dynasty in 30 B.C.

There were also many smaller states and kingdoms that emerged after the death of Alexander the Great, and for the first time, groups of states and kingdoms banded together for mutual protection. The development of such confederacies helped to overcome the fragmentation that had been caused by the polis, but it also meant an end to the polis as an independent political unit. However, even the confederacies could not resist the superior military and political organization of Rome, and by the 140s B.C., most had fallen to Roman rule. (*See also* Citizenship; Class Structure, Greek; Federalism; Law, Greek; Monarchs, Greek.)

GOVERNMENT, ROMAN

* **monarchy** nation ruled by a king or queen

T he government of ancient Rome went through three major phases: monarchy*, republic, and empire. While the monarchy lasted some 250 years, both the republic and the empire lasted much longer—each about 500 years. Some of the major features of Roman government overlapped these three periods. For example, the Senate existed in all stages of Rome's history, although it was most powerful in the republic.

MONARCHY

From 753 to 510 B.C., Rome was ruled by a series of kings. The kings of Rome, unlike those of Greece, did not inherit their title nor claim to descend from the gods. Instead, they were appointed on the basis of their achievements. However, once appointed, they remained in office for life. A king served as the chief religious figure of the state and commander in chief of the armed forces. He was responsible for foreign relations, state finances, and the enforcement of the law.

The king ruled with the support of a SENATE. The Senate counseled and advised the king and was almost as old as the monarchy itself. Senators were chosen by the king from among upper-class families. Although the Senate had no formal power, its advice was taken seriously. The Senate also played an important role in the selection of successive kings. From among its members, the Senate chose a temporary head of state, called the *interrex,* which means "one who holds office between the death of one king and the appointment of a successor." The interrex served for only five days, and his sole function was to name the next king. (Similarly, later on in the republic, the *interrex* would serve after the death or resignation of the consuls, until elections for new consuls could be held.)

Starting in the early 600s B.C., the kings who ruled Rome became increasingly cruel and oppressive. Under the Tarquinian dynasty*, the throne became hereditary, and the power of the monarchy increased at the expense of the Senate. In 510 B.C., a coup* led by wealthy nobles drove the third Tarquinian king, Tarquinius Superbus, from Rome, and the monarchy collapsed.

* **dynasty** succession of rulers from the same family or group

* **coup** sudden, and often violent, overthrow of a ruler or government

ROMAN REPUBLIC

With the collapse of the monarchy, the government became a republic. The republic was a form of government in which leaders were elected by an assembly of male citizens, and a senate, consisting at first of patricians*, held most of the power. Although the republican form of government was not formalized by a written constitution, it functioned remarkably well for over five centuries.

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

CONSULS AND ASSEMBLIES. In the new republican government, the power that was formerly held by the king shifted to two elected leaders, called CONSULS, who shared the power equally. The consuls were drawn from the Senate, and each served for one year. The consuls were appointed to command the army as well as to act as the heads of state, with the authority to propose new laws and to control state funds.

Assemblies elected the consuls and other leaders each year. The Romans never had the principal of one man, one vote. Rather, they had representative

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voting by units (similar to the electoral college in the United States). During the time of the kings, the original people's council, called the *comitia curiata,* consisted of 30 wards, 10 from each of the three original tribes of Rome. As Rome expanded and organized, the *comitia centuriata,* or Centuriate, largely assumed the duties of the first council. The *centuriata* was an assembly of representatives from military units, or centuries. At this time, the military consisted only of Roman citizens, who comprised the body of eligible voters. There were 193 centuries, and Roman citizens were assigned to a century according to their means. The *centuriata* met outside the city, since it was illegal for an army to enter the city, except when a general celebrated a triumph. At first, the *centuriata* was dominated by voters in the top two property bands of society, but in the 200s B.C., more influence was given to the less wealthy classes. The *centuriata* elected all senior state officials, declared war and made peace, and occasionally made decisions in life and death appeals. A third assembly, the *comitia tributa,* or Tribal, consisted of 35 tribes, or districts, and met inside the city. It elected minor officials and passed most legislation not dealing with war and peace.

Although the assembly was supposed to represent all adult male citizens, in reality it was controlled by the wealthy landowners in each assembly. One reason for this was that a person had to vote in person and only in Rome. The poorer country people could rarely afford to take a whole day to go to Rome, and since there was no absentee voting, they did not vote. As a result, consuls continued to be drawn from the upper classes of society. The assembly could only pass legislation proposed to it. It could vote for government officials, but it could not nominate candidates for office. The assemblies merely voted on a proposal or a candidate—there was no discussion.

An important office in the Roman Republic, created in 494 B.C., was *tribunus plebis* (tribune of the plebeians*). A tribune protected the rights of individual plebeians against abuses by patrician magistrates. He could convene popular assemblies and present the people's complaints to the consuls or the Senate. A tribune had considerable power—he could veto resolutions made by the Senate—and he was protected by law. Anyone who attempted to harm a tribune could be put to death.

ROMAN MAGISTRATES. To make the affairs of government run smoothly, the Romans had many positions of leadership. Almost all leaders, or MAGISTRATES, served for one year and were elected by popular assemblies. They were not paid. The CENSOR was in charge of censuses and tax rolls. The QUAESTOR assisted the consuls, mostly in financial matters. The PRAETOR also assisted the consuls, but his main responsibility was the administration of civil law in Rome. More praetors were added later, as needed, to handle the increase in legal business and as promagistrates to govern Rome's provinces*.

Another way of meeting the increasing administrative needs of the republic was the establishment of the promagistracy. A promagistrate was a former magistrate who was appointed by the Senate to act in place of a consul or praetor. Although promagistrates could not exercise their power in Rome itself, many were appointed to govern overseas territories.

In the mid-300s B.C., plebeians won the right to hold offices formerly held only by patricians, including the consulship. Two new plebeian

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

* **province** overseas area controlled by Rome

AEDILES were created, in addition to the two that existed. Aediles were given several important responsibilities, including control of the urban food supply, supervision of public buildings and property, and management of the police and fire services.

Any magistrate could veto a colleague (someone at his own level), as well as all magistrates ranked below him. The only exception to this rule was the position of DICTATOR. This was an ancient office, dating back to early Roman times when one commander was appointed over the armies of several city-states*. A dictator was a leader who had much more power than a consul, but who was limited to no more than six months in office. The purpose of this position was to provide strong leadership in times of crisis. Once the position of dictator was established, it was used repeatedly over a period of almost three centuries to meet a variety of emergencies that regular government officials were unable to handle.

THE SENATE. Election to the quaestorship brought a man into the Senate, the seat of real decision-making power in the republic. There were about 300 members of the Senate. Once a senator, a man remained so for life, unless he was thrown out for misconduct by the censors. The Senate, in theory, was merely advisory. It advised the magistrate, usually a consul, who convened it. The Senate could not convene itself. While only popular assemblies could pass laws and magistrates could ignore the Senate's advice, they seldom did because most of their political career was spent in the Senate. The single years spent as an elected magistrate were not many in number. So, if one offended one's fellow senators, one would become an outcast and might not be asked to speak henceforth. (One had to get permission to speak in the Senate.) Moreover, if one offended the Senate in the course of one's magistracy, the Senate could retaliate in one of several ways, including withdrawing state funding. The Senate therefore became quite powerful, both because it exerted heavy influence on its members and because it was the only body that actually discussed issues and gave policies long-term, continuing effect. It controlled both foreign and domestic policy as well as state finances. The Senate commanded great respect, both from the consuls and from the people. The chief weakness of the Senate was that, in the final analysis, it could be ignored. The magistrates could go directly to the people for support. In this way, Tiberius GRACCHUS sought reforms for the plebeians in the 130s B.C., and Julius CAESAR gained power in 48 B.C.

LATE ROMAN REPUBLIC. In the 100s B.C., the republican government began a period of decline. The economic gap between rich and poor had widened. To alleviate the situation, Tiberius and Gaius Gracchus, who were Roman tribunes, proposed a plan to the Senate that would give state-owned land to the poor. The Senate responded by declaring a state of emergency, and both brothers and many of their followers were killed.

In 83 B.C., Lucius Cornelius SULLA, a Roman general who had been victorious in Asia, returned to Rome, defeated Gaius MARIUS and other leaders, and declared himself dictator. Sulla was the first Roman general to use his army against his political enemies in Rome. As dictator from 82 B.C. to 79 B.C., Sulla reorganized the government. He greatly weakened the power of the tribunes and gave the Senate control of Rome. Although Sulla's reforms

* **city-state** independent state consisting of a city and its surrounding area

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See color plate 1, vol. 3.

* **triumvirate** ruling body of three

were gradually eroded after he retired, he had given the government a stability it had lacked and Romans a taste of one-man rule.

Another civil war broke out in 49 B.C. between Gnaeus Pompeius Magnus, known as POMPEY, and Julius Caesar, a general who had distinguished himself in his military campaigns in Gaul. In 48 B.C., Caesar defeated Pompey and seized power. Caesar named himself dictator for life, following Sulla's example, and assumed more powers than any other individual had possessed before him. He took over authority for appointing senior officials of the state and also the traditional decision-making powers of the Senate. In addition, he transferred some of the administrative functions of the Senate to government officials, making the government more bureaucratic and more subject to central control.

The speed of the changes that Caesar introduced and the threat they posed to the republican form of government led a group of conspirators to assassinate him in 44 B.C. Caesar's great-nephew and heir, Octavian, gained power, supported by Mark Antony (Marcus ANTONIUS) and Marcus Aemilius Lepidus. These three men formed a powerful triumvirate*. They swept aside the conspirators who killed Caesar, reestablished the power of the military, and dominated the government.

GOVERNMENT IN THE EMPIRE

In 31 B.C., after a war against Mark Antony and CLEOPATRA, the Egyptian queen, Octavian became the sole ruler of Rome. He soon took the title Augustus, the first emperor of the Roman Empire. Rome's emperors would rule for the next 500 years.

Under the empire, the assemblies quickly disappeared, but the Senate survived, as did most of the magistrates. Some of the early emperors, including Augustus, were capable rulers who brought peace and stability to the empire and spread Roman culture throughout the region. Later emperors became increasingly tyrannical, ignoring the traditional role of the Senate. Eventually, to justify their excessive power, the emperors claimed to rule by the will of God.

FIRST ROMAN EMPEROR. Augustus not only commanded a vast army—much of it inherited from Caesar—but he was also popular with the people because he was Caesar's great-nephew and adopted son. Both factors gave him an advantage when he undertook reform of the government. Augustus took special care to avoid Caesar's mistake of changing too much too quickly, and he tried to find a basis for his actions in the earlier traditions and practices of the Roman Republic. For example, he did not make himself dictator for life as Caesar had done, because this went against the republican tradition of a short-term dictatorship to deal with specific emergencies.

Augustus was able to increase his power by expanding the republican tradition of the promagistracy. In 31 B.C., he was elected consul, and this gave him military and legislative authority. In 27 B.C., he took the title *imperator,* or emperor. Imperator was the title given by troops to a victorious general, and it became part of Octavian's official name. As emperor, the Senate gave him command of more than half the overseas territories of the empire, including almost all of those that had armies. In 23 B.C.,

THE PATH TO POWER

During the Roman Republic, men of ambition could work their way up through the ranks to high-level government positions. Even plebeians could rise to positions of power in this way. A man who wanted a career in politics typically started out in the army, where he would serve for perhaps ten years. He would then pass through several different government offices in an orderly progression, starting with quaestor, which had a minimum age requirement of 28 years. If he was a plebeian, he might become a tribune and then possibly an aedile. Once he reached the age of 40, he could be elected praetor, and after age 43, he was eligible to become consul.

Augustus gave up the office of consul but continued to control his provinces as proconsul*.

Augustus's accumulated power was very great. He held almost total control of the Senate and even overshadowed the consuls. However, he governed with a great deal of tact and diplomacy. In this way, the Senate and consuls appeared to retain more of their former republican powers than they actually did. As a result, they continued to support him. Augustus is also credited with making government more efficient by transferring many responsibilities from elected officials to appointed officials with the best skills for the job.

Augustus made only one sharp break with republican tradition. He reduced the power of the assembly by transferring its law-making authority to the Senate. He also weakened the assembly's time-honored function of electing magistrates, including consuls. Later emperors were to eliminate the assembly's importance altogether.

SENATE LOSES AUTHORITY. When Augustus died in A.D. 14, his successors continued many of the changes he had begun. However, they did not have his tact, and they used their extensive power much more openly. Eventually, no important decision could be made or action taken without their approval. As a result, the Senate lost much of its power.

Authority for the office of emperor had originally come from the Senate, so the weakening of the Senate also threatened the authority and position of the emperor. Nonetheless, the empire continued to thrive because many emperors after Augustus were men of ability and achievement who had the loyalty and respect of the military, and it was the support of the armies that really guaranteed their power. Several of the early emperors were also childless and adopted heirs to be their chosen successors. This practice, begun by Augustus, who adopted TIBERIUS as his successor, came into greatest prominence in the second century A.D., beginning with Nerva's adoption of TRAJAN in A.D. 98.

When the emperor NERO was assassinated in A.D. 68, civil war broke out once again over control of the empire. VESPASIAN soon restored the peace and established the Flavian dynasty, which ruled the empire until A.D. 96. The Flavian emperors took even more power for themselves, making the Senate weaker still.

From A.D. 96 to 180, the empire was ruled by a series of emperors called the Five Good, or Adoptive, Emperors. They included Nerva, Trajan, HADRIAN, Antoninus Pius, and Marcus AURELIUS. The rule of these five emperors was the longest continuous period of peace in Roman history.

MIDDLE AND LATE EMPIRE. In A.D. 180, Marcus Aurelius was succeeded by his son, Commodus, who abused his power and was assassinated in A.D. 192. Commodus's death plunged the empire once more into civil war. In less than 100 years following Commodus's death, 26 different emperors came to power, few of whom managed to stay in power for long. Many of these emperors acted openly like tyrants*, ignoring tradition and holding themselves above the law.

When Diocletian came to power in A.D. 284, he tried to prevent future conflicts over succession by introducing the concept of shared power.

Through his efforts, the Roman Empire was eventually divided into two independent parts, the Eastern Roman Empire and the Western Roman Empire. According to Diocletian's plan, each part of the empire was to have a senior and a junior emperor. The senior emperors were to serve for ten years, at which time they were to be succeeded by the junior emperors, who in turn, would name new junior emperors.

Diocletian also tried to make the office of emperor more secure by introducing the concept of theocracy, which is a government whose leader rules by divine right. Earlier emperors had derived their authority from the Senate, but with the Senate virtually powerless, Diocletian claimed to have divine power. He wore purple robes and a crown and declared himself lord and god. He served as emperor until A.D. 305.

CHRISTIAN PERIOD. When the emperor CONSTANTINE came to power in A.D. 307, he followed in Diocletian's footsteps by claiming that he had a divine right to rule. In Constantine's case, however, the authority came from the Christian god, and Constantine's rule is associated with the beginning of the Christian period of the Roman Empire. In A.D. 330, Constantine created a second capital of the Roman Empire at BYZANTIUM (modern Istanbul), which he renamed Constantinople after himself. This move helped assure the survival of the Roman Empire in the East (as the Byzantine Empire) for another thousand years.

The new concept of divine power, first introduced by Diocletian and later adopted by Constantine, did not succeed in restoring total harmony to the empire. However, it did reestablish the emperor as a focus for the loyalty of all Roman citizens to a degree unknown since the earliest days of the empire. In the eastern part of the empire, the concept of divine power continued to support the authority of emperors. In the western part of the empire, the concept of divine power survived the attacks of barbarians* and the decline of the empire itself to reemerge later as the Holy Roman Empire during the Middle Ages.

The last emperor of the Western Roman Empire was Romulus Augustulus, who was emperor for only a year, from A.D. 475 to 476. In the mid-500s, JUSTINIAN briefly unified the empire one last time until his death in A.D. 565. (*See also* **Law, Roman; Rome, History of; Rulers, Worship of.**)

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

GRACCHUS, TIBERIUS AND GAIUS

TIBERIUS
163–133 B.C.
ROMAN REFORMER

GAIUS
154–121 B.C.
ROMAN REFORMER

Tiberius and Gaius Gracchus were plebeian tribunes* during the late Roman Republic* who sponsored programs to distribute public land to poor citizens. The Gracchi brothers came from a respected Roman family, and their grandfather was SCIPIO AFRICANUS, the man who defeated the great Carthaginian general HANNIBAL.

One of the major problems confronting the late Roman Republic was that most of the public land—land taken from Rome's defeated enemies—was controlled by the wealthy at the expense of small landowners. Large slave plantations were common in ITALY, and the decreasing number of small farms made it difficult for many citizens to make a living. Although the Roman Senate opposed most reforms, some Roman citizens saw the need for drastic action to reduce the inequality in their society.

* **plebeian tribune** in ancient Rome, one of ten officials who protected the rights of the general body of Roman citizens from arbitrary actions by the patricians, or upper classes

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **aristocrat** person of the highest social class

THE DIFFERENCES BETWEEN BROTHERS

Although Tiberius and Gaius Gracchus may have had similar political goals, according to the Greek biographer Plutarch, they had very different personalities. Tiberius was gentle, composed, and very mild-mannered. Gaius was passionate and had a terrible temper, frequently insulting his enemies in his speeches. While Tiberius was thrifty and lived plainly, Gaius had a more extravagant lifestyle. But no matter how different their styles were, Plutarch wrote, the Gracchi were alike in their great intelligence, their industry, and their love of Rome.

* **equestrian order** second rank of the Roman upper class, consisting of wealthy landowners whose social position entitled them to claim eligibility for service in the cavalry

* **province** overseas area controlled by Rome

THE CAREER OF TIBERIUS GRACCHUS. Tiberius Sempronius Gracchus, the older of the two brothers, began his campaign for reform in 133 B.C. The recent expansion of the Roman Republic added to the wealth of Roman aristocrats*, enabling them to purchase much more land for their estates. Although there was a law that limited the amount of public land one person could own, this law was not enforced. Most of these large estates were worked by slaves who had been brought back from conquered territories. Slavery drove small farmers off the land, forcing many of them to Rome, where they joined the ranks of the city's unemployed. As tribune in 133 B.C., Tiberius requested that public land be divided among landless citizens. In addition, he called for enforcing the law that limited the amount of land a person could own. He also proposed that excess land be distributed to poor citizens, a proposal that greatly angered Rome's aristocrats.

Tiberius's success seemed certain. He came from one of Rome's leading families, and he had many friends among the senators. His plan was also popular with the people in the assembly. However, Tiberius's unconventional methods angered many. When another tribune vetoed his plan, Tiberius had him removed from office. After the bill finally passed, Tiberius established a commission to put the new law into effect. When the commission required money, Tiberius redirected funds from one of Rome's new territories, PERGAMUM in ASIA MINOR. These activities challenged the Senate's traditional control of finances and foreign policy. Tiberius's opponents despised these violations of custom. When Tiberius announced that he would run for reelection as tribune, a group of senators had Tiberius and 300 of his supporters murdered and their bodies thrown into the TIBER RIVER.

THE CAREER OF GAIUS GRACCHUS. Land reform did not die with Tiberius Gracchus. Ten years later, Gaius Sempronius Gracchus, Tiberius's younger brother, was elected tribune. A gifted public speaker, Gaius proposed reforms that were even more radical than those of Tiberius. He expanded his brother's land law and streamlined grain distribution to the poor by building storage facilities for the grain and selling it at subsidized prices. Gaius called for the foundation of colonies that could be settled by landless Romans and sponsored extensive public works to provide work for the unemployed. Gaius's support came from the rising equestrian order*, a class of well-to-do Romans with farming and commercial interests. Unlike senators, they did not aspire to elective office or seek direct participation in Roman government. Gaius tried to win their support by promising the equestrian class the right to collect the taxes of the province* of ASIA and the right to sit on juries that tried Roman senatorial governors for crimes.

In 122 B.C., Gaius Gracchus called for the granting of CITIZENSHIP to Rome's Italian allies. His goal was to make them subject to his brother's farm law. This proposal was defeated, and Gaius lost in his run for reelection as tribune. A year later, Gaius attempted to prevent repeal of his reforms with an armed band of supporters. He failed and was killed along with many of his followers.

THE LEGACY OF THE GRACCHI BROTHERS. The murders of Tiberius and Gaius Gracchus and their supporters introduced the use of violence to the

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politics of Rome. The harmonious agreement that had marked the politics of the Roman Republic thereby ended, and Rome entered a long period of violence and civil war, which eventually resulted in the fall of the republic.

Historians debate the intentions of the Gracchi. Some think their land reforms were aimed at strengthening Rome's military manpower, while others believe they were political opportunists who were willing to do anything to win a following. Some historians, however, believe that the brothers were acting out of genuine concern for the poor. (*See also* **Civil Wars, Roman; Class Structure, Roman; Land: Ownership, Reform, and Use; Senate, Roman; Rome, History of.**)

GRACES

* **cult** group bound together by devotion to a particular person, belief, or god

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

In Greek mythology, the Graces were minor goddesses who represented the feminine characteristics of beauty, charm, and grace. Although some sources varied as to the number of Graces, according to the poet HESIOD there were three—Aglaea (Radiance), Euphrosyne (Joy), and Thalia (Flowering). The Graces are also known as the *Charites* in Greek, or the *Gratiae* in Latin.

The daughters of ZEUS, the Graces were associated most closely with the deities of fertility, especially APHRODITE, the goddess of love. They presided over BANQUETS and other social festivities, and they made spring flowers grow. The Graces granted beauty and charm to art, scholarly works, and all other forms of human activities. The Romans considered them symbols of gratitude. In Greece, the Graces had cults* dedicated to them, the most famous one located in Boeotia.

The Graces were popular subjects for Greek and Roman statues and paintings. They were often shown naked to indicate their innocence. Most artwork depicted them dancing, walking, or interlaced with one another. A painting of the Graces adorns a wall in the Roman city of POMPEII. The Graces inspired artists even during the Renaissance* in Europe. The most famous painting of the Graces is *Primavera* by the Italian artist Botticelli. (*See also* **Cults; Divinities; Muses.**)

GRAIN

See *Agriculture, Greek; Agriculture, Roman; Food and Drink.*

GREECE

See map in Geography and Geology, Mediterranean (vol. 2).

* **arable** suitable for plowing and producing crops

Located at the crossroads of Europe, Africa, and the East, Greece is considered the birthplace of Western civilization. Greece occupies the southern Balkan peninsula and is bounded on three sides by water—the Aegean, the Mediterranean, and the Ionian seas.

Like other Mediterranean countries, Greece generally has mild, wet winters and hot, dry summers. Its landscape is dominated by three natural elements: rugged mountains, lowland valleys, and the sea. No place in Greece is more than 60 miles from the coast. In fact, island clusters make up about one-fifth of the territory of modern Greece. With its limited natural resources and poor, rocky soil (only 20 percent of the land is arable*),

the Greeks became a seafaring people, depending on the sea for importing food and for overseas trade.

Physically separated from one another by mountains, the early Greek communities that formed in the fertile valleys remained small and fiercely independent of one another. Each city-state* controlled its own trade, government, and religion. Nevertheless, towns throughout Greece shared many characteristics. They usually consisted of a walled-in community built on a fortified hill (acropolis), with an open marketplace (agora) at its center. The agora served as the hub of the town's economic and social life. Although the city-states never united, the Greek people considered themselves "Hellenes" and called their land "Hellas," and they made a special distinction between themselves and non-Greek-speaking peoples.

* **city-state** independent state consisting of a city and its surrounding territory

GREECE, HISTORY OF

* **pagan** referring to a belief in more than one god; non-Christian

The history of ancient Greece spans thousands of years, from the shadowy era before written records to the A.D. 500s, when Christian emperors put an end to old pagan* traditions. In addition to a long history, ancient Greece had a wide reach. Although Greece is located at the foot of a peninsula in southeastern Europe, key events in its history took place elsewhere in the Mediterranean world, in western Asia and in northern Africa.

Greece's history was shaped by its geography. It is a small area, about as large as the state of Alabama. The southern portion of Greece is a region of islands and peninsulas separated by long arms of the sea that form deep gulfs and bays. The north is a mass of mountain highlands bordered by coastal plains. The ancient Greeks tended to settle in the country's valleys and plains, which offered flat, fertile land for building and farming. The sea and the rugged mountain ranges separated these pockets of settlement from one another. As a result, Greek civilization arose in a patchwork of related but independent states, not in a single, unified nation.

* **city-state** independent state consisting of a city and its surrounding territory

The failure of the Greek city-states* to form a lasting unity is a theme of Greek history. Time and again over the centuries, city-states and regions combined in various ways to form leagues or alliances. Sometimes, they joined together for protection against outside enemies. Sometimes, the alliances temporarily maintained the uneasy balance of power in the peninsula. But never did the Greek city-states unite for long. Instead, they repeatedly undermined their own brilliant achievements by warring among themselves.

Greek history was a long tug-of-war between two opposing forces. One force was endless conflict and competition among city-states, such as ATHENS, SPARTA, and THEBES, or regions, such as ACHAEA and AETOLIA. The other force was Panhellenism, which means "the unity of all the Greeks." Some of the shared features of Greek life tended to bring people from all regions together. Among these features were games, festivals, and ceremonies at religious shrines and temples. On such occasions the inhabitants of the peninsula were a single people—the Hellenes, as they called themselves, united by what the Athenians described as "our common Hellenic blood and language and religion and ways of life." Yet this Panhellenic patriotism never led to real or lasting political unity.

The ancient Greeks experimented with different kinds of government, including the first attempts at democracy. They also developed a questioning approach to the natural world that was the origin of modern SCIENCE, and they created masterpieces of literature, sculpture, and architecture that outlasted their civilization. Greek learning and culture influenced the civilizations that followed, helping to shape the modern world. In that sense, the history of Greece is not yet ended.

EARLY GREEKS (2000–776 B.C.)

A series of early civilizations rose and fell in the region that would later become the Greek world. Between 3500 and 2000 B.C., during the early BRONZE AGE, the inhabitants of islands in the Aegean Sea developed a culture that historians call the Cycladic culture because it appeared in the CYCLADES. These are the islands of the southern Aegean between Greece and ASIA MINOR, now known as Turkey.

The Minoan civilization flourished between 2000 and 1470 B.C. on CRETE, a large island south of Greece. The Minoans were seafaring traders. Their society was organized around large, sprawling structures that archaeologists* call palace-complexes. These many-roomed buildings were home not just to rulers and royalty but also to priests, tax collectors and other government officials, and skilled artists and crafts workers. The Minoans possessed the art of writing, but modern scholars have been unable to decipher their written records. Their language remains a mystery.

ANCESTORS OF THE GREEKS. As the Minoan civilization reached its peak on Crete, another culture emerged on the Greek mainland. Historians call it the Mycenaean civilization because archaeologists found the first evidence of its existence at MYCENAE on the Peloponnese, Greece's southern peninsula. Other Mycenaean population centers were Tiryns and Pylos, also on the Peloponnese, and Athens.

The Minoans influenced the Mycenaeans, whose culture was similar to the Minoan in many ways. The Mycenaeans were seafarers, part of a trade network that linked Egypt, the island of CYPRUS, Greece, and ports in the Near East and Asia Minor. Like the Minoans, the Mycenaeans built large palace-complexes. They perched these stone fortresses on cliff tops or bluffs and called them acropolises, or "top cities." The Mycenaeans used a form of writing borrowed from the Minoans, but their language was different. In A.D. 1952, a scholar deciphered Mycenaean writing and discovered that it was a form of Greek. This meant that the Mycenaeans were ancestors of the people known as the Greeks.

The Mycenaeans had well-crafted weapons. They built strong walls around their palace-complexes. Many of their artistic images are of battle scenes. They seem to have been a military-minded people, frequently at war. Historians believe that, in all likelihood, it was the Mycenaeans who fought the TROJAN WAR. By the 1300s B.C., they dominated the Aegean Sea. They even seized control of what remained of the Minoans after Crete suffered a series of earthquakes and other disasters. Soon, however, the Mycenaeans met their own downfall.

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

GREECE'S DARK AGE. Between 1250 and 1100 B.C., the great Mycenaean palace-complexes burned. People deserted their farms and settlements. Mycenae, the last major fortress to fall, may have held out until about 1100 B.C. Then Mycenaean civilization vanished into a Dark Age that lasted for about 300 years.

Historians do not know exactly why Mycenaean civilization collapsed. It may have grown weak because of internal revolts, environmental troubles caused by drought, or both. Some scholars believe that weakness and disorganization left the Mycenaeans open to invasion. THUCYDIDES, a Greek historian of the 400s B.C., said that the Greek world he knew had emerged from an age of migrations, or mass movements of whole peoples. Peace and economic progress came slowly after this disorderly, and sometimes violent, era. "Only after a long time," wrote Thucydides, "did Greece settle down firmly."

Archaeologists have found that Thucydides was right about Greece's Dark Age—it was a time of restless migration. Occasionally, a wandering band of people settled in the ruins of a burned or abandoned village or fortress. Parts

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THE HERO OF LEFKANDI

The village of Lefkandi is on the large island of Euboea, near Greece's east coast. In A.D. 1980, a Lefkandi landowner, fearing that archaeologists would prevent him from developing his property, bull-dozed a hill. The luckless man was punished for damaging an archaeo-logical site—but his bulldozer opened the tomb of a warrior whom scholars call the Hero of Lefkandi. The warrior's cloth-wrapped bones lay in a bronze jar. Nearby were a spear and sword of iron and the skeleton of a woman adorned with golden ornaments. The grave dates from the 900s B.C., and it is proof that tradition and wealth did not disappear en-tirely during Greece's Dark Age.

of Greece, such as the southern Peloponnese, remained uninhabited for many years. Athens is the only place on the entire Greek mainland where people lived without interruption from Mycenaean times onward.

The general direction of movement was from northwest to southeast. Groups of Greek-speaking people from the wild northern mountains migrated south into the coastal plains, driving out the local inhabitants. According to later Greek historians, one of these invading groups—the DORIANS—settled in the Peloponnese. Some modern scholars suggest that ex-iled Mycenaean princes, thrown out of the palaces after rebellions or feuds, may have encouraged the migrations and even led attacks on the palaces.

As the migrations swept across Greece, the newcomers stormed the strongholds of the Mycenaeans and seized their religious shrines. The in-vaders gave one of the old holy places the new name of OLYMPIA after Mt. OLYMPUS, the home of their gods in the north. Some Mycenaeans fled to a narrow coastal plain near the Gulf of Corinth, a region that became known as Achaea. Other scattered groups of Mycenaeans settled along the east coast, seeking refuge from the invaders and the general upheaval.

The 1000s B.C. brought the deepest poverty and distress of the Dark Age, but also the first signs of recovery. People rebuilt some communities and founded several new ones. They settled in the Aegean islands and in Ionia, a region on the southwestern coast of Asia Minor that would greatly influence later Greek culture. Crafts revived when pottery-makers set up workshops, and the Bronze Age gave way to the Iron Age, as iron tools and weapons replaced those made of bronze.

The surviving elements of Mycenaean culture blended with the cus-toms and art forms of the northern tribes to establish a new Hellenic, or Greek, culture. The new culture rose slowly and unevenly, appearing first in Athens and the Aegean. One glorious feature of Hellenic culture was its oral literature. Although written language had disappeared from Greece with the Mycenaean collapse, generations of storytellers passed along tales that combined legend and myth with local history. They told of a great war in Troy, of fierce battles, and of the wanderings of heroes from a time past.

ARCHAIC PERIOD (776–479 B.C.)

As Greece began to "settle down," in the words of Thucydides, its inhabi-tants began once more to trade with the rest of the Mediterranean world. Although trade was on a much smaller scale than it had been during the height of Mycenaean power, it still exposed the people of Greece to out-side influences. One such influence was the Phoenician ALPHABET. The Phoenicians, a people of the Near East, had developed a useful system of writing. Sometime around 750 B.C., the Greeks adopted it. With the rein-troduction of writing, Greece stepped from the Dark Age into history.

Around 750 B.C., HOMER, a poet in Ionia, composed the *Iliad* and the *Odyssey*. These epics, linked the emerging Greek culture and its long-lost heritage. The works were based upon the oral tales of heroic events from the Mycenaean world. By about 700 B.C., poets were writing sequels to the Homeric epics. Around the same time, the farmer-poet HESIOD composed accounts of Greek mythology and of daily life. Together these two great poets—Homer and Hesiod—launched European literature.

Some historians date the beginning of Greek history from the first OLYMPIC GAMES, which were held in 776 B.C. The games remain a symbol for the eternal Greek struggle between unity and conflict. On one hand, the games represented the emerging spirit of Panhellenism, the recognition of a shared national identity. On the other hand, they were a setting for the competitive spirit that pitted one group of Greeks against another. In the same way, the Greeks shared the costs of building and maintaining Panhellenic temples and shrines, but they also quarreled—and even went to war—over control of these sanctuaries.

FORMS OF GOVERNMENT. The 700s B.C. were the age of the POLIS. Originally, a polis was a city built around a citadel or fortress. City officials controlled the farms and villages of the surrounding countryside as well as the urban center. The term *polis* eventually came to mean the entire city-state.

The Greeks developed several methods of governing their city-states. In the ancient Mycenaean days, kings ruled the palace-complexes. The end of the migrations also ended the rule of kings, or monarchies. Without large-scale raiding, local monarchs lacked the funds to maintain the personal armies that enabled them to control an area.

At the same time, a growing number of wealthy farmers could afford to buy weapons and participate in local turf wars. Aristocratic* families might have been able to hold onto power if they themselves had not been divided by conflicts and feuds. In the midst of such conflicts, power-hungry noblemen turned to the rising class of soldiers for support.

* **aristocratic** referring to people of the highest social class

The early history of CORINTH shows the typical path that many city-states followed in creating a new kind of government. First, there was rule by kings and the upper class, descendants of the Dorian conquerors. Then, according to history, the monarchy was overthrown (in 747 B.C.) and an oligarchy (rule by a few) was established in Corinth. After about a century, a popular general, the legendary Kypselos, overthrew the oligarchs and gave their lands to his supporters. Kypselos ruled Corinth for 30 years, after which power passed to his son, Periandros, and then to his son's nephew, Psammetichos. All three were tyrants* who controlled Corinth for a total of 75 years. Eventually, a revolution toppled the nephew.

* **tyrant** absolute ruler

After the revolt against the tyrants, Corinthians established a republic, a form of government in which the people chose their leaders. It was not a true democracy because not everyone was allowed to take part in government. Voting was limited to men who had achieved a certain level of wealth and prosperity; the requirements for holding office were still higher. Even so, the republic was a system in which a citizen—if he was able to accumulate great wealth and property—could rise in government. It was not a closed system based on heredity, as the preceding forms of government had been.

Many city-states followed the same pattern—from monarchy, to aristocracy, to tyranny, and to revolt. Although tyranny did not last long anywhere, it served an important function: tyranny broke the long traditions of rule by kings and aristocrats. Once the tyrants were deposed, the Greeks felt free to experiment with new forms of government. In early Greece, the monarchies and aristocracies were able to hold onto their power longer in northern regions, such as Thessaly, than in the south.

Two of the most powerful city-states, Sparta and Athens, followed different political courses. Sparta thrived by conquering nearby territories and turning their inhabitants into HELOTS, state-owned slaves who worked the land to support the city. Sparta modernized its government early in its history and had one of the first written constitutions in Greece. Under that constitution, Sparta continued to have kings—in fact, it had two kings at a time, a Spartan tradition. The two kings shared power with the Spartiates (male citizens) who were descended from the five Dorian villages that had come together to form Sparta.

Sparta made steps toward democracy by giving some responsibility to elected officials and by creating a constitution. But in reality, Sparta remained an aristocracy* in which the Spartiates held final authority. It was a military state, organized to train warriors whose overriding purpose in life was to protect the state's interests. Sparta eventually dominated the Peloponnese and pressured lesser cities in the area into joining an alliance called the Peloponnesian League.

Athens, on the other hand, did not go to war against its neighbors to acquire territory. Like Sparta, Athens avoided tyranny as it moved from a monarchy to a republic. The first step in this process was to increase the power of the old aristocratic families, called the *eupatridai* or "best people."

The Athenians kept their king for a while, but his role was mainly ceremonial. He was accountable to an official called an archon*. A council of *eupatridai* appointed the archon. The archonship was later expanded to include nine judges who were selected annually from the Athenian upper classes. This system worked until the mid-600s B.C., when a young aristocrat named Kylon tried to seize power and declare himself tyrant. He failed, but his attempt made the Athenians recognize the stresses in their society. Peasants were grindingly poor and deeply in debt to the wealthy nobles. Common folk were growing impatient with aristocratic rule. Around 594 B.C., the *eupatridai* ordered the archon to overhaul the laws.

The archon's name was SOLON, and he instituted some spectacular reforms. He canceled debts and used state funds to buy back Athenians who had been sold into slavery because of their debts. Most important, he introduced a new constitution. It gave all free men, even those who did not own land, the right to vote in the assembly that elected the archons, who came from the noble class. The nobles held many important powers, but Solon's constitution gave some rights to the common man and created a sense of citizenship. Ironically, 50 years after Solon's reforms, Athens became a tyranny, ruled first by a general named Pisistratos and later by his sons. The Pisistratid dynasty* improved the roads, enlarged the navy, and constructed many public buildings before Sparta, aided by Athenian exiles, drove it out in 510 B.C.

It was at about that time that Athens had its real revolution. An aristocrat named CLEISTHENES took the side of the common people and revised Solon's constitution, making the city-state considerably more democratic. All free men of Attica became Athenian citizens. Cleisthenes replaced the four traditional clans* of the Athenians with ten new ones. Each of the ten new clans included people from the city, countryside, and sea coast in various parts of the state. This organization was meant to wipe out old loyalties and rivalries and replace them with connections among broader segments

* **aristocracy** rule by the nobility or privileged upper class

* **archon** in ancient Greece, the highest office of state

* **dynasty** succession of rulers from the same family or group

* **clan** group of people descended from a common ancestor or united by a common interest

of the population. The Areopagus—the high council of kings, war chiefs, and archons—remained important. It retained the power to decide whether a proposed law was legal under the constitution. Cleisthenes' reforms gave Athens a much larger and more democratic-minded voting body.

FOREIGN AFFAIRS. While the Greeks were forming new governments at home, they were also involved in activities beyond their peninsula. One of these activities was colonization, the founding of new Greek city-states on foreign shores. As city-states in Greece and Ionia became crowded, they established "daughter" cities in Italy, Sicily, and North Africa. The old city became the *metropolis,* or "mother city," to the new colony. Colonies in the north Aegean and on the Black Sea coast became important producers of wheat and dried fish for their parent cities. Colonies in Sicily and Italy produced wheat, timber for shipbuilding, and metals.

One colonial venture gave the Greeks the name by which they are now known. Members of a tribe called the Graioi settled in Italy in the 700s B.C. In the language of the local people, they became the Graeci from Graecia, or the Greeks from Greece.

Although the Greeks did not establish colonies in Egypt, which had its own ancient civilization, they did go to Egypt as mercenaries* and commercial traders. The chief importance of this contact for Greek civilization was the powerful impression made on Greek visitors by the huge stone pyramids, temples, and statues of Egypt. These influenced the Greek artisans*, who began sculpting and building large stone monuments around 600 B.C.

The 500s B.C. were a time of prosperity and cultural excitement in Greece. Colonization had provided land and food for all. Contact with Egypt and Asia had introduced new ideas and fashions. The arts pulsed with energy; new styles of pottery, poetry, and decoration appeared. Festivals became splendid occasions. Soon, however, events in Asia Minor plunged the Greeks into a 20-year series of conflicts known as the PERSIAN WARS.

THE PERSIAN WARS. In the late 500s B.C., the fast-growing PERSIAN EMPIRE, based in what is now Iran, advanced into Asia Minor and overran the Greek cities of Ionia. In 499 B.C., the Ionians rose in revolt against the Persians and asked the mainland Greeks for help. Sparta refused to become involved. The Athenians, closely linked to the Ionians by cultural and ethnic ties, sent 20 ships. The Ionian rebels and their supporters won some early victories, but by 493 B.C., the Persians had soundly defeated them.

Now the Persian Empire turned its attention to the Greek mainland. In 490 B.C., it sent a strong force across the Aegean Sea. The Persians landed at a place called MARATHON, near Athens. There, 10,000 Greek soldiers, mostly Athenians, defeated a much larger force. The Persian threat was over—for the moment. But the Persians were more determined than ever to enter Greece by force. In 480 B.C., XERXES, the emperor of Persia, came to Greece from the northeast with a huge force of ships and men.

Outnumbered and desperate, the Greeks put aside their internal disputes and united against this formidable foe. Through daring, courage, and the inspired leadership of LEONIDAS, king of Sparta, and THEMISTOCLES, the Athenian commander in chief, the Greeks defeated the Persians in a series of crucial battles. At THERMOPYLAE, a small Spartan force fought to the

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

* **artisan** skilled craftsperson

GREEK VANDALISM IN EGYPT

Today, a person who carved his or her name on a public statue would be called a vandal and probably arrested or fined. If vandalism lasts long enough, however, it becomes history, like the words carved into the legs of a giant statue of Pharaoh Rameses II at Abu Simbel, Egypt. In 592 B.C., some Greek soldiers were on their way home from an expedition up the Nile River when they carved the inscription that records their passage. It ends with the words "Archon, son of Amoibichos, and Axe, son of Nobody, wrote us." This was Archon's joking way of saying that he had "written" the letters with his axe.

death to delay the Persian advance. Military historians consider the fight at Salamis, where Themistocles sank a Persian fleet, to be one of the most decisive battles in world history.

CLASSICAL PERIOD (478–323 B.C.)

The year 478 B.C. marks a turning point in Greek history. The Greeks had driven the Persians from their shores. They had cooperated to fight the Persians, and when the wars had ended, they gathered together in ceremonies of thanksgiving and dedication at the religious sanctuaries of DELPHI and Olympia. There was even a chance that cooperation might lead to unity. Although the next 150 years would bring Greece's greatest achievements in art and literature, the political history of those years is a sad tale of lost opportunities and internal strife.

THE GOLDEN AGE.   Historians sometimes call the 400s B.C. the Golden Age of Greek civilization, particularly in Athens. Cultural advances and political changes engendered confidence, pride, a sense of citizenship, and strong devotion to the polis and to Athena, its patron goddess. Athenians felt that they were the leaders of the Greek world. They prospered from the discovery of a large deposit of silver in their territory, and their influence spread over a widening area in the form of Athenian coins, weights and measures, and exported goods.

Around 462 B.C., Athens became even more democratic, governed directly by its citizens. A reformer named Ephialtes stripped the Athenian Areopagus (high council) of most of its powers. The archonships, no longer politically important, were open to almost any citizen. From 487 B.C., the most important magistrates in Athens were the *strategoi,* ten generals who were elected each year. In practice, the real leaders of Athens were powerful and influential speakers who won the support of the people. PERICLES, who came to power after an assassin killed Ephialtes, was such a speaker. He dominated Athenian politics for nearly 30 years, winning 20 elections before his death in 429 B.C. Pericles limited democracy somewhat when he restricted citizenship to people whose parents were both Athenian. This made citizenship an ethnic privilege at the very time Athens was enlarging its influence over other peoples.

Athens attracted notable people from elsewhere in the Greek world. The historian HERODOTUS and the philosopher ANAXAGORAS were among many who visited Athens or took up residence there. Athenian writers of the period produced works that are still considered classics of world literature. Among these were the tragic dramas of AESCHYLUS, SOPHOCLES, and EURIPIDES (which drew upon the events of Greek mythology and heroic legends from the Mycenaean age), the comic plays of ARISTOPHANES, and the histories of Thucydides. SOCRATES, a thinker whose questions about the nature of goodness and truth set the course for much of Western philosophy, was active in the city until his death in 399 B.C. With the support of Pericles and his ambitious building programs, architecture and sculpture thrived. The Athenians built two remarkable temple complexes, the PARTHENON and the Propylaea, on the ACROPOLIS. The triumphs of the Golden Age, however, were accomplished in a background of tension and war.

ATHENS AND SPARTA.   Athens had been badly damaged in the Persian Wars. Following the wars, the Athenians turned their city into a fortress by building thick defensive walls that ran all the way to Piraeus, the seaport of Athens. Sparta objected, claiming that a peaceful state did not need such heavy fortifications, but the Athenians continued to build the Long Walls.

The Athenians were also determined to protect the Aegean islands and Ionia against a new assault from Persia. To do so, they created a system of alliances, which they called the Delian League because the allies met regularly on the island of Delos. The league consisted of Athens and several Ionian states. With a powerful navy of 200 ships to contribute, Athens was the league leader but vowed to respect each member's independence. The other city-states contributed money, ships, and troops. Athens set the amount of each city-state's contribution, commanded the entire fleet, and received half of all booty*. The fleet could be used to protect any member city-state. Athens and its new allies began driving the last Persian troops out of the north Aegean coast and raiding ports in Asia.

* **booty** riches or property gained through conquest

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THE BATTLE OF CHAERONEA

In 338 B.C., two armies met at Chaeronea, northwest of Athens, to decide the fate of Greece. Philip of Macedonia commanded 30,000 foot soldiers against 35,000 Athenians and their allies. The two forces lined up opposite each other. In a clever move, Philip ordered part of his line to fall back. Seeing the Macedonians retreat, some Athenians rushed eagerly forward, creating a gap in the Greek line. Into this breach charged a band of Macedonian horsemen led by Philip's beloved 18-year-old son, Alexander. At that moment Philip's troops attacked. Divided and caught by surprise, the Greek line fell apart. Macedonia's victory was complete.

With Athens's attention focused eastward, Sparta was free to strengthen its hold on the northern Peloponnese. Soon, however, the growing power of Athens made the Spartans uneasy. The Athenians failed to respect the independence of the other city-states in the Delian League, ordering their allies to turn over territory to Athens and seizing it if they refused. Such treatment showed that Athens did not regard the league as an association of equals. Instead, Athens was building an empire.

While the Spartans warily watched these developments, trouble broke out in Sparta. A devastating earthquake in 464 B.C. killed many Spartiates. The helots seized their opportunity and revolted. Athens was one of several city-states that sent troops to help the Spartiates quell the revolt. While these troops were in the Peloponnese, Athens enacted the democratic reforms of Ephialtes. The reforms strengthened the nationalistic feelings of the Athenian soldiers, who scorned the Spartan system of government and had no enthusiasm for fighting helpless Greek peasants. The Spartans feared that the Athenians might switch sides, so they told them to leave. Insulted by the request, Athens broke its ties with Sparta and formed alliances with Thessaly and Argos, Sparta's enemies. Cooperation between Greece's two super-states was now officially over.

STRUGGLE FOR SUPREMACY.   In 460 B.C., fighting broke out between Athens and two Spartan allies, Corinth and Aegina. The Delian League defeated the Peloponnesian naval forces and took control of the Gulf of Corinth, the waterway between the Peloponnese and the rest of Greece. Athenian and Spartan soldiers clashed for the first time at Tanagra in the region of Boeotia, northwest of Athens. Athens beat the Spartans and overran Boeotia, which it dominated for the next ten years. So strong and confident was Athens that, while fighting Sparta, it also conducted a war in Egypt against the Persians, who had invaded that country.

In 454 B.C., a series of disastrous events in Egypt changed everything. Persian reinforcements seized control of the Nile River. The Athenians held out on an island at the mouth of the river until the Persians cleverly changed the course of one of the river channels, leaving the Athenian fleet high and dry. The Persians captured many Athenians as well as the ships that were sent to rescue them.

While the Athenians were still reeling from this defeat, Sparta invaded their ally Argos. At the same time, some of the Aegean city-states rebelled against Athens and tried to leave the Delian League. Suddenly, Athens found itself on the defensive. It clamped down on the Aegean rebels with harsh treatment and carried the league's funds from Delos to Athens. It also withdrew the Delian fleet from the Gulf of Corinth and made a temporary truce with Sparta, leaving itself free to settle its business with Persia. After several battles, each side decided that the other was still an enemy to be feared. Around 449 B.C., the Delian League and the Persian Empire made peace. The Persians agreed to independence for the Greeks in Asia, but few Greeks believed that the Persian threat had been banished forever.

Athens then faced trouble at home. Boeotia rebelled and threw off Athenian rule. Then, when the truce between Athens and Sparta ended, a Peloponnesian army marched on Athens. Angry Boeotians joined it along the way. On the eve of battle, however, the Spartan king in command of

the troops led his men home. It is likely that Pericles offered him a large bribe to give up the war. Within a short time, Sparta and Athens signed a peace agreement that was intended to last for 30 years.

The treaty created a new balance of power between the Peloponnesian and Delian leagues. During this truce, however, Athens under the leadership of Pericles took a great leap forward in power and enlarged its empire. When Athens took sides in a fight between two Peloponnesian states, Sparta assumed that Athens intended to break the Peloponnesian League. Sparta acted first, threatening war unless Athens recognized the independence of the Greek states. At the urging of Pericles, the Athenians called for war.

THE PELOPONNESIAN WAR (431–404 B.C.). The Spartan king, Archidamus, knew that Athens with its mighty fleet could not be defeated at sea, so he planned to wage a land assault. Pericles, knowing Sparta could defeat Athens on land, hoped to avoid battle by sheltering the citizens from the countryside inside the fortified city. By using Athenian naval power, Pericles planned to wear the enemy down and break its will to fight.

The historian Thucydides, an Athenian, wrote a detailed chronicle of the war. During the first years, the Spartans annually marched into Attica, laying waste to the land, cutting down olive groves, and burning villages— almost to the gates of Athens. Pericles, fearing a land battle that Athens would surely lose, patiently urged the city not to retaliate but to remain within the city's strong defenses. Then in 430 B.C., a terrible plague struck Athens. The city was crowded with refugees and suffered from a lack of sanitation and water, and disease spread quickly. One-third of the population died in the plague, including Pericles.

* **demagogue** in ancient Greece, a leader who championed the cause of the common people

Surrounded by death and destruction, the Athenians felt a lack of unity and of leadership. In this climate, a militant demagogue*, Cleon, rose to power. In 425 B.C., the Athenians won an impressive victory at Pylos (in the southwestern Peleponnese), and the Spartans were ready to discuss peace terms. The war might have ended at this point, but Cleon, hoping to win a complete military victory over Sparta, refused to negotiate seriously for peace. After Cleon and the Spartan general Brasidas were killed in battle, however, both sides were weary of war. In 421 B.C., they signed the Peace of Nicias, named for Athens's new, conservative leader.

But the peace was short-lived. Both Sparta and Athens soon resumed efforts to consolidate and extend their interests. In 418 B.C., the Athenian commander ALCIBIADES persuaded Athens to attack the Peloponnesian League at Mantinea, but the Athenians were defeated. The Sicilian expedition, begun in 415 B.C., was even more disastrous. After two years and a huge outlay of ships and men, the battle for Syracuse on the island of Sicily collapsed with the loss of nearly 200 warships (two-thirds of the Athenian fleet), 4,500 Athenian soldiers, and about 40,000 mercenaries. The Athenian treasury was depleted.

Remember: Consult the index at the end of volume 4 to find more information on many topics.

Soon afterward, in Athens, a political revolution was in the making. Oligarchy (rule by a few people) was championed by the conservative upper class of farmers who were dissatisfied with the aggressive war policies of the democrats. Not only did they want an end to the war with Sparta, they wanted Athens to change to an oligarchical form of government.

* **confederation** group of states joined together for a purpose; an alliance

See map in Macedonia (vol. 3).

* **sovereignty** ultimate authority or rule

They supported restricting citizenship to those who owned property, thereby taking political rights away from the lower class. The revolutionaries had some support among the middle class, who had also wearied of the war. In 411 B.C., the assembly was forced to surrender its power to a council of oligarchs, known as the 400. However, this group proved to be generally ineffective, and, after a few months, the Athenian fleet removed its oligarchic officers, and democracy was restored in Athens.

A turning point in the war came in 413 B.C., when Sparta accepted help from Persia. In exchange for money to rebuild his navy, the Spartan commander Lysander agreed that Persia should acquire the Greek cities of Ionia. With the fleet rebuilt, the Spartans attacked the Athenians at Aegospotami in the Hellespont in 405 B.C. It was the final sea battle of the war. With Athens's ships destroyed and its vital grain route from the Black Sea cut off, Lysander then laid siege to the city of Athens through the autumn and winter of 404 B.C. Trapped inside their city's mighty walls, the Athenians were starved into surrender.

MACEDONIAN POWER. The Peloponnesian War changed the political picture in the eastern Mediterranean. After a brief period of tyranny, Athens reestablished itself as a democracy, but the dream of Greece united under Athens was over. Sparta was now the supreme power in Greece, but it, too, failed to create lasting peace or unity among the city-states.

Faced with the question of whether the city-states should remain independent or combine into leagues, some political thinkers, such as ISOCRATES, believed that the survival of Greek civilization depended on cooperation and unity among the states. However, old rivalries remained, and each city-state was accustomed to looking after its own interests. In addition, some cities—such as Sparta and Thebes—wanted to dominate the leagues in which they were members. Throughout the 300s B.C., the city-states fought a series of wars over issues of independence or confederation*.

Some of those wars involved Persia. After the Peloponnesian War, the Persians reclaimed the right to rule the Asian Greeks. Sparta went to war with Persia, but Athens—as a way of striking a blow at Sparta—helped Persia. Several years later, Athens and Thebes united against Sparta, while Persia came to Sparta's aid. By the 370s B.C., Athens and Sparta were forced to become allies against Thebes, which—with Persia's help—was becoming a rising power in central Greece.

As the Greek city-states exhausted each other in war after war, other powers grew stronger. CARTHAGE seized many Greek colonies in Sicily. And MACEDONIA, just northwest of Greece, became a unified kingdom with a strong and highly trained army. In 358 B.C., Philip II became the king of Macedonia. Philip knew much about Greece and its people, having lived at Thebes as a young man. And he knew that the aggressive Greek city-states were the biggest threat to Macedonian sovereignty*. He set out to gain influence over the Greeks, buying their friendship with gold and playing traditional enemies against one another.

At first, Philip did not seem dangerous, and the Greek city-states were too busy warring among themselves to worry about him. Then, through a combination of alliances and conquests, Philip brought much of northern Greece under Macedonian control. By the 340s B.C., Macedonia and Athens

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were at a standoff. Philip wanted a united Greece to help him attack Persia, and some Athenians favored this idea. But the fierce patriotism of the statesman DEMOSTHENES convinced the Athenians to hold onto their liberty. In the end, Philip had to defeat an army of Athenians and Thebans to complete his conquest of Greece. Because he greatly admired Athenian culture, however, he treated Athens generously and respectfully. Although he did not officially make Greece part of the Macedonian empire, he established a union of the Greek states called the League of Corinth. The league was governed by "the council of the Greeks," with Philip as its head. Sparta was the only city-state that refused to join the new league, but it was powerless to oppose Philip. For the first time in its long history, Greece was nearly united—in defeat.

In 336 B.C., an assassin killed Philip. His son Alexander succeeded him as ruler of the Macedonian empire and the leader of the League of Corinth. When Thebes protested, Alexander destroyed the city as a warning to the rest of Greece. A few years later, Sparta attacked a Macedonian army. A combined force of Macedonian troops and soldiers from the League of Corinth subdued the Spartans, and Alexander forced them to enter the League of Corinth.

In 334 B.C., Alexander invaded Asia to carry out the long-planned war against the Persians. His conquest of the Persian Empire, and of the lands beyond it as far east as India, earned him the name ALEXANDER THE GREAT. He died after a brief illness in Asia in 323 B.C. The unity of his empire collapsed upon his death, and Greece entered a new era.

HELLENISTIC PERIOD (323–146 B.C.)

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after the death of Alexander the Great, who died in 323 B.C.

The period after Alexander's death is called the Hellenistic* era, because it saw the flowering of a culture shaped by Greek, or Hellenic, influences. HELLENISTIC CULTURE went far beyond the borders of Greece. It spread to wherever Alexander's armies had traveled.

Although Greece is part of Europe, it has also been a bridge between Europe and Asia. For many centuries before Alexander, Ionia was an extension of Greece on the western coast of Asia Minor. Alexander, and those who ruled after him, brought Greek rule to the rest of Asia Minor. They built numerous cities and gave them Greek names, such as Apollonia. They also Hellenized some existing cities by settling Greek colonists there.

See color plate 10, vol. 3.

Alexander and his followers did the same across the vast territory once controlled by the Persian Empire—the Near East, Egypt, the ancient lands of Mesopotamia and Babylonia (present-day Iraq), and Persia itself. Some of the new settlements were little more than forts, but many were large cities of Greek and Ionian colonists, who brought with them the language, laws, architecture, and customs of their homeland. Several of these new cities bore the name Alexandria. The Hellenistic influence was strongest in Asia Minor and along the Mediterranean coast; it was weakest on the eastern frontier, in the remote and rugged regions of Afghanistan and central Asia. The Hellenistic cities were wealthy and worldly. They exchanged not only goods but also travelers, sometimes across great distances. An inscription found in an ancient Hellenistic town in Afghanistan, for example, tells of the arrival of a visiting lecturer from Greece. Hellenistic Greeks

See map in Alexander the Great (vol. 1).

knew themselves to be part of a much larger world than the one that earlier generations of Greeks had known.

The Hellenistic era produced some important cultural achievements, especially in science, TECHNOLOGY, and MEDICINE. EUCLID, ARCHIMEDES, and ERATOSTHENES made advances in mathematics and physics. New schools of PHILOSOPHY arose. Two great centers of learning were the large libraries at PERGAMUM (in Asia Minor) and ALEXANDRIA (in Egypt). One important benefit of the spread of Greek culture at this time was the increased number of books, all written by hand, that were available to scholars. Students and librarians made numerous copies of old texts as well. Many ancient works are known to the modern world only because these copies survived.

Although the Hellenistic cities shared a common language and culture, they were not politically unified. Alexander the Great left neither a recognized heir nor instructions about who was to succeed him. He gave no sign of caring what would happen, even to his own country, when he was dead. His death created a world of shifting alliances, fragmented states, and power struggles.

AFTER ALEXANDER. When Alexander died, some of his top officials quickly seized control of the eastern regions of the empire. They are considered to be his successors, although they came to power by grabbing it rather than through an orderly process of succession*.

Ptolemy, Alexander's best intelligence and security officer, won control of Egypt. He founded the PTOLEMAIC DYNASTY, which remained in power for several centuries. It was the most stable of the successor states. It was governed by Greek-Macedonian monarchs, who adopted the custom of marrying their sisters, as the ancient Egyptian pharaohs had done. The Ptolemies squeezed wealth from the Egyptian peasants and kept order through a Greek-speaking bureaucracy* and an army of Macedonian soldiers.

Farther east, a commander named Seleucis established the SELEUCID DYNASTY that controlled a vast area in Persia and the Near East. The Seleucids also fought with the Ptolemies over territories in Asia Minor. Neither power gained a clear advantage, and gradually some independent states arose there, inland from the Ionian coast. These included Bithynia, Galatia, Cappadocia, and Armenia.

Such was the patchwork into which the former Persian Empire, shattered by Alexander, evolved in the two generations after his death. Macedonia itself suffered even worse violence and upheaval—nine rulers in 43 years, as well as an invasion by the GAULS. In 276 B.C., however, a king named Antigonos restored order and established a dynasty that ruled Macedonia for more than a century.

Alexander's death changed things in Greece, too. As soon as the democratic leaders in Athens learned that Alexander was dead, they decided to throw off the restrictions that Macedonia and the League of Corinth had placed on them. They formed an alliance with the communities in the mountainous region of Aetolia. The other Greek states refused to join the alliance. They feared that if the Athenians won a war against Macedonia, they might once again desire to rule the rest of Greece—and domination by Athens could be as bad as domination by Macedonia, or even worse. Wealthy and powerful Greeks in most city-states wanted to remain on good terms with Macedonia. Not only would Macedonia's influence prevent

MILLIONAIRE AND TEACHER

One well-known Greek of the A.D. 100s was Herodes Atticus. Born into a family of wealthy land-holders who had become Roman citizens, Herodes Atticus taught history in Athens and shone in that city's intellectual life. The emperor Hadrian chose Herodes Atticus to tutor his adopted son Marcus Aurelius, who later became emperor. The career of Herodes Atticus reflects two aspects of life in Greece under Roman rule—the rise of a class of enormously rich Greeks and the Romans' high regard for Greek culture and learning.

* **federation** political union of separate states with a central government

further democratic reforms, it also would keep gold from Alexander's Persian conquests from flowing through the peninsula.

The Athenians and their Aetolian allies attacked a Macedonian army in the fall of 323 B.C. It was too soon. They might have done better if they had waited a year or two, until Macedonia's generals were deeply involved in the turmoil in their own country. Instead, the Macedonian general Antipater crushed the Athenian and Aetolian forces in less than a year. Athens was never again a world power, although its fame as a center of philosophy and learning would grow in the centuries ahead.

Before long, Macedonia's attention turned to its internal troubles and to events in Asia. The Greek city-states regained some independence, but it was never complete. Antigonos and his dynasty were unable to establish direct military control over the whole country. But they were able to keep troops at key places, such as Piraeus and Corinth, so that they could quickly break up any uprisings. The Greeks called these Macedonian outposts the "Fetters of Greece." (A fetter is a chain or shackle used to bind a prisoner.) After Macedonia withdrew its troops from Athens in 229 B.C., Athens regained its independence on the condition that it remain neutral in future political or military conflicts. Athens played little part in the events of the next 150 years.

Throughout the 200s B.C., Hellenistic kings in Ionia, Egypt, and the Near East meddled in the affairs of the mainland Greek states. Although these kings always claimed that they were trying to restore the freedom of the Greeks, they were really trying to promote their own interests or interfere with those of their enemies. For example, the Seleucids and the Ptolemies used mainland city-states as pawns in their long conflict, attacking each other's allies or trying to gain control over the Aegean.

Aside from these interruptions, the major development in Greece during the 200s B.C. was the growth of leagues and federations*. The regions of Arcadia, Boeotia, and Thessaly all had leagues. The largest and most important of the federations were the Aetolian League, which dominated central Greece, and the Achaean League, formed by the cities on the Gulf of Corinth. Each of these leagues held annual elections in which member communities elected a chief executive and an advisory council. The sovereignty of each league rested with a general assembly that met twice a year. Any free man who could travel to these meetings was permitted to attend.

The Achaean League was at war with Sparta in the 220s B.C. when Sparta finally underwent a social revolution. The dwindling number of Spartiates and the growing gap between rich and poor had brought tension to the breaking point. King Cleomenes III killed some state officials, canceled all debts, and redistributed the Spartiates' huge landholdings in smaller parcels to increase the number of citizens. He then tried to take over the Achaean League, which turned to Macedonia for help.

The Macedonians crushed the army of Cleomenes, brought Sparta under control, and then tried to regain their earlier influence over all of Greece. They formed the Hellenic League, which included all of the other leagues except the Aetolian. From 220 to 217 B.C., King Philip V of Macedonia helped the Hellenic League fight an alliance of Aetolians and Spartans. The war ended without a clear victory for either side. By that time, however, Greece faced a new threat.

THE RISE OF ROME. In 217 B.C., representatives of the Hellenic and Aetolian leagues met on the island of Rhodes to discuss peace terms. Agelaos of Naupaktos, one of the members of the conference, spoke of the urgent need for peace, stating that "for if the cloud rising in the west should reach Greece, we shall be praying heaven to give us back the chance to call our very quarrels our own."

The cloud of which Agelaos spoke was the growing might of Rome. And he was right to fear Rome, for if Rome ever turned its attention eastward, Greek liberty surely would be lost.

Roman contact with Greece was not new. Some of Greece's early colonies had been in Italy. As Rome extended its power over the Italian peninsula it absorbed these colonies. Over the centuries the Greek states traded with Rome, and Greek traders settled there, as did some teachers and artisans. The Romans read Greek books and admired and imitated Greek plays.

Yet, respect for Greek culture would not deter the Romans from attempting to conquer Greece. The first conflict between the two, however, came about because of Macedonia. To control the pirates who terrorized the Adriatic Sea east of Italy, Rome took control of part of Illyria, a wild region between the Adriatic and Macedonia—too close for Macedonia's liking.

King Philip V of Macedonia seized the chance to strike back in 215 B.C., while Rome was involved in the Second PUNIC WAR with Carthage. The Romans had suffered some defeats at the hands of the Carthaginian general HANNIBAL, so Philip made an alliance with Hannibal. It was a fatal mistake. Rome's mighty navy chased Philip's fleet off the sea. Then the Romans allied with Macedonia's restless enemies in Greece—Sparta and Aetolia. Fighting continued in Greece until 205 B.C., with neither side gaining the upper hand. Then, in 201 B.C., Rome achieved victory over Carthage, and the Roman Senate decided to negotiate with Philip. The Romans did not necessarily want to depose* him, but they intended to drive him out of Greece and confine him to Macedonia.

A Roman army—joined by soldiers from the Achaean League, the Aetolian League, Pergamum, and elsewhere in the Greek world—came to Greece. In 197 B.C., they fought the Macedonians near a mountain range in Thessaly known as Kynos Kephalai, or "dogs' heads." Philip's forces were defeated and the Macedonians withdrew from Greece. A Roman consul declared that Greece was free—but not for long.

For 50 years, Rome played a role in Greece's political affairs. The Romans burned towns that they suspected of being sympathetic to Macedonia and made slaves of the townsmen. Conflict grew between Rome and the Achaean League. One Achaean citizen captured the essence of that conflict when he told a Roman official, "We want you as friends, but not as masters." In 148 B.C., Rome seized control of Macedonia and made it a Roman province*. Fearing a similar fate, the Achaean League went to war against Rome. Rome defeated the Achaean forces and then, in 146 B.C., completely destroyed the city of Corinth as a warning to other cities.

ROMAN RULE (146 B.C.–A.D. 529)

Rome reorganized Greece, breaking up all the leagues and federations. To regulate trade among the cities, Rome established procedures and levied

depose to remove from high office

* province* overseas area controlled by Rome

taxes. It also eliminated democratic governments by giving control to the wealthy landowners, who would be more likely to submit to Rome's control.

Rome administered Greece as part of its province of Macedonia. Eventually, southern Greece and the Peloponnese were made a separate province called Achaea. Individual Greek cities continued to have some degree of self-government. Rome called Athens and Sparta "free cities." They did not have to pay taxes or tribute* to Rome, and they continued to manage their own internal affairs.

GREECE IN ROMAN WARS.   After 60 years of Roman rule, Greece was again ravaged by battle. King Mithradates of Pontus, a kingdom in Asia Minor, went to war against Rome, and the Greeks of Asia joined him. On the Greek mainland, Athens and several other cities sided with Mithradates, with disastrous results. The Roman general Sulla besieged Athens, starved its people, and broke its resistance. For the sake of Athens's history, Sulla reluctantly agreed to spare the city from complete annihilation—"to spare the living for the sake of the dead."

During the next 60 years, Rome gained control of the Near East and Egypt. From 49 to 30 B.C., Greece was a battleground in the civil wars that transformed Rome from a republic* into an empire. Roman leaders POMPEY, CAESAR, AUGUSTUS, and BRUTUS all led campaigns there. Caesar rebuilt Corinth and populated it with retired Roman soldiers. Both Caesar and Augustus donated handsome new buildings to Athens and other cities as monuments to Roman power. By 30 B.C., the last of the Hellenistic states founded by the successors of Alexander the Great had fallen. The Greek world had become part of the Roman world, and Greeks lived and worked in the Roman realm.

THE IMPERIAL YEARS.   Greece remained quiet and peaceful for many years as part of the Roman Empire. Athens flourished as a center of learning. Its history and reputation attracted students from all over the Roman world. Among the noteworthy Romans who studied there were CICERO, who later became a famous ORATOR, and the poet HORACE. Sparta changed little, remaining a kind of living museum of worn-out customs.

Various Roman emperors made some significant changes in Greece. In A.D. 66–67, Nero made a lengthy tour of Greece, displaying at festivals what musical talents he possessed. The Greeks shrewdly flattered him, and he declared Greece free from Roman rule. But Vespasian, who became emperor in A.D. 69, promptly canceled Nero's declaration. Hadrian made a long visit to Greece in the A.D. 120s, making Athens his headquarters. He reduced Greece's tax burden, provided funds for building and road construction, and formed a new league called the Panhellenion to bring representatives from all over Greece to an annual congress. Although the Panhellenion had little real power, it did encourage feelings of national identity and unity. During the A.D. 100s and 200s, Greece attracted many Roman visitors. Also, a renewed interest in rhetoric* resulted in the flourishing of the so-called Second Sophistic, a movement in which orators became star performers.

Historians are not certain how the Greeks themselves fared at this time. Ancient writers speak of a major decline in population, of abandoned fields and empty farmhouses. Some of that decline, however, may have been

* **tribute** payment made to a dominant power or local government

* **republic** government in which the citizens elect officials to represent them and govern according to law

* **rhetoric** art of using words effectively in speaking or writing

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caused by the migration of people to the cities. In addition, the growth of the class of extremely rich landowners meant that many peasants worked on great estates belonging to others rather than on their own small farms.

Throughout its history, the Roman Empire was troubled by the hostile tribes living near its northern borders. One Germanic tribe invaded Greece in A.D. 170, looting and pillaging as it came. The warriors reached almost as far south as Athens before local troops turned them back. Two other Germanic tribes—the Goths and the Heruli—renewed the attack on Greece in the mid-200s. The Heruli came by sea from southern Russia. In A.D. 267, they sacked* EPHESUS and other cities in Ionia, then captured Athens and marched on Sparta. Roman armies drove them from Greece—but not forever. The Goths remained a permanent threat.

* **sack** to rob a captured city

At the end of the A.D. 200s, the emperor DIOCLETIAN reorganized the Roman Empire by dividing it into two sections. The Western Roman Empire had its capital in Rome, and the Eastern Roman Empire had its capital in CONSTANTINOPLE, on the border between southeastern Europe and Asia Minor. Greece and Macedonia were part of the eastern empire.

A significant development in the next several centuries was the spread of CHRISTIANITY throughout the empire, including Greece. The Christian emperors of the A.D. 300s tried to stamp out the old pagan religions and customs. Although paganism survived in some places—especially in the southern Peloponnese—for a long time, Christianity drove it out of the mainstream of Greek society. Modern archaeologists have found the remains of many large Christian churches built from the A.D. 300s to the 500s. In A.D. 529, the emperor Justinian ordered the pagan philosophical schools in Athens to close, bringing Greece's long ancient civilization to an end.

By that time, attacks by the Germanic tribes had weakened Greece. Under the leadership of Alaric, the VISIGOTHS invaded Greece in A.D. 395 and sacked Corinth, Argos, and Sparta. VANDAL pirates raided and OSTROGOTH warriors invaded in the A.D. 400s. The next great wave of attacks came from the HUNS in the mid-500s. The empire was dying, and the passing of ancient Greece was just one of the changes sweeping through Europe. (*See also* **Colonies, Greek; Democracy, Greek; Federalism; Golden Age of Greece; Government, Greek; Migrations, Early Greek; Monarchs, Greek.**)

GREEK

See *Languages and Dialects.*

HADES

In Greek mythology, Hades was the god of the underworld and ruler of the dead. Along with his brothers ZEUS, the god of the sky, and POSEIDON, the god of the ocean, Hades ruled the universe. He was married to PERSEPHONE, whom he had abducted from the upper world, and who became known as the Queen of the Dead. Because the underworld was called "the house of Hades," the name *Hades* came to refer to the underworld as well as to the god.

According to myth, the souls of dead mortals* entered the underworld after death, ferried across the River Styx by Charon, the boatman. The entrance to Hades was guarded by Cerberus, a huge, three-headed dog, who wagged his tail to greet those who entered but attacked anyone who tried to escape. Since almost everyone who died entered the underworld after death, it was not thought of as a place of torture reserved for the wicked. Only a small area of eternal blackness at the bottom of Hades was used for that purpose. Instead, the underworld was thought of as a drab, dreary prison, and Hades was sometimes portrayed as a jailor, holding a key.

Although Hades was considered a cold, domineering god, he was also thought to be just and fair. Some even believed that he occasionally sent living mortals a bountiful harvest, a windfall of money, or other good fortune. He was never regarded as evil or satanic. However, since saying his name was considered unlucky, Hades was referred to in other ways, such as "Zeus of the underworld" or Pluton, meaning "the rich." Since Hades was interested only in the dead, the Greeks did not worship Hades or honor him with temples as they did their other gods. The Romans called him Pluto. (*See also* **Afterlife; Death and Burial.**)

HADRIAN

A.D. 76–138
ROMAN EMPEROR

Publius Aelius Hadrianus, known as Hadrian, was the emperor of Rome from A.D. 117 to A.D. 138. It was during Hadrian's reign, some historians believe, that the empire reached its height. A scholar who promoted Greek culture, Hadrian is remembered for his peaceful rule, governmental reforms, and building projects.

Hadrian was born in Spain to a prominent family. Still a child when his father died, Hadrian became the dependent of his nearest male relative, the emperor TRAJAN. As a boy, Hadrian devoted himself to Greek studies, an interest he maintained throughout his life. He held a series of government positions as a young man, eventually becoming governor of SYRIA.

When Trajan died in A.D. 117, his widow, Plotina, announced that Trajan had adopted Hadrian and had named him his successor. Although many people doubted the story and disliked Hadrian, he was supported by the army and was accepted as emperor. He became even more unpopular the next year after four senators, suspected of plotting against him, were executed. To bolster his popularity, Hadrian cut taxes, increased grants to senators, and distributed money to the poor. He also sponsored extravagant gladiatorial* games.

Hadrian ended Trajan's policy of expanding the territory of the empire, preferring to secure peace and stability within Rome's borders. He traveled throughout the empire, personally supervising the construction of walls along the frontier, such as the massive HADRIAN'S WALL in BRITAIN. These frontier walls served as a symbol of peace as well as a barrier to the barbarian* people on the other side. Hadrian carried out many reforms in the government, including codifying* the laws. He also devised rules and regulations that made operating the government and collecting taxes more efficient.

Hadrian's governmental reforms, along with his policy of peace, provided him with the resources needed for monumental construction

* **gladiatorial** referring to the public entertainments in ancient Rome in which slaves or captives fought

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

* **codify** to arrange according to a system; to set down in writing

* **mausoleum** large stone tomb

projects. In A.D. 121, he began the huge Temple of Venus and Roma, a structure he had designed himself. Other well-known buildings constructed during Hadrian's reign include his mausoleum*, the Castel Sant'Angelo, the massive temple of Trajan and Plotina, and the PANTHEON. Along with architecture, Hadrian's other talents were in poetry, music, and mathematics.

As Hadrian grew older, he became increasingly ill. Since he had no children of his own, Hadrian adopted Antoninus Pius, a relative of his adoptive mother Plotina, as his successor. After his death, Hadrian was buried in his mausoleum and proclaimed a god by the Senate. (*See also* **Architecture, Roman; Games, Roman; Rome, History of.**)

HADRIAN'S WALL

* **province** overseas area controlled by Rome

See map in Britain (vol. 1).

Hadrian's Wall, a frontier wall built by the Roman emperor HADRIAN, formed the border that separated the province* of BRITAIN from non-Roman territory. Like other frontier walls constructed by the emperor, Hadrian's Wall not only provided security against invaders but symbolized Hadrian's policy of maintaining peaceful permanent boundaries for the empire.

Started in A.D. 122, after a visit by the emperor, Hadrian's Wall was completed four years later. The wall ran from what is now Solway Firth on the border with Scotland to Newcastle upon Tyne on the North Sea, a distance of 73 miles. The first 42 miles of the wall were built of stone and the last 31 miles of turf, or sod. The wall ranged from 6 to 10 feet thick and may have reached as high as 15 to 20 feet. Later additions extended the wall and replaced the turf wall with stone.

Hadrian's Wall had several valuable defensive features. Fortified gateways were built about every mile and a half, with observation towers placed every third of a mile. In addition, 15 forts were built in the wall at intervals of about five miles. By the end of Hadrian's rule, more than 9,000 soldiers were stationed in these forts along the wall. Two wide, deep ditches ran along either side of the wall, providing extra security.

When Hadrian's successor, Antoninus Pius, pushed back the frontier, Hadrian's Wall was replaced briefly by the Wall of Antoninus. Repaired in the A.D. 160s, Hadrian's Wall was substantially rebuilt about A.D. 200, and restored around A.D. 370. Much of Hadrian's Wall still stands today, a lasting symbol of the Roman conquest of Britain. (*See also* **Rome, History of.**)

HAIRSTYLES

Like other aspects of personal dress, hairstyles in ancient Greece and Rome reflected a person's age, sex, and position in society. They also varied according to trends in fashion and style. The hairstyle of the Roman emperor, for example, was frequently copied by other Roman men. Many examples of Greek and Roman hairstyles have been preserved on coins, vases, and statues.

Greek women wore their hair long—in waves or in ringlets. When they married, they tied it in bunches, or wore it up on the head, secured

with a broad band of ribbon or a hair net called a *sakkos.* Slave women, or women in mourning, had their hair shorn into a bob.

Greek men also wore their hair long, and men from aristocratic* families tied their hair back in a bun secured with gold pins. Greek men wore beards. With the end of the PERSIAN WAR, people rejected earlier aristocratic hairstyles by adopting simpler, more practical styles. Women rolled their hair into a tidy bun, and men no longer used golden hair ornaments.

During the Roman Republic, men wore their hair short and were clean-shaven. Only philosophers and those in mourning wore beards. Roman women wore a single long braid down the back or tied their hair in a knot high on the head, held with pins or with a hairnet called a *reticulum,* often covered by a veil.

During the days of the Roman Empire, hairstyles became more elaborate. Noblewomen had slave hairdressers in their homes, and men who could afford to visited a barber daily. Men wore their hair combed forward and sometimes had it curled. During the reign of the emperor Hadrian, beards became fashionable, and young men wore them carefully trimmed and curled. Both men and women oiled their hair, which was thought to encourage hair growth. Those who worried about baldness applied marrow* fat or the excrement of rats to their heads.

Fashionable Roman ladies sometimes sat for hours to have their hair dressed in complicated, sculpted styles. An easy alternative was the wig. Wigs were made from real human hair, and blond wigs—imported from GAUL, Germany, or BRITAIN—were the most popular. Women also dyed their hair, with blond and red being the most popular shades. Blond hair could be achieved by using an herb from Germany, and red hair by using a mixture of fat and ashes. (*See also* **Clothing; Gems and Jewelry.**)

HANNIBAL

247–182 B.C.
CARTHAGINIAN GENERAL

See map in Rome, History of (vol. 4).

Hannibal Barca was a general who led the North African city of CARTHAGE against Rome during the second PUNIC WAR. A charismatic leader and an excellent military strategist, Hannibal is considered one of the greatest generals in history. The son of Hamilcar Barca, another Carthaginian general who fought against Rome in the first Punic War, Hannibal swore never to be a friend of Rome. As a young man, Hannibal accompanied his father on his military campaigns. By the age of 25, Hannibal was named the supreme commander of the Carthaginian army.

In 218 B.C., within a few years of taking command of the army, Hannibal mounted a famous attack against Rome at the beginning of the second Punic War. Starting from Spain with tens of thousands of professional soldiers and dozens of elephants, Hannibal marched across the ALPS to invade Italy from the north during the early winter. Thousands of men and many of the animals did not survive the 15-day march across the mountains, and those who did survive endured great hardships.

Despite these losses, Hannibal and his army won several important battles in Italy. Hannibal's greatest victory took place in 216 B.C. at Cannae, in southern Italy, where Rome lost 50,000 troops in a single day—the worst defeat in its history. Hannibal hoped his success in Italy would convince Rome's allies to withdraw their support and force Rome to surrender. He

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See map in Geography and Geology,
Mediterranean (vol. 2).

also believed additional troops from Spain and Carthage would join him
once he reached Italian soil. Hannibal was wrong on both counts, and he
and his army were forced to live off the land in southern Italy, where they
fought for another 14 years.

In 202 B.C., Hannibal returned to Africa to defend Carthage against the
Roman general Scipio Africanus, who defeated Hannibal at the Battle of
Zama, which ended the war. After his defeat, Hannibal gave up military life
and turned to civic affairs. As the chief official of Carthage, he led a move-
ment to reform the government, making him unpopular with the aristoc-
racy*. Forced to flee into exile in 195 B.C., Hannibal attempted to rouse
Carthage's old allies into another campaign against Rome, but this quickly
failed. In 182 B.C., to avoid surrendering to the Romans he had sworn never
to befriend, Hannibal ended his life by drinking poison. (*See also* **Wars and
Warfare, Greek; Wars and Warfare, Roman.**)

HARBORS

Harbors are sheltered areas where ships can safely approach the
shore and anchor. The development of good harbors, both nat-
ural and artificial, was important for the international trade and
the military conquests of the ancient Greeks and Romans.

Prior to about 700 B.C., the only harbors that existed were naturally
protected areas that allowed workers to row small boats out and back for

the loading and unloading of ships. In many areas, natural harbors such as these continued to be used until the end of ancient times. The earliest known artificially constructed Greek harbor was at DELOS, an island in the center of the AEGEAN SEA, and the site of many great festivals attended by people from all over the Greek world. In the 700s B.C., a massive stone mole* was built to improve the harbor at Delos. It extended more than 300 yards out from the shore, assuring a safe anchorage to ships docking there. Moles were built in other harbors as well, becoming standard at most major Greek seaports by 400 B.C.

Greek harbors also featured stone docks along the shore and warehouses for storing trade goods. Harbors intended for military ships were often fortified. Towers built at the end of moles created a narrow entrance to the harbor that could be closed with chains. In addition, walls built around the port prevented attacks by land. ATHENS and other Greek cities constructed walls several miles long that joined the city with its harbor.

Since almost all vessels using the ports were sailing ships, some harbors provided two basins for more convenient docking, one on either side of a promontory*. These two sheltered areas, facing more or less in opposite directions, allowed sailing ships to take advantage of winds from different directions. Since maneuvering sailboats inside a narrow harbor was difficult and dangerous, tugboats towed arriving ships to dockside.

During the Hellenistic* period, the size of harbors increased, and lighthouses were added to guide ships safely to shore. The first lighthouse, built at the Egyptian port of ALEXANDRIA, was so impressive it became known as one of the Seven Wonders of the World. The lighthouse's tower rose at least 300 feet into the air, with a blazing fire at the top that could be seen 30 miles out to sea. It was used for about 1,500 years until it was destroyed by an earthquake.

The Romans developed a construction technique that enabled them to build harbors even where the water was not naturally sheltered by land. To accomplish this, they used a type of concrete that hardened

under water. About A.D. 50, the emperor CLAUDIUS launched the construction of a deep-water port at Ostia that served the city of Rome for the next 500 years. On a beach just north of the mouth of the TIBER RIVER, engineers built two great moles of stone and concrete, creating a sheltered basin about one-third of a square mile in size. Near the end of one mole rose a massive lighthouse. Later emperors made additions to this harbor.

Ancient harbors were populated by people from many foreign lands. Italian and East Asian merchants, for example, worked at the Greek harbor of Delos. Harbors required many types of workers—laborers to unload and load the ships, fishermen, tugboat pilots, and clerks. Thieves and other less desirable people inhabited harbors as well. Harbors provided ancient states with substantial revenues through the collection of harbor fees and customs duties. (*See also* **Naval Power, Greek; Naval Power, Roman; Ships and Shipbuilding; Trade, Greek; Trade, Roman; Transportation and Travel.**)

HELEN OF TROY

According to Greek legend, Helen, the wife of King Menelaus of SPARTA, was the most beautiful woman in the world. As related by the poet HOMER in the *Iliad,* the capture of Helen by Paris, the son of the king of Troy, led to the long TROJAN WAR between the Greeks and the Trojans.

The daughter of the god ZEUS and Leda, a human princess, Helen was worshiped in some places as a goddess of trees and birds, although

Homer portrays her as human. She was believed to have been hatched from an egg after Zeus visited Leda in the form of a swan. One legend describes how the great leaders of Greece, who all wanted to marry Helen, agreed to protect the life and rights of whoever won her hand in marriage. The wealthy Menelaus won, perhaps helped by the fact that Helen's sister CLYTEMNESTRA was already married to his brother AGAMEMNON.

Trouble arose a few years later when Paris, the eldest son of Priam, the king of Troy, visited Sparta. In exchange for naming her the most beautiful goddess, APHRODITE had promised Paris the most beautiful woman in the world as his wife. Paris chose Helen and, with Aphrodite's help, won her affection. When Menelaus was called away from Sparta, Paris and Helen sailed off to Troy, where they were married. Upon his return, Menelaus found Helen gone and rallied his brother Agamemnon and the other leaders of Greece to his cause—the return of Helen. When the Greeks failed to persuade the Trojans to return Helen, they assembled a great expedition and set sail for Troy. After a long siege*, the Greeks captured Troy. Helen returned to Greece and once again became the wife of Menelaus. (*See also* **Wars and Warfare, Greek.**)

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

HELLENISTIC CULTURE

RHODES—A CENTER OF CULTURE

The Mediterranean island of Rhodes, famous for its commercial trade, was a center of culture as well. Cicero, Julius Caesar, and many other Romans studied at its famous school of philosophy. More than 3,000 statues lined the city's streets and public buildings. A 100-foot-tall bronze statue of the sun god Helios guarded the harbor. Called the *Colossus of Rhodes,* this giant statue was regarded as one of the Seven Wonders of the Ancient World. The statue collapsed in 227 B.C. after an earthquake. Despite relief efforts from other cities, the people of Rhodes were unable to restore the famous statue.

Hellenistic culture refers to the Greek-influenced language, scholarship, and art of the eastern Mediterranean and the Near East in the three centuries after the death of ALEXANDER THE GREAT in 323 B.C. Following Alexander's conquests, Greeks migrated to ASIA MINOR, SYRIA, and EGYPT, building cities and spreading their culture. The Greek language and system of education blended with native traditions to create a rich and lively culture.

The greatest of the new Hellenistic cities was ALEXANDRIA in Egypt. Named in honor of Alexander, who founded the city after he conquered Egypt in 332 B.C., Alexandria was within easy reach of Asia, AFRICA, and Europe. The city was the meeting place of the world in the 200s B.C. Its population of more than 500,000 included native Egyptians and JEWS, and soldiers, traders, merchants, and governmental officials from GREECE, ITALY, SICILY, and western Asia.

Alexandria attracted scholars from all over the world. The Library of Alexandria, commissioned by the Egyptian king Ptolemy I, contained about 500,000 works of philosophy, science, literature, and religion. Adjoining the Library was the Museum, which took its name from the MUSES, the Greek goddesses of the arts and sciences. The Museum was not a museum in the modern sense but rather an institute for advanced learning. Primarily for writing and research rather than for teaching, the Museum housed a select group of about 30 scholars who were paid by the Egyptian kings. These scholars discussed learned subjects in the Museum's dining hall, gardens, and art galleries. Drinking parties for the scholars provided a more informal atmosphere for their talks. A jealous rival described the Museum's scholars as "fatted fowls that quarrel without end in the hencoop of the Muses."

The three most important Hellenistic philosophies*—Epicureanism, Stoicism, and Skepticism—attempted to develop practical solutions to the problems and anxieties of life. The Epicureans, the followers of the philosopher Epicurus, sought pleasure in moderation and avoided pain. The Stoics emphasized the control of thoughts and emotions. Although there were different versions of Skepticism, most Skeptics believed that nothing could be known for certain and reserved judgment on all issues.

The Hellenistic period produced some of the greatest scientists and mathematicians of the ancient world. Euclid, the father of geometry, taught mathematics at Alexandria in the early 200s B.C. The Greek city of Syracuse in Sicily produced the great scientist Archimedes, who discovered numerous physical and mathematical laws. Hellenistic astronomy was particularly advanced. Aristarchus of Samos—unlike other ancient philosophers—correctly believed that the earth revolved around the sun, and the mathematician and geographer Erastosthenes calculated the distance around the earth.

Painting and sculpture in the Hellenistic period was increasingly realistic and dramatic. The Venus de Milo and the Nike of Samothrace are two of the famous Hellenistic sculptures that still survive today. A small group of writers at Alexandria revolutionized poetry in the 200s B.C. Led by Callimachus, who also catalogued the library at Alexandria, these poets wrote epigrams*, epyllions*, hymns, and other forms of poetry that were imitated by later writers.

As the Roman Empire expanded eastward during the second and first centuries B.C., the Romans brought the eastern Mediterranean under their rule. They conquered Greece during a series of wars in the first half of the 100s B.C. In 31 B.C., the Romans defeated the Ptolemaic dynasty of Egypt, which had reigned since the 300s B.C., marking the end of the Hellenistic period. (*See also* Greece, History of; Libraries; Philosophy, Greek and Hellenistic; Poetry, Greek and Hellenistic; Rome, History of.)

* **philosophy** study of ideas, including science

* **epigram** short poem dealing pointedly, and sometimes satirically, with a single thought

* **epyllion** short epic that relates a single heroic deed or episode

HELOTS

Helots were conquered native peoples who were forced to become agricultural workers in some early Greek states. Although not quite slaves, helots were almost entirely without legal rights. The best known are Spartan helots, people native to Messenia and Laconia, two regions of southern Greece that were conquered by Sparta.

Unlike other slaves, who were the personal property of individual Greeks, helots were owned by the state. Only the Spartan assembly could free a helot. As the conquered native population, the helots remained in their homes and continued to farm the land. Helots in Sparta were required to supply food to individual Spartans, freeing them to participate in military and civil affairs. To keep helots obedient, the Spartans formally declared war on them each year, meaning that Spartans could kill any helot they wanted to without fear of punishment. Helots occasionally rebelled against their harsh treatment, but this only led the Spartans to treat them even more severely.

Some helots in Laconia worked closely with Spartans and even fought in the Spartan army. During and after the Peloponnesian War, the war between Sparta and Athens in the late 400s B.C., many Laconian helots

won their freedom. The helots of Messenia harbored much more bitterness toward their Spartan masters, resulting in a number of large helot revolts from the 600s to the 300s B.C.

The helots survived as a distinct class in Sparta until the Messenians were freed in 369 B.C. and the remaining Laconian helots were freed in the early 100s B.C. (*See also* **Agriculture, Greek; Citizenship; Class Structure, Greek; Slavery.**)

HEPHAESTUS

* **artisan** skilled craftsperson

* **forge** special furnace or fireplace in which metal is heated before it is shaped

Hephaestus was the Greek god of fire, blacksmiths, and artisans*. Because he was lame and deformed, the other gods ridiculed him. Hephaestus was the son of HERA, the queen of the gods, but she thought that he was such an ugly baby that she threw him down from Mt. OLYMPUS. (Some stories say he was the son of Zeus and Hera, and Zeus had Hephaestus thrown out because he had sided with Hera.) According to one myth, he landed on the volcanic island of Lemnos. In another myth, he fell into the ocean and was rescued by the sea goddesses Thetis and Eurynome, who raised him in their cave. There, Hephaestus learned his skills as a metal worker. The one-eyed giants, the Cyclopes, worked as helpers at his forge*. The Romans identified Hephaestus with their god Vulcan.

Hephaestus was an inventor and a trickster who was always creating new magical devices. To avenge himself against his mother for rejecting him, Hephaestus presented her with a golden throne that had a secret trap in it. When Hera sat on the throne, she became caught in the trap. Since none of the other gods could help her escape, they asked Hephaestus to come back to Olympus to release her. Although Hephaestus returned, he refused their request. DIONYSUS, the god of wine, made Hephaestus drunk, took the key to the trap from him, and set Hera free.

Hephaestus married APHRODITE, the goddess of love, but she had a love affair with Ares, the god of war, and bore him several children. Hephaestus surprised Aphrodite and Ares in bed together and threw a large net over them. He then invited the other gods to witness Aphrodite's shame. A classic account of the story is told in Book 14 of Homer's *Iliad*. POSEIDON convinced Hephaestus to release the couple and accept a fine from Ares as payment for stealing his wife.

Although the other gods laughed at him, Hephaestus was very useful to them. He built luxurious palaces for them and obliged their requests to make armor for certain human beings. He crafted armor for ACHILLES, the son of Thetis, and for Aeneas, the son of Aphrodite by the Trojan prince Anchises. (*See also* **Cyclopes; Divinities; *Iliad*; Myths, Greek.**)

HERA

Hera was the wife of ZEUS and the queen of the Greek gods. One of the most ancient of the Greek deities, Hera protected all women, especially wives and mothers. But Hera was violently jealous and often cruel to her rivals.

According to Greek myth, Hera was the child of Chronos and Rhea (as was Zeus). Despite her role as a protector, Hera had a destructive side to

her personality. For example, when Paris, the son of the king of TROY, chose Aphrodite as the most beautiful goddess, Hera was so angry that she tried everything in her power to destroy Troy during the Trojan War. Hera also had many quarrels with Zeus, particularly over his frequent love affairs. Often cruel and vengeful toward her rivals, Hera attempted to kill Heracles, the son of Zeus and the mortal woman Alcmene, by sending two snakes to strangle him in his cradle.

Hera was originally worshiped in the southern Greek city of Argos, but her cult* spread throughout Greece. Her marriage to Zeus was celebrated at festivals, where her statue was dressed up as a bride and carried in a procession. The Greeks worshiped Hera at some of their most ancient temples, and many cities and towns had a temple in her honor. The historian HERODOTUS described the main building of Hera's sanctuary* on the island of SAMOS as magnificent.

The cult of Hera spread early to the Greek colonies in the west, where she later became identified with the Roman goddess Juno. Like Hera, Juno protected women, especially when they married or gave birth. Juno was also a great Roman goddess of state. As Juno Regina (Juno the Queen), she ruled Rome with her brother and husband JUPITER. (*See also* **Divinities; Festivals and Feasts, Greek; Religion, Greek; Religion, Roman.**)

* **cult** group bound together by devotion to a particular person, belief, or god

* **sanctuary** place for worship

HERACLES

* **hero** in mythology, a person of great strength or ability, often descended from a god

Heracles was the most famous and most popular of all the Greek heroes*. The son of the god ZEUS and Alcmene, a human woman, Heracles was well known for his many adventures and was worshiped all over Greece. He was the only Greek hero to become a god after his death. Heracles was honored in Rome as well, where he was known as Hercules.

Although his name means "the glory of Hera," Heracles was persecuted his entire life by the goddess HERA (Zeus's wife). Heracles' first heroic act was as a baby, when he strangled two snakes that were sent by Hera to kill him in his cradle. Among his many other exploits, Heracles accompanied Jason and the Argonauts in their search for the GOLDEN FLEECE. His most famous adventures, however, were his Twelve Labors.

THE TWELVE LABORS. Driven insane by Hera, Heracles killed his wife and his children. To atone for this act, he had to perform 12 difficult tasks demanded of him by King Eurystheus of the city of Tiryns in Argos. If he fulfilled the Twelve Labors, however, he would become a god. The first six of Heracles' labors took place in the Peloponnese*, and the other six occurred in lands farther away. For his final labor, Heracles was sent to the underworld*.

Heracles' first labor involved fighting the Nemean lion, whose skin was so tough it could not be penetrated by arrows. Heracles strangled the lion with his bare hands and skinned it using the lion's own claws. In classical* art, Heracles is usually depicted wearing the skin of the slain lion. For his second labor, Heracles slew the Hydra of Lerna, which was a monstrous water-serpent with a hound's body and nine heads and lived in the swamps of Argos. Heracles cut off and seared the Hydra's eight mortal

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

* **underworld** kingdom of the dead; also called Hades

* **classical** relating to the civilization of ancient Greece and Rome

AFRAID OF ANIMALS

After Heracles completed his first labor by killing the Nemean lion with his bare hands, he delivered the lion's skin to King Eurystheus. The king was so frightened that he hid inside a bronze storage jar. He told Heracles that, in the future, he was to leave what he captured outside the city. Heracles did not always do this. When he returned with the Erymanthian boar for his fourth labor, Eurystheus jumped into his bronze jar once again. For Heracles' final labor, he captured the watchdog Cerberus from the underworld. The dog was so monstrous and fearsome that Eurystheus was hiding in his jar long before Heracles arrived with him.

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

heads and buried its one immortal head under a rock. As elsewhere during his labors, Hera opposed Heracles, while the goddess ATHENA supported him.

For his third labor, Heracles hunted the golden-horned Cerynitian Hind. Heracles chased the hind (female red deer) for a year before catching it in a net while it slept. Since the hind was sacred to the goddess ARTEMIS, she scolded Heracles for its capture. After Heracles explained that he was simply obeying King Eurystheus, Artemis allowed him to take the hind back to Tiryns, as long as he set it free unharmed. Heracles' fourth labor required him to catch a huge boar that lived on Mt. Erymanthus in Arcadia. After chasing the boar into the snow, Heracles captured it in his net and brought it back to King Eurystheus.

For his fifth labor, Heracles had to clean, in a single day, the dung-filled stables of the vast herds of cattle belonging to King Augeas of Elis. Heracles accomplished this feat by knocking holes in the walls of the stables and diverting the waters of the Alpheus River through them. After the river water had cleaned out the stables, Heracles returned the river to its normal course and repaired the holes. Although Augeas had agreed to pay Heracles one-tenth of his cattle for the work, he refused to honor his promise. Later, Heracles returned to Elis, killed Augeas, and placed Augeas's son on the throne. The sixth labor—the final labor performed in the Peloponnese—involved removing the troublesome birds that lived on the shores of Lake Stymphalus in Arcadia. Heracles frightened the birds away with a bronze rattle made by the god HEPHAESTUS and given to him by Athena.

Heracles traveled to the island of CRETE for his seventh labor. King Minos owned a dangerous bull, which he was supposed to sacrifice* to the god POSEIDON. Heracles captured the bull and took it back to Tiryns, where he released it. Heracles' next labor sent him to THRACE, where he captured the man-eating mares of Diomedes, king of the Bistonians. When Diomedes attacked him, Heracles fed him to the mares. Heracles brought the mares back to Tiryns and set them free.

The last four labors took Heracles even farther away from the known Greek world. For his ninth labor, Eurystheus sent Heracles to retrieve the belt of Hippolyta, the queen of the AMAZONS. The Amazons were a mythical tribe of women warriors who lived on the north coast of ASIA MINOR. Hippolyta willingly agreed to give the belt to Heracles, which angered Hera. Hera convinced the other Amazons to turn against Heracles. Convinced that Hippolyta had betrayed him, Heracles killed her, took her belt, and brought it back to Tiryns. Heracles next traveled to the mythical island of Erytheia in the ocean off SPAIN, where he captured the cattle belonging to the three-headed monster Geryon. Heracles drove the cattle back through many lands, including ITALY. Since Heracles was gone for such a long time, Eurystheus was surprised to see him when he finally arrived back in Tiryns.

For his eleventh labor, Heracles retrieved the Golden Apples of the Hesperides. These apples, which grew in a garden at the edge of the earth, were wedding presents to the goddess Hera. To accomplish this task, Heracles asked the help of the Titan* Atlas, offering to relieve Atlas's burden of holding up the sky if Atlas would get the apples from his three daughters who guarded the tree. Atlas returned with the apples but refused to take back the sky, whereupon Heracles tricked him and made off with the apples. When Heracles presented the apples to Eurystheus, the king immediately returned them because the apples were too holy to keep. For his twelfth and final labor, Heracles traveled to the underworld. His assignment was to return to Tiryns with Cerberus, the three-headed watchdog who guarded the gate of the underworld. HADES, the god of the dead, allowed Heracles to capture the dog—as long as he could do so without weapons. Heracles caught Cerberus and brought him to Eurystheus. Afterwards, he returned the fearsome dog to Hades as he had agreed.

* **Titan** one of a family of giants who ruled the earth before the Olympian gods

THE REST OF HERACLES' LIFE. Although he was now assured of becoming a god, Heracles had to meet further challenges and difficulties. Heracles fought with the god APOLLO until Zeus intervened. He also sought revenge on various people who had wronged him, fighting a series of battles against his enemies.

Obeying the command of the oracle* of DELPHI, Heracles built a funeral pyre* and climbed upon it. The flames burned his mortal* body, and he ascended to Mt. OLYMPUS, where he then lived as a god. He finally made peace with Hera and married her daughter Hebe. (*See also* **Divinities; Heroes, Greek; Minos; Myths, Greek; Religion, Greek.**)

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **pyre** pile of wood used to burn a dead body

* **mortal** human being; one who eventually will die

HERACLITUS

ca. 500 B.C.
GREEK PHILOSOPHER

Heraclitus, born in the city of EPHESUS in ASIA MINOR, was a philosopher* who taught that everything was always changing. He explained his theories in a book, although only a few fragments of his writings survive. His work consisted of a series of short, riddlelike sayings. His lack of clarity in statements such as "the way up and down is one and the same" and "the connections between things are wholes and not wholes" earned Heraclitus the title "the obscure one."

* **philosopher** scholar or thinker concerned with the study of ideas, including science

Heraclitus disagreed with previous thinkers who argued that there is a single, permanent, changeless reality underneath what can be seen. Instead, he claimed that everything in the world is constantly changing and that constant change is necessary to maintain the correct order of things. Like the earlier philosopher Anaximander, Heraclitus held that nature is in a state of never-ending conflict between opposites, such as hot and cold. All of this change and conflict is regulated by a natural law called *Logos*. *Logos* also directs the behavior of people.

Heraclitus taught that everything in the world is made up of three elements—fire, water, and air. These elements constantly change into one another. Everything, even the human soul, starts out as fire, which Heraclitus believed was related to the *logos*. He believed that a soul full of fire was the best, since more of the other elements in the soul meant that the person was closer to death. Heraclitus was unpopular in his day, particularly for his attacks on the religious practices of the Greeks. (*See also* **Philosophy, Greek and Hellenistic.**)

HERCULANEUM

See *Pompeii.*

HERCULES

See *Heracles.*

HERMES

* **underworld** kingdom of the dead; also called Hades

Hermes was the messenger of the gods and the god of travelers and merchants. He also was the guide who led souls to the underworld*. Hermes was not a major god, but because he was a divinity associated with fertility and prosperity, he was one of the most popular and familiar Greek gods. In Rome, Hermes was known as Mercury.

Hermes was the messenger god who carried out the orders of ZEUS. Known for his swiftness, both the Greeks and Romans portrayed him as a handsome youth with winged shoes and hat. In his hand, he carried a winged staff entwined with snakes (called a *kerykeion* in Greek and *caduceus* in Latin) that protected him as he traveled. He also served as the mediator between gods and mortals and between the living and the dead. When HADES, the god of the underworld, kidnapped Zeus's daughter PERSEPHONE, Zeus sent Hermes to negotiate with Hades for her return.

As the protector of travelers, Hermes was believed to keep roads free of stones and to mark out routes for travelers to follow. In his honor, people erected monuments called *herms* along roads. The earliest herms were little more than piles of stones around a pillar, but later they became more elaborate and were placed in city streets and courtyards as well as along country roads.

Most of the myths about Hermes have to do with his birth and childhood. According to the Homeric *Hymn to Hermes,* an early Greek

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HERMES

* **nymph** in classical mythology, one of the lesser goddesses of nature

* **lyre** stringed instrument similar to a small harp

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

poem, he was the son of the god Zeus and the nymph* Maia. Maia gave birth to Hermes in her cave on a mountain in the Greek region of Arcadia. Although he was born at dawn, by noon Hermes was already big enough to leave his cradle and walk out of the cave. Once outside the cave, he encountered a turtle, which he killed and made into the world's first lyre*. That night, Hermes traveled to MACEDONIA, where he stole 50 cows belonging to the herd of the god APOLLO. Hermes dragged the cows by their tails to Pylos in the Peloponnese*, sacrificed two of them to the gods and goddesses, and hid the rest. He then returned to Maia's cave and innocently crept back into his cradle. Because of his mischievous and sometimes deceitful ways, Hermes was also considered the protector of tricksters and thieves. (*See also* **Divinities; Religion, Greek.**)

HEROD THE GREAT

ca. 73–4 B.C.
KING OF JUDAEA

* **pagan** referring to a belief in more than one god; non-Christian

* **amphitheater** oval or round structure with rows of seats rising gradually from a stage or central open space

Herod the Great ruled the kingdom of JUDAEA, from 37 to 4 B.C., with the support of Rome. Although Herod was an excellent administrator who governed pagans*, JEWS, and other peoples, his cruelty eventually lost him the support of the Roman emperor.

Because of the influence of his father, Antipater, Herod was named governor of the territory of Galilee in 47 B.C. During the conquest of Judaea by the kingdom of Parthia, Herod fled to Rome. The Roman Senate named him king of Judaea, and Herod strengthened his claim to the throne by marrying Mariamne, a princess in an important Jewish family. Herod returned to Judaea with Roman troops and captured JERUSALEM in 37 B.C. The Roman emperor Caesar Octavianus AUGUSTUS later added additional territories and cities to Herod's kingdom.

Herod built numerous structures during his long reign, including an elaborate artificial harbor, which he named Caesarea in honor of the emperor. In Jerusalem, he constructed an amphitheater* for sports events and a theater for plays, but most importantly he was responsible for rebuilding the ancient Jewish temple. A lover of Greek culture, Herod gave lavish gifts to the city of ATHENS and helped sponsor the OLYMPIC GAMES.

Intensely suspicious of his in-laws, believing they desired his throne, Herod eventually executed Queen Mariamne as well as her mother, brother, and grandfather. Toward the end of his reign, a feud developed between Herod and his two sons by Mariamne, Aristobulus and Alexander. Although they were his designated heirs, Herod had them both executed in 7 B.C. Herod also killed his oldest son Antipater shortly before his own death. Herod's kingdom was divided among three of his surviving younger sons—Archelaus, Herod Antipas, and Philip. (*See also* **Judaism; Temples.**)

HERODOTUS

ca. 484–ca. 420 B.C.
GREEK HISTORIAN

* **prose** writing without meter or rhyme, as distinguished from poetry
* **epic** long poem about legendary or historical heroes, written in a grand style

* **tyrant** absolute ruler

Herodotus wrote nine books about the wars between the Greeks and the PERSIAN EMPIRE that earned him the title "the father of history." This work, known as the *Histories,* was the first major Greek work in prose*. Herodotus's colorful descriptions of events and the use of speeches by historical figures owed much to the epic* poems of HOMER. Although some later Greek historians modeled their work on the *Histories,* Herodotus was criticized by others, such as the historian THUCYDIDES.

Herodotus was born in Halicarnassus in the southwestern corner of ASIA MINOR (present-day Turkey). Located on the border between Greece and the Persian Empire, Halicarnassus was under Persian control at that time. Herodotus and one of his relatives, the poet Panyassis, opposed the rule of the Persian-dominated tyrant* Lygdamis. This opposition led to the execution of Panyassis and the banishment of Herodotus from the city. Herodotus spent the first part of his exile on the island of SAMOS. He then traveled widely in GREECE, EGYPT, eastern Europe, Phoenicia, Babylon, and other places in Asia. After staying in ATHENS for a time, Herodotus eventually settled in the Athenian colony of Thurii in southern ITALY, where he is believed to have died. Herodotus collected

OPPOSITE WORLDS

Herodotus considered customs foreign to Greece neither better nor worse, just different. For example, he wrote this about everyday life in Egypt:

There the women go to market; the men stay at home and weave. Other people weave by pushing the weft up, the Egyptians push it down. Men carry burdens on their heads, women on their shoulders. Women urinate standing up, men sitting. They knead dough with their feet and gather mud and dung with their hands. . . . The Greeks write from left to right, the Egyptians from right to left.

* **annex** to add a territory to an existing state

* **nomadic** referring to people who wander from place to place to find food and pasture

numerous stories during his extensive travels, many of which he included in his *Histories.*

HISTORIES. Herodotus's *Histories* is his account of the PERSIAN WARS between Greece and Persia and the events that led up to them. Herodotus believed that the events that caused the Persian Wars began during the reign of CROESUS, king of Lydia. After Croesus annexed* the Greek cities on the coast of the AEGEAN SEA into his kingdom, he attacked Persia and was defeated. The Greek cites of Asia Minor, including Halicarnassus, then came under Persian rule. The story of the further expansion of the Persian Empire, which brought it into conflict with mainland Greece, forms the framework for the *Histories.* In addition, Herodotus includes interesting stories about different peoples and their customs, emphasizing the variety and unity of humanity.

Books 1 through 5 of the *Histories* examine the expansion of the Persian Empire. Book 1 describes how the ill-advised attack of Croesus on the Persians and his defeat by Cyrus, the Persian king, led to Persian control of Lydia and the Greeks of Asia Minor. This book tells how the Persian Empire was established and expanded under Cyrus until the king's death in 530 B.C. Book 2 is a long account of the history, customs, and geography of Egypt, a land conquered by Cambyses, Cyrus's son and successor. Book 3 continues the reign of Cambyses to his death in 522 B.C. and then describes the governmental crisis in Persia that led to the emergence of Darius I as the new Persian king. Darius's organization of the Persian Empire enabled Herodotus to describe in detail the size and wealth of the empire and its division into provinces.

Book 4 covers Darius's attempt to subdue the nomadic* Scythian tribes during an expedition north and east of the Danube River and across southern Russia. This expedition ended in failure, but during Darius's reign the Persians did conquer LIBYA on the North African coast. Herodotus described the Scythian and Libyan peoples in great detail. Book 5 begins with the aftermath of the Scythian expedition and the further Persian expansion into northern Greece and the Balkan Peninsula. Herodotus then related the history of the Ionian revolt, in which Greek communities that were under Persian rule tried unsuccessfully to free themselves. That uprising, and the support that Athens gave to the revolt, provoked Darius to invade Greece in 490 B.C., thus beginning the Persian Wars.

Herodotus followed a strict chronological order in the last four books of the *Histories,* which form a continuous narrative of the Persian Wars. The Persians, determined to punish Athens for its support of the Ionian revolt and its interference in the empire's affairs, attacked mainland Greece. The Greeks defeated the Persians at the Battle of MARATHON in 490 B.C. The last three books examine the expedition against Greece by XERXES, Darius's son and successor, in 480–479 B.C. Each book describes one great battle of the war with Xerxes. Book 7 relates the opening battles on land, at THERMOPYLAE, and at sea, off the coast of Artemisium. The last two books describe the final battles of the war, at Salamis and Plataea, that forced Persia to withdraw. The *Histories* ends with the final sea battle of the war off the coast of Asia Minor.

Throughout the work, Herodotus told the stories of various Greek communities, such as Athens, SPARTA, CORINTH, and Samos, alongside the history of the expansion of the Persian Empire. He wove together all of these stories in the final three books.

SOURCES AND TECHNIQUES. In addition to his own observations, Herodotus collected much of his information from the stories that people told him during his travels. He included in his history eyewitness accounts of events, as well as family stories, temple traditions, and urban legends. His willingness to record everything that his informants told him filled his history with a vast collection of material about events, lands, and peoples remote from the subject matter of his main story—the Persian Wars.

Despite his wealth of information, Herodotus's work is very well organized. Although he sometimes includes past events when he is describing something, he always keeps the narrative flowing forward. Herodotus's careful use of cross-references and transitions keeps the readers of the *Histories* from becoming lost in the story.

Herodotus was fair when writing about Greeks and non-Greeks. While he preferred Greek political freedom to the despotism* of the Persians, he gave credit to admirable achievements whatever their source. While his work was popular in his own day, modern scholars also value Herodotus as a great source of information about many places in the ancient world.(*See also* **Greece, History of; Ionians; Wars and Warfare, Greek.**)

* **despotism** unlimited authority

HEROES, GREEK

* **mortal** human being; one who eventually will die

* **epic** long poem about legendary or historical heroes, written in a grand style

* **cult** group bound together by devotion to a particular person, belief, or god

* **ritual** regularly followed routine, especially religious

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

See color plate 12, vol. 4.

In addition to their gods and goddesses, the ancient Greeks worshiped heroes—individuals who were less than gods but greater than mere human beings. Some were the offspring of gods and others of mortals*. Heroes were central figures in Greek mythology and literature, especially in the *Iliad* and the *Odyssey,* the great epic* poems of HOMER. Heroes were honored with cult* worship and annual festivals, and the bones of some were thought to possess magical powers. Because heroes were less lofty than the gods, they were considered more approachable, and the Greeks often called on them for help regarding matters that were not important enough to bother a god.

Among the most famous Greek heroes were characters in the poems of Homer, such as ACHILLES and Ajax, the great warriors who fought for the Greeks in the Trojan War. Rituals* and sacrifices* were held at sites believed to be the burial grounds of these heroes. Before the Athenians fought the Persians at the Battle of Salamis during the PERSIAN WARS, they called on Ajax for help. They also called on his father, Telamon, since Salamis was Telamon's birthplace.

Founders of cities were also worshiped as heroes. The Greeks believed that if a city was attacked, the founder would rise from the dead to defend the city. In return for this protection, worshipers made sacrifices and performed rites at the founder's tomb. In similar ways, many Greek cities honored legendary ancestors, such as the Athenian hero Theseus, who

* **city-state** independent state consisting of a city and its surrounding territory

See map in Greece, History of (vol. 2).

* **sanctuary** place for worship

killed the half-man, half-bull Minotaur. Every Greek city-state* wanted its own hero, and some families claimed descent from a hero to raise their status within the community. People who died in defense of their city were often treated as heroes. For example, the Spartans honored their general Brasidas as a hero after he died in battle in 422 B.C. during the PELOPONNESIAN WAR against Athens.

HERACLES, the most popular of all Greek heroes, was worshiped as both a hero and a god. The son of ZEUS and a human woman, Heracles was famous for performing his Twelve Labors, which had required tremendous courage and strength. Because these labors were regarded by the Greeks as heroic acts performed in the service of his fellow humans, he was made a god after his death. Heracles was honored as a protector from evils. Another popular hero was ASCLEPIUS. A skilled doctor, Asclepius was killed for attempting to raise the dead. He was worshiped for his healing power, and sanctuaries* dedicated to him at the cities EPIDAURUS, COS, and PERGAMUM were very popular among both Greeks and Romans. Another hero was ORPHEUS, a legendary musician who brought his wife back from the dead with his music. (*See also* **Cults; Divinities; Religion, Greek.**)

HESIOD

ca. 700 B.C.
GREEK EPIC POET

* **hero** in mythology, a person of great strength or ability, often descended from a god

Hesiod is one of the earliest known Greek poets. While HOMER, the author of the *Iliad* and the *Odyssey*, sang about the lives and deaths of Greek heroes*, Hesiod provided interesting information about the origins of the gods and goddesses and useful advice for living a virtuous life. The ancient Greeks derived much of their value system from the combined works of Homer and Hesiod.

Scholars have learned much about Hesiod's life from his poems. His father was an unsuccessful trader who settled in Boeotia, a region of east central Greece, where he worked as a small farmer. After his father's death, Hesiod believed that Perses, his brother, stole his share of their inheritance. While tending sheep one day, Hesiod was visited by the MUSES, the goddesses of poetry, who gave him the art of song. He used this gift to compose poetry on many subjects, once winning a prize in a funeral song contest. Hesiod's most famous poems are *Works and Days* and the *Theogony*. The ancient Greeks thought that Hesiod also composed the poems *Catalogue of Women*, which is a continuation of the *Theogony*, and the *Shield of Heracles*. Some modern scholars, however, believe that these were probably written by someone else many years after Hesiod lived.

Hesiod addressed *Works and Days* to his brother. In the poem, Hesiod described the everyday details of peasant farming, mixing these observations with proverbs, FABLES, and advice about how to live. A rather conservative and thoughtful man, he deplored dishonesty and idleness. Hesiod often used examples from myths to make his point. For example, to illustrate what he believed to be the evils of women, he related the myth of PANDORA, who unwittingly released all the evils of the world from a magic box. Hesiod distinguished between good strife and bad strife. Good strife, such as the athletic competition in the OLYMPIC GAMES,

he said was constructive, while bad strife, such as war, was destructive and harmed society. In addition to giving moral advice about living honestly, Hesiod provided basic information about growing crops and maintaining a household. Because *Works and Days* provides such a vivid picture of life in early Greece, it continues to be Hesiod's most widely read poem.

In the *Theogony,* Hesiod related the origins and family histories of the Greek gods and goddesses. He began by praising the Muses for providing him with the gift of song. Hesiod then tells about the beginning of the earth, ocean, and sky and how the gods and goddesses came into existence. Hesiod described how the god ZEUS and his brothers and sisters overthrew Cronos, who was their father, to become the rulers of the world. In the *Theogony,* Hesiod listed about 300 gods and goddesses who were descendants of the first gods. The poem ends with the marriages of Zeus and the other gods and goddesses. Hesiod also related the myth of PROMETHEUS, who stole fire from the gods and gave it to mortals*.

The Greeks learned about the work of Hesiod through various means. As was the case with Homer's work, public readings of Hesiod's poetry were held at events, such as the Olympic Games, that were attended by people from throughout the Greek world. The founding of colonies, the spread of the Greek alphabet, and the establishment of religious sanctuaries* also helped spread the poetry of Hesiod. (*See also* **Divinities; Epic, Greek; Myths, Greek.**)

* **mortal** human being; one who eventually will die

* **sanctuary** place for worship

HIPPOCRATES

ca. 460–ca. 380 B.C.
GREEK PHYSICIAN

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **guild** association of professionals that set standards and represented the interests of its members

See color plate 2, vol. 3.

* **corpus** the complete works of an author

* **anatomy** branch of science concerned with the structure of living organisms

Hippocrates is known as the Father of Medicine. Probably born on Cos, an island off the west coast of ASIA MINOR (present-day Turkey), he lived at about the same time as the philosopher* SOCRATES. Although more than 60 ancient Greek writings in all branches of medicine bear the name of Hippocrates, scholars do not believe that any were actually written by him. These writings are credited with helping to free medicine from superstitious beliefs. Hippocrates is known for the Hippocratic Oath, a version of which is still taken today by new doctors.

Little is known about the life of Hippocrates. He belonged to the Asclepiad, a guild* of physicians who claimed descent from ASCLEPIUS, the god of healing. He learned medicine from his father, and he may have studied philosophy with the SOPHISTS. Hippocrates worked as a physician in many regions throughout Greece, and on his native island of Cos he taught medicine to students for a fee. He died at Larissa in the northeastern Greek region of Thessaly.

The medical works written under the name of Hippocrates were composed during the late 400s and early 300s B.C., possibly by his students or followers. Scholars at the great library of ALEXANDRIA gathered these writings in the 200s B.C. into a collection known as the Hippocratic corpus*. These works deal with all branches of medicine, such as anatomy*, diet, drugs, surgery, and the diseases of women and children. Some are reports of specific medical conditions, known as case histories. Important Hippocratic essays include the *Epidemics,* a seven-volume work that describes

* **epilepsy** a disorder of the nervous system that sometimes causes convulsions and loss of consciousness

CREATING A LEGEND

The earliest known biography of Hippocrates was written 500 years after his death by Soranus, a physician to the Roman emperor Trajan. Long before then, however, many myths and legends arose about Hippocrates' life. He was said to have saved Athens from the plague in 430 B.C. by burning fires throughout the city. Hippocrates was also believed to have cured Perdiccas, the king of Macedonia, from a terrible case of lovesickness, and he treated the philosopher Democritus for being excessively amused. None of these stories is believed to be true.

the serious illnesses of 40 patients (all of whom died) and *On the Sacred Disease,* the first study to treat epilepsy* as a medical condition and not as the result of divine powers.

The Hippocratic work *Airs, Waters, Places* was the first large-scale work on the influence of climate and living conditions on health, intellect, and attitude. Hippocratic doctors observed that water and air were important substances for health and life. Water that was too soft or too hard, or air that was polluted, led to disease and ill health. The work also indicated which diseases were likely to strike a population during the winter and summer months.

Another theory concerned the humors (the bodily fluids of blood, phlegm, yellow bile, and black bile) and their balance. According to Hippocratic doctors, ill health occurred when one of the humors was out of balance. One way to maintain a balance in the humors and thus avoid disease was to eat a healthy diet. Most importantly, the Hippocratic school of medicine believed that to understand how a part of the body worked, it was necessary to know how the body functioned as a whole. A physician who shared this outlook could make an accurate diagnosis, or recognize a disease by its symptoms, and then treat the patient for the illness.

Among the Hippocratic works are the *Aphorisms,* a collection of 412 short statements concerning medicine. The first and most famous of these sayings sums up Hippocrates' beliefs: "Life is Short, Art long, Occasion sudden and dangerous, Experience deceitful, and Judgment difficult." (*See also* **Galen; Medicine, Greek; Medicine, Roman.**)

HISTORIES

See *Herodotus; Josephus; Livy; Polybius; Sallust; Tacitus; Thucydides.*

HOMER

ca. 700s B.C.
GREEK EPIC POET

* **epic** long poem about legendary or historical heroes, written in a grand style

Homer is believed to be the author of the *Iliad* and the *Odyssey,* the earliest and greatest of the Greek epic* poems. Although these two poems are among the best-known and most widely read works of world literature, little is known about their author. There are no documents or historical records to indicate when or where Homer lived, what other works he may have produced, or what kind of life he led. The information about Homer that scholars agree on is based almost entirely on analysis of the *Iliad* and the *Odyssey.*

THE HISTORICAL HOMER. The vocabulary and language in the *Iliad* and the *Odyssey* suggest that both poems were composed during the 700s B.C., with the *Iliad* dating to about 750 B.C., and the *Odyssey* perhaps 25 years later. Homer probably lived most of his life during the 700s B.C. Because of the dialect* in which the poems are composed and several references that indicate a familiarity with the areas around the cities of MILETUS and TROY, it is believed that Homer was from Ionia, the Greek region on the west coast of ASIA MINOR. Seven different cities have claimed to be his birthplace. According to some traditions, Homer was blind. Literary scholars

* **dialect** form of speech characteristic of a region that differs from the standard language in pronunciation, vocabulary, and grammar

OMENS FROM THE GODS

Homer's poems are filled with symbolism that was familiar to the ancient Greeks. In the *Iliad,* the Trojan king Priam seeks to retrieve the body of his son Hector from Achilles, who slew him. Priam selects expensive gifts for Achilles and has them loaded into a wagon. Then, he makes an appeal to Zeus for help and waits for an omen, or sign. Soon an eagle with an enormous wingspread appears and swoops down over the town to the right of the king and queen. The Trojans rejoice, believing that this is the sign from Zeus that Priam's request will be granted.

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **epithet** descriptive word or phrase that accompanies, or is used in place of, the name of a person or thing

and historians have even debated whether Homer composed both poems, although many experts now believe that he did.

THE ORAL TRADITION. Epic poems, such as the *Iliad* and the *Odyssey,* were originally sung by bards, singer-poets who entertained audiences in live performances. The opening line of the *Iliad*—"Sing, Goddess, of the wrath of Achilles, son of Peleus"—suggests that the poet heard the song of his muse, or divine inspiration, which he, in turn, sang to his listeners.

The Greek language has a musical quality that Homer used to enhance the enjoyment of his audience. A poet can manipulate several qualities of vocal sounds—meter (rhythm), volume, rate, tone, and pitch. Homer used a traditional meter called dactylic hexameter, in which each line consists of six rhythmic measures. The Greek dialect in which Homer wrote has rich vowel sounds and crisp consonants. These sounds could be intensified by the poet's delivery—perhaps a combination of singing and speaking the words.

Homer selected smooth and easily flowing phrases to describe pleasant scenes ("Along the sounding river, along the swaying reed-beds"—*Iliad,* Book 18), and harsh, choppy words to depict ugly or disturbing images ("For a great wave crashes down on the stark mainland"—*Odyssey,* Book 5). Homer's mastery of language can perhaps be best appreciated in the original Greek.

THE EPICS OF HOMER. An EPIC is a long, narrative poem about the adventures of a hero*. This hero embodies ideals and values of the society from which the epic arose. Epics are usually filled with adventures, in which the hero takes many risks and often is aided, or thwarted, by supernatural forces. Homer's two epics share many characteristics but differ in several ways. The *Iliad* is a tragedy about the hero ACHILLES, who is brave in battle but possesses an anger that he cannot curb, which leads him to his own destruction. The *Odyssey* is essentially a comedy, for its hero, ODYSSEUS, does not cause his own undoing but instead is forced to face many trials, and overcoming them, meets with a happy ending. The *Iliad* takes place during the Trojan War and is a tale of destruction and savagery but also of honor. The *Odyssey* is the story of a heroic soldier's return to his homeland and wife after the war—a journey that takes him 10 years.

HOMERIC DESCRIPTION. Homer was a master of description, using specific details rather than abstract phrases. Instead of saying that whoever attempts to take away Achilles' possessions will be killed, Homer said that "dark blood will spurt out upon the spear." Homer often used extended similes, as when he compared the sudden movement of the entire Greek army to ears of corn in a field, blown by a strong wind, that all bend in the same direction. Homer often named a person or a god with a short descriptive phrase, or epithet*—"swift-footed" Achilles, "wide-ruling" AGAMEMNON, "golden-throned" HERA. Some phrases are repeated throughout his poems. For example, "When the rosy-fingered, early-rising dawn" appears 27 times in the *Odyssey.* Choosing certain well-worn phrases to express a thought is called "formulaic diction." Rather

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than boring his audience, Homer probably recognized his audience's enjoyment of hearing words repeated—much as people enjoy recalling famous lines from movies or from fairy tales that they heard as children. The use of traditional formulas also helped the singer conform to the strict metrical requirements of the verse line.

A FEEL FOR TIMING AND EMOTION. Homer was an intuitive and brilliant storyteller who knew how to captivate his audience. In Book 6 of the *Iliad,* for example, just as the images of war and death threaten to overwhelm the audience, Homer shifts away from the fighting to a tender reunion scene between the Trojan hero Hector and his wife and infant son. However, their joy is short-lived, for the Greek code of honor compels Hector to leave his beloved family and return to the battlefield.

While the *Iliad* and the *Odyssey* are tales of war and adventure, they are also stories packed with emotion. The *Iliad* explores the ideas of anger and pride, showing how such passions can lead to the tragedy of war, the death of noble men, and the grief of women and children. The *Odyssey* is about the pain of separation from loved ones, the hope of reunion, and the hardships and sacrifices people endure in the name of love. Homer's ability to express human feelings with great sensitivity accounts for much of the lasting popularity of his poems.

THE STORYTELLER'S CRAFT. The scene in which Hector meets his family at Troy appears in the first third of the *Iliad,* and it hints at Hector's ultimate fate at the end of the tale. Homer uses this technique, called foreshadowing, in both the *Iliad* and the *Odyssey* to increase suspense and build anticipation.

Homer also uses a technique in constructing his plots known as ring composition. No matter how many extra tales of adventure he might add and how many new characters he might introduce, Homer always returns to the main plot. For example, on the island of the Phaeacians, Odysseus makes a long speech after dinner telling the Phaeacians about all of his previous adventures. Odysseus's account fills most of Books 9–12 of the *Odyssey.* Finally, Odysseus concludes his story, and the action comes full circle back to the present—completing the ring.

HOMER'S LEGACY. Homer's works were revered in ancient times. His epics were recited at religious festivals throughout ancient Greece. Greek schoolchildren, learning to read, copied Homer's works and studied the myths and speeches contained in his poems. The tragic dramatists of classical* Greece drew upon Homer's works in formulating their own characters and plots. The Roman poet VERGIL greatly admired and derived inspiration from the Greek master. Homer had a profound influence on later European writers, including the medieval Italian poet Dante. For centuries, Homer's works continued to be read in Greek, but eventually they were translated into many other languages so that people everywhere might enjoy them. They are still among the most-studied and best-loved works of literature. (*See also Iliad*; **Literature, Greek;** *Odyssey*; **Poetry, Greek and Hellenistic.**)

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

HOMOSEXUALITY

* **aristocrat** person of the highest social class

See
color plate 12,
vol. 3.

* **bisexuality** physical attraction toward both sexes

Sexual relations among males was not uncommon in ancient Greece, especially among the aristocratic* class. Certain rules of behavior governed the sexual relations between men. An older man (called the *erastes)* pursued an adolescent male (called the *eromenos)* and was expected to win him over by his wisdom and military prowess. The adolescent was expected to try to resist his advances, for to do otherwise would have been considered unmanly. The older man might guide the adolescent's education and care for his welfare. As soon as the youth entered adulthood and took his place among free male citizens, the relationship ended. Sexual activity was linked to status. An elaborate series of protocols dictated how young free men must be courted and treated. Slaves and other nonfree young men might be exploited.

Customs differed in the various regions of Greece. In Thebes, a troop called the Sacred Band consisted of pairs of lovers who fought and died together. In Sparta, an *erastes* was held accountable for his *eromenos,* who might remain under his guidance until the young man reached the age of 30, or sometimes for life.

Less is known about female homosexuality. SAPPHO, a Greek poet who lived in the late 600s B.C., wrote about love between women. Relationships between females that occurred in girlhood were expected to cease when the young woman married.

Homosexuality in Rome was almost always frowned on and ridiculed. But it was very much present, often under the guise of bisexuality*. For example, the emperor Hadrian was openly homosexual but was in a quite "respectable" marriage. (*See also* **Love, the Idea of; Marriage and Divorce; Women, Greek; Women, Roman.**)

HORACE

65–8 B.C.
ROMAN POET

* **philosophy** study of ideas, including science

Quintus Horatius Flaccus, known as Horace, was one of the leading poets of Rome during the time when the emperor AUGUSTUS came to power. Horace rose from a humble background to become a friend of the influential and the famous. Horace's well-crafted and polished poems are often witty, and they are filled with good-natured acceptance of human weaknesses—including his own. Many of the poems also contain vivid descriptions of life in Rome and in the countryside. They combine Horace's thoughts on universal topics, such as love and ambition, with personal details, such as his memories of his father.

THE LIFE OF A POET.   Horace was born in Venusia, a southern Italian city known today as Venosa. His father was a freedman, or former slave, who worked as an auctioneer, which provided his family with a good income. Horace's father took the boy to Rome and arranged for him to receive an education as good as that of most upper-class Romans. For his higher education, Horace went to ATHENS, where he studied philosophy* and read the works of the Greek poets. Later, he would model much of his own poetry on these Greek poems.

Along with other young Romans in Athens, Horace became involved in the civil war that followed the assassination of Julius CAESAR in 44 B.C. He joined the forces of Marcus BRUTUS, one of the assassins, and

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went to ASIA MINOR with Brutus's army. In the army, Horace rose to a high position, especially for the son of a former slave. He lost his family fortune, however, when Brutus was defeated and disgraced. Horace returned to Rome and gained a respectable position in Rome's treasury. He held this job for many years, while devoting his spare time to writing poetry.

Horace's early poems caught the attention of VERGIL, one of the leading poets of the day, who became a lifelong friend. Vergil introduced Horace into high literary and social circles. One of Horace's new acquaintances was Maecenas, a friend and advisor to the emperor Augustus and a noted patron* of the arts. Maecenas became Horace's patron, ensuring the poet's financial future. Among other gifts, he provided Horace with a farm in Sabine* territory not far from Rome, and for the rest of his life Horace divided his time between Rome and this much-loved rural retreat. Many of his poems refer to the comforts and delights of living in the country: the peace and quiet, the beauty of the seasons, and the simple way of life. Horace never married.

HORACE'S WORKS. As far as scholars know, all of Horace's works survive. He did not write plays or epic* poetry but instead wrote short poems (in several forms) that were published in various collections between 35 and 17 B.C. Since Horace did not title his poems, modern scholars generally refer to his poems by number, although some have acquired unofficial titles over the years.

Horace's first published book, known today as *Satires I,* consisted of ten poems. Horace called them *Sermones,* or conversations, because their tone was casual, almost rambling, like easygoing talks. These poems are actually carefully crafted to display a variety of styles. They are filled with humor and with insights into the writing of poetry. Horace mocks people and their faults and vices, but, unlike other poets of the day, he avoids personal attacks on recognizable individuals. One of the best-known poems from this collection, sometimes called "The Bore," describes his encounter with a pushy, social-climbing snob.

A few years later, Horace published a second volume of eight satires*. These poems were dialogues* in which Horace poked fun at popular philosophies of his day or praised the joys of country life. Around the same time, he also published a volume of 17 poems called the *Epodes.* This collection contains his earliest known poems, including several that mourn the destruction caused by the civil wars and wonder about Rome's future. Some of the poems in this collection present a dark and gloomy view of human nature and the fate of civilization, but others have a brighter tone and offer a vision of a world filled with peace and fellowship.

Horace next turned to lyric* poetry, writing short, expressive poems that captured his thoughts and emotions in vivid images. In 23 B.C., he published 88 odes* in three sets, now known as *Odes I–III.* Later, he published *Odes IV,* another collection of 15 lyric poems. Some of these poems are addressed to the gods or to figures from Roman legend. A few celebrate the rule of Augustus and his attempt to restore Rome's ancient rituals, customs, and dignity. One group of poems, from III.1 through III.6,

* **patron** special guardian, protector, or supporter

* **Sabine** referring to a mountainous region in central Italy, northeast of Rome, and the home of an ancient tribe known as the Sabines

* **epic** long poem about legendary or historical heroes, written in a grand style

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

* **dialogue** text presenting an exchange of ideas between people

* **lyric** poem expressing personal feelings, often similar in form to a song

* **ode** lyric poem often addressed to a person or an object

POET AND PATRON

Although Horace accepted the gifts of his friend and patron Maecenas, he rejected the traditional relationship between poet and patron. A poet was expected to glorify his patron in verse and to write the kind of poems the patron wanted. Horace did not do this. One of his poems gently but firmly declares his independence from Maecenas. Horace wrote that, while he was grateful to Maecenas, he must remain his own man, even if this meant returning everything his patron had given him. Maecenas must have understood and accepted Horace's position, because in a later poem Horace celebrated the deep and lasting friendship between the two men. After his death, Horace was buried next to Maecenas.

explores the soul of Rome by weaving together past and present, history and myth.

The majority of the odes, however, examine private themes. Some focus on death and human limitations. "Ode IV.12," written after the death of Horace's friend Vergil, remembers the friendship the two poets had once shared. Some of the odes praise the merits of a calm and simple life, urging readers to be satisfied with what they have. "Ode I.11" introduces the phrase *carpe diem,* or "seize the day"—meaning "make the most of today, for who knows what tomorrow will bring"—and several odes explore this theme. Some of these are drinking songs, and others are love songs.

The odes are probably Horace's best-known poems, and several modern poets have referred to them or even imitated them in their own work. Often grouped with the odes is a poem called the "Carmen Saeculare," which Horace wrote at the request of Augustus as the official poem of Rome's public games in 17 B.C. It is a heartfelt hymn of praise for the peace and order that Augustus restored to Rome in the wake of the civil wars.

The last group of Horace's works consists of two volumes of poems called the *Epistles.* Longer than the *Odes* and written in a conversational style like the *Satires,* the *Epistles* take the form of letters. These poems reflect Horace's advancing age. In one poem, he compares his mature self with his younger self, writing that "My age is not the same, nor is my mind." The epistles of the first volume are deeply personal poems, reflecting Horace's concern with philosophical questions, such as how best to lead one's life.

The second volume of the *Epistles* contains Horace's thoughts on poetry and on the poet's contribution to society. These poems contain entertaining stories about how he first came to write poetry and how he was unable to write in the noise and confusion of Rome. The most famous letter in this volume, "Epistle II.3," has been known since ancient times as Horace's *Ars poetica,* or Art of Poetry. It contains guidelines on selecting appropriate subject matter and style for poems, as well as many other suggestions for those thinking of taking up the poet's craft. (*See also* **Civil Wars, Roman; Literature, Roman; Patronage; Poetry, Greek and Hellenistic; Poetry, Roman.**)

HORSES

See *Chariots.*

HOUSEHOLD FURNISHING

* **aristocratic** referring to people of the highest social class

The furnishings used in Greek and Roman houses were simple and portable. Since Mediterranean-style houses were sparsely furnished, tables, chairs, and couches were moved from one room to another as people needed them. There were other reasons why portability was important. Upper-class and aristocratic* families, especially in Rome, often had a house in the city and a villa in the countryside, and furniture was moved between the two. Thus, most household furnishings were small and lightweight.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **tapestry** handwoven fabric, with pictures or designs, used to hang on walls or to cover furniture

* **tripod** three-legged stool

* **brazier** metal tray or pan for holding burning coals

* **cauldron** large kettle

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Furniture and other items in a Greek household usually served multiple functions. The average home during the classical* period included formal chairs with backs and armrests, benches for sitting or standing on, and beds made of wood, leather, and fibers. The Greeks reclined on couches during meals and ate from small, three-legged tables, which were stacked when not in use. Curtains covered doorways for privacy and for keeping out flies, and screens divided rooms into different areas. Rugs, tapestries*, blankets, and cushions were often beautifully woven of colored wool or linen. Rooms were lit with bronze or clay lamps that rested on tripods* or hung from wall brackets. Hinged chests and boxes, often with elegant bronze decorations, held the family's clothing and other personal belongings. Greek kitchens had braziers* and cauldrons* for cooking. Bowls, plates, cups, and utensils were often made from ordinary clay, while some wealthy households had bronze, silver, or GOLD plates and utensils. Houses during the Hellenistic* period were larger than those of the classical era, and the interior furnishings were more luxurious. The wealthy sometimes indulged themselves by decorating their houses with marble sculptures and life-size portraits of themselves.

Roman townhouses and country villas were more lavishly decorated than the houses of the Greeks. Floors and walls were sometimes covered with marble, and wall paintings adorned the interior rooms. Floor MOSAICS added color to the surroundings. Dining rooms accommodated BANQUETS, during which wealthy Romans displayed their furnishings to impress their guests. Less wealthy Romans who lived in the apartments in the cities tended to have simpler furnishings, although even

middle-class apartments had floor mosaics and wall paintings. Bedrooms usually held two beds that were placed end to end. Oil lamps provided light, and the apartments were heated with braziers, which were a constant fire hazard.

The furniture of the ancient Greeks and Romans was made from a wide variety of materials. The Greeks crafted fine furniture from ebony, while the Romans used citrus wood from North Africa. Cypress, cedar, and maple woods were also considered high-quality material. Cheaper furniture was made from oak and beech. Some furniture of the wealthy was inlaid* with ivory or decorated with other expensive materials, such as bronze, gold, and silver. (*See also* **Food and Drink; Houses.**)

* **inlay** to set metal, stones, or gems into a surface or ground material

HOUSEHOLD GODS

See *Lares and Penates.*

HOUSES

* **aristocrat** person of the highest social class

* **tenement house** multifamily dwelling, with poor safety and sanitation, usually in a poor city neighborhood
* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **terra-cotta** hard-baked clay, either glazed or unglazed

* **hearth** fireplace in the center of a house

The houses, or private residences of families, in ancient Greece and Rome were usually made of sun-dried mud bricks or mixed stone and rubble. Houses were simple, airy, and sparsely furnished. The dwellings of aristocrats* were often built in the same style as those of less wealthy people but of more costly materials and more lavishly furnished. Styles of houses varied more in Rome than in Greece, from the elegant and extravagant country estates of the wealthy to the shabbily constructed tenement houses* of the poor.

HOUSES IN ANCIENT GREECE. During the classical* period, the houses of Athens were generally one story high, while houses in other parts of Greece were usually two-story dwellings. At the center of the house was a small, open, rectangular courtyard, which connected to the street by a short passageway. Most rooms of the house opened onto the courtyard. A porch provided a pleasant place to sit in the good weather. The few windows in the houses of the ancient Greeks were small and open to the elements, and they were covered with curtains for privacy. Floors in working-class and middle-class households were usually made of earth. In regions with snowy winters, the roofs tended to be sloped, allowing the snow to fall off. In drier, warmer areas, roofs were flat. Brush or terra-cotta* tiles were used for roofing materials.

The upper floor, which contained the sleeping rooms for household members, could be reached by a ladder or built-in stairway. The main living space for the family was a large room on the ground floor that faced south to take advantage of winter sunshine. This room usually contained the hearth*. Other rooms on the ground floor had areas for bathing, heating water, and cooking. Low chests, cabinets, tables, and benches furnished the house. Drainage and waste removal were primitive. Where toilets did exist, they emptied into a drain under the adjoining street.

A special room was set aside for entertaining male guests. (Female guests were excluded.) This room, called the *andron,* or men's dining

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* colonnade series of regularly spaced columns, usually supporting a roof

room, had a cement floor that was slightly raised on all four sides. Couches used for dining were placed on the raised floor. Small tables were brought into the room for BANQUETS. The floor of the room was often decorated with pebble MOSAICS. Both modest and large houses throughout Greece had androns. In many areas of present-day southeastern Europe, Turkey, and the Middle East, men still have separate quarters in their homes to meet and talk with friends. Except for the andron and rooms where young men slept, all other rooms of the house were available to women, who were in charge of running the household.

Houses were designed to serve several functions. In rural areas, courtyards were built large enough to accommodate farm animals, wagons, and carts. Workrooms were set aside for processing farm produce and often included a press for making olive oil. Larders, or storage rooms, held food for the winter. Some farmhouses had towers from which to observe approaching friends or strangers. In the city, houses were built with communal walls; the front and rear walls adjoined the dwellings on either side. Some city houses had a room opening onto the street, where the householder could set up a shop and carry on a business.

HOUSES IN ANCIENT ROME. The traditional Roman *domus,* or town house, was a one-story dwelling. An entrance hall and corridor led visitors from the street into the *atrium,* or central reception hall. Several rooms faced onto the atrium. The atrium was often open to the sky, and rain fell through a skylight into an *impluvium,* a basin in the center of this space. The water was stored for future use in an underground tank. The main room of the house usually faced the front door and was situated at the far end of the atrium. It was used by the household as a dayroom or dining area. The kitchen and bathing room were located to the right of the entrance. Bedrooms were often arranged in a row on the ground floor of the town house, while rooms for servants, smaller and darker than other rooms, were located near the kitchen and work areas. Roman houses also had an area for the family's religious rites. Tiny, bronze statuettes representing the spirits of the household (known as the LARES AND PENATES) were kept in a niche in the wall or sometimes in a miniature shrine.

In the 100s B.C., a new architectural element, adapted from the Greeks, was introduced into Roman houses. This was the peristyle, which was a garden surrounded by a colonnade*. Dining rooms and reception rooms faced onto the peristyle, and light from the peristyle filtered into the nearby rooms. Not all Roman houses followed the atrium or peristyle layout. Simpler houses might contain several shops with back rooms for living spaces, while larger houses might contain several gardens, summer and winter dining rooms, and private, heated baths.

Roman aristocrats often sought relief from the hectic life of Rome by escaping to their villas, or country estates. These estates were working farms with a house of either one or two stories. A country villa was built along the same lines as the town house except on a larger scale. Gardens were larger and often contained statues and fountains. The villas of the emperors, often built in peaceful surroundings, were among the most beautiful of the Roman country houses. The Villa Jovis, built as the summer home for the emperor TIBERIUS, was located on the island of Capri,

overlooking the Mediterranean Sea. Its gardens, walkways, and views of the sea made it an ideal place for rest and relaxation.

The apartment house, or *insula,* began to be built for middle- and upper-class Romans during the 200s B.C. Many examples survive in Ostia, Rome's port on the TIBER RIVER. Built of brick and concrete, these multiple housing units had wooden rafters and sometimes concrete vaults, and could be constructed four or five stories high. In each apartment, a long central room with windows received light from the street, garden, or inner court. This area was sometimes used as a reception and entertainment area. Rooms opened out from the central room from three sides, with bedrooms being located on the inner side, away from direct light and street noise. Balconies served as places for socializing for the young and old, and from them, deliveries could be made to the upper floors by using ropes and baskets.

Apartment houses for wealthy Romans, or garden houses, first appeared during the reign of the emperor HADRIAN. Garden houses consisted of a continuous line of exterior buildings constructed around a central park, with shops and apartments alternating at the ground level.

Lower-class Romans often lived in the back of their shops or in tenement houses of cramped, subdivided rooms. Tenement houses were often hastily built of the cheapest materials, with walls of timber, reeds, and stucco. These dwellings provided little privacy, especially on the upper floors, which consisted of a single large room that served as both a living and sleeping area. There were no kitchens. Cooking was done over a brazier*. Water had to be drawn from public fountains and carried upstairs for domestic use. Human waste was collected in chamber pots and emptied into drainpipes. Public latrines were available, as well as public baths located throughout the city. For poor Romans, an alternative to a tenement house was a ground-floor apartment without a second story, or an apartment above a commercial establishment.

