

The Greco-Roman World

World History Honors Summer Assignment

Welcome to 10th grade and welcome to World History Honors! Our summer assignment is as follows:

Directions:

GREECE

1. **Print** out all 46 pages (23 if you double side them).
2. **Read and Highlight** all notes and readings.
3. **Complete** the Greece vocabulary worksheet by filling in the definitions.
4. **Complete** the Geography of Ancient Greece Cause and Effect Writing Assignment.

ROME

1. **Read and Highlight** all notes and Readings.
2. **Complete** the Rome Vocabulary worksheet by using the quizlet URL given to you on the assignment.
3. **Label** the blank map given to you by following the directions on The Roman Empire assignment.
4. **Read and answer** the questions for The Roman Republic.
5. **Read and answer** the questions for Hannibal Barca.
6. **Read and answer** the questions for The Break-up of the roman Empire.
7. **Complete** the Review for the test and be ready to discuss and test on this unit the second week of school!

ESSAY

Using the rubric and informational handouts on Socrates, Plato, and Aristotle, along with any additional research you would like to do, write a five paragraph expository essay on the three great philosophers of their time.

Turn it in! Students return to school Monday, August 24th, and this assignment is **due by Friday, August 28th!** Turn in all 46 pages, plus your essay, to your 10th grade World History teacher! Make sure it is fastened securely in a folder and your full name is visibly labeled on the front!

We are looking forward to meeting you!

Greece!

Unit 1 Greco Roman World Vocabulary (1 of 2)

Name: _____

Vocabulary: Greeks

Date: _____

Per. _____

Epic	Polis
Acropolis	Phalanx
Democracy	Oligarchy
Philosophy	Myth
Hoplite	Helot
Tragedy	Comedy
Classical Art	Arête
Trojan War	Persian Wars
Socrates	Plato
Aristotle	Alexander the Great
Euclid	

Greece Notes

I. Greece, Rome and the Rise of Christianity

A. Early People of the Aegean

1. Minoans lived on island of Crete in the Aegean Sea. They traded with other cultures (1600 B.C. – 1400 B.C.)
2. Mycenaeans were in the mainland and also were traders (1400 B.C. – 1200 B.C.).

B. The Rise of the Greek City-State

1. Decline of the Mycenaeans and Rise of City-State

- a. polis- Greek word for city
- b. acropolis- high city build on a hilltop

2. Governing the states

- a. monarchy- king or queen has central power
- b. aristocracy- elite landholders rule
- c. oligarchy- ruled by the few

3. Sparta and Athens

a. Spartans

b. Athenians only allowed male citizens to participate in government. Democracy and culture flourished under Pericles from 460- 429 B.C.

c. direct democracy- large number of males took on responsibility for governments day to day operation.

4. Victory and Defeat in the Greek World

C. The Glory That Was Greece

1. Great influence on human mind.

2. Greek Philosophers

- a. Plato
- b. Socrates
- c. Aristotle

D. Alexander the Great and the Hellenistic Age

1. While Greek city-states warred, Phillip II built strong military in neighboring Macedonia. Phillip would control all of Greece.

2. Phillip's son, Alexander took over after his father's death.

3. Alexander would conquer civilizations throughout the Mediterranean, Middle East and India.

4. Alexander spreads Greek culture to create Hellenistic societies.

Important Cultural Figures and Political Leaders/Events of Greece

Individual		Achievement	
Leader			
Solon (around 594 B.C.)	Athenian archon who introduced reforms making the government more democratic and the economy more profitable		
Pisistratus	Athenian tyrant who gave poor citizens a voice in government and weakened the aristocracy		
Cleisthenes (507 B.C.)	Athenian leader who created the Council of 500 and made the assembly a legislature (a law making body)		
Pericles	Athenian statesman who instituted direct democracy in Athens, increased participation in government, provided salaries for government employees, and encouraged the cultural development of Athens		
Philip II	Macedonian King who conquered Greece		
Alexander the Great	Macedonian leader who conquered an empire stretching from Greece to India and encouraged the spread of Greek culture throughout his empire		
Philosophy			
Socrates	Sought truth and self-knowledge; Socratic method		
Plato	Favored the rule of philosopher-king; wrote <i>The Republic</i>		
Aristotle	Promoted the idea of the "golden mean"; wrote <i>Politics</i>		
Zeno	Founder of Stoicism		
Literature			
Homer	Poet; wrote the <i>Iliad</i> and the <i>Odyssey</i>		
Conflict	Participants	Reasons	Victor
Trojan War	Mycenae and Troy	Economic rivalry (money/trade)	Mycenaean's
Persian War	Greek city-states and Persia (Persia's Leader: Xerxes)	Halt the spread of the Persian Empire	Greek city-states
Peloponnesian War	Athens and Sparta (spread to all of Greece)	Resentment of Athenian domination and disagreement on form of government	Sparta and allies
Greece Vocabulary:	polis	acropolis	phalanx

Name _____

Ancient Sparta

BACKGROUND:

Ancient Sparta is known today (if at all) as the militaristic rival of "enlightened" Athens in Classical Greece. Images of harsh discipline, a merciless emphasis on courage and a society lacking art, literature and culture predominate in popular literature and non-specialist education.

- In fact, Ancient Sparta was far more complex and multifaceted.
- It was the first democracy in recorded history, possibly predating Athenian democracy by more than 200 years. (Most historians, however, date it 50 to 100 years before Solon in Athens.)
- It was the only Greek City-state to introduce a land reform aimed at equalizing wealth among its citizens.
- It was the first and only Greek City-state to develop a complex system of mutual-defense treaties. It interceded repeatedly to restore democracy in other city-states, which had been seized by tyrants.
- It was the only Greek City-state in which women enjoyed elementary rights such as the right to inherit and to public education.
- The public educational system was admired almost universally by contemporaries and praised by philosophers such as Plato and Aristotle.



Although Spartans were proud to say they built their monuments "in flesh" - meaning that the virtue and courage of its citizens were the greatest monuments any city could possess - they were not lacking in architectural and artistic achievements. Particularly, their music and dance was famous throughout the ancient world. . . .

Sparta was eclipsed by the rise of Athens, a city with roughly 5-times the number of citizens and, following the defeat of Persia in the early 5c BCE, an Empire. Sparta's once revolutionary and innovative institutions became inflexible while democracy continued to develop in other cities. Its artistic achievements stagnated as the population declined and the demands of power following Sparta's victory in the Peloponnesian Wars grew. But the decline of Sparta starting in the 5th Century BCE should not entirely obscure its early accomplishments.

THE SPARTAN ECONOMY:

- Spartan Citizens were prohibited from pursuing any profession other than that of arms.
- The Spartan economy was dependent not on property-slaves [chattel], as were the other Greek city-states, but on the non-Doric population of Laconia.

- These were divided into free but non-citizen *Perioikoi*, and semi-free, serf-like *Helots*.

To understand the Spartan economy, it is necessary to go back to the origins of the city. The Spartan citizens were in fact the descendants of 9c BCE Doric invaders to the Peloponnese. Rather than exterminating or enslaving the native population, the Spartans had - for whatever reason - managed to come to a unique arrangement with the conquered inhabitants. These continued to live and work in Laconia enjoying distinctly different status and privileges from the Spartan citizens or *Spartiates*, but far better than that of chattel slaves. These peoples were divided into two broad categories. The residents of the pre-Doric towns, who enjoyed a free but dependent status as "*Perioikoi*," and the peasants, who enjoyed a far more restricted status as "*helots*."

The *Perioikoi* had their own laws and customs, could pursue any profession or trade they liked and had their own local officials and dignitaries. They were restricted only with regard to foreign and military policy, being subject of the government of the entire territory or city-state, Lacedaemon, which was run by Spartans. They were also required to provide troops for the Lacedaemonian army and support Sparta in time of war. Because the Spartan citizens were themselves prohibited by their laws from engaging in any profession except that of arms, the *Perioikoi* were the professionals, merchants and craftsmen of Lacedaemon. They were not restricted by the Spartan laws and traditions to a stern life-style nor were they prohibited from hoarding gold and silver. In short, they had a monopoly on all lucrative businesses and professions.

The "*helots*" or rural population had a significantly worse status. These "helots" were tied to the land and were officially the property of the Lacedaemonian government. As a result of at least one and possibly more revolts, they were regarded with increasing suspicion and subjected to increasingly harsher laws. In fact, the Lacedaemonian government regularly declared war on the helots to enable quick retaliation against any "unruly" *helot* without the tedious business of a trial. The unique situation led many contemporary ancient commentators to remark on the "exceptional" harshness of the Spartan system. These commentators are even hypocritical enough to regret the fact that the helots were required to give 50% of their produce to the Spartan residents on their respective estates. I say hypocritical because all the ancient commentators so shocked by the Spartan system were themselves slave owners whose slaves worked their estates and gave up 100% of all their produce to their masters.

