Classical Civilization

Key Terms and Concepts:
- Alexander the Great
- Archimedes
- Aristotle
- Christianity
- Democracy
- Erasthoneses
- Parthenon
- Patricians
- Pax Romona
- Republic
- Socrates
- Twelve Tablets
- “Rule of Law”
- Patricians
- Plebians
- Pax Romona
- “Rule of Law”

Key Locations:
- Athens
- Persia
- Sparta
- Rome

Key Questions:
- What factors caused the rise of Persia, Greece, and Rome?
- What were the major accomplishments of these “classical civilizations?”
- How were the classical civilizations shaped by their religious and philosophical beliefs and by the rule of law?

Key Ideas:
- Persia grew large and powerful through military conquests, building good roads, collecting tribute, and tolerating differences among its subject peoples.
- The city-states of Greece grew prosperous through trade, Greek culture was characterized by a questioning spirit. The Greeks made major contributions to art, architecture, literature, history, drama, philosophy, mathematics.
- The city-state of Athens developed the world’s first democracy. In this system, all Athenian citizens participated in important political decisions. Not all Athenians were citizens. Women, slaves, and foreign residents could not vote.
- Rome was the heir to Greek civilization. Early Romans developed a republican form of government, based on elected representatives and the “rule of law.”
- As Rome expanded, it changed into an empire. The Roman emperor was seen as godlike.
- Christianity, a religion that arose in the Middle East, was adopted by Roman Emperor Constantine and became the religion of the Roman Empire. The religion survived Rome’s collapse.
- Under constant attack from tribes outside its borders, the Roman Empire divided into two halves. The western half, with its capital in Rome, was eventually overrun by barbarian tribes and fell in 476 A.D. The eastern half survived almost another thousand years as the Byzantine Empire.
"Classical Era" in the West

- Rome
  - Roman Republic
    - Twelve Tables
  - Roman Empire
    - Pax Romana
    - Rise of Christianity
    - Parthians and Persians
  - Fall of Rome
    - Invaded by Barbarians
- Greece
  - Golden Age of Greece
    - Literature, History, Sculpture
    - Architecture: Parthenon
    - Arithmetic, Medicine, and Science
    - Archimedes, Eratosthenes
  - Hellenistic Culture
    - City-States
    - Athens (Democracy)
    - Sparta (Militaristic)
    - Ptolemaic Egypt
  - Alexander the Great
  - Socrates, Plato, Aristotle

- Persia
  - Accomplishments
    - Zoroastrianism
    - Used Coins
    - Postal Service
    - Built Roads
  - Religion
    - Zoroastrianism

- Rome
  - Accomplishments
    - Pax Romana
    - Technological
      - Aqueducts and Bridges
      - Arches and Domes
      - Engineering
    - Equality before the Law
    - Religion
      - Christianity
      - Paganism
  - Parthians and Persians
  - Fall of Rome
    - Invaded by Barbarians
Indo-European Migrations, c. 4000 BCE-1000 BCE
The Medes and Persians lived in the Middle East on the Iranian Plateau between the Caspian Sea and the Persian Gulf. In 550 B.C. the Persian ruler Cyrus the Great united these two peoples. He then expanded Persia’s territory westward by conquering Lydia and Babylonia and eastward by conquering territories as far as the Indus River.

**Building an Empire:** The son of Cyrus the Great conquered Egypt. The next ruler, Darius unified the Persian Empire by building a network of public roads, introducing a uniform set of weights and measures, and establishing several capital cities. Persia was now larger than any empire up to that time. It stretched more than 3,000 miles from the Nile to the Indus River. The Persians controlled this vast empire by dividing it into provinces, each ruled by a group of local officials loyal to the Persian king. The Persians collected tribute (a payment as a sign of submission) and now taxes from these provinces. Although they paid tribute, the provinces profited from extensive trade throughout the Persian Empire.

**Religion:** At first, the Persians worshipped many gods. In 570 B.C., a new religion was introduced into the Persian Empire by the religious leader Zoroaster. Zoroastrianism taught there were only two gods: the god of truth, light, and goodness, and the god of darkness of evil. The whole universe was the battleground between these two forces. Those who led good lives would eventually go to Heaven, while those who were evil would be doomed to a fiery Hell.

**Persian Accomplishments:** From the Lydians, Persians learned the practice of using coins. Under the rule of Darius citizens were encouraged to use coins to purchase goods. Persians were now able to move from bartering to a “money economy.” The use of coins greatly improved trade throughout the empire. The Persians also built hundreds of miles of roads using gravel and stone. The Persian Royal Road was 1,500 miles long with more than 100 stations holding fresh horses. These roads fostered a feeling of unity within the Persian Empire. Couriers carried letters over the new roads.
Two groups emerged to dominate the nomadic people and trade of the Iranian Plateau (east of Mesopotamia) – the _______ and the _______. Around 550 B.C. Persia moved north into Medea and united both cultures under the rule of ____________________. He then expanded into Mesopotamia to conquer Babylon, and then into Anatolia to seize Lydia – under Cyrus, Persia became an ________.

Building an Empire:

- The decedents of Cyrus continued to expand and unify Persia. His son (Cambyses II) took control of __________________________, and his grandson (________) solidified ‘Persian’ culture.
  - Empire divided into provinces with regional and municipal governors, loyal to the King.
  - Established multiple capital cities and hierarchical government
  - Connected vast empire (largest of its time in the world) with public _________
  - Established ________________________________________________________________
  - Collected taxes and _________ (signs of submission/loyalty to the King) to amass vast wealth

- Persia assimilated _________ from conquered peoples, and didn’t necessarily discourage other cultures from existing within the empire, so long as they swore allegiance and loyalty to the King. This cultural diffusion allowed for__________________________________________________________

Religion:

- Persians, Medes, and virtually everyone else worshiped a pantheon of gods. In 570 B.C. a religious prophet named ________ established a new religion based on two gods:
  - Ahura Mazda – _____________________________________________________________
  - _________ – evils of the world who work to undermine and destroy the creations of Ahura Mazda
    - The universe is the battleground between good and evil, and our choices ultimately determine for which side we will fight in death – to be joined with goodness and light, or enslaved by demons for eternity

Persian Accomplishments:

- _________: the use of a standard currency to simplify long distance trade was adopted from the Lydia
- _____________: well-constructed roads, and a network of messengers to carry letters/orders/taxes across the empire.
ANCIENT and HELLENISTIC GREECE (2,000 B.C. – c.30 B.C.):  

Civilization gradually spread from Mesopotamia, Egypt, and Persia to other places in the Mediterranean region, including Phoenicia, Israel, and Greece.

The Geography of Greece:  Ancient Greece consisted of a large mountainous peninsula, the islands of the Aegean Sea, and the coast of present-day Turkey. Because of Greece’s hilly terrain, farming the land was quite difficult. Much of Greece is stony and suitable only for pasture. Its people came to rely on trade. Greeks produced wine, olive oil, and pottery, which they traded with other peoples of the Mediterranean. Through these contacts, the Greeks became exposed to key achievements of other ancient civilizations, such as the alphabet, a way of writing invented by the Phoenicians. In an alphabet, each sound has its own symbol or letter.

Early Greek Civilization:  The Minoan civilization flourished on the island of Crete from 2000 B.C. to 1400 B.C. The Minoans developed their own form of writing, used copper and bronze, and were skilled at shipbuilding. The Minoan civilization mysteriously collapsed around 1400 B.C. The second ancient Greek civilization thrived around Mycenae (mainland Greece). At this time the Dorians, a group of people from northern Greece conquered the Greek mainland.

APPLYING WHAT YOU HAVE LEARNED  

Many of the letter in our alphabet come from Greek and Phoenician letters. How does such an alphabet differ from Egyptian hieroglyphics or Chinese characters?