Because of the closeness of so many apartments and the widespread use of oil lamps and braziers for lighting, heating, and cooking, Roman cities were always at risk for fire. A fire in Rome in A.D. 64 destroyed many districts of the city and resulted in strict new building regulations. Communal walls were outlawed, and residents were required to ensure that water was available for emergencies. Dangerous as it might be, the tenement style of housing used by the Romans survived into the modern age. (*See also* **Architecture, Greek; Architecture, Roman; Cities, Greek; Cities, Roman; Construction Materials and Techniques; Household Furnishing.**)

* **brazier** metal tray or pan for holding burning coals

See color plate 7, vol. 2.

HUNS

* **nomadic** referring to people who wander from place to place to find food and pasture

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

The Huns were a nomadic* people, probably originating in Mongolia, who moved westward into southeastern Europe during the late A.D. 300s. They were skilled horsemen who knew little about agriculture. Their advance into Europe forced fleeing barbarian* tribes into the Roman Empire, beginning an age of migrations.

The swiftly moving Huns destroyed the kingdom of the OSTROGOTHS in the Ukraine in A.D. 370. In A.D. 376, they overran the VISIGOTHS, a barbarian people who lived in present-day Romania, forcing large numbers of refugees across the Danube River into Roman-controlled lands. The

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Romans permitted the Visigoths to settle in a part of the empire, allowing them to retain their own government. This marked the first time barbarians were permitted to settle within the Roman Empire and not be subject to Roman laws.

During the early A.D. 400s, the Huns moved into central Europe, pushing the VANDALS and other barbarian tribes into ITALY and the Roman province* of GAUL. The Huns formed their own empire, which was located primarily north of the Danube River. The empire of the Huns reached its peak under the leadership of Attila, who ruled from A.D. 434 to A.D. 453. During his reign, the Huns controlled land that stretched from the Ukraine to the Rhine River in Germany, and they raided as far west as Paris.

The Huns attacked the Eastern Roman Empire numerous times. After A.D. 447, however, peace negotiations took place between the Huns and the Romans. In A.D. 451, Pope Leo I successfully diverted the Huns from entering Italy. Two years later, Attila died suddenly. The empire of the Huns was divided between his two sons, but they were soon overthrown by their German subjects. After A.D. 455, the Huns ceased to be a great power. (*See also* **Germans; Migrations, Late Roman; Wars and Warfare, Roman.**)

* **province** overseas area controlled by Rome

HUNTING

* **hero** in mythology, a person of great strength or ability, often descended from a god

See color plate 15, vol. 1.

* **gladiatorial** referring to the public entertainments in ancient Rome in which slaves or captives fought

The ancient Greeks and Romans hunted ANIMALS for several reasons. Hunting provided meat for food, as well as a way of protecting herds from wild animals. Hunting was also considered an enjoyable sport. From the time of ALEXANDER THE GREAT, large-scale hunting was seen as a manly and kingly virtue. Hunting was a popular theme in the literature and art of the ancient Greeks and Romans, and MOSAICS and paintings often depicted heroes* pursuing wild animals. ARTEMIS was the Greek goddess of the hunt; the Romans called her Diana.

Because of its importance as food, deer was the most highly valued prey. Birds, hares, and boars were also popular. Hunting was generally done on foot, although some hunters rode on horseback. Hunters hunted singly or in bands, employing a variety of methods to catch their prey, such as snares, traps, and nets for small animals. Hunters also beat bushes to flush animals out onto open, level ground. The use of hounds and falcons to hunt prey originated in ancient times. In both Greek and Roman cultures, boys were taught how to hunt from an early age.

The Greeks and Romans shared an enthusiasm for hunting, but the Romans distinguished between hunting by professionals and hunting by amateur sportsmen. Professionals sold the game they killed at a market or hunted for their masters. They also captured animals live for use in gladiatorial* games in Rome. Sportsmen often hunted on foot with a spear. Many Roman emperors enjoyed hunting for sport. The emperor HADRIAN was famous for his skill as a hunter of lion, boar, and other big game. The country estates of wealthy Romans provided excellent opportunities for extravagant hunts and sometimes included game preserves. Hunting was such an important social activity that special weapons were set aside for these hunts. Famous hunts were immortalized in poetry, painting, and song, and feasts were held to celebrate the hunt. (*See also* **Food and Drink; Games, Roman.**)

IBERIANS

Two groups of people were known as Iberians to the ancient Greeks and Romans. These two unrelated cultures lived at opposite ends of the Mediterranean Sea. Greek contacts with Iberia date from the late seventh century B.C., while Roman interest in the region intensified after the second Punic War in the third century B.C.

The ancient Greeks gave the name Iberians to the people who lived along the Iberus River (known today as the Ebro River) in SPAIN. Greek contact with the Spanish, or Iberian, peninsula began in the 600s B.C., when Greek traders traveled to the region and several Greek city-states* established colonies there. The Romans took a deep interest in Spanish Iberia after their enemy, the Carthaginian general HANNIBAL, used Iberian troops in his attack on Rome in the late 200s B.C. The Greek geographer STRABO, who spent part of his life in Rome, described Iberia and the Iberians in his *Geography.* The Iberian population included some people known as Celtiberians. They lived in central and western Spain and were descended from CELTS, who had invaded from the north.

The other Iberian people in the ancient world lived at the eastern end of the Mediterranean, in the region around the Black Sea that is now the nation of Georgia. A Roman army led by POMPEY entered this region in 65 B.C. After that time, Rome used both military force and diplomacy to keep the Iberians on their side. Archaeologists* have found Roman silver plates and bowls in the area, probably presented as gifts to Iberian rulers by Roman ENVOYS. The eastern Iberian people converted to Christianity in the A.D. 330s. For a time, both Rome and Parthia* claimed Iberia, but in the late A.D. 300s, Persia gained control of the region and Rome's influence came to an end. (*See also* **Colonies, Greek; Colonies, Roman.**)

* **city-state** independent state consisting of a city and its surrounding territory

See map in Geography and Geology, Mediterranean (vol. 2).

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

* **Parthia** ancient kingdom in Asia, southeast of the Caspian Sea

ILIAD

The *Iliad* and the *Odyssey,* composed by the Greek poet HOMER, are the two earliest examples of Greek epic* poetry and the standard against which all later epics were judged. The *Iliad* is the earlier poem, dating to about 750 B.C. It is an immense work that consists of 24 books. The *Iliad* is a tale of gods and goddesses and of heroes*, of the glory and horrors of war, and of strong passions and their consequences.

The action of the *Iliad* takes place during the TROJAN WAR, believed to have been fought during the 1200s B.C. between the Greeks and TROY, a city on the west coast of ASIA MINOR. The cause of the war was the capture of HELEN, the beautiful wife of Menelaus of ACHAEA, by Paris, the prince of Troy. The poem's action covers the events of only a few weeks, but the whole span of the war is suggested by references to earlier events. Some of the events may have a historical basis.

The opening lines of the *Iliad* introduce one of the themes of the poem—the destructive force of anger: "Sing, Goddess, of the wrath of Achilles, son of Peleus. . . ." The story begins as AGAMEMNON, the king of Mycenae and Menelaus's brother, has captured the daughter of a Trojan priest as a prize of war. Agamemnon refuses to return her, even though his people do not support his action. The girl's father—one of Apollo's priests—prays to APOLLO for help, and the god causes a plague* to strike

* **epic** long poem about legendary or historical heroes, written in a grand style

* **hero** in mythology, a person of great strength or ability, often descended from a god

See color plate 13, vol. 4.

* **plague** highly contagious, widespread, and often fatal disease

Homer's *Iliad* spins a glorious tale of the events of the Trojan War and the heroes who fought in it. While not necessarily an accurate historical account, the *Iliad* remains appealing because of its insightful commentary on human nature. This vase painting shows two Greek warriors at the feet of Athena, drawing lots to see who will be given the armor of the slain Achilles.
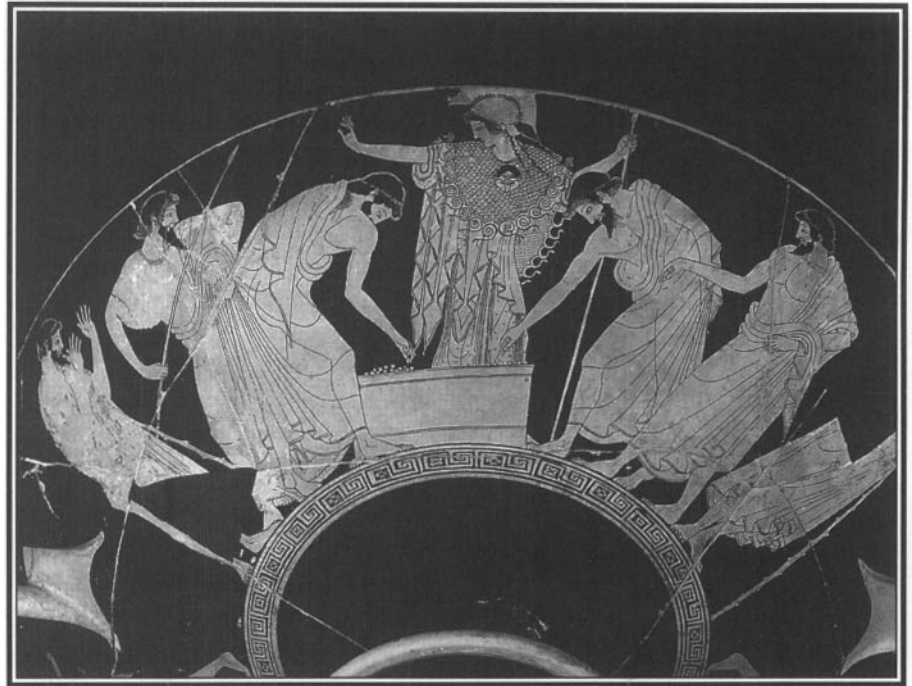
the camp of the Achaean army. After nine days, the goddess HERA steps in to help the Achaeans. She tells Achilles, the Achaeans' greatest warrior, to call a council, where a prophet reveals that it is Agamemnon's action that has angered Apollo. Agamemnon is furious, saying he will release the girl only if he is properly compensated for losing her. He threatens to take Achilles' favorite captive woman, Briseis, to replace his own. Achilles, infuriated, draws his sword to attack Agamemnon but is stopped by the goddess ATHENA. Achilles sheathes his sword but swears he will no longer fight for Agamemnon. Agamemnon orders ODYSSEUS (the hero of Homer's other epic, the *Odyssey*) to accompany the priest's daughter back to Troy. Odysseus, although a less-prominent figure in the *Iliad,* is greatly respected and is described as one "of many wise plans."

The fierce fighting continues with Athena supporting the Achaeans and ARES championing the Trojans. Homer gave long, detailed accounts of the battle scenes, including vivid descriptions of strategic maneuvers and equipment as well as bloodshed and gore. However, he humanized the war with the heartfelt speeches of grieving parents, widows, and orphans. One of the most moving scenes of the epic occurs when Hector, Troy's hero, leaves the battlefield and returns home to see his wife and infant son. Taking leave of them, knowing that he probably will not return, he tenderly tells his wife: "Don't be too sorrowful: no one will hurl me into Hades* until destiny decrees: no man can escape his destiny."

With the Achaeans on the brink of defeat, Patroclus, Achilles' closest companion, begs him to rejoin the fight. Achilles refuses but lends Patroclus his armor so that his friend might fight. This event in Book 16 marks the turning point in the epic. Patroclus is killed by Hector in battle. Hearing of Patroclus's death, Achilles vows to avenge his friend and returns to

* **Hades** the underworld

battle, wearing a suit of armor "brighter than glowing fire," made for him by the god HEPHAESTUS. The climax of the poem occurs in Book 22, when Achilles kills Hector in combat and the Trojan army is routed. Achilles ties Hector's corpse to a chariot and drags him in front of the Trojans. Returning to the Achaean camp, Achilles orders a pyre* built and plans a funeral procession for Patroclus.

* **pyre** pile of wood used to burn a dead body

The poem ends as Priam, Hector's grief-stricken father, journeys to the camp of Achilles to recover his son's body for burial. ZEUS orders the messenger god HERMES to aid Priam. In a dignified plea, Priam appeals to Achilles: "I have dared what no man on earth has dared before, to kiss the hand that slew my son." With admiration for the older man's dignity, Achilles grants his wish and releases the corpse.

The *Iliad* is a tragic poem. While battle may be the supreme test of manhood and of the heroic ideal, it also brings pain and suffering. Homer's ability to show the many sides of human nature—the capacity for anger and affection, cruelty and kindness, sorrow and joy—as well as his beautifully descriptive language and mastery of story-telling technique have given the *Iliad* a universal and lasting appeal. (*See also* **Epic, Greek; Heroes, Greek; Odyssey; Poetry, Greek and Hellenistic.**)

IMPERIUM

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **praetor** Roman official, just below the consul in rank, in charge of judicial proceedings and of governing overseas provinces

* **province** overseas area controlled by Rome

The supreme authority in Rome was *imperium*. The Roman Senate granted *imperium* to certain officials, thus giving them the power to command armies and to interpret and enforce the law. Originally, the Senate gave *imperium* only to dictators, consuls*, and praetors*, who could exercise it anywhere outside of the city of Rome itself. *Imperium* was limited to a term of six months for a dictator and one year for consuls and praetors, although the Senate could renew the grant when the term expired. Proconsuls and propraetors, who were the governors of provinces* or heads of certain government commissions, later held *imperium*. Governors retained this authority only within the boundaries of their provinces, and heads of commissions held power only until their work was completed.

Imperium was graded, or ranked. For example, a dictator had twice as much power as a consul, who held twice as much power as a praetor. In addition, consuls had more authority than proconsuls, and praetors were more powerful than propraetors. These rankings determined the outcome of conflicts between different officials. When proconsuls disagreed, the Senate appointed one to a higher rank by granting him special authority called *imperium maius*. In 23 B.C., the emperor AUGUSTUS was granted *imperium maius,* enabling him to exercise power throughout the empire, as well as within the city of Rome itself. His term of *imperium* was renewed at several times during his reign. After Augustus died, emperors were granted *imperium maius* when they came to power. *Imperium maius* was occasionally granted to others besides the emperor. This was usually done to create a single military command or to indicate the emperor's chosen successor. (*See also* **Aedile; Consuls; Dictatorship, Roman; Government, Roman; Magistrates; Praetor; Quaestor; Tribunes.**)

INDIA

Until the 300s B.C., the ancient Greeks and Romans knew little about India, and much of their knowledge consisted of FABLES and fantastic stories. ALEXANDER THE GREAT'S conquest of northwestern India in 325–317 B.C. provided the Greeks with more accurate knowledge of the geography of the region. By 312 B.C., however, the SELEUCID DYNASTY ruled most of the Indian lands conquered by Alexander. The Greeks maintained contact with India for the next 200 to 250 years, but the rise of the Parthian Empire in present-day Iran and a series of invasions of India by central Asian tribes eventually ended direct communications between India and the Mediterranean lands.

Fueled by the Roman demand for luxuries from the East, trade with India resumed on a large scale in the late first century B.C. The Romans imported perfumes, spices (particularly pepper), gems, ivory, pearls, TEXTILES, and silk from India. In return, the Romans exported linen, coral, glass, metals (such as tin and lead), WINE, and large quantities of gold and silver coins. Trade with India was extremely profitable for the Roman investors who financed such voyages. Goods bought in India were sold in Rome for many times their original cost. Large markups were necessary to cover the cost of the voyage, the risk of losing cargo, customs duties and taxes, and the long delay between the time the finances were arranged and when the goods were finally delivered and sold.

Direct trade with India declined from about A.D. 200, and middlemen such as the Arabians and Persians increasingly handled trade between Rome and India. India once again became a land of mystery to the peoples of the Mediterranean until the European Age of Discovery in the A.D. 1400s. (*See also* **Insurance; Money and Moneylending; Trade, Greek; Trade, Roman; Transportation and Travel.**)

INSCRIPTIONS

Inscriptions are writings that were carved onto monuments, tombs, buildings, and other objects. In ancient times, they provided a public record of an event, recorded laws, announced governmental decisions, or dedicated temples to the gods. Many inscriptions were EPIGRAMS, brief verses that expressed an opinion about a person or an event. Statues and tombs of famous leaders often bore inscriptions that praised their accomplishments.

There were few written texts in Greece. Greek society relied on, and had great admiration for, the spoken word. The Greeks, who believed that all citizens deserved to be informed of the affairs of state, often placed inscriptions in public places, such as the agora*. The Greeks wrote their inscriptions in capital letters, without punctuation marks or space between words. Although clear and uniform, these inscriptions were legible only by sounding out the letters in a stream and hearing the words.

The Romans developed monumental inscriptions into a fine art. By the early imperial* period, cutters used three different styles of lettering. Inscriptions were carefully incised and often accompanied by art. Letters in stone might be colored in red, those in bronze in white. Sometimes letters formed from strips of metal or colored marble were also inserted. The

* **agora** in ancient Greece, the public square or marketplace

* **imperial** pertaining to an emperor or empire

Romans carved their laws and decrees on stone throughout the lands that they conquered. In doing so, they helped to spread the Latin ALPHABET.

Studying inscriptions provides scholars with important clues about the development of languages and dialects*, as well as information about the daily life and religious beliefs of the people who created them. Epigraphy, the study of inscriptions, is a branch of classical studies.

* **dialect** form of speech characteristic of a region that differs from the standard language in pronunciation, vocabulary, and grammar

INSURANCE

Because of the risks involved in overseas trade, Greek and Roman merchants entered into arrangements with moneylenders that amounted to a form of insurance, although it was very different from insurance as it is known today. A merchant purchased goods for export using some of his own money and an equal amount borrowed from a lender. The merchant then paid the lender a fixed sum of interest (usually

20 to 30 percent of the amount borrowed) before he was allowed to recover his investment or make a profit on the goods sold. Even if the ship or the entire cargo was lost, the lender was assured of getting some of his money back, and the merchant was protected from having to repay the entire loan.

During the Roman Empire, private citizens occasionally formed burial associations that were similar to modern forms of life insurance. A member of the association paid an admission fee and monthly dues. Upon his death, the association paid his funeral expenses, and his estate received a payment. Such associations relieved the member's anxiety that he might die without a proper burial or without being able to provide financially for his family after his death. (*See also* **Banking; Economy, Greek; Economy, Roman; Money and Moneylending; Trade, Greek; Trade, Roman.**)

IONIANS

* **epic** long poem about legendary or historical heroes, written in a grand style

* **dialect** form of speech characteristic of a region that differs from the standard language in pronunciation, vocabulary, and grammar

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **province** overseas area controlled by Rome

The Ionians were a Greek people who lived on the west coast of ASIA MINOR (present-day Turkey). They had emigrated from the Greek mainland before 1000 B.C., probably fleeing from the DORIANS and other invading tribes from northwestern Greece. Although ATHENS claimed to be the origin of the Ionians, the historian HERODOTUS, himself an Ionian, disputed this claim. Athens may have organized some of the expeditions that colonized the area that became known as Ionia.

By the 700s B.C., the Ionians developed a highly advanced culture. The poet HOMER is believed to have been Ionian, and his epic* works, the *Iliad* and the *Odyssey,* are composed in the Ionian dialect*. Most of the early Greek philosophers* and scientists, such as THALES OF MILETUS and PYTHAGORAS, were also Ionian. Ionians were seen as intelligent and imaginative as distinguished from the Dorians, who were considered more reliable and stable. In the lands to the east of Greece, the term *Ionian* was used to refer to Greeks in general.

By the late 500s B.C., Ionia was ruled by the PERSIAN EMPIRE. The Ionians rebelled against Persian rule for five years before they were crushed in 495 B.C. After that time, Ionia was controlled by many different people, including the Athenians, the Persians again, and ALEXANDER THE GREAT. In 133 B.C., King Attalus III left Ionia to the Romans in his will. Under Roman rule, Ionia became part of the province* of Asia, and the Ionian cities of EPHESUS, MILETUS, SAMOS, and Smyrna became some of the most prosperous and important cities in the entire Roman Empire. (*See also* **Colonies, Greek; Migrations, Early Greek; Peoples of Ancient Greece and Rome; Philosophy, Greek and Hellenistic; Science.**)

IPHIGENIA

Iphigenia was a character in Greek mythology. Originally, she may have been a goddess who was associated with ARTEMIS, the Greek goddess of wild animals, hunting, and virginity. Later, she appeared in legend and literature as a figure from Greece's turbulent prehistory. Playwrights, such as AESCHYLUS and EURIPIDES, wrote dramas based on the stories about her.

This fresco depicts Agamemnon's sacrifice of his eldest daughter, Iphigenia. Agamemnon, a Greek military leader, was willing to make the sacrifice to ensure a favorable wind to carry his ships to Troy. Here, Clytemnestra, Iphigenia's mother, hides her face in grief, while Agamemnon looks to Artemis, the goddess of the hunt, who demanded the sacrifice.

According to legend, Iphigenia was the daughter of AGAMEMNON, king of MYCENAE, and his wife CLYTEMNESTRA. On the eve of the Trojan War, Agamemnon's fleet needed a favorable wind to sail for Troy. According to one version of the story, Agamemnon had angered Artemis by boasting that he was a greater hunter than the goddess. For this insult, Artemis demanded that Agamemnon sacrifice his daughter before she would send a favorable wind. Agamemnon summoned Iphigenia to be sacrificed. When Clytemnestra learned what had happened, she swore that she would never forgive her husband.

There are several accounts of Iphigenia's fate. Aeschylus said that Agamemnon did sacrifice her. Euripides said that Artemis saved her at the last minute and took her off to the land of Tauris near the Black Sea. There she became a priestess whose duties included sacrificing strangers who entered the land. Years later, two men were brought before her for sacrifice. Iphigenia recognized them as Greeks and offered to help one of them escape if he would carry a letter back to her brother ORESTES. To her amazement, she learned that one of these two men was Orestes. With the help of the god POSEIDON and the goddess ATHENA, Iphigenia managed to save both her brother and his companion. The three returned to Greece carrying a statue of Artemis.

Several Greek shrines claimed to possess the statue that Iphigenia had brought from Tauris. Some people believed that Iphigenia had become

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immortal, and various cults worshiped her along with Artemis. (*See also* Cults; Myths, Greek; Myths, Roman.)

IRRIGATION

See *Waterworks.*

ISIS

* **cult** group bound together by devotion to a particular person, belief, or god

* **treatise** long, detailed essay

* **ritual** regularly followed routine, especially religious

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **orator** public speaker of great skill

I sis was an Egyptian goddess, the wife of Osiris and mother of Horus, the Egyptian sun god. The worship of Isis was introduced into Greece from EGYPT in the 300s B.C., and rapidly became one of the most popular cults* in the Greek and Roman world. The philosopher and historian PLUTARCH gives us a very full account of her divinity in a treatise* on Isis and Osiris. As Plutarch explains, the Greeks early on identified Isis with Io, the daughter of the river god Inachus.

Both the Greek playwright AESCHYLUS, in his play *Prometheus Bound,* and the Roman poet OVID are major sources for the myth of Isis as Io. Although their two stories differ on several points, in both versions ZEUS (Jove in Latin), the king of the gods, is attracted by Io's beauty, which makes HERA (Juno in Latin), Zeus's wife and queen of the gods, jealous. Io is transformed into a young cow, and Hera commands Argus, a giant herdsman with 100 eyes, to watch over Io day and night to keep Zeus away from her. Although HERMES, the messenger of the gods, tricks Argus into falling asleep and kills him, Hera sends a fly to sting Io constantly so that she must continuously wander the earth to escape torment. Eventually, Io's wanderings lead her to Egypt, where she is turned back into a woman and worshiped as the goddess Isis.

The cult of Isis was one of the most popular in Rome, and many temples dedicated to her were established throughout the empire. Her followers considered her the first of the gods and goddesses, the discoverer of life, and the savior of all lost souls. Priests from Egypt were invited to perform the rituals* and ceremonies of her cult. In the novel *The Golden Ass,* by the Roman philosopher* and orator* APULEIUS, a character is turned into an ass by experimenting with magic but is returned to human form by praying to Isis. The final book of the novel describes in detail many of the rituals of the cult and emphasizes the character's gratitude and complete devotion to the goddess. (*See also* Cults; Divinities; Myths, Greek; Myths, Roman; Religion, Greek; Religion, Roman.)

ISOCRATES

ca. 436–338 B.C.
ATHENIAN ORATOR AND EDUCATOR

I socrates, a famous speechwriter and teacher, was one of the most complex figures of ancient Greece. Although known for his mastery of rhetoric* and oratory*, because of his poor voice and lack of confidence he never addressed a large public audience. He was passionate about Greek politics, but his unwillingness to speak in public prevented him from taking an active role in the affairs of state. Isocrates

* **rhetoric** art of using words effectively in speaking or writing

* **oratory** art of public speaking

ANOTHER DAY, ANOTHER DRACHMA

Successful teachers and speechwriters were paid very well in ancient Greece. Isocrates' regular fee for teaching was 1,000 drachmas per course, at a time when the daily wage for an average Greek worker was about one drachma per day. Isocrates also earned large sums for the speeches he wrote. Nicocles, the ruler of Salamis, reportedly paid him 30 talents—180,000 drachmas—for a single speech, an amount equal to nearly 500 years' wages for the average Athenian.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **aristocracy** rule by the nobility or privileged upper class

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

believed in a practical education, but his solutions to the political problems of Athens were more wishful than realistic.

EARLY LIFE AND TEACHING. Isocrates was the son of Theodorus, a wealthy Athenian businessman who owned many skilled craftsmen as slaves. His father's wealth enabled Isocrates to obtain an expensive education from some of the best teachers in Greece. However, near the end of the PELOPONNESIAN WAR in the late 400s B.C., many of Theodorus's slaves escaped, throwing the family into poverty. Forced to earn a living, Isocrates turned to writing speeches for others—a profitable, though poorly regarded, occupation. His great success at speechwriting enabled him to enter the more respectable profession of teaching. By the late 390s B.C., he established a school in Athens. Isocrates was a gifted teacher, and his fame spread throughout the Greek world, attracting many bright and influential students.

Isocrates believed that the proper function of education was to prepare students for "general and practical matters," by which he meant participation in the affairs of state and the activities useful to the city and its citizens. His instruction was mainly in rhetoric and oratory, and he rejected such subjects as geometry and astrology as "irrelevant to life" and of use only to those who teach them. In his speech *Against the Sophists,* he denounced the SOPHISTS, the leading teachers of the time, for their concern with clever arguments and "idle talk and hair-splitting." In contrast to PLATO and other philosophers*, Isocrates felt that it was more important to teach students how to think rather than what to think. Not surprisingly, there was considerable tension between these two great teachers. Although philosophers criticized his ideas, Isocrates attracted many pupils, several of whom became well-known orators, historians, and public figures.

WRITINGS AND POLITICAL VIEWS. The 21 speeches and 9 letters of Isocrates that survive provide insight into his political and social views. He believed strongly in the need for Greek unity and a return to the glory of Athens's past. His *Areopagiticus* criticized the Athenian leadership, and he called for a return to the moral leadership of the aristocracy*. He believed that Athens had grown weak under democracy, which he felt led to the domination of Greece by the PERSIAN EMPIRE. In his *Panegyric Oration,* he urged cooperation between Athens and Sparta to attack the Persians and reestablish Greek superiority. He wrote letters to various Greek rulers, trying to persuade them to lead the fight against Persia.

In 346 B.C., Isocrates wrote the *Philipus,* calling upon PHILIP II, the king of Macedonia, to unify Greece and defeat the Persians. Ironically, Isocrates, the champion of Greek values and Greek superiority, believed that the barbarian* Philip would help Greece regain her rightful place in the world. Philip conquered the Greeks instead of unifying them, defeating the Greek army at Chaeronea in 338 B.C. Shortly thereafter, disappointed and disillusioned, Isocrates starved himself to death. (*See also* **Democracy, Greek; Education and Rhetoric, Greek; Government, Greek; Oratory.**)

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ITALY

Italy is a boot-shaped peninsula that extends into the Mediterranean Sea from southern Europe. It is bounded by the Adriatic Sea to the east and by the Tyrrhenian and Ligurian seas to the west. The peninsula's dominant geographical feature is the Apennine mountain range, which runs the entire length of the peninsula. The steep and rugged Apennines are difficult to cross, even in summer, and are nearly impassable in winter. This natural barrier, together with the region's lack of navigable rivers, limited communication between various regions and helped to produce many distinct cultures. Before Roman times, more than 40 different languages were spoken in Italy.

Italy's long coastline and fertile plains provided abundant fishing and cropland. The plains of Italy are particularly fertile due to volcanic activity and silt deposits carried down its rivers from the mountains towards the sea. The peninsula of Italy has a climate typical of the

Mediterranean region—mild, wet winters and hot, dry summers—and is ideal for growing olives and grapes. The vast Po Valley in the north has a more extreme climate and was once subject to flooding. However, after the Romans instituted large-scale drainage works, the area became one of the most productive agricultural regions of Europe and remains so today.

In early Rome, the name *Italy* (or "land of oxen") referred to the area south of the Apennines, while the northern part of Italy, around the Po Valley, was called Cisalpine Gaul. Not until the first century B.C. did a sense of the unity of "all Italy" (*tota Italia*) begin to emerge. By the time of Augustus, the region to the north of the Apennines also began to be referred to as Italy. Most historians regard Rome's unification of Italy over a period from about 275 to 80 B.C. as perhaps its greatest achievement. During this period, Roman customs and culture spread throughout the peninsula and Latin replaced the other native tongues as the dominant language. Out of so many languages and cultures, including Greek, Etruscan, Latin, and many other tribal groups, Rome managed to create a linguistic, cultural, and political unity. (*See also* **Agriculture, Roman; Armies, Roman; Colonies, Greek; Etruscans; Gaul; Geography and Geology, Mediterranean; Languages and Dialects; Latium; Rome, City of; Rome, History of.**)

JASON

See *Golden Fleece; Medea.*

JEROME, ST.

See *Letter Writing.*

JERUSALEM

The city of Jerusalem and its surrounding area comprised JUDAEA, a region in southern Palestine. It was the homeland of the JEWS during Greek and Roman times. Jerusalem reached its peak during the reign of HEROD THE GREAT, who ruled the kingdom of Judaea from 37 to 4 B.C.

Jerusalem is located on the ridge that separates the Mediterranean coast of present-day Israel from the Dead Sea. The city was first occupied by the Jebusites, a non-Jewish people who were conquered by the Hebrew hero and king David around 1000 B.C. David made Jerusalem the capital of his kingdom. The city came to be called "the city of David." His successor, Solomon, built the Temple around 960 B.C. This structure became the most important building for Jews. Within its sacred walls, they prayed to God and practiced the rituals* of their monotheistic* faith. The Temple was destroyed by the Babylonian king Nebuchadnezzar II in 587 B.C., but it was rebuilt about 50 years later.

Numerous foreign powers controlled Jerusalem over the centuries, including ALEXANDER THE GREAT of Macedonia and his successors, the PTOLEMAIC DYNASTY of EGYPT, and the SELEUCID DYNASTY of SYRIA. In 168 or 167 B.C.,

* **ritual** regularly followed routine, especially religious

* **monotheistic** having a belief in only one God

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Antiochus IV tried unsuccessfully to force the Jews to adopt the Greek culture and religion. He built an altar to Zeus in the Temple and prohibited the Jews from observing their religious customs. An uprising against foreign rule, led by Judah Maccabee, resulted in the recapture and rededication of the Temple in 164 B.C.

In 63 B.C., the Roman general POMPEY seized Jerusalem. The Romans named Herod the Great king of Judaea in 37 B.C. During his 33-year reign, Jerusalem was transformed into a magnificent city with a theater, a track for chariot races, and a palace defended by three massive towers. The Temple was rebuilt in white stone and embellished with gold. High priests and other members of the privileged upper class lived in the elegant residential sections of Jerusalem.

After Herod's death, conflicts between Romans and Jews were frequent and complicated. In A.D. 6, Judaea became a province* of Rome, governed by a Roman administrator, or procurator. A Jewish religious leader, Jesus of Nazareth, had a brief but stunning career in Roman-ruled Judaea before his crucifixion* in the early A.D. 30s. Jesus' followers

* **province** overseas area controlled by Rome

* **crucifixion** act of killing someone by binding or nailing his or her hands and feet to a cross

eventually split with traditional JUDAISM and became Christians. The city and the Temple were destroyed by TITUS in A.D. 70 during a Jewish revolt, and the Jewish population scattered to escape further persecution. Jerusalem was rebuilt as a Roman colony called Aelia Capitolina in the early A.D. 100s. The mother of emperor CONSTANTINE I, with her son's support, founded many churches on Christian holy sites in Jerusalem during the early A.D. 300s. As a result of their efforts, the city became a place of pilgrimage for Christians. Muslims conquered Jerusalem in A.D. 638 and added it to their rapidly expanding empire. (*See also* **Christianity.**)

JESUS OF NAZARETH

See *Christianity.*

JEWS

In the ancient Greek and Roman world, Jews were an ethnic group whose religion and practices set them apart from others. They lived in JUDAEA, a region of the eastern Mediterranean. There, Jews settled in and around the city of JERUSALEM and its Temple, the most important structure in the Jewish religion.

The Jews traced their history back to Abraham, a shepherd from Mesopotamia who settled in Canaan (later called Palestine) about 1900 B.C. Abraham was the father of a people known as the Hebrews. Unlike most of their neighbors, the Hebrews worshiped one god instead of many. Their religious teachings were eventually written down in the Torah, a book that comprises the first five books of the Bible. The Torah formed the religious basis of Judaism.

Organized into tribes (known as the Twelve Tribes of Israel, or the Israelites), the Jews were ruled by many powerful groups throughout their history. These included the Chaldeans, the Persians, the Ptolemaic dynasty* of Egypt, the Seleucid dynasty of Syria, and the Romans. The Chaldean king of Babylon, Nebuchadnezzar II, was responsible for the Diaspora, or first dispersion of Jews from their homeland, forcing them into captivity in Babylonia in 587 B.C. Some Jews eventually returned to their homeland, while others remained in Persia or migrated to the eastern Mediterranean. Some Jews settled in Asia Minor, Syria, and Egypt and adopted the language (primarily Greek) and customs of their new countries. By the first century A.D., there were sizable Jewish communities in most of the cities in the eastern Mediterranean. Jews remained faithful to their religion in their new homes and kept alive their traditions, such as dietary restrictions and observance of the Sabbath, or holy day.

Jews in Judaea came under the direct rule of Rome in A.D. 6, when the region became a province* of the Roman Empire. At this time, many Jews migrated to the Italian peninsula, either as slaves or voluntarily. There they enjoyed the favor of such important Romans as CAESAR, Mark Antony, and the emperor AUGUSTUS. Roman decrees allowed Jewish communities to observe their religious practices and gather taxes for the Temple in Jerusalem. However, anti-Semitism* and friction between Jews and their neighbors were not unusual. In A.D. 38, the first pogrom* in Jewish history

* **dynasty** succession of rulers from the same family or group

* **province** overseas area controlled by Rome

* **anti-Semitism** prejudice against Jews
* **pogrom** organized massacre of an ethnic minority, often with official approval

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occurred when Rome acquired Egypt and took away the privileges of Jews living in ALEXANDRIA. Synagogues* were burned, shops were looted, and Jews were herded into ghettoes*. Jewish uprisings eventually erupted against Roman rule, some of which were chronicled by the historians JOSEPHUS and Philo. A Jewish revolt from A.D. 66–70 drove the Romans from Judaea for a time, but in A.D. 70, the Romans burned the city of Jerusalem, destroyed the Temple, and took many Jewish captives to Rome. Three years later, the Romans laid siege to the mountain fortress of Masada, which was built on a huge rock. There, some 900 Jews took their own lives rather than surrender to the Romans. When revolts against Rome again erupted in A.D. 132–135, they were crushed by the emperor HADRIAN, who ordered that Jews be prohibited from living in or even visiting Jerusalem.

After their expulsion from Jerusalem by the Romans, many Jews settled in northern Palestine and in Babylonia. By A.D. 200, these areas became thriving centers of Jewish learning. Academies called yeshivas were founded, and Jewish scholars compiled the religious and social laws of their people. Over the next 300 years, interpretations of the laws were written and collected to form the Talmud, the most sacred Jewish book next to the Bible. (*See also* **Antonius, Marcus; Religion, Greek; Religion, Roman; Judaism; Ptolemaic dynasty; Seleucid dynasty.**)

* **synagogue** building of worship for Jews

* **ghetto** part of a city in which Jews were required to live

JOSEPHUS

ca. A.D. 37–100
HISTORIAN

* **province** overseas area controlled by Rome

Josephus was the leading Jewish historian of the Roman province* of JUDAEA. His *History of the Jewish War,* chronicling the revolt of Jews against Rome in A.D. 66–70, is one of the great books of ancient times. In it, Josephus described in dramatic detail the suffering of the people during the Roman siege of JERUSALEM, the burning of the Temple, and the tragedy of the forced exile of the Jews from Palestine.

Josephus was born into a priestly Jewish family and educated by the Pharisees, highly educated Jews who were devoted to maintaining the traditional beliefs and practices of JUDAISM. Josephus studied at a rabbinic

THE DESTRUCTION OF JERUSALEM

Josephus's *History of the Jewish War* is a classic that rates very high among history books written during Roman times. His vivid writing style is shown in his narrative of the siege of Jerusalem. He describes the killing of children, priests, and old people without any regard for their age or helplessness. As for the destruction of the Temple, he writes, "The hill itself, on which the temple stood, was seething hot . . . the blood was larger in quantity than the fire . . . the ground did nowhere appear visible, for the dead bodies that lay on it."

* **imperial** pertaining to an emperor or empire

school in Jerusalem, the holiest city of the Jews and capital of Judaea. He visited Rome at the age of 26 and returned to Jerusalem in A.D. 66, just before the outbreak of the Jewish revolt.

Many Jews were dissatisfied with the oppressive Roman rule, which had begun in A.D. 6. Previous uprisings had been unsuccessful, and Jewish factional strife was common. In addition, Roman governors were less competent than their predecessors. Josephus had personally witnessed Roman military might and tried to convince the Jewish nationalists that war with Rome was futile. When war erupted in earnest in Judaea and threatened to spread to other areas of the empire with large Jewish populations, the emperor NERO sent an army of about 60,000 troops to Judaea. The troops were led by VESPASIAN and his son TITUS.

Josephus was in a delicate position. Since not to participate in the defense of Judaea might result in the wrath of Jewish nationalists, Josephus prudently accepted command of the region of Galilee. After a 47-day siege of the Galilean stronghold of Jotapata in A.D. 67, Josephus decided to surrender to the Romans. He believed that to continue the fight was useless, especially since victory was unattainable. The Romans had promised safe conduct to those who surrendered. Josephus tried to convince his companions to accept the Roman offer, but only one man accepted. Both his life and Josephus's were saved, but Jewish nationalists regarded Josephus as a traitor.

Scholars still debate Josephus's role in the Jewish revolt. Was he a commander under orders from Jerusalem to fight the Romans as he maintained in the *History?* Or was he sent to Galilee to keep law and order while those in Jerusalem decided on what action to take against Rome as stated in his later work, the *Life?*

In his *History,* Josephus argues that it was possible for Jews and Romans to live together peacefully, and that the Jewish nationalists who insisted on fighting the Romans to the death were wrong. If the Jews had followed the moderate leaders like himself, Josephus argued, they would have been able to reach an understanding with moderate Romans, such as Titus.

By the end of A.D. 67, the revolt in Galilee had collapsed. Josephus was pardoned by Vespasian, who had seized the imperial* throne from Nero. He accompanied Vespasian's son Titus back to Jerusalem as a guide and interrogator and took part in the siege of the city in A.D. 70. Josephus tried to help Jews who had been captured, but his efforts aroused the suspicion of both Jews and Romans. The city was destroyed and its people were sold into slavery. The remaining rebels, about 960, took refuge in the mountain fortress of Masada. In A.D. 73, they killed themselves rather than surrender to the Romans.

After the fall of Jerusalem, Josephus accompanied Titus back to Rome, where he settled. He was given Roman citizenship, a new name—Flavius Josephus in honor of his patrons Vespasian and Titus—a palace, and money to live on. He dedicated himself to writing. His first work was the *History of the Jewish War,* published in 7 books between A.D. 75 and 79. His second work, *Jewish Antiquities,* consists of 20 books and recounts the history of the Jews from the creation of the world to just before the outbreak of the Jewish revolt. A third book, *Life,* while not an autobiography, is Josephus's reply to the accusations that he instigated and organized the Jewish revolt in Galilee. Josephus's final works are called *Concerning the Antiquity of the Jews* and *Against Apion.* The works constitute a defense of Judaism and its

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customs, laws, and rituals against anti-Semitic* writers, especially Apion, who had generated slanderous stories about Jews. Josephus's writings were preserved by the Romans, who erected a statue in his memory and placed his books in public libraries. Early Christian historians held him in high esteem. Jewish historians regarded him as a renegade, and his name never appears in the writings of Jewish scholars. It was not until the medieval period that Josephus was given his due by Jewish historians.

JUDAEA

J udaea was a province* of the Roman Empire, which included southern Palestine (the ancient homeland of the JEWS) and the holy city of JERUSALEM. Judaea was located between the Mediterranean Sea to the west, the Jordan River and the Dead Sea to the east, Samaria to the north, and the Sinai Desert to the southwest. The name Judaea evolved from the Greek name for the same region, which was *Ioudaia*.

Several conquerors ruled over early Judaea. The Macedonian warrior-king ALEXANDER THE GREAT added the land to his empire in 332 B.C. After his death in 323 B.C., it was added to the empire of the PTOLEMAIC DYNASTY of Egypt in the 200s B.C., and then, in the 100s B.C., to the territory controlled by the SELEUCID DYNASTY of Syria. A revolt by the Jewish leader Judah Maccabee in 167 B.C. led to a period of self-rule for Jerusalem. For about 80 years, the Hasmonean high priests and kings ruled Jerusalem and Judaea and expanded its borders. In 63 B.C., the Roman general POMPEY captured Jerusalem. This led to the reorganization of Judaea into five districts, and the region came under Roman control.

See map in Provinces, Roman (vol. 3).

Under the kingship of HEROD THE GREAT, Judaea grew and prospered. A group of high priests and noble families controlled most of the land and wealth. Herod built harbors and fortress-palaces, but his most important work was the rebuilding of the Temple in Jerusalem. In A.D. 6, Judaea officially became a province of Rome. Internal tensions among the Jews contributed to much unrest, which Rome dealt with harshly. Revolts by Jewish rebels led to the destruction of Jerusalem in A.D. 70 by the emperor TITUS. Jews were dispersed from the city and from the province. (The term *Diaspora* refers to the settlement of the Jews away from their homeland in Judaea.) After that, Judaea was assigned a permanent garrison of Roman legions. Another Jewish revolt in A.D. 135 brought severe suppression, and the Jewish population dwindled. Jews became a minority in their own land.

JUDAISM

J udaism is the religion, thought, and way of life of the Jews, a people who lived in the ancient Near East, and who were ruled by the Romans after A.D. 6. Judaism was characterized by monotheism*, observance of the Sabbath*, purity laws that govern the ritual use of holy objects, and a strict prohibition against intermarriage with non-Jews.

Judaism's requirement that people worship only one God is what initially set it apart from other religions of the ancient world. Although there were many temples in which the Jews worshiped, the Temple in the city

INTERPRETER OF THE SCRIPTURES

Hillel, who lived from around 70 B.C. to A.D. 10, was one of the most learned Jewish scholars of his day. For 40 years, he served as president of the Sanhedrin, the highest Jewish court. Hillel recognized the need to simplify the huge body of Jewish law so that it could be studied more easily. Accordingly, Hillel took the 600 categories of Jewish law and reduced them to 6. His headings became the 6 divisions of the Talmud.

Hillel stated the meaning of Judaism in simple terms: "Whatever is hateful to you, do not to your fellow man: this is the whole Law, the rest is mere commentary."

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **sect** religious group separated from an established church, usually due to its more extreme beliefs

* **ascetic** referring to a person who rejects worldly pleasure and follows a life of prayer, poverty, and rigorous self-discipline

* **Torah** sacred wisdom of the Jewish faith, especially the first five books of the Bible

of JERUSALEM was the most important one and the central focus of Jewish religious observances. Before 587 B.C., intermarriage between Jews and Gentiles (non-Jews) had been accepted. Then, in 458 B.C., the Babylonian-Jewish priest Ezra demanded that Jews divorce their non-Jewish wives. This proposal greatly angered wealthy Jews (including priests), and Ezra was removed from office. Several years later, however, Nehemiah, who governed JUDAEA from the mid-400s B.C., enacted and enforced the proposal that Jewish men divorce their Gentile wives. He furthermore closed markets on the Sabbath and imposed his ideas of ritual purity on the priesthood. Nehemiah's reforms strengthened the Jewish community, and Judaism became the religion of Judaea, as well as of Jews living abroad.

The first great work of Jewish religious thought appeared around 400 B.C. This was the final edition of the Pentateuch—the first five books of the Old Testament, originally ascribed to Moses. The Pentateuch consists of the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and it relates the history of the Jews from the creation of the world to the death of Moses. The main theme of the Pentateuch is the migration of the Jews, their captivity in and their deliverance from Egypt, and their entrance into the Promised Land.

During the Hellenistic* period, Jewish writers and scholars debated the permissibility of relations with surrounding non-Jewish peoples, the observance of Jewish law, and the special holiness and significance of the Temple of Jerusalem. Several writings from this period emphasize the strict observance of the ancient Jewish law and warn against mixing with non-Jews. The Book of Daniel, which dates from around 165 B.C., contains prophecies regarding the course of world history.

A sect* within Judaism was the Essenes, an ascetic* group who rejected pleasures as evil and advocated the sharing of possessions. The discovery of the Dead Sea Scrolls in A.D. 1947 helped scholars understand more about the Essenes and their teachings. Some scholars have suggested that the Essenes influenced the founding of CHRISTIANITY.

Christianity began as a sect of Judaism during the reign of the Judaean king HEROD THE GREAT. Its founder was a man called Joshua ben Joseph, who lived from about 4 B.C. to about A.D. 30. He is known in history as Jesus of Nazareth.

Despite Jewish civil wars and internal disputes that preceded the takeover of Judaea by Rome in A.D. 6, Jewish religious tradition survived. The Pharisees, a group of religious scholars of Judaism, urged Jews to remain faithful to traditional beliefs, such as strict dietary rules and the separation of Jews and Gentiles. The Pharisees were among the most learned of the many religious factions within Judaism. They accepted the writings of the Hebrew prophets and the Torah*. They were also guided by a large body of oral law. Rabbis taught the law and applied it to existing conditions. After the Roman destruction of Jerusalem in A.D. 70, the Pharisees reestablished rabbinical schools and thus ensured the survival of Judaism as a religion.

From about A.D. 70 to 200, Jewish scholars began writing down the traditional Jewish laws and teachings that had been passed down orally since the 1200s B.C. This statement of laws and teachings became known as the Mishnah. From about A.D. 200 to 500, interpretations of the laws and

teachings were collected in the Gemara. Together, the Mishnah and Gemara form the Talmud, the second most sacred and influential book of Judaism, after the Bible.

JULIAN THE APOSTATE

A.D. 331–363
ROMAN EMPEROR

* **pagan** referring to a belief in more than one god; non-Christian

* **apostate** one who renounces his or her religious faith; renegade

* **imperial** pertaining to an emperor or empire

* **classics** the literature of ancient Greece and Rome

* **philosophy** study of ideas, including science

Flavius Claudius Julianus, known as Julian, was a nephew of CONSTANTINE, the emperor who made CHRISTIANITY the official religion of Rome. Julian renounced Christianity and attempted to restore the pagan* gods of ancient Rome. As a result of his renunciation, he was nicknamed the Apostate* by Christian writers.

Julian was born in the imperial* capital of CONSTANTINOPLE. He was the son of Julius Constantius, half-brother of Constantine (the Great). Constantine's son and successor, Constantius II, executed all rival family members, except for his cousin Julian. The young boy was raised in captivity in Cappadocia in ASIA MINOR and, although educated as a Christian, admired the classics* and the pagan gods. Julian studied philosophy* at EPHESUS and Athens and was initiated into the mystery CULTS of Eleusis and Mithraism. The ELEUSINIAN MYSTERIES were ancient religious rituals honoring the Greek goddess Demeter. Mithraism was a religion that worshiped the ancient Persian supreme god Ahura Mazda and his ally MITHRAS.

Julian's studies were interrupted by a summons to the palace from Constantius. The emperor had no heir to succeed him and appointed Julian Caesar in A.D. 355. The young man was placed in command of BRITAIN and GAUL. Julian was popular with his troops. Following a mutiny against Constantius, the soldiers declared Julian emperor in A.D. 360.

As soon as he became emperor, Julian declared his belief in paganism. He withdrew all privileges from the church and its leaders, and he expelled Christians from positions of authority. Pagan cults and temples were restored, and regular sacrifices were encouraged. Julian was an accomplished writer and used his talent to compose hymns to his favorite deities. He even visited the famous oracle at DELPHI for advice.

Julian had military ambitions, too, and tried to launch an invasion against Persia but was mortally wounded in battle in A.D. 363. His marriage had produced no children, and the reforms he began came to an end soon after his death. (*See also* **Rome, History of.**)

JUNO

See *Hera.*

JUPITER

ROMAN GOD

* **ritual** regularly followed routine, especially religious

Jupiter was the Roman god of the sky. His temple on Rome's Capitoline Hill was the focal point of important rituals* and festivals. He is often depicted wearing white, holding a scepter, and accompanied by an eagle. The scepter, the Roman symbol of power, showed his position as the supreme deity.

Like the Greek god Zeus, Jupiter evolved from the Indo-European sky-god *Diespiter,* meaning "day-father." He was responsible for the weather,

especially violent storms accompanied by torrential rain and lightning. He was also associated with agriculture and was worshiped when the grapes were harvested. Jupiter was also god of oaths and treaties. As the wielder of thunderbolts, he could strike a liar dead.

The cult of Jupiter Optimus Maximus (Jupiter the best and the greatest) was begun by the Etruscans. In Rome, he became the god of the Roman state. He shared his temple on the Capitoline with the two goddesses Juno (the Etruscan fertility goddess) and Minerva (goddess of wisdom and patroness* of crafts). Government officials offered sacrifices to Jupiter as they began their term in office, and victors offered him the spoils of war after their triumphal* march into the city. The Senate met in Jupiter's temple, thus giving Jupiter special political significance. No political action could be carried out without his favorable judgment. The choices and decisions of the Roman people were blessed by him.

Several important festivals were held in Jupiter's honor. The Ides of November was marked by a banquet in his honor attended by Rome's

* **patroness** goddess or woman of influence who guards, protects, or supports a person or city

* **triumphal** refers to the ancient Roman ceremony during which a victorious general enters the city

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elite. As the chief god of Rome, Jupiter plays a major role in Roman literature, including Vergil's *Aeneid,* Horace's *Odes,* and Ovid's *Metamorphoses.* (*See also* Cults; Divinities; Festivals and Feasts, Roman.)

JUSTINIAN

ca. A.D. 482–565

EASTERN ROMAN EMPEROR

* **imperial** pertaining to an emperor or empire

* **codify** to arrange according to a system; to set down in writing

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **theology** study of the nature of God and of religious truth

As emperor of the Eastern Roman Empire, Justinian kept invaders from Persia and the Balkans from encroaching on his realm. He was responsible for codifying Roman law and for building the magnificent Church of St. Sophia in Constantinople. This carved ivory shows Justinian riding triumphantly among his subjects.

Justinian was a ruler of the Byzantine Empire, as the Roman Empire in the East came to be called after the A.D. 400s. He accomplished much during his 38-year reign, including the reconquest of imperial* lands lost during the barbarian invasions of the West and the codification* of Roman law.

Justinian was born in THRACE and was adopted by his uncle, the emperor Justin. Justinian rose rapidly through the ranks—from imperial guard to personal imperial bodyguard, count, general, and then, in A.D. 521, consul*. Two years later, Justinian married the former actress Theodora, who would become his most trusted adviser until her death in A.D. 548. Following the death of Justin in A.D. 527, Justinian became emperor.

Justinian was passionately interested in theology*, law, and the expansion of the empire's boundaries. He tried to wipe out the heresies* that
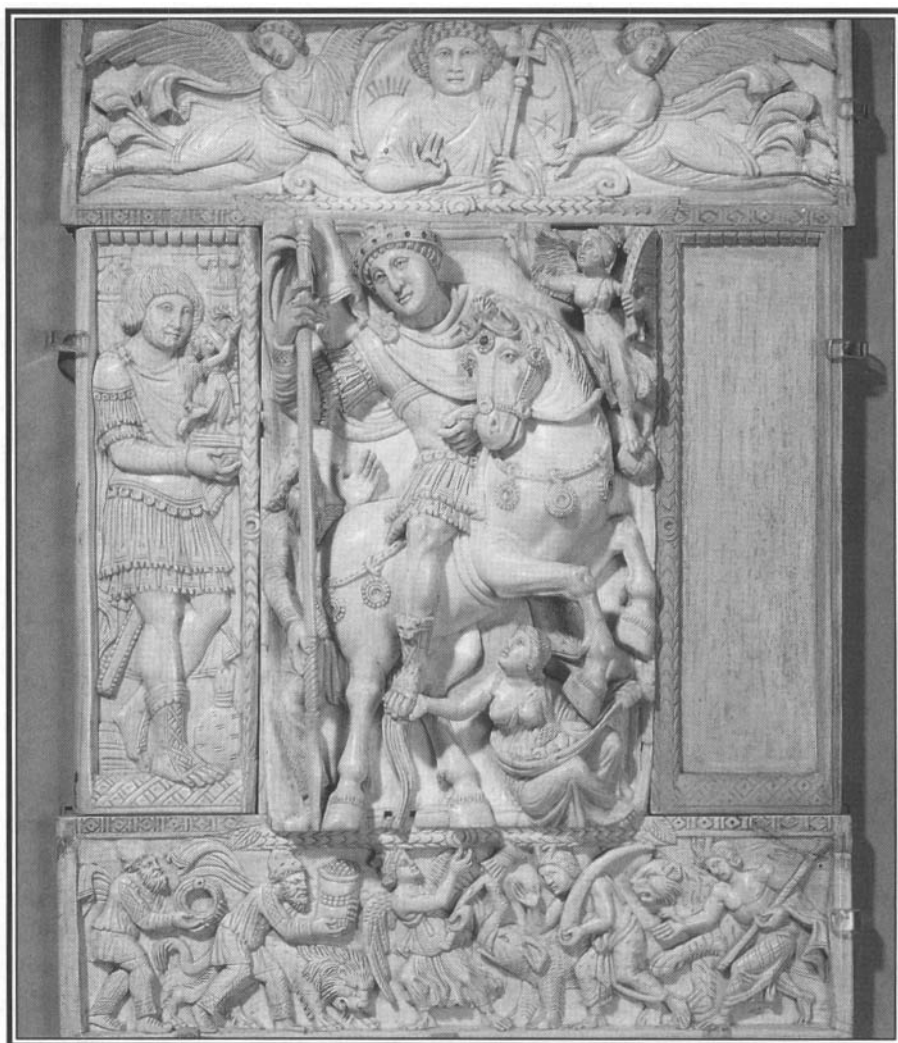
* **heresy** belief that is contrary to church doctrine

* **pagan** one who worships many gods; non-Christian

* **Neoplatonist** referring to the modification of Plato's teachings by scholars who came later

* **province** overseas area controlled by Rome

were threatening to tear apart the Christian church. Pagans* were driven from positions of authority, and the Neoplatonist* school in Athens was closed. Justinian contributed money to churches and commissioned the rebuilding of the monumental church Hagia Sophia in Constantinople.

In A.D. 528, Justinian set out to reorganize Roman law. For this enormous and complicated task, he chose the lawyer Tribonian to assist him. A commission was established to organize the existing laws and the emperor's comments on them. The initial organization was accomplished, and the first *Codex,* or code, was published in A.D. 529. Work on the project continued the following year. Another commission was established to organize the work of early judges. Commission members read through nearly 2,000 books and published the *Digest* (in 50 books) in A.D. 533. Tribonian also directed the writing of a textbook, called the *Institutes,* for beginning law students. In A.D. 534, a new code was published. The complete body of work was called the *Corpus Juris Civilis,* or *The Complete Civil Law.* It both preserved the legal heritage of the past and transmitted it to future generations. The Corpus remained the cornerstone of European law for centuries. Justinian was a vigorous lawmaker himself and instituted many laws that affected all aspects of life in the empire.

Justinian successfully took back the provinces* of the Western Roman Empire from the barbarians. He was aided by his great military commanders Belisarius and Narses, who recaptured northern Africa and the islands of the western Mediterranean from the VANDALS, occupied Rome, and eventually secured the Italian peninsula from the OSTROGOTHS. Southern Spain was also liberated from the control of the VISIGOTHS. Justinian strengthened fortifications in the Balkans and along the eastern frontier with neighboring Armenia, Mesopotamia, and Syria. His wars were expensive, however, and seriously weakened the finances of the empire.

Justinian was a tireless ruler who enjoyed his work. He slept little and kept his staff continually busy. His helpmate and colleague was his wife and empress, Theodora. When the Nike Rebellion (so-called because the rebels used the battle cry of *nike* or "conquer" during chariot races) in Constantinople nearly tumbled Justinian from power, it was Theodora who convinced her husband to remain and fight for his crown. Justinian listened to her advice and ordered Belisarius to slaughter the factions who were calling for his downfall. With Justinian's death in A.D. 565, the first and greatest period of Byzantine history came to an end. Future emperors tried to save the imperial provinces in the East rather than fight on both western and eastern frontiers. (*See also* **Byzantium; Constantinople; Rome; History of.**)

JUVENAL

ca. A.D. 60–130
ROMAN POET

Juvenal was a poet of the early Roman Empire. His biting satires expose the folly and vices of ancient Rome and provide fascinating insights into the manners and morals of his time. His work, composed over a 30-year period, influenced numerous writers of later eras, especially the English satirists of the eighteenth century, such as John Dryden, Alexander Pope, and Jonathan Swift.

Juvenal was born in Aquinum, a town about 70 miles southeast of Rome. Little is known of Juvenal the man, and he reveals little of himself

* **rhetoric** art of using words effectively in speaking and writing

* **irony** use of words in such a way that they convey the opposite of the usual meaning

* **imperial** pertaining to an emperor or empire

* **patron** special guardian, protector, or supporter

in his poetry but his fierce opinions. He may have served in the Roman army and may have held a position as a local judge. His masterful writing style suggests that he was educated in rhetoric*. He probably came from a middle-class family, since members of the upper class generally were not poets, and poor people usually were not educated. He wrote the 16 *Satires,* which are organized into five books, during the period from about A.D. 100 to 127. The works from this period followed the reign of the hated emperor DOMITIAN and coincided with the reigns of the enlightened emperors TRAJAN and HADRIAN. Their reigns were marked by peace and prosperity, and many writers of the time took advantage of the liberal atmosphere to criticize their leaders.

The *Satires* are famous for their bitter irony*, humor, and rhetorical brilliance. Nothing escapes Juvenal's critical eye. "Whatever men do," he announces in his first satire, "their fear, their rage, their pleasure—all these will make up my little work." His sense of indignation is significant as he writes about the struggle of Rome's poor to acquire adequate food and clothing, the excesses of Rome's wealthy citizens, and the general sordidness of life in the imperial* capital.

Juvenal probably never married or, if he did, had an unhappy relationship. In Book 2 of the *Satires,* he tries to persuade a friend not to marry by vehemently criticizing Roman wives.

Other books take a less cynical but equally indignant tone as Juvenal attacks the relationship between clients and patrons*, the worthlessness of the rich, crime and punishment, money and greed, bad parenting, and, finally, anger itself. Throughout the *Satires,* Juvenal uses sharp questions and striking, often violent images to grab the reader's attention. His phrases, such as the famous *mens sana in corpore sano* ("a healthy mind in a healthy body"), are still universally quoted. The word *juvenalian* has become a synonym for "indignant." (*See also* **Horace; Rome, History of; Satire.**)

LABOR

Labor, or work, was viewed very differently in ancient Greece and Rome than it typically is today. In the modern world, most people place a high value on work, seeking the security and income of a steady job. In contrast, in ancient Greece and Rome, work was viewed as a necessary evil that took time away from leisure, politics, education, and culture, and had little positive value in and of itself.

Although only a minority of the wealthier citizens could avoid working to earn a living, those who did have to work strove to work for themselves. Working for another person was considered degrading, because it meant being dependent on someone else—or, in other words, not free. This is because wages were seen as purchasing the entire person, not just his or her labor.

Because of this attitude toward labor and wages, there was only limited development of a WORKING CLASS in ancient Greece and Rome. Most work was done instead by slaves or others who were forced to work. An exception to this was agricultural work, which, because of its seasonal nature, required temporary wage workers at certain times of the year. Other exceptions included military and government work. Working as a paid

soldier or as a laborer constructing a state temple did not carry the same stigma as other types of wage labor.

THE NATURE OF LABOR

Most of the labor in ancient Greece and Rome was agricultural work. In the first two centuries A.D. in Rome, for example, between 80 and 90 percent of the population was engaged primarily in agriculture. Peasant families in the countryside raised most of their own food and traded their surplus to tradespeople in town for goods they could not produce themselves, such as pots, lamps, iron tools, nails, keys, ornaments, dishes, and cloth. Although many peasants lived close to the subsistence level—raising little more than their families needed for food—there were considerable differences in economic status among peasant households. The wealthier the family, the more numerous and luxurious the items obtained in trade were likely to be.

Most of the remaining 10 to 20 percent of the population included beggars, priests, and tradespeople who lived in the towns and cities and made or imported goods. The larger the town or city, the greater the diversity in occupations, although even small towns had a surprisingly large number of different types of tradespeople. In Rome, inscriptions on tombstones show the existence of more than 200 occupations. Burial inscriptions and election posters in Pompeii, which had a population of just 12,000 when Mt. Vesuvius erupted and covered it with lava in A.D. 79, reveal about 85 different occupations. Between the A.D. 200s and 500s, one small town in the Roman Empire had more than 100 occupations, including woodcutters, tailors, sellers of cooked food, and goldsmiths.

In ancient times, working for wages was considered beneath the dignity of most Greek and Roman citizens. Instead, slaves formed the backbone of the Greek and Roman economies, performing much of the manual labor citizens despised.

DEPENDENT LABORERS

In practice, much of the work in ancient Greece and Rome was performed by dependent laborers—workers who were compelled to work for others. Dependent labor included compulsory labor, in which politically weak individuals or groups were forced to work for the rich and powerful. It also included SLAVERY, in which individuals as well as their labor were controlled by masters.

Dependent laborers were virtually everywhere—in the fields, in the household, in the marketplace, in medicine, and in government (sometimes even in positions of considerable responsibility). They did the same types of work as free laborers, often working side by side with them. However, dependent laborers never replaced free laborers, and only in a few occupations—notably mining—was work done solely by slaves or other dependent laborers.

CHATTEL-SLAVERY. Slavery was a widespread institution throughout the ancient world. What was unique in ancient Greece and Rome was the widespread adoption of chattel-slavery, a form of slavery in which the slave was literally the possession of the master. Like any other possession, chattel-slaves could be bought, sold, or bequeathed to another person at the death of the owner. Slaves were captured in war and purchased from professional slave traders at established slave markets. In Athens, a monthly slave market was held in the AGORA, or central marketplace. And as Rome conquered distant lands, hundreds of slaves were sent back to Italy to do the work left behind by the conquering soldiers.

From about 750 B.C. onward, chattel-slavery became the dominant form of dependent labor in Greece, growing in importance as political freedoms for the lower classes grew. In the Roman Empire, slaveholdings were concentrated in Italy, and by the end of the last century B.C., slaves probably made up at least a third of Italy's population. In Rome, slavery came to pervade all aspects of society, including religion. For example, early Christians characterized themselves as "slaves" of God (later translated as "servants" of God).

The greatest economic advantage of chattel-slavery was its flexibility. Chattel-slaves could be purchased by anyone who could afford them, put to almost any use, and then sold when they were no longer needed. Individual slaves with particular talents or skills were used to great advantage, and slaves as a group performed a variety of functions, which were reflected in the wide range of status assigned to different slaves. Some slaves worked as private servants in individual households, while others worked as respected public servants in government administration. Some slaves were unskilled factory workers; others were trusted overseers in managerial positions who supervised the work of other slaves. Some slaves were even physicians. Slave labor provided economic advantages to the owners, because slaves could be made to work harder, longer, and under more difficult conditions than free laborers were willing to work. Thus, although slaves were expensive to buy, slave labor was more cost-effective than free labor.

In addition to the economic advantages for those who could afford to own slaves, chattel-slavery also offered advantages to the poorer citizens

> **Remember:** Consult the index at the end of volume 4 to find more information on many topics.

LABOR

DIFFERENCES IN SLAVERY

Slavery in ancient Greece and Rome differed in several important respects from the slavery of the American South. Greek and Roman slaves were often employed in highly skilled occupations, ranging from literary agents to bankers. Many Roman and Greek slaves earned their freedom, and once freed they became citizens. Some even became rich and powerful members of society. Perhaps most importantly, there were no racial differences between slaves and masters in ancient Greece and Rome, so there was little discrimination based on skin color or other obvious physical differences between masters and former slaves.

of the state. Chattel-slavery meant that the rich and powerful were exploiting slaves instead of poor citizens, and by doing so, they indirectly elevated the status of the poor. This helped preserve the poor's political participation and freedom. For this reason, the poor had as much interest in the institution of slavery as the wealthy.

From the point of view of the slave, chattel-slavery was an inhumane institution. Although some slaves were treated very well by their masters, cruel treatment was more common. Agricultural slaves on large estates were forced to work in chain gangs, and conditions for slaves working in mines were terrible, in some cases even deadly. Sick slaves were sometimes cast out to die, and in the gladiatorial games in Rome, slaves were killed as a form of public entertainment. In addition, virtually all slaves were uprooted from their homelands, separated from their families, and denied the right to have families of their own.

Not surprisingly, some slaves were resentful and rebellious. Runaway slaves were a constant problem, and many masters lived in fear of physical harm from their slaves. In response, some masters used force to control their slaves and took security precautions to protect themselves and their families. Other masters tried to control their slaves by rewarding them for good behavior, sometimes even offering them freedom from slavery, which was called manumission. The hope of manumission encouraged many slaves to be obedient, and many did earn their freedom in this way. However, there was little debate in society about the morality of the institution of slavery itself. Some may have believed that slavery was "contrary to nature," but this never led to a movement to abolish the practice of owning slaves.

COMPULSORY LABOR. Besides chattel-slavery, other forms of dependent labor were common in ancient Greece and Rome, particularly in rural areas. For example, an individual might be required to work for another person within his or her own community in order to pay off a debt, or an entire community might be forced to perform specific duties for another community. Sparta's subjugation of the HELOTS of Messenia is the best-known example of the latter type of compulsory labor. Sparta's warrior class forced helots to perform virtually all of the nonmilitary duties in Spartan society.

The status of compulsory laborers fell somewhere between free laborers and slaves. Like free laborers, they remained members of their community of origin. They therefore retained a communal identity, culture, language, and religion. They also kept their right to have families. However, like slaves, they were required to work for others against their will.

Compulsory labor was less flexible than chattel-slavery because workers could not be bought or sold as needed. In addition, compulsory laborers, because they maintained their cultural identity and community solidarity, were more likely to revolt than were chattel-slaves, who lived in isolation from their families and homelands. Once again, Sparta is the best-known example. Helot revolt was a constant threat, and most of the military efforts of Sparta's warriors were turned inward to keep such revolts in check. For these reasons, the use of compulsory labor declined in Greece during the classical period (from 500 to 323 B.C.), while

chattel-slavery continued to be an important institution in Greece as well as in Rome. (*See also* **Agriculture, Greek; Agriculture, Roman; Class Structure, Greek; Class Structure, Roman; Markets; Mining; Trade, Greek; Trade, Roman.**)

LAND: OWNERSHIP, REORGANIZATION, AND USE

* **tribute** payment made to a dominant power or local government

* **city-state** independent state consisting of a city and its surrounding territory

Most land in ancient Greece and Rome was privately owned. Private ownership and the assessment of tribute* on land led to a system of subdivision that reorganized the land into a checkerboard pattern and later influenced the layout of cities. Outside the cities, most land was used for agricultural purposes.

LAND OWNERSHIP

First arising in the early Greek city-states*, private ownership of land evolved from common ownership into the dominant form of land ownership throughout the ancient Mediterranean world. Private ownership also became an important form of land ownership in later European cultures.

GREECE. The common land of the early Greek city-state was considered the property of all its citizens. However, common land could be assigned to individual citizens in equal shares—an important step toward the privatization of land. Eventually, most agricultural land came to be owned by individual citizens, although some land was owned by temples. Like much other privately owned land, temple-owned land was leased to tenants for a share of the revenues. The only land that was not privately owned was land of a lesser quality, fit only for the communal grazing of livestock.

Ownership of land became one of the most important rights of citizenship in the city-state. Even in ATHENS, where there was extensive development of crafts and trades, as many as three-quarters of the citizens owned some land. The proportion of people owning land in smaller city-states was probably even greater. There were no legal restrictions on the sale of these privately owned lands. However, land was considered to belong to the entire family, not just to an individual, and individuals were discouraged from selling the family's land.

Ownership of the royal lands of the Hellenistic* kingdoms, including the SELEUCID DYNASTY in Syria and Mesopotamia and the PTOLEMAIC DYNASTY in Egypt, grew out of a different tradition of land holding. The previous monarchies had claimed total ownership of huge areas of land, which were divided into small plots that were leased to individuals. Under Greek rule, these royal lands continued to be owned by the ruling class, which demanded large revenues from those who leased the land.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

ROME. The idea of private land ownership spread from Greece to Rome and became the dominant mode of land ownership there as well. As in Greece, some land was owned by temples, and the sale of privately owned land was legal but discouraged. In the case of Rome, land sales were governed by a formal procedure that had to occur before land could be transferred from one owner to another.

The Roman emperors were also influenced by the Hellenistic tradition of royal land ownership. They obtained huge amounts of the most productive land, including large tracts of land throughout Italy, western Europe, and North Africa, and they used the revenues from the land to support the people and institutions of Rome and other Italian cities. The provincial* lands belonged to the state and usually could not be owned by individuals, although Italian temples, priesthoods, and other religious groups (such as the Vestal Virgins) also owned land in Egypt and other Roman provinces.

* **provincial** referring to a province, an overseas area controlled by Rome

LAND REORGANIZATION

Private land ownership and the assessment of tribute on land required a means of measuring and subdividing tracts of land. A gridlike division of land that intersected north-south and east-west boundary lines developed, probably originating in the Near East. This system of land division became widespread in Greece and later in Rome. It was used first to reorganize the rural landscape and then to plan cities and towns, especially in new colonies.

GREECE. Different soil and water requirements of various crops influenced the ways in which rural land was divided, making the practice more difficult to detect in the countryside than in urban centers. The first towns and cities in Greece were built where water and farmland were available to support an urban population and where economic and strategic factors were also advantageous.

The actual work of establishing boundaries between plots of land was done by land surveyors. Surveyors must have been plentiful in the Greek world because any type of land transaction—boundary disputes or assessment—would have required their services. By the classical* period, there is direct evidence for the work of surveyors and also of city planners. There were many planned cities in Greece, in which the streets were straight and narrow and laid out in a grid. There were virtually no open spaces outside of the AGORA, or marketplace, which was usually located in the center of the city.

* **classical** relating to the civilization of ancient Greece and Rome

The founding of colonies provided an opportunity to build, or at least to plan the growth of, whole new cities. Remains of some early Greek colonies show a grid of rectangular city blocks divided by large streets and an area reserved for an agora. The keen sense of equality among members of the citizen class was no doubt particularly pronounced among the members of a new colony. This is reflected by the generally equal subdivisions of urban space in early colonial cities.

During the Hellenistic period, the utilitarian, gridlike layout of Greek cities was softened by a growing appreciation of the natural landscape, which became integrated into overall urban plans. For example, a hillside might be terraced and covered with a collection of large buildings and monuments, with the most significant of these located at the top of the hill.

ROME. A link between rural land division and urban planning was also found in the Roman world. Early Rome was influenced by the knowledge and experience of the Greek colonies—most of them planned—that dotted the coastal regions of southern Italy and Sicily. As in Greece, Roman

land surveyors reorganized the land in Italy and in Rome's colonies and provinces by imposing a gridlike system on the land. This system ignored traditional boundaries and natural features of the land. Its main purposes were political control and the determination of tribute.

Although Roman surveyors, like their Greek counterparts, worked mostly in the countryside, their skills were also called upon for planning new towns and cities. The earliest visible evidence of Roman urban planning comes from central Italian towns of the 300s and 200s B.C. Roman towns and cities were centered on a FORUM, which was a large, rectangular, open space, similar to the Greek agora.

LAND USE

Outside towns and cities, much of the land in ancient Greece and Rome was used for farming. Some land was devoted instead to timber, and a few areas were quarried or mined. Although both Greece and Italy have mountainous terrain with thin, poor soil, the land is well-suited for growing grapes, OLIVES, and figs, and these were important crops in ancient times, much as they are today. Livestock, such as sheep, goats, or horses, grazed in many areas, and grains grew in the few areas where soil was fertile and the land well-watered.

GREECE. Land suitable for grazing livestock is relatively scarce in Greece except in the northern region, which was famous in ancient times for raising horses. Here, the best pasture region lay along the coast, where a long stretch of lakes and marshes provided ideal conditions. The nearby mountains to the north provided grazing during the summer months.

Land suitable for growing grain was primarily along a handful of valleys, such as the plain of Argos in southern Greece, where the soil was most fertile. In eastern Greece, the soil of higher ground was preferred for growing grain. Most of the grain-growing land was sown with barley, which thrives on soils that are too poor for growing wheat. During alternate years, the land was left fallow, or unplanted, so that moisture and organic processes could replenish the soil's nutrients. Because so little land was available in Greece for growing grain, early Greek colonists settled where conditions were favorable for grain farming, particularly the well-drained lower slopes of mountains.

ROME. Although a large part of the Italian peninsula was mountainous and infertile, Rome, too, was primarily agricultural from its earliest days. Before about 300 B.C., most land was cultivated by small, self-supporting farmers. The small Roman farm of this period was not much different from the small Italian farm of today. The land was likely to be divided into grain fields, pastures, woodlots, fruit orchards, grape vineyards, a vegetable garden, and perhaps a grove of oak trees.

Small, self-supporting farms were eventually replaced by large estates that were worked by slaves. These large estates supported the growing cities, particularly Rome, until about A.D. 200. The development of Roman agriculture was largely neglected, and the people who worked the land were generally oppressed. Gradually, the major landowners withdrew into self-sufficient units, which starved the idle ruling class, weakened the

CENTURIATION

The Romans developed an elaborate system of surveying cities and the lands around them called centuriation—from *centuria,* a square that measured about 2,400 Roman feet, or just under half a mile, on each side. Using centuriation, each piece of land could be located and measured precisely and assigned a tribute status down to a thousandth of a pint of grain. Vast areas of Italy as well as the rest of the ancient Roman world, including much of western Europe and North Africa, were centuriated. The checkerboard patterns from Roman surveys marking these lands are still visible today in aerial photographs.

empire, and led to the feudal manor system that was to continue for the next thousand years. (*See also* **Agriculture, Greek; Agriculture, Roman; Cities, Greek; Cities, Roman; Taxation.**)

* **linguistic** related to the study of the development and structure of language

G reek and Latin were the most important languages in the ancient Mediterranean world. Both languages belong to the family of Indo-European languages, a group of languages with a common root, thought to have originated some 6,000 years ago in a region of Eurasia near the Black Sea. As people migrated from this region, they took their language with them, and different languages developed from their native tongue. Almost all the modern languages of Europe, including English, are considered part of this linguistic* group, as well as some of the languages of India and Persia, such as Hindi and Persian. Today, a modern form of Greek is spoken in Greece and a few other places, including the southern tip of Italy. Latin, although now used only for official communication within the Roman Catholic Church, gave rise to the Romance languages of Europe, including Italian, French, Spanish, Portugese, and Romanian.

GREEK

* **dialect** form of speech characteristic of a region that differs from the standard language in pronunciation, vocabulary, and grammar

It is not known for certain when Greek-speaking peoples first arrived in Greece, but it may have been as early as 2000 B.C. Five major dialects* of Greek were spoken in different regions of Greece as early as 1000 B.C. The dialects may have arisen from different waves of settlement in Greece, or they may have evolved in different classes of Greek society. The five dialects are commonly classified into two groups: East Greek and West Greek. East Greek included Arcado-Cyprian, spoken in Arcadia and Cyprus; Aeolic, spoken in Boeotia, Thessaly, and part of Asia Minor, including Lesbos; and Attic-Ionic, spoken in Attica, the Ionic islands of the Aegean, and Asia Minor. West Greek included Doric, spoken in the

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

Peloponnese*, the Doric islands of the Aegean, such as Crete and Rhodes, parts of North Africa, and Sicily; and Northwest Greek, spoken in the northern part of the Greek mainland, including Aetolia and Epirus, and also in Achaea in the Peloponnese.

The early Greek writers, regardless of their own spoken dialects, used different ones for composing various forms of literature. For example, Homer used the Ionic dialect in his poetry, as did HERODOTUS and HIPPOCRATES in their writings. Each city-state* also developed its own version of one of the five major dialects. Having its own dialect gave each city-state a sense of independence as a political unit.

* **city-state** independent state consisting of a city and its surrounding territory

Originally, Attic was the dialect spoken in ATHENS. Starting in the 400s B.C., as Athens grew in importance, the Attic dialect spread throughout the Aegean area. PHILIP II, king of Macedonia, chose Attic as the official dialect of his court, and it came to be the dialect of philosophers* and ORATORS. As Athens became more dominant, the dialects of the other city-states disappeared. This occurred more quickly in the cities and towns than it did in the countryside. Speaking one of the old dialects became a sign of a rural background or a lack of education.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

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* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **Byzantine** referring to the Eastern Christian Empire that was based in Constantinople

* **province** overseas area controlled by Rome

* **aristocracy** privileged upper class

* **imperial** pertaining to an emperor or empire

Eventually, Attic spread throughout the entire Greek world and evolved into a common dialect called *koine*. After the conquests of ALEXANDER THE GREAT in the 300s B.C., *koine* became the common dialect of educated people throughout the entire Hellenistic* world. *Koine* was also adopted as the language of Christianity and of the later Byzantine* Empire. It continues as the language of the Greek world to this day.

The importance of the Greek language in the ancient world is inestimable. It provided the Greek people with their main unifying bond, and it transmitted their culture to many other parts of the Mediterranean world. The Greeks considered anyone who did not speak their language to be a BARBARIAN (*barbaros*)—someone who spoke nonsense or babbled. They made no attempt to learn the languages of the peoples with whom they had contact. Thus, everywhere Greeks went, their language went, too.

The Greek language even spread to the western provinces* of the Roman Empire, where Greek was taught in schools, as it was in Rome and throughout Italy. From the first century B.C., educated Romans were bilingual—speaking both Latin and Greek—and Greek was the language of culture. The Greek language also continued to be the common language of the eastern Mediterranean world even after the Roman Empire came to dominate the region. Latin was used only in the army and in the courts of law.

Then, from about the A.D. 200s, as Latin gained importance, the Greek-speaking world gradually began to shrink. By the A.D. 300s, Greek was taught only to the families of the Roman aristocracy*, and it was almost unknown in the western provinces of the Roman Empire. Greek was also steadily overtaken by Latin in the Christian church. By the A.D. 500s, the Greek-speaking world comprised only southern Italy, Greece, the Aegean islands, and the coast of Asia Minor, including BYZANTIUM, which continued to be a Greek-speaking center throughout the Middle Ages.

LATIN

The Latin language takes its name from LATIUM, the region of central Italy in which the city of Rome is located. The earliest written evidence of the Latin language comes from Roman inscriptions dating to the 500s B.C. However, inscriptions in Latin were not common until the 200s B.C., a period that coincides with the date of the earliest surviving Latin literature.

Latin was just one of several Indo-European languages in Italy at this time. As a group, these languages are sometimes referred to as Italic languages. The other Italic languages include Faliscan, which is most closely related to Latin, as well as Oscan, Umbrian, and Venetic.

As Rome came to dominate Italy, Latin began to spread, and by the A.D. 100s, the other Italic languages were no longer written. Soon after that, they disappeared altogether, having been replaced by Latin. Indeed, the spread of the Latin language—like the earlier spread of Greek—was the primary means by which Roman culture spread throughout the Mediterranean world. The areas where Latin was spoken expanded with Rome's rising political fortunes and widening imperial* borders, at least in the western part of the empire.

As Latin spread, it was changed by the other languages with which it came in contact. Roman soldiers returning from campaigns in foreign

lands brought many foreign words with them. Many other words were borrowed from Greek. Even the alphabet used for Latin was adapted from the Greek ALPHABET.

Like Greek, the Latin language also evolved into several dialects: Colloquial Latin, Vulgar Latin, and Classical Latin. Colloquial Latin was the everyday spoken language of educated people. It was also used in writing popular literature and personal letters. Vulgar (meaning "common") Latin was the spoken language of uneducated Italians and people who lived in the provinces. It was rarely written except as dialogue in plays, although some examples survive in inscriptions and graffiti. Classical Latin was a highly cultivated written form of Latin, based on Greek literary models. It evolved over many years and was refined by the Roman statesman and writer CICERO. Classical Latin was very artificial and was only written, never spoken.

Although Classical Latin was the language of culture and learning, it was the spoken forms of Latin that eventually evolved into the Romance languages of Europe. Although all of the Romance languages were derived

LATIN INFLUENCES ENGLISH

English, like Latin, is an Indo-European language. Although English is not a Romance language, derived directly from Latin, it was nonetheless greatly influenced by Latin. A few words crept into Old English when the Romans conquered Britain around A.D. 50, and when Britain was converted to Christianity in the A.D. 600s. But the biggest influx of Latin came with the Norman invasion in A.D. 1066, when the French-speaking Normans conquered England. With them, thousands of new words entered the English language, especially in the fields of religion, law, and science. *Castle, royalty, nobility, felony,* and *attorney* are all English words derived from Latin through French.

from Latin, they differ considerably from one another. The differences are due to the timing of the conquest of the region by Rome, the speed with which Latin was adopted, and the characteristics of the native languages.

OTHER LANGUAGES OF THE ANCIENT MEDITERRANEAN

The most striking feature of the development of language in the ancient Mediterranean region is the speed and completeness with which language after language was replaced by Greek in the East and Latin in the West. The only other ancient written languages from this region that have survived to the present are Hebrew and Coptic, both of which are associated with major religions that have strong scholarly traditions. Many other languages survived for a time as spoken languages, especially in more inaccessible, less urbanized regions, but only three ancient languages—Albanian, Basque, and Berber—are still spoken today.

Although neither the Greeks nor the Romans had a deliberate policy of eliminating the native languages in the areas they ruled, Greek and Latin were the languages used in schools, literature, government, trade, commerce, and military service. It is not surprising, then, that Greek and Latin came to be widely spoken and understood wherever Greeks or Romans governed. (*See also* **Classical Studies; Dorians; Education and Rhetoric, Greek; Education and Rhetoric, Roman; Ionians; Literature, Greek; Literature, Roman; Migrations, Early Greek; Migrations, Late Roman; Peoples of Ancient Greece and Rome.**)

LARES AND PENATES

Lares and *Penates* were two groups of Roman household gods that were frequently associated with each other. In fact, the terms were sometimes used interchangeably, and both terms came to symbolize "home." These gods were often represented by small statuettes, which were displayed on a shelf or in a niche within the home.

Lares were gods who acted as guardians of the family. Originally either ghosts of the family's ancestors or gods of the cultivated fields where the ancestors were buried, Lares came to be the center of each family's religious activity. A prayer was said to the Lares every morning, and offerings of food were given to them at family festivals. Lares were also worshiped at the crossroads where a family's fields adjoined those of a neighbor. As gods of the crossroads, Lares became the gods of travelers as well. There were also public Lares, who protected the state as a whole and were part of the state religion.

Penates, literally meaning "those who live in the cupboard," were gods associated with the inner parts of the household. According to Roman mythology, the Penates were brought back to Rome by Aeneas after he conquered Troy. They were responsible for guarding the household food supply and the family's welfare in general. Each family worshiped Penates privately at the household hearth, where a fire was kept burning in their honor, and food was sacrificed to them at every meal. There were also public Penates who watched over the state and provided an important focus of

Roman patriotism. They were worshiped in the temple of VESTA, the goddess of the hearth, where public officials made sacrifices to them. (*See also* **Cults; Divinities; Myths, Roman; Religion, Roman; Ritual and Sacrifice.**)

LATIN

See *Languages and Dialects.*

LATIUM

See map in Italy (vol. 2).

In ancient times, Latium was a small region in central Italy, located between the Mediterranean Sea and the Apennine Mountains. Bounded on the north by the Tiber River, the region was centered in the river valley and ringed by hills to the north and south. Latium was the site of the city of Rome.

Originally, Latium was the homeland of the Latin-speaking peoples of Italy, and the name Latium comes from the Latin word for "broad," perhaps because Latium consisted of a broad coastal plain. In ancient times, this fertile, well-watered plain produced cereal crops and grass for sheep and goats. Trees and other building materials were also abundant. Although parts of the region were swampy, Latium came to support a large population.

It is not known for certain when Latin-speaking peoples first occupied Latium. However, by the 900s B.C., they were well established in the region and later formed a league of Latin cities. Around 600 B.C., Etruscans from ETRURIA took over Latium and occupied Rome, which quickly grew in size and power. Then, around 475 B.C., the Etruscans were driven out of Latium by a coalition of Greeks and Latins. This was followed by a period of poverty throughout Latium and a decline in the prominence of Rome.

Starting in the 400s B.C., Rome once again grew in size and power. Tired of being exploited for the benefit of Rome, the cities of the original Latin league reunited and revolted against Rome in the Great Latin War, which lasted from 340 to 338 B.C. The Latin cities were defeated and their league dissolved, and Rome maintained its leadership role throughout Latium. In 89 B.C., all Latins were given Roman citizenship, and a few decades later Latium was combined with the adjoining region of Campania to form the first of 14 regions of Italy. (*See also* **Peoples of Ancient Greece and Rome.**)

LAW, GREEK

* **city-state** independent state consisting of a city and its surrounding territory

* **oral** by word of mouth rather than in writing

Since Greek city-states* were independent from each other, each made its own laws and enforced them in its own way. Laws made in one city were not valid in another, and even crimes that were illegal in all city-states, such as homicide, were defined and punished in different ways from one city to the next. Scholars know more about Athenian law than the laws of any other city-state. SOCRATES' famous trial in Athens in 399 B.C. is dramatically illustrated in PLATO's *Apology.*

GREEK LAW BEFORE 600 B.C. The earliest Greek legal codes were oral*, not written. Therefore, little is known of Greek law before the 600s B.C.

* **epic** long poem about legendary or historical heroes, written in a grand style

However, the epic* poems of Homer provide some insight into various early Greek legal practices. The *Iliad* and the *Odyssey* describe different punishments for similar offenses, indicating that each city had its own way of interpreting and enforcing the law. For example, three different punishments are described for homicide. The first is the vendetta, in which a relative of the victim could take revenge by killing the murderer. A second option was exile, in which the killer was expelled from the city but suffered no other penalty. A third possibility was a payment made by the killer to the victim's family. All three punishments are referred to in the *Iliad,* but it is unclear whether more than one of these options was available in any single case or, if they were, how it was decided which punishment was appropriate.

Homer also described the process by which people sought justice under the law. The simplest way was to appeal to the king for judgment, since the king was considered to have greater wisdom than the average person, and he also had the power to enforce his decision. Since not all kings were wise judges, some disputes were settled by a group of elders or community leaders who sat for a trial. A description in the *Iliad* of one such trial indicates that the disputing parties presented their case to several elders, each of whom pronounced a judgment. The one whose judgment was considered the most correct received a fee that had been contributed by both disputants. According to the poem, the correct judgment was the one that drew the greatest applause from the spectators who were present. This system was a distant forerunner of the modern trial by jury, since, even though the elder made the ruling, it was really the people who decided which ruling was right and appropriate.

Draco is credited with drawing up the first written code of Athenian law in the late 600s B.C. Mostly known for its severity, Draco's code was almost entirely revised in the early 500s B.C. by the statesman Solon. A complete review of the law was carried out in the late 500s B.C., and most of what is known about Athenian law comes from the code as it was rewritten at that time.

CLASS DISTINCTIONS IN GREEK LAW. An important aspect of legal codes throughout the Greek world concerned the legal status of individuals in a community. For example, the population of Crete was divided into several categories, the most privileged of which was the free citizen, or comrade. Below the comrades were the noncomrades, followed by serfs* and, finally, slaves. The class of both the offender and the victim of a crime determined the punishment. The punishment for a crime committed against a comrade was ten times harsher that of the same crime committed against a noncomrade. Slaves were punished twice as hard as members of the other classes.

* **serf** peasant who owes service and loyalty to a lord

Class distinction was also important in Athenian law. Until 451 B.C., if a man was an Athenian citizen, his sons were also considered to be citizens. However, the statesman Pericles changed the law, restricting citizenship to those whose parents were both Athenian citizens. The law also outlawed marriages between citizens and foreigners, which greatly limited the number of people who could claim full rights as Athenian citizens. Free foreigners, known as metics, had the right to live in Athens, but they could not hold office, participate in politics, or own land. They were, however,

required to perform military service when needed, and they were spared few of the other duties and responsibilities required of citizens. Below the metics were slaves, who were considered the property of their owners. Slaves could be freed and granted the status of a metic.

FAMILY, MARRIAGE, AND INHERITANCE LAWS. Athenian law limited the freedom of women, especially regarding marriage and inheritance. A woman's father was her master until her marriage, when that role was passed to her husband. If her father or husband died, another male relative assumed responsibility for her. Marriage was arranged by a woman's father and was considered invalid unless he formally gave her to her future husband in a formal ceremony. A man could divorce his wife by simply returning her to her father, but she could obtain a divorce only with the consent of her husband and father. Although it was illegal for a man to have more than one wife, he was allowed to have a concubine* in addition to his wife.

Inheritance laws also reflected women's inferior status under the law. A man's property passed to his legitimate* sons upon his death, or to his grandsons if no sons were living. Only if there were no living sons or grandsons could a daughter inherit property. Even then, she did not own it, but merely held it until she herself had a son to whom it then passed. If the woman was unmarried or widowed, her father's nearest male relative could claim her in marriage, and he was even allowed to divorce his wife in order to do so. To prevent this, a man without sons often adopted a distant male relative, or even an unrelated male, so that the property would be inherited by someone of his own choosing.

CRIMINAL LAW. By the time of Solon's reforms, vendetta was no longer allowed in murder cases. Instead, the killer was ordered to stay away from public and religious places, and a series of three hearings were held, followed by a trial. Different types of juries handled cases in which a citizen killed another citizen and cases in which a citizen killed a noncitizen or assisted in a murder. The penalty for intentional homicide was either death or permanent exile and loss of all property. A person's motive was also important in determining a judgment. For example, a distinction was made between assaulting someone in anger and the crime of *hybris,*

* **concubine** a woman who lives with a man without being married to him

* **legitimate** born to parents who are married to each other

RICH MAN, RICHER MAN

By law, the wealthiest Athenians were required to pay for expensive public services, such as maintaining a ship in the navy. These services were called liturgies. If a man who was required to perform a liturgy felt that another man was richer than he was, he could issue a legal challenge called an *antidosis*. If the second man admitted to being richer, he took over the liturgy; if he was found to be poorer, he and the man who challenged him exchanged their property with each other. Although it was an unusual law, *antidosis* helped ensure that the truly wealthy upheld their obligations to the city-state.

which was a more serious offense—one that involved the intentional disregard for the rights of the victim. Since *hybris* was not defined in any written law text, it was up to the court to decide whether an act should be considered *hybris.*

BRINGING CASES TO TRIAL IN ATHENS. Most legal cases were private disputes. People who felt that they had been wronged brought their cases to MAGISTRATES—public officials who imposed fines for minor offenses or referred the case to juries in more serious matters. Cases involving an offense against the community, such as military cowardice, embezzlement of public funds, or crimes against helpless victims, could be brought by any individual on behalf of the public. Since Athens had virtually no permanent police force, the Athenian government encouraged this type of prosecution. A person who brought such a case was compensated by receiving a portion of the defendant's property or part of the fine the defendant paid. One drawback of this system was that people often brought cases to harm political opponents or to blackmail individuals by threatening to prosecute them unless they paid to have the case dropped. To discourage such unjustified prosecutions, penalties were enacted for anyone who failed to obtain at least one-fifth of a jury's votes at trial or who abandoned the case before it went to trial.

TRIAL BY JURY. One of Solon's main reforms was to allow those dissatisfied with the ruling of a king or elder to appeal to the assembly, or *eliaia.* (It is generally thought that the *eliaia* was simply the assembly of all the citizens of Athens, the *ekklesia,* meeting under a different name for the purpose of trying cases. *Eliaia* later came to mean an individual court.) As the population of the city grew, it became impractical for the entire *eliaia* to hear every case, so a jury system developed that allowed a smaller number of citizens to represent the whole assembly. Each year a list of 6,000 jurors was drawn from a pool of volunteers. Each day, jurors drew lots to determine the court to which they would be assigned. The least important cases required about 200 jurors, while some important cases had more than 1,000.

Parties in a dispute presented their own cases. No one was allowed to have a lawyer speak for him, although he could hire a speechwriter to compose a speech for him to deliver, and he could have friends speak in support of his case. Each side had a predetermined amount of time to present its case, after which the jury voted immediately, without deliberating. Punishment was determined in the same way, with the jury choosing between alternatives proposed by each side. The most common penalty was payment of money, although more serious crimes resulted in exile or death. Imprisonment was rarely used as a punishment, and prisons were normally used only to hold those awaiting trial or execution.

Many private cases went to arbitration* rather than to a jury trial. Arbitrators were ordinary citizens of advanced age, and every male citizen was required to serve as an arbitrator when he turned 60. If either party disagreed with the arbitrator's decision, he could demand a jury trial at which the same evidence was presented. Procedures also existed to address cases in which a person felt that a prosecution was being brought in

* **arbitration** settlement of a dispute by a person acceptable to both sides

a way that violated the law or should be handled in a different manner. In the mid-300s B.C., laws intended to speed up trials were enacted, which helped settle disputes involving merchants and traders, who could not afford to spend months waiting for judgment.

The most important legal achievements of the Athenians were the procedures they established that allowed average citizens to administer the law. For the first time, legal power was truly in the hands of the people. (*See also* Citizenship; Class Structure, Greek; Democracy, Greek; Family, Greek; *Iliad*; Law, Roman; Marriage and Divorce; *Odyssey*; Women, Greek.)

LAW, ROMAN

In most ancient societies, law and government were intertwined. Each ruler passed new laws and struck down old ones to suit his own needs and beliefs. However, Roman law gradually developed as a field of its own, not merely as an extension of the will of rulers. The Roman concept of law has greatly influenced the judicial systems of many modern societies.

THE LAWMAKERS. From 753 to 510 B.C., Rome was ruled by a series of kings, who held supreme authority and were responsible for creating most of the laws. Law, based largely on Roman custom, was used to settle disputes between families or to resolve religious controversies. During the Roman Republic*, the powers formerly held by the king were placed in the hands of two government officials called CONSULS. New laws were proposed by the consuls and voted on by an assembly of male citizens. During the early Roman Empire, the emperor Augustus withdrew the power to make laws from the assembly and gave it to the Senate. Augustus established the practice of rule by imperial* decree—meaning that the emperor's proclamations, when confirmed by the Senate, became law. Later emperors gradually reduced the Senate's authority. By A.D. 200, decrees became law without Senate confirmation, and the emperor had become the supreme legal authority in Rome.

THE PRAETOR'S EDICT. Around 450 B.C., the laws of Rome were partially written down into a body known as the Twelve Tables. For about the next 250 years, the Twelve Tables were subject to interpretation by a board of pontiffs, or priests. In 367 B.C., the power to pass judgment under the law passed from the consuls to a new magistrate known as the PRAETOR. Although praetors could not make laws themselves—the assemblies had that authority—they could issue edicts*. An edict was a proclamation that indicated how the praetor planned to interpret the law during his term of office, which lasted one year. Since the praetor needed no outside approval for his edict, this gave him the freedom to interpret existing laws and to decide situations in which the law was unclear. A praetor's edict was valid only during his term of office, but newly elected praetors usually adopted the edicts of their predecessors, although occasionally with some changes. Edicts, therefore, were considered law, and they became critical to the evolution of the legal system during the republic.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **imperial** pertaining to an emperor or empire

* **edict** proclamation or order that has the force of law

THE LAW. In Roman law, there was a crucial distinction between public, or criminal, law and private, or civil, law. Public law concerned the workings of government, the creation of laws, and the determination of which crimes were deemed to be against the interests of the state, rather than against individuals. During the republic, questions of public, or criminal law, were decided by citizens selected as jurymen.

Private or civil law, on the other hand, dealt with cases involving ownership, debt, assault, and other disputes between private citizens. (*Civil* comes from the Latin word for citizen, *civis.*) In early Rome, the *ius Quiritium* ("rights of citizens") excluded all foreigners. By tradition, the father was the supreme power within the family, and the state rarely interfered in domestic matters. During the republic and the early empire, as Rome's commercial interests grew, the old Roman civil law was expanded. The Romans applied *ius gentium* ("law of the nations") to the lands they conquered. Legal agreements by mutual consent could now be made between Roman citizens and foreigners. Roman civil law, which was codified* by the emperor JUSTINIAN, greatly influenced later Western law.

* **codify** to arrange according to a system; to set down in writing

CRIMINAL LAW CASES. The oldest Roman laws addressed only exceptional crimes against the state—treason, desertion to the enemy, or special forms of murder. By the era of SULLA's reforms in the Roman Republic, around 80 B.C., the list of public crimes had been expanded to include more serious offenses against life, such as serious injury, or against private interests, such as the falsification of wills and documents. Serious moral violations, such as adultery, came to be considered public crimes as well.

Each standing court in Rome (called *quaestiones perpetuae*) was presided over by a praetor. A jury was assigned to each case. The presiding praetor kept order during the trial, but he did not interpret the law or address or instruct the jury. The jury voted without deliberation. If found guilty, a person was required to pay a sum of money—the amount determined by the praetor. Politics and bribery sometimes influenced the legal process, and persuasive speeches were used to try to sway the jury's opinion. The famous Roman statesman CICERO, for example, delivered all his judicial orations* before the criminal courts.

* **oration** formal speech or address

Punishment for public crimes was severe. Under the Twelve Tables, criminals were burned if convicted of arson, crucified* for using magic on crops, or drowned in a sack for murdering a parent or close relative. During the republic, a convicted criminal might avoid execution by going into exile*. During the empire, convicted persons had some or all of their property confiscated and their citizenship revoked. They might also be condemned to labor in public works or in the mines. Working in the mines was considered the most severe sentence of all—second only to a sentence of death. Imprisonment was not used as a punishment. By the early A.D. 100s, penalties for the same crime often varied according to the convicted person's social status. Persons of lower rank were often punished more severely than those of higher rank.

* **crucify** to put to death by binding or nailing a person's hands and feet to a cross

* **exile** forced absence from one's homeland; banishment

CIVIL LAW CASES. Civil trials were decided by a *iudex,* who was assigned by the praetor. The *iudex* was a private citizen who knew the law, and whose judgment both parties agreed to accept. His recommendation to

the praetor was then given formal confirmation by the praetor and became binding.

The basic judicial procedure of trial suits between citizens (called *legis actiones,* or "actions in law") was a two-step process. A person first presented his case before a magistrate using a specific language known as a formula. This stage was intended to determine the nature of the case. The formula for each type of case was very precise and, unless the correct wording was used, the case might be dismissed before it ever went to trial. In the second stage, the magistrate appointed (with the agreement of both parties) a private citizen to act as judge and to rule on the case, subject to the magistrate's approval.

A new procedure, called the formulary system, was established around 177 B.C. to allow greater flexibility in the first stage of the judicial process. Under the formulary system, the disputants in a lawsuit met with the magistrate to draw up a formula, or statement of the precise dispute or law, based on the specific case. Only when the formula was agreed upon by both parties did the case go before a judge. The new system ensured that complex legal language was not a barrier to justice, and it allowed for the creation of new formulas beyond those recorded in the Twelve Tables or those that had been added since.

During the empire, a magistrate or other delegated official conducted the investigation. There were no stages in the process and no private *iudex.* There was, however, the possibility of appealing a decision, which had been unavailable during the republic. Appeals could be made to a higher court or to the emperor, and original decisions were sometimes overturned.

THE JURISTS. The people who probably exercised the greatest long-term influence on Roman law were the jurists. Jurists held no official positions, but they were experts in the law. They gave unpaid legal advice to private citizens, judges, and magistrates. In early Rome, legal interpretation had been the duty of the pontiffs, who had come from the patrician* class. By the first century B.C., prominent jurists were usually knights of the equestrian order*, rather than senators.

During the empire, Augustus encouraged the separation of law from government and politics. He established a special class of jurists, known as *jurisconsulti,* who had the power to interpret the law and were backed by the emperor. Under the emperor HADRIAN, who ruled from A.D. 117–138, the opinions of the jurists were officially given the force of law in any case in which they reached a unanimous opinion. Where the jurists' opinions differed, a judge was free to choose which opinion to follow.

LATER DEVELOPMENTS. The period from A.D. 100 to A.D. 250 is known as the classical period of Roman law. In addition to the increase in the authority of jurists' opinions under the emperor Hadrian, other developments helped establish the independence of Roman law. In A.D. 131, the edicts of the praetors were collected and made binding. In A.D. 212, the emperor Caracalla extended Roman citizenship to all free inhabitants of the empire, which largely eliminated the legal distinction between Romans and the people who lived in provinces. This period also produced

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **equestrian order** second rank of the Roman upper class, consisting of wealthy landowners whose social position entitled them to claim eligibility for service in the cavalry

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ROMAN DIVORCE LAWS

In classical Athens, a man was allowed to divorce his wife without cause. However, in early Rome a divorce was more difficult to obtain. Before about 230 B.C., a Roman man could divorce his wife only for adultery, tampering with keys, or poisoning a child. If he abandoned her for any other reason, he had to give her half of his property and forfeit the remainder to Ceres, the earth goddess. Later, it became possible for both a husband and a wife to obtain a divorce for any reason.

the great jurists Papinian, Gaius, Paulus, Ulpian, and Modestinus, whose opinions greatly influenced Roman law.

By A.D. 342, the formulary system, which had determined judicial procedure for more than 500 years, was replaced with a new system called extraordinary procedure. This system eliminated the written formula, so that most proceedings were conducted in a single process. The Law of Citations, passed in A.D. 426, confirmed the opinions of the five great jurists of the classical period. In cases in which their opinions differed, the majority opinion was followed. When the jurists were equally divided, the opinion of Papinian was followed. Only if Papinian issued no opinion on a particular case could a judge choose the opinion he favored. This limited the power of judges to choose the opinion that suited their own beliefs.

Even during the later years of the Roman Empire, when the empire itself declined rapidly, Roman law continued to show strength and flexibility. An updated collection of laws, the Theodosian Code, was published in A.D. 428, and this code was declared the sole source of law. After the Western Roman Empire fell in A.D. 476, the legal system continued to evolve in the Eastern Empire. The emperor Justinian I produced an updated code of laws in A.D. 529, as well as a digest of civil law and a collection of opinions based upon the rulings of the jurist Gaius. These works remained the basis of law in the Eastern Empire until its fall in A.D. 1453. (*See also* **Aedile; Class Structure, Roman; Government, Roman;** *Imperium*; **Law, Greek.**)

ART AND ARCHITECTURE

PLATE 2

The Romans built triumphal arches to recognize the accomplishments of their leaders. The Arch of Titus, shown here, commemorates Rome's victory over rebels in Judaea. Titus was the son of the emperor Vespasian and heir to the imperial throne.

PLATE 6

This relief sculpture is an example of plebeian art—work created by and for the Roman lower classes. The figure is shown facing the viewer, and the focus is on the action in which the figure is engaged. Here a greengrocer is displaying her wares.

PLATE 7

Hadrian's Villa, shown here, was a vast complex of buildings, gardens, and pools stretching more than a half a mile in length. This elongated pool may have represented the Canopus, a canal in Egypt.
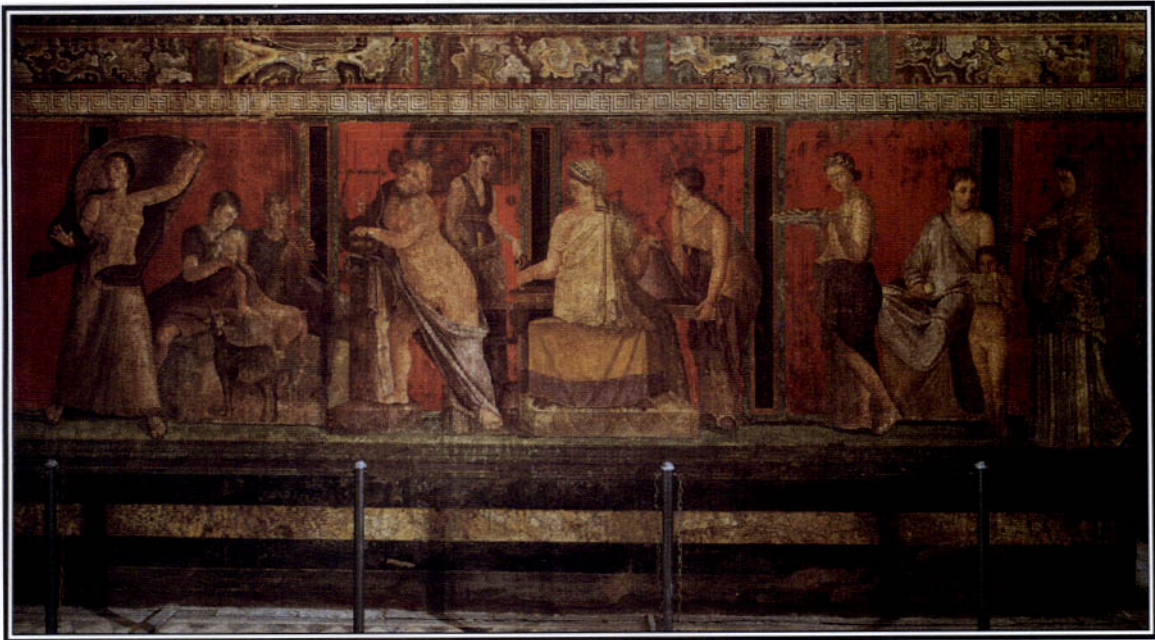
PLATE 8
This fresco is from the Villa of the Mysteries in Pompeii. Frescoes were produced by applying paint to wet plaster. The paint bonds with the plaster as it dries.

PLATE 9
Nearly 100 feet high, the spectacular Column of Trajan stands in Rome. Spiraling around the exterior of this marble structure are 150 scenes from the emperor's victorious campaign against the Dacians.

ANCIENT GREECE AND ROME

AN ENCYCLOPEDIA FOR STUDENTS

ANCIENT GREECE AND ROME

AN ENCYCLOPEDIA FOR STUDENTS

Carroll Moulton, *Editor in Chief*

VOLUME 3

LEGION

See *Armies, Roman.*

LEONIDAS

DIED 480 B.C.
KING OF SPARTA

* **city-state** independent state consisting of a city and its surrounding territory

See map in Sparta (vol. 4).

Leonidas was the king of the Greek city-state* of SPARTA from about 490 to 480 B.C. He succeeded his half-brother, Cleomenes I, who had no son to succeed him, and he married Cleomenes' daughter, Gorgo. Leonidas is best remembered for his heroic leadership of Greek forces at THERMOPYLAE against the invading Persian army led by XERXES.

In 480 B.C., while the rest of Sparta was celebrating an annual festival, Leonidas marched to the mountain pass of Thermopylae with a select Spartan force of only 300 troops, his personal bodyguard. His goal was to secure the pass as part of a combined naval and land operation. Other troops joined Leonidas on the way, and the pass was successfully secured. However, Leonidas and his troops could hold off the Persian assault for only two days. At that point, Leonidas dismissed the main body of soldiers, who managed to escape, while he and his elite troops fiercely counter-attacked the Persians. According to legend, there were so many Persian fighters that their arrows hid the sun. Despite the valor of the Spartans, Leonidas and all of his troops were killed.

The death of Leonidas was said to fulfill a Delphic ORACLE, which had predicted that unless a Spartan king was killed, Sparta would be captured and looted. Leonidas's bravery at Thermopylae demonstrated that Sparta was committed to the defense of Greece, and it was commemorated in a famous poem by the Greek poet Simonides: "Leonidas the Spartan, in whose story/A wreath of famous virtue ever lives." Many years after Leonidas's death, his remains were brought back to Sparta for ceremonial reburial, and a shrine was established in his honor.

LETTER WRITING

* **papyrus** writing material made by pressing together thin strips of the inner stem of the papyrus plant

Letter writing in ancient Greece and Rome was more than just a way to keep in touch with friends and relatives or to carry on business. Letter writing was also used to tell stories in prose or poetry, to express philosophical or political views, or to convey official or scholarly information. Letters were written most often with a reed pen and ink on papyrus*, which was then rolled up and tied with thread. Other materials were sometimes used instead of papyrus, including metal, wood, wax, pottery, or animal skin.

LETTER WRITING IN GREECE. The earliest known letter from ancient Greece dates to the 500s B.C., although it was not until about 300 B.C. that letter writing became widespread. Starting from about the middle of the 200s B.C., several different types of letters have survived. Many of these were letters written by unknown private individuals and government officials, ranging from business reports to students' letters home. These letters reveal a great deal about the language as well as the social and economic conditions of the times.

Other letters that have survived include official letters between government leaders, which were preserved mainly in inscriptions on monuments, and private letters written by famous people, including the philosopher ARISTOTLE. Many of Aristotle's letters were collected and published, usually by someone other than the author himself. There were also public letters that were written to apologize, persuade, advise, or instruct, including letters written by the Greek philosophers PLATO and EPICURUS. Finally, there were fictitious letters, in which a story was told through a series of letters.

LETTER WRITING IN ROME. Letters of all types played an even more important role in ancient Rome because of the vastness of the empire. Although there are fewer surviving examples of Roman letters, the importance of letter writing in ancient Rome is evident from the establishment of a system of postal carriers for official correspondence by the first Roman emperor, AUGUSTUS. In addition, private individuals sometimes used slaves to carry letters, and companies of farmers had their own postal service.

The best-known Roman letters are the nearly 800 letters that were written in the last century B.C. by the Roman statesman CICERO. They consist of many different types of letters, and they provide important insights into Cicero the man. They also paint a clear picture of the turbulent political conditions of his time. Similarly, letters of the Roman author PLINY THE YOUNGER, which were collected in ten books, reveal a great deal about Roman society and politics under the emperor TRAJAN, around A.D. 100.

As in Greece, letters were written by Roman philosophers to convey their views. Letters on morality written by SENECA THE YOUNGER are the best-known examples. Unique to Roman letter writing was the use of poetry. Roman poets HORACE and OVID, among others, wrote many letters in verse.

Letter writing of all types was especially common among Christians in Rome, perhaps because the New Testament and other early Christian texts used this form of expression. The collected letters of St. AUGUSTINE and of St. Jerome are notable examples of letter writing during the last years of the empire. (*See also* **Alphabets and Writing; Books and Manuscripts; Literacy; Postal Service.**)

LIBRARIES

* **papyrus** writing material made by pressing together thin strips of the inner stem of the papyrus plant

With widespread literacy, books were important in ancient Greece and Rome. However, books had to be painstakingly written by hand, usually on fragile, hard-to-care-for papyrus*, which was the preferred writing material in the Mediterranean area from about 500 B.C. to A.D. 300. Libraries arose as places to store and protect fragile manuscripts, as well as places where works of literature could be collected and used for scholarly purposes. Libraries were often built in association with schools, cities, or rulers, and they came to rank among the grandest of civic monuments.

GREEK LIBRARIES. By 400 B.C. books were in wide circulation in Greece. Athens had booksellers, and books were exported as far away as the Black Sea. Some individuals had large private collections of books, typically the

works of the best-known poets and philosophers. The philosopher ARISTOTLE had a very famous collection, which he made accessible to students at the Lyceum, his school in Athens. This library—and those that were established later in association with other Greek schools of philosophy—served the same purpose as university libraries of today.

The first truly public libraries in the Greek world were established by the Hellenistic* kings who followed ALEXANDER THE GREAT. The most famous library of ancient times was the Library in ALEXANDRIA in EGYPT, which was said to be modeled after Aristotle's library. The Library of Alexandria was established by the kings of the Ptolemaic dynasty*, and it contained the greatest collection of books in the ancient world. The Ptolemies obtained copies of all books carried on ships that docked at Alexandria, and they borrowed books from libraries in Athens and other cities and had them copied. According to legend, Ptolemy II confined 72 scholars on an island until they produced the first known Greek translation of the Hebrew Old Testament. This translation became known as the Septuagint.

The Library at Alexandria eventually came to hold a copy of every existing scroll known to Greek scholars. It housed as many as half a million papyrus rolls, the equivalent of about 100,000 modern books. Its librarians were leading scholars, and its director, a writer named CALLIMACHUS, developed a 120-volume catalog, which made the contents of the library more accessible to scholars. The Library became famous for the scholarly studies it supported as well as for its huge collection of books.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **dynasty** succession of rulers from the same family or group

* **synagogue** building of worship for Jews

However, no trace remains of the Alexandrian Library, which was destroyed by fire.

Large libraries were built in other major cities as well. For example, a well-known library was founded in the 100s B.C. at Pergamum in what is now Turkey. It was said to house at least 200,000 papyrus rolls. Smaller cities also had their own libraries, sometimes attached to gymnasia. In addition, special libraries grew up around medical schools, synagogues*, and churches.

ROMAN LIBRARIES. The ancient Romans continued the library-founding tradition of the Greeks, and as in Greece, the earliest Roman libraries were private collections. By 100 B.C. large private collections of books existed in Rome, of which the best-known collection belonged to the Roman statesman CICERO. In fact, the possession of a personal library became a status symbol for wealthy Romans. The bulk of these private collections consisted of Greek literature, which the Romans admired, and at least some of the books came directly from libraries in Greece. For example, the Roman general SULLA was said to have obtained Aristotle's books when he conquered ATHENS in 84 B.C.

In the tradition of the earlier Hellenistic monarchs, the Roman soldier-statesman CAESAR planned the first public library in Rome. The library was actually built in 39 B.C. by his close friend and patron of literature, Asinius Pollio. Caesar's example was followed by the first Roman emperor, AUGUSTUS, who built two libraries, and by the emperor TRAJAN, who built another. Trajan's library had separate buildings for Greek and Latin books. By the A.D. 300s, Rome had 28 libraries, with a head librarian to oversee the entire system.

The Romans also encouraged the establishment of libraries throughout their huge empire. For example, the emperor HADRIAN built a library at the foot of the ACROPOLIS in Athens about A.D. 125. When the new Roman capital was built at CONSTANTINOPLE in the A.D. 300s, a library was one of the first institutions to be provided. It eventually contained 120,000 books.

The great libraries of the Roman Empire disappeared like those of ancient Greece. However, one private collection, which belonged to a Roman nobleman, has survived. The nobleman lived in the town of Herculaneum, which was at the foot of Mt. Vesuvius. When Vesuvius erupted in A.D. 79, the town was buried under lava, which partially preserved the library and its contents. In the 1750s, excavators uncovered the library and the remains of about 1,800 papyrus scrolls. (*See also* **Alphabets and Writing; Books and Manuscripts; Literacy; Ptolemaic Dynasty.**)

VISITING A LIBRARY IN ANCIENT ROME

If you visited a public library in ancient Rome you would not need a library card because books could not be borrowed. Instead, you would have to read the books in the library's reading room. If you had a lot to read, you would want to arrive at the library early. (The library was likely to open at dawn and close at midday.) You would not be allowed to browse through the library's collection because books were stored in cupboards to protect them. Instead, you would select books from the library's catalog, which listed authors under broad subject headings, and then ask an attendant to fetch them for you.

LIBYA

Libya was the ancient Greek name for the land of the Libyans, the original people of the north coast of AFRICA. By the 400s B.C., the term *Libya* was used to refer not just to this coastal region but to the entire continent of Africa, an area that was then thought to be about as large as Europe. The Romans used the term *Libya* in much the same way as the Greeks. Today, Libya is the name of a country on

the Mediterranean coast of Africa, lying between Egypt to the east and Tunisia to the west.

This part of the north coast of Africa was first explored by the Greeks and by the PHOENICIANS, who went on to explore the west coast of Africa as well. The Phoenicians were also the first to establish trade in the northern coastal region, where they eventually founded the city-state* of CARTHAGE. In the 200s B.C., the region became part of the kingdom of the Greek-influenced PTOLEMAIC DYNASTY*, which was centered in Egypt. Then, during the 100s B.C., the region was taken over by the Romans.

Historians learned about the Libyans from both ancient literary sources and archaeological evidence. In the 800s B.C., the Greek poet HOMER described Libya as a fertile land populated by shepherds. About four centuries later, the Greek historian HERODOTUS gave a detailed account of the many different tribes in the region. Although these and other historical sources tended to stress the wandering, herding lifestyle of the people, archaeological evidence suggests that there were also large agricultural settlements. However, Carthaginian, Greek, and Roman influences may have contributed to the tendency of Libyans to settle and become farmers. Libyans also intermarried with the colonists, resulting in a blend of populations and cultures in the region.

* **city-state** independent state consisting of a city and its surrounding territory

* **dynasty** succession of rulers from the same family or group

LITERACY

It is difficult to know how widespread the ability to read or write was in the ancient world. Neither the Greeks nor the Romans kept statistics on literacy rates as modern countries do. Scholars have estimated that at the high point of Greek civilization, fewer than one-third of the adult population could read or write. Even so, literacy was more widespread in the Greco-Roman world than it was in many other ancient civilizations, where the ability to read or write was limited to a small number of priests or scribes*.

The level of literacy in any society is related to the need for reading and writing skills. During their early development, both Greece and Rome were largely agricultural societies in which such skills were of little importance. As the two cultures became more urban and complex, literacy spread to meet the changing needs of each.

LITERACY IN GREECE. The Greeks had a long tradition of oral poetry and oratory*. In both speaking and writing, the Greeks placed great value on the skill of rhetoric*. Most public functions, including politics, law, and education, were conducted orally. Although speeches, poetry, and scholarly works were composed in written form, they were generally communicated aloud. As they wrote, Greek writers usually quoted the works of others from memory, sometimes inaccurately.

While Greeks were attuned to hearing and not reading, literacy became more important with the development of democracy. For example, the Athenians inscribed lists of honors, new laws, and dedications to the gods on tablets for public display. Their existence does not mean that

* **scribe** person who copies manuscripts by hand

* **oratory** art of public speaking
* **rhetoric** art of using words effectively in speaking or writing

5

NOT HOOKED ON BOOKS

The level of literacy in most developed nations today is such that one can expect to find books in most homes. In the Greek world, by contrast, private ownership of manuscripts was rare, even among citizens in a cultural center such as Athens. The fact that the poet Euripides had a private library was unusual enough that it is noted by Greek historians. Written texts were costly to reproduce, so very few people had access to complete books.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **artisan** skilled craftsperson

everyone could read them—and the majority of people could not—but it suggests that access to the written word was valuable in a society in which the citizens actively participated in government. Athenian citizens did not need literacy in order to participate in their democracy, except to vote for an OSTRACISM—the expulsion of a citizen from the city. Ostracism required citizens to be able to write the name of the person they wished to expel. This may have been possible even for illiterate citizens, since it involved writing only a name, and the Greek alphabet is relatively simple. Literate bystanders might also have written names at the request of citizen voters who could not read or write.

LITERACY IN ROME.   Little writing has survived from the earliest period of Roman culture except for some laws and religious inscriptions. During the early republic, the Romans inscribed documents on tablets for public view, as the Greeks had done. These include the famous Twelve Tables, the first Roman law code, which was displayed in the Roman Forum. However, the Romans during this period wrote no literature that has survived to the present.

Although the early Romans had songs, hymns, prayers, and other spoken verse, the Roman oral tradition was nowhere near as rich as that of the Greek. When Roman literature finally emerged, it developed not from native roots but out of the Greek literary tradition. Greek literature spread to Rome during the Hellenistic* period. The first appearance of literature in the Latin language is a translation from the 200s B.C. of HOMER's Greek epic the *Odyssey*. The first Roman writers translated, adapted, and imitated the works of Homer and other Greek masters. Having absorbed Greek literary forms, Roman literature suddenly flourished, and writing became a fundamental part of Roman culture.

Literacy was probably more common in Rome than it was in Greece, especially among artisans* in the cities. However, it was not so deeply rooted that it could survive the collapse of the Roman Empire. Latin as a written language continued among educated persons, including priests and monks in the Christian church. However, spoken Latin gradually evolved into various modern languages, such as Italian, French, Spanish, and Romanian. Exactly when this occurred for each language is not known for certain. (*See also* **Alphabets and Writing; Books and Manuscripts; Education and Rhetoric, Greek; Education and Rhetoric, Roman; Inscriptions, Monumental; Languages and Dialects; Oratory.**)

LITERATURE, GREEK

Ancient Greek literature spanned more than a thousand years, from prehistoric times to the A.D. 300s. To most people today, Greek literature means epic* poems and tragic dramas, but the ancient Greeks also expressed themselves in many other literary forms, including lyric* poems, comedies, essays, and novels. Historians turn to Greek literature for insights into the beliefs, customs, and ways of life of

* **epic** long poem about legendary or historical heroes, written in a grand style

* **lyric** poem expressing personal feelings, often similar in form to a song

See color plate 12, vol. 3.

* **didactic** intended to instruct

* **prose** writing without meter or rhyme, as distinguished from poetry

* **dialogue** text presenting an exchange of ideas between people

* **philosopher** scholar or thinker concerned with the study of ideas, including science

SEEING THE WORLD AS OPPOSITES

Greek thinking, especially in myth, tended to be organized around opposites. The Pythagorean table of opposites associated men with the right side of the body, with light, and with good, and women with the left side, with darkness, and with disaster. Ancient Greek writers frequently represented or associated women with the opposite of the cultural ideal: irrational as opposed to reasoning; deceitful as opposed to honorable. Playwrights sometimes challenged these cultural stereotypes in their works, but at other times maintained them. Of all Greek literature, Aeschylus, in his triology *Oresteia*, perhaps most often depicted women as possessing qualities that were the opposite of the Greek ideal.

the ancient Greeks, but its importance goes far beyond its historical value. Some of the works of the Greek writers rank among the finest contributions to the world's literary heritage. The influence of ancient Greek literature was one of the strongest forces in European culture for centuries, long after the decline of the civilization that had produced it.

The Greeks acquired the alphabet and the art of writing in the 700s B.C. Long before that time, however, they had folklore and EPIC as part of their oral literature, which was communicated by word of mouth rather than in writing. Poems were passed from generation to generation and from place to place by poets who were also storytellers. The performances of each poet were not word-for-word reproductions of an "original" poem. Instead, each performance was a new variation on a familiar tale.

Examples of this ancient oral literature survive in the *Iliad* and the *Odyssey,* two epic poems believed to be the work of the poet HOMER. Although these lengthy poems were probably first written down in the 700s B.C., they are about events that occurred hundreds of years earlier, and some modern scholars believe that the poems existed for a long time—perhaps for several centuries—before they first appeared in written form. The two epics display many features of oral literature. They are rhythmic, and they repeat certain descriptive phrases, called epithets, which made it easier for poets to remember them. All storytellers knew certain standard phrases, such as "the rosy-fingered dawn" and "the wine-dark sea," that could be inserted into the poem wherever it was metrically convenient.

Another of the earliest Greek authors was HESIOD, who was active around 700 B.C. His two surviving works, the *Theogony* and *Works and Days,* are examples of didactic* poetry. Like the epic poems, Hesiod's works were passed on orally before they were written down in about 600 B.C. By that time, writing was becoming widespread in Greece. Literature shifted from works that were recited or sung to works that were written and read. The tragedies of AESCHYLUS, SOPHOCLES, and EURIPIDES—the chief playwrights of the "golden age" of Greek drama in the 400s B.C.— were staged at the great musical festivals of Athens, and copies were made of their texts.

The shift from the spoken to the written word introduced two important new elements to Greek literature. One was the notion of an author, a person who created a specific literary work. Unlike Homer and the anonymous storyteller-poets, authors of written poems had definite identities. They wrote lyric poetry, which included autobiographical details and expressed personal feelings. The great lyric poet SAPPHO made herself the subject of her own poems.

The second change brought about by writing was the development of prose*, which was a new literary style. Earlier literary works, based on the oral tradition that relied on memorization, had all been poems. Prose, a purely written use of language, enabled people to keep records and to organize their ideas in a logical way. Prose made possible new forms of literature, such as the histories of HERODOTUS and THUCYDIDES, the dialogues* of the philosopher* PLATO, and the scientific works of ARISTOTLE.

The writers of Greek literature lived not only in Greece but also in Greek colonies in ASIA MINOR, the islands of the AEGEAN SEA, and southern

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Italy. In the 300s B.C., the conquests of ALEXANDER THE GREAT introduced the Hellenistic* age, during which Greeks ruled EGYPT and other lands of the eastern Mediterranean. Greek became the literary language of the entire region. Many authors who did not speak Greek as their native language wrote in Greek to attract a wider audience for their works. ALEXANDRIA, a Greek city at the mouth of the Nile River in Egypt, was the site of the great Library and an important center of Hellenistic literary activity. After Greece came under Roman rule in 146 B.C., a new culture that combined Greek and Roman elements developed. Although Greek literature from this period contained few outstanding poems or plays, many scholarly writings—such as histories and works of philosophy and science— were produced.

Much of ancient Greek literature did not survive. Many lost works are known only from fragments or from passing references to them in surviving texts. Most surviving Greek literature is known from copies made long after the author composed the original—in some cases, hundreds of years later. Over the centuries, as works were copied and recopied by hand, changes and mistakes were introduced into the text. Indeed, some surviving works exist in several different versions. Often, it is impossible to know exactly what an ancient author wrote, what an audience heard, or what a reader read.

The Greek literature that survived had an enormous influence on European culture in general. The myths and stories of Greek literature became part of the shared heritage of educated people in the Western world. Until the late A.D. 1800s, most Western authors were familiar with Greek literature and expected their readers to be knowledgeable about it as well. When an author wrote that a character was "between Scylla and Charybdis," for example, educated readers recognized the reference to an episode in the *Odyssey.* They knew that the character was in a dangerous position between two deadly perils or between two difficult choices. (*See also* **Alphabets and Writing; Drama, Greek; Hellenistic Culture;** *Iliad*; **Letter Writing; Literature, Roman; Novel, Greek and Roman;** *Odyssey;* **Poetry, Greek and Hellenistic.**)

LITERATURE, ROMAN

* **Roman Republic** Rome during the period 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **prose** writing without meter or rhyme, as distinguished from poetry

* **oratory** art of public speaking

* **epic** long poem about legendary or historical heroes, written in a grand style

* **lyric** poem expressing personal feelings, often similar in form to a song

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

Roman literature is the work of the authors of the Roman Republic* and the Roman Empire, most of whom wrote in Latin. The literature of the Romans included poetry, plays, and prose* works, such as novels, essays, oratory*, histories, and collections of letters. Although Roman literature began with translations and imitations of Greek works, it developed an identity of its own. VERGIL, HORACE, OVID, and CICERO are among the Roman writers who contributed to the world's literary heritage.

The Romans acquired the alphabet of the Greeks, probably through the ETRUSCANS, in the 600s B.C. and adapted it to their own language. Although for the next four centuries they wrote law codes and inscriptions on tombstones, there is no surviving evidence of literary writing in this period. When the Romans did begin writing literature in the 200s B.C., they mainly translated Greek works. Greek literature became the model of excellence. The Romans took over the major genres of literature from the Greeks, such as the epic*, lyric* poetry, comedy and tragedy, history, and oratory. Comedy particularly appealed to Roman audiences, especially the works of the early Roman comic playwrights PLAUTUS and TERENCE. The Romans also perfected the art of satire*, and verse satire is considered original to Rome.

One important development in Roman literature was a gradual division of the Latin language into two different styles. The first was used in higher forms of poetry and prose, such as epic and lyric poetry, history, and oratory. The second style was more natural and more closely related to the everyday speech of ordinary people. The authors of handbooks used this second style, as did the writers of satire and comedy. Some

Aeneas was one of the great heroes of Roman literature. This fresco from Pompeii illustrates a scene from Vergil's acclaimed epic the *Aeneid,* in which the wounded Aeneas is cared for after battle.

* **imperial** pertaining to an emperor or empire

authors, such as Cicero, moved back and forth between styles, depending on the subject and the intended audience for his work.

Literary historians refer to the years from 70 B.C. to A.D. 18 as the Golden Age of Roman literature. During this period, Cicero developed his brilliant oratorical style, combining the clear organization of complex thoughts with elegant prose. All later Roman writers of prose either modeled their writing style on Cicero's or rebelled against it. The many significant poets of the Golden Age include Horace, CATULLUS, and Ovid. Vergil wrote the *Aeneid,* the national epic of Rome, during the Golden Age, and LIVY produced a monumental history of Rome. Outstanding historical writers of the time also included Julius CAESAR and SALLUST.

The Golden Age of literature was followed by the Silver Age, which lasted until A.D. 133. The literature of this period shines less brilliantly than that of the preceding hundred years. Rome was controlled by an emperor, and the imperial* state restricted many freedoms, including the freedom of writers to express themselves without fear of censorship. Ovid was just one of many Roman writers whom the state exiled or prevented from

* **mysticism** belief that divine truths or direct knowledge of God can be experienced through faith, spiritual insight, and intuition

* **pagan** referring to a belief in more than one god; non-Christian

A LITERARY CONQUEST

Roman literature started with an act of war. In 272 B.C., the Romans captured Tarentum, a southern Italian city that was a colony of the Greek city-state Sparta. The Romans enslaved the captured Greeks, some of whom became tutors to young Roman noblemen. One of these learned slaves—later freed—was Livius Andronicus, who wrote a play in the style of a Greek tragedy for the Roman games in 240 B.C. Livius also translated Homer's *Odyssey* into Latin, and two centuries later, Roman schools still used Livius's version of the Greek epic. Livius Andronicus awakened the Romans' interest in literature and established Greek works as the model for Roman writers who followed.

publishing their views. Yet the Silver Age produced important works of literature—angry satires by Juvenal; history by Tacitus; the philosophy of Seneca; and Petronius's *Satyricon,* a racy and satirical novel of which only fragments remain. Some years later, Apuleius wrote a novel called *The Golden Ass,* which survived in its entirety. Like many other Greek and Roman prose fictions of the time, it combined comic incidents with an interest in mysticism* and magic.

One of the best-known works of Roman literature in the years immediately following the Silver Age is the *Meditations* of Marcus Aurelius, who was emperor from A.D. 161 to A.D. 180. Possibly never intended to be read by anyone other than himself, this work shows the emperor applying the philosophy of Stoicism to the task of governing the empire. Although Marcus Aurelius was the Roman emperor, he wrote in Greek, which shows how closely connected were the cultures of Greece and Rome.

As the people of the Roman Empire converted to Christianity, Christian literature overshadowed the works of pagan* writers. The towering literary figures of this era were Tertullian and St. Augustine. Boethius, a Christian philosopher of the early A.D. 500s, was a bridge between the Roman era and the Middle Ages. Christianity kept Roman culture at least partly alive in western Europe. The influence of the Roman Catholic Church made Latin the language not only of religion but of instruction, and monks and scholars pursuing religious studies saved many manuscripts of Roman literature from destruction. (*See also* **Alphabets and Writing; Drama, Roman; Epic, Roman; Letter Writing; Literature, Greek; Novel, Greek and Roman; Poetry, Roman.**)

LIVY

ca. 59 B.C.–ca. A.D. 17
ROMAN HISTORIAN

Titus Livius, known as Livy, wrote a history of Rome that he called *Ab urbe condita libri (Books from the Foundation of the City).* This monumental work consisted of 142 volumes and covered 745 years of Roman history, from the legendary founding of the city in 753 B.C. to 9 B.C. Fewer than one-third of the volumes of Livy's history survive today, but they illustrate the lively, colorful writing style that made him the most widely read Roman historian in the ancient world. The surviving volumes also exhibit Livy's deep concern for the central drama of Roman history as he saw it: the rise and fall of Rome's morals and national character.

LIVY'S LIFE. Livy was born in Patavium, a coastal town in northern Italy that is now called Padua. The people of Patavium were known for clinging to traditional virtues, such as respect for the gods, self-control, and patriotism—virtues that in Livy's day seemed rather old-fashioned to many Romans.

Scholars know little about Livy's life. He probably did not serve in the army, for his writings indicate no knowledge of military life. He was not a senator, and he did not participate in politics. Evidence suggests that he married and had two sons and a daughter. Livy spent much of his adult life

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

in Rome, but the dates and place of his residence there are unknown. Later, he moved back to Patavium, where he died. A tombstone found in Patavium marked a grave of someone called Titus Livius. Many historians believe that it was Livy's.

The period in which Livy lived clearly shaped his life's work. He grew up during the years of Rome's violent civil wars, in which factions fought in the streets of Rome, dictators seized power, and the Roman Republic* fell apart—forever, as it turned out. Shocked and saddened by these events, Livy began his history of Rome with a dim view of its present and future prospects. All around him he saw signs that Rome and the Roman people no longer had the pride, dignity, and virtue that had been so much a part of Rome's beginnings. This theme of the decline of Roman virtues was part of his strategy to encourage his readers to return to the greatness of the past. Under Augustus and his worthiest successors, Rome actually did so.

Over the course of his 40-year writing career, Livy produced about four books a year. He was famous throughout the Roman Empire. According to one story, a man from a remote part of SPAIN, impressed by Livy's history, traveled all the way to Rome simply to look at the author. Having done so, he turned around and went back to Spain. Whether or not that story is true, Livy was a well-known literary figure whose work won him the friendship of the emperor AUGUSTUS. However, he did not mingle with other leading Roman literary figures of his time, such as VERGIL, HORACE, and OVID. He dedicated his entire life to researching and writing his huge history, and he once wrote, "I have attained enough personal fame and could lay my pen aside—but my very soul, restless within me, draws sustenance from work."

LIVY'S HISTORY OF ROME. The 35 surviving volumes of Livy's great work are books 1 through 10, which cover the years 753 B.C. to 293 B.C., and books 21 through 45, which cover the much shorter period of 218 B.C. to 167 B.C. Some information about Livy's lost volumes comes from other writers who quoted or referred to passages from Livy's work, and from summaries of Livy's history that date from the A.D. 300s. These summaries are probably not completely reliable as guides to the missing volumes.

Books 1 through 5 cover the period from the founding of Rome to the burning of the city in 390 B.C. Livy recognized the difficulty of writing about that period. The fire had destroyed many old documents and records that might have cast light on Rome's early history. Furthermore, accounts of the city's founding were a mix of history, legend, and myth in which the deeds of gods, goddesses, and heroes* were mingled with the activities of people who had actually existed. Despite these difficulties, Livy focused these volumes on the birth of the republic and the struggles between two classes of Roman citizens, the patricians* and the plebeians*. He made it clear that this internal conflict, which continued throughout the history of the republic, threatened to tear Rome apart.

Books 6 through 10 cover Rome's rise to greatness through the conquest of the Italian peninsula and victories in foreign wars. Rome's power expanded, Livy wrote, because the people of Rome were disciplined and faithful to the gods and to one another. In these volumes, Livy emphasized one of

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

the major themes of his history—the importance of public morals. He wanted his readers to think about the conduct and character of the Roman men who created and extended the empire. Livy struck a depressing note that is repeated again and again in his work—the people of Rome are less noble and virtuous than they used to be. The message contained a warning. If Rome rose to power because its people were morally strong, as Livy believed, then the decline in virtue must bring about a decline in power.

Books 21 through 30 cover the Second Punic War with CARTHAGE. Modern historians still follow Livy's outline of the causes and events of this conflict. Books 31 through 45 examine many events, including the wars through which Rome became the principal power in Asia. During this period, according to Livy, Rome's national character began to show traces of decline. He wrote, "In his mind let the reader follow the way morals at first subsided, as it were, as discipline slipped little by little." Livy believed that Asian luxury had a bad effect on the Roman people, especially on soldiers, who grew more interested in loot than in battle. Asian religions, foods, languages, and customs crept into Roman culture and, in Livy's opinion, gradually corrupted and weakened it.

For Livy, history was far more than a collection of facts. His account of Rome's past had a higher purpose. By pointing out the things that had made Rome and Romans great, Livy hoped to encourage a return to earlier ideals. He brought much imagination and skill to this great task, creating a history that is an outstanding work of literature. He created stirring speeches for the heroes and generals of many nations, he recreated dramatic scenes with all the tension and excitement of a storyteller, and he captured the emotions that people feel when they are in the midst of stirring historic events. Above all, he urged his readers to learn from the lessons of history. The Romans of Livy's time were shaken by a century of civil wars. They wondered when and how Rome had lost its glory and if it could be recovered. Livy tried to provide the answers. (*See also* **Civil Wars, Roman; Punic Wars; Rome, History of.**)

LIVY'S MISTAKES

Dante Alighieri, the famous Italian poet of the late Middle Ages, called Livy *"Livio che non erra"* (Livy who makes no mistakes). By this, he meant that Livy's moral judgment and good sense never faltered. Livy did make factual errors. He recorded dates incorrectly and made blunders in geography. When his sources contained different versions of a historic event, Livy sometimes used the wrong one. For these reasons, some modern scholars consider Livy a poor historian. Today's experts, however, owe their knowledge of the past to archaeology and other methods of inquiry that did not exist in Livy's time. Livy knew that some of his sources were unreliable, but he felt his job was to convey the grand sweep of history, not to check its details.

LONGINUS

FIRST CENTURY A.D.
LITERARY CRITIC

* **rhetoric** art of using words effectively in speaking or writing

The name *Longinus* refers to the unknown author of *On the Sublime,* an important essay of literary criticism. For a long time, the work was mistakenly attributed to Cassius Longinus, a Greek teacher of rhetoric* who lived in the A.D. 400s. It is now generally believed that the work was written during the first century A.D., perhaps during Nero's reign (A.D. 54–68). It was rediscovered by European scholars in the A.D. 1500s and had a major influence on literary theory and criticism in the 1700s and 1800s.

On the Sublime is an examination of the elements that make for great literature. In the essay, which is written in the form of a letter from a teacher to a student, Longinus challenges the idea that writing is simply a technical skill that can be mastered by understanding and applying a set of rules. This was the traditional view of classical rhetoricians. Rather, Longinus insists, there is something more to writing than that which can

be taught or learned. That "something more" is the power of inspiration or genius. While the rules of rhetoric and composition are important, writing is an art that balances technical skill and talent. The mark of a great poem or other literary work is that it reaches the sublime. In other words, important ideas and elegant language come together to form perfect expression. Sublime art transports the listener or reader beyond the ordinary and the merely good. It does more than simply persuade or please an audience. The idea of the sublime became popular among poets and philosophers* of the A.D. 1700s and especially influenced the Romantic movement in literature, music, and the visual arts.

In his essay, Longinus analyzes numerous passages from classical Greek literature, particularly from HOMER, as examples of sublime expression. His remarks show him to be an insightful and original literary critic, as well as a persuasive theorist. (*See also* **Education and Rhetoric, Greek; Literature, Greek; Literature, Roman.**)

* **philosopher** scholar or thinker concerned with the study of ideas, including science

LONGUS

See *Novel, Greek and Roman.*

LOVE, THE IDEA OF

See color plate 3, vol. 3.

The modern Western idea of love usually involves the notion of two people "falling in love"—seeing each another, recognizing an attraction, and coming together. The ideal outcome is marriage, followed by a family and living "happily ever after." This modern idea of love usually includes the following assumptions: that the feeling between the two people is mutual; that the man and woman share similar ideals, beliefs, and tastes; that the relationship is one between equal partners; and that the course of the relationship is determined by the individuals themselves. As surprising as it may seem, the ancient concept of love shared very few of these assumptions.

ROMANTIC LOVE AND MARRIAGE. The Greeks and Romans often acknowledged the physical and sexual side of love. In Homer's epic poem the *Iliad,* it is the kidnapping of the beautiful Helen by the Trojan prince Paris that leads to the war between Greece and TROY. Poets and storytellers throughout the Greek and Roman world wrote of love and passion and about their effects on human behavior. To the ancients, intense passion was a sort of sickness or madness which, while fascinating and often irresistible, was certainly neither healthy nor natural. And passion was, by no means, the basis for marriage. The idea that emotions or romantic feelings should determine the choice of a marriage partner was flatly rejected.

The purpose of marriage in the ancient world was primarily to produce legitimate children. Marriages were often made with an eye toward political or social advantage as well, but continuing the husband's family line was the main consideration. The vast majority of marriages were arranged, usually at an early age, with little thought given to the wishes or objections of the man and woman involved. The parents were concerned

with finding suitable partners for their children, not with whether the two people loved, or even knew, each other. In the dialogue *Oeconomicus* by the Greek general and writer Xenophon, the landowner Ischomachus says this to his bride:

> Do you now understand why it was I married you, and why your parents betrothed you to me? There would have been no difficulty in finding another girl to share my bed: I am quite sure you realize that. No; the decision was only taken after a great deal of thought . . . as to the best helpmeet each of us could find for the care of our home and our future children.

LOVE OUTSIDE OF MARRIAGE.   Just because most people in the ancient world married for reasons other than love did not mean that affection,

and even passion, could not grow within a marriage. However, even men who were happily married had little hesitation about finding sex, and frequently romance, outside of marriage. Greek law allowed a married man to have a concubine* in addition to a wife. Since only his wife could produce legitimate offspring, the purpose of the concubine was primarily to satisfy the man's sexual desires.

* concubine a woman who lives with a man without being married to him

Many married men developed relationships with courtesans, women who lived independently and entertained male suitors, both married and unmarried. Social custom dictated that Greek wives remain within the household most of the time, while men frequently sought the companionship of well-known courtesans. In fact, romance and passion were considered more appropriate in these more casual relationships than they were in marriage. As the Greek orator DEMOSTHENES said, "We have courtesans for the sake of pleasure, concubines for the daily health of our bodies, and wives to bear us lawful offspring and be the faithful guardians of our homes." (*See also* **Family, Greek; Family, Roman; Helen of Troy; Marriage and Divorce; Prostitution; Women, Greek; Women, Roman.**)

LUCAN

A.D. 39–65
ROMAN POET

* **epic** long poem about legendary or historical heroes, written in a grand style

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **equestrian order** second rank of the Roman upper class, consisting of wealthy landowners whose social position entitled them to claim eligibility for service in the cavalry

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **quaestor** Roman financial officer who assisted a higher official such as a consul or praetor

* **augur** Roman religious official who read omens and foretold events

* **republican** favoring or relating to a government in which citizens elect officials to represent them in a citizen assembly

Marcus Annaeus Lucanus, also called Lucan, is best known for his epic* poem *Pharsalia,* also known as *De Bello Civili (Civil War).* The poem comprises ten books and recounts the civil war between Julius CAESAR and POMPEY that led to the fall of the Roman Republic* and the beginning of the Roman Empire. It is generally considered the greatest Latin epic after the *Aeneid* by VERGIL. Lucan's excellent style won him praise in his own time and the attention of the emperor NERO. He wrote much during his brief life and career, but only a few fragments exist of poems other than *Pharsalia.*

Lucan was born in Spain, the son of a Roman equestrian* and nephew of the philosopher* SENECA THE YOUNGER. Nero appointed Lucan to the high offices of quaestor* and augur* at a very young age. In the year A.D. 60, Lucan won a prize at the games called Neronia for a poem that praised the emperor Nero. However, he fell out of favor with the emperor following the publication of the first three books of *Pharsalia* in A.D. 62 or 63. Nero's resentment may have arisen from jealousy, since he himself was an aspiring poet, or because of the openly republican* and anti-imperial sentiments in Lucan's work. Soon, those same sentiments spurred Lucan to join a conspiracy to overthrow the emperor. When Nero discovered Lucan's involvement, he forced the young poet to kill himself.