The Spartan *helots* - if compared to slaves in other Greek city-states - were very privileged indeed. Helots were not chattels. They could not be bought and sold by their "masters." They could marry who and when they willed. They even legally had parents and children. (In other Greek states a slave was not allowed to marry and offspring of sexual intercourse regardless of the partner "belonged" to the owner of the slave; parenthood was not recognized.) They could keep half the produce of their labor - and presumably sell it on the market for a profit. They could accumulate wealth and spend it as they pleased. Many acquired not inconsiderable fortunes, and when given the opportunity to purchase their freedom from the government many could afford to do so.

So why the revolts? The revolts resulted from the extension of Lacedaemon beyond the Eurotas Valley into neighboring Messenia. Although again dates are non-existent and accounts differ, it appears that Sparta invaded and conquered Messenia sometime in the 8c BCE. The Messenians - probably reduced to a "Perioikoi" status - revolted some 50 years later. A second war resulted that was bloody and bitter and very long. At the end of the Second Messenian War the Spartans apparently "helotized" the entire Messenian population in retribution. This means they turned into serfs men who had previously been free, rich, even aristocratic. It means that they "helotized" not pre-Doric peoples, but Greeks. This explains why the term "Messenian" and "helot" are often used interchangeably by the time of the Peloponnesian War. It explains why the Lacedaemonian government declared "war" on the "helots" and it explains why the "helots" continued to try to revolt until they finally did win their freedom with foreign help and re-establish an independent, free Messenia in the 4c BCE. It also explains why other helots were loyal supporters of the Lacedaemonian government and could even be trusted to provide logistical

support to the army. Presumably the Lacedaemonian helots were grateful for their relatively privileged status, while the Messenian helots resented the loss of their freedom and independence.

THE SPARTAN "ETHOS" [character]:

- The Lycurgan Reforms and Laws addressed more than the political and economic basis of Spartan society.
- The Laws of Lycurgus embraced many aspects of life from education to health care.
- These Laws laid a foundation for a society that was markedly different from the other Greek City-states of the time.



.All adult male citizens were bound together through three distinct and separate institutions. First, the sons of citizens were required to attend the public school system, the "agoge," from the age of 7 through the age of 20. Second, all male citizens between and including the ages of 21 and 60 had to serve in the army. A distinction was made between the Spartans in their first 10 years of service. During this time, they were required to live in barracks and were in effect on "active service" and the elder soldier-citizens that lived at home but could be called upon to serve at any time, similar to "reserve" status today. Third, all male citizens were required to join a "syssitia" or dining club and to eat at this club every night, providing set amounts of food from their estates to support the common meals. Although every citizen had to belong to a *syssitia* (also known as "Phiditia"), choice of which club a citizen joined was left to the citizen and the existing members. One veto from an existing member was sufficient to prevent a new member from joining.

The bonds of school, military and club were designed to keep the society closely knit and not divided along family and clan lines. The commentary of contemporaries suggests that the system worked remarkably well - with the negative side effect that Spartan society was detached and hostile to all outsiders.

SPARTAN EDUCATION:

- Successful completion of the public system of up-bringing, the *agoge*, was a prerequisite for Spartan citizenship.
- Public education was provided for girls as well as boys.
- Spartan education was famed for its exceptional harshness and emphasis on physical skills and endurance.
- It was also characterized, however, by an astonishing degree of self-government, freedom and responsibility.

Spartan public education was the subject of extensive - and controversial - discussion even in the ancient world. No other contemporary state provided for, and in fact required, its citizens to go through the same "up-bringing" or *agoge*. Unfortunately, because we must rely on descriptions of the system provided by outsiders, we have a kind of "mirror image" of the Spartan *agoge*. Observers reported that

which struck them as unique or different from education in their own cities, rather than reporting systematically about Sparta's system of education .

First, it is important to note that collective education was considered so important that the *agoge* was not only a compulsory prerequisite for citizenship, but all adult males bore an equal responsibility for rearing good citizens. This was manifest in the laws which required boys in school to address all older men as "father," and gave any citizen the right to discipline a boy or youth under age. All citizens were directly involved in the education of the next generation in another respect as well: at the age of 20, before being awarded citizenship at 21 and serving in the army, young Spartans acted as instructors in the *agoge* for their younger classmates. Last but not least, despite the emphasis on public education, it would be absurd to think that parents did not take a very personal and intense interest in the education of their own children. Numerous quotes demonstrate the pride and sense of personal accomplishment that Spartan mothers felt with regard to their sons. Human nature, which has changed very little in 3000 years, suggests that fathers would not have been less proud.

Second, all sources agree that the principle goal of public education was to raise good future citizens. One aspect of this goal is obvious: future citizens were by definition professional soldiers and so the education system very clearly sought to create physically hardened men, capable of enduring hardship, pain and loss. The emphasis of the education was thus on athletic activities and military skills. Many stories are told about the hardships the boys endured, and that they were allowed to steal. Despite a common misconception found even in ancient commentary, careful research indicates that the boys in the *agoge* were not encouraged to steal throughout their training - only during a specified segment. Most likely, this was a form of "survival training" intended to teach the youths how to survive on their own so that they would be able - for example - to operate behind enemy lines. Throughout their public education, they were evidently subjected to harsh discipline, which apparently included flogging - a punishment reserved almost exclusively for slaves in other Greek cities.

Less obvious and often overlooked by modern observers is the fact that the goal of producing good future citizens was not fulfilled by producing good soldiers alone. Ideal future citizens were democratic, self-sufficient and independent. Thus, despite the harsh discipline, Sparta did not seek to break her youth or make them submissive. Instead, they were taught democracy from the very start of their schooling - not in theory but in practice. On starting school at the age of seven, the boys were organized into units, teams, or "herds" - and elected their own leaders. Some sources suggest that they also "elected" their instructors from among the eligible 20-year-olds.

Furthermore, although the emphasis of Spartan education may have been on physical education, this training could not have been exclusive. The fact that no contemporary source mentions that the boys learned to read and write has been taken mistakenly to mean they did not. This is absurd. There is abundant evidence that the Spartans were every bit as well educated as other Greeks. Any thing less, would have put Sparta at a disadvantage in foreign affairs, and made it inconceivable that Spartans were repeatedly requested to assume positions of leadership. Furthermore, the percentage of Spartans who were literate clearly exceeded that of any other city because - in contrast to the other cities - Spartan women were literate. The fact that learning to read and write is not mentioned in the descriptions of the Spartan *agoge* is a function of the fact that all Greeks learned these skills while in school and so this was not deemed worthy of comment. Worthy of comment, however, was the excellence of Spartan education in music, poetry and dance. The boys and youths of the *agoge* were famed for their mastery of all three skills. It must be assumed that these activities were nearly as important as physical education.

Another area in which Spartans excelled was in briefness and clarity of expression. Rhetoric [masterful speaking skills] in ancient Greece was highly valued. Men are known to have paid large sums to improve their speaking skills, and in democratic Athens power rested with those men who could persuade the assembly with their rhetoric. If Athenians collected Spartan sayings and "**laconic**" forms of expression were admired, this is clear testimony of the quality of Spartan education in this regard.

Lastly, the manners of Spartan youth were universally admired in the ancient world and comparisons were often drawn to the rude youth of other cities. One incident describes an old man looking for a seat at the Olympic games. As he stumbled about from one section to the other, the spectators laughed him at. But when he came to the Spartan section, all the Spartans stood to offer him their places - and there was universal applause. The moral drawn by the commentator was: you see, all Greeks know how we ought to behave, but only the Spartans act on it.

It would nevertheless be imprudent [unwise] to conclude that Spartan youth was, as virtuous as its reputation. As the stories of theft suggest, it is far more likely that Spartan youth learned to appear obedient and respectful in public, and also learned just how to do whatever it liked when it was "out of sight."

SPARTAN WOMEN:

- In no other Greek City-state did women enjoy the same freedom and privileges of Spartan women.
- Only in Sparta did girls receive public education - in other city-states most women were completely illiterate.
- Only in Sparta were girls allowed to engage in sport.
- Only in Sparta did women possess economic power and influence.
- Scandalized observers from other Greek cities commented that not only did Spartan women have opinions they were not afraid to voice in public, but their husbands actually listened to them!



The freedom and greater respect for Spartan women began at birth with laws that required female infants and children to be given the same care and food as their brothers - in contrast to other Greek cities where girls were frequently given less and lower quality food. Like their brothers, when the girl reached school age, they were expected or required to attend the public school, although for a shorter period of time than the boys. At school they were allowed and encouraged to engage in sport. (And it was incidentally a Spartan, who became the first woman to ever have an Olympic victory - by entering a chariot at the races.)

When girls reached sexual maturity they were not rushed - as were their sisters throughout the rest of the contemporary world - into marriage and childbed. On the contrary, the Spartan laws explicitly encouraged marrying girls only after they had reached an age to "enjoy sex" .Nor were Spartan girls married to much older men as was usual in other Greek cities. It is estimated that most Spartan wives were only 4 to 5 years younger than their husbands.