Rise of City States:  Mountains and the sea caused Greek centers of population to be cut off from one another. As a result, separate city-states developed, each with its own form of government and system of laws. In Greek, the word for city-state is polis.

At the same time, Greeks also shared in a common culture, based on their language, religious beliefs, traditions, and close economic ties. For example, all Greeks believed in the same gods and goddesses, including Zeus, Athena, and Apollo, who were believed to live on Mount Olympus. Their myths, such as the story of Jason and the Golden Fleece, and the siege of Troy, still thrill us today. Citizens of all the Greek city-states participated every four years in Olympic Games in honor of Zeus and the other Greek gods. The Greeks believed their gods were pleased by strong, graceful human bodies.
Ancient and Hellenistic Greece

The Geography of Greece:
- The ________________________ is large and mountainous. The _________________ lies to the East, and Ionian Sea to the West, and the ________________________ to the South.
- Ancient Greek culture covered the Balkan Peninsula, the islands of the Aegean Sea, and the western coast of ________________________ (modern day Turkey)
- Because the land was hilly and rough, large agriculture was difficult. This forced a dependence on ____________, which allowed for greater ________________________ and a stronger cultural identity.
  - Early Greek written language was developed off of the ________________________

Early Greek Civilization:
- The _________________ first flourished on the island of Crete around _________________, but then mysteriously declined around _________________
- _________________ culture arrived from the north shortly after 1400BC and established the roots of “Greek” culture.
  - Homer’s Epics come from this period (__________________________)

Development of City-States:
- Geographic conditions left settlements somewhat _________________ from each other. As a result, cultural centers developed into powerful city-states that competed with each other.
  - Greek culture reflected shared belief (though not necessarily worship) in common _________________, a shared _________________ (although differing dialects of Greek limited communication), and a few common customs such as the _________________ held in honor of Zeus
  - Lacedaemon (Sparta) – Located in the southern end of the Peloponnesian Peninsula, began much like other Greek City-States. By 668 B.C. they had established domination of the region, and in an effort to exert absolute control over their slave class (________________________) they developed a strict militaristic social order.
    - Men and women lived in separate dormitories, and children were separated for military education around age 7 in the _________________ system
    - _________________ were given more equality in Sparta, compared to other City-States
  - Athens – Located in the Southeastern Balkan Peninsula; after a series of kings and tyrants they developed _________________. The _________________ was open to the general public but had a capacity of 5,000 citizens. All citizens were allowed to vote on all decisions of government.
    - Not everyone was considered a citizen –
      ____________________________________________________________
      ____________________________________________________________
    - Athenian women were seldom allowed in public, never without escort, and were covered from head to toe. Wives were held as ___________________________________________________________ in Athenian society.
Military Sparta: One of the most important city-states was Sparta. Sparta is located in the southern part of Greece, called Peloponnesus. In 725 B.C., the Spartans conquered their neighbors. They forced these people, known as helots, to farm for them. The Spartans constantly had to use force to maintain control over the helots. Due to this threat, life in Sparta was organized by military needs. Individualism and new ideas were discouraged. Strict obedience and self-discipline were highly valued. For example if a newborn Spartan baby was found to be unhealthy, it was left on a hillside to die.

Democratic Athens: The city-state of Athens developed a unique system of government. Every citizen could participate in government directly by voting on issues to be decided by the city-state. The main governing body of Athens was the Citizens Assembly. It was open to all citizens, but on the first 5,000 or so citizens who gathered could attend its meetings. It met regularly, at least ten times a year. The assembly directed foreign policy and made laws for Athens. Citizens who served on a council, jury, or as magistrates, were paid a reimbursement for lost earnings. This ensured that even poor citizens could participate in government. This type of government, which Athens was first to introduce is known as a democracy. In a democracy, ordinary citizens participate in government, either directly or by elected representatives. Democracy means “rule of the people” in Greek. In Athens, only a minority of city residents were actually citizens. Women, foreigners, and slaves were not citizens and could not participate in government.

The Golden Age of Greek Culture: In the 5th century B.C., the Persian Empire tried to conquer the Greek city-states. Surprisingly, the Persians failed. After the war, the Greeks enjoyed a “Golden Age.” Pericles championed democracy. He collected revenues from other city-states to rebuild Athens. Art, literature, and philosophy all flourished.

The Greeks believed that human reason was powerful enough to understand the world and to solve its problems. A series of three philosophers – Socrates, Plato, and Aristotle asked important questions and tried to find the answers. Socrates questioned his students about the use of moral terms: What is goodness? What is morality and justice? In 399 B.C., Socrates’ enemies persuaded the Athenian Council to condemn Socrates to death for corrupting the young. In the excerpt below, written by his most famous student Plato, Socrates tells his students why he refuses to escape from prison and death.

“Look at it this way. Suppose that while we are preparing to run away, the laws and Constitution of Athens were to come and ask; ‘Now Socrates, what are you doing? Can you deny that by this act you are thinking of, you will have the power to destroy us, the laws, and the whole state as well? Do you imagine that a city can continue to exist and not be turned upside down, if the legal judgments pronounced have no force, and are destroyed by private person? You have 70 years in which you could have left the country if you were not satisfied with us or felt the agreements were unfair. And now, after all this, are you not going to stand by your agreement?’”

-Plato, Crito

Plato took Socrates’ method of questioning a step further. He concluded that values like goodness, beauty, and justice actually exist as independent ideas that are more real than the changing “appearances” we see in daily life. In The Republic, Plato described an ideal city-state ruled by philosopher kings. He defined justice as the rule of reason over appetite (our desires). His most famous student Aristotle, was less concerned with abstract concepts. Aristotle collected and classified things from animals to city-state constitutions, and studied their relationships.

“We have next to consider how many forms of government there are, and what they are…The true forms of government are those in which the one, the few or not the many govern with a view to the common interest...Of forms of government in which one rules, we call that kingship; that in which more than one but not many rule, we call aristocracy; when citizens at large administer the state for the common interest, the government is called a democracy.”

-Aristotle, Politics
How was Athenian Model of Democracy different from the American Model?

The Golden Age of Greek Culture:
- The Greek City-States united against a common invading enemy, ________________, in the 4th century. At the end, Greek culture was celebrated as triumphant over the world’s most powerful empire, and thrived across the Mediterranean world. ________________ in particular would flourish as the heroes of the wars with Persia, be expanded into a massive trade empire.
  - With culture and civilization booming, philosophical questioning and rhetoric found audience in Athens. Three in particular stood out: ________________________________.

What reasons does Socrates give to his students for his refusal to escape?

Would you have agreed with his reasoning? Explain your answer.

__________ in time grew suspicious of Athens’ rising power, and the two rivals went to war in 431 B.C. The conflict was a long and very costly stalemate between the two super-powers, ultimately resulting in a victory for ____________, but weakening the power and authority of both City States in the region.

Alexander the Great:
- Phillip II (King of ________________, a relative backwater of the northern Greek territory) seized control of the weakened City-States to the south, and Thrace to the north. In 336 B.C. he was assassinated and his son Alexander III took the throne.
- Alexander formally annexed all of the Greek City-States (except Sparta) and then went on to conquer ________________________________, and advanced all the way to the ________________________________
**Women in Ancient Greece:** In ancient Greece, men generally regarded women as inferior and excluded them from public life. Women managed the home, subject to their husband’s will. Spartan women enjoyed greater status than elsewhere in Greece. Many were given an education and physical training. Athenian women could own clothing and slaves, but they could not own land or enter into contracts.

**Alexander the Great:** In 338 B.C. the King of Macedonia, an area located north of Greece, brought all the Greek city-states under his control. His son, Alexander the Great, was taught by Aristotle. Alexander went on to conquer most of the Mediterranean world, including Egypt and Persia. His conquests took him as far as the Indus River Valley, however, Alexander died at a young age, and his empire quickly fell apart.