Pharsalia is based on historical events, but Lucan raised the significance of the events and characters to mythic proportions. The principal hero is CATO THE YOUNGER, the Stoic senator who defied Julius Caesar to the end and chose to commit suicide rather than live under Caesar's rule. Cato represented the freedom and glory of the former republic, which Caesar had destroyed by his illegal grab for power. The other hero was Pompey, who led the republican army against Caesar and who symbolized to Lucan the weaknesses of the failing republic. *Pharsalia* ends with

Caesar's victory over Pompey at the Battle of Pharsalus, although the last volume is unfinished. (*See also* **Civil Wars, Roman; Epic, Roman; Literature, Roman; Senate, Roman; Stoicism.**)

LUCIAN

BORN ca. A.D. 120
GREEK WRITER AND LECTURER

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

* **province** overseas area controlled by Rome

* **rhetoric** art of using words effectively in speaking or writing

* **philosophy** study of ideas, including science

Lucian was a Greek writer and performer renowned for his skill in combining well-known rhetorical and literary techniques to create new literary forms. He was a popular artistic figure in his own time, and his works had a major influence on European writers from the early A.D. 1300s to the late 1700s. Lucian wrote mainly satire*, and his works consistently poked fun at the vanity, self-importance, and folly of human beings. However, his main goal was not social criticism; rather it was to entertain his audience by using familiar literary devices in unique ways to produce a comic or satiric effect.

LIFE AND EDUCATION. Little is known for certain about Lucian's life. He was born in the city of Samosata in the kingdom of Commagene, a mountainous area north of the Roman province* of SYRIA. (Today, this area is part of southern Turkey.) His native tongue was Aramaic, and he learned Greek as a second language. From his writings, it is clear that he received a good Greek education in rhetoric*, philosophy*, art, and literature. Much of his success rested on his ability to use his knowledge in these areas. Lucian traveled widely, performing throughout the Roman empire.

UNDERSTANDING LUCIAN'S WORKS. Lucian combined four techniques that were normally used as exercises by students of rhetoric: the narrative (story); formal description; comparison; and the encomium (praise). He combined these techniques into a single work, and in doing so created a new literary form.

By examining Lucian's *Herodotus,* one can see his techniques at work. Lucian apparently wrote the work for a tour of Macedonia, the birthplace of the famous general and ruler ALEXANDER THE GREAT. It tells the story of how the early Greek writer Herodotus gained fame and fortune by reading his histories aloud at the Olympic Games. First, Lucian sets up a comparison between himself and the famous historian. He then inserts a description of a painting by Aëtion, who like Herodotus, displayed his work in Olympia. Lucian recalls Macedonia's glorious past as embodied in the figure of Alexander the Great, and he brings these themes together in enthusiastic praise of the Macedonian audience he was addressing. The audience is favorably compared to the audience that heard Herodotus, and Lucian is portrayed as an athlete waiting to be appraised by his critical listeners.

Herodotus was one of 11 pieces by Lucian called introductions, designed to establish a relaxed relationship with the audience at the beginning of a performance. Lucian's longer works, one or more of which would have followed the introduction, use the same techniques of combining conventional material in new ways. Some 70 works have been

attributed to Lucian, including *Dialogues of the Gods, Dialogues of the Dead, A True Story, The Ass,* and *Banquet.*

Lucian freely took ideas from handbooks of rhetoric and philosophical teachings, as well as from other writers and literary traditions. In creating his own parodies*, he often reworked quotations, dialogues, or scenes from the well-known works of others. Lucian's highly educated audiences would have been familiar with these sources, and much of their enjoyment probably came from recognizing Lucian's clever combinations and references to these other works. His literary techniques were copied by satirists and comic writers for five centuries—from the early A.D. 1300s in Italy to the end of the 1700s in France, Germany, and England. (*See also* **Education and Rhetoric, Greek; Literature, Greek.**)

* **parody** work that imitates another for comic effect or ridicule

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LUCRETIUS

ca. 94–ca. 50 B.C.
ROMAN PHILOSOPHER AND POET

* **philosophy** study of ideas, including science

A SENSATIONAL STORY

Although nothing definite is known about Lucretius's life, the early Christian father St. Jerome wrote an account of the poet's death. According to Jerome, Lucretius's wife gave him a love potion that drove him insane. He wrote his great poem *De rerum natura* during brief intervals of sanity between fits of madness, then ended his life by suicide. Not a single piece of evidence confirms this tale, which may have been an attempt to discredit Lucretius, who was one of the most famous poets and thinkers of pagan (non-Christian) Rome.

L ucretius, whose full name was Titus Lucretius Carus, is something of a mystery. His only known work is a long philosophical poem called *De rerum natura (On the Nature of Things)*. Historians have discovered nothing about his family, his social status, or his life. Even the dates of his birth and death are only estimates based on the few scattered references to him in the writings of later Romans. Although some scholars have suggested that Lucretius was not a Roman, most believe that he was a well-educated Roman from a good family.

Lucretius's poem explains and celebrates Epicureanism, a philosophy* that was based on the teachings of EPICURUS, a Greek thinker of the 300s B.C. Most people of the time believed that the gods controlled or interfered in human affairs and that the soul, which continued to exist after death, could be punished for a person's sins in life. The Epicureans, the people who followed Epicurus's philosophy, departed from these views. They believed that the gods were calm, remote beings who took no interest in the human world, and that the universe, which contained many worlds, was governed by physical or mechanical laws. They also believed that the soul ceased to exist after death. To an Epicurean, the ideal life was one of simplicity and deep thought. Death was nothing to be feared, since it was merely the end of sensation. In his poem, Lucretius praises Epicurus's wisdom, saying that Epicurus "Rescued our life from darkness and rough seas/And rested it in the unclouded light of peace."

De rerum natura is 7,400 lines long and divided into six books, each with a prologue, or introductory section. The first two books set forth the basic principles of Epicureanism and the structure of the universe as the Epicureans understood it. Book 2 ends with a declaration that all things, including the world itself, must someday die: "All must age, and fade, and make/ That universal pilgrimage to the grave."

The third and fourth books deal with the human soul and mind. Book 3 tells how the soul is made and how it dies. Lucretius argues that people should accept death as inevitable and not fear it. Those who have enjoyed life should go, when the time comes, "as if leaving after a good dinner." For those who have not enjoyed life, death can bring no additional disappointments, since it is pure nothingness. Book 4 explains such human

experiences as dreams, memory, and imagination. It also warns against passionate involvement in love, which, Lucretius states, only leads to jealousy and rejection.

The fifth and sixth books are about the natural world. Book 5 shows how the world and all the beings in it were created according to physical laws. It ends with a description of the growth of human civilization, tracing history from the time of primitive cave dwellers to the rise of mighty civilizations. In Book 6, Lucretius explains lightning, volcanoes, earthquakes, rainbows, and other natural events that have caused people to hold false and superstitious beliefs about the gods. Since earthquakes, for example, can be explained by Epicurean theories about the physical world, there is no reason to imagine that they are caused by angry gods. The poem ends with an account of a plague* that brought intense suffering and death to Athens. It is a reminder that everyone and everything must perish.

* **plague** highly contagious, widespread, and often fatal disease

Despite his serious subject matter, Lucretius's tone is not gloomy. The poem is a declaration of his faith that people can learn to enjoy happy, calm lives. Some of the most famous lines in *De rerum natura* describe someone who is safe on the shore watching another person struggling in a storm at sea. These lines show the satisfaction of the philosopher who escapes the turmoil of life by understanding the true nature of things:

> How sweet to watch, from land, while winds enrage
> The great sea's waves, another man in trouble!
> —Not taking pleasure in another's pain,
> But seeing what evils you yourself are spared.

(*See also* **Philosophy, Roman; Poetry, Roman.**)

MACEDONIA

Macedonia was an ancient kingdom on the northwest coast of the AEGEAN SEA, north of central Greece. The center of Macedonia was a fertile plain crossed by rivers and encircled by rugged mountains. The region produced livestock, wine, fruit, iron, gold, silver, and timber.

The people who lived in Macedonia in prehistoric times had little contact with MYCENAE, the Mediterranean civilization that flourished in southern Greece before the rise of classical* Greek civilization. Later, however, early Greeks migrated north and mingled with the local inhabitants to form the Macedonian people, who lived along the Haliacmon River. Their language was related to the Greek language, and they worshiped the Greek gods. According to one Greek legend, the Macedonians were descended from a son of the god ZEUS.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

In the mid-600s B.C., King Perdiccas I of the Macedonians expanded his territory, conquering the fertile central plain. His descendants continued to strengthen and enlarge the kingdom. PHILIP II conquered Greece and united it with Macedonia. Philip's son ALEXANDER THE GREAT defeated the PERSIAN EMPIRE and brought Egypt and much of western Asia under his control. After Alexander's death, however, the empire he had created fell apart. A new

MACHINES

* **dynasty** succession of rulers from the same family or group

* **city-state** independent state consisting of a city and its surrounding territory

* **province** overseas area controlled by Rome

dynasty* came to power in Macedonia in 277 B.C. During the next century, the kings of this dynasty maintained their grip on most of Greece, despite many uprisings in Athens, Sparta, and other Greek city-states*.

The rising power of Rome soon challenged Macedonia. King Philip V of Macedonia fought two wars against the Romans. He lost the second in 197 B.C., and the treaty that followed stripped Macedonia of its holdings in Greece. Philip's son, Perseus, also waged war against Rome, attempting to free Greece from Roman control. Perseus was defeated, and Rome abolished the Macedonian kingdom, creating four new republics in its place. Two decades later, Rome turned Macedonia into a province* of the Roman Empire. Toward the end of the Roman Empire, in the A.D. 400s, Rome divided Macedonia into two provinces.

In the centuries that followed, Macedonia was invaded by Slavic people from the north, belonged to the kingdoms of Bulgaria and Serbia during the Middle Ages, was conquered by the Islamic Ottoman Empire of Turkey, and eventually was divided between Yugoslavia and Greece. In the 1990s, the formerly Yugoslavian portion of Macedonia became an independent nation.

MACHINES

See *Technology*.

MAGIC

* **ritual** regularly followed routine, especially religious

* **deity** god or goddess

Both the Greeks and the Romans believed in and practiced magic. By doing so, they thought they could control the environment and influence the outcome of events. The performance of magic often included complicated rituals* and rites that reflected the religious practices of the times.

There was an important difference between the religious and magical rites that the Greeks and Romans practiced, however. Religion usually involved gods and goddesses who, the ancients believed, controlled nature. These deities* might or might not respond to the prayers of the individual. Magic, on the other hand, bound or constrained nature if certain rituals were performed carefully and in accordance with tradition. Magic usually operated through semidivine "intermediaries"—supernatural forces somewhere between this world and that of the gods. Many of the magical beliefs of the ancients survive to the present as popular superstitions. For example, the belief that a black cat crossing one's path brings bad luck is rooted in the ancient past.

The idea of magic existed from the beginning of human history. The Persian *magus,* or magician, had mysterious (but not necessarily evil) powers. In Greece, the idea of the magus evolved into the evil sorcerer, who was considered a fraud. Greek thinkers, such as PLATO, rejected magic and sorcery and demanded that those who practiced them be punished. Other

branches of philosophy such as SKEPTICISM, Epicureanism, and Cynicism also criticized the use of magic. Nevertheless, the practice of magic was widespread in all classes of society in both ancient Greece and Rome.

The Greeks and Romans practiced several forms of magic. The two most common forms were black magic and white magic. Black magic was destructive. It was intended to harm an individual or bring about the destruction of property. A curse was the most obvious kind of black magic, and the Greeks and Romans were masters at devising creative curses for every occasion. Other forms of black magic were potions, poisons, and spells. In most cases, the ancients called upon demonic* spirits to help work black magic. A witch was believed to have extraordinary powers of black magic. Some of the powers attributed to witches included calling on the dead and the powers of the underworld, reversing the flow of water, controlling the weather, and turning people into birds or animals by night.

White magic was the opposite of black magic. It was used to protect an individual against harm, bring good fortune, or cure someone of an illness. The ancients used diverse rituals in white magic. Some of these rituals included purifications (cleansings) with water and fire, the casting of spells and calling out of strange words (incantations), and the use of amulets or charms, often in the form of ornaments that were worn. The preparation of magical potions from herbs and plants was often important to healing. In this respect, white magic came very close to the ritual medicine used by ancient physicians.

Guarding against the "evil eye" was the most widespread type of white magic in ancient times. Parents placed amulets on their babies to keep them from attracting envy or hatred. Farmers were regular users of white magic. They cast spells to bring forth rain, danced special dances to bring forth a bountiful crop, and poured libations, or offerings, into the soil to appease the gods. Thus, magical practices often closely followed the religious rituals performed by priests.

Magic had many dos and don'ts. For example, one was advised to touch the earth when it thundered and to smooth out one's bed on rising. The first was to prevent a lightning strike and the second to prevent the impression of the body from being used to cast a black-magic spell. To avoid misfortune, the Greek thinker PYTHAGORAS warned against eating beans, picking up objects that fell to the floor, and wearing rings. The literature of ancient Greece and Rome is filled with comments on magic. (*See also* **Divinities; Religion, Greek; Religion, Roman; Ritual and Sacrifice.**)

* **demonic** referring to demons or evil spirits

THAT OLD BLACK MAGIC

Curses written on lead tablets—lead being a heavy, dark metal—and buried in the ground were a common type of black magic. The Roman sports fan who wrote the following curse must have had little faith in his team's chances of winning the weekly chariot race. (The Green and White are the names of chariot teams.)

I invoke you, Spirit, whoever you are, and lay it upon you from this hour, this day, this moment that you torment and destroy the horses of the Green and White, kill and crush the charioteers, . . . leave no breath in their bodies.

MAGISTRATES

Magistrates (from the Latin *magistratus*) were governmental officials in ancient Greece and Rome. In Greece, magistrates called archons took over many of the functions of the early Greek kings. They controlled the treasury and supervised public works and the AGORA, or marketplace. In early Greek democracies, such as Athens, magistrates were usually elected from a list of names of major property owners. Later on, property qualifications were lowered, and all magistrates were chosen by lot. In the military dictatorship of SPARTA, magistrates, called

* **city-state** independent state consisting of a city and its surrounding territory

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

ARCHONS

In ancient Greece, archons were the highest officeholders of a city-state. They had both lawmaking power and executive duties. In Athens, archons gradually took over the running of the government, while reducing the power of the kings.

There were three types of Greek archons, and each had responsibility for a specific job. The *basileus,* or "king" archon, presided over the Areopagus (council of elders) and religious ceremonies. The *strategos* commanded the army, and the *archon eponymos* was the nominal head of state and had the widest duties. These included the protection of property and the family and the direction of festivals.

* **edict** proclamation or order that has the force of law

ephors, were chosen by voice vote. Not all Greeks could be magistrates. Usually only the well-to-do could afford to take time out from everyday life to serve, although ATHENS provided a small salary for its magistrates.

At first, magistrates required no special training and performed any and all functions. Gradually, they became more specialized as city-states* grew larger and the administration of government became more complex. Small cities needed only a few magistrates. In the larger cities, boards of magistrates were established. Each magistrate had a particular job and a limited term in office. Magistrates were accountable to the public and to their peers. Greek citizens maintained control of their magistrates by examining their qualifications before they entered office and after they left office. In addition, magistrates in Greece could be prosecuted for misconduct.

During the Roman Republic*, magistrates were elected each year by the people. They served for one year and normally were not reelected, although the SENATE could extend their term of office if necessary as promagistrates. Magistrates received no salary for their work. Hence, only the wealthiest Romans could afford to serve as magistrates and considered it an honor to do so. A Roman magistrate had to be knowledgeable in many areas—administration, finance, law, and military operations for the defense of Rome—yet they were "amateurs," and some made terrible blunders. During the empire, magistrates were elected by the Senate and at the wish of the emperor.

Magistrates in Rome rose to positions of prominence through a hierarchy called the *cursus honorum.* The hierarchy, or career path, was in place by the mid-100s B.C. QUAESTOR was the first level. Then came AEDILE, PRAETOR, and CONSUL. (TRIBUNES were outside the *cursus* because only PLEBEIANS were eligible.) CENSORS, also outside the hierarchy, were elected every five years for a term of 18 months. The level above these magistrates was that of dictator, a position that was intended to be held for 6 months, usually during a period of crisis. Lucius SULLA and Julius CAESAR held that position but stayed in office beyond the allotted 6 months. Senior magistrates had easy access to the members of the Senate. In fact, Rome's Senate was made up of those who had served as senior magistrates. Once former magistrates entered the Senate, they were there for life, unless removed by the censors.

The complexity of running the republic gave rise to distinct magisterial functions. The *praetor urbanus,* for example, was responsible for administering justice in Rome. Four aediles were in charge of the general care of the city, traffic, water and food supply, and market practices. Higher magistrates, such as praetors, administered the laws, issuing at the start of their tenure edicts* stating how they intended to interpret the law during their term of office. Unlike their Greek counterparts, Roman magistrates were not formally accountable to the people who elected them. Rome occasionally attempted to bring actions against certain magistrates, but that was often politically difficult to do. High officeholders were protective of their power and privilege and unwilling to give up either without a fight. This situation gave rise to bloody warfare during the late republic. (*See also* **Government, Greek; Government, Roman.**)

MAPS, ANCIENT

A FAMOUS CITY MAP

One of the most famous maps in the ancient world was the *Forma Urbis Romae.* Engraved on 151 slabs of marble, the *Forma Urbis Romae* depicts the city of Rome as it existed in the early A.D. 200s. The map adorned a wall in the Temple of Peace in Rome. Only a portion—about 10 percent—of the map remains, providing scholars with valuable information about life in the ancient city.

The oldest known map, from Babylonia, exists on a clay tablet and dates from around 2500 B.C. The ancient Greeks made the first scientific maps in the 500s B.C. The Greeks were interested in creating maps that accurately depicted the size and shape of the known world. The Romans, however, developed maps that had greater value for military and administrative purposes.

During the 500s B.C., the philosopher* Anaximander of Miletus created the first map of the inhabited world as it was known to the Greeks. The geographer Hecataeus, who was also a scholar from Miletus, improved upon Anaximander's map. Hecataeus thought that the world was a disk and that all the land was surrounded by the river Oceanus. Hecataeus wrote a book called *Journey Around the World,* in which he discussed the places and peoples he encountered on a sea voyage along the shores of the Mediterranean and Black seas. Although the Greek historian HERODOTUS relied on this work when he wrote his *Histories,* he criticized both Anaximander's and Hecataeus's depictions of the earth as being simplistic and naive.

The Greek philosopher PYTHAGORAS, who also lived in the 500s B.C., believed that the earth was a sphere, and by the 300s B.C., most Greek scholars accepted this concept. The philosopher ARISTOTLE provided six different arguments supporting the idea of a spherical earth. His student, Dicaearchus, mapped the Strait of Gibraltar (at the western end of the Mediterranean Sea) and the Himalayas (a mountain range in Asia), both at a similar latitude. He also assumed the existence of an eastern ocean.

In the 200s B.C., ERATOSTHENES, the head of the Library of ALEXANDRIA, used the longitude and latitude of places to determine their distances from each other. Using these figures, he made a remarkably accurate map. Eratosthenes also made a fairly accurate calculation of the circumference of the earth. The Hellenistic* astronomer Hipparchus criticized these measurements and made detailed corrections to Eratosthenes' map.

In the A.D. 100s, PTOLEMY, the mathematician, astronomer, and geographer, created maps that he included in his eight-volume *Geography.* Ptolemy's map of the world extended from Thule (probably in the Shetland Islands near Scotland) to Africa south of the equator. Although Ptolemy's maps contained errors, they were the basis for the maps that were produced over the next few centuries. Ptolemy's most glaring error concerned the location of Asia. On Ptolemy's map, the continent of Asia stretched farther east than it actually does. In the late A.D. 1400s, Christopher Columbus used maps based on those of Ptolemy, and when he landed in the Caribbean, he believed that he was actually in Asia.

The greatest advancement in cartography (mapmaking) in ancient Rome was made as a result of Roman military policy. Roman generals surveyed the lands they conquered, and Roman mapmakers used information derived from road construction to make accurate maps of the empire. Surveyors marked off landholdings in each province*, and maps delineating these landholdings were displayed in the forum* of each city. An official map of the Roman Empire—in effect, a map of the entire Mediterranean basin—was prepared during the reign of the first emperor, AUGUSTUS. Its creator was Marcus Agrippa, Roman general and administrator and most trusted friend of Augustus. The map was displayed on one of the main gates to the city of Rome

so that all visitors could see at a glance the full extent of the empire. (*See also* **Astronomy and Astrology; Geography and Geology, Mediterranean.**)

MARATHON

Marathon, located on the eastern coast of ATTICA, a region in the eastern part of central Greece, was the site of a famous battle. In 490 B.C. Athenian hoplites, heavily armed infantrymen, defeated the larger force of armed troops under the command of King Darius of Persia. This event marked the end of the first phase of the PERSIAN WARS.

Marathon is situated on a coastal plain—about two miles wide and five miles long—northeast of Athens. In 490 B.C. Darius—the king of Persia—invaded Greece. The Athenians were urged by Miltiades, their *strategos,* or military commander, to meet the Persian force at Marathon. There the Athenians, backed up by their Plataean allies, took a defensive position. The combined Greek force of about 10,000 men faced a Persian army twice as large that included infantrymen, archers, and cavalry. The bulk of the Persian cavalry did not participate in the battle, however, and the Athenians, feeling bold, decided to advance. Under Miltiades' command, the Athenians lengthened their lines by thinning the center. When they came within range of hitting their targets, they broke into a run and thrust their long spears into the enemy rather than hurling them.

While the Persians attacked the center of the Athenian force, the stronger ends of the Athenian line valiantly defeated their foes. The victorious end-line Athenian warriors then closed in on the Persian center as it returned from pursuing the Greeks. The Greeks chased the remaining Persians to their fleet, which was waiting in a nearby bay, and captured seven of the Persian ships. The Greeks allegedly killed about 6,400 Persians in the Battle of Marathon but lost only 192 of their own. The Athenian dead were buried under a mound at the site.

The Greek troops had expected help from SPARTA, but it never came. According to the Greek historian HERODOTUS, the Athenians sent a runner named Pheidippides to Sparta to ask for help. He arrived in Sparta the day after he left Athens, having covered a distance of about 125 miles. The Spartans could not come in time because of a religious festival.

Legend has obscured the historian's account, however. According to legend, Pheidippides ran a little more than 26 miles from Athens to Marathon in order to join the battle. He then ran back to Athens to announce the Greek victory to the populace. After announcing the victory, Pheidippides died from exhaustion. His heroism gave rise to the modern-day foot race called a marathon. A marathon was part of the first modern OLYMPIC GAMES, which were held in Athens in 1896. (*See also* **Wars and Warfare, Greek.**)

"GREEKS TROUNCE PERSIANS AT MARATHON!"

If the ancient Greeks had had newspapers, this headline might have been the most famous one of 490 B.C. The Greek victory over Persia at Marathon was made possible by the valor of the determined and well-coordinated hoplites. Each hoplite was protected by a bronze helmet that covered most of his face. A tough garment made of layers of heavy linen covered the upper body. Bronze shin guards, called greaves, covered the front and back of the lower leg. The hoplite used a large wooden shield to ward off blows and carried a long spear for thrusting into the enemy.

MARBLE

Marble, a stone that shines when polished to a high degree, was one of the favorite building materials used in the ancient world. The ancient Greeks and Romans also used the term *marble* to refer to granite, porphyry, and other types of polished stones. Glistening white, colored, or veined, marble was used in the construction of temples, government

See color plate 13, vol. 2.

* **quarry** open pit from which stone is removed

buildings, marketplaces, and other structures throughout ancient Greece and Rome. Sculptors also used marble to create statues of lasting beauty. The elegance and versatility of ancient marble can be appreciated in the numerous edifices and statues that have survived to the present.

Marble was sought after for its color and the ease with which it could be worked. White marble was the most desirable, but gray and green types were also valued. In Greece, the best white marble came from Paros; the best gray marble came from Naxos. The white marble used in the architecture on the ACROPOLIS in Athens came from Mt. Pentelicus in Attica. The marble from Pentelic contained deposits of iron that became visible after years of exposure to the weather. Because of this feature, structures built of Pentelicon marble took on a golden glow after time.

Although marble quarries* existed in Italy from early times, the ETRUSCANS did not use much of it. When Rome became the center of power on the Italian peninsula, the quarrying of marble became an important industry. The finest white marble came from Carrara in Italy. The emperors, especially AUGUSTUS, made extensive use of white marble in the monuments and buildings of Rome. Augustus imported several different types of marble from ASIA MINOR, EGYPT, Greece, and northern AFRICA. Colored marble became fashionable for interior decorations in palaces and villas.

The cutting and transporting of marble were very expensive. For this reason, most buildings were only faced with thin blocks of marble. Sometimes architects used columns of marble or marble embellishments to decorate structures of a less costly type of stone. Despite its cost, marble became extremely popular as a building material throughout the Roman empire. Some people had environmental concerns about the widespread use of marble. The writer PLINY commented that "Mountains were made by nature to serve as a framework for holding together the inner parts of the earth. . . . We quarry them for mere whim." (*See also* **Architecture, Greek; Architecture, Roman; Construction Materials and Techniques; Quarries; Sculpture, Greek; Sculpture, Roman.**)

MARIUS, GAIUS

ca. 157–86 B.C.
ROMAN GENERAL AND POLITICIAN

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **hierarchy** order of authority or rank

Gaius Marius, a military commander during the late Roman Republic*, had a long and notable career. He rose through the hierarchy* of Roman government officials to become a CONSUL, or a chief governmental official, six times. Under his generalship, the minimum property qualification for service in the Roman legions was removed. Many men who joined the army had no farm or occupation to which to return after discharge. Hence, they tended to reenlist for military service. In time, these men became semiprofessional soldiers, often loyal to a specific commander.

Marius was born into a family belonging to the equestrian order* and married Julia, the aunt of Julius CAESAR. He served in the Roman army in SPAIN and fought against Jugurtha, king of Numidia, a region in northern AFRICA. He won the loyalty of his soldiers and gained his first consulship in 107 B.C. Promising a quick end to the war in Numidia, Marius took some immediate steps. He raised an army himself and called for volunteers

from the landless Roman classes. In return for their service, he offered them victory, glory, and land grants. Although Marius received the credit for the victory over Jugurtha, it was actually Lucius Cornelius SULLA who negotiated the surrender of the Numidian king and who, thereafter, became Marius's rival.

Marius followed the same successful recruiting methods to assemble an army to keep Germanic barbarians from invading Rome. In return for his military prowess, the people of Rome reelected him consul every year from 104 to 100 B.C. His success in battle came from his use of the guerrilla tactics of stealth and surprise and from the unwavering loyalty of his troops.

Marius's skill as a general did not carry over into the political arena, however. On his return to Rome in 100 B.C., he became embroiled in political infighting in the Senate. Marius was the leader of the Populares, a group of senators who supported the popular reforms proposed by Tiberius and Gaius GRACCHUS. On the opposing side were Sulla and the Optimates, or "best men," a group that included and represented the old senatorial establishment. In 88 B.C. both Sulla and Marius wanted to command Rome's army against Mithradates, the king of Pontus in ASIA MINOR. Sulla seized the city of Rome and set out for the east, while Marius and his supporters fled to Africa. Marius returned to Rome to murder his Optimate opponents. He died in 86 B.C., shortly after beginning his seventh consulship. Sulla returned from the east in 83 B.C. and became dictator of Rome two years later. (*See also* **Armies, Roman; Rome, History of.**)

MARK ANTONY

See *Antonius, Marcus.*

MARKETS

* city-state independent state consisting of a city and its surrounding territory

* polis in ancient Greece, the dominant form of political and social organization; a city-state

See color plate 6, vol. 2.

Markets played an important role in the lives of the ancient Greeks and Romans. Each Greek city-state* had an AGORA, or marketplace, where goods were bought and sold. In Rome, the FORUM was originally the main market site for the city.

The first markets appeared in Greece in the 900s B.C., gradually replacing older forms of direct exchange, or barter. With the rise of cities, markets became an important part of urban life. At first, markets were little more than places where sellers set up stalls for the display of their retail goods or farm produce. These makeshift arrangements eventually gave way to more permanent structures. The first shops were built in ATHENS around 500 B.C. The polis* supervised the markets and levied taxes on the merchants. The main concern, however, was to make sure the city had enough food for its inhabitants.

Towns and villages had markets too. Special days—called market days—were regularly set aside for buying and selling. Religious festivals were often held on market days to take advantage of the fact that many people would ordinarily be gathered at the market on those days.

A daily market existed in Rome from 210 B.C. The emporium (a technical term for "shop" or "store"), built in 193 B.C., was the site for most

The traditional ancient market consisted of makeshift booths in the center of town, in which sellers could display their wares. This relief depicts a woman displaying foodstuffs at a butcher shop.
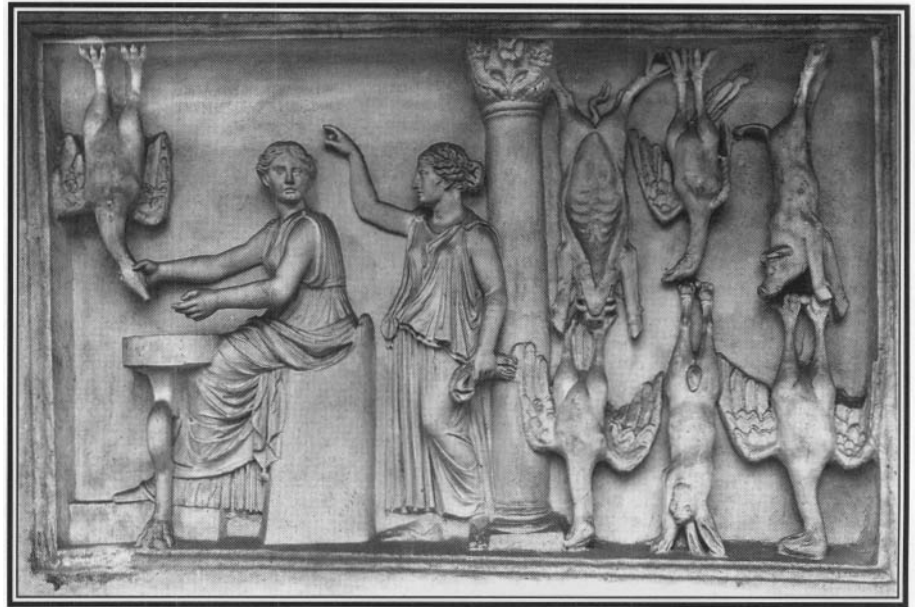
* **aedile** Roman official in charge of maintaining public property inside the city, such as roads, temples, and markets

selling. The markets came under the supervision of the aediles*. Regular markets sprang up in towns throughout the Italian peninsula. There were also regional fairs and estate markets. With improvements in shipbuilding techniques, trade expanded to overseas markets throughout the Mediterranean region, where the ancient system of open-air markets is still in use today. (*See also* **Aedile; Agora; Food and Drink; Ships and Shipbuilding; Trade, Greek; Trade, Roman.**)

MARRIAGE AND DIVORCE

Marriage was central to the organization of families and of society in both ancient Greece and ancient Rome. The main function of marriage in both cultures was the production of legitimate children—that is, children who were legally recognized as their father's offspring and who would inherit the family's name, status, and property. The Greeks and Romans recognized that marriage was not a perfect institution and allowed people in unsatisfactory marriages to divorce their partners.

GREEK CUSTOMS AND LAWS.   The customs and laws that governed Greek marriage varied from place to place and over time. All Greek marriages, however, shared a few basic features. By the 500s B.C., marriage had become patriarchal, or organized around the male line of descent. Upon marrying, a woman left her own family and joined that of her husband. Men arranged marriages. A woman's father—or, if her father was dead, her closest adult male relative—gave her to another man to bear his children. Her consent was not required. Marriages between uncles and nieces or between first cousins were common. Such marriages kept the wealth within a family.

A Greek bride usually brought a dowry* to her marriage. Although a dowry was not necessary to make a legal marriage, men were reluctant to

* **dowry** money or property that a woman brings to the man she marries

accept a bride who did not have one. In such cases, relatives or the state might provide the girl with a dowry. If a marriage dissolved, the husband would return the dowry to his wife's family.

In ATHENS, legal marriage began with *engye,* or betrothal, a formal contract between the bride's guardian and the groom that spelled out the details of the dowry. The wedding followed, sometimes several years later. Women were usually married at the age of 14 or 15, and men were about 30 when they married.

An Athenian wedding was celebrated by rituals* that marked the bride's progress from one stage of life to another. Before marrying, she bathed in water from a sacred spring. Then, a wedding feast took place at either the groom's home or the bride's family's home. Women attended the banquet but sat separately from the men. Afterward, a procession of friends and relatives escorted the bride to the groom's house. They carried torches, sang marriage hymns, and played music—all to attract the attention of as many people as possible, who would serve as witnesses to the wedding. The groom's mother welcomed the bride to her new home, and the guests showered the couple with nuts and dried fruits, which were symbols of fertility. The first food that the bride ate in her new home was a quince, a fruit that also symbolized fertility. If the marriage did not go well, a husband could divorce his wife simply by shutting her out of the house. A wife who wanted to divorce her husband, however, had to obtain permission from the government to end her marriage.

* **ritual** regularly followed routine, especially religious

The main function of marriage in ancient Greek and Roman society was the production of legitimate children to inherit the father's name, status, and property. Customs regarding women's rights varied from city to city, however. A marriage scene is depicted here.
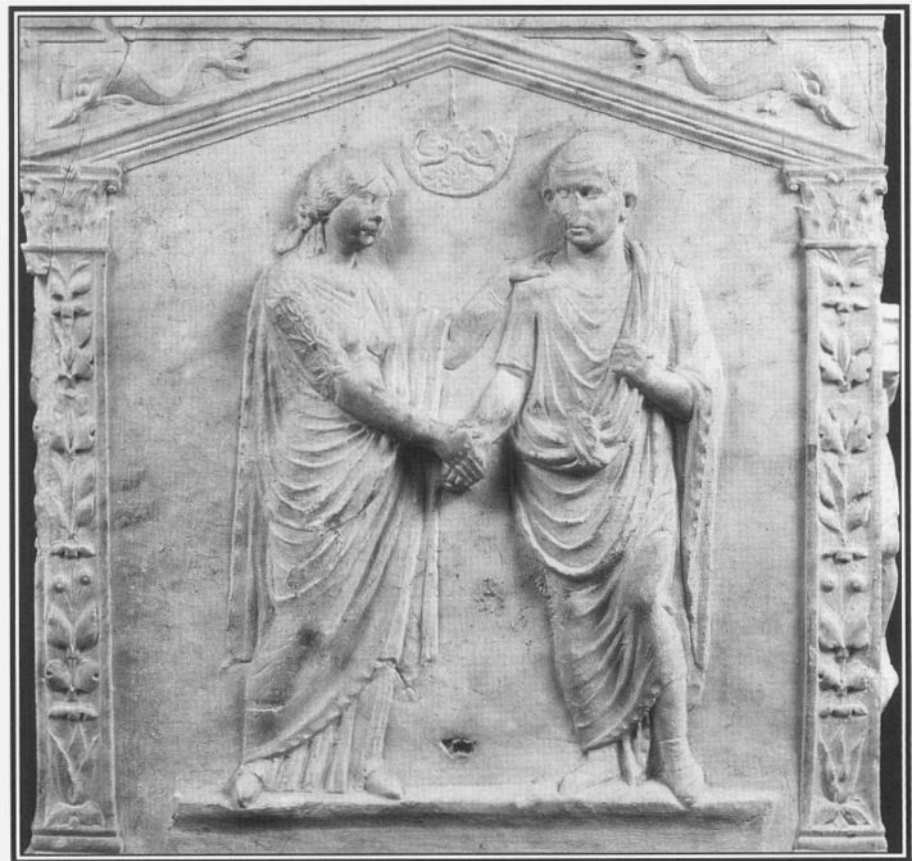
See color plate 3, vol. 3.

Marriage customs in SPARTA were quite different from those elsewhere in Greece. Women and men generally married when they were about 18 or 20 years old. Spartans sometimes followed a tradition called marriage by capture, in which a group of young people in a dark room chose their mates at random. In the early stages of marriage, a bride remained in her family's home. As a sign that she had married, she cut her hair and temporarily dressed in men's clothing.

According to Greek myth, Cecrops, the first king of Athens, invented marriage as a punishment for women. Before marriage existed, said the myth, women were the political equals of men, but the institution of marriage imposed limits on their power. The Greeks expected that all women—except slaves—would marry. There was no respectable place for unmarried women in Greek society. Over time, however, Greek ideas about marriage changed. By the 200s B.C., marriage was a more equal partnership, and women could obtain divorces as easily as men. Perhaps more important, marriage eventually became a matter of personal choice. Greek culture began to accept love as a motive for marriage.

ROMAN CUSTOMS AND LAWS. Roman marriage was organized around the orderly transfer of property, rank, and CITIZENSHIP rights from one generation to the next. People regarded it as the normal duty of both sexes to marry and have children. The state encouraged marriage, and laws passed in 18 B.C. and 9 B.C. levied fines on unmarried people. In addition, unmarried people were not allowed to inherit, and people who were married but childless received only half of their inheritance.

The Romans recognized two basic types of marriage. In marriage with *manus,* or control, a woman left her family and entered her husband's family. Marriage with *manus* was sometimes celebrated with a ritual that symbolized the sale of the bride to the groom. All of the bride's property became her husband's upon marriage, but she became one of his heirs and could inherit, along with his children, a share of his property if he died before her. In free marriage, or marriage without *manus,* a married woman remained either under her father's guardianship or free and in control of her own property. Free marriage did not change a woman's legal status. Although she continued to own property, she was not recognized as her husband's heir.

Customs and laws set limits on Roman marriage. No marriage was valid without the consent of both parties, not just on the wedding day but every day. A marriage lasted only as long as both partners continued to agree to be married to each other. The minimum age of consent for girls was 12. Some girls younger than 12 married to cement alliances between wealthy or upper-class families, but they did not legally become wives until they came of age. Boys could marry at 14, but they rarely did so before the age of 16 or 17. Senators generally married at 21 or 22.

The Romans celebrated both forms of marriage with traditional rituals. Brides parted their hair into six locks and tied the locks with wool. They dressed in long white robes, flame-colored shoes, and a flame-colored veil. In the bride's father's house, with friends of both families

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

gathered around, the couple declared their consent to the marriage and joined their right hands. They asked for the blessings of the gods by sacrificing* an animal, often a pig. After a banquet, the guests marched to the groom's house in a procession. The bride's attendants or the groom carried her across the threshold of her new home. This ritual ensured that she would not stumble on the doorstep, which would bring bad luck to the marriage.

Most brides entered marriage with dowries, which usually consisted of land, slaves, money, or other property. If the husband died or divorced the wife, she regained the dowry, which guaranteed her enough money to live on or to remarry. By the end of the Roman Republic*, divorce was simple and fairly common. It required no legal formalities. Either partner could divorce the other with either a spoken declaration or a written notice. Children of a divorced couple normally remained with the husband. Christian rulers during the late Roman Empire made laws to discourage divorce, which became less acceptable after the A.D. 100s. (*See also* **Family, Greek; Family, Roman; Women, Greek; Women, Roman.**)

MARS

Mars was the Roman god of war. In early mythology, Mars was a god of farmers and farming. He fought off drought and flood, the two main enemies of farmers. He was second in power and authority, after JUPITER, and was greatly honored and respected.

The month of March was named for Mars, and it was the first month of the early Roman calendar. His festivals—accompanied by horses, trumpets, and other symbols of war—were held during March and they marked the beginning of military campaigning. Another festival for Mars was held in October at the end of the campaigning season. At this time, weapons were blessed and put away for the winter. Mars had his own priest and his own sacred animals—the wolf and the woodpecker. The Campus Martius, a field in Rome where men practiced warrior skills, was named after Mars. Before a battle, soldiers offered sacrifices to Mars and to the goddess Bellona, who was at various times described as his wife, sister, or daughter.

According to an ancient Roman legend, Mars was the father of ROMULUS AND REMUS, the mythical founders of Rome. Although a fierce god of war, Mars had a softer side—he was in love with VENUS, the goddess of love. Artists and sculptors often show them together as "Love" and "Strife."

Ares, the Greek god of war, was not as popular as his Roman counterpart, Mars. Introduced into Greece from THRACE, Ares was the only son of ZEUS and HERA. Ares is featured in Homer's epic poem the *Iliad,* in which he supports the Trojans. But his character, warlike and loud, is hardly noble. In Homer's *Odyssey,* Ares is in love with APHRODITE, the Greek goddess of love. Together they have twins, Phobos (Panic) and Deimos (Fear). In Athens, the meeting place of the Council of Elders was the Areopagus, or Hill of Ares. (*See also* **Divinities.**)

MARTIAL

ca. A.D. 40–ca. 104
ROMAN POET

* **epigram** short poem dealing pointedly, and sometimes satirically, with a single thought

* **patron** special guardian, protector, or supporter

The poet Martial (born Marcus Valerius Martialis) lived in Rome during the reigns of the emperors NERO, VESPASIAN, TITUS, and DOMITIAN. Martial's fame comes from the numerous short poems and epigrams* he wrote. His epigrams—powerful, often obscene, and generally humorous—reveal much about Roman society, manners, and morals.

Martial was born in Bilbilis, Spain (in the present-day province of Saragossa). His father was a wealthy knight. In A.D. 64 Martial traveled to Rome to seek a career. There he came under the guidance of SENECA THE YOUNGER, Nero's political adviser. Seneca tried to promote the young man's political career. Martial served as a military TRIBUNE, but his political career ended abruptly when Nero turned on Seneca. Cut off from the support of his patron*, Martial turned his attention elsewhere. In his mid-20s, he began to write poems for a living and quickly learned that his favorite mode of expression was the epigram. In the course of his career, he became the greatest writer of epigrams the ancient world would know.

The word *epigram* comes from the Greek word for inscription. The short statements inscribed on tombstones gradually evolved into short poems marking special occasions in a person's life, commemorating real and imaginary events, or making a verbal attack on an enemy. The Romans adopted the Greek epigrammatic tradition and turned it into a popular form of SATIRE. The Roman epigrammatists drew attention to human failings and expressed their disapproval of their subjects in language that was often vivid and obscene, and—at its most effective—concise and elegant, with a sharp bite. CATULLUS, the first Roman poet to write epigrams, was secure enough to poke fun at such famous Romans as CICERO and CAESAR. Martial followed Catullus a century later in this same tradition, but his targets tended to be the less powerful people—never the emperor or one of the emperor's favorites.

Martial's early works of epigrams are titled *Liber Spectaculorum* (Book of Public Entertainments), *Xenia* (Gifts), and *Apophoreta* (Party Favors). The *Liber Spectaculorum* was written to celebrate the opening games at the new amphitheater, the COLOSSEUM, built by the emperor Titus. *Xenia* and *Apophoreta* are works of short verses to accompany gifts. His chief work is the *Epigrams,* written in 12 books over a period of 18 years. The *Epigrams* consists of short poems about all aspects of daily life. They provide a vivid picture of the loves and the follies of Roman society in the first century A.D.

Many of Martial's poems are addressed to a person, sometimes to the type of individual he liked to poke fun at—a fortune hunter, a glutton, a drunk, a hypocrite, a lawyer, a barber, an innkeeper, or a surgeon. "Dialus had been a surgeon. Now he is a mortician. He has begun again where he left off." Martial was careful not to use real names in his epigrams, however. His ultimate goal was to attack folly and stupidity as he saw them in humanity in general and to do so in as elegant a way as possible. Martial's vulgar language may offend some modern readers, but as the poet stated: "Prudish reader, quit this book"—his epigrams are not for everyone. He spent his final days in retirement in Spain, and with few regrets. He had been wined and dined in the greatest city in the world, had met everyone

he considered worth meeting, and had recorded his observations with biting wit that set a standard that few satirists and epigrammatists in later literature would equal. (*See also* **Poetry, Roman; Rome, History of.**)

MATHEMATICS, GREEK

Mathematics covers a broad range of operations from simple counting to complex theories and calculations. Among other things, it includes algebra, a system of examining the relationships among numbers; and geometry, which deals with shapes, areas, and volumes of space. The Greeks knew about all of these aspects of mathematics. The works of Greek mathematicians are the oldest known writings on mathematical subjects.

The Greeks, however, were not the first people to develop a sophisticated understanding of mathematics. That honor goes to the Egyptians and to the Babylonians, who developed numerical systems early in their history. The Egyptians created the decimal system (the counting system based on 10) and were pioneers of geometry. By about 1700 B.C., the Babylonians had created their own counting system (based on groups of 60) and had surpassed the Egyptians in algebra and basic geometry. Many modern scholars believe that much of the Babylonians' mathematical knowledge made its way to the Greek world, although they do not know exactly when or how it did so.

We know very little about the origins of mathematics among the Greeks. According to ancient Greek historians, mathematics arose as a branch of philosophy* concerned with speculations about the meaning and relationships of numbers and forms. Tradition suggests that two early Greek mathematician-philosophers of the 600s and 500s B.C., THALES OF MILETUS and PYTHAGORAS, were said to have introduced geometry to the Greeks. Neither of them left any writings, however, and modern researchers are unable to determine the extent of their mathematical knowledge, or what and whom they taught. The first person to write a book about mathematics was Hippocrates of Chios, who was active in Athens in the mid-400s B.C. Several generations of mathematicians perpetuated his work. Only fragments of their work have survived, mostly in the form of references in later writings.

Around 300 B.C., EUCLID summarized Greek knowledge of mathematics in a volume called *Elements of Geometry,* which is the oldest surviving mathematical textbook. Euclid's work—and Greece's single greatest contribution to mathematics—was based on the proof. In mathematics, a proof is a series of logical steps that prove, or demonstrate, that a statement is true. The statement to be proven is called an axiom, or premise. Euclid's mathematics, and Greek mathematics in general, introduced deductive reasoning, which became one of the principal Greek contributions to philosophy and science. Deductive reasoning is an orderly system of thought in which each step in a particular proof is firmly based on previously proven conclusions.

Greek mathematicians of the 200s B.C. produced several significant works on mathematics, especially geometry. In the centuries that followed,

* **philosophy** study of ideas, including science

A ROUND WORLD

The ancient Greeks knew that the world is round. In a work called *On the Heavens,* Aristotle listed reasons to support the idea that the earth is a sphere. For example, he pointed out that the earth's shadow, cast across the face of the moon during lunar eclipses, is clearly the shadow of a round object. Some Greek mathematicians tried to measure the size of the spherical earth. Eratosthenes may have come within a few hundred miles of an accurate measurement, but there is no way to know for sure because he gave his result in *stadia,* units of distance that had at least three different values in the ancient world.

Greek thinkers applied Euclid's method of deductive reasoning to various scientific challenges, such as measuring the size of the earth, creating more accurate sundials, and drawing maps that accurately represented the surface of the earth. Scholars such as ARISTOTLE, ARCHIMEDES, ERATOSTHENES, and PTOLEMY applied mathematical principles to astronomy, geography, and practical mechanics.

The works of Greek mathematicians had little influence on the early Christian world. Translated into Arabic, though, they helped fuel a great burst of intellectual activity in the Islamic world after the A.D. 800s. During the Renaissance*, when Europeans "rediscovered" the ancient Greek and Roman civilizations, the works of Euclid and Aristotle formed the basis for mathematical study for many years. (*See also* **Philosophy, Greek and Hellenistic; Science.**)

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

MECHANICS

See *Technology*.

MEDEA

Medea was a character in Greek mythology. According to ancient writers, her name meant "cunning," and she was skilled in witchcraft. All of the stories about Medea portray her as a treacherous schemer who betrayed or murdered even the people closest to her. The Greek poet PINDAR and other Greek writers recorded several versions of her colorful story.

Medea came from a distinguished family. Her grandfather was said to be the sun, and her father was Aeëtes, king of Colchis and owner of a great treasure that was known as the GOLDEN FLEECE. When a handsome Greek warrior named Jason arrived in Colchis to capture the fleece, the gods caused Medea to fall in love with him. She used her magical skills to help Jason steal the fleece and escape. According to one version of the story, she murdered her younger brother and scattered pieces of his body so that her father, stopping to gather them, would be unable to catch her and Jason as they fled. In another version, her brother was older, and Medea helped Jason kill him when he followed them to reclaim the fleece.

Violence also marked the later events in Medea's life. Medea learned that Jason planned to divorce her and marry the young daughter of the king of Corinth. Medea was so jealous that she not only murdered the Corinthian princess with a poisoned wedding dress but also killed her own and Jason's children to punish him. With the help of her grandfather the sun, Medea escaped from Corinth—according to legend, in a chariot drawn through the sky by winged snakes. These events are dramatized in EURIPIDES' tragedy *Medea,* produced in 431 B.C.

Medea later married Aegeus, the king of Athens, and bore him a son, Medus. When Theseus, the king's son by an earlier marriage, arrived in Athens to claim his inheritance, Medea tried to kill him. Medea left Athens with Medus and returned to her homeland of Colchis. The later years of her life are shrouded in mystery, but some accounts say that she and

Medus gained control of Colchis, and that Medus later conquered the region known as Media, part of present-day Iran, and named it after himself.

MEDICINE, GREEK

The most important contribution of the Greeks to medicine was the introduction of a scientific approach to health, illness, and treatment. Some Greeks, instead of blaming the gods or other supernatural forces for disease, looked to the natural world for explanations of wellness and illness. Greek medical theories influenced Roman thinkers, and Greek and Roman medical theories and practices set the course of Western medicine long after the fall of the Roman Empire.

DOCTORS IN ANCIENT GREECE. The medical practices of the ancient Greeks were very different from modern practices. For instance, anyone could be a physician, or medical doctor, since there were no medical schools or certification procedures. People generally treated themselves, their family members, and their slaves. They used traditional or folk remedies for everyday illnesses and injuries, such as colds and sprains. For more serious problems, they called in a physician. A physician's training consisted of anything from simply watching another healer at work to studying scientific and philosophical texts about drugs, surgery, and medical theory. Some physicians traveled from place to place, selling their skills along the way. Although some Greek city-states* hired official public physicians, ancient records do not indicate the duties these doctors performed.

* **city-state** independent state consisting of a city and its surrounding territory

Greeks made important contributions to medicine with their scientific approach to illness. They sought explanations from the natural world rather than the supernatural one, a practice that set the stage for later Western medicine. In this relief sculpture, a physician is shown treating a patient.

Greek medicine never consisted of a single theory, approach, or set of treatments. A variety of medical theories always existed, each with its own group of followers. Gradually, however, leading physicians and medical writers came to share certain basic concepts. These concepts formed the basis of the medical knowledge that the Greeks transmitted to the Romans.

TEMPLE MEDICINE.   Early Greek ideas about medicine were linked to religious beliefs. Like the Egyptians, the Mesopotamians, and other ancient peoples of the Mediterranean and western Asia, the early Greeks believed that events in the human world were caused by supernatural forces. The gods caused people to become injured and sick, and the deities also cured disease, healed wounds, and restored good health. The treatment of illness involved religious practices such as prayers, sacrifices*, and rituals*. This type of medicine, linked to religious and magical beliefs, is called temple medicine. It remained a powerful force throughout the ancient period, even after the rise of scientific medical theories.

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **ritual** regularly followed routine, especially religious

Temple medicine enabled people to ask for help from a variety of gods and goddesses. By the 400s B.C., one of the most popular of the healing gods was ASCLEPIUS, believed to be the son of the god APOLLO. Shrines and TEMPLES devoted to him were scattered throughout the Greek world. One of the largest of these temples was in the Greek city of EPIDAURUS. People seeking help from Asclepius spent the night sleeping in his shrine. They believed that the god would appear to them while they dreamed and tell them how they could be cured. The Greeks used this process, called incubation, to seek advice from many of their gods. In the case of Asclepius, many patients were satisfied with the advice they received. At many shrines, they presented tablets thanking the god for curing them of such conditions as lameness, blindness, baldness, and snakebite.

Shrines and temples to healing gods continued to flourish, even after scientific medical thinking had become well established. Archaeologists have found many stone and clay models of body parts at the sites of Greek and Roman temples. The models were left as tokens of gratitude to the gods who, patients believed, had cured their ailments.

SCIENTIFIC MEDICINE.   A new approach to medicine arose in the 400s B.C. Philosophers* and scientists from the Greek city of MILETUS had begun to explain the world in terms other than those of religion, mythology, magic, or superstition. They believed that supernatural forces did not necessarily explain how the natural world works. This belief inspired a later generation of thinkers and physicians to take a similar approach to understanding the human body. Instead of simply asking the gods for a cure, these physicians tried to understand how a healthy body works, so that they could restore a sick body to a state of health.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

This scientific approach to medicine is called Hippocratic medicine, named after HIPPOCRATES, a physician who was active around 425 B.C. Ancient writers believed that Hippocrates was the source of a collection of medical texts—numbering about 60—which scholars call the Hippocratic corpus*. Evidence suggests that he may not have actually written any of them and that they were likely the work of his followers.

* **corpus** the complete works of an author

However, the works provide a record of ideas that he introduced into Greek medicine. At the center is the belief that health, illness, and medicine can be understood in natural physical terms, like any other branch of science. The texts in the Hippocratic corpus cover a wide range of subjects, including diet, anatomy*, surgery, and the medical uses of drugs and herbs. Some works discuss the proper relationships between doctor and patient and the role of the physician in society.

* **anatomy** structure of a living organism and its parts

The concept of balance was central to Hippocratic medicine. Hippocratic physicians believed that good health resulted from a balance within the body of different qualities, such as wet and dry or hot and cold. The Hippocratic physicians also believed that disease resulted from an imbalance among the humors, or fluids, of the body. Although they originally disagreed about how many humors existed, the Hippocratic physicians eventually settled on four—blood, phlegm, yellow bile, and black bile. This theory was similar to the one proposed by earlier philosophers, which suggested that the world consisted of four elements—air, water, fire, and earth. Blood became associated with the element of air and the season of spring, phlegm with water and winter, yellow bile with fire and summer, and black bile with earth and autumn. After examining a patient's symptoms, a physician prescribed medications, changes in diet, exercise, or other treatments to bring the humors back into balance.

THE HIPPOCRATIC OATH

Although new medical ideas and practices have replaced those of Hippocrates and his followers, the name of Hippocrates lives on in the Hippocratic Oath, a code of conduct for physicians. According to ancient writers, Hippocrates created this oath as a statement of ideals to guide physicians in their dealings with patients. Many versions of the oath exist. Its main requirements, however, are that doctors act only for the good of their patients and keep confidential what they learn about their patients. Many medical schools still use a version of the Hippocratic Oath in their graduation ceremonies for new doctors.

In the centuries after Hippocrates, physicians continued to spread Hippocratic ideas, and they also extended medical knowledge into new areas. Many physicians and scientists wrote texts on medications, poisons, and medicinal plants. In the 200s and 100s B.C., the city of Alexandria in Egypt, a center for many kinds of learning, produced much new medical activity. Herophilus and Erasistratus, two Greek physicians of the 200s B.C., pioneered the study of anatomy. Most people of the time, including most physicians, believed that dissecting* human corpses dishonored the dead and was against their religion. Herophilus and Erasistratus moved beyond this belief. They were the first to carry out systematic dissections of human corpses, discovering the existence of the nervous system.

* **dissect** to cut apart an animal or plant for the purpose of examining its structure

Five hundred years after Hippocrates, another Greek physician became the supreme medical authority of his time. GALEN of PERGAMUM studied in various Greek and Asian cities, later becoming the physician to the imperial* family in Rome, where he spent the latter part of his life. He wrote many books on medical subjects, combining Hippocratic ideas with the philosophies of PLATO and ARISTOTLE and the insights he had gained from his years of treating patients and studying anatomy. To the Hippocratic theory of the four humors, Galen introduced Plato's idea that each person has three souls—a rational soul in the brain for reason and motion, a choleric soul in the heart for energy, and a vegetative soul in the liver for nutrition. Like the Hippocratic physicians, Galen believed that good health was a result of a balance among forces in the body, and that a physician's job was to restore and help the patient maintain that balance. After A.D. 200, people throughout the Roman Empire turned to Galen's writings as their primary source of medical theory and information. (*See also* **Medicine, Roman.**)

* **imperial** pertaining to an emperor or empire

See color plate 11, vol. 3.

MEDICINE, ROMAN

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **epidemic** disease that affects a large number of people or animals

* **oratory** art of public speaking

* **rhetoric** art of using words effectively in speaking or writing

* **philosophy** study of ideas, including science

* **aristocrat** person of the highest social class

THE LONG-LIVED THEORY OF HUMORS

Galen taught that the body had four humors, or vital fluids—a theory he borrowed from the earlier Greek school of Hippocratic medicine. According to this theory, illness resulted from an excess or shortage of one of the humors. This idea persisted for centuries. As late as the A.D. 1890s, physicians and their patients still spoke of imbalances in the humors. In addition, the humors came to be associated with certain personalities or moods. For example, an angry person was thought to have too much blood. Too much black bile, on the other hand, made a person melancholy, or "in a black humor."

The Romans, like other ancient peoples of the Mediterranean, had a long tradition of folk medicine. Throughout much of their history, the Romans healed themselves, needing little help from professional physicians. Beginning in the late Roman Republic*, the Romans adapted many features of Greek scientific medicine. The most influential doctor and medical writer of the Roman Empire, GALEN of PERGAMUM, spent much of his career in Rome.

Much of early Roman medicine was based on the belief that the gods or other supernatural forces caused illnesses and injuries, which could be treated with prayers, chants, the wearing of charms, or by making animal sacrifices* and performing other rituals. Such magical or religious acts, it was believed, won the favor of the gods, who then healed the wound or cured the disease. Folk medicine also used remedies, such as herbs, that had been tested over many generations and often had real medicinal value.

Folk medicine also reflected the rural values that shaped Roman thought, even after Rome had become a large city. Looking fondly back to the sturdy farmers who made up early Roman society, traditional Romans took pride in being able to care for themselves without the help of physicians.

In 293 B.C., when Rome was in the midst of an epidemic*, the Romans began to worship ASCLEPIUS, the Greek god of healing. They built a shrine in his honor, calling him by his Latin name, Aesculapius. After this time, the Romans learned more about Greek medicine and medical practice, although they did not always like what they discovered. According to legend, a Greek doctor named Archagathus of Sparta set up a surgical practice in Rome in 219 B.C. Because he was such a bad surgeon, Archagathus soon earned the nickname *carnifex,* or butcher. Asclepiades, a physician who arrived in Rome a century later, made a better impression. He prescribed mild remedies and very little surgery. Asclepiades' approach to treatment appealed to the Romans in the first century B.C., when a Greek philosophy known as Epicureanism was popular in Rome. (The Epicureans asserted that people should strive for tranquility in their lives and should not fear the gods, who, they believed, took no interest in human affairs.)

By the early Roman Empire, the topics of a traditional Roman education—war, law, agriculture, and politics—were expanded to include other fields influenced by Greek learning—oratory*, rhetoric*, philosophy*, architecture and art, and medicine. Cornelius Celsus, writing in A.D. 14–37, compiled an encyclopedia of these topics, and the section on medicine has survived. Although Celsus was a Roman aristocrat*, he nursed slaves as well as members of his own family back to health in a *valetudinarium,* or sick bay, a special room set aside for medical treatment. He called in a physician only when an illness or injury exceeded his skills. Celsus's work indicates that he had direct experience performing surgical procedures, while his discussion of drugs and medications is largely borrowed from Greek sources. The Roman writer PLINY THE ELDER used Celsus as a source of information when he composed his *Natural History,* a 37-volume work on science and other topics.

Many of the physicians working in Rome were Greeks or Greek-speaking Asians. Their ideas were rooted in Greek medicine, especially in the writings

of the Hippocratic school. These works were based on the teaching of a Greek physician named HIPPOCRATES, who claimed that illnesses had natural causes, not supernatural ones. There were many different versions of Hippocratic medicine, however. Differences in philosophical or scientific theories gave rise to rival branches of medicine. At the same time, folk medicine was still used, and throughout the Roman empire, people continued to visit temples, wear charms, perform rituals, and pray to the gods for cures.

The physician Galen, educated in Greece, Egypt, and western Asia, arrived in Rome around A.D. 162. He had friends and patients in aristocratic circles, and he soon became the personal physician of the emperor and his family. However, Galen's importance in the history of medicine lies not in his own practice but in the dozens of books he wrote on a wide range of medical topics. In his book *On Anatomical Procedures,* for example, Galen discussed the dissecting* technique that he had perfected on apes and compared the bodies of these apes with human bodies. One of his works discusses the place of the physician in Roman society; another is a storehouse of information about Hippocrates and other early Greek physicians; and a third is a handbook on wellness, or how to stay healthy. Galen adopted the Hippocratic concept that the body contains four humors, or fluids—blood, phlegm, yellow bile, and black bile. He added to this Plato's concept of three souls, with one soul responsible for thought and motion, another one for energy, and the third for digestion. According to Galen, good health was a state of balance among the humors, the souls, and other elements that gave the human body life.

Although Galen had no students, by the A.D. 300s scholars had organized his writings into a system that physicians and philosophers continued to study and follow for hundreds of years. The teachings of the

* **dissect** to cut apart an animal or plant for the purpose of examining its structure

Hippocratic physicians and the writings of Galen dominated Western medical thought for the next 1,500 years. (*See also* **Medicine, Greek; Philosophy, Greek and Hellenistic; Philosophy, Roman.**)

MEDITERRANEAN SEA

See map in Geography and Geology, Mediterranean (vol. 2).

ACROSS THE MEDITERRANEAN

Travel across the Mediterranean was slow in ancient times. The prevailing winds, blowing from north to south, made travel in that direction the quickest. The voyage from Neapolis (Naples) to Alexandria on the coast of Egypt—about 1,000 nautical miles—took about nine days. The return trip might have taken as long as two months. On the return trip, ships had to sail all around the Mediterranean coast in search of a wind strong enough to fill their sails.

* **galley** large, open ship, propelled chiefly by oars, that was used for war and commerce throughout the ancient Mediterranean; Roman galleys also used sails

The Mediterranean Sea is the most significant geographical feature of southern Europe, the region that includes present-day ITALY, SPAIN, and France. Greece, Turkey, and the other nations of the Balkans, the Middle East, and North AFRICA all have borders on or near the Mediterranean Sea. The ancient civilizations of Greece and Rome developed around the Mediterranean Sea. The ancient Romans were so proud and possessive of this body of water that they called it *mare nostrum,* which means "our sea."

The Mediterranean Sea covers an area of about 970,000 square miles. Almost completely surrounded by land, it is an inland sea. It extends for about 2,232 miles eastward from the Strait of Gibraltar (separating Spain and Morocco) to the Levantine coast (present-day Syria, Lebanon, Israel, and the Sinai Peninsula). It reaches 680 miles from the northern end of the Adriatic Sea—an arm of the Mediterranean—to the coast of Libya in northern Africa. The average depth of the Mediterranean is about 4,920 feet.

The Mediterranean Sea is divided by the Strait of Sicily into western and eastern basins, or depressions in the earth's surface that are filled by the ocean. These basins are dotted with numerous islands. The largest island in the Mediterranean is SICILY, which is located off the boot tip of the Italian peninsula. The major islands in the western basin are Sardinia, Corsica, and Majorca. Islands in the eastern basin include CYPRUS and CRETE, as well as the smaller island of Malta. The AEGEAN SEA, an eastern arm of the Mediterranean, contains hundreds of islands, the largest of which are Lesbos, RHODES, Chios, and Samos.

Water from the Atlantic Ocean flows into the Mediterranean Sea through the Strait of Gibraltar. The Nile River, the longest in the world, flows through Egypt into the Mediterranean from its headwaters in Africa. The Ebro River (in Spain) and the Rhône (in France) also flow into the Mediterranean Sea. In Italy, both the TIBER RIVER, which goes through Rome, and the Arno flow into the Mediterranean Sea.

The numerous inlets and bays of the Mediterranean coastline led to the development of transport and trade from earliest times. Both the Greeks and Romans used the Mediterranean Sea as a waterway for the shipment of grain, wine, olive oil, and other products. Early ship captains learned how to sail their galleys* through the sea's unpredictable and often stormy waters. They raised their square sails when winds blew fair. Greek and Roman shippers tried to limit their activity to the period from late spring to early fall, when the weather was most settled and seas were generally calm. Shipping did not stop in the winter, however; it only slowed down.

The main purpose of Mediterranean shipping in ancient times was to transport cargo, not passengers. Ancient cargoes included fish sauce, olives, nuts, and honey, in addition to sacks of grain and jugs of wine and olive oil. Stone was the most difficult cargo to handle. It had to be moved by means of

wagons, rollers, and ramps from quarries* in Africa and elsewhere to barges and then onto ships. Clay jars containing wine and oil also presented problems to ancient shippers. The fragile jars—standing more than three feet tall and weighing about 50 pounds each—could be broken during loading and unloading or from being tossed about during a storm. HARBORS dotted the Mediterranean coastline. Among the busiest and most famous of these were DELOS in Greece, ALEXANDRIA in Egypt, and OSTIA near Rome.

The numerous ships going across and around the Mediterranean Sea were easy prey for pirates. PIRACY began as another way for poor people in coastal villages to make a living, but it soon developed into a full-scale industry. Pirates were aided by the many coves and out-of-the-way bays of the Mediterranean that were ideal for hiding out and preparing for ambush. Throughout the ancient world, piracy was regularly surpressed by various governments. The most famous enemies of pirates were the Romans. Such leaders as Julius CAESAR and POMPEY made names for themselves by successfully eliminating this scourge of the sea. (*See also* **Quarries; Ships and Shipbuilding; Trade, Greek; Trade, Roman.**)

MEDUSA

MYTHOLOGICAL MONSTER

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **mortal** human being; one who eventually will die

In early Greek mythology, Medusa was one of three monstrous sisters called the Gorgons. She is sometimes called Gorgo. The Gorgons were so hideous that one glimpse of them turned a person to stone, although according to some versions of the myth, only Medusa was this ugly.

The Greek hero* Perseus was ordered to kill Medusa, who was the only one of the three sisters who was mortal*. The goddess ATHENA and the god HERMES prepared Perseus for his attack by giving him a pair of winged sandals, a helmet of invisibility, and a special blade with which to behead the Gorgon. By gazing at Medusa's reflection in his bright shield, Perseus successfully obtained her head and escaped from her angry sisters. He

then used the head to turn one of his enemies to stone. Perseus gave Medusa's head to Athena, who mounted it in the center of her shield, where it appears in many sculptures and paintings of the goddess.

Medusa was the lover of POSEIDON, the sea god, and was pregnant when Perseus cut off her head. PEGASUS, the winged horse of Greek legend, arose either from Medusa's head or from one of the drops of blood that fell from her body.

Early Greek art depicted Medusa with snakes for hair, the fangs of a wild boar, and a ferocious grin. Around the 400s B.C., the image of the Gorgons began to change. No longer were they said to be hideous, but rather they were portrayed as beautiful women. (*See also* **Myths, Greek.**)

See color plate 9, vol. 3.

MENANDER

ca. 342–ca. 291 B.C.
GREEK PLAYWRIGHT

* **philosophy** study of ideas, including science

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

* **papyrus** writing material made by pressing together thin strips of the inner stem of the papyrus plant

Menander was one of the leading Greek comic playwrights of his time. His work was a model for Roman playwrights, who imitated his comedies. These Roman comedies, in turn, influenced later European writers, including William Shakespeare. Menander's comic tradition is alive today. Many of the situations and characters in modern television and movie comedies can be traced back to situations and characters in Menander's plays.

Little is known about Menander's life. He was born into a distinguished family in Athens and studied philosophy*. He began writing at an early age. Like other playwrights of his time, he wrote plays for the dramatic competitions that were part of regular festivals in ATHENS and elsewhere in Greece. Menander produced his first play when he was about 20 years old, and it won first prize. Over the next 30 years he wrote another 107 plays. According to tradition, Menander drowned while swimming at Piraeus, the port of Athens.

Sadly, Menander's huge literary output did not survive into modern times. The texts of his plays were lost, and only two sources of information about his work remained. One source was the imitations of Menander's plays by the Roman comic playwrights PLAUTUS and TERENCE. The other source consists of the 900 references to Menander in ancient Greek and Roman texts. Some of these references include quotations from Menander's plays, but no quotation is longer than 16 lines.

It was thought that Menander's work would remain forever unknown to the modern world. Beginning in the early A.D. 1900s, however, archaeologists* found scraps of Menander's plays on pieces of papyrus*. Scholars have now recovered large portions of six plays and smaller parts of a dozen more. Their most valuable find is a complete play called *Dyskolos,* which means "The Grouch" or "The Bad-Tempered Man." It is the story of a city boy who falls in love with a country girl, the daughter of a cranky old man who distrusts everybody and talks to no one. After misunderstandings and mishaps involving family members and servants, the young man saves the life of the old grouch, who then gives the boy permission to marry his daughter. The play ends with a double wedding, and the clever servants even force the old man to join the wedding feast.

Dyskolos provides an example of the themes that Menander used in many of his plays: conflict between city and country ways of life, mistrust between rich and poor people, the importance of chance and good luck, and the triumph of love and family ties over difficult circumstances. Focusing on these themes, Menander helped create a style of Greek drama that is called New Comedy. Earlier Greek comedies, such as the plays of ARISTOPHANES, were filled with social or political satire. These plays, called Old Comedy, often had fantastic settings and plots. New Comedy, on the other hand, was concerned with private family life and was set in the everyday world. Characters did not travel to the heavens or the underworld*, as in Old Comedy, but remained firmly planted on earth, generally in their own neighborhoods. New Comedy was meant to entertain its audience, but the plays of Menander and other New Comedy writers also had a moral message. In these plays, selfishness and deceit were punished, while generosity, tolerance, and good humor were rewarded.

* **underworld** kingdom of the dead; also called Hades

Another feature of New Comedy was the stock character. This was a character who would be instantly recognized by the audience because he or she had certain predictable traits. Among the stock characters that Menander used were the boastful soldier, the servant who outsmarts the master, the miser, and the innocent young lovers. Although he used familiar stock characters, Menander gave them original twists. For example, instead of boasting about his military adventures, a soldier brags about his girlfriend's wardrobe. Menander gave full and distinctive personalities to his characters—even to servants and women, whom other playwrights generally ignored. Menander's insight into human nature won him high praise in the ancient world, and his plays remained popular long after his death. In the A.D. 100s, the Greek biographer PLUTARCH wrote, "For what other reason, truly, would an educated man go to the theater, except to see a play by Menander?" (*See also* **Drama, Greek; Drama, Roman.**)

MERCURY

See *Hermes*.

METAMORPHOSES

See *Apuleius; Ovid*.

MIDAS

LEGENDARY KING

According to Greek legend, Midas was a king of Phrygia, a kingdom in central ASIA MINOR (present-day Turkey). The Greeks told several stories about Midas, and in them he appeared rather foolish. The most familiar tale, that of his golden touch, illustrates the motto "Be careful what you wish for."

According to this story, Midas captured Silenus, a companion of the god DIONYSUS, either by getting Silenus drunk or by luring him into a magnificent rose garden. Midas later released Silenus. In gratitude for Silenus's freedom, Dionysus granted Midas a wish. The king immediately wished

that everything he touched would turn to gold. Midas's excitement over his new ability was short-lived, however, when he discovered that he could neither eat nor drink—everything he tried to consume turned to gold. To rid himself of the golden touch, Midas bathed in a magical river. From that day forward, that river's sands contained gold dust.

Midas had a second unfortunate encounter with the gods when he judged a music contest between APOLLO and PAN. The king declared Pan the better musician. This outraged Apollo—who was, among other things, the god of music—and the angry god replaced Midas's ears with the ears of a donkey. The embarrassed Midas wore a turban to cover his disgraceful ears, and only his barber knew about them. Desperate to tell the secret, the barber finally whispered it into a hole in the ground. But reeds grew over the hole, and whenever the wind blew, the reeds whispered the king's secret: "Midas has donkey's ears."

A real king named Midas or Mita ruled Phrygia in the late 700s B.C. Greek storytellers may have attached his name to their comic tales. The stories of Midas lived on for centuries, and OVID, a poet of the early Roman Empire, retold them in his book *Metamorphoses.* (*See also* **Gold; Myths, Greek.**)

MIGRATIONS, EARLY GREEK

The first Greek-speaking people migrated to Greece as early as 2000 B.C. Eventually, their culture spread throughout the country, their language evolving into several different dialects*. During the 1100s B.C., more migrations occurred, as the DORIANS, a people from northern Greece, moved into the southern part of the country. Later still, the Dorians and other Greeks migrated from the Greek mainland across the AEGEAN SEA. Some of these migrants settled on the Aegean islands, and others started settlements on the coast of ASIA MINOR.

Evidence for early Greek migrations comes from several sources. Among these sources are the writings of Greek historians and classical* authors, many of which were based largely on oral traditions. Archaeological* artifacts* sometimes reveal material traces of the arrival of migrants in an area. INSCRIPTIONS may also provide evidence for migrations by showing the introduction of a new language or dialect in a given area. Since evidence gathered from the different sources does not always agree, the details of early Greek migrations are still unclear. As new evidence comes to light, scholars adjust their interpretations of these migrations as well.

THE FIRST GREEK MIGRANTS.   Scholars believe that Greek-speaking people first moved into the region no later than the 1400s B.C., and perhaps as early as 2000 B.C. The earliest date is based on the appearance of new styles of pottery probably introduced by Greek-speaking migrants from the north. A change in burial customs around 1700 B.C. has also been interpreted as evidence of the arrival of Greek migrants. Inscriptions in an early Greek form of writing, called Linear B, have been found on clay tablets in CRETE, and these tablets have been dated to about 1400 B.C. This is now believed to be the latest possible date for the appearance of Greek speakers in both Crete and mainland Greece.

Regardless of when Greek-speaking people first arrived in Greece, by the 1200s B.C. most people spoke Greek, thought of themselves as Greek, and shared a common Greek culture. By the 1200s B.C., the region in southern Greece around the ancient city of Mycenae had reached an especially high level of cultural development. In fact, the Mycenaeans might have eventually controlled all of Greece under one centralized government had it not been for the migration into southern Greece of the Dorians near the end of the 1100s B.C.

THE DORIANS. The Dorians are believed to have come from the Doris region of central Greece, although they may have originated from farther north. The Dorians spoke a dialect of Greek called Doric, and they probably herded livestock for a living. The Dorian migration into southern Greece in the 1100s B.C. is associated with the decline of Mycenaean civilization and a shift from centralized government to the independent city-state*.

The archaeological record indicates that many of the main settlements in southern Greece, including Mycenae itself, were destroyed during the 1200s B.C. After this destruction, most of the settlements were rebuilt, some with increased fortifications. A second phase of destruction occurred in the 1100s B.C. This time the earlier settlements were abandoned and replaced by new ones. Cultural changes and a decline in the standard of living followed this second phase of destruction.

* **city-state** independent state consisting of a city and its surrounding territory

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HERACLES AND THE DORIAN INVASION

According to Greek tradition, the Dorian migration was a military invasion led by descendants of Heracles, the Greek hero known for his great strength. When Heracles died, his sons were exiled from the city of Mycenae, and they took refuge with the Dorian people in northern Greece. Hyllos, one of the sons, became king of a Dorian tribe. Hyllos's grandsons led a Dorian invasion to regain control of Mycenae and win lands for their followers. Whether or not the story is true, it is clear that the Dorians became established throughout southern Greece around that time, and soon afterward settled throughout the Mediterranean.

Scholars are uncertain whether the Dorian migrants invaded and conquered southern Greece in the 1100s B.C., or whether they were able to absorb the Mycenaean civilization because it was already declining for other reasons. Early Greek historians apparently believed the traditional accounts that the Dorian migration was a military invasion, perhaps led by descendants of the hero HERACLES. The historians HERODOTUS and THUCYDIDES wrote more realistic accounts of a Dorian invasion of southern Greece, and Thucydides gave the date of the invasion as 1120 B.C.

While archaeologists believe that Mycenaean civilization was torn apart by violence during the last decades of the 1200s B.C. and fell into total decline toward the end of the 1100s B.C., nothing links this destruction to Dorians invading and conquering southern Greece. Even if the collapse of Mycenaean civilization was a result of other causes, Dorian migrants apparently took advantage of it. By the end of the 1100s B.C., they had moved into the area in large numbers. The development of the city-state form of government accompanied the settlement of Dorians in the area. The Dorians had small, tightly knit tribal groups in which each individual played a role. This sense of group identity contributed to the development of the early city-state.

Although all of the migrants who moved into southern Greece during the 1100s B.C. were probably not Dorians, the Dorians were likely the first to arrive, and they probably arrived in larger numbers than the rest. As a result, their name came to be associated with the migrants as a whole.

LATER MIGRATIONS. Following the Dorian migration—or invasion—other migrations occurred in Greece. These migrations involved groups of people leaving Greece to establish new settlements elsewhere. Most of the settlements later developed into city-states, as had the earlier Dorian settlements in southern Greece.

Soon after the Dorians moved into southern Greece, some of them left mainland Greece to settle on the islands of the Aegean Sea. Herodotus wrote that this occurred during the same generation that the Dorians arrived in southern Greece, perhaps as early as 1115 B.C. These Dorian migrations are also documented by archaeological evidence. By 1000 B.C., Dorian settlements appeared on the western coast of Asia Minor. These settlements have been identified from their pottery. In addition, Dorians apparently settled on the island of RHODES in the Aegean Sea and on the island of Crete in the Mediterranean, probably sometime during the 900s B.C.

By 1000 B.C., Greece had five different regional dialects. In addition to Doric, these included Aeolic, Ionic, Arcado-Cyprian, and Northwest Greek. Although scholars once believed that different waves of migrations into Greece from the north explained the existence of these different dialects, the dialects likely evolved after the first Greek speakers arrived. Each dialect was associated with a specific geographic region. Aeolic was spoken in the eastern part of Greece, and Ionic was the dialect in and around Athens. The various dialects were similar but distinctive. A person speaking the Aeolic dialect would be understood by a person speaking the Ionic dialect. Yet, each would be recognized as coming from a different region by variations in speech and vocabulary. Similarly, people today in the United States and Great Britain speak different dialects of modern English.

According to Greek tradition, from about the 700s B.C. onward Greeks speaking these dialects migrated from Greece, probably because of pressure from tribes from northern Greece. They traveled across the Aegean Sea to settle on the Aegean islands and along the western coast of Asia Minor, as the Dorians had a few centuries earlier. Aeolic speakers from eastern Greece settled near TROY on the western coast of Asia Minor and Ionic speakers in nearby Smyrna. The nature of the Greek dialects spoken in these and other places by the 400s B.C. corresponds to this pattern of migration. (*See also* **Archaeology of Ancient Sites; Colonies, Greek; Ionians; Languages and Dialects; Peoples of Ancient Greece and Rome.**)

MIGRATIONS, LATE ROMAN

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

* **imperial** pertaining to an emperor or empire

* **nomadic** referring to people who wander from place to place to find food and pasture

* **subsidy** financial aid given to a person or group by a government

BRITAIN AND THE BARBARIAN MIGRATIONS

Although Britain was not invaded by the Vandals, it did have its share of barbarian invasions. Beginning in the A.D. 300s, the Roman province of Britain was repeatedly invaded by migrating barbarian tribes—Angles from present-day Denmark, Saxons from Germany, and Picts and Scots from the northern British Isles. After Roman imperial power collapsed in Britain in A.D. 409, the country was ruled by tyrants from barbarian tribes. Many of the Britons who survived these attacks migrated to northwestern Gaul. This part of France is still called Brittany.

An "age of migrations" began in A.D. 376 when a barbarian* tribe called the HUNS chased the German-speaking VISIGOTHS to the northern frontier of the Roman Empire. The Visigoths and other Germanic tribes had repeatedly attempted to cross the northern imperial* border, but each time the Romans had driven them back. This time, with the Huns in pursuit, the Romans allowed the Visigoths to escape across the frontier into the empire.

Admitting the Visigoths was a turning point in the Western Roman Empire. It marked the beginning of three great phases of barbarian migration across Europe. Within 200 years, German tribes established kingdoms in every part of the western empire and helped bring about its collapse. These migrations also resulted in a blending of the Germanic cultures with that of the Romans, which included the adoption of CHRISTIANITY by the barbarians.

FIRST PHASE OF MIGRATIONS.   No one knows for certain who the Huns were or where they came from, except that they were nomadic* herders who practically lived on horseback. (They were even rumored to sleep on their horses.) The Huns moved westward from east of the Black Sea in the A.D. 300s, overthrowing tribal kingdoms as they went. The Huns overran the OSTROGOTHS in the Ukraine and then pushed the Visigoths to the edge of the Roman frontier.

The Romans accepted the Visigoths into the empire because they hoped they would fight for the Roman army. However, Roman officers treated the Visigoths very badly, and the Visigoths rebelled. The Visigoths defeated the army of the Eastern Roman Empire, which gave them some leverage within the Roman government. When THEODOSIUS came to power in A.D. 379, he gave some imperial lands and annual subsidies* to the Visigoths in return for their help in defending the empire against the Huns. This was the first time in Roman history that an entire barbarian tribe had been allowed to settle within the empire while remaining under the control of its own leaders. Furthermore, the Visigoths were not subject to Roman law. But the Romans were unable to control the Visigoths, and the empire was soon overrun by other invading tribes.

When Theodosius died in A.D. 395, the Roman government stopped paying subsidies to the Visigoths. Under their leader, Alaric I, the Visigoths attacked the Romans and occupied the city of Rome in A.D. 410.

They carried off booty* but spared the treasure at St. Peter's Basilica, as well as the lives of any who sought refuge in a Christian church. (The Visigoths were themselves Christian.) Although the Visigoths managed to hold Rome for only a few days, this marked the first time the city had fallen to a foreign enemy in 800 years. Finally, in A.D. 418, the Roman government agreed to give the Visigoths their own kingdom on the southwestern coast of GAUL.

Once settled in Gaul, the Visigoths became federates of the Roman Empire. This meant that they had their own laws and courts, leaders, and churches, but they had no control over Roman citizens in the region. The Visigoths quickly expanded their kingdom, and by the end of the A.D. 400s, they had pushed into Spain. In A.D. 507, the Visigothic kingdom in Gaul was overthrown by the Franks, who gained control of almost all of Gaul. The Visigoths continued to live in Spain until the early A.D. 700s, when they were defeated by Moors and Arabs from North Africa.

THE SECOND PHASE OF MIGRATIONS.   The second phase of migrations began in A.D. 406 when the VANDALS and their allies, the Alans and the Suebi, broke through the northern imperial frontier and entered Gaul. Like the Visigoths, the Vandals and the Suebi were Germanic tribes who fought on foot. The Alans, like the Huns, were nomadic herders who fought on horseback. Like the Visigoths before them, the three tribes may have been pushed to the Roman frontier by the Huns.

Once they crossed the imperial frontier, the Vandals and their allies turned northwest toward the Strait of Dover that separates BRITAIN from the rest of Europe. Fearing that the Vandals were about to invade, the people of Britain panicked. They declared their leader an emperor, and with a large fighting force crossed the strait into France. The Vandals and their allies, perhaps never intending to attack Britain in the first place, fled to the southwest.

The Vandals moved toward the Pyrenees Mountains instead, causing much damage as they went. One writer at the time described Gaul as a vast funeral pyre*. The Vandals and their allies destroyed almost everything they encountered as they cut a huge path across the middle of Gaul. (The modern word *vandalism* is derived from their name.) In A.D. 409, the Vandals crossed into Spain.

Less than a decade after they entered Spain, the Alans were overrun by the Visigoths, who were acting on behalf of Rome. The Suebi established a kingdom in Spain, which was overrun by the Visigoths in A.D. 585. The Vandals settled in western Spain and then crossed the Strait of Gibraltar into Africa in A.D. 429. Once there, they marched eastward and captured what is now Tunisia, which was Rome's prime source of grain and oil.

The occupation of North Africa contributed significantly to the fall of the Western Roman Empire. The occupation deprived Rome of its main food supply, and it also challenged Rome's control of the central Mediterranean region. In A.D. 439, the Vandals captured CARTHAGE, the city of the empire that was second in importance only to Rome. The Vandals began a long series of sea raids on the central Mediterranean coast. They occupied the city of Rome for two weeks in A.D. 455, the second time in less than half a century that the great city had fallen to a foreign enemy.

* **booty** riches or property gained through conquest

* **pyre** pile of wood used to burn a dead body

The Vandals also interrupted the flow of grain from EGYPT to CONSTANTINOPLE. The Eastern Roman Empire tried, without success, to drive the Vandals out of Africa. In A.D. 468, the eastern empire launched a huge expedition from Constantinople that nearly emptied its treasury, but it also ended in failure. It was not until A.D. 534, after a brilliant campaign led by the general Belisarius, that the Eastern Roman Empire was able to overthrow the Vandal kingdom in Africa.

THIRD PHASE OF MIGRATIONS.   A third major invasion of Germanic tribes began in A.D. 455. This time it was primarily the Ostrogoths who threatened the security of the Eastern Roman Empire. The Ostrogoths had been overrun and oppressed by the Huns since the A.D. 300s, and the Roman government had allowed them to settle on imperial lands. However, the Ostrogoths wanted more land and government subsidies as well. In A.D. 476, the Roman army, which was composed almost entirely of barbarians, rebelled and deposed* the last Roman emperor in the West, Romulus Augustulus. They replaced him with Odoacer, an Ostrogoth leader. Odoacer's rule was peaceful, until the Ostrogoths attacked northern Italy. Theodoric, the

* **depose** to remove from high office

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king of the Ostrogoths, killed Odoacer with his own hands in A.D. 493. Theodoric's reign was an era of peace and prosperity for Italy. However, when Theodoric died in A.D. 526, relations between the Ostrogoths and the Romans broke down, and hostilities were renewed.

In A.D. 536, Belisarius, after conquering the Vandals in Africa, fought the Ostrogoths in Italy. This devastating war nearly eliminated the Ostrogoths. There was incredible destruction of life and property, and for a while, Rome was almost uninhabited for the first time in more than a thousand years. At the end of the war, JUSTINIAN I, the great Roman emperor in the East, made Italy part of his domain.

In A.D. 565, the Lombards, a final group of Germanic invaders, entered Italy. They pushed down from central Europe and attacked the Romans, who were unable to prevent them from settling in the northern part of the country. The Lombardy region of northern Italy takes its name from this last group of migrants. (*See also* **Armies, Roman; Germans; Wars and Warfare, Roman.**)

MILETUS

Miletus was a leading Greek city of ASIA MINOR (present-day Turkey). It was located on the west coast of the Anatolian peninsula, near the mouth of the Maeander River. The city's fame came from its busy harbor and extensive trade. Milesians (the people of Miletus) founded trading colonies in EGYPT and ITALY and along the shores of the Black Sea. The city was also home to such great thinkers as THALES and ANAXIMANDER.

Miletus was founded by IONIANS, early Greeks who had migrated from the Greek mainland to Asia Minor around 1000 B.C. Miletus was one of 12 such cities founded by mainland Greeks. Other settlements included EPHESUS and the island of SAMOS. Miletus's fleet and trade rivaled those of Lydia, a kingdom in western Asia Minor. By 546 B.C. Miletus and other Greek cities in Asia Minor were under the rule of the Persians. In 499 B.C. the Milesians led an unsuccessful revolt against the Persians, in which their city was destroyed. About 20 years later, Miletus joined Athens in the Delian League against the Persians.

Displeasure at Athenian control of the league prompted Milesians to revolt against Athens in 412 B.C., during the PELOPONNESIAN WAR. Miletus had a brief alliance with SPARTA, which ended when the Persians took possession of Miletus in 386 B.C. Persian rule ended in 334 B.C., when Miletus was captured and then liberated by ALEXANDER THE GREAT. Following the death of Alexander in 323 B.C., Miletus came under the influence of the PTOLEMAIC DYNASTY of Egypt and the SELEUCID DYNASTY of Syria. Both dynasties tried to annex* the city to their own empires.

Miletus became part of the Roman empire in 129 B.C., and its importance diminished. The harbors became clogged with silt*, leaving the city several miles from the sea. Attacks by barbarian* Gothic tribes in the A.D. 300s further weakened the city's importance. (*See also* **Cities, Greek; Greece, History of; Trade, Greek.**)

* **annex** to add a territory to an existing state

* **silt** fine particles of earth and sand carried by moving water

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

MILITARY ENGINEERING

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

* **bellows** an instrument that sucks in air on one side and blows it out forcefully on the other

Military engineering is the process of designing and building war machinery. It also includes developing the means to transport these war machines and to communicate between military sites. Inventors and engineers in ancient Greece and Rome created several impressive war machines. Sometimes, they improved on earlier devices, but they also invented new devices to solve particular problems encountered during wartime.

Much of ancient military technology involved producing devices to attack the defenses of a city during a siege*. The Greek historian THUCYDIDES described one clever invention. In 424 B.C., the Boeotians mounted a siege against the city of Delium. The defenders of Delium had strengthened part of their city wall with wood. To attack this section of the wall, the Boeotians created a device that may have been the first flamethrower. They sawed a long pole in half lengthwise, cut a groove along each half, and then put the halves back together to form a long hollow pipe. From one end of the pipe they hung a kettle. They mounted the other end of the pipe on wagons and attached a leather bellows* to it. They then wheeled the pipe to the wooden section of the wall, poured burning charcoal and tar into the kettle, and worked the bellows. The blast of air from the bellows produced a great wall of flame that drove the defenders back and destroyed part of their defenses.

Besieging forces also used movable, fortified towers equipped with battering rams and other weapons to break down a city's walls. In the late 300s B.C., a visiting engineer named Kallias told the people of RHODES that he could defend the city with a crane that could lift off the ground any attacking siege tower, rendering the tower useless. The Rhodians were so impressed that they fired their military engineer, Diognetos, and hired Kallias.

This detail from Trajan's Column depicts ancient soldiers building fortifications. In wartime, towers were fortified not just for defense but also for offense. Battering rams and weapons were often incorporated into these sturdy structures.

See
color plate 9,
vol. 2.

Soon, an enemy attacked Rhodes with a 160-ton siege tower that was 125 feet high and 60 feet wide. Only then did Kallias inform the dismayed Rhodians that he could not build a crane to handle this monstrous tower. The Rhodians begged Diognetos for help, and he came up with a simple but effective scheme. Working secretly at night, he made holes in the wall where the tower was expected to attack, sticking sloping wooden chutes through the holes. The entire population of Rhodes then poured mud, water, and sewage down these chutes. The next day, when the tower rolled forward, it bogged down in the muddy cesspool the Rhodians had created.

The most impressive military technology of the Greeks and Romans was the catapult—an instrument that hurled stones, arrows, or pointed shafts called bolts. The earliest such device was the crossbow, a handheld weapon that used a mechanism to draw back the bowstring on a heavy, stiff bow. The crossbow shot an arrow much farther and more forcefully than an ordinary bow. Military engineers developed new and more efficient kinds of crossbows during the 300s and 200s B.C. The largest known bow measured 15 feet from tip to tip and threw a 40-pound stone ball from a sling of leather or woven hair. Catapults used springs that consisted of a bundle of cords made from a flexible material to increase the amount of force created. At first, military engineers used cords made from plant fibers, but they later used the tissues of oxen or other animals. These cords were flexible and strong and could hold a great deal of tension.

Large catapults were not intended for use by individual soldiers. Teams of men positioned and operated them. Catapults that threw bolts were fairly accurate against targets up to 250 yards away, while those that hurled stones had a range of about 150 yards. With such devices, an army could attack oncoming soldiers, throw rocks over city walls to smash buildings and people on the other side, or hurl flaming arrows into a besieged city.

Some of the military engineering works built by the Romans still stand today. Across their empire, the Romans fortified their military towns with ramparts* and ditches. They built BRIDGES and straight, interconnecting ROADS so that their troops could march quickly from town to town. During the PUNIC WARS with Carthage, Roman engineers also became skilled at building naval defenses, including harbors, lighthouses, and coastal forts, to guard themselves from invasion by sea. (*See also* **Technology; Wars and Warfare, Greek; Wars and Warfare, Roman; Weapons and Armor.**)

* **rampart** earth or stone embankment, often topped with a low wall, built to protect soldiers from enemy fire

MINERALS

See *Geography and Geology, Mediterranean; Mining.*

MINING

* **alluvial** referring to earth, sand, and other substances deposited by running water from rivers and streams

The ancient Greeks and Romans obtained many different metals by mining. GOLD and silver were mined because of their value. Copper, tin, iron, and lead were mined because of their usefulness. The Greeks and Romans developed various methods of mining metal ores, including sifting through alluvial* deposits, mining mineral deposits in open pits at the earth's surface, and digging mines deep underground.

The Greeks primarily sifted through river beds and streams to obtain metal ores. Once these sources were used up, the Greeks turned to underground mining. One of the most productive mining areas was around Laurium in southeastern Attica, the region in which Athens is located. Rich in lead, zinc, and silver deposits, Laurium was mined from as early as 1500 B.C. until 103 B.C., when a slave revolt brought a halt to the mining there. Another productive Greek mining area was Siphnos in the Cyclades islands, where abundant deposits of gold and silver were located. The Greeks also mined gold and silver in northern Greece, Macedonia, Thrace, and on the island of Thasos.

Italy had few precious metals. Therefore, the Romans traded with Carthage in North Africa and with the kingdoms in the eastern Mediterranean for gold and silver. As the empire expanded, however, the Romans acquired the metals that were mined in the conquered lands. The Romans controlled vast mineral resources in Iberia (Spain), Gaul (France), Britain, Asia Minor (Turkey), and in the provinces* near the Danube River. While the Romans did not develop new mining areas, they greatly expanded the mining that was done in existing regions and extracted a greater variety of ores from them. Production at the major Roman mines reached its peak during the first 200 years of the Roman Empire. Starting in the A.D. 200s, Germanic tribes invaded the empire, disturbing mining production in many areas.

Although the Romans adopted the tools and techniques of the Greeks, Egyptians, and other peoples they conquered, they also made their own advances in mining technology. Since only gold and copper existed in a natural state, the Romans developed better methods for turning metals that occurred naturally as mixed compounds—such as silver, lead, and tin—into usable materials. The Romans also constructed mines that were deeper than those of the Greeks. Since some deep mines extended below the underground water level, draining water from the mines was a serious problem. Although some Roman mines used men to bail out water, others used pumps or water-lifting wheels. Miners used iron picks, hammers, and chisels. They placed ore in buckets, which they then hauled to the surface by hand or by pulley.

Providing adequate ventilation in mines was also a major problem. Both the Greeks and the Romans constructed mine shafts in pairs, with connecting passages between the two shafts that facilitated the movement of air. Sometimes fires were lit in one shaft to cause a down draft in the other. Wherever the shape of the land allowed, openings were made at different levels to increase air flow in the mines. Still, many workers died from inhaling poisonous fumes or from suffocation.

Working in a mine was grueling and dangerous work. The Greeks primarily used slaves. The Romans used slaves, criminals, and, in the late Roman Empire, Christians to work in the mines. Many slaves, chained underground, did not see daylight for months at a time. Many were forced to work until they died. By the A.D. 100s, forced labor was in short supply, and miners were often skilled free men. (*See also* **Construction Materials and Techniques; Quarries; Slavery.**)

* province overseas area controlled by Rome

Remember: Consult the index at the end of Volume 4 to find more information on many topics.

MINOS

LEGENDARY KING

* **dynasty** succession of rulers from the same family or group

According to Greek legend, Minos ruled the Mediterranean island kingdom of Crete before the time of the TROJAN WAR. The Bronze Age culture that developed at Knossos, Crete's capital city, around 1600–1400 B.C. is called Minoan after King Minos. Some scholars think the name *Minos* is the title of a dynasty* rather than the name of an individual king. Minos was believed to be the son of ZEUS and Europa, a Phoenician princess.

While competing for the chance to be king of Crete, Minos prayed to POSEIDON, the god of the sea, to send him a bull to sacrifice. The god sent the bull, but the animal was so beautiful Minos could not kill it. This refusal angered Poseidon, who retaliated by causing Pasiphaë, the wife of Minos, to fall in love with the bull. The Minotaur, half-human, half-bull, was born from their union. Minos hired the famous inventor DAEDALUS to build a labyrinth—a maze—in which to keep the Minotaur. The labyrinth may have been part of Minos's palace at Knossos.

The legends about Minos suggest that he was the favorite son of Zeus, who made his kingship possible. According to Plato, Minos retired from his position every nine years to visit with Zeus for the purpose of renewing their friendship and his kingship. Minos allegedly gave the first laws to human beings and served as judge for both the living and the dead. Some myths about Minos emphasize his cruelty. According to one, he forced Athens to send a yearly gift of seven young men and women to be sacrificed to the Minotaur. The sacrifices ended when the hero Theseus killed the Minotaur. The story of THESEUS AND THE MINOTAUR was a popular theme in early Greek art.

Minos died a violent death. He had imprisoned Daedalus, who escaped to Sicily and the protection of King Cocalus. Minos followed Daedalus to Sicily, where he was scalded to death by the king's daughters. (*See also* **Bronze Age, Greek; Crete; Myths, Greek.**)

MINTS

See *Coinage.*

MITHRAS

* **cult** group bound together by devotion to a particular person, belief, or god

* **initiate** one who is just learning the rites of worship

* **hierarchy** order of authority or rank

Mithras was the chief god in an Indo-Persian mystery cult* that appeared in Rome during the late republic. Membership in the cult was restricted to men. Cult members believed that Mithras was their savior who offered rebirth and eternal life. The Romans worshiped him as a sun god. At its peak, during the A.D. 100s and 200s, the cult attracted soldiers especially, but it was also popular with minor government officials, slaves, and freedmen. In time, the cult spread throughout the empire. The emperor JULIAN THE APOSTATE was the most famous initiate* in the cult of Mithras.

Small groups of members met secretly in dwellings they called caves. These were either actual caves, underground rooms, or hidden chambers. There the initiates were ranked in a hierarchy* of seven levels. Initiates passed through each level, approaching, but never reaching, actual priesthood. The celebration of a meal together was an important ritual in the cult of Mithras.

Inscriptions on monuments hint at some of the beliefs and rituals of the cult. Mithras is often shown killing a bull whose tail looks like a shaft of wheat. He is generally accompanied by various animals as well as two lesser gods and by images of the sun and moon. Some scholars believe that the killing of the bull was intended to represent the sacrifice that Mithras made to save the world. Others interpret the slaughter of the bull and the presence of the sun and moon as an astrological allegory* for the heavenly journey of the soul.

Important cult centers were located in Rome and its port city of OSTIA. Traces of the cult have been found in every part of the Roman empire, from Britain to the mouth of the Danube River. Mithraism never attracted the Roman upper classes, however, and its size remained small in comparison to other religions. (*See also* **Christianity; Cults; Eleusinian Mysteries.**)

* **allegory** literary device in which characters represent an idea or a religious or moral principle

MONARCHS, GREEK

* **city-state** independent state consisting of a city and its surrounding territory

A ruler in Asia Minor, Mausolus extended his rule over Greek coastal cities in the mid-300s B.C. During this time, monarchy had reemerged as the dominant form of Greek government after a long period of displacement by democracies, oligarchies, and occasional tyrannies in the various city-states.

Monarchies, or governments run by kings or queens, were common in Greece between the 1600s and 1100s B.C., a period of Greek history called the Mycenaean age. Later, most Greek city-states* became democracies or oligarchies*, although sometimes they were ruled by tyrants*. By the 400s B.C., most Greeks knew about kingship only from myths or as a form of government common among barbarian* peoples. After the reign of ALEXANDER THE GREAT, monarchy reemerged as the dominant form of government in the Greek world.

Greek monarchies faded after the Mycenaean age as nobles challenged the one-man rule of kings. The nobles who replaced the kings were, in turn, challenged by the lower classes, and many aristocracies* were overthrown by tyrants. The strong-armed tactics of tyrants and the unlawful manner in which they came to power caused deep resentment. Lack of support from their subjects only made tyrants even more oppressive. By the 400s B.C., most Greek city-states had deposed* their tyrants, replacing them with more democratic governments. ATHENS is probably the best-known example of a Greek city-state that successfully made the transition to democracy.

Even after most of the tyrants were gone, monarchies continued to rule in such places as SPARTA, SICILY, MACEDONIA, and the Cimmerian Bosporus. Sparta was the only city-state on the mainland that kept its monarchy throughout the classical* period. Two generals from old Spartan families ruled the city-state jointly as kings. Most city-states in Sicily, which the Greeks had colonized early in its history, never achieved enough stability to become democratic. The Sicilian cities of Gela, Akragas, and SYRACUSE were all under the rule of tyrants. On the fringe of the Greek world was the kingdom of the Cimmerian Bosporus. The kingdom was located on land on both sides of the straits that connect the Black Sea and the Sea of Azov. The state was formed in the 480s B.C. by a prominent Greek family that had organized other Greek settlers for protection against their Scythian neighbors.

Although the monarchs of Macedonia claimed to be descended from Greeks, most Greeks ridiculed them, especially their language. In the 400s and 300s B.C., Macedonian kings organized a national army, modernized the kingdom, and brought Greek artists to their capital of Pella. King PHILIP II

* **oligarchy** rule by a few people

* **tyrant** absolute ruler

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

* **aristocracy** rule by the nobility or privileged upper class

* **depose** to remove from high office

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **imperial** pertaining to an emperor or empire

* **dynasty** succession of rulers from the same family or group

* **annex** to add a territory to an existing state

* **province** overseas area controlled by Rome

strengthened and enriched the kingdom. He defeated the Greek forces in battle and gained control of Greece. Philip's title in Macedonia was king, but in other regions he conquered his title differed. He became the *hegemon* (leader) of the Panhellenic Congress of Greece, he assumed the title of pharaoh in Egypt, and he took the imperial* title when he conquered Persia. Philip's son, Alexander the Great (designated Alexander III of Macedon), conquered the PERSIAN EMPIRE and extended Macedonian power to INDIA.

Wars between Alexander's generals followed his death in 323 B.C., and dynasties* were established in the lands that Alexander had conquered. In Egypt, the PTOLEMAIC DYNASTY ruled until the death of CLEOPATRA in 30 B.C., when the kingdom was annexed* by the Roman Empire. The SELEUCID DYNASTY, which was based in Syria and Mesopotamia, controlled an empire that was larger and more loosely organized. This dynasty fell to the Romans as well, who divided the kingdom into provinces*. Monarchies were also established in ASIA MINOR and in northern Afghanistan. The monarchies that existed earlier in Syracuse, Macedonia, and the Cimmerian Bosporus continued. Unlike the monarchies in Asia Minor that became Roman provinces, the kingdom of the Cimmerian Bosporus survived as a monarchy controlled by Rome until the 300s B.C. (*See also* **Democracy, Greek; Government, Greek; Greece, History of; Mycenae; Tyrants, Greek.**)

MONEY AND MONEYLENDING

Money is any object that is used to purchase goods and services. Throughout history, many different types of objects have been used as money, but coins made from precious metals have been the most common. Because money was useful for buying items, people in ancient Greece and Rome often needed to borrow money from individuals or institutions, such as TEMPLES or banks. For much of classical antiquity, the coin itself was worth what it weighed. Fiduciary money, which we use today (in which the object itself is not actually worth its agreed-on value), was rare.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

MONEY IN ANCIENT GREECE AND ROME. By about the 800s B.C., most Greek communities had adopted official units of money, usually in some form of precious metal. Lydia, in western ASIA MINOR, was the first nation to mint coins, in about 635 B.C., and the practices of minting and using coins spread rapidly. After about 400 B.C., Rome was also using coins as money. Coins were stamped with a particular design to show that they were of uniform size. This saved people the trouble of having to weigh each coin individually. Although most coins were used in the region in which they were produced, the coins of Athens during the classical* period and the coins of ALEXANDER THE GREAT and his successors in the Hellenistic* period were made in large quantities and used over a wide area.

The first coins were made only of precious metals, especially electrum, a naturally occurring mixture of GOLD and silver. Later silver was used widely, and gold coins were introduced by PHILIP II, the king of Macedonia, in the 300s B.C. After Philip, a combination of gold and silver was used in most coins. Because southern Italy and Sicily had a limited supply of precious metals, these areas began producing bronze coins, which had

MONEYLENDING AND OVERSEAS TRADE

Overseas traders often needed to borrow large sums of money to finance their trading expeditions. Even if they owned their own ship, they still needed to buy cargo for trade and supplies for the trip. Traders often borrowed the money they needed from wealthy individuals. These moneylenders frequently charged extremely high rates of interest—sometimes as high as 30 percent—because trading expeditions were very risky. Unless the trader was shipwrecked, he had to pay back the loan. If he failed to repay it, the moneylenders could take possession of his ship and its cargo.

* **barter** to exchange goods and services without using money
* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **artisan** skilled craftsperson

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.
* **terra-cotta** hard-baked clay, either glazed or unglazed

less value as metal. By the 300s B.C. most Greek city-states, including Athens, adopted bronze coins. However, most city-states continued to use gold and silver in addition to bronze, believing that coins of high value must be made of good metal.

Although coins were widely used in Greek and Roman cities, coins were less important or not used at all in large areas of the Mediterranean. Instead, people bartered* agricultural produce or other goods as they always had. Money was not even necessary for overseas trade.

MONEYLENDING. Although the practice of lending money is older than the use of coins in ancient Greece and Rome, coins made moneylending easier. In Greece, most moneylending occurred between individuals, although temples and banks also made loans. Wealth, for the most part, consisted of land and the goods produced from the land. Wealthy people could be cash poor, and they borrowed money from one another to maintain their social standing or to influence political decisions. Poor people also borrowed money from wealthier people, usually at high rates of interest.

Small businesses run by merchants controlled moneylending during the Roman Republic*. Instead of coins, these merchants used bills of exchange, which were written orders from one person to pay a certain amount of money to another. This system spread throughout the empire. During the later years of the Roman Empire, the business of moneylending gradually shifted from merchants to the wealthy owners of large estates. It was customary for Roman moneylenders to charge interest on the loans they made. (*See also* **Banking; Coinage; Economy, Greek; Economy, Roman; Taxation; Trade, Greek; Trade, Roman.**)

MOSAICS

Mosaics are a type of decoration found in ancient Greek and Roman buildings, both public and private. Artisans* called mosaicists arranged small pebbles or colored stones into intricate geometric designs, or they used a more sophisticated technique called tessellation to create scenes of flowers, animals, gods, and mythological heroes. Art historians are uncertain as to the origin of mosaic art. Some think it originated with the patterned pebble floors that were used in the Near East as far back as the 700s B.C., although the remains of unpatterned pebble floors have been found in the Bronze Age ruins of the Minoan and Mycenaean civilizations (1500–1200 B.C.). Mosaics developed into a highly skilled art form during Greece's Hellenistic* period.

The earliest Greek mosaics were made from rounded pebbles set in a layer of fine cement. Strips of lead or terra-cotta* were used to outline and reinforce the design of the natural pebbles. At first, mosaics were utilitarian. They were used in private homes to cover floors with a smooth, water-resistant surface. Designs were either geometric shapes or two-dimensional figures placed against a dark background. By the late 400s B.C., the use of floor mosaics had spread throughout Greece. Artisans began to use a wider range of colors and shades in an attempt to make figures more realistic.

The Romans adopted Greek mosaic techniques and used this colorful art form to decorate their palaces and other important buildings. In this mosaic from Pompeii, actors are shown preparing for a performance.

See color plate 11, vol. 1.

THE BEST IN THE WORLD

The Roman tradition of vault and wall mosaics reached its peak during the early Christian era of the Roman Empire. Mosaics with backgrounds of dark blue and gold covered church interiors in Ravenna and Milan, Italy, and in Thessalonika, Greece. The most glorious mosaics were the work of Byzantine artisans. They used tesserae (small cubes of gold, colored glass, and stone) as covering for church domes, vaults, and walls in the most important churches of the empire. One of the largest and most magnificent of these buildings was Hagia Sophia in Constantinople. Built by the emperor Justinian in the A.D. 500s, it originally contained more than four acres of golden tesserae.

The finest Greek mosaics date from the 300s B.C. and come from the Macedonian city of Olynthus. The rectangular floor mosaics from this region of Greece depict scenes from Greek mythology surrounded by a border of flowers, vines, or stylized waves.

Around the 200s B.C., artisans developed tessellation. This is the technique of cutting glass, stone, or terra-cotta into small cubes (called tesserae) and closely fitting them into a bed of mortar. The technique resulted in designs of astounding beauty. Artists used tesserae to create pictures of birds, animals, mythological scenes, theatrical scenes, and historic events. By the 100s B.C., artists had mastered the arrangement of many tiny pieces of colored stone in patterns so complex that they closely resembled the effects of painting. The technique of tessellation changed the way in which mosaics were produced. Artists assembled the largest pieces of the scene in panels, called *emblemata,* in their workshops. Once assembled, the panels were laid into a floor. Outstanding examples of tessellated mosaics have been found in the great Hellenistic cities of ALEXANDRIA (in Egypt) and PERGAMUM (in Asia Minor). Considered the masterpiece of tessellation, the Alexander Mosaic from the southern Italian city of POMPEII shows Alexander the Great and the Persian king, Darius III, during the battle of the Issus River.

There is little distinction between Greek and Roman mosaics. The Romans adopted Greek techniques and applied them to mosaics on walls

* **vault** arched ceiling or roof

* **province** overseas area controlled by Rome

and the vaults* of buildings. During the Roman Empire, mosaics were mass-produced for use in private houses, apartments, and tombs and in large public BATHS. Each province* of the Roman Empire developed its own favorite designs and color preferences. In the A.D. 300s, Christians adopted the use of mosaics for the decoration of their churches. (*See also* **Architecture, Greek; Architecture, Roman; Bronze Age, Greek; Construction Materials and Techniques; Household Furnishings.**)

MUSES

* **philosophy** study of ideas, including science
* **Titan** one of a family of giants who ruled the earth before the Olympian gods

In ancient Greek mythology, the Muses were the goddesses of the fine arts, music, and literature. In Roman times, they were associated with all intellectual pursuits, such as history, philosophy*, and astronomy. The Muses were extremely popular with poets, who dedicated works to them and invoked their names for inspiration.

The Muses were the daughters of ZEUS and Mnemosyne, a Titan*. The Muses lived on Mt. Olympus with the other gods and goddesses. There were originally three Muses: Melete (Practice), Mneme (Memory), and Aoede (Song). In his work the *Theogony,* the Greek poet HESIOD increased their number to nine and assigned each a name. Their specialties or attributes were further developed during Roman times.

Each Muse presides over a particular science or art. They are Calliope (epic poetry), Clio (history), Euterpe (flute playing), Terpsichore (lyric poetry and choral dance), Erato (lyric poetry and songs), Melpomene (tragedy), Thalia (comedy), Polyhymnia (hymns and pantomime), and Urania (astronomy). APOLLO, the god of music and prophecy, presided over the Muses. The ancient Greeks believed that they danced with him and other deities at festivals on Mt. Olympus.

The Muses are significant figures in the art, literature, and philosophy of Western civilization. The Greek philosopher PLATO wrote that "possession by the Muses" was a form of "divine madness" and necessary for creative pursuits. The Muses often appear in ancient Greek and Roman sculpture, paintings, and MOSAICS. The word *museum* originally meant "a place of the Muses." (*See also* **Divinities; Poetry, Greek and Hellenistic.**)

MUSIC AND MUSICAL INSTRUMENTS

* **philosophy** study of ideas, including science

Music, for the ancient Greeks, included poetry, dance, song, instrumental music, and other art forms. To say that someone was unmusical meant that that person did not understand or appreciate the arts. The Greeks considered music a link to the gods, as well as a branch of the highest forms of human thought, such as philosophy* and mathematics. The Romans had a somewhat more limited definition of music, regarding music as just one of many art forms and not necessarily the most interesting or the most important. Still, music played a part in Roman public and private life, just as it had among the Greeks.

MUSIC IN SOCIETY. Music was highly valued throughout Greek history. The Greeks told myths in which their gods and goddesses created the first

See color plate 3, vol. 4.

* **chorus** in ancient Greek drama, a group of actors whose singing or dancing accompanies and comments upon the action of a play

* **city-state** independent state consisting of a city and its surrounding territory

music and musical instruments. They believed that music had many powers, including the power to communicate with the gods. From earliest times, music was a central part of religious ceremonies. Soloists or choruses* sang hymns of praise to the gods. Greek drama most likely grew out of these religious festivals. The OLYMPIC GAMES and the other great games that were held regularly in Greece included competitions for solo singers, choruses, and instrumentalists, as well as for athletes.

Music was closely linked to poetry and dance. Poet-composers created both the words and the music of their compositions, and the Greeks would not have understood the idea of writing music to accompany the words of someone else. These poet-composers often worked for royal or noble households and wrote music on demand. Some were employed by the Greek city-states* to create music for special occasions, such as a celebration of an important victory by a local athlete or a victory in war.

Folk songs and traditional music were part of everyday life. People sang at weddings, harvest celebrations, and other occasions. Shepherds sang or played pipes to their flocks in the fields, rowers sang to keep time as they worked the oars, and women sang as they performed their domestic tasks. Soldiers and athletes trained to musical accompaniment. Among the most valuable slaves were skilled musicians. Most citizens were expected to have some musical training and ability, and Athenian youths attended dancing classes as part of their education. Although party guests often listened to music provided by hired entertainers or slaves, they sometimes made their own music by singing and playing instruments.

Some Greek thinkers saw a close connection between music and philosophy. In the 500s B.C., the philosopher and mathematician PYTHAGORAS

claimed that the world and the human soul were organized in mathematical relationships similar to those between musical notes. Pythagoras's belief in the concept of a "music of the spheres" was shared by Plato, one of the most influential thinkers of classical Greece. Plato believed that music had a direct effect on a person's soul and actions, and he called philosophy "the greatest music."

Most scholars think that music was less important in Roman society and education than in Greek life. To the Romans, poetry and music were not part of a single art form as they were for the Greeks. However, music did have many roles in Roman life. Romans of various classes sang traditional folk songs, wedding songs, and work songs. Songs and instrumental music were a necessary part of religious ceremonies, public games, and funeral processions. The Roman armies used horn players to relay signals over great distances. Musicians played an important role in Roman theater, which featured song and dance performances between plays or sections of plays. Pantomime and mime, two popular forms of Roman theater, depended upon singers and players. Although some knowledge of music was part of a good Roman education, no Roman citizen would consider making a career as a professional musician, since music making was something fit only for foreigners and slaves.

MUSICAL INSTRUMENTS.   Although the Greeks knew about many kinds of instruments, including ones that were developed in western Asia or Egypt, most Greek musicians relied on two main instruments, the aulos and the lyre. The aulos was a reed instrument similar to the modern oboe. In its most common form, the aulos consisted of two pipes with holes along each pipe that the player covered with his or her fingers to create different tones. The pipes were joined at one end to a round, hollow bulb. The player blew across a piece of reed into this bulb, producing whistling, flutelike sounds, as well as a deeper-toned booming sound. The Greeks also played a similar instrument called the syrinx. The syrinx, or panpipes, consisted of a set of small pipes of varying lengths. The player blew across the tops of the pipes to produce different tones.

The lyre was a wooden frame with strings stretched across it. Although all of the strings were the same length, each had a different thickness and tightness, so that each made a different tone when plucked. The musician usually played the lyre by bracing the bottom of the frame against his or her waist. The kithara was a larger type of lyre that produced a greater variety of sounds. The musician plucked the kithara strings with a plectrum, or pick, which was usually a small piece of horn or ivory. While the Greeks rarely used brass horns or percussion instruments, such as handheld drums, cymbals, and wooden clappers, the Romans played these instruments. The Romans also developed a water organ that used water pressure to force air through pipes of different lengths, producing loud sounds. In general, the Romans were more tolerant of foreign musical styles and instruments than the Greeks, and they were quicker to adapt foreign elements to their own use.

Only a few fragments of written music from Greece and Rome survive, and little is known about how this music sounded. But the Greeks and

MUSIC AND WAR

The ancient Greeks saw a connection between music and war, and that connection was dancing. Some festivals featured dances in which the performers carried weapons or acted out battles. Such performances were also part of cultural life in the city-state of Sparta, a highly military society. Good dancers were agile and strong, qualities that made them good at sports—and at war. The philosopher Socrates supposedly said that the best dancers were also the best fighters.

Romans contributed to the development of music in a number of ways. The Greeks conceived of a mathematical basis for music. They devised musical scales, called modes, which in Roman times were replaced with a standard diatonic (seven-note) scale. The Greeks also created a system of musical notation. The heritage of Greek music and Hebrew liturgy* blended in the Roman world and influenced the music of the early Christian church. (*See also* **Drama, Greek; Drama, Roman; Poetry, Greek and Hellenistic.**)

MYCENAE

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **epic** long poem about legendary or historical heroes, written in a grand style

Mycenae was a city on a hill in the northeastern part of the Peloponnese, the peninsula that forms the southern part of mainland Greece. Mycenae was the main center of civilization in Greece during the late Bronze Age, which lasted from the 1600s to the 1100s B.C. Historians refer to that era of Greek history as the Mycenaean period. Legends about Mycenaean heroes* and kings survived to become the basis of HOMER's *Iliad* and *Odyssey,* the epic* poems about the Trojan War, which was believed to have taken place at the end of the Mycenaean period.

The Mycenaean period began when wealthy kingdoms appeared in southern Greece around 1600 B.C. Most modern historians believe that the groups that came to power were local people, but other scholars claim that invaders took control of the region. These new rulers established dozens of rival kingdoms, each with a central fortress and palace. The largest of these capitals was Mycenae.

In the 1400s B.C., the Mycenaeans probably conquered the rich Minoan civilization that existed on the island of CRETE. For the next few hundred years, Mycenae was a major power in the eastern Mediterranean, controlling cities on the Greek mainland and on islands in the AEGEAN SEA. The Mycenaeans also developed a trade network that linked all the lands around the Mediterranean. The Mycenaeans shipped their pottery and olive oil to other lands in exchange for luxury goods, such as perfumes, wool, and bronze swords. Remnants of Mycenaean pottery have been found in many regions of the Mediterranean.

Mycenae reached its peak of wealth and power in the 1300s and early 1200s B.C. During that period, the city had a palace surrounded by fortress walls that also enclosed a cluster of shrines. Most people lived in a large settlement outside the walls. Around 1250 B.C., Mycenae was damaged by fire, perhaps during an enemy attack, and the city's importance declined. By 1100 B.C., Mycenae was only a village. Several centuries later, Mycenae again flourished, with carved stone water tanks, baths, and a temple dedicated to either ATHENA or HERA. For a brief period in the 400s B.C., Mycenae was an independent city-state*. However, after the classical* period, Mycenae once again decayed as its inhabitants drifted away. By the time the Greek geographer Pausanias visited the area in the A.D. 100s, little remained of once-great Mycenae.

The modern discovery of the Mycenaean civilization began in 1876, when Heinrich Schliemann, a German excavator, uncovered prehistoric graves at Mycenae. Some of the graves contained treasures and appeared to be royal tombs. In one tomb, Schliemann found a golden mask of a king or

* **city-state** independent state consisting of a city and its surrounding territory

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

warrior, and he mistakenly believed that he had discovered the burial place of AGAMEMNON, the legendary king of Mycenae and hero of the Trojan War. However, since Schliemann's time, archaeologists* have found several tombs at the bottom of wells, or shafts. Some contained bronze weapons and precious artwork, such as a bowl of rock crystal with a handle in the shape of a duck's head. The people of Mycenae buried their honored dead in beehive-shaped chambers or vaults made of stone blocks. The most famous chamber tomb is the Treasury of Atreus. These tombs contained richly decorated weapons and vessels of precious metal. The warlike character and love of hunting is reflected in the contents of these tombs. Items found in these graves are scholars' chief source of information about ancient Mycenae.

Although little remains of the temples, houses, palaces, or fortress walls of ancient Mycenae, the main entrance of the city's citadel* can still be seen today. The Lion's Gate is a huge stone threshold containing a sculpted relief of two lions standing beside a column, a symbol of the city's once great palace. Scholars have also uncovered evidence of the Mycenaean language, an early form of Greek, in Mycenaean ruins. (*See also* **Archaeology of Ancient Sites; Bronze Age, Greek; Death and Burial; Greece, History of;** *Iliad;* **Languages and Dialects; Monarchs, Greek;** *Odyssey.*)

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

* **citadel** fortified place or stronghold that commands a city

MYSTERIES

See *Cults; Eleusinian Mysteries; Religion, Greek; Religion, Roman.*

MYTHS, GREEK

The word *myth,* which comes from the Greek *muthos,* originally had the general meaning of "word" or "speech." By the fifth century B.C., myth began to refer specifically to an entertaining, though not necessarily truthful, spoken story. However, myths were far more than just entertaining stories to the Greeks. Myths provided the early Greeks with a sense of their identity and origins, as well as an understanding of their place in nature and their relationship to the gods. By retelling myths from one generation to the next, the Greek people maintained their connection with their past and passed on this heritage to their children.

Most of what is known about Greek myths comes from early Greek literature. Much of the epic* poetry of HOMER, for instance, was based on or referred to myths. The works of the poet HESIOD, especially his *Theogony* and *Works and Days,* are especially rich sources of myth, as are the odes* of PINDAR. The great dramatists of the classical* period—AESCHYLUS, SOPHOCLES, and EURIPIDES—also used traditional myths as the basis of their tragedies.

Most myths center on one or more basic aspects of human existence—family, society, religion, and nature. However, the characters, setting, and plot vary greatly from one myth to another. Some Greek myths give an account of how the universe came about or how the gods were born, while others describe the origin of early humans or their culture. Still others are simple tales of adventure, sometimes recounting the deeds of ordinary people, sometimes of well-known heroes*. Frequently, myths are about deities*, and many myths feature fantastic creatures, such as giants or monsters.

* **epic** long poem about legendary or historical heroes, written in a grand style

* **ode** lyric poem often addressed to a person or an object

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **deity** god or goddess

Greek pottery often depicted scenes from mythology. This amphora illustrates the last of Heracles' Twelve Labors, in which he was required to capture Cerberus, the three-headed watchdog of Hades. The king who ordered the task hides fearfully in a jar as Heracles returns with the beast.

* **underworld** kingdom of the dead; also called Hades

THE ORIGIN OF THE UNIVERSE. According to Hesiod, the first things to exist were Void (which the Greeks called *Chaos,* meaning a "yawning" or a "gaping"), Earth *(Gaia),* and Desire *(Eros).* Void produced Darkness *(Erebos)* and Night, which in turn created Light and Day. Earth produced Sky *(Uranus)* and Water and, together with Sky, created several other beings. These included the 12 Titans, giants who went on to give birth to the gods; the three CYCLOPES, one-eyed giants who created thunder and lightning and gave them to the gods; and three monsters called the Hundred-Handed, who helped the gods overpower and imprison the Titans.

Rhea and Cronos, two of the Titans, produced several gods as their offspring, including ZEUS, HERA, DEMETER, and POSEIDON. These gods then fought their parents and the other Titans for supreme power. The battle between the gods and the Titans lasted for ten years, according to myth, until Zeus released the Hundred-Handed from the chains in which their father, Sky, had bound them. With the help of these monsters, the gods won the battle against the Titans, who were imprisoned in the underworld* and guarded by the Hundred-Handed.

After this victory over the Titans, according to the myth, Earth advised the gods to ask Zeus to be their king. They agreed, and Zeus in turn gave his siblings their specific rights and privileges. For example, Zeus gave HADES authority in the underworld. These gods then gave birth to other gods, such as ATHENA, the goddess of war and wisdom, who burst forth from Zeus's head. Zeus, Hera, Demeter, Hades, Poseidon, and all of their offspring are the subject of many Greek myths. One of the best known is the myth of Demeter, the goddess of agriculture, and her daughter, PERSEPHONE. According to this myth, Persephone was kidnapped by Hades and taken to the underworld. Demeter was so filled with grief that she caused the earth's crops to fail, threatening the destruction of human life. Zeus convinced Hades to return Persephone, although she was required to spend part of the year in the underworld as the wife of Hades.

EASTERN INFLUENCES

Greek myths show considerable influence from the Near East. This is not surprising, since the Greeks had extensive contact with Asia Minor as early as 1600 B.C. Several Near Eastern myths are strikingly similar to Greek myths about gods and heroes. For example, the myth of Demeter—whose anger causes crops to stop growing while her daughter Persephone remains with Hades in the underworld—is almost identical to the Hittite myth of Telepinus and is similar to the Mesopotamian myths of Inanna-Ishtar. Several major Greek gods are thought to have been imported from the Near East, including Apollo, Artemis, Aphrodite, and Dionysus. In addition, Greek and Mesopotamian myths share the concept of an underworld where mortals go after they die.

* **mortal** human being; one who eventually will die

MYTHS OF HUMANS AND HEROES. The primary source for myths about early humans is the poetry of Hesiod. A major theme of many of these myths is the downfall of humans from an earlier carefree existence. According to one story, PROMETHEUS, the son of two Titans, stole fire from Zeus and gave it to humans. Angered by this, Zeus punished the mortals* by creating woman. She was named Pandora ("all gifts"), because each god gave to her a plague for mankind as a "gift." When Pandora's curiosity led her to open the jar filled with these gifts from the gods, they were unleashed onto mankind. (Only "hope" remained in the jar.) For this reason, the earth and sea are full of evils, and endless troubles afflict mankind.

There are also many myths about Greek heroes. These are tales about characters who were believed to have played an important role in the past. Some of the best known of these heroic myths were told by Homer in his epic poems. In the *Iliad,* Homer described the deeds of the hero ACHILLES during the Trojan War, which is the subject of several other myths as well. In the *Odyssey,* he told of the journey home from the Trojan War of the mythical hero ODYSSEUS. Both Achilles and Odysseus also fit into the modern category of legendary heroes. Legends take place in relatively modern times, instead of the remote past when the universe was created. Legendary heroes also demonstrate personal qualities admired by the society from which they spring.

The most important Greek hero was HERACLES, who was believed to protect humans from all kinds of evil. He was worshiped all over Greece and was the only hero to be given the status of a god. (*See also* **Divinities; Epic, Greek; Poetry, Greek and Hellenistic.**)

MYTHS, ROMAN

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials
* **hero** in mythology, a person of great strength or ability, often descended from a god
* **epic** long poem about legendary or historical heroes, written in a grand style

Although the Romans did not have a large body of myths, several important Roman writers adapted Greek myths for use in their writings. Indeed, the Roman poet OVID is the best source for many Greek myths, since he used many of them in his well-known poem the *Metamorphoses.* Other Roman writers mixed Greek myths with Roman history to create lasting traditions regarding the origin of Rome and the development of the Roman Republic*.

One of the most important Greek myths borrowed by Roman writers is the myth of the Trojan prince Aeneas. According to early Greek writers, Aeneas was a hero* of the Trojan War who traveled to Italy when the war was over. Writing in the 200s B.C., the Roman poet Naevius drew upon the Greek myth of Aeneas for his epic* poem the *Punic War,* in which he described the founding of Rome. About 200 years later, the Roman poet VERGIL made Aeneas the main character of his great epic the *Aeneid,* and the historian LIVY used the Aeneas myth to begin his history of Rome.

Vergil's *Aeneid* tells of the destruction of the city of Troy by the Greeks and of Aeneas's escape with a small band of Trojans. It includes the story of the Trojan horse, by which the Greeks were able to defeat the Trojans. The Greeks built a huge wooden horse, which they climbed inside and then moved outside the walls of Troy. A Greek prisoner in Troy persuaded the

GREEK AND ROMAN GODS

Unlike the Greeks, the Romans did not create many myths. This may be because they did not think of their gods in human terms as did the Greeks. This changed in the 100s B.C., when the Roman poet Ennius adapted the myths associated with the Greek gods for the principal Roman gods. For example, the Roman goddess Juno was given the myths that had been associated with Hera, the queen of the Greek gods. Similarly, Ennius represented Ares (the Greek god of war) as Mars, and Poseidon (the Greek god of the sea) as the Roman god Neptune. Ennius also added to the list of major Roman gods the Greek god Apollo, who had no Roman counterpart.

Trojans that the horse was sacred and would bring the Trojans good luck from the gods, so the Trojans pulled the horse within the city's walls. At night while the Trojans slept, the Greeks climbed out of the horse and opened Troy's gates so that the rest of the Greek forces could enter. Most of the Trojans were killed, and the city was burned. Aeneas and his small band of Trojans escaped, however. They then wandered to Italy and fought for land upon which to settle and start a new life. By the end of the poem, Aeneas has become successfully established in Italy and is soon to marry Lavinia, the daughter of a local king.

Livy also describes Aeneas's arrival in Italy in book 1 of his history of Rome. Many generations later, Livy added, a female descendant of Aeneas named Rhea Silvia had twin sons fathered by the Roman god MARS. Amulius, Rhea's uncle, left the twins in the TIBER RIVER to drown, but they were found and nursed by a mother wolf at the site of what was to become the city of Rome. The twins were soon discovered by a shepherd, who named them ROMULUS AND REMUS and raised them as his sons.

When they became adults, Livy continued, Romulus and Remus were told that they were the descendants of Aeneas. They established a new settlement in the region where they had been found as infants. During an argument over who should rule this new city, Romulus killed Remus. He named the city Rome, after himself. According to Livy, this was how Rome was founded. Livy continues by describing how Romulus founded the Senate and other institutions of the Republic. (*See also* ***Aeneid;*** **Epic, Roman; Literature, Roman; Myths, Greek; Poetry, Roman.**)

NAMES, ROMAN SYSTEM OF

The Romans, as well as other peoples of Italy, had a system of names in which the most important element was the *nomen,* or family name. Most Roman men had three names—a *praenomen,* or first name; a nomen; and a *cognomen,* or third name. All Roman citizens—men and married women—used the nomen of the father. The nomen ended in *-ius* for men and *-ia* for women. Thus, the son of Tullius would have the nomen Tullius, and the daughter would have the nomen Tullia.

The praenomen, the Roman first name, distinguished an individual male within the family. By the late Roman Republic*, 18 *praenomina,* or first names, were commonly used. The most popular of these were Gaius, Lucius, Marcus, Publius, and Quintus. A Roman's praenomen was usually abbreviated: for instance, Quintus was abbreviated Q., Marcus shortened to M., and Gaius was written as C. (the early Roman letter that represented both the *c* and *g* sounds).

A cognomen was an additional name that helped identify an individual as a member of a particular branch of a family or clan. Cognomens were usually derived from such family characteristics as physical traits, occupation, or place of origin. A Roman noble usually inherited a cognomen along with his nomen to indicate the branch of the larger family to which he belonged. One seldom simply chose a cognomen for one's children, although it was done at times. Originally, only a patrician* used a

cognomen, but beginning in the later Roman Republic, almost all Romans included at least one cognomen in their name.

Roman women usually did not use a praenomen, and they did not change their names when they married. Slaves and other noncitizens generally had only a single name. When a slave gained his freedom, he took the nomen and the praenomen of his liberator and used his original name as his cognomen. (*See also* **Alphabets and Writing; Family, Roman.**)

NARCISSUS

* **nymph** in classical mythology, one of the lesser goddesses of nature

* **seer** person who foresees future events; a prophet

In Greek mythology, Narcissus was the son of the river Cephissus in Boeotia and the nymph* Liriope. Narcissus was a very beautiful young man—so beautiful, in fact, that he fell in love with his own reflection and died. The English words *narcissism* and *narcissistic,* meaning "excessive love for oneself," come from his story.

When Narcissus was an infant, his mother wanted to know what the future held for her son. She asked the prophet Tiresias if the boy would live a long life. As was often the case with mythological seers* and prophets, Tiresias gave an answer that was not easily understood. He said that Narcissus would live a long life if he never knew himself. The meaning of this answer did not become clear until after Narcissus had met his fate.

Narcissus grew into a young man so beautiful that many people fell in love with him. He rejected them all, causing many broken hearts. One of the saddest of these rejected lovers was the nymph Echo, who had already been punished by the goddess Hera for chattering too much. Hera had rendered Echo unable to speak. Echo could only repeat the last word of what someone else said. When Echo failed to win the love of Narcissus, she faded away until nothing was left of her but her sad voice, endlessly repeating other people's words—an echo.

Another lover rejected by Narcissus prayed to Nemesis, the goddess of vengeance. Nemesis then brought upon Narcissus the fate about which Tiresias had warned. She condemned him to look at his own reflection in a pool on Mt. Helicon in central Greece. As he looked at his face reflected in the water, Narcissus fell more and more deeply in love with himself. Unable to tear himself away from the beloved image of himself, he wasted away and died at the pool's edge. The gods turned him into the narcissus flower, which often blooms on the shores of ponds and pools.

Many ancient writers retold the story of Narcissus. The Roman poet OVID gave one of the most detailed accounts of Narcissus and his fate. In the A.D. 100s, the Greek travel writer PAUSANIAS claimed to have visited the pool on Mt. Helicon. Pausanias argued that Ovid's version of the story was nonsense. According to Pausanias, Narcissus loved his twin sister, who died, and he simply looked at his own reflection to remind himself of her. Still, the story of Narcissus and Echo was often repeated in the Middle Ages as a warning of the dangers of vanity, or having too high an opinion of oneself. Even in the modern age, writers and artists continue to use Narcissus as a subject for poems, paintings, and sculpture. (*See also* **Myths, Greek; Myths, Roman.**)

MYTHOLOGY AND PSYCHOLOGY

Some stories from classical mythology, repeated by many writers over the centuries, have become part of modern Western culture. The story of Narcissus is one example. Narcissus became a symbol for anyone who was more interested in himself or herself than in anything else in the world. When modern psychologists needed a word to describe that kind of personality, they turned to the story of Narcissus. In psychology, narcissism means an unhealthy or excessive self-interest.

NAVAL POWER, GREEK

* **city-state** independent state consisting of a city and its surrounding territory

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **maritime** referring to the sea

* **tribute** payment made to a dominant power or local government

* **booty** riches or property gained through conquest

* **privateering** wartime activity in which a government authorizes privately owned and manned ships to engage in attacks on an enemy

The creation of a navy was an expensive undertaking for any ancient state. Building and maintaining warships was costly, and naval crews had to be paid since they consisted of free men rather than slaves. Navies were important, however. They not only defended the coastlines of city-states* from enemy invasions, but they also protected trade and commerce from attacks by pirates.

The earliest Greek naval vessels were rowed by 30 or 50 oarsmen in a single level. These ships had armed men on deck who stood ready to board enemy ships. Later Greek ships added more tiers of rowers to produce faster, more powerful, and more maneuverable vessels that were capable of ramming enemy ships. The most important type of warship in classical* Greece was the trireme, which had 170 rowers in three levels. In addition to protecting coastlines and commerce, warships also transported army troops, who sometimes rowed the ships themselves. Because of the close coordination between land and sea operations, Greek naval forces were usually commanded by an army general. Sparta was one of the few city-states in classical Greece to have the position of admiral.

Athens had the most powerful navy in the eastern Mediterranean during the 400s B.C. After the defeat of the Persian fleet at the Battle of Salamis in 480 B.C., Greek maritime* states formed an alliance called the Delian League, which was dominated by Athens. The crews of the League's ships consisted of Athenian citizens and the citizens of allied states. Silver mined in the area around Laurium in ATTICA helped finance the navy, as did tribute* payments from Athens's allies and the donations of wealthy citizens. The strength of the Athenian navy protected coastal communities as well as ships on the high seas from attacks by pirates in search of booty*.

During the PELOPONNESIAN WAR (431–404 B.C.), the Athenian fleet became occupied with military duties. The war sparked widespread privateering* and PIRACY in the eastern Mediterranean, which continued to flourish for some 30 years after Athens was defeated in the war. Eventually the Athenians were able to rebuild their navy and establish a second maritime league

DANGEROUS WATERS

Serving in the navy of Rhodes meant fighting the thousands of pirate ships that roamed the Mediterranean. The inscription on a gravestone that once stood over the tomb of three brothers indicates that each was killed in a different battle against pirates. One brother was killed in the strait between Crete and Greece near Cape Malea, a favorite place for pirates to ambush other ships. Greek sailors considered the strait so dangerous that they had a proverb: "Round Malea and forget about getting home."

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* **tyrant** absolute ruler

* **Hellenistic** referring to Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **catapult** military device for hurling missiles, such as stones

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NAVAL POWER, ROMAN

See map in Rome, History of (vol. 4).

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to protect ships from pirate attacks. Despite a lack of manpower and funds, the Athenian navy continued to operate well until 322 B.C., when it was defeated by the Macedonian navy at the Battle of Amorgos in the CYCLADES, islands in the Aegean Sea.

Other Greek city-states also developed powerful navies. During the reign of the tyrant* Polycrates in the 500s B.C., the island of SAMOS built a strong navy with the help of the Egyptians. During the Peloponnesian War between Athens and Sparta, the Persian king helped the Spartans maintain a navy in the Aegean Sea to combat the Athenians. Toward the end of the 200s B.C., the island of RHODES emerged as the strongest naval power in the eastern Mediterranean. The Rhodian navy freed the region of pirates for almost a century. However, with the decline of Rhodes, piracy returned to the Mediterranean in full force.

The Hellenistic* kings rivaled each other in their attempts to build stronger navies by constructing more and bigger ships. Since these larger vessels could not rely on speed, they required more oars and rowers and more armed men on board for protection. Rather than ramming enemy ships, Hellenistic warships used catapults* and stationed troops on deck to fight against enemies who tried to board. Although the PTOLEMAIC DYNASTY of Egypt used its navies to establish and protect overseas possessions, no single Hellenistic navy dominated the Mediterranean prior to the emergence of Roman naval power. (*See also* **Armies, Greek; Economy, Greek; Naval Power, Roman; Persian Wars; Ships and Shipbuilding; Trade, Greek; Wars and Warfare, Greek.**)

R ome became a major naval power when it began to expand its territory beyond ITALY. Since the Romans preferred fighting on land to battles at sea, the Roman navy never became as important as the army. However, Rome used its fleets to transport troops, support land campaigns, and protect its ports. The navy also protected trade by fighting PIRACY. During the first 200 years of the Roman Empire, Roman naval power kept the Mediterranean Sea virtually free of pirates.

Rome built its first large navy during the PUNIC WARS against CARTHAGE in the 200s and 100s B.C. Despite disasters resulting from the inexperience of its sailors, the Roman navy performed well against Carthage, partly because Rome built more and larger ships than its rival. The Romans preferred heavy ships equipped with bridges that allowed Roman troops to board Carthaginian vessels, where they fought as they did on land.

After the Punic Wars, the Roman navy declined in strength and importance. Rome relied instead on the ships of its Greek allies for naval operations. As a result, piracy increased dramatically. By the first century B.C., pirates roamed the Mediterranean Sea unchecked. They raided trading vessels, attacked ports and coastal communities, and even went ashore to kidnap wealthy Romans and hold them for ransom.

When the pirates of the Mediterranean threatened the empire's food supply, Rome decided to take action. In 67 B.C., the Roman Senate appointed POMPEY commander of a large operation against the pirates, and

CAESAR'S REVENGE

When the young Julius Caesar sailed for Rhodes to study law, a gang of pirates captured him and held him for ransom. The pirates were amused by the young man's arrogance. When they set the ransom price at 20 talents—a huge amount of money—Caesar told them he was worth at least 50 talents. He even had the audacity to order the pirates to keep quiet while he took his afternoon nap. The pirates were especially amused when Caesar promised to return after his release and crucify them all.

Caesar, however, was true to his word. After the ransom was paid, he hired a fleet in nearby Miletus. He then returned and crucified every pirate he found.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

he received almost unlimited authority. Pompey raised a massive fleet by seizing the naval forces of Rhodes and other smaller states. His forces attacked all the pirate strongholds in the Mediterranean at the same time, while Pompey himself led a fleet that forced pirate ships from west to east. His successful three-month campaign ended when he attacked the main pirate headquarters at Cilicia on the coast of Asia Minor and forced the last pirates to surrender.

During the civil wars of the late Roman Republic*, the Roman fleets were revived. Sextus Pompeius, the son of Pompey, used his fleets in an attempt to gain control of the Roman world, but Octavian (the future emperor Augustus) defeated him at sea. Octavian's victory at the Battle of Actium in 31 B.C. marked the end of the civil wars and the beginning of the Roman Empire.

Because of the role of the navy in the civil wars, and especially at the Battle of Actium, the emperor Augustus understood the importance of naval power. He moved quickly to establish permanent fleets. Two major fleets—one based at Ravenna on Italy's east coast and one based at Misenum (near present-day Naples)—guarded the coasts of Italy. Augustus also stationed a fleet at Alexandria in Egypt. Later Roman emperors maintained fleets in North Africa, Britain, on the Rhine and Danube rivers, and on the Black Sea. These fleets prevented pirates from returning until the A.D. 200s. In the A.D. 300s, the emperor Constantine divided the fleets into smaller squadrons but by this time Rome's fleets were declining, and Roman naval power eventually disappeared. (*See also* **Armies, Roman; Civil Wars, Roman; Economy, Roman; Naval Power, Greek; Ships and Shipbuilding; Trade, Roman; Wars and Warfare, Roman.**)

NEPTUNE

See *Poseidon.*

NERO

A.D. 37–68
ROMAN EMPEROR

* **Praetorian Guard** elite and politically influential corps that served as the emperor's bodyguard

Born Lucius Domitius Ahenobarbus, Nero was emperor of the Roman Empire from A.D. 54 to 68. Although an enthusiastic supporter of art and architecture, Nero is best remembered for his lavish lifestyle, his cruelty to those who opposed him, and the downfall of his government.

When Nero was a boy, his mother, Agrippina, married the emperor Claudius, and Claudius adopted him soon after. In A.D. 53, Nero married Claudius's daughter, and the following year he succeeded Claudius as emperor. Just 17 years old, Nero was considered too young to govern, and he was advised during the first several years of his reign by his tutor, Seneca the Younger, and Burrus, the prefect, or commander, of the Praetorian Guard*. Burrus and Seneca were capable leaders, and later Romans considered these years a golden age of good government. While his advisers governed the empire, Nero enjoyed entertainments, such as chariot races and performances of poetry and drama. He often gave public performances and entered competitions himself. Nero lived an

extravagant and outrageous lifestyle, sometimes even roaming the streets in disguise.

After the death of Burrus in A.D. 62, Nero took full control of the empire himself and forced Seneca into retirement. However, Nero was still more interested in entertainment and the arts than in the responsibilities of leadership, and his government quickly fell apart. A suspicious man, Nero arranged the murder of anyone he believed opposed him, including his own mother and wife. In A.D. 68, the army rebelled against him, no longer willing to support an emperor who was more interested in playing music than visiting them in their camps. Although Nero could have retained power had he responded quickly to the revolt, he panicked instead, fled from Rome, and committed suicide.

Nero's death ended one of the most colorful periods in Roman history. Roman art and architecture reached their peak during Nero's rule, and his coins are considered to be the most beautiful ever produced by the Romans. He is also admired for rebuilding Rome after much of the city was destroyed in a great fire. (*See also* **Architecture, Roman; Palaces, Imperial Roman; Rome, History of.**)

NOVEL, GREEK AND ROMAN

* **prose** writing without meter or rhyme, as distinguished from poetry

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **Byzantine** referring to the Eastern Christian Empire that was based in Constantinople

The novel—or long, fictional, prose* story—was a late addition to Greek and Roman literature. The Greeks, in particular, had a long tradition of story telling, and their novels were similar to some other forms of literature, such as histories and dramas. However, ancient Greek and Roman literary critics believed that novels were a less exalted form of literature than were other forms, perhaps because they were considered neither serious works of art nor accurate portrayals of history. Nonetheless, by at least the first century A.D., novels were popular reading among the educated elite in both Greece and Rome.