With their husbands confined to barracks and on active service until the age of 31 and frequently called up for campaigns or engaged in political and civic duties thereafter, it was left to the Spartan matrons to run the estates. These meant that they controlled the family wealth - and in effect the entire Spartan agricultural economy. Spartan citizens were dependent on their wife's efficiency to pay their "dues" to their dining clubs. This economic power is in particularly sharp contrast to cities such as Athens, where it was illegal for a woman to control more money than one needed to buy a bushel of grain. What was more, Spartan women could inherit and so transfer wealth. Athenian women, by contrast, were never heiresses; all property passed to the next male kinsman, who might at most be required to marry the heiress in order to claim the inheritance. Economic power has always had the added effect of increasing status. This is clearly evidenced by contemporary descriptions of Spartan women. They were "notorious" for having opinions ("even on political matters!") and - what was clearly worse from the perspective of other Greek men - "their husbands listened to them." Aristotle claimed that Spartan men were "ruled by

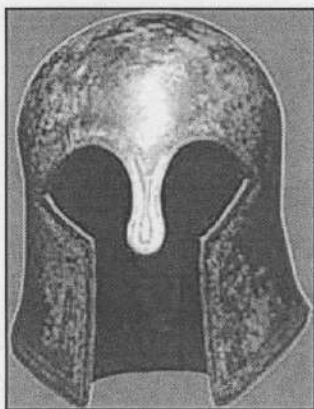
their wives" - and cited the freedom of Spartan women as one of two reasons why the Spartan Constitution was disgraceful.

In a frequently quoted incident, the wife of King Leonidas was allegedly asked why Spartan women were the only women in Greece who "ruled" their husbands. His wife, Gorgon, replied, "because we are the only women who give birth to men." [meaning that only men with the self-confidence to accept women as equals were men at all.]

Spartan women did not have a voice in their Assembly - nor were they required to spend 40 years in the army .

SPARTAN DIPLOMACY:

- Despite the undoubted effectiveness of its professional army, Sparta did not always resort to war to solve its problems with neighboring city-states.
- In fact, the Spartans demonstrated an acute appreciation of their limits and vulnerability, which in turn gave rise to a predominantly cautious foreign policy which relied heavily on effective diplomacy.
- In consequence, Sparta produced the first known "permanent" alliance system in History: the Peloponnesian League.



Sparta, like most other cities in Ancient Greece, initially followed an aggressive policy toward her neighbors. In two lengthy and bitter wars in the late 8c BCE and early 7c BCE, Sparta conquered its western neighbor, Messenia. Exhausted from this struggle, Sparta, thereafter, sought more subtle means of hegemony [leadership and control].

When during the mid-6c BCE, Sparta came in conflict with its northern neighbor Tegea and suffered a significant defeat, Sparta made the - at the time astonishing - decision to seek not a temporary but a permanent peace. The remarkable initiative is attributed by ancient sources to a certain Spartan citizen, Chilon, whose reputation for wisdom was so great that he was regularly counted among the "7 wise men" of the ancient world. Chilon is even credited with the famous sayings carved in stone at Delphi: "Know thyself" and "Everything in moderation." This seems particularly relevant, because it was probably recognition of Sparta's limited resources, that induced a change in policy. The complete victory over Messenia had created a constant internal threat in the form of a subject population liable to revolt. The treaty of non-aggression and mutual support negotiated with Tegea not only prevented an expansion of the problem posed by the threat of Messenian revolt, but bound the Tegeans to provide support to Sparta in the event that the Messenians did revolt. After the precedent had been set with Tegea, Sparta went on to make similar treaties of mutual-defense with a series of other cities in the Peloponnese. Although little is known about the workings of this League, it is clear that despite a certain recognition of Spartan leadership, a majority vote was needed for planned action, that Sparta had only one vote, and that at various times members of the League acted against Spartan policy at will. In short, this was not a Spartan Empire disguised as a League (as the Delian League was to be later under Athenian leadership).

Sparta's fundamentally cautious foreign policy also kept it out of the military entanglements on the far side of the Aegean. The expansion of Persia in Asia Minor resulted in a number of Greek colonies being conquered or turned into vassal states of the Persian Empire. A number of these cities rose up in revolt against Persia and requested aid from the cities of the Greek mainland. Sparta's refusal to support these cities can be seen as callous or even "unpatriotic," but it reflected the fact that at this time (late 6th and

early 5c BCE), Sparta effectively had no fleet and so no way of supporting a war on the other side of the Aegean.

Last but not least, the conservatism of Sparta's 6c and 5c BCE foreign policy is reflected in the fact that Sparta was extremely reluctant to move against Athens - despite rising pressure for support from the city-states complaining because of Athens' increasingly oppressive and arrogant leadership. Effectively, its Allies in the Peloponnesian League pushed Sparta into the wars we know as the Peloponnesian Wars.

The most important deviations from this cautious policy all served the preservation of Democracy. In the second half of the 6c BCE, Sparta won a reputation as the defender of democracy against tyranny by repeatedly coming to the assistance of democratic elements in other cities and helping them to depose their tyrants. Plutarch claims, for example, that Sparta was instrumental in deposing the tyrants in Corinth, Naxos, Athens (Hippias), and Sikyon. Modern historians have questioned this list, but admit that there had to be some basis of truth for the Spartan reputation. They also suggest that the motivation for these interventions was the tendency of tyrants of this time to ally themselves with Persia. In this case, the Spartan foreign policy of intervention in the internal affairs of other cities can be seen as preventive self-defense. Another explanation, of course, is that the tyrants tended to be populist leaders, who catered to the mob. As such they were viewed as more "dangerous" to the conservative Spartans than "democracies" dominated by aristocratic elites.

Whatever Sparta's motives for opposing tyrants, it demonstrated consistent and passionate opposition to Persian designs on Greece in this period. Sparta made itself ridiculous - in the eyes of the powerful Persian monarchs - by "warning them" against enslaving Greeks. The master of an empire stretching from modern India to modern Turkey had never heard of Sparta. He asked who these people were who dared "warn" him. He was even more astonished to learn that they were masters of just two small, relatively infertile valleys in Greece. When the Persians later sent ambassadors demanding submission to Persia, the Spartan Assembly responded by throwing the ambassadors in a well - an unprecedented violation of diplomatic immunity. When the invasion finally came, Sparta was elected by the informal alliance of anti-Persian cities to take command. Sparta sent one of her own kings, Leonidas, with an advance guard of 300 citizens and larger contingents from other members of the anti-Persian alliance to try to halt the invasion at the Pass of Thermopylai. When a traitor betrayed the position, King Leonidas released the other allies to return to their homes, but he and his Spartans, supported voluntarily by 700 Thespians, remained in position and died to a man in a gesture of commitment. Less than a year later, Sparta fielded an army composed of what must have been every able-bodied man in the city-state and sent it north of the Isthmus - a significant fact because it demonstrated Spartan commitment to defending all of Greece and not just the Peloponnese. This army met the significantly superior Persian land forces still threatening Greek independence despite the defeat of the Persian fleet at Salamis the previous fall. In spite of the deplorable performance of most of the Allied detachments, the Spartans and Athenians under Spartan leadership managed to defeat the much larger Persian forces and end the direct threat of Persian invasion.

When in the following decades, Athenian arrogance led other Greek cities to pressure Sparta into opposing Athens, Sparta went to war reluctantly and with the clear statement that Athens could prevent hostilities if Athens would "let the Greeks go free." As too often in history, it was Sparta's success after nearly a third of a century of conflict that led ultimately to its own destruction. The defeat of Athens made Sparta the dominant power in Greece. The power and the temptation to abuse that power was too great even for Sparta's stubborn discipline.

Source: "Sparta Revisited." <http://www.elysiumgates.com/~helena/index.html>
(modified slightly for high school use.)

Geography of Ancient Greece

Handout 1

At the same time that the Shang dynasty was ruling much of the Huang He River valley and the Egyptian pharaohs were building the New Kingdom along the Nile, another civilization was beginning, along the northeastern shores of the Mediterranean Sea. The civilization was that of the ancient Greeks.

In Greece, there was no great river carrying layers of fertile silt to create rich farmland. Instead of finding themselves in an environment provided by a river valley, ancient Greeks found themselves on a peninsula, a piece of land almost entirely surrounded by the sea, with a rocky landscape that offered few natural resources.

Ancient Greece was located on the southern European mainland. The modern day country of Greece includes not only the mainland portion, but also includes hundreds of islands. The biggest of these islands is Crete, south of the mainland. Northeast of Crete is another large island called Rhodes.

Mountains and hills cover nearly three-fourths of Greece. Western Greece is the most mountainous, and there, travel by land is very difficult. The land is not very fertile, either, but farmers herd goats and sheep on the rugged hillsides.

Eastern Greece has more land suitable for farming. Some of these farmlands are on the peninsula of Attica. Attica also has excellent natural harbors, or sheltered places, for ships. Peloponnesus, a large peninsula southwest of Attica, is a mountainous region outlined by a thin area of fertile soil. Here can be found several rivers, but unlike rivers in Egypt or Mesopotamia, these rivers dry up in the summer.