**Hellenistic Culture:** Wherever Alexander went, he spread the Greek culture. His followers also absorbed Eastern ideas and styles. Hellenistic culture refers to the fusion of Greek culture with the cultures of the Middle East and India. The greatest Hellenistic achievements were in mathematics and science. Alexander’s construction of a great library in Alexandria encouraged scholarship. Hellenistic sculptors aimed at more emotional representations in art. Many wealthy members of society, including women, began to study philosophy and to attend lectures of popular philosophers.

**Greek and Hellenistic Achievements:**
- Democracy: Athens developed one of the first known democratic governments – a system in which citizens take part in governing.
- Science & Mathematics: Key advances were made by Pythagoras, Euclid, and Archimedes – mathematicians who are still studied today.
- Literature and History: The Greeks developed the first known dramas and historical writings.
- Art and Architecture: The Greek ideal of beauty was based on harmony and proportion. In architecture, the Greeks built temples with beautiful columns, such as the Parthenon in Athens.
- Philosophy: Greeks believed in the dignity of the individual. Through the use of reason, they believed humans could understand how the world worked. Greek philosophers included Socrates, Plato, and Aristotle.
Hellenistic Culture:

- The greatest legacy of Alexander the Great’s conquests is the spread of Greek culture across the Eastern world. This blending of cultures is referred to as _______________ (the Greek name for their homeland is Hellas, after Helen of Troy).
  - Alexander III ordered the construction of a _______________ in Alexandria (Egypt) to house the volumes of knowledge he had collected across his conquests. He encouraged _________________, and made Alexandria a mecca of art, science, and learning.
  - Democracy: the ideals of Athenian democracy and citizen government were spread
  - Science and Mathematics: contributions by ____________________________ made during this time
  - Literature and History: development of _______________ and the study of _______________
  - Art and Architecture: ideals of beauty based on _____________________________.
    Greek architecture emphasized the use of columns
  - Philosophy: conceptualized the ____________________________: studied logic and reason, and believed in the human potential to understand the world
Athens and Sparta

Overview
Much of Western cultural tradition can trace its roots back to a handful of Greek cities that rose to prominence 2,500 years ago. Artists and writers today still draw on themes from Greek drama, literature, and legend. Greek philosophy has had a lasting influence on Western notions of citizenship and the democratic form of government.

What Is a City-State?
City-states began appearing in Greece around the year 800 BC. Athens and Sparta are the best known, but there were also Corinth, Thebes, and others. In contrast to modern nations, each city-state, called a "polis" in Greek, included a city and its surrounding countryside, organized under a single government. The residents of the polis were bound together not only by a shared political system but also by common values, language, and religious practices.

Each Greek city-state was self-sufficient, sovereign, and independent of the others. As a result, there were often conflicts among them. Although the city-states were all Greek, each had its own values and form of government, and residents were intensely loyal to their own city.

One common thread between the Greek city-states was that they considered the rights and responsibilities of citizens to be very important. Citizens had privileges and obligations that did not apply to other residents, including women, foreigners, and slaves.

Athens and Sparta at the Height of Their Power
Although their exact founding dates are unknown to historians, both Athens and Sparta have long histories dating to at least 1000 BC. The cities were at the height of their power during the years 500–300 BC.

By the fifth century BC, Athens was a commercial center that exported wine and olive oil, which generated a great deal of revenue. Athens had well-developed architecture, art, and literature, and it held numerous public festivals. In 480 BC, the Persian Army captured and destroyed the city. When the Athenians regained control in 479, their top priority was to make the city stronger by building fortifications. That construction continued for about 30 years, until peace with Persia was official.

By that time, the city was not only secure but also quite wealthy from its silver mines and from tribute—the dues it had been collecting from its allies among several other Greek city-states in the Persian Wars. A prominent Athenian leader of the time, Pericles, put that money to use in rebuilding the Acropolis (the city's high point) and other beautifully decorated sites and monuments around the city. Ultimately, Athens would also have several theaters and auditoriums, a plaza and marketplace (called the agora), several schools (called gymnasia), and more.

Sparta, the chief rival of Athens, also reached its height during this period. The two cities were, however, very different. During the eighth century BC, Sparta was ruled by two kings who represented the city's two great aristocratic families. Between the eighth and fifth centuries, Spartans invaded the fertile neighboring area of Messenia and turned its people into Helots, or serfs who worked the land for the Spartans. Realizing that the Helots grossly outnumbered them and fearful after a suppressed revolt, the Spartans decided that they needed strong state control and a way of maintaining it. Although they kept their kings, they formed a military oligarchy, or government by the few. By the fifth century BC, Sparta held one main goal: to have a strong standing army at all times.

Citizenship and Government in Athens
From the year 594 BC, a single executive and a group of nobles jointly governed Athens. There was also the Ecclesia, or Athenian Assembly, which represented all four classes of citizens (determined by wealth), voted on policy, and served as a court. In addition, the Council of Five Hundred took care of the daily business of the city. Only men who were considered citizens could participate in Athenian politics. Originally, Athenian citizens had to be able to trace their ancestors back to the founding of the city. Beginning in 508 BC, however, a ruler named Cleisthenes of Athens changed the definition of citizen to any free man living in the city, regardless of ancestry. He also formed a new Council of Five Hundred, whose members were chosen by lottery, and gave more power to the Ecclesia. That form of democracy remained in place in Athens until the time of Pericles, the city's leading statesman and military general, who governed from 462 to 429 BC.

Citizenship and Government in Sparta
In Sparta, in addition to the kings, there was a Council of Elders: 28 nobles who proposed laws and decided court cases. There was also the Spartan Assembly, representing all male citizens, that could approve or reject the council's decisions. In turn, the assembly elected five citizens, called ephors, to oversee the military and monitor the actions of the other groups.
In Sparta, all men were expected to serve in the military from the age of seven, when they began their training, until retirement. Indeed, the main responsibility of a male citizen in Sparta was to serve the city-state as a soldier. Thus, everyone who served on the Council of Elders and the Spartan Assembly was a soldier or a retired soldier.

**Culture and Society in Athens**

Residents of Athens fell into several social classes: citizens (adult men), freemen (women and foreigners), and slaves. Women were generally expected to stay indoors and manage the household and its slaves, although they were allowed to visit in each other's homes and attend special events like festivals, weddings, and the theater. Servants or slaves did most of the daily work but were generally treated kindly. If the family was especially poor, a wife might work in the field or workshop alongside her husband. Besides being head of his family, a citizen of Athens was expected to participate in politics by attending meetings of the Ecclesia and serving as a juror in the courts. Men also spent a lot of time in the agora, which was a place to trade goods and discuss politics. Besides socializing there and attending parties and banquets, citizens participated in religious festivals and athletic events. They also attended plays, discussion groups, poetry readings, and lectures. Most Athenians wore fashionable clothes and hairstyles.

Athenians believed that it was important for men to be well educated both physically and mentally. Boys went to school from the age of seven to either 14 or 18. At school, they learned to read and write, studied music and Greek legends, and participated in wrestling and other sports. For young men interested in philosophy, rhetoric, and other subjects, there were teachers of higher education like Plato, who founded his Academy ca. 387 BC, and Aristotle, who founded his Lyceum in 335 BC. Besides learning how to manage a home, women weren't expected to get an education, but some wealthy families hired tutors for their daughters.

Culture and Society in Sparta

Because maintaining the military was Sparta's main objective, Spartan infants were examined at birth: if they appeared weak, they were left in the hills to die. Infant boys were then raised by a nurse, rather than their mother. At the age of seven, boys went to live in a group led by an older instructor or public guardian. The instructors were stern and often punished the boys physically while teaching them to compete with each other through mock battles, brutal sports, foot races, and swim races. The boys had meager clothes and very little to eat, and they went barefoot in order to make them tough. They obeyed their guardians no matter what, as obedience was the most important virtue of a soldier. Boys were also instructed in music and Greek mythology.