GREEK NOVELS. The Greek novel developed during the Hellenistic* era. The earliest novels are now lost, but their plots centered around such traditional stories as the Trojan War and Jason and the Argonauts. The five ancient Greek novels that survive in their entirety were written during the first 400 years A.D. These novels inspired the writers of Byzantine* novels in the A.D. 1100s, and Europeans in the 1500s and 1600s continued to read them for enjoyment.

The first of these novels was *Chaireas and Kallirhoë,* written by Chariton in the first century A.D. It is a love story about the daughter of a famous general. The plot is complicated, and the characters move from one part of the world to another. Chariton's skillful handling of the twists and turns of the story line is evidence that novels were already a well-developed literary form by his time.

The other existing Greek novels were written by Xenophon, Longus, and Achilles Tatius in the A.D. 100s and Heliodorus in the A.D. 200s or 300s. Of the works of these four writers, the novels that were most admired were Longus's *Daphnis and Chloe* and Heliodoros's *Aithiopika. Daphnis and Chloe* relates the story of two adolescents coping with the first stirrings of love and sexuality. *Aithiopika* is a mystery involving an exiled Egyptian

priest. It has a carefully crafted plot set on two continents and involves people from three different cultures.

All of these early Greek novels share several common features. They have similar plots, usually involving a teenaged boy and girl who fall in love. In most of these books, just before the couple is to be married, the young lovers are separated. Traveling to distant lands, they suffer storms and shipwrecks, and evil characters imprison and torture them. These novels all have happy endings.

The characters in the early Greek novels are usually from the aristocratic* ranks of society. (Although the two main characters in *Daphnis and Chloe* at first appear to be exceptions, the two young people turn out to be wealthy after all.) Most of the novels take place in the historical past, and some of the action seems far-fetched. The author sometimes makes it quite clear in the beginning that what he narrates did not actually take place. Longus, for example, states that *Daphnis and Chloe* was inspired by a painting he once saw.

Many modern literary critics fault these early Greek novels for having unconvincing characters. While the characters are usually morally upright and admirable, they are often flat and predictable. Nonetheless, the writing in these early Greek novels is skillful and even elegant.

LATIN NOVELS.   The novel as a literary form was less popular among Latin writers. Only two examples of the Latin novel exist today—the *Satyricon* of PETRONIUS Arbiter, which was written before A.D. 100, and the *Metamorphoses,* or *The Golden Ass,* written in the A.D. 100s by APULEIUS. No earlier Latin works of fiction are known.

Although only parts of the *Satyricon* survive, it was a very long work that filled at least 16 books. The novel relates the humorous adventures of a homosexual couple. As its name suggests, it is a satire*, mostly of the conventional Greek romance novel. The *Satyricon* also contains literary and social criticism. In one famous scene, Trimalchio, a rich and crude former slave, holds a pretentious and vulgar dinner party, which was intended to ridicule contemporary Roman society.

Apuleius's *Golden Ass* is the only complete Roman novel to survive from this period. Filling 11 books, it tells the story of a young man who is changed into a donkey. The novel describes the boy's comic adventures before he is changed back into a human being by the goddess ISIS. Apuleius weaves traditional folktales into the plot, the most famous of which is the tale of CUPID AND PSYCHE, which takes up two entire books of the novel.

Although both Petronius and Apuleius adopted the literary form of the Greek novel, they changed it in typically Roman ways. For example, they both made fun of the Greek emphasis on young love among the aristocracy by focusing on low-life realism and base humor. Both Roman writers also applied complex literary techniques to their works, such as using several narrators to tell the tale. (*See also* **Books and Manuscripts; Literature, Greek; Literature, Roman.**)

* **aristocratic** referring to people of the highest social class

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

ROMANCE IN FACT AND FICTION

In the early Greek novels, young people fall in love, and their love inevitably leads to marriage. This romantic ideal of love and marriage was strictly the stuff of fiction. In reality, marriage in the Mediterranean world was almost never the result of love. Instead, marriage was a carefully negotiated business arrangement between clans and families. Thus, romance was a literary convention, not a fact of life.

NUMBERS

See *Mathematics, Greek; Roman Numerals.*

OCTAVIAN

See *Augustus, Caesar Octavianus.*

ODYSSEUS

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **epic** long poem about legendary or historical heroes, written in a grand style

* **abdicate** to give up the throne voluntarily or under pressure

O dysseus was one of the most prominent heroes* in Greek mythology. He is best known from Homer's epic* poem the *Odyssey,* which relates Odysseus's ten-year journey home after the Trojan War. Odysseus was a popular subject for other Greek writers as well, and his exploits were frequently featured in Greek works of art. The Romans referred to him as Ulixes, from which his English name, Ulysses, is derived.

Odysseus was the only son of Laertes, the king of Ithaca, and his wife, Anticleia. He married Penelope, the daughter of the king of Sparta, who bore him a son, Telemachus. After Laertes voluntarily abdicated* his throne, Odysseus became king. When the Trojan War began, Odysseus, accompanied by 12 shiploads of men, reluctantly joined his fellow Greek warriors in their battle against the Trojans.

Odysseus also plays a prominent role in the *Iliad,* Homer's epic about the events of the Trojan War. Here Homer portrays him as a skilled and

One of the most famous heroes of Greek mythology, Odysseus was a popular subject for both writers and artists. At the end of his long journey, Odysseus is said to have returned to his wife, Penelope, in disguise and unrecognized, as this sculpture suggests.
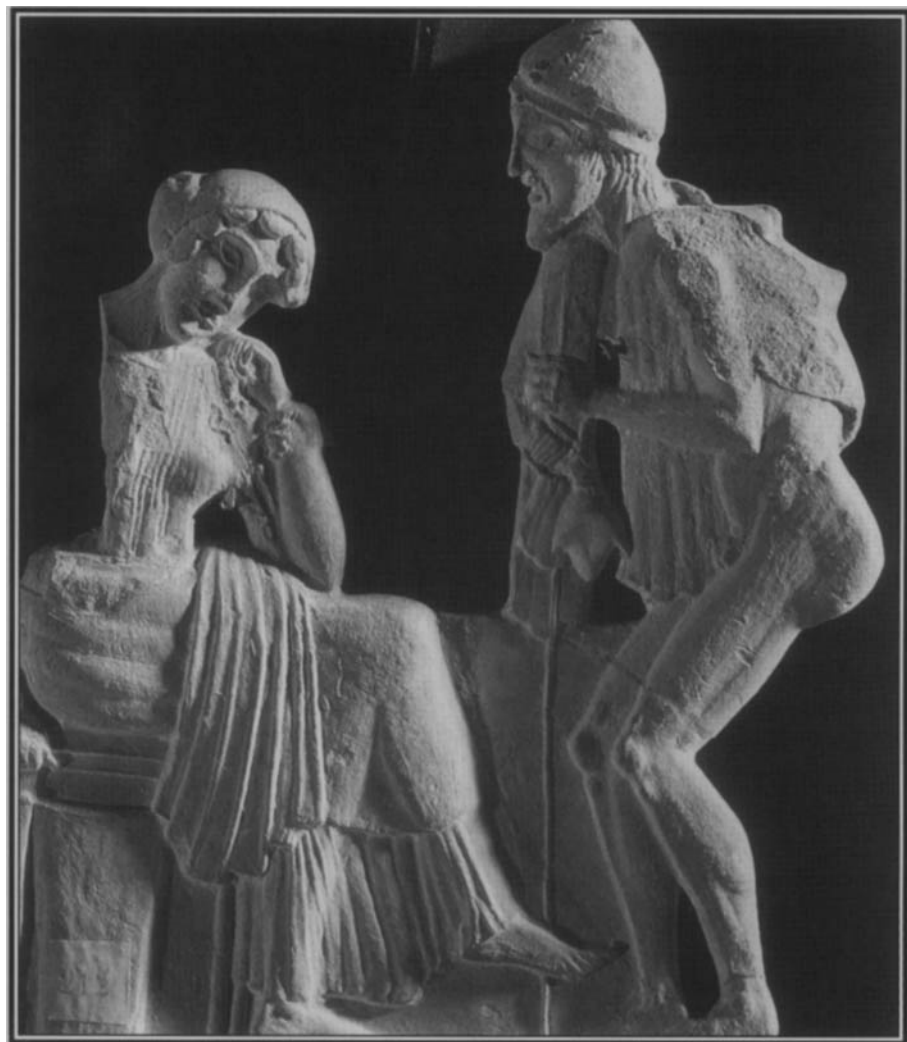
ODYSSEUS AND THE CYCLOPS

On his way home to Ithaca, Odysseus was blown off course and landed on the island of the Cyclopes, who were one-eyed giants. One of the giants, named Polyphemus, captured Odysseus and his men in a cave and blocked their exit with a huge rock. Odysseus told the giant that his name was Outis, which means "Nobody." After making the giant drunk, Odysseus blinded Polyphemus with a hot stake. The giant cried out for help, but since he said that Nobody was attacking him, the other Cyclopes ignored him. The next morning the blinded giant opened the entrance of the cave, and Odysseus and his men escaped.

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

ODYSSEY

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **nymph** in classical mythology, one of the lesser goddesses of nature

courageous fighter and a man known for his diplomacy and wisdom. In the *Odyssey,* however, Odysseus more frequently uses cunning and deceit to defeat stronger opponents, such as the one-eyed, giant CYCLOPS. He not only resorts to tricks and lies to escape trouble, but he seems to tell tall tales simply for enjoyment.

Odysseus's cunning is best illustrated by the story of the Trojan horse. The Greeks had laid siege* to Troy for ten years without success. Odysseus suggested the idea of building a hollow wooden horse large enough for Greek warriors to hide inside. The horse was left outside the gates of Troy, supposedly as a religious offering. When the curious Trojans pulled the horse inside the gates of Troy, the Greek warriors emerged from the horse, opened the gates, and captured the city.

At the beginning of the *Odyssey,* Telemachus praises his father as the ideal king who must return home to Ithaca to reestablish peace and order. Homer portrays Odysseus as a noble, strong, enduring man, who has been loyal to his wife for 20 long years. In many other early Greek poems and plays, however, Odysseus is presented in a much less favorable light. In one poem, Odysseus pretends to be insane in order to get out of his responsibility to fight in the Trojan War, and he is a villain in the play *Philoctetes* by SOPHOCLES. The Roman poet VERGIL (who idealized the vanquished Trojans) referred to Odysseus in a similar way. Odysseus appears in many later works of literature, almost always playing the role of a trickster. (*See also* **Homer;** *Iliad;* **Literature, Greek; Literature, Roman; Myths, Greek;** *Odyssey.*)

The *Odyssey* is an epic poem about the Greek mythic hero* ODYSSEUS. It was composed by HOMER in the 700s B.C. The *Odyssey* has always been an extremely popular work of literature. Among ancient books, only the Bible has been read more than the *Odyssey.*

Organized into 24 books, the *Odyssey* is a very long poem, containing about 12,000 verses. The poem relates Odysseus's ten-year voyage back to his native island of Ithaca after fighting in the Trojan War, which lasted ten years. Homer describes Odysseus as a "resourceful man," one who possesses courage, determination, and endurance. The story itself is basically a folktale with typical folk themes, such as romance, adventure, and the triumph of virtue over evil. It is a masterfully crafted work with descriptive language that lends beauty and grace to the narrative.

The epic begins *in medias res,* a literary technique in which a story opens in the middle of the action and then returns to the start. As the epic begins, Odysseus has left Troy for his journey homeward, but he is a prisoner of Calypso, a sea nymph* who has held him captive for more than seven years. During Odysseus's long absence from Ithaca, his wife Penelope and son Telemachus have awaited his return. A group of suitors, each of whom hopes to marry Penelope and obtain the throne for himself, pursues her and tries to convince her that Odysseus is dead. They also scheme to find ways to get rid of Telemachus. The goddess ATHENA intervenes to protect Odysseus and his household. She counsels Telemachus to banish the suitors from his home and to leave Ithaca to seek news of his father.

Eventually, the god Hermes forces Calypso to release Odysseus, and Calypso helps him build a makeshift raft in order to set sail for home. But he is blown off course by a storm sent by the sea god, POSEIDON, and he washes up on the shore of the Phaeacians. While there, Odysseus tells the Phaeacians about the adventures he and his crew have encountered since leaving Troy.

First, he tells them about the land of the lotus eaters, whose food cures one of homesickness. Some of Odysseus's men ate the food and wanted to remain there, but Odysseus forced them to continue on their journey. Next, Odysseus and his crew found themselves on the island of the CYCLOPES, the one-eyed giants. They were held captive there by the Cyclops Polyphemus, and Odysseus tells how he and some of his men escaped after blinding the giant. Their next stop was on the island of Aeolia, where the Lord of the Winds gave Odysseus a bag containing all the winds except the west wind, which continued to blow in order to help them sail home. Odysseus's sailors, however, thinking the bag contained gold, opened it, and the winds escaped, blowing the men off course yet again.

Soon they arrived at the land of the Laestrygonians. The Laestrygonians were man-eating giants who crushed ships with large rocks and ate the crews. Odysseus escaped with just one ship, which he sailed to the island of Circe, a powerful witch who changed Odysseus's few remaining men into pigs. Circe later transformed the crew back into human beings, but she told Odysseus that in order to reach his home, he would first have to visit the underworld*. There Odysseus saw the ghosts of his mother and several heroes of the Trojan War. He also saw how sinners were punished. While in Hades, Odysseus met a prophet who told him the best route to take to Ithaca.

But Odysseus's adventures were far from over. He and his men sailed past the island of the SIRENS, sea nymphs whose beautiful singing was said to lure sailors to their death. Circe had warned Odysseus about the Sirens, so he plugged the ears of his men with beeswax and had himself tied to the mast until they were out of earshot of the Sirens' song. Circe had also told

* **underworld** kingdom of the dead; also called Hades

The adventures and exploits of the Greek mythological hero Odysseus are best illustrated in Homer's epic poem the *Odyssey*. A work of monumental proportions, the epic tells the tale of the hero's ten-year journey home after fighting for ten years in the Trojan War. This scene shows Odysseus's men in the land of the Laestrygonians.
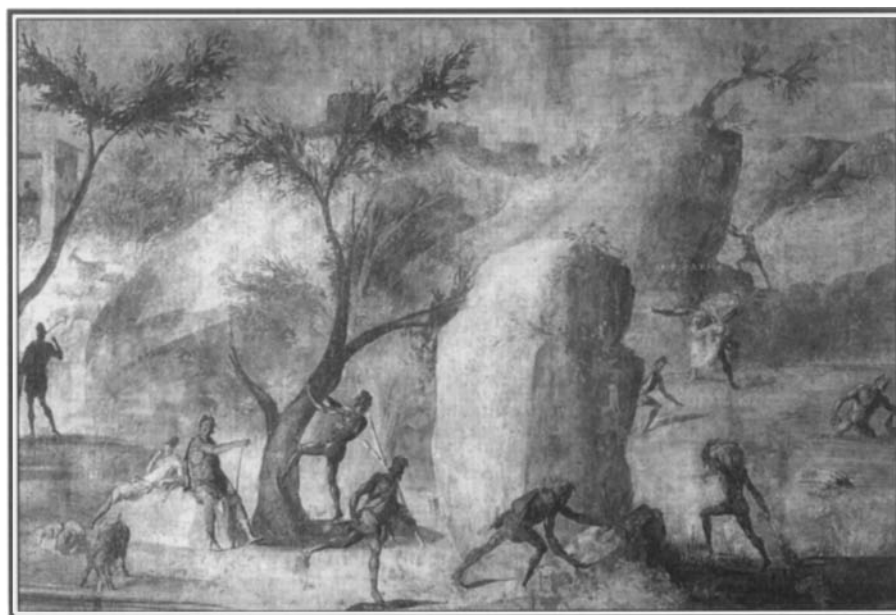
them how to sail past the sea monsters Scylla and Charybdis. Just as they had avoided these dangers and home seemed near, some of Odysseus's men ate the sacred cattle of the sun god. As punishment, a thunderbolt struck the ship and the crew drowned. This time only Odysseus survived, and he found himself on Calypso's island.

Moved by his tale, the Phaeacians take Odysseus home to the shores of Ithaca. There Athena appears to him, warning him of the suitors in his palace. She advises Odysseus to disguise himself as a beggar and instructs him to go to a swineherd's hut in the countryside before returning to the palace. There Odysseus and his son are reunited, and they plot vengeance on Penelope's suitors. Odysseus's old dog, Argos, recognizes his master in spite of his disguise. Penelope, believing Odysseus to be dead, is about to choose a new husband. She announces a competition, and she says that she will marry the winner. The man who can string her husband's bow and perform a very difficult feat of archery will be her new husband. Odysseus enters the competition and wins. Odysseus cries victoriously, "Now I shoot at another mark, and let Apollo aid me," and, with the help of his son and two servants, massacres all of the suitors. With peace restored, Odysseus finally reveals his true identity to Penelope, and he and his faithful wife are reunited.

The *Odyssey* is both a simpler and more complicated poem than the *Iliad*. It is simpler because it tells the story of only one man and his companions. But it is more complex in that it moves forward and backward in time and across many regions of the mythological world. Little is known about the author of this great work. Homer may have been a bard who sang or recited his work at the palace of an ancient king or nobleman. He and other poets of his day sang about an idealized past—an age of heroes and close communion with the gods. It is not known if Homer wrote down the verses himself or if others, long after his death, wrote down the verses that had been preserved by the Greek tradition of public recitations. (*See also* **Epic, Greek; Literature, Greek; Myths, Greek.**)

OEDIPUS

* **epic** long poem about legendary or historical heroes, written in a grand style

Oedipus was a legendary king of the Greek city of Thebes. The literature of the ancient Greeks includes several versions of his life story, in each of which he is the victim of terrible misfortune. In the most famous account, Oedipus killed his father and married his mother.

The earliest account of Oedipus is in the epic* poems of HOMER. The *Iliad* mentions Oedipus only as a king of Thebes who most likely died in battle. The *Odyssey* provides a few more details, mentioning that Oedipus unknowingly married his mother, who killed herself when his identity became known.

Other epic poems contained longer, more detailed versions of the story of Oedipus. Although these poems are now lost, references to them in other works indicate that they presented Oedipus as an outcast who was doomed by an ancient curse. The lost epics helped create the image of Oedipus and his family that appears in the tragic dramas of three great Greek playwrights. SOPHOCLES told the most detailed version of the tale in three of his plays: *Oedipus the King, Oedipus at Colonus,* and *Antigone.* AESCHYLUS and EURIPIDES also wrote plays about the life of Oedipus.

THE OEDIPUS COMPLEX

"Oedipus complex" is a term for an unconscious desire for the exclusive love of the parent of the opposite sex. It was first used by Sigmund Freud, the Austrian physician who helped to pioneer the field of psychiatry in the early A.D. 1900s. He took the name from the legendary Greek tragic figure, Oedipus.

Freud believed the Oedipus complex was a stage in normal development between the ages of two and six, when a child begins to experience the conflicting emotions of love and hate, yearning and jealousy, and fear and anger. Freud believed most people outgrew the Oedipus complex, but that a few did not.

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **plague** highly contagious, widespread, and often fatal disease

According to Sophocles' version of the story, King Laius of Thebes kidnapped the son of an enemy. This act brought upon Laius a curse that was to torment several generations of his family. After Laius married a woman named Jocasta, an oracle* warned Laius that if his wife bore a son, that son would kill Laius. Jocasta did indeed have a son, and King Laius took the baby to a mountainside, drove a spike through his ankles, and left him there to die. A shepherd from CORINTH rescued the baby and named him Oedipus, which means "swollen feet." King Polybus of Corinth, who had no children, adopted the infant.

When Oedipus became a young man, people pointed out that he resembled neither King Polybus nor his wife. Curious about his real parents, Oedipus questioned the oracle at DELPHI. The oracle replied that Oedipus was doomed to kill his father and marry his mother. Thinking that the king and queen of Corinth were his parents, the horrified Oedipus decided not to return there. As he wandered toward Thebes, he argued with a stranger at a crossroads and killed him. Upon reaching Thebes, Oedipus learned that King Laius had just been killed and that the Sphinx, a creature with the body of a lion but a human head, was terrorizing the city. The Sphinx challenged people with a riddle: "What walks on four legs in the morning, two legs at noon, and three legs in the evening?" The creature killed all those who answered the riddle incorrectly. Oedipus defeated the Sphinx by giving the correct answer to the riddle. The answer was: "A man, who crawls as a baby, walks when grown, and leans on a stick when old." Happy to be rid of the Sphinx, the people of Thebes made Oedipus their king, and he married Jocasta, the widow of King Laius.

Oedipus and Jocasta had four children. A plague* then struck Thebes, and, according to the oracle at Delphi, the city would be saved only if the people drove out Laius's murderer. Oedipus investigated the matter, and he soon realized that the man he had killed at the crossroads was King Laius. He also learned that Laius was his father. Just as the oracle at Delphi had predicted, Oedipus had killed his father and married his mother. Shocked and horrified at this revelation, Jocasta hanged herself. Oedipus blinded himself with pins and left Thebes as an outcast and a victim of fate.

The Greek playwrights composed various accounts of later events in Oedipus's life. In most versions, he cursed his sons, who later went to war against each other. In Sophocles' *Oedipus at Colonus,* Oedipus's daughter Antigone leads the aged, blind man to a sacred grove of trees near Athens, where he dies. His ghost was said to protect Athens from any attack by Thebes. (*See also* **Drama, Greek; Epic, Greek; Myths, Greek.**)

OLIGARCHY

Oligarchy is a Greek word meaning "rule by the few." In an oligarchy, some of the free population is excluded from having basic political rights and from holding office. Participation of citizens in government is severely restricted, and control of the government is turned over to a small group of individuals who, because of their birth, wealth, or special abilities, are viewed as best able to control government. The Greek philosopher Aristotle defined oligarchy as the rule

* **aristocracy** rule by the nobility or privileged upper class

* **tyranny** rule by one person, usually obtained through unlawful means

* **city-state** independent state consisting of a city and its surrounding territory

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

of the rich. Some political theorists maintain that aristocracy* is a better term for oligarchy.

There were several types of oligarchies in the ancient world. Some oligarchies were actually tyrannies*; others were early forms of federal or representative government. The city of CARTHAGE, on the coast of North Africa, was the largest oligarchy in the Mediterranean region. In the fifth century B.C., its government changed from that of one-man rule to an oligarchy in which a small group of individuals held the power. This group was made up of magistrates (called *sufets*), generals, and a council of nobles.

Oligarchies existed in most Greek city-states* before the 500s B.C., although they were not then called by that name. In the 500s, some city-states began moving toward democracy. While ATHENS became the most successful Greek democracy during the 400s B.C., SPARTA was the most powerful oligarchy. Sparta was governed by five officials (called *ephors*) and the *gerousia*, a council made up of 28 elders and the two Spartan kings. In the mid-400s, the cities of the region of Boeotia, north of Athens, freed themselves from Athenian control and established a type of oligarchic government. Full citizenship in each city was based on the ownership of a specified amount of property. Those who had full citizen rights were organized into four councils. Decisions were passed by all four groups. Each city was divided into wards, or sections, with representation based on population. The citizens of each ward elected a magistrate, council members, soldiers, and jury members. The members of the Boeotian League (as the member cities called themselves) met at the city of THEBES in a council of 660.

At the end of the fifth century B.C., some Athenians revolted against democracy. The regime of the Four Hundred in 411 B.C. proposed a constitution that reflected the ideas of the Boeotian constitution. However, the Four Hundred never consolidated their rule sufficiently to establish a true constitution. They quickly dissolved into a wider, and more democratic, body known as the Five Thousand, which eventually merged back into a democracy. For a brief period, from 404–403 B.C., the Thirty Tyrants established an oligarchy in Athens. In the Hellenistic* period, the distinctions between oligarchy and democracy became even less clear, since even democratic states tended to be governed by the rich. States calling themselves democratic were really oligarchic. (*See also* **Democracy, Greek; Greece, History of; Tyrants, Greek.**)

OLIVES

Along with grain and wine, olives were one of the basic foods of the peoples of the Mediterranean region. Because olive trees generally yield a crop every other year, farmers usually grew olive trees along with other tree crops, or they combined olive growing with sheepherding. Cultivation of olives in Greece dates from the BRONZE AGE. By 600 B.C. the olive was well established in Italy.

Olives are native to the dry, warm regions of Greece, Italy, Spain, France, the Balkan Peninsula, Asia Minor, northern Africa, and the countries of the eastern Mediterranean region. Because olives do not grow from seeds, the ancients developed many techniques for cultivating olive

* **graft** to insert a shoot or bud from one kind of tree into a slit in a closely related tree so that it will grow there

trees. These techniques included planting cuttings from mature trees to make new trees and grafting* one kind of tree onto another.

Olives are harvested in autumn and winter and are used both as table food and for their oil. The ancients thought green olives produced the best olive oil. These olives were harvested early for crushing and pressing. Ripe, black olives contain more oil than green olives. The ancients also packed olives in salt for future use, cured them in wine or vinegar, cooked them with other foods, and ground them into a mash.

The ancient peoples had many uses for olive oil other than for cooking and eating. It was used as medication—it was believed to cure an earache when poured into the affected ear. Olive oil was also used as fuel for lighting, as a base for perfumes and cosmetics, and as a lubricant for the body. Wrestlers coated themselves with olive oil before a wrestling match. The finest olive oil was offered as a gift during religious FESTIVALS or awarded to an outstanding athlete. (*See also* **Agriculture, Greek; Agriculture, Roman; Bread; Food and Drink.**)

OLYMPIA

* **Peloponnese** peninsula forming the southern part of the mainland of Greece
* **sanctuary** place for worship
* **cult** group bound together by devotion to a particular person, belief, or god

Located in the northwestern Peloponnese*, Olympia was the legendary home of the Titans, the mythical giants who ruled the earth before the Olympian gods (who resided at the unrelated site of Mt. OLYMPUS). It later became the site of the main sanctuary* of the Greek god ZEUS. Pilgrims from all parts of the Greek world traveled to Olympia to worship at his shrine. Olympia is also important as the site of the first Olympiad, or OLYMPIC GAMES, held in 776 B.C.

Around 1200 B.C. the Greeks established the cult* of Zeus at Olympia, which survived into the A.D. 300s. The most famous building at Olympia was the temple of Zeus, completed around 457 B.C. Inside the temple stood a colossal statue of the god sculpted by PHIDIAS, a well-known sculptor from Athens. The gold and ivory statue—one of the Seven Wonders of the Ancient World—presented Zeus seated on a throne. The Roman emperor CALIGULA was so impressed by the statue that he planned to take it back to Rome. However, the ship intended to carry it was struck by lightning, perhaps a sign from the god himself.

Olympia's importance as a sanctuary declined for a time under the Romans but then revived under the emperors TIBERIUS and NERO. In A.D. 426 the emperor Theodosius ordered the destruction of the temple. In the A.D. 500s, the entire temple area of Olympia was buried under debris from an earthquake. The debris preserved the ancient objects for future generations. (*See also* **Divinities; Festivals and Feasts, Greek; Festivals and Feasts, Roman.**)

OLYMPIC GAMES

The Olympiad of 776 B.C. was the first major athletic festival of the ancient world. The Olympic Games, as they are known today, were begun in OLYMPIA, in Greece, to honor the god ZEUS. The games were held every four years for about 12 centuries. They ended in the late A.D. 300s on the order of the emperor THEODOSIUS. The destruction of Olympia by an earthquake may have hastened their demise. The Greek writer PINDAR credits

MILO THE MAGNIFICENT

The Olympic Games produced many famous athletes whose names and accomplishments have been preserved in the annals of the athletic competition. No ancient athlete impressed the Greek public more than the wrestler known as Milo of Croton, from southern Italy. He won at least six Olympic olive crowns and reigned as Olympic wrestling champion from 532 to 512 B.C. His 20-year record has never been broken.

Milo was over 40 when he was finally forced to retire. But his technique, balance, and strength became legendary. Greeks said he could stand on a greased discus and no man could push him off.

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **city-state** independent state consisting of a city and its surrounding territory

The first Olympiad, an organized international competition that drew participants from throughout the Greek world, inspired sportsmanship, goodwill, and community pride—ideals that are still valued in today's Olympics. The discus throw, which is still included in the Olympic Games, is shown here.

the mythic hero* HERACLES with the inspiration for the Olympic Games—to celebrate his cleaning of the Augean stables, one of his famous Twelve Labors.

The Olympic Games were held around mid-August or mid-September, after the harvest was in. The athletic competitions were open to male citizens from all parts of the Greek world. There were no amateurs or women participating in the events. Competitors were either aristocrats (who had the time and money to train) or professional athletes. The prizes for winning an event were a crown of wild olive, immense prestige, and sometimes political advancement. Winners often were able to build on their success at Olympia in terms of military advancement as well. In fact, the athletic contests were, in a sense, "war games" in which city-states* displayed the might and skill of their male citizens.

The first and only competition at the Olympic Games for many years was the *stadion,* a footrace of about 200 yards. It was run in the stadium, a place with a track for the runners and seats for observers. By the mid-600s B.C., a core of events had been established. In addition to the stadion, the other events included the double stadion, a 5,000-yard footrace, a pentathlon (a five-event competition consisting of a discus throw, a standing jump, a javelin throw, a footrace, and wrestling), boxing, a chariot race, a horse race, and a *pankration,* which was an extreme, "anything goes" wrestling match. The games lasted about five days, during which time there were religious ceremonies, social events, and a parade of champions on the final day.

The Olympic Games were remarkable for several reasons. They were an organized, international event whose participants came from every part of the Greek world. The games also provided a respite from the almost

constant WARS AND WARFARE. To ensure that war would not interfere with the games or with travel to and from Olympia, a truce of one to three months was instituted. During this period, participating states were forbidden to take up arms against each other. The truce guaranteed athletes and spectators safe passage. The truce was violated in 364 B.C. by the Arcadians, a Greek people from the central Peloponnese*. The decline of the games may be traced to that date. In 80 B.C. the games were transferred to Rome.

The modern Olympic Games began in 1896 in Athens. They were revived by a French educator, Pierre de Coubertin. (*See also* **Festivals and Feasts; Games, Greek.**)

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

OLYMPUS, MT.

* **deity** god or goddess

Rising above the AEGEAN SEA, Mt. Olympus at 9,573 feet is the highest mountain in Greece. Mt. Olympus played an important role in Greek religion, myth, and literature. The Greeks believed that the mountain reached the sky and that it was the home of their 12 major gods and goddesses. These deities* were also called the Olympians, for the mountaintop on which they resided. Mt. Olympus may have been regarded as the home of the gods because early Greek immigrants originated from the region, or because the mountain was the farthest point known to the prehistoric Greeks. Homer's epic poem the *Odyssey* describes the mansion of the gods as a place that is unaffected by wind or rain and is always in brilliant sunshine—a place where "the blithe gods live all their days in bliss."

Mt. Olympus is the largest of a chain of mountains which form a boundary in northeastern Greece between the regions of Thessaly and MACEDONIA. In ancient times, these mountains served as a natural barrier to protect Greece from invasions from the north. Potential invaders had either to make their way through the narrow pass of Tempe in the east or to scale the high mountain passes in the west. (*See also* **Divinities; Geography and Geology, Mediterranean; Myths, Greek.**)

OMENS

In the cultural traditions of the ancient Greeks and Romans, an omen was a predictor of a future event—good or bad. A sneeze, a dream, a stumble, a lightning strike, the appearance of a comet, and the flight patterns of birds were regarded as omens. The ancients believed that omens were sent by the gods and that they should be taken seriously. Major decisions and battles might be postponed if an omen indicated disaster ahead. When the Greek military commander XENOPHON felt an urge to sneeze while addressing his troops before a battle, everyone assumed that the gods were on their side. The Greeks regarded the sneeze as a sign of good luck.

In Greece the behavior of birds was especially important as an omen. Certain species of birds were believed to be messengers of the gods. For example, the eagle was associated with ZEUS, the falcon with APOLLO, and the owl with ATHENA. The direction from which birds appeared was also important. Anything coming from the right side was good; anything from the left meant danger. Omens had greater significance if the viewer was facing

See color plate 6, vol. 4.

* **seer** person who foresees future events; a prophet

* **entrails** internal organs, including the intestines

* **divination** art or practice of foretelling the future

north. The appearance of birds also signaled seasonal changes. In *Works and Days,* the Greek poet HESIOD advises farmers to "pay heed when you hear the voice of the crane, crying every year from the clouds on high: for she brings the sign to plow and shows forth the season of rainy winter."

Sacrifices were fraught with omens. A victim who approached the altar willingly was a positive sign, whereas an unwilling victim signaled disaster. Seers* examined the entrails* (especially the liver) of the sacrificed animal for omens too. The opinion of a seer was highly valued by military commanders, who were always on the lookout for an advantage in battle. Every army had a seer for this purpose. A good seer was a valuable asset to an army.

Simple objects were also used to predict the future. The ancient Greeks and Romans peered into bowls of water, drew lots, threw dice, and observed statues of the gods for signs of impending doom or good fortune.

The Romans regarded birds, lightning, and sacrificial victims as important omens. Like the Greeks, they also placed importance on a random word or phrase. When Rome's leaders were debating whether to abandon their city after its capture by the Gauls, it was the chance remark of a soldier marching his men through the FORUM that turned the tide of flight. The soldier had remarked casually, "We might as well stop here."

Not all the ancient peoples believed in omens. The followers of the philosopher EPICURUS expressed doubt, and the writer ARISTOPHANES poked fun at Athenians' belief in omens. In the late A.D. 300s, the emperor THEODOSIUS forbade all forms of divination.* (*See also* **Augur; Divination; Oracles.**)

ORACLES

* **shrine** place that is considered sacred because of its history or the relics it contains

* **divination** art or practice of foretelling the future

The term *oracle* had several meanings for the ancient Greeks and Romans. Oracles were divine responses to questions asked by human beings. Oracles were also the priests or priestesses through whom a god was believed to speak. Finally, oracles were the places—usually shrines*—where such questions and responses were exchanged. For the Greeks, oracles were the most important form of divination*. Oracles (responses) usually gave comfort to believers seeking to know if the gods favored their actions. The Greeks and Romans both had many oracles (sites). The most famous oracle in ancient Greece was located at DELPHI. The oldest oracle in Greece was located at Dodona and honored the god ZEUS.

The responses given were generally ambiguous, leaving the questioner to figure out the meaning. A misinterpretation of the response was never the fault of the oracle. The ancients consulted oracles on every imaginable topic. For example, pilgrims could obtain advice about the underworld by consulting the oracle of Trophonius at Lebadea.

At the Delphic oracle, pilgrims asked questions of the Pythia, the name given to the high priestess of APOLLO. She then entered a trance during which the god spoke his answer through her. The words of the Pythia were then communicated to the questioner by the priests of the Pythia. Other gods, such as Gaia, DIONYSUS, and HERMES also had oracular shrines. Messages from the gods also came through dreams. The priest of the oracle acted as interpreter of the dream.

Like the Greeks, the Romans believed it was of the utmost importance to have the favor of the gods, and they consulted many of the Greek oracles. They also visited local shrines, such as the oracle of Calchas in Apulia. There pilgrims sacrificed a black ram, slept on its fleece, and received the answers to their inquiries in dreams. Oracles were also enshrined in groves of trees. The oracle of Faunus was located in two groves outside Rome. In addition to sacrificing a sheep, pilgrims to Faunus fasted, wore simple clothing, and touched a bough of the sacred beech tree before falling asleep in the grove and receiving a divine message in a dream. People from throughout the Italian peninsula visited this oracle.

As Romans settled in the eastern provinces*, they became believers in the Greek oracles. The oracles of Apollo at Didyma and Claros, in western Asia Minor, were two notable Greek shrines that the Romans visited. No matter where oracles were located, they were besieged with ordinary questions that changed little over the centuries: Will I lose my money? Am I to be divorced from my wife? Will I be reconciled with my son? (*See also* Afterlife; Augur; Divinities; Omens; Ritual and Sacrifice.)

* **province** overseas area controlled by Rome

ORATORY

*city-state independent state consisting of a city and its surrounding territory

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **rhetoric** art of using words effectively in speaking or writing

Oratory, or the art of public speaking, played a major role in political and public life in the ancient world. This was especially true in the city-state* of ATHENS during the 400s and 300s B.C. and in the Roman Republic*. During these periods, political leaders used oratory to convince their fellow citizens of the wisdom and appeal of their policies. Oratory became the principal reason for the study of rhetoric*, which remained central to the educational system of the Greeks and Romans for centuries.

In his handbook *Rhetoric,* the Greek philosopher* ARISTOTLE defined three types of oratory. Judicial oratory, which concerned past events, consisted of courtroom speeches. Because participants in legal disputes

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ORATORY

* **Hellenistic** referring to the Greek-influenced
culture of the Mediterranean world during the
three centuries after Alexander the Great, who
died in 323 B.C.

represented themselves in court, many people hired professional speech-writers to prepare their speeches. Deliberative oratory involved public discussion of the best course to take in the future. Orators attempted to sway voters or move people to action during debates held in front of the assembly of citizens. Epideictic oratory, or display speeches, provided opportunities for orators to show off their skills. Such speeches were often given either to praise or to blame someone. Funeral orations were a type of epideictic oratory.

Greek oratory flourished during the late 400s and the 300s B.C. The great orators of this period were considered models of oratorical skill, and Hellenistic* scholars preserved many of their speeches. The earliest of these speechmakers was Lysias. He was known for his simple, direct style and for the way he used language to make the speaker appear likable and persuasive because the speech was written for a particular defendant to deliver for himself. The great orator DEMOSTHENES developed a grand, impressive style. In speeches such as the *Philippics* and *Olynthiacs* to the Athenian assembly, Demosthenes attempted to alert his fellow Athenian citizens to the threat of PHILIP II of Macedonia. He appealed to his listeners' sense of history and to their own nobility. Another great orator, Aeschines, delivered speeches that favored vivid descriptions rather than logic. Aeschines was Demosthenes' political enemy, and the rivalry between the two men came to a head in 336 B.C. Aeschines brought a suit against a man named Ctesiphon for illegally proposing to award a crown to Demosthenes for his service to Athens. When the case came to trial six years later, Demosthenes made a brilliant speech, titled *On the Crown,* in support of Ctesiphon, and Aeschines was overwhelmingly defeated. Aeschines left Athens and settled in Rhodes.

The education of upper-class Romans, which emphasized the study of rhetoric, was designed to produce skilled orators who could deliver speeches in the law courts, before the people, and in the Roman Senate. Students of rhetoric and oratory learned how to select appropriate subjects for their speeches and how to influence their listeners by appealing to their sense of logic and to their emotions. Students of oratory also learned various styles of speechmaking, which ranged from plain to grand. They used memory devices to help them remember points they wished to make in long speeches. Finally, they studied techniques for delivering effective speeches, including gestures and dramatic uses of the voice.

Orators also learned the five parts of a judicial speech. The beginning of a speech was the prologue, which was designed to win the goodwill of the audience. During the narrative, the orator presented the essential facts of the case. The speaker expressed his own point of view of the facts in the confirmation, and he attempted to demolish his opponent's opinions or point of view in the refutation. Finally, during the epilogue, the speaker delivered his conclusion, usually by rousing the emotions of the audience.

Beginning in the 100s B.C., Roman orators practiced their skills by delivering declamations. Declamations were speeches on selected topics. Those drawn from history and mythology were called *suasoriae;* those from complicated legal situations were called *controversiae.* One famous *suasoria* concerned the question of whether, during the Trojan War, AGAMEMNON

should sacrifice his daughter IPHIGENIA to gain favorable winds for his ships. An example of a *controversia* is the following: The law says that a woman who has been raped has the choice of marrying the man or having him killed. A man is found guilty of raping two women in one night. One woman decides for death; the other decides for marriage. The speaker argues one side of the case or the other.

During the Roman Empire, oratory lost its importance as a political tool because the emperors held virtually absolute power. Instead, declamations became a form of popular entertainment. Declamations by great orators became social occasions, sometimes attended even by the emperor. Although oratory had lost its political force, people continued to study the great political speeches of Demosthenes and other famous orators as models of the power of language. (*See also* **Education and Rhetoric, Greek; Education and Rhetoric, Roman.**)

ORESTEIA

See *Aeschylus.*

ORESTES

In Greek mythology, Orestes was the son of CLYTEMNESTRA and AGAMEMNON, king of MYCENAE and Argos and commander of the allied Greek forces in the Trojan War. According to Homer's epic poem the *Odyssey,* Orestes killed his mother's lover, Aegisthus, who had murdered Agamemnon. Homer implies that Orestes killed Clytemnestra as well. Several Greek playwrights, including AESCHYLUS, SOPHOCLES, and EURIPIDES wrote versions of the story. These were most likely based on a work by the playwright Stesichorus titled *Oresteia,* which has been lost.

In each of the surviving plays, Orestes, following his father's murder, is taken in by Strophius (the king of Phocis and Agamemnon's brother-in-law). Orestes is raised along with Strophius's son, Pylades. A strong friendship develops between the two young men. Several years elapse, and the fully grown Orestes must decide what to do about his father's murder. He consults the oracle* at DELPHI and is instructed to avenge the murder. Accompanied by Pylades, Orestes returns home, where Aegisthus has reigned during his absence. He is met by his sister, ELECTRA, whom Aegisthus has married to a peasant in order to degrade her. Electra agrees to support her brother and assists in the killing of Aegisthus and maybe even in that of their mother.

In the versions by Homer and Sophocles, Orestes' actions are completely justified, even honorable, and they gain him great respect. Aeschylus and Euripides, on the other hand, report that Orestes was tormented by the FURIES for his deeds. The Furies were spirits who punished wrongdoers. In these versions of the tale, Orestes is driven mad by the Furies until he agrees to stand trial at Athens for the killings. The vote of the Athenian jury is evenly split between guilt and innocence, but Orestes is finally acquitted when ATHENA casts the deciding vote in his favor. (*See also* **Drama, Greek; Literature, Greek; Myths, Greek.**)

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

ORPHEUS AND EURYDICE

* **underworld** kingdom of the dead; also called Hades

Orpheus and Eurydice are the main characters in one of the most famous ancient love stories. The son of APOLLO and the Muse Calliope, Orpheus was the finest singer and musician in Greek mythology. His music was so magnificent that it had the power to tame wild beasts and make rocks and trees move. According to legend, Orpheus accompanied Jason and the Argonauts on their voyage to capture the GOLDEN FLEECE. Orpheus's singing and playing of the lyre (a harplike instrument) calmed the stormy seas and saved the Argonauts by drowning out the voices of the SIRENS, whose songs often lured sailors to their death on treacherous rocks.

On his return to Thrace after saving Jason and his men, Orpheus married his beloved Eurydice. However, shortly after their wedding, Eurydice was fatally bitten by a snake while she tried to escape from an unwanted admirer. Orpheus was so overcome with grief that he stopped singing and playing his lyre. Eventually, he decided to go to the underworld* to find Eurydice. Orpheus's beautiful music persuaded the ferryman, Charon, to ferry him across the River Styx to the entrance of the underworld. With his song, he also charmed Cerberus, the three-headed dog who guarded the gates to the underworld. Having gained admittance to the land of the dead, Orpheus was able to charm HADES and PERSEPHONE, rulers of the underworld, into allowing him to take Eurydice back to earth. There was, however, one condition—namely, that he must lead her out of the underworld without looking back until he reached the surface. But just as their journey was almost completed, Orpheus had an irresistible urge to turn around and look at his wife's beautiful face. As soon as he did so, she vanished back into the underworld. Orpheus tried to return, but this time he was not allowed to pass.

In his misery, Orpheus hid himself away from everyone. The maenads, female worshipers of the god DIONYSUS, were angry at his refusal to share their company. They found him and tore him to pieces, leaving only his head intact. The head—still singing—floated down a river and out to the Aegean Sea, finally landing on the island of Lesbos. The people of Lesbos buried it and established a shrine to honor Orpheus. They were rewarded by the Muses with the gift of lyric poetry.

After rescuing Jason and the Argonauts from disaster at sea, Orpheus returned to Thrace, where he married his beloved Eurydice. He is shown here playing for the Thracians.

Orpheus became the central figure of a mystery cult, Orphism, established around 600 B.C., and many poems and ORACLES were attributed to him. The legend of Orpheus has been a popular theme for artists, musicians, and poets through the ages. (*See also* **Cults; Myths, Greek.**)

OSTIA

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

See map in Italy (vol. 2).

* **sack** to rob a captured city

* **silt** fine particles of earth and sand carried by moving water

Ostia was a port city on the west coast of Italy at the mouth of the TIBER RIVER. As the port for the city of Rome, which lay 16 miles away, Ostia played an important role in the history of Roman trade, communications, and military campaigns.

According to Roman tradition, King Ancus Marcius founded Ostia in the 600s B.C. Archaeologists* have discovered no trace of this early settlement, although they have found a fort at the site that was built about 400 B.C. During the PUNIC WARS against Carthage, Rome greatly increased the size of its navy, which was based at Ostia. After Rome defeated Carthage in 146 B.C., the size of the Roman fleet declined, and Ostia became the commercial and trade center for Rome. The port received grain shipments from Egypt and other places to feed Rome's growing population. Large ships, unable to sail up the Tiber River to Rome, unloaded grain at Ostia, where it was transferred to smaller vessels and transported upriver to the city.

During a civil war in 87 B.C., the Roman politician Gaius MARIUS captured and sacked* the port. Twenty years later, pirates raided Ostia and destroyed the Roman fleet. Even so, the emperors CLAUDIUS and TRAJAN improved and expanded the port's HARBORS. These improvements provided protection against storms and helped prevent the buildup of silt* that was carried downstream by the Tiber. During the A.D. 300s, the power of the Roman Empire declined, and Ostia's commercial importance lessened. The VISIGOTHS, a northern tribe, sacked the port in A.D. 408. By the A.D. 800s, Ostia was completely abandoned.

Archaeological excavations at Ostia reveal that the port city had apartment buildings four stories high, a theater, public baths, shops, bakeries, large public warehouses for storing grain, and various commercial and religious buildings. (*See also* **Houses; Naval Power, Roman; Trade, Roman.**)

OSTRACISM

* **agora** in Greece, the public square or marketplace

* **quorum** number of members of an organization who must be present for the group to conduct business

Ostracism was a method of banishment that was used in ATHENS during the 400s B.C. In a special election, Athenian citizens could vote to exile a person from the city for ten years. Other Greek states, including MILETUS, SYRACUSE, and Argos, also had some form of ostracism.

Once a year, the assembly of citizens in Athens voted on whether to hold an ostracism. If the assembly voted in favor, a special election was held in the agora* under the supervision of city officials. A quorum* of 6,000 was required for the ostracism to proceed. Each voter wrote the name of the person he wanted to exile on a piece of pottery, called an *ostrakon*. After the votes were cast, the pottery pieces were counted. According to most historical evidence, the man whose name appeared on the greatest number of *ostraka* was ostracized. (An alternative view is that a total of 6,000 votes against one individual was required to ostracize.) A banished citizen had to leave Athens

within ten days and was not allowed to return for ten years. However, he could retain his CITIZENSHIP and property, and he could return to Athens at the end of his exile and live without any disgrace or further penalty.

Ostracisms were often held for political reasons. In some cases, Athenians ostracized prominent statesmen, such as Thucydides (the son of Melesias, not the historian) and Cimon, as a way of rejecting the policies for which they stood. However, Athenians could also vote to ostracize a person they simply disliked. The Greek biographer PLUTARCH relates the story of a man who wanted to ostracize the widely admired statesman Aristides, simply because he was tired of hearing people refer to him as "Aristides, the Just." More than 10,000 *ostraka* from the 400s B.C. have been found in Athens. Many bear the names of people who were actually ostracized.

It is not certain when ostracism started. Some scholars believe CLEISTHENES introduced some form of ostracism in 508–7 B.C., although the first actual ostracism did not take place until 20 years later. Ostracisms were held in three successive years beginning in 487 B.C. Since two of the three ostracized men were related to a former Athenian tyrant* and the third had ties to the PERSIAN EMPIRE, it is believed that the three exiled men were unpopular because they favored the Persians and wanted to restore the tyranny. Hyperbolus, the last Athenian to be ostracized, was exiled in 417 B.C. (*See also* **Democracy, Greek; Tyrants, Greek.**)

* **tyrant** absolute ruler

OSTROGOTHS

* **province** overseas area controlled by Rome

See map in Visigoths (vol. 4).

* **sack** to rob a captured city

* **Byzantine** referring to the Eastern Christian Empire that was based in Constantinople

The Ostrogoths, or East Goths, are a branch of the people known as Goths. By the fourth century A.D., the Goths had become two distinct groups—the Ostrogoths and the Visigoths (West Goths). Both groups originated in Scandinavia and migrated south through Russia to the Black Sea.

The Goths first raided the Roman empire in the A.D. 200s. They invaded Greece, ASIA MINOR, and Rome's provinces* along the Danube River. Under the military leadership of the emperors Gallienus, Claudius II, and Aurelian, the Romans stopped these raids before the Goths could penetrate too deeply into the empire. At about this time, the distinction between the Ostrogoths and Visigoths was beginning to be made. The Ostrogoths settled between the Dnieper and Don rivers in eastern Europe.

Around A.D. 370, the HUNS, a tribe from central Asia, overran the Ostrogoths and drove the Visigoths across the Danube River into the Roman empire. Under the leadership of ALARIC, the Visigoths invaded ITALY and sacked* Rome. Eventually, the Visigoths established a kingdom in Gaul (present-day France) that extended into Spain.

In the late A.D. 400s, the Ostrogoths united under the leadership of Theodoric, invaded Italy, and established a kingdom there. Theodoric upheld the principles of Roman law, making them binding on Ostrogoths as well as on Romans. Under his rule, Italy experienced a period of peace and prosperity that it had not known for many years. Theodoric united all Goths into one kingdom, but this unified state fell apart soon after his death.

During the A.D. 500s, the Byzantine* emperor JUSTINIAN waged war against the Ostrogoths in SICILY and Italy. After 20 years of intense fighting,

the Byzantines virtually wiped out the Ostrogoths and destroyed their kingdom. (*See also* **Barbarians; Migrations, Late Roman; Rome, History of.**)

OVID

43 B.C.–A.D. 18
ROMAN POET

* **rhetoric** art of using words effectively in speaking or writing

* **philosophy** study of ideas, including science

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **adultery** sexual intercourse by a married person with someone other than his or her spouse

Ovid was one of the greatest Roman poets and a leading figure in Roman society until the emperor Augustus banished him in A.D. 8. Traditional Roman values included military duty, hard work, and civic service. Before Ovid, love had been considered a kind of destructive illness that threatened one's personality. Ovid turned those ideas upside down as he celebrated love in his poetry as the more important and positive force in human nature.

OVID'S LIFE AND TIMES. Publius Ovidius Naso (Ovid) was born in 43 B.C. in the town of Sulmo, about 100 miles east of Rome. He received the standard education for a person of his class, studying rhetoric* in Rome as he prepared for a career in public service. After his formal training, Ovid, like most educated young men, studied philosophy* in Athens and toured the lands of the eastern Mediterranean before returning to Rome. He held several minor government offices, a career he soon abandoned to spend his time visiting booksellers' shops and becoming acquainted with the leading poets of his day. His career as a poet began when he was about 20 years old. Augustus had just begun his reign as emperor.

At that time, Rome was emerging from almost 100 years of civil war that transformed the serious, public-minded society of the Roman Republic* into the pleasure-seeking society of the Roman Empire. Ovid drew inspiration from the bustling urban life of Rome and became well known as a poetic spokesman for the younger, and more sexually liberated, element of society. His identification with this group was at odds with Augustus's view that increasing sexual liberation threatened the family and the fabric of society. Ovid published his *Amores* (Loves) in about 16 B.C. and *Ars amatoria* (Art of Love) about 17 years later. By A.D. 8 he was a prominent poet. Then suddenly in that same year, Augustus banished him from Rome to the remote town of Tomis on the Black Sea, where he remained until his death 10 years later. The cause of Ovid's banishment remains mysterious, but some scholars wonder whether it was connected with Augustus's banishment, in the same year, of his granddaughter Julia, who he discovered was committing adultery*. Augustus's disapproval of Ovid's *Ars amatoria,* combined with some minor court intrigue or knowledge of Julia's behavior on the part of Ovid, may have led Augustus to his actions. Ovid himself wrote that he had been banished because of "a poem and an error."

AMORES. Ovid's first great work was *Amores,* a collection of love poems in which he claims for the poet and lover the same traditional Roman values associated with military and civic life: duty, bravery, perseverance, and toughness. He portrayed love and romance as tasks that required as much effort, skill, and daring as making a military conquest or ruling an empire. The main character of *Amores* is the poet-lover-conqueror who combines

the virtues of the old Rome with the attitudes of the new in a witty, original, and somewhat subversive way.

In a second edition of *Amores,* published about 3 B.C., a more mature Ovid shows the negative side of the main character. Because the character's goal is the pursuit of pleasure as an end in itself, he becomes a victim of the emptiness of a life dedicated to shallow "good times." For Ovid, love's true purpose is to uplift a person and allow him to achieve true humanity, not merely the satisfaction of his desires. This theme is developed more fully in his later works, *Ars amatoria* and *Remedia amoris* (The Cure of Love), in which he writes about how to fall *out* of love.

* **didactic** intended to instruct

ARS AMATORIA.   A didactic* poem in three books, *Ars amatoria* advises young men on the art of courtship. It is similar to *Amores* in that it satirizes the civic virtues of the old Rome. In *Ars amatoria,* new Rome is about the pursuit of pleasure, especially sex, and Ovid plays the Professor of Love to his students, the young people of Rome. He details the many ways to take advantage of women, including a parody* of a victory parade through Rome, in which Ovid turns a glorification of Roman military virtues into a lesson on how to impress and seduce women.

* **parody** work that imitates another for comic effect or ridicule

In another section of the poem, Ovid sets out to give women guidance on successful lovemaking. He advises them to become the kind of sex objects that men want, thus facilitating the men's efforts at seduction.

* **epic** long poem about legendary or historical heroes, written in a grand style

* **classical** relating to the civilization of ancient Greece and Rome

* **mortal** human being; one who eventually will die

METAMORPHOSES.   Ovid's greatest work, the *Metamorphoses* (Transformations), was written as a kind of playful epic* in which the heroic vision of the world, as in Homer's epic poems the *Iliad* and the *Odyssey,* is transformed. The *Metamorphoses* begins with the formation of the world after Chaos and comes down to the present and to the emperor Augustus. However, Ovid rejects the classical virtues and values of the ancient world by creating an epic that uses central characters who are not gods and heroes but frail and flawed human beings. The *Metamorphoses* has many stories rather than just one. The traditional epic themes of glory and honor are replaced by the triumph of the human soul searching for the meaning of love and truth.

The *Metamorphoses* draws from many classical* sources to show gods in conflict with mortals*. The stories typically end with the transformation, or metamorphosis, of the human being into another form. One of the final metamorphoses is Julius Caesar being changed into a comet in the heavens. These transformations usually occur as a character's punishment for opposing the divine will of the gods. But instead of glorifying the classical gods, as in the epics of Homer, some of Ovid's tales show them as callous, self-absorbed, and vengeful. The last books of Ovid's *Metamorphoses* (there are a total of 15) contain many Roman myths as well as Roman historical references. These have provided us with a fascinating source of information about Roman folklore and tradition.

THE STORY OF MYRRHA

In the *Metamorphoses,* Ovid tells the story of Myrrha, a young woman whose forbidden passion has led her to commit a desperate act. She begs the gods that she be allowed neither to live (and thus pollute the living) nor to die (and thus pollute the kingdoms of the dead).

An unnamed goddess answers her prayer by transforming her into a myrrh tree and changing her eternal tears into myrrh, a fragrance used in the rites of the mystery religions. In this transformation, the horrors and chaos of the heart are made new and beautiful. Ovid shows the vulnerability of human beings and their great need for love, as well as their capacity for strength, honesty, and goodness.

OVID'S LATER WORKS.   The *Metamorphoses* was the last work Ovid completed before his banishment. In Tomis he continued working on the *Fasti* (Calendar), which he had started earlier. In this work, which remained

unfinished, Ovid described and explained the religious festivals of Rome. He also wrote *Tristia* (Sorrows) and *Epistulae ex Ponto* (Letters from Pontus), poems in the form of letters to friends and relatives in Rome. All these works were motivated in part by Ovid's desire to persuade Augustus to allow him to return from his exile. None of the later works approach the quality of his previous ones, but they serve to show how important the vibrant life of Rome and its people were as inspirations for his writing. (*See also* **Civil Wars, Roman; Divinities; Education and Rhetoric, Roman; Epic, Greek; Epic, Roman; Homer; Literature, Roman; Love, the Idea of; Poetry, Roman; Social Life, Roman.**)

PAESTUM

Paestum was a Roman city at the mouth of the Silarus River southeast of Naples on the western coast of ITALY. Around 600 B.C., Greek colonists from the city of Sybaris in southern Italy founded the city as Poseidonia. These colonists expanded the city and built several magnificent TEMPLES. About 400 B.C., the Lucanians, the native people who lived in the surrounding hills, captured the city. They controlled the city for more than a century, until 273 B.C., when the Romans established a colony at the site, which they called Paestum.

Paestum successfully resisted the Carthaginian general HANNIBAL, who invaded Italy during the PUNIC WARS. The city was allowed to issue its own bronze coins during the early Roman Empire. In A.D. 71, the emperor VESPASIAN established a new settlement at the site with a large group of retired sailors from the Roman fleet. Paestum began to decrease in importance as the Silarus River filled with silt*, and malaria made the area unhealthy. Eventually, Paestum was abandoned.

Today Paestum is a major archaeological* site. Impressive remains from the Greek, Lucanian, and Roman periods have been uncovered, including an important group of Doric* temples. One of these temples, the Temple of Poseidon, is one of the best-preserved religious buildings from the ancient Greek world. Temples and shrines dedicated to ZEUS, HERA, and ATHENA have survived at the site. Paestum also has painted tombs of the Lucanian people and the city walls, public baths, forum*, senate house, and amphitheater* of the Romans. (*See also* **Archaeology of Ancient Sites; Architecture, Greek; Architecture, Roman; Colonies, Greek; Colonies, Roman; Construction Materials and Techniques; Peoples of Ancient Greece and Rome.**)

* **silt** fine particles of earth and sand carried by moving water

* **archaeological** referring to the study of past human cultures, usually by excavating ruins

* **Doric** relating to the oldest and simplest style of Greek architecture

* **forum** in ancient Rome, the public square or marketplace, often used for public assemblies and judicial proceedings

* **amphitheater** oval or round structure with rows of seats rising gradually from a stage or central open space

PAINTING

See *Art, Greek; Art, Roman.*

PALACES, IMPERIAL ROMAN

Imperial* palaces were a series of structures built for the early Roman emperors. These palaces included large areas for public functions and also served as the living quarters for the emperor and his family. The English word *palace* comes from Palatine Hill, the prominent hill in Rome on which most imperial palaces were constructed.

* **imperial** pertaining to an emperor or empire

See
color plate 7,
vol. 2.

The palace of the emperor Tiberius, built on Palatine Hill, was the first major construction project that used concrete faced with brick. This material was sturdy and resistant to fire, making it well suited to large building projects. An enclosed rectangular structure, the palace was two or more stories high. Another palace belonging to Tiberius, built on the island of Capri, had a similar construction.

The emperor Nero is famous for his Domus Aurea (Golden House), an extravagant palace built in Rome after a disastrous fire in A.D. 64. Adopting the style of an elegant country estate, Nero created a great private park that covered a large section of the center of the city. The main residence overlooked an artificial lake. Unfinished at Nero's death, most of the Golden House was later demolished, and the Colosseum was built over part of the site. The Baths of Trajan also later included portions of the palace.

The last and greatest of the imperial palaces was built for the emperor Domitian. Built into the southern side of Palatine Hill, Domitian's palace was divided into clearly defined official and private quarters, and included a basilica* and a private box for the emperor to view the events in the Circus Maximus. (*See also* **Architecture, Roman; Construction Materials and Techniques.**)

* **basilica** in Roman times, a large rectangular building used as a court of law or public meeting place

PAN

* **nymph** in classical mythology, one of the lesser goddesses of nature

Pan was the Greek god of shepherds, sheep, goats, and pastures. He was represented in art and literature as having the horns, ears, and legs of a goat. Like the god Apollo, Pan was also a musician, and he played an instrument called the syrinx (also known as panpipes). According to myth, Pan chased the nymph* Syrinx, who escaped from him by becoming a bed of reeds, which Pan then made into

his panpipes. Panpipes were played by shepherds as dance music for nymphs and satyrs (woodland deities).

Greek mythology included many different stories regarding Pan's parents and birth. He was generally believed to be the son of the god HERMES, but sometimes ZEUS, Apollo, and other gods were said to be his father. His mother was thought to be Penelope, Callisto, Hybris, or even a goat. When his mother saw that her newborn baby had little horns on his head and the legs of a goat, she abandoned him, and Pan was raised by nymphs.

Pan was sometimes a frightening god, and the word *panic* comes from his name. He became very angry if his sleep was disturbed, and he had the power to cause sudden terror in an enemy. It was believed that he came to the aid of Athens during the PERSIAN WARS, when he caused the Persians to panic and flee during the Battle of MARATHON. According to a story by the Greek historian HERODOTUS, an Athenian messenger reported that he heard Pan's voice asking him why the Athenians did not worship him, since he had helped them so often. After their victory at Marathon, the Athenians built a shrine to Pan that can still be seen today in a cave on the ACROPOLIS in Athens. (*See also* **Art, Greek; Divinities; Music and Musical Instruments; Myths, Greek; Ritual and Sacrifice.**)

PANDORA

* **mortal** human being; one who eventually will die

In Greek mythology, Pandora (whose name means "all gifts") was the first woman, created by ZEUS to punish mortal* men and their helper, PROMETHEUS. According to legend, only the gods knew the secret of fire, and they kept that secret hidden from the human race. Prometheus, however, tricked Zeus and brought the secret of fire to mortals.

Enraged by Prometheus's treachery, Zeus ordered Hephaestus, blacksmith of the gods, to create a woman out of clay. ATHENA gave Pandora life; APHRODITE made her irresistible to men; and HERMES taught her cunning and trickery. The gods then gave Pandora a sealed jar containing all the evils that would eventually befall human beings. The only good thing inside the box was Hope, buried at the very bottom. Pandora was then given as a bride to Prometheus's foolish brother, Epimetheus. (The literal meaning of the name *Prometheus* is "forethought," and the meaning of *Epimetheus* is "afterthought.") Although he had been warned by Prometheus never to accept a gift from Zeus, Epimetheus accepted Pandora as his wife.

Once settled among the mortals, Pandora was overcome by her curiosity regarding the contents of the jar. She opened it and unintentionally released all the evils it contained—War, Disease, Suffering, Sorrow, and so on—into the world. She put the lid back on as quickly as she could, but it was too late. Only Hope remained, trapped inside and crying to be let out in order to relieve the world of the evils that had escaped. Until this time, mortals had lived a life free from work and worry. Now they had to labor and suffer to earn a living.

In a variation of the tale, the jar actually belonged to Prometheus, and it contained all the good gifts that he had won for mortals and was keeping in storage for them. Pandora found the jar and, driven by curiosity, opened it. In doing so, she released all the gifts, which flew away and were forever lost. Only Hope, slower than the rest, remained inside.

The expression "opening Pandora's box" has become a warning that curiosity can lead to trouble and misfortune. (*See also* **Divinities; Fables; Myths, Greek.**)

PANTHEON

* **portico** roof supported by columns, forming a porch or covered walkway
* **granite** hard rock consisting of grains from other rocks and formed by solidification from a molten state

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The Pantheon is a magnificent temple dedicated to all the gods and commemorating Augustus's victory over Mark Antony at Actium. A special feature is the "eye" at the top of its dome, that lets in rays of light as the sun moves across the dome.

The Pantheon, or "temple of all the gods," was erected in Rome under the emperor HADRIAN, who ruled from A.D. 118 to 138. An earlier Pantheon, built between 27 and 25 B.C. by the Roman general Marcus Agrippa, stood on the same location but was destroyed by fire in A.D. 80. The Pantheon erected by Hadrian has been dated by the stamps on its bricks to the decade A.D. 118 to 128. It represents a complete redesign of the original and is one of the best preserved and most famous buildings of antiquity.

The Pantheon features a magnificent Greek-style portico*, or porch, of red and gray granite* columns, 40 feet high, in the ornate Corinthian
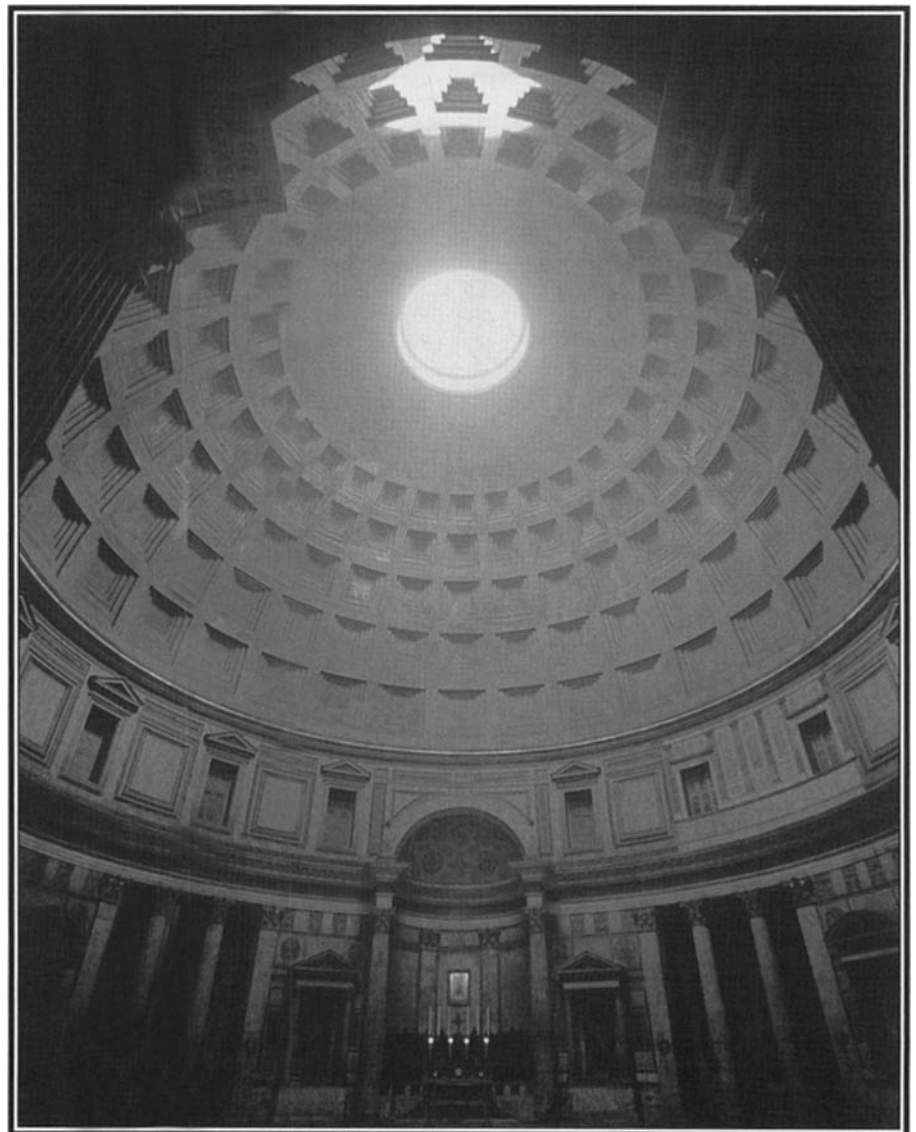
* **facade** front of a building; also, any side of a building that is given special architectural treatment

order. Some people think that the number of columns chosen for the facade* (eight) is an intentional reference to the most famous Greek temple of antiquity, the PARTHENON of Athens. Others note that without the columns, the massive porch would have effectively hidden the rest of the building that lies behind it. Upon crossing the threshold of large bronze double doors at the back of the porch, one enters a vast rotunda—a cylindrical interior space, with floors and walls covered with multicolored MARBLE. This space is perfectly proportioned: its diameter and height both equal 142 feet, while the dome that covers the space appears as a perfect hemisphere. The concrete dome, the biggest in the world until the twentieth century, is testimony to Roman engineering skill. Recent studies of the building have shown that it cracked, although it did not collapse. Clearly, the Pantheon demonstrates how Roman engineers pushed their materials to the breaking point in the pursuit of an awe-inspiring interior space.

The most striking feature of the Pantheon is the circular opening, or *oculus* (meaning "eye" in Latin), at the top of the dome. This oculus, some 30 feet across, supplies the only source of light for the building and allows a sun disk to travel across the vault* of the dome, just as the sun itself travels across the heavens. The careful orchestration of engineering, luxurious imported marble, and celestial* symbolism has led some to view the Pantheon as a symbol of the power and might of Rome. (*See also* **Architecture, Roman; Columns; Construction Materials and Techniques.**)

* **vault** arched ceiling or roof

* **celestial** relating to the heavens

PAPYRUS

See *Books and Manuscripts.*

PARALLEL LIVES

The Greek writer PLUTARCH wrote a series of biographies of famous men of the ancient world entitled *Parallel Lives.* The title reflects the organization of the work—the lives of two individuals (in one case two sets of people), one Greek and one Roman, are presented side by side for comparison. In all, Plutarch compares 23 pairs, comprising 46 lives. The title also refers to Plutarch's purpose in writing *Parallel Lives.* Plutarch set out to examine the lives of people who shared certain personal characteristics that made them outstanding in their fields. He wanted to gain a better understanding of those qualities.

PLUTARCH'S LIFE AND INFLUENCES.   Plutarch was born about A.D. 40 into a wealthy family in Chaeronea, a city in central Greece whose turbulent history may well have had an influence on him. It was at Chaeronea that PHILIP II and his son ALEXANDER THE GREAT decisively defeated the Greeks in 338 B.C. and that the Roman general Sulla defeated the Greek king Mithradates 250 years later. Plutarch must have been aware of these events and of the parallels between the Greek and Roman civilizations.

As a young man, Plutarch served as a diplomat, representing his city in dealings with the local Roman authorities. He later traveled to Italy to represent his province*. There he made friends with several influential

* **province** overseas area controlled by Rome

Romans. Plutarch's exposure to the world of politics and power and his keen interest in history and human nature came together in *Parallel Lives*. In Plutarch's view, the Greeks and Romans had equal status and therefore were good subjects for comparative studies. He also believed that extraordinary situations brought out the special qualities that made certain people great. Therefore, the subjects he chose were primarily rulers, generals, and politicians. He included such important pairs of men as Alexander the Great and Julius CAESAR, DEMOSTHENES and CICERO, and Demetrius and Mark Antony.

PLUTARCH'S PURPOSE AND METHOD.   Plutarch wanted not only to examine character in *Parallel Lives* but also to hold up his subjects as exemplary, or deserving of imitation. He believed that people were naturally drawn toward excellence and that by providing examples of men of outstanding character, his readers would want to emulate them. Because the main goal of *Parallel Lives* was to examine character, Plutarch was less concerned with presenting all the historical facts of a person's life than he was with concentrating on the events that shaped and revealed his subject's character. For example, in his biography of the Roman general POMPEY, Plutarch wrote that he would spend little time discussing his hero's early life in order to focus instead on "the great matters and those that show his character best."

One serious drawback to this approach is that Plutarch had a tendency to downplay the shortcomings of his subjects. He often blamed their less-than-admirable behavior on the petty plots or schemes of others. He also tended to omit events that contradicted his assessment of a subject's character, despite the fact that those incidents were well known or widely reported by other sources. Plutarch believed that character was the result of temperament, natural ability, and training, and that, once determined, one's character was fixed for life. Actions that were "out of character" for an individual were explained as being caused by circumstances. However, Plutarch was not simply a cheerleader for his subjects, and his aim was not to present false portraits of them. Indeed, not all men presented in *Parallel Lives* are examples of virtue. Plutarch included men whose characters showed great flaws as well because, as he noted, "great natures produce great vices as they do great virtues." Again, his goal was to give moral instruction to his readers by providing examples, and he felt that was best achieved by focusing more on "the beautiful things" in a man's life than on his "faults and blemishes."

Parallel Lives has long been the most popular of Plutarch's works, largely because it is written for people who read history for pleasure rather than for the specialist. Plutarch's ability to mix "the useful and the pleasant," as well as his interest in the psychological makeup of his subjects, makes *Parallel Lives* as compelling to modern readers as it was to its original audience. (*See also* **Literature, Greek**.)

PARMENIDES

See *Philosophy, Greek and Hellenistic.*

PARTHENON

T he Parthenon is probably the best-known and one of the most beautiful TEMPLES of ancient Greece. It stands on the highest part of the ACROPOLIS in ATHENS and was dedicated to ATHENA, the goddess of war and the protector of Athens. The name of this magnificent structure comes from the word *parthenos,* meaning "virgin"—a reference to the goddess.

HISTORY AND CONSTRUCTION.   The Parthenon was begun in 447 B.C., during the time of the great Athenian statesman PERICLES. It was one of many impressive public buildings constructed during this period. The location of the Parthenon was the site of an earlier temple that had been started in 490 B.C., shortly after the Greek victory over the Persians at the Battle of MARATHON. Construction on the earlier structure was abandoned at the beginning of the second Persian War in 480 B.C. The work that had been completed was destroyed by the Persians when they captured the city. The new temple, begun by Pericles, used the foundation and platform that remained from the earlier structure and possibly some of the MARBLE elements that had been prepared for it as well.

Like all Greek temples, the Parthenon was intended as a place of worship. As such, it was designed to house a statue of Athena that worshipers could honor. The Parthenon also served as treasury for the Delian League, a political alliance of Greek city-states that was led by Athens.

ARCHITECTURAL DESIGN.   The Parthenon was designed by the architects Ictinus and Callicrates and is considered the most perfect example of the Doric style of Greek architecture. Its floor measures 228 feet by 101 feet. The structure has 8 COLUMNS at each end and 17 columns on each side. The interior room, or *cella,* is divided into two parts. The larger eastern portion housed the statue of Athena, and the smaller western portion served as

See map in Agora (vol. 1).

Standing on the Acropolis—the highest point in Athens—to honor the goddess Athena, the Parthenon remains a strong testimony to the architectural skill of the Greeks. The temple was built during the reign of Pericles, a time known as the Golden Age of Greece.

the treasury. Two double rows of Doric columns supported the roof of the eastern section, a design that some have suggested was intended to provide support for a second-story gallery from which visitors could view the statue. The western section featured four narrower but taller columns that were designed in the more elaborate Ionic style.

Because Doric architecture is known for its plain straight lines and very regular patterns, it is surprising to find so few straight structural elements in the Parthenon. The steps are slightly curved to match the curve of the terrain, as is the entablature—the horizontal beam that rests on top of the outside columns. The columns themselves are not completely vertical; they tilt slightly inward and are not evenly spaced, with the columns at the corners being slightly closer together. Many theories have been proposed to explain these deviations from the true vertical and horizontal. One theory maintains that they resulted from the purely functional consideration that a slightly curved structure would help deal with problems of drainage and settling. Another theory suggests that the deviations were used to correct optical illusions that distort perfectly vertical profiles. Others have suggested that such refinements were intended to place the building in greater harmony with its surroundings. Whatever the true reason, the effect is the same—a building of extraordinary beauty and grace.

SCULPTURE AND DECORATION.   The Parthenon was seen by its designers not merely as an impressive building but also as a great work of art. The famous Greek sculptor PHIDIAS designed all the sculpture and statuary in the temple, including the gold and ivory statue of Athena that stood 40 feet high. The statue no longer survives, although it seems to have remained intact as late as the A.D. 100s. The only description of it comes from the Greek writer and traveler PAUSANIAS and a few small replicas of the statue that differ somewhat in detail. The Parthenon's outside frieze—the decorated band of marble just below the roof—contained carvings of combat between mythical figures, gods, giants, and AMAZONS. The frieze of battle scenes ran along all four sides of the building, but the variety of poses and attitudes of the figures added interest to this single subject.

An ingenious interior frieze around the *cella* shows a procession of Athenian citizens and is designed to create the impression of the passage of time. The figures in the procession are posed in such a way that, depending on the portion of the frieze being viewed, time and motion seem to speed up or slow down. The frieze was seen from below in a light that was reflected from a colored surface, and that made the plain walls more attractive by emphasizing the contrast of light and shadow in the carved figures on the frieze. The subject of the procession seems to be the procession that took place every four years during the All-Athenian Festival. The citizens of Athens gathered in the AGORA, or marketplace, and carried a robe for the statue of Athena to the Acropolis.

The most impressive of the statues from the Parthenon are the great marble sculptures in the pediments—the triangular spaces at each end of the temple that were hollowed out to hold carved figures. The sculpture on the east pediment told the story of Athena's birth, as she sprang fully grown from the head of ZEUS. The west pediment depicted the battle

PAINTING THE TOWN

Many ancient buildings, including the Parthenon, were originally not white but painted—often in very bright colors. In the Parthenon, the colors provided a background against which the sculptures could be seen more easily and served to make the form of the building stand out against the bright Mediterranean sky. The colors also ensured that the different parts of the Parthenon were clearly distinguished from one another. As with so many ancient buildings that were once brightly colored, nothing remains of this aspect of the original temple.

* **archaeological** referring to the study of past human cultures, usually by excavating ruins

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

between Athena and POSEIDON, god of the sea, for control over ATTICA, the region in which Athens is located. The greatness of the sculptures lies in their naturalness, a quality that reflects Phidias's profound knowledge of the human form. Greek sculpture before Phidias generally showed the ideal form and did not reflect the natural movement and expression of the subject. Phidias's sculptures are enlivened by the way he captured the tension in the muscles, the sense of movement, and the emotions of the figures. The larger-than-life sculptures were removed from the Parthenon in the early 1800s by Lord Elgin, the British ambassador to the Ottoman Empire, which controlled Athens at that time. The sculptures, now known as the Elgin Marbles, are on display at the British Museum in London.

LATER HISTORY.   Throughout its history, the Parthenon served many functions in addition to its original use as a temple. It was converted into a Christian church dedicated to the Virgin Mary and later into a Turkish mosque. Until A.D. 1687, the original building was still largely intact, although the roof had been replaced. In that year, it was being used by the Turks as an ammunition dump in their war against Italy. A direct hit from an Italian rocket caused an explosion that destroyed the center of the building. During the late 1800s and early 1900s, some of the columns were reconstructed, but that work has recently been dismantled, and current preservation efforts concentrate on restoring and protecting those original portions of the building that still stand.

Although much of the original temple is gone, the Parthenon is probably the most carefully studied and measured building in the world. Archaeological* research has revealed much about the artistry and craftsmanship that went into the creation of this remarkable structure. Moreover, some 2,500 years later, the world still acknowledges the Parthenon as a masterpiece of classical* Greek art. (*See also* **Architecture, Greek; Art, Greek; Columns; Construction Materials and Techniques; Crafts and Craftsmanship; Festivals and Feasts, Greek; Persian Wars; Sculpture, Greek.**)

PATRICIANS

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

* **aristocratic** referring to people of the highest social class

* **clan** group of people descended from a common ancestor or united by a common interest

The patricians were a privileged class of Roman citizens who exercised great political and religious power, especially during the monarchy and the Roman Republic*. Patrician status was obtained only by birth, and for a brief time in the fifth century B.C., patricians were forbidden by law to marry plebeians*.

According to tradition, the patricians were descendants of the *patres,* or fathers, chosen by Rome's founder and first king, Romulus, to form the first Senate. However, some sources indicate that not all the patricians were originally from Rome but also included members of aristocratic* clans* (such as the Claudii) who came to Rome from outside. Still others suggest that the kings of Rome would occasionally raise certain men to patrician rank. Whatever their true origin, by the time of the republic in the late 500s B.C., the patricians had become a hereditary social class. It is certain that, throughout the monarchy and early republic,
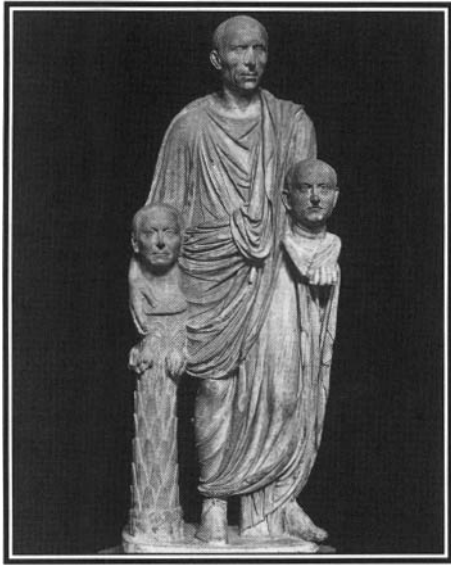
This statue shows a Roman patrician proudly holding the busts of his ancestors. Citizens with ties to the aristocracy or to the original founders of Rome were set apart in a privileged class that held the political and religious power in Rome.

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **praetor** Roman official, just below the consul in rank, in charge of judicial proceedings and of governing overseas provinces

* **augur** Roman official who read omens and foretold events

* **censor** Roman official who conducted the census, assigned state contracts for public projects (such as building roads), and supervised public morality

patricians controlled all the important priesthoods, although the nature of their political power is not as clear. Under the law of the Twelve Tables, drawn up between 451 B.C. and 450 B.C., the number of patricians was effectively restricted by forbidding patricians to marry outside their class. It is likely, however, that the law merely made official a practice that had been well established for quite some time. The law was repealed in 445 B.C.

Despite the legends about their origins and status, not all members of the Senate were patricians. During the early days of the Roman Republic, most MAGISTRATES—government officials, such as consuls* and praetors*—were patricians, and some offices, such as that of augur*, were restricted by law to patricians. By the 400s B.C., patricians had developed a monopoly on the magistracies. During the 300s B.C., the class of ordinary citizens, the PLEBEIANS, succeeded in breaking the hold the patricians had on those positions and on the priesthoods as well. However, the patricians continued to occupy high offices in greater proportion to their numbers than the rest of the population. Until 172 B.C., one of the two consuls who shared the highest authority was always a patrician, and about half of all priestly positions were held by patricians. Some priesthoods remained patrician by law, with no possibility of a plebeian occupying them.

The fact that the patrician class was an aristocracy based on birth ultimately led to a decline in the number of patrician clans, from about 50 in the 400s B.C. to only 14 by the time of the Roman Empire in 31 B.C. Julius CAESAR and the emperor AUGUSTUS were granted the power to create new patricians, and later emperors used their power as censor* to elevate other citizens to patrician status. New patricians created in this manner could pass this status on to their descendants. Even so, the hereditary class of patricians seems to have disappeared by the A.D. 200s. The emperor CONSTANTINE revived the title of *patricius* in the early A.D. 300s, but it was given to individuals as an honor in recognition of service to the empire and did not carry the privileges or the hereditary status that the original term implied. (*See also* **Augur; Class Structure, Roman; Consul; Government, Roman; Law, Roman; Praetor; Priesthood, Roman.**)

PATRONAGE

The term *patronage* refers to the widespread practice in the ancient world by which wealthy or powerful men, known as patrons, provided financial support and opportunities to men of lesser social standing or to clients, who in turn owed service and loyalty to the patron. This system, most fully developed in the Roman world, took several forms, including social, political, and artistic patronage.

SOCIAL AND POLITICAL PATRONAGE. Social patronage usually involved an economic relationship between patron and client, like the tenant-farming arrangement that existed between many wealthy Roman landowners and those who worked on their large estates. A peasant might be granted a plot

of land on which he and his family were allowed to live, grow crops, and raise livestock. In return, he was required to provide his patron with either a portion of the produce from his plot or a specified period of labor each year. Most free agricultural workers in ancient Rome were bound by this type of arrangement.

Patronage also existed between former slaves, or freedmen, and their previous owners, who were known as patrons. Roman law carefully defined the relationship of dependence between the freedman, who owed his patron respect as well as financial and political support. In return, the patron would defend the freedman's interests—for example, in legal cases. The freedman also had to promise to provide his patron with a stated number of days each year when he would work or perform services for him or his family—for example, as a hairdresser, craftsman, or teacher of his children.

Political patronage concerned power and political influence rather than money or economic issues. Such patronage usually developed between two members of the ruling elite who came from different social classes. For example, a local magistrate* might enter into such a relationship with a senator or other high-ranking governmental official in Rome. The magistrate would enlist local support for the official, including gathering large groups of supporters when the patron senator visited or mustering soldiers for a military campaign in exchange for increased political influence in Rome. During the Roman Empire (beginning in 31 B.C.), many provincial* citizens established such relationships to gain seats for themselves in the Roman Senate. A wealthy and powerful local magnate* might act as both a patron to those lower down and a client of those higher up on the political and social ladder. In both directions, there could be many degrees or levels of patronage.

ARTISTIC PATRONAGE. Artistic patronage was common in both Greece and Rome. Because there was no mass audience able to pay for literature or art, patronage was the primary means of support for most artists and writers. Wealthy patrons engaged artists and writers to produce artworks and entertainments for their pleasure and amusement. Many great public monuments were created as a result of state patronage, especially in democratic Athens during the reign of Pericles and in Rome during the Roman Empire. Artists received gifts, financial rewards, and favors—such as official government positions—for their services to their patrons. Most writers showed their gratitude by composing works that praised their patrons or celebrated a patron's achievements. In the first century B.C., the Roman poet HORACE was supported by Maecenas, a wealthy man and an adviser to the emperor Augustus. Maecenas furnished Horace with a country estate outside Rome so that the poet could devote himself to his art.

The system of patronage was an important part of the social fabric of ancient societies in which only a small percentage of the population controlled nearly all the wealth and power. Patronage gave ordinary people at least some influence in their dealings with the power structure and created a bond between classes that promoted stability. (*See also* **Agriculture, Greek; Agriculture, Roman; Class Structure, Greek; Class Structure, Roman; Labor; Land: Ownership, Reform, and Use; Working Class.**)

* **magistrate** governmental official in ancient Greece and Rome

* **provincial** referring to a province, an overseas area controlled by Rome

* **magnate** person of power or influence, often in a specific area

PAUL, ST.

See *Rome, History of: Christian Era.*

PAUSANIAS

BORN ca. A.D. 100
GREEK WRITER AND TRAVELER

* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

Pausanias was a Greek writer best known for his *Description of Greece,* a ten-volume guide to the places he believed were worth seeing. He was born around A.D. 100 near the city of Smyrna in ASIA MINOR. *Description of Greece* was probably written about 50 years later.

Although Pausanias claimed to tell of "all things Greek," *Description of Greece* was actually limited to the area of central Greece that included the cities of ATHENS, CORINTH, and DELPHI. Pausanias explored the geography, culture, history, legends, and religion of the regions he visited. He was mainly concerned with the monuments and art of the Archaic* and classical* periods of Greece, and he showed little interest in monuments and artworks created after about 150 B.C. He did, however, offer many insights into the historical and religious significance of the objects he admired. *Description of Greece* shows that Pausanias had extensive knowledge of religious CULTS, as well as of local rituals and beliefs. In his work, he comments extensively on Greek myths and their local variations.

Although *Description of Greece* was written long after the periods in Greek history that comprise the book's focus, the accuracy of Pausanias's descriptions has been confirmed by modern archaeologists* and historians. For a work that was written almost 2,000 years ago, *Description of Greece* is still a valuable guide to the region, and it is the only source of information about many Greek statues and paintings that no longer exist. (*See also* **Transportation and Travel.**)

PAX ROMANA

* **city-state** independent state consisting of a city and its surrounding territory

The Latin phrase *Pax Romana,* meaning "Roman peace," refers to the period of extraordinary peace and stability that existed in the Mediterranean world from the end of the reign of the Roman emperor AUGUSTUS in A.D. 14 to the death of the emperor Marcus AURELIUS in A.D. 180.

Beginning with the reign of TIBERIUS, the period of the *Pax Romana* included the reigns of such emperors as CLAUDIUS, NERO, TRAJAN, and HADRIAN. Before the *Pax Romana,* the Mediterranean region had been divided into hundreds of city-states*, territories, and kingdoms that often rose rapidly, enjoyed a brief moment of glory and achievement, and then collapsed as a result of internal unrest or foreign conquest. Under Augustus and his successors, however, the Roman Empire brought together the peoples of the Mediterranean under its leadership.

UNIFICATION OF THE MEDITERRANEAN. The *Pax Romana* rested on Roman administrative ability and military supremacy. Although the Romans conquered lands as far away and as culturally diverse as BRITAIN, SPAIN, and EGYPT, they did not force the inhabitants to adopt Roman customs, and they allowed people from all parts of the empire to participate in the operations

Between A.D. 14 and A.D. 180, the Mediterranean world enjoyed a period of peace and stability that came to be known as the *Pax Romana*. The *Ara Pacis*, meaning "altar of peace," was built to commemorate the safe return of Augustus from Gaul and Spain and was an early indication of the great era of peace that followed.

* **province** overseas area controlled by Rome

of government and in Roman social life. These lenient and tolerant policies, as well as the spread of Roman law, unified the empire and minimized ethnic and cultural differences that might otherwise have threatened its stability. Over time, with the exception of the JEWS and Egyptians, who had strong cultural and religious traditions, people came to think of themselves not as Gauls or IBERIANS but as Romans.

Once the empire's frontiers had been firmly established, the Roman army ensured security in the provinces* by strengthening trade and local industry. This led to widespread prosperity in which, for the first time in history, the average person could hope to share.

CULTURAL GROWTH DURING THE PAX ROMANA. Cultural activities abounded during the *Pax Romana*. Formal education increased, as more people learned to read and write, and many attended schools. Art, sculpture, and architecture thrived. Both the Colosseum and the Pantheon were built during this period. Literature flourished. Among the Greek writers of this period were PLUTARCH, PAUSANIAS, PTOLEMY, and GALEN of PERGAMUM. Latin authors of the period included SENECA, LUCAN, PLINY THE ELDER, JUVENAL, and MARTIAL. Libraries were built throughout the empire during this period. The *Pax Romana* in Roman history is sometimes likened to the cultural flowering that occurred in Greece in the fifth century B.C. during the Age of Pericles.

THE END OF THE PAX ROMANA. As prosperity grew, so did the size and power of the central government, especially the power of the emperor. Gradually, cities and towns began to lose their initiative and even their vitality. The frontiers that had once been manageable came under barbarian attack. When barbarian pressures from outside became great, the Roman armies that for years had done no serious fighting were unprepared and incapable of responding to raids and guerrilla-type warfare. With money and manpower directed toward maintaining frontier security, no new programs were initiated to renew the strength and vitality of the empire.

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The rulers who followed Marcus Aurelius were unable to halt the economic and military decline that signaled the end of the great era of peace. (*See also* **Cities, Roman; Economy, Roman; Rome, History of; Trade, Roman.**)

PEGASUS

* **immortal** living forever

* **hero** in mythology, a person of great strength or ability, often descended from a god

Pegasus was the immortal* winged horse of Greek mythology. The offspring of MEDUSA and the sea god POSEIDON, Pegasus became the magical steed of the mythical Corinthian hero* Bellerophon. Pegasus does not appear in Homer's *Iliad,* which includes the earliest surviving references to Bellerophon. However, the horse is mentioned in an ode by the Greek poet Pindar, who wrote in the 400s B.C.

Medusa was pregnant with Poseidon's child when the hero PERSEUS killed her by cutting off her head. Pegasus was born either from Medusa's head or from one of the drops of blood that fell from her body. The winged horse roamed the earth and flew through the air, wild and untamed. Occasionally he touched the ground, his hoofprint becoming a spring of water. The most famous of the springs believed to have been created by Pegasus was the Hippocrene spring on Mt. Helicon in central Greece, which was located near a grove of trees sacred to the MUSES, the goddesses of art, music, and literature.

One day, as Pegasus was drinking at a spring near the city of CORINTH, a young Corinthian man named Bellerophon approached him, carrying a golden bridle he had received from the goddess ATHENA. Pegasus allowed Bellerophon to place the bridle over his head, and from that time the winged horse allowed Bellerophon to ride him on land or in the sky. With the help of Pegasus, Bellerophon performed many heroic deeds. He slew the Chimaera, a fire-breathing monster with the head of a lion, the body of a goat, and the tail of a serpent, and he fought the AMAZONS, the legendary women warriors. Eventually, Bellerophon attempted to fly on Pegasus all the way to Mt. OLYMPUS, the home of the gods. This angered ZEUS, the ruler of the gods, who sent a fly to sting Pegasus. Pegasus threw Bellerophon off his back, and the fall disabled Bellerophon, who ended his days as a homeless wanderer. According to some versions of the story, Pegasus went on to carry Zeus's lightning and thunder.

Pegasus was a symbol of Corinth and appeared on that city's coins. Scenes from the adventures of Pegasus and Bellerophon were popular subjects for Greek vase paintings. To the Romans, Pegasus became a symbol of immortality, or eternal life. (*See also* **Myths, Greek; Myths, Roman.**)

PELOPONNESIAN WAR

* **city-state** independent state consisting of a city and its surrounding territory

The Peloponnesian War was a long conflict in the late 400s B.C. between the Greek city-states* of SPARTA and ATHENS. In 431 B.C., Sparta attacked Athens, starting a war that eventually split the entire Greek world into two camps. Sparta and its allies, including CORINTH and THEBES, were known as the Peloponnesian League. Against them stood the Delian League, made up of Athens and its allies. The Greek historian THUCYDIDES wrote a detailed account of the causes of the war and its history

through 411 B.C. The historian XENOPHON recorded the final years of the war, which lasted until 404 B.C. and ended with the defeat of Athens.

The Spartans started the war because they feared and resented the growing power of Athens. In the years before the war, the Athenians had built a powerful navy that could block the sea trade of any city with whom they had a dispute. The cities of the Peloponnese* were particularly concerned, since the Athenian navy was able to cut off their supply of wheat from SICILY, an island off the coast of ITALY. Athens had also extended its power over many other city-states in Greece and on the Asian coast, although some of these cities were growing restless under the agreement that bound them to Athens.

Although Athens had the finest navy in the Greek world, Sparta and its allies had the biggest and best armies. At the beginning of the war, Sparta invaded ATTICA (the region in which Athens is located) and destroyed the crops in an attempt to force Athens to surrender. Under the leadership of the statesman PERICLES, the people of Attica remained safe behind the city walls of Athens, while the navy protected ships carrying food and supplies to the port of Athens. Plague* broke out in Athens in 430 B.C., however, killing Pericles and causing great suffering inside the city.

Sparta attempted to seek peace in 425 B.C., after Athenian forces had trapped Spartan troops on the island of Sphacteria. However, the Athenians claimed the troops as prisoners of war and the conflict dragged on, with acts of cruelty, bravery, treachery, and good leadership on both sides. After a few more years of hardship, with no clear victories, the Athenian statesman Nicias arranged a peace treaty with Sparta in 421 B.C. The treaty failed, however, because several of Sparta's allies refused to accept its terms and continued the war against Athens. Diplomacy gave way to fighting, with each side trying to win smaller states over to its side. The Athenians attacked the

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

See map in Greece, History of (vol. 2).

* **plague** highly contagious, widespread, and often fatal disease

Peloponnesian League in 418 B.C., but the Spartans won the battle at Mantinea. Two years later the Athenians, with brutal force, brought the island of Melos into their empire. Then in 415 B.C., Athens launched an expedition to gain control of Sicily and the city of SYRACUSE, which was Sparta's ally. The attack failed miserably, and during a two-year siege, Athens lost many men and numerous vessels.

Although the armies of the Peloponnesian League continued to ravage Attica, the final stages of the war involved much fighting at sea. The PERSIAN EMPIRE, eager to reclaim Asian cities that Athens had earlier freed from Persian rule, joined the conflict on Sparta's side. Athens won some impressive victories in this phase of the war. In 410 B.C., the Athenians, under the leadership of ALCIBIADES, crushed the Spartan navy and the Persian army. However, a brilliant admiral named Lysander then took charge of the Spartan navy, making it a force capable of defeating Athens at sea. Lysander's leadership, together with renewed support from Persia, enabled Sparta to capture the Athenian fleet and blockade* the city of Athens. After six months of starvation, the Athenians surrendered and the Peloponnesian War ended. (*See also* **Armies, Greek; Greece, History of; Wars and Warfare, Greek.**)

* **blockade** military means used to prevent the passage of enemy ships or troops into or out of a place

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PEOPLES OF ANCIENT GREECE AND ROME

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

The peoples identified as the ancient Greeks and Romans were distinct groups by the 700s B.C. Their ancestors had come to the Mediterranean region centuries earlier, during a period in which groups of people appeared, split apart, migrated, merged with other groups, and sometimes disappeared. Archaeologists* and historians are still attempting to untangle the complex web of prehistoric invasions, wars, migrations, and influences that gave rise to the ancient Greek and Roman cultures.

As the Greeks and Romans settled and became powerful, they encountered many other peoples. They traded with and fought against the inhabitants of Asia, Africa, and other parts of Europe. Greek and Roman historians and geographers left detailed accounts of many of these peoples. The Greeks considered themselves superior to all non-Greeks, referring to these others as BARBARIANS. The Romans felt equally superior to all who were not Roman.

Throughout the ancient period, people continued to migrate from one region to another, sometimes pushing out the former inhabitants and sometimes mixing with them. These migrations and mixtures shaped the population of Europe and the Mediterranean world during the Middle Ages.

THE GREEKS.   The first wave of Greeks came to Greece around 2000 B.C. or earlier. They evolved into the Mycenaeans, whose civilization flourished in southern Greece around the 1400s B.C. The second wave of migration to Greece came around 1200 B.C. from a people called the DORIANS. Scholars believe that all Greeks descended from a population that by about 1000 B.C. spoke a similar language. The Greeks called themselves Hellenes. Although there were many different states, tribes, and subgroups of Hellenes, all of them spoke dialects* of the same language, Greek.

Even when the Greeks were at war with each other, they shared a strong sense of ethnic* identity. The Greek historian HERODOTUS claimed

* **dialect** form of speech characteristic of a region that differs from the standard language in pronunciation, vocabulary, and grammar

* **ethnic** relating to the national, religious, racial, or cultural origins of a large group of people

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

* **city-state** independent state consisting of a city and its surrounding territory

that what set the Greeks apart from the peoples of the PERSIAN EMPIRE was that the Greeks were a single people. He wrote that the Greeks had "one blood, one language, common shrines and sacrifices* to the gods, and a shared way of life."

Although the Greeks considered themselves a single people, they recognized three large subgroups of Hellenes based on the dialects of different regions and on their own accounts of their early history. These groups were the Dorians, the IONIANS, and the Aeolians. The Dorians were believed to have come from the mountains of northwestern Greece. They settled in the Peloponnese* and on the island of CRETE. The Ionians occupied ATTICA, the region in which the city-state* of ATHENS was located, and settled on the southern islands of the AEGEAN SEA and on the coast of ASIA MINOR (present-day Turkey). The Aeolians lived in Thessaly, in the northern region of Greece, and on the northern Aegean islands. Many Greeks believed that the Dorians possessed the original, authentic Greek culture, with their patriotism, military strength, community spirit, and strong ties to traditional myths and beliefs.

Greece was bordered on the northeast by THRACE, on the north by MACEDONIA, and on the northwest by Illyria. Although the people of these regions shared some Greek ethnic characteristics, the Greeks did not consider the inhabitants of these regions to be Hellenes. The Macedonians,

the Greeks' closest neighbors, eventually conquered Greece and adopted Greek culture, which they then spread into western Asia and Egypt as a result of the conquests of ALEXANDER THE GREAT in the late 300s B.C.

THE ROMANS.　The Romans originated in LATIUM, a region in west-central ITALY inhabited by a people called the Latins. Rome, one of several cities built by the Latins, expanded and eventually dominated the rest of Latium. At the beginning of the Roman Republic*, the Romans shared Italy with more than 40 other peoples. Greek colonies were located on the coasts of southern Italy, and the Samnites and the Lucanians lived in the mountainous interior of the south. The Sabines and the Umbrians inhabited the mountains of the north. The ETRUSCANS, the Romans' neighbors to the north, developed an advanced and influential culture long before the expansion of Rome. By the time of the late republic, Rome controlled all these peoples within Italy, and the Romans had also conquered other regions of the Mediterranean, including Greece, Asia Minor, North Africa, and much of Europe.

Originally a small city with a primarily Latin population, Rome became the capital of a vast empire that included dozens of very different groups of people. Even in the streets of their own city, Romans encountered people from many different regions and were exposed to foreign languages, religions, and customs. At the same time, Rome established colonies of Roman citizens throughout the empire. These colonies helped spread Roman language, culture, and traditions to other peoples of the Mediterranean region—a process known as Romanization.

OTHER PEOPLES.　The Greeks and Romans were sturdy people of short to medium height. Although some had light hair and blue or gray eyes, most had dark hair and brown eyes. Their skin color ranged from light tan to fair. While the Greeks and Romans regarded these physical characteristics as the human norm, they did not generally classify foreign peoples by race, skin color, or physical features. They noticed ethnic differences more than racial ones. When describing foreign peoples, Greek and Roman writers focused on such features as names, marriage and burial rituals, religion, diet, sexual habits, hair and clothing styles, manner of swearing oaths, and other beliefs and customs.

In the 400s B.C., Herodotus recorded many details about the peoples known to the Greeks. Four centuries later, the Greek geographer STRABO, after much study in the great Library at ALEXANDRIA, summarized all available information about the known world and its peoples. Strabo's work and that of other historians, as well as ancient works of art, provide evidence as to how the Greeks and Romans perceived the other groups who inhabited their world.

The IBERIANS, who lived in far western Europe in present-day Spain, were known to the Greeks as early as the late 600s B.C. Roman writers described the Iberians as having dark skin and an abundance of curly hair. Modern historians believe that some of the people on the southern coast of Spain may have been descended from North Africans who migrated to Spain in prehistoric times. At the southeastern fringe of Europe (in the present-day Balkan

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

See map in Languages and Dialects (vol. 2).

* **nomadic** referring to people who wander from place to place to find food and pasture

FANTASTIC PEOPLES

Many ancient writers reported accounts of strange and remarkable races of people who always lived somewhere just beyond the frontier of the known world. Herodotus reported that a race of one-eyed people lived in far northern Europe. One visitor to India reported hearing about a people whose ears were so large that they wrapped them around themselves when they slept. One race of people reportedly had dogs' ears and a single eye in their forehead, and another had feet that pointed backward. None of these fantastic peoples ever existed. They were nothing more than travelers' tall tales.

* **envoy** person who represents a government abroad

Peninsula) were the nomadic* Thracians. The Greek historian THUCYDIDES called the Thracians "the most bloodthirsty of barbarians." Several writers reported that the Thracians had blond or red hair, which they wore in knots on top of their heads, and blue or gray eyes.

The CELTS were a restless people who migrated into much of western Europe, including northern Italy, Spain, Thrace, Britain, and Ireland. The Celts' appearance seemed different from that of both the Greeks and the Romans. One ancient writer described them as "tall, with pale skin, rippling muscles, and hair which is not only naturally blond, but also bleached artificially to heighten their distinctive appearance." Strabo wrote that physical fitness was extremely important to the Celts. Young men who became fat or potbellied had to pay fines. Throughout the ancient world, the Celts were believed to have a warlike temper and to enjoy fighting. However, they were also said to lack stamina and often suffered from heat and thirst.

The GERMANS were "like the Celts, though larger and fiercer," wrote Strabo. The Germanic peoples probably originated in Scandinavia and northwestern Germany. They migrated south to the valley of the Rhine River, where they mingled with the Celts, and southeast to southern Russia and the shore of the Black Sea. To the Romans, the Germanic tribes were a constant menace along the northern borders of their empire. The Germanic tribes of OSTROGOTHS, VISIGOTHS, and VANDALS caused the decline of the Western Roman Empire in the A.D. 400s.

Although the ancient Greeks and Romans knew much about the SCYTHIANS, a nomadic tribe of southern Russia, they knew far less about other peoples of central and eastern Russia and central Asia. Among the most mysterious of these groups were the HUNS, battle-hardened nomads on horseback who emerged from the Black Sea region in the A.D. 300s to terrorize Europe.

The Greeks and Romans were familiar with many of the peoples who lived in Asia Minor and the Middle East. The Greeks and the Romans both engaged in trade, warfare, and conquest with the Syrians, PHOENICIANS, Babylonians, Persians, JEWS, and Arabs. The Greeks and Romans also knew a little about the Asian peoples who lived east of the Persians, in the lands that are now Afghanistan, Pakistan, and INDIA. The Romans had heard of China by the 100s B.C. because that land was the source of the silk that merchants were selling to the rich in cities throughout the Mediterranean region. Although Rome sent envoys* to China in A.D. 166 and A.D. 284, there was very little direct contact between the Roman world and eastern Asia.

The Greeks and Romans were familiar with the different ethnic and racial groups of EGYPT, Sudan, LIBYA, and northwestern AFRICA. About the rest of Africa the Greeks and Romans knew only what they heard from Egyptian and Arab sources. Although Greek writers as early as HOMER correctly described the Pygmies of the African interior as "black-skinned" and much smaller than other people, the Greeks and Romans had little real knowledge about Africa south of the Sahara desert. Their world centered on the Mediterranean Sea, which they regarded as the hub of the earth. (*See also* **Citizenship; Ethnic Groups; Greece, History of; Migrations, Early Greek; Migrations, Late Roman; Mycenae; Rome, History of.**)

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PERGAMUM

* **dynasty** succession of rulers from the same family or group

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **frieze** in sculpture, a decorated band around a structure

* **Titan** one of a family of giants who ruled the earth before the Olympian gods

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

* **tribute** payment made to a dominant power or local government

Pergamum in northwestern ASIA MINOR (present-day Turkey) became one of the most important cities of the ancient world. Pergamum's greatness was partly due to its favorable location. Sitting atop a ridge, Pergamum was naturally fortified. Just 15 miles from the AEGEAN SEA, it was close to a port. Pergamum also overlooked a rich farming valley.

Pergamum was the capital city of the Attalid dynasty*, which began in the middle 200s B.C. when Attalus I became king. Both Attalus and his successor strove to make Pergamum a magnificent and cultured city, and it soon ranked among the great Hellenistic* cities of Asia. Pergamum was a model of town planning, with impressive buildings and monuments constructed on terraces that lined the ridge. It had fortified barracks, a palace, TEMPLES, and a library that was second only to the great Library at ALEXANDRIA. The city also had the largest gymnasium ever built by the Greeks. Pergamum was especially noted for its sculptures, which significantly influenced art throughout the entire Greek world. One of the most famous is the Great Altar of Zeus, a frieze* depicting the victory of the gods over the Titans*.

Pergamum was famous for its medicinal waters and the hospital of ASCLEPIUS, the god of healing. Many people came to Pergamum for treatment, and the great Greek physician GALEN was born and raised there in the A.D. 100s. Galen began his career in the hospital of Asclepius as physician to the gladiators*.

The last Attalid king surrendered his kingdom to the Romans in 133 B.C., and Pergamum was declared a free city within the Roman empire. (It was not required to pay tribute* to Rome.) Pergamum continued to be an important center of culture, wealth, and healing. Although the city was attacked and partly destroyed by GOTHS around A.D. 250, Pergamum remained an important center of learning for many generations.

PERICLES

ca. 495–429 B.C.
ATHENIAN GENERAL AND POLITICIAN

* **city-state** independent state consisting of a city and its surrounding territory

* **philosophy** study of ideas, including science

* **aristocratic** referring to people of the highest social class

Pericles was the leading statesman in the Greek city-state* of ATHENS for 30 years. Under his leadership, Athens strengthened its control over other city-states and became the center of a mighty empire. Pericles encouraged philosophy* and the arts in Athens. He changed the face of the city with a public building program that created the PARTHENON and other magnificent TEMPLES on the hilltop known as the ACROPOLIS. Pericles dominated the political, military, and cultural life of Athens for an entire generation. The historian THUCYDIDES reports that from 460 until 429 B.C., the government of Athens was "in name a democracy, but in fact the rule of the first man"—and that man was Pericles.

THE RISE OF PERICLES AND ATHENS. Pericles was born into a distinguished Athenian family. His father, Xanthippus, was involved in the politics of the city-state and commanded a Greek force during a battle of the PERSIAN WARS, and his mother came from a prominent aristocratic* family. The young Pericles received the best available education, with lessons from well-known musicians and philosophers. Throughout his life, Pericles remained deeply interested in the arts and in philosophy. One of his closest friends was the philosopher Anaxagoras. Some historians believe

that the teachings of Anaxagoras provided Pericles with the calm, steady sense of purpose that he displayed in his public life, even in the face of severe setbacks and disappointments.

Pericles first appeared in Athenian politics around 463 B.C. as a prosecutor of the Athenian general Cimon. He soon became a follower of a democratic reformer named Ephialtes. When Ephialtes was killed a few years later, Pericles assumed the leadership of Athenian public life. A gifted orator*, Pericles quickly became the most popular and influential speaker in the citizen assembly, and he retained that influence until the end of his life. The citizens frequently elected Pericles to the post of *strategos*—one of ten generals in command of the Athenian forces. He held this post almost continuously from 443 B.C. until his death.

During Pericles' early years in power, Athens rose to its height of importance. Pericles pursued an aggressive foreign policy. He dispatched one navy to fight the Persians in Egypt, and other forces to fight against Phoenicia and Cyprus. At the same time, Athens made war on several states within Greece, capturing some major cities. The Athenians fought battles with the armies of their archenemy SPARTA and its allies. Pericles sometimes commanded troops in the field, leading a successful campaign in the Gulf of Corinth in 454 B.C.

Soon after that campaign, however, Pericles and Athens encountered several setbacks. The Persians won a victory in Egypt. Realizing that Athens could not defeat the PERSIAN EMPIRE, Pericles made peace with Persia. He then arranged a meeting in Athens of representatives from all Greek city-states to discuss rebuilding the temples destroyed by the Persians, but Sparta refused to participate, and the project fell through. Tensions mounted between Sparta and Athens. At the same time, the people of Boeotia revolted against Athenian rule. As Pericles tried to suppress the rebellion, Sparta invaded ATTICA, the region in which Athens is located. Pericles was forced to make a truce with Sparta (perhaps by bribing the Spartan king), and Athens failed to recapture some of the territories it had lost in the rebellion. In 445 B.C., Athens signed the Thirty Years' Peace with Sparta, giving up control of its conquered land on mainland Greece.

LATER YEARS OF PERICLES.   For many years, Athens had been the leader of the Delian League, an alliance of Greek city-states. Formed in 478 B.C., just after the Persian Wars, the League was originally intended to defend Greece against the Persian Empire. Pericles turned the League into an Athenian empire. He brought the other members of the League under Athenian rule, moved the League's treasury to Athens, used its funds to rebuild Athenian temples, and declared that the allied states must use Athenian coins, weights, and measures. Members who could not contribute ships to the League's defense (and therefore rank as equals with Athens) had to pay a tribute* and were reduced to a lower station.

Pericles tightened Athens's hold on its allies by establishing colonies in regions controlled by the allies. Athenian settlements were established at Brea and Amphipolis in the region of Thrace, and a settlement at Amisus on the south coast of the Black Sea helped to control the shipment of grain from Thrace and the Black Sea. These settlements of Athenian citizens

* **orator** public speaker of great skill

A WOMAN OF POWER

At a time when women had little say in public matters, Aspasia, Pericles' mistress, supposedly wielded great influence on Athenian political affairs. The comedies of the day ridiculed her power, accusing her of urging Pericles to attack the island of Samos, as well as blaming her for causing the Peloponnesian War.

* **tribute** payment made to a dominant power or local government

generally occupied the most valuable or strategically important land in the subject state. The colonies, such as the one at Megara near the Gulf of Corinth, served as permanent military bases in states that were supposedly friendly but which might revolt at any moment. Athens acquired land for the colonies by force or as repayment of debts. Pericles was determined not to let Athens lose control of its allies or subject territories. When the island of Samos rebelled and attempted to leave the Delian League in 440 B.C., Pericles led a fleet against Samos and forced the city to surrender, tear down its walls, and repay the Athenians for their losses.

If Pericles was an imperial conqueror outside Athens, within the city walls he was a democratic reformer. He introduced the concept of paid civil service so that citizens who served on juries or public councils received a sum of money for each day of service. He also set up a fund to pay for theater admissions for poorer citizens. As the benefits of CITIZENSHIP grew, however, Pericles took steps to limit the number of people who could become citizens. In 451 B.C., he introduced a law that restricted Athenian citizenship to those people whose mother and father were both Athenian citizens.

During the 440s and 430s B.C., Pericles launched an ambitious and costly building program that crowned the Acropolis with the Parthenon and other temples. Pericles also supported literature and the arts, which he believed were essential to life in a democracy. Among his friends were the sculptor PHIDIAS and the playwright SOPHOCLES. Periclean Athens was a place of lively debate, intellectual inquiry, and artistic flowering. It was an era which some historians have called the GOLDEN AGE OF GREECE.

By the late 430s B.C., the prospect of war with Sparta loomed over Athens. Believing that war was inevitable, Pericles refused to compromise with Sparta and its allies or to yield to Spartan pressure. In 431 B.C., the long conflict known as the PELOPONNESIAN WAR broke out, pitting Sparta and its allies against Athens and its allies. Pericles' strategy was to bring Greek citizens from the countryside into Athens and to avoid battle on land, where the Spartans had superior forces. As long as the Athenian fleet was in full control of the Aegean Sea, Pericles believed, the empire could be held. The first year of the war brought such hardship to Athens that the people threw Pericles out of office. They soon restored him to power, however, perhaps believing that only his leadership could save them. By then, however, a deadly plague* was devastating Athens, and Pericles was one of the many who died. The war he had helped to start would be fought by his successors. (*See also* **Greece, History of.**)

* **plague** highly contagious, widespread, and often fatal disease

PERSEPHONE

ersephone was the daughter of ZEUS, the king of the gods, and DEMETER, the goddess of grain. A grain goddess herself, Persephone was also the wife of HADES, the god of the underworld*, and thus the queen of the underworld. Greek women worshiped Persephone as the protector of marriage and children. The Romans called her Proserpina.

The most important myth about Persephone describes how Hades kidnapped her and brought her to the underworld to become his wife and queen. Because Persephone was exceptionally beautiful, her mother had

* **underworld** kingdom of the dead; also called Hades

kept her hidden on the island of Sicily for her protection. One day while Persephone was picking flowers in a field, Hades rose from the underworld in his chariot, seized her, and carried her off to his domain.

While Demeter searched for her daughter, she neglected her normal duties as the grain goddess. As a result, crops failed, and mortals would have starved had Zeus not eventually intervened. When Demeter finally discovered her daughter's whereabouts, she contrived to win her back. She persuaded Hades to agree to release Persephone on the condition that the girl had eaten nothing while in the underworld. But Hades had tricked Persephone into eating a few seeds from a pomegranate*, and so she was forced to stay. Demeter appealed to Zeus, who agreed to a compromise. Persephone had to live in the underworld as Hades' wife for four months of the year, but for the rest of the year she was allowed to return to live with her mother on earth.

The myth of Persephone was an important part of the ELEUSINIAN MYSTERIES, a Greek cult* in which worshipers believed that Persephone's return to the world symbolized the possibility of life after death. The myth of Persephone also symbolized the growth and the "rebirth" of plants each spring. (*See also* Cults; Divinities; Myths, Greek.)

* **pomegranate** thick-skinned, many-seeded berry about the size of an orange and with a tart flavor

* **cult** group bound together by devotion to a particular person, belief, or god

PERSEUS AND ANDROMEDA

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **Gorgon** any of the three snake-haired sisters in Greek mythology whose direct gaze turned an onlooker to stone

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **nymph** in classical mythology, one of the lesser goddesses of nature

Perseus, a hero* of Greek mythology, was the son of ZEUS. The best-known myth about Perseus recounts how he killed the snake-haired Gorgon* MEDUSA, and then claimed Andromeda for his bride after rescuing her from a sea monster.

Perseus's grandfather, Acrisius, had been warned by an oracle* that one day his own grandson would kill him. So, he had his daughter Danae shut away in a bronze chamber so that no man could touch her. Zeus, however, was able to reach Danae by changing himself into a shower of golden rain, which fell into her lap and impregnated her. After Perseus was born, Acrisius cast the baby and his mother out to sea. But Zeus protected them, and eventually they came safely ashore on the island of Seriphos. They lived happily on the island until Perseus was a young man. The king of Seriphos fell in love with Perseus's mother, and he attempted to remove Perseus from the scene by sending him to retrieve the head of Medusa. This was believed to be an exceedingly difficult task, because anyone who looked directly at the face of Medusa was instantly turned to stone.

The goddess ATHENA, who hated Medusa, came to Perseus's aid. She gave him a bronze shield with which to slay the monster and instructions on how to proceed. First, he had to visit the Graiae, three old hags who lived in the mountains of Africa and shared one eye and one tooth, which they passed around among them. They were sisters of the Gorgons and knew the mountain path that would lead to Medusa. Perseus outwitted the Graiae by seizing their eye and refusing to give it up until they told him where Medusa lived. Then, after he obtained the information, Perseus flung the eye into a lake, so that the Graiae could not warn Medusa that he was approaching. Next, some nymphs* gave Perseus gifts to aid him in his task—a bag in which to put Medusa's head and a cap which would make

him invisible. The god HERMES provided him with a curved sword and a pair of winged sandals.

Thus armed, Perseus flew across the ocean to the shore where Medusa lived. As the monster lay sleeping, Perseus beheaded her with the sword, while safely watching her reflection in the bronze shield. Stuffing Medusa's head in the bag, Perseus put on the cap that rendered him invisible and escaped back across the ocean to Seriphos. According to one version of the myth, Perseus returned to Greece by way of the territory of the Titan* god Atlas, who, hearing that he was Zeus's son, tried to turn Perseus away by force. Perseus, in anger, held Medusa's head before him, and Atlas was turned into a vast mountain.

On his journey home, Perseus spotted Andromeda, who was tied to a rock and about to be devoured by a sea monster. Perseus killed the monster with his sword and saved Andromeda, who then became his wife. Perseus and Andromeda returned to Greece, where the old prophecy that Perseus would kill his grandfather eventually was fulfilled. In taking part in the games in Thessaly, Perseus threw a discus, accidentally hitting and killing Acrisius. At the end of their lives, Athena turned Perseus and Andromeda into constellations and placed them in the sky. (*See also* **Myths, Greek.**)

* **Titan** one of a family of giants who ruled the earth before the Olympian gods

PERSIAN EMPIRE

* **dynasty** succession of rulers from the same family or group

The Persian Empire was founded in 550 B.C. by Cyrus II, known as Cyrus the Great. His reign marked the beginning of the Achaemenid dynasty*, which ruled the Persian Empire for more than 200 years. At its height, the empire extended from the west coast of ASIA MINOR to the border of INDIA. The empire was noted for its system of government, its religious and cultural tolerance, and its splendid PALACES. The empire ended in 330 B.C., when the last king of the Achaemenid dynasty was assassinated and the empire was taken over by the Macedonian king ALEXANDER THE GREAT.

CYRUS THE GREAT. The Persians originated in central Asia before settling in the region of present-day Iran. In 550 B.C., Cyrus II, the Persian king, conquered the large empire of the Medes, a neighboring and closely related people. This gave Cyrus control of the ancient kingdom of ASSYRIA and brought under his command a large army of both Persian and Median horsemen who were skilled with bow and arrow. With these mounted troops, Cyrus set out to conquer more lands and expand his empire.

Cyrus and his army first conquered the countries and cities on the seacoast of Asia Minor. Next, they captured the ancient city of Babylon without a fight, a victory that also brought Palestine into the empire. Cyrus and his army then pushed eastward, eventually expanding the empire all the way to India. The reign of Cyrus the Great ended in 530 B.C., when he was killed while fighting in the East. Cyrus was succeeded by his son, Cambyses, who added EGYPT to the empire.

DARIUS THE GREAT. In 522 B.C., Darius I, a relative of Cyrus, seized the throne from Cyrus's son. Darius the Great, as he was known, completed

PERSIAN RELIGION

Before the time of Cyrus the Great, the Persians believed in many different gods of nature. Then, in the 500s B.C., a religious prophet named Zoroaster (also known as Zarathustra) appeared in their country. The prophet taught that there was just one supreme god, named Ahura Mazda, who was in constant conflict with the spirit of evil, called Ahriman. Zoroastrianism, the religion of the followers of Zoroaster, persisted long after the Persian Empire fell in the 300s B.C. The cult of the Magi arose from the priesthood of Zoroastrianism, and "Magicians" appeared at the royal courts of several nations and were generally welcomed by all.

* **tribute** payment made to a dominant power or local government

the system of government begun by Cyrus, a system in which the empire was organized into provinces, called satrapies. Each satrapy was ruled by a satrap, an official who was accountable to the king. The satrapies provided soldiers for the king's army, and the satraps paid tribute* to the king. Under this system, great wealth flowed into the empire's treasure houses, and the empire prospered. The Persians were a nomadic people, and it was customary for the king to travel throughout the year between the various capital cities of the empire. In this way, the king could be seen by all his people every year, and the royal court could avoid severe climatic conditions.

Darius also enacted and enforced strict laws and suppressed many revolts during his rule. In 499 B.C., several of the Greek-speaking cities of Asia Minor which were under Persian domination rebelled against Persia, marking the start of the PERSIAN WARS, which lasted another 20 years. After suppressing the revolt, Darius attempted to conquer ATHENS. However,

Darius was defeated at the famous Battle of MARATHON in 490 B.C., and his reign ended with his death in 486 B.C.

DECLINE AND FALL OF THE EMPIRE.   After the death of Darius, his son XERXES ruled until 465 B.C. Xerxes was a cruel but weak king who was also defeated by the Greeks in the Persian Wars. During Xerxes' reign, the Persian Empire declined. Although the empire continued for more than a century, it grew weaker as it constantly faced conspiracies, assassinations, and revolts by the people who were burdened with heavy taxes. Alexander the Great defeated King Darius III and the Persian army in 330 B.C. Darius was subsequently assassinated by one of his own followers. Although Alexander retained the Persian system of government until his own death in 323 B.C., Darius's defeat marked the end of the Achaemenid dynasty and the Persian Empire. (*See also* **Croesus; Greece, History of; Herodotus.**)

PERSIAN WARS

* **city-state** independent state consisting of a city and its surrounding territory

The Persian Wars were a 20-year conflict in the early 400s B.C. in which the kings of the vast and powerful PERSIAN EMPIRE attempted to conquer Greece. The small, independent city-states* of Greece united to resist these attacks and remain free of Persian control. The story of the Persian Wars was told by the Greek historian HERODOTUS.

In 499 B.C., Greek cities along the western seacoast of ASIA MINOR, with support from ATHENS, revolted against Darius, the king of Persia. After suppressing the revolt, Darius decided to conquer Athens and extend his empire. In 492 B.C., he assembled a great military force and sent 600 ships across the AEGEAN SEA to attack Greece. However, the attack came to a sudden halt when a storm wrecked half the fleet on the rocks off the Greek coast.

Two years later, in 490 B.C., Darius dispatched an even stronger fleet that crossed the Aegean safely. Persian troops landed on the plain of MARATHON, about 25 miles from Athens. As they began to move toward Athens, a small army of Athenian troops and soldiers from the city-state of Plataea attacked the Persians, charging as they approached. The Greek troops killed more than 6,000 Persian soldiers and lost fewer than 200 of their own men. After the loss at Marathon, the Persian fleet returned to Asia.

Darius died in 486 B.C. before he could launch another major attack against Greece. However, his son XERXES, who succeeded him, continued the war. In 480 B.C., Xerxes set out with a huge army and navy to attack Greece. First, he built a canal for his ships through the rocks that had destroyed Darius's fleet. He also built a bridge of ships held together by cables. Then, for seven days and nights, his soldiers marched across the bridge to the Greek mainland. It has been said that Xerxes "marched his army over the sea" and "sailed his fleet through the land." Xerxes himself led the troops toward Athens.

On the way to Athens, Xerxes and his men had to cross the narrow mountain pass of THERMOPYLAE, which was held by a small force of Greek soldiers under LEONIDAS, a king of SPARTA. For two days, the Greeks held the pass. Then, on the third day, Xerxes' troops found another way through the mountains and circled back to attack Leonidas from behind. Knowing

that he was defeated, Leonidas dismissed all his men except for the few hundred Spartans. Leonidas himself was soon killed, but the remaining Spartan soldiers continued to fight bravely until the last man died.

Although Xerxes and his troops took the pass and invaded mainland Greece, the Spartan stand at Thermopylae is still remembered as one of the most valiant battles in history. It delayed Xerxes for three days, during which time the Persian fleet was caught in a storm and many ships were lost. The Athenian general THEMISTOCLES tricked the Persian navy into entering the narrow strait off the island of Salamis. The Greek fleet, which was waiting for them, rammed and destroyed or captured many of the Persian ships. The remaining Persian ships fled for home, while Xerxes and his troops retreated by land.

In 479 B.C., the Persian army was defeated by a combined Spartan and Athenian force at Plataea. In the same year, the Persian fleet was defeated off the coast of Asia Minor at Mycale. With these two defeats, the Persian Wars—and the threat of Persian domination of Greece—ended. (*See also* **Armies, Greek; Greece, History of; Naval Power, Greek; Wars and Warfare, Greek.**)

PERSIUS

A.D. 34–62
ROMAN SATIRIST

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **Stoicism** philosophy that emphasized control over one's thoughts and emotions

NEGATIVITY IN PERSIUS'S SATIRE

Although satire is negative by nature, Horace and other Roman satirists did not just criticize what they were satirizing but also suggested positive alternatives. Persius, in contrast, focused almost totally upon the negative in his writings. He left it up to the reader to figure out any positive alternatives. For example, in his first satire, Persius criticized the verse of other poets. From the negative comments, the reader was left to deduce what Persius considered to be good poetry.

One of the most notable Roman poets of his time, Aulus Persius Flaccus wrote nothing but satires*. Because Persius believed that the form of a poem was as important as the message it conveyed, he labored long and hard over his work. Only 660 lines of his verse survive in his six *Satires,* but they are considered to be among the most brilliant poetry ever written in Latin. They are also among the most difficult to understand because they are extremely complex.

Born into a wealthy family, Persius was raised on an estate in the Italian countryside near present-day Florence. His father died when Persius was a small child, and he was sent to Rome at the age of 12 to study. Persius studied with the philosopher* Cornutus, who became a father figure and adviser to the young man, as well as his tutor. Persius died when he was only 28, and it was Cornutus who then published Persius's poems.

Persius did not write about the social and political issues of his time. Instead, he focused on what he believed was the general moral corruption of humanity as a whole. Although HORACE and other satirical poets addressed similar topics, Persius took a far more extreme, intolerant, and moralistic stand. He harshly criticized the corruption of his time and place, and he scorned the majority of people for not living up to the ideals of Stoicism*, which he greatly admired. Like other Stoics, Persius believed that people should lead rational, ordered lives and resist the temptations of the senses.

Unlike other Roman satirists, Persius did not attempt to soften his criticism in any way. He was more concerned with expressing his views honestly than in being popular with his readers. In fact, he hoped to offend the majority of his readers. Persius believed that the truth hurts, and he reasoned that the poetic techniques used to express the truth should "hurt" as well. Thus, he wrote harsh, abusive poems filled with ugly, disgusting, or obscene images. Although Persius himself was said to be gentle and modest by nature, many of

his poems are hostile, unpleasant, and rude. He used offensive language to scandalize the audience with both its sound and its content.

In his poetry, Persius referred to many other works of literature, most of which are little known. While some scholars praise Persius's writing for the intellectual brilliance reflected in his use of literary references, others criticize his work because the references render his work almost incomprehensible. (*See also* **Juvenal; Poetry, Roman; Satire; Stoicism.**)

PETRONIUS

DIED A.D. 66
ROMAN NOVELIST

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **philosophical** referring to the study of ideas, including science

* **parody** work that imitates another for comic effect or ridicule

* **epic** long poem about legendary or historical heroes, written in a grand style

* **satirist** writer who uses wit and sarcasm to expose or ridicule vice and folly

* **verse** writing that has a systematically arranged and measured rhythm, or meter, such as a poem

* **prose** writing without meter or rhyme, as distinguished from poetry

Titus (or Gaius) Petronius is believed to be the author of the *Satyricon,* an early novel written in Latin. Some scholars consider the *Satyricon* one of the most brilliant and original pieces of Roman literature ever written. In addition to fragments of the *Satyricon,* some poems believed to have been written by Petronius also survive.

The author of the *Satyricon* was considered the "arbiter of elegance," or the authority on proper behavior and good taste, at the court of the emperor NERO. Because of this reputation, he is usually referred to as Petronius Arbiter. Petronius also served as consul*. He took his own life in A.D. 66 after being implicated in a conspiracy against the emperor.

Although no one knows how many books were in the complete *Satyricon*—perhaps as many as 24—only parts of two volumes of the work survive. If there had been as many as 24, the novel might have run several thousand pages. The surviving fragments describe the adventures of a shady character named Encolpius, who also narrates the story, and a boy called Giton, as they travel through southern Italy. The longest, best-known fragment describes an extravagant and ostentatious dinner party given by Trimalchio, a rich and uncouth former slave.

The *Satyricon* belongs to a class of literature known in ancient times as Menippean satire—a blend of prose and poetry, philosophical* views, and realism—that was invented by the Greek philosopher Menippus in the 200s B.C. As a Menippean satire, Petronius's novel includes both narrative and verse. For example, at his dinner party Trimalchio recites a short poem on death, a major theme of the novel:

> Nothing but bones, that's what we are,
> Death hustles us humans away.
> Today we're here and tomorrow we're not,
> So live and drink while you may.

Petronius believed that intellectual pleasures were superior to those of the senses. He intended his novel to be a critical portrayal of the crass pursuit of sensual pleasures that characterized real-life Roman society during the time he was writing. Petronius may also have meant the novel to be a parody* of HOMER's great epic* poem the *Odyssey.* The wanderings of the narrator, Encolpius, can be seen as a low-class, comic version of the travels of ODYSSEUS, the hero of the *Odyssey.*

While other Roman satirists*, such as HORACE and PERSIUS, wrote in verse*, Petronius combined satire and comedy in narrative prose*.

Petronius's *Satyricon* is also unusual for its time for the degree to which it uses common speech. In fact, more common Latin and slang are known from the fragments of the *Satyricon* than from any other single source. (*See also* **Languages and Dialects; Literature, Roman; Novel, Greek and Roman;** *Odyssey;* **Satire.**)

PHAEDRUS

See *Fables.*

PHAETHON

According to Greek mythology, Phaethon was the son of Helios, the sun god. He received permission to drive the chariot that carried the sun across the sky. But he was too young to manage the horses, and he came too close to the earth. ZEUS killed him with a thunderbolt to save the world from fire.

Phaethon's mother was the nymph* Clymene. When Clymene married Merops, the king of Egypt, Phaethon discovered that Helios was his real father. Seeking his father, Phaethon arrived at Helios's palace in the east just as the sun was rising. Delighted by the visit, Helios told the boy that he would grant him any wish. Phaethon replied that he wanted to drive the sun-chariot across the sky for one day. Although surprised by the request, Helios granted it.

After the four strong horses were attached to the chariot, Helios instructed his son and presented him with the reins. Once in the sky, however, Phaethon was too small to control the horses. They galloped out of control across the sky, leaving a fiery streak that became the Milky Way. According to the myth, the horses then approached the earth, causing a drought and blackening the skins of the people of Africa.

When Zeus saw how much destruction Phaethon was causing, he struck him with a thunderbolt that knocked him out of the chariot. His flaming body fell into the Eridanus River (present-day Po River). His sisters, who were nymphs, stood on the banks of the river and wept in sorrow for their loss. They turned into poplar trees, which are still common along the banks of the Po River. According to some versions of the myth, Zeus then flooded the earth to cool it after Phaethon's fiery ride. The Roman poet OVID told a version of the story in the *Metamorphoses.* (*See also* **Divinities;** *Metamorphoses;* **Myths, Greek.**)

PHIDIAS

ca. 490–ca. 430 B.C.
GREEK SCULPTOR

Phidias, an Athenian sculptor, was one of the most famous artists in the ancient world. In addition to creating numerous impressive sculptures of gods and goddesses, Phidias oversaw the sculptural decoration of the stone buildings on the Athenian ACROPOLIS. The only known surviving examples of his work are the marble statues of the PARTHENON, known as the Elgin marbles, which were carved either by Phidias himself or by other sculptors following his designs.

* **patron** special guardian, protector, or
supporter

Phidias's early works included a group of bronze statues at DELPHI that celebrated the Battle of Marathon, and a 30-foot tall bronze statue of ATHENA, the patron* goddess of ATHENS, on the Acropolis. He also created a statue of Athena on the Greek island of Lemnos in the AEGEAN SEA. Although these works were impressive, Phidias was best known for his later statues of Athena at the Parthenon at Athens and of ZEUS, the king of the gods, at the temple of Zeus at OLYMPIA. Both statues were made of gold and ivory covering a wooden frame, and both were decorated with precious metals, glass, and paint. The statue of Zeus, the larger of the two, was considered one of the Seven Wonders of the Ancient World.

The statue of Athena at the Parthenon is known from descriptions of the original and from a number of copies. The original statue was nearly 40 feet high and covered in nearly a ton of gold. Begun in 447 B.C., it took nearly ten years to complete. Athena held a figure of Nike, the Greek goddess of victory, in her right hand and a spear and shield in her left hand. Her shield was covered inside and out with AMAZONS and giants. The snake-haired monster MEDUSA adorned her breastplate, and several other mythological creatures decorated her helmet.

The statue of Zeus at Olympia was probably completed around 430 B.C. Although the original no longer exists, vase paintings and coins that depict the statue indicate that Zeus was seated on a lavishly decorated throne, holding a figure of Nike in his right hand and a staff in his left. Amazons adorned his footstool.

Because of Phidias's versatility as an artist, the Athenian statesman PERICLES placed Phidias in charge of the artistic program on the Acropolis in the early 440s B.C. Phidias oversaw the sculptural decoration of the magnificent temple of the Parthenon, as well as other religious and civic structures. Because of Phidias's closeness to Pericles, Pericles' enemies

accused Phidias of stealing precious materials that had been supplied for one of his statues. Rather than face imprisonment, Phidias fled to Olympia. While in exile, he created his statue of Zeus. His workshop in Olympia has been discovered, as have his tools and molds. A drinking cup inscribed with his name has even been found at the workshop.

Not long after he completed the statue of Zeus, Phidias died or was killed while still in exile. His students continued to dominate Athenian sculpture for another generation. Phidias's work was also the chief influence on later Hellenistic* and Roman sculpture. (*See also* **Architecture, Greek; Sculpture, Greek.**)

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

PHILIP II

382–336 B.C.
KING OF MACEDONIA

* **annex** to add a territory to an existing state

* **city-state** independent state consisting of a city and its surrounding territory

Philip II was one of several kings named Philip who ruled the ancient kingdom of MACEDONIA, which lay north of Greece. During his reign, Philip converted Macedonia from a minor strife-torn state into a great military and economic power. He was also the father of one of the best-known leaders of the ancient world, ALEXANDER THE GREAT.

Before Philip came to power, Macedonia was frequently torn apart by civil war and foreign interference. The low point came in 359 B.C., when Philip's brother, who was then king, died in battle while attempting to defend the kingdom from Illyrian invaders from the northwest. Upon taking the throne at his brother's death, Philip made his first priority the defense of Macedonia against several hostile powers. However, he needed time to build up and train a large army. Therefore, he quickly fought a minor battle against the Athenians, who were supporting a rival Macedonian leader, and made peace with other hostile forces to prevent them from attacking Macedonia, at least for a while.

Philip created a powerful professional army, which he trained well. He provided his soldiers with a new weapon—a heavy spear about 18 feet long called a *sarisa*. In 358 B.C., he led his troops to a victory against the Illyrians, and he used that victory to pull together the previously independent states of northern Macedonia and to annex* them. Philip invited their nobles to join his court and recruited their commoners for his army, thereby increasing his power.

Philip soon turned his army against Athens and other Greek city-states*, gaining more land, soldiers, wealth, and power with each victory. In 356 B.C., Philip occupied Crenides, a settlement in THRACE, and renamed it Philippi after himself. Nearby gold mines yielded great wealth, which helped him pay his large army and influence politicians in southern Greece. In 352 B.C., Philip's victory at the Battle of Crocus Field won him the Thessaly region of eastern Greece, which was noted for its great wealth and fine cavalry.

From the beginning of his rule, Philip had shown a genius for compromise and strategy, skills that he used in 348 B.C. to capture the northeastern Greek city of Olynthus, a traditional enemy of Macedonia. He enslaved the population of Olynthus and took over its land. This conquest convinced the people of Athens to seek peace with Macedonia, and in 346 B.C., an alliance was signed.

Philip expanded his kingdom further after 346 B.C., adding more territory in the regions of Illyria and Thrace to the north and in Thessaly to the

south. In 338 B.C., he attacked Athens and the powerful Greek city-state of THEBES, which were now united against him. In the Battle of Chaeronea, Philip destroyed Thebes as a military power and became the undisputed master of the Greek world. The next year, Philip declared war against the PERSIAN EMPIRE. In 336 B.C., the same year he launched the first attack against the Persians, Philip was assassinated. At his death, Macedonia was a military and economic power, but the kingdom was almost as internally divided as it had been when he became king. (*See also* **Armies, Greek; Greece, History of; Wars and Warfare, Greek.**)

PHILOSOPHY, GREEK AND HELLENISTIC

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

The word *philosophy* comes from the Greek words *philo* (which means loving) and *sophia* (which means wisdom). A philosopher is a seeker of wisdom, and philosophy is the study of ideas, including moral, religious, and scientific ideas. The ancient Greeks gave more than a name to this branch of study. They also created some of the most important early philosophical works and ideas. Early Greek philosophy influenced Hellenistic* scholars, who carried on the Greek tradition in various parts of the Mediterranean world after 300 B.C.

The Greeks developed several branches of philosophy. One is ethics, the study of moral principles or values. Ethics is especially concerned with the specific moral choices an individual makes in his or her relationship with others. Metaphysics asks questions about the nature of reality and the meaning of existence. Logic, a third branch of philosophy, is the science of reasoning. Logicians study methods of expressing ideas and facts and then linking them together. A fourth branch of philosophy is natural philosophy, the study of nature and the physical world. In modern times, natural philosophy has evolved into various sciences, such as biology and physics.

Over hundreds of years, Greek and Hellenistic philosophers laid the foundations of all these branches of philosophy. They shaped the thinking of people throughout the ancient world, and their influence was long lasting. Even after the end of the Greek and Roman eras, the writings of Greek philosophers were the starting point for much of the literary, intellectual, and scientific activity of the Western world.

EARLY PHILOSOPHERS.   The earliest known Greek philosophers were concerned with natural philosophy and metaphysics. In particular, they were interested in cosmology, the study of the nature of the universe. They wanted to understand how the universe and the world around them originated, what they were made of, and what forces or elements were operating in them.

Thinkers in Miletus, a Greek city on the west coast of ASIA MINOR, attempted to answer these questions in the 500s B.C. The first was THALES, who is sometimes called the father of philosophy. Although Thales left no written records, later writers reported that he believed that all things were made of the same basic element—water. Anaximander and Anaximenes, the next generation of philosophers in Miletus, also thought that everything in the universe came from one original substance. However, they recognized that whatever that original substance was, it must undergo many changes to appear as

the great variety of things that exist in the natural world. Their inquiries were directed toward questions that would today be part of physics and chemistry.

Another early philosopher was the mathematician PYTHAGORAS, whose followers kept his teachings alive for centuries. The Pythagoreans not only developed some basic principles of mathematics and astronomy, but they also believed that numbers had mystical* and spiritual meanings. One influential Pythagorean idea was that the soul lived forever. After death, the soul was reincarnated, or reborn in a new body. Pythagoreanism shaped the thinking of Empedocles, who was active in the late 400s B.C. Empedocles believed that all living things were connected. He urged his fellow Greeks to stop making sacrifices* of animals, although such sacrifices were central to many religious rituals*. Empedocles also taught that everything in the universe is made from four elements—earth, air, water, and fire.

HERACLITUS of Ephesus and Parmenides of Elea were active around 500 B.C. Only brief, obscure statements remain of Heraclitus's writings, such as "the way up and down is one and the same." He warned people not to trust their senses, which can be fooled. His main contribution to philosophy was the idea that everything in the universe is constantly changing and flowing. Nothing is fixed, even if it appears solid. Parmenides inquired into the origin of the universe, asking how it could come into being from nothingness. He decided that the universe did not have a beginning but must have always existed.

Anaxagoras, who lived in the 400s B.C., was interested in natural philosophy. He considered such topics as the qualities of physical matter and the causes of growth and movement. Unlike Heraclitus, Anaxagoras believed that the senses were reliable sources of knowledge. Another philosopher interested in matter was DEMOCRITUS, who worked in the late 400s B.C. He developed the first atomic theory of matter, claiming that everything in the universe was made of tiny particles, called atoms, that moved about in empty space.

THE ATHENIAN PHILOSOPHERS.   Beginning in the mid-400s B.C., Athens became the center of Greek philosophy. About this time, philosophical thinkers shifted their interest from cosmology to human affairs. They concerned themselves with such issues as moral behavior, the relationship between the individual and society, and the nature of wisdom. Philosophy attempted to define and educate good leaders and citizens. RHETORIC, or the art of using words effectively in writing and speaking, became an important part of education. A number of learned men, called SOPHISTS, taught rhetoric and the various branches of philosophy in Athens.

SOCRATES, one of the key figures in the history of Greek philosophy, attacked the Sophists for claiming to know what moral virtue was and for claiming to be able to teach it. How could they have true understanding, Socrates asked, when each Sophist defined virtue differently? PLATO, a student of Socrates and one of the most influential of the Greek philosophers, also criticized the Sophists. According to Plato, the Sophists lacked firm moral values. Although they taught their pupils how to win arguments, Plato reasoned that they did not impart real knowledge and that they explained the workings of the universe in mechanical or physical terms, without moral meaning.

Although Socrates left no writings of his own, most scholars believe that many of his ideas are reflected in the works of Plato. One of Socrates' most

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* **mystical** referring to the belief that divine truths or direct knowledge of God can be experienced through meditation and contemplation as much as through logical thought

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **ritual** regularly followed routine, especially religious

important contributions to philosophy was his method of teaching, which is called dialectic (or the Socratic method). Dialectic takes the form of a conversation or a series of questions and answers. Instead of simply stating his own opinions, Socrates questioned the opinions and ideas of others, trying to expose false thinking and make people discover the truth on their own.

Plato raised metaphysical and ethical questions that have continued to attract the attention of philosophers ever since. He also established the Academy, a school in Athens that survived for centuries after his death. Many scientists and philosophers of the ancient world received their training there.

Plato's best-known pupil, ARISTOTLE, determined that the highest goal of human life—the activity that produced the greatest happiness—was the use of reason in the study of philosophy. In using the gift of reason to seek what is good, humans came closest to the divine. Aristotle, who taught the young ALEXANDER THE GREAT, founded a school in Athens called the Lyceum. His philosophy and school of teaching became known as peripatetic (which means "walking around" in Greek), because Aristotle taught while walking around with his students. Aristotle's boundless curiosity led him into nearly every branch of philosophy and science. He wrote volumes on biology, logic, ethics, poetry, politics, and many other subjects. His writings were studied by later philosophers during the Hellenistic period in Greece and in Rome. During the Middle Ages, Aristotle's works were highly esteemed by many Christian and Arabic scholars. St. Thomas Aquinas, one of the greatest philosophers of the period, called Aristotle simply "the philosopher."

HELLENISTIC PHILOSOPHERS.   In the late 300s B.C., Alexander the Great conquered much of the known world. His conquests initiated a period known as the Hellenistic era, when Greek culture mingled with other cultures of the eastern Mediterranean. Although Athens remained the chief center of philosophical activity, the Egyptian city of ALEXANDRIA and other Hellenistic cities also produced important Hellenistic philosophers.