The climate of Greece also presented a challenge for early farmers. Summers were hot and dry, and winters were wet and windy. Ancient Greeks raised crops and animals well suited to the environment. Wheat and barley were grown, and olives and grapes were harvested. The many hills and mountains provided shrubs to feed the herds of sheep, goats, and cattle.

Because farming didn't produce huge surpluses, and travel across the terrain was difficult, the Greeks came to depend on the sea. People living near the Mediterranean, Aegean, and Ionian Seas became fishers, sailors, and merchants. Because of Greece's location in the eastern Mediterranean, it was a perfect location for trade. Greek sailors were highly skilled, and traveled as far as ancient Egypt to trade their products. Greek merchants competed with traders from other Mediterranean cultures. One of these

cultures was the Phoenicians. Traders from all over were eager to exchange their goods for Greece's olive oil, wool, and wine. Those who traded with the Greeks especially prized Greece's olive oil. It added flavor to food, along with its usefulness as a lamp fuel and body lotion.

Cause and Effect Handout 2

Answer the following questions based on your reading from Handout 1. Then put your answers into the Cause and Effect graphic organizer at the bottom of this page.

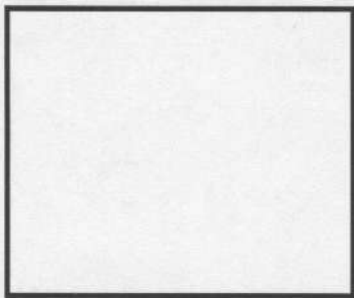
1. What physical features make up nearly three-fourths of Greece?

2. How does such an environment affect life there?

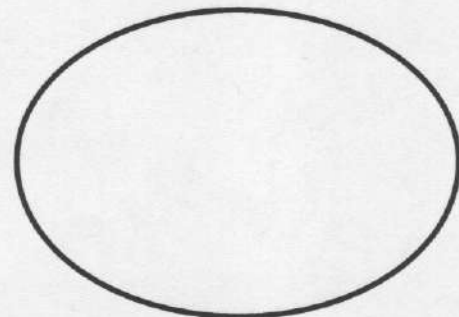
3. What effects did geography have on the ways ancient Greeks met their needs?

4. How did the limited amount of fertile land cause the Greeks to become sea traders?

Causes



Effects



Ancient Greece Writing Prompt & Checklist"
Handout 3

You are a geographer and an expert on the Mediterranean area. Write a summary to explain to 10th graders how the geography of Greece influenced the ancient Greeks to become sea traders.

Your summary must:

- _____ present the information clearly and be accurately organized.
- _____ contain the main idea plus the most significant details.
- _____ include examples of cause and effect.
- _____ use your own words.
- _____ write in the voice of a geographer.
- _____ be punctuated correctly.

Rome!

Name: _____ Date: _____ Period: _____

Roman Empire Vocabulary

Directions: Define the following words using Quizlet flashcards. The url is:
<http://quizlet.com/13461264/romans-flash-cards/>

republic	
patrician	
plebeian	
monarchy	
legion	
apostle	
pope	
aqueducts	
aristocracy	
bishop	
gladiator	
senate	
tribune	
triumvirate	
consul	
dictator	
Hannibal	
Julius Caesar	
Augustus	
Jesus Christ	
Peter	
Paul	

Rome Notes

I. Greece, Rome and the Rise of Christianity

A. The Roman World Takes Shape

1. Roman city-states began in Italy.
2. Rome grew along the Tiber River.
3. Rome overthrew the Etruscans and developed a different form of government, i.e. a republic.
 - a. republic-representative government
 - b. patricians-wealthy landowners
 - c. plebeians-commoners

B. From Republic to Empire

1. Military victories gave the Romans control of trade routes, which created wealth. This led to corruption and civil wars.
2. The Roman General Octavian restored order in Rome. He changed his name to Augustus and took absolute control.
3. Pax Romana or "Roman Peace" was the result of Augustus' leadership and lasted 200 years.

C. Roman Achievement

1. War spread Roman civilization to distant lands.
2. Rome adopted Greek art and culture.
3. Roman law and their Justice System greatly influenced the western world we live in today.

D. The Rise of Christianity

1. Early in Pax Romana a new religion called Christianity spread. The religion believed that Jesus, a Jewish teacher, was the messiah or savior.
2. Jesus claimed to be the Son of God and taught that he was the savior of the world. He extended the Jewish message of mercy and love.
3. Rome labeled him as a troublemaker and he was eventually executed. His followers believed that he rose from the dead after his execution and burial. This sprung into a new religion and the believers were called Christians.
4. His believers spread this religion throughout the Roman Empire. Largely, the apostle Paul was responsible for the wide spread of the religion.

E. The Long Decline

1. After the death of Emperor Marcus Aurelius in 180 A.D., the Roman Empire went into decline. It eventually split into two. Germanic and other civilizations began claim Roman territory. Foreign invaders eventually took over Rome in 476 A.D.
2. This Eastern Empire continued to prosper and would become known as the Byzantine Empire.

Important Cultural Figures and Political Leaders/Events/Legacies of Rome

(relating to Unit 1: The Greco - Roman World)

Individual	Dates	Achievement
Leader		
Julius Caesar	100 BC(?) - 44 BC	Attempted to make reforms to help save the ailing republic, made himself absolute ruler
Octavian/ Augustus	63 BC - 14 AD	Declared Exalted One and first citizen by the Senate, first ruler of the <i>Pax Romana</i> , established the Roman empire and became Emperor in 27BC
Marcus Aurelius	121 AD - 180 AD	Last great emperor of the <i>Pax Romana</i>
Diocletian	245 AD - 316 AD	Divided the empire into two parts, eastern and western
Constantine	280 AD - 337 AD	Moved Roman power eastward by building a new capital at Constantinople
Hannibal		Carthaginian military leader who, in the Second Punic War, attempted a surprise attack on Rome, crossing the Alps with a large group of soldiers, horses, and elephants
Triumvirate of: Julius Caesar, Crassus, and Pompey	Ruled Rome for 10 years	Caesar and Pompey clashed and went to war
Culture		
Language		Latin "Romance Languages"
Art		Bas-relief: sculpture
Law		Republican Government, Legal codes, laws for the people "Innocent until proven guilty."
Literature		
Virgil		Wrote the great Roman epic <i>Aeneid</i>
Tacitus		Wrote accurate <i>Annals</i> and <i>Histories</i> of

		Rome
Engineering/ Architecture		The Roman aqueducts (bridge-like stone structures that carry water from the hills into Roman cities) made use of the famous "Roman Arch", Romans known for: Aqueducts, sewage systems, dams, cement, the Roman arch
Economy		Trade, slavery, and agriculture
Legacies		Architecture, Engineering, Law, and Language Roman Catholicism and European Unity
Conflict		
Punic War	264 - 146 BC	Fought between the Carthaginians <ul style="list-style-type: none"> • led by Hannibal • from Carthage, on the continent of Africa • tried a surprise attack on the Romans and the Romans <ul style="list-style-type: none"> • who lived across the Mediterranean Sea • Rome won.

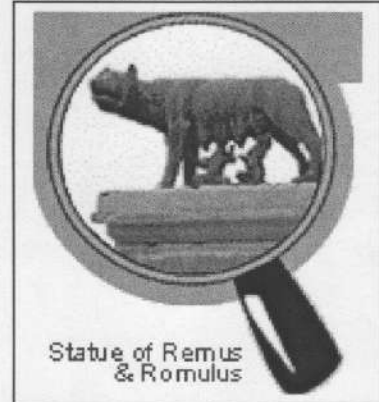
Notes:

The Roman Empire

How did Rome get its Name?

Rome is the capital city of Italy. Building started in 753 BC and the Romans developed a story to explain how Rome was built. They believed that twin boys, **Romulus** and **Remus**, were taken from their mother and left by the river **Tiber** to starve. It is thought that a mother **wolf** found the babies and looked after them until they were old enough to take care of themselves.

The myth goes on to say that years later, **Mars** (the Roman God of war) told the boys to build a city on the spot where they had been found. The two boys built this city, but ended up fighting with each other. **Romulus** won the battle and the city became known as **Rome**. Today, historians and archaeologists believe however that people started living in Rome long before the time of Romulus and Remus, but many people still believe in their legend.



Who Ruled Rome?

At first, kings ruled Rome. The last king they had in the 5th century BC was called **Tarquin the Proud**. Tarquin abolished many rights and people hated him. He was overthrown because he was the worst king in Roman history. Rome then became a **republic** for the next four hundred years. That is to say that the most important people in Rome decided what was good for the Empire.