Girls did not become soldiers, but they were expected to give birth to healthy sons. Therefore, girls were also trained physically, through exercises, athletics, and hard work. Spartan women continued to compete in sporting events throughout their childbearing years.

Marriage was important to Spartans, mainly so that children would be produced. In fact, Spartans considered childbearing the "noblest duty of the free." Yet soldiers had only occasional visits with their wives. Women were left on their own at home, which gave them a fair amount of independence and authority over home life. Like Athenian women, though, Spartan women could not participate in the political life of their city-state.

Since the state was more important than the individual, Spartan homes were very simple and practical. The Spartans also had far fewer public buildings and monuments than the Athenians. The word "spartan" is still used today to describe anything that is austere.

**Conclusion**

Throughout their history, Athens and Sparta were in conflict on and off. After the Persian Wars of the early fifth century BC, during which the Greek city-states allied themselves against the invaders, old disagreements resurfaced. Greece was divided into two alliances: the Delian League, led by Athens, and the Peloponnesian League, led by Sparta. The rivalry came to a head in the Peloponnesian War of 431–404 BC, in which Sparta ultimately defeated Athens.

Despite its military defeat, the spirit and culture of Athens lived on for centuries. Sparta, on the other hand, dominated Greece only until its defeat by Thebes in the Battle of Leuctra in 371 BC.

Four Forms of Government in Ancient Greece

Monarchy

A monarchy is a form of government in which the ruling power is in the hands of a single person. Most monarchies have been ruled by kings, usually with the help of a council of advisors. The word monarchy comes from the Greek terms, monos (meaning “single”) and arkhein (meaning “rule”).

The Mycenaean monarchies survived until around the 1200s B.C.E. At that time, many of their eastern trade routes began to close because of fighting between kingdoms in Asia Minor. As a result, the Mycenaean could no longer obtain raw metals, and their ability to make weapons and conquer other lands diminished. Eventually, the Mycenaean began to fight among themselves for survival, and they slowly destroyed each other. Finally, a people from the northwest called the Dorians invaded Greece and destroyed what remained of the Mycenaean monarchies. Monarchy as a form of government soon disappeared in Greece. It was replaced by a system in which a small number of individuals shared power and ruled as a group.
An oligarchy (pronounced OH-lij-gar-kee) is a form of government in which the ruling power is in the hands of a few leaders. The word oligarchy comes from the Greek terms oligos (meaning “few”) and arkhein (meaning “rule”).

Between 1100 and 800 B.C.E., small groups of people began to share the ruling power in several Greek city-states. Political power was often shared among aristocrats, who inherited wealth and power from their families, and a king. Over time, this ruling arrangement changed. Oligarchies developed in which political power rested with a few selected wealthy individuals. Some of these members of the ruling circle were of aristocratic birth, while others were wealthy members of the middle class. Like monarchs, oligarchs usually had luxurious lives and enforced their rule with military support. Citizens in an oligarchy enjoyed certain protections, although they lacked full political rights, such as voting. Therefore, most citizens of an oligarchy had very little say in how the city-state was run.

Over time, oligarchies began to disappear in Greece for various reasons. In Corinth, for example, the people lived well, but the oligarchy ruled harshly and the citizens eventually overthrew it. In Athens, dissatisfaction with the oligarchy arose as the peasant population increased and food shortages became common. The power of oligarchies was also weakened when powerful and wealthy individuals assembled armies of hired, or mercenary, warriors, called hoplites (pronounced HOP-lytes), and used them to intimidate political leaders. By the 400s B.C.E., a stable oligarchy ruled only one city-state, Sparta.
**Tyranny**

A *tyranny* (pronounced TIH-rah-nee) is a form of government in which the ruling power is in the hands of an individual who has seized control, often by illegal means. The word *tyranny* comes from the Greek word *tyrannos*, which means “usurper with supreme power.” Over time, a person who ruled by tyranny, or a *tyrant*, became known for holding onto power by cruel and abusive means.

Tyrannies in Greece first arose during the mid 600s B.C.E. In many city-states, a growing wealthy middle class of merchants and manufacturers became angry with their rulers. This middle class demanded political and social privileges to accompany their newfound wealth, but the ruling oligarchies refused to grant them a say in the government. Various individuals—mostly former military leaders—responded to the demands of the middle class population and promised to make the changes they wanted. Backed by the middle class, these individuals seized power from the ruling groups. Once in power, these leaders—or tyrants—often reformed the laws, aided the poor, canceled debts, and gave citizens other than nobles a say in the government. As a reward, citizens often gave gifts to tyrants, who in turn became quite wealthy.

Many tyrants ruled for short periods of time. In some city-states, tyrants became harsh and greedy, and were simply overthrown by the people. The last important tyrant to rule mainland Greece was Hippias (pronounced HIP-ee-yuss) of the city-state of Athens. In 510 B.C.E. a combination of Spartan invaders and Athenians, who were opposed to his harsh rule, forced Hippias to resign and leave Greece. A new form of government—one in which all citizens shared in the decision making—eventually replaced him.
Democracy

A democracy is a form of government in which the ruling power is in the hands of all the people. The word democracy comes from the Greek terms demos (meaning “people”) and kratos (meaning “power”).

Democracy developed in ancient Greece around 500 B.C.E. in the city-state of Athens, where many people began to oppose the rule of the tyrants. The main governing body of the Athenian democracy was the Citizens Assembly. The Assembly was open to all 30,000 to 40,000 adult male citizens, but usually only 5,000 people attended. Both rich and poor citizens attended the Assembly. This body met about 40 times a year to direct foreign policy, revise laws, and approve or condemn the conduct of public officials. Assembly members reached all their decisions through public debate and vote. A smaller, important executive body, the Council of 500, was responsible for the day-to-day running of the state. This body—whose members were chosen annually in a lottery—proposed new laws and enforced the Assembly’s decisions, or decrees (pronounced deh-KREEZ). The Council also administered the state’s finances, received foreign ambassadors, and oversaw the maintenance of the Athenian fleet.

An important aspect of Athenian democracy was the fact that its public officials did not have much individual power. There was no such office as president of Athens. In wartime, a group of 10 generals made decisions about military matters. These generals were elected annually and could be reelected several times. Nearly all government officials—including generals and assembly and council members, as well as citizens who served on juries—were paid for their services. This allowed both poor and rich male citizens to fully participate in the Athenian government.
Pericles

Pericles, the great statesman of Athens, brought Athenian democracy to a new level and presided over Athenian arts and culture during a period historians call the Golden Age of Greece. Under his leadership, Athens became the preeminent polis of the Greek world.

Early Life

Pericles was born into a wealthy family in Athens around 495 BC. Pericles' father was a great general during the Persian Wars. Due to family background, Athenian politics was probably an important part of Pericles' life from an early age. As a young adult, Pericles was well educated and trained in the military. Pericles learned to stay calm and think things through before acting—skills that were valuable to him as a general and politician.

Rise to Power

In 463, Pericles participated in a trial against a general named Cimon, who was the most powerful politician at the time. Cimon was an aristocrat who advocated peace with Sparta. Pericles disagreed and aligned himself with Ephialtes, the leader of a group known as the democrats. That group wanted more governing power to rest with the Ecclesia of citizens rather than the Areopagus, the ancient ruling body of nobles. After two years of turmoil between Cimon and Ephialtes, Ephialtes was assassinated and Cimon exiled. The democrats were left in power, and Pericles eventually emerged as their new leader. He was also repeatedly elected as one of 10 Athenian generals for the rest of his life.