Hellenistic philosophy took a new direction. The spirit of speculation and inquiry gave way to the search for peace of mind, comfort, security, and happiness. Rival schools of philosophy competed for attention, each offering to show followers the way to "the good life." At the same time, the sciences of geography, medicine, and astronomy flourished as researchers looked for practical results that could be applied to everyday life. Science and philosophy were beginning to have separate identities.

EPICURUS founded one of the three main schools of Hellenistic philosophy. His basic idea was that all living creatures seek pleasure and that people can be guided to what is good by seeking in moderation what is pleasurable—and especially by avoiding pain and anxiety. To the Epicureans, human happiness had nothing to do with the gods. Instead, every person had the power to ensure a happy inner life by arranging pleasant circumstances—by living a life of moderation, displaying wisdom, caution, and courage, and through the joys of friendship. A person forced to endure difficult circumstances could achieve happiness by concentrating on pleasant memories.

The chief rival of Epicureanism was STOICISM, a school founded by Zeno of Citium around 280 B.C. While the Epicureans identified good with pleasure, the Stoics identified good with virtue or excellence. The Stoics

developed a complex theory of matter, space, and time, but their ideas about physics were less influential than their moral teachings. According to the Stoics, people could achieve wisdom only by eliminating all emotions, passions, and affections. The Stoics believed that by observing nature, people could arrive at universal laws and principles that all reasonable beings should follow in their dealings with one another. The various versions of Stoicism that arose in the last two centuries B.C. had a profound influence on Roman thinkers.

The third major school of Hellenistic philosophy, SKEPTICISM, arose during the 300s B.C. and took many forms. Instead of putting forward ideas or beliefs, the skeptics used negative or critical arguments to attack other positions. They claimed that because so many different schools and philosophers had failed to agree on universal truths, such truths did not exist. Because no underlying realities can be known, there is no basis for a system of beliefs. The only thing of which a skeptic can be sure is the evidence of the senses. For example, a skeptic might say that honey *tastes* sweet *to him,* but he would not go so far as to say that it *is* sweet.

A final approach to philosophy, too simple and disjointed to be called a school or a system, was that of the CYNICS. Their goal was to be self-sufficient, free of ties to family, community, or society. They saw themselves as reformers whose mission was to point out dishonesty and vice in others—a mission that made them universally unpopular. Their philosophy originated in the 300s B.C., and Cynics were numerous during the Hellenistic and Roman eras. (*See also* **Astronomy and Astrology; Mathematics, Greek; Medicine, Greek; Philosophy, Roman; Science.**)

PHILOSOPHY VS. POETRY

Greek and Hellenistic thinkers were deeply concerned about the relationship between philosophy and poetry. About 380 B.C., Plato referred to "a long-standing quarrel between philosophy and poetry" concerning which field offered greater knowledge and understanding. Yet some philosophers were also poets. Parmenides and Empedocles, for example, set forth their philosophical ideas in poems. Aristotle argued that philosophical writing was superior to poetry, but he admired poetry as an art form that appealed to the emotions as well as to reason. The Stoics, on the other hand, believed that the only good poems were educational poems.

PHILOSOPHY, ROMAN

* **philosophy** study of ideas, including science

As they did with many intellectual pursuits, the Romans learned philosophy* from the Greeks. Beginning in the 100s B.C., Greek philosophers visited Rome and lectured widely. By about 100 B.C., Greek philosophy was well established among upper-class Romans, who commonly traveled to Greece to study. By 50 B.C., the first Roman philosophers had translated the works of selected Greek philosophers into Latin and had begun to create philosophical literature of their own.

LUCRETIUS.   LUCRETIUS was one of the founders of Roman philosophy. Around 50 B.C., he composed *On the Nature of Things,* which was a lengthy poem that attempted to explain the teachings of the Greek philosopher EPICURUS. Lucretius's goal was to free the Roman people from the two great fears that haunted human existence—the fear of the gods and the fear of death—by providing a scientific explanation for events in the natural world.

As a follower of Epicurus, Lucretius believed that the gods did not affect human lives or events. Therefore, Lucretius argued, humans alone were responsible for their own happiness. He attempted to show that worlds were created and destroyed merely as a result of physical processes, without any divine plan. Lucretius also claimed that physical processes accounted for many other events that were often explained by the action of the gods. The

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world, he believed, consisted of only two things: atoms and empty space. Besides atoms and void, nothing else existed. Hence, all events and objects could be explained in purely physical or material terms.

CICERO. A prominent statesman, Marcus Tullius CICERO studied Greek philosophy as a youth and remained interested in philosophy throughout his life. He began writing philosophy somewhat late in life. He composed most of his philosophical works during a period of less than two years—following the death of his daughter in about 45 B.C. Apparently Cicero wrote philosophy as a way to forget his great sorrow.

Cicero attempted to make philosophy attractive to Romans by combining it with rhetoric*. He translated Greek works on ethics* that had relevance to Roman life into understandable and often stimulating dialogues*. As a follower of STOICISM*, Cicero believed that the laws of any society must be based on the universal law of nature, which he saw as the rationality that existed in nature. His strong beliefs were already apparent in his first philosophical work, *De Republica,* in which Cicero described his ideal vision of the future of Rome.

SENECA. Like Cicero, SENECA was a prominent statesman who wrote Stoic philosophy in Latin rhetorical prose*. He had a wonderful gift for summing up his thoughts in short, memorable phrases. Like Lucretius, Seneca's goal was to help people overcome fears by explaining natural phenomena in scientific terms. Unlike Lucretius, however, Seneca believed that the gods controlled everything that happened in the world.

In his writings, Seneca emphasized human relationships, and he called for mutual love and forgiveness. He believed that clemency, or mercy, was the most desirable human quality. More than any other ancient philosopher, Seneca insisted that slaves were human beings who should be treated with the same respect given to others.

MARCUS AURELIUS. All Roman philosophy was based on Greek models, and after Seneca, Roman philosophers used Greek, rather than Latin, to express their ideas. One of the best known of these later Roman philosophers was Marcus AURELIUS, who was emperor of Rome in the late A.D. 100s.

Marcus Aurelius had read and admired Greek Stoic philosophers, especially the work of EPICTETUS. He wrote his own personal reflections regarding this work in the form of a diary, the first in Western literature. He supported the Stoic view that the world is governed by God, and that humans should accept whatever lot God assigns them. Unlike earlier Roman philosophers, Marcus Aurelius did not cite examples from Roman history or recognize a distinctly Roman use for philosophy. Rather, he regarded himself as a citizen of the world, and he used philosophy as something that transcended national boundaries.

NEOPLATONISM. During the A.D. 200s, the most important development in Roman philosophy was Neoplatonism, which revived the philosophy of PLATO, the great Greek philosopher of the 300s B.C. The philosopher PLOTINUS, who founded Neoplatonism, came to Rome in A.D. 244 from Alexandria in

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See
color plate 13,
vol. 3.

* **rhetoric** art of using words effectively in speaking or writing

* **ethics** branch of philosophy that deals with moral conduct, duty, and judgment

* **dialogue** text presenting an exchange of ideas between people

* **Stoicism** philosophy that emphasized control over one's thoughts and emotions

* **prose** writing without meter or rhyme, as distinguished from poetry

POLITICS AND PHILOSOPHY IN ANCIENT ROME

In ancient Rome, politics played an important role in most aspects of life, including philosophy. The Roman philosopher Seneca provides a good example. Seneca was a prominent politician who was exiled for eight years during the emperor Claudius's reign. Some historians believe that Seneca's writings in praise of poverty and the simple life were attempts to console himself. After his return from exile, Seneca became a tutor and then a major adviser to the young emperor Nero. However, he soon fell out of favor with Nero and was charged with conspiracy. As punishment, Nero forced Seneca to commit suicide.

* **mystical** referring to the belief that divine truths or direct knowledge of God can be experienced through meditation and contemplation as much as through logical thought

* **pagan** referring to a belief in more than one god; non-Christian

* **inscription** letters or words carved into a surface as a lasting record

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

* **province** overseas area controlled by Rome

RED PHOENICIANS?

The Greeks called the seafaring people who lived in Tyre, Sidon, and other cities along the eastern Mediterranean coast Phoinikes (Phoenicians). There are several theories about what this name meant. One is that the name came from the Greek word for red, which may have been a reference to the Phoenicians' reddish complexion or to the purple dye they produced and exported. Other scholars think the name *Phoenician* derives from Egyptian words for Asiatic or woodcutters.

Egypt. Neoplatonists believed that the world and everything in it flowed from a great being, with whom each person's soul was reunited after death. A carefully thought-out system of philosophy, Neoplatonism also had a strong mystical* component. Neoplatonism greatly influenced CHRISTIANITY, which was gaining widespread popularity during this period. After Plotinus, the center of philosophy shifted away from Rome to the East, and pagan* Roman philosophy came to an end. (*See also* **Education and Rhetoric, Roman; Philosophy, Greek and Hellenistic.**)

The Phoenicians were a people who lived along the eastern coast of the Mediterranean Sea. As the principal seafarers in the eastern Mediterranean as early as the 700s B.C., they established trading posts and settlements as far away as Spain and the Red Sea and explored the coasts of Africa. The Phoenician colony of CARTHAGE developed into a powerful city that rivaled Rome in the western Mediterranean until the Roman victory in the PUNIC WARS.

According to the Greek historian HERODOTUS, the Phoenicians migrated to the Mediterranean coast from a region near the Persian Gulf around 2700 B.C. Archaeological traces of the Phoenician presence in Lebanon have been dated to as early as 3000 B.C. The history of the Phoenicians has always been closely connected to the sea. By the 900s B.C., they had replaced the Greek Mycenaean civilization as the principal traders in the eastern Mediterranean. With their advanced shipbuilding and navigation skills, the Phoenicians conducted an extensive international trade in metals, TEXTILES, purple dye, crafts, and food.

The important Phoenician cities were Sidon, Tyre, and Byblos, with Tyre becoming the leading Phoenician port in about 700 B.C. The Phoenicians established trading posts and settlements in many places along the Mediterranean, including Spain, North Africa, and Egypt. Carthage in North Africa was the largest and most famous of their settlements. The spread of these settlements left traces of Phoenician art, crafts, religion, and inscriptions* throughout the Mediterranean.

From the beginning of their expansion, the Phoenicians had contact with the Greeks. During the 700s B.C., the Greeks adopted the Phoenician alphabet and modified it for their own language. However, it was not until after the PERSIAN WARS in the early 400s B.C. that Greek culture began to substantially influence that of the Phoenicians. That influence rapidly increased after ALEXANDER THE GREAT conquered the Phoenicians in about 330 B.C. Tyre, the only Phoenician city that resisted Alexander, was eventually captured after a long siege*. After Alexander's death, the Ptolemaic and Seleucid dynasties fought over the land of the Phoenicians until the Seleucid kingdom under Antiochus III gained control in 200 B.C. After Phoenician territory came under Roman rule in the 60s B.C., the area became part of the province* of Syria. Under the later Roman Empire, the Romans created a separate province of Phoenice with its capital at Berytus (present-day Beirut). (*See also* **Alphabets and Writing; Inscriptions; Trade, Greek.**)

PINDAR

518–438 B.C.
GREEK POET

The ancient Greeks considered Pindar to be one of their greatest poets. Although he lived and worked in a time of war and rivalry among the Greek city-states*, his talent and fame made him a celebrity throughout the Greek world and protected him from the worst of the conflict. Pindar wrote choral lyrics, which were poems sung by choruses, with accompanying music and dance. The composer of choral lyrics created all elements of the performance—words, music, and dance. By the time Pindar wrote his poetry, the choral lyric was becoming a traditional art form. Pindar brought that tradition to its highest point.

THE POET FROM BOEOTIA.   Pindar was born in a village near the city of THEBES, in a part of Greece called Boeotia. Although he later traveled widely and lived in other places, he was always known as a Boeotian. Pindar spent much of his life in Thebes. For several centuries after his death, a building in Thebes was identified as "Pindar's house." According to legend, when ALEXANDER THE GREAT invaded and destroyed Thebes, he ordered his soldiers not to burn the house where the great poet had once lived.

* **aristocratic** referring to people of the highest social class

Little is known about Pindar's life or his family background. He probably came from an aristocratic* family, since the ideas and values that he expressed in his poems were those of the traditional rural nobility of his time. Pindar received his education and musical training in ATHENS, an important center of artistic activity in the late 500s and 400s B.C. According to accounts of his life that were written over a century after his death, Pindar married and had two daughters and a son. He may have spent some time at DELPHI, a city important to the Greeks as a religious center and the host of one of the four great Panhellenic* festivals.

* **Panhellenic** referring to all of Greece or to all Greek people

The earliest of Pindar's surviving poems is dated from 498 B.C. Although Pindar was only about 20 years old at the time, the poem is the work of a skilled and confident poet. He soon became established as a successful composer of choral lyrics. As a professional poet, Pindar had clients from all over the Greek world. Some of his clients were kings or rulers. Others were wealthy or aristocratic patrons* of the arts who hired Pindar to write choral lyrics for particular occasions, such as a festival, wedding, or the funeral of an important person.

* **patron** special guardian, protector, or supporter

One of Pindar's clients was Hieron, the ruler of the Greek colony of SYRACUSE on the island of SICILY. Hieron commissioned several poems from Pindar, and some versions of Pindar's life say that the poet lived in Syracuse for several years in the 470s B.C. as Hieron's guest. The city of Athens also commissioned several poems from Pindar. In one of them, Pindar praises the beauties of "violet-crowned" Athens. According to legend, the Athenians were so pleased with the lyric that they rewarded Pindar with the very handsome sum of 10,000 drachmas. When Thebes and Athens went to war in the 450s and 440s B.C., Pindar's fellow Thebans made him pay a fine as punishment for his earlier praise of Athens. Some of Pindar's later poems express his loyalty to Thebes and his pride in being Boeotian. Scholars have suggested that in these poems Pindar was assuring the people of Boeotia that, although he had won fame in other regions, he was still one of them. He shared their determination to remain independent of Athens, which had already tried once to conquer Boeotia.

Pindar's last dated poem was composed in 446 B.C., although he may have continued to write until his death. More than 100 years after Pindar's death, scholars at the Library of ALEXANDRIA collected his lyrics into 17 books. The poems fell into many categories, including hymns, funeral songs, songs to accompany processions or parades, songs of praise, and victory odes*. Of all Pindar's poems, only 44 victory odes survive to the present day. More accurately, only the words survive—the music and the dancing that accompanied them have been lost.

THE VICTORY ODES.   Pindar wrote his victory odes, also called epinician odes, to honor winners at the Greek games. Athletes and musicians from all over the Greek world competed for glory at these events. The four largest competitions were the Pythian, Nemean, Isthmian, and OLYMPIC GAMES, each held every two or four years. Because Pindar composed odes for the victors of all four of the major games, his surviving poems are grouped into four volumes—*Pythian, Nemean, Isthmian,* and *Olympian.*

A victory in one of these games brought glory not just to the person who won the prize but also to the city in which the winner lived. Since the rulers, governments, or citizens' committees of those cities commissioned Pindar to write the victory ode, each poem celebrated a city's history, achievements, and beauties, as well as a particular individual's talents and efforts.

Most victory odes contain certain similar elements. The poet described the winner and the nature of the event he won. Next, the poem might mention other victors in the winner's family or in the city's history. The poet would probably also refer to gods, heroes*, and other mythological or legendary figures who had some connection with either the event or the athlete's home city.

One distinctive feature of Pindar's odes is their solemn, religious tone. Pindar's victory odes contain expressions of great gratitude and awe toward the gods. They reflect the poet's deep attachment to the traditional religious beliefs and legends of the ancient Greeks:

> The race of the gods is one thing, that of men,
>   quite another.
> We both get our breath from Earth, our common mother.
> Yet the powers of the two races are wholly
>   different, so that one of them is nothing—
> while the bronze heaven of the gods stays secure forever.
> (*Nemean* 6.1–4)

The odes also reveal that Pindar admired those willing to struggle, suffer, and sacrifice in a noble cause. A victor was touched by the gods, and he shared their glory. Pindar spent little time describing the athlete's training, performance, or victory. To him, these details were unimportant. What mattered was that the athlete's struggle made him a noble, heroic figure, worthy of comparison to the kings and heroes of legend:

> But we can become something *like* the immortal
>   gods
> through greatness—greatness of mind or greatness
>   of body—
> though we don't know from day to day, or night to

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* **ode** lyric poem often addressed to a person or an object

* **hero** in mythology, a person of great strength or ability, often descended from a god

IMITATING THE MASTER

The Roman poet Horace warned that anyone who tried to copy Pindar was doomed to fall in failure like the Greek mythological figure Icarus. Icarus had fallen on wax wings into the sea when he had dared to fly too close to the sun.

Despite Horace's warning, European poets many hundreds of years later continued to admire, and to some degree imitate, the structure and imagery of Pindar's odes. John Milton's *On the Morning of Christ's Nativity,* John Dryden's *Alexander's Feast* and *Ode for St. Cecilia's Day,* and Thomas Gray's *Progress of Poesy* all reflect the influence of the Greek master on English poetry of the 1600s and 1700s.

night, what course
fate has drawn for us to run our race.
(*Nemean* 6.5–8)

(*See also* **Games, Greek; Literature, Greek; Poetry, Greek and Hellenistic.**)

PIRACY

ROUGH JUSTICE

Piracy was such a difficult problem in the Mediterranean that the Romans imposed the maximum penalty to stop it. Under Roman law, a captured pirate was to be crucified, beheaded, or thrown to wild animals. The law recommended that the punishment be inflicted in public and that the body be displayed on a cross or post "so that the sight will deter others from the same crimes."

Sometimes angry people did not bother to wait for the law. When they caught a pirate, they either beat their captive to death or burned him alive.

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **epic** long poem about legendary or historical heroes, written in a grand style

* **plunder** to steal property by force, usually after a conquest

* **sack** to rob a captured city

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **inscription** letters or words carved into a surface as a lasting record

* **booty** riches or property gained through conquest

* **aristocrat** person of the highest social class

Piracy, or robbery on the sea, was widespread throughout the ancient world. Pirates were a constant threat to travelers and traders and to the safety of coastal communities. Although the naval power of ATHENS, RHODES, and the Roman Empire solved the problem of piracy for short periods of time, piracy continued to cause hardships during most of ancient Greek and Roman history.

The earliest references to piracy are found in the poems of HOMER. In ancient times, piracy brought no shame to those who practiced it. Although the heroes* in Homer's epics* are never referred to as pirates, they often acted as such, raiding and plundering* coastal towns. In the *Odyssey,* after ODYSSEUS and his men left Troy to return home, they sacked* a city in THRACE. There they "killed the men and, taking the women and plenty of cattle and goods, divided them up." According to the Greek historian THUCYDIDES, early Greeks and non-Greeks engaged in piracy and the sacking of towns. "This was a lifelong pursuit for them," he wrote, "one that had not as yet received any stigma but was even considered an honorable profession." Widespread piracy forced the people who lived on islands and along the coasts of the mainland to build their homes either a safe distance from the sea or on defensible sites next to the sea.

During the classical* period of Greek history, piracy came to be viewed as dishonorable. Athens, with its powerful navy, succeeded in keeping the AEGEAN SEA relatively free of pirates. However, with the outbreak of the PELOPONNESIAN WAR and Athens's defeat in 404 B.C., piracy revived. During the 300s B.C., the Athenians were eventually able to reestablish a naval base in the Adriatic Sea to protect their trading ships from raids by Illyrian pirates who operated along the coast.

Attacks on ships in the eastern Mediterranean during the Hellenistic* period are mentioned only occasionally in ancient sources. The main threats of piracy continued to be raids on coastal towns and settlements. Numerous inscriptions* from islands in the Aegean Sea and from coastal communities record incidents of raiding by pirates in search of booty* and prisoners to be ransomed or sold into SLAVERY. The kidnapping of young aristocrats* by pirates became a common subject of Greek and Roman literature.

The island state of Rhodes succeeded in keeping the eastern Mediterranean Sea free of pirates during the late 200s and early 100s B.C. Rhodes did not have the heavy ships that required hundreds of rowers, common in the navies of the large Hellenistic kingdoms. Instead, the navy of Rhodes used squadrons of lighter and faster ships that could more easily chase and capture pirate ships. However, the growing power of the Roman Empire ended the wealth and independence of Rhodes. With the decline of the Rhodian navy, piracy revived and even flourished.

The Romans before about 30 B.C. made little attempt to check piracy in the western Mediterranean. Although the Romans strengthened their fleet

during the PUNIC WARS of the 200s and 100s B.C., the new fleet declined after Rome's victory over CARTHAGE in 146 B.C. By the first century B.C., pirates roamed the Mediterranean at will, raiding ships and coastal communities and kidnapping and holding wealthy Romans for ransom. Pirates even plundered the Roman port of OSTIA, which was only 16 miles from Rome. When piracy threatened the Roman grain supply, officials finally took steps to eliminate the problem. In 67 B.C., the Roman general POMPEY successfully rid the Mediterranean of pirates, but the Roman civil wars that followed soon afterward left the region in disarray and enabled piracy to return. AUGUSTUS, the first Roman emperor, built a permanent Roman fleet that finally halted piracy in the region. However, when the Roman Empire began to break apart during the A.D. 400s, piracy once again became a major problem for the peoples of the Mediterranean. (*See also* **Naval Power, Greek; Naval Power, Roman; Ships and Shipbuilding; Trade, Greek; Trade, Roman.**)

PLATO

428–348 B.C.
GREEK PHILOSOPHER

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **dialogue** text presenting an exchange of ideas between people

* **ethics** branch of philosophy that deals with moral conduct, duty, and judgment

* **metaphysics** branch of philosophy concerned with the fundamental nature of reality

PLATO'S ACADEMY

Plato founded the Academy for the systematic study of philosophy and the sciences. The school soon became famous as a center of learning. All the leading mathematicians of the 300s B.C. were pupils of Plato. Rulers and citizen assemblies from many cities turned to the legal experts of the Academy for advice on kingship or for help in writing laws and constitutions. The Academy existed until A.D. 529, when the emperor Justinian closed it because it was not a Christian institution.

Plato was one of the most important philosophers* in history. A pupil of SOCRATES, he was the teacher of another great philosopher, ARISTOTLE. Plato's writings, consisting almost entirely of dialogues*, analyze a variety of philosophical issues including questions of ethics* and metaphysics*. His complex and thought-provoking work has served as a starting point for many philosophers who succeeded him. Plato founded a school, known as the Academy, that remained an important training ground for philosophers and scientists for centuries after his death. Some historians consider the Academy the world's first university.

PLATO'S LIFE. Few details are known about Plato's life. Both of his parents came from high-ranking, distinguished Athenian families. Plato grew up in an educated and cultured setting, with family connections to some of the most powerful figures in Athens. He may have studied with a philosopher named Cratylus, but the major influence on his life and thought came from Socrates, a longtime associate of Plato's mother's family. Plato probably was introduced to the older philosopher at an early age, and the two became close friends.

Although urged by his relatives to enter politics, Plato decided instead to devote his life to philosophy. Unlike Socrates, Plato did not believe that he had a duty to marry and raise a family of sons to swell the ranks of Athenian citizenry. After Socrates died, Plato left Athens and spent 12 years traveling. In Italy and Sicily, he met the followers of the mathematician and philosopher PYTHAGORAS and learned of their belief that dreams and visions pointed the way to spiritual truth.

Around 387 B.C., Plato returned to Athens and founded the Academy with the intention of training future statesmen and politicians. He supervised the Academy until his death 40 years later. According to some sources, Plato was invited to Syracuse in Sicily in the 360s B.C. to train Dionysius II, the young man who had inherited the throne. Plato made two trips to Syracuse, but Dionysius resisted his teacher. Plato died in Athens and supposedly was buried in the Academy.
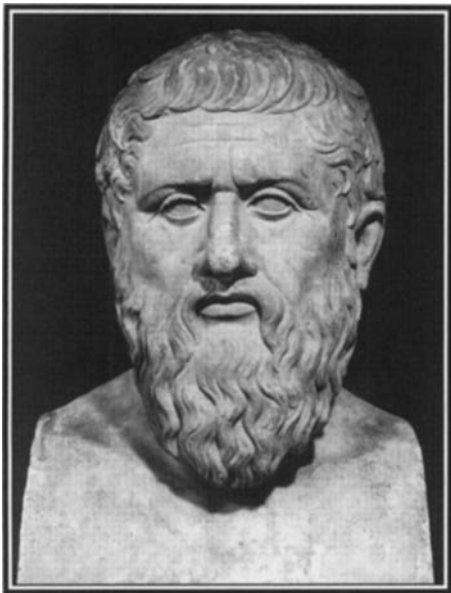
One of the great ancient philosophers, Plato created thought-provoking works that are still read and discussed today. His Academy—founded to explore issues such as ethics and metaphysics—is considered by many to be the first university.

THE DIALOGUES. Plato left a record of his thought in a collection of writings called dialogues. Between 25 and 30 of the surviving dialogues are genuine works of Plato. These documents are in the form of conversations, almost like plays or stories, in which characters discuss philosophical issues by asking and answering questions. They test each other's arguments and explore the strengths and weaknesses of opposing points of view. This method, which is sometimes called dialectic, reveals one of Plato's fundamental beliefs. For Plato, the value of philosophy lay not in telling people what to think or how to act but in making them question, ponder, and eventually recognize the truth for themselves.

Plato himself does not participate in the dialogues. Instead, Socrates appears as the main character in most of Plato's writings. This is especially true in Plato's earlier dialogues, such as the *Apology,* which relates Socrates' speech in his own defense at his trial. Unlike many philosophers, Plato never wrote a systematic explanation of his views. For these reasons, it is sometimes difficult to know whether a particular concept originated with Plato or with Socrates. Understanding Plato's philosophy requires a careful analysis of the content of the dialogues.

In the dialogues, Plato raised a series of important questions and then showed how a thoughtful person might set about answering them. Some of those questions concern ethics. Plato often portrays Socrates exposing the ignorance of people who claimed to know what was right and true. For example, in a dialogue called *Euthyphro,* Socrates meets a man who claims to be a religious expert. By the end of the dialogue, Socrates has shown that Euthyphro cannot even define what piety, or religious devotion, truly means.

Other philosophical questions deal with metaphysics. Plato was always concerned with the question of how the truth can be perceived. He believed that wisdom meant understanding the eternal truths or realities of the universe. One of Plato's most important concepts was that these truths, or realities, exist as ideals that he called Forms. We perceive something as cold, for example, because it embodies something of the quality or Form of absolute coldness.

Plato maintained that people had souls that did not die when the body died. The philosopher's primary goal was to care for the soul, which would be reborn over and over again into new bodies until it achieved ultimate wisdom. The true philosopher did not fear death, which was simply the separation of the soul from its prison in the body. In his dialogue *Timaeus,* Plato presented his belief that the universe was created by a well-meaning god. Although evil existed, the universe was ultimately a place of goodness and order.

The *Republic* and the *Laws* are long dialogues that express Plato's political ideas. Plato wrote in the *Republic* that states would not be well governed until kings became philosophers or philosophers became kings. He outlined the appropriate education for such a philosopher-king and also described the structure of the ideal state. Because Plato believed that the human soul had three parts—reason, emotion, and appetite (desire)—he believed that the state, too, should have three parts—rulers, the rulers' helpers or guardians, and producers. Rulers were to the state what reason was to the soul—the part that knew what was best for all operated according to this expert judgment. When a soul was governed by reason, it was

in a state of harmony. A state governed by reasonable philosopher-kings would also be in a state of harmony, which Plato equated with justice.

PLATO'S INFLUENCE.   Plato's influence on Western thought began during his lifetime and has continued to the present. Through his Academy, Plato influenced philosophers, politicians, writers, and scientists throughout the Greek world. He also influenced many Roman thinkers, especially the great Roman orator* CICERO. In the A.D. 200s, the Greek philosopher PLOTINUS combined Plato's philosophy with Eastern mysticism* to form a new system of philosophy known as Neoplatonism.

After Plato's writings were translated into Latin in the late 1400s, European philosophers studied Platonic ideas. Although Plato had lived centuries before the founding of CHRISTIANITY, Renaissance* scholars believed that his philosophy did not clash with Christian beliefs. Interest in Plato increased during the 1800s. Some modern thinkers admire his ideas about education and about the human soul. Others, however, have pointed out that the ideal society and state that Plato described in the *Republic* and the *Laws* is really a dictatorship. (*See also* **Philosophy, Greek and Hellenistic; Philosophy, Roman.**)

* orator public speaker of great skill

* mysticism belief that divine truths or direct knowledge of God can be experienced through faith, spiritual insight, and intuition

* Renaissance period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

PLAUTUS

254–184 B.C.
ROMAN PLAYWRIGHT

Titus Maccius Plautus, an author of comic plays, was one of the most accomplished and popular of Roman writers. He was also the author of the earliest Latin literary works that have survived in complete form to the present day. Although Plautus's plays are important and entertaining as literature, they also provide valuable information about the Latin language as it was spoken around 200 B.C.

Almost nothing is known for certain about Plautus's life. It is believed that he was born in a part of Italy north of Rome called Umbria. If this is true, he grew up speaking Umbrian, a language related to Latin. Yet Plautus later became so skilled in Latin that he is regarded as a master of puns, jokes, and wordplay in the language. His name itself was probably a joke of his own creation. In Umbria, where people used only one name, he would have been called simply Titus. But Romans generally used three names, and Plautus apparently created the Roman-sounding name Titus Maccius Plautus, which means something like "Titus the clown." Plautus supposedly began writing plays while working in a mill for a living. Nothing is known about his later years or his death.

Although Plautus was said to have written more than 100 plays, only 21 survive. They are closely modeled on the works of MENANDER and other Greek playwrights who wrote in a style called New Comedy, which flourished in Athens during the late 300s B.C. Plautus adapted the plots of the Greek originals, giving the characters Roman names and rewriting the plays to suit Roman audiences. Because the Greek originals are now lost, it is difficult to determine how much of Plautus's plays is a faithful rendering of the Greek plays and how much is his original invention.

New Comedy relied on plot devices such as secret love affairs, misunderstandings, disguises and mistaken identities, and reunions of long-lost

relatives. New Comedy also featured many recognizable types, or stock characters, such as the clever slave and the bragging soldier, whose traits were often exaggerated. Plautus employed the story lines and stock characters of New Comedy. For example, his play *The Pot of Gold* features a miserly, suspicious old man and a pair of young lovers. In *Epidicus,* a clever slave outwits his master and wins his freedom. *The Two Menaechmuses* features identical twins, a traditional plot device for creating comic confusion.

Yet Plautus did more than simply translate and copy Greek plays. Although his plays are set in Greece, they have a Roman flavor. They frequently refer to Roman people, places, and events. They are also filled with sparkling wit. Plautus's humor contains so many puns and other examples of clever wordplay in Latin that it cannot fully be translated into any other language. Plautus altered his New Comedy models in other ways too. He added more music, and he gave some of the traditional stock characters more distinct individual personalities.

Roman acting companies continued to perform the comedies of Plautus for several centuries after his death, and Roman audiences continued to enjoy them. The plays were also popular in Europe between the 1400s and 1600s. Just as Plautus had borrowed his plots from the Greek playwrights, some European playwrights, such as William Shakespeare, borrowed their plot ideas from Plautus. In his *Comedy of Errors,* Shakespeare uses identical twins to create comic situations—a technique Plautus had employed centuries before. (*See also* **Drama, Greek; Drama, Roman; Terence.**)

PLEBEIANS, ROMAN

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **magistrate** government official in ancient Greece and Rome

* **patron** special guardian, protector, or supporter

Plebeians were all Roman citizens who were not patricians*. *Plebeian* referred to the mass of the Roman population—all those belonging to the lower classes of Roman society. At the beginning of the Roman Republic*, plebeians were excluded from all important positions in the government. After a centuries-long struggle, which was known as the Conflict of the Orders, plebeians largely attained political equality with patricians.

In 510 B.C., after overthrowing the last of their kings, the Roman patricians were firmly in control of the government. Only patricians could be members of the Roman Senate, and only patricians could become magistrates*. Patricians held all the priesthoods as well. Many plebeians, on the other hand, were poor and in debt to their patrician patrons*. During the early republic, Roman citizens could be enslaved or executed if they were unable to repay their debts.

In 494 B.C. scores of plebeians withdrew from Rome and assembled outside the boundaries of the city. This was the first of five secessions by the plebeians that occurred during the early years of the republic. They formed their own popular assembly and elected their own officials, called TRIBUNES, to protect their interests against the actions of the patricians. Because the withdrawal of large numbers of citizens weakened the army, the patricians relented. Eventually, they accepted the plebeian assembly as able to make laws binding on the plebeians and their tribunes as legitimate officials, thus creating a plebeian state within Rome.

See color plate 6, vol. 2.

The plebeians developed their own institutions that were completely separate from those of the patricians. They formed an assembly called the *concilium plebis,* which excluded all patricians. Decisions (called *plebiscita*) made by the *concilium plebis* were binding only on plebeians, although they could be applied to all Romans if they were also approved by the patricians. When this condition was removed at the end of the Conflict of the Orders, *plebiscita* became law for all the Roman people.

During the late Roman Republic, the *concilium plebis* became the main legislative body of the Roman government. However, AUGUSTUS, the first Roman emperor, removed all the legislative power of the *concilium plebis* and gave it to the Roman Senate.

The *concilium plebis* also elected the tribunes and the two plebeian aediles*. Each year, the assembly elected ten tribunes to represent the interests of the plebeians. Although they were not magistrates of the Roman government, tribunes had considerable power. They helped any plebeian who was mistreated by the patricians, and they could block all legislation of the magistrates and decrees of the Roman Senate that they believed were not in the best interest of the plebeians.

Around 450 B.C., the plebeians demanded that the Roman rulers codify* Roman laws so that they would apply to all citizens equally. Although the result, known as the Twelve Tables, was harsh and restrictive, it made the laws known to all and not subject to the arbitrary decisions of magistrates.

The plebeians' greatest success was the passage of the Licinian-Sextian laws of 367–366 B.C. For the first time, plebeians were allowed to hold the office of consul*. In addition, laws were passed that limited the amount of public land that one person could hold, thereby reducing the amount of public land that wealthier citizens could legally own. By the end of the 300s B.C., plebeians could hold important governmental offices and state priesthoods, and imprisonment for debt had been abolished.

After the plebeians' final secession in 287 B.C., the Romans passed the Hortensian law, which validated legislation passed by the plebeian assembly and applied it to all Roman citizens, not just plebeians. After this time, plebeians and patricians had equal political and legal rights. Although this marked the end of the Conflict of the Orders, most political power remained in the hands of the wealthier noble families.

During the late Roman Republic, ambitious plebeian politicians became plebeian aediles and tribunes as a step on the path to higher office. Because tribunes could veto the acts of consuls and praetors*, they were sometimes used by the Roman Senate to control other Roman magistrates. Some tribunes continued to act in the best interest of the plebeians. For example, the tribunes Tiberius and Gaius GRACCHUS attempted to use the office to distribute public lands to the poor and to provide free grain for the citizens of Rome. Because of reformers such as these, the dictator SULLA limited the powers of the tribunes in the 80s B.C., but this change lasted only about ten years. (*See also* **Aedile; Class Structure, Roman; Consul; Government, Roman; Law, Roman; Magistrates; Patricians, Roman; Patronage; Praetor; Rome, History of.**)

* **aedile** Roman official in charge of maintaining public property inside the city, such as roads, temples, and markets

* **codify** to arrange according to a system; to set down in writing

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **praetor** Roman official, just below the consul in rank, in charge of judicial proceedings and of governing overseas provinces

PLINY THE ELDER

ca. A.D. 23–79
ROMAN ADMINISTRATOR
AND WRITER

* **procurator** Roman official who managed the financial, and sometimes administrative, affairs of a province as an agent of the emperor

* **patron** special guardian, protector, or supporter

* **rhetoric** art of using words effectively in speaking or writing

* **oratory** art of public speaking

Gaius Plinius Secundus, known as Pliny the Elder, was a Roman government official, writer, and scholar. He was the uncle and adoptive father of the Roman writer PLINY THE YOUNGER. Today, the elder Pliny is best known as the author of *Natural History,* a massive encyclopedia of information about many different subjects.

Pliny was born in Comum in Cisalpine GAUL (present-day northern Italy). He spent 12 years in the army, mostly in Germany where he served alongside the future emperor TITUS. Upon his return to Italy, Pliny practiced law. Under the emperor VESPASIAN, he became a procurator* in Gaul, Spain, and North Africa. He served as an adviser to Vespasian and Titus, and he became commander of the Roman fleet at the port of Misenum. He died during the eruption of Mt. VESUVIUS, which destroyed the cities of POMPEII and Herculaneum.

Pliny was a prolific writer, completing many books on a variety of topics. In addition to the biography of his patron*, Pomponius Secundus, Pliny wrote a 20-volume history of the Roman campaign against the Germans and a 31-volume history of his own time. Pliny produced works on rhetoric* and oratory*, and during his military service, he wrote an essay on spear-throwing for cavalrymen.

The only work of Pliny's that has survived is the 37-book *Natural History,* which he dedicated to Titus. The *Natural History* is a vast, wide-ranging collection of information about people, animals, plants, and minerals. It provides an important look at the state of scientific knowledge in the first century A.D. The importance of the work was quickly recognized. During the Middle Ages in Europe, Pliny's *Natural History* held a position of great authority and influence. It has been translated into several languages, including English in the early 1600s. (*See also* **Literature, Roman; Science.**)

PLINY THE YOUNGER

ca. A.D. 61–ca. 112
ROMAN SENATOR AND WRITER

* **province** overseas area controlled by Rome

* **rhetoric** art of using words effectively in speaking or writing

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers

* **praetor** Roman official, just below the consul in rank, in charge of judicial proceedings and of governing overseas provinces

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

Gaius Plinius Caecilius Secundus, known as Pliny the Younger, was the nephew and adopted son of PLINY THE ELDER. Although he was a Roman senator and the governor of a province*, he is mostly known for his collected letters, which provide an important source of information about Roman society in the first and second centuries A.D.

Pliny was born at Comum (the site of the modern city of Como) in northern Italy. After the death of his father, he was raised and adopted by his uncle. He studied rhetoric* in Rome before starting on a long and successful career as a government official. After serving for a year on the staff of a Syrian legion*, Pliny returned to Rome and worked on law cases in the civil courts. He skillfully practiced law for the rest of his life, specializing in cases that involved inheritance.

While still in his 20s, Pliny became a senator with the help of family friends. In the Senate, he successfully prosecuted several provincial governors charged with corruption. He ascended the *cursus honorum,* or Roman political ladder, serving as a praetor* and then as consul*. He served three times on the judicial council of the emperor TRAJAN, who appointed Pliny governor of the province of Bithynia, where he apparently died in A.D. 112.

Near the end of his life, Pliny published nine books of letters that he had written on a wide range of topics. Some of the letters commented on

the political and social events of his time, while others offered advice to friends or discussed candidates for senatorial elections. Each letter is carefully composed and written in a formal and eloquent literary style.

Although Pliny wrote about daily events, he wanted to create something of more enduring interest: a picture of Roman life in all its aspects, as seen and experienced by a Roman official with a strong moral point of view. In his letters, he criticizes the cruelty of slave masters and the insensitivity of rich Romans who cared more about money than about people. But he was not a satirist. He does not give the names of those he criticizes and generally maintains a positive attitude. Pliny praises the work of the emperor Trajan, and he writes about the virtues of friends and acquaintances, the value of education, and literary life in Rome. Other letters discuss such matters as senatorial debates, trials, and elections. Pliny's *Letters* provide a valuable source of information about the Roman upper class as well as his own career.

Pliny also produced other kinds of writings. He published two volumes of his own poetry as well as a long speech called the *Panegyricus,* which is an expanded version of the speech he delivered in the Senate at the end of his year as consul. In the speech, Pliny praises the emperor Trajan as an example of the good emperor, comparing him favorably to the recently assassinated emperor DOMITIAN.

The tenth book of his letters contains the official correspondence between Pliny and Trajan while Pliny served as provincial governor in the province of Bithynia (now part of modern Turkey). The most famous of these letters discusses Pliny's difficulties in dealing with the Christians during his time as proconsul of the province. His letter sheds important light on the early history of Christianity and is one of the earliest statements we have about that religion from an outside source.

During much of the Middle Ages, Pliny and his uncle were believed to be the same person. However, in the 1300s, an Italian scholar established the distinction between the two men. Thereafter, they were distinguished by the titles of Younger and Elder. (*See also* **Letter Writing; Literature, Roman.**)

PLOTINUS

A.D. 205–269/70
GREEK PHILOSOPHER

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **mystic** one who believes that divine truths or direct knowledge of God can be experienced through meditation and contemplation as much as through logical thought

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

Plotinus was a Greek philosopher* who taught in both ALEXANDRIA and Rome. His teachings, which were later collected by one of his students, combined the ideas of PLATO and Eastern mystics* to create a new Greek philosophy called Neoplatonism. Some scholars consider him the greatest philosopher between the time of ARISTOTLE, in the 300s B.C., and the beginning of the Renaissance*

Plotinus was born in Lycopolis, in Egypt. He began studying philosophy at the age of 27, spending 11 years in Alexandria teaching and studying under a famous teacher, Ammonius Sacas. Hoping to learn more about Eastern philosophy, Plotinus joined a military expedition against Persia. At about the age of 40, he settled in Rome, where he became the leader of an influential group of thinkers. He did not write anything until he was 50 years old, when he composed a series of philosophical essays that circulated among his students. One of his students, Porphyry, later collected the essays and arranged them by subject into six groups of nine books, called the *Enneads.*

* **ethics** branch of philosophy that deals with moral conduct, duty, and judgment

* **aesthetics** branch of philosophy concerned with the nature of beauty

* **cosmology** branch of philosophy that deals with the origin and structure of the universe

* **metaphysics** branch of philosophy concerned with the fundamental nature of reality

The essays cover the entire field of ancient philosophy with the exception of politics, which Plotinus chose not to write about. Plotinus covered ethics* and aesthetics* in the first of the six *Enneads,* physics and cosmology* in the next two, psychology in the fourth, and metaphysics* and logic in the last two. Because of his poor eyesight, Plotinus never revised his work. As a result, his essays often read as if he is thinking aloud or explaining a lesson to a student.

Through St. AUGUSTINE, who knew his work well, Plotinus's work influenced later generations of Christian thinkers. Plotinus also had a significant influence on the thinkers of the Renaissance. (*See also* **Philosophy, Greek and Hellenistic; Philosophy, Roman; Science.**)

PLUTARCH

ca. A.D. 40–ca. 120
GREEK WRITER AND PHILOSOPHER

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **classic** serving as an outstanding example of its kind

* **magistrate** governmental official in ancient Greece and Rome

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **dialogue** text presenting an exchange of ideas between people

Plutarch has been called "the prince of ancient biographers," and he is best remembered for the 46 great Greeks and Romans he profiled in his *Parallel Lives.* In his own time, however, Plutarch was better known as a philosopher*, and many of his writings concerned philosophical issues.

A remarkably productive writer, Plutarch wrote some 250 works, about a third of which survive. He has always been a very popular writer. His works were already considered classics* by A.D. 300, and they were used as textbooks in the 500s and 600s. During and after the Middle Ages, Plutarch's works served as a major source of information about the ancient world. Plutarch is still appreciated as a major thinker whose view of the ancient world merits respect and study.

PLUTARCH'S LIFE AND TIMES. Plutarch was born to a wealthy family in the small town of Chaeronea in central Greece. He lived most of his life in his hometown, where he was active as a teacher and magistrate*. He completed his education in ATHENS, where he studied and was influenced by the writings of PLATO. Plutarch also traveled to Asia, EGYPT, and ITALY, and he lived for a time in Rome, where he lectured and taught.

Although he was Greek by birth, Plutarch's world was dominated by the Roman Empire. He believed that Greece and Rome could be partners, and he considered himself loyal to both. Plutarch served as an ambassador to Rome, a position for which he was ideally suited. He was a keen observer of human nature, and he had a charming and persuasive manner. With the help of influential friends, he obtained Roman citizenship.

Plutarch was a deeply religious man and believed devoutly in the gods of traditional Greek religion. He was a priest of the oracle* at DELPHI for the last 30 years of his life. He worked hard to revive the shrine to the god APOLLO. It was while he was a priest at Delphi that he wrote most of his works, including *Parallel Lives.*

RANGE OF SUBJECTS. The bulk of Plutarch's work consists of dialogues* and essays covering a wide range of subjects that include philosophy, religion, literature, science, and prophecy (foretelling the future). Prophecy played an important role in Plutarch's religious beliefs. Plutarch often used the literary form of the dialogue. In these works, he discussed a variety of

PLUTARCH'S INFLUENCE

Plutarch's biographies influenced many well-known writers, including Jean-Jacques Rousseau and Ralph Waldo Emerson. William Shakespeare based several of his plays—such as *Julius Caesar* and *Antony and Cleopatra*—on the material in the biographies. Other historical figures were deeply affected by Plutarch's works. Benjamin Franklin recalled that when he read Plutarch's works in his father's library, it was "time spent to great advantage." Plutarch was one of Ludwig van Beethoven's favorite authors, and Napoleon Bonaparte thought so highly of Plutarch that he had a statue of the biographer sculpted on his tomb.

issues, many involving social behavior, as in *On the Reasons for Roman Customs* and *On the Reasons for Greek Customs.*

Among the most popular of Plutarch's writings are the *Moralia,* or moral essays. These include "The Control of Anger," "Bashfulness," "Advice on Marriage," and "Rules for Politicians." He wrote these essays in a warm and sympathetic style that made them enjoyable to read.

BIOGRAPHIES.   *Parallel Lives* is considered to be Plutarch's greatest achievement and the work for which he is best known. In all but one of the 23 pairs of lives that survive, Plutarch compared two similar individuals—one Greek and one Roman. He believed that comparing two people with the same qualities helped the reader better understand the essence of those qualities. In his biographies, he wrote about men he admired, typically statesmen or generals, such as ALEXANDER THE GREAT and Julius CAESAR.

Plutarch never intended his biographies to be histories, although they have often been used as historical sources. He aimed for accuracy, but his research was sometimes incomplete, and his biographies were not always well balanced. Plutarch focused on the details and events in the subject's life that led to the development or revelation of admirable traits. In chronological order, he wrote about the individual's family background, education, turning points in public life, and later years. Because Plutarch wanted his biographies to be helpful to his readers as well as entertaining, he downplayed his subjects' faults and accentuated their good qualities to make them better models for behavior. (*See also* **Literature, Greek;** *Parallel Lives.*)

POETRY, GREEK AND HELLENISTIC

* **hero** in mythology, a person of great strength or ability, often descended from a god

Aside from drama, ancient Greek poetry can be divided into epic poetry and lyric poetry. Epics are long, serious poems that tell a story. They are composed in a grand style and usually describe the deeds of heroes* or gods. The greatest Greek epic poems, the *Iliad* and the *Odyssey,* were composed by HOMER in the 700s B.C. The ancient Greeks considered the epic the highest form of literature.

Most lyric poems were sung, usually to the accompaniment of an instrument. They were often about love or other personal themes. Lyric poetry reached its peak during the 600s to the early 400s B.C., with the works of such great poets as SAPPHO and PINDAR. Greek lyric poetry is considered an important ancestor of much modern Western poetry.

EPIC POETRY

Epic poetry had its roots in traditional, oral narrative verse, which told of the mighty exploits of war heroes. Homer composed his epics in the 700s B.C., and in the A.D. 400s the poet Nonnus wrote the last significant ancient Greek epic, the *Epic of Dionysus.*

HOMERIC EPIC.   Out of traditional narrative verse, Homer created his two great epics. In the *Iliad* and the *Odyssey,* he introduced several poetic

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* **dialect** form of speech characteristic of a region that differs from the standard language in pronunciation, vocabulary, and grammar

* **underworld** kingdom of the dead; also called Hades

* **simile** figure of speech that compares two unlike things; often introduced by the word *like* or *as*

* **Homeric** referring to the Greek poet Homer, the time in which he lived, or his works

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

techniques that were adopted by later epic poets. These techniques came to be the defining features of the Greek epic.

One of the most important features of Homeric epic was dactylic hexameter. In this verse line, one long syllable is followed either by two short ones or by a second long syllable, and this pattern is repeated six times in each verse. After Homer, virtually all epic poets wrote in dactylic hexameter. In addition, because Homer used the Ionic dialect* of the Greek language, Ionic was considered the only suitable dialect for the epic.

Homer used the technique of direct speech extensively. Even in sections of his work that are filled with action, about a third of the verses are written as the actual words of the characters. Dialogue makes Homer's narrative seem more vivid, and it reveals much about the characters and their motives. Modeling themselves after Homer, later epic poets also used direct speech. Other features of Homer's works that were adopted by later epic poets include invocations (prayers) to the Muse, dreams that foretell the future, visits to the underworld*, extended similes*, and gods that guide the course of action.

DIDACTIC POETRY.   A type of poetry that was closely related to epic poetry was the didactic poetry of HESIOD, who wrote around the same time as Homer. Unlike Homer's epic poetry, which was intended to tell a story, Hesiod's didactic poetry taught a moral lesson or instructed the reader in some other way. In his poems *Works and Days* and *Theogony,* Hesiod provided advice to the workingman and explained how mythical heroes were related to the gods.

The idea that poetry was a means of teaching important truths influenced how the Greeks regarded all epic poetry and epic poets. Some Greeks considered Homer an authority on everything from medicine to military tactics, and they believed his poems had political authority. So influential was Homer's work in Greek culture that it has been called the "Bible of the Greeks."

HELLENISTIC EPIC.   Epics continued to be written in the Homeric* style until the middle of the 400s B.C., when epic poets adopted more sophisticated literary techniques. Antimachus, one of the best-known poets of this time, was greatly respected, both as a scholar and as a poet. Because of his influence, technical skill and elegance of form became essential features of fine epic poetry.

The poet and critic CALLIMACHUS, who lived during the 200s B.C., criticized Antimachus's work and the epic in general. According to Callimachus, the epic was too long to be written with the care that was expected of literary works during the Hellenistic* age. In response to Callimachus's criticism, poets wrote short epic fragments, called epyllia, which remained popular for centuries.

The long Homeric epic did not completely fall out of fashion, and many epics were written during the Hellenistic age. This may have reflected an interest in distant places, which was especially great after the conquests of ALEXANDER THE GREAT. However, the audience for the epic had changed. While the Homeric epic had reached almost everyone, epics written in the Hellenistic age were intended for an educated audience, which was largely of men from the highest social classes.

BUCOLIC POETRY. Around 275 B.C., THEOCRITUS invented a new form of poetry, called bucolic poetry. Like the epic, bucolic poetry was written in dactylic hexameter. Unlike the Homeric epic, however, bucolic poems were comparatively short. Moreover, this form did not feature heroes and gods in distant lands but focused instead on the common people in the Greek countryside. In Greek, the word *bucolic* means "pertaining to cowherds," and the style was called bucolic because the main character was often a herdsman. Greek poets continued to write bucolic poetry for another 200 years after Theocritus.

LYRIC POETRY

Lyric poetry may actually be older than epic poetry because it arose from ancient folk and religious songs. It first appeared in written form during the 600s B.C. For the next 200 years, many of the best poets of Greece expressed themselves in lyric poetry. Such poetry remained important until the 400s B.C., when drama replaced the lyric as the most significant form of Greek literature.

There are three different forms of Greek lyric poetry. The lyric itself was sung to the accompaniment of a lyre*. Another type of lyric, the elegy, was not sung but spoken, often to the accompaniment of a flute. Iambic lyric, the third type of lyric, was spoken without accompaniment. Either an individual or a chorus performed Greek lyric poetry. Lyric that was performed by an individual is called monodic lyric, and lyric that was performed by a chorus is called choral lyric. Monodic and choral lyric differ in form and content, as well as in style of performance.

* **lyre** stringed instrument similar to a small harp

* **ode** lyric poem often addressed to a person or an object

SIMILES IN GREEK EPIC POETRY

Greek epic poets made great use of a literary device that came to be called a Homeric simile. More extensive than a simple comparison, a Homeric simile vividly describes a character or an event. For example, a hero in Homer's *Iliad* did not go to battle merely "like a lion," but

> like a mountain-bred lion, who for a long time has been starved of meat, and his proud heart urges him to go for the flocks and get inside the well-built fold. And should he find the herdsmen there guarding their flock with spears and dogs, he has no thought to leave the fold without attacking but leaps in and seizes his prey or else is himself wounded among the foremost by a dart from some swift hand.

MONODIC LYRIC. A monodic lyric is a short poem that usually describes the personal experiences and feelings of the poet. Typically, it is written in the first person. The leading practitioners of the monodic lyric were Sappho and Alcaeus, both of whom wrote around 600 B.C., and Anacreon, who wrote around 500 B.C.

Although only fragments of Sappho's poetry have survived, she was without doubt the greatest of the monodic lyric poets. She had no equal in the eloquence, imagery, and metrical skill of her verse. She also wrote with great intensity and feeling, yet with delicacy. The only completely preserved poem of Sappho is her famous "Ode to Aphrodite." As is true of most of Sappho's poems, this ode* is about love.

Like Sappho, the poet Alcaeus also wrote about love. However, he also wrote on political topics and wrote several drinking songs. Only fragments of Alcaeus's work survive. Anacreon wrote poems that were less personal than those of Sappho or Alcaeus. His wit and wordplay distanced his poetry from his personal feelings. Several centuries later, this approach characterized Greek literature throughout the Hellenistic age.

CHORAL LYRIC. Longer and more complex than monodic lyric, choral lyric is less concerned with the personal experiences and feelings of the poet. Instead, it focuses on group values and attitudes and is often based on shared myths and common knowledge. The earliest known example of

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choral lyric is a poem by Alcman of Sparta that was written in the 600s B.C. Alcman's work is quite long and complex in its structure, suggesting that a long tradition of choral lyric already existed by that time. After Alcman, the length and complexity of choral lyric increased even more. Stesichorus, who wrote choral lyrics around 600 B.C., was the earliest Greek poet to come from the Greek colonies in Italy. The poet Simonides, who wrote around 500 B.C., may have been the first ancient Greek poet to charge fees for his work.

The final period of choral lyric lasted from 500 B.C. to 450 B.C., when Pindar and Bacchylides composed their victory odes. Pindar, the more brilliant poet of the two, composed victory odes for the OLYMPIC GAMES and the other great athletic contests of Greece. After Pindar, the writing of victory odes seems to have come to a halt, perhaps because his work was considered to be the high point of this literary form. (*See also* **Alphabets and Writing; Books and Manuscripts; Drama, Greek;** *Iliad;* **Languages and Dialects; Literacy; Literature, Greek;** *Odyssey.*)

POETRY, ROMAN

* **epic** long poem about legendary or historical heroes, written in a grand style

* **elegiac** sad and mournful poem

* **lyric** poem expressing personal feelings, often similar in form to a song

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

* **narrative** a descriptive account of events; a story

* **hero** in mythology, a person of great strength or ability, often descended from a god

The ancient Romans wrote little, if any, poetry before about 250 B.C., and another hundred years passed before poetry was an acceptable literary form for people of high social standing. Like much of their culture and learning, Roman poetry arose from its Greek counterpart, and most Roman poets were greatly influenced by their Greek predecessors. Roman poetry also took the same general forms as Greek poetry. These forms included the epic*, the elegiac*, and the lyric*. In addition, the Romans established satire* as a literary form.

EPIC POETRY

The earliest Roman poems were epics patterned after the works of the Greek poet HOMER, who composed the *Iliad* and the *Odyssey* in the 700s B.C. Like Homer's epics, the early Roman epics are long narratives* about heroes* and gods that retell important events of the past. Although epics continued to be written in Rome until about A.D. 100, the form underwent many changes. While some of these changes were the result of Greek influences, others were a reaction to political events that occurred in Rome.

EARLY ROMAN EPIC.   The first Roman epic was a Latin translation of the *Odyssey* in about 250 B.C.—the work of a slave named Livius Andronicus. Around the same time, the poet Naevius wrote an epic about the first PUNIC WAR. The best-known early Roman epic poet, however, was Quintus Ennius.

Most Romans considered Ennius the greatest of all Roman poets, and he was called the "father of Latin literature." The *Annales,* written around 170 B.C., retold the story of the founding of Rome and its subsequent history. Ennius adapted the Latin language to dactylic hexameter*—the same meter* that Homer had used in his Greek epics. Ennius's work was greatly admired, in part because it was so heavily influenced by the highly respected Greek poetry. Ennius had many imitators, including the statesman

* **dactylic hexameter** line of verse that consists of a stressed syllable followed by two unstressed syllables (such as in the word *passageway*), repeated six times

* **meter** in poetry, a pattern of stressed and unstressed syllables

CICERO, who himself wrote three epics. However, Ennius had many critics as well, some of whom considered his verses very clumsy.

Around 60 B.C., the Neoterics, or "new poets," dominated the literary scene. The Neoterics, who included the poets CATULLUS, Calvus, and Cinna, were influenced primarily by the Greek poet CALLIMACHUS, who had criticized the epic almost 200 years earlier. Like Callimachus, the Neoterics believed that learning, sophistication, and conciseness were more important to good poetry than a lengthy narrative. Because of their influence, no respectable poet wrote an epic for another generation or more, and the best poets completely rejected the form. Instead, they wrote epyllia, or short epic fragments, a poetic form that had been introduced by the Hellenistic* poets.

AUGUSTAN EPIC. The end of the Roman Republic* and the rise to power of the Roman emperor AUGUSTUS led to a return of the epic. Augustus considered himself the new founder of Rome, and he encouraged Roman poets to celebrate his life and achievements in epic poetry. Some poets, including HORACE, refused to write epics for Augustus, claiming that their talent and skill were no match for such a grand and important theme.

The poet VERGIL undertook the challenge, and he wrote the greatest of all Roman epics, the *Aeneid*. Like earlier Roman epics, the *Aeneid* was heavily influenced by Homer. Vergil not only used Homer's poetic form and techniques but also many of the same themes. The *Aeneid* was so good that no other Roman poet of Vergil's time tried to match it, although many lesser epics were written by later poets.

Vergil quickly achieved the same status in Rome that Homer had held in Greece. He was considered to be the greatest Latin epic poet and a genius of literature. In addition to the *Aeneid,* Vergil wrote ten poems called the *Bucolics,* or *Eclogues.* Like other bucolic poetry, Vergil's work is set in the countryside and the main characters are common folk. In this work, Vergil expressed the conflict between his private world of creativity and his public involvement in the outside world. The *Eclogues* was very popular and influenced many later poets. Vergil also wrote the *Georgics,* an instructional as well as philosophical poem about man's relationship with the land. *Georgics* is divided into four books, each on a specific topic: grain production, tending vines and orchards, raising livestock, and keeping bees.

Another important poet of this time was OVID, who is best known for his *Metamorphoses.* This work is epic in length (the poem begins with the world's creation and comes down to Ovid's day) but otherwise resembles the epic very little. Instead, it is a collection of short narrative poems about myths and legends of the ancient world. Many of the stories involve a character undergoing a change, or metamorphosis—such as going from human to animal form. Ovid was more influenced by Callimachus than by Homer.

RHETORICAL EPIC. Beginning in the 30s B.C., Roman poets recited their work in public. Public recitals of poetry became widespread, and by the end of the A.D. 100s, literature and public speaking had become closely linked. As a result, poets adopted a style of writing that appealed to the public, and what most appealed to the public was concise, clever writing.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

POETRY AND SOCIAL CLASS

For about the first 100 years after poetry was introduced in Rome, writing poetry was considered an activity for the lower social classes. Upper-class Romans wrote only prose. All this changed when an aristocrat named Gaius Lucilius wrote poetry about his own life. Because Lucilius was so admired by his peers, this autobiographical work elevated the status of poetry.

* **pentameter** line of verse consisting of a specific pattern of stressed and unstressed syllables that together comprise five divisions, or "feet"

The best-known epic poet of this time period was LUCAN, who wrote his major work, the *Civil War,* around A.D. 62. Lucan's epic describes the conflict between Julius CAESAR and POMPEY, which had occurred about 100 years earlier. The work is full of vivid descriptions, memorable phrases, and many direct speeches, yet it falls short of the *Aeneid* as a poem. However, Lucan introduced one important innovation to the epic—there are no gods to intervene in the action of *Civil War.*

When the emperor VESPASIAN came to power around A.D. 70, he encouraged the writing of epics that were based on myth. Two epics from this period survive, the *Argonautica* of Valerius Flaccus and the *Thebaid* of STATIUS. Statius is often considered to have been the more influential poet of the two. His epic, which is about the quarrel between Eteocles and Polynices, sons of the Greek mythical character OEDIPUS, was well written and was still highly respected centuries later.

ELEGIAC AND LYRIC POETRY

During the first century B.C., many Roman poets wrote elegies and lyrics. The Greeks first developed elegiac and lyric poetry, but the Roman versions were quite different from the Greek. Many outstanding poems were written during the 75 years that these two forms of poetry flourished in Rome.

ELEGIAC POETRY.   Elegiac poetry is written in elegiac couplets—two successive lines of verse that form a unit—with the first line written in a meter of dactylic hexameter and the second line in pentameter*. Roman elegiac poetry is almost totally confined to the love elegy, a form created by Catullus around 60 B.C. In his love elegies, Catullus wrote about his own experiences with love and the problems that may arise when two people fall in love. Catullus's poetry inspired many later poets, who further explored love and relationships from their own perspective.

About a generation after Catullus, the poets PROPERTIUS and TIBULLUS wrote their love elegies. Although greatly influenced by Catullus, Propertius wrote poems that were longer and more worldly. He introduced the ideas of love as slavery and love as war, which appeared in European poetry for centuries afterward. These comparisons were an attempt to explain a sensation—love—in terms of things that were concrete and factual—and both slavery and war were facts of life in ancient Rome. Although Tibullus's poetic output was small, he is noted for his creation of the "stream of consciousness" technique. In this technique, the poet seems to describe his own thoughts and feelings as they occur.

Influenced by the increasing importance of public recitation of poetry, the love elegies of Ovid are witty and sophisticated. Ovid's works were so successful that all later elegists adopted his techniques. Ovid's later works, in particular his *Art of Love,* offended the moral ideals of the emperor Augustus. Partly because of this, Augustus banished Ovid from Rome. Because of Augustus's repressive actions and because this form of poetry was difficult to improve on after Ovid's witty treatment of it, the love elegy was abandoned by Roman poets.

LYRIC POETRY. Roman lyric poetry was characterized by the direct expression of emotions in a sophisticated style. The first Roman lyric poetry was written by Catullus, who was influenced by the great Greek lyric poet SAPPHO. The poet Horace carried on the lyric tradition in his *Odes,* but his poems differ from Catullus's in several ways. Whereas Catullus's poems are intensely personal, Horace's are cheerful and even humorous.

SATIRE

The Romans developed satire as a literary form. The great orator* QUINITIL-IAN boasted: "Satire at least is a wholly Roman achievement." Gaius Lucilius became the first important figure in the development of verse satire. He made biting personal attacks on prominent people of his time, as well as attacks on the vices of Roman society as a whole. Lucilius successfully used the hexameter for his work, and this became the meter of choice for later satirists. His style—conversational and down-to-earth—was also copied by later satirists.

HORACE modestly claimed second place in the development of satire. In his *Satires* and *Epistles,* Horace provided a new standard of artistry for hexametric satire in language, rhythm, and tone. Unlike his predecessor Lucilius, Horace rarely singled out for criticism living people or individuals who could be identified.

PERSIUS was strongly influenced by the philosophy of STOICISM, which stressed self-knowledge and a freedom from base passions. Persius wrote satire of uncompromising harshness, often in a hostile and sometimes grossly obscene manner. His use of striking combinations of images gave his poetry a unique style that was very popular with Roman audiences of his day.

JUVENAL's poetry represented the culmination of the Roman satiric tradition. Juvenal wrote 16 satires, which differed from previous satires in one important respect: He adopted the voice of the indignant and disgusted observer who cannot help attacking, although sometimes with caution, the evils of the Roman world he lived in. Juvenal was the poet who most affected the prestige of satire in the eyes of later generations. (*See also* **Education and Rhetoric, Roman; Epigrams; Literature, Roman; Love; Martial; Oratory; Poetry, Greek and Hellenistic; Satire.**)

POLIS

The *polis,* also known as the city-state, was the dominant form of political and social organization during the classical* period of Greek history. City-states were fundamentally different from the monarchies* of the earlier Mycenaean period and of the later Hellenistic* age. Although some city-states, such as ATHENS, had tens of thousands of citizens, Greek city-states were notable for their small size and strong sense of community.

FEATURES OF THE POLIS. A polis consisted of an urban center and the surrounding territory, which the city controlled. Although natural features, such as mountains, set the boundaries of some city-states, many others bordered

* agora in ancient Greece, the public square or marketplace

* patron special guardian, protector, or supporter

* sacrifice sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* oracle priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* magistrate governmental official in ancient Greece and Rome

* aristocrat person of the highest social class

on one another. Border wars were common but so were cooperation and agreements between city-states. Although each polis jealously guarded its independence, foreign threats and competition for trade led to the establishment of alliances and leagues. Religion, commerce, and athletic competitions, such as the OLYMPIC GAMES, helped create a common Greek culture.

The economy of a polis was based on the agriculture of the surrounding territory. The agora*, TEMPLES, and other sites served as the commercial, social, religious, and political centers of urban life. The Greeks defined the polis in terms of its citizens. However, citizens made up only a small part of the population of a polis because many foreign residents and slaves lived in the cities but were excluded from CITIZENSHIP. Adult male citizens controlled the political life of the polis; women had no political rights and were excluded from public life.

Common religious beliefs and practices created a strong bond among the citizenry. Each polis had a special patron* god or goddess who protected the city. Many feasts and festivals were held during the year in both the urban center and in the surrounding rural area. At these festivals, animals were sacrificed* to a god or goddess and the meat distributed to the participants. City-states also organized athletic, dance, and theater competitions.

Divine permission, usually obtained from the oracle* of APOLLO at DELPHI, was required before a new polis could be established. The founders of a new polis provided a sacred fire that was carried to the new city. Citizens of a polis paid great honor to their founder, who received a lavish public funeral when he died, as well as burial inside the city walls. A large tomb usually marked the founder's grave.

Greek city-states had many of the same institutions—magistrates* who were elected annually, a council of elders, and an assembly. Citizens participated in the assembly, the council, and the courts and in the election of magistrates. Respect for the law was an important feature of a polis. Citizens took pride in regulating their lives according to the laws of their community. Each polis kept a list of citizens who could be called on to defend the city's independence against external threats.

THE ATHENIAN POLIS. Athens and Sparta were the largest of the Greek city-states. Sparta eventually became a military dictatorship, and Athens a democracy, which implied an equality of participation in government activities. At the peak of its greatness, the Athenian polis had almost 200,000 inhabitants. While Athens had many of the same features as other Greek city-states, it developed distinctive features of its own. During the classical period, the Athenian polis was shaped by a series of reforms. In about 508–507 B.C., CLEISTHENES prevented Athenian aristocrats* from controlling the assembly by limiting citizenship. He also instituted the Council of 500, whose members were chosen by lot from male citizens 30 years of age or older.

Several years later, additional reforms were instituted. A board of ten generals was created to distribute military power more evenly. Members of the Council of 500 were required to swear an oath to act in accordance with the laws and in the best interest of the polis. They were to supervise the city magistrates. In addition, they swore not to take action on important matters "without a decision of the people in assembly." They also

PHILOSOPHY AND THE POLIS

The great Greek philosophers Plato and Aristotle believed that the best place to live was in a polis. In his dialogue the *Republic,* Plato imagined an ideal state that was governed by a philosopher-king. Although different from any existing polis, Plato based his ideal state on the Greek polis. The concept of the city-state was even more fundamental to Aristotle. He began his great work in political philosophy by stating that "man is by nature an animal of the polis."

* **archon** in ancient Greece, the highest office of state

* **quorum** number of members of an organization who must be present for the group to conduct business

* **depose** to remove from high office

swore not to imprison any citizen except those charged with treason, revolution, or breaking their tax contracts.

In the early 400s B.C., Athenian lawmakers introduced the practice of OSTRACISM. In an ostracism, the assembly voted to banish a citizen from the city for ten years. Ostracisms were relatively common at first, but after about 480 B.C., they occurred less frequently, and the practice ended in the late 400s B.C.

Perhaps the most extreme reform occurred in 487–486 B.C., when the method for choosing magistrates changed from direct election to selection by lot. As a result of this particular reform, magistrates no longer tended to be the leading citizens of the city. Instead, they were average citizens taking their turn at fulfilling their civic duty. Another reform came in 462–461 B.C., when Athens reduced the powers of the Areopagus, a legislative body and high court consisting of former archons*. The Areopagus also had been the traditional source of aristocratic power.

As a result of these reforms, the Athenian assembly became the supreme authority. Persuasive leaders could steer the assembly toward support for their programs. For example, with support from the assembly, THEMISTOCLES built up the port of Piraeus, turned Athens into a strong naval power, and led the Greeks to victory over the PERSIAN EMPIRE. Similarly, Cimon was able to expand the Athenian empire and increase the economic strength of the polis. While the assembly made leaders, it could also break them. Despite all he had accomplished for the polis, Cimon was ostracized by his fellow citizens.

The Athenian assembly met regularly on a hillside that overlooked the city. The assembly required a quorum* of at least 6,000 citizens, and it had the power to elect and depose* government officials. The agenda for each assembly meeting was prepared by the Council of 500. Assembly meetings lasted from dawn to midday, and votes were taken by a show of hands.

During the Hellenistic period, the polis was marked by increasing conflict between rich and poor. During the Roman Empire, the Greek polis continued a tradition of independence and competition, of civic pride and a sense of cultural superiority over the Romans. (*See also* **Democracy, Greek; Government, Greek; Greece, History of.**)

POLYBIUS

ca. 205–ca. 125 B.C.
GREEK HISTORIAN

* **aristocrat** person of the highest social class

Polybius was a Greek historian who wrote an impressive account of Rome's rise to a position of leadership in the Mediterranean world. Although only the first 5 books of his 40-book *Histories* exist in complete form, much of the rest of the work survives in collections of passages produced by later scholars.

Polybius was the son of Lycortas, a wealthy Greek aristocrat* who was active in an organization of Greek states called the Achaean League. Polybius himself worked for the league, attaining its second-highest position while he was still only in his 20s. After the Romans defeated the Greeks in 168 B.C., Polybius was one of 1,000 aristocrats who were deported to Italy.

Polybius spent most of the next 16 years in Rome, where he became friends with Scipio Aemilianus, the son of the Roman general who defeated Greece. Polybius traveled widely after his release from captivity, maintaining a close association with Scipio. He was with Scipio when the

Romans burned and destroyed CARTHAGE in 146 B.C., and he also helped the Romans organize Greece into a province* after the final defeat of the Greeks following the Achaean War. Polybius was more than 80 years old when he died, reportedly from falling off a horse.

The 40 books of the *Histories* cover the history of Rome from 220 B.C. and the beginning of the Second Punic War to the fall and destruction of Carthage and CORINTH in 146–145 B.C. Polybius was a careful researcher who used many sources for his work. These included documents, INSCRIPTIONS*, letters, public records from Rome and Greece, memoirs, and the works of other historians. Perhaps most important, he interviewed eyewitnesses of the events he described.

Polybius carefully organized his work in accordance with the Olympiads, which are the periods of time between the OLYMPIC GAMES that were held in Greece every four years. During each year within an Olympiad, Polybius described events in geographical order—from west to east. First, he recounted events in Italy, Sicily, Spain, and North Africa, then those in Greece and Macedonia, then Asia and Egypt. He treated books 1 and 2 differently. These two volumes introduce the work, describing Roman history from the First Punic War (264–241 B.C.) to 220 B.C. and providing background and explaining how Rome developed its aim for domination of the known world. The careful and consistent arrangement of his work has made it easier for later scholars to place the surviving excerpts from his work in the correct order.

Polybius believed that the writing of history had two main objectives—to train statesmen and to teach people how to face disaster. His work focuses mainly on political and military subjects, but it also includes analyses of economic, religious, and social institutions. In book 6, Polybius discusses Rome's army and constitution in detail. He describes Rome's government as a mixture of three basic forms—a monarchy*, an aristocracy (the Roman Senate), and a democracy (the assemblies). His description of the Roman government as a system of checks and balances influenced later political thinkers, including those who created the United States Constitution.

In addition to his *Histories,* Polybius wrote several other works, all of which have been lost. They included a tribute to a Greek statesman, a work on military tactics, a history of the Roman war in Numantia, and a treatise on regions near the equator. (*See also* **Achaea; Government, Roman; Greece, History of; Rome, History of.**)

POMPEII

Pompeii was a coastal Roman city in Campania, a region in southwestern Italy. In A.D. 79, Mt. VESUVIUS erupted and buried the city under a thick blanket of volcanic ash. Because the buried city is so well preserved, Pompeii is probably the most spectacular and informative archaeological* site in the world.

According to the Greek writer STRABO, the first inhabitants of the region were the prehistoric people called Oscans. The Etruscans later took control of the small fishing and farming village when they expanded their control over Campania. Greek colonists in southern Italy also established

a trading settlement there. Some Greek buildings that have been found at the site date from before 500 B.C.

In the 400s B.C., migrating people from the interior of Italy, known as Samnites, took control of Pompeii. In the early 200s B.C., Rome defeated the Samnites, and Pompeii came under Roman control. During HANNIBAL's invasion of Italy (in the Second PUNIC WAR, 218–201 B.C.), Pompeii remained loyal to Rome. However, in the Social War, in which the Italian people rose up against the Romans, Pompeii sided with the rebels. The Roman general SULLA lay siege* to Pompeii and captured the city in 89 B.C.

As punishment for siding with the enemy, Sulla colonized Pompeii with a large number of his retired soldiers, a move that caused friction between the colonists and the longtime residents. During the reign of the emperor NERO, a riot between rival factions broke out in the amphitheater*, causing many deaths. In A.D. 62, only 17 years before the eruption of Mt. Vesuvius, an earthquake severely damaged the city.

In A.D. 79, Pompeii was suddenly destroyed by the eruption of Vesuvius. Together with the neighboring village of Herculaneum, Pompeii was buried under pumice*, volcanic ash, and eventually a layer of earth. At the time of the disaster, Pompeii had a population of about 25,000 people, most of whom seem to have escaped.

The site remained little known and largely unoccupied until it was rediscovered in the 1700s. Pompeii immediately became the subject of great interest and curiosity. Since then, the city has been heavily excavated*. About 80 percent of the area inside the city walls has now been uncovered and examined. Much of the recent work at the site has involved record keeping, preservation of the site, and analysis of what has already been excavated.

Archaeological studies have concluded that there were three main areas of public buildings inside the walls that surrounded the city. The first contained a Greek temple, a temple of ISIS, a portico* that was converted into a school for gladiators*, and two theaters. In the second area, the city's large main forum* was flanked by two-story high colonnades*; a basilica*; temples of Jupiter, APOLLO, Venus, and the Genius of the Emperor; and five government buildings.

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

* **amphitheater** oval or round structure with rows of seats rising gradually from a stage or central open space

* **pumice** volcanic rock used to clean and polish materials

* **excavate** to uncover by digging

* **portico** roof supported by columns, forming a porch or covered walkway

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

* **forum** in ancient Rome, the public square or marketplace, often used for public assemblies and judicial proceedings

* **colonnade** series of regularly spaced columns, usually supporting a roof

* **basilica** in Roman times, a large rectangular building used as a court of law or public meeting place

The oldest existing Roman amphitheater and a large sports area were located in the third area. The city had at least four public baths. At first, the city obtained its water from wells and cisterns*, but in later years an aqueduct* delivered water to the public baths and fountains and to some private homes.

Pompeii's most famous feature is its private houses. Although they varied in size and layout, most were built around a central reception hall, or atrium*, and had an interior colonnaded garden. Wall paintings decorated the interiors of the houses, and MOSAICS covered the floors. The artwork from Pompeii gives us a sense of what Roman houses looked like and how they were decorated. Many of the wall paintings were copies of important Greek works that have been lost. (*See also* **Archaeology of Ancient Sites; Architecture, Roman; Art, Roman; Etruscans.**)

* **cistern** tank for storing rainwater

* **aqueduct** channel, often including bridges and tunnels, that brings water from a distant source to where it is needed

* **atrium** central hall of a Roman house that had a hole in the roof for the purpose of collecting rainwater

POMPEY

106–48 B.C.
ROMAN GENERAL

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers

* **triumph** Roman victory celebration consisting of a procession by the victorious general and other notables to the temple of Jupiter

* **proconsul** governor of a Roman province

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

Gnaeus Pompeius Magnus, or Pompey, was one of the most important Roman generals and statesmen of the late Roman Republic*. His military campaigns were so successful that his fellow Romans called him *magnus* (great) and compared him to ALEXANDER THE GREAT. Pompey extended Roman power in the East and cleared the MEDITERRANEAN SEA of pirates. His fame and popularity led to a fatal rivalry with another popular general, Julius CAESAR, for control of the Roman world. Pompey's defeat and death enabled Caesar to establish himself as dictator, or sole ruler, of Rome.

Pompey learned his military skills while serving under his father, another prominent Roman general. As a young man, Pompey led three legions* in SICILY and AFRICA in support of the Roman dictator SULLA. Despite his youth, he celebrated a triumph* in Rome. Recognizing Pompey's military talents, the Roman Senate gave him a special command, later sending him to Spain as a proconsul*. Upon his return from Spain, Pompey helped the general CRASSUS crush the massive slave uprising led by SPARTACUS. For this latter success, he celebrated a second triumph. In 70 B.C., Pompey and Crassus served as consuls*.

In 67 B.C., Pompey accepted a special command that involved finding a solution to one of Rome's most serious problems—PIRACY in the Mediterranean that threatened grain imports to Rome. He received virtually unlimited power to deal with this critical situation. Although the command was for three years, Pompey solved the problem in just three months. He commandeered ships from the navies of RHODES, Marseilles, and other Roman allies. He then divided the Mediterranean and its shoreline into 13 zones, assigning a commander and a fleet to each one. The fleets then attacked the pirate hideouts within their respective zones. At the same time, he headed 60 ships eastward from Gibraltar, driving pirates into the arms of waiting Roman fleets or back to the main pirate base at Cilicia in ASIA MINOR. Trapped pirate ships surrendered in large numbers. With his land forces, Pompey attacked the pirates who fled to their home base. In just three months, Pompey had freed the Mediterranean of pirates, a feat that no other naval commander had been able to accomplish before.

The following year, Pompey was assigned another special command, this time to direct the continuing war in the east against Mithradates, the king of Pontus. Pompey defeated Mithradates, forcing him over the

mountains to Crimea, where the king committed suicide. Pompey annexed* Syria, founded numerous colonies, doubled the revenues of the Roman treasury, and greatly expanded and strengthened the range of Roman sovereignty* in the east. The Romans considered Pompey's eastern campaigns his greatest accomplishment.

Upon his return to Rome in 62 B.C., Pompey celebrated his third and greatest triumph. He soon formed an alliance with Caesar and Crassus, called the First Triumvirate, and married Caesar's daughter Julia. However, Caesar's popular victories in the GALLIC WARS increased the rivalry between the two men, which intensified after the deaths of Julia and Crassus in the late 50s B.C. Patricians*, worried about Caesar's growing power, considered Pompey their best hope to stop him. When Caesar decided to fight for control of the Roman world, Pompey was placed in charge of government forces. The civil war reached its climax in 48 B.C., when Caesar defeated Pompey at Pharsalus in Greece. Although Pompey escaped to Egypt, he was shortly afterwards assassinated by local rulers hoping to earn Caesar's favor. (*See also* **Armies, Roman; Government, Roman; Triumvirates, Roman; Wars and Warfare, Roman.**)

* **annex** to add a territory to an existing state

* **sovereignty** ultimate authority or rule

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

POPULATION

E stimates of the population of ancient Greece are very rough approximations. Population figures are scarce and incomplete, and most existing records involve taxes or military service, which applied only to adult male citizens. Statistics for women, children, foreign residents, and slaves—the people who made up a large portion of the population—simply do not exist. Even for ATHENS, which provided a more complete picture than any other city-state*, population figures are merely estimates.

Attica, the region in which Athens was located, may have had a population of more than 100,000 citizens during most of the classical* period. At the beginning of the PELOPONNESIAN WAR in 431 B.C., the population of Attica—including women, children, slaves, and foreigners—totaled more than 300,000 people. The city-state of Argos had about the same number of citizens, although fewer slaves and foreigners, and CORINTH had fewer than half that number. The Greek colonies on the island of SICILY may have had a population as high as 750,000 people.

Because all adult male Roman citizens were required to register for the census, more complete population figures are available for Rome. These figures suggest that there were about 120,000 adult male Roman citizens in the 400s B.C. This rose to about 300,000 two centuries later. As the Roman empire expanded, and certain conquered peoples received Roman CITIZENSHIP, the population increased accordingly. In 70 B.C., after citizenship was granted to all people of Italy south of the Po River, the figure reached 900,000.

A census of the empire conducted by the emperor AUGUSTUS in 28 B.C. put the figure at about 4 million citizens. In the first century A.D., the city of Rome had about a million inhabitants, and the total population of the Roman empire is estimated to have been more than 50 million people. (*See also* **Census, Roman; Greece, History of; Rome, History of.**)

* **city-state** independent state consisting of a city and its surrounding territory

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

See map in Migrations, Early Greek (vol. 3).

See map in Migrations, Late Roman (vol. 3).

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POSEIDON

In Greek mythology, Poseidon was the god of the sea as well as of earthquakes and horses. One of the oldest and most widely worshiped of the Greek deities*, he was associated with many cults*, and numerous shrines were erected in his honor throughout the ancient world. Poseidon was considered one of the most powerful and violent of the gods, and he was identified with sea storms, tidal waves, and other natural disasters. Greek art usually portrayed him as a bearded man with a fierce expression who held a trident*. The Romans also worshiped Poseidon, although they called him Neptune, the name of an ancient Italian water god.

Poseidon was one of the three sons of Cronos and Rhea, the king and queen of the Titans (the original race of gods who ruled the universe before the Olympian gods). Along with his brothers, ZEUS and HADES, Poseidon overthrew his parents and imprisoned the Titans in the region of the underworld* known as Tartarus. The brothers then divided the universe between them, with Zeus (who became the supreme ruler of the gods) receiving the sky, Poseidon the sea, and Hades the underworld. Poseidon had many children with goddesses, sea nymphs*, and mortal* women. Most of his children inherited his violent nature, and many of them were giants and

monsters. Several of Poseidon's offspring were horses, including the famous winged horse Pegasus, the offspring of his union with MEDUSA.

Poseidon figures prominently in the epic* poems of HOMER, the *Iliad* and the *Odyssey.* In the *Iliad,* he is a fierce enemy of the Trojans because they refused to pay him for the walls he had helped to build around the city of TROY. In the *Odyssey,* Poseidon attempts to destroy the Greek hero* ODYSSEUS, who blinded Poseidon's son Polyphemus, the CYCLOPS. Although Odysseus survives, Poseidon kills all his companions, and Odysseus's return home is delayed because of the hardships and disasters he suffers at the hands of Poseidon.

Although Poseidon was not associated with the official cults of any city, he was important in ATHENS because some myths considered him to be the father of the Athenian hero Theseus. Poseidon competed with ATHENA, the goddess of war and wisdom, to become the patron* of Athens. The contest, won by Athena, is depicted in the sculptures that decorate the PARTHENON, the great temple located on the ACROPOLIS in Athens. In Athens, Poseidon bore the additional name of Erechtheus, which was also the name of a legendary early king of the city. The ERECHTHEUM, another important temple on the Acropolis, supposedly contained the mark of Poseidon's trident, and the same family that provided the priestess for the cult of Athena also provided the priest of Poseidon Erechtheus. (*See also* **Cults; Divinities; Epic, Greek; Religion, Greek; Religion, Roman.**)

* **epic** long poem about legendary or historical heroes, written in a grand style

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **patron** special guardian, protector, or supporter

POSTAL SERVICE

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **city-state** independent state consisting of a city and its surrounding territory

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Several kingdoms in the ancient world, such as ASSYRIA and the PERSIAN EMPIRE, developed and supported postal services. Riders on horseback delivered messages, transported goods for the state, and accompanied the rulers or other officials on their journeys. While the Hellenistic* kingdoms developed similar systems, the Greek city-states* never organized any coordinated postal service. During the classical* period, professional private couriers delivered messages.

The Roman Republic* also relied on private messengers, and the number of Roman messengers was much greater than that of the Greeks. The Roman emperor AUGUSTUS introduced a public postal service throughout the empire that was designed specifically to serve the government. Under this system, cities and towns were responsible for providing their own animals, vehicles, and supplies to support the service in their area. Since this quickly became one of the most unpopular forms of government intrusion into local life, many reform efforts were attempted, although most were unsuccessful.

Established around a series of posting stations, the empire's postal service was based on the system of well-engineered Roman roads. Military personnel maintained the system, since it was vital to the state. The Roman postal service was highly efficient, with messages traveling as quickly as 50 miles per day. If necessary, the system moved much faster, such as in A.D. 69, when news of a revolt by the Roman army on the Rhine River traveled to the emperor Galba at a rate of 150 miles per day. (*See also* **Appian Way; Roads, Roman; Transportation and Travel.**)

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POTTERY, GREEK

The craft of pottery developed in Greece sometime before 1000 B.C., and the basic techniques of making pottery were well established by the 700s B.C. By this time, potters were producing a wide variety of items, such as vases, flasks for oil, bowls for mixing wine and water, storage jars for food and drink, drinking cups, and jugs. During the next 200 years, the Greeks refined their methods of painting and decorating pottery and produced increasingly elaborate and refined works of art. These advanced techniques enabled pottery painters to show more detailed scenes and to depict the human form in more realistic ways.

GEOMETRIC AND ORIENTALIZING STYLES OF POTTERY. The earliest existing Greek pottery dates from about the late 800s and early 700s B.C. This pottery was typically decorated with regularly repeated, abstract geometric shapes, such as zigzag patterns, circles, and lines that were painted in dark colors over the natural red clay of the pots. It is called the Geometric style. The few images of humans that appear were usually simple silhouettes that reflected little concern for lifelike accuracy.

From the late 700s B.C. to the early 600s B.C., pottery painting reflected the growing contact that the Greeks were having with Eastern cultures. The orderly geometric patterns gave way to a freer and more casual style that featured curved lines and a looser arrangement of figures. Another characteristic of this Eastern style was the portrayal of real and imaginary animals. Greek artists developed an interest in showing scenes from Greek myths and poetry, which led to more realistic representation of the human form and greater depiction of everyday activities.

BLACK-FIGURE AND RED-FIGURE POTTERY. About 700 B.C., potters in CORINTH developed the black-figure technique of painting pottery. In addition to using the natural mineral pigment (iron oxide) found in the clay, painters used a fine clay glaze to paint the outline of figures. Details, such as hair, muscles, or clothing, were then etched into the glaze to reveal the clay underneath, and the pot was then heated three times in an oven, or kiln. The glaze figures on the finished pot appeared shiny black against the red clay background, and the fine details were highlighted in red. The technique gave the artist more control over the work, and the result was both more refined and more realistic.

About 525 B.C., Athenian artists developed a new technique, called red-figure painting. Artists applied a black glaze over the entire pot, except for the figures, which were left as silhouettes in the original red clay. Details were then painted into the red figures. Pots decorated using this technique had a highly polished black finish, with red-clay figures that seemed to float on top of the black background. The effect was elegant, and the technique enabled artists to render fine details with remarkable precision. Pottery from this period shows just how much Greek artists knew about the human body and how it moved.

By the late 300s B.C., the red-figure style was replaced by less expensive methods and less elaborate decoration. Athens, which had been the most important center for the production of pottery, lost its celebrated position to locations in Italy, and the Romans gradually replaced the Greeks

as the main producers and exporters of pottery in the Mediterranean region. (*See also* **Art, Greek; Crafts and Craftsmanship; Pottery, Roman.**)

POTTERY, ROMAN

Roman pottery had its roots in both local and Greek traditions, and many characteristics of late Greek pottery can be seen in early Roman pottery. The Etruscans, the Romans' neighbors to the north, had a well-established tradition in ceramics*, one of the many artistic areas in which they strongly influenced Rome. The Greek pottery that the Etruscans imported had a further influence on local styles. Etruscan pottery was often decorated with designs borrowed from Greek artworks, as well as scenes from Greek mythology. Through their trade with other civilizations in ITALY, the Romans acquired Greek and Etruscan pottery that inspired much of the pottery they produced.

The best known type of Roman pottery was Samian ware, a bright red pottery originally produced on the Greek island of Samos. Also known as *terra sigillata,* Samian ware had a smooth, glossy surface and featured molded ornaments and reliefs* that often covered the entire surface of the vessel. Some Samian bowls were decorated with lead or bronze rivets—metal pins or bolts with a head on both ends. (A rivet is formed by passing it through an object, such as a piece of pottery, and hammering the end to form a head on the opposite side.) The finest examples of Samian ware were produced in Italy and Spain, although some may have been made in BRITAIN as well. The Romans also produced a pottery that was black, a result of its contact with the smoke of the kiln* in which it was fired.

While Samian ware was the finest Roman pottery, it was not typical of the ceramic ware used by the average Roman. Most Roman pottery was not as finely made or as elaborately decorated as Samian ware or the Greek pottery that had inspired it. Roman pots were typically plain, unglazed earthenware vessels used for everyday purposes, such as cooking or storing foods. Compared to the Greeks, Roman potters produced few specialized types of pots. Amphorae were used for carrying wine and other liquids, *dolia* were used on farms for storage and fermentation, and *mortaria* were large bowls for mixing and grinding.

Roman pottery included stamped impressions that revealed much about the pieces and the potters. Marks often indicated the name of the potter or the owner of the workshop in which the pottery was produced. Roman military units included potters who often stamped the name of their unit or legion* onto the bricks and roof tiles they produced. Such marks revealed that some manufacturers moved their operations to newly conquered provinces* or set up new workshops there to avoid the expense of transporting their wares to distant markets.

As the Romans established political and social control over Italy, they conquered communities that had already been producing high-quality pottery and ceramics, such as the Etruscans, the CELTS in northern Italy, and the Greek colonies in southern Italy. Pottery styles from these areas were adopted by the Romans and carried with them to places as far away as Germany and Britain. The reverse is also true, and the pottery from these

distant lands often found its way into the selection of wares sold by Roman potters. As the Roman empire expanded, Roman pottery spread throughout the Mediterranean region. As in so many other areas of life, Roman styles came to dominate the pottery of Europe, North Africa, and the Near East, and these styles remained the major influence on the art of ceramics as late as the A.D. 600s. (*See also* **Art, Roman; Crafts and Craftsmanship; Etruscans; Pottery, Greek.**)

PRAETOR

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **province** overseas area controlled by Rome

In the government of Rome, praetors ranked just below consuls* in administrative authority. Like the consuls, praetors held official power, called *IMPERIUM*, for a term of one year. A praetor performed all the functions of a consul, but his power was less, and he could be overruled by a consul in a dispute. The praetor's main duties included administering the courts, presiding over the Roman Senate and assemblies, and commanding armies. Eventually, being a praetor became a prerequisite for becoming a consul.

The title of praetor was given to the two MAGISTRATES elected each year to serve as heads of government during the Roman Republic*. In 367 B.C., these two officials were renamed consuls, and the title of praetor was given to a third magistrate, who assisted in governing the state. Another praetor was added about 244 B.C., and four more praetors were added during the next 50 years to govern the territories conquered by the Romans. Although Rome continued to add new provinces* during the 100s B.C., the number of praetors remained at six. To ease the increasing burden of governing the provinces, the praetors' terms of office were extended. The extension enabled them to attend to their duties in Rome during the first year in office, before leaving the city to govern the provinces. The Roman dictator SULLA later increased the number of praetors to eight and fixed the minimum age for the office at 39.

Praetors continued to command armies during the Roman CIVIL WARS, but this practice ended under AUGUSTUS, the first emperor. During the Roman Empire, the number of praetors changed again, ranging from 10 to 16. They retained their traditional roles of presiding over the Senate and the criminal courts as well as organizing and financing major public games. Although somewhat reduced in power from the days of the republic, the praetorship still retained much of its importance, since it was a stepping-stone to more powerful posts. (*See also* **Armies, Roman; Consuls; Dictatorship, Roman; Government, Roman; Quaestor.**)

PRAXITELES

FLOURISHED 375–330 B.C.
GREEK SCULPTOR

Praxiteles, the son of an Athenian sculptor, was one of the greatest sculptors in the ancient world. His style greatly influenced the work of future generations of artists. Although Praxiteles worked in bronze, he preferred to work in MARBLE. As was the style at the time, his marble statues were painted after they were sculpted. Praxiteles paid great attention to the finish on his works, preferring to employ the painter Nicias over other painters. Praxiteles specialized in religious statues, especially

those that portrayed gods and goddesses, such as Apollo and Dionysus, at a younger age than was usual for other artists.

Among the features of his work that influenced later sculptors was Praxiteles' use of the female nude. His ideal of the female body—wide hips, small breasts, oval face, and hair parted in the middle—characterized his masterpiece, the *Aphrodite at Cnidus.* While Aphrodite, the Greek goddess of love, had long been a popular subject for Greek sculptors, earlier statues showed her fully or partially clothed. Praxiteles was the first sculptor to show her completely nude.

Praxiteles was believed to have completed more than 75 sculptures during his career, although few, if any, of his original works still exist. The *Aphrodite of Cnidus* is known only from Roman copies. Many other statues that were once considered to be his originals have been shown to be copies as well. Although the famous statue of the god Hermes holding the infant Dionysus is considered by some experts to be the original work as described by the Greek writer Pausanias, others doubt its authenticity. (*See also* Art, Greek; Sculpture, Greek.)

PRIESTHOOD, GREEK

I n ancient Greece, religion was central to every aspect of daily life. Priests and priestesses played a crucial role in ensuring the peace, health, and prosperity of the state by intervening with the powerful—and often capricious—gods on behalf of human beings. The responsibilities of priesthood were taken very seriously, and priests and priestesses were important and highly respected individuals in Greece.

QUALIFICATIONS FOR PRIESTHOOD.   Greek priests and priestesses needed little or no special training. According to the Greek philosopher* Plato, the primary qualification was "good birth"—that is, being a member of a respected priestly or political family. Many in the priesthood were therefore restricted to the elite of Greek society.

Age also determined eligibility for many in the priesthood. For example, some cults* of the goddess Athena required that the priests be boys, not men. In contrast, only elderly Athenian women were eligible to become *gerairai,* who served the god Dionysus in the Anthesteria festival. The oracle* of the god Apollo at Delphi was originally a young girl, but later elderly women filled the post. Cults devoted to virgin deities*, such as the goddess Artemis, usually required that their priests and priestesses remain celibate*, sometimes for life. Similarly, married priests and priestesses served the cults of the goddess Hera and other married deities.

The oldest and most common method of becoming a priest was by inheritance. Families and clans controlled such priesthoods, which were passed down from one generation to the next. For example, the two important Athenian priesthoods of Athena Polias and Poseidon Erechtheus were held by two separate branches of the same clan, the Eteoboutads.

In democratic Athens, some priesthoods were filled by drawing lots. Some people understood this as a way of allowing the deity to make the choice of who would serve. Even priesthoods that required expertise in

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **cult** group bound together by devotion to a particular person, belief, or god

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **deity** god or goddess

* **celibate** unmarried and abstaining from sexual intercourse

See
color plate 6,
vol. 4.

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **ritual** regularly followed routine, especially religious

* **pagan** referring to a belief in more than one god; non-Christian

ONLY SKIN DEEP?

Like the virgin priestesses of Artemis, Greek priests and priestesses often shared similar characteristics with the deities they served. Some scholars argue that this was the result of an ancient belief that the priest actually embodied the spirit of the deity during rituals. Descriptions of some prehistoric rites support this theory. For example, priests of Heracles wore lionskin robes, and the "bear-girls" of Artemis in the city of Brauron wore bearskins while performing ritual dances.

religious procedures were occasionally chosen by lot. Priests and priestesses were sometimes elected or appointed to their position, although election was less common than other methods. Outside the Greek mainland, wealthy individuals often purchased priesthoods, especially those in mystery cults and organizations known as "worshiper associations."

THE ROLE OF PRIESTS. Sacrifices* were the most important rituals* in most Greek religious festivals. While either a public official or the head of a family presided at a sacrifice, priests assisted in the ceremony and made sure that it was carried out correctly. The priest was responsible for dedicating the sacrifice to the god or goddess, killing the animal in accordance with proper procedure, and preparing the meat for eating. Because the priest or priestess was believed to have a special relationship with the god, he or she offered prayers on behalf of the congregation.

Priests and priestesses also handled other duties and responsibilities. They administered the affairs of the cult, fined members for improper behavior, made loans and maintained finances, prepared for festivals, maintained TEMPLES and shrines, and provided housing for priests and visitors. Priests also handled religious duties for individuals, such as purifying homes following a birth or death, officiating at weddings, and administering oaths.

If the priesthood in ancient Greece carried with it large responsibilities, it also provided many economic benefits and social rewards. All priests received an income from their religious activities. They were entitled to a share of the offerings placed on the altar of the deity, as well as a portion of the dues required of cult members. Regardless of the financial benefits of the priesthood, most priests were motivated by the religious and social importance of their position. Priests wielded great authority long after Greece had been conquered by the Roman Empire, and the cults they served flourished until pagan* faiths were banned by the Roman emperor THEODOSIUS I in A.D. 391. (*See also* **Death and Burial; Divinities; Festivals and Feasts, Greek; Omens; Oracles; Priesthood, Roman; Religion, Greek; Ritual and Sacrifice; Votive Offerings.**)

PRIESTHOOD, ROMAN

* **deity** god or goddess

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

The Roman priesthood was not a separate class of individuals who had special training or a spiritual calling to religious duty. Most priests were members of noble families whose dress and daily activities were no different from those of other Romans. Priests did not decide religious issues; this was the responsibility of the Senate. The duties of most priests focused on only a single deity*, on a few rituals and festivals, or on acting as advisers on religious matters to individuals or governmental officials. Although priests did not perform the actual physical act of sacrifice*, no sacrifice could take place without them.

Four different colleges, or official groups, of priests existed during the Roman Republic*. The most prestigious college was that of the pontiffs, who held a wide range of duties. The chief pontiff and head of the state religion was the *pontifex maximus,* or high priest. Pontiffs participated in many state festivals, administered religious law concerning such matters as adoptions

* **omen** sign, good or bad, of future events

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **hearth** fireplace in the center of a house

* **chastity** purity in conduct and intention; abstention from sexual intercourse

* **cult** group bound together by devotion to a particular person, belief, or god

* **deify** to make or treat as a god

* **pagan** referring to a belief in more than one god; non-Christian

and burials, and advised the Roman Senate on religious matters. The augurs, members of another prominent college, were responsible for interpreting omens* and determining whether or not the gods approved of actions planned by the state. A third college was in charge of the care of the Sibylline Books, a collection of written oracles* that the augurs consulted upon instruction of the Senate in times of crisis. A fourth college, that of the feasters, was responsible for putting on an annual feast in honor of Jupiter.

Two special groups in the Roman priesthood were the Vestal Virgins and the *flamines*. The Vestal Virgins kept lit the flame of the sacred hearth* of Rome in the temple of VESTA. The Romans believed that if the fire were ever extinguished, dire consequences would befall the city. Chosen for their duties when they were young girls, the Vestal Virgins swore an oath of chastity* during their 30-year term of office. If a Vestal Virgin broke her vow, she was punished by being buried alive. The *flamines* were 15 priests, each of whom served one of the major Roman gods. The *flamines* were restricted in their activities. Some were prohibited from wearing rings or from taking oaths. Unlike other priests, the Vestal Virgins and *flamines* wore traditional costumes that marked their priestly status, and their religious duties were a full-time activity.

During the Roman Empire, the emperor controlled the priesthood. The emperor always took the title *pontifex maximus,* the title that had once belonged to the chairman of the college of pontiffs. Religious activities increasingly involved sacrifices and ceremonies on behalf of the emperor and his family, and new priesthoods devoted to the cult* of the deified* emperors arose. Although THEODOSIUS I banned pagan* worship in A.D. 391, the pagan priesthoods probably remained active in Rome into the A.D. 400s. (*See also* **Augur; Cults; Divinities; Festivals and Feasts, Roman; Omens; Priesthood, Greek; Religion, Roman; Ritual and Sacrifice.**)

PRINCIPATE, ROMAN

See *Rome, History of.*

PROMETHEUS

* **immortal** living forever

* **Titan** one of a family of giants who ruled the earth before the Olympian gods

* **underworld** kingdom of the dead; also called Hades

According to Greek mythology, Prometheus was an immortal* being who defended humans against the gods. In a famous story, Prometheus stole fire from the gods and gave it to humans, a crime for which he was sentenced to never-ending torture by ZEUS, the king of the gods. The poet HESIOD related many of the stories associated with Prometheus in his poems *Theogony* and *Works and Days.* The playwright AESCHYLUS adapted the myths for a trilogy of dramas, including his play *Prometheus Bound.*

Prometheus was the son of the Titan* Iapetus and Clymene, the daughter of Oceanus. His name means "forethought" in Greek. When Zeus and his fellow gods rebelled against the Titans for control of the universe, Prometheus foresaw the outcome. He advised the Titans to use cleverness to defeat Zeus, but they ignored his advice. Prometheus joined the side of Zeus and the gods, who ultimately defeated the Titans and imprisoned them in Tartarus, the deepest part of the underworld*.

As a defender of mortals against the gods, the hero Prometheus often angered Zeus with his rebelliousness and trickery. As a punishment for stealing fire from Mt. Olympus, Prometheus was tied to a rock, and every day an eagle ate part of his liver.

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **nymph** in classical mythology, one of the lesser goddesses of nature

* **hero** in mythology, a person of great strength or ability, often descended from a god
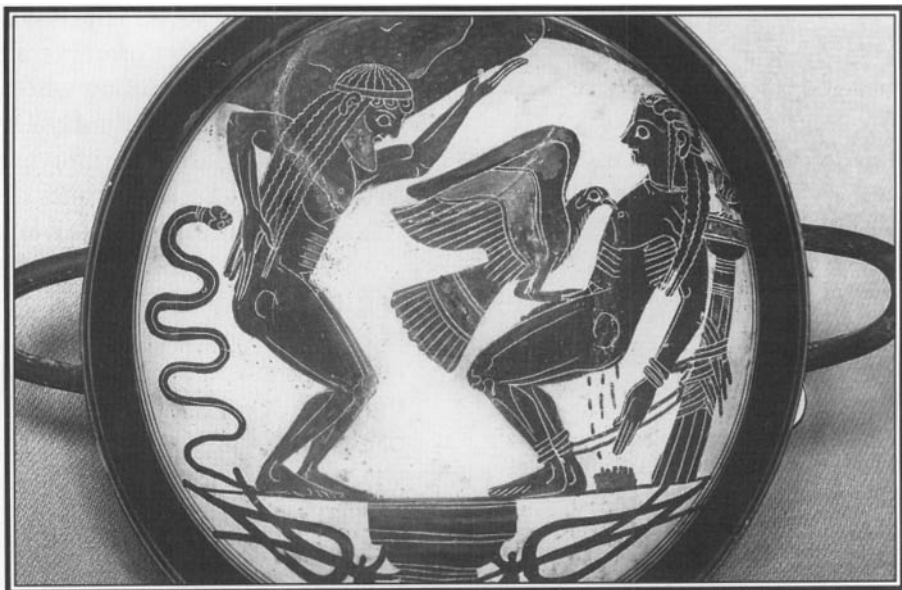
Prometheus soon found himself in disagreement with Zeus over human beings. In his poem *Theogony,* Hesiod relates how Prometheus created human forms out of clay, and ATHENA, the goddess of wisdom, breathed life into the clay figures. Although Prometheus taught humans many arts and crafts, they remained imperfect beings. When Zeus discovered Prometheus's creation, he decided to destroy humankind and make more perfect creatures instead. Zeus attempted to starve humans by demanding the best food in sacrifices*. Prometheus divided an ox into two portions. One portion contained the edible meat but was covered with the unappetizing stomach. The other portion contained bones that Prometheus covered with a thin layer of appealing fat. Zeus chose the portion with the inedible bones.

In revenge, Zeus withheld fire from humans, knowing that this would certainly lead to their deaths. To protect his creation, Prometheus stole a spark from Mt. OLYMPUS, the home of the gods, which he hid in the stem of a plant. He then gave the spark to humans. When Zeus saw the fires that people had set from the spark, he was enraged and ordered the capture of Prometheus. Prometheus was taken to a remote mountain peak at the edge of the ocean and chained to a rock. Every day an eagle landed on the rock and ate part of Prometheus's liver. Each night, his liver grew back. According to some versions of the myth, Prometheus taunted Zeus, who angrily threw a thunderbolt at the rock, forcing Prometheus into Tartarus.

Zeus eventually freed Prometheus in exchange for information. Zeus was in love with the nymph* Thetis, but he had heard a rumor that the son of Thetis would be greater than his father. Because Prometheus saw the future, he knew that the son of Zeus and Thetis would overthrow Zeus as king of the gods, just as Zeus had overthrown his own father, Cronos. After Prometheus gave this information to Zeus, he was then freed by the hero* HERACLES, who killed the eagle and broke the chains that bound Prometheus to the rock.

According to Hesiod, because Zeus was angry about the theft of fire, he punished humans by giving them Pandora. Created by the god Hephaestus, Pandora was taught household skills by Athena, and given charm by

PROSTITUTION

APHRODITE, the goddess of love. She also carried with her a jar that contained all the evils in the world. Zeus presented Pandora to Prometheus, who saw through the ploy and refused the gift. Although Prometheus also warned his brother, Epimetheus, against accepting the gift, Epimetheus (whose name means "afterthought") gladly married Pandora. When Pandora unwittingly opened the jar, she released pain, disease, and all the other evils into the world. Only hope was left inside the jar. (*See also* **Divinities; Myths, Greek.**)

PROPERTIUS

ca. 50–ca. 16 B.C.
ROMAN POET

* **elegiac** sad and mournful poem

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **rhetoric** art of using words effectively in speaking or writing

* **patron** special guardian, protector, or supporter

Sextus Propertius was a Roman poet during the reign of the emperor AUGUSTUS. His fame rests on the elegiacs* that he addressed to his mistress, Cynthia. Propertius was probably the first poet to liken love to slavery and also to compare a person in love to a soldier at war.

Propertius was born in Assisi, a small city about 90 miles north of Rome. His upper-class parents had their property seized by Octavian (later known as Augustus) during the civil wars that ended the Roman Republic*. In preparation for a career of public service, Propertius was educated in rhetoric*. Disgusted by war and political strife, however, the young man chose to write poetry instead. He moved to Rome and published his first book of poems around 28 B.C. His fourth and final book of poems, published around 16 B.C., contained few love poems and instead addressed politics and the great events of Roman history. Although his patron* was a close friend of the emperor, Propertius was sometimes critical of Augustus's government and its policies.

Propertius's most famous poems recount his stormy love affair with an older woman he called Cynthia. She was probably a married woman named Hostia. Propertius portrayed his love for Cynthia as tormented, hopeless, and all-consuming. Although the faithless Cynthia rejected the young poet, his love for her never lessened, and he continued to be obsessed with her even after her death. Literary critics and several poets, including the American poet Ezra Pound, have praised Propertius for his political independence and his passionate depiction of love. (*See also* **Callimachus; Catullus; Poetry, Greek and Hellenistic; Poetry, Roman; Tibullus.**)

PROSERPINA

See *Persephone.*

PROSTITUTION

* **dowry** money or property that a woman brings to the man she marries

* **ritual** regularly followed routine, especially religious

Prostitution—the selling of sex in exchange for money—was legal and common in both Greece and Rome. A group that included women, children, and slaves, prostitutes were generally among the least protected members of ancient society. Both men and women worked as prostitutes for a variety of reasons. Although some slaves were forced into prostitution, others chose to sell their bodies to earn the money to buy their freedom, and some women turned to prostitution to earn a dowry*.

Prostitution was sometimes practiced in the TEMPLES. Temple prostitutes were regarded as sacred. In some regions, such as Babylonia, women were required to give themselves to a stranger as part of a religious ritual*. Prostitutes also worked in inns, taverns, public baths, and other places

where there might be many potential clients. Some prostitutes had managers, to whom they gave their earnings. Some male and female prostitutes attached themselves to rich or powerful clients, who supported them financially. Aspasia, the mistress of the Athenian statesman PERICLES, was well known for her power and influence.

Although most Greeks and Romans considered prostitution necessary to society, some regarded it a threat to family life. PLATO and other philosophers* condemned the practice. The Roman educator SENECA THE ELDER called prostitution "unhappy and sterile submission." Despite these criticisms, the governments of Athens and Rome recognized prostitution as a source of income and taxed it. Brothels (houses of prostitution) were common. In fact, the ruins of several brothels were found in Pompeii, a city of about 20,000 people that was destroyed during the eruption of Mt. VESUVIUS in A.D. 79. (See also Homosexuality; Women, Greek; Women, Roman.)

* **philosopher** scholar or thinker concerned with the study of ideas, including science

PROVINCES, ROMAN

* **magistrate** government official in ancient Greece and Rome

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **tribute** payment made to a dominant power or local government

* **annex** to add a territory to an existing state

* **edict** proclamation or order that has the force of law

* **imperial** pertaining to an emperor or empire

Provinces were overseas territories controlled by Rome. Early in Roman history, the word *province* meant the sphere or type of activity of a magistrate*, whether in Rome or abroad. Later it became identified with the geographical region over which a magistrate held executive power. Beginning in the later Roman Republic*, the term referred to a territory outside Italy that owed tribute* to Rome. During the peak of the Roman Empire, during the late A.D. 100s, almost all the lands that bordered the Mediterranean Sea were Roman provinces.

The Romans began acquiring provinces after the first PUNIC WAR against CARTHAGE ended in 241 B.C. By 227 B.C. the Romans gave SICILY and the islands of Sardinia and Corsica provincial status so they would not fall again under Carthaginian control. The acquisition of provinces began to accelerate in 146 B.C., when AFRICA and MACEDONIA were annexed*. During the last decades of the Roman Republic, the Roman general POMPEY annexed SYRIA, and Julius CAESAR conquered all of GAUL. Many other provinces were acquired during the Roman Empire, starting with EGYPT in 30 B.C. JUDAEA became a province in A.D. 6, and the emperor CLAUDIUS added BRITAIN to the empire between A.D. 43 and A.D. 47.

At first, Rome ruled its provinces through elected magistrates. As the number of provinces increased, this system proved impractical. During the late republic, the Roman Senate, at the expiration of the magistrates' terms of office, would continue them as governors of the provinces with the title of proconsuls—those acting in the place of the regular consuls. The first governor of a province was usually the man who had conquered the territory. He was given complete military, judicial, and administrative authority over his province. Upon taking power, the governor issued an edict* in which he announced the laws he would enforce during his rule. Within his province, a governor was an absolute ruler. Because there were no checks on their power, some governors were inclined to be corrupt.

In 27 B.C. the emperor AUGUSTUS reorganized the provinces into two classes. The more settled and wealthier provinces were administered by the Roman Senate acting through proconsuls, who were appointed each year. Imperial* provinces, which were usually the lands on the frontiers of

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers

* **aristocratic** referring to people of the highest social class

the empire where Roman legions* were headquartered, were administered directly by the emperor. This system remained in place until the emperor DIOCLETIAN restructured the Roman Empire during the early A.D. 300s.

Provinces were administered for the benefit of Rome. The provinces supplied Rome with valuable commodities, such as corn, wheat, olive oil, and WINE. After 167 B.C., Rome stopped taxing its citizens, which placed the entire tax burden on the provinces. They were required to pay tribute to Rome and to support the soldiers who were stationed in their towns and cities, which at times caused friction between Rome and the peoples of the provinces. But provinces also benefited by their attachment to Rome. The Romans built TEMPLES, AQUEDUCTS, ROADS, HARBORS, and other public works projects that improved the lives of the people living in these outlying areas. There were also many colonies of Roman veterans who after discharge from the army settled in the provinces in which they had been stationed, thus helping along the process of Romanization. The name of the German city of Cologne (Köln) comes from the Latin word *castra,* meaning "camp," and the city of Merida in Spain comes from the Latin word *emerita,* meaning "discharged."

Roman provinces were governed in a variety of ways. In some provinces, local aristocratic* families, given the authority by the governor, administered the provincial government. Local town councils supervised the collection of taxes, public works projects, and the local police. In return for their work on behalf of the governor, these local rulers were granted

Roman citizenship. Some provincial cities were given special status. In Sicily, cities that joined Rome were declared free and granted independence. Certain tribes within the provinces were self-governing.

Many talented people came from the provinces, including notable orators* and writers, as well as military and political leaders. The emperors TRAJAN and HADRIAN both came from the Roman province of Spain. (*See also* **Citizenship; Rome, History of; Taxation.**)

* **orator** public speaker of great skill

PTOLEMAIC DYNASTY

* **dynasty** succession of rulers from the same family or group
* **satrap** provincial governor in ancient Persia

The Ptolemaic dynasty* was composed of members of the Macedonian Greek family that ruled EGYPT from shortly after the death of ALEXANDER THE GREAT in 323 B.C. until its defeat by the Romans in 31 B.C. The dynasty is named after its 15 kings, all of whom were named Ptolemy. The last ruler in the dynasty, the brilliant queen CLEOPATRA, became famous for her relationships with the Roman statesmen Julius CAESAR and Marcus ANTONIUS (Mark Antony).

After the death of Alexander, the generals of the Macedonian army divided Alexander's empire among themselves. Ptolemy I Soter, a childhood friend and wartime companion of Alexander, established himself as satrap* of Egypt. He named himself king in 305 B.C., the first monarch of the Ptolemaic dynasty. During the 200s B.C., the Ptolemies had numerous conflicts with the SELEUCID DYNASTY of SYRIA in an attempt to extend their rule into ASIA MINOR and Syria. Until around 200 B.C, the Ptolemies controlled JUDAEA and southern Syria as well as Egypt. Domestic strife and civil war disrupted the reigns of the later Ptolemies. With the death of Cleopatra in 30 B.C., the dynasty ended, and Egypt became a part of the Roman empire.

* **papyrus** writing material made by pressing together thin strips of the inner stem of the papyrus plant
* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Because the Ptolemies were not Egyptian themselves, they often exploited the people for their own personal gain. The dynasty held monopolies on linen, papyrus*, beer production, and other industries. They claimed all Egyptian land as their own and then had it farmed by peasants. But the dynasty also supported the arts and scholarship, founding the famous Library and Museum of ALEXANDRIA, making the city a center of Hellenistic* culture. (*See also* **Hellenistic Culture; Rome, History of.**)

PTOLEMY

ca. A.D. 100–ca. 170
ASTRONOMER, MATHEMATICIAN, AND GEOGRAPHER

Claudius Ptolemaeus, or Ptolemy, was a Greek astronomer, mathematician, and geographer. Between A.D. 146 and A.D. 170, Ptolemy wrote several major works, including a 13-volume textbook of astronomy that remained the standard work in the field until the end of the Middle Ages. An equally influential work was his 8-volume *Geography,* in which Ptolemy attempted to map the known world.

Little is known about Ptolemy's life. Born in Upper Egypt, he lived most of his life in ALEXANDRIA, where he served as superintendent of the Museum. Around A.D. 150, Ptolemy completed his major astronomical work, called the *Syntaxis.* (This work is now known as the *Almagest,* from the Arabic for "the greatest.") In the *Syntaxis,* Ptolemy recorded the information needed to determine the positions in the sky of the sun, the moon,

THE CENTER OF THE UNIVERSE

Not all ancient astronomers believed in the geocentric theory—that the earth is the center of the universe. The astronomer Aristarchus of Samos suggested that the movements of the heavenly bodies could be explained if the sun were at the center and the earth and the other planets revolved around it. But Ptolemy and most other ancient astronomers rejected this argument for rational physical reasons. According to the scientific theory of the time, if the earth moved, an object thrown straight up into the air would not fall down in the same spot. It was not until after the work of Nicolaus Copernicus in the 1500s that astronomers adopted the sun-centered system.

* **projection** representation of the earth's surface upon a flat surface, such as a grid

the stars, and the five planets that were known at the time. He incorporated the work of the great Greek astronomer Hipparchus, who lived in the 100s B.C. Using observations of the stars made by the ancient Babylonians, Hipparchus had compiled a catalog that contained the positions in the sky of more than 850 stars. Ptolemy made his own observations of the stars between A.D. 127 and A.D. 147, which enabled him to create a star catalog that plotted the positions of more than 1,000 stars.

Along with most other ancient astronomers, Ptolemy believed that the earth was the center of the universe. According to Ptolemy, the earth is surrounded by hollow, transparent spheres that support and move the other planets, the moon, the sun, and the stars around the earth. However, because heavenly bodies move in irregular patterns across the sky, Ptolemy devised a complicated theory of interlocking movements of the planetary spheres. His theory explained the movement of heavenly bodies so well that it was not until the 1400s that scientists challenged the geocentric theory.

In his *Geography,* Ptolemy attempted to locate the known regions of the world by listing places by their latitude and longitude. In addition to this list of about 8,000 places, Ptolemy described important physical features of the land, such as rivers and mountain ranges. Book 1 of the *Geography* includes instructions on how to draw a map of the world using two different projections*.

The *Geography* also contains an atlas of maps. Although the maps accurately depict the outline of the Roman empire, areas beyond the boundaries of the empire are frequently distorted. Ptolemy made a number of mistakes in creating his maps. For example, he calculated that the Mediterranean Sea was much longer than it is in reality, and he connected the continent of Africa to China, making the Indian Ocean a large inland lake. Despite these mistakes, the *Geography* was the most accurate depiction of the known world until the 1500s.

Ptolemy wrote many other books on astronomy, astrology, optics, and music. In his *Planetary Hypotheses,* for example, he described the physical models that explain the movements of the planets he detailed in the *Syntaxis.* In the *Astrological Influences,* a companion work to the *Syntaxis,* Ptolemy attempted to show how the movements of the planets affect life on earth. These works had an important influence on astronomy and astrology throughout the Middle Ages. (*See also* **Astronomy and Astrology; Eratosthenes; Maps, Ancient.**)

PUNIC WARS

* **province** overseas area controlled by Rome

* **orator** public speaker of great skill

* **blockade** military means used to prevent the passage of enemy ships or troops into or out of a place

The Punic Wars were three wars fought between CARTHAGE and Rome for control of the western MEDITERRANEAN SEA. The name *Punic* comes from the Roman word for the race and the language of the Carthaginians. Before the wars began in 264 B.C., the two cities had a peaceful and cooperative relationship. Rome controlled most of the Italian peninsula; Carthage, located in northern AFRICA, controlled trade in the western Mediterranean. At the conclusion of the third war in 146 B.C., Carthage was completely destroyed, and Rome was the greatest power in the region.

The First Punic War (264–241 B.C.) arose from a quarrel between Messana and SYRACUSE, two cities on the island of SICILY. When Syracuse attacked Messana, the rulers of Messana called on both Carthage and

Rome for help. Although the Carthaginians arrived first and arranged a peace treaty between the two cities, they were eventually forced out by the Romans, who were fearful of Carthaginian control of the island. Rome and Carthage became involved in a full-scale war against each other. A Roman fleet, led by the general Marcus Atilius Regulus, landed an invasion force in North Africa in 256 B.C. The next year, the Carthaginian general Xanthippus defeated the Romans and took Regulus captive. Neither the Romans nor the Carthaginians, led by the general Hamilcar Barca, were able to control Sicily. After a long period in which neither side gained an advantage, a Roman fleet of 200 ships defeated the Carthaginians at sea in 241 B.C., and the Carthaginians asked for peace. They paid Rome a large fine and abandoned Sicily, which then became Rome's first province*.

The Second Punic War (218–201 B.C.) broke out when Hamilcar Barca's son HANNIBAL seized the Spanish city of Saguntum, which was an ally of Rome. Although Rome had immense economic resources and a superb military organization, the Carthaginians had Hannibal, one of the greatest generals in history. In the winter of 218 B.C., Hannibal crossed the ALPS into Italy with 40,000 troops and dozens of war elephants to attack Rome. During a 16-year presence in Italy, Hannibal and his army had several important victories, the most famous being the Battle of Cannae in 216 B.C., when Hannibal destroyed an entire Roman army. However, Rome and its Italian allies refused to surrender. The Romans had great reserves of manpower and were able to fight Hannibal in Italy while simultaneously conducting campaigns in other regions. In the late 200s B.C., Roman armies under SCIPIO AFRICANUS drove the Carthaginians out of SPAIN. Cut off from their Spanish troops and resources, the Carthaginians were unable to defend North Africa from a Roman invasion. Hannibal returned to Africa to protect the city of Carthage, but Scipio defeated him at the Battle of Zama in 202 B.C. When the war ended the next year, Rome forced Carthage to surrender Spain and most of its North African possessions. After the defeat of Carthage in the Second Punic War, no other power was able to seriously threaten Rome's power for centuries.

The Third Punic War (149–146 B.C.) broke out when Carthage attacked Masinissa, the king of Numidia, who was a Roman ally. Although Carthage was defeated, the Romans declared war on the Carthaginians, largely at the urging of the Roman orator* and statesman Marcus Porcius CATO (the Elder). When Rome demanded that Carthage be abandoned, the Carthaginians decided to fight. Carthage was cut off from its supply routes by a Roman blockade*. After a three-year siege*, the Roman general Scipio Aemilianus eventually conquered the city in 146 B.C. Only 10 percent of the population of Carthage survived, and the victorious Romans sold them into SLAVERY. The Romans destroyed the city, and Carthage's territory became the Roman province of Africa. But in the later years of prosperity under the Roman Empire, a new, Roman Carthage grew to become one of the greatest cities of the empire, second only to Rome itself. (*See also* **Rome, History of; Spain; Wars an Warfare, Roman.**)

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

CARTHAGE MUST BE DESTROYED!

The Roman orator and statesman Marcus Porcius Cato feared and hated Carthage. In 153 B.C. Cato served on a diplomatic mission to Carthage. He observed that the city had revived after the Second Punic War and had once again become a prosperous and powerful place. Cato believed that a revitalized Carthage was a serious threat to the security of Rome. From then until his death in 149 B.C., Cato concluded each of his speeches in the Roman Senate with the words "Carthage must be destroyed!"

PYRRHIC WAR

Between 280 and 275 B.C., Rome fought the Pyrrhic War against Pyrrhus, the king of Epirus, a land northwest of Greece. The victory over Pyrrhus was a turning point in Rome's history. In addition to gaining control of the Greek cities of southern Italy, Rome transformed itself into an international power that dominated the Mediterranean region on both land and sea.

In 282 B.C. Rome defended Thurii, a Greek city in southern Italy, against a marauding Italian tribe called the Lucanians. Rome's intervention angered Tarentum, another Greek city in Italy. Tarentum sank Roman ships in the Gulf of Tarentum and ousted the Roman troops from Thurii. The leaders of Tarentum then turned to Pyrrhus for support.

Pyrrhus, a talented Greek general and second cousin of ALEXANDER THE GREAT, led a force of 25,000 men and 20 Indian war elephants across the sea into Italy, where he defeated the Romans at the Battles of Heraclea (280 B.C.) and Asculum (279 B.C.). The Battle of Asculum cost so many lives that Pyrrhus was reported to have said, "Another such victory and I am lost." The stubborn Roman resistance forced Pyrrhus to move his forces to the island of SICILY. He fought for the Greek colonies in Sicily against the North African city of CARTHAGE, which was attempting to extend its control over the western Mediterranean. Pyrrhus returned to mainland Italy in 275 B.C., and the Romans finally defeated him at the Battle of Beneventum. Returning to Epirus, Pyrrhus conquered MACEDONIA before he died in a street fight in 272 B.C. Pyrrhus is remembered in the expression "Pyrrhic victory," which describes a victory that is gained at too great a cost. (*See also* **Colonies, Greek; Punic Wars; Wars and Warfare, Roman.**)

PYTHAGORAS

BORN ca. 580
GREEK PHILOSOPHER AND MATHEMATICIAN

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **sect** religious group separated from an established church, usually due to its more extreme beliefs

* **tyrant** absolute ruler

* **abstinence** avoidance of certain foods, pleasures, or activities

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **ritual** regularly followed routine, especially religious

* **immortality** eternal life

Pythagoras was a Greek philosopher* who founded a philosophical and religious movement in the 500s B.C. His followers were known as Pythagoreans. Although no written records of his work survive, his teachings influenced several ancient thinkers, especially PLATO. Because later Pythagoreans attributed their own discoveries to the founder of their sect* as a mark of respect, it is uncertain how many of their beliefs originated with Pythagoras.

Pythagoras was born on the Greek island of SAMOS around 580 B.C. To escape the tyrant* of Samos, Pythagoras migrated to Croton, a Greek colony in southern Italy. It was in Croton that he founded his sect, which attracted both men and women. The Pythagoreans followed a distinctive way of life. They practiced abstinence* and were strict vegetarians. They refused to participate in sacrifices*, which were among the most important Greek religious rituals*. Followers of Pythagoras used secret passwords and carried out special burial rites. Pythagoras's organization angered local inhabitants, who forced him into exile. The Pythagoreans enjoyed a certain amount of influence in southern Italy until the middle of the 400s B.C., when they were violently suppressed. Although their school no longer existed, the philosophical and religious beliefs of the Pythagoreans greatly affected later philosophers.

Some historians believe that Pythagoras introduced the idea of the immortality* of the soul into Greek religious thought. The concept probably

did not originate with Pythagoras but may have come from central Asia or India. The Pythagoreans believed that the immortal soul was confined within a mortal body. Trapped in an endlessly repeating cycle, the soul was reincarnated* into plant, animal, and human forms. This cycle was broken by acts of purification. Once the soul had been purged of pollutants, the cycle of rebirth was broken, and immortality was achieved.

* **reincarnate** to be reborn in a new body or life form

The Pythagorean philosophy focused on mathematical questions and the theories of numbers and music. Pythagoras and his followers believed that all of reality could be explained by mathematical relationships. According to the Greek philosopher ARISTOTLE, even abstract concepts, such as opportunity or injustice, were numbers within the Pythagorean system. Perhaps the most enduring result of the Pythagorean interest in mathematics is the theorem in geometry that bears his name. According to the Pythagorean theorem, the square of the length of the hypotenuse* of a right triangle is equal to the sum of the squares of the lengths of the other two sides.

* **hypotenuse** in a right triangle, the side opposite the right angle

The Pythagoreans' work in mathematics was accompanied by advancements in music and astronomy. Pythagoras himself is credited with determining the principal intervals of the musical scale. He discovered that the main musical intervals produced by a vibrating string could be expressed as ratios between the first four whole numbers. For example, the ratio of an octave is 2:1; a fifth is 3:2; and a fourth is 4:3. It was this discovery that may have led the Pythagoreans to explain the universe in terms of numbers and their proportions. They taught that distances between heavenly bodies were divided by regular intervals according to the laws of musical harmony. Some Pythagoreans believed that Pythagoras could actually hear this "music of the spheres." (*See also* **Cults; Mathematics, Greek; Religion, Greek.**)

QUAESTOR

A quaestor was the lowest political rank in the government of Rome. Quaestors mainly handled financial matters. During the early Roman Republic*, there were only two quaestors each year, but as the Roman empire grew, so did the number of quaestors required to manage financial responsibilities.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Before the founding of the Roman Republic, the Roman kings appointed quaestors to prosecute capital crimes—that is, crimes punishable by death. During the first years of the republic, the consuls* chose two quaestors to act as their deputies in administering finances. After 447 B.C. quaestors were elected each year by an assembly of the people. In 421 B.C. the number of quaestors was increased to four. Four more were added in 267 B.C., and as the Roman empire expanded and more financial officers were needed, additional quaestors were added. Two quaestors administered the *aerarium*—the Roman state treasury. Others served as the financial officers for the governors of Roman provinces*.

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **province** overseas area controlled by Rome

The Roman general SULLA reformed the Roman administration in the late republic, increasing the number of quaestors to 20 and setting the minimum age requirement at 30. He also required that candidates for higher political office must first hold the position of quaestor. After Sulla, a quaestor automatically became a member of the Roman Senate after his year of service. Julius

Caesar doubled the number of quaestors to 40, but Augustus, the first emperor, reduced the number back to 20. He also lowered the minimum age to 25 but took away from the quaestors the responsibility for the Roman treasury.

During the Roman Empire, the emperor chose two quaestors himself from among the upper-class young men of Rome. Because the emperor's quaestors served as imperial* spokesmen and often drafted laws, prominent lawyers and men of literary talent often held the position. (*See also* **Aedile; Consuls; Government, Roman; Law, Roman; Magistrates; Praetor.**)

* **imperial** pertaining to an emperor or empire

QUARRIES

* **excavate** to uncover by digging

See color plate 13, vol. 2.

The Mediterranean region had abundant supplies of stones, such as MARBLE and limestone, which the ancient Greeks and Romans used for sculpture and the construction of buildings. The Greeks began excavating* these sites in the 700s B.C. as a way to extract the stones. Greek quarrying techniques changed very little over the centuries, and the Romans later adopted these methods to extract stones on a much wider scale.

The Greeks and Romans built quarries wherever there was a valuable source of stone. The Greek colony of SYRACUSE (on the island of SICILY) had an abundant source of limestone that produced more than 100 million tons of limestone during the ancient period. Marble extracted from quarries on the islands of Paros and Naxos in the AEGEAN SEA was prized for its special characteristics. Parian marble had a glistening white sheen, and the marble quarried in Naxos was stone gray. Quarries in Spain yielded selenite, a variety of gypsum that was used to make plaster.

Although most quarries consisted of rock formations on the surface of the ground, some stones, such as a special variety of marble at Paros, were extracted by tunneling through the mountains. Quarry workers used hammers and picks to carve deep grooves into the rock. Soft stones were forced out of the rockbed with wooden wedges that had been saturated with water. When the wedges swelled, soft stones, such as tufa, split away from the rock face. Harder stones, such as basalt, required iron wedges that were heated by fire to extract the stone.

Once the stone was extracted from the rockbed, various methods were used to cut the stone. Some stones were cut with a conventional saw, but a more common method involved sand and a strong wire. The pressure of the wire moving back and forth on the sand was enough to cut the stone without leaving any roughness. By the A.D. 300s, waterpower was used to drive large marble-cutting saws. (*See also* **Construction Materials and Techniques.**)

QUINTILIAN

ca. A.D. 40–ca. 96
ROMAN EDUCATOR AND WRITER

Marcus Fabius Quintilianus, or Quintilian, was a Roman educator and writer. The first professor in any subject to hold an official appointment in Rome, he taught rhetoric* to potential leaders of the Roman Empire. His most famous work is the *Institutio Oratoria (The Education of an Orator)*, in which he described the training and career of an orator* from infancy to old age. It remained an important work in education until the 1800s.

Born in Spain, Quintilian was educated in Rome. He returned to Spain but accompanied Galba, the governor of Spain, in a march against Rome to overthrow the emperor NERO in A.D. 68. In A.D. 71 the emperor VESPASIAN appointed Quintilian the first professional teacher of rhetoric employed by the state. Among his many students were the historian TACITUS, the senator and writer PLINY THE YOUNGER, and the heirs of the emperor DOMITIAN. Quintilian retired around A.D. 91 to write his great work on the theory and practice of education.

For Quintilian, the goal of education was to produce a civilized man of high principles. An admirer of the great Roman orator and statesman CICERO, Quintilian adapted Cicero's teachings to the needs of his own time. To excel at oratory, according to Quintilian, a speaker must be a good person and his objective a morally justifiable one. In the *Institutio Oratoria,* Quintilian discussed all aspects of education, including moral, literary, and rhetorical principles. He urged that education for young children be amusing and encouraging. After learning the Greek and Latin languages, he believed students ought to analyze the writings of great writers of the past. Only then was a student ready to learn rhetoric. Quintilian urged his students to write and speak in a natural style, as well as to exercise good judgment. (*See also* **Education and Rhetoric, Roman.**)

RACES

See *Games, Greek; Games, Roman.*

RACIAL AND ETHNIC GROUPS

See *Peoples of Ancient Greece and Rome.*

RELIGION, GREEK

Religious practices were central to every aspect of life in ancient Greece. The Greeks consulted their gods and goddesses before almost every activity, whether public or private, and they gave their deities* thanks for every success. The importance of the gods in ancient Greece is illustrated by the case of SOCRATES, one of the greatest Greek philosophers*, who was sentenced to death because he was thought not to respect the traditional gods.

The Greeks believed that the gods were everywhere and that they oversaw all human activities—from planting crops to waging war. By showing their respect for the gods, the Greeks hoped to receive the gods' support. Ritual*, the basic method of communicating with the gods, was the core of Greek religion.

RELIGIOUS BELIEFS

The religious beliefs of the ancient Greeks were not based on religious texts but on myths. Myths informed the Greeks where their deities came from, how the gods and goddesses were related, and how they interacted.

Myths related the deeds of heroes*, many of whom were worshiped. Some myths revealed the existence of an AFTERLIFE and an underworld, where the souls of the dead lived.

The ancient Greeks believed that each of their many gods played a different role in human activities. For example, there was Ares, the god of war, as well as Demeter, the goddess of grain. Together, the gods and goddesses provided for human needs and protected human efforts. The Greeks believed that to receive benefits from the gods, they had to offer prayers, sacrifices*, and gifts. They also had to respect the sacred places where the gods lived.

Twelve gods were the most important. First was ZEUS, the king of the gods, who was believed to live on Mt. OLYMPUS. The Greeks held a huge festival every four years at the great temple of Zeus at OLYMPIA. HERA, Zeus's wife, was the guardian of marriage and childbirth. The remaining gods of the 12 were POSEIDON, HADES, DEMETER, ARTEMIS, Ares, APHRODITE, ATHENA, HEPHAESTUS, HERMES, and Hestia. The Greeks worshiped many other gods as well, such as DIONYSUS, the god of wine, and the nymphs, who were lesser goddesses of nature.

The Greeks also revered their heroes. HERACLES is probably the best known of these. Hero worship set the stage for the worship of rulers, although only those rulers who accomplished great things were worshiped as gods. The Spartan general Lysander, who won a great victory against Athens in the PELOPONNESIAN WAR, was the first Greek to be worshiped as a god. After the reign of ALEXANDER THE GREAT, who was proclaimed a descendant of the gods, ruler worship became widespread throughout the Greek world.

PRIVATE AND PUBLIC RELIGION

The ancient Greeks held both private and public religious ceremonies. At the private level, the head of the family performed rituals around the family hearth*, which was considered sacred, on behalf of the members of his household. Small images of household gods and family ancestors, which were kept in cupboards shaped like temples, were respected, cared for, and honored in ritual.

At the public level, each city had its own patron* god or goddess, who was believed to support and protect the city and its inhabitants. The patron deity was usually honored with a temple at the center of the city. Each city had TEMPLES and altars for many other gods and heroes. The year was organized around festivals in honor of these gods, and each city had its own calendar of festivals. In Athens, 150 days of the year were devoted to religious festivals. Common features of the festivals included processions, dancing, and hymn singing, as well as athletic and dramatic competitions. These activities provided recreation for the Greeks, and animal sacrifices that were part of the festivals provided meat for the participants. Religious festivals were an important part of the social life of ancient Greek cities.

The Greeks participated in many CULTS, which were groups bound together by the worship of a particular god or hero or by a shared belief. One of the most widespread was the cult of ASCLEPIUS, the god of healing. Sick people, or people who simply wanted to maintain their good health, worshiped the god at his temple and attended festivals in his honor.

RELIGIOUS PEOPLE AND PRACTICES

The Greek system of priesthoods and religious practices developed over a long period. Specific rituals were performed to ensure the well-being of the people and the state.

PRIESTS.   Greek priests ensured that religious rituals were performed perfectly and that they followed the customs of their ancestors exactly. A priest performed rituals for a particular god at a temple or other sacred place. A priest's other duties included managing temple finances and preparing for festivals. Some priests also performed wedding and funeral rituals, purified homes after births and deaths, and administered oaths.

Although both men and women were priests, the Greeks believed that goddesses must be served by female priests, and gods by male priests. Regardless of their sex, priests had high social status. They were greatly respected and very powerful. For their services, priests were rewarded with housing, a salary, and parts of sacrificial animals. Other rewards included free meals for life and front-row seats at the theater.

Most priests inherited their position, but priests were also appointed, elected, and chosen by lottery. Some priests even purchased their positions. Nonetheless, a priest generally had to have come from a good family. Priests who inherited or purchased their positions remained priests for life, while others served as briefly as a year.

DIVINATION AND ORACLES.   The ancient Greeks used many different methods of divination, or the art of foretelling the future. One of the most important was the reading of OMENS, which were messages from the gods about the future. Almost any chance event might be considered an omen. A sneeze, for example, was regarded as an omen of good luck. Because DREAMS were believed to contain messages from the gods, their interpretation was an important method of divination. Another method was staring into a basin of water, the ancient Greek equivalent of gazing into a crystal ball.

For important matters, such as whether to wage war, the Greeks consulted one of the ORACLES that were located throughout the Greek world. Oracles were places where specific gods were consulted regarding public or private matters. The person requesting guidance asked a question, and a special priest (also known as an oracle) gave an answer that was supposed to have come from the god. The most commonly consulted god was Apollo, and the most famous oracle was at DELPHI. Its authority was rarely questioned.

RITUAL.   The purpose of all ritual was to communicate with the gods and gain their goodwill. Rituals were performed at all major life changes—birth, puberty, marriage, death—and at all important public events. Animal sacrifice was central to most rituals. The Greeks sacrificed animals for three reasons: to honor the gods, to thank them, and to ask them for favors. They made several other types of offerings to the gods, including libation, which was the pouring of a liquid (usually wine) on the ground. Before each meal, a small amount of food was offered to the gods. The Greeks offered gifts of flowers or objects made of precious metals as well. The gods received so many gifts that special buildings were constructed to store them.

See color plate 1, vol. 2.

RELIGION AND THE STATUS OF WOMEN

Men dominated ancient Greek society, and women were forbidden by law to act on their own behalf. Women had to be represented by a male guardian—usually their father before marriage and their husband afterward. The requirement that goddesses had to be served by female priests provided a few Greek women with an opportunity to improve their status. A female priest could rise to a high administrative position. Once she reached her high position, she was no longer required to have a male guardian act on her behalf.

Rituals were conducted in sacred places where the gods were believed to live. A sacred place could be a building, a grove of trees, a spring, or a cave. In many sacred places, the Greeks built temples dedicated to the deities who lived there. Because a temple was considered the dwelling place of a deity, it was not used as a place of worship. Instead, worshipers gathered outside the temple at a nearby altar. The main room of the temple, which was open to the public only during festivals, usually contained a statue of the god or goddess. In addition to temples, some sacred places had theaters and stadiums where dramatic and athletic competitions were held.

Prayers requesting favors or giving thanks always accompanied rituals. Hymns were prayers set to music and sung to the deities. Hymn singing by trained choruses was a regular feature of public worship. Greek armies also sang hymns as they marched into battle.

Secret rituals, called mysteries, were attended only by people who had been initiated into the cult. The mystery cults promised special rewards after death to those who participated in the rituals. This concern with death set mysteries apart from most other ancient Greek rituals, which generally focused on the concerns of life. The most famous mysteries were the ELEUSINIAN MYSTERIES. People initiated into the Eleusinian Mysteries believed that they were protected by the goddess Demeter in the afterlife. (*See also* **Death and Burial; Divinities; Festivals and Feasts, Greek; Furies; Heroes, Greek; Myths, Greek; Priesthood, Greek; Ritual and Sacrifice; Rulers, Worship of.**)

RELIGION, ROMAN

Ancient Roman religion was a matter more of performing prescribed rituals* to win the favor of the gods than of faith or personal devotion to a deity*. The main purpose of ritual was to communicate with the gods. Receiving the approval of the gods was believed to be essential for any undertaking to be successful.

Religion and politics were closely related in ancient Rome because the chief priests were generally political figures as well. As the Roman empire expanded, Roman religion spread. The religion of the Romans was enriched, in turn, by the religions of the people Rome conquered.

SPIRITS AND GODS. Roman religion was animistic—that is, it included the belief that spirits (called *numina*) dwelled within natural objects, such as trees or rocks, creating a sort of "force field" around them. It was believed that these forces had to be reckoned with and that human beings should try to pacify the spirits. Gradually, under the influence of Etruscan and Greek religion, these spirits were conceived more and more as having human shape—an interpretation known as anthromorphism.

The early Romans believed in many different spirits and gods, most of whom had specific functions. Each river and grove of trees had its own spirit, and each trade guild* and town had its own patron* god or goddess. Spirits and gods were believed to control all aspects of human existence.

From the great number of spirits and gods, three emerged as most important—JUPITER, the god of the sky and the supreme god; MARS, the god of war; and Quirinus, the god of the Roman people in assembly. Later Mars

and Quirinus lost their supremacy to two goddesses—Juno, the goddess of female fertility, and Minerva, the goddess of crafts.

NEW ROMAN GODS.   As the Romans encountered neighboring peoples, especially the Greeks, they adopted some of their gods. For example, in the 200s B.C., the Roman Senate introduced ASCLEPIUS, the Greek god of healing. Over time, most of the original Roman deities became identified with major Greek gods. For example, Jupiter became identified with the Greek god ZEUS, and Juno with the Greek goddess HERA. Each of the 12 most important Greek gods had its Roman counterpart. Because the Romans had few myths about their own gods, they also adopted Greek myths.

After about 200 B.C., the Romans were not as tolerant of foreign religions. Roman worship of the cults* of Bacchus (adopted from the Greek god DIONYSUS) and of Isis (adopted from the Egyptian goddess of the same name) was severely restricted. The Romans were inclined to persecute the Christians and to barely tolerate Judaism. The Roman government continued to adopt new gods from other cultures but in a carefully controlled way. In the late A.D. 200s, the emperor Aurelian installed the Persian sun god Mithra as the supreme god of the Romans. Years later, the emperor THEODOSIUS made the Christian god the supreme god of the empire.

RITUAL.   Because rituals were believed to be the means of gaining the favor of the gods, the ancient Romans were extremely concerned that religious rituals be carried out with the greatest care. They believed that even the smallest mistake ruined the entire ritual. If a priest missed a word in a prayer, the whole ritual, not just the prayer, had to be repeated from beginning to end, even if it lasted several days.

The central feature of most rituals was animal sacrifice*. Each sacrifice was bound by rules and traditions at every step. After the animal was sacrificed, the meat was cooked, the skin and entrails (internal organs) offered to the gods, and the rest of the meat divided among worshipers and priests for a feast.

DIVINATION AND ORACLES.   For the Romans to receive the approval of the gods, they first needed to find out what the gods wanted. This was usually done through divination—the interpretation of signs believed to be messages from the gods. The Romans relied on many different methods of divination, such as observing the flight of birds and inspecting the intestines of sacrificial animals. The Romans also interpreted DREAMS and unusual events, such as comets or lightning strikes, as foretelling the future.

The Romans further relied on ORACLES, which were messages from the gods or special places where such messages were received. When consulting an oracle, they asked the god a question and received the answer through a priest.

PRIESTS AND OTHER RELIGIOUS OFFICIALS.   When Rome was ruled by kings, the kings served as the chief priests. After Rome became a republic, the top political officials of the state took over the king's religious duties. These officials did not have any special training, and they worked only

* **cult**   group bound together by devotion to a particular person, belief, or god

* **sacrifice**   sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

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ROMAN PRIESTS

Given the Roman obsession with the details of ritual, it is not surprising that Roman priests had to follow strict rules regarding their own behavior. This was true of the *flamines*—the priests who served the major Roman gods. The priest who served Jupiter, the supreme Roman god, could not ride a horse, watch the army assemble for war, take an oath, wear a ring, have a knot in his clothing, touch or name a female goat, go outside without a hat, touch bread containing yeast, pass under an arbor of vines, or touch a dead body. Unfortunately, the reasons for this interesting set of restrictions are unknown.