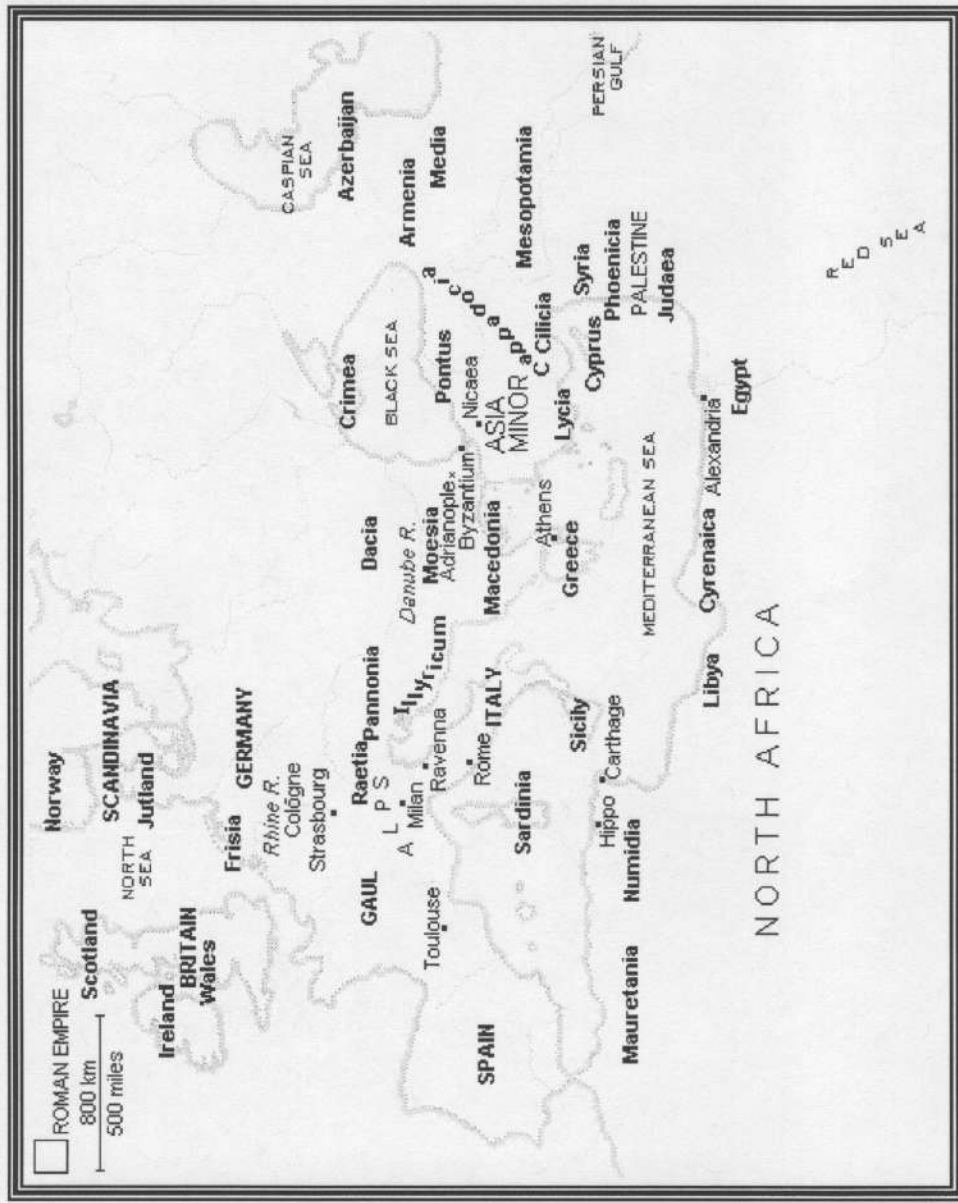
This republic was ruled by a **senate**, and people called **Senators** were elected to do different jobs in the senate. However, not everyone was allowed to vote in these elections. **Women** and **slaves** were **not** allowed to vote and neither were poor people. Those Roman people who were not slaves were called 'citizens'.

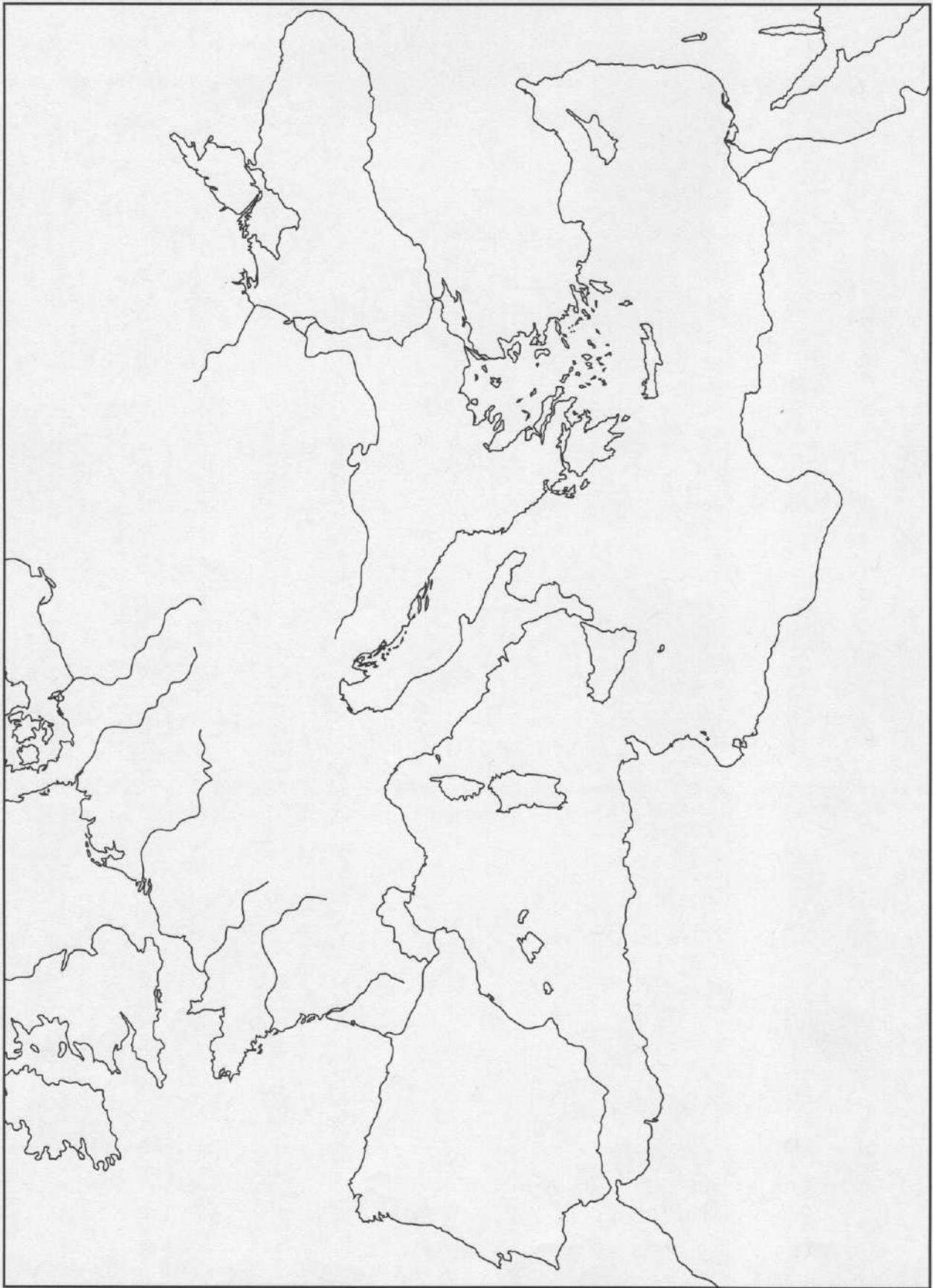
In the 1st century BC the generals who controlled the army became very powerful. These Romans helped to create an impressive empire of which Rome was the centre. See the map on the other side of this paper. And at first, Rome was ruled by Generals but this caused problems. The Generals were always fighting over who would have the final say in running the Empire. Eventually the Generals were replaced by just one man - The Emperor. A Roman Emperor was the man who ruled over the Empire.

Map of the Roman Empire 2nd Century AD

Use the map on the left to colour all of the Roman Empire on the blank map that you have been given. You must only label the following countries.

1. Britain & Wales.
2. Gaul (France).
3. Spain.
4. Egypt.
5. Italy.
6. Asia Minor.
7. Macedonia.
8. Mauretania.
9. Libya.
10. Mesopotamia.
11. Palestine.







Name _____

The Roman Republic

By Vickie Chao



For centuries, Italy's Rome has been an important city, playing a pivotal role both culturally and politically. According to the legend, a pair of twin brothers built Rome from scratch in 753 B.C. As the construction was underway, they quarreled over the height of the city walls. In a rage, Romulus killed Remus. After that, he named the city after himself and became the first ruler of Rome. He reigned 36 years.

The story of Romulus and Remus is fascinating. But its authenticity is very much in doubt.