Leader of the City

In the 450s, Pericles used his status and influence to pass several important laws. One provided for jurors to be paid, which enabled poorer citizens to offer their service. Another of Pericles' proposals changed eligibility for Greek citizenship by stating that only men born of Athenian parents could be citizens. Historians are unsure about Pericles' motivation there, but the law may have been meant to keep foreigners from gaining political power.

With peace between the Greek city-states and with Persia, Athens had the opportunity to rebuild the parts of Athens that had been destroyed during the Persian Wars. Because Athens had emerged from the war as the leading city-state, Pericles felt it should be restored to its previous magnificence. His goal was to make the city a center of Greek learning, culture, and the arts. Beginning in 447, Pericles oversaw the construction of the Parthenon, a grand temple to the goddess Athena, on the Acropolis. Through that and other beautification projects, Pericles kept Athenian artists, sculptors, architects, and laborers busy for many years. During his time of influence, Pericles also strengthened the Athenian Navy and established settlements throughout the regions under Athenian control, especially on the many surrounding islands in the Aegean Sea.

Further Conflict

An uneasy peace that had existed for many years between Athens and Sparta erupted into the Peloponnesian War in 431 BC. Pericles knew that Athenian soldiers might not be successful against the superbly trained Spartan soldiers. Believing that Athens could withstand a lengthy Spartan siege, he ordered the people in the surrounding areas to leave their homes and come into the city until the Spartans tired and withdrew. That strategy might have worked, but a plague broke out in the hot summer of 430 and spread quickly through the overcrowded city. One-third of the city's population reportedly died.

The Spartans did not defeat Athens in the siege, but the overcrowding in the city, the plague, and the loss of their land demoralized the citizens of Athens. The Peloponnesian War between Athens, Sparta, and their allies continued until Sparta defeated Athens in 404 BC.

Pericles' Legacy

Pericles himself died in 429 BC, possibly also from the plague. Besides the furtherance of democracy and culture, Pericles is remembered for his personal honesty and his selfless devotion to his city.

Alexander’s Legacy

Alexander the Great is one of the most famous conquerors in history. To historians, he is significant not simply because of the quality of his military leadership or because he was able to conquer such a vast territory. In fact, his empire dissolved as soon as he died. What makes his career so important is that his conquests spread Greek ideas and culture throughout the Mediterranean and the Near East.

Conquests of Alexander

Part of Alexander's fame rests on his success as a military commander. When his father, Philip II of Macedon, died in 336 BC, Alexander succeeded to the throne of Greek Macedonia at about the age of 20. Over the next 13 years, he conquered a vast area, including most of Asia Minor, Egypt, and areas corresponding to modern-day Israel, Jordan, Lebanon, Syria, Iraq, Iran, Afghanistan, and Pakistan. His empire encompassed all the territories of the former Persian Empire, an ancient rival of Greece, and beyond. That set of conquests set the stage for a massive sharing of Greek culture across all Alexander's conquered lands.

The Spread of Greek Culture

The kingdom of Macedonia, Alexander's native country and the center of his power, lay north of the region of the classical Greek city-states. The Macedonians spoke Greek, however, and considered themselves to be a part of Greek civilization. From early in Alexander's reign, it became clear that part of his goal in conquering foreign lands was to spread the influence of Greek culture.

One of Alexander's major initiatives was the founding of Greek cities throughout the territories he conquered. According to tradition, he founded more than 70 of those cities—many of which were named Alexandria in his honor. The cities were intended to be administrative and cultural centers for Alexander's new empire and to be inhabited primarily by transplanted Greeks and Macedonians. Perhaps the most famous city was Alexandria in Egypt. An important center of Greek culture for centuries to come, Alexandria was also home to the famous Library of Alexandria, reputed to be the largest library of the ancient world.

Alexander also devised a goal of uniting the Greeks and Macedonians with the Persians. In 324 BC, at the city of Susa (the old administrative capital of the Persian Empire), he and approximately 80 of his officers married Persian wives, and 10,000 of his soldiers with native wives were granted gifts. Alexander also planned to bring Persians into the army and into the administration of his empire on a largely equal basis. That goal, however, was highly unpopular with Alexander's Macedonian followers and had only limited success even during Alexander's lifetime.

The Hellenistic Legacy

Under the Hellenistic rulers, the administration of the various states that had been part of Alexander's empire remained largely Greek in language, culture, customs, and personnel. Alexander's vision of a united Greek-Persian ruling class died with him. Instead, Greek immigrants and their descendants administered the Hellenistic states from Greek cities that were largely isolated from the cultures of the areas they ruled.

One result of that isolation was that the impact of Greek culture, while broad, was never terribly deep in those areas. Outside the class of Greek administrators and intellectuals, the native cultures of the Hellenistic states retained their own languages and traditions.

Nevertheless, throughout the eastern Mediterranean and in much of the Near East, Greek intellectual culture outlasted the fall of the Hellenistic states to become the dominant cultural influence on the Eastern Roman Empire. The Greek language became a universal language for discussing philosophy, science, and religion. Greek philosophy also influenced the development of early Christianity, particularly its theology.

Finally, the spread of Greek ideas throughout the Hellenistic world proved important for the later development of Western culture. After the barbarian invasions at the end of the Roman Empire, many important Greek texts no longer existed in Europe. However, copies of those texts survived in eastern territories that had come under Arab control. From the Arabs, those texts made their way back to Western Europe, where they helped to set the stage for the European Renaissance.

Ethnic/Cultural Makeup of the Italian Peninsula
Pre Roman Expansion
ROME (753 B.C.E. – 476 C.E.):

One of the most influential civilizations to emerge in the ancient world was Rome. Rome was located on a fertile plain in the center of Italy, close to the west coast. To the north, the Alps Mountains protected Rome from most invaders. To the west, the sea provided further protection, while serving as a route for trade and expansion.

The Romans were heirs to Greek culture. They believed in the same gods and goddesses as the Greeks, although they gave them Latin (Roman) names. The Romans also studied and imitated the Greek achievements in science, art, history, and literature. They delighted in making copies of famous Greek sculptures.

The Roman Republic: Early Rome contained two main social classes: the 
patricians (wealthy landowning families) and the plebeians (small farmers, craftsmen, and merchants). In early times, the Romans overthrew their king and began to rule the city as a republic – a system of government by representatives. Rome was then governed by a patrician assembly known as the Senate, and by elected officials known as Consuls. The plebeians chose tribunes, speakers who represented them.

The Twelve Tables: Rome flourished, in part, because it strongly supported the “rule of law.” Government officials were not above the law, nor could they act outside the law. The Roman Republic issued the Twelve Tables to protect the plebeians. These written laws were placed in public meeting places, for all to see. The Twelve Tables covered civil, criminal, and religious law, and provided a foundation for later Roman law codes. Under Roman law, all citizens were “equal under the law.” – meaning they were subject to the same rules and laws.

Romans contributed the important concept of a contract – the idea that a private agreement can be enforced by the government once people have entered into it. The Romans also established rules for the ownership of property. The Romans also established important legal processes to promote justice. If people had a legal dispute, they went to an official to argue their case. The official then made a judgment, which the parties could appeal. People accused of crimes had the right to a trial in court. The accused person was considered innocent until proven guilty. The U.S. still uses those legal practices today.