* **hearth**   fireplace in the center of a house

* **Hellenistic**   referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

part-time as priests. Their main religious duties were to conduct important rituals on behalf of the state.

There were many other types of priests, all with different titles, functions, qualifications, and methods of being chosen for the priesthood. Priests were assigned to tend the temples of each of the major Roman gods. Priests called AUGURS watched for and interpreted signs from the gods. Still other priests were in charge of annual Roman religious festivals. Although some priests had only a few rituals to conduct, others had many time-consuming administrative and ritual duties. Most priests were male, but a few were female. Most priests held office for life, although some served for a fixed period. Some priests were chosen by existing priests, others by popular election.

During the Roman Empire, priests came to be dominated by the emperor. Many of the ritual duties of a priest were concerned with the emperor and his family rather than with the state as a whole. With the rise of CHRISTIANITY in the A.D. 300s, the priests of traditional Roman religion became less important. During the following century, they gradually disappeared.

FAMILY AND STATE RELIGION.   Roman religion was practiced both privately within the family and publicly on behalf of the entire state. Family religion centered on the home and members of the household. The main gods worshiped within the family were VESTA, the LARES AND PENATES, and Genius. Vesta was the goddess of the hearth*. The Lares were gods of the family farm and of the family ancestors who were buried there. The Penates were gods of the inside of the household. Genius was the god of male fertility and was believed to live within the male head of the family. All important life events, such as births and marriages, were accompanied by family rituals to ensure that the events would turn out well. The family also regularly performed rituals to honor their dead ancestors.

The religion of the state was closely connected with the religion of the family. Many of the same gods were worshiped, but instead of seeking their protection just for a family, their protection was sought for the entire state. Instead of the head of the family performing the rituals, priests or high-ranking political officials performed them. Vesta was not only worshiped at each family's hearth but also at her temple in Rome. Special female priests called the Vestal Virgins attended these rituals.

The state ensured that all religious rituals were carried out according to tradition. The Roman state decided whether new religious practices and new gods were to be adopted or outlawed. In addition, the state priests drew up the schedule of religious festivals that were celebrated each year.

RULER WORSHIP.   Although popular in Greece during the Hellenistic* period, the worship of rulers was alien to traditional Roman religion. As long as Rome was a republic, ruler worship did not take hold. Starting with the reign of AUGUSTUS, the first emperor of Rome, ruler worship became part of Roman religion. Although Augustus did not permit himself to be worshiped during his lifetime, after his death the Roman Senate gave him a place among the gods of the Roman state and provided him with a temple and priests. The Roman people worshiped Augustus for the peace, prosperity, and security he had restored to the Roman world.

After Augustus, the Roman Senate declared other emperors gods after their deaths, including CLAUDIUS, TRAJAN, and HADRIAN. Because other emperors failed to achieve greatness for the Roman state or its people, they were denied the status of a god. During the A.D. 200s, the importance of ruler worship declined. With the rise of Christianity, ruler worship died out completely.

CHRISTIANITY.   Exactly when Christianity first came to Rome is not known, but the religion was well established by A.D. 100. At first, Christians were persecuted by the state for refusing to worship the traditional gods. The persecution ended when the emperor Constantine came to power in the early A.D. 300s. Constantine promoted tolerance and religious harmony. Among other reforms, he made Christian clergy the equals of the priests of the traditional state religion. Later, under Theodosius's rule, Rome became a Christian state.

In the A.D. 360s, the emperor JULIAN returned Rome to its traditional religion. He also began persecuting Christians again. However, Julian's reign was too short and Christianity too firmly rooted for his efforts to have a lasting effect. (*See also* **Death and Burial; Divinities; Festivals and Feasts, Roman; Priests, Roman; Religion, Greek; Ritual and Sacrifice; Temples.**)

REPUBLIC

* **dialogue**   text presenting an exchange of ideas between people

See color plate 11, vol. 3.

* **allegory**   literary device in which characters represent an idea or a religious or moral principle

The *Republic* is among the greatest philosophical works of all time. One of the longer works of PLATO, the *Republic* made an important contribution to political philosophy, and it is considered by many to be a masterpiece of world literature. Written around 375 B.C., the *Republic* describes Plato's vision of justice and an ideal state. Like most of Plato's writings, it is in the form of a dialogue* and portrays SOCRATES as the leader of the discussion among a group of pupils.

Underlying the philosopher's vision of the ideal state is the concept of the philosopher-king. In the *Republic,* Plato argues that states cannot be governed well unless either philosophers become kings or kings become philosophers. Philosophers study ideas and science, and kings have the power to lead the state. Only people who have both knowledge and power, Plato wrote, have the wisdom to understand what is in the common interest and the power to guide the state along a course that will benefit all citizens equally.

Plato's idea of the philosopher-king arose from even more basic ideas about the state. Plato believed that the state and the individual are similar in structure. Each is divided into three parts, and both the state and the individual function best when the parts of each work in harmony. According to Plato, the individual's three parts are reason, emotion, and desire, and there is harmony in the individual when emotion and desire are ruled by reason. Similarly, the state's three parts are its rulers, the rulers' assistants, and the rest of the citizens (the producers). A state is just when the ruler uses his expert knowledge to guide the others.

In the *Republic,* Plato uses an allegory* to underscore the importance of education. He describes a cave in which prisoners have been chained since childhood. The prisoners can only see the shadows cast upon the cave wall by a fire behind them—they know nothing about the real world. They are not even aware of the existence of the objects whose shadows

they see on the wall. For them, only the shadows are real. One day a prisoner escapes from the cave and emerges into the world of real people and things. For a while, he continues to think that the shadows are more real than the new environment in which he finds himself. Eventually, however, he becomes aware of his misconception.

For Plato, education is similar to what the prisoner experienced after he left the cave. Without education, people lack the wisdom to understand their true situation. They need wise and knowledgeable rulers who can see things as they really are and who can guide them.

Some modern philosophers criticize the ideal state Plato describes in the *Republic* as too authoritarian, that is, having too much power concentrated in the hands of a select few. In Plato's ideal state, philosopher-kings not only make decisions for everyone else, they are even encouraged to tell "noble lies" if necessary to further the interests of the people. The *Republic* has also been criticized for its treatment of poetry and literature. Plato wrote that literature should be censored if it portrays the gods or mythical heroes* in a negative light. Gods who lie or heroes who cry, Plato believed, set a poor moral example for society. (*See also* **Education and Rhetoric, Greek; Philosophy, Greek and Hellenistic.**)

* **hero** in mythology, a person of great strength or ability, often descended from a god

RHETORIC

See *Education and Rhetoric.*

RHODES

* **maritime** referring to the sea

Rhodes is an island in the AEGEAN SEA near the southwest coast of ASIA MINOR (present-day Turkey). According to Greek myth, Rhodes was named after Rhodos, the daughter of the goddess APHRODITE, and the island arose out of the sea as the special possession of Helios, the god of the sun. Because of its location and excellent harbors, Rhodes remained a prominent maritime* and trading power throughout the ancient period.

Around 1200 B.C., Rhodes was settled by DORIANS, a people from mainland Greece who established towns and developed trade in the region. Because Rhodes was well situated on the sea route between Asia Minor, the lands of the eastern Mediterranean Sea, and EGYPT, Rhodian ships carried goods to and from these places. During the 500s B.C., settlers from Rhodes established colonies on the island of SICILY, in northeastern Spain, and in southern Asia Minor. After the PERSIAN WARS between Greece and Persia in the early 400s B.C., Rhodes became a member of the Athenian-led Delian League, which was an alliance of Greek states against the Persians. Rhodes ended its alliance with Athens during the PELOPONNESIAN WAR between Athens and Sparta in the late 400s B.C. The three main cities of the island—Lindus, Ialysus, and Camirus—united as a single state around 408 B.C. The capital of this new state was also called Rhodes.

Rhodes prospered during the Hellenistic* period. The islanders took advantage of their harbors to become leaders of commerce, especially in the grain trade. In the eastern Mediterranean, Rhodes's fleet protected merchant vessels from marauding pirates. Rhodes was also a major center for HELLENISTIC CULTURE. An important school of Stoicism*, which the

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean during the three centuries after Alexander the Great, who died in 323 B.C.

* **Stoicism** philosophy that emphasized control over one's thoughts and emotions

Roman statesman Cicero and other prominent Romans attended, was located on Rhodes.

In the early 300s B.C., the island successfully defended itself during a siege* by the Macedonian general and ruler Demetrius I Poliorcetes. To celebrate their victory, the people of Rhodes erected a 110-foot-high statue of Helios at the entrance of the harbor. Called the Colossus of Rhodes, this immense statue became one of the Seven Wonders of the Ancient World. An earthquake destroyed the statue in 227 B.C.

During the early 100s B.C., Rhodes supported the Roman Empire in its wars against Philip V of Macedonia and Antiochus III, the ruler of Syria. To reward Rhodes for its loyalty, Rome gave the Rhodians lands in Asia Minor. Eventually, relations between the two states soured, and Rome took back those territories. As Rome shifted its support to the island of Delos, a rival port, trade suffered and Rhodes ceased to be a power in the Mediterranean. The Roman general Julius Caesar sacked* the city of Rhodes in the middle of the first century B.C., and one of his assassins, Cassius, captured the island and destroyed its fleet in 42 B.C. (*See also* **Naval Power, Greek; Naval Power, Roman; Pergamum; Trade, Greek; Trade, Roman.**)

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

* **sack** to rob a captured city

RITUAL AND SACRIFICE

See color plate 6, vol. 4.

* **epic** long poem about legendary or historical heroes, written in a grand style

* **cult** group bound together by devotion to a particular person, belief, or god

* **shrine** place that is considered sacred because of its history or the relics it contains

A ritual (or religious ceremony) consists of a sequence of actions and words (or rites) that are performed or spoken as part of religious worship. The ancient Greeks and Romans performed many rituals in the observance of their religion. Some rituals, such as the recitation of prayers, were simple. Others, such as animal sacrifices, were very elaborate. Sacrifices, the most important of the ancient religious rituals, were offerings to the gods. Although offerings were usually animals, other typical sacrificial gifts included cooked food, plants, pottery, or even a stone or flower.

RITUALS. In ancient Greek and Roman religion, performing a ritual according to specific tradition and custom was crucial. Failure to do so rendered the act meaningless. Thus, preserving rituals and passing them from one generation to the next became an important social function. Some of the earliest accounts of rituals and sacrifices are found in the epic* poems of Homer, in the historical writings of Herodotus, and in the plays of Aeschylus. Priests were the main keepers of ritual knowledge. They maintained written records of specific rituals, such as those involving magic. Mystery cults*, such as the Eleusinian Mysteries, had rituals of an exceptional and secret nature, and little is known about them.

The elements of ritual often included prayer, washing, and libations (the pouring of liquids), as well as incense or flowers, food, and objects of value. An individual might pray on his or her own to a household god. If the person wished to address the god of a particular shrine*, he or she would enlist the help of a priest.

Cleansing oneself with water to remove the dirt of daily life or specific impurities was almost always done. Purification was an important part of Greek and Roman religious practices. The aim of purification, or cleansing, was to rid the person or the community of pollution. Pollution could

be caused by an act of impiety* or failure to carry out a religious obligation properly. For example, performing a sacrifice without first washing one's hands caused pollution. Committing murder caused serious pollution, and a murderer had to perform special acts to rid himself of the victim's blood. (Blood shed in battle was more easily washed away.) One common Greek purification ritual involved associating the pollution with an object (such as an animal or a human scapegoat) and then burning the animal or banishing the human beyond the walls of the city.

Ritual actions were set apart from usual behavior in several ways: the wearing of special clothing and adornments, the avoidance of certain behaviors or foods, the burning of incense, or the offering of flowers and branches. Food was also used in many rituals. Cakes, fruit, or GRAIN was offered to the gods as a gift. Sometimes special ingredients were cooked together to prepare a ritual dish. Libation of WINE, milk, water, oil, or honey was another type of offering.

SACRIFICES. One of the main rituals of both Greek and Roman religion was animal sacrifice. Sacrifices established the appropriate relationships among gods, humans, and animals. The gods were superior and immortal*, whereas humans were mortal and ought to be pious and submissive to the deities. Animals existed to be used by humans in their worship of their gods. Sheep and goats were the most common sacrificial animals, although some special sacrifices involved bulls. Certain animals were associated with certain gods. For example, dogs were sacrificed to Hecate, a goddess of the underworld*. The Greeks believed that she traveled at night accompanied by ghosts and howling dogs.

A sacrifice (*thusia* in Greek) to the gods was the most important activity in Greek religion. According to the Greek philosopher* Theophrastus, the Greeks sacrificed to the gods for three reasons: to honor them, to thank them, or to request a favor from them. Sheep, goats, pigs, and cattle, as well as fish and birds, were offered to the gods. The sacrifice of an animal was carried out according to strict guidelines. First, the animal was decorated with flowers and garlands and led in a procession to the sanctuary* of the god. At the sanctuary, participants washed their hands in water and sprinkled a few drops on the victim. The priest or leader recited a prayer declaring the reason for the sacrifice. The sacrificial victim was killed quickly by having its neck cut with a knife. Large animals were first stunned with a blow from an ax and then similarly killed with the knife. The victim's blood was spattered over the altar in the sanctuary. Then assistants butchered the animal and divided the parts. The thighbones were wrapped in fat and, along with small portions of meat cut from the limbs, were placed on the altar and burned as a gift to the gods. Wine was poured on the burnt offerings. Occasionally, these gifts were placed on the knees of a statue of the god. Next, the liver, lungs, heart, and other internal organs were roasted and shared by all the participants. The rest of the meat was boiled and either eaten at the altar or taken home. OMENS were often taken from the burnt offerings to the god.

A typical Roman sacrifice consisted of four phases. The first involved the purification of the participants and the victim. Purification was

* **impiety** lack of respect for the gods

* **immortal** living forever

* **underworld** kingdom of the dead; also called Hades

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **sanctuary** place for worship

PURIFYING THE TOWN FOR APOLLO

The Thargelia was the main festival of the god Apollo. It was held in Athens during the months of May and June. Prior to the festival, the city was purified by the expulsion of human scapegoats (*pharmakoi* in Greek). A man was chosen to represent the city's inhabitants. After being led around the city to "absorb" its pollution, he was stoned with rocks, beaten with tree branches, and then driven from the city. The Athenians believed that the scapegoat took all the sins of the city and of its inhabitants with him.

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followed by a procession to an altar. At the altar, participants honored the gods with the pouring of wine and the burning of incense, marking the beginning of the sacrifice. The leader of the sacrifice then poured wine on the victim's brow, sprinkled its back with salted flour, and then passed a knife over the animal's spine. These actions symbolized the transfer of the victim from mortal ownership to that of the god. In the next phase, the animal was killed and then butchered. Its heart and other internal organs were examined. If the entrails* looked suspicious or unhealthy, the sacrifice was deemed unacceptable to the gods, and another animal had to be sacrificed. The final phase of the Roman sacrifice was the banquet. The sacrificial meat and entrails were cooked and offered to the god. Then the rest of the animal was cooked and eaten by the participants or distributed for sale in butchers' shops. Sometimes the banquet was attended only by the aristocracy*. At other times, the banquet was financed by a wealthy benefactor for the public at large. (*See also* **Cults; Divinities; Festivals and Feasts, Greek; Festivals and Feasts, Roman; Religion, Greek; Religion, Roman.**)

* **entrails** internal organs, including the intestines

* **aristocracy** privileged upper class

ROADS, ROMAN

The Romans built a vast network of roads to connect the various parts of their extensive empire. Symbols of Roman conquest, the roads eased the movement of armies, military supplies, and governmental couriers. The roads also offered a means for moving goods from one part of the empire to another, as well as a convenient way for merchants, peddlers, and peasants to travel to the MARKETS. Sections of some ancient Roman roads can still be seen today and are still in use.

The oldest and longest Roman road was the APPIAN WAY, which was begun in the late 300s B.C. The Appian Way started in Rome and ran 360 miles southeast to the city of Brundisium on the coast of the Adriatic Sea. By the A.D. 100s, the Roman empire had more than 50,000 miles of paved highway and about 200,000 miles of secondary roads. This extensive Roman road network was extremely well constructed. Several former Roman provinces* did not have such fine roads again until the late 1800s.

Although the Etruscans, who developed an advanced culture in Italy prior to the rise of Rome, also built roads, only short stretches of their roads survived. Portions of Roman roads still exist because of the careful surveying and building techniques used by Roman engineers. The most durable roads—and the most expensive to build and maintain—were called deep roads. A deep road was set on a foundation about 3 to 4½ feet in depth, which prevented the pavement from sinking and forming depressions. A trench was carefully smoothed and leveled out, and large, rounded stones were set in place. Over this foundation, road builders placed a layer of smaller stones that were sometimes held in place by cement. Gravel, cobbles (small, slightly rounded pieces of stone), or massive square paving stones formed the road surface (*pavimentum* in Latin). The road surface was slightly arched to help drain the roadway, and ditches were constructed beside the road. Major roads were at least 8 feet wide, while important intersections might be 14 or 18 feet wide.

* **province** overseas area controlled by Rome

Roads that led into Rome expanded to a width of 30 feet as they neared the city gates.

Construction methods varied from one region of the empire to another. In some areas of Asia Minor, for example, paving stones were placed directly on the ground. Minor roads often consisted solely of a layer of gravel. Roman engineers constructed BRIDGES that were as well built as their roads. If a bridge was not really needed (because the river was low in the dry season), the engineers paved the river bottom with flat stones.

Wherever possible, Roman roads were straight. Surveyors laid out a course by taking sightings from one high point of land to the next. In level areas, surveyors used smoke from fires to take sightings. Milestones, which were placed every 95 yards, marked the distance from the starting place of the road. In the provinces, milestones were used to mark the distance between one town and the next. Often the name of the builder of the road and the date of completion were inscribed on the marker.

The cost of building and maintaining roads was enormous. Latin inscriptions indicate that the cost of repairing a Roman road on the Italian peninsula in the A.D. 100s was the staggering sum of 30,000 denarii per mile. Major road repairs, regularly done, may have cost Rome a quarter as much as supplying her vast army. During the Roman Republic*, censors* were responsible for roads. They gave contracts to bidders, who in turn hired workers for road construction and repair. Roads required large numbers of workers, from engineers and skilled stonemasons to unskilled peasants and stone breakers. Many worked involuntarily for little or no pay. During the Roman Empire, convicts and slaves were widely used as road construction crews. (*See also* **Architecture, Roman; Construction Materials and Techniques; Transportation and Travel.**)

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **censor** Roman official who conducted the census, assigned state contracts for public projects (such as building roads), and supervised public morality

ROMAN ARMIES

See *Armies, Roman.*

ROMAN LAW

See *Law, Roman.*

ROMAN NUMERALS

The Romans formed their numerals* from seven symbols: I = 1, V = 5, X = 10, L = 50, C = 100, D = 500, and M (and alternate forms ∞ and ⊥) = 1,000. All numerals were made by adding these symbols together or by subtracting one from another. When two symbols were next to each other, their values were added if the smaller numeral was on the right and subtracted if the smaller numeral was on the left. For example, the Romans made the numeral *4* by adding basic signs together (IIII = 4) or by subtracting the value of the numeral on the left from that on the right (IV = 4).

The Romans also had a system for expressing fractions. One horizontal stroke (—) represented $\frac{1}{12}$. The fraction $\frac{3}{12}$ was written " = —." The letter *S*

* **numeral** symbol used to represent a number

(for the Latin word *semis*) was used to represent ½. It could stand alone or precede other numbers to form new fractions, such as the fraction ⁷⁄₁₂, which was written as "S —" (½ + ¹⁄₁₂).

The basic Roman numbering system worked well for small numbers, but it proved awkward for larger numbers. The inventive Romans solved this problem. They modified the basic signs to indicate numbers above 1,000. A horizontal bar above a numeral indicated that the number was to be multiplied by 1,000—for example, $\overline{X}$ = 10,000. Bars above and on both sides of the symbol—such as $|\overline{X}|$—meant that the value was to be multiplied by 100,000. A *D* that enclosed a small semicircle (Ð) stood for 5,000. Beginning in the 100s B.C., the Romans used these symbols to represent words that referred to numbers. For example, X stood for the Roman coin called a denarius, which was worth ten of the smallest Roman coins.

Like the Greeks, the Romans used the abacus for counting. The abacus is a device consisting of a frame and columns of beads, which represent numbers. The beads are manipulated along wire or wooden rods to perform calculations. (*See also* **Alphabets and Writing; Calendars; Mathematics, Greek.**)

PEOPLE

PLATE 3
The man and his wife, shown in this fresco portrait, were probably members of the Roman aristocracy and patrons of the arts.

PLATE 4

In this detail from a mosaic, young women hold palm branches as a sign of victory. Greek girls and young women competed in footraces, but there is no evidence to suggest that they competed in other athletic events.

PLATE 6
The wife of the emperor Claudius, Messalina is shown here holding her son Britannicus. She and her lover Gaius Silius were put to death for plotting against Claudius.
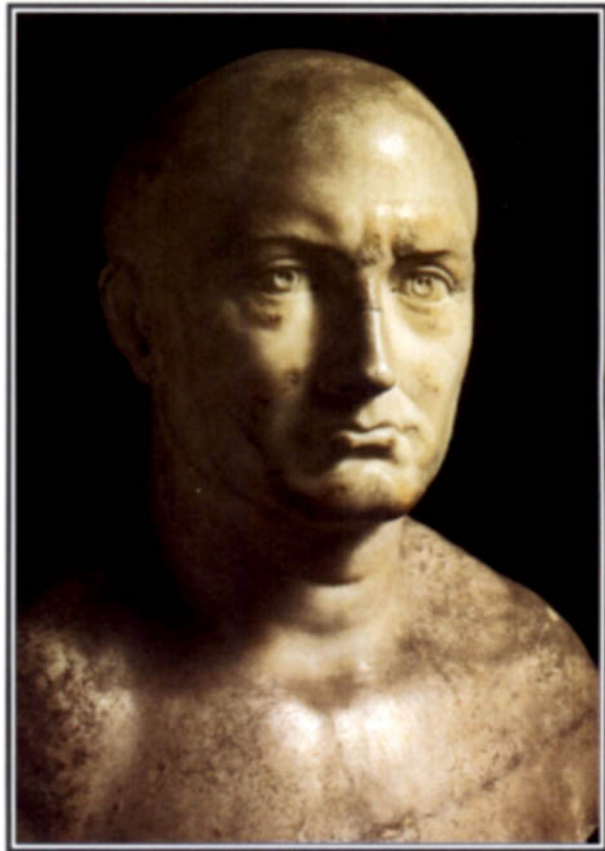
PLATE 7
The formidable Scipio Africanus, at right, was the hero of the Second Punic War against the Carthaginian general Hannibal. Scipio's mastery of military tactics and strategy is still admired.
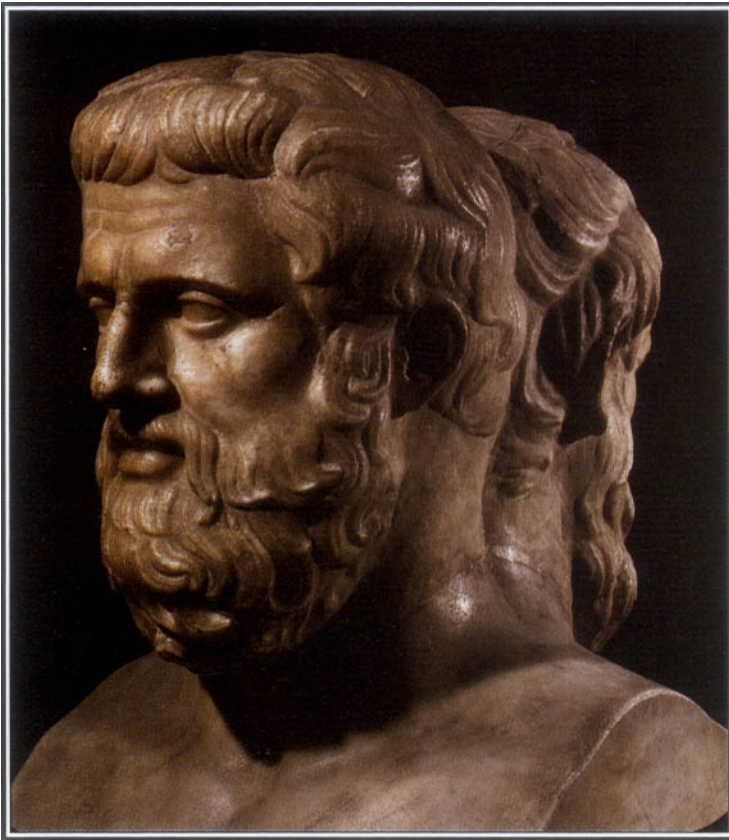
PLATE 8
Sophocles and Aristophanes, represented in this double bust, were among the greatest dramatists of all time. Sophocles is remembered for his tragedies, Aristophanes for his comedies.

PLATE 9
The emperor Hadrian is shown here. The gorgon on his breastplate, like the one Athena had on her shield, was intended to ward off evil and disaster.
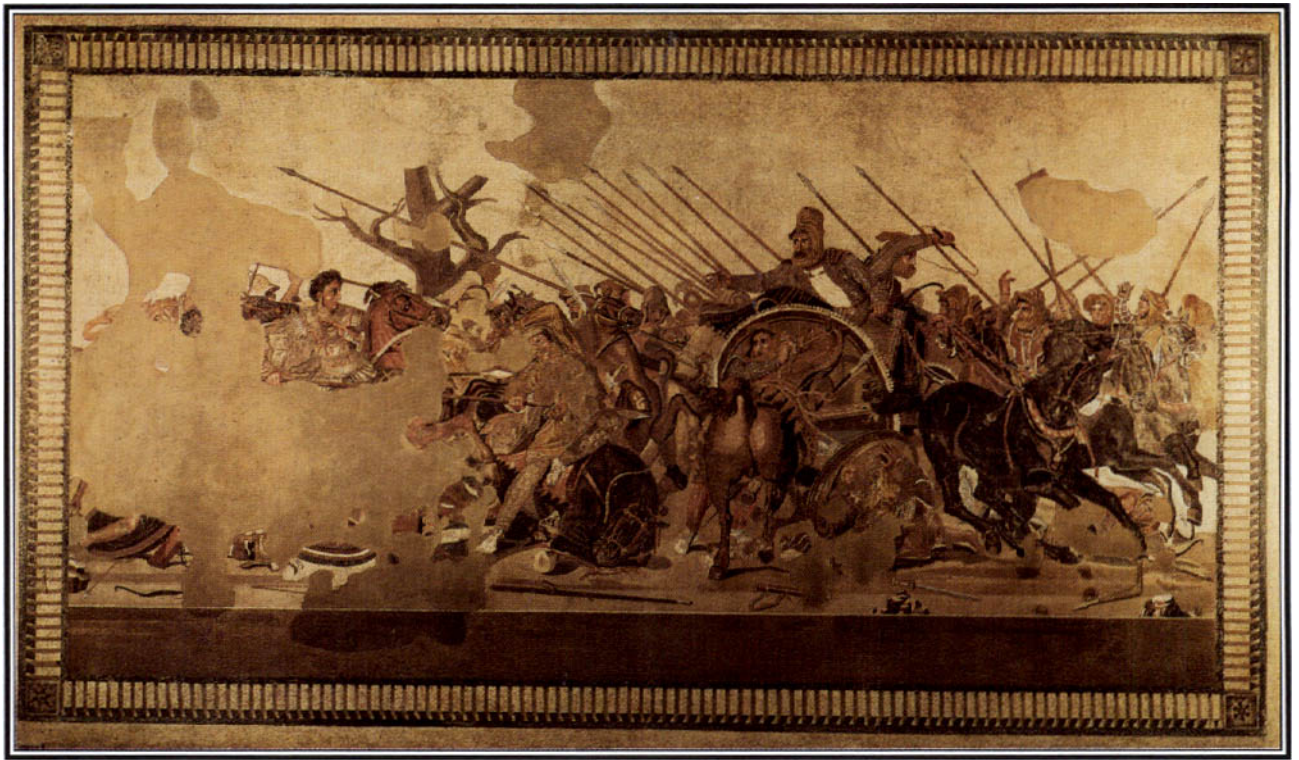
PLATE 10
Alexander the Great is depicted on his horse (at the left) in the midst of the Battle of Issus—his second major battle against the Persians.

PLATE 13

The emperor Marcus Aurelius is repre-
sented in this equestrian statue. His reign
was marked by almost constant warfare.
He is probably best remembered for his
writings, which reveal his sensitive and
thoughtful nature.
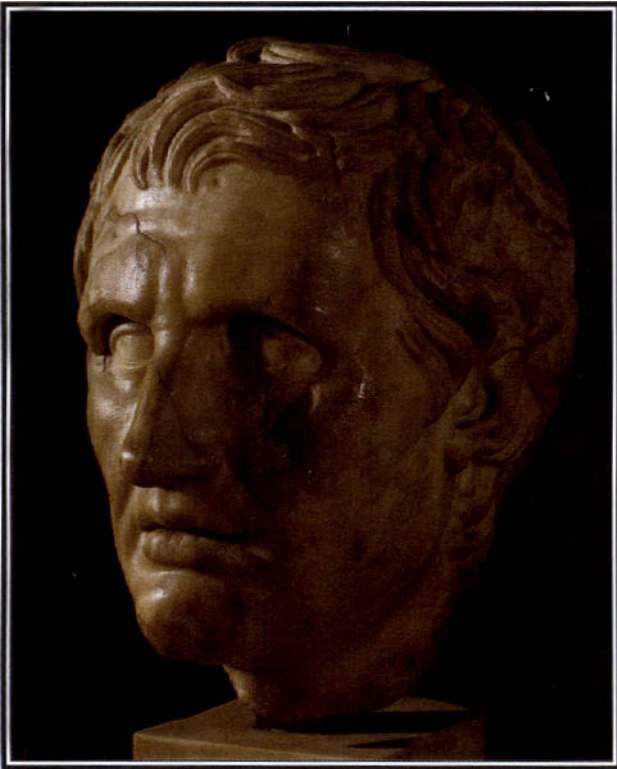
PLATE 14
This head of the playwright Menander is a Roman marble copy of a Greek bronze original. Menander's deep understanding of human nature was greatly admired by the Greeks, and his plays were widely imitated by the Romans.

PLATE 15
Under the leadership of Pericles, shown here, Athens became the center of a mighty empire. Despite his aristocratic origins, Pericles favored increased participation in government by the middle and lower classes. His years as head of state were marked by great advances in philosophy and the arts.

ANCIENT GREECE AND ROME

AN ENCYCLOPEDIA FOR STUDENTS

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Carroll Moulton, *Editor in Chief*

VOLUME 4

ROME, CITY OF

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

* **archaeological** referring to the study of past human cultures, usually by excavating ruins

The city of Rome has been one of the great centers of Western civilization for more than 2,000 years. Located in LATIUM in ITALY, Rome lies 15 miles from the Tyrrhenian Sea in the TIBER RIVER valley. The city was founded in the 700s B.C. and was ruled by kings from neighboring Etruria for more than 200 years. During this period of Etruscan rule, Rome became one of the most important cities in the Mediterranean region.

Rome grew in size and power as the capital of the Roman empire. Strongly influenced by Greek culture, Rome became an important center of art and literature. The Romans constructed beautiful and magnificent buildings, monuments, and other structures throughout the city. Toward the end of the Roman Empire, barbarians* began to invade the city and the surrounding regions, and the prosperity of the city declined. The culture developed by the ancient Romans remains influential in law and government, and architectural and engineering ruins in the city are a testimony to its past greatness.

PHYSICAL SETTING

The Tiber River was the major line of communication between southern and northern Italy, and Rome was the most convenient place where the river could be crossed. This location guaranteed that it would become an important city in central Italy. Rome was also protected by seven steep hills, known as the Caelian, Esquiline, Viminal, Quirinal, Capitoline, Palatine, and Aventine. After these hills were fortified with walls, the city of Rome became almost invulnerable to invasion.

The Tiber River curves in an S-shape as it flows through the city. The top of the S borders the Campus Martius (Plain of Mars), a field that was originally used for military practice and later became the site of some of the grand buildings for which Rome is famous. The bottom of the S borders the Aventine and Capitoline hills, which were settled even before Rome became a city. Later these and some of the other hills were also covered with grand buildings and other structures. At the center of the S is Tiber Island, where the river crossing was located. A nearby swamp was drained to create the Roman FORUM, which became the heart of the city.

MYTHICAL FOUNDING

According to Roman myth, the city of Rome was founded by ROMULUS AND REMUS, twin brothers who were abandoned as babies and rescued by a wolf. When the brothers became adults, they built a city, which was named Rome in honor of Romulus. The date of the founding was given as April 21, 753 B.C., and Romulus was believed to be the first king.

Archaeological* evidence shows that people lived in small villages on the hills of Rome as early as 3000 B.C. The evidence also indicates that the villages were united by 700 B.C., although whether by Romulus or someone else is unknown. At about this time, a sewer was built to drain the swamp, and the Roman Forum was created to serve as a central meeting area and marketplace.

* **city-state** independent state consisting of a city and its surrounding territory

* **tyrant** absolute ruler

* **monarchy** nation ruled by a king or queen

* **republic** government in which the citizens elect officials to represent them and govern according to law

THE RUINS OF ROME

A walk through Rome today can reveal glimpses of the grandeur of the city's past. Since the 1800s, the Italian government has cleared many of the ancient ruins of the city and surrounded them with trees and gardens. The best preserved structure is the Pantheon, a temple dedicated to the Roman gods. The most famous ruin, however, is the Colosseum, a huge amphitheater that was used for gladiatorial games. About half of it still stands. Another well-preserved ruin is the impressive Column of Trajan, a 100-foot-tall monument with carved scenes of the emperor's military victories. Parts of the original Roman Forum still stand as well, including the Curia and the Temple of Saturn.

* **sack** to rob a captured city

* **aqueduct** channel, often including bridges and tunnels, that brings water from a distant source to where it is needed

ROME'S RISE TO POWER. Rome was originally ruled by kings. Under the kings, Rome grew from a village into an important and prosperous city-state*. The last king, Tarquin the Proud, was a tyrant* who was overthrown in 510 B.C. In place of the monarchy*, the Romans established a republic*, and the area under Roman control quickly expanded. By 500 B.C. Rome dominated all of Latium. Around 390 B.C. Gauls invaded and briefly occupied Rome, the first time the city's defenses had ever failed. By 270 B.C. Rome controlled almost all of Italy.

As Rome's strength grew, the city clashed with other major powers in the Mediterranean region. Rome fought the North African city of CARTHAGE in the three PUNIC WARS, finally conquering and destroying the city in 146 B.C. Around the same time, Rome fought and won in MACEDONIA, western Asia, and Greece. By 129 B.C. Rome had a population of at least half a million people and controlled most of Europe, northern Africa, and western Asia.

Years of fighting drained Rome's wealth and resources, and civil unrest led to a series of bloody civil wars during the last decades of the republic. The civil wars ended in 27 B.C., when AUGUSTUS became the first emperor of Rome. Augustus ruled with almost absolute power while giving the appearance of restoring the republic. He also brought more territory than ever before under Rome's control. The reign of Augustus introduced almost 200 years of peace and prosperity.

ROME'S DECLINE AND FALL. Eventually, unpopular emperors and renewed civil unrest weakened Rome's control over the empire. Although dramatic reforms around A.D. 300 gave the empire a new lease on life, Rome's days of controlling the empire were numbered. In the early A.D. 300s, realizing the growing importance of the eastern segment of the empire, the emperor CONSTANTINE made Constantinople the capital. No longer able to call on the stronger eastern half of the empire for support, Rome was sacked* by the VISIGOTHS in A.D. 410. It was raided again, less than 50 years later, by the VANDALS. The last Roman emperor, Romulus Augustulus, was forced to surrender the city of Rome to the OSTROGOTHS in A.D. 476.

ROME AS A CENTER OF ART AND ARCHITECTURE

The Etruscans not only ruled Rome in its early years, but they influenced the development of Roman art as well. After the formation of the Roman Republic, the Greek influence grew in importance. Romans greatly admired Greek art, which victorious generals brought back to Rome in great quantities. Roman artists imitated Greek art and produced many fine copies of Greek masterpieces.

The Etruscan kings turned Rome from a village of huts and dirt paths into a city with sewers, roads, and fortifications. The kings also built many TEMPLES, including the temples of JUPITER and Minerva on the Capitoline Hill, Diana on the Aventine Hill, and VESTA in the Roman Forum. The Curia, or Roman Senate house, was built in the Forum during the monarchy.

The city expanded further during the Roman Republic. Around 300 B.C. the Romans built the first aqueducts* to provide an adequate water supply for the growing population. As the empire expanded, the influx of war

* **booty** riches or property gained through conquest

* **basilica** in Roman times, a large rectangular building used as a court of law or public meeting place

* **aristocrat** person of the highest social class

booty* resulted in more public construction. New temples were built in the forum, and the shops that had once lined it were pushed out by basilicas*. The Campus Martius became crowded with temples that were built by rival aristocrats* trying to impress both the gods and the voters.

Most of the surviving architectural structures of ancient Rome were built by the emperors, beginning with Augustus. Augustus once boasted that he found Rome a city of brick and left it a city of marble. A new forum and the Temple of Apollo were among many other magnificent structures built by Augustus. After a great fire destroyed much of the city in A.D. 64, the emperor NERO undertook a massive five-year program to rebuild the city. Under later emperors, huge public baths, triumphal arches, new forums and palaces, and the COLOSSEUM were added.

As the empire declined, so did construction in the city. Except for a few functional buildings on the outskirts of the city, little new construction was undertaken. Rome had become crowded with magnificent buildings and other structures that reflected a grander time in its history. (*See also* **Government, Roman; Rome, History of.**)

ROME, HISTORY OF

* **city-state** independent state consisting of a city and its surrounding territory

From its origins as a small agricultural settlement on the southern bank of the TIBER RIVER, Rome developed into a large city-state* that established control over all of ITALY. With further expansion, it eventually became the largest and most powerful empire of the ancient world. Over a period of more than 1,000 years, Rome created political, social, and cultural institutions that shaped the later history of Europe and life in the Western world.

THE ORIGINS OF ROME

The traditional story of Rome's origins—as told by the Roman writers LIVY, VERGIL, and others—claims that the city was founded by the legendary figure ROMULUS in 753 B.C. Archaeological evidence, however, reveals that at least one village and probably more existed on the tops of the hills in and around the future city as early as about 1000 B.C. These villages remained small and isolated from one another until around 800 B.C., when they began to grow in size and develop trading contacts with one another as well as with the outside world.

Rome's location on an important river crossing connecting northern and southern Italy made it a crossroads for the movement of people and goods and ensured its future growth. With expansion, the Romans began to develop increasingly complex cultural and political ideas and institutions. These were inspired by contacts with the ETRUSCANS—powerful neighbors in Etruria to the north—as well as with the Greeks, who had founded COLONIES to the south.

The early Romans inherited many of their social and civic structures from the Etruscans, including a city-state form of political organization that unified the villages of Rome by the 600s B.C. The Romans also borrowed an ALPHABET from the Etruscans (who probably got it from the Greeks), and

A TASTE OF THINGS TO COME

The legend of Rome's founding claims that the brothers Romulus and Remus killed a local king and established rival settlements on neighboring hills. As the walls of Romulus's city were rising, Remus leaped over them in an act that was part joke and part challenge. Angered by his brother's actions, Romulus killed Remus and established himself as the first king of Rome. This legendary bloodshed, which decided who would be the first Roman ruler, would be repeated many times during Rome's history.

many aspects of Roman ART and RELIGION were greatly influenced by them as well. During the reign of the last three kings of Rome—all of whom were Etruscan by birth—Rome grew from a village of crude huts to the dominant city-state of the Italian region known as LATIUM.

MONARCHY (753–510 B.C.)

Like the origins of Rome itself, the history of the Roman monarchy is clouded by legend. The earliest existing writings about this period in Roman history were written after 100 B.C.—some 600 to 700 years after the events they recorded. As a result, much of the information they contain may be unreliable.

According to the early sources, Rome was ruled by a series of seven kings, none of whom were native Romans: Romulus, Numa Pompilius, Tullius Hostilius, Ancus Marcius, Lucius Tarquinius Priscus, Servius Tullius, and Lucius Tarquinius Superbus. Modern historians do not know for certain whether this list of rulers is accurate or complete. Nevertheless, most scholars agree that some of the events from the period described by Roman writers no doubt actually took place. Accounts of early Roman conquests in the Tiber valley, for example, undoubtedly reflect an expansion of Roman territory that occurred before 600 B.C.

POLITICAL ORGANIZATION.   While dates and details about the reigns of Rome's early kings are uncertain, many aspects of the Roman monarchy and other political institutions are more clearly understood. Archaeological evidence has been particularly helpful in revealing information about the role of early Roman kings.

The Roman kings were not just heads of state. They also served as the high priests of Rome, with responsibility for determining the will of the gods before making decisions or setting out on any course of action. In most ancient societies, both the kingship and the PRIESTHOOD were hereditary roles, passed down from one generation of a family to the next. The Roman kings, however, seem to have been elected rulers chosen by the more prominent and powerful families of Roman society. From the beginning, the kings had to consult with the heads of these families, although they were not necessarily required to accept their advice.

The early Romans established two political institutions based on the relationship between the ruler and the people: the Roman SENATE and the Comitia Curiata. According to tradition, the Senate was created by Romulus, who is supposed to have appointed the heads of 100 great families to serve as its members. These men—considered the *patres* (fathers) of the Roman state—became the original PATRICIANS, the political and social nobility of Rome. This story of the founding of the Senate is disputed by many scholars, who point out that some early senators came from nonnoble families. Whatever its true origin, the Senate became the most important institution of government after the kingship. The Comitia Curiata was a separate assembly of citizens organized into 30 groups known as *curiae,* which were areas or wards within the city. This assembly met only when summoned by the king to act on matters submitted by him, such as declarations of war.

LAW OF THE LAND (AND SEA)

The land hunger that affected poor Romans and caused much trouble throughout Rome's history was caused, in part, by Roman law. A law enacted in 218 B.C. prohibited senators from owning ships large enough to carry trade goods across the Mediterranean. As a result, wealthy senators invested in land instead. The law restricted landholdings to about 600 acres, but this limit was largely ignored. Senators accumulated vast estates, leaving little or no land available for small farmers, most of whom were forced into terrible poverty.

Both the Senate and the Comitia Curiata reflected the Roman idea that the power of the king, while supreme, was based on the will of the people. The king's imperium—the right to exercise the powers of state—derived from the people as represented by these assemblies. The imperium included not only the right to rule but also the power of life and death over Roman citizens and command of the armies—an important basis of the king's authority. Under the later kings, a dramatic extension of imperium coincided with an expansion of the Roman army. These kings became very powerful, but their great power contained within it the seeds of the monarchy's destruction.

ETRUSCAN KINGS AND THE FALL OF THE MONARCHY. The Roman army, which ultimately became the most formidable fighting force in the ancient world, remained a small and simple organization during the early years of the monarchy. Despite victories over neighboring peoples in the 600s B.C., the army was no match for the Etruscans or the Greeks, and the early Roman kings did not attempt to challenge them militarily.

Rome began to undergo many changes during the reigns of its last few Etruscan-born kings. Lucius Tarquinius Priscus (616–579 B.C.) began to reorganize the Roman army according to the standards of the time, which included adopting military formations and tactics developed by the Greeks. With an improved military, the Etruscan kings Servius Tullius (578–535 B.C.) and Lucius Tarquinius Superbus (535–510 B.C.) pursued an ambitious foreign policy and negotiated TREATIES with CARTHAGE, the dominant power in the western Mediterranean at that time.

It was during the reign of the Etruscan kings that Rome evolved into a true city-state. They initiated construction of the first paved roads and public sewers in Rome. The FORUM, once the location of Rome's main cemetery, became the city's public meeting place, and the first TEMPLES, palaces, and shrines were erected. The Etruscan kings, heavily influenced by contact with the Greeks, brought many elements of Greek culture to Rome, including a taste for Greek art and literature, which provided models for Roman sculptors, painters, potters, and writers.

However, the political mood changed in 510 B.C., when the Roman patricians rose up against the heavy-handed rule of their Etruscan king, Lucius Tarquinius Superbus, and drove him from Rome. Determined to prevent the rise of another tyrant*, they abolished the monarchy and established a republican* form of government. Under this new government, supreme power was shared by two elected officials known as CONSULS. Unlike the Roman kings, who held their positions for life, the consuls served for only one year. Moreover, their power was more closely controlled by the Senate, the Comitia Curiata, and other popular assemblies. With the overthrow of the monarchy and the rise of the republic, the stage was set for Rome's emergence as a great world power.

THE EARLY REPUBLIC (510–264 B.C.)

For the next few centuries, Rome enjoyed a system of government based on popular sovereignty* and Roman laws. With the establishment of the

* **tyrant** absolute ruler

* **republican** favoring or relating to a government in which citizens elect officials to represent them in a citizen assembly

* **sovereignty** ultimate authority or rule

republic, power passed decisively into the hands of the patricians. Soon, however, the patricians faced a challenge to their authority from the PLEBEIANS, or the majority of Roman citizens who were not of the upper class. The struggle between these groups for control of government proved to be as significant in shaping Rome as the wars of conquest that extended Roman rule throughout the Mediterranean world.

POLITICAL ORGANIZATION.   The patricians who overthrew the monarchy wanted to prevent a concentration of power in the hands of one person. Yet they recognized the need for officials with power to carry out laws passed by the assemblies and to act as Rome's representatives in dealing with foreign powers. To resolve this dilemma, the Romans created a system of government that limited the time individuals could serve in office and that prescribed a sharing of power among officials of equal rank. In this way, no single person would have enough power to gain complete control over the government. The Romans did not reject the idea of one-man rule altogether, however. In times of crisis, one person could be elected to the position of dictator, which gave the individual power to rule alone for a period not longer than six months.

The first, and highest, public office created under the republic was the consulship. Two consuls, elected annually, had responsibility for carrying out all laws passed by the assemblies and for commanding the Roman army. It soon became clear that the consuls, by themselves, could not take care of all the responsibilities of governing. The Romans thus created other positions to relieve the consuls of some of their burdens. PRAETORS had authority over the judicial system, as well as the right to command armies. AEDILES supervised public marketplaces and certain Roman GAMES and had various police duties. QUAESTORS assisted the consuls in dealing with financial matters. CENSORS conducted a CENSUS every five years and also awarded public contracts.

The election of such public officials, or magistrates, was the responsibility of the assemblies. The assembly known as the Comitia Centuriata elected the higher magistrates, including the consuls and praetors. The Comitia Centuriata, which had represented the Roman army at an early stage of its existence, took its name from the word *century,* or "military unit." Another assembly, the Comitia Tributa, was named for its 35 tribes, which originally denoted place of residence. The Comitia Tributa elected the lower magistrates, such as plebeian aediles and quaestors, and passed most laws. Roman assemblies never worked by a one-man, one-vote system but rather by voting units (the curia, the century, or the tribe). The wealthy had more units than the poor. In the Comitia Centuriata, Romans were organized into five classes on the basis of wealth. The patricians and other wealthy classes had more votes than other groups, which enabled them to dominate the assembly.

The Roman Senate survived from the monarchy into the republic. Consisting of several hundred patricians, it advised the consuls and other magistrates on most domestic policies and actions. It also allocated financial resources and shaped foreign policy. Laws could only be passed by the assembly.

See map in Geography and Geology, Mediterranean (vol. 2).

STRUGGLE FOR POWER. During the early years of the republic, the plebeians had very little say in government. Patricians controlled the Senate and the Comitia Centuriata, and they also held all government offices. Increasingly frustrated by this situation, the plebeians began demanding more power. In 494 B.C. they took matters into their own hands, forming an assembly called the Consilium Plebis and electing officials called TRI-BUNES to represent their interests. The plebeians took a solemn oath to protect their tribunes, and they threatened to kill anyone who harmed them. This protection gave the tribunes a great deal of power to pressure the patricians, and they claimed the right to forbid unjust actions on the part of patrician officials. Through their assembly and the tribunes, the plebeians fought for an equal voice in government.

Within 50 years, the plebeians had gained several victories in their struggle for political equality. One great success came in 450 B.C., when they forced the patricians to put Roman law in writing. The resulting code of laws, the Twelve Tables, made the law available to all and helped ensure that it would be applied equally to everyone regardless of wealth or class. In 449 B.C. the patricians granted the Consilium Plebis a limited right to pass resolutions, known as plebiscites, that were binding on all Romans.

Over the next 200 years, plebeians gained an ever-increasing number of political rights. By about 400 B.C. there were plebeian members in the Senate. In 367 B.C. plebeians became eligible for the consulship, and by 342 B.C. at least one consul was required by law to be a plebeian. A similar law was applied to the office of censor in 339 B.C. By 300 B.C. the major priesthoods were divided between patricians and plebeians. Plebiscites gained the force of law in 287 B.C., when a law was passed that made legislation in the Comitia Tributa valid without regard to ratification by the Senate. The Comitia Tributa was indeed the main lawmaking body of Rome, and the plebeians had won their struggle for power.

Plebeian successes did not change the highly upper-class nature of the Roman state, however. Many of the plebeians who entered the Senate, though not of noble birth, were very wealthy, and they readily formed political alliances with patricians. Wealthy plebeians gained access to high government positions, including the consulship. As a result, the wealthy and well connected—whether patrician or plebeian—still controlled power in Rome.

CONQUEST OF ITALY. While the Romans shaped their government and struggled for power within it, they were also engaged in a series of military conquests. By 272 B.C. Rome had conquered all of Italy and had established numerous colonies throughout the Italian peninsula.

After the fall of the Roman monarchy in 510 B.C., the Latin League, a union of other settlements in Latium, tried to take advantage of Rome's political instability. In 493 B.C. Rome signed an agreement with the Latin League, creating a military alliance to defend Latium against attack from neighboring hills people. By 430 B.C. these opponents had been defeated.

Rome now turned its attention to the nearby Etruscan city of Veii and struggled with it for control of the Tiber River crossing into Etruria. Veii finally fell to the Romans in 396 B.C. Rome annexed* its territory and emerged

* **annex** to add a territory to an existing state

* **sack** to rob a captured city

PYRRHIC VICTORIES

In their struggle to conquer the Greek colonial cities of southern Italy, the Romans suffered early defeats at the hands of the Greek king Pyrrhus of Epirus. Yet despite his success against the Romans, Pyrrhus suffered staggering losses of troops. Ancient historians report that Pyrrhus remarked: "Another such victory and I am lost." This statement, and the memory of costly triumphs, inspired the phrase "Pyrrhic victory." Still used today, this phrase describes any victory whose costs outweigh its benefits.

* **confederation** group of states joined together for a purpose; an alliance

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

as the dominant power in central Italy. Roman power, however, was soon tested by the Gauls, a group of CELTS who invaded Italy from the north and sacked* Rome in 390 B.C. The Gallic invasion weakened Rome and damaged Roman prestige. The Romans gained revenge against the Gauls in 349 B.C., when they stopped a second invasion and drove the invaders out of Italy south of the Apennines. After this victory, Rome was ready to continue its expansion.

Over the next 70 years, the Romans brought all of Italy under their rule. In 338 B.C. Rome turned against and defeated its allies in the Latin League. It then turned south and came into conflict with the Samnites, a people who lived in the hills of the Campania region. This struggle proved to be a difficult one, and the Samnites handed the Romans a stunning defeat in 321 B.C. Finally, however, the Romans defeated the Samnites and took control of their territory. Throughout their conquest of Italy, the Romans made military alliances with a number of tribal peoples, which greatly enhanced their ability to wage war and contributed to their ultimate conquest of the whole peninsula.

By about 290 B.C., only the Greek colonial cities in the far southern part of Italy remained free of Roman control. In 280 B.C. the Greek city of Tarentum invited King Pyrrhus, ruler of the kingdom of Epirus in Greece, to lead the struggle against Rome. A famous and talented general with a trained professional army, Pyrrhus presented the Romans with a formidable opponent. Although he won a number of victories over the Romans, he was ultimately defeated in 275 B.C. Tarentum fell to the Romans three years later. Pyrrhus's defeat was a shock to the Mediterranean world, and it thrust the Romans, who were little known outside of Italy, into the spotlight as a new world power.

THE MIDDLE REPUBLIC (264–146 B.C.)

The victory over Pyrrhus changed the course of Roman history. In the next few years, Romans were able to gain control of the Greek cities of southern Italy and to draw them into the Italian confederation*. As the champion of her new allies and as the ruling power of the peninsula, Rome now had to deal directly with the great Hellenistic* kingdoms of the east and with the powerful Carthaginians in North Africa. The Romans began a transformation from a land power in Italy into an international power dominating the Mediterranean on land and sea. In the process, Roman culture was transformed as well.

CONQUEST OF THE MEDITERRANEAN.   Victory over the Greeks in southern Italy brought Rome into conflict with Carthage, whose empire included the nearby islands of SICILY, Sardinia, and Corsica. Between 264 B.C. and 146 B.C., the Romans and Carthaginians fought a series of three wars—known as the PUNIC WARS—over control of the western Mediterranean.

The First Punic War began in 264 B.C. over control of Sicily. Carthage had the initial advantage because of its strong navy and the inability of either side to win a decisive victory on land. To counter this advantage, Rome developed a navy of its own. For 20 years, the war raged on both

land and sea. Finally, in 241 B.C., the Romans destroyed the Carthaginian navy, and Carthage agreed to leave Sicily, which became Rome's first PROVINCE. Within a few years, Rome had seized Sardinia and Corsica as well. At about the same time, the Romans once again fought and defeated the Gauls to the north of Italy (in the present-day region of the Po Valley) and seized a region there known as Cisalpine Gaul.

A fragile peace existed between Rome and Carthage until 218 B.C., when the Carthaginian general HANNIBAL attacked the city of Saguntum, a Roman ally in SPAIN. The Second Punic War had begun. Following his victory at Saguntum, Hannibal and his army crossed the ALPS and invaded Italy, inflicting several crushing defeats on the Romans. Philip V, king of MACEDONIA, allied himself with Hannibal, thinking that he could take advantage of Rome's seeming weakness. Rome, fighting on two fronts at once, had its resources stretched to the limit and was in danger of overwhelming defeat.

Fortunately for Rome, most of its Italian allies remained loyal. With their help, the Romans eventually forced Hannibal to withdraw from Italy. The Romans then followed the Carthaginians to their homeland in North Africa. They defeated Hannibal at the Battle of Zama in 202 B.C. and forced the surrender of Carthage a year later. With this victory, Rome gained control of most of Carthage's North African territory as well as of Spain.

Rome next turned east and renewed its war against Macedonia. The Romans defeated the Macedonians in 197 B.C. and freed Greek city-states under their rule. In 192 B.C. Antiochus III, the SELEUCID ruler of SYRIA, invaded Greece hoping to take advantage of the weakness of the Greek city-states. The Romans returned to the region and defeated Antiochus. Two more wars with Macedonia led to its incorporation as a Roman province in 148 B.C., and by 146 B.C. Rome had conquered all of Greece. That same year Rome decisively defeated Carthage in the Third Punic War. The Romans destroyed the city of Carthage and established the Roman province of AFRICA. In the following years, most of the remainder of the Mediterranean region fell under Roman control.

IMPACT OF ROMAN CONQUEST.   The growth of the empire produced several benefits for Rome. Landless Roman peasants began colonizing conquered territories, thus reducing pressures to redistribute land in Italy. The conquest of Greece brought Greek culture to the Romans, who readily adopted various elements of Greek civilization. Roman art, architecture, and literature began to flourish, influenced strongly by the Greeks. Military successes strengthened the power of Rome's ruling elite, and the conquest of new lands dramatically increased the wealth of the Roman upper classes.

Not all of the consequences of expansion were positive, however. The Roman elite used its new wealth to create large estates in Italy, which reduced the amount of land available to Roman peasants. Moreover, people captured in war became slaves on these estates, replacing many peasant farmers. Long military service in distant countries made it difficult for peasants who still held farms in Italy to maintain them. As a result, many Roman peasants were forced off the land and into poverty. Because only property owners could serve in the army, landless peasants were unavailable for military service, and the army suffered a shortage of manpower. These conditions led to growing discontent among Rome's lower classes and threatened the stability of the Roman state.

THE LATE REPUBLIC (146–27 B.C.)

As foreign conquests brought increasing wealth and power to Rome, growing unrest among poorer Romans led to one crisis after another. These crises threatened the very foundation of the republic—the support of government by all Romans. The rising tide of discontent initially found a political voice in two Roman statesmen, the GRACCHUS brothers. They tried to address some of the concerns of Roman peasants, but were killed for their efforts.

THE GRACCHI.   In 133 B.C. a young plebeian tribune named Tiberius Gracchus proposed dividing public land in Italy among landless citizens. This would mean taking land from nobles, who held control over most public land. Although popular with the people, the proposal was opposed vigorously by the nobility. Nevertheless, Tiberius Gracchus forced it through the Tribal Assembly, the body representing all Roman citizens.

Tiberius then appointed a commission to carry out the reform and tried to fund it with foreign revenues, which by tradition (although not by law) the Senate controlled. The Senate was furious at this threat to its customary control of finances and foreign policy. A group of conservative senators—called the Optimates—seized Tiberius and had him killed along with 300 of his supporters.

Ten years later, in 123 B.C., Tiberius's brother Gaius Sempronius Gracchus proposed more sweeping reforms, including strengthening the land law and distributing grain to citizens at affordable, fixed prices. His most controversial proposal was to extend Roman citizenship to all Latins and increase the political status of Rome's Italian allies. The Optimates in the Senate strongly opposed this plan. They blocked it by helping to elect a tribune, Marcus Livius Drusus, who won popular support by promising even greater benefits but denying citizenship to Rome's allies.

The issues and passions stirred up by the Gracchi led to rioting and martial law in 121 B.C. During one of these riots, 250 of Gaius's followers were killed and Gaius himself died. The Gracchi, however, had laid the basis for a group of Senate leaders—the Populares—who acted on behalf of the people in attacking the privileges of the upper classes. The political violence unleashed during the period of the Gracchi would continue to plague the republic.

MARIUS AND SULLA.   The Senate's inept handling of a war in North Africa led to the rise of a powerful figure named Gaius MARIUS. Elected consul in 107 B.C., Marius took command of the army and quickly won the war. Upon returning to Rome in 105 B.C., he was reelected consul, even though Romans had traditionally required individuals to wait ten years before reelection to the consulship. After defeating tribes of GERMANS who threatened to invade Italy, Marius was elected consul every year until 100 B.C.

Marius's military successes were due largely to his reorganization of the army, his introduction of new military tactics, and the loyalty of his troops. He secured their loyalty by recruiting landless volunteers, paying them well, sharing booty* from campaigns, and at discharge giving them grants of land for their service. Such policies led to the creation of an army more loyal to its general than to the state. From this time forward, the Roman army became a political tool to be used by individuals seeking power.

A champion of the people and leader of the Populares, Marius represented a formidable threat to the Optimates, who opposed any type of popular reform. Yet Marius showed little talent for politics. When riots broke out in Rome in 100 B.C., he was forced to arrest many of his own supporters, who were then killed by a mob. This incident temporarily pushed Marius off the political stage, and Rome enjoyed a period of relative calm.

The issue of expanded citizenship arose again in 91 B.C. Resistance to the idea by the Optimates led to the so-called Social War (90–88 B.C.) between Rome and its Italian allies (the Latin word *socii* means "allies"). Rome won this struggle, largely due to the military efforts of General Lucius Cornelius SULLA, but only by agreeing in the end to extend citizenship to the rebels.

Elected consul in 88 B.C., Sulla was chosen by the Senate to lead an army against the king Mithradates IV of Pontus, who had invaded the Roman

BROTHER, CAN YOU SPARE A MILLION?

The scope of Roman economic expansion during the late republic was reflected in the astounding private fortunes amassed by leading Romans. In 63 B.C., for example, the annual revenues of Rome totaled about 200 million *sesterces* (Roman silver coins). At the same time, the senator Crassus had a personal fortune of about the same worth, and the fortunes of Pompey and Caesar were even greater. Such wealthy Romans had enormous estates, huge homes in Rome, and lavish villas outside the city and at resort areas such as the Bay of Naples near Mt. Vesuvius.

* **booty** riches or property gained through conquest

province of ASIA MINOR. Marius, however, persuaded the plebeian assembly to give him that command instead. Sulla responded by seizing control of Rome with his army, forcing Marius to flee to Africa.

Sulla then went east to fight Mithradates. While he was gone, Marius and his ally Lucius Cornelius Cinna returned and captured Rome. Marius died in 86 B.C., early in his seventh consulship, but Cinna continued to serve as consul. When Sulla returned to Rome in 83 B.C., a civil war broke out. After much bloody fighting, Sulla emerged victorious and became dictator. The new dictator eliminated many of his opponents and took their property. He also changed Roman laws, greatly weakening the powers of the tribunes and giving the Senate almost total control over lawmaking. Sulla resigned as dictator in 79 B.C. and died the following year. His actions had done little to solve Rome's political problems, and this failure ensured further turmoil for the republic.

THE FIRST TRIUMVIRATE. New turmoil in the 70s B.C. brought two popular generals to power—Marcus Licinius CRASSUS and Gnaeus Pompeius Magnus, also known as POMPEY the Great. Pompey and Crassus were elected consuls in 70 B.C. despite the opposition of the Optimates. Once in office, they restored power to the tribunes and limited the Senate's authority.

Pompey's popularity increased as a result of military victories over Mediterranean pirates in 67 B.C. and the final defeat of Mithradates. In the meantime, Crassus gained a reputation for his political activities in Rome, including his support of a young patrician named Gaius Julius CAESAR.

When Pompey returned to Rome from the east in 62 B.C., he encountered opposition from Senate Optimates over his proposal to give land grants to his troops. Crassus and Caesar also found themselves at odds with the Optimates, who mistrusted the growing power of these men. A showdown seemed inevitable.

In 60 B.C. Caesar approached Pompey and Crassus and invited them to join forces with him to dominate the government. Pompey and Crassus agreed, and the three men formed a powerful political alliance that later became known as the First Triumvirate, an informal agreement between three powerful dynasties*. Caesar now passed land grants for Pompey's soldiers, and he arranged contracts that allowed Crassus and his friends to collect taxes in the provinces. All of this was done by ignoring the Senate and appealing directly to the people. He gave himself a military command that included the region of GAUL (northern Italy and modern France). In a brilliant military campaign, Caesar conquered all of Gaul between 58 B.C. and 50 B.C. He then prepared for a triumphal return to Rome.

Meanwhile, Pompey and Crassus found cooperation difficult. They never liked each other and served uneasily together as consuls. In 53 B.C. Crassus led a military campaign against the Parthian empire in Asia, but he suffered a humiliating defeat and was killed in battle. Back in Rome, the Optimates persuaded Pompey to abandon his alliance with Caesar, whom they suspected of plotting to seize power. In January of 49 B.C., Pompey accepted responsibility for defending Rome against a possible attack by Caesar's army. The First Triumvirate had dissolved, and the stage was set for civil war.

* **dynasty** succession of rulers from the same family or group

CIVIL WAR AND CAESAR'S DICTATORSHIP. On January 11, 49 B.C., Caesar and his army crossed the Rubicon, the river that marked the northern border of Italy, and then quickly seized Rome. Pompey withdrew his forces from Italy and moved eastward. Civil war now raged as Caesar and Pompey met in a series of battles, culminating in the defeat of Pompey at Pharsalus in Greece. After Pompey's death in EGYPT in 48 B.C., Caesar continued fighting his supporters.

Arriving in Egypt shortly after Pompey's death, Caesar became involved in a dangerous civil war there. During this time, he established CLEOPATRA as Egypt's queen. After putting down a rebellion in Asia Minor and ending a mutiny in his own army, Caesar led his troops to Africa to continue the fight against his opponents. Victories in Africa, and later in Spain, destroyed all opposition. Caesar then returned to Rome and became consul and dictator.

During his brief reign as dictator, Caesar accomplished a number of reforms. He ordered a revision of the Roman CALENDAR, which became the basis of the one commonly used today. He expanded the size of the Senate, promoting many men from the nonnoble equestrian order*, and increased the number of magistrates. To help the landless, he planned new colonies for settlement, required large landowners to use more peasant workers instead of slaves, and reduced debts. Generous in his treatment of defeated opponents, he placed many of them in high public offices. Caesar's policies and dictatorial rule helped restore peace and order after the civil war, but they also led to his downfall. On March 15, 44 B.C., a group of senators led by Marcus BRUTUS and Gaius Cassius Longinus assassinated Julius Caesar because they believed he had destroyed the republic and intended to become king.

THE SECOND TRIUMVIRATE. With Caesar's death, a new struggle for control erupted. Caesar had named as his heir his grandnephew Gaius Octavius, also known as Octavian. One of Caesar's friends, Marcus ANTONIUS (Mark Antony), hoping to advance his own political interests, refused to turn over Caesar's money to Octavian. This action offended Octavian, who joined forces with a group of senators led by CICERO who wished to destroy Antony.

The combined forces of Octavian and the Senate defeated Antony in 43 B.C. Octavian now joined forces with Antony who, despite his defeat, still had a formidable army. Together with Marcus Aemilius Lepidus, another friend of Caesar's, Octavian and Antony took control of Rome in 43 B.C. The three men formed the Second Triumvirate, which was given official approval, and began to reorganize the state.

Octavian, Antony, and Lepidus had many of their opponents killed, including Cicero, who was beheaded. They then avenged Caesar's death by defeating Brutus and Cassius at the Battle of Phillipi in Greece in 42 B.C. Like the First Triumvirate, they found cooperation difficult. Octavian and Antony, in particular, never became close. To avoid conflict, the men focused their attentions on different activities. Antony concentrated on an invasion of Parthia in the east, while Octavian formed a navy and seized Sicily, which was under the control of the sons of Pompey. These military adventures kept the triumvirate together for a time. Relations soon became strained,

* **equestrian order** second rank of the Roman upper class, consisting of wealthy landowners whose social position entitled them to claim eligibility for service in the cavalry

however. In 36 B.C. Octavian broke with Lepidus, who had joined forces against him with Sextus Pompeius, the son of Pompey the Great. Thereafter, power was divided uneasily between only Octavian and Antony.

While in Egypt preparing for his invasion of Parthia, Antony resumed an earlier relationship with Cleopatra. Octavian used this relationship to stir up anger against Antony, claiming that Antony planned to seize power and subject Rome to the rule of an Egyptian queen. Octavian went to war against Antony and defeated him at the Battle of Actium in 31 B.C. Antony and Cleopatra escaped but had to surrender their forces. The two committed suicide a year later, and Octavian became undisputed ruler of Rome.

THE ROMAN EMPIRE (31 B.C.–A.D. 312)

The rise of Octavian marked the end of the Roman Republic. Octavian claimed to rule according to republican principles. In reality, however, he held almost absolute power over the Roman state. For the next several hundred years, Rome was ruled by a succession of emperors, some good and some bad, and the Roman Empire became the greatest power in the Western world.

THE REIGN OF AUGUSTUS.   Octavian realized that he needed the support of the Senate and the people in order to avoid Caesar's fate. In January of 27 B.C., he announced that he would give up power and turn the government back to the Senate and the people. But this was only part of a plan to make it appear as if he had no intention of establishing a monarchy or DICTATORSHIP.

The Senate, led by Octavian's supporters, protested that Rome could not survive without him. With a show of reluctance, Octavian agreed to serve as consul and governor of the provinces of Spain, Gaul, Syria, and Egypt. This also left Octavian in command of the army because most troops were based in those provinces. For his apparent selflessness in declining the role of dictator, the Senate granted him the name AUGUSTUS, which means "revered." This is the name by which he has become known to history.

Augustus's authority was complex and far-reaching. He exercised control over every important aspect of government, from declaring war to reorganizing the Senate. To maintain the idea that he was not an absolute ruler, Augustus appointed others to help him run the state. He also preferred to call himself *princeps* (first citizen) to suggest that he was not above the law, and to claim he was *primus inter pares* (first among equals).

The Senate granted Augustus various titles and powers, which gradually increased his authority. In 23 B.C. he was granted *imperium maius,* a power that enabled him to exercise his power over all the provinces of the empire, including those under the Senate's control. He also was given the power of a tribune for life and given authority to oversee debate in the Senate. Although Augustus was clearly the undisputed head of state, his efforts to champion ancient Roman traditions and make his reign seem based on republican principles made his rule acceptable to the Senate and the people.

After years of civil war and unrest, Augustus was concerned primarily with bringing order and stability to Rome. He worked to restore traditional

* **bureaucracy** large departmental organization that performs the activities of government

* **succession** transmission of authority on the death of one ruler to the next

See color plate 11, vol. 1.

values that had eroded in the late republic, initiating policies that strengthened religion and the family. He filled vacancies in the priesthood and issued laws that encouraged childbirth and punished adultery. To fight government inefficiency, he established a bureaucracy* that allowed provinces to handle local affairs without constant interference by Rome. He also reformed the Roman system of tax collection, which helped increase revenues.

Augustus brought the army under state control and made it more professional by establishing fixed terms of service and providing regular pay, bonuses, and pensions for soldiers. These changes made the army less dependent upon its generals—and thus less liable to support them in rebellions against the state.

With his reorganized army, Augustus added enormous amounts of territory to the empire. He also signed a treaty with the Parthians that brought peace to the easternmost reaches of the empire for the first time in many years. Colonization accelerated rapidly as thousands of landless Roman peasants relocated to the newly conquered territories. Colonization, along with regular distribution of free grain to the inhabitants of Rome, did much to reduce the suffering and grievances of the poor. These and other policies helped create an unprecedented period of stability and prosperity throughout the Roman world, which became known as the PAX ROMANA, or "Roman peace."

By almost every measure, Augustus's reign was an enormous success. As Augustus grew older, however, the question of succession* became urgent and complicated. Augustus had no sons of his own, and his initial choices as successors all died prematurely. The problem was that, in name, Rome was not a monarchy. Therefore, there was no law or set procedure in selecting a successor. It did not follow that a son or even a member of the family should or would succeed. In A.D. 4 he settled on his serious, hardworking, but unpopular stepson TIBERIUS. Upon Augustus's death in A.D. 14, Tiberius took the throne with little turmoil. However, problems of succession would trouble him as well as the emperors who followed him.

THE JULIO-CLAUDIANS AND THE FLAVIANS. For the next several decades, Rome was ruled by two dynasties of emperors: the Julio-Claudians and the Flavians. Tiberius, the second in the Julio-Claudian line after Augustus, was an able administrator. Careful with finances, he produced a large surplus in the treasury and maintained the stability created under Augustus.

Tiberius, however, could also be stubborn, cruel, and indifferent to public sentiment. These qualities ruined his reputation among the Roman people. He also was plagued by the issue of succession. Tiberius's chosen heir, his nephew Germanicus, died mysteriously in A.D. 19. Lucius Sejanus, the head of the Praetorian Guard (the emperor's personal bodyguards), saw this as a chance to control the throne after Tiberius was gone. Sejanus became guardian of Tiberius's grandnephew CALIGULA and ruthlessly eliminated anyone who stood between Caligula and the throne.

Weary of court intrigues and political rivalries, Tiberius retired to the island of Capri in A.D. 26, leaving Sejanus as his representative in Rome. Sejanus's influence in Rome steadily increased until Tiberius finally realized just how devious the man had been. In A.D. 31 Tiberius ordered the

execution of Sejanus and had many senators who had collaborated with him killed. A reign of violence and terror marked the last years of Tiberius's reign, and the Roman people rejoiced when he died in A.D. 37.

Tiberius's successor, Caligula, raised the expectations of Romans by putting on lavish public games and entertainments. However, his dark side, and possible insanity, soon surfaced in terrible cruelty. Caligula delighted in humiliating and intimidating senators and other powerful Romans, and he insisted on being worshiped as a god. He was assassinated in A.D. 41.

Upon Caligula's death, the Praetorian Guard proclaimed his uncle CLAUDIUS emperor. Crippled from birth, Claudius was considered a fool at the time. Modern historians, however, regard him as a capable ruler who expanded the bureaucracy, extended citizenship to some people in the provinces, and conquered much of BRITAIN. Yet he was manipulated by his wives, and his second wife, Agrippina, is suspected of plotting his death by poisoning in A.D. 54 and arranging the succession of NERO, her son by a previous marriage.

Nero became emperor at age 17, so Rome was ruled by his advisers, including the philosopher SENECA, for several years. Nero assumed full control of the empire in A.D. 62, but he was more interested in poetry, plays, dancing, and chariot racing than in ruling. Because of his lack of leadership, discontent with his rule steadily grew. In A.D. 68 the army finally rebelled, and Nero committed suicide in panic at the rebellion.

The last of the Julio-Claudian emperors, Nero left no heir. Upon his death, a civil war erupted as armies in various provinces sought to put their own candidates on the throne. Within the course of one year, four different emperors held power. Before the year was over, VESPASIAN, the governor of JUDAEA, gained the support of Roman armies in the east and crushed his rivals. The Senate proclaimed him emperor, and Vespasian became the first ruler of the Flavian dynasty, the first true hereditary dynasty of Rome.

Vespasian quickly showed his abilities as an administrator, and he became one of Rome's best emperors. During his successful ten-year reign, he restored Rome's finances, strengthened its frontiers, and started a public building program that included construction of the COLOSSEUM. Vespasian died a natural death in A.D. 79 and was succeeded by his son TITUS.

The short but popular reign of Titus was marred by several natural disasters, including the eruption of Mt. VESUVIUS. Titus died mysteriously in A.D. 81, and his younger brother DOMITIAN became emperor. Domitian proved to be a tyrant and was hated by the Roman people. Although he worked hard and made many good decisions, he tolerated no opposition and dealt harshly with his critics. Domitian was murdered in A.D. 96 by a group of conspirators that included members of the Praetorian Guard and his wife. Domitian's killers chose the elderly senator Nerva to succeed him as emperor.

THE FIVE GOOD EMPERORS. A series of five excellent leaders—the so-called Five Good Emperors—ruled Rome between A.D. 96 and A.D. 180. Nerva reigned for only 16 months before being succeeded by his adopted son TRAJAN, who became one of the most popular of all the emperors. Trajan's aggressive foreign policy led to the conquest of DACIA and the defeat of the Parthians. At home, he reduced taxes, sponsored a massive public

See color plate 5, vol. 3.

See color plate 9, vol. 2.

building program, and showed great respect for the Senate, which proclaimed him *optimus maximus* (best and greatest) in A.D. 114. While returning from the east in A.D. 117, Trajan suffered a fatal stroke. His cousin and designated heir, HADRIAN, assumed power.

Hadrian felt that Trajan's conquests had overextended the empire, so he pulled back from territory won in the east. He developed a policy of strengthening the frontiers of the empire rather than expanding them. Prosperity continued under Hadrian, who also reduced taxes and encouraged public works projects. One of Rome's hardest-working emperors, Hadrian spent many years traveling from province to province and dealing with local problems. Near the end of his life, he suffered from serious illness and became concerned about the succession when his chosen heir died unexpectedly. Before his death, he adopted the respected senator Antoninus Pius as his heir.

When Hadrian died in A.D. 138, the Senate looked forward to rule by one of its own members. Antoninus Pius had a long, peaceful, and prosperous reign. He ruled with great concern for the welfare of the people and even refused to travel because he did not want to be a burden on the places he might visit. Antoninus had adopted his nephew Marcus AURELIUS as heir, according to the wishes of Hadrian. Thus, even the issue of succession was not a problem.

When Marcus Aurelius became emperor in A.D. 161, ominous signs of trouble began to arise. Problems in Rome's eastern provinces and with the Germans along the Danube River rapidly became crises, and the emperor spent much of his time fighting wars. A thoughtful and energetic ruler, Marcus put down most of the uprisings he faced. But his son and successor, Commodus, was the first of many bad or mediocre emperors who presided over Rome's gradual decline.

DECLINE OF THE EMPIRE.   Commodus was one of Rome's worst rulers, and much of the work of the Five Good Emperors was undone during his reign. A cruel tyrant and a spendthrift, Commodus showed more interest in gladiatorial* games than in government. He neglected the frontier defenses and showed little respect for the people, the Senate, or the armies. He was finally strangled to death by a wrestling companion in A.D. 192.

After the death of Commodus, civil war broke out, and the empire was ruled by a rapid succession of emperors. Out of this chaos a new, strong leader emerged—an army commander from Africa named SEPTIMIUS SEVERUS, who became emperor in A.D. 193. Under Severus and his successors—the so-called Severans—the military grew in importance while the prestige of the Senate declined. The influence of the provinces also increased dramatically, and many of the Severan emperors were born in the provinces. The emperor Caracalla, Septimius Severus's son and successor, increased provincial power by extending Roman citizenship to virtually all free men in the empire. Despite the increased importance of the military and the provinces, incompetence in foreign affairs under the Severans weakened the empire and left it vulnerable to the growing threat of attack by BARBARIANS.

The last Severan ruler was murdered in A.D. 235, beginning a 50-year period of instability during which more than 20 different emperors reigned. Most rose quickly, ruled briefly, and died violently. Rome nearly

See color plate 9, vol. 3.

* **gladiatorial** referring to the public entertainments in ancient Rome in which slaves or captives fought

* **plague** highly contagious, widespread, and often fatal disease

collapsed during this period. The Persians attacked from the east, barbarians invaded along the northern frontiers, and several eastern provinces broke away from the empire. Problems with COINAGE weakened the economy, and plague* swept through parts of the empire, killing thousands.

While Rome's political and economic fortunes declined, its spiritual life experienced a rebirth as people looked to ancient religious traditions and virtues to help solve problems. At the same time, however, efforts were made to destroy CHRISTIANITY, which many people believed posed a threat to the state. Christianity survived, but the attacks became stronger and more widespread than ever before.

DIOCLETIAN. In A.D. 284 Diocletian, a prominent military figure, seized power and became emperor. Unlike the many weak rulers who preceded him, Diocletian proved to be a capable administrator and reformer. His policies helped restore much of the stability and power that Rome had lost over the years.

To make ruling the empire easier, Diocletian appointed a co-emperor in A.D. 285 and later chose two assistants to help the emperors with their tasks. His government is sometimes called the tetrarchy (rule of four), but Diocletian always remained the dominant figure. This was an attempt to solve the problem of succession and control of the armies because the four rulers were ranked according to seniority and power. Diocletian divided the empire into four parts, assigning one to each tetrarch. In this way, a ruler would always be close to the scene of any trouble. Diocletian also doubled the number of provinces while reducing their size, thus making them easier to rule and less likely to threaten revolt or for a particular governor to seize power. He increased the bureaucracy in the provinces, giving more authority to local officials. Italy lost its favored status and became just another province. Meanwhile, the Senate lost almost all of its powers, and Diocletian personally determined who became a senator. Under Diocletian, the emperor was no longer *princeps* (first citizen) but had become *dominus* (lord and master), and Rome was no longer called a Principate but a Dominate.

Diocletian did much to restore the empire, but not all his policies were successful or constructive. An attempt to strengthen Roman currency failed, as did efforts to establish fixed wages and prices of goods. As a result, the cost of goods rose steadily, causing hardship for many people. Diocletian reorganized the tax system and introduced an annual budget, but these reforms had little impact. He tried to eliminate Christianity through vicious persecution of Christians, but this effort failed.

In A.D. 305, at the height of his reign, Diocletian suddenly gave up the throne and forced his co-rulers to do the same. He then appointed new rulers to succeed them based on merit. He hoped this would end Rome's recurring problems with succession, but he was disappointed. Within two years, Rome again plunged into civil war. In A.D. 312 CONSTANTINE, a son of one of Diocletian's co-tetrarchs, gained control of the western portion of the empire. Valerius Licinius took over in the eastern part of the empire the next year. The rise of Constantine, a convert to Christianity, marked a turning point in the history of Rome and the Christian church.

A TOUGH WAY TO MAKE A LIVING

Being Roman emperor after Marcus Aurelius was not an easy job. Aurelius's son Commodus was strangled to death by a wrestling companion. The emperor Marcus Julianus purchased the empire in an auction held by the Praetorian Guard in A.D. 193, but he lost it and his life after a reign of only about two months. On his deathbed, the emperor Septimius Severus told his sons to forget about everyone else. One son, Caracalla, took his advice and killed his brother to gain the throne. Between A.D. 180 and A.D. 260 virtually every emperor met a violent end, most by assassination.

THE CHRISTIAN ERA (A.D. 312–476)

From the time of Constantine forward, the history of Rome reflected two main trends: the increasing importance of Christianity and the growing division of the empire into eastern and western halves. The western half of the empire began a steady, irreversible decline, and the balance of power and wealth shifted to the east. The Western Roman Empire fell in A.D. 476, but the eastern empire continued for another thousand years as the Byzantine Empire.

CONSTANTINE THE GREAT.　In A.D. 313 the co-emperors Constantine and Licinius issued the Edict of Milan, a law that recognized Christianity as a legal religion and ended the persecution of Christians. Constantine overthrew Licinius in A.D. 324, united the two halves of the empire, and recognized Christianity as a legal religion of the empire.

Constantine built a new Christian capital for the empire at CONSTANTINO-PLE, located in the east at the site of the ancient Greek city of BYZANTIUM. Near there, at the city of Nicaea, in A.D. 325 he assembled the first religious council of the Christian church. This council rejected Christian heresy* and adopted an official church doctrine called the Nicene Creed. Many Romans began converting to Christianity at this time.

Constantine's economic policies proved to be quite successful. He issued a new gold coin, the *solidus,* that helped stabilize the currency of the empire. He made tax collection more regular and controlled labor shortages in certain industries by encouraging sons to join their fathers' occupations. Constantine also improved the military. He made the armies more flexible by adding cavalry and other mobile units, which could respond quickly to trouble spots on the frontiers. He also increased the size of the armies, in part by recruiting barbarian mercenaries* and requiring the sons of veterans to serve. By the time of his death in A.D. 337, these and other achievements had earned Constantine the title "the Great." The same could not be said of the emperors who followed him.

DIVISION AND DECLINE OF THE WEST.　After Constantine's death, the army insisted that his sons take over as co-rulers. Constans I, Constantine II, and Constantius soon fought among themselves, however, and by A.D. 340 the empire was once again divided. Constantius eventually gained control of the entire empire and ruled alone until his death in A.D. 361.

The empire next passed into the hands of Constantius's cousin Julianus, known as JULIAN THE APOSTATE because he was raised as a Christian but returned to paganism*. Julian proclaimed toleration for all religions, but he took away some of the privileges Christians had enjoyed. An able ruler, Julian reduced taxes and streamlined the government. His reign was cut short, however, when he was killed during an invasion of Persia in A.D. 363. His successor, Jovian, returned to a pro-Christian policy before dying a few months into his reign.

After the death of Jovian, the empire was again split into two halves—Valentinian I ruled as emperor of the west and his brother Valens was ruler of the east. Frontier problems dominated their reigns. Valentinian struggled

* **heresy** belief that is contrary to church doctrine

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

* **paganism** belief in more than one god; non-Christian

against barbarian invasions in the west, while Valens held the east against the Persians. In A.D. 373 Valens allowed the Visigoths to settle in the province of Thrace in order to escape the Huns. However, the Visigoths soon rebelled against Roman rule. They handed the Romans one of their greatest defeats at the Battle of Hadrianopolis in A.D. 378. Valens was killed in the fighting.

Theodosius I replaced Valens as emperor of the east in A.D. 379. He restored peace to the region by allowing the Visigoths to live under their own kings and laws. He united the eastern and western empires shortly before his death in A.D. 395. But military difficulties continued, and Theodosius was the last emperor to rule effectively over the entire empire.

Upon Theodosius's death, the empire was divided between his two sons. From this point on, the western empire began a steady decline. Two emperors—Theodosius's son Honorius and Valentinian III—ruled the west for nearly 60 years, with only a brief period of unrest between their reigns. Although both were capable rulers, they could not stop the repeated barbarian invasions that threatened the region. The eastern emperors, who cared little for the fate of their western counterparts, actually supported barbarian actions in the west in order to reduce the threat to their own region.

In A.D. 410 the Visigoths sacked Rome, the first time in 800 years that the city had fallen to an enemy. Only a few years before, the emperor Honorius had moved the western capital to the city of Ravenna in northern Italy. From Rome, the Visigoths marched to the provinces of Gaul and Spain and founded strong kingdoms there. Another barbarian group, the Vandals, also established a kingdom in Spain. In A.D. 429 the Vandals attacked the Roman provinces in North Africa and eventually seized the city of Carthage. From there, in A.D. 455 they crossed the Mediterranean, invaded Italy, and occupied Rome. During this same period, various barbarian tribes in the north invaded and seized the Roman province of Britain.

Virtually all of the western empire was now overrun by barbarian tribes. The Romans managed one major victory in A.D. 451, rallying support from some of the barbarian kingdoms to defeat their common enemy, Attila the Hun. But it was too late to save the western empire. During the next 25 years, a rapid succession of weak emperors, puppets of the barbarians, ruled the west. Odoacer, a leader of the Ostrogoths, forced the emperor Romulus Augustulus to give up the throne in A.D. 476, and the Roman Empire in the west ceased to exist.

The Eastern Empire.   With the founding of Constantinople in the early 300s, the center of the Roman world had begun to shift to the east. While the western empire experienced political turmoil and the devastation of barbarian invasion, the eastern empire increasingly prospered as a separate empire. Eastern cities such as Constantinople, Antioch, and Ephesus grew dramatically and became important religious and cultural centers. Antioch also served as the headquarters for the Roman military in the east.

The eastern empire prospered for various reasons, including the absence of barbarian invasions, increases in agricultural production, and an economy centered on cities and towns rather than rural estates. The eastern empire also had a strong bureaucracy that helped the government function effectively long after the west had fallen into anarchy*.

* anarchy political and social disorder caused by the absence of governmental control

As late as A.D. 527, the eastern emperor JUSTINIAN I attempted to regain control over portions of the western empire, but his attempt was short-lived. Eventually, the portion of the empire that had survived in the east became known as the Byzantine Empire. However, up until the capture of Constantinople by the Turks in A.D. 1453, the Byzantines continued to refer to themselves as *hoi Rhomaioi* (the Romans).

THE AFTERMATH OF EMPIRE.   Some historians have viewed the fall of Rome as a catastrophe that led to a long period of political chaos and cultural decline in Europe. Others, however, have argued that the Roman Empire had become stagnant and that its fall allowed a new, more dynamic civilization to emerge gradually in the west.

The fall of Rome did not mean the end of Roman influence in many aspects of European life. The Latin language and alphabet of the Romans survived, and several modern European languages developed from Latin. Roman law and administrative practices survived as well and influenced later European governments. Roman Christianity helped keep certain ancient traditions alive and spread them throughout Europe. During the Renaissance*, Europeans looked to both ancient Greece and Rome for inspiration. Though the Roman Empire ceased to exist, its traditions and heritage thus had a great impact on the European civilizations that followed. (*See also* **Armies, Roman; Cities, Roman; Citizenship; Civil Wars, Roman; Class Structure, Roman; Colonies, Roman; Economy, Roman; Gallic Wars; Government, Roman; Labor; Land: Ownership, Reform, and Use; Law, Roman; Migrations, Late Roman; Names, Roman System of; Naval Power, Roman; Pyrrhic War; Rome, City of; Slavery; Taxation; Wars and Warfare, Roman.**)

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

ROMULUS AND REMUS

According to Roman legend, Romulus founded the city of Rome in 753 B.C. Romulus (whose name means "Roman") and Remus were the twin grandsons of Numitor, the king of Alba Longa and a descendant of Aeneas, a Trojan leader in the legendary war against Greece. Numitor was overthrown by his brother Amulius, who forced Numitor's daughter Rhea Silvia to become a Vestal Virgin. As a Vestal Virgin, Rhea Silvia was not allowed to have children. However, she gave birth to twin boys whom she claimed were fathered by the god MARS. When Amulius learned of the twins' birth, he imprisoned Rhea Silvia and ordered his servants to drown the babies in the TIBER RIVER. Instead, the servants placed the babies in a cradle and released it to float on the river, which was in flood. When the river waters receded, the babies were stranded in the mud. They were rescued by a she-wolf who nursed the infants until they were discovered by Faustulus, a shepherd. Faustulus took the boys home to his wife. The shepherd and his wife named the babies Romulus and Remus and raised them as their own.

When Romulus and Remus became adults, they learned that Numitor was their grandfather. They killed Amulius and restored Numitor to the throne. The young men decided to found their own city at the site where they had been abandoned as infants. They argued over who was to be king

Left to drown in the Tiber River, the twins Romulus and Remus are said to have been nursed by a she-wolf and raised by a shepherd and his wife. Then, as adults, according to legend, Romulus killed Remus and founded the city of Rome.

* **asylum** place of refuge and protection

of the new city, and Romulus killed Remus. Romulus founded Rome on the Palatine Hill. He invited settlers to his new city and offered asylum* to refugees and fugitives. To provide wives for themselves, the Romans seized the women of the neighboring tribe of the Sabines. After ruling Rome for 40 years, Romulus mysteriously disappeared in a whirlwind. Later Romans worshiped him as the god Quirinus, one of the major Roman deities*. (*See also* **Divinities; Rome, City of; Vesta.**)

* **deity** god or goddess

RULERS, WORSHIP OF

* **mortal** human being; one who eventually will die

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **impious** lacking respect for the gods or tradition

* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **cult** group bound together by devotion to a particular person, belief, or god

Ruler worship is the practice of honoring a mortal* ruler, living or dead, with sacrifice* and other forms of praise and adoration normally reserved for a god or goddess. Although both the Greeks and Romans engaged in ruler worship, the practice caused controversy throughout the ancient world. Some people believed that it was impious* to offer divine honors to a mere mortal. Others supported ruler worship as a means of defining and understanding the great power of the kings. A ruler often seemed divine—although he was visible and lived among human beings, he had the godlike power to bring peace to his subjects.

RULER WORSHIP IN THE GREEK WORLD. During the Archaic* period in Greece, the founders of cities and other notables were honored as heroes* and became the objects of cults*. But they were not deified, or worshiped as gods. The first Greek to be deified was the Spartan naval commander Lysander. Greeks revered him as a god in gratitude for defeating the Athenian fleet in 405 B.C. at the end of the PELOPONNESIAN WAR. He was worshiped for restoring freedom to cities that had been under Athenian domination. People on the island of SAMOS erected altars in his honor, offered sacrifices to him, and sang hymns in praise of him.

With the Macedonian conqueror ALEXANDER THE GREAT, who died in 323 B.C., the worship of rulers entered a new stage. Alexander's military conquests, his charismatic and forceful personality, and his absolute power led many to regard him as divine. In 331 B.C. the high priest of the supreme Egyptian god, Ammon, referred to Alexander as the son of the god. This powerful pronouncement led the Greeks, who held the priest in great esteem, to regard Alexander as a divinity. Alexander promoted the idea and pressured Greek cities to establish cult worship in his honor. After his death, Alexander was worshiped throughout his former empire. Statues were erected in his honor, and he was included in the official list of divinities in many of the cities that he founded. Ptolemy I Soter, a Macedonian general and the new ruler of EGYPT, brought Alexander's body to the Egyptian city of ALEXANDRIA. Ptolemy buried Alexander in a temple and established a cult to worship him.

Ptolemy was himself worshiped after his death in 283 B.C. His son, Ptolemy II Philadelphus, deified his father and established a cult of the ruling Ptolemaic family. Beginning in the early 200s B.C., all rulers of the PTOLEMAIC DYNASTY, living and dead, were worshiped as gods. Ruler worship developed in other parts of Alexander's former empire at about the same time. Antiochus I, the ruler of SYRIA and Asia, deified his late father, Seleucus, who had been an officer in Alexander's army and had ruled Babylonia after Alexander's death.

RULER WORSHIP IN THE ROMAN WORLD. The Romans did not have an ancient tradition of ruler worship. The first instance of Roman ruler worship occurred in the 300s B.C., when Romulus, the legendary founder of Rome, was identified with the god Quirinus, who was one of the state gods of the city of Rome. As Rome extended its military power throughout the Mediterranean region, Roman officials and military victors occasionally received divine honors in the cities that they conquered. After the assassination of the general Julius CAESAR in 44 B.C., the Romans formally deified him.

Ruler worship in Rome began in earnest during the Roman Empire. Beginning with the reign of AUGUSTUS, the first emperor, emperors and members of their families were identified with and worshiped as gods. Although Augustus was honored during his lifetime with cults dedicated to him, he refused to be treated as a living god. When he died in A.D. 14, however, the Roman Senate officially proclaimed him a god. For centuries, the Senate continued the practice of naming favorite emperors gods after their deaths. Certain less-favored emperors, such as CALIGULA and Commodus, proclaimed themselves divinities during their lifetimes. After the emperor CONSTANTINE'S conversion to CHRISTIANITY, the practice of ruler worship declined and soon died out. (*See also* **Cults; Divinities; Heroes, Greek; Religion, Greek; Religion, Rome; Seleucid Dynasty.**)

> **Remember:** *Words in small capital letters have separate entries, and the index at the end of Volume 4 will guide you to more information on many topics.*

See color plate 1, vol. 3.

SACRIFICE

See *Ritual and Sacrifice.*

SALLUST

SALLUST

86–35 B.C.
ROMAN HISTORIAN

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

* **tribune** in ancient Rome, the official who protected the rights of plebeians from arbitrary actions by the patricians, or upper classes

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers

* **province** overseas area controlled by Rome

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **orator** public speaker of great skill

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

PORTRAIT OF A CORRUPT MAN

In addition to studying the causes of historical events, Sallust analyzed the psychology of his subjects. In his view, Catiline, the leader of a conspiracy to overthrow the republic, was the most corrupt man in Rome. He performed unlawful and evil acts from an early age. He corrupted those who became his friends, and he may even have been insane. According to Sallust, Catiline's

guilty mind, at peace with neither gods nor men, could find no rest either awake or sleeping: so completely did conscience ravage his tortured mind. His complexion was pallid, his eyes bloodshot, his walk now quick, now slow; in short, in his face and expression madness sat.

Gaius Sallustius Crispus, or Sallust, was a Roman historian who lived during the late Roman Republic*. His two surviving historical works, *The Conspiracy of Catiline* and *The Jugurthine War,* examine episodes that occurred during the late republic that illustrate the decline of Roman morality. His longest work, the *Histories,* deals with the years from 78 B.C. to 67 B.C. Only fragments of the *Histories* remain. Sallust's writings are noted for their lively speeches and letters, insightful character studies, and concise rhetorical style.

Sallust was born into a plebeian* family that lived in the Sabine region of Italy, northeast of Rome. He served as tribune* during the violent unrest of 52 B.C., when politicians were killed, mobs rioted, and the Roman Senate house was burned. Expelled from the Senate in 50 B.C. for alleged immorality, Sallust joined the Roman general Julius CAESAR and commanded a legion* for him during the civil war against POMPEY. In 46 B.C. Sallust became the first governor of the African province* of Numidia. But he enriched himself at the expense of the province and was accused of extortion. Sallust quit politics and retired to his luxurious country estate. He devoted the remainder of his life to writing his histories.

Sallust's first historical study, *The Conspiracy of Catiline,* recounts the rebellion led by the Roman patrician* Catiline, who rose to political power in the 60s B.C. Catiline was the champion of debtors, dispossessed peasants, and poor people. He exploited the widespread unrest in Italy and called for the cancellation of all debts. After losing an election for consul*, Catiline organized a rebellion against the Roman government. CICERO, the Roman orator* and statesman who was then consul, discovered the plot and convinced the Senate to take action against Catiline. Catiline left Rome when his plot was exposed. His co-conspirators were arrested and executed, and Catiline himself was killed in 62 B.C. In writing about the plot, Sallust stressed the moral and political decline of the Roman upper class. In Sallust's view, of all the Roman leaders on both sides of the crisis, only Caesar and CATO THE YOUNGER upheld traditional Roman virtue. *The Conspiracy of Catiline* concludes with two long, opposing speeches by Caesar and Cato as Sallust imagined they might have occurred between the two men.

The Jugurthine War relates the Roman struggle against Jugurtha the Numidian from 111 B.C. to 105 B.C. In his attempt to gain control of the entire North African kingdom of Numidia, Jugurtha attacked an enemy city. During the siege*, some Romans in the city were killed. Their deaths enraged Rome. The Romans resolved to crush Jugurtha, and they dispatched two consuls, Metellus and Gaius MARIUS, to subdue him. Marius won the war militarily, but the war ended only when the Roman quaestor* SULLA, who was Marius's lieutenant, convinced Jugurtha's father-in-law to surrender him to Rome. Jugurtha was taken to Rome and executed. In writing his history, Sallust used Sulla's autobiography and information he himself had gathered during his stay in Africa. Sallust argued that the greed and corruption of the Roman aristocracy resulted in the difficulties Rome had in winning the war.

Sallust wrote the first important monographs* of Roman history. His histories are vivid narratives that display his moralistic view of life. He condemned the corruption of Roman life, especially the willingness of

* **quaestor** Roman financial officer who assisted a higher official such as a consul or praetor

* **monograph** long, detailed essay on a particular area of learning

the nobility to be bribed, and despised what he believed was Rome's moral collapse. Sallust's concise writing style was influenced by the Greek historian THUCYDIDES. Later writers, especially the historian TACITUS, were in turn influenced by Sallust's biting style and bleak moral vision. (*See also* **Civil Wars, Roman; Rome, History of.**)

SAMOS

* **tyrant** absolute ruler

* **artisan** skilled craftsperson

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **annex** to add a territory to an existing state

Samos is an island in the AEGEAN SEA, located off the western coast of ASIA MINOR (present-day Turkey). About 180 square miles in area, Samos was settled by Ionian Greeks who migrated from mainland Greece around 1000 B.C. The settlers strengthened their navy and gained control of a thin strip of the mainland of Asia Minor, as well as of trade between the Aegean and Asia Minor. Samos established colonies in THRACE, southeast Asia Minor, and southwestern ITALY.

Samos reached the peak of its power during the late 500s B.C., when it was governed by the tyrant* Polycrates. The island became well known for its metalwork and wool. Architects, sculptors, and artisans* from Samos were famous throughout the region. The philosopher* PYTHAGORAS was born on the island but left around 530 B.C. Samos joined the Delian League, an alliance of Greek states under the leadership of ATHENS. Samos attempted to secede from the league in 441 B.C. but was prevented from doing so. However, Samos later sided with the Athenians during the PELOPONNESIAN WAR in the late 400s B.C. For their support, the Samians received Athenian citizenship in 405 B.C. But the next year the island fell to the Spartan general Lysander. During the next century, Samos was controlled by numerous outside powers, including Athens and the PERSIAN EMPIRE. During the Hellenistic* period, Samos was controlled by the PTOLEMAIC DYNASTY of Egypt, the SELEUCID DYNASTY of Syria, the Macedonians, and the kingdom of PERGAMUM. In 129 B.C. Samos was annexed* by the Romans. (*See also* **Ionians; Migrations, Early Greek; Naval Power, Greek; Tyrants, Greek.**)

SAMOTHRACE

* **cult** group bound together by devotion to a particular person, belief, or god

* **underworld** kingdom of the dead; also called Hades

* **ritual** regularly followed routine, especially religious

Samothrace is a mountainous island in the northeastern AEGEAN SEA. The island's original inhabitants may have come from THRACE. The Greeks settled the island around 700 B.C. and intermarried with the local population. In the late 500s B.C., Samothrace founded its own colonies on the Greek mainland. A naval power of some renown, Samothrace sent a fleet of warships in 480 B.C. to the strait of Salamis, where the Greeks defeated the Persians in a great naval battle of the PERSIAN WARS.

Samothrace was best known as the center of the mystery cult* of the Great Gods. These included the gods of the underworld* known as the Cabiri, whose terrible anger was believed to be unrelenting. Pilgrims from throughout Greece journeyed to Samothrace to participate in the rituals* of the cult. They believed that by doing so they would receive protection, moral guidance, and eternal life. PHILIP II, the king of MACEDONIA, first saw his future wife—Olympias, the mother of ALEXANDER THE GREAT—at the Samothracian rituals. The shrine at Samothrace reached its greatest

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **sanctuary** place for worship

importance during the Hellenistic* period, when the rulers of the island erected buildings and presented gifts to the cult. The famous statue of Nike, called the Winged Victory of Samothrace and one of the most important sculptures of the Hellenistic period, once stood on a hillside above the sanctuary*. The mystery cult operated until the A.D. 300s, when Christianity became the religion of the Roman empire. (*See also* **Colonies, Greek; Cults; Greece, History of; Religion, Greek.**)

SAPPHO

**BORN LATE 600S B.C.
GREEK LYRIC POET**

* **lyric** poem expressing personal feelings, often similar in form to a song

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **ode** lyric poem often addressed to a person or an object

* **aristocratic** referring to people of the highest social class

See
color plate 12,
vol. 3.

* **lyre** stringed instrument similar to a small harp

* **ritual** regularly followed routine, especially religious

Sappho was one of the greatest Greek lyric* poets. Her poems are famous for their intensely passionate descriptions of love. Hellenistic* scholars collected Sappho's poems into nine books. Of these, only one complete poem, "Ode* to Aphrodite," and fragments of several others still survive. Most of her poems were destroyed by early Christians who strongly disapproved of their content.

Very little is known about Sappho's life. Born into an aristocratic* family, Sappho lived most of her life on Lesbos, an island in the eastern AEGEAN SEA. She was a citizen of Mytilene, the main city on the island. Around 600 B.C., she probably became involved in a political power struggle, and she and other aristocrats were exiled to SICILY, where she may have died. Sappho had a brother named Charaxus, to whom she addressed several of her poems, and a daughter named Cleis. Sappho was involved with other young women in a group devoted to APHRODITE, the Greek goddess of love. The group concerned itself with love, beauty, and poetry, and it may have been a training school for young women before they were sent off to be married.

Although men are the subjects of some of Sappho's love poetry, her most passionate and personal poems are addressed to women and girls. Sappho's interest in women and her involvement in the cult of Aphrodite have prompted much speculation that she was sexually attracted to women. The word *lesbian,* which refers to females who are homosexual, is derived from the name of Sappho's home island, Lesbos. Although the ancient Greeks accepted male HOMOSEXUALITY as normal, little is known about their attitudes toward female homosexuality. Sappho's poetry provides some of the little evidence that exists for female homosexuality in ancient Greece.

Most of Sappho's lyric poetry was meant to be recited aloud or sung to the accompaniment of a lyre* before small groups of cult members. Sung at specific occasions, the performance of these poems took on the quality of a ritual* within the cult. Even the most intimate and personal matters were addressed in these poems and shared with the group. In Sappho's "Ode to Aphrodite," she reveals her interest in a life centered on love affairs, as well as her awareness of the painful price this life sometimes exacts. In another fragment of poetry, the poet despairs as she watches a girl whom she loves sitting next to the man the girl will probably marry. Not all of Sappho's poetry concerns passionate longings, however. She also examines other themes, such as old age, death, appearances, and immortality. But Sappho regarded love as the ultimate personal fulfillment. One of her poems begins:

Some say a host of cavalry, some say infantry,
Some say a host of ships, is the loveliest thing
Upon this dark earth; but I say
It's whatever you love.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

While the philosopher* PLATO did not share Sappho's feelings about love, he admired her poetry and referred to her as one of the Muses, the Greek goddesses of the arts and sciences. (*See also* **Poetry, Greek and Hellenistic.**)

SATIRE

* **rhetoric** art of using words effectively in speaking or writing

* **genre** style or form, especially in literature or art

* **Stoicism** philosophy that emphasized control over one's thoughts and emotions

Satire is a witty, sometimes biting, often moralizing commentary on current topics, social life, literature, and the folly of individuals. While the Greeks possessed a satiric spirit in some of their writings, satire as a form of literature was more fully developed by the Romans. In fact, QUINTILIAN, the famous Roman teacher of rhetoric*, claimed that satire was a wholly Roman creation. By this, Quintilian was referring to satire in the form of lengthy compositions written in verse.

The first Roman to write satires in verse was Quintus Ennius around 200 B.C. The Romans considered Gaius Lucilius, who lived in the late 100s B.C., the founding father of the genre*, however. Lucilius was the first to use satire as a way of expressing his anger against society and certain powerful individuals. HORACE wrote his *Satires* in the 30s B.C. Although his satires were influenced by Lucilius, Horace rarely attacked living people, and he was far more gentle in tone than his predecessor. Horace gave moral advice by providing everyday examples of what to avoid in one's personal life. In one of his satires, which compares town and country life, Horace included the still-famous fable of the city mouse and the country mouse. In the first century A.D., during the reign of the emperor Nero, another Roman, PERSIUS, wrote satires that show the strong influence of Stoicism*.

Roman satire reached its peak with JUVENAL. His 16 satires bitterly denounced the vices and follies of the early A.D. 100s. In his first satire—an attack on the poetry of his day—Juvenal wrote that "indignation prompts my verse." In his third satire, which is the most famous, Juvenal described life in the city of Rome. He wrote that honest and poor Romans had no chance in Rome because poverty stood in the way of ability. The sixth satire is a lengthy and harsh attack on women, whom Juvenal depicted as extravagant, greedy, and quarrelsome. In his eighth satire, Juvenal attacked pride in ancestry. He maintained that "virtue is the only true nobility." His tenth satire, also one of his most famous, recommends "a sound mind in a sound body" and warns of the self-destructiveness of ambition. Juvenal's tenth satire was adapted by the great British writer of the 1700s, Samuel Johnson. Titled "The Vanity of Human Wishes," it encourages people to watch out for what they wish for: they just might get it, and it is almost sure to be harmful to them. (*See also* **Literature, Roman; Lucian; Poetry, Roman.**)

SATURNALIA

See *Festivals and Feasts, Roman.*

SATYRICON

See *Petronius.*

SATYRS

* **nymph** in classical mythology, one of the lesser goddesses of nature

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **initiation** formal ceremony by which one is admitted to a select group

* **cult** group bound together by devotion to a particular person, belief, or god

In ancient Greek and Roman mythology, satyrs were half men, half beasts who lived in the wooded areas and hills. According to the Greek poet HESIOD, they were descended from five daughters of a princess of Argos and were brothers of the nymphs*. Satyrs were considered mischievous, and they spent most of their time chasing the nymphs or accompanying the god DIONYSUS at drinking parties. Although they were wild and untamed, satyrs were also believed to be wise. Early satyrs, usually called sileni, were depicted as having horses' tails, pointed ears, and hooves. Later, from the Hellenistic* period on, they became more goatlike, with goats' legs and horns, and were associated with the god PAN.

Satyrs were comic characters in Greek literature. Tragic poets often concluded their presentations at dramatic festivals with a light comedy based on the antics of the satyrs. The chorus of these plays consisted of actors portraying a band of satyrs that was led by Silenus, an elderly satyr who wore a horse's tail and ears. The actors in satyr plays used coarse language and gestures. The *Cyclops* by EURIPIDES is the only complete satyr play to survive. The Romans continued to write satyr plays, and the Roman poet HORACE included rules for their composition in his poem *Ars poetica.*

Satyrs were also associated with initiation* into mystery cults*. Because mystery cults are connected with the AFTERLIFE, satyrs were often depicted on funeral objects. During certain Greek festivals, people dressed as satyrs and imitated their antics. (*See also* **Centaurs; Cults; Festivals and Feasts, Greek; Myths, Greek; Myths, Roman.**)

SCIENCE

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

The ancient Greeks, especially during the Hellenistic* period, accomplished important work in many different areas of science, in particular astronomy and physics. They are most noted for developing mathematical models of natural processes. After A.D. 200 Greek science declined, and many of the scientific advances of the Hellenistic Greeks were not surpassed for more than a thousand years. Although the Romans made some contributions to the advancement of scientific knowledge, such as cataloging the variety of plants in the Roman empire, their achievements did not approach those of the Greeks.

Although Greek and Roman scientists observed the natural world to find evidence to support their theories, little scientific experimentation was conducted. One of the few experimenters was the philosopher* ARISTOTLE, who devised an experiment to demonstrate that seawater becomes fresh water after it evaporates. In scientific fields in which experimentation was impossible, such as astronomy, scientists based their work on comparisons of situations or events that were similar.

Because ancient people used the movements of the stars and planets for navigation and timekeeping, the science of astronomy was especially

important in the ancient world. Starting in the 400s B.C., Greek philosophers and astronomers advanced several significant concepts, including the notion that the earth is spherical and that the moon receives its light from the sun. The Greeks also determined the cause of eclipses. However, the greatest contribution of the ancient Greeks to astronomy was the development of mathematical models of the movements of the stars and planets. Around A.D. 150 the astronomer PTOLEMY developed a model of the universe that was almost universally accepted for more than a thousand years.

The science of physics originated in Greece during the 500s B.C. Philosophers such as THALES OF MILETUS looked for a single theory to explain the natural events in the world around them. According to the four-element theory developed in the 400s B.C. by the philosopher Empedocles, the physical universe is composed of just four substances—air, water, fire, and earth. The actions and interactions of these substances explain all natural events. At about the same time, the philosopher DEMOCRITUS developed the rival atomic theory. According to this theory, the physical universe is composed of empty space and minuscule particles called atoms. All natural events are a result of the movements of atoms in the empty space. These two theories dominated science for almost 2,000 years. (*See also* **Archimedes; Astronomy and Astrology; Calendars; Euclid; Galen; Hippocrates; Mathematics, Greek; Medicine, Greek; Medicine, Roman; Philosophy, Greek and Hellenistic; Plato; Pliny the Elder; Pythagoras; Technology.**)

SCIPIO AFRICANUS

236–183 B.C.
ROMAN GENERAL

See
color plate 7,
vol. 3.

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **censor** Roman official who conducted the census, assigned state contracts for public projects (such as building roads), and supervised public morality

* **legate** during the late Roman Republic, a senator who served on the staff of a provincial governor

Publius Cornelius Scipio was one of Rome's most famous and successful generals. During the second of the PUNIC WARS against CARTHAGE, a powerful city in North Africa, Scipio defeated the famous Carthaginian leader, HANNIBAL. For his victory, the Romans honored him with the name Africanus. Because of his outstanding military ability, Scipio has been compared to the greatest general of antiquity, ALEXANDER THE GREAT.

Scipio came from a leading military family. His father fought the Carthaginians in Spain during the early years of the Second Punic War. Scipio served under his father at the Battle of Ticinus in 218 B.C., during which he saved his father's life. Scipio proved his leadership ability in 216 B.C. at the Italian city of Cannae, where he rallied the Roman soldiers after a disastrous defeat at the hands of Hannibal. In 210 B.C., at the age of 25, Scipio was appointed commander of a Roman army in Spain and given *imperium,* the power to raise and maintain an army. Within four years, Scipio's brilliant military tactics drove the Carthaginians out of Spain and brought the region under Roman control.

Scipio was elected consul* in 205 B.C. Against the wishes of some leading Romans, he led Roman troops into Africa to confront the Carthaginians. In 202 B.C., commanding a largely volunteer army, Scipio defeated Hannibal at the Battle of Zama. This victory ended the Second Punic War.

Scipio's military successes furthered his political career in Rome. In 199 B.C. he was elected censor*, and he became consul for a second time in 194 B.C. Four years later, serving as legate* to his brother Lucius, Scipio

commanded Roman troops in Asia against Antiochus III, the ruler of SYRIA. When the brothers returned to Rome, CATO THE ELDER accused them of misusing funds and accepting bribes. In 184 B.C. Scipio avoided trial by retiring to his estate south of Rome. He died there the following year. Scipio Africanus was the grandfather of Tiberius and Gaius GRACCHUS, who attempted to reform the Roman government in the 130s and 120s B.C. (*See also* **Wars and Warfare, Roman.**)

SCULPTURE, GREEK

* **relief** method of sculpture in which the design is raised from the surface from which it is shaped

See
color plate 1,
vol. 2.

The ancient Greeks were famous for their sculptures, which included both statues and carvings in relief*. Most sculptures either served a religious purpose or commemorated a person or event. Sculptures adorned temples, celebrated athletic and military victories, marked graves, and honored public figures. Although much of the sculpture of the ancient Greeks has been destroyed, many original works and Roman copies survive to the present. These magnificent pieces can be seen in museums throughout the world. Descriptions of sculptures in literature and in monumental INSCRIPTIONS provide additional information about ancient Greek sculpture.

MATERIALS AND TECHNIQUES

The earliest existing Greek sculptures, which date from about 1000 B.C., are small statues made of clay or solid bronze. Clay was molded by hand and then baked. Bronze was melted, poured into molds, and then cooled until it hardened.

Around 650 B.C. the Greeks began carving large blocks of stone. They borrowed this technique from the Egyptians, who had a long tradition of sculpting in stone. The Greeks used either MARBLE or limestone, and they soon became highly skilled stone sculptors. Sculptors painted their statues with bright paint and coated them with wax and oil to preserve the paint and to make the work shine.

By 500 B.C. the Greeks had learned to make hollow bronze statues, which enabled them to make much larger statues in bronze. Large bronze statues were usually made in several pieces, which were then bolted together. Small details, such as locks of hair, were often made separately and then attached to the statue. Eyes were made of colored stones and held in place with bronze clips. After 400 B.C. many Greek sculptors worked with hollow bronze. Stone continued to be used but mainly for reliefs on buildings and for small sculptures commissioned by private individuals.

Although Greek sculptors mainly used stone and bronze, they also used other materials, including wood, ivory, GOLD, and silver. Sculptures were sometimes made of a mix of materials. For example, the trunk of a statue might have been made of wood and the arms and legs made of stone. Similarly, a marble statue might have had a helmet of bronze. Some Greek statues of important people were constructed from a combination of gold and ivory. Others were covered wholly or in part with a thin layer of gold or silver.

STYLES OF SCULPTURE

Although the earliest Greek sculptures date to about 1000 B.C., the first distinctively Greek style of sculpture did not appear until the beginning of the Archaic* period. For the next several centuries, Greek sculpture went through several changes in style. In general, Greek sculpture became more realistic and emotionally expressive.

* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.

See color plate 4, vol. 2.

SCULPTURE IN THE ARCHAIC PERIOD.   The small clay and solid bronze statues of the early Archaic period depict animals—especially horses, deer, and birds. Although there are also sculptures of human beings, fewer of these exist, and they seem less skillfully made. Because these early sculptures emphasized the geometric shapes that make up the figures, the style of early Archaic sculpture is called Geometric. An animal's legs, for example, look more like cylinders than real legs. Sculptures made in this style are models of animals rather than realistic images of them.

By about 675 B.C., the more realistic Daedalic style of sculpture became popular. Although the style is named for DAEDALUS, the mythical founder of Greek sculpture, the Greeks probably adopted the style from artisans* of the Near East. In the Daedalic style, human figures are always shown facing forward, with their arms and hands pressed stiffly against their sides. Heads have flat tops, faces are triangular with large eyes and prominent noses, and hair lies neatly curled in layers. Although these figures look more realistic than those of the Geometric style, they appear emotionless in their body positions and facial features.

* **artisan** skilled craftsperson

The Daedalic style of sculpture lasted until about 600 B.C., when Egyptian influences altered the style of Greek sculpture. The new style, which lasted for the remainder of the Archaic period, is best represented by its most common subjects—the *kouros,* or nude male youth, and the *kore,* or female youth dressed in close-fitting robes. These statues are usually life size or larger, and the figures are always shown standing with their left foot slightly forward and their fists clenched. Although the figures are more realistic than those of previous styles, they still look stiff and formal.

Some of the finest sculptures of the Archaic period are not statues but scenes sculpted in relief on buildings and monuments. Beginning in the 500s B.C., the Greeks used relief sculpture to decorate stone temples. These sculptures sometimes appeared on all sides of a building. Most reliefs depicted scenes from myths in which gods, goddesses, and heroes* battle monsters or giants. Relief sculptures also decorated gravestones and the bases of statues.

THE ROLE OF THE SCULPTOR

Although the career of sculptor was a respectable one in ancient Greece, it was regarded as a craft rather than a profession. Because sculptors worked with their hands, they were considered similar to other craftspeople, such as shipbuilders and bakers. Only a few very successful sculptors—such as Lysippos—had artistic freedom, influence, and wealth from their work. Most sculptors worked for wages. They did not have their own studios. Instead, they moved from city to city where and when work was available, probably earning just enough money to survive.

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

SCULPTURE IN THE CLASSICAL PERIOD.   By the classical* period, Greek sculpture was beginning to be much more expressive of emotion. During the early classical period, the Severe style of sculpture was popular. Sculptors of this period tried to show the emotions of their subjects. The poses expressed defeat, fear, and other feelings, and their faces looked troubled and brooding. Even their robes appeared heavy as armor. Sculptures from the temple of ZEUS at OLYMPIA, which were created between 470 B.C. and 460 B.C., are typical of this style.

The high classical period, which lasted from about 450 B.C. to 400 B.C., was dominated by the Athenian sculptor PHIDIAS. He was the artistic director of the great building program begun by the Athenian statesman PERICLES, and his works included the huge gold and ivory statue of the goddess ATHENA in the PARTHENON. In Phidias's sculptures, the heavy, severe forms of the early classical period were replaced by light, graceful lines. Even the robes that clothe the figures seem to flow over the surface of the sculpture. Hundreds of sculptors were trained in Phidias's style while working on Pericles' building program, and this style of sculpture became widespread throughout Greece.

Another well-known sculptor from the high classical period was Polyclitus. He is best known for the well-balanced proportions of his human figures. Polyclitus's depiction of the human form became the standard for generations of Greek sculptors. Polyclitus also wrote a book addressing the technical problems that had challenged previous Greek sculptors for centuries.

Laocoön was the Trojan prince who tried to stop the Trojans from opening the gates to the wooden horse. He and his two sons were killed by sea serpents sent by Athena, the patron goddess of the Greeks.
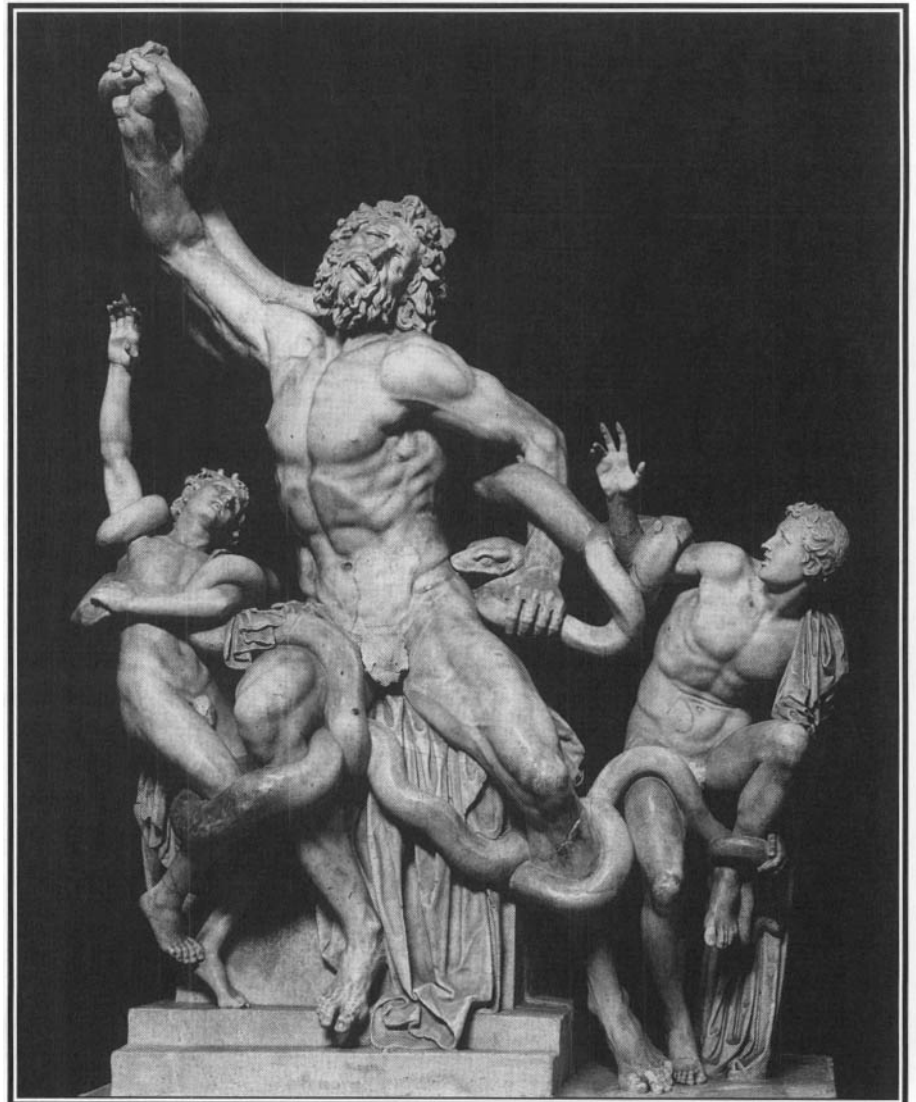
Sculptures created at the end of the classical period show strong emotions. Instead of merely presenting grand scenes of gods, goddesses, and heroes, the later works also depicted ordinary individuals. Many works from the 300s B.C. are believed to have been created by the sculptor Skopas. His figures tend to be very serious, even tragic, with deep-set eyes and heavy, overhanging foreheads. Another well-known sculptor of this period was PRAXITELES, who often expressed humor in his work. In one of his major sculptures, the smiling god HERMES dangles a bunch of grapes in front of the infant god DIONYSUS. Later sculptors widely imitated Praxiteles' style.

The last great sculptor of the classical period was Lysippos, whose career spanned nearly four decades—from about 360 B.C. to 320 B.C. Lysippos was the court sculptor of ALEXANDER THE GREAT, who valued the expressive portraits the sculptor did of him. Lysippos also established a new standard of proportions for depicting the human body.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

SCULPTURE IN THE HELLENISTIC PERIOD. Sculpture in the Hellenistic* period began with the highly realistic and personal works created by Lysippos and his students. Lysippos's school dominated Greek sculpture until the A.D. 200s. In fact, its influence has lasted into the present.

During the last half of the Hellenistic period, sculptors in the city of PERGAMUM in ASIA MINOR developed a style of sculpture that has come to be known as Hellenistic Baroque. The sculptures from this period are more realistic and expressive than any that had come earlier. In a style characterized by emotion, robes appear to swirl, bodies seem to twist in pain, and faces show extreme distress.

By the end of the Hellenistic period, a mix of several styles had become popular. Some sculptors specialized in lighthearted works of children at play, while others modeled their work on earlier styles from the Archaic or classical period. Roman collectors tended to prefer works modeled on earlier styles of Greek sculpture. (*See also* **Architecture, Greek; Art, Greek; Sculpture, Roman.**)

SCULPTURE, ROMAN

Roman sculpture was a unique adaptation of ETRUSCAN and Greek styles that developed over several hundred years. The earliest sculptures found in Rome were made by local Etruscan artists who worked in Rome from 500 B.C. or even earlier. Then, from about 200 B.C., as Rome conquered the Mediterranean world, Romans began to adopt many aspects of Greek culture. Greek sculpture became increasingly popular in Rome. By about 100 B.C., the blending of Etruscan and Greek styles had led to a uniquely Roman style of sculpture.

Sculptors in Rome worked with a variety of materials, including clay, bronze, precious metals, MARBLE, and other types of stone. Most of the surviving works are made of marble, so this material is most often associated with Roman sculpture. In addition to utilizing many different materials, Roman sculpture also took on several forms, the most common being statues, reliefs, and busts*.

* **bust** statue showing only the head, neck, and shoulders of the subject

See
color plate 13,
vol. 3.

* **sarcophagi** ornamental coffins, usually made of stone

* **booty** riches or property gained through conquest

* **plunder** to steal property by force, usually after a conquest

* **patron** special guardian, protector, or supporter

ROMAN SARCOPHAGI

In the A.D. 100s and 200s, well-to-do persons throughout the empire began to purchase carved marble sarcophagi to house the bodies of their deceased inside the tomb. Craftsmen specializing in this work could be found in many of the larger cities of the empire, especially in Asia Minor near the marble quarries from which semifinished sarcophagi were shipped.

One of the finest surviving Roman sarcophagi of the period is the Ludovisi Battle Sarcophagus. It depicts a battle scene between the Romans and a barbarian tribe. The relief seems bursting with figures struggling in a space so small that their bodies have no room to move. The patterns of curly-headed men and horses' manes seem intertwined. A triumphant Roman leader is seen rising above the combat, his body facing front with his right arm outstretched. Historians have identified him as Hostilianus, a young prince whose reign lasted only two brief years.

Large statues generally showed the complete figure. Because subjects were usually important leaders or gods, using the full figure of the subject enabled sculptors to erect impressive and majestic works. Relief sculptures, which are raised pictures carved on a flat surface, were another prevalent Roman form. Reliefs were often used to adorn temples and monuments. The bust also became an important form, but unlike the glorifying statue, it captured a more intimate, realistic portrait of its subject.

Sculpture served a variety of purposes in Rome. One of the most common was to commemorate particular individuals. These works were known as portraits. Sculpture was also used for religious reasons. Sculptures were created to honor the gods and to decorate their temples. Public buildings, private homes and gardens, and sarcophagi* were also decorated with sculptures. In addition, sculptures depicting the deeds of Roman emperors and the victories of the Roman army were displayed on public monuments in order to show the glory of Rome and generate a sense of patriotism in its citizens.

GREEK INFLUENCE. Rome's increasing contact with the Greek world after about 200 B.C. led to a rapidly growing Roman market for Greek sculpture. At first, Greek statues arrived in Rome as booty*. Then, when plundering* could no longer keep up with the growing demand for Greek sculpture, new works were created specifically for the Roman market. Starting in the 100s B.C., Greek sculptors came to Rome in large numbers. They were hired by wealthy Romans to make copies of Greek originals and to create new works in the Greek style. Many of the new works these artists created were a blend of different styles drawn from the history of Greek sculpture.

The Greek influence on Roman sculpture reached its peak under Emperor AUGUSTUS, who ruled from 27 B.C. to A.D. 14. Augustus turned Rome into a city of marble. During his reign, magnificent new buildings were erected, and these were heavily decorated with sculptures. Through the choice of subjects and the ways in which they were portrayed, the sculptures expressed Augustus's ideals—victory, peace, security, prosperity, and the rule of law. Although the sculptures of the Augustan age represent Roman subjects and express Roman ideals, they were clearly modeled on earlier Greek works. Especially popular as models were sculptures from Athens and PERGAMUM, which were noted for their impressive sculptures throughout the ancient world.

After Augustus, the Greek influence on Roman sculpture declined. However, there were several revivals of the Greek style, including a major one during the reign of the emperor HADRIAN. Like Augustus before him, Hadrian was a great patron* of the arts and his artistic tastes strongly favored the Greek styles. During his rule, Roman sculptures once again followed Greek models.

THE ROMAN STYLE. Despite the strong Greek influence, the Etruscan roots survived in Roman sculpture, giving it a distinctive style. Compared to Greek sculpture, the Roman style that evolved differed in several important ways. Roman sculpture usually depicted historical events, especially military victories, whereas Greek sculpture usually portrayed myths. Roman sculpture paid greater attention to particular details, especially with regard to historical events, individuals, and even costumes. On the other hand, in Rome,

there was much less concern with the representation of the body, a feature that was very important to the Greeks.

RELIEF SCULPTURE.   One of the most distinctive forms of Roman sculpture was the relief. Roman sculptors used Greek techniques at first, but then developed their own. The techniques they developed produced the distinguishing features of Roman relief sculpture. For example, they repeated images in order to make events clearer, and they made important figures

larger and faced these toward the front to give them greater prominence. The Romans also were fascinated with descriptive detail.

The marble relief from the Tomb of the Haterii, crafted between A.D. 100 and A.D. 110, shows the Roman interest in the magical power of detail. The relief represents a number of different places, spaces, and moments in time within the same frame. In the upper right corner, the deceased lady of the house participates—as if alive—in her own funeral feast. At her feet are some children playing and the stooped figure of an old woman tending an altar fire. This scene is placed on top of a large and ornate temple-like building, thought to be the tomb where the woman and her family were buried. The building is decorated on one side with the busts of three children and on the front with the bust of a woman. To the left of the tomb is a third scene, consisting of a gigantic crane and a huge wheel being operated by a construction crew. This was probably a sign that the family was in the construction business. All three scenes are fitted very closely together in a way that differed from the style of Greek relief. However, this representation suited the Romans' desire for including lots of detail and for telling a family's story by covering a number of times and places.

Roman relief sculpture reached its peak with the Column of Trajan, which the emperor Trajan built in Rome around A.D. 110. Wrapped around the shaft of the column for hundreds of feet are about 100 distinct scenes that tell the story of Trajan's military campaigns. The highly detailed scenes show Roman soldiers marching, building, and fighting. Furthermore, Trajan was made the focus in almost every scene.

See color plate 9, vol. 2.

INDIVIDUAL PORTRAITS. Another distinctive form of Roman sculpture was the individual portrait, which usually took the form of the bust. Portraits were first developed around 100 B.C. and used to honor important state officials. Unlike Greek portraits, which show the subject in a very favorable and often unrealistic way, Roman portraits tended to focus on the subjects' most distinguishing features. In fact, they were such realistic and honest portrayals of the subjects that they sometimes seemed harsh and unattractive. Even the style of carving is harsh, with sharp ridges and lines. All the attention was given to the head. The draped shoulders seem more like a prop than a part of the body. Under Augustus, idealized portraits were done, modeled on those in Greece, but realistic Roman portraits reappeared under later emperors. (*See also* **Sculpture, Greek.**)

SCYTHIANS

* **nomadic** referring to people who wander from place to place to find food and pasture

The Scythians were a nomadic* people from the dry, treeless region of central Asia. They settled in present-day southern Russia and the Ukraine in the late 700s B.C. From around 600 B.C., the Scythians traded wheat and furs for the pottery and jewelry of the Greek colonies along the north coast of the Black Sea. About 400 B.C., the Scythians established a fortified city near the Dnieper River. This city, called Kamenskoye Gorodishche, became the center of the kingdom of Scythia.

The Scythians reached the peak of their power during the 300s B.C. In 331 B.C. they were strong enough to defeat a Macedonian army. A lack of

unity weakened the kingdom, and the Scythians were eventually defeated by the Sarmatians, a neighboring people. The Scythians retreated to the Crimea, a peninsula in southern Russia that juts into the Black Sea. They disappeared from recorded history during the A.D. 200s, when they abandoned their city of Neapolis to the marauding GOTHS.

The Scythians were expert horsemen and were the first people to send mounted archers into battle. They were also expert metalworkers who produced exquisite gold objects. Russian archaeologists* have recovered many such items from Scythian burial mounds called *kurgans.*

The Greek poet HESIOD was the earliest writer to refer to the Scythians. The Greek historian HERODOTUS also wrote about them in the 400s B.C. In his *Histories,* Herodotus described the Scythian nomadic way of life, folklore, religious beliefs, military organization, and customs. (*See also* **Peoples of Ancient Greece and Rome; Trade, Greek.**)

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

SELEUCID DYNASTY

* **dynasty** succession of rulers from the same family or group

See map in Greece, History of (vol. 2).

The Seleucid dynasty* was founded by Seleucus I Nicator, a Macedonian general and war companion of ALEXANDER THE GREAT. After Alexander's death in 323 B.C., his empire was divided among his most able generals, including Seleucus. In 321 B.C., Seleucus became governor of Babylon, a city on the Euphrates River, which Alexander had seized from the Persians ten years earlier. Alexander's successors fought over their possessions, and Seleucus was forced from his governorship by Antigonos I, Alexander's successor in MACEDONIA. In 312 B.C. Seleucus seized Babylon and the surrounding area of Babylonia (present-day Iraq) and founded his own kingdom. This victory marked the beginning of the Seleucid dynasty.

Seleucus strengthened his control over Babylonia, and during the later 300s B.C. extended his kingdom's borders east to the Indus River. After defeating another of Alexander's successors in 301 B.C., Seleucus added SYRIA and the eastern part of ASIA MINOR to his kingdom. Seleucus was attempting to rebuild Alexander's empire when he was assassinated in 281 B.C. He was succeeded by his son, Antiochus I Soter, who ruled for 20 years. Seleucus and Antiochus were the first two of approximately 26 rulers in the Seleucid dynasty.

The Seleucid kingdom was a major center of Hellenistic* culture, and much of the trade of the Mediterranean region passed through Syria. The kingdom's most important city was ANTIOCH in Syria. Although the ruling class used the Greek language and practiced Greek religion, the court of the king followed Babylonian traditions. The king was an absolute ruler whom the people regarded as divine. Cultural divisions between the ruling classes and the commoners of the kingdom led to problems. During the 100s B.C., the Seleucid ruler Antiochus IV erected a statue of the Greek god ZEUS in the Jewish temple in JERUSALEM, a terrible affront to the JEWS in Palestine, who revolted against his rule. By 120 B.C. Babylonia was conquered by the Parthians, a nomadic* people from western Asia. The weakened dynasty fell to the Roman empire in 64 B.C. (*See also* **Hellenistic Culture; Ptolemaic Dynasty.**)

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **nomadic** referring to people who wander from place to place to find food and pasture

SENATE, ROMAN

* **monarchy** nation ruled by a king or queen

* **republic** government in which citizens elect officials to represent them and govern according to law

THE ROMAN SENATE AT WORK

The Roman Senate did not meet on a regular basis. Instead, meetings were called only when issues were to be decided. The meetings themselves were governed by strict rules. Meetings had to be held between sunrise and sunset, either in Rome or within a mile of the city, and at a place that was both public and sacred. Most meetings were held at the *curia*, a stately building in the heart of Rome that was built during the monarchy specifically for Senate meetings. Meetings began with a statement of the issue at hand. Each senator was then given the opportunity to state his opinion, and a vote was taken after each senator had had his say.

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

The Roman Senate was the only body of government to endure the long and varied history of ancient Rome. Over the span of a thousand years, it saw Rome through four very different phases of government—monarchy*, republic*, empire, and Christian era. And yet while the Senate endured as an institution, it underwent many changes during its long existence, both in the role it played and in its structural makeup. Thus, the Senate of the republic bore little resemblance to the Senate of the late empire.

THE SENATE'S CHANGING ROLE

The Roman Senate was established around 750 B.C. by the first king of Rome. It not only survived the collapse of the monarchy in 510 B.C. but eventually gained control of the republican government that followed. It was mainly due to the Senate's leadership that the republic survived as long as it did. However, it was also due to the constant rivalries between powerful members of the Senate that true republican government declined and finally collapsed for good with OCTAVIAN's defeat of MARK ANTONY in 31 B.C. Although the Senate continued to function throughout the empire that followed, and the Christian era, it was a hollow version of its former self, and its powers and importance were greatly diminished.

MONARCHY. Under the monarchy, the Senate had no constitutional powers. Its authority was largely based on the wealth and social status of its members. (The term *senate* literally means a group of old men, whose accumulated wisdom would provide good counsel to the government.) Nonetheless, the advice of the Senate carried much weight in Rome because it reflected the opinion of the most influential members of society. The Senate also played a role, at least early in the monarchy, in the selection process of kings. It could choose one of its own members, called the *interrex,* to name the next king for the god Jupiter's approval.

REPUBLIC. At the beginning of the republic in 510 B.C., the Senate still served mainly as an advisory body, except now it advised the two consuls* instead of the king. But as the Roman state grew and the business of running it became more complex, the Senate took on more powers. It did this out of necessity, since it was the only government body with the experience needed to run the affairs of the state.

By the height of the republic around 200 B.C., the Senate had almost complete control of Rome. It controlled state finances, the size of the army, and the assignment of duties to government officials. It also managed Rome's relations with foreign powers and enforced Roman law and order throughout Italy. The Senate had the power to declare war and ratify treaties, and it could veto proceedings in the people's assembly—even the decisions of consuls. The Senate was also considered to be the final authority on religious matters, and it supervised the religious life of the state. It set the calendar of religious festivals each year, ordered the

performance of special religious ceremonies, and decided on the acceptance or rejection of new religious cults*.

The Senate was able to gain so much power because it had gained the respect of the people after steering Rome successfully through many difficult times. Supported by hundreds of years of tradition, its role was part of the unwritten constitution of the republic. In addition, consuls tended to support Senate decisions, including those granting the Senate more powers, because they depended on Senate support for re-election.

FALL OF THE REPUBLIC.   As the Roman state grew and spread overseas, senators had numerous opportunities to make fortunes out of the new provinces*. Money-making not only took time away from their senatorial duties but also led them to make decisions that were based on their own private interests rather than the interests of the state. Senators found it harder to come to agreement on issues as they usually had in the past. They became too busy with their own affairs to watch closely over elections and the actions of government officials.

The Senate also grew out of touch with changes taking place in the military. The army was no longer made up of only property-owning citizens, as it had been in the past, and many soldiers had no income after they left the service. When the Senate refused to provide soldiers with pensions, the soldiers turned to their commanders for support. By 100 B.C., powerful armies were rallying around individual commanders, each striving to gain control of the government. A civil war broke out in Rome in 90 B.C.—the first of three to occur within just a few decades. Although the Senate claimed the right to absolute power during the emergency, it was soon overthrown by force.

In 88 B.C., the general SULLA emerged the victor of the first civil war. A few years later, he declared himself dictator. He drew up Rome's first written constitution, which gave government control back to the Senate. However, Sulla retired after just two years, and his new government fell apart within a decade.

Following a second civil war, Julius CAESAR came to power in 45 B.C. Naming himself dictator for life, he took over the Senate's traditional decision-making powers and transferred some of its administrative functions to government employees. This formed the beginning of what would become a complex bureaucracy*. The changes Caesar introduced posed a threat to the republican form of government under which the state had successfully operated for so many centuries. Partly because of that threat, Caesar was assassinated in 44 B.C. Following his death, a third civil war broke out.

EMPIRE AND CHRISTIAN ERA.   Following the defeat of Antony and CLEOPATRA at the Battle of Actium, Octavian—later to be called Emperor AUGUSTUS—emerged in 31 B.C. as the unchallenged ruler of Rome. Unlike Caesar, Augustus tried to avoid actions that broke with republican traditions. Instead, he tried to give the impression that he was restoring the republic. Although in actuality Augustus had almost total power, he allowed the Senate to appear to hold power. For example, he

* **cult** group bound together by devotion to a particular person, belief, or god

* **province** overseas area controlled by Rome

* **bureaucracy** large departmental organization that performs the activities of government

let the Senate govern Italy and other provinces, but only those without large armies.

Later emperors paid the Senate even less respect, and its power and importance decreased even more. In the A.D. 70s the emperor VESPASIAN removed any senator who did not support him. A few years later DOMITIAN took even more extreme measures and had many senators exiled or executed.

In A.D. 330 the emperor CONSTANTINE established a second Senate at his new capital in CONSTANTINOPLE. This new senate and the Roman one had equal status, which further weakened the Roman Senate and made it little more than a city council.

MEMBERSHIP CHANGES THROUGH TIME

According to tradition, the Roman Senate originally consisted of 100 men from wealthy, aristocratic families in Rome that had supported the first king's claim to the throne. Throughout the remainder of the monarchy, senators were chosen from the wealthy Roman aristocracy by the kings they served. By the end of the monarchy, the Senate had grown to 300 members.

When the republic began in 510 B.C., members of the Senate were chosen by the first consuls, and they still came mainly from wealthy, aristocratic families. Consuls and ex-consuls automatically became members of the Senate. Later, other high-ranking officials were admitted as well. Still later, TRIBUNES (representatives of the common people) were admitted to the Senate, as were low-ranking government officials. In addition, a few men without previous ties to the Senate became members through their support of people in power or in recognition of their own abilities. This was especially true in the late republic.

In 88 B.C., Sulla not only restored the Senate's power, he also doubled its numbers from 300 to 600. In 45 B.C., Caesar rewarded his supporters by making them senators, and this increased the number of senators to 900. When Augustus came to power in 31 B.C., he reduced the number of senators to 600 again. He also made major reforms in the senatorial selection process. For example, Augustus set the first property qualifications for senators, gave himself the power both to nominate and expel senators, and allowed sons of senators automatically to stand for election to the Senate. These reforms made membership in the Senate practically hereditary*.

* **hereditary** passed by inheritance from one generation to the next

After Augustus, the ethnic composition of the Senate became more diverse. With the establishment of the empire, the Senate came to include people not just from Rome and the rest of Italy but from the entire Mediterranean region. At first, new senators came from provinces in Gaul and other parts of Europe. Later, they came from provinces in North Africa and Asia Minor as well. Soon, more than half the senators were from places other than Italy. In the A.D. 300s, Constantine gave Senate membership to key military and financial officials. This dramatically increased the number of senators to 2,000, both in Rome and in Constantinople. (*See also* **Consuls; Government, Roman; Rome, History of.**)

SENECA THE YOUNGER

4 B.C.–A.D. 65
ROMAN STATESMAN,
PHILOSOPHER, AND WRITER

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **orator** public speaker of great skill

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

* **rhetoric** art of using words effectively in speaking or writing

* **quaestor** Roman financial officer who assisted a higher official such as a consul or praetor

* **praetor** Roman official, just below the consul in rank, in charge of judicial proceedings and of governing overseas provinces

* **Stoicism** philosophy that emphasized control over one's thoughts and emotions

Lucius Annaeus Seneca, better known as Seneca the Younger, was a talented statesman, a respected philosopher*, and a gifted essayist and playwright. As an adviser to Emperor NERO for over a decade, he was one of the most powerful men in the Roman Empire. Seneca was a brilliant orator*, a shrewd businessman, and one of the richest men in the world. He also had one of the broadest literary talents ancient Rome was ever to see. Along with CICERO and LUCRETIUS, he helped adapt Greek philosophy to the Latin language and the Roman way of life. His writings in philosophy and his plays in verse influenced many later writers, particularly in the Renaissance*.

EARLY LIFE AND EDUCATION. Only a little is known of Seneca's life before A.D. 41. He was born in Corduba (now Córdoba) in southern Spain in 4 B.C. to a very wealthy Italian family. He was the second son of Seneca (whom we know as Seneca the Elder), who was also a noted orator and writer. At about age eight, Seneca was sent to Rome with his aunt to study grammar and rhetoric*. He later studied philosophy and law.

POLITICAL CAREER. Through his aunt's influence, Seneca was elected to his first government position, that of quaestor*. By the reign of Emperor CLAUDIUS, which began in A.D. 41, he had become well known as an orator. That same year, for reasons that are not clear—perhaps because Claudius was jealous of Seneca's oratorical skills—the emperor exiled Seneca to the island of Corsica in the Mediterranean Sea. He remained in exile for eight years, writing extensively yet living a life of great poverty, until Claudius recalled him to Rome in A.D. 49 and made him a praetor* and tutor to the emperor's adopted son, Nero, who was then 12 years old.

When Nero came to power in A.D. 54, Seneca became one of his two chief advisers. The other was the general Burrus. During the next eight years, Seneca and Burrus managed to guide Nero through a period of good government. It was Seneca who made sure that Nero treated the Senate with respect. Although a senior senator himself, Seneca did not regularly attend Senate meetings, preferring to work quietly behind the scenes. His role in government was not well defined, but he obviously had a great deal of power. Many of his relatives were given important government positions as well.

As time went on, Seneca had less influence over Nero's behavior, which became increasingly offensive, even outrageous. By A.D. 59, Nero—suspicious of the people around him—had his own mother put to death. In A.D. 62, Seneca asked Nero to allow him to retire. Nero refused, but Seneca withdrew from public life anyway. He spent much of the rest of his life away from Rome, devoting himself to philosophy and writing. In A.D. 65, Nero accused Seneca of conspiracy against him and forced him to commit suicide.

SENECA'S PHILOSOPHY. Seneca based his philosophical studies and writings on Stoicism*, which first arose in Greece around 300 B.C. However, he did not adhere to the strict Stoic teachings. Drawing upon other philosophical sources and his own personal views, he developed a broader vision of Stoicism by which he could live and teach others.