Historians have long established the fact that Rome had existed since 900 B.C. By about 600 B.C., a group of people called the Etruscans (pronounced "ih-TRUS-kunz") took power in Rome. They ruled it for nearly a century. Though the Etruscans left behind many imprints, we know very little about them. In fact, we cannot even say for sure where they came from. Some scholars believed that the Etruscans were indigenous people of Italy. Others believed that they were immigrants from Asia Minor (today's Turkey). Regardless of their origin, we know for certain that the Etruscans spoke a language different from that in Rome. We also know for certain that their authoritarian style of governing was very unpopular. In around 510 B.C. or 509 B.C., the Romans revolted. They expelled the last Etruscan king, Tarquinius Superbus (pronounced "tahr-KWIN-ee-us soo-PUR-bus", also known as Tarquin the Proud).

With the Etruscans gone, the Romans decided that they would never want to go back to the days of monarchy. To avoid giving too much power to a single person, they came up with the idea of the republic.

In this new form of government, all citizens who had the right to vote could participate in the selection of their leaders. Once a year, they elected two consuls. The individuals who won the office acted on the advice given by the senate. They were responsible for enforcing the laws and policies of the Roman Republic. Because the consuls would later become senators after their one-year term in office, they almost always did what the senate wanted them to do. As the two men met and discussed state affairs, they attempted to reach unanimous decisions. In the event of a disagreement, minor affairs would be dropped. But serious matters would not. If the disparity dragged on, the Roman law allowed the senate to appoint a dictator. This person would act as a king, but his absolute power was only good for six months.

In the early days of the Roman Republic, all the senators were the nobles or the patricians. This arrangement did not sit well with the commoners or the plebeians. As the distrust worsened, the plebeians went on strikes. In 494 B.C., they set up their own assembly. They declared that the assembly's tribunes (elected once a year) had the power to reject any decision made by Roman officials or even the senate. Their struggle to gain recognition from the patricians gradually took root. In 450 B.C., the patricians agreed to one of the plebeians' main demands and, thus, gave rise to the Law of the Twelve Tables. The Twelve Tables, hung openly in marketplaces for everyone to see, codified the Roman laws and constitution. It was applied equally to all citizens. Encouraged by the victory, the plebeians continued to fight for their rights. In 367 B.C., they overturned the law that barred them from being consuls. In 287 B.C., they expanded the assembly's legislative power from making laws for the plebeians only to making laws for all Roman citizens!

As the government structure continued to take shape, the Roman armies went on to conquer new territories for the Republic. The added land did not bring joy. Instead, it brought forth a big problem. Some suggested the land be given to the plebeians. Others refused. The dispute paralyzed the entire nation. Soon, civil wars erupted. Just when the Roman Republic was heading toward total destruction, a general named Julius Caesar rose to power.

Julius Caesar was a military genius who fought and won numerous wars. In 49 B.C., he led his troops back to Rome and waged wars against the senate. He won. The senate made him a dictator the following year. Under Roman law, a dictator could rule for only six months. But the senate made an exception, allowing him to be dictator for life. As Caesar's power continued to grow, some senators began to feel uneasy. They felt Caesar had gone too



Name _____

far and had become too powerful. They decided to get rid of him. On March 15, 44 B.C., they assassinated him in a gathering.

The death of Caesar pushed Rome into turmoil again. The chaos lasted for more than ten years. In the end, Caesar's adopted son, Octavian, managed to quash all the opposing forces and won the civil war. The senate awarded him the title of Augustus (meaning "highly respected") in 27 B.C. It also gave him the absolute power to rule Rome, effectively making him a king. From that point forward, ancient Rome was once again under the control of monarchy. Though Augustus never coined the term "Roman Empire", historians all agree that he was the first emperor of this newly united kingdom. Thus, 27 B.C. became both the end of the Roman Republic and the beginning of the Roman Empire.

The Roman Republic

Questions

- _____ 1. When was the Roman Republic established?
- A. 510 B.C.
 - B. 600 B.C.
 - C. 287 B.C.
 - D. 450 B.C.
- _____ 2. When did the Roman Republic end?
- A. 44 B.C.
 - B. 27 B.C.
 - C. 31 B.C.
 - D. 49 B.C.
- _____ 3. The Etruscans ruled Rome before the Roman Republic.
- A. False
 - B. True

_____ 4. Who ended the Roman Republic?

- A. Alexander the Great
- B. Augustus
- C. Julius Caesar
- D. Tarquin the Proud

_____ 5. How often was the election of consuls?

- A. Once a month
- B. Once a quarter
- C. Once every five years
- D. Once a year

_____ 6. Which of the following about the consuls in the Roman Republic is true?

- A. The commoners in the Roman Republic did not gain the right of being a consul until 367 B.C.
- B. When the two consuls disagreed with each other, they could take turns making the final decision.
- C. Consuls in the Roman Republic often made their own decisions. They rarely followed the senate's advices.
- D. Everybody in the Roman Republic, regardless of his or her citizenship, could participate in the election of consuls.

_____ 7. Under the Roman laws, how long could a dictator hold the power?

- A. 18 months
- B. 3 months
- C. 12 months
- D. 6 months

_____ 8. The purpose of the Twelve Tables was to make all the citizens aware of the Roman laws and constitution.

- A. False
- B. True

_____ 9. Why did the plebeians establish their own assembly in 494 B.C.?

- A. Because they wanted to get more land
- B. Because they wanted to have equal rights as the patrician
- C. Because they were bored
- D. Because they wanted to have the freedom of speech



Name _____

Hannibal Barca

By Vickie Chao

Back in the 3rd century B.C., the Roman Republic was expanding at an alarming rate. So was the Carthaginian Empire (or Carthage for short) on the other side of the Mediterranean Sea. As the two regional powerhouses rushed to build up their presence, a conflict was bound to happen. The first showdown between the Romans and the Carthaginians, called the First Punic War, broke out in 264 B.C. and lasted for 23 years. In the end, the Carthaginians lost. They ceded control over Sicily Island to the Roman Republic and paid it a substantial amount of indemnity.



Five years after the conclusion of the First Punic War, a forceful Carthaginian general by the name of Hamilcar Barca decided to push his country's territory beyond the confines of North Africa. To make up for the loss of Sicily Island, he wanted to develop a military base in Hispania. Originally, he planned to take only his armies with him. But at the last moment, he took his eldest son, Hannibal Barca, too. Why did he change his mind? According to legend, when Hannibal saw Hamilcar making a sacrifice to the gods right before leaving for Hispania, he asked to join the mission. Hamilcar agreed, but under one condition. He wanted the little boy to swear that he would make the Roman Republic his enemy for life. Hannibal, who was only about nine years old at the time, took the oath and never broke it.

Hamilcar, by all accounts, was a great general. Under his leadership, the Carthaginians quickly gained footholds in Hispania. During his nine-year stay there; he fought numerous battles and kept pushing his troops northward. After he got killed in combat, his son-in-law, Hasdrubal, became the new military chief. He wanted peace and even signed a treaty with the Romans. Both sides agreed to draw a line along the Ebro River, with the Carthaginians holding most of the regions south of it and the Romans north. For the next seven years or

so, the two archenemies tolerated each other, more or less. As delicate balance finally tilted after a Celt assassinated Hasdrubal in 221 B.C. Upon Hasdrubal's untimely death, the Carthaginian armies in Hispania hailed Hannibal as their commander. This young military chief decided to provoke the Romans. He knew that Saguntum, an independent city-state on his side of the Ebro River, had a very good relationship with the Roman Republic. He wanted to use that to his advantage. In 219 B.C., he launched a series of attacks against Saguntum and barricaded it for nearly eight months. During the siege and the looting afterwards, the Roman Republic protested fiercely. It sent an envoy to see Hannibal. It also sent an ambassador to Carthage, demanding the Carthaginian government to hand Hannibal over. When both meetings went nowhere, the Romans declared war in 218 B.C. That war was called the Second Punic War.

After the onset of the war, Hannibal showed no intention of fighting the Romans in Hispania. He wanted to fight them on their turf -- Italy. So in the spring of 218 B.C., he took nearly 50,000 soldiers and several war elephants with him and left for Italy. To surprise the Romans from a place where they expected it the least, Hannibal did the unthinkable. He crossed the Alps, the highest mountain range in Europe! The march was extremely difficult. Before even getting to the Alps, Hannibal had to battle against many hostile tribes along the way. When he finally reached the foot of the Alps, it was already late autumn. Winter was fast approaching. Eager to take down the Roman Republic as soon as possible, Hannibal urged his men to keep going. The crossing turned out to be a big disaster. Many of his soldiers died fighting the Goths who resented intruders. Many more died because of the harsh weather. After trekking for nearly two weeks, Hannibal finally managed to take his force down the Alps. The entire journey took a big toll on the battalions. By the time they reached the ground, Hannibal had lost nearly half of his men and most of his elephants.

Shortly after invading Italy, Hannibal scored a major victory against the Romans. In the so-called Battle of Ticinus in November 218 B.C., Hannibal defeated and severely wounded a Roman general named Scipio. The triumph gave the Carthaginians a boost in confidence. It also won them support from some of the Roman Republic's allies. The Romans' response to the loss was to send in more soldiers. But since they were not nearly as competent in fighting as Hannibal's men were, they were doomed to fail. In December 218 B.C., Hannibal won the Battle of the Trebia River. Then in March 217 B.C., he won the Battle of Lake Trasimene.