SOME RULES FROM THE TWELVE TABLES

<table>
<thead>
<tr>
<th>Rule</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>iv.1</td>
<td>a badly deformed child shall be killed</td>
</tr>
<tr>
<td>vii.2</td>
<td>if a person has injured another’s limb, let there be retaliation in kind, unless he agrees to make compensation with him</td>
</tr>
<tr>
<td>vii.21</td>
<td>if a patron shall defraud his client, his life must be forfeited (killed).</td>
</tr>
<tr>
<td>vii.23</td>
<td>those convicted of speaking false witness shall be flung from the Tarpeian Rock</td>
</tr>
<tr>
<td>ix.3</td>
<td>the penalty for a judge who has been found guilty of receiving a bribe for giving a decision shall be capital punishment (death).</td>
</tr>
<tr>
<td>ix.6</td>
<td>the putting to death…of any man who has not been convicted is forbidden</td>
</tr>
<tr>
<td>xi.1</td>
<td>no marriage shall take place between a patrician and a plebian</td>
</tr>
</tbody>
</table>
The city of Rome lies in the middle of the Italian Peninsula on the Tiber River, between the Apennine Mountains and the Adriatic Sea. Culturally the city adopted mostly Greek customs.

Rome’s origins are not entirely glorious – the first settlers a minority ethnicity called the Latins, who were the people no one else in Italy wanted in town. Social outcasts, exiled criminals, debtors and the poor from Greek colonies and Etruscan settlements would come to Rome because there was nowhere else to go. In time the city grew more successful and developed as a trade center, and the Etruscans conquered it to exploit any potential wealth. In 509 B.C. the last of the kings was deposed, and Rome was ruled as a Republic.

**The Roman Republic:**

- Two social classes existed in the Roman Republic:
  - _________— aristocracy; wealthy land owners. Ruled through a representative assembly called the _________, and elected officials called ________ to oversee the rule of the city.
  - _________— small farmers, craftsmen, merchants. Held power through a representative ________________ headed by ________ who spoke in the Senate on their behalf.
- ________________— established equality before the rule of law
  - Written laws posted publicly to ensure that all were held accountable to the same standards
  - Laws designed to protect citizen and their property. Disputes handled within court system, in which the accused were ____________________________— legal practices of US based on Roman Law

How is the idea of Republic (and Representative Government) different from the kind of Democracy seen in Greece?
Rome Expands to an Empire: By 275 B.C., Rome already ruled the entire Italian peninsula. After uniting Italy, Rome defeated its main rival, Carthage, located just across the Mediterranean in North Africa. This victory made Rome the leading power in the Mediterranean. Rome next acquired territories in Spain, North Africa, and eastern Mediterranean. Roman generals like Julius Caesar completed the conquest of Spain and Gaul (present day France).

When Caesar’s enemies in the Senate recalled him to Rome, Caesar returned with his army and made himself “dictator” for life. Leading Roman officials feared the loss of their freedom. They assassinated Julius Caesar on the floor of the Senate in 44 B.C. His heir, Augustus Caesar, eventually emerged as Rome’s next ruler. Although Augustus assumed monarch-like powers, he also preserved Rome’s republican institutions. He removed corrupt officials and tried to revive the “old” Roman values of responsibility and self-discipline. His successors became known as “Emperors” and were worshipped as gods. They made conquests to the north and east, greatly expanding Rome’s frontiers.

Pax Romana: Augustus brought a long period of peace, known as Pax Romana, to Europe and the Mediterranean world. Rome’s centralized political authority, trained officials and traditions of law allowed it to rule effectively over this large area. Romans saw their culture as superior. They generally respected local customs, provided a system of laws, promoted trade, and offered Roman citizenship to people throughout the empire.

The Romans were great engineers. They developed concrete for their large buildings. To run their huge empire, they built a network of almost 50,000 miles of roads. Rome became the center of communication, commerce, trade, politics, culture and military power for Western Europe and the Mediterranean world. New cities became outposts of Roman culture.

The expansion of the city-state of Rome changed its basic character. The Roman army became a professional force obedient to its generals instead of a citizen’s army. Although Romans established the “rule of law,” they also recognized the ancient institution of slavery. A large force of slaves performed much of Rome’s labor.

Rome itself became the scene of blood-thirsty games, such as contests between gladiators. Later Roman emperors maintained their popularity by providing these games at no expense to the citizens of Rome in the Colosseum, an immense concrete stadium.
Roman Empire:

- Over time the influence and control of Rome would spread to cover Italy, essentially, Western Europe and the entire Mediterranean World.

- One of Rome’s strongest generals; was recalled to the city when the Republic feared he had become too powerful. Upon return, he used his army to seize control of the city and declared himself dictator. He was assassinated in ________ by Senators and officials of the Republic.

- Successor to Julius Caesar, assumed similar powers but did not disband/deny the Senate and Plebeian Assembly. He and his successors took the role and title of ________, and ruled as god-kings.

Pax Romana:

- “_________” – ushered in by Augustus Caesar, an approximately 200 year period of ‘peace and prosperity’ in the Roman Empire. This peace is relative, considering that it was a time in which the frontiers of the Empire were being stretched through bloody conquest, and much of the Roman feats of engineering were constructed by the labor of a massive slave population.

- Achievements of the Pax Romana include:
  - Concrete: _____________________________________________________________
  - Aqueducts: __________________________________________________________
  - 50,000 miles of paved roads: __________________________________________
  - The Colosseum: ______________________________________________________
Christianity: began about 2,000 years ago. It is based on the teachings of Jesus, a Jew born in Bethlehem who preached forgiveness, mercy, and sympathy for the poor and helpless. The Romans crucified Jesus for claiming he was the Messiah or Savior. After his death, a band of his followers, known as the Apostles, believed Jesus rose from the dead to redeem mankind. The promise of an afterlife in which all believers, including the poor and humble, would be rewarded, helped the new Christian religion spread. Because they refused to worship the emperor, Christian martyrs were murdered in the Colosseum. Despite attempts by the Romans to eliminate Christianity, the new religion slowly began to spread.

Unlike Jewish leaders, Christians wanted to spread their faith to non-believers. They also did not require believers to follow strict dietary rules and other religious laws. Christianity’s simple message of love, hope and salvation inspired many living in the Roman Empire. In the 4th Century (300’s C.E.), Emperor Constantine had a vision right before an important battle. This convinced him to convert to Christianity. Soon after, Constantine proclaimed freedom of worship for Christians. By the end of the 4th century, Christianity became the official religion of the Roman Empire.

Role of Jesus: Christians believe Jesus was the son of God and sacrificed himself to save humankind from punishment of their sins. Christians believe that after his death, Jesus was resurrected and rose to Heaven.

Christian Conduct: Christians believe they will be saved and will go to Heaven after death if they have faith in Christ as their Savior and treat others with love and respect. Christians believe in the Golden Rule – “do unto others as you would have them do unto you.”

Christianity:
- Begins as a splinter of Judaism based on the teaching of a Jew named Yeshua born in Bethlehem around the year 3 C.E. (based on astronomical observances from the book of Matthew). Believers held that this was not a prophet, but the Messiah (liberator or savior), come to restore the Hebrew to their promised homeland through an eternal afterlife in heaven.
  - Role of Jesus:
  - Christian Conduct:
  - The Christian Bible:
- For nearly 300 years the early Christian Church was __________ by the Roman Empire, and followers were __________ in horrific ways in an effort to deter others from the religion. While Christianity continued to spread in spite of this, it was not an organized religion.
  - Emperor Constantine converts and issues the Edict of Milan, legalizing Christianity in 313 C.E.
  - First Council of Nicaea convened in 325 C.E. to organize Christianity into a formal religion, established an official creed of faith, and composed the Christian Bible

**How does Christianity differ or break from Judaism?**

**The Christian Church formed mostly in secret for almost 300 years – how did this shape the early church?**
Women in Rome: Romans adopted a traditional view of gender roles, in which women were responsible for household chores and men represented the family in public life. Under Roman law, women passed from the authority of their father to that of their husbands. Women were not allowed to hold office, but it was acceptable for men to seek their wife’s advice in private. Nevertheless, there was generally more equality in Roman society between men and women than there had been in earlier Greek society. Romans placed a high value on marriage, home, property and make wills. Among the lower classes, many women worked outside the home.