Like other Stoic philosophers, Seneca believed that everything that occurs in the universe happens according to a divine plan. To be happy, people

must accept the fate that the gods deal them and live a life of virtue. In a life without virtue, even wealth and power cannot bring happiness. He stressed the kinship of all humans, even slaves, and he called for love and forgiveness among all people.

Seneca believed that philosophy should not be just an interesting intellectual game. It should be, first and foremost, a means of helping people learn how to live their lives so that they are content. Almost everything he wrote was intended to educate his readers so they could live virtuous lives. In addition to his contributions to philosophical ideas, Seneca made an important contribution to the Latin vocabulary of philosophy.

Seneca has often been criticized for praising poverty and the simple life while living a life of great wealth and power himself. He not only built on his large inheritance to become extremely wealthy, he also did little when Nero committed murders and other immoral acts. In his own defense, Seneca claimed that he was only human and had to struggle, as any other person would, to live a virtuous life. In fairness, it should also be noted that Seneca tried to convince Nero to be more moderate in his behavior and that he left Nero's court when he no longer had any influence over the emperor.

SENECA'S WRITINGS.   Seneca wrote both prose and poetry. Most of his prose works are writings in philosophy, and most of his poetry works are plays. The two types of works are very different in style, so much so, in fact, that some scholars have questioned whether the same man wrote both of them. Seneca's philosophical writings aspired toward moral tranquility and peace of mind. But his dark tragedies portrayed disturbing, bloody subjects and moral chaos.

Seneca's philosophical works, which include *Moral Essays, Letters to Lucilius,* and *Natural Questions,* provide important insights for scholars interested in the history of Stoic philosophy. The philosophical works are also important as works of literature because of the brilliant, lively style in which they were written.

The *Natural Questions* concern events and processes in the natural world, or what is called physics today. The *Moral Essays* cover several basic moral issues, including friendship and mercy. Like sermons, they were intended to improve the morals of the reader. For example, Seneca wrote the essay on mercy to urge Nero to be more lenient. The *Letters to Lucilius,* taken together, are Seneca's longest work. They address his personal moral concerns, such as how he could continue to serve future generations although he was retiring from politics. The letters are letters in form only—Seneca never intended them to be real correspondence. The variety of issues they address and their informal, yet beautifully crafted, style have made them the most popular of Seneca's prose works. In this excerpt from Letter 41, Seneca applies the Stoic philosophy to everyday life:

> In a human being too, what should be praised is what belongs to his own self. He has a fine household and a beautiful home, he cultivates a large estate, lends large amounts of money; none of these things is in himself, all are around him. Praise in him what cannot be snatched away and cannot be given, what is man's peculiar quality. You ask what this is? His soul, and reason perfected in the soul.

Remember: *Consult the index at the end of Volume 4 to find more information on many topics.*

Nine of Seneca's plays survive, all of them tragedies. There is much debate on whether Seneca wrote his plays to be read or recited, or actually performed by actors on a stage. Modern productions suggest they can be effective theater. He modeled his plays after earlier Greek tragedies, and they include many Greek mythical figures, such as HERCULES and OEDIPUS. But Seneca's plays are filled with even more horror and violence than the Greek models on which they are based and leave almost nothing to the imagination of the reader. (*See also* **Drama, Greek; Drama, Roman; Philosophy, Greek and Hellenistic; Philosophy, Roman; Praetor; Quaestor; Stoicism.**)

SEPTIMIUS SEVERUS, LUCIUS

ca. A.D. 145–211
ROMAN EMPEROR

* **dynasty** succession of rulers from the same family or group

* **province** overseas area controlled by Rome

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **imperial** pertaining to an emperor or empire

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers

* **Praetorian Guard** elite and politically influential corps that served as the emperor's bodyguard

* **annex** to add a territory to an existing state

See map in Britain (vol. 1).

Born in northern Africa to a noble family, Lucius Septimius Severus founded the Severan dynasty* of emperors that ruled Rome from A.D. 193 to A.D. 235. The reigns of Septimius and the other Severan emperors were notable for the growth in the importance of the provinces*, the emphasis on the military nature of the government, and the decline in the power of the Roman Senate.

Septimius became a senator during the reign of the emperor MARCUS AURELIUS. He became consul* in A.D. 190 and governor of the Roman province of Pannonia (present-day Hungary) the following year. After the murder of the emperor Commodus on the last day of A.D. 192, the Roman Empire entered a period of strife and civil war that had several men competing for the imperial* throne. Supported by the Roman legions* of the Rhine and Danube rivers, Septimius marched on Rome, and the Roman Senate recognized him as emperor in June of A.D. 193.

Septimius's first act as emperor was to disband the existing Praetorian Guard* and to form a new, larger one from the legions loyal to him. He increased the number of soldiers in the city of Rome, and he raised the salaries of the soldiers and granted them new privileges, such as the right to marry. After he successfully restored order to Rome, Septimius turned his attention to the rest of the empire. He defeated SYRIA and divided that region into two provinces. In A.D. 198 he annexed* northern Mesopotamia, land that formerly had been held by the Parthians, a people of western Asia. Septimius later moved into EGYPT and reorganized that province as well. In A.D. 208 Septimius traveled to BRITAIN to subdue the restless inhabitants of southern Scotland. Septimius had such faith and reliance on the army that before he died in A.D. 211 in York, the Roman capital of Britain, he told his sons and successors to enrich the army and forget about everyone else. His sons Caracalla and Geta ruled jointly after his death, but within a year Caracalla had Geta murdered and claimed the throne for himself. (*See also* **Armies, Roman; Provinces, Roman.**)

SEWERS, ROMAN

See *Waterworks.*

* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

* **lentil** round, flat, edible seed harvested from the pod of the lentil plant, similar to a bean or pea

See color plate 7, vol. 1.

The ancient Greeks and Romans built ships for two specific reasons: for transporting goods and for waging war. Because traveling by land was slow, difficult, and costly, ancient people built merchant ships to carry bulky goods, such as grain, WINE, and olive oil. Beginning in the Archaic* period, the Greeks established naval forces to defend themselves or to attack their enemies. The navies of classical* and Hellenistic* Greece and of the Roman Empire included ships that required dozens of rowers.

MERCHANT SHIPS. Because the number of rowers needed to propel a ship was great and rowers took up valuable cargo space, most merchant vessels were sailing ships. Weather conditions and the direction of the wind greatly affected when and how fast a sailing ship traveled. A ship that took five days to sail from the city of CONSTANTINOPLE to the city of Gaza took twice as long to return because it was sailing against the prevailing winds on the return trip. Sailing ships rarely sailed in bad weather, and they did not move at all when the weather was calm. For these reasons, galleys made short trips transporting goods. A galley was a shallow ship that was powered by oarsmen as well as by wind. Whenever possible, a galley raised its sail to take advantage of the wind.

In order to carry as much cargo as possible, merchant ships were deeper than galleys. By the 300s B.C., the average Greek merchant ship carried about 100 tons of freight. Merchant ships increased in size during the Hellenistic age. Off the coast of France, archaeologists* have discovered part of a merchant ship that sank in the first century B.C. The ship, which measured 135 feet long and 30 feet wide, was capable of carrying more than 400 tons of cargo. The Romans once shipped a 400-ton stone obelisk, or square pillar, from Egypt to Rome. Because of the great weight on the deck of the ship, the ship also carried twice that weight in lentils* in the hold below deck to prevent the ship from capsizing. That Roman ship, at least, was capable of carrying 1,200 tons of cargo.

As the Roman empire expanded, river commerce increased on the Nile in EGYPT and on the Tigris and Euphrates rivers in Mesopotamia. The Nile was especially suitable for river commerce. The river flowed from south to north, and the usual wind direction was from north to south, which enabled ships to sail upstream and float downstream. Most ships that sailed the Nile had tall, narrow sails placed high to catch the upper breezes, because in certain places the Nile flows between high cliffs.

WARSHIPS. The greatest danger to warships was being rammed by other ships during battle. Therefore, these ancient vessels were built for speed and mobility. Most were long and narrow. Early Greek warships had a single bank of oarsmen on each side. During the classical period, Athens had the most powerful navy in the region largely because of the effective use of a warship called a *trireme*. The *trireme* had three banks of rowers on each side. The Romans developed a five-banked warship—called a *quinquereme*—during the PUNIC WARS with CARTHAGE. However, the Romans preferred to use their warships as platforms from which their troops boarded enemy vessels. These ships were more rounded and heavier than Greek warships. They often had metal beaks for ramming ships and grappling

hooks to join ships together. Once the ships were joined, a "land" fight took place on the decks.

SHIPBUILDING.   Most ancient ships were made from wood. Shipbuilders began with the keel, which is a strong beam of wood that runs the length of the ship's bottom and provides the main support for the vessel. They then constructed the outer shell of the ship with planks raised up from the keel. Frames were inserted into this shell to strengthen the structure. (Modern European builders of wooden ships first constructed the frame before wrapping the shell around it.) Most merchant ships had a layer of lead that covered underwater surfaces and protected the ships from the marine life that could destroy the wood.

Most sailing ships had one large square sail in the middle of the ship, but many also used small triangular sails in the front and back to catch the side winds. Sails were usually made of linen and were dyed and decorated. Leather was sometimes used to strengthen the edges and corners of the sails.

The Greeks and Romans built HARBORS and lighthouses to aid sailors. By the 400s B.C., most Greek ports had stone landings for loading and unloading ships, and some had stone breakwaters that enabled ships to approach the land safely. The Romans developed a type of concrete that could solidify under water, enabling them to build harbors in places that lacked natural protection. Beginning in the Hellenistic period, lighthouses were constructed to direct ships toward port. The first and most famous was the

lighthouse of ALEXANDRIA, which could be seen from a distance of 30 miles. Ancient writers regarded this impressive structure as one of the Seven Wonders of the Ancient World. (*See also* **Naval Power, Greek; Naval Power, Roman; Piracy; Trade, Greek; Trade, Roman; Transportation and Travel.**)

SICILY

* **province** overseas area controlled by Rome

See map in Geography and Geology, Mediterranean (vol. 2).

* **tyrant** absolute ruler
* **aristocrat** person of the highest social class

* **orator** public speaker of great skill

Sicily is a large, triangle-shaped island in the MEDITERRANEAN SEA off the coast of southern ITALY. The island was first colonized by the ancient Greeks in the 700s B.C., and it later became a Roman province*. Sicily played an important role in both Greek and Roman history.

The earliest peoples known to inhabit the island were the Siculi, the Sicans, and the Elymians. The Siculi, who lived on the eastern part of the island, probably came from Italy. Sicily was named after them. The Sicans lived in the central west region of the island, and the Elymians, who were believed to be of Trojan origin, lived in the west.

Although Greek traders visited the island during the late 1000s B.C., the Greeks did not colonize it until the 700s B.C. Naxos and SYRACUSE were the first two Greek colonies on Sicily. At about the same time, the PHOENICIANS colonized the western side of the island. The Phoenicians were followed by settlers from the North African city of CARTHAGE, which itself had been a Phoenician colony.

The Greek cities on Sicily were ruled either by tyrants* or by small groups of aristocrats*. The first of the island's great tyrants was Hippocrates of Gela, who ruled in the early 400s B.C. During the PELOPONNESIAN WAR in the late 400s B.C., ATHENS twice attacked Syracuse, but the city was able to defend itself. Carthage raided the island twice, prompting Dionysius I, the tyrant of Syracuse, to wage four wars against the North African city. Under Dionysius and his successors, Syracuse became the dominant power on the island. During the late 300s B.C., the Corinthians, responding to an appeal for help from the Syracusan aristocracy, intervened to end the unpopular rule of the tyrants. This was followed by a period of civil wars on the island.

After the Romans defeated Carthage in the first of the PUNIC WARS, Sicily, with the exception of Syracuse, became the first Roman province. Syracuse supported Carthage in the Second Punic War. After Rome captured Syracuse in 211 B.C., the city was added to the province, a move that united the entire island under Roman rule.

Sicily provided much of the grain that fed the large population of Rome. As a major corn producer, Sicily used many slaves to work the agricultural estates. Two major slave revolts erupted on the island during the 100s B.C., each of which took several years to subdue. In the 70s B.C., the corrupt provincial governor Gaius Verres exploited the island for his own gain and was prosecuted for his crimes by the great Roman orator* CICERO.

The Roman general Julius CAESAR granted the province rights that enabled the island's elected officials to become Roman citizens. When Caesar was assassinated in 44 B.C., Sicily became a focal point for the civil war that followed. Sextus Pompeius, the son of Caesar's rival POMPEY, occupied Sicily and cut off Rome's grain supply. After Octavian (who later became

the emperor AUGUSTUS) defeated Sextus, he established Roman colonies on the island. Despite Roman colonization, the inhabitants of the island continued to speak Greek.

During the A.D. 400s, the VANDALS first raided and then invaded Sicily from their base in North Africa. In 476 B.C. Odoacer, the king of the OSTRO-GOTHS in Italy, seized control of the island and forced the inhabitants to pay tribute*. This practice was stopped by Odoacer's successor, Theodoric. (*See also* **Civil Wars, Roman; Colonies, Greek; Colonies, Roman; Migrations, Late Roman; Provinces, Roman.**)

* **tribute** payment made to a dominant power or local government

SIRENS

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **lyre** stringed instrument similar to a small harp

* **mortal** human being; one who eventually will die

According to Greek mythology, the Sirens were sisters who lured sailors to their island home with enchanted singing and then killed them. The sisters sang so sweetly that anyone who heard them wanted to listen forever. Although sailors were usually shipwrecked before falling into the hands of the deadly sisters, the Sirens' island, Anthemoessa, was believed to be covered with the bodies and bones of their victims.

Greek heroes* devised various methods of sailing past the island of the Sirens. ODYSSEUS blocked the ears of his sailors with beeswax, and then he ordered them to tie him to the mast so he could not be seduced by the Sirens' song. When Odysseus heard the singing, he pleaded with his men to release him, but they tied him even tighter to the mast. ORPHEUS helped Jason and the Argonauts sail past the island by drowning out the Sirens' singing with the music of his lyre*. The lone member of the crew who heard the Sirens' song threw himself overboard.

The Greeks associated the Sirens with death. In some versions, the Sirens died or committed suicide if a mortal* was able to resist their singing.

Sirens were mythological birdlike creatures that lured sailors to their death by the captivating beauty of their song. According to legend, Odysseus had his men tie him to his ship's mast to ensure his safe passage past the island of the Sirens.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

Although the Sirens were originally represented in art as birds with the heads of women, they later lost their evil look and were depicted as very beautiful women. The philosopher* Plato wrote that the Sirens supplied the divine music of the heavenly spheres. (*See also* **Myths, Greek.**)

SISYPHUS

* **underworld** kingdom of the dead; also called Hades
* **nymph** in classical mythology, one of the lesser goddesses of nature

* **mortal** human being; one who eventually will die

Sisyphus was the legendary founder and king of CORINTH. He was infamous for his ability to cheat death. On several occasions, Sisyphus convinced the gods of the underworld* to let him return to the world of the living. Eventually, he refused to go back down to the underworld, and the gods punished him for his trickery.

Once Sisyphus had seen ZEUS, the king of the gods, carry off the nymph* Aegina. When her father Asopus asked Sisyphus about his daughter's whereabouts, Sisyphus said he would tell him in exchange for a spring of fresh water for his city. Asopus agreed and Sisyphus told him where Zeus had taken his daughter. Angry at Sisyphus for betraying him, Zeus sent Thanatos (Death) to take Sisyphus to the underworld. Sisyphus tricked Thanatos, tied him up, and threw him in a dungeon. While Thanatos was locked up, no mortals* died. The gods disliked this unnatural situation, and they sent Ares to free Thanatos and capture Sisyphus.

However, Sisyphus had more tricks to use. He instructed his wife to leave his body unburied. Hades, the god of the underworld, was so angry at the wife's neglectfulness that he allowed Sisyphus to return to the upper world to tell his wife to bury his body. Once back home in Corinth, Sisyphus defied the gods by refusing to return to the underworld. He remained in Corinth and died in old age.

But after death, as punishment for his trickery, the gods condemned Sisyphus to rolling a great stone uphill forever. Just as he would almost succeed in pushing the stone to the top of the hill, the stone would roll past him to the bottom, and he would have to begin again. (*See also* **Myths, Greek.**)

SKEPTICISM

* **philosophy** study of ideas, including science
* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

Skepticism was a philosophy* that was adopted by several thinkers during the Hellenistic* period. Skeptics challenged the claims of various schools of philosophy regarding the nature of truth, but they refused to offer any of their own. Skepticism had a major influence on later European philosophers. The word *skepticism* today means an attitude of doubt or suspicion in general or toward a particular object.

The first known Hellenistic skeptic was Pyrrhon of Elis, who taught in ATHENS at the beginning of the 200s B.C. Because he apparently wrote nothing, little is known about his philosophy. Pyrrhon questioned what others declared to be true as well as the methods they used to reach their conclusions. At Plato's Academy in Athens, the philosophers Arcesilaus and Carneades adopted similar attitudes. However, while Arcesilaus and the skeptics at the Academy asserted that nothing can be known for certain, Pyrrhon declared that even that assertion cannot be known.

Most information about Skepticism comes from Sextus Empiricus, a follower of Pyrrhon who wrote and taught in the A.D. 100s. Sextus maintained that neither reason nor the senses were reliable guides to discovering the truth. For that reason, philosophers should suspend their judgment about what is knowable and true. Sextus and other followers of Pyrrhon distinguished between what something seems to be and what it really is. For example, just because honey tastes sweet, that does not mean that it really is sweet. (*See also* **Epicurus; Philosophy, Greek and Hellenistic.**)

SLAVERY

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

See color plate 9, vol. 1.

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **city-state** independent state consisting of a city and its surrounding territory

Slavery played such a major role in ancient Greece and Rome that these early civilizations can accurately be called slave societies. In addition to providing most of the labor in Greece and Rome, slaves made up a large percentage of the population. Perhaps a quarter to a third of the population of classical* ATHENS were slaves. During the Roman wars of conquest, the Romans captured and enslaved hundreds of thousands of prisoners. By the end of the Roman Republic*, ITALY had more than 2 million slaves, which was more than a third of the population.

HISTORY

The Greeks and Romans used slave labor for farming, mining, building, and domestic work. Slaves were mostly war captives, people kidnapped and sold by slave traders, and the children of slave women. Because slaves were considered the legal property of their masters, they had no rights. Although some Greek and Roman writers criticized certain aspects of slavery, none declared that slavery was wrong and should be abolished.

GREEK SLAVERY.   During the Mycenaean period, which lasted from the 1400s B.C. to the 1100s B.C., many people were forced to cultivate and give their crops to the kings. Like slaves, these people could be bought and sold. Many of them had non-Greek names, which suggests that they were captured in war. However, they received allotments of land the same way that free people did, and they were allowed to intermarry with free people.

The households of the kings and heroes* that the poet HOMER described in the *Iliad* and the *Odyssey* kept numerous slaves. They performed the difficult and unpleasant tasks that free people preferred not to undertake. Slaves looked after cattle, pigs, and goats in the pastures, where they could be alone for months at a time. Female slaves often sewed and wove cloth in the household alongside their mistresses.

In the early 500s B.C., the Athenian statesman SOLON ended the right of wealthy Athenians to enslave poor people who were unable to repay their debts. Although this law gave freedom to many more Athenians, it increased the demand for slaves to do the work that debtors had done in the past. During the classical period, large numbers of slaves lived in Athens and other Greek city-states*. Owning slaves was considered a sign of wealth. Slaves and free Greeks often had the same skills, and they frequently worked side by side in the fields, homes, and workshops of ancient Greece.

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Although Greek slaves worked in the mines, where conditions were brutal, some slaves also worked in high-status careers and professions. A slave named Passion established an impressive career for himself as a banker. He not only gained his freedom, but he became one of the few former slaves to be granted Athenian citizenship.

ROMAN SLAVERY. During the early Roman Republic, debtors were forced to work for wealthy landowners to repay their debts. After this practice was outlawed, the demand for slave labor increased, as it had in Greece. As the Romans began to conquer other areas of Italy, the enlistment of peasant farmers into the army increased the demand for agricultural workers. The same wars that sent peasants off to battle provided an endless supply of war captives for the wealthy to use as slaves.

By the middle of the 100s B.C., most of Italy had become a slave society. Slave labor became the backbone of the Roman economy, especially in the areas of agriculture, herding, and wine making. The cruel treatment that the slaves received prompted several slave rebellions. Major revolts in SICILY and Italy took years to suppress. In Italy in 73 B.C., SPARTACUS and thousands of his followers attempted to escape to freedom, but the Romans finally crushed the rebellion with brutal force.

During the later Roman Empire, the infrequency of Roman wars of conquest meant that fewer people were enslaved. The Romans had established a professional army, and free peasants were no longer pulled off the land. Because of this, the role of slavery decreased in importance, but it never completely disappeared.

Remember: *Words in small capital letters have separate entries, and the index at the end of Volume 4 will guide you to more information on many topics.*

FEATURES OF SLAVERY

Slaves came from three groups of people—those captured in war, those abandoned by their parents at birth, and those descended from a slave. All three types were considered outsiders by their communities and were allowed to live only by becoming enslaved. Although debtors were sometimes sold into slavery, they had to be sold abroad. According to Roman law, a freeborn Roman could not be enslaved. If a slave could prove in a court of law that he or she had been born free, the individual had to be freed.

KINDS OF SLAVES. Slaves worked in a wide range of fields. Many were forced to work in the mines. They were often chained to their work areas, and most of them died of malnutrition and overwork. Agricultural slaves were somewhat better off because they worked in the open air. Many slaves—men, women, and children—worked in households. The men worked in the fields, and women and children did house chores. Some owners hired out their skilled workers for specific jobs, such as metalworking or harvesting. Other owners set up their slaves in workshops and took most of the money the slaves earned.

Some slaves were publicly owned. In Greece, publicly owned slaves served as court clerks, record keepers, building superintendents, and police. Because police work was unpopular and dangerous, the Athenians used enslaved Scythian archers as police officers.

* **aqueduct** channel, often including bridges and tunnels, that brings water from a distant source to where it is needed

The Romans used slaves to assist the MAGISTRATES in administering public works, such as buildings, roads, and aqueducts*. Some slaves who worked in the households of emperors rose to positions of great influence and power. Emperors liked to use slaves in sensitive positions because they were loyal to the emperor alone.

LEGAL STATUS.   Greek and Roman laws regarding slaves were designed to protect the value of the property to the owner; the laws did nothing for the interests of the slave. If a court awarded compensation for injury to a slave, the money went to the master. Similarly, because the slave was property, the slaveholder was responsible for any crimes or mischief the slave committed.

By law, a master had the right to punish, sell, and even kill his slave. A slaveholder could control the slave's future after the slaveholder's death or the sale of the slave. For example, a will or sales contract might forbid the new master from freeing the slave for a certain period of time. Some measures, however, protected slaves from excessive cruelty. An Athenian law allowed a citizen to submit a complaint to a board of judges against anybody who treated another person, free or slave, in an illegal or humiliating way.

Slaves could not appear in court on their own behalf, nor could they bring any complaint against their masters. If testimony from a slave was needed in a court case, the court was permitted to torture the slave to obtain the desired testimony.

If a Roman wanted to put his slave to death, he was expected to follow a certain procedure. He first had to discuss the matter with a group of household friends, who served as a court. If the slaveholder was still determined to kill the slave, he had to turn the slave over to a government official for execution. Although masters were discouraged from killing their slaves, they were free to punish them as much as they wanted.

* **cult** group bound together by devotion to a particular person, belief, or god

* **sanctuary** place for worship

* **deity** god or goddess

COSTLY MISTAKE

When the wealthy Roman Publius Vedius Pollio entertained the emperor Augustus at dinner, one of his young slaves accidentally dropped and broke an expensive crystal cup. Pollio was so angry he ordered his other slaves to throw the boy into the pond, which was full of deadly eels. Augustus was horrified at Pollio's reaction. He ordered the slave boy freed on the spot. Then he collected Pollio's other crystal cups and smashed them all on the floor.

SLAVES AND RELIGION. A slave was more highly regarded by Greek and Roman religion than by law and social custom, as seen in *Agamemnon,* a play by AESCHYLUS. In the play, the prophetess Cassandra is captured and brought to Greece. As she is about to speak, the chorus declares that "the divine power remains even in the heart of one enslaved." Slaves who spoke Greek were even allowed to join the cult* of the ELEUSINIAN MYSTERIES.

Some religious shrines and temples were set aside for slaves fleeing mistreatment by their masters. Most runaway slaves were hunted down and sent back, but slaves who fled to a sanctuary* and asked for protection from its god or goddess had a better chance of not being returned. According to one Athenian slave, "The best thing for me to do is to run to the Temple of Theseus for refuge and stay there until I manage to find someone to buy me." Seeking protection at a shrine or temple did not free the slave, but it might lead to a less severe situation with a new master. At some sanctuaries, slaves became enslaved to the deity* whose protection they sought. They then worked for the temple or for one of the priests.

If a slave ran away to a sanctuary and complained about mistreatment, a priest or magistrate was supposed to investigate that complaint. If the investigation revealed that the slave had been abused, the slave could be sold to a new master. Under Roman law, priests and magistrates were obligated, out of respect for the deity, to honor the complaints of slaves who fled to a temple. During the Roman Empire, statues of Roman emperors were considered sacred and hence places where slaves could seek refuge. During the late empire, Christian churches also served the same function.

FREED SLAVES. Ancient Greece, a poor country that suffered chronically from overpopulation, freed very few slaves. Procedures for freeing slaves generally did not exist. However, in the case of a runaway slave, if the master declined to appear in court to get the slave back, he was formally acquitted and declared to be free. The conditions that masters imposed on slaves in return for their freedom might be strict: continuing service for a stated number of years, the payment of a sum of money to provide a substitute slave, or even the provision of the ex-slave's own child to take his or her place. Only under most exceptional circumstances was an ex-slave granted citizenship.

In Rome, the freeing of slaves, known as manumission, was much more common. The Roman state needed soldiers to fight wars, and upper-class Romans needed supporters in their struggle for political power and status. The Romans were always more willing than the Greeks to grant citizenship to outsiders, and freed slaves became Roman citizens. If a slaveholder fell in love with a female slave and wished to marry her, he had to free her first to give her a legal identity. Slaves who had faithfully served their masters could expect to be freed at about the age of 30. Usually, however, this practice applied only to the slaves of urban households. Most agricultural slaves labored until they died. Upon gaining his freedom, a former slave adopted the name of his master. Tiro, the slave of the orator Marcus Tullius CICERO, thus became "Marcus Tullius, Marci libertus, Tiro," identifying him as the freedman *(libertus)* of Cicero.

Roman law carefully defined the relationship of dependence between ex-slaves (freedmen) and their old masters (patrons). The freedman owed his patron respect and financial and political support. In return, the patron defended his interests, such as helping him in legal cases. The freedman also had to provide his former master with a stated number of days each year of work or service. Thus, manumission did not mean that the ex-slave was free of obligations. Many occupations, such as those of craftsmen, physicians, or teachers, were performed by both slaves and freedmen. However, because only freedmen had a legal identity, they were preferable to slaves when serving in certain positions in business, such as farm managers. (*See also* **Class Structure, Greek; Class Structure, Roman; Economy, Greek; Economy, Roman; Greece, History of; Labor; Rome, History of.**)

SOCIAL CLUBS AND PROFESSIONAL ASSOCIATIONS

Although the social life of the ancient Greeks and Romans revolved around dinner and drinking parties, associations and clubs organized around religion and occupation were also important. While the members of these groups felt a close sense of community and comradeship, governmental officials often regarded associations and clubs with suspicion.

GREEK CLUBS AND ASSOCIATIONS. Voluntary associations played an important role in the social lives of the Greeks, especially for those who lived in cities. The importance of these organizations increased over time. These groups were based on shared religious beliefs, professional and occupational concerns, and the social class of a group's members. Although most were dominated by adult men, in certain places and times both women and boys had groups of their own. Around 600 B.C. the city of Mytilene on the island of Lesbos had organizations for women as well as for men. SPARTA and the island of CRETE had organizations for boys that separated them from their parents and provided them with intense military and athletic training.

The social organizations during the Greek Dark Age, which lasted from about 1100 B.C to about 800 B.C., were based primarily on common religious beliefs. The gatherings of these early groups were associated with festivals and usually involved BANQUETS and WINE. The poet HOMER described some of these feasts in his epics* the *Iliad* and the *Odyssey*. Later, membership in social clubs was based on ancestry, religion, and occupation (including piracy).

During the Archaic* and classical* periods, some groups were formed for political as well as social purposes. Called *hetaireiai,* these social groups usually consisted of aristocrats* who spent much of their time at drinking parties. Some Athenians believed that these groups organized to plot the overthrow of the government. Some *hetaireiai* ridiculed the more traditional activities of cults*.

During the Hellenistic* period, memberships in religious and social groups increased. Most religious groups centered around a shrine or other place sacred to a cult where members met to worship and share a meal. Women were both participants and priestesses in religious cults. Lavish banquets, festivals, processions, feasts, and games were common during

* **epic** long poem about legendary or historical heroes, written in a grand style

* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

* **aristocrat** person of the highest social class

* **cult** group bound together by devotion to a particular person, belief, or god

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **artisan** skilled craftsperson

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

GANGS AND POLITICS

Several ambitious Roman aristocrats used clubs and associations to further their political careers. The politician Publius Clodius was elected tribune in 58 B.C. with the support of members of the lower classes, and he in turn passed laws to legalize the *collegia*. Members of the clubs that supported Clodius frequently fought in the streets with the supporters of his political rivals. Clodius himself was killed in 52 B.C. by a gang that supported the Roman politician Milo.

the Hellenistic period. The number of private associations also increased, including groups for artists, poets, philosophers*, merchants, traders, and shipowners. Although tradesmen and craftspeople formed their own organizations, these usually were for social purposes rather than for economic reasons, and they often guaranteed a decent burial for their members.

Philosophical schools served as meeting places for groups of scholars and students. The two best-known Athenian schools were the Academy of PLATO and the Lyceum of ARISTOTLE. Each of these schools had an altar and a shrine to the MUSES, the goddesses of the arts and sciences, and held regular scholarly meetings for their members.

ROMAN CLUBS AND ASSOCIATIONS. Voluntary associations—called *collegia*—played an important role in Roman social life, especially in the cities. These associations included religious groups, occupational groups, and social clubs, drinking clubs, and burial clubs. Romans joined organizations for a variety of reasons, including a sense of group identity, recreation, and protection. Associations existed for a range of occupations, including artisan*, shopkeeper, metalsmith, rag trader, timber cutter, and firefighter. There were also *collegia* for priests and poets. Some Roman organizations provided young men with military, athletic, and horseback riding skills.

Not surprisingly, government officials generally were suspicious of foreign groups. One cult that provoked the Roman government was the secret cult of Bacchus, which had originated in the Greek colonies of southern Italy. Cults of Bacchus required that new members swear an oath to live a life that separated them from their families. A major scandal arose in 186 B.C., when it was discovered that the secret initiation rite of the cult involved wild drunkenness, the abuse of children, and even human sacrifice*. Roman officials believed that such foreign cults posed a serious threat to the Roman way of life and acted swiftly to suppress them. During the Roman Empire, government suspicion of private groups increased. When Christian groups—hostile to the traditional Roman religions—emerged, the government began a vigorous campaign of persecution against them.

As in Greece, the numerous clubs and associations had varying degrees of political power. Unlike the Athenians, however, the Romans were more fearful of *collegia* that consisted of members of the lower classes. Ambitious politicians during the Roman Republic* frequently requested and received the support of such clubs. Rioting during the 60s B.C. and the 50s B.C. resulted in laws that banned all *collegia* that were believed not to be in the public interest. (*See also* **Cults; Social Life, Greek; Social Life, Roman.**)

SOCIAL LIFE, GREEK

Two institutions—the club and the drinking party, or symposium—were at the center of social life in ancient Greece. Feasting and wine drinking were important features at the gatherings of each.

ASSOCIATIONS, FESTIVALS, AND FEASTS. By 600 B.C. several different types of voluntary associations, or clubs, existed in Greece. Most associations were founded on shared religious beliefs, and members belonged to the

* **cult** group bound together by devotion to a particular person, belief, or god

* **city-state** independent state consisting of a city and its surrounding territory

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.

* **aristocratic** referring to people of the highest social class

same religious cults*. As city-states* developed, the Greeks based their associations on other relationships as well, including kinship, political interests, occupation, and neighborhood. Different classes of society had different types of associations, and many clubs restricted their membership to men.

Associations gave people a sense of belonging, and some provided economic assistance—most often funeral benefits—to their members. The Greeks valued the social benefits of associations. Associations frequently held festivals and feasts, often for the entire community. For example, religious cults usually had an annual festival to honor their god or goddess, and participants shared in a feast of the sacrifice*.

Hellenistic* kings generally paid for public festivals, and some began new festivals to honor themselves or their families. The most spectacular royal festival was the Ptolemaia, which was started in the 270s B.C. by Ptolemy II in honor of his father. The Ptolemaia was held in the Egyptian city of ALEXANDRIA every four years and was attended by guests from throughout the Greek world. The festival lasted for many days, and each day was filled with special activities. The festivities included athletic, musical, and dramatic contests; a lavish parade; and a colossal feast for everyone in the city. Although other royal families supported lavish festivals with public feasts, they were rarely on the same scale as the Ptolemaia.

THE SYMPOSIUM. Because the symposium was often the topic of essays and other writings, including works by the historian XENOPHON and the philosopher PLATO, much is known about the Greek drinking party. The symposium developed in Greek cities during the Archaic* period and quickly became a major focus of Greek social life, continuing as such for many centuries.

Only men from the wealthy aristocratic* classes participated in symposia. They were the only people who had the time and money needed to

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host the elaborate dinners that accompanied the drinking. For aristocrats, the symposium was the center of social life, a place where they could relax and enjoy time spent with friends.

One detailed work from the Hellenistic period describes a lavish Greek symposium. It was hosted by a nobleman who was eager to show off his great wealth. The symposium began with the host and his guests reclining on luxurious couches, where they were served a grand meal of rich and exotic foods. The showpiece of the meal was a large roast pig that was stuffed with eggs, oysters, scallops, and several different species of birds. Wine drinking accompanied the feast, as it always did at symposia. Entertainers—musicians, dancers, jugglers, and fire-eaters—appeared one after the other. The host and his guests continued drinking while they discussed philosophy* and literature. The sound of a trumpet marked the end of the feast.

The symposia held by the Macedonian king ALEXANDER THE GREAT and his successors were especially elaborate. They often lasted all night, featured a variety of entertainments, and involved much wine drinking. The tradition of literary and philosophical discussions at symposia was maintained by many rulers, who were important patrons* of the arts and sciences. The guests at royal symposia typically included 60 or 70 noblemen and friends, and many more for special occasions. In addition to relaxation and fun, symposia offered an opportunity for the king and his companions to renew their relationships. The king gained support from the nobility for his policies, and the nobles sought favors from the king. (*See also* **Banquets; Class Structure, Greek; Festivals and Feasts, Greek; Food and Drink; Greece, History of; Social Clubs and Professional Associations.**)

* **philosophy** study of ideas, including science

* **patron** special guardian, protector, or supporter

SOCIAL LIFE, ROMAN

See color plate 2, vol. 4.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **cult** group bound together by devotion to a particular person, belief, or god

Social life in ancient Rome was centered on three institutions: associations, dinner parties, and festivals. Like many other aspects of Roman life and culture, all three institutions had roots in the earlier Etruscan civilization and were strongly influenced by Greek practices. In general, Roman social life eventually became more extravagant over time.

ASSOCIATIONS. Associations were groups of people who had something in common and who gathered together, usually for social reasons. In addition, almost all associations had some religious component. Associations gave their members a sense of identity and belonging. Shared meals, WINE drinking, and festivals were central activities of most associations, and associations gave people many opportunities to socialize.

In early Rome, associations were generally based on family and kinship. People who claimed to have the same ancestors formed kinship groups called *gentes.* During the Roman Republic*, the number and types of associations increased steadily. Many were based on shared occupations, religious cults*, or neighborhoods. These bases often overlapped because people with the same occupation tended to live in the same part of the city and to be devoted to the same cults. Some associations were formed for the sole purpose of sharing meals, wine, and conversation.

Most classes of society, except the very poor, had their own associations. Those too poor to form their own associations socialized at public places. Although women had a few of their own associations, membership in social groups was primarily among men. Men also had more opportunities for informal social interactions at the BATHS, which provided eating and drinking areas, as well as places to talk and play sports.

DINNER PARTIES.   The social life of emperors, senators, and other wealthy Romans centered on the dinner party. Although the dinner party featured eating and wine drinking—often to excess—it also served other functions. The most influential men in Roman society strengthened their social and political relationships at dinner parties. The dinner party was also the place for discussions of significant issues, romantic encounters, and extravagant displays of wealth, all of which occurred in an atmosphere of goodwill and sharing. The seating at dinner parties was strictly by rank and honor. Those in less favored positions could even be served plainer fare than people of higher status.

The early Romans adopted the Etruscan practice of allowing their wives to attend dinner parties, and this practice persisted for many years. Later

Roman dinner parties reflected a strong Greek influence. Dinner parties became very lavish, and the Romans adopted the practice of both the Etruscans and the Greeks of lying on couches and watching performers during the meal. At first, entertainment was simple, often just a harp or lute* player. Over time, a wider variety of entertainments became common, including performances by actors, acrobats, jugglers, and clowns. Gambling, singing, dancing, joke telling, and poetry readings were also popular entertainments at later Roman dinner parties.

One of the best fictional descriptions of a Roman dinner party is "Dinner with Trimalchio" by PETRONIUS. It is the longest surviving segment of the *Satyricon,* a famous Roman novel that takes place during the early Roman Empire. Many readers agree that both the food and the entertainments Petronius described are extravagant and lavish to the point of being ludicrous.

FESTIVALS.   The many public festivals that took place during the Roman year provided opportunities for feasting and entertainment to the community as a whole. Over time, these also became extravagant. The grandest festivals were those that celebrated successful military campaigns. By the beginning of the Roman Empire, festivals were often celebrated with several days or even weeks of festivities, including processions, chariot races, athletic competitions, and performances of plays and mimes. Nearly all festivals ended with public BANQUETS, some of which were very lavish. At these banquets, the meat of the animals sacrificed for the occasion was used as part of the celebration. The choice parts—the inner organs, skin, and fat— were offered to the gods. The less choice parts, such as chops and steaks, were roasted and eaten. This was often the only meat the lower classes enjoyed throughout the year.

Public festivals were very expensive, and many required the financial backing of the emperor. The nobility supported festivals and other public events, such as dedications of buildings. Nobles often displayed their wealth in this way to show that they were worthy of public office.

Festivals not only provided the common people with a break from their daily routines but also reinforced the importance of harmony among the distinct social classes in the community. Although the rich and the poor shared in the entertainment and feasting, the rich always had better seats and superior food. (*See also* **Class Structure, Roman; Etruscans; Festivals and Feasts, Roman; Games, Roman; Rome, History of; Social Clubs and Professional Associations; Social Life, Greek.**)

SOCRATES

469–399 B.C.
GREEK PHILOSOPHER

* **philosopher** scholar or thinker concerned with the study of ideas, including science

Socrates is one of the best known and greatest philosophers* in history. He was the first philosopher to devote himself completely to the study of ethics*, and his systematic method of investigating ethical issues spurred the development of the field of logic*. Socrates lived and died according to his own ethical principles. As a result, many schools of philosophy in ancient Greece adopted him as the model of the ideal philosopher.

Because Socrates never wrote anything himself, historians know about the man and his philosophy only from the writings of others. The best

* **ethics** branch of philosophy that deals with moral conduct, duty, and judgment

* **logic** principles of reasoning

* **midwife** person who helps women in childbirth; one who helps produce or bring forth something

* **hoplite** heavily armed Greek infantryman

MORAL COURAGE

Socrates not only taught others that they should always do right, but he always tried to do right himself, even though doing so sometimes took great courage. When Socrates was president of the Athenian assembly, several generals were put on trial for abandoning the bodies of Athenians killed in battle. Socrates alone voted against the motion to try the generals as a group.

Similarly, after Athens was taken over by tyrants, Socrates disobeyed an order to arrest a citizen. He did so because he believed the man was innocent, even though disobeying put his own life at risk.

sources of information are the works of his most famous student, Plato. Plato's early works are based on Socrates' teachings. The *Apology, Crito,* and *Phaedo* describe Socrates' final days. Another important source of information about Socrates is the memoirs of XENOPHON, a Greek historian and close friend of Socrates.

SOCRATES' LIFE.   Socrates was born in ATHENS and lived all of his life there. His father was a sculptor, and his mother was a midwife*. Although his parents were not wealthy, they had sufficient means to supply Socrates with a suit of armor, which all hoplites* were required to furnish for themselves. In addition to serving in the military, Socrates also served as president of the Athenian assembly. However, he served out of a sense of civic duty, not because he had political ambitions. Socrates married a woman named Xanthippe, who became known for her bad temper. The couple had two sons.

No one knows for certain what Socrates the man was really like. Plato described Socrates as cool and reserved with an ironic* wit, while Xenophon thought him kindly and straightforward. Socrates' contemporaries generally avoided comment on his physical ugliness but praised his intelligence, moral courage, sense of humor, and powers of self-control. Because of his admirable traits, Socrates enjoyed the friendship and devotion of many people. He had many students, including some professional philosophers, and he spent most of his life as a teacher. Students throughout Greece came to study with him.

Despite his many followers, Socrates also had critics, especially among influential leaders in the Athenian government. When Socrates was about 70 years old, he was tried and sentenced to death for "introducing new gods and corrupting the young." However, his real crime may have been associating with people, including the military leader ALCIBIADES, who were considered enemies of the state because they had turned against democracy in Athens. Socrates accepted his sentence and died after drinking hemlock*. Although he could have fled to save his life, he refused to do so because he believed that fleeing was morally wrong—and it was illegal.

SOCRATES' PHILOSOPHY.   Socrates saw himself not as a creator of new ideas but as an "intellectual midwife," who helped other people bring forth their own ideas. In fact, he believed that this was his calling—his divine duty as told to him by the oracle* at DELPHI. Socrates maintained that he had no more knowledge than anyone else, but that he was wiser than others because he had a greater awareness of his own ignorance.

Socrates was convinced that philosophy should be based on sound assumptions and logical arguments. Only then, he believed, could philosophers arrive at accurate conclusions. In philosophical discussions, he pretended to know nothing himself—a position that was called Socratic irony—so he could question the basic assumptions and logic of others. By skillfully directing his questions, he revealed the errors in their thinking. This question-and-answer technique for leading others to the truth came to be called the Socratic method, or dialectic*.

Socrates believed that the role of philosophy was to help people live better lives by defining virtue, or goodness. He argued that once people

* **irony** use of words in such a way that they convey the opposite of the usual meaning

* **hemlock** drink made from poisonous herbs

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **dialectic** method of learning that consists of discussion or debate to determine the truth of an opinion or theory

knew what virtue was, they could choose to be virtuous. Furthermore, virtue is the route to happiness, and, above all else, people want to be happy. Socrates also believed that no one committed evil on purpose, because doing so led to unhappiness. When people behaved badly, he believed, it was because they did not know any better. Although these beliefs seemed to contradict everyday experience—some people do evil and still seem happy, for example—they were difficult to disprove. His beliefs have been called Socratic paradoxes because his arguments made logical sense even though they did not seem to reflect reality. (*See also* **Philosophy, Greek and Hellenistic.**)

SOLON

ca. 630–ca. 560 B.C.
GREEK STATESMAN AND POET

Solon, called the father of Athenian democracy, reformed the government of ATHENS and revised its code of laws. Solon's law code was his most significant and lasting achievement. Solon was also a poet, and the ancient Greeks considered him one of the Seven Sages, or wise men, of Greece.

SOLON'S POETRY. Most of Solon's poems had political themes, three of which occurred frequently in his work. Solon believed that justice is necessary in order for people to live together in a community. He also maintained that wealth is evil if it is sought at the expense of others. The last theme concerned the notion that laws are needed to restrain the behavior of individuals and to resolve conflicts between them.

Through his poetry, Solon presented his political views to the public in a way unlike that of any previous statesman. Modern scholars have learned about Solon's political and legal reforms from surviving fragments of his poems.

* **archon** in ancient Greece, the highest office of state

* **aristocracy** privileged upper class

SOLON'S REFORMS. When Solon was elected archon* of Athens in 594 B.C., he was granted the authority to end the civil unrest between the aristocracy* and the common people. Earlier attempts to resolve social problems, including the extremely harsh law code of DRACO (established around 621 B.C.), had repressed the common people instead of addressing their concerns and demands. Despite Solon's aristocratic background, he had sympathy for commoners. He tried to meet their demands, while attempting to avoid angering the aristocracy.

Solon's governmental reforms made all the citizens of Athens free for the first time and increased the political power of the common people. The reforms were a first, and significant, step toward a democratic form of government for Athens. One reform, in particular, altered the relationship between peasants and aristocrats. Before this reform, peasants were required to give one-sixth of the produce they raised to their landlord, the person who owned the land they worked. The peasants were also required to protect their landlord and serve him in various other ways. Solon's reform granted parcels of land to the peasants and abolished all further obligations to their landlords. Before Solon's reform, poor Athenians who could not repay their loans were enslaved. Solon not only outlawed this form of slavery, but he canceled all debts as well.

To break the political monopoly that the aristocracy held, Solon established four new property classes. The new classes were based on the amount of agricultural produce that was raised on one's property, and political rights were granted accordingly. Solon's reforms gave citizens greater social and economic mobility, enabling them to move up to a higher class.

The power of the aristocracy was further weakened when Solon created an administrative council of 400, called the boule, to prepare the agenda for the Athenian assembly. The boule took power from the traditionally aristocratic council that had previously controlled the business of the assembly. Solon strengthened the assembly by giving its members specific duties and by convening regular meetings.

Other reforms made the judicial process more accessible to commoners. Solon gave citizens the right to appeal the verdicts of MAGISTRATES, and he created a category of public lawsuits. In a public lawsuit, any citizen could prosecute a case, not just the injured party and his or her family. In addition, a citizen could also prosecute on behalf of the public interest—similar to today's class-action suit.

SOLON'S LAW CODE. Solon's law code was based on two fundamental principles. One was that laws must be written so that they were fixed and not easily changed. The other was that laws must apply equally to everyone, aristocrats and commoners alike. Solon's code of law covered virtually every aspect of life—theft, treason, taxation, vagrancy, adoption, boundaries, loans, and religion, among many others.

Solon's laws differed greatly from Draco's code. Draco's laws severely punished lawbreakers, whereas Solon's laws focused on compensating victims and preventing future conflicts. Solon rejected all but one of Draco's laws—only the homicide law was retained.

SOLON'S INFLUENCE. Solon served as archon of Athens for only one year. The reforms he instituted did not solve the problems between commoners and aristocrats, and the civil unrest continued. Between 561 B.C. and 546 B.C., a tyrant* named Pisistratus seized power on three different occasions.

During this period of turmoil, many of Solon's laws were abandoned. Nonetheless, the essence of many of his reforms survived—the peasants were free, the aristocracy was less powerful, and the judicial system was stronger. Solon's political and legal reforms became the foundation for the strong, secure democracy of Athens of the 400s and 300s B.C., and they served as the basis of the Athenian legal system for the next 300 years. (*See also* **Class Structure, Greek; Government, Greek; Law, Greek.**)

MEASURING POWER IN BUSHELS

Solon divided Athenian citizens into classes based on the amount of grain their land produced. Citizens in the highest property class were called "500-bushel men." They owned enough property to produce at least 500 bushels of grain a year. The property of citizens in the next highest class produced at least 300 bushels of grain. Men in these two classes could hold major political positions. Citizens in the third class, whose property produced at least 200 bushels of grain, could hold minor political offices. The fourth and last class consisted of all citizens who owned little or no property. They were not allowed to hold political positions, but they could attend the assembly.

* **tyrant** absolute ruler

SOPHISTS

The Sophists were teachers who traveled throughout Greece during the 400s B.C. They taught and lectured on a wide variety of subjects for a fee. Sophists had no school, no organization, and no common set of beliefs. Their main contribution to Greek thought was the development of techniques of argument and persuasion. Because of the Sophists' claim that they could "make the weaker argument the

stronger," some critics attacked them on the grounds that their teachings undermined traditional values.

The Sophists provided a form of higher education that might not otherwise have been available at that time. They lectured on mathematics, history, geography, and many other subjects. Because oratory* was an important skill in the 400s B.C., especially in the assembly and the law courts of ATHENS, Sophists were in great demand for their ability to teach rhetoric*. To instruct their students on the techniques of effective persuasion and argument, the Sophists taught grammar, literary criticism, and semantics*. Sophists publicized their skills with free lectures at public events, such as the OLYMPIC GAMES.

The Sophist teacher Protagoras was the first to write a study on the techniques of argument. He believed that effective argument has rules of its own. Protagoras stated that there are two opposing sides to any issue. A student of rhetoric tests each position through a process of trial and error to discover which side is more convincing. A strong argument would defeat a weak one. Other Sophists, such as Gorgias and Hippias, also taught rhetoric and the techniques of persuasion and argument. Some conservative critics considered these teachings dangerous. They believed that young people might use these techniques of debate to defeat others even if doing so harmed the state. Despite the criticisms leveled against them, the Sophists forced Athenians to pay greater attention to argument and style in their speech making.

The Sophists also claimed to be able to teach good citizenship. According to Protagoras, all humans naturally feel a need for justice. He also believed that he could teach *arete,* or excellence, in conducting one's life. SOCRATES and PLATO attacked the Sophists for their claims that they were able to teach wisdom, although Socrates himself was accused of being a Sophist. The term *sophist* now means a person who can argue cleverly but not necessarily soundly. (*See also* **Education and Rhetoric, Greek.**)

* **oratory** art of public speaking

* **rhetoric** art of using words effectively in speaking or writing

* **semantics** study of meanings in language

SOPHOCLES

ca. 496–406 B.C.
GREEK TRAGIC DRAMATIST

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

Sophocles was one of the great dramatists of world literature. His tragedies were extremely popular during his own lifetime, and they have continued to be read and performed for centuries after the playwright's death. The style of his dramas was so admired that it was adopted as the standard style of tragedy in Western literature.

Sophocles was one of three important tragic dramatists of classical* ATHENS whose works have survived. The other two are AESCHYLUS and EURIPIDES, whose careers overlapped that of Sophocles. Of the three, Sophocles was the most popular and successful. He frequently triumphed over his two great rivals in the dramatic competitions of his day. Sophocles was also very productive, with a total of 123 plays to his credit. Seven complete dramas and fragments of two others survive.

SOPHOCLES' LIFE AND CAREER. Sophocles was born into a wealthy family in Colonus, near Athens. In addition to his career as a dramatist, he served in both government and the military. He was treasurer of the Athenian empire

in 443 B.C. and a general in 441 B.C. In 413 B.C. he served on a commission that was established to investigate the failure of a military expedition during the PELOPONNESIAN WAR.

In 468 B.C., at the age of 28, Sophocles entered his first dramatic competition. Although he was competing against the great playwright Aeschylus, Sophocles won first place. During the early days of his career in drama, Sophocles acted in his own plays. He soon gave up acting, however, apparently because his voice was not strong enough.

Sophocles wrote dramas and competed in dramatic competitions for more than 60 years. He wrote his last two plays when he was in his 80s, and he entered his last competition in 406 B.C. at the age of 90. During his career, he won at least 20 dramatic competitions, and he never finished lower than second.

Ironically, the man who devoted his career to writing such eloquent tragedy experienced much happiness and good fortune in his own life. Sophocles was a popular man, known to be calm and carefree. He was also a pious man. Sophocles was the priest of a minor healing cult*, and he founded a shrine for the hero* HERACLES after dreaming about him. Sophocles even took the sacred snake of the healing god ASCLEPIUS into his own home until a sanctuary* for the god could be built.

Classical Athens was a city of tremendous intellectual and artistic activity in which Sophocles played a significant role. He counted among his friends the great statesman PERICLES, the philosopher* SOCRATES, and the historian HERODOTUS. For his unequaled popularity and success as a dramatist, Sophocles was made a hero after his death and honored as the subject of a religious cult.

SOPHOCLES' TECHNIQUE AND STYLE. Sophocles' plays were popular during his time partly because they were very theatrical. The actors of his day used grand gestures to show the intense emotions of the characters they portrayed. Sophocles was adept at creating dramatic entrances, exits, and other actions for his characters. He even used simple props, such as an urn in *Electra,* in highly dramatic ways. The urn, which is supposed to contain the ashes of Electra's dead brother, becomes the focus of intense emotion as Electra clutches it and grieves for the loss of ORESTES.

The popularity of Sophocles' plays also rested on the complex and heroic characters he created. Sophocles once said that he made his characters like ourselves, only nobler. Many of his characters make great sacrifices rather than abandon their principles.

Like other Greek dramatists, Sophocles wrote his plays in verse. He developed a language that was flexible, dignified, and richly poetic but also capable of a wide range of inflections and subtleties of feeling. Ancient critics regarded Sophocles as an example of the "middle style," midway between the lofty grandeur of Aeschylus and the sharp, witty, self-examining style of Euripides. Sophocles was famous for dramatic irony—situations in which the speaker does not realize the significance of what he or she says, but the audience does. Dramatic irony is especially apparent in *Oedipus the King* because the audience learns the identity of Oedipus's parents long before he does.

* **cult** group bound together by devotion to a particular person, belief, or god

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **sanctuary** place for worship

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **mortal** human being; one who eventually
  will die

Although the intervention of the gods plays a role in Sophocles' plays, Sophocles to a greater degree than Aeschylus focused his plays on the world as seen through the eyes of mortals*. Sophocles expanded the size of the chorus from 12 to 15, and he changed the focus of the audience's attention to the main characters. He used three characters on stage instead of the traditional one or two, which allowed him to show a greater variety of situations and emotions.

THE TRAGEDIES.   Sophocles' seven surviving tragedies are *Ajax, Antigone, Electra, Oedipus at Colonus, Oedipus the King, Philoctetes,* and *Trachinian Women.* All were based on well-known Greek myths.

In his most famous play, the Greek hero OEDIPUS learns that he has unwittingly killed his father and married his mother. The play, *Oedipus the King,* is recognized as one of the great masterpieces of world literature. The philosopher ARISTOTLE regarded it as the ideal tragedy. The play has a tightly structured plot, the various elements of which are revealed gradually. Suspense builds until the end, when all the elements come together to reveal the terrible truth of Oedipus's life. *Oedipus at Colonus* tells the story of the old, blind Oedipus after many years in exile. Helped by his two daughters, he arrives at a sacred grove at Colonus. There he dies mysteriously, swallowed up by the earth. In contrast to Oedipus's physical helplessness, Sophocles portrayed him as a figure of spiritual and moral authority.

Antigone is also considered one of the masterpieces of Greek drama. Although written before *Oedipus the King,* in the myth's sequence the story follows that of Oedipus. ANTIGONE, the daughter of Oedipus, wishes to bury the body of her brother Polyneices after he has been killed while attacking Thebes. As punishment for his crime, Creon, the king of Thebes and Antigone's uncle, has decreed that Polyneices is to be denied burial. Antigone fights to uphold the sacred laws that demand that she give proper burial to family members. She defies Creon and buries her brother, for which action she is imprisoned and sentenced to die. Faced with a slow death by starvation, she chooses instead to take her own life.

Electra is a story of the revenge of a sister and brother for the murder of their father, Agamemnon, at the hands of their mother, Clytemnestra, and her lover, Aegisthus. As the play opens, ELECTRA longs for the return of her brother, Orestes, whom she has not seen for many years. (Electra had protected Orestes after their father's murder by sending him away from the palace.) Orestes returns to the palace in disguise, and after an emotionally moving recognition scene between brother and sister, Orestes murders his mother and her lover. Both Aeschylus and Euripides wrote plays concerning this myth, but while they placed the recognition scene between brother and sister early in the drama, Sophocles placed it later in the play, thereby building the suspense and emphasizing Electra's isolation in her hatred and anguish. Sophocles also showed the wide range of Electra's emotions, as she swings from hope for Orestes' arrival to despair at the news of his supposed death and then back to joy when she discovers him actually alive. (*See also* **Drama, Greek; Literature, Greek; Myths, Greek.**)

SOPHOCLES' HOMELAND

At the time Sophocles wrote *Oedipus at Colonus,* Greece was near the end of the Peloponnesian War, and Athenian territory was under constant attack and invasion. Sophocles, who lived in Colonus on the outskirts of Athens, combined the traditional story of Oedipus with a local legend that Oedipus had been buried at Colonus. According to that legend, Oedipus's body would bless the land of his final resting place. Two years after Sophocles died, Athens met defeat in the Peloponnesian War. Soon afterward, Sophocles' final play was produced by his grandson. It may have suggested to the audience the paradox of Athens, similar to that of Oedipus—a spiritual greatness in the midst of apparent weakness.

SPAIN

* **city-state** independent state consisting of a city and its surrounding territory

Ancient Spain was inhabited by several different groups of people. During the early 1000s B.C., the CELTS, who had invaded from the north, mixed with the Africans who had spread throughout the south and east of the Iberian Peninsula, the landmass on which Spain is located. The PHOENICIANS, a people from the eastern Mediterranean, established a settlement in southern Spain around 1100 B.C.

The Greeks first settled Spain in the 600s B.C., when the city-state* of Phocaea in ASIA MINOR founded colonies on the eastern coast of the peninsula. During the early 200s B.C., the North African city of CARTHAGE conquered southern Spain in its attempt to control the western MEDITERRANEAN SEA. During the PUNIC WARS against Rome, the Carthaginians exploited Spanish natural resources and manpower. After the First Punic War ended in 241 B.C., Carthage extended its control in Spain by founding the city of Carthago Nova on Spain's eastern coast.

* **province** overseas area controlled by Rome

Rome drove the Carthaginians from Spain during the Second Punic War in the late 200s B.C. The Romans controlled the eastern and southeastern coastal regions of Spain, which they divided into two provinces* in 197 B.C. War between the Romans and native groups of people continued, however, ending in 133 B.C. Because the mountainous northern and northwestern regions were difficult to conquer, Rome controlled only about half of the Iberian Peninsula. Although the Roman generals POMPEY and Julius CAESAR led troops into Spain during the late Roman Republic*, Rome did not conquer the rest of the peninsula until the reign of AUGUSTUS, the first Roman emperor.

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Rome established many colonies throughout the Spanish provinces. The Romans built a network of ROADS, BRIDGES, and AQUEDUCTS and developed numerous gold and silver mines. Spain provided the Roman empire with important agricultural products, such as WINE and olive oil. As early as the first century B.C., some senators were from Spain, and the emperors TRAJAN, HADRIAN, and Marcus AURELIUS were of Spanish ancestry. Spain also produced some of the most important Latin writers of the first century A.D., such as the statesman SENECA, the educator QUINTILIAN, and the poet MARTIAL. Roman control of Spain ended with the invasion of the VISIGOTHS in the A.D. 400s. (*See also* **Colonies, Greek; Colonies, Roman; Migrations, Late Roman.**)

SPARTA

* **city-state** independent state consisting of a city and its surrounding territory
* **Archaic** in Greek history, refers to the period between 750 B.C. and 500 B.C.
* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

Sparta was a city-state* on the Peloponnesian peninsula in southern Greece. A leader in the Greek world, Sparta was the chief rival of ATHENS during the Archaic* and classical* periods of Greek history. Many people in classical Greece believed that Sparta, with its strong sense of community, law and order, and great military capabilities, had the ideal form of government. Sparta was also noted for its unique dual kingship and its constitution—the *Great Rhetra,* which is believed to be the first written constitution.

The admirable characteristics of Spartan government and society, however, were achieved at a great price. The necessity to control their serfs*, called HELOTS, turned Sparta into a police state. Maintaining such a tightly

SPARTA

* **serf** peasant who owes service and loyalty to a lord

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

* **aristocracy** privileged upper class

* **magistrate** government official in ancient Greece and Rome

* **confederacy** group of states joined together for a purpose

GROWING UP IN ANCIENT SPARTA

A boy in ancient Sparta was taken from his mother at the age of seven and sent to a military school. There he was given terrible food, a pile of reeds to sleep on, and a thin tunic to wear throughout the year—regardless of the weather. The long days were filled with strenuous military drills and physical training, and there were no breaks for holidays. Boys were taught to hide their emotions and were subjected to beatings to see how much pain they could withstand. A girl in classical Sparta fared only slightly better. She, too, was raised by the state, treated severely, and given rigorous physical training. But girls did not have to fight wars.

controlled society left little time for Spartans to develop or enjoy the arts or literature. By about 500 B.C., Spartan society came to an intellectual and cultural standstill, eventually leading to its decline and fall.

BEGINNINGS. During the 900s B.C., people from northern Greece called DORIANS invaded the fertile plain of Laconia in the southeastern Peloponnese*. By the 800s B.C., several Dorian villages banded together to form the town of Sparta. The town was protected by spectacular mountain barriers in every direction except the south.

Not content with the land they controlled around Sparta, the Spartans invaded neighboring Messenia around 735 B.C. After 20 years of fighting, Sparta gained control of Messenia's fertile land and turned the Messenians into helots. Once subdued, the helots were required to give half the produce from the land to their Spartan masters. They were also given a permanent curfew and could be punished—or even killed—arbitrarily.

The conquest of Messenia transformed Sparta into a leading Greek city-state. The rich Messenian land made Sparta's aristocracy* one of the wealthiest in Greece. With helots to do the hard labor, the city-state flourished militarily and began to extend its influence throughout the area through force or the threat of force.

By the 600s B.C., a Spartan constitution, called the Great Rhetra, delineated the duties of the Spartan government. The constitution gave primary authority to a council of elders drawn from the aristocracy. A citizen's assembly, which consisted of all male citizens over the age of 35, was given veto power over legislation proposed by the council of elders. Both the council of elders and five elected magistrates* served as effective checks on the powers of the two hereditary kings. The kings, in turn, were primarily in charge of commanding the army.

REVOLT AND REACTION. In 669 B.C., Sparta suffered its first serious military defeat at the hands of Argos, which may have encouraged the helots to revolt. The helots outnumbered their Spartan masters seven to one, and the revolt was put down only after years of intense fighting. The Spartans' continuing fear of another helot rebellion inspired some serious changes in Spartan society and government that eventually turned Sparta into a military state.

The rights of individuals were placed second to the common good, and great emphasis was placed on law and order. Land was divided equally among all adult male citizens, who were required to serve as professional infantrymen, called hoplites. Their main function was to prevent another helot uprising. The land was worked by the helots, who were rigidly controlled by the soldiers, and most of the crops they produced went to feed the army. Spartan children were raised under state supervision, the influence of the family was greatly reduced, and males received rigorous military training.

In addition to these internal reforms, Sparta in the late 500s B.C. established a confederacy* of other Peloponnesian city-states called the Peloponnesian League. By forming the league, Sparta was assured of the support of the member states in the event of another helot rebellion.

SPARTA'S GLORY AND DECLINE.   By 500 B.C, Sparta had become a military superpower, and in the 480s B.C., it led other Greek city-states in the PERSIAN WARS against the PERSIAN EMPIRE. Spartan soldiers and their leaders distinguished themselves by their great courage, especially the Spartan king LEONIDAS, who died while bravely defending the mountain pass at THERMOPYLAE. Sparta's leadership in the Persian Wars has been called the city-state's "finest hour."

However, Sparta's glory was short-lived. In 464 B.C., a severe earthquake caused massive deaths and destruction and sparked another revolt of the

helots. By that time, the lifestyle of the hoplites had become extremely lavish, and the gap between wealthy and poorer Spartans had widened. In addition, the adult male population had decreased, thus reducing the number of citizens. While Sparta was preoccupied with these internal problems, Athens was growing more powerful. Wary of Athenian domination, Sparta fought the PELOPONNESIAN WAR against Athens in an attempt to regain control of the region. An alliance with Persia enabled Sparta to defeat the Athenians in 404 B.C.

The defeat of Athens was Sparta's last major victory. Continuing rivalries with other Greek states led to Sparta's defeat by THEBES in 371 B.C.—a crushing blow to Spartan society, which lost 400 of its remaining 1,200 citizens in battle. In addition, the victors forced Sparta to surrender the Messenian land and helots.

Over the next 200 years, Sparta attempted to regain its former military dominance, but without success. At the same time, the Spartan system of child rearing and military training fell apart, and the two kings were replaced by a single monarch. After the Romans conquered Greece in 146 B.C., Sparta became a free city within the empire. However, Sparta never regained its earlier glory and eventually was overrun by the VISIGOTHS in A.D. 396. (*See also* **Class Structure, Greek; Government, Greek; Greece, History of; Monarchs, Greek; Slavery.**)

SPARTACUS

DIED 71 B.C.
ROMAN SLAVE AND REBEL LEADER

* **gladiator** in ancient Rome, slave or captive who participated in combats that were staged for public entertainment

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **plunder** to steal property by force, usually after a conquest

* **crucify** to put to death by binding or nailing a person's hands and feet to a cross

Spartacus was a gladiator* from THRACE who led a massive slave revolt during the late Roman Republic*. In 73 B.C. Spartacus started to incite rebellion at the gladiatorial schools in Capua, the main city of the region of Campania in southern Italy. His first followers were gladiators who had come from other lands, but he soon attracted support from among the free peasants and slaves who worked on the large estates of southern Italy. Spartacus's rebel band soon included between 70,000 and 120,000 people.

By the end of 73 B.C., Spartacus had defeated two Roman commanders, and the rebellion had spread throughout southern Italy. The next year Spartacus defeated both Roman consuls*, and his rebel band reached northern Italy. Believing that the rebellion had been successful, Spartacus tried to persuade his followers to disband and return to their homelands. However, the rebels preferred to continue their attack and plunder* of Italy. The rebels attacked Lucania in southern Italy and planned to invade the island of SICILY. In 71 B.C. the Roman general Marcus Licinius CRASSUS received the command to quell the rebellion. He defeated Spartacus's army at Lucania, and Spartacus was killed. The captured rebels were crucified*. The Roman general POMPEY hunted down the rebels who escaped.

Spartacus became a legend for his bravery in battle and his daring victories against the mighty Roman army. He was also famous for his humane treatment of those he led. (*See also* **Slavery.**)

SPHINX

See *Oedipus.*

| SPORTS | See *Games, Greek; Games, Roman.* |

| STADIUM | See *Games, Greek; Games, Roman.* |

STATIUS

ca. A.D. 45–96
ROMAN POET

* **patron** special guardian, protector, or supporter

* **hero** in mythology, a person of great strength or ability, often descended from a god

Statius was a popular Roman poet who enjoyed the PATRONAGE of the emperor Domitian. Known mainly for his epic poem the *Thebaid,* he also composed the *Silvae,* a collection of 32 occasional poems written to friends and officials.

Publius Papinius Statius was born in Naples, the son of a professional poet and teacher. Young Statius received his early education at his father's school, which included a solid grounding in the Greek language and poetry. The family moved to Rome when Statius was a teenager. There both father and son impressed the Roman literary community. After his father's death, Statius became a prize-winning poet in his own right, winning several awards for his recitations. He attracted the attention of Domitian, who became his lifelong patron*.

Although Statius wrote in Latin, his themes and literary perspectives were highly influenced by his Greek predecessors. For example, the *Thebaid*—his 12-book epic poem—is about the curse that the Greek king OEDIPUS put on his sons. Published around A.D. 91, the *Thebaid* is the earliest of Statius's surviving works and one that took 12 years to write. Throughout the work, Statius explores themes of human violence and madness, family trials, and civil war. Unlike other epic works, the *Thebaid* does not glorify war and its heroes but instead criticizes armed conflict as the surest path to self-destruction. Statius's only other known epic was the *Achilleid,* an unfinished work about the early life of the Greek hero* ACHILLES. The *Silvae* was published after his death in A.D. 96. (*See also* **Poetry, Roman.**)

STOICISM

* **philosophy** study of ideas, including science

Stoicism was an important school of philosophy* in ancient Greece and Rome. It was founded in the late 300s B.C. by Zeno. Because Zeno taught in the Stoa Poikile (Painted Porch) in Athens, he and his followers were called Stoics. Stoicism emphasized that virtue was necessary for happiness. Stoics also attempted to detach themselves from both pleasure and pain.

Zeno arrived in Athens around 313 B.C. and attended lectures at the Academy, the school founded by PLATO. He studied the teachings of other philosophers before forming his own school. After Zeno's death, Stoic thought began to diverge from Zeno's teachings as several of his students stressed various aspects of the philosophy. Stoicism was saved by Chrysippus, the third head of the school, who wrote many works that further developed and extended the Stoic philosophy. It was the doctrines of Chrysippus that became the standard form of Stoicism.

* **logic** principles of reasoning

* **ethics** branch of philosophy that deals with moral conduct, duty, and judgment

Stoicism combined elements of logic*, physics, and ethics*. It was based on the concept that the universe was controlled by reason, which was strongly associated with the divine. Therefore, everything that happened in the universe was the result of divine reason, or fate. Accepting one's fate was considered virtuous, and virtue led to happiness and a wholesome state of mind. Stoicism rejected extremes of behavior, emphasizing instead moderation, wisdom, courage, and justice in one's dealings with others. In this way, Stoicism promoted the concept of a common humanity, in which people bonded together through acts that benefited everyone.

Like many other ancient philosophers, the Stoics broke down matter into the four elements of earth, air, fire, and water. Fire was the element most closely related with divine reason. Early Stoics believed that fire would eventually destroy the universe, but a new universe would arise from that destruction. They believed that this cycle of destruction and rebirth occurred many times. Because the Stoics believed that every person contained a spark of divine fire, they saw no difference between Greeks and foreigners or between freemen and slaves.

The philosopher Panaetius popularized Stoicism in Rome during the early 100s B.C. While there, he taught a kind of practical Stoicism that maintained that those who aspired only to be virtuous were approaching wisdom. His view appealed to statesmen, soldiers, and noblemen.

* **dialogue** text presenting an exchange of ideas between people

The most important Stoic of the early Roman Empire was SENECA THE YOUNGER. Seneca, an adviser to the emperor NERO, wrote many dialogues* advocating Stoicism. Other Stoic philosophers publicly opposed the one-man rule of the emperors on moral grounds. Outraged emperors, especially VESPASIAN and DOMITIAN, banished these philosophers from Rome. EPICTETUS, who was exiled by Domitian, was the most famous teacher of Stoicism in the Roman Empire. Although Epictetus wrote nothing himself, one of his students took down his lectures and published them as the *Discourses* and the *Encheiridion* (Manual). Epictetus taught that to ensure a peaceful and happy life, a person should wish for things to be as they are because that is the only way to be certain that the wish will become reality.

Marcus AURELIUS, who was Roman emperor in the late A.D. 100s, read Epictetus and based his own personal philosophy on his teachings. Aurelius wrote a work of Stoic philosophy called the *Meditations*. Although Stoicism began to disappear in the A.D. 200s, it influenced many other philosophers, including some of the early Christian teachers. The term *stoic* today refers to someone who appears not to be affected by passion or feeling, especially in response to pain or distress. (*See also* **Epicurus; Philosophy, Greek and Hellenistic; Philosophy, Roman; Skepticism.**)

STRABO

ca. 64 B.C.–AFTER A.D. 21
GREEK GEOGRAPHER

Strabo was one of the most important geographers of ancient times. His *Geographia* contains important historical information about the Roman Empire, including otherwise unknown details about daily life in the first century A.D. The 17 books of *Geographia* contain material from many other ancient writers whose own works have been lost.

Born in Pontus, a region of northern Asia Minor, Strabo studied with local teachers. Around 44 B.C. he traveled to Rome to continue his studies. After completing his education, he traveled extensively throughout the Roman empire and visited Egypt, Ethiopia, and the southern coast of the Arabian Peninsula. Late in life, he returned home to Pontus, where he wrote some of *Geographia.*

In *Geographia,* Strabo attempted to write a work that combined history and geography. Unlike earlier writers, such as Eratosthenes (who wrote the first complete description of the inhabited world), Strabo cared little for theory or mathematical calculations. Instead, he emphasized the practical details of the Roman world. He described the land and the people of each place he visited, and he combined this information with the historical, economic, and political background of the region. Because Strabo was probably a Roman citizen and several prominent Romans were his patrons*, he intended his work to help Rome. Geography, according to Strabo, was particularly important for Roman generals and statesmen in extending and administering the various peoples and regions that comprised the empire. Strabo pointed out the lack of profit to Rome from lands, such as Britain, on the fringes of the empire. (*See also* **Geography and Geology, Mediterranean.**)

* **patron** special guardian, protector, or supporter

SUETONIUS

ca. A.D. 69–after 122
Roman biographer

* **imperial** pertaining to an emperor or empire

* **orator** public speaker of great skill

Gaius Suetonius Tranquillus wrote many biographies of famous ancient Romans. The best known are the biographies of Julius Caesar and the first 11 emperors of the Roman Empire, which comprise his *Lives of the Twelve Caesars.* Suetonius's biographies became a model for those written during the Middle Ages, and they are still read today.

Born on the north coast of Africa, Suetonius was the son of a Roman army officer. When Suetonius was still a child, his family moved to Rome, where he spent most of his life. After practicing briefly as a lawyer, he devoted his life to scholarship and to the personal service of the emperors Trajan and Hadrian. His first imperial* position was as a research assistant to Trajan. He provided the emperor with the information that he needed to govern the empire. Suetonius also read aloud to the emperor for his enjoyment. Suetonius was later placed in charge of the imperial libraries. His last position was as chief secretary to Hadrian. In this job, he was responsible for the emperor's official correspondence.

While serving the emperors, Suetonius took advantage of his easy access to the imperial libraries, archives, and similar resources to do research for his biographies. Following his dismissal by Hadrian in A.D. 122, he wrote until his death. Because he no longer had access to the wealth of material in the imperial libraries and archives, however, his later works were much less detailed.

Suetonius was a scholar of wide-ranging interests. In addition to biographies, he wrote other works on a variety of subjects, including manners, customs, festivals, and games. He also wrote several catalogs of names, such as the names of places and of illnesses. These works have not survived, and only fragments survive of *On Famous Men,* his collection of about 100 brief biographies of famous Roman poets, orators*,

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* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **chronological** referring to the order in which events occurred

philosophers*, and historians. *Lives of the Twelve Caesars,* however, has survived in almost complete form.

In *Lives of the Twelve Caesars,* Suetonius recorded virtually everything he could find about Julius Caesar and each of the emperors from AUGUSTUS to DOMITIAN. Suetonius organized the material by topic rather than the usual chronological* order of Roman historical writing. Although *Lives of the Twelve Caesars* has been criticized for providing little historical context and dwelling too much on the scandals in the personal lives of the emperors, the work is also regarded as a noteworthy historical source. Suetonius carefully documented his writing and often included lengthy quotations from material not available elsewhere, such as the private letters of the emperors.

Suetonius did not moralize or attempt to write fine literature, as did most of the other historians of ancient Rome. His aim was to present the facts clearly and simply. One author later said that Suetonius's "aim was accuracy rather than style." Nonetheless, Suetonius's biographies vividly convey the character of his subjects, and they make for lively reading. (*See also* **Plutarch; Tacitus.**)

SULLA, LUCIUS CORNELIUS

ca. 138–78 B.C.
ROMAN GENERAL AND DICTATOR

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **province** overseas area controlled by Rome

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **booty** riches or property gained through conquest

* **tribune** in ancient Rome, the official who protected the rights of plebeians from arbitrary actions by the patricians, or upper classes

Lucius Cornelius Sulla was a Roman general who became dictator of Rome in the first century B.C. A member of a little-known patrician* family, Sulla first gained renown during the Roman war against Numidia (a region in North Africa) at the end of the 100s B.C. After holding high political office in Rome in 97 B.C., Sulla served as governor of the province* of Cilicia in ASIA MINOR (present-day Turkey).

Sulla was elected consul* in 88 B.C. At about the same time, Roman territory in Asia Minor was being attacked by Mithradates, the king of Pontus, a region on the southern coast of the Black Sea. The Roman Senate gave Sulla the command of Roman armies against Mithradates, but the Roman assembly transferred command to a rival general, Gaius MARIUS. Against the wishes of his officers, Sulla attacked Rome and took the city by force. He then left for the east and made peace with Mithradates. In 83 B.C. Sulla returned to Rome, where he found his enemies in control of the city.

Aided by his war booty*, Sulla seized power. He declared himself dictator for an indefinite period instead of the usual six months specified by the Roman constitution. He executed many of his opponents and seized their land. He restricted the power of the people and the tribunes*, and he made sweeping changes in the jury system and in the constitution, giving more power to the Senate. His extraordinary changes, however, lasted only about ten years. Sulla resigned in 79 B.C. and died the following year. (*See also* **Dictatorship, Roman; Government, Roman; Senate, Roman; Wars and Warfare, Roman.**)

SYMPOSIA

See *Banquets; Social Clubs and Professional Associations.*

SYRACUSE

See map in Rome, History of (vol. 4).

Syracuse was the leading city on the island of SICILY. Located on the island's southeastern coast, Syracuse was established by Greek settlers from CORINTH in the 700s B.C. The 400s B.C. marked the high point of the city's power. At the Battle of Himera in 480 B.C., Syracuse, led by the tyrant* Gelon, defeated CARTHAGE, a city in northern Africa. In 474 B.C. Gelon's brother Hieron defeated the ETRUSCANS in a naval battle off the coast of Italy. With these victories, Syracuse became a leading power in the Mediterranean region.

The tyrannies of Syracuse eventually gave way to a democracy in the 460s B.C. During the PELOPONNESIAN WAR between Athens and Sparta in the late 400s B.C., the Athenians attacked Syracuse. The Syracusans resisted and were victorious. After two subsequent invasions of Sicily by Carthage, the Syracusan tyrant Dionysius I took control of the city. He waged four wars against Carthage and extended the city's power over most of Sicily and much of southern Italy. Dionysius also fortified the city with a wall that ran 17 miles along its border.

During the First Punic War between Rome and Carthage, which lasted from 264 B.C. to 241 B.C., Syracuse allied itself with Rome. During the Second Punic War, however, the ruler of Syracuse sided with Carthage, a decision that led to the sacking* of the city by the Romans in 211 B.C. The Romans added Syracuse to the province* of Sicily, and the city became its capital. In 21 B.C. the Roman emperor AUGUSTUS elevated Syracuse to the status of a Roman colony. (*See also* **Colonies, Greek; Colonies, Roman; Punic Wars.**)

SYRIA

See map in Provinces, Roman (vol. 4).

Syria is a region at the eastern end of the MEDITERRANEAN SEA. It was part of the PERSIAN EMPIRE until ALEXANDER THE GREAT conquered the region in 332 B.C. After Alexander's death in 323 B.C., his successors fought for control of Syria and other regions of his empire. The Seleucid dynasty* (founded by Seleucus, one of Alexander's generals) prevailed in Syria, becoming the dominant power in the eastern Mediterranean by 200 B.C. Civil wars and attacks by outside forces weakened the power of the Seleucids, and in 64 B.C. the Roman general POMPEY annexed* Syria and made it a province* of the Roman empire. The Roman emperor SEPTIMIUS SEVERUS divided Syria into two provinces in the late A.D. 100s.

Syria was mainly a rural province, although it did contain several important cities, including ANTIOCH, Tyre, and Damascus. The province was a valuable agricultural region, producing WINE, olives, nuts, dates, wool, linen, and purple dyes. Syrian craftspeople produced blown glass and other valuable items. Trade caravans traveling between the Mediterranean coast and Mesopotamia and Arabia stopped at several important trade centers in the province. Syria was also important for other reasons. The Roman army recruited many of its soldiers from among the people of Syria, and the land separated the rest of the Roman empire from the Parthians and the Sassanians, peoples of western Asia. Although the ruling classes in Hellenistic* Syria spoke Greek, most of the people of Syria continued to speak Aramaic, an ancient language of the Middle East. (*See also* **Provinces, Roman; Seleucid Dynasty; Trade, Roman.**)

TACITUS

ca. A.D. 55–ca. 120
ROMAN HISTORIAN

* **orator** public speaker of great skill
* **consul** one of two chief governmental officials in Rome, chosen annually and serving for a year

* **praetor** Roman official, just below the consul in rank, in charge of judicial proceedings and of governing overseas provinces
* **provincial** referring to a province, an overseas area controlled by Rome
* **proconsul** governor of a Roman province

Cornelius Tacitus, whose first name may have been Gaius or Publius, was one of the most famous historians of ancient Rome. He is best known for his two masterpieces, the *Histories* and the *Annals,* which describe in detail the political history of the Roman Empire. These two works are among the greatest achievements in Roman historical writing. Written shortly after A.D. 100, they also marked the end of serious historical writing in Rome for 250 years. In addition to his work as a historian, Tacitus was a distinguished orator*, and he had an outstanding political career. He became consul* before the age of 50, and he later served as governor in Asia.

LIFE AND POLITICAL CAREER. Tacitus was born in either southern France or northern Italy to a family with a tradition of governmental service, a tradition that Tacitus continued throughout his own life. He studied in Rome with the leading orators of his day. Tacitus married the daughter of a senator from GAUL named Julius Agricola. Agricola became the governor of BRITAIN and was the subject of Tacitus's first book.

Once Tacitus entered government service, he received regular promotions. After rising to the rank of senator, he quickly passed through the normal sequence of political positions. By A.D. 88, when he was still in his early thirties, Tacitus was praetor* and held a prestigious priesthood. For the next several years, he held positions in provincial* government. In A.D. 97 he became consul, and he was named proconsul* in A.D. 112.

Many of the historical events that Tacitus later wrote about he experienced firsthand. He spent his youth during the reign of the emperor NERO, and he began his political career under VESPASIAN. He served in important governmental positions under the emperors TITUS, DOMITIAN, Nerva, and TRAJAN. Tacitus lived into the reign of HADRIAN, probably dying around A.D. 120.

TACITUS THE HISTORIAN. Like other historians of ancient Rome, Tacitus tried to do more than just record facts. He had two other aims as well. One was to write good literature. The other was to render moral and political judgments on the people and events he was describing. Tacitus believed that the future could be shaped by the lessons learned from the past.

As literature, Tacitus's works have a striking style all their own. Because he was trained as an orator, many passages can be fully appreciated only when they are read aloud. The sentences are short and concise, and the writing is full of aphorisms—catchy phrases that sum up basic principles or beliefs. The pace of the writing is fast and intense, and details are vividly described. The tone is often mocking, and the historian's view of his subject is pessimistic.

Tacitus fully developed the character of the individuals he wrote about, often exploring the underlying motives for their decisions and behavior. Many of the psychological and political questions he addressed are still of interest today, such as how power affects the individuals who hold it. Tacitus wanted to know whether power makes good people turn bad, or whether it simply brings out the worst in people.

In passing judgment on the people and events he described, Tacitus revealed his own moral and political views. He was very critical of the

* **imperial** pertaining to an emperor or empire

* **eulogy** speech in praise of a person, often delivered at a funeral

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

MIDDLE AGES DISCOVERY

Tacitus was virtually unknown during the Middle Ages, and he would still be unknown today if it were not for two manuscripts that were discovered in the 1300s. One of the manuscripts, which dates to around A.D. 850, contained the first six books of the *Annals*. The other manuscript contained Books II to 16 of the *Annals* and Books 1 to 5 of the *Histories*. Because the two manuscripts were discovered, Tacitus has gained prominence as one of the most important sources of historical information about the Roman Empire.

institution of the principate, as the Roman imperial* government was first known. He strongly supported the work of the members of his own class—Roman senators. He often deplored their loss of freedom and power, which was the inevitable outcome of imperial rule.

Tacitus believed that it was wrong to flatter *or* to defy the emperors openly. He advocated a middle course of passive acceptance while continuing to do one's own job as well as possible. Both he and his father-in-law, Agricola, had taken such a passive position in their own government service under the harsh emperor Domitian. It was during Domitian's reign that Tacitus removed himself from Rome to serve in government positions in the provinces.

Tacitus had access to the documents and letters in the imperial archives for his historical research, and he was very careful about verifying his facts. However, he sometimes distorted the facts to support his own point of view. For example, he often repeated rumors that had little or no factual basis and wrote about them so convincingly that they seemed more than likely to be true.

WRITINGS. Tacitus wrote three shorter works before he wrote his historical masterpieces. The first was the *Agricola,* published in A.D. 98, the year after Tacitus was appointed consul. This work is about his father-in-law and is part biography, part eulogy*, and part history. The historical passages are Tacitus's first experiments in historical writing. In the same year, he published *Germania,* a study of the German tribes of central Europe. The last of the early works is *Dialogue on the Orators,* which he published just a few years later. In this book, Tacitus analyzed the reasons why the skills of orators had declined since the days of the Roman Republic*. In his view, the loss of liberty that came about because of the loss of the republic led directly to a decline in oratory itself.

Tacitus wrote his two masterpieces, the *Histories* and the *Annals,* between A.D. 105 and A.D. 120. These two works cover the period from A.D. 14 to A.D. 96, or from the beginning of the reign of the emperor TIBERIUS to the death of Domitian. Both works focus on the politics of the courts of the emperors. Tacitus never intended his works to be a complete history of the Roman Empire, and he devoted relatively few pages to military and legal history, geography, and events in the provinces.

The *Histories* covers the years A.D. 69 to A.D. 96. Only about one-third of the work survives. Those sections provide a detailed treatment of the period from the death of Nero to late A.D. 70, a period of fewer than two years. The *Annals* covers the years A.D. 14 to A.D. 68. About half of this work survives. The existing books cover the reign of Tiberius and most of the reigns of the emperors CLAUDIUS and Nero. (*See also* **Rome, History of.**)

TARQUIN THE PROUD

See *Rome, History of.*

TAXATION

* **tribute** payment made to a dominant power or local government

* **city-state** independent state consisting of a city and its surrounding territory

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

* **metic** free person living in a Greek city-state who was not a citizen of that state

THE CRUELTY OF TAX COLLECTORS

Philo, a man who lived in the Egyptian city of Alexandria shortly after Egypt came under Roman rule, wrote an account of a brutal raid by a tax collector and his agents. They rounded up and savagely beat people who owed taxes but were too poor to pay them—and then beat the taxpayers' wives, children, and parents as well. When the beatings failed to produce payments or information about other people who had fled because they could not pay their taxes, the collector and his agents resorted to torture and even murder. Similar events occurred throughout the Roman empire. Because of such occurrences, people naturally despised and feared the tax collectors.

Kingdoms, nations, and empires need to pay for such items as armies, roads, and building projects. Like modern nations, the states of the ancient world relied on their inhabitants for funds. *Taxation* is the general term for the many different ways in which states collect revenue from individuals. It has long been part of history. Even before money existed, people paid taxes to their rulers in the form of labor or goods, such as crops, gold, or livestock. Conquered peoples paid tribute* to their conquerors. The Greeks and Romans, like other ancient peoples of the Mediterranean world, gradually developed formal systems of taxation. As states grew larger and required more revenue, their tax systems became more complex.

GREEK TAXATION. The Greek city-state* grew out of kinship groups—collections of tribes, clans, and families descended from the same ancestor. In an early system of taxation, these kinship groups required their members to contribute food, other materials, and the manpower to wage war and maintain religious shrines. COINAGE, which became common in the Greek world during the 500s B.C., brought widespread economic changes, such as the use of mercenaries* and the growth of trade and commerce. Around the same time, roughly between the 700s B.C. and the 300s B.C., the city-states developed into central political powers that needed to raise revenue in order to provide public services. These services included police, temple building, grain distribution to the people, offerings to the gods and goddesses, and rewards for killing the wolves that threatened some communities.

Greek city-states raised revenue from many sources. Some owned profitable mines, while others seized the wealth of cities they conquered. Athens forced its weaker allies to pay huge amounts in tribute. Taxation, however, was the most dependable way for Greek city-states to raise money. *Metics** had to pay a direct tax to the state each year, and those who could not pay were enslaved. Citizens did not have to pay this direct tax. Although everyone who bought goods in a market paid a market tax, because *metics* could not own land and had to buy everything in the markets, they paid more market taxes than anyone else.

Greeks paid indirect taxes in two forms—customs duties and excise taxes. Customs duties were fees for traveling or carrying goods into and out of the state. They included harbor fees and gate tolls. Excise taxes were similar to present-day sales taxes. Consumers paid these fees when they bought goods. Each article had its own fee. For example, the tax on eels was different from that on other seafood. Most items carried a tax of about 1 percent of their cost. Many common business transactions, including PROSTITUTION, also carried excise taxes.

Two special taxes raised revenue from wealthy citizens. The liturgy was a special tax, often paid willingly and with pride, that made an individual responsible for the expenses of a single public event, such as a dramatic festival or a ship for the navy. Originally voluntary, liturgies were later imposed. The *eisphora* was a tax on rich people during periods of emergency, such as wartime.

Unlike modern nations, Greek city-states did not maintain large staffs of tax collectors. Instead, city-states auctioned contracts to collect taxes. The individual or group who bought the contract from the state then collected the

This relief shows a Roman tax collector at work. The Roman treasury relied heavily on tribute raised by provincial taxation to fill its coffers.

taxes. Tax farmers, as these people were called, kept everything they collected over the original cost of the contract. Tax collecting was frequently very profitable. Tax farmers had the power to take people to court and to enslave them for failure to pay taxes.

ROMAN TAXATION. The Roman tax system changed over the centuries, and it also varied from region to region within the Roman world. At its worst, the system was a bewildering maze of hundreds of different taxes. After the Romans conquered Egypt, they largely adopted the Ptolemaic tax system already in use there. Records show that the government collected taxes on people, land, livestock, olives, oil, beeswax, grain, wine, beer, fish, bread, flour, salt, and even pigeons and pigeon nests. People paid taxes for irrigation ditches, for prison guards and ferry police, for land measurement, and for maintaining public baths. People who wanted to free their slaves had to pay a tax to do so. Fishermen, prostitutes, tailors, builders, bankers, bakers, and people in many other professions paid special taxes. Nearly every business exchange was taxed. Yet this array of taxes is only a partial list of the ways in which the Roman government raised tax revenue.

The major tax throughout Roman history was the *tributum,* which was a tax on material wealth, including land, slaves, and goods. This tax depended on a person's CITIZENSHIP—or lack of it. In theory, Roman citizens did not have to pay *tributum,* although during financial crises the state often imposed taxes on citizens. Citizens also paid *tributum* on land they owned outside of Italy. All noncitizens living in Roman territory paid *tributum* on all of their property.

The Roman government developed two important tools to support its system of taxation. The first was the CENSUS, which was a detailed list of the populations of each region that showed the status and wealth of every citizen taxpayer. The census not only identified citizens and noncitizens but also indicated other tax categories. All JEWS, for example, paid a special tax, as did unmarried Egyptian women with property above a certain value. The state's second tool was the land survey. The Romans developed an elaborate system for measuring and mapping property. Their goal was to know exactly who owned each piece of land and who had the obligation to pay the taxes on it.

Like the Greek city-states, the Roman Republic* farmed out the chore of tax collecting. Wealthy people paid the state for contracts that allowed them to collect taxes and keep some of what they collected. Some tax collectors

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

extracted huge profits from the taxpayers. In North Africa, for example, the state set a tax rate of 10 to 12 percent, but tax officials could legally collect as much as 33 percent from the people. Tax contracts were so costly, however, that few individuals could afford them. Investors formed associations to buy the contracts and collect the taxes. Tax collectors were generally greedy, often corrupt, and sometimes cruel. The emperors later replaced the contract system with a network of local and imperial* officials who worked for the state. They may have been as hard on the taxpayers as the private collectors had been, but they were more efficient and brought greater revenue to the imperial treasury. (*See also* **Land: Ownership, Reform, and Use; Money and Moneylending.**)

* **imperial** pertaining to an emperor or empire

TECHNOLOGY

The term *technology* refers to the use of scientific knowledge to develop practical means for controlling physical objects and forces. The lives of the ancient Greeks and Romans were filled with practices and products that made labor easier and life more enjoyable. The crafts of pottery manufacture and of weaving; knowledge of the best time and most effective methods for planting seeds and harvesting crops; the use of iron, concrete, and glass; the ability to build ships, roads, and BRIDGES—ancient technology was all of these things and more.

The ancient Greeks and Romans did not invent pottery making, weaving, agriculture, or smelting*. They inherited these basic skills from their prehistoric ancestors. However, the Greeks and Romans changed and improved the technology they inherited. They also adopted ideas, skills, and tools from other cultures with which they came in contact.

* **smelting** process that uses heat to melt an ore and extract the pure metal

Neither the Greeks nor the Romans made great advances in technology. Historians have suggested many possible explanations for this. Some believe that the Greeks and Romans were not motivated to create new labor-saving devices because slaves did much of the work for them. Another possibility is that, since the Greeks and Romans held manual labor in low esteem because it was performed by people of low social status, they had little interest in applying their scientific knowledge to this area. Perhaps the Greeks and Romans simply channeled their energies into loftier pursuits, such as philosophy*, politics, trade, and conquest, rather than into technology.

* **philosophy** study of ideas, including science

The most important feature of ancient technology was the spread of existing knowledge rather than the creation of new ideas. This was especially true during the Roman Empire, when the army and the imperial* government spread Roman technology across a wide area of Europe, ASIA MINOR (present-day Turkey), and the Near East.

* **imperial** pertaining to an emperor or empire

ENERGY AND MECHANICS.   Mechanics is the branch of technology that enables people to use energy to do things as efficiently as possible. The writings of the Roman architect VITRUVIUS POLLIO and a Greek author known as Hero of Alexandria provide modern scholars with much of the information about the mechanical knowledge of the ancient Greeks and Romans. Their writings are among the few works on engineering and mechanics that have survived to the present.

The main source of energy in the ancient world was human or animal power. Most work was accomplished by people tugging on ropes, putting pressure on levers, or turning wheels. Oxen occasionally turned the large wheels that drove some equipment, such as millstones for grinding grain. They also hauled loads in carts. For faster transport, people used teams of mules and horses. Ancient people used the same kind of harness on these animals that they used on oxen, and this type of harness cut into the wind-pipes of mules and horses, preventing them from using their full strength.

The people of the ancient Mediterranean knew how to make the most of human energy. As early as the 500s B.C., the Greeks understood many of the principles of basic mechanics and the workings of simple machines, such as the lever, the winch, the crane, the gear, and the treadmill. All of these immensely useful devices transfer energy or increase force. They enabled ancient people to move or lift very heavy loads, such as the stone COLUMNS of TEMPLES. The Greek scientist and inventor ARCHIMEDES is alleged to have said that if he had a long enough lever and a place to stand he could move the earth. By the middle of the 400s B.C., the Greeks were able to lift weights of 3 or 4 tons, and by the early A.D. 100s, Roman engineers had built cranes that could handle weights of 35 tons or more.

The Greeks and Romans did not use wind or steam power, but they did use waterpower, although not extensively. Around 100 B.C. they invented the waterwheel, a device that used the pressure of falling or fast-flowing water to turn a wheel. Around A.D. 200 people of the Mediterranean developed water-wheels to grind grain or lift buckets of water. A well-designed wheel did the work of 25 men.

TECHNOLOGICAL TRIUMPHS. The Greeks and Romans achieved great success in transporting and handling water. Around 530 B.C. engineers cut a tunnel through a hill to carry water to the Greek city of Samos. The Romans, building on Etruscan expertise, were clever and ambitious water engineers. Over a period of 400 years, they built a system of stone channels called AQUE-DUCTS that carried water from springs and reservoirs to Rome and several other Roman cities. Aqueducts supplied Rome with between 80 million and 120 million gallons of running water each day.

Remember: *Words in small capital letters have separate entries, and the index at the end of Volume 4 will guide you to more information on many topics.*

Most people in the ancient world obtained their water either directly from rivers or from wells that were as deep as 50 feet. People had known since prehistoric times how to use a bucket, rope, and winch to raise water from underground. By the 100s B.C., they also used pumps. Force pumps were devices with several chambers that opened and closed when someone applied force to a handle or lever. These pumps took in water on one side and expelled it into a tube or pipe on the other. Screw pumps used an invention by Archimedes called the Archimedes' screw. An Archimedes' screw consisted of a pole that had a thin strip of wood wound around it in a spiral, all of which was enclosed in a barrel-shaped wooden frame. The pumper placed the bottom of the screw in the water, tilted the device at an angle, and then rotated it. The spinning motion forced water into the screw and up the enclosed spiral passage to spill out at the top. In addition to raising drinking water from wells, the Greeks and Romans used pumps to irrigate gardens, remove water that had seeped into mines or leaked into ships, and fight fires.

During the Hellenistic* period, inventors produced several ingenious devices. Hero of Alexandria described a water clock, a water organ, devices that used heated air to open the doors of a miniature temple, and a small engine that used steam to turn a rotating ball suspended above a kettle. The inventors—and everyone else—regarded these creations as amusing novelties. No one saw the need, or had the desire, to make larger versions for industrial use.

Aqueducts were not the only evidence of the outstanding skill of Roman engineers. The Romans built a network of roads that was unsurpassed in quality until the 1800s. Paved with stone so that they could be used in all types of weather, equipped with drainage ditches, bridges, and milestones, these roads ran straight and smooth throughout the empire. Messengers, troops, and merchants used these roads to travel between Rome and its most distant provinces*.

The Greeks and Romans also traveled by sea. By the 400s B.C. the Greeks manufactured freighters that carried many tons of cargo. The size of freighters increased steadily throughout Hellenistic and Roman times, until the largest Roman cargo ships carried loads of 1,000 to 1,200 tons. In the A.D. 100s one of these mighty vessels was blown off course and ended up in the port of Athens, which at that time was a commercial backwater outside the trade routes. The ship's arrival caused a great stir. "What a size the ship was!" one observer wrote. "The crew was like an army. They told me she carried enough grain to feed Athens for a year." Such large cargo vessels did not again sail the seas until the late 1700s.

Along with mighty ships, the Greeks and Romans built HARBORS. Instead of relying only on natural harbors—protected bays where boats could anchor safely—they improved on nature by adding moles*. The Hellenistic age introduced a new device that benefited all mariners—the lighthouse. Ancient lighthouses were beacons that guided ships to port rather than warnings to steer them away from danger. They consisted of towers with carefully tended fires at the top. The huge lighthouse in the harbor at ALEXANDRIA was considered one of the Seven Wonders of the Ancient World.

Throughout history, inventors and artisans* have devoted much of their effort to creating weapons of war. The Greeks and Romans developed many military machines, some planned and paid for by rulers. The kings of the

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* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **province** overseas area controlled by Rome

* **mole** stone or earth barrier that protects the shore from waves

* **artisan** skilled craftsperson

PROMETHEUS, PROGRESS, AND DECAY

The ancient Greeks and Romans had mixed feelings about technological progress. The Greeks honored the mythical figure Prometheus as the founder of civilization. Prometheus stole fire from the gods and goddesses and gave it to humans. Fire made possible the crafts of cooking, pottery, and metalworking. The ability to use fire separated people from the beasts and enabled them to develop the arts and sciences. On the other hand, some ancient philosophers, such as the Roman poet Lucretius, believed that technological progress led to excesses of luxury and greed and to a general moral decline.

Hellenistic period competed with one another in an arms race that included
warship design, missile projectors, and siege* towers. One of the most effec-
tive ancient weapons was the torsion catapult, a machine that created
enough force by twisting a rope around and around on its axis to hurl rocks
and javelins through the air. Some ancient sources claim that Archimedes
constructed a catapult that could propel a 175-pound stone 200 yards. A bar-
rage of such missiles could batter the gates and walls of any city.

The Greeks and Romans expressed their technological skill in the hun-
dreds of temples and other monumental buildings they constructed through-
out the Mediterranean region. Such construction would not have been
possible without a large body of designers and workers highly skilled in the
principles of mechanics and knowledgeable in regard to the properties and
uses of various materials. For example, the Romans invented concrete, and

they perfected the architectural features of the arch, the vault*, and the
dome, which encouraged freedom and variety in the design of roofs. Many
other achievements, such as the manufacture of coins, the improvement of
glassmaking techniques, and the use of furnaces and pipes to heat public
bathhouses, show the degree to which technology shaped life in the ancient
world. (*See also* **Alphabets and Writing; Architecture, Greek; Architecture,
Roman; Clocks and Time Telling; Coinage; Construction Materials and
Techniques; Crafts and Craftsmanship; Military Engineering; Mining;
Roads, Roman; Science; Ships and Shipbuilding; Textiles; Transportation
and Travel; Waterworks; Weapons and Armor.**)

TEMPLES

Buildings—or their ruins—are among the most solid remains of the
ancient Greek and Roman civilizations, and many of these struc-
tures are temples. Intended as dwellings for their gods and god-
desses, the temples of the Greeks and Romans were constructed throughout
the Mediterranean region. Large or small, richly decorated or modestly plain,
temples were centers of civic pride and community activity. The graceful
COLUMNS and elegant proportions of ancient temples, such as the PARTHENON

TEMPLES

See color plate 1, vol. 2.

* **deity** god or goddess

and the ERECHTHEUM on the Acropolis*, have inspired countless generations of architects.

Temples were more than sites of religious activity, however. They also served as meeting places and as storehouses for valuables, such as the offerings made to gods and goddesses. Priests or priestesses supervised each temple. At larger temples, they were assisted by treasurers who managed the temple's funds, caretakers who cleaned and guarded the temple, and officials to help perform the various RITUALS AND SACRIFICES.

GREEK TEMPLES. The oldest surviving Greek temples date from the 700s B.C. Built of timber and mud brick, these structures consisted of a large rectangular chamber called the *cella,* which housed a statue of the deity* to whom the temple was dedicated. The side walls of the *cella* extended outward on one or perhaps both ends to form a porch or entryway. The basic structure of the temple resembled that of the houses that people built for themselves, consisting of a main room and a porch. Temples were usually much larger than a typical Greek house, and some were as long as 100 feet. Wooden posts surrounded some of the early temples. Later builders replaced these with the rows of stone columns that have become a familiar feature of the ruins of ancient temples.

LOST COLORS

Many of the Greek and Roman temples that have survived to the present are now almost completely white. But when they were new, they bore vivid colors. Greek temple builders left the columns and walls of temples unpainted, but used paint to highlight the details of the decorative carvings on the tops of columns and on the roofs and ceilings. Blue, red, black, green, and gold paints glowed in the Mediterranean sunlight. Over time, however, the paints faded and chipped, and the colors washed away.

Although the *cella* was the heart of the temple, people did not worship there. Instead, rituals* and sacrifices* took place at an altar outside the temple, often on the east side of the building. The interiors of most temples, which were seldom seen by large groups of people, were often quite plain, while the outsides were elaborately decorated.

Greek temple builders introduced two important changes in the 600s B.C. They began using large, shaped blocks of stone, especially MARBLE. They also developed the practice of decorating the outside of temples with carvings and statues. Temples took on a form that changed little for hundreds of years, varying mostly in size and decorative details. Generally, the temple and the area around it stood on a stone platform with broad steps leading to it. Columns on the porch or porches outside the *cella* supported the roof. Other columns stood in rows around the temple. Above the supporting columns, the roof featured triangular stone panels called pediments. The pediments of some temples were decorated with large, elaborate carvings of gods and goddesses and scenes from history or mythology.

ROMAN TEMPLES. The oldest surviving marble temple in Rome dates from the late 100s B.C. Older temples either fell into ruins, were destroyed, or were incorporated into new structures. Historians have learned something about the appearance of early Roman temples from ruins and from descriptions of these structures in Roman literature.

The builders of these temples adopted the architectural style from the ETRUSCANS, an ancient Italian people conquered by the Romans. Roman temples stood on high platforms—generally higher than those of the Greek temples—reached by a staircase in the front. The Romans later added columns that were modeled on those of the Greeks. In the late 400s or early 300s B.C., the Romans built a temple to the three important deities of JUPITER, Juno, and Minerva. This temple had three narrow chambers set side by side, with rows of columns in front and along the sides.

Unlike the Greeks, the Romans were masters at covering large spaces, including round areas, with high domes and vaults*. They built several circular temples with domed roofs. The PANTHEON in Rome, which was built during the reign of the emperor HADRIAN, around A.D. 120, is an example of a circular temple. It also shows two important features of Roman temple building during the imperial* period—the lavish decoration of the interior with fine multicolored marbles and artwork and the use of construction materials other than marble. Except for the marble columns at its entrance, most of the Pantheon is made of brick. Although the Romans were masters of building in concrete, they did not generally build temples of this material.

The Romans built temples throughout their vast empire, from BRITAIN to North Africa and the Near East. Temples in the western provinces* generally resembled the temples of Rome. In the east, however, the Romans built many larger and more imposing temples. They were dedicated to the DIVINITIES, but their real function was to impress the local people with the power and might of Rome. (*See also* **Architecture, Greek; Architecture, Roman; Construction Materials and Techniques; Religion, Greek.**)

TERENCE

ca. 185 B.C.–ca. 159 B.C.
ROMAN PLAYWRIGHT

* **aristocrat** person of the highest social class

DRAMATIC DISASTERS

Roman playwrights competed with simpler, rowdier entertainments for the attention of their audiences. At the first performance of Terence's play *Hecyra,* the audience chatted and watched other attractions, including a tightrope walker and a boxing match. The play failed. At the second performance, a noisy crowd looking for a gladiatorial show interrupted the play. Before the third attempt, the actor-manager who was producing the performance asked the audience to encourage the playwright, saying, "You have the power to make theatrical entertainment glorious; do not allow dramatic art to become the preserve of a handful."

Publius Terentius Afer, known as Terence, wrote six comic plays in Latin between 166 B.C. and 160 B.C. Ranked among the masterpieces of Roman drama, these comedies remained popular for centuries. Audiences and readers admired Terence's skillful use of Latin as well as the entertaining situations he portrayed.

Some people in Terence's time and afterward suggested that he did not really write the plays that were presented under his name. Terence was known to have well-educated friends among the wealthy young men of Rome. It is possible that they wrote the plays but claimed that Terence had done so because playwriting was not considered a suitable pastime for aristocrats*. However, no evidence supports this suggestion, and it is more likely that Terence wrote the plays for which he is remembered.

One reason for the questions about the authorship of Terence's plays is that historians know almost nothing about his life. The Roman biographer SUETONIUS, who lived several centuries after Terence, thought that Terence was a slave from the North African city of CARTHAGE whose Roman master educated him and gave him the name Terentius. This story may be little more than a guess based on the name Afer, a Roman name that also means African. Scholars have been unable to find more definitive information about the playwright's origins. His last days are also a mystery. He is supposed to have traveled to Greece around 160 B.C. or 159 B.C. Sources give varying accounts of his death, and the only certainty is that no new plays by Terence appeared after 160 B.C.

Like PLAUTUS, an earlier Roman author of comic plays, Terence adapted his plots and characters from Greek plays. Four of Terence's comedies are based on plays by MENANDER, the best-known Greek comic playwright. The other two are based on works by Apollodorus of Carystus. Such borrowing was customary among Roman authors, who greatly admired Greek drama and literature. Roman audiences often preferred translations of Greek plays to Roman originals. Some Romans criticized Terence, not for borrowing from the Greek plays but for spoiling them by making changes. Terence added characters and episodes from other plays, and he also wrote new lines for most of the plays that he borrowed.

Although Terence translated Greek plays into Latin, he did not "Romanize" them. Unlike some other Roman playwrights who borrowed Greek works, Terence retained the original Greek settings. Not only are his plays set in places such as Athens, but many of their plots involve Greek laws and customs.

Terence developed a new style for his plays. Lively and natural, this style was much more like ordinary conversation than earlier plays had been, although parts of each play were more formal and poetic. He also introduced a new kind of prologue to drama. The prologue is the first part of a play, generally in the form of a speech delivered by one of the actors before the action begins. Greek playwrights used the prologue to give the audience some background to the story they were about to see, perhaps sharing a piece of important information, such as the true identity of one of the characters. Terence used prologues to do something new, that is, to speak to the audience as himself through one of the actors. In his prologues, Terence defended himself against critics of his plays, feuded with rival authors, and appealed to the

public for support. Terence's prologues are some of the earliest known examples of an artist writing about himself and his art. Many later playwrights followed Terence's lead and began their plays with prologues about their own lives, careers, or competitors.

Terence's first play was *Andria (A Woman from Andros)*. It is the story of a father who wants his son to marry a neighbor's daughter, despite the son's love for another woman. The second play, *Hecyra* (also called *A Mother-in-Law*), deals with an obedient son who gives up the woman he loves to marry another woman to please his father. *Heautontimorumenos (One Who Punished Himself)* is about misunderstandings between fathers and sons and about the obstacles facing several pairs of young lovers. It features a clever slave who, by tricking his master, provides a happy ending for all the troubled relationships in the play. *The Eunuch* is the liveliest of Terence's plays. The plot involves two tangled love affairs, jealousy, and mistaken identity. In *The Eunuch,* a young man is attracted to a slave girl who turns out to be a citizen of Athens and therefore an appropriate bride. The plot of *Phormio* is based on an Athenian law that stated that if a citizen died leaving an unmarried daughter, the citizen's nearest male relative had to marry the girl or provide her with a husband. In the play, a young man who has fallen in love with an orphan pretends to be her relative so that he can marry her. Terence's last known play, *The Brothers,* is about two brothers with different ideas on how to raise their sons. One is strict, the other easygoing. As in all of Terence's plays, the comic plot is strengthened by insights into human nature and by carefully drawn and believable characters. (*See also* **Drama, Greek; Drama, Roman.**)

TERTULLIAN

ca. A.D. 160–ca. 240
LATIN CHRISTIAN WRITER

* **pagan** one who worships many gods; non-Christian

* **heresy** belief that is contrary to church doctrine

* **philosophy** study of ideas, including science

* **Trinity** Christian doctrine that God exists as a unity of three beings: Father, Son, and Holy Spirit

* **sect** religious group separated from an established church, usually due to its more extreme beliefs

* **asceticism** way of life in which a person rejects worldly pleasure and follows a life of poverty

* **martyr** person who suffers or is put to death in defense of a religious belief

Tertullian was one of the greatest of the early Christian writers in the Western Roman Empire. While most early Christian writers wrote only in Greek, Tertullian also wrote in Latin. Of his many works, only 31 have survived. Tertullian had a great influence on St. AUGUSTINE and many later Christian thinkers.

Born in North Africa near the city of CARTHAGE, Tertullian grew up as a pagan* but became a Christian at about the age of 35. He spent the rest of his life writing in defense of Christian doctrines and against heresy* and criticisms of the church. In his early writings, Tertullian defended the church against critics who accused it of magic and disloyalty to the Roman Empire. He later devoted himself to writing about ethical and moral issues. Tertullian based his religious arguments on the Bible rather than on pagan philosophy*, and he believed that all people had an innate knowledge of God. He was the earliest known writer to formulate the doctrine of the Trinity*.

Tertullian wrote against the heresy of GNOSTICISM and defended the Christian Bible against critics who attacked and rejected it. In his later life, however, he became increasingly critical of the church. He eventually joined the Montanists, a strict Christian sect* that practiced asceticism* and regarded the suffering of martyrs* as the highest form of religious faith. He later broke with them and formed his own Christian sect, which was even more severe than that of the Montanists. The first Christian

* **satire** literary technique that uses wit and sarcasm to expose or ridicule vice and folly

thinker to write in Latin, Tertullian occupies an important place in the history of Christianity. His Latin style is difficult and original, and his writings are filled with sarcasm and satire*. (*See also* **Christianity; Languages and Dialects; Rome, History of.**)

TEXTILES

A textile is any material made from a fiber or yarn. Textiles such as wool, cotton, and linen were commonplace in the lives of ancient Greeks and Romans, who used these materials to make clothing, blankets, sails for ships, and other items. The Greeks and Romans became skilled at dyeing, spinning, weaving, and decorating textiles, and textile manufacturing and trade played a central role in the economies of Greece and Rome.

Much of the textile production in ancient times was done in the home. Early Greek and Roman women took great pride in their skills at weaving cloth, and they valued the praise they received for their accomplishments. They created their own patterns and techniques and taught them to their daughters and servants. The association of women with weaving became very strong. One early Greek law allowed widowed and divorced women to keep half of the weavings they had made during their marriages.

As the demand for textiles grew, more and more cloth was produced in small professional workshops that employed both women and men. The growth of these workshops enabled people to buy cloth in markets, as well as make it themselves. Cloth was very expensive, however, because it required many hours of labor to produce. The home production of textiles remained important, especially for making clothes and other items for family use.

The increased demand for textiles also led to the growth of a textile trade. The Greeks developed only a modest trade in this commodity. The Romans, however, imported large quantities of fine cloth from distant regions. The two major textile-producing areas within the empire were northern GAUL and SYRIA. The Romans also imported fine silks from China and India. Lower-quality textiles were sold mostly in the areas in which they were manufactured.

By the A.D. 300s, the Romans had established textile "factories" to mass-produce textiles for the empire's growing population. This led to a specialization of labor, in which workers limited themselves to only one step in the production process. For example, workers became specialists in weaving either wool or linen or in dyeing particular colors.

* **flax** plant whose fibers are used to make linen

The production of textiles remained relatively unchanged throughout ancient times. Raw fibers of wool, cotton, or flax* were first washed and prepared for spinning. The chief spinning tool was a round stick of wood or bone called a spindle, which was rotated to twist the loose fibers together into yarn. By varying the rate of spin, a person could control the texture and strength of the finished yarn. After being spun, the yarn was dyed.

The spun yarn was made into cloth on a loom, a special wooden frame designed for weaving. A series of yarns was stretched in one direction on the loom, and bundles of yarn were passed back and forth through those

yarns to create a woven fabric of vertical and horizontal threads. By varying the color of the yarns and their arrangement during the weaving process, a weaver could create different designs and patterns in the cloth.

Once woven, cloth went through several finishing processes that cleaned, stretched, and pressed it and made it stronger and more durable. Sometimes articles of clothing or other items were woven into shape directly on the loom. At other times, the finished cloth was cut, shaped, and sewn into the finished product. (*See also* **Clothing; Family, Greek; Family, Roman; Women, Greek; Women, Roman.**)

THALES OF MILETUS

ca. 625–ca. 547 B.C.
GREEK PHILOSOPHER

* **philosophy** study of ideas, including science

Thales of MILETUS is sometimes called the father of philosophy*. ARISTOTLE considered him the founder of natural philosophy because he was the first Greek thinker who attempted to understand the physical basis of the universe. Before Thales, people had used mythology to explain the natural world. Thales also gained fame as an astronomer, engineer, and mathematician.

Because Thales left behind no written works, most of what is known about him is based on the writings of Aristotle, PLATO, and others. Born in Miletus in ASIA MINOR, Thales was active in the political affairs of his home city. According to the historian HERODOTUS, he advised Miletus and other Greek cities in Asia Minor to join together to defend themselves against the Persians.

Thales spent time in EGYPT, where he calculated the height of the pyramids by measuring the length of their shadows. He also studied the causes of floods along the Nile River. Herodotus claimed that Thales accurately predicted the solar eclipse that occurred in 585 B.C.

In studying the natural world, Thales claimed that water was the basic element of the universe and that all things came from it. Two philosophers from Miletus who came after Thales—Anaximander and Anaximenes—continued his quest to find answers to questions about the nature of the universe.

Thales also had great practical knowledge, which inspired Plato to include him in his list of the Seven Sages, or wise men—men whom Plato believed represented the ancient wisdom of Greece. Thales was widely considered to be a genius, and his name became synonymous with exceptional intelligence. (*See also* **Greece, History of; Ionians; Philosophy, Greek and Hellenistic.**)

THEATERS

See color plate 12, vol. 2.

Theaters played a significant role in the cultural and social life of ancient Greece and Rome. Plays were performed regularly at major civic and religious festivals, serving to educate and entertain the people. Both the Greeks and the Romans built specially designed structures to house these events.

Greek drama occurred outdoors. The earliest Greek theaters were rectangular spaces paved with stone. By the 400s B.C., however, theaters had become circular in shape. A large circular space, the *orchestra,* was the most distinctive feature of Greek theaters. Choruses chanted and danced in this

* **tier** one of a series of rows arranged one above the other, as in a stadium

GODS ON HIGH

Actors portraying deities often appeared in Greek plays, and they had to be represented differently from the human characters. When a god or goddess appeared on stage, the arrival was usually marked in some special way. Many Greek theaters used a crane *(mechane)* to bring a deity through the air and onto the stage. The Latin phrase *deus ex machina* (god from a machine) was derived from this. It referred to a playwright's attempt to resolve his plot by introducing a god to settle the human dilemma by miraculous means. Still used today, the phrase refers to a writer's attempt to resolve a plot through improbable or artificial means.

space, surrounded by an audience seated on tiers* of wooden or stone seats. Most theaters were set at the bottom of hills, providing a natural slope for seating that enabled all spectators to observe the action of the play.

A simple tent or hut was placed along the back of the orchestra circle. Called the *skene,* it served as a backdrop for the action, a dressing area for actors, and a storage space. A low platform in front of the *skene* provided the stage on which the actors performed. The *skene* was raised slightly above the orchestra level to distinguish the actors from the chorus. Actors and choruses used ramps along the stage and *skene* to make their entrances and exits.

Greek actors wore elaborate costumes and masks with exaggerated features that suggested various emotions. Greek theaters had no stage setting, however. Instead, settings were conveyed through the words of the actors and choruses. The theaters did have simple mechanical devices to facilitate certain actions. A crane called the *mechane,* for example, was sometimes used to swing characters through the air to suggest flight.

The size of Greek theaters varied greatly. The theaters in the large cities were often enormous. The Theater of Dionysus in ATHENS, built in the 400s B.C., held about 15,000 spectators. Because the words spoken by the actors were very important, large theaters were carefully situated and constructed to ensure that all the spectators would be able to hear the actors.

During much of Rome's early history, plays were performed in temporary theaters or on the steps of a temple. The Roman SENATE objected to the elaborateness and expense of permanent theaters and, thus, opposed their construction. Nevertheless, by the 100s B.C., theaters were beginning to be built in various parts of Italy. The first permanent stone theater in Rome was constructed in 55 B.C.

Roman theaters differed considerably from Greek ones. The chorus had a very limited role in Roman drama, eliminating the need for a large circular *orchestra*. The Roman theater was semicircular in shape, with a wide, deep stage along the straight side of the semicircle. The stage was dominated by a massive backdrop consisting of a stone wall with various niches and columns.

As in Greek theaters, the seating for the audience rose in tiers. Roman theaters made use of the natural slope of the hills for seating. But the ability of Roman builders to use concrete enabled them to build theaters with tiered

seating on flat land as well. Hallways, tunnels, and stairways built under the seating areas were used by spectators to move about from one area to another. Some Roman theaters were more enclosed than Greek theaters, with a wooden roof or cloth awning above the stage and seating areas. (*See also* **Architecture, Greek; Architecture, Roman; Drama, Greek; Drama, Roman.**)

THEBES

T hebes was the leading city of Boeotia, a region in central Greece. During the city's long history, it played an important role in the life of ancient Greece. Thebes also was associated with Greek legend and myth. Named as the birthplace of the hero* HERACLES, it was the home of the legendary house of OEDIPUS, immortalized by the Greek playwrights AESCHYLUS, SOPHOCLES, and EURIPIDES.

During the BRONZE AGE, Thebes was a strong, prosperous city that rivaled MYCENAE for the leadership of early Greece. Archaeological evidence shows that the city was looted, burned, and abandoned sometime in the 1200s B.C. By the 500s B.C., Thebes had regained its power, and it became leader of the Boeotian League, a confederacy* of cities and towns in central Greece.

In about 519 B.C., hostility arose between Thebes and ATHENS over control of Boeotia. During the PERSIAN WARS, the people of Thebes sided with Persia against Athens. When the Persians were defeated, Thebes lost its leadership of the Boeotian League. After an Athenian victory over Thebes in 457 B.C., the government of the city was changed from an OLIGARCHY, or rule by a few, to a DEMOCRACY. The oligarchy was restored when Thebes won a victory over Athens in 447 B.C. During the PELOPONNESIAN WAR, Thebes sided with SPARTA against Athens. Later, however, it fought against Sparta and eventually drove the Spartans from central Greece.

King PHILIP II of MACEDONIA captured Thebes in 338 B.C. When Thebes revolted against Philip's son ALEXANDER THE GREAT a few years later, the Macedonians destroyed the city. Although it was rebuilt, Thebes never regained its former greatness. Under Roman rule, the city revolted twice and suffered more destruction. During the later Roman Empire, barbarian* tribes from the north captured the city twice. (*See also* **Greece, History of; Myths, Greek; Polis.**)

* **hero** in mythology, a person of great strength or ability, often descended from a god

* **confederacy** group of states joined together for a purpose

See map in Sparta (vol. 4).

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

THEMISTOCLES

ca. 524–459 B.C.
ATHENIAN STATESMAN AND
MILITARY LEADER

* **archon** in ancient Greece, the highest office of state

T hemistocles was a Greek statesman and naval commander who organized Athenian forces during the PERSIAN WARS and played a key role in the defeat of the Persian fleet at the Battle of Salamis in 480 B.C. He later fell out of favor, was banished from ATHENS, and fled to Persia after being condemned to death.

Elected archon* in 493 B.C., Themistocles made decisions that helped shape the future of Athens. He convinced the Athenians to build and fortify the harbor of Piraeus. He also persuaded them to expand the Athenian navy from 70 to 200 ships. This decision proved to be crucial years later.

Themistocles achieved his greatest fame as a military leader against the invading Persian forces of XERXES in 480 B.C. He led a Greek army against the

Persians in Thessaly, a region in northern Greece, and then commanded the Athenian navy against the Persian fleet at Salamis. His strategy at Salamis—tricking the Persians into entering a strait* where they were more easily defeated—led to a decisive victory that forced Xerxes to retreat to ASIA MINOR.

After the Persian retreat from Greece, Themistocles convinced the Athenians to rebuild the city and construct long walls to protect the road to Piraeus. His opposition to SPARTA made him increasingly unpopular. Subjected to ostracism* from Athens in about 471 B.C., he was condemned to death for treason several years later. Themistocles fled to Persia, where he gained favor with King Artaxerxes, who gave him gifts of land. He lived in Persia for the rest of his life. The Greek historian THUCYDIDES considered Themistocles one of the greatest men of his age. (*See also* **Greece, History of; Naval Power, Greek; Ostracism.**)

* **strait** narrow channel that connects two bodies of water

* **ostracism** banishment or temporary exclusion from one's community

THEOCRITUS

ca. 300–ca. 260 B.C.
GREEK POET

* **pharaoh** ruler of ancient Egypt

* **epic** long poem about legendary or historical heroes, written in a grand style

* **lyric** poem expressing personal feelings, often similar in form to a song

* **rennet** inner lining of a calf's stomach, which contains a chemical used in making cheese

The Greek poet Theocritus wrote poems that cover a broad range of subjects, settings, and emotions. His pastoral poems—works about the countryside and rural life—are his masterpieces. Theocritus is credited with originating the literary form known as the pastoral.

Little is known about the life of Theocritus. Scholars believe that he was born in the city of SYRACUSE, on the island of SICILY. However, he lived most of his life on Cos, an island in the AEGEAN SEA off the coast of ASIA MINOR, and in the city of ALEXANDRIA in EGYPT. While in Egypt, he may have lived at the court of the pharaoh* Ptolemy II, about whom he wrote a poem of praise.

Theocritus's works, collectively called *Idylls* (from the Greek word meaning "images"), include various types of poems. Some are miniature epics* that deal with mythological and legendary figures, such as HERACLES and the Greek gods. Others are lyrics* about subjects such as love. A third group of poems are mimes—light, often humorous works about ordinary characters.

Theocritus's most famous works, the pastorals, deal with the everyday lives of rural folk, such as cowherds, shepherds, and others. The settings for these poems—the rural countryside of woodlands and hills—reflect the poet's love of nature and his knowledge of rural society. His "Harvest Festival" (Idyll 7) is a remembrance of a day passed in the fields of Cos:

> We came upon a wayfarer by the grace of the Muses, a goodly man from Cydonia, named Lycidas. He was a goatherd and no one, looking at him, would have mistaken him for anything else. . . . He had the yellowish hide of a shaggy rough-haired he-goat on his shoulders, one smelling of fresh rennet*, and round about his chest an old cloak was tightly bound with a broad belt and in his right hand he held a crooked staff of wild olive. Quietly, with a grin, he spoke to me with an amused glance and laughter played on his lips: "Simichidas, where are you striding along at noonday when even a lizard is asleep in the rough stone wall and crested larks are not a-wing?"

Theocritus's pastoral poems influenced the Roman poets HORACE and VIRGIL, both of whom wrote works praising the beauty and fertility of Italy. (*See also* **Literature, Greek; Muses; Poetry, Greek and Hellenistic.**)

THEODOSIUS

ca. A.D. 346–395
ROMAN EMPEROR

* **imperial** pertaining to an emperor or empire

* **cult** group bound together by devotion to a particular person, belief, or god

* **heresy** belief that is contrary to church doctrine

Theodosius made decisions during his reign that helped resolve several crises facing the late Roman Empire. His policies toward the barbarian Goths helped reduce the threat of invasion. Agreements with the PERSIAN EMPIRE resolved long-standing disputes that threatened stability in the east. Theodosius's religious policies helped strengthen the relationship between the Christian church and the state.

Born in northwestern SPAIN, Flavius Theodosius was the son of a prominent Roman general. In A.D. 379 the emperor Gratian declared Theodosius the ruler of the Eastern Roman Empire and enlisted his help in fighting the Goths. Unable to defeat the Goths in battle, Theodosius signed a treaty with them in A.D. 382, allowing them to settle within the empire in return for their military assistance.

Soon after easing the Gothic threat, Theodosius worked to strengthen the borders of the empire by securing its eastern frontiers. In A.D. 386 he signed a treaty with Persia, agreeing to divide the long-disputed kingdom of Armenia between the two empires.

Theodosius also sought to strengthen the empire by securing its faith. In A.D. 381 he summoned a church council at CONSTANTINOPLE, the imperial* capital, to reaffirm the Nicene Creed, a statement of Christian beliefs that had been formulated in A.D. 325. He later banned pagan cults* and rituals, allowed Christians to destroy pagan temples, and enacted laws against heresy*.

Theodosius became sole ruler of the entire Roman Empire in A.D. 394, after defeating several rivals for power. When he died, the empire was divided between his two sons, Arcadius and Honorius. (*See also* **Barbarians; Christianity; Ostrogoths; Rome, History of; Ritual and Sacrifice.**)

THEOPHRASTUS

ca. 371–287 B.C.
GREEK PHILOSOPHER

* **metaphysics** branch of philosophy concerned with the fundamental nature of reality

Theophrastus was a student of ARISTOTLE and succeeded him as head of the Lyceum, the school of philosophy that Aristotle founded in ATHENS. Theophrastus wrote on an enormous variety of subjects, but only a few of his works have survived. Among these are writings on botany and zoology, a collection of character sketches, a short work on metaphysics*, and fragments on law and political science. Theophrastus challenged several of Aristotle's teachings, rejecting some and correcting others.

Theophrastus was born in Eresus on the Greek island of Lesbos. He probably joined Aristotle while the philosopher lived in Assos, a city in ASIA MINOR located near Lesbos. Theophrastus followed his teacher to Athens and took over the Lyceum when Aristotle left the city after the death of his famous pupil ALEXANDER THE GREAT.

Theophrastus probably thought that he was preserving Aristotle's teachings, but he actually made some significant changes to Aristotle's theories. He rejected the idea of the Unmoved Mover, the name Aristotle gave to an eternal, unchanging substance that he believed explained the movements of the universe. Theophrastus also argued that philosophy could not be used to explain all aspects of the natural world.

In the fields of botany and zoology, Theophrastus studied the behavior and habitat of living creatures rather than their physical characteristics. His best-known work, *Characters,* deals with human behavior. The work

contains a series of 30 keenly observed character sketches that describe various types of personality, most of them undesirable. Theophrastus, for example, describes the "Superstitious Man," who puts a sacred laurel leaf in his mouth before going out for the day and takes dreams very seriously. If a cat crosses his path, he stands stock-still until someone else has passed, or he continues on his way only after throwing three pebbles across the road. (*See also* **Education and Rhetoric, Greek; Philosophy, Greek and Hellenistic.**)

THERMOPYLAE

See map in Sparta (vol. 4).

In ancient times, Thermopylae was a narrow pass in eastern Greece. It took its name from Greek words meaning "hot gates," a reference to the hot sulfur springs nearby. Located between steep mountain cliffs and the sea, Thermopylae guarded the main land route into central Greece from the north.

Thermopylae was the site of a famous battle during the PERSIAN WARS. At the pass, in 480 B.C. between 6,000 and 7,000 Greek troops led by LEONIDAS, the king of SPARTA, faced a Persian force of about 300,000 under the command of the Persian king XERXES. The Greeks managed to hold the pass for two days against the invading Persians. But then a Greek local inhabitant led the Persians around Thermopylae along a mountain route unknown to Leonidas.

When the Greeks learned that the Persians were approaching, many retreated. Some historians think that Leonidas sent them away so they would live to fight again. Leonidas remained to defend the pass with 300 Spartans (who formed his personal bodyguard) and about 1,000 other Greeks. Vastly outnumbered, the Greeks fell to the Persians after a fierce battle. Some Greeks may have surrendered during the battle, but all who continued to fight were killed.

Other ancient battles were fought at Thermopylae as well. In 279 B.C. a Greek army failed to defend the pass from invading CELTS. In 191 B.C. Roman soldiers defeated Syrian troops who attempted to invade Greece through Thermopylae, and in A.D. 395 Romans guarding the pass were defeated by invading VISIGOTHS. The Roman emperor JUSTINIAN built several defenses at Thermopylae, including a strong wall, in about A.D. 539. (*See also* **Wars and Warfare, Greek.**)

THESEUS AND THE MINOTAUR

* **hero** in mythology, a person of great strength or ability, often descended from a god

According to Greek legend, Theseus was an early king of ATHENS. One of the greatest Greek heroes*, Theseus represented the qualities that the Athenians respected: strength, courage, wisdom, and leadership. Although he had many adventures and defeated many foes, he is most famous for his victory over the Minotaur, a monster that lived on the island of CRETE. Theseus's mother was Aethra, a princess of Troezen. His father was Aegeus, the king of Athens. (According to some versions of the story, POSEIDON, the god of the sea, was Theseus's father.) When Aegeus left Troezen to return to Athens, Aethra was pregnant. Aegeus hid his sword and sandals under a heavy rock and told Aethra that when their son reached adulthood, he should try to lift the rock. If he could do so, he should come to Athens, where Aegeus would name him heir to the throne.

One of the great mythical heroes of Greece, Theseus was involved in many adventures and battles and successfully defeated many foes. One of his best-known feats was the slaying of the Minotaur—the half man, half bull that terrorized the island of Crete.

When Theseus grew up, Aethra showed him the boulder. Theseus lifted it easily and set out for Athens with Aegeus's sword and sandals. In an attempt to be heroic, Theseus chose to travel by land. The journey provided many opportunities for bravery. Theseus slew a murdering bully, a violent outlaw, a fierce wild pig, a robber, and others.

When he arrived at Athens, Theseus found Aegeus living with MEDEA, a woman who wanted her own son to become king of Athens. Medea attempted to have Theseus killed, but her plot backfired, and she fled the city. Aegeus made Theseus his heir. Theseus soon learned that MINOS, the king of Crete, was punishing Athens by demanding seven young men and seven young women every year. Minos gave these victims to the Minotaur, a creature with the body of a man and the head of a bull who lived in a maze of tunnels, called the Labyrinth, beneath the palace. Determined to end this cruel practice, Theseus volunteered to be one of the young men sent to Crete. He told Aegeus that if he survived, he would replace the black sails of his ship with white sails to indicate his success.

Ariadne, the daughter of Minos, fell in love with Theseus and gave him valuable information that would enable him to escape from the Labyrinth. She told him to tie a thread to the entrance, unreeling it as he went in, and then to follow the thread back after he had slain the Minotaur. Theseus killed the beast and escaped with Ariadne, whom he abandoned on an island during his return to Athens. In his excitement over his victory, Theseus forgot to hoist the white sails. When Aegeus saw the black-sailed ship approaching, he believed that Theseus was dead, and he threw himself off a cliff to his death. The AEGEAN SEA took its name from him.

One of Theseus's most important accomplishments as king of Athens was to bring all of the countryside of ATTICA under his rule, thus increasing the city's size and importance. He also fought the women warriors known as

AMAZONS—perhaps with the help of his idol, HERACLES. He also gave shelter to the legendary king OEDIPUS during that king's tragic wanderings. Theseus was linked to many of the old and popular tales in Greek mythology. It was sometimes said that he had been one of the Argonauts who captured the GOLDEN FLEECE. Forced to flee Athens in a time of war and upheaval, Theseus was killed by his host, who pushed him off a cliff. (*See also* **Myths, Greek.**)

THESMOPHORIA

The Thesmophoria was a Greek religious festival celebrated in ATHENS and other communities throughout Greece to honor DEMETER, the goddess of agriculture. The Thesmophoria was restricted to women, and its original purpose was to ensure a fertile crop. The festival also became significant for its role in promoting motherhood. Many of the ceremonies of the Thesmophoria were secret, known only to the participants.

The Thesmophoria was held over a three-day period in the autumn, just before the planting of corn and wheat. The participants camped out at a site generally located on the outskirts of town. On the first day of the festival, women prepared shelters for themselves and built a place for celebration called the Thesmophorion. On the second day, the participants fasted and engaged in various verbal rituals. The events of the third day, called the "day of beautiful offspring," remain largely a mystery. The purpose of that day was to celebrate Demeter's role in ensuring the fertility of the earth and also to celebrate the reproductive ability of women.

During the festival, women sacrificed piglets, which they threw in underground chambers. They also gathered decayed matter from these chambers, mixed it with seeds, and placed the mixture on altars. The purpose of this ritual was to encourage the fertility of the soil and to promote the growth of crops. During the Thesmophoria in Athens, women formed an assembly, elected leaders, and celebrated the end of the festival with banquets paid for by their husbands. The festival is the setting for one of the surviving comedies of the playwright ARISTOPHANES. (*See also* **Eleusinian Mysteries; Festivals and Feasts, Greek; Religion, Greek; Women, Greek.**)

THRACE

In ancient times, Thrace, a region north of the AEGEAN SEA and west of the Black Sea, was inhabited by a non-Greek people. Organized into various tribes, the Thracians lived in small, separate kingdoms. The Greeks considered them barbarians* partly because of their fierce, warlike nature.

The Greeks began to colonize the Aegean coast of Thrace in the 700s B.C. By the 500s B.C., they had established colonies along the region's Black Sea coast as well. Among the settlements founded by the Greeks was BYZANTIUM, which became a great city under the Romans. The Greek coastal settlements in Thrace grew into independent city-states*, and Greek culture took root there. The interior of Thrace, however, remained relatively untouched by Greek influence.

* **barbarian** referring to people from outside the cultures of Greece and Rome, who were viewed as uncivilized

* **city-state** independent state consisting of a city and its surrounding territory

The Persians conquered Thrace around 516 B.C. and introduced Persian culture to the region. Some Thracians fought with the Persian king XERXES in the PERSIAN WARS against Greece. In the 400s B.C. a native dynasty* emerged and united Thracian tribes into one kingdom. This dynasty collapsed in the mid-300s B.C., when Thrace was conquered by PHILIP II, the king of MACEDONIA.

Macedonian rulers controlled Thrace until the Romans conquered the region in the mid-100s B.C. The Romans incorporated western Thrace into their province* of Macedonia, but they left the rest of Thrace in the hands of local rulers allied to Rome. In A.D. 46 the Romans reorganized almost the entire region into the imperial* province of Thrace.

Throughout much of the Roman period, Thrace remained a land of small villages with an economy based on farming and mining. Beginning in the A.D. 200s, the region faced periodic invasions by barbarian tribes from the north. The emperor JUSTINIAN strengthened Thrace's defenses in the A.D. 500s by building defensive walls and fortifications. (*See also* **Peoples of Ancient Greece and Rome; Rome, History of.**)

* **dynasty** succession of rulers from the same family or group

* **province** overseas area controlled by Rome

* **imperial** pertaining to an emperor or empire

See map in Macedonia (vol. 3).

THUCYDIDES

ca. 459–ca. 399 B.C.
GREEK HISTORIAN

* **aristocratic** referring to people of the highest social class

See map in Greece, History of (vol. 2).

Some ancient historians wrote comprehensive histories of the past, including everything that was known at the time. Thucydides, on the other hand, focused on a single topic. He wrote a detailed account of the PELOPONNESIAN WAR, the conflict that divided Greece for several decades in the late 400s B.C., pitting ATHENS and its allies against SPARTA and its allies. Thucydides believed that a close look at this war would reveal much about all wars and also about human nature and the pursuit of power. His *History of the Peloponnesian War* is the first known study of the causes and effects of war. Instead of simply presenting a series of events, Thucydides tried to explain the reasons for certain occurrences. By treating history as the search for underlying causes and patterns, he pioneered a new approach to historical writing.

THUCYDIDES' LIFE AND TIMES.   Thucydides had firsthand knowledge of his subject. He fought in the early years of the Peloponnesian War, and he knew personally some of the public figures about whom he wrote. He also shared some of the new ideas and ways of looking at the world that revolutionized Greek politics and literature in the 400s B.C.

Born in Halimous, a village near Athens, Thucydides came from an aristocratic* family that was closely connected to the leading families of Athens. According to some ancient sources, he was descended from a marriage between a famous Athenian war commander, Miltiades, and a princess of THRACE, a region in northern Greece. This may have been true—Thucydides' burial site was close to that of Miltiades' children. Thucydides was related to Cimon, an important Athenian politician; ALCIBIADES, a well-known public figure; and PERICLES, the leading Athenian statesman for many years. He was also wealthy, and he may have owned property in Thrace. At one point in his life, he controlled some gold mines there. Thucydides was clearly a member of the highest and most influential political and economic circles in Athens.

THUCYDIDES

* **plague** highly contagious, widespread, and often fatal disease

* **Peloponnese** peninsula forming the southern part of the mainland of Greece

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

* **philosopher** scholar or thinker concerned with the study of ideas, including science

* **hero** in mythology, a person of great strength or ability, often descended from a god

Soon after the Peloponnesian War began in 431 B.C., a plague* devastated the city of Athens. Thucydides became ill, but unlike thousands of others, he recovered. He served in the military and was elected to the rank of general in 424 B.C. When a Spartan force moved into northern Greece, Athens sent an army led by Thucydides to protect Athenian property. It was Thucydides' first important command, and it quickly turned into disaster. The Spartan commander outmaneuvered him, and the northern city of Amphipolis switched its loyalty from Athens to Sparta. This setback had a deep and lasting effect on Thucydides and on Athens. For decades, the Athenians dreamed of regaining Amphipolis. Because Thucydides feared that he would be severely criticized for his poor leadership, or even accused of treason, he did not return to Athens but chose exile instead. He did not return to Athens for 20 years.

Thucydides devoted his life to writing his great history. He claimed that he began writing when war broke out because he realized that the war would have great significance in Greek history. He also wrote that his exile gave him a certain advantage—it allowed him to visit the Peloponnese*, the region of Greece in which Sparta was located. In this way, he was able to obtain direct knowledge about both sides in the conflict. He wrote that "since because of my exile I had contact with both sides, and not least the Peloponnesians, it turned out that I had a considerable opportunity to observe at my leisure something about them." After the war ended, he returned to Athens and continued to work on his history.

Thucydides lived and worked in a time of great change. Old authorities, such as clan leaders, oracles*, and priests and priestesses, gave way to written laws and democratic government. Philosophers* called SOPHISTS taught political and speech-making skills. People had begun to question the truth of old beliefs and become more critical and inquiring about the world around them. Thucydides was deeply influenced by this questioning attitude. Unlike most men from aristocratic backgrounds, he admired Pericles, who brought democratic reforms to Athens. Yet he was not an enthusiastic supporter of democracy. His own political views are not clear from the *History,* which follows the Sophists' practice of presenting both sides of every issue and argument.

EXAMINING THE WAR.   Thucydides' unfinished eight-book history falls into five parts. The first is a long introduction, in which the author compared his work with earlier histories. He discussed the early Greek civilization that existed hundreds of years before his own time. Instead of presenting the usual picture of these distant years as a time of heroes* and gods and goddesses, Thucydides provided a careful, down-to-earth discussion of the slow processes of history. This new approach to early Greek civilization laid the foundation for his examination of the Peloponnesian War. Thucydides wanted to show that the forces that caused the war had been shaping history for a very long time. Chief among these forces was the desire of the strong to rule the weak.

The second part of the *History* covers the war between 431 B.C. and 421 B.C. and includes a description of the plague that brought terrible suffering to Athens in the early years of the conflict. It also contains a stirring speech by Pericles, praising the Athenian soldiers who had died for their city. The third part covers a period of five years during which Athens and

Sparta were at peace. It includes a series of speeches called the Melian Dialogue, a debate about whether a powerful state has the moral right to force its allies into war. The fourth part of the *History* covers the renewed fighting between the two sides. The fifth part brings the account to 411 B.C. but ends abruptly. Thucydides intended to carry the account all the way to the defeat of Athens in 404 B.C., but his death left the *History* unfinished.

As far as scholars can tell by checking the *History* against other sources, Thucydides was a highly accurate reporter. He stated that whenever possible he questioned people who had directly taken part in the events he described. Yet he may have invented, at least in part, the brilliant, dramatic speeches that he placed in the mouths of dozens of figures. In addition, he omitted several important elements of the war, such as the involvement of the PERSIAN EMPIRE.

Thucydides was the first historian to focus on the suffering and misery caused by war. He wrote of "so many cities deserted . . . so many exiles, so much slaughter, some from the war itself and some from civil strife." In spite of his clear emotional involvement in many of the scenes he described, Thucydides felt a responsibility to his readers to be accurate and honest. He wrote that "for most people the search for truth involves no pains; they take whatever is available." He also believed that "a clear view of the past" would show readers what to expect in the future. Human nature, he believed, does not change. War and the struggle for empire will occur again. The *History,* wrote Thucydides, was not something "to listen to just now but something to keep forever." (*See also* **Suetonius; Tacitus.**)

TIBER RIVER

See map in Geography and Geology, Mediterranean (vol. 2).

* **silt** fine particles of earth and sand carried by moving water

The longest river on the Italian peninsula, the Tiber River flows 250 miles through central Italy. Near the end of its journey, it flows through Rome before emptying into the MEDITERRANEAN SEA. In ancient Roman times, the river formed the border between the regions of Etruria and LATIUM.

The Tiber begins as a creek in the Apennines of Etruria, not far from the present-day city of Arezzo. As it flows south and then southwest, it is joined by several other rivers and streams before reaching Rome. The writer PLINY THE ELDER gave the number of tributaries as 42, but that figure proved to be an underestimate.

At the city of Rome, the Tiber divides in two as it flows around Tiber Island. In Roman times, this spot provided the first crossing point on the river between Rome and the river's mouth at the port of OSTIA on the coast.

Navigation on the Tiber River was possible along more than half of its length, but sailors found it dangerous because of the swift current. Flooding along its banks was a constant problem. The emperor AUGUSTUS appointed a river commission to manage the river's banks and channels.

The Romans often called the Tiber *flavus Tiberis* (yellow Tiber) because of its muddy yellowish color. This color results from large quantities of silt*, which the Tiber deposits at its mouth. In ancient times, the accumulation of silt created problems for the harbor at Ostia by constantly advancing the shoreline there. The emperor CLAUDIUS tried to solve this problem by having Roman workers dig through the silt and create an artificial harbor.

During the imperial* age, wealthy Romans built large country estates along the banks of the lower part of the Tiber. (*See also* **Ships and Shipbuilding; Trade, Roman; Transportation and Travel.**)

TIBERIUS

42 B.C.–A.D. 37
ROMAN EMPEROR

* **province** overseas area controlled by Rome

Tiberius Julius Caesar succeeded AUGUSTUS in A.D. 14 to become the second Roman emperor. An able administrator, Tiberius followed many of the policies that had been established by Augustus. Yet he disliked the city of Rome and was unpopular with the SENATE and the Roman people. He spent the last decade of his reign in self-imposed exile on the island of Capri, off the southern coast of Italy.