Despite the repeated defeats, the Roman Republic stuck to its game plan. Once again, it called for more troops (80,000 this time), hoping



Name _____

that sheer volume alone would be enough to stop Hannibal's advance for good. It was wrong! Hannibal understood very well how the Romans fought. He knew that the Romans liked to march forward. He would let them do that by pretending to withdraw. In the meantime, he would send a portion of his troops to spread out and encircle the enemy. Once the trap was set, the onslaught could begin. On August 2, 216 B.C., the two sides met in Cannae. Just as Hannibal had predicted, the Romans marched forward and went straight into his trap! After days of killing, nearly 50,000 Romans died. It was the worst defeat ever in ancient Rome's history!

After the Battle of Cannae, the Romans panicked. They finally realized that they had underestimated Hannibal all along. Now, because of their ignorance, this forceful Carthaginian general roamed through Italy. He captured and sacked one city after another, and many of the Roman Republic's alliances began to shift their positions. Terror loomed over the entire nation like a dark cloud. Nobody knew what would happen next. Nobody knew if Rome would be able to withstand Hannibal's assault. Amazingly, in spite of all the uncertainties, the Roman Republic refused to negotiate with Hannibal. Its new strategy was to avoid open conflicts. With only about 50,000 men at his disposal, Hannibal could not possibly attack Rome while holding on to all the cities he just bagged. To make matters worse for this great general, the Carthaginian Empire turned down his request for more reinforcement troops. For the next thirteen years, Hannibal stayed in Italy and continued to harass its residents. During that period, he was unable to induce the Romans to engage in another battle. Thus, he could not repeat his success in Cannae by scoring another great victory.

While Hannibal chose to remain in Italy, the Roman Republic sent Scipio (son of the Roman general Scipio who lost the Battle of Ticinus in 218 B.C.) to capture Hispania. The idea was to intimidate the Carthaginian Empire, forcing it to call Hannibal back. Scipio arrived at Hispania in 210 B.C. and quickly gained ground. By 206 B.C., he had taken over the Carthaginians' hold in Hispania. After a brief return to Italy, Scipio launched another round of attacks against the Carthaginian Empire. This time, the battleground was not in Hispania, but in North Africa. Scipio took perhaps 35,000 men and left for Africa in 204 B.C. Once the force landed, they again made swift progress right away. The Carthaginian government was

horrified. It sent a messenger to Hannibal and demanded his return. When Hannibal learned of the invasion, he was torn. On one hand, he resented his fellow countrymen for not giving him the badly needed reinforcement troops several years earlier. On the other hand, he was patriotic and felt duty-bound to defend his nation. In the end, he chose to go back. He arrived at North Africa in 203 B.C. and had a showdown with Scipio the following year. In the fateful Battle of Zama, Scipio stunned Hannibal with his newly improved force and defeated him soundly. After the bloody conflict, the Roman Republic and the Carthaginian Empire made a truce and ended the Second Punic War (218 B.C. - 201 B.C.)

From 201 B.C. to 195 B.C., Hannibal temporarily gave up his military life and became a statesman. He soon proved that his ability to govern was as good as his ability to fight. He carried out numerous reforms, and all those measures made him very popular. Seeing his success, other Carthaginian politicians were jealous. They conveniently forgot that they had refused to help Hannibal all those years ago and accused him now of not taking down the Roman Republic. As the tension escalated, some in the Carthaginian government even suggested turning Hannibal over to the Roman Republic. Saddened by the betrayal, Hannibal packed his bags and left his homeland. He never returned.

After leaving the Carthaginian Empire, Hannibal became a free-agent general. He offered his service to anybody who hated the Romans. For years, he drifted from one country to another, making a career out of fighting the Roman Republic. Needless to say, the Romans hated Hannibal. As they were closing in on him, Hannibal swallowed poison and killed himself. He died possibly in 181 B.C.

Hannibal Barca

Questions

- _____ 1. Where was Hannibal from originally?
- A. Italy
 - B. North Africa
 - C. Hispania
 - D. The Alps

Name _____



7. What animals did Hannibal bring for his invasion of Italy?

- A. Elephants
- B. Giraffes
- C. Lions
- D. Rhinoceros

2. Which of the following about Hannibal is correct?

- A. He was a great general, but a horrible politician.
- B. He captured and sacked Rome in 218 B.C.
- C. He started the First Punic War.
- D. He vowed to fight the Romans since he was nine years old.

8. Why did Hannibal go back to North Africa in 203 B.C.?

- A. Because he wanted to run for an election
- B. Because he wanted to visit his family
- C. Because he wanted to defend his nation
- D. Because he wanted to recruit more soldiers

3. Which battle was the Roman Republic's worst defeat ever in history?

- A. The Battle of Ticinus
- B. The Battle of Zama
- C. The Battle of Lake Trasimene
- D. The Battle of Cannae

4. For how many years did the Second Punic War last?

- A. 12 years
- B. 23 years
- C. 17 years
- D. 35 years

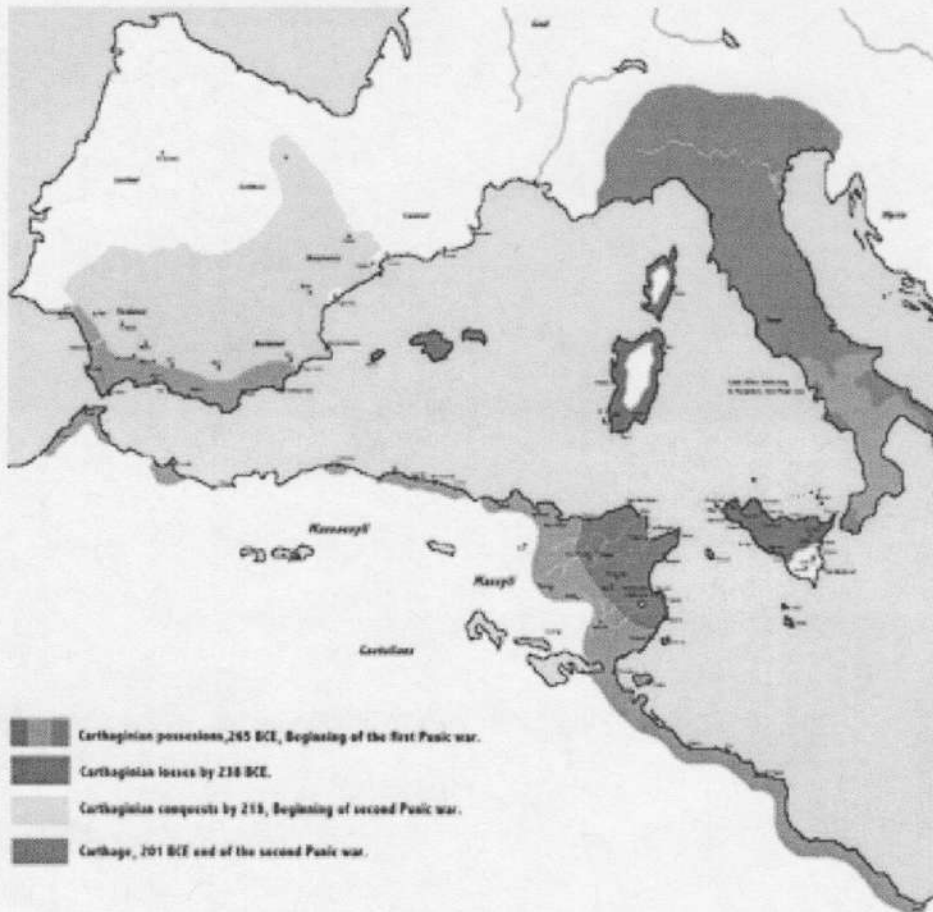
5. Why did Hannibal leave the Carthaginian Empire in 195 B.C.?

- A. Because his fellow countrymen betrayed him
- B. Because he was bored
- C. Because he found a better job elsewhere
- D. Because he wanted to take his force to cross the Alps and invade Italy

6. What was the border between the Carthaginian Empire and the Roman Republic in Hispania before 218 B.C.?

- A. Lake Trasimene
- B. The Trebia River
- C. The Ebro River
- D. The Rhone River

Punic Wars



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Punic Wars

The **Punic Wars** were a series of three wars fought between Rome and Carthage from 264 BC to 146 BC.^[1] At the time, they were probably the largest wars that had ever taken place.^[2] The term *Punic* comes from the Latin word *Punicus* (or *Poenicus*), meaning "Carthaginian", with reference to the Carthaginians' Phoenician ancestry.^[3] The main cause of the Punic Wars was the conflict of interests between the existing Carthaginian Empire and the expanding Roman Republic. The Romans were initially interested in expansion via Sicily (which at that time was a cultural melting pot), part of which lay under Carthaginian control. At the start of the first Punic War, Carthage was the dominant power of the Western Mediterranean, with an extensive maritime empire, while Rome was the rapidly ascending power in Italy, but lacked the naval power of Carthage. By the end of the third war, after more than a hundred years, and the loss of many hundreds of thousands of soldiers from both sides, Rome had conquered Carthage's empire and completely destroyed the city, becoming the most powerful state of the Western Mediterranean. With the end of the Macedonian wars – which ran concurrently with the Punic Wars – and the defeat of the Seleucid King Antiochus III the Great in the Roman–Syrian War (Treaty of Apamea, 188 BC) in the eastern sea, Rome emerged as the dominant Mediterranean power and one of the most powerful cities in classical antiquity. The Roman victories over Carthage in these wars gave Rome a preeminent status it would retain until the 5th century AD.