The Jewish Diaspora (Dispersion): The Romans permitted the existence of different religions throughout the empire, but expected people to worship the emperor as divine. Jews refused to recognize the emperor as a god. Jews revolted against Roman rule in 66 A.D. and again 135 A.D. Romans crushed these rebellions, destroyed the Jewish temple in Jerusalem, and drove the Jews out of Israel. Many fled north and west into Europe, while a number settled in other areas of the Middle East. Even though they faced exile, Jews refused to abandon their religion.

Fall of the Roman Empire: Later emperors tried to reverse the decline of the empire. In 284 A.D. the empire was split into two parts so it could be governed more efficiently. The eastern part consisted of Greece, Asia Minor (Turkey), Egypt, and Syria; the western part consisted of Italy, Gaul (France), Britannia, Spain, and North Africa. Constantine temporarily reunited the empire and moved its capital to Constantinople in the east.

In the late 300’s, a nomadic group from Asia, known as the Huns, began to move westward. They pressured the Goths, another tribe outside the empire. The Goths and others began entering the Roman Empire. A period of great turmoil and chaos followed. Rome was finally sacked. In 476 A.D. the last Roman emperor was overthrown in the West. The eastern empire, known as the Byzantine Empire, survived for another 1,000 years.
Women in Rome:

- Greater degree of equality under Roman authority than seen in the ________ world, however:
  - Women passed as ________ from fathers to husbands to sons
  - Women held responsible for the house and __________________
- Roman society did place high value on __________________________

The Jewish Diaspora:

- While Roman authorities allowed ________________ within the Empire, it was expected that the Roman Emperor be respected as one of the gods – tributes (taxes) were paid to the Emperor in the form of temple offerings.
  - ________ refused to acknowledge the religious authority of the ____________________, and thus were deemed a threat to the authority of the ________.
  - Ultimately, the ________________ crushed Jewish rebellion, destroyed their ________, and forced them out of ________. Most fled north into Europe, some scattered across the Middle East.

Fall of the Roman Empire:

- In 284 C.E. the Empire had grown too large to be easily managed, and split into two separate entities. ________ attempted to strengthen control by declaring Byzantium (which he renamed Constantinople) as the capital over Rome, but the Empire was slowly weakening for a lot of reasons:
  - ________ within the Empire had become focused on products from the East, moving the economic hub far from the political seat of power
  - The __________________________ surrounding the Emperor was losing popularity; competing religious beliefs began to threaten the authority of the State – ex. the rise of ________
  - The Huns, a serious invading force from the East, began pushing a mass of migration across the Empire. These people (_________) had little interest in Roman culture, and little incentive to bow to the authority of Roman laws. The Legion, at the same time, was far too occupied with the threat of the Huns to adequately handle the Gothic migration.
- While the ________________ would fall by 476 C.E., the _____________________ (to be renamed the Byzantine Empire) would last another ________
Who was Jesus?

* According to the Bible, Jesus was born of a virgin — obviously an impossible act, barring a miracle. For Christians, this is important because it meant Jesus was 1/2 human and 1/2 divine.

* He was born in Bethlehem, but grew up in Nazareth and apparently learned his father’s profession of carpentry before beginning his career as a preacher and teacher.

* As Jesus began to preach, he attracted many followers — including 12 confidants known as the Apostles. These 12 men lived & traveled with Jesus for the three years of his ministry.

The Message of Jesus

* Jesus preached a message of forgiveness, love and salvation. He railed against rigidly organized Judaism that excluded people. He welcomed all who believed in him — even non-Jews.

* "Do unto others as you would have them do unto you." Known as the Golden Rule, Jesus suggested proactive beneficence.

* Jesus also preached that humility and a gentle spirit were better than power and wealth, and that one should turn the other cheek if struck.

* Mostly, he spoke of an eternal spiritual kingdom with God in heaven that believers would attain through faith in him.

Politics of the Time...

* Rome had become master of the Western world at the time of Jesus’ life, and had embarked on a 200 year period of peace & prosperity known as the "Pax Romana".

* Still, Rome had recently weathered a number of civil wars and slave rebellions, and as an enormous slave-holding society, was always concerned about law and order.

* The area of the Middle East where Jesus lived and preached was an especially volatile area (so different from today...) where rebellions were frequent. The Romans, somewhat nervously, kept close watch on Jesus because of his popularity and the large crowds of people who followed him.
The End of Jesus?

- Prominent Jewish officials pressured the Romans to get rid of Jesus. Eventually, they agreed, and sentenced him to death. The method of death for non-citizens of Rome was crucifixion.
- There were rumors that Jesus would rise from the dead, so Roman guards were stationed at his tomb. Despite this, when women showed up 3 days later to perfume the body, they found the body gone. Christians believe Jesus rose from the dead and went to heaven with God.

Sacred Symbols & Books

- The cross is the most widely used symbol of Christianity.
- The fish is also used because Jesus was a “fisher of men”.
- The sacred book of Christianity is the Bible – which includes the Old Testament (Jews call it the Tanakh) and the New Testament.

Sects of Christianity

- Roman Catholicism - is by far the largest sect of Christianity. There is a strict hierarchy within the Church, which is ultimately headed by the Pope in the Vatican.
- Protestantism - is the second largest sect of Christianity. Protestants differ from Catholics mostly in practices and rituals, not in core beliefs. There are thousands of Protestant sects, like Lutherans, Methodists, Presbyterians, Baptists, etc.
- Eastern (Greek, Russian) Orthodox - is the smallest sect of Christianity. Orthodox Christians differ from Catholics in certain practices and rituals, but again, not in core beliefs.

The Attraction & Spread of Christianity

- The teachings of Jesus were spread throughout the Roman Empire by Jesus’ apostles. The man most responsible for spreading Christianity was a Jewish convert named Paul. He established churches in many cities and wrote letters to them, advising them in spiritual matters. These letters comprise 2/3 of the New Testament, which Christians claim as a holy book.
- Many people were attracted to the religion of Christianity, despite the danger of being a Christian (Christianity was outlawed in Rome and Christians were persecuted).
  1) Christianity was a more sophisticated religion which appealed to educated people (as opposed to Greco-Roman polytheism).
  2) Christianity offered spiritual salvation and forgiveness of sins.
  3) Christianity offered equality before God – this was especially attractive to the poor, the slaves and to women.

Impact of Christianity on Believer’s Lives

- Christians are not subject to Jewish dietary restrictions, except strict Catholics, who do not eat meat on Fridays, especially during the Lenten season.
- The Christian Sabbath, or day of worship is on Sunday – the day Jesus rose from the dead. Followers attend church on this day.
- There are several rights of passage for Christians – especially for Catholics (and some Protestants & Orthodox). Some of these spiritual rites include Baptism, Communion, Confession and Confirmation.
- Christians tend to be committed to missionary work to spread their religion because they believe only those who believe in Jesus can go to heaven.
1. When did the religion of Christianity emerge?

2. Why is it important for Christians that Jesus was born of a virgin?

3. What was Jesus' background?

4. What were some of the miraculous events performed by Jesus? What did these confirm, for many people?

5. What is the Golden Rule?

6. What are some of the other teachings of Jesus?

7. What was the status of Roman power in Jesus' day?

8. Why were the Romans especially concerned about law and order?

9. Why were the Romans especially concerned about Jesus & the Middle East?

10. Why did the Romans execute Jesus?

11. What do Christians believe happened to Jesus after death?
12. Who was most responsible for the early spread of Christianity? Where can his influence be found?