Tiberius was the stepson of Augustus, whom his divorced mother, Livia, married in 38 B.C. Tiberius served with Augustus in SPAIN and was appointed QUAESTOR at age 20. He went on to become a successful military commander. He defeated the Parthians in Asia, defended Rome's northern frontier against the GERMANS, and completed the Roman conquest of the ALPS. He also suppressed revolts in the Roman provinces* of Pannonia and Illyricum, east of the Adriatic Sea.

Tiberius served as CONSUL twice and was granted the powers of a TRIBUNE. In 11 B.C. he married Augustus's daughter Julia after the emperor forced him to divorce his own wife. Increasingly unhappy with life in Rome, Tiberius retired to the island of RHODES in 6 B.C. He returned to Rome eight years later, and Augustus adopted him as his heir soon afterward.

When Augustus died in A.D. 14, Tiberius succeeded him as emperor. Despite his unpopularity, Tiberius ruled well for many years. Eventually, however, court intrigues and political rivalries soured the atmosphere in Rome. In A.D. 26 Tiberius left the city and went to the island of Capri.

Tiberius never entered Rome again. He left the government in the hands of his henchman Sejanus, whom he later accused of treachery and executed. In the final years of his rule, Tiberius launched a reign of terror, persecuting and murdering real and imagined enemies. When he died, Romans rejoiced at the news. (*See also* **Government, Roman; Rome, History of.**)

TIBULLUS

ca. 55–19 B.C.
ROMAN POET

* **elegy** song or poem that expresses sorrow for one who has died
* **rhetoric** art of using words effectively in speaking or writing
* **aristocrat** person of the highest social class

Albius Tibullus was a Roman poet known chiefly for two books of poetry. His works, mostly love poems and elegies*, are notable for their elegant style and simplicity of language. The Roman writer and teacher of rhetoric* QUINTILIAN called Tibullus the most refined and elegant of Roman elegists.

Born to an upper-class rural family, Tibullus grew up in the countryside around Rome. The aristocrat* Valerius Messalla Corvinus became his patron*, and Tibullus accompanied him on military campaigns. An anonymous biographer suggests that Tibullus won military honors during these campaigns. But Tibullus soon left the military life to pursue his writing. He lived and worked quietly on his country estate, becoming a friend of the poet HORACE and an acquaintance of the poet OVID.

Tibullus's two books of poetry deal primarily with his love for two idealized women, Delia and Nemesis, and for a boy named Marathus. They also contain poems in praise of his patron, Messalla. Many of the poems emphasize a love of rural life, in contrast to the works of his contemporaries CATULLUS and PROPERTIUS, who celebrated city life. The poems also express the contradictions Tibullus felt between city and country, peace and war, and love and war.

A third collection of poetry from the period contains works by poets who were friendly with Messalla. Several poems in this work may have been written by Tibullus. (*See also* **Literature, Roman; Patronage; Poetry, Roman.**)

TITUS

A.D. 39–81
ROMAN EMPEROR

See color plate 2, vol. 2.

The eldest son of the emperor VESPASIAN, Titus Flavius Vespasianus succeeded to the throne in A.D. 79. Although he ruled for only two years, his reign was a happy one for the Roman people. Titus earned their respect and loyalty through his capable administration and his concern for their welfare.

Titus served as a military officer in Germany and BRITAIN in the early years of his career. In A.D. 67 he joined his father (who was not yet emperor) in JUDAEA, where Vespasian was trying to quell a Jewish rebellion. When Vespasian became emperor in A.D. 69 and returned to Rome, Titus remained in Judaea to continue the war against the Jewish rebels. In A.D. 70 he captured the city of JERUSALEM, an event recorded by the Jewish historian JOSEPHUS. Titus returned to Rome in A.D. 71 and received a triumph* in honor of his victory over the JEWS. This victory is commemorated in the Arch of Titus, which still stands in the Roman FORUM.

Titus served as CONSUL under his father and was given the power of a TRIBUNE. He also shared the office of CENSOR with Vespasian. On his father's death in A.D. 79, Titus became emperor. His reign was popular and productive. He maintained good relations with the Roman SENATE and sponsored lavish GAMES and public spectacles for the people. Titus enriched the city of Rome by building BATHS and completing the construction of the COLOSSEUM, which had been started by his father.

During Titus's reign, the empire suffered three great disasters: the eruption of Mt. VESUVIUS in A.D. 79 and a great fire and plague in Rome the following year. Titus responded to these disasters by offering government relief to those who had suffered. When Titus died in A.D. 81, the Romans truly mourned him. The Roman biographer SUETONIUS called Titus the "delight and darling of the human race." (*See also* **Rome, History of.**)

TRADE, GREEK

The ancient Greeks operated an extensive trade network. Vast numbers of goods—WINE, olive oil, grains, precious metals, luxury items, and other products—were carried on ships bound for Greece, its colonies, and its various trading partners. So extensive was this seaborne trade that the remains of ancient cargoes are still being discovered by marine archaeologists* exploring the depths of the Mediterranean and Aegean seas.

* **city-state** independent state consisting of a city and its surrounding territory

DEVELOPMENT OF TRADE. The geography of ancient Greece, characterized by rugged mountains and rocky soil, forced the people to look elsewhere for economic opportunities. An advantageous position on the Mediterranean and Aegean seas, a heavily indented coastline, numerous islands, and favorable winds encouraged the growth of seagoing transportation and helped stimulate the development of trade.

The Greeks learned much about trade from the PHOENICIANS, the first people to establish trade routes in the Mediterranean region. The earliest Greek communities were relatively self-sufficient in food and other products, and there was little need for trade with other regions. But that situation gradually changed. Between the 700s B.C. and the 200s B.C., the Greek world increased considerably in size, population, and wealth. These changes created conditions that both favored foreign trade and increased the need for it.

As Greek colonies were established throughout the Mediterranean region, their citizens maintained a network of communication that stimulated other types of exchanges, including trade, between different parts of the Greek and non-Greek world. Population growth and urbanization also contributed to the rise of trade. With more people to feed, it became increasingly difficult for Greek communities to produce enough food to meet their needs. The growth of cities led to new jobs and new industries—such as shipbuilding, metalworking, and pottery making—and to a greater reliance on trade. Even the smallest Greek towns became centers of exchange for locally made goods and produce, and the AGORA served as the marketplace where transactions occurred. Cities financed the construction of ports and HARBORS to increase their trading capabilities.

The development of COINAGE in the late 600s B.C. provided a great stimulus for trade. Using a system of money exchange, traders could buy and sell goods more easily, and trade advanced to a higher level of sophistication. Technological advances, including the construction of larger ships, also contributed to the further development of trade, as did the demands of war. War—an almost constant feature of Greek life—ravaged the land and destroyed other resources. War also disrupted many local economic activities and thus stimulated trade as people looked elsewhere for food and other products. Wars provided additional opportunities for trade, namely, supplying armies with food and weapons.

CHARACTERISTICS OF TRADE. Trade in ancient Greece was run by private individuals. While many traders were Greek, foreigners also participated in trade, and their ships were welcomed in Greek ports. The governments of Greek city-states* participated in trade by regulating markets, collecting tax revenues, and banning certain exports and imports. Bans on trade items such as timber and iron were usually imposed during times of war. But states also attempted to control the flow of goods during peacetime in order to maintain an economic advantage for themselves.

Greek trade was limited to the seas and waterways of the region. Trading ships laden with cargoes sailed throughout the Mediterranean and Aegean seas, carrying goods to and from cities in mainland Greece and the Greek colonies along the coasts of ASIA MINOR and the Black Sea, in southern Italy, and as far west as SPAIN. Trade routes also connected the Greeks with trading

partners in EGYPT, North Africa, and the eastern Mediterranean. While sea transport was the primary means of moving goods, it was seasonal and at the mercy of the weather. Winds and waves at certain times of the year made travel difficult, dangerous, and sometimes impossible.

Certain Greek cities became major trading centers because of their location, excellent harbors, and various other factors. By the 400s B.C., ATHENS dominated Greek trade at its port city of Piraeus. The city's major exports were oil, wine, silver, and OLIVES, and its chief imports included grain, timber, spices, GOLD, iron, copper, and flax*.

Of all the trade items in ancient Greece, grain was the most important. Athens and other cities relied on regular grain imports from abroad to feed their populations. The most important sources of grain were North Africa, the area north of the Black Sea, and the island of SICILY off the southwestern coast of Italy.

* flax plant whose fibers are used to make linen

TRADE DURING THE HELLENISTIC AGE. The 300-year period following the death of ALEXANDER THE GREAT in 323 B.C. was a time of great economic growth in Greece and throughout Alexander's empire. In establishing his empire, Alexander had created a network of cities in the eastern Mediterranean region, Asia, and North Africa. As these cities grew, they provided new markets for goods and stimulated trade between these regions and Greece. The great Hellenistic city of ANTIOCH, in SYRIA, served as a storehouse for silks, spices, and other luxury goods from Persia, ARABIA, and INDIA. Riches from the interior of Africa and elsewhere were carried to the Egyptian coastal city of ALEXANDRIA, which became a commercial and intellectual center of the Hellenistic world. Other leading trading cities at that time were BYZANTIUM, RHODES, EPHESUS, and MILETUS.

The expansion of international trade brought enormous wealth to the rulers of this period. It also created a vast network of commercial ties that helped link different peoples and cultures. Such ties were expanded even further by the Romans as they created their own empire. (*See also* **Agriculture, Greek; Colonies, Greek; Economy, Greek; Markets; Ships and Shipbuilding; Transportation and Travel.**)

TRADE, ROMAN

Trade played an important role in Rome's political success and its domination of the ancient Mediterranean world. Trade stimulated the growth of towns and cities, helped maintain Roman ARMIES, and contributed to a rise in living standards. It also created links between Rome and other cultures that encouraged an exchange of ideas and facilitated the spread of Roman culture. The development of Roman trade was shaped largely by three factors: the agricultural basis of Roman society, the establishment of a money-based economy, and the expansion of the empire.

AGRICULTURAL AND NONAGRICULTURAL TRADE. The vast majority of Romans were rural peasants whose primary occupation was producing their own food. An estimated 80 to 90 percent of the population during the Roman Empire was involved in agriculture. Most Romans who were

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* **lentil** round, flat, edible seed harvested from the pod of the lentil plant, similar to a bean or pea

* **barter** exchange of goods and services without using money

GENTLEMEN FARMERS

Wealthy Roman landowners had a distaste for commercial activity and generally considered trade beneath their dignity. They often used middlemen called *negotiatores* to handle the business of taking their crops to market. The landowner would sign a contract with the *negotiator* that guaranteed a certain return on his goods. Meanwhile, the *negotiator* had responsibility for organizing the trade and taking the risks involved. Because contracts often extended even to the actual gathering of a crop, many landowners never dealt at all with the crops that brought them great fortunes.

not involved in agriculture spent the bulk of their income buying food. Agricultural products were thus the most important items produced, consumed, and traded in the Roman world.

Roman peasants generally grew more food than they needed for themselves. This meant that they had a small surplus to exchange in local markets for goods (such as tools, pots, and CLOTHING) or for services (such as legal advice or religious rituals). Most of the surplus, however, went to the state in the form of taxes or to landowners as rent. This transfer of agricultural surplus—through trade, taxation, and rent—formed the basis of the Roman economy.

Despite the importance of agricultural trade, several factors limited its growth. One of the most crucial was a lack of TECHNOLOGY, which severely limited agricultural productivity. Because human beings and animals alone supplied the energy required to grow and harvest crops, farmers could produce only a limited amount of food through their own labors. Moreover, their surplus was carried to markets in small carts pulled by oxen, donkeys, or mules. The transport of goods by such slow-moving animals hindered the easy exchange of goods. Although the Romans created an excellent and extensive system of ROADS, the transport of goods overland remained difficult and costly. As a result, the majority of trade products were transported by sea.

A second factor that hampered the growth of agricultural trade was that the basic foods—wheat, lentils*, olive oil, and WINE—were produced in virtually every region of the Roman world. Most people consumed the local products and thus had little need for agricultural trade between regions. Surplus food generally went to the large cities that had difficulty feeding all their inhabitants. However, the slowness of getting food to the cities and the expense of this trade tended to limit it. Only a few individuals had enough wealth to become involved in such trade. Although the state had the necessary resources, it generally engaged in this type of trade only to relieve serious food shortages.

Grain and other food products were bulky and inexpensive. As a result, it was not very profitable to trade them. Other goods—including pottery, cloth, and luxury items—were of higher value and weighed much less. Trade in these and other highly prized items was very profitable. Trade in luxury goods flourished throughout the period of the Roman Empire as ships brought exotic spices and perfumes, precious gems and ivory, and fine textiles from EGYPT, AFRICA, ARABIA, INDIA, and China.

MONEY AND THE EXPANSION OF EMPIRE. The development of a money-based economy was a crucial factor in the growth of Roman trade. In ancient times, most local trade was conducted through barter*. But this was impractical in the growing empire, where products had to be transported long distances and their value varied from place to place. By the 100s B.C., the use of coins had increased greatly. This use of coins enabled the Romans to establish fixed prices for goods, and it made trading over long distances much easier. Instead of hauling produce to distant markets to exchange for goods, farmers could sell it locally and use money to buy other products. Money thus allowed greater flexibility in buying and selling, which in turn helped stimulate trade.

The use of money also helped increase the volume and direction of trade. The state used tax revenues to support its armies of conquest. Slaves brought to ITALY from conquered regions displaced many peasant farmers,

who then migrated to the city of Rome or to Roman provinces*. Wealthy landowners used slave labor to produce greater surpluses, which then found a ready market among displaced peasants.

As the empire grew, Rome taxed rich provinces such as SPAIN and GAUL to maintain its armies, support the government, and pay for public games and entertainments. To pay these taxes, the provinces had to export more goods to other parts of the empire. As the empire expanded so did trade throughout the Roman world. It also brought Rome in contact with other cultures and states.

ROMAN TRADERS.   Wealthy and powerful Romans often invested money in precious cargoes and financed trading activities. But they rarely took a direct role in trade. Instead, most trade was conducted by a separate merchant class, many of whose members came from the provinces. These merchants acted as intermediaries, negotiating deals and supervising the transport of goods. Among the hazards that investors and merchants had to worry about in trading activities were shipwreck and PIRACY.

The growth of trade enabled Rome to buy goods and services from all over the Mediterranean world. Roman ships carried cargoes of luxury items as well as wheat, wine, olive oil, wood, and metals. Advances in shipbuilding and sailing techniques enabled sailors to travel more safely across the open sea rather than hugging the coastline, thus reducing both the time and cost of overseas trade.

The scale of trade to Rome, the largest city in the empire, was enormous. But large-scale trade was not confined to Rome. Cities such as ALEXANDRIA, ANTIOCH, and CARTHAGE also had a large volume of trade, and they served as warehouses for goods awaiting shipment to Rome. While trade was dominated by the movement of goods between such cities, regional trade was important as well. Local markets played a vital role in the economic growth of the empire, and many products circulated widely within regions.

Large-scale trade continued through much of the imperial* period. In the A.D. 200s and A.D. 300s, however, decreases in the value of COINAGE dealt a serious blow to the trade in inexpensive products. At the same time, the trade in luxury goods came increasingly under the control of the state. The decline of Rome in the A.D. 400s led to a general decline in trade throughout

the Roman world. After the fall of Rome, it took a thousand years for trade in the Mediterranean region to reach the levels it had attained at the height of Roman power. (*See also* **Agriculture, Roman; Banking; Insurance; Labor; Land: Ownership, Reform, and Use; Markets; Money and Moneylending; Pottery, Roman; Ships and Shipbuilding; Slavery; Transportation and Travel; Working Classes.**)

TRAGEDY

See *Drama, Greek; Drama, Roman.*

TRAJAN

A.D. 53–117
ROMAN EMPEROR

* **legion** main unit of the Roman army, consisting of about 6,000 soldiers
* **imperial** pertaining to an emperor or empire
* **basilica** in Roman times, a large rectangular building used as a court of law or public meeting place
* **booty** riches or property gained through conquest

FAMOUS VICTORY COLUMN

Large, free-standing columns have been used to commemorate people and events since ancient Greek times. A victory column in Rome, dedicated to Trajan's conquest of Dacia, is one of the most famous examples of this type of monument. About 95 feet high, Trajan's Column stands on a 20-foot high pedestal. A spiral staircase inside rises to a balcony at the top of the column. The exterior of the column is carved with 150 scenes of the war and Trajan's victory over the Dacians. These carvings provide historians with valuable information about the clothing, weapons, and techniques of the Roman military.

Trajan was one of the most popular and competent rulers of the Roman Empire. He and the emperors Nerva, HADRIAN, Antoninus Pius, and Marcus AURELIUS are sometimes referred to collectively as the Five Good Emperors. Trajan expanded the territory of the empire, launched an extensive building program in the city of ROME, and extended a system of relief for the poor begun by the emperor Nerva. Trajan's reign—from A.D. 98 until his death in A.D. 117—was considered a golden age, and he received the title *optimus princeps* (best of leaders).

Born in SPAIN, Marcus Ulpius Trajanus (known as Trajan) first gained fame as a military TRIBUNE. He served in SYRIA around A.D. 75 while his father was governor of that province. Rising through the army ranks, he later became the commanding officer of a legion* in Spain. Appointed CONSUL in A.D. 91, Trajan became governor of Upper Germany in A.D. 97. That same year, the emperor Nerva adopted Trajan as his co-ruler and successor. Nerva died in A.D. 98, after ruling only 16 months, and Trajan succeeded him on the imperial* throne.

Trajan was a modest and unassuming ruler. Courteous and friendly with senators, he treated the Roman SENATE with great respect. He carefully avoided the policies of earlier emperors—such as confiscating senatorial property—that had soured relations with the Senate.

An able administrator, Trajan pursued several policies that helped the Roman people and contributed to his popularity. He helped abused children, provided relief for the poor, and required candidates for public office to invest money in Italy. Early in his reign, Trajan ordered the construction of many public buildings in Rome. The greatest of these were a new FORUM, public baths, and a large basilica*. Outside of Rome, he funded the construction of a canal to prevent the TIBER RIVER from flooding, a new harbor at the port of OSTIA, and a road that extended the APPIAN WAY across the Italian peninsula to the Adriatic Sea. Trajan's public works were funded largely by booty* from foreign wars. He also used this wealth to stage lavish public spectacles and GAMES.

Trajan wisely appointed competent officials to help him administer the empire. PLINY THE YOUNGER served as governor of Bithynia in ASIA MINOR, where he helped resolve difficult administrative and financial problems in that region. Trajan demanded that his administrators treat all people under their rule with fairness, justice, and respect.

An experienced military commander, Trajan took personal command of Roman armies during his reign, and launched an aggressive foreign policy. In

* **province** overseas area controlled by Rome

* **annex** to add territory to an existing state

the early A.D. 100s, he conducted two wars of conquest against the region of DACIA, eventually bringing it into the empire as a province*. He annexed* ARABIA in A.D. 106 and incorporated the region of Armenia into the empire in A.D. 114. The following year, he launched a campaign against the Parthians, Rome's main rival in western Asia. The Romans defeated the Parthians and created the provinces of Mesopotamia and ASSYRIA out of Parthian territory.

Trajan's military successes in western Asia were overshadowed by an uprising of Jews in that region in A.D. 116. Meanwhile, the emperor's health began to decline, and he decided to return to Rome. He died in Asia Minor while on his way back to Italy. (*See also* **Provinces, Roman; Rome, History of.**)

TRANSPORTATION AND TRAVEL

The MEDITERRANEAN SEA played a central role in the transportation and travel of ancient Greece and Rome. Its broad expanses—along with its many natural harbors, inlets, and bays—made sea travel the most economical and efficient means of getting from place to place and of transporting goods. Water transportation was not always possible, however. In some cases, the Greeks and Romans had to depend on land travel as well.

TRAVEL AND TRANSPORT BY LAND.   Travel and transport by land was difficult, tedious, and expensive. But sometimes there was no other option. Going from one inland location to another often meant traveling by land—unless a navigable river or stream connected the two places. Moreover, during the winter and at certain other times, bad weather or unfavorable winds closed down shipping or delayed it, making land transportation the only alternative.

In ancient Greece, transportation by land was especially difficult. Rugged, mountainous terrain and the lack of roads in most areas limited overland journeys to short distances. The roads the Greeks were able to build were rough and unpaved. The Greek historian HERODOTUS marveled at the impressive system of roads in the PERSIAN EMPIRE, which enabled relatively swift mobility from one place to another. Using a system of riders, horses, and relay stations, Persian messengers could cover as many as 100 miles a day. The Greeks took over these roads when ALEXANDER THE GREAT conquered Persia.

Unlike the Greeks, the Romans were superior road builders. Italy was the first area to have paved roads. In the east, the Romans maintained the existing Persian road system and connected it with roads in Europe and North Africa. By the A.D. 100s, the Romans had built an extensive network of paved roads that linked all parts of their empire.

Roman ROADS were marvels of engineering. Built for use in all kinds of weather, they were wide, smooth, well drained, and as straight as possible. Every road had milestones—stone markers placed every mile to inform travelers of the distance from the road's starting point. The Appian Way, one of the most famous Roman roads, ran for 360 miles from the city of Rome to the port of Brundisium on the Adriatic Sea. The Romans built their roads to last. Some sections of ancient Roman roads are still in use today.

In both ancient Greece and Rome, the basic land vehicles were two-wheeled carts and four-wheeled wagons. Pulled by oxen, mules, or horses, they carried both people and goods. Large four-wheeled wagons were used

See map in Geography and Geology, Mediterranean (vol. 2).

mainly to haul heavy loads, while light two-wheeled carts were preferred for small loads and passengers. By Roman times, a variety of other passenger vehicles were available. Wealthy Romans often traveled in carriages with roofs and curtains. For long journeys, there were roomy sleeping wagons. Small, curtained carriages called litters, carried on the shoulders of several men, were available in most Roman cities.

In mountainous areas, where there were no roads, it was often impossible to use vehicles of any type. In those areas, people traveled by foot and transported goods on pack animals. The most common pack animal was the donkey. Camels often served as pack animals in North Africa and the Middle East. Ancient travelers rarely rode horses, which generally were used only by government messengers and the cavalry troops of the army.

TRAVEL AND TRANSPORT BY SEA.   According to the Greek philosopher PLATO, Greek cities and colonies crowded the shores of the Mediterranean Sea "like frogs on a pond." The Roman empire surrounded the sea so completely that Romans called it *mare nostrum,* which means "our sea." Because the Mediterranean occupied such a central place in ancient Greece and Rome, it is not surprising that the preferred method of travel and transport was by sea.

Sea travel had certain disadvantages, however. Most Greek and Roman ships sailed only from late spring to early fall. Inclement winter weather made sea travel undesirable the rest of the year, except in emergencies, such as moving troops during wartime or shipping food to relieve serious shortages. Another problem with sea transport was the dependence on favorable winds. The majority of Greek and Roman sailing ships operated most efficiently when winds came from behind or from the sides. If the wind came from the wrong direction, or was not blowing at all, sailing ships were unable to move. Storms at any time of year posed a danger to shipping, and pirates were a constant threat as well.

The ancient Greeks and Romans were able to overcome wind problems to some extent by using galleys—ships powered by human rowers as well as sails. Because of the rowers, galleys did not have to rely solely on the wind. Whenever possible, galleys used their sails. But when the wind died down or blew in the wrong direction, the rowers put out their oars and the ship was able to continue on its way. Galleys were most useful for short trips along the coast or between islands. All warships were galleys because they could not afford to be at the mercy of the winds during a war.

Galleys were not suitable for transporting heavy, bulky loads over long distances. Only sailing ships had the power needed to move such loads. By the 300s B.C., the average Greek commercial vessel could carry loads of about 100 tons. In Roman times, the largest ships could carry many times that amount. Because of their large size and weight, such ships traveled slowly, averaging only between four and seven miles per hour with favorable winds.

The main purpose of large commercial ships was to haul cargo. The most difficult cargo to transport was building stone. Stones from EGYPT, ASIA MINOR, and other distant places were in great demand in Rome for use in constructing temples and public buildings. Greek and Roman ships also hauled grain, wine, oil, foods, and other goods. Grain was generally transported in cloth

THE JOYS OF TRAVEL

Transportation by land in ancient Greece and Rome was tedious and noisy. Cart and wagon wheels lacked lubrication. The only lubricants known were animal fat and the oily sediment left after pressing olives. Both were too costly to be applied freely to the wheels of most vehicles. To make matters worse, most wagons and carts had iron wheels and no springs. The result was a very bumpy and noisy ride. The wheels screeched and squeaked and wagons clattered and banged so much that a wagon could be heard well before it arrived and long after it left.

* **breakwater** barrier in a harbor that breaks the force of the waves

sacks. Wine and olive oil—as well as such products as olives, nuts, and honey—were transported in large clay jars with long thin necks called *amphorae*. Some large Roman ships could carry as many as 10,000 of these jars.

Passenger ships did not exist in ancient times. Instead, people traveled on cargo ships. Travelers generally just went to the waterfront and looked for ships going to their destination. Ships did not provide meals or rooms for passengers. Travelers had to carry their own food, bedding, and any other supplies they might need for the trip.

The Greeks and Romans built HARBORS to facilitate shipping. By the 400s B.C., most Greek ports had stone breakwaters* and docking areas as well as storage sheds and warehouses. The Romans built even more impressive harbors. Their skill in using concrete enabled them to build harbors in places that had no natural protection.

As passenger travel by sea and land became more widespread, inns and eating places were established to serve travelers. People traveled to visit popular temples and famous sites, to study at important schools or with famous teachers, and to seek treatment for illnesses. Such travel was limited to the wealthy, but a small number of other people also traveled in search of new opportunities. (*See also* **Naval Power, Greek; Naval Power, Roman; Piracy; Ships and Shipbuilding; Trade, Greek; Trade, Roman.**)

TREATIES

* **confederation** group of states joined together for a purpose; an alliance

* **city-state** independent state consisting of a city and its surrounding territory

ROMAN ALLIES

The treaties Rome made with other states were based on friendship and freedom—at least in theory. In reality, as Rome's power grew and her conquests increased, her "allies" learned to do whatever Rome wanted.

When the king of Bithynia, a region in northern Asia Minor, signed a treaty of friendship with Rome in 167 B.C., he showed that he knew exactly what Rome expected from her allies. Upon a visit to Rome, he went to the Senate to pay his respects to the senators. The first thing he did after entering the Senate was throw himself face down on the floor and shout, "Greetings, savior gods!"

The Greeks and Romans made treaties with other states and developed methods to help negotiate and enforce them. The treaties ranged from agreements of friendship and cooperation to peace treaties imposed on defeated enemies. While some treaties were based on an equal status between participants, others reflected the power that strong states had over weaker ones.

There were two main types of Greek treaties. The first type—truce agreements and peace treaties—followed and helped bring about the end of wars. They set territorial boundaries and regulated the status of allies. The other type of treaty was an alliance treaty. Alliance treaties were either defensive *(epimachia)* or offensive-defensive *(symmachia)*. The participants in a defensive alliance agreed to help each other in case of an attack by another state. In offensive-defensive alliances, member states agreed to defend each other and, when necessary, to join together to attack another state. Offensive-defensive alliances were an early step in the development of leagues, or confederations*, of powerful Greek states and their allies.

The rivalry between ATHENS and SPARTA and their allies increased warfare between Greek city-states* in the 400s B.C. and the 300s B.C. In an attempt to reduce the risk of war, the Greeks adopted a new kind of general peace treaty, known as the Common Peace. Common Peace treaties established the principle of the freedom and independence of all city-states, whatever their size, and they prohibited states from interfering in each other's internal affairs. Aimed at including all Greeks, the Common Peace applied even to Greek city-states and regions that did not sign the treaty.

Like the Greeks, the Romans also negotiated various types of treaties. At the end of a battle, Roman military commanders often entered into

temporary agreements with an enemy, usually to arrange for the proper burial of the soldiers killed. This was followed by negotiations for a *foedus,* a permanent treaty of alliance and friendship.

There were two types of *foedus.* The first—called *foedus aequum*—established a relationship of equality between Rome and another state. The treaty outlined shared obligations, including military assistance, and guaranteed the territory and independence of the other state. Rome agreed not to station troops in the territory of its new ally. In return, the state promised to supply Rome with troops for wars of conquest.

The second type of treaty—the *foedus iniquum*—usually followed a war and reflected the unequal relationship between Rome and the defeated state. The treaty usually required the defeated state to give up territory and restricted its right to conduct foreign policy independently of Rome. The early Romans used *foedus iniquum* treaties to establish their rule over Italy and later the entire Mediterranean world. These and all other treaties had to be approved by the Roman SENATE. (*See also* **Diplomacy; Envoys; Wars and Warfare, Greek; Wars and Warfare, Roman.**)

TRIBUNE

A tribune was an important Roman official. Originally representatives of the plebeians*, tribunes gained great authority and became some of the most powerful individuals in Rome. The Roman army also had a group of officers called tribunes.

The office of tribune emerged sometime between 500 B.C. and 450 B.C., when the plebeians of Rome elected leaders to represent and protect their interests against oppression by patricians* and other Roman officials. At first, there were two tribunes, but the number later increased to ten.

The authority and power of the tribunes was not based in law. It came directly from the plebeians, who swore an oath to protect their tribunes from arrest or danger. Tribunes had the authority to call meetings of the plebeian assembly, propose legislation to the assembly, and enforce its decrees. In time, the tribunes also gained the power to veto the decisions of other officials.

As the power of the plebeians increased, the role of the tribunes expanded. Romans increasingly regarded them as representatives of all the people, not just the plebeians. By the 200s B.C., the tribunes had the authority to attend and call meetings of the SENATE and to stop any laws that went against the interests of the Roman people.

Tribunes played a significant role in politics until the end of the Roman Republic*. During the Roman Empire, the emperors took over the powers of the tribunes and assumed their role as "champions of the people." The office of tribune continued to exist, but it served mainly as a stepping stone to a political career for plebeians. (*See also* **Armies, Roman; Government, Roman; Rome, History of.**)

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

* **patrician** member of the upper class who traced his ancestry to a senatorial family in the earliest days of the Roman Republic

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

TRIBUTE

See *Taxation.*

TRIUMVIRATES, ROMAN

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

* **orator** public speaker of great skill

* **province** overseas area controlled by Rome

* **republican** favoring or relating to a government in which citizens elect officials to represent them in a citizen assembly

A triumvirate is a ruling body that consists of three people called triumvirs. The Romans occasionally assigned triumvirs to oversee various responsibilities, such as the founding of new colonies. During the troubled final decades of the Roman Republic*, two different triumvirates seized supreme power in the state. Only the second of these had the legal basis to be considered an official triumvirate.

Some historians use the name First Triumvirate to describe the agreement made by three powerful Romans in 60 B.C. The three men were Julius CAESAR, a rising politician; Marcus Licinius CRASSUS, perhaps the richest man in Rome; and Gnaeus Pompeius Magnus, or POMPEY, a successful and popular general. In late 60 B.C., after voters had elected Caesar to be one of the consuls* for the coming year, Caesar suggested to Crassus, Pompey, and the orator* Marcus Tullius CICERO that they work together to run the government. They all had certain goals that they wanted to achieve, and by working together they could overcome their enemies in the Roman Senate. Because Cicero feared that such an alliance was potentially illegal, he decided not to join. The other three agreed to help one another.

Although Pompey and Crassus disliked each other, the three-way alliance lasted until Crassus's death in 53 B.C. Soon afterward, Pompey and Caesar found themselves at odds. By 49 B.C. Pompey joined with leading forces in the Senate and turned against Caesar. The conflict between Caesar and Pompey plunged Rome into civil war. Caesar defeated Pompey and his supporters and won supreme power in Rome. He declared himself dictator for life in 44 B.C., only to be assassinated later that year.

The Second Triumvirate began as a power-sharing agreement among three of the dominant figures in Rome after Caesar's death. They were Gaius Octavius, or Octavian, who was Caesar's nephew and heir; Marcus ANTONIUS (Mark Antony), a general who had supported Caesar; and Marcus Aemilius Lepidus, another associate of Caesar. In 43 B.C. the Senate passed a law that named them triumvirs for five years and gave them the power to reorganize the state.

The triumvirs claimed emergency powers, both in Rome and in the provinces*, that were greater than the powers of the consuls, the governors, and even the law. They defeated those fighting to restore republican* government to Rome. Although the triumvirs divided the Roman empire among themselves and controlled different geographic regions, they were unable to cooperate with one another. They renewed the triumvirate in 37 B.C., but Octavian soon forced Lepidus out of power.

As Octavian became stronger, Mark Antony's power weakened. He suffered a crushing defeat in a military campaign at the eastern edge of the Roman empire. Around the same time, he became involved with CLEOPATRA, the queen of EGYPT, and gave her some Roman territory as a gift. Octavian used this as an excuse to wage war against his former ally. Octavian defeated Antony at the naval battle of Actium in 31 B.C. Antony and Cleopatra retreated to Egypt, where they committed suicide, and Octavian became the first emperor of Rome under the name AUGUSTUS. (*See also* **Civil Wars, Roman; Rome, History of.**)

TROJAN WAR

See *Aeneid.*

TROY

TROY

Troy was an ancient city in northwestern ASIA MINOR. It was famous as the setting for the *Iliad,* Homer's epic* about the ten-year war between the Greeks and the Trojans. The ancient Romans favored the city because they believed that they were descended from Aeneas, a Trojan hero* who survived the war.

The city of Troy dates from about 3000 B.C., during the BRONZE AGE. The home of powerful rulers of the ancient kingdom of Phrygia, the city grew prosperous because of its location along major trade routes that connected Europe and Asia. Little else of its early history is known. Around 1200 B.C. the city was destroyed by some catastrophe—perhaps the Trojan War that Homer described in his poem. Rebuilt and destroyed several more times over the next few hundred years, the region was finally resettled by Greek colonists in about 700 B.C.

The Greeks renamed the city Ilion, and it became an important sacred site for them. Home of a temple to the goddess ATHENA, it was visited by great leaders such as the Persian king XERXES and ALEXANDER THE GREAT.

* **federation** political union of separate states with a central government

Under Alexander and his successors, the city became the center of a religious federation* and the site of a festival and Greek GAMES.

In 85 B.C. the Romans sacked Ilion during a war with the Greeks. The Roman ruler SULLA rebuilt the city, which became known as Ilium. According to the Roman historian SUETONIUS, Julius CAESAR considered moving to the city. Other Roman rulers, including the emperors AUGUSTUS, HADRIAN, and Caracalla, visited Ilium and honored its legendary connection to Rome.

In the early A.D. 300s, the Roman emperor CONSTANTINE considered making Ilium a new capital for his empire. He chose the city of BYZANTIUM instead. Although Ilium continued to flourish during the A.D. 300s, it steadily declined thereafter. By about 1200, the city had been abandoned. Its remaining walls and buildings fell into ruin and slowly disappeared beneath the earth.

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

* **silt** fine particles of earth and sand carried by moving water

The location of Troy was lost for centuries. Then, in the early 1800s, archaeologists* identified a place in present-day Turkey as the site of the ancient city. Systematic excavations provided evidence that seemed to confirm that the ruins were those of the ancient city. Archaeologists have discovered nine different settlements at the site.

The original city of Troy was built on a cliff overlooking a bay in the AEGEAN SEA. Over the centuries, the bay filled with silt*, and the site now lies about four miles inland from the coast. The ruins of massive stone walls, towers, gates, and buildings provide evidence of the city's importance and grandeur. Among other discoveries at the site are pottery, tools, bronze weapons, and jewelry of gold and precious stones.

Scholars are uncertain whether Homer's account of the Trojan War is based on historical events. But archaeological evidence at the site suggests that Troy was violently destroyed by some catastrophe at about the same time that the Trojan War is believed to have occurred. Some scholars argue that an earthquake and fire caused the destruction. Others, however, maintain that the evidence suggests that the legends about the Trojan War are based on actual events. (*See also Aeneid;* **Archaeology of Ancient Sites; Colonies, Greek; Epic, Greek; Migrations, Early Greek.**)

PRIAM'S TREASURE

According to Homer and legend, Priam ruled Troy at the time of the Trojan War. While excavating the ruins of Troy in the 1870s and 1880s, the German archaeologist Heinrich Schliemann discovered a treasure of gold jewelry and other items. He called the discovery "Priam's treasure." Later archaeologists determined that the treasure actually came from an earlier period in Troy's history. Even so, Schliemann's discovery continued to be known as Priam's treasure. Housed in the Berlin Museum, it disappeared during World War II and has never been recovered.

TWELVE TABLES

See *Law, Roman.*

TYRANTS, GREEK

* **benevolent** kind or generous toward others
* **city-state** independent state consisting of a city and its surrounding territory

* **aristocracy** rule by the nobility or privileged upper class

A tyrant is a ruler who has absolute power in a state. Tyrants generally come into power by means other than the orderly and lawful transfer of leadership. Nowadays the term *tyrant* has a negative connotation—associating tyranny with cruel and oppressive leadership. Some of the Greek tyrants of the 600s B.C. and the 500s B.C., however, were benevolent* rulers, and their reigns marked important stages in the development of the Greek city-state*.

One of the earliest Greek tyrants was Kypselos of CORINTH, who seized power in the middle of the 600s B.C. With the support of some Corinthians, he overthrew the aristocracy* that had governed the city and placed himself in charge. Tyrants took over almost every Greek city in a similar manner. Among the larger and more important city-states, only SPARTA and Aegina escaped the experience of tyranny.

* **clan** group of people descended from a common ancestor or united by a common interest

Tyrannies appeared during a period of Greek history when the old way of governing was beginning to erode. For a long time, clan* leaders and other nobles held the power in the developing city-states, believing that it was their right to provide orderly government. Because the nobles had defended the community against outside threats, the people accepted them as their rulers.

By the early 600s B.C., however, the armies of the city-states consisted of large numbers of hoplites, the soldiers who could afford to equip themselves with weapons and armor but who did not belong to the aristocracy. The hoplites had much of the responsibility for defending their city but little political power. They began to resent the aristocratic control of government and public life.

The men who became tyrants used this restlessness and discontent. These ambitious individuals used the support of the nonaristocratic citizens to overthrow the ruling councils. They then placed themselves in power. The sons of some tyrants inherited power from their fathers. By the third generation, however, many people grumbled that too much power was in the hands of a single ruler. The tyrants, sensing their loss of popular support, began to use force to control the people. By the 400s B.C., the term *tyrant* had much the same negative association that it has today.

Few tyrannies lasted as long as three generations. The tyrants who had overthrown the nobles were often overthrown themselves, and the period of Greek tyrannies did not last long. Tyranny remained a common form of government only in the Greek cities of Asia Minor, where local tyrants ruled their cities under the supervision of the Persian Empire.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

During their time in power, the tyrants reshaped life in the city-states. They spent large sums on public buildings, festivals, and the arts to maintain their popularity and power. By the time of the philosophers* Aristotle and Plato, in the 300s B.C., tyranny was seen as the worst form of government—outside the law, unaccountable, and out of control. (*See also* **Democracy, Greek; Government, Greek; Polis.**)

ULYSSES

See *Odysseus.*

URBAN LIFE

See *Cities, Greek; Cities, Roman.*

VANDALS

* **province** overseas area controlled by Rome

The Vandals were a Germanic people who originated in the area of present-day Denmark. By the mid-100s B.C., they had migrated south and occupied a region near the Roman provinces* of Dacia and Pannonia. The Vandals had many contacts with the Romans, but they did not participate in the barbarian invasions of the A.D. 200s. Instead, they began a long migration that took them to North Africa, where they established a powerful kingdom.

By about A.D. 400, the Vandals had joined with two other Germanic tribes, the Alani and the Suebi. In A.D. 406 the three groups moved westward,

crossed the Rhine River, and invaded the Roman province of GAUL. After three years of terrorizing the inhabitants there, the tribes moved into SPAIN and began to divide that region among themselves. The Romans, recognizing the power of the Vandals and their allies, made peace and allowed them to remain in Spain.

This peace ended around A.D. 416, when a combined force of Romans and VISIGOTHS invaded Spain and crushed the Vandals and their allies. Faced with a continuing threat from the Visigoths, the Vandals moved to southern Spain. From there, they crossed the MEDITERRANEAN SEA to North Africa in A.D. 429. By A.D. 435 the Vandals controlled Rome's African provinces of Mauretania and Numidia. They captured the city of CARTHAGE in A.D. 439 and made it the capital of their kingdom. From their base in North Africa, the Vandals launched devastating attacks on the Mediterranean islands of SICILY, Sardinia, and Corsica. They even invaded Italy, attacking and looting the city of ROME itself in A.D. 455.

The powerful Vandal kingdom in North Africa did not last long. In A.D. 533 the emperor JUSTINIAN sent an army—under the command of his great general, Belisarius—against the Vandals. The Romans quickly crushed them and destroyed their kingdom. (*See also* **Barbarians; Germans; Migrations, Late Roman; Treaties.**)

See map in Visigoths (vol. 4).

VASES, GREEK

See *Art, Greek*.

VATICAN

The Vatican was an area around one of the seven hills of Rome. Located just outside the city, it lay on the right bank of the TIBER RIVER. In the early years of the Roman Empire, the Vatican contained an imperial* park and various structures for public entertainments. Today the area is the site of Vatican City, an independent state controlled by the Roman Catholic Church.

Under the Roman emperors, the Vatican became an entertainment area for presenting lavish games. The site contained an artificial lake for holding mock sea battles and a circus for chariot races. The area also had gardens, an important shrine to the goddess CYBELE, and several cemeteries. The emperor HADRIAN built a large mausoleum* for himself and his descendants in the Vatican.

Early Christians considered the Vatican area sacred because it was thought to be the place where the Romans crucified St. Peter, one of the apostles*. After the emperor CONSTANTINE converted to CHRISTIANITY, he built a large church at the Vatican and dedicated it to St. Peter. The altar of the church was located directly above an early Christian shrine thought to mark the burial place of the saint. Many other buildings grew up around this church, which was linked to the center of Rome by a street lined with columns. This street became a "sacred way" for Christians.

Constantine's church was restored and enlarged several times over the centuries. A new church—one of the largest and most magnificent in the world—was built during the Renaissance*. This church, called St. Peter's

* **imperial** pertaining to an emperor or empire

* **mausoleum** large stone tomb

* **apostles** early followers of Jesus who traveled and spread his teachings

*__Renaissance__ period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

Basilica, is now the center of the Roman Catholic religion. (*See also* **Churches and Basilicas.**)

VEGETATION, MEDITERRANEAN

The vegetation in the regions around the MEDITERRANEAN SEA is remarkably varied. Compared to surrounding areas to the north and south, the Mediterranean has an unusually high number of plant species. Greece, for example, which is less than half the size of Great Britain, has three times as many species of wildflowers. One reason for the enormous diversity is that the glaciers of the Ice Age destroyed many plant species in northern Europe but had little effect on the Mediterranean region.

Mediterranean vegetation can be categorized into three major "life zones" corresponding to different altitudes. The lowest of these zones—from sea level to about 2,000 to 3,500 feet—contains the most typical Mediterranean vegetation. This is a dense thicket of shrubs and brush called *maquis,* which flourishes on hillsides throughout the Mediterranean. *Maquis* grows to a height of about 23 feet. It consists mostly of evergreen trees (such as juniper, laurel, and myrtle) that are resistant to drought and able to survive the hot, dry Mediterranean summers. When *maquis* is repeatedly destroyed by fire or clearing, it is replaced by low shrubs that grow only about 20 inches high, barely covering the landscape. These shrubs, which include plant spices such as lavender, basil, garlic, and oregano, have rich scents that give the Mediterranean landscape a distinctive and pleasing smell.

The second life zone—which extends up to about 4,400 feet—contains forests of elm, oak, beech, chestnut, ash, and other deciduous trees (trees that lose their leaves in winter). The third life zone—rising to the treeline in the mountains, at between 7,000 and 9,000 feet—features pines, firs, cedars, and other evergreen trees. These evergreen forests are often interrupted by open meadows, in which shepherds pasture their flocks of animals in summer.

Bordering the Mediterranean region in North Africa, ARABIA, SYRIA, and ASIA MINOR are deserts that contain little vegetation because of sparse rainfall in these areas. In some places, water runs beneath the desert surface, stimulating the growth of low-growing plants with root systems that go deep into the earth. At oases, where water comes to the surface, many plants and even trees flourish. The tree most often associated with the oasis—the palm tree—was not native to the desert but was introduced during historic times.

The ancient Greeks and Romans had names for hundreds of plant species. The Greek philosopher THEOPHRASTUS, for example, listed more than 600 plants in his works. The ancients also had many uses for plants. Some plant species provided fruits, berries, and nuts for food. Others were used as remedies and drugs in medications. Forest products were in very great demand. Wood was the main fuel for heating, cooking, and industry, and lumber was used to make ships, carts, furniture, tools, and other items. Forests often played a role in relations between city-states, and many ancient TREATIES involved the control of forests.

Despite their importance, the forests of the Mediterranean region were greatly depleted in ancient times through lumbering and animal grazing. The loss of forests caused serious damage to the ENVIRONMENT, especially in

* **silt** fine particles of earth and sand carried by moving water

southern Italy and Sicily. Hillsides eroded, and silt* clogged harbors and created swamps that became breeding grounds for disease-carrying mosquitoes. Natural springs also disappeared, and in some areas the loss of forests caused changes in CLIMATE.

Earlier peoples considered forests to be the original temples of the gods. The Greeks and Romans considered some groves of trees to be sacred and kept them in a natural state or permitted only careful cutting. With the coming of CHRISTIANITY, however, protection was withdrawn from these sacred groves, and many were destroyed. (*See also* **Forestry; Geography and Geology, Mediterranean; Ships and Shipbuilding.**)

VENUS

See *Aphrodite.*

VERGIL

70–19 B.C.
ROMAN POET

* **epic** long poem about legendary or historical heroes, written in a grand style

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **rhetoric** art of using words effectively in speaking or writing

* **patron** special guardian, protector, or supporter

Publius Vergilius Maro, known as Vergil, produced three important works of poetry in Latin. One of these, his epic* the *Aeneid,* which describes the founding of Rome, is considered the greatest masterpiece in Latin literature. The Romans regarded the *Aeneid* as their national poem. Since its publication in the late first century B.C., it has been one of the central masterpieces in Western literature.

Vergil's life coincided with the period of civil wars that resulted in the end of the Roman Republic* and the beginning of the Roman Empire. Like all educated Romans, he was drawn to the art, literature, and culture of Greece, as well as the simplicity of the rural life of the early republic. Vergil thought that the great political and military power of Rome threatened the values of both Greece and early Rome. He devoted his last and most ambitious poetic work to Rome's origins and its destiny.

VERGIL'S LIFE. Vergil was born in the tiny village of Andes near the city of Mantua in northern Italy. Little is known about his family. According to some ancient sources, his father was either a pottery maker or a messenger. If so, Vergil's mother probably came from a wealthier background because the family had enough money to provide Vergil with a good education. As a young man, he may have studied in the northern cities of Milan and Cremona before completing his education in Rome, where he studied rhetoric* and other subjects.

Vergil intended to have a political career as a senator. However, he became more interested in poetry after meeting friends of the poet CATULLUS, and he soon turned his attention entirely to literature. Vergil's first book of poetry, the *Eclogues,* appeared around 36 B.C. It attracted the attention of a wealthy Roman named Maecenas, who was a patron* of the arts. Maecenas introduced Vergil to the poet HORACE, who became Vergil's close friend, and to Octavian, who later became the emperor AUGUSTUS. Soon after publication of the *Eclogues,* Vergil moved to the coastal city of Naples, south of Rome. For the rest of his life, he considered Naples his home. After completing his second book, the *Georgics,* around 29 B.C., Vergil began work on the *Aeneid.*

VERGIL

Ten years later, still rewriting and polishing his epic, Vergil visited Greece. On his way home, he became ill and died in the southern Italian city of Brundisium (modern Brindisi). He was buried near the walls of Naples. According to legend, Vergil wrote his own epitaph* as he lay on his deathbed:

* **epitaph** brief statement about a person's life; usually inscribed on a tombstone or monument

> Mantua produced me,
> Calabria ravished me,
> Naples keeps me now.
> I have sung of pastures, fields, leaders.

VERGIL'S WORKS. The *Eclogues* is a collection of ten pastoral poems, modeled on the works of the Hellenistic* poet THEOCRITUS. Pastoral poems are set in a beautiful countryside, where simple shepherds and goatherds sing and dance and talk about love. Although this poetry appears simple and natural at first glance, pastoral poems are carefully constructed. They include many learned references to earlier poets, the ancient gods and goddesses, and myths and legends.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

The poems in Vergil's *Eclogues* are arranged so that they tell a story when read in order. The first poem describes how the peaceful pastoral life was shattered when the Roman government seized the shepherds' land to give to former soldiers. Some historians believe that Vergil's father may have been one of the many Italians who lost their land in this way. Other poems speak of the glorious past and the possible arrival of a new golden age in the future. The most famous of the ten poems is the fourth, in which Vergil wrote of the coming of a child, during whose lifetime the golden age would return. Christians later claimed that this poem foretold the birth of Jesus. For this reason,

* **pagan** referring to a belief in more than one god; non-Christian

* **metaphor** literary device that uses one word or idea in place of another to suggest a likeness

* **Homeric** referring to the Greek poet Homer, the time in which he lived, or his works

DIDO

Dido, one of the most memorable figures in the *Aeneid*, is also the subject of an earlier legend. According to this legend, Dido was the daughter of King Belus of Tyre. She fled to Africa with many followers after her brother killed her husband, Sychaeus. There she founded the great city of Carthage but took her own life to escape marrying the African prince Iarbas.

Vergil used the powerful character of Dido in his own epic but changed her story slightly. Vergil's Dido commits suicide when Aeneas, whom she has treated as a husband, leaves her. Aeneas later sees Dido in the underworld, but by then she is happily reunited with Sychaeus and will not look at Aeneas.

Christians held Vergil in special regard, believing that he was nobler than the other pagan* poets of the ancient world.

The final poems of the *Eclogues* return to the shepherds who, driven off the land, walk toward the city. In these poems, which touch on the topics of loss, age, and decay, Vergil asked what value poetry has in the face of human suffering. He did not answer the question but left it for his readers to ponder.

The *Georgics,* Vergil's second work, is a collection of four poems about farming. Each poem is more than 500 lines long. Together they contain a wealth of information about Roman agricultural practices, such as how to make a plow and how to cure the diseases of sheep. Yet the poems are not simply celebrations of country life. Vergil used the subject matter of farming to examine human misery, art, time, war, civilization, and death. The fourth *Georgic* deals with beekeeping, but in this poem Vergil's bees are actually a metaphor* for Roman society. Throughout the *Georgics,* he returned again and again to the question of whether human happiness is possible in this world. Scholars who study the *Georgics* cannot agree on whether it presents a hopeful or a gloomy view of human existence.

In writing the *Aeneid,* his third and greatest work, Vergil knew that he was competing with HOMER, who composed the ILIAD and the ODYSSEY. The Romans knew Homer's poems well and regarded them as the standard against which all other epics must be measured. Vergil linked his own poem to the Homeric* epics in two ways. First, he deliberately echoed Homer's stories and language in the *Aeneid*. Second, the Trojan War, which was the setting for the story of the *Iliad,* becomes the first event not only of the *Aeneid* but of Roman history.

The epic's hero, Aeneas, is a leader of TROY who escapes from his doomed city along with a small band of followers. Aeneas sails westward to find a place to resettle, but he and his men are shipwrecked off the coast of North Africa. There Aeneas falls in love with Dido, the beautiful queen of CARTHAGE. However, the gods order Aeneas to continue on his journey until he reaches Italy, and in her despair at Aeneas's leaving, Dido takes her own life. Upon reaching Italy, Aeneas visits the underworld, where he learns about his future descendants, the Romans. A local king, Latinus, offers him and his followers land on which to settle and offers Aeneas his daughter's hand in marriage. However, the inhabitants of the kingdom consider the Trojans a threat, and a war breaks out, with tragic losses on both sides. In the end, the fighting comes to a climax with a single combat between Aeneas and Turnus, the intended husband of the king's daughter. Aeneas is the victor, and he founds a city on the banks of the TIBER RIVER, the city that will one day become Rome.

The *Aeneid* describes events that occurred a thousand years before Vergil's time. But Vergil also wrote about the Rome of his day and about Rome's future. At several points in the *Aeneid,* characters in that ancient, remote world have visions of the Augustan city in the future—the Rome of Vergil and Augustus. In creating an epic past for Rome, a nation born in war, Vergil also explored Roman values, such as *pietas,* the duty of individuals to act with reverence for their ancestors and fatherland. He also raised challenging questions about the tragedy of war and the possibility of peace.

Vergil was greatly admired both in his own time and by succeeding generations. Just 100 years after Vergil's death, his works were being studied as

textbooks by Roman students. Later many early Christian writers admired his verses. Dante, the great Italian poet of the A.D. 1300s, based his *Divine Comedy* on a portion of the *Aeneid.* From the 1500s through the 1700s, many English writers considered Vergil the ideal poet, and many of their works, such as John Milton's epic *Paradise Lost,* reflect Vergil's style. In the 1800s, William Wordsworth and Alfred, Lord Tennyson were also influenced by the great Roman poet. (*See also* **Epic, Roman; Literature, Roman; Poetry, Roman.**)

VESPASIAN

A.D. 9–79
ROMAN EMPEROR

* **dynasty** succession of rulers from the same family or group
* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year
* **province** overseas area controlled by Rome
* **legion** main unit of the Roman army, consisting of about 6,000 soldiers
* **imperial** pertaining to an emperor or empire

The first emperor of the Flavian dynasty*, Vespasian brought order and stability to the Roman empire after the reign of NERO and the chaos that followed Nero's death. Vespasian also enlarged the empire and began an ambitious building program in Rome.

Titus Flavius Vespasianus, or Vespasian, was born into an old and respected Roman family. He served in the Roman army, participated in the conquest of BRITAIN, and became a consul* in A.D. 51. At the time of Nero's death, he was governor of the province* of JUDAEA, where he suppressed a Jewish revolt against Roman rule.

The death of Nero in A.D. 68 led to a period of instability and civil war. In A.D. 69 the Roman armies of Egypt proclaimed Vespasian emperor, and legions* loyal to him overthrew the emperor Vitellius. Vespasian returned to Rome and immediately set out to restore peace and order to the empire.

Vespasian proved to be a capable ruler. He restored Rome's finances, which had been depleted by Nero's lavish spending and the costly civil war, by raising taxes in the provinces and selling imperial* estates. Some of the revenue was used for public building projects, which included the beginning construction of the COLOSSEUM, also known as the Flavian Amphitheater. Vespasian recruited new senators, granted increased rights to provincial communities, and reorganized the army to reduce the possibility of troops rebelling against Rome. He also added new territories to the empire, including northern England and parts of Germany.

On his death in A.D. 79, Vespasian was succeeded by his son TITUS. The first emperor in 40 years to die of natural causes, Vespasian was proclaimed a god in recognition of his peaceful and prosperous reign. (*See also* **Rulers, Worship of; Rome, History of: Roman Empire.**)

VESTA

* **deity** god or goddess
* **shrine** place that is considered sacred because of its history or the relics it contains

In the ancient Roman religion, Vesta was the goddess of the hearth. An important deity*, she was worshiped in every Roman household. Her main public shrine* was a circular temple located in the Roman FORUM. Vesta was symbolized by fire, which most ancient societies regarded as the source of life. The hearth, or fireplace, became a symbol of the family, and Romans considered Vesta the protector of the home and the nation, or homeland.

Every Roman town had a temple of Vesta built around a sacred fire. Priestesses called Vestal Virgins tended the fire at the temple in Rome. Their main responsibility was watching over the fire day and night to ensure that it never went out. Romans believed that if the sacred fire died, a public disaster

would occur. According to legend, the fire in the temple of Vesta had been brought to Rome from TROY by Aeneas, the legendary hero whose descendants were said to have founded the city.

The festival of Vesta, the Vestalia, was celebrated each year on June 9. The temple of Vesta was opened at this time to all married women, who entered barefoot bearing simple offerings of food. The temple remained open until June 15, at which time it was cleaned and purified.

Six Vestal Virgins tended the temple of Vesta in Rome and dedicated their services to the goddess. Chosen when they were young girls, between the ages of 6 and 10, they came from prominent families and served as Vestal Virgins for a minimum of 30 years. Most spent their entire lives in service at the temple. The Vestal Virgins were the only female priesthood in Rome. They were supervised by the *pontifex maximus* (high priest) of Rome.

Vestal Virgins, who always dressed in white linen garments, had to maintain strict sexual purity. Punishment for breaking their vows was death by being buried alive. Although this rarely happened, several Vestals are known to have been punished in this manner. PLINY THE YOUNGER described one such event that occurred during the reign of the emperor DOMITIAN.

The Vestal Virgins lived next door to the temple, in a home maintained at public expense. They had other duties in addition to maintaining the sacred fire. They said prayers, prepared mixtures of grain and salt for use in public sacrifices, and handled secret documents for individuals and the state. Highly respected by Romans, they enjoyed many privileges, including seats of honor at public events. The cult* of the Vestal Virgins was finally abandoned in A.D. 394, during the reign of the emperor THEODOSIUS. (*See also Aeneid;* **Houses; Lares and Penates; Priesthood, Roman; Religion, Roman.**)

* **cult** group bound together by devotion to a particular person, belief, or god

VESUVIUS, MT.

Mt. Vesuvius is a volcano located on the Bay of Naples in southwestern ITALY. The ancient Romans considered the volcano extinct because it had not erupted since well before recorded history. Consequently, towns and villages grew up around the mountain, and its slopes were crowded with farms, vineyards, and the villas of wealthy Romans. Slaves led by SPARTACUS hid on the mountain during a slave revolt in the 70s B.C.

Vesuvius was not extinct; it was merely dormant, or inactive. On February 5, A.D. 63, the mountain began to awaken as an earthquake shook the surrounding area. The earthquake caused much damage, traces of which are still visible in the ruins of POMPEII. However, the quake aroused little fear among the people living near Vesuvius. Then, on August 24, A.D. 79, Vesuvius erupted violently. The eruption buried the nearby resort of Pompeii under a layer of volcanic stones and ash. It covered the town of Herculaneum with flowing liquefied ash and mud, and it buried the town of Stabiae under ashes. The Roman scholar PLINY THE ELDER was killed while making scientific observations of the eruption. His nephew, the writer PLINY THE YOUNGER, witnessed the cataclysm and described the event in a famous letter that he wrote to the historian TACITUS.

Pompeii and Herculaneum were lost to history until the middle A.D. 1700s, when local residents discovered buried remains. In the 1860s, archaeologists*

* **archaeologist** scientist who studies past human cultures, usually by excavating ruins

began to uncover the towns, which had been preserved amazingly well by the thick layers of ash and mud that covered them.

Despite periodic eruptions, people gradually resettled in the area around Vesuvius, attracted by the fertile volcanic soil and scenic beauty. Today hundreds of thousands of people live in the shadow of the volcano. (*See also* **Archaeology of Ancient Sites; Geography and Geology, Mediterranean.**)

VIRGIL

See *Vergil.*

VISIGOTHS

The Visigoths, or western Goths, were a Germanic people who began invading the Roman empire in the A.D. 300s. The movements of the Visigoths and other Germanic tribes weakened the Western Roman Empire and contributed to its eventual downfall in A.D. 476.

The Visigoths were originally part of one tribe, the Goths, that had migrated from northern Europe to the area north of the Black Sea in the A.D. 100s. By the mid-200s, the Goths had split into two groups—the Visigoths and the OSTROGOTHS, or eastern Goths. In A.D. 270 the Visigoths moved into the Roman province* of DACIA after attacking the region and forcing the Romans to withdraw. While in Dacia, the Visigoths adopted a lifestyle based largely on agriculture, and they developed a primitive democracy in which all adult males had a role in decision making. They also began converting to Christianity.

In A.D. 376 the HUNS, a fierce barbarian people from Asia, invaded Dacia. The panic-stricken Visigoths asked and received permission from Valens, the Roman emperor, to go to the province of THRACE. Harsh rule by the Romans in that region, however, soon caused the Visigoths to revolt. In August of

* **province** overseas area controlled by Rome

A.D. 378, they won a decisive victory over the Roman army at the Battle of Hadrianopolis. The Visigoths then began threatening surrounding regions.

In A.D. 382 the emperor THEODOSIUS made peace with the Visigoths and allowed them to settle in the area south of Dacia. In return, the Visigoths agreed to keep the Huns from invading the Roman empire. This was the first time in Roman history that an entire barbarian people was allowed to settle inside the empire under the command of its own leaders and with its own laws.

Peace between the Visigoths and Rome ended in A.D. 395, when the Visigothic leader Alaric I moved his people westward in search of a larger, more permanent home. In A.D. 408 and A.D. 409, they invaded Italy and in A.D. 410 they occupied Rome itself, the first time in 800 years that the city had fallen to a foreign enemy. From Rome, the Visigoths marched south through Italy, hoping to cross the MEDITERRANEAN SEA into Africa. Alaric died along the way, and his successor, Ataulf, led the Visigoths back through Italy to GAUL and SPAIN instead.

In A.D. 418 the Romans reached an agreement with the Visigoths, allowing them to settle permanently in the region of Aquitania Secunda in southwestern Gaul. The Visigoths established a kingdom there with its capital at Tolosa (the present-day French city of Toulouse). Although still considered

part of the Roman empire, the Visigothic kingdom in Gaul had its own laws and leaders. It did not control the Roman citizens of the region, however. Over time, the Romans gained an increasingly important role in the administration of the kingdom. By the late A.D. 400s, the kingdom of the Visigoths had expanded to include most of Spain. In conquering Spain, the Visigoths pushed a Germanic tribe, the VANDALS, out of the region and into North Africa.

Visigothic control of Gaul lasted until A.D. 507, when the region was overrun by the Franks, another Germanic tribe. The Visigoths continued to rule Spain, however, and they moved the capital of their kingdom to the city of Toletum (the present-day Spanish city of Toledo). The Visigothic kingdom in Spain lasted until A.D. 711, when Arabs from North Africa invaded the region. The Arabs quickly conquered Spain and ended the Visigoths' rule. (*See also* **Migrations, Late Roman; Provinces, Roman; Rome, History of.**)

VITRUVIUS POLLIO

ca. FIRST CENTURY B.C.
ROMAN ENGINEER AND ARCHITECT

* **treatise** long, detailed essay

* **fresco** method of painting in which color is applied to moist plaster and becomes chemically bonded to the plaster as it dries; also refers to a painting done in this manner

* **classical** relating to the civilization of ancient Greece and Rome

* **Renaissance** period of the rebirth of interest in classical art, literature, and learning that occurred in Europe from the late 1300s through the 1500s

Vitruvius Pollio was a famous Roman architect and military engineer who worked under both Julius CAESAR and the emperor AUGUSTUS. He is best known for his written work, *On Architecture*. A treatise* on Greek and Roman architecture, it covers all types of buildings from TEMPLES to PALACES and includes information on construction methods and materials, building decorations, town planning, and water supplies. Written in about 40 B.C., it is the only work of its kind to have survived from ancient times.

On Architecture is organized into ten parts, or "books." The first book deals with architecture in general, town planning, and the qualifications needed to be an architect. Book 2 discusses building materials. Books 3 and 4 cover different styles of temple architecture. Book 5 discusses other types of public buildings, and Book 6 describes domestic buildings. Book 7 covers various decorative elements in architecture, including frescoes*. Book 8 describes water supplies and WATERWORKS. Book 9 examines the role of geometry and astronomy in measurement and relates them to architecture. The last book deals with machinery, including military types.

Vitruvius had a wide range of knowledge, and he cited the work of early Greek mathematicians and scientists, such as ERATOSTHENES, DEMOCRITUS, and ARCHIMEDES. Much of what is known about these individuals comes from Vitruvius, including the story of how Archimedes allegedly ran naked through the streets after having an inspiration while he was bathing. In addition to his vast knowledge, Vitruvius was concerned with the practical application of ideas. He believed that architecture influenced everything in people's lives and the world around them.

Future architects regarded Vitruvius as the best authority on the subject of classical* architecture. In the Middle Ages, *On Architecture* was often used as a textbook on architecture and town planning. Vitruvius became especially important during the Renaissance*, when architects revived the classical styles of architecture. Vitruvius's theory of ideal human proportions—the so-called "Vitruvian man"—was illustrated by several artists. The most famous depiction, by the artist Leonardo da Vinci, shows a human figure in relation to both a circle and a square. (*See also* **Books and Manuscripts; Columns; Construction Materials and Techniques.**)

VOTIVE OFFERINGS

* **deity** god or goddess

* **artisan** skilled craftsperson

Votive offerings were gifts that the ancient Greeks and Romans gave to a deity* as thanks for bringing good fortune or for granting favors. The offerings served as an important expression of the personal relationship between ancient peoples and their gods and goddesses.

Votive offerings often fulfilled obligations that individuals had made while praying. A merchant, for example, might promise to dedicate a statue to POSEIDON in exchange for the safe arrival of a ship into port. Votive gifts frequently consisted of a portion of the bounty that a person believed he or she had received from a deity. A farmer might give part of his harvest. A soldier might offer items won in battle. Votive offerings gave thanks not only for favors already received but were sometimes made along with requests for future favors.

Ancient peoples typically made votive offerings to mark important life transitions. Children approaching adulthood often dedicated locks of hair to symbolize their passage into a new phase of life. A retiring artisan* might offer his tools to the gods. People also made votive offerings after an earthquake or other disaster to thank the gods for sparing them. In an age of inadequate medical treatment and incomplete knowledge about disease, gifts to the gods of health and healing were especially popular.

Unlike sacrifices, in which a gift to the gods was destroyed (often by burning), votive offerings were typically deposited intact in the TEMPLES. One of the primary functions of Greek and Roman temples was as a storage place for these offerings. The temples themselves were a votive offering, dedicated by the community as a whole to a particular god or goddess. (*See also* **Cults; Divinities; Religion, Greek; Religion, Roman; Ritual and Sacrifice.**)

VULCAN

See *Hephaestus.*

WALLS

See *Construction Materials and Techniques; Hadrian's Wall.*

WARS AND WARFARE, GREEK

Ancient Greece is known primarily for its contributions to literature, philosophy, politics, and the arts. But warfare also played an important role in Greek society. The Greeks produced some of the finest warriors and some of the most successful tactics and weaponry in the military history of the ancient world.

WARFARE IN THE BRONZE AGE

* **epic** long poem about legendary or historical heroes, written in a grand style

The ancient Greeks looked to the poet HOMER as an authority on the art of war. His epic* the *Iliad* is full of vivid descriptions of early combat. Historians debate whether or not the events of the Trojan War that Homer recounted in this poem actually occurred. Yet archaeological evidence suggests that his descriptions of Bronze Age warfare are generally accurate.

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* **plunder** to steal property by force, usually after a conquest

* **classical** in Greek history, refers to the period of great political and cultural achievement from about 500 B.C. to 323 B.C.

BRONZE AGE WARRIORS. During the Bronze Age (from about 3500 B.C. to 1000 B.C.), kings often led armies against other cities to gain glory, riches, territory, and power. While the prospect of plunder* was a significant incentive for early warriors, many soldiers were concerned primarily with gaining fame and honor through bravery in combat. This was particularly true of men of high rank. Those who failed to show courage in battle were held in low esteem.

Bronze Age warriors used several types of weapons and armor. The primary weapon was the spear. Warriors often carried two spears, one intended for throwing from a distance, the other to be either thrown or used for thrusting at close range. Warriors also carried swords, which they used to follow up a successful spear attack or as an alternative weapon when they had thrown both spears. Warriors considered bows and arrows cowardly weapons, used by those who wished to avoid close combat. The defensive armor of warriors included bronze helmets, breastplates, and greaves, or shin guards. Fallen warriors usually were stripped of their armor, especially if it was finely made.

WARRIORS IN BATTLE. Bronze Age battles generally were a series of individual encounters between warriors in which strength, skill, and courage were the deciding factors. Warriors of high rank usually rode to and from the battlefield on chariots, but they jumped off to fight the enemy in hand-to-hand combat. Meanwhile, a charioteer, or driver, kept the chariot close by to provide a means of retreat should the warrior be wounded, face overwhelming odds, or be called to another part of the battlefield.

Defeated warriors could expect little mercy from the victors, who often would not accept surrender. Even if the victors took prisoners, they might kill them later to avenge the deaths of comrades. Prisoners who survived often were forced to become slaves. Because of the treatment of prisoners, fighting to the death was probably preferable to surrender or capture.

After a battle, the victors claimed the bodies of fallen comrades, honored them in religious rituals, and burned them in funeral fires. Among the vanquished, friends or relatives of fallen warriors risked their own lives and entered the battlefield to recover the corpses. Sometimes the bodies remained unclaimed, and birds and animals feasted on the remains.

WARFARE IN CLASSICAL GREECE

From the time of Homer onward, written sources provided a much clearer picture of warfare during the classical* period of Greek history. These sources indicate that the development of new military tactics and organization transformed Greek warfare.

THE GREEK PHALANX. Spear-carrying warriors still served as the backbone of Greek armies after the 700s B.C. But instead of fighting in individual combat, they fought together in well-organized military formations.

The basic formation of Greek armies was the phalanx, and the warriors in it were called hoplites. The phalanx consisted of rows of armored hoplites arranged in columns eight men deep, all drawn together in tight formation.

At the head of each column was the officer in charge of the men behind him. The most skilled and experienced soldiers were placed in the front ranks, and they were the first to meet the enemy.

Each hoplite warrior carried a spear and a sword and was protected by bronze or iron armor and a wooden or leather shield carried in his left hand. The shield protected only the left side of a warrior's body. As a result, the phalanx usually moved to the right, protecting the unshielded right side of the hoplites and presenting a dense row of shields to the enemy.

When armies met, hoplites in the first rows of the phalanx thrust their spears at the heads and throats of their opponents. At the same time, the phalanx pressed forward as a unit, attempting to break through the lines of the enemy formation. Such tactics left little room for individual skill at arms. Battles were usually decided by the number of warriors, the discipline and courage of the men holding the phalanx together, and occasionally, by superior tactics or leadership.

CAVALRY AND OTHER UNITS.   The ancient Greeks used cavalry and chariots, but these played a very minor role in combat compared to the use of the phalanx. The Greeks never developed their skills in throwing spears or using bows and arrows from chariots or on horseback, and neither chariots nor cavalry were powerful enough to break a well-disciplined phalanx. As a result, the Greeks relied primarily on foot soldiers, or infantry, to fight an opponent.

One innovation that proved effective against the phalanx was the development of mobile, spear-carrying infantry known as peltasts, who carried a small shield called a *peltē*. Highly trained peltasts, mounting well-coordinated attacks, could sometimes defeat a hoplite phalanx by destroying the order necessary to keep the phalanx together.

Other infantry units, armed with special crossbows, fired heavy arrows at the enemy. During the 300s B.C. and the 200s B.C., these crossbows developed into larger weapons, called catapults, that could hurl heavy stones and other objects at the enemy from a fairly long distance.

NAVAL WARFARE.   The role of ships in early Greek warfare was restricted largely to carrying troops to battles overseas. True naval warfare began around 650 B.C., and early naval battles typically were decided by combat between troops carried out on the decks of the ships involved.

Greek naval warfare relied on the development of specialized warships. Among the most famous of these was the trireme—a swift craft powered by three tiers of oars. The historian THUCYDIDES reported that CORINTH was the first Greek city to build triremes. But by the time of the PERSIAN WARS in the 400s B.C., Athens had the largest fleet of any city-state. The Athenian fleet won a great naval victory over the Persians at the Battle of Salamis in 480 B.C. The bow, or front, of the Athenian ships had a long pointed ram that was level with the waterline. The Athenians used this ram to sink or disable the Persian ships, a tactic that became a standard practice in ancient naval warfare.

Athens used its powerful fleet to establish and control a seaborne empire that stretched as far as ITALY and the shores of the Black Sea. This naval

TROPHIES OF WAR

Armor captured during a battle was an important symbol of victory for a Greek soldier. Following a battle, soldiers often dedicated captured armor to local gods at religious sanctuaries. By the early 400s B.C., victorious Greek armies had developed a tradition of erecting a monument at the place on a battlefield where the enemy had turned in retreat. Such a monument, which originally consisted of tree trunks to which captured helmets, shields, and other armor were attached, was called a *tropaion*, the Greek word for "turning point." This word is the origin of the English word *trophy*.

dominance ended in 405 B.C., when SPARTA destroyed the Athenian fleet. Athenian naval power revived somewhat in the 300s B.C., and Athens remained the greatest naval power in the Mediterranean region until the conquests of ALEXANDER THE GREAT in the late 300s B.C.

MILITARY ORGANIZATION AND TRAINING.   Most early Greek city-states did not have standing, or full-time, armies. Instead, their armies consisted of citizens who were required to serve only in times of war. All soldiers had to provide their own weapons and armor, as well as enough food for several days in the field. Because they served only in times of crisis, they did not have military skills comparable to those of professional soldiers.

The Greek phalanx, however, was only effective if the hoplites in it worked as a coordinated team and held their close formation during the heat of battle. Likewise, the peltasts needed to be highly trained and to work together, and a disciplined crew was necessary in naval warfare. With the development of the phalanx, hoplite troops, and naval warfare, the key to Greek warfare became training and discipline.

In Athens, schools known as *gymnasia* were designed to develop the physiques of young boys in preparation for their roles as citizens and as soldiers. All boys began military training at age 18, learning the skills, coordination, and discipline necessary for army service. This training eventually came to include a two-year tour of duty at a garrison, or military post. Boys had to complete their military training before they could begin their civilian careers. All Athenian males up to age 60 could be called up for active military service at any time, often on short notice.

Gymnasia did not exist in Sparta. Instead, boys were taken from their families at age 7 to begin military training. They passed from one official military organization to another until they reached adulthood, at which time they entered military units. There they lived, ate, and continued to train. As a result of such extensive training, Spartans acquired military skills that set them apart from other Greeks. Sparta had a more professional army that was raised, trained, and employed solely for war.

Until the rise of the Roman legions, Greek hoplites remained the most formidable fighting force in the Mediterranean region. Many Greek soldiers even fought for other kingdoms as mercenaries*. Just as in the art of peace, the Greeks established a lasting legacy in the art of war. (*See also* **Armies, Greek; Armies, Roman; Heroes, Greek; Military Engineering; Naval Power, Greek; Wars and Warfare, Roman; Weapons and Armor.**)

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

WARS AND WARFARE, ROMAN

The rise of Rome and the spread of its empire were due largely to the growth and development of the Roman army and a mastery of the art of war. The Romans treated warfare as a science, constantly developing new tactics and learning from their enemies. Whereas the Greeks relied on the same basic formations and tactics for hundreds of years, the Romans were constantly seeking ways to improve their military performance. This spirit of adaptation and innovation enabled the Romans to remain a dominant military force for centuries.

ROLE OF THE ROMAN ARMY

Rome was primarily a land power, and its military strength was based on its army. The early Roman army, like the armies of ancient Greece, consisted of citizen-soldiers who served only in times of war and crisis. From the Greeks, the Romans adopted a basic military formation known as the phalanx, a group of warriors arranged in a tight formation of columns and rows. The phalanx was well suited to an army whose soldiers had little training in weapons skills. Because it required soldiers to fight as a single unit, the phalanx relied primarily on discipline, order, and strength of numbers, rather than on military ability.

A well-coordinated phalanx was difficult to destroy and could be a formidable attacking force. But it lacked the ability to move quickly and to respond swiftly to changing conditions in battle. The Romans recognized this shortcoming and abandoned the phalanx in the early 300s B.C. In its place they introduced the legion, a military unit that remained the basis for the organization of the Roman army for centuries.

ROMAN LEGIONS.   A Roman legion consisted of between 4,200 and 6,000 men, organized into units called maniples of 60 or 120 men. The soldiers in each maniple were armed with heavy spears and protected by large rectangular shields, bronze helmets, and breastplates. A legion also contained lightly armed infantry, or foot soldiers, and cavalry—soldiers on horseback. The great advantage of the maniple over the phalanx was its flexibility and maneuverability. A phalanx was effective only if the men remained tightly packed together. Maniples, however, could be detached easily from a legion and used to attack a weak point in an enemy formation or dispatched to another part of the battlefield.

The organization of the Roman legion remained unchanged for nearly 200 years. However, partly as a result of encounters with the brilliant Carthaginian general HANNIBAL during the PUNIC WARS, the Romans created a new military formation, the cohort, and made it the basic unit of the legion. A legion contained ten cohorts, each with between 300 and 600 men. The cohort increased the flexibility of the legion. Because the cohort was a larger formation than the maniple, individual cohorts could be used more effectively against an enemy. Moreover, unlike the maniple, in which soldiers carried different weapons, every soldier in a cohort had identical weaponry and armor. Thus all cohorts could, in theory, perform equally well in battle.

BATTLE TACTICS.   The Roman army developed standardized battle tactics. Cohorts generally were lined up in battle formation and commanded to remain still and quiet until the enemy came within range of their javelins*. The legionnaires would then hurl these weapons, hoping to disrupt the enemy's advance and spread confusion in their ranks. The legionnaires next drew their short swords and plunged forward in a wedge formation, forcing enemy troops together in order to limit their ability to use long swords or spears. Meanwhile, the cavalry circled the enemy in search of weaknesses in their battle formation. If weak points were found,

MILITARY DISCIPLINE

One reason for the success of the Roman army was the toughness of its soldiers. Military training was rigorous, and legions were often forced to march great distances and then fight at a moment's notice. During the Punic Wars, one Roman army marched 200 miles in six days and engaged in battle as soon as it reached its destination. A Roman soldier who failed in his duty could expect severe punishment, including being beaten by his fellow legionnaires. If a whole unit had shirked its duty, every tenth man in the unit was beaten. The rest of the men received reduced rations and were forced to pitch their tents outside of the camp, leaving them vulnerable to attack.

* **javelin** long wooden spear with a pointed tip, designed to be thrown

a cohort might be sent to attack that spot. If the enemy tried to flee or regroup, the cavalry would charge from the rear, forcing the enemy back into the Roman infantry. These tactics had devastating results against most opponents.

CHANGES IN ROMAN WARFARE

The Romans had a great ability to adjust to new situations. Whenever they faced a new situation, enemy, tactic, or weapon, they learned from the experience and adopted ideas or technology that seemed superior to their own. They also made changes in the things they adopted, improving them and making them more suitable to their own needs.

A PROFESSIONAL ARMY AND THE LOYALTY OF TROOPS.   The early Roman army consisted of citizen-soldiers who served for short periods of time and then returned to their farms and businesses. As the Romans began fighting battles far from Italy, it was no longer possible for soldiers to return home at the end of a military campaign. Instead, they often remained on duty overseas for long periods of time. This resulted in the rise of a professional army, which provided opportunities for long military careers.

With a core of long-serving professional soldiers among his troops, a general of exceptional ability could secure their loyalty and demand extraordinary service from them. Military training included long and rapid marches and conditioning to enable soldiers to make sudden changes in tactics during combat. Such training allowed Roman troops to surprise an enemy and exploit weaknesses that arose in the course of battle.

Using elements of surprise and tactical flexibility, the general SCIPIO AFRICANUS won great victories over CARTHAGE during the Punic Wars. The skill and tactics of the brilliant general Gaius MARIUS enabled the Romans to defend Italy from the GERMANS who invaded in the 100s B.C. These and other outstanding generals changed the training and tactics of the Roman army, thereby increasing its flexibility and improving its ability to recover quickly from misfortune or setbacks.

The loyalty of the troops to their general played an important role in the CIVIL WARS that occurred during the late Roman Republic*—as troops with allegiances to different leaders fought against each other. During the Roman Empire, legions influenced the succession of emperors, and several emperors were deposed by the military.

RESPONDING TO NEW OPPONENTS AND SITUATIONS.   During the imperial* period, the nature of Roman warfare changed in several ways. The composition and role of the Roman legions were altered and a naval fleet was established.

The Romans made several changes in response to the presence of mounted enemies to the north (the Germans) and to the east (the Parthians). Rome developed stronger infantry formations and created special units of javelin throwers and archers, which were incorporated into legions alongside the cohorts. The Romans also placed an emphasis on all types of cavalry. Specialized fighting units, such as Syrian archers and

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **imperial** pertaining to an emperor or empire

Spanish cavalry, were drawn from conquered territories and transferred throughout the empire as needed. These *auxilia,* or auxiliaries, became an integral part of the Roman armies.

During the reign of the emperor AUGUSTUS, Rome began developing naval fleets to patrol the Mediterranean and Black seas, as well as the Rhine and Danube rivers. These fleets were second to the Roman army, however, largely because the Romans controlled the Mediterranean and faced little threat at sea. The primary responsibility of the fleets was to protect trading ships and coastal settlements from pirates.

As they extended their empire, the Romans made changes in military strategy to accommodate their new responsibilities. The emperor VESPASIAN, for example, improved living conditions for troops in the field and standard-ized the layout of frontier fortifications. The emperor HADRIAN initiated a pol-icy of marking the boundaries of the empire with new and stronger defense lines. The most imposing of these is Hadrian's Wall, a stone barrier in north-ern Britain, many parts of which still exist—almost intact.

ADOPTING A DEFENSIVE STRATEGY. The reign of Hadrian marked a water-shed in the history of Roman warfare. Up to that time, the Roman army served as an attacking force. It had always tried to engage the enemy in open battle where its superior equipment, tactics, training, and discipline would ensure overwhelming victory. By the late A.D. 100s the Romans had begun to turn away from a policy of territorial expansion and military ag-gression. Instead they adopted a more defensive strategy. The focus of Ro-man military power was now to defend the imperial frontiers from attack by BARBARIANS and to maintain peace within the provinces*.

This new defensive strategy led to more changes. Instead of maintain-ing several legions in the field, the Roman army came to rely on smaller military units, many of which were stationed permanently in frontier out-posts and fortified towns. The outposts became more heavily fortified, and they were equipped with large-sized artillery* mounted on towers and walls. Mobile armies were formed by taking some soldiers from the le-gions in the provinces, leaving the majority of each provincial force in place and ready for defense. The division of troops between mobile and stationary armies usually meant that most stationary troops were the older soldiers, while the mobile armies consisted primarily of younger and more skilled men.

By the A.D. 400s the strength of the Roman army—its ability to adapt, the skill of its leaders, and its rigorous training and discipline—had been severely eroded. In the western part of the empire, its effectiveness as a fighting force was greatly reduced. The eastern part of the empire, how-ever, maintained its military strength by recruiting skilled forces from its provinces and placing them under the command of qualified leaders. Per-haps more important, the eastern empire did not face a serious threat un-til hundreds of years after the barbarians overran the west and conquered Rome. Nevertheless, Rome left a legacy of military power and organization that was unrivaled for well over a thousand years. (*See also* **Armies, Greek; Armies, Roman; Class Structure, Roman; Naval Power, Roman; Wars and Warfare, Greek.**)

See color plate 9, vol. 3.

* **province** overseas area controlled by Rome

* **artillery** heavy weapons used for hurling large missiles, such as stones, at the enemy

WATERWORKS

* **aqueduct** channel, often including bridges and tunnels, that brings water from a distant source to where it is needed

* **cistern** tank for storing rainwater

* **archaeological** referring to the study of past human cultures, usually by excavating ruins

* **sanctuary** place for worship
* **conduit** channel or pipe for carrying water long distances

See color plate 12, vol. 1.

WHO GETS THE WATER?

The water that flowed into Rome through one of its aqueducts, the Aqua Marcia, exemplifies the way in which water was distributed among the Roman populace. About 10 percent of the total went to the emperor to be used in any way he wished. About 50 percent went to private customers who paid a tax for the water they received. The remaining 40 percent went to military camps, public baths and lavatories, public fountains, and large basins open to the public. The large public basins provided the main supply of water for the city's poor people, who came and filled their jugs and buckets at all hours of the day and night.

In the mostly dry climate of the Mediterranean region, the ancient Greeks and Romans sought ways to use and preserve fresh water for drinking, sanitation, and washing. Various waterworks—including aqueducts*, wells, fountains, baths, and water tunnels—became common features of Greek and Roman life.

GREECE. The ancient Greeks preferred natural springs as the source of their water supply because such springs were believed to have sacred powers. If necessary, the Greeks made clay pipes and cut channels in rock to transport spring water to where it was needed. However, natural springs were not always available or practical. In such cases, the Greeks dug wells and collected rainwater in cisterns*, which they lined with clay or cement to prevent the water from leaking into the surrounding earth. The Greeks also built fountain houses in which water flowed through spouts into basins.

Archaeological* evidence of waterworks survives throughout Greece. Among the earliest and most remarkable remains are those of a tunnel cut through a hill on the island of SAMOS in the AEGEAN SEA. Built in about 530 B.C., it was more than 3,000 feet long and nearly 3 feet wide. Its purpose was to carry water from a spring to the city of Samos. Ruins at the sanctuary* of Perachora include a stone conduit*, a large cistern, and deep shafts with devices that raised underground water to storage tanks at the surface.

As early as the 500s B.C., Greek engineering skills enabled builders to construct simple, ground-level aqueducts to transport water into cities from outlying springs. These aqueducts generally incorporated rock-hewn conduits or clay pipes. An aqueduct system built in the 100s B.C. at PERGAMUM in ASIA MINOR was one of the most complex ever built by the Greeks. It may have provided the inspiration for aqueduct building in Rome.

ROME. The two oldest major waterworks in the city of Rome were the Aqua Appia, built in 312 B.C., and the Aqua Anio Vetus, built in 272 B.C. Both were underground water tunnels, constructed beneath the surface of the earth to protect the city's water supply from enemy attack. The Aqua Appia, about ten miles long, brought water to the southern section of the city. The Aqua Anio Vetus carried water a considerable distance from the Anio River.

Rome's growing population and the increased popularity of fountains and public BATHS soon required additional waterworks to provide an adequate water supply. Roman engineers met this need by building aqueducts. The first important aqueduct in Rome, the Aqua Marcia, was built in 144 B.C. One of its innovative features was the use of mortar to hold the stone blocks in place. This made the aqueduct more stable and helped prevent serious leaks. Later engineers used concrete instead of stone blocks for the water channels of aqueducts. Unlike Greek aqueducts, which used closed pipes to transport water, Roman aqueducts usually had open channels.

Early aqueducts followed the contours of the land to maintain the flow of water from its source. This often required long detours to avoid mountains or deep valleys. As engineering techniques improved, however, Roman builders became more adventurous. They built aqueducts on a straighter line by cutting deeper tunnels through hills and constructing higher arched structures over valleys. Some of these aqueducts were marvels of engineering.

Most of the aqueducts that supplied water to Rome emptied into large basins several miles outside the city. The water then flowed through channels and emptied into brick-and-concrete tanks called *castella,* from which the water was distributed to fountains, baths, homes, public buildings, and other waterworks throughout the city.

By the time of the Roman Empire, aqueducts and the great arched bridges that carried them over valleys had become symbols of Roman wealth and power. The emperors supported ambitious construction projects to create elaborate aqueduct systems and other waterworks that could supply the inhabitants of Roman cities with abundant supplies of water.

The emperor Augustus and his assistant Agrippa built three aqueducts for the city of Rome and established a governmental administration to manage them. The emperor Claudius built aqueducts on a grand scale, and Trajan and Caracalla made important additions to Rome's waterworks. Among Caracalla's most notable projects were large and elaborate public baths. The Roman system of waterworks needed imperial support to operate. Citizens paid a fee for the use of water, but this money did not cover the cost of running the system.

Outside major Roman cities, waterworks remained relatively simple. Most people in rural sections of the empire obtained their water from wells, or perhaps springs. To raise water from wells, people usually used a bucket, rope, and pulley system. The development of simple water pumps in the 100s B.C. made the task easier. In addition to drawing water from wells, these pumps also were used to irrigate gardens and small fields and to pump water out of mines and ships. (*See also* **Aqueducts; Cities, Greek; Cities, Roman; Construction Materials and Techniques; Technology.**)

WEAPONS AND ARMOR

Ancient tribes, cities, nations, and empires fought to conquer other peoples, to defend their homelands, or to gather spoils. Their success—and often their very survival—depended on the skill of their commanders, on luck, and on their fighting gear.

Styles of warfare changed considerably between the beginning of recorded Greek history around 800 B.C. and the fall of the Western Roman Empire in the A.D. 400s. The typical fighting man of early Greece was a farmer who took up his weapons and armor whenever his local king or chieftain commanded him to do so. A soldier during the Roman Empire, on the other hand, was a trained professional, often with many years of experience, who was part of a carefully organized imperial* war machine. Some types of weapons and armor remained unchanged for centuries, although soldiers developed new ways of using them. Armorers* and inventors developed some new items as well.

GREEK WEAPONS AND ARMOR. A Greek soldier's armor consisted of a deep, bowl-shaped helmet with extensions that protected the cheeks, a cuirass or breastplate, and shin guards called greaves. Arm, leg, and foot protectors were also worn, but as time went on, they were discarded to give soldiers greater mobility. Most armor was made of bronze or a combination

* **imperial** pertaining to an emperor or empire

* **armorer** person who makes weapons and armor

of bronze and iron. By the 600s B.C., the Greek hoplite, or heavy infantry-man, also carried a circular shield, called a *hoplon*. This shield, made of wood and bronze, was about three feet in diameter. It could be carried on the left arm by means of a strap or gripped with the fist. Hoplites, who stood side by side and marched forward in unison, used their upraised shields to create a wall to bear down on the enemy. Shields were useless, however, for protecting soldiers' backs, so those who ran from the field of battle generally threw away their shields. This was considered an exceedingly disgraceful action. The women of militaristic SPARTA supposedly told their sons to come home "with your shield or on it"—in other words, come back victorious or dead. Mail—armor made of metal links or plates that fits over the body—first appeared in the Hellenistic* period. Mail was made of iron because it was stronger than bronze, which is an alloy*. Little is known about the Greeks' use of mail.

The Greek warrior's primary weapon was the spear. Early Greek spears were short, about the height of the warrior, with leaf-shaped spearheads, and were thrown with one hand. Later spears were made longer, evolving from the hoplite's 9-foot spear in the 600s B.C. to spears of 21 feet in Hellenistic Greece. An offshoot of the spear was the javelin, or throwing spear. Shorter and lighter than regular spears, javelins were often used in skirmishes*. Their accuracy could be improved by looping a throwing string around the shaft of the spear and tying it to the thrower's finger, giving the javelin a spin when it was released. Another popular weapon was the short sword, which the soldier used for cutting and thrusting at close quarters.

Slings were one of the earliest weapons. A sling consisted of a pouch with two cords attached. A small stone or lead bullet was placed in the pouch, and it was whirled to high speed. Then one of the cords was let go, releasing the projectile. Although it was difficult to place an accurate shot with a sling, slings could outrange javelins and even some bows. Bows and arrows were also used as weapons. Bows were constructed of wood and animal horn and overlaid with sinew* in the front to increase their recoil power. Arrows were made of bronze or iron. The Greeks also developed a form of crossbow* known as a *gastraphetes* (belly shooter). It extended the range of arrows by using a bow that was heavier and stiffer than that usually used by archers.

The Greeks also used large, mechanical devices to wage war. Mechanical stone and bolt throwers became increasingly important in siege* and countersiege during the 300s B.C. Catapults*, too, were used, either powered by torsion* or by bows.

ROMAN WEAPONS AND ARMOR. Roman armor evolved over time. The soldier in the republic fought mainly with a spear and carried an oval shield for protection. He wore a leather cuirass to which was fashioned a bronze breastplate, and he wore a helmet made of bronze. By the early empire, helmets were made of iron, and the Roman soldier used a short sword and was protected by a *scutum,* a large shield shaped like a cylinder, which was made of wood and covered with leather. The use of mail also changed over time. During the republic, soldiers wore a mail shirt, or *lorica hamata,* which hung to the mid-thigh. It was flexible and provided protection against arrows,

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **alloy** substance made of two or more metals or of a metal and a nonmetal

* **skirmish** in war, a minor fight between small groups, usually apart from larger troop movements

* **sinew** tough, elastic fibrous tissue that joins muscle to bone; tendon

* **crossbow** weapon for discharging arrows that consists of a short bow mounted crosswise by two equal and opposite forces

* **siege** long and persistent effort to force a surrender by surrounding a fortress with armed troops, cutting it off from aid

* **catapult** military device for hurling missiles, such as stones

* **torsion** twisting or rotation of an object by two equal and opposite forces

See color plate 11, vol. 1.

spears, and slashing blows, but it was very heavy. In the empire, legionnaries* wore a *lorica segmentata,* or plate mail. This sheet of iron covered only the shoulders and torso, but because of its construction, it gave better protection against piercing blows of hand-to-hand combat.

The classic Roman weapon was the *gladius,* or stabbing sword, which was about two feet long. The Romans also used a javelin called a *pilum.* It was short, about five feet long, with a heavy load of soft iron at the tip, which made up one-third of the shaft of the spear. It could not be thrown as far as some javelins, but it had greater impact. Also, because the soft iron tip bent on striking, it was of little value to the enemy, since it could not be reused.

Although the spear and the sword remained the main arms carried by Roman soldiers, the Romans also developed and used a variety of other weapons. One was the *martiobarbulus,* a small, barbed dart that was vicious against both men and horses. Another was the catapult, which came in two types: stone throwing *(ballista)* and arrow shooting *(catapulta).* The Romans used *ballista* to fire flaming logs or rock missiles while waging sieges. Lighter catapults were also used on the open battlefield, and catapults were regularly used in sea battles. By the late empire, the Romans developed a single-armed stone thrower called the onager, or wild ass, for the way it reared up after being shot off. The Romans also developed *carroballistae,* small torsion engines on wheels, and the *manuballista,* or hand catapult—a light, portable version of the useful weapon.

The Romans also built battering rams. These were squared-off timbers plated with iron and capped with an iron head, sometimes in the shape of a ram. Ropes were wound around the timber to reinforce it and to prevent it from splitting. The timber was suspended on ropes inside a small hut. The hut, built of heavy timbers, was covered with thick planking and green wicker to break the force of stones. To protect it against fire, two layers of animal hide with fresh seaweed in between were laid over the top. Battering rams were sometimes built into siege towers. To construct a siege tower, the Romans would clear a broad terrace and two ramps against the wall to be scaled. Soldiers would then roll two wooden assault towers up the ramps and fight against the wall. From the towers, archers, slingers, and javelin throwers could fire down on the enemy. (*See also* **Wars and Warfare, Greek; Wars and Warfare, Roman.**)

WINE

Wine was the favorite drink of the ancient Greeks and Romans. It was drunk by all groups of society: rich and poor, men and women, young and old. Ancient wines were stronger than most modern wines and were usually mixed with water to reduce their intoxicating effects. Considered a necessity of Greek and Roman life, wine became one of the most important items of trade in the ancient world. Wine was also important in religious ceremonies in both Greece and Rome. In Greece, DIONYSUS, the god of wine, was a major deity*. The Romans called him Bacchus.

The warm and sunny climate of the Mediterranean region is especially well suited to the growing of wine grapes. Grapes can be easily ruined by too much rain or by very hot winds at the wrong times during their growth.

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Many areas of ancient Greece and Italy had ideal conditions for growing grapes. But the land and climate of some regions produced grapes that made outstanding wines. Among these areas were the islands of Cos, Chios, Lesbos, and Lemnos in the AEGEAN SEA, and the region of Campania in southern Italy. Good wine grapes also were grown along the Mediterranean coast of SPAIN and in various parts of GAUL.

By the time of the BRONZE AGE, wine making was already well established throughout ancient Greece. Over time, the Greeks learned that the quality and character of wine depended on such factors as climate, soil, water, and type of grape, and they developed methods to produce a variety of wines. Many of the methods they used for planting and pruning grapevines have been followed for centuries. Some areas of Greece, particularly the Greek islands, became especially famous for their wines. Grape growing and wine making played a very important role in the economy of those regions.

Until the Romans developed vineyards and good quality wines of their own, they imported enormous quantities of wine from Greece. Even after wine making became established in Italy, certain Greek wines continued to be highly prized among some Romans. As Roman wine making improved, it became a profitable part of Roman agriculture and trade.

Wine making was similar in ancient Greece and Rome. After being cut from vines, grapes were placed in a large vat, or container, and people walked on them with their bare feet, crushing the grapes and producing a wet, pulpy mush. The mush was further crushed by a pressing device. Some of the juice released during this process was drunk as new wine. Most, however, was poured into large storage jars to ferment* for a period ranging from a few days to several months. It was then poured into smaller containers and allowed to age for varying numbers of years.

Aging improved the taste of the wine. The Greeks and the Romans also added various substances to wine to increase the range of tastes. The Greeks added small amounts of seawater to make wine taste smoother. Both they and the Romans added honey to make wine sweeter. Wine also could be mixed with various types of seeds and leaves, such as aniseed, pomegranates, or rose leaves, to create beverages with distinct flavors. Sometimes a substance called myrrh* was added, which was believed to help preserve the wine.

Wine was an important trade item. For centuries, wine was shipped in large ceramic jugs called *amphorae*. These were replaced by wooden casks around the A.D. 100s. Both the Greeks and Romans sought out new markets for their wines. Roman conquests, in particular, helped expand the wine trade throughout the Mediterranean region and beyond. (*See also* **Agriculture, Greek; Agriculture, Roman; Food and Drink; Trade, Greek; Trade, Roman.**)

See color plate 9, vol. 1.

* **ferment** to undergo gradual chemical change in which yeast and bacteria convert sugars into alcohol

* **myrrh** thick, brown liquid obtained from the trunks of certain small trees in eastern Africa and Arabia and used to make perfume and incense

WOMEN, GREEK

The role of women in ancient Greek society changed several times over the centuries. During all periods, however, women's rights and freedoms were far more limited than those of men. Women were never recognized as the equals of men. Women took no part in political or military life, and only a few entered the world of learning and the arts. Although some women held central roles in many religious ceremonies and

See
color plate 6,
vol. 1.

traditions, most Greek women had no direct influence in society. As daughters, wives, and mothers, they were expected to be quiet, well behaved, and undemanding—almost invisible.

The voices of a few ancient Greek women survive in fragments of letters, poems, and other literature. Most Greek women, however, could neither read nor write. As a result, nearly all of what we know about women's lives comes from the writings of men. Male authors often created female characters who were jealous, foolish, or destructive. These women were portrayed as weaker than men but also as dangerous because they did not possess the higher reasoning power of men. A few writers, however, created portraits of strong and admirable women who were as heroic as any man. The playwright EURIPIDES attacks the misogynistic (hatred of women) tradition of ancient Greece in the following fragment:

> Men's blame and denigration of women twangs an idle bowstring. As I will show, [women] are better than men. . . . They care for the house and preserve within merchandise brought over the sea. Without a wife, no home is clean and prosperous. As to religious matters, here I rest my claim that we play the most important role. . . . Given women's righteous role in divine matters, how is it appropriate for the female race to be abused?

* **epic** long poem about legendary or historical heroes, written in a grand style

* **aristocratic** referring to people of the highest social class

WOMEN IN THE HOMERIC WORLD. The *Iliad* and the *Odyssey,* the epics* by the Greek poet HOMER, show how Greeks of the 700s B.C. imagined that their aristocratic* ancestors had lived. In the world of Homer's poems, men and women have very different roles. Men live in the public world of fighting, poetry, and statesmanship. Women live in the private household world of weaving, caring for children, and supervising servants.

Yet the public and private worlds are not completely separated in Homer's poems. A queen may sit at her husband's side to entertain visitors from foreign lands. Homer's women give gifts, tell stories, and win reputations for beauty, virtue, or intelligence. In portraying the relationship

WOMEN PHILOSOPHERS

Ancient records tell of the existence of women philosophers, although few writings by these learned women survive. Some of the women were related to and educated by well-known male philosophers. For example, two daughters of the mathematician and philosopher Pythagoras became known as thinkers in their own right. Even Plato had a female student—Axiothea, who dressed like a man. The most famous woman philosopher was Hypatia of Alexandria, who died in A.D. 415. The head of a famous school, she wrote works on astronomy and philosophy. A Christian mob, filled with hatred of all things pagan, murdered Hypatia during a riot.

between the hero* ODYSSEUS and his wife, Penelope, Homer shows marriage as a partnership in which the husband and the wife respect each other. According to the poet, in an ideal marriage, a husband and a wife have the same mind—that is, they communicate well and share the same values. In their ability to reason and in their understanding of right and wrong, Homer's women are no different from men. By the time Homer composed his epics, Greek society was changing, along with the role of women.

WOMEN IN LATER GREEK SOCIETY. Beginning around 700 B.C., the old order of society, in which aristocratic families controlled the community, gave way to new forms of government in city-states*. The power of the noble families faded. Service to the state became one of the highest virtues of Greek life. As these changes occurred, the two worlds of public and private life moved farther apart. Even more than before, laws and customs limited women to the private world of the household. Women had no legal identity. They could not own property or manage money on their own. In the eyes of the law, women belonged to their fathers, husbands, sons, brothers, or other male relatives.

A woman's most important role was to produce sons and heirs for her husband. An heir had to be legitimate. In other words, he had to be known to be his father's son. To make certain that their heirs were legitimate, men guarded their wives and daughters against any possibility of adultery* or premarital sexual relations. Women had little contact with men other than their fathers, husbands, or brothers. Unless they were engaged in some religious activity, women spent almost all of their lives inside their houses. Girls lived at home until they married, usually at about the age of 15. Most received little or no education and rarely went outside. After marriage, a girl moved into her husband's house. Upper-class women in ATHENS during the 400s B.C. were even more restricted. They lived in women's quarters inside the household. Not only did they seldom see men other than their husbands, but they were isolated from the company of other women as well.

Greek epitaphs* praised women for performing their roles as wives and mothers. The Greek historian THUCYDIDES recorded a famous speech by PERICLES, a leader in Athens during the 400s B.C., in which Pericles states that good women are not spoken of at all, "whether in praise or blame." They are unknown in their communities. Other speech makers also praised women for their silence and invisibility. Men did not even mention women by name—at least not respectable women. But there were other kinds of women. According to the Athenian orator* DEMOSTHENES, wives provided heirs and guarded the household, while courtesans* and prostitutes provided physical pleasure.

The negative view of women was deeply rooted in Greek culture. HESIOD, a poet who lived around Homer's time, saw women as an evil but one that was necessary for producing children. Otherwise, they only wasted a man's time and money. Greek plays occasionally show women becoming involved in politics, expressing their desires, or acting independently—usually with tragic results. By moving outside the limits of the household world, these women cause trouble or disrupt the harmony of the community.

* **philosopher** scholar or thinker concerned with the study of ideas, including science

The philosopher* ARISTOTLE offered an explanation as to why, in his opinion, women were inferior to men. He claimed that women were incomplete or deformed men, lacking in the power of judgment. The Greeks believed that women were more selfish, emotional, and unstable than men. Like a child, or even an animal, a woman needed a man's guidance. Men made the decisions and women obeyed. Women who did not live with men, for whatever reason, were strange, unpredictable creatures. According to doctors, a healthy grown woman's natural state was pregnancy. If a woman became ill, a doctor sometimes prescribed marriage or sexual intercourse as a cure.

Greek literature contains a few hints of a different, more generous attitude toward women. Although the philosopher PLATO had a low opinion of the Athenian woman of his day, he claimed that in an ideal state educated women could rule as philosopher-kings. ARISTOPHANES wrote the plays *Lysistrata* and *Assemblywomen,* in which women attempt to correct problems in the state.

Some women in ancient Greece were freer than others. The strictest rules separating women from the world applied to the upper classes and to wealthy households. In poorer households, women worked alongside their husbands. Although they bore a heavier burden of labor than privileged women, they also saw more of the world outside their homes. Women of the lower classes sold or traded goods in the marketplaces and worked in the fields. A small number of them were crafts workers. Noncitizen women had fewer limits on their freedom than citizens. Some noncitizens gained wealth, popularity, and fame as courtesans. The best known of these was Aspasia, the companion of the statesman Pericles.

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

The women of SPARTA had always lived differently than other Greek women. Girls trained in sports just as boys did, and women were allowed to move outside their homes and to display their wealth in the form of jewelry or other goods. During the Hellenistic* period, Greek women in the cities of

ASIA MINOR and EGYPT gradually began to enjoy more freedom, although men still did not regard women as their equals.

In spite of the many barriers that society placed in their way, a handful of Greek women—such as the poet SAPPHO—earned public recognition in fields normally open to men only. Most women, however, were doomed to live and die without making their mark in the world. Although many biographies of men have come down from the ancient Greeks, there is not one detailed account of a woman's life—at least none that has survived. Although Greek sculptors and vase painters produced hundreds of haunting images of female beauty, no one knows what women in real life thought of these images.

WOMEN IN RELIGION.   At all times and places in the Greek world, women played an important role in religion. They were mourners at funerals and witnesses at weddings. Priestesses held sacred offices in many cults*. Some of these cults worshiped goddesses, while others worshiped male gods. Priestesses performed religious rituals*, although they did not kill animals for sacrifices*. In some shrines or TEMPLES, women served as oracles* who answered the questions of worshipers. People thought that these women possessed the ability to predict the future or to explain the will of the gods.

Women participated in and held several religious festivals throughout the year. Some of these festivals were for women only. One of the most famous was the THESMOPHORIA, a three-day event during which Athenian women left their homes and camped on the hill where the male assembly met during the rest of the year. When the women took over this hillside for their festival, they imitated a prehistoric way of life, sleeping in huts made of branches and drying meat in the sun. They also shouted and danced and behaved in ways that were completely unlike their normally quiet and modest behavior. The Greeks believed that women's actions at the Thesmophoria and at the many other festivals and ceremonies helped the whole community stay in harmony with the gods. Some historians think that the Greeks gave women an important role in religion to make up for the fact that they excluded women from the rest of public life. (*See also* **Family, Greek; Homosexuality; Marriage and Divorce; Women, Roman.**)

* **cult** group bound together by devotion to a particular person, belief, or god

* **ritual** regularly followed routine, especially religious

* **sacrifice** sacred offering made to a god or goddess, usually of an animal such as a sheep or goat

* **oracle** priest or priestess through whom a god is believed to speak; also the location (such as a shrine) where such utterances are made

WOMEN, ROMAN

Women in ancient Rome had no political rights. They could not vote or make public speeches. They were forbidden to participate in two of the central activities of the Roman state—politics and war. They were expected to devote their attention and energy to their households, and their most important responsibility was having children.

Yet Roman women were not entirely shut out of public life. Some women were indirectly involved in politics through the influence they had on their husbands. Others conducted financial business. Throughout Rome's history, women held important religious offices. Upper-class Roman women had more freedom than their Greek counterparts, who almost never left their homes. Cornelius Nepos (ca. 99–24 B.C.), a wealthy Roman who wrote the first surviving Latin biographies, compared the roles of Greek and Roman wives in his *Lives of the Famous Men:*

For what Roman is not asked to take his wife to a dinner party? Or whose wife is not prominent at home or not involved in society? In Greece things are far different. For neither is a wife invited to a dinner party, except of relatives, nor does she pass her life except in the inner part of her house, which is called the women's quarters, where a man is not welcome, save for a close relation.

Roman men did not consider women their equals, but they did not limit a woman to the inner chambers of her home. Much of what is known about the lives of Roman women comes from histories, poems, plays, and letters written by men. These documents tell something about the activities in which women engaged. But almost nothing is known about the feelings the women had about themselves and their lives.

WOMEN'S RIGHTS AND ROLES.   Traditional Roman standards of behavior for women were quite rigid. For example, one husband in early Rome divorced his wife because he learned that she had gone outdoors with her head uncovered, and another divorced his wife because she had gone to the games without telling him. Roman men living around 100 B.C., in the period of the later Roman Republic*, wrote with approval of the high standards that their ancestors had set for female behavior. They believed that their ancestors had had greater control over their wives than they had. Even in early Roman history, however, women moved about in the outside world.

The historian LIVY described some of the limits on women. "No offices, no priesthoods, no triumphs, no symbols of office, no gifts, no spoils of war can come to women," he wrote. Although women could move about somewhat freely and participate in some public activities, the center of their world was—or was supposed to be—the household. The writer TACITUS said that a woman's duties were "to manage the house and look after the children."

Some Roman women, however, did more than keep house. Terentia, the wife of the orator* CICERO, ran an impressive financial empire and invested in apartment buildings, farmland, and other properties. Under the law of the early republic, a woman could not engage in business or own property independently of her husband, father, or guardian. These limits gradually loosened, however. By the time Rome had become an empire, the law still reflected the belief that adult women needed male guardians, but people generally ignored this rule.

Some areas of public life, however, remained off-limits to women. Women did not serve in the army, and Romans considered it improper for a woman even to watch military maneuvers. Although women held no public offices, some women were involved in politics in other ways. Fulvia, whose third husband was Mark Antony, openly supported some political leaders and opposed others and even commanded troops during a rebellion in 41 B.C. Many Roman writers found such behavior odious and unwomanly. Yet the Romans realized that women helped shape public life by setting examples of behavior for their sons, who would one day govern the state. Within their families, Roman politicians accepted, and even encouraged, women's interest in politics. Outside the family, however, a politician's career suffered if word got around that he was influenced by his wife. Still, many women

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

* **orator** public speaker of great skill

A GOOD WOMAN'S LIFE

One Roman's tribute to his wife, honoring a happy marriage of more than 40 years, shows what significance women could play at the end of the Roman Republic. As a young woman, his wife had brought her parents' murderers to justice and saved her inheritance from greedy relatives. When powerful enemies wanted to kill her husband, she helped him escape, secretly provided him with supplies while he was in hiding, and managed their estate, defending it from a band of looters.

The couple later enjoyed a good life, but they had no children. When the wife suggested divorce so that her husband could have children with another woman, he refused—and mourned her when she died before he did.

* **imperial** pertaining to an emperor or empire

* **deity** god or goddess

See
color plate 2,
vol. 1.

exercised political power through their influence on sons, husbands, or lovers. Servilia, described by Cicero as a woman of "high intelligence and great energy," was connected with Julius CAESAR, Marcus BRUTUS, CATO THE YOUNGER, and other leading figures in the Rome of her day. Later, when emperors ruled Rome, women in the imperial* family sometimes controlled the emperors. Agrippina, the mother of NERO and the sister and wife of two other emperors, was the power behind the throne for many years. Partly because the Roman people disliked and distrusted ambitious women such as Agrippina, these women had less power and influence after the A.D. 100s.

Only under unusual circumstances could a woman make a speech in court or in front of an assembly. Men did not like the idea of a woman addressing a public gathering, even when she had little choice—for example, if she had no one to argue her case in court and chose to appear on her own behalf. Roman women occasionally gathered in public for political reasons. The most famous public demonstration of women occurred in 195 B.C., when women took to the streets to urge the government to cancel a law that banned certain kinds of finery, such as silk and jewelry. The Roman historians who wrote about this episode had mixed feelings about such political action. They felt that women should take such a step only when it involved a patriotic action on behalf of the state.

State religion was one area in which Roman women played a public role from very early times. The best-known religious women served in the temple of VESTA. These Vestal Virgins, as they were called, appeared at many public ceremonies and performed various rituals. The most important ritual was tending the fire at Vesta's altar, which the Romans believed determined the fate of Rome—the empire would survive as long as that fire remained lit.

Most priests, even priests of female deities*, were men. However, the wives of some priests shared their husbands' duties. Romans also had religious festivals for women. Twice each year married women of the upper classes gathered at the home of one of Rome's leading public officials for the festival of Bona Dea, a goddess worshiped by Roman women. Men were strictly forbidden to witness the Bona Dea ceremonies. One of Rome's biggest scandals occurred when a young man disguised himself as a woman and tried to sneak into the festival.

PROPER WOMANLY BEHAVIOR.   The finest quality that a Roman woman could possess was *pudicitia*. For an unmarried girl, *pudicitia* meant sexual purity. For a wife, it meant faithfulness and devotion to her husband. Romans cherished stories of women who exhibited this quality. In one story, a woman who had been raped killed herself in shame even though her husband did not blame her for what had happened to her. Another story concerned Paetus and his wife Arria. When the emperor CLAUDIUS ordered Paetus to end his own life, Paetus hesitated. Arria took his dagger and stabbed herself to set an example, saying, "Paetus, it doesn't hurt." These and other stories show that the Romans thought it was a woman's duty to sacrifice herself to protect her sexual purity or to help her husband.

One special form of *pudicitia* concerned remarriage. Romans gave their highest praise to women who had only one husband in their lifetimes. However, few women could win that praise in a society where girls

married young, husbands often died while their wives were still young, and divorce was common and easy to obtain.

The Romans prized obedience in a woman. Even a woman who was sharp-tongued and unruly at home was supposed to be quiet and obedient to her husband in public. To act otherwise was to bring shame upon the husband. Roman plays and other literary works often made fun of bossy wives.

The Romans also admired the virtue of *pudor,* which means decency or proper behavior. A woman, they thought, should be modest and should show self-control in all situations. Moralists were quick to criticize any woman who failed to behave in a calm and reasonable way. They claimed that women were naturally weaker than men and that this weakness made them more likely to give way to greed, sexual desire, or jealousy. Whenever men relaxed their control over women, they believed, the women exploded into unseemly behavior—such as meddling in the business of men.

In general, the Romans expected women to devote themselves to domestic matters. A woman's highest reward was the praise she would receive after her death for having lived up to her family's expectations. But Cato recognized the power of women when he wrote, half humorously, "All men rule over women; we Romans rule over all men; and our wives rule over us." (*See also* **Antonius, Marcus; Family, Roman; Marriage and Divorce; Women, Greek.**)

WORKING CLASSES

See color plate 13, vol. 1.

* **aristocracy** privileged upper class

* **city-state** independent state consisting of a city and its surrounding territory

* **Roman Republic** Rome during the period from 509 B.C. to 31 B.C., when popular assemblies annually elected their governmental officials

Ancient Greece and Rome both had rigid class structures in which a small group of individuals or families had great power, usually based on the amount of land they controlled. This economic power was commonly taken to be a sign of superior character and ability as well. The vast majority of people were poor and worked for a living. The survival of these working people often depended on the unequal relationships they had with the rich and powerful.

Early Greece and Rome were traditionally agricultural societies in which land ownership was closely associated with wealth and power. People who had only small landholdings often found it difficult to provide for their family's basic needs. Many were forced to become tenants of wealthy landowners, giving up control of their own land and offering their labor and a portion of crops to their landlords. Over time, the land became concentrated in the hands of fewer and fewer individuals. Eventually, the few controlled all political, military, and religious power, and a hereditary aristocracy* was established.

Because agriculture dominated the early Greek and Roman economies, few opportunities for advancement existed for people with little or no land. Those who had special skills or could provide special services, such as merchants or traders, might improve their financial situation. Occasionally, they might even gain substantial wealth and achieve positions of political influence. This happened more frequently during the Roman Empire than it had in the early Greek city-states* or the Roman Republic*.

Some workers in ancient Greece and Rome attempted to improve their lives by migrating to other regions. Overseas COLONIES offered ambitious individuals opportunities for a fresh start and, perhaps, wealth and influence.

Poor Greeks migrated to ASIA MINOR and elsewhere because more land was available there than at home. During the Roman Empire, slave labor replaced many rural workers, who then migrated to Roman colonies. In both ancient Greece and Rome, some working-class people left their homelands to pursue careers as mercenaries*, merchants, or artisans* in places where their skills might be in demand and where the prospects of getting ahead were brighter.

Military service provided working-class Greeks and Romans with still another opportunity to improve their lives. In ancient ATHENS, for example, service in the navy provided thousands of men with an occupation and a salary equal to that of skilled workers. The opportunities for a career in the Roman navy were even greater. At first, only individuals who owned property could serve in the Roman ARMIES. This property requirement was later abolished, and many rural peasants and urban poor enlisted. In addition to their pay, Roman soldiers typically received a grant of land, usually in the provinces*, as well as a substantial sum of money when they retired.

The vast majority of people in ancient Greece and Rome had difficult lives. Most struggled to provide for their most basic needs. Even when successful, they remained poor in comparison to the upper classes. The exploitation of the poor by the wealthy sometimes led to social and political unrest, including occasional outbreaks of violence. During the Roman Republic, the continued threat of such conflict helped the plebeians* gain greater political and economic rights. During the imperial* period, however, the lives of the poor worsened, resulting in social unrest and rebellions in the provinces that gradually weakened Rome. (*See also* **Class Structure, Greek; Class Structure, Roman; Economy, Greek; Economy, Roman; Labor; Land: Ownership, Reform, and Use; Migrations, Early Greek; Migrations, Late Roman; Slavery.**)

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

* **artisan** skilled craftsperson

* **province** overseas area controlled by Rome

* **plebeian** member of the general body of Roman citizens, as distinct from the upper class

* **imperial** pertaining to an emperor or empire

WRITING

See *Alphabets and Writing.*

XENOPHON

ca. 428–354 B.C.
GREEK WRITER

* **philosophy** study of ideas, including science

* **mercenary** soldier, usually a foreigner, who fights for payment rather than out of loyalty to a nation

The ancient Greek writer Xenophon is known for his works on history, philosophy*, politics, and military matters. In ancient times, he was admired as a philosopher and a military leader. Modern scholars, however, value him primarily for the insights his writings provide into the values and attitudes of upper-class Greek society.

Born into a wealthy family in ATHENS, Xenophon reached adulthood during the later stages of the PELOPONNESIAN WAR. As a young man, he met the philosopher SOCRATES, whose ideas and political beliefs greatly influenced him. After Sparta's victory over Athens in the Peloponnesian War, Xenophon supported the ruling TYRANTS, or absolute rulers, who came to power. He later opposed the forces that restored DEMOCRACY to Athens in 404–403 B.C.

In 401 B.C. Xenophon traveled to Asia to join an army of Greek mercenaries* called the Ten Thousand. This army had been established by the Persian prince Cyrus in an attempt to seize power from his brother, King Artaxerxes. Cyrus was defeated, but Xenophon emerged as a leader of the Ten Thousand. He later recorded his experiences in his book titled the *Anabasis.* In this work,

Xenophon gives an account of Cyrus's death, describing the many qualities that had made the Persian leader a valiant prince—his generosity to those who served him, his skill in battle and in the hunt, and his stern execution of public justice:

> He was most unsparing in exacting punishment, and one could often see along the highways men whom he had deprived of their feet and hands and eyes. So that in Cyrus's province both Greek and barbarian, provided they did no wrong, could journey without fear whenever they wished.

Instead of returning to Athens, Xenophon traveled to Asia Minor, where he served as a mercenary for the Spartans in their war against the Persian Empire. He became a close friend of the Spartan king Agesilaus and returned to Greece with him in 394 B.C. That same year, he fought with the Spartans against Thebes and several other Greek city-states*, including Athens, in the Corinthian War.

* **city-state** independent state consisting of a city and its surrounding territory

Because he had fought on the Spartan side against Athens, Xenophon was exiled by the Athenians. Unable to return to his home, he settled on a country estate near Olympia, a gift from his friend Agesilaus. He lived there until the Spartans were defeated by Thebes in 371 B.C. Forced to leave his estate, he moved to Corinth, where he remained until his death in 354 B.C.

Xenophon wrote extensively during his years in Olympia and Corinth, and all of his known works have survived. As a philosopher, he was not an original thinker like Plato, who was his contemporary. Xenophon is best known for his historical works, including the *Anabasis* and the *Hellenica,* which is a history of Greece from 411 B.C. to 362 B.C. The *Hellenica* begins where the historian Thucydides ended his work. Modern scholars consider Xenophon's historical writings to be incomplete and somewhat inaccurate. Instead of offering a full, unbiased account of events, the works reflect Xenophon's own prejudices and feelings about people and places.

Among Xenophon's other writings are works on soldiering and horsemanship. Close companions to his histories, they emphasize the importance of such personal qualities as discipline and leadership, as well as the virtues of a military life. His work titled *On Horsemanship* is still considered a valuable resource by modern horse trainers. Another well-known work, *Oeconomicus,* is a manual of household management.

Xenophon wrote in a clear and direct style. His works underscore his belief in the conservative values of his time, such as order, discipline, regularity, strong leadership, and morality. They present readers with a picture of what Xenophon regarded as the virtuous life. (*See also* **Literature, Greek.**)

XERXES

Died 465 B.C.
King of Persia

As the king of ancient Persia, Xerxes crushed revolts in Egypt and Babylon and strengthened control over those areas. However, an attempt to expand Persian control into Greece failed when the Greeks destroyed Xerxes' fleet at the Battle of Salamis off the coast of Attica.

Xerxes was the son of Darius I, who began the Persian Wars against the Greeks in 490 B.C. Xerxes became king in 486 B.C. upon the death of his father. During the early years of his reign, Xerxes quelled rebellions by the

Egyptians and by the Babylonians and continued construction of the royal city of Persepolis, which had been started by his father.

Xerxes renewed the war against the Greeks in 480 B.C. in the hope of avenging his father's defeat at the Battle of MARATHON ten years earlier. With a huge army of about 300,000 men, he crossed the Hellespont, the narrow strait* that separates Europe and Asia, and entered THRACE. Marching south, the Persians met a small Greek force of Spartans defending the pass of THERMOPYLAE. The Spartans fought bravely, but the Persians annihilated them and marched on to ATHENS. The Athenians fled, and the Persians occupied and looted the city.

The tide of victory soon turned against Xerxes, however. The Athenians destroyed the Persian fleet in a great sea battle that took place between the island of Salamis and the Greek mainland. Crushed by this defeat, Xerxes retreated to ASIA MINOR. The following year, the Greeks routed the Persian army at the Battle of Plataea in central Greece. This decisive defeat ended Xerxes' plan to conquer Greece. He was assassinated in 465 B.C. by a member of his royal bodyguard and was succeeded by his son, Artaxerxes. (*See also* **Greece, History of; Herodotus; Persian Empire.**)

* **strait** narrow channel that connects two bodies of water

See map in Persian Empire (vol. 3).

YEAR

The ancient Greeks and Romans used many systems to designate and keep track of years. This was important for maintaining a chronology that marked events in their histories and enabled them to determine the number of years that elapsed between events. The system of numbering years and designating them A.D. or B.C. did not begin until long after the ancient period.

The most common way that the Greeks and Romans kept track of years was to associate each year with the name of a person, usually someone of great importance. The early Greeks, for example, designated years by the names of the archons* of Athens. After the 300s B.C., many Greek historians used a system based on the names of winners at the OLYMPIC GAMES. The Romans used the names of consuls* and emperors. In a system such as this, lists of the years with their names had to be carefully maintained and passed down over centuries; otherwise, the designations would lose their meaning.

The Greeks and Romans also kept track of years with a system based on eras—periods of time in which a succession of years is numbered from a certain starting date, often an important political, military, or religious event. One era widely used in Greece was the Seleucid era, based on the ruling years of the SELEUCID DYNASTY. Another era used by the Greeks was that of the Trojan War (usually given as 1183/82 B.C.) The early Romans dated events from the founding of Rome (753 B.C.). The AUC system of recording Roman history uses this date. (The abbreviation AUC comes from the Latin *ab urbe condita,* "from the year of the founding of the city.") During the empire, the Romans often used eras based on the reigns of their emperors.

CALENDARS, systems for measuring and recording the passage of time, were another system of timekeeping. Calendars had been used by the ancient Babylonians and the Egyptians before the Greeks and Romans. In 46 B.C. Julius CAESAR instituted a revision of the Roman calendar that made it more in keeping with the seasons of the year. The Julian calendar, as it came to be

* **archon** in ancient Greece, the highest office of state
* **consul** one of two chief governmental officials of Rome, chosen annually and serving for a year

known, gradually came to dominate most official timekeeping practices in the Mediterranean region for the next 1,500 years. (*See also* **Astronomy and Astrology; Festivals and Feasts, Greek; Festivals and Feasts, Roman.**)

ZENO

See *Stoicism.*

ZEUS

Zeus was the supreme god of the ancient Greeks. He was believed to live in the clouds on MT. OLYMPUS, the highest mountain in Greece. He ruled over the other DIVINITIES of the traditional Greek religion and also controlled all human affairs. Zeus was believed to be strict but fair in using his powers to regulate both the human and the divine worlds. The Roman equivalent of Zeus was JUPITER.

ZEUS'S POWERS.   Originally, the Greeks considered Zeus the god of the daytime sky only. Over time, his powers were extended to include control of day and night, the seasons, and the weather. As the god of weather, Zeus was believed responsible for storms of all kinds. His weapons were thunderbolts, and the Greeks often interpreted thunder and lightning as omens* from Zeus.

The powers attributed to Zeus continued to increase. By the Hellenistic* period, other gods and goddesses were insignificant by comparison. The Greeks believed that Zeus was responsible for virtually everything that happened, either directly or indirectly through other divinities under his control. The only exception was the underworld*, where Zeus interfered very little.

* **omen** sign, good or bad, of future events

* **Hellenistic** referring to the Greek-influenced culture of the Mediterranean world during the three centuries after Alexander the Great, who died in 323 B.C.

* **underworld** kingdom of the dead; also called Hades

In addition to being the overall protector of humans, Zeus had special powers in certain areas. He was the protector of political liberty, law and order, oaths, moral behavior, and friendships. He was also believed to safeguard strangers, guests, travelers, and beggars. As the defender of property, he was the guardian of both individual households and entire city-states*.

THE WORSHIP OF ZEUS.   Greek religious cults* worshiped Zeus as early as 3000 B.C. The OLYMPIC GAMES, the major Greek festival honoring Zeus, were first held in the 700s B.C. During the games, participants held a magnificent sacrifice* to Zeus. He had only a few city-state festivals, probably because he was considered to be the protector of all humans, not just the inhabitants of a particular city-state. Zeus also had a Greek oracle* dedicated to him, called Dodona, in the mountains of Epirus. It may have been the oldest oracle in Greece, and it remained in use until around 200 B.C.

As the supreme god, Zeus was worshiped by everyone—from individual families to entire communities. As a protector of the household, he received sacrifices on the family altar. As the protector of the city-state, he was believed to reside in the agora*, where he controlled the political and commercial life of the community. He was worshiped along with the patron* god or goddess of the city-state.

MYTHS ABOUT ZEUS.   There are many myths about Zeus. Among the best known are those told in the poems of HOMER and HESIOD. According to Hesiod, Zeus's father was Cronos and his mother was Rhea. Cronos and Rhea were Titans, who were the children of Earth and Sky. They were believed to rule the universe. In addition to Zeus, Cronos and Rhea had five other children—Hestia, DEMETER, HERA, HADES, and POSEIDON.

Because Cronos was jealous of his children, he swallowed all of them except for Zeus. Zeus was saved from the same fate by his mother, Rhea, who gave Cronos a stone wrapped in swaddling clothes to swallow and hid the child in a cave on the island of Crete. When Zeus grew up, he tricked Cronos into spitting up his five brothers and sisters. Zeus and the others then deposed* Cronos and the other Titans.

As the new rulers of the universe, Zeus, Poseidon, and Hades divided up the domain. Zeus became god of the sky, Poseidon god of the sea, and Hades god of the underworld. Mt. Olympus and the rest of earth were common territory. Because of his role in freeing the others from Cronos and leading them against the Titans, Zeus was accepted by the other divinities as the supreme god.

Zeus married several goddesses, finally settling down in a permanent marriage with his sister Hera. He also had many love affairs with goddesses and mortal women and fathered many children, most of whom were gods and goddesses themselves. ATHENA, who sprang from his head a fully grown maiden dressed in full armor, was one of his favorites. Zeus assigned to his children their respective spheres of control over the human world. He made Athena the goddess of warfare and wisdom, his son APOLLO the god of music and poetry, and his daughter ARTEMIS the goddess of the hunt. Zeus was also the father of DIONYSUS, the god of wine; the MUSES, the goddesses of the arts and sciences; and HERACLES and PERSEUS, Greek heroes. (*See also* **Cults; Myths, Greek; Religion, Greek.**)

SUGGESTED READINGS

ATLASES AND ENCYCLOPEDIAS

HISTORY

CULTURE AND SOCIETY

MYTHS AND LEGENDS

DAILY LIFE

BIOGRAPHY

LITERATURE

FICTION

PHILOSOPHY

ART AND ARCHITECTURE

WARS AND WARFARE

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CULTURE

PLATE 1

According to Greek mythology, the handsome Adonis was loved and protected by Aphrodite since his boyhood. Adonis was mortally wounded by Aphrodite's jealous husband. As he lay dying, drops of his blood fell upon the soil and a beautiful red flower—the anemone—sprang from the spot.

PLATE 2
Roman banquets served many public and private functions—social, religious, or po-
litical. Funeral banquets, such as the one shown here, were often given by wealthy
individuals to anyone who attended or participated in the funeral of a relative who
had died. This practice began as a way of honoring the memory of the deceased.
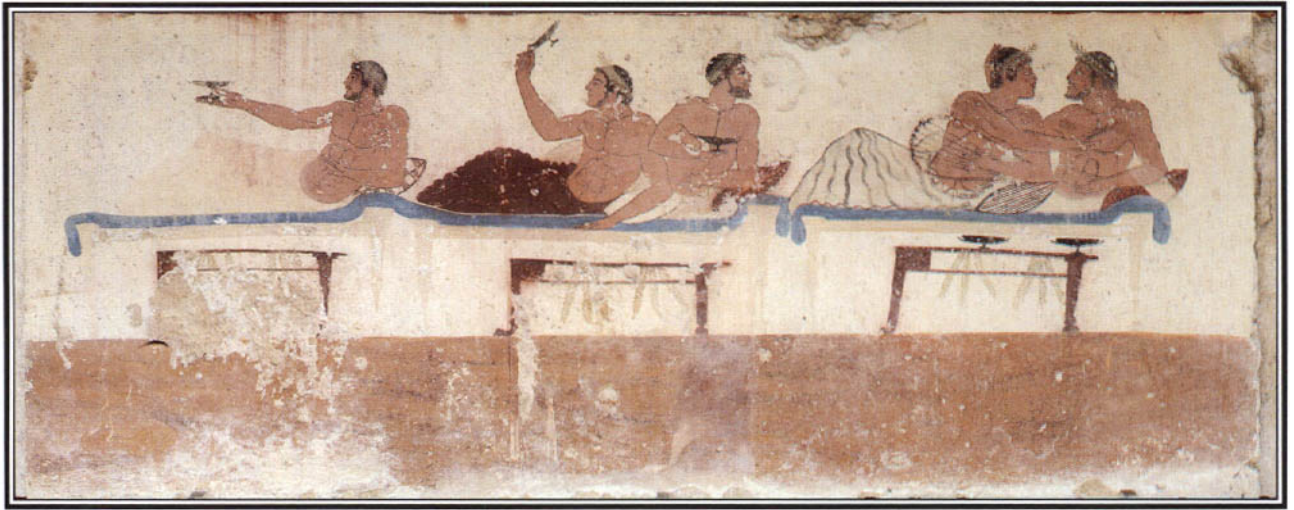
PLATE 3
Although music was not considered a suitable profession for a Roman citizen,
music accompanied many events and activities in ancient times. Roman armies
used horn players to relay signals. Religious ceremonies, public games, and pro-
cessions all included music. Street musicians, such as the ones shown here,
were a common sight in the bustling cities of the empire.

PLATE 4

Roman games, intended to entertain large groups of spectators, sometimes included athletic events. Far more popular, however, were the blood sports—the gladiatorial combats that resulted in injury or death to people and animals.

PLATE 5

So much a part of Greek culture, athletic excellence contributed to the Greek concept of the ideal man, who was muscular, strong, and fit. Unlike the Roman games, which were staged for entertainment, Greek games emphasized athletic excellence and competition. This sculpture by Apollonius is of a pugilist (boxer) resting.
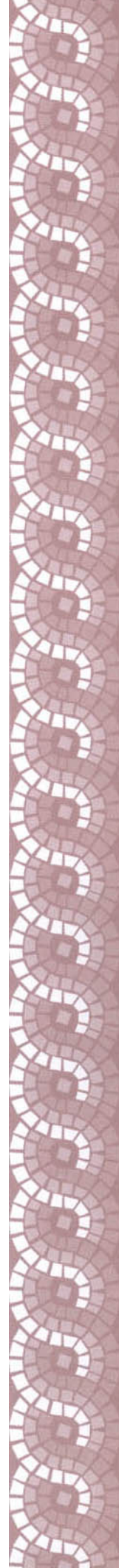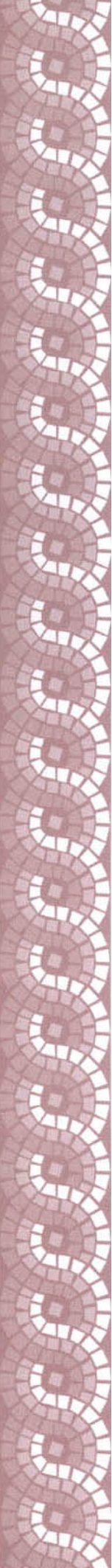
PLATE 7

These two figurines, made of terra-
cotta, are of actors wearing the
masks of comedy. Greek comedies
were humorous plays set mostly in
contrived situations rather than in
the world of myth or legend. The
roots of comedy may lie in religious
dances or processions that included
people wearing masks or disguises.

PLATE 8

Silenus, shown here offering at an altar, was a mythical creature distinguished by his horse ears, bald head, and resemblance to the philosopher Socrates. Known for his wisdom, Silenus was believed to have been the tutor of the Greek god Dionysus.
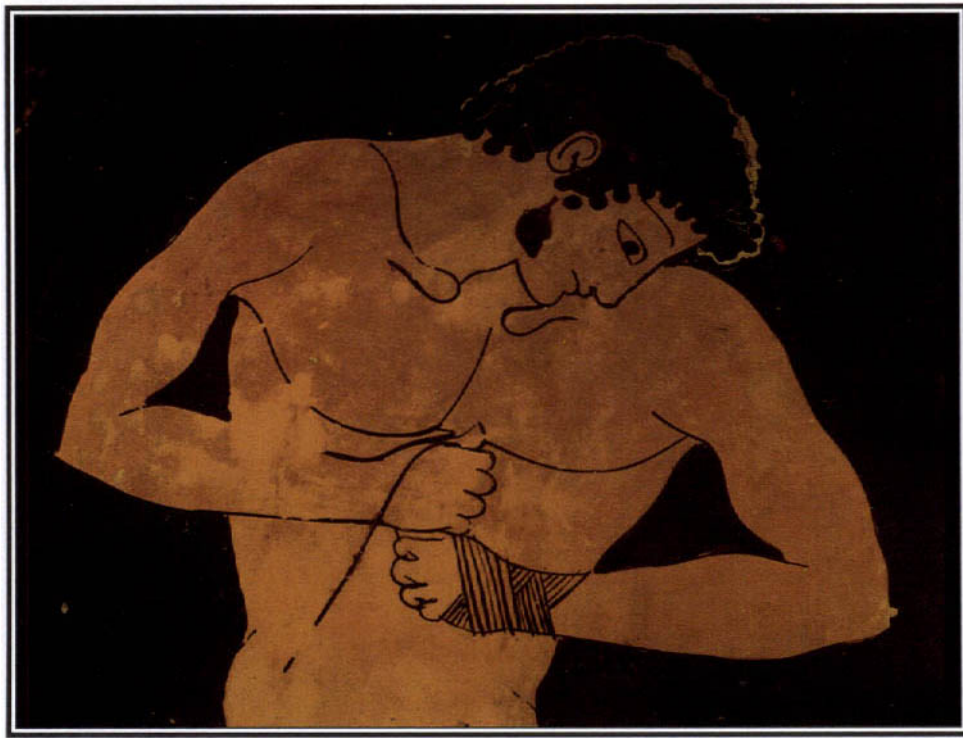
PLATE 10

Like boxers today, Greek fighters carefully bandaged their hands for protection. This figure appears on an amphora, a vessel used for storage. Instead of using the shape of the pot to frame a painting, Greek artists adjusted their designs to fit the vessels they were decorating.
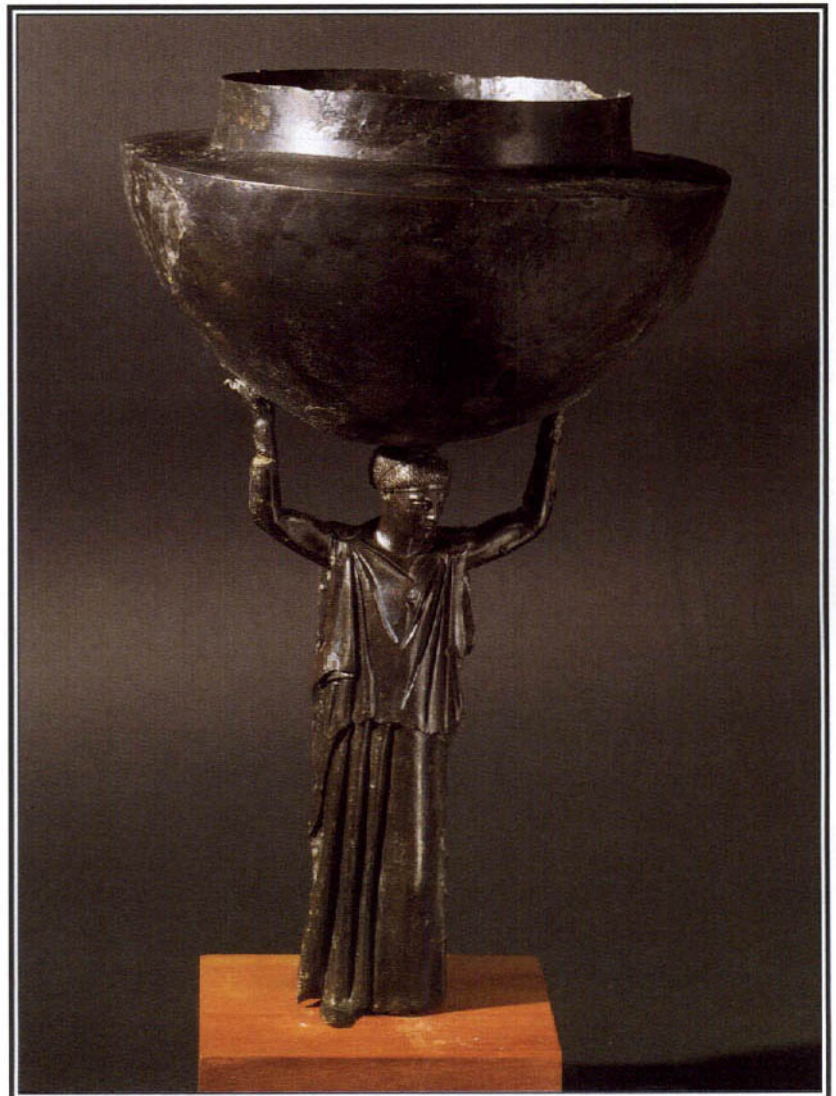

PLATE 11

From the temple of Apollo in Delphi, Greece, this bronze figure holds a censer—a vessel used for burning incense.

PLATE 13
This relief sculpture is on the neck of an amphora from Mykonos and dates to the seventh century B.C. It shows the famous Trojan horse filled with Greek soldiers—the ploy used to bring a special force of Greeks inside the walls of Troy.

PLATE 14

In this relief sculpture from the fifth century B.C., a victorious young athlete crowns himself. Athletic competitions were very important to the Greeks. The winners brought glory to themselves and increased status to their city-state.
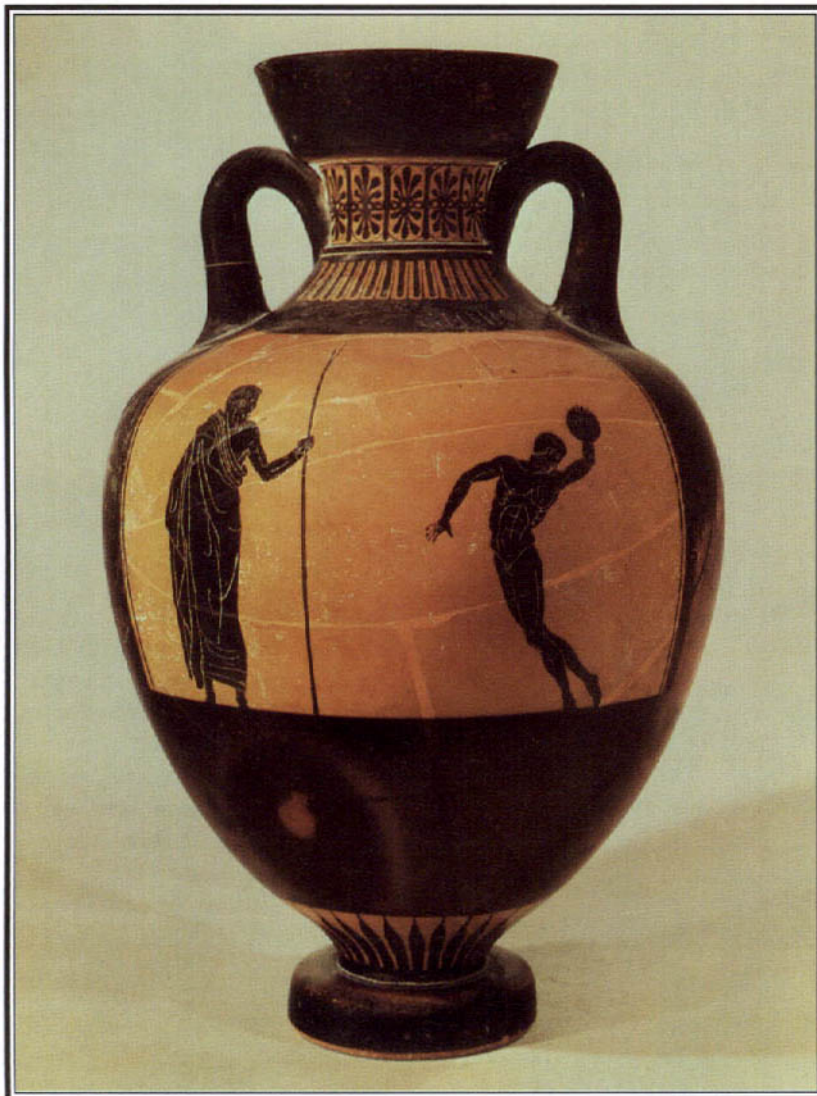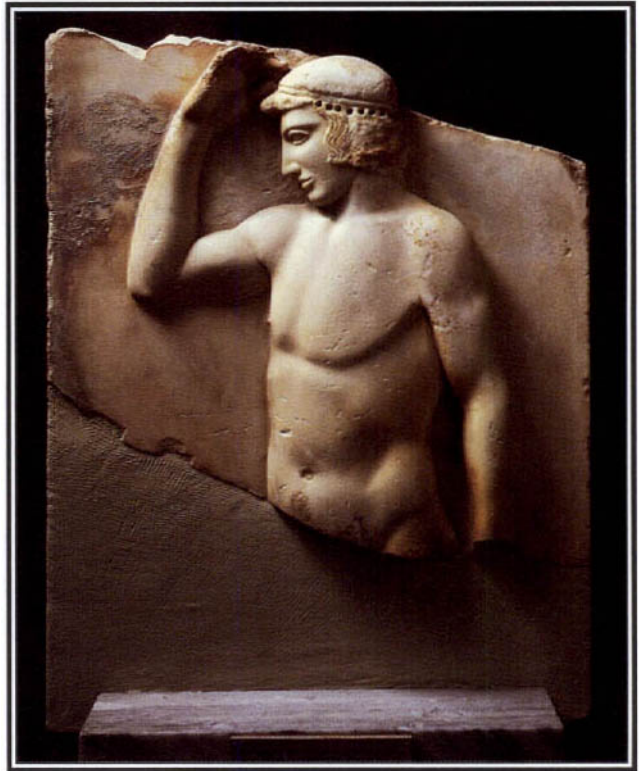

PLATE 15

The Olympic Games were so important to the ancient Greeks that a truce was instituted every four years to prevent the almost-constant warfare from interfering. Competitors were usually aristocrats, who had the time and money to train, or professional athletes. An athlete preparing for the discus throw is shown here with his trainer.