13. Why did Christianity spread despite the danger?

14. What are the symbols and sacred book of Christianity?

15. Describe three sects of Christianity.

16. What are the impacts of Christianity on believers' lives?

Analysis:

17. Why do Christians stress missionary work?

18. Can you think of other religions which actively proselytize (attempt to convert)?

19. Why is it terribly ironic that Christians have been the most guilty (historically) of anti-Semitism (anti-Jewish acts & sentiment)?
What can we learn from Roman graffiti?
Sifting through ancient Roman graffiti for a new book, Harry Mount found its prevailing themes – sex, wine, money, politics – movingly familiar.

By Harry Mount
7:00AM BST 01 Oct 2013

Because classics have been the preserve of public schools and the Catholic Church for centuries, it’s easy to forget that people actually spoke Latin. They swore in Latin, they told each other jokes in Latin, they bet on Ben Hur in the 3.30 at the Circus Maximus in Latin.

If you want to know how everyday Romans — not Virgil, Tacitus or Julius Caesar — actually talked, then look at Roman graffiti. It still survives in great quantities, scrawled above the bar in Pompeian taverns, scribbled on the walls of houses in Rome. It’s often in very good condition, although it can be quite hard to make out — with no divisions between the words, and the letters written in a spidery, ancient script.

Once you do work it out, you’ll find that, just like schoolboys today, the Romans loved their graffiti to be rude. In the basilica in Pompeii is written the line, “Lucilla ex corpore lucrum faciebat” — “Lucilla made money from her body.”

On a nearby wall, someone has written, “Sum tua aeris assibus II” — “I’m yours for two bob.” (Two Roman coins was the price of the cheapest cucuma, or pitcher of wine, as advertised outside a bar in Herculaneum.)

It wasn’t just rude words they liked to write. In the Domus Tiberiana in Rome, there survives a crudely-drawn man with an oversized penis for a nose. Graffiti artists also liked drawing dogs, donkeys and horses, but they liked phalluses most. In a bar on Pompeii’s Via di Mercurio (so named by archaeologists - we don’t know what the streets were called in antiquity), there is an extremely graphic painting of a man and a semi-naked woman, making love while balancing on a tightrope.

Hard enough to do when sober — but they’re both drinking huge glasses of wine at the time.

To be fair, the romantic old Romans did rise above pornography in the eternal search for love. Plenty of lovelorn graffiti survives, including this in the house of Pinarrius Cerialis in Pompeii: “Marcellus Praenestinam amat et non curatur.” “Marcellus loves Praenestina, but she doesn’t care for him.”

Graffiti is inevitably a crude, reductive version of what people are thinking in any civilization at any one time. You wouldn’t get a particularly accurate picture of late 20th century New York from its graffiti-caked subway trains. And, if you examined 21st century British graffiti — along with its modern bedfellow, Twitter — in 2000 years’ time, you might think we were obsessed with football, celebrities and random couplings in lavatory cubicles. Sex, by the way, is an eternal theme in graffiti — the earliest surviving graffito is thought to be an ancient Greek brothel advert in Ephesus, now on Turkey’s west coast.

Still, what we choose to write on walls in public does vary from civilization to civilization — and those differences shine a light on a particular era. I was astonished when I first went to Greece as a teenager to see the names of the two main political parties — Pasok and Nea Democratia — scrawled on walls from Athens to tiny villages on Mediterranean islands.

How uplifting it would be — I thought — if you saw British graffiti about Conservative monetary policy, rather than, say, “Jim loves Sarah.” It took a Greek friend to explain: “We only write political graffiti because our politics is so crooked. If it was all OK, we’d soon start writing about our girlfriends.”

You can see the same phenomenon at work in Britain when politics becomes all-consuming — and not just in the more political of Banksy’s stencils. When George Davis was convicted of armed robbery in 1975, graffiti saying “George Davis is innocent” spread across the country. Belfast’s loyalist and republican murals change subject as the peace process ebbs and flows. When the bombing stopped, non-violent murals, rich in doves of peace, appeared. It’s a sign of more worrying times that, this month, a picture of George Best in east Belfast has been replaced by one dedicated to the Ulster Volunteer Force.

Just as in modern Italy, political graffiti was also popular in ancient Rome. In Pompeii, you can see the slogan, “C. Iulium Polybium aedilem oro vos faciatis. Panem bonum fert” — “I beg you to make C. Julius Polybius aedile [a magistrate]. He makes good bread.” One of the best bits
of graffiti in Pompeii is also political: “All the late-night drinkers are canvassing for Marcus Cerrinius Vatia to be aedile.”

Food and drink are popular subjects of ancient graffiti. Pompeii is covered with graffiti advertising “garum” — the kind of rotten fish stew the town specialised in manufacturing. Outside one shop, written on the wall in a mosaic, is the line, “Scaurus’s best garum, mackerel-based, from Scaurus’s manufacturer’s.”

One of the most important Pompeii survivals is a weekly shopping list, scratched onto the wall of one house. Next to each item is its price: eight coins for bread, two coins for bread for the slave; 40 coins for olive oil; sausage, cheese, leeks, whitebait and onions. Nothing that would look odd on a modern shopping list — except perhaps the slave.

Lovers of Roman civilization will be relieved to discover that the graffiti can get pretty high-minded, too. On a doorway framed by frescoes of Aeneas and Romulus, Rome’s mythical founders, one Fabius Ululitremulus (“the owl-fearer”) wrote: “Fullones ululamque cano, non arma virumque.” “I sing of laundrymen and an owl, not arms and a man.” This was a riff on the most famous line in Roman poetry, the opening to Virgil’s Aeneid, “Arma virumque cano” (“I sing of arms and a man.”), adapted to what we presume was Fabius’s profession (the owl was important to fullones because their job came under the protection of the goddess Minerva, whose familiar it was).

It’s in Roman graffiti that high-minded Latin literature comes to life. Many classics undergraduates will have studied the peculiar kind of Roman love poem, which involves a boyfriend locked outside his lover’s house, pouring his heart out to the door that’s been shut in his face. In Pompeii, there’s a little love poem actually written on a door by one such lover:

“Would that I could wrap my arms around your neck/And cover your lovely lips with kisses.”

People who struggled with their gerundives and subjunctives at school will be pleased to find that the Romans also found their language difficult. In Balbus’s house in Pompeii, there’s the simple line, “Militat omnes”, a borrowing from Ovid’s line, “Militat omnis amans” — “Every lover fights.” The graffiti writer should have said “omnis” in the singular, or “omnia”, the neuter plural which, perplexingly, takes a singular verb – not “omnes”.

The walls of Rome and Pompeii are littered with such mistakes, just like Graham Chapman’s graffiti in Life of

Brian — “Romanes eunt domus” – which is corrected by John Cleese’s pedantic centurion: “Romans, go home!” is an order, so you must use the …?” “Imperative?” “Which is?” “Um, oh, oh, ‘I’? ‘I!’” “How many Romans?” “Plural, plural! ‘ITE’!”

But let’s not quibble over schoolboy mistakes. Let’s rejoice in the moving poetry of the best graffiti, like these lines found in Pompeii: “Quisquis amat valeat, pereat qui nescit amare, bis tanto pereat, quisquis amare vetat.” “Let whoever loves prosper; but let the person who doesn’t know how to love die. And let the one who outlaws love die twice.”

Or what about these lovely words, scrawled onto the wall of a bar in Pompeii?

*Nihil durare potest tempore perpetuo;
Cum bene sol nituit, redditur oceano,
Decrescit Phoebe, quae modo fuit,
Votorum feritas saepe fit aura levis.*

“Nothing can last forever; Once the sun has shone, it returns beneath the sea/The moon, once full, eventually wanes/The violence of the winds often turns into a light breeze.”

Not the sort of thing you find scribbled in marker pen over the bogs in the Dog and Duck. But the hand that wrote it 2,000 years ago still reaches out across the centuries, to touch your heart.

*Taken from a new book on regional Italy, *Tarantella*, edited by Clive Aslet (Cumulus)*