Name _____

The Break-up of the Roman Empire

By Vickie Chao

The Roman Empire was once a superpower. Back in the days of the early 2nd century, Emperor Trajan stretched the kingdom's territory to its maximum. After that, how to secure the frontier had become an issue that all the future emperors had to address. Because most of those emperors were

not nearly as capable as Trajan, the Roman Empire was soon in trouble. By the 3rd century, the situation had grown so bad that this once formidable powerhouse was at the brink of self-destruction. During the period from 235 A.D. to 284 A.D. (often called the crisis of the third century, the military anarchy, or the imperial crisis), more than two-dozen emperors came and went. Out-of-control inflation brought the economy to its knees. And foreign tribes continued to harass the borders. Just as things could not get worse for the Roman Empire, relief finally arrived. In November of 284 A.D., Diocletian, a forceful Roman general, seized power and declared himself the new emperor. One of his earliest orders was to split the Roman Empire in two. He kept the eastern part and gave the western half to his colleague, Maximian.

Diocletian's decision was bold but practical. He figured that the Roman Empire had simply grown too big over the years to be managed effectively by a single person. In 285 A.D., he named his trusted military friend, Maximian, as a Caesar or a junior emperor, while he himself was named an Augustus or a senior emperor. The following year, Diocletian promoted Maximian to be his equal, so both men held the title of Augustus and ruled the split Roman Empire side-by-side. Diocletian chose the city of Nicomedia (modern day's Izmit, Turkey) to be the capital of his Eastern Roman Empire, whereas Maximian picked Milan to be the capital of his Western Roman Empire. With the kingdom broken into two,

Diocletian and Maximian were each responsible for fighting the enemies in their respective territory. As it was no longer necessary to stretch the troops across the entire empire, it was much easier to put down the rebels. Diocletian's daring experiment paid off handsomely.

By 293 A.D., Diocletian decided to go a step further and resolve the issue of succession once and for all. That year, both of the senior emperors handpicked their own Caesar. Diocletian chose Galerius, and Maximian selected Constantius. Galerius and Constantius were like apprentices. They did not sit idly waiting for the two senior emperors to die or to retire. Instead, they were each given a sizable territory and had their own capital. Galerius resided at Sirmium (in today's Serbia), and Constantius camped at Trier (in today's Germany). Diocletian called this new power structure *tetrarchy* (pronounced "te-TRAR-kee") or "rule by four."

Tetrarchy lasted on and off for nearly a hundred years, but it eventually ceased to exist by the end of the 4th century. Shortly before its demise, Valentinian II was the ruler of the Western Roman Empire, and Theodosius I the Eastern Roman Empire. The two were brothers-in-law. On May 15, 392 A.D., Valentinian II was found dead in his palace. Though Arbogast, a powerful Roman general, denied any wrongdoing, many people did not believe him. Their suspicion grew even stronger after Arbogast propped up Eugenius as the new emperor. Several months later, Theodosius I declared wars against Arbogast and his puppet, Eugenius. During the deciding Battle of Frigidus in September of 394 A.D., Theodosius I won and became the sole ruler of the Roman Empire. This unification turned out to be short-lived, for Theodosius I suddenly fell ill and died in January of 395 A.D. Upon his death, his two sons, Honorius and Arcadius, took over. Honorius managed the west, and Arcadius controlled the east. The two halves would never unite again!

The Western Roman Empire, or simply the Roman Empire, collapsed in 476 A.D. A Germanic chieftain named Odoacer or Odovacar revolted that year. He overthrew Emperor Romulus Augustus and ended the Western Roman Empire for good.

The Eastern Roman Empire, or the Byzantine Empire, lived on for nearly another thousand years. Upon the emergence of the Ottoman Turks, however, the Byzantine Empire began counting its final hours. Its last ruler, Constantine XI, did his best to fend off the Ottoman Turks' advances, but he failed. On May 29, 1453, the Ottoman Turks captured Constantinople (the capital), killed Constantine XI, and closed the last chapter of the Byzantine Empire.



Name _____

The Break-up of the Roman Empire

Questions

1. Which of the following Roman emperors first experimented with dividing the Roman Empire into two?

- A. Galerius
- B. Maximian
- C. Diocletian
- D. Honorius

2. Which of the following was NOT the original "rule by four" set up by Diocletian?

- A. Galerius
- B. Maximian
- C. Constantius
- D. Romulus Augustus

3. *Tetrarchy* called for _____.

- A. Two senior emperors and two junior emperors
- B. One senior emperor and three junior emperors
- C. Three senior emperors and one junior emperor
- D. Four senior emperors and no junior emperor

4. Who ended the Byzantine Empire?

- A. The Huns
- B. The Mongols
- C. The Ottoman Turks
- D. The Germans

5. Which year marked the permanent split of the Roman Empire?

- A. 293 A.D.
- B. 285 A.D.
- C. 1453 A.D.
- D. 395 A.D.

6. For how many more years did the Eastern Roman Empire outlive the Western Roman Empire?

- A. 1,453 years
- B. 977 years
- C. 835 years
- D. 476 years

7. Where was the capital of the Byzantine Empire when it collapsed?

- A. Trier
- B. Nicomedia
- C. Milan
- D. Constantinople

8. Which of the following had never ruled a united Roman Empire?

- A. Constantine XI
- B. Trajan
- C. Diocletian
- D. Theodosius I

Suppose you were Diocletian's advisor. Would you agree with his decision of breaking the Roman Empire into two? Explain why, and propose an alternative solution.

Name _____



A series of 18 horizontal lines for writing.

Name: _____
Date: _____ Per. _____

Review For Exam: Greco-Roman World

Greece:

- _____ Greek word meaning city
- _____ part of the polis built on the hilltop.
- A _____ was a leader who gained power **illegally** and **by force**.
- The type of government that existed in **Sparta**, where "only a few" ruled _____
- This type of government, like the one in Mycenae circa 2000 B.C., is ruled by a King or Queen _____.
- The type of government where the people (citizens) have the power, because they **vote** _____.
- The type of government ruled by an elite few, usually passed down through generations. _____
- _____ was known for introducing political and economic reforms to **Athens**.
- A type of military formation used by the early Greeks _____
- The leader of the Persian army that invaded Greece in 480 B.C. was _____
- Athens had what form of government? _____
- _____ was the leader who carried out the democratic reform increasing the public payroll.
- True or False: Pericles and approximately 30% of all Athenians died of disease during the Peloponnesian War.
- Greek Art, or "Classical Art" exhibited no _____.

- The Peloponnesian War was fought between _____ and _____.
- _____ won the Peloponnesian War.
- _____ was accused of "corrupting the youth of Athens" and punished to _____.
- _____ wrote _____, a book that set forth his vision of a perfectly governed society.

Roman Republic:

509 BC (BCE) - 31 BC (BCE)

Roman Empire:

31 BC (BCE) - 476 AD (CE)

- The great Roman epic, the *Aeneid*, was written by _____.
- The Latin languages are sometimes referred to as the _____ languages.
- The architectural structure of the arch can be seen in the design of the _____.
- A major principle of Roman Law, still used today is "_____ until proven _____".
- _____ were the two chief executives of the early Roman government.
- Alexander the Great conquered Greece and then moved on to conquer what regions? Name three:

_____.
- Alexander the Great was a student of which great Philosopher?

Why is this important?
_____.
- The Punic Wars (3 battles total) were fought between _____.

- _____ and _____.
27. Who won the Punic Wars?

28. Hannibal took the route he did in order to _____ the Romans.
29. The Jewish Diaspora refers to _____
30. Christianity was despised by Roman rulers because they would not _____
31. *Pax Romana* means _____ and it lasted _____ Years.
32. This Roman Emperor divided the Roman Empire into two in order to make it run more efficiently _____
33. True or False: The major power struggle in the early Roman Republic was between the aristocracy and the common citizens.
34. This civilization of people invaded the Roman Empire for fear of attacks by the Huns _____.
35. The _____ Sea was a conflict of interest that lay between Rome and Carthage. This will eventually lead to _____ between the Romans and the Carthaginians.
36. Carthage was located on this continent _____.
37. Hannibal was the leader of this army _____.
38. Trade, _____, and _____ were all important to the Roman economy.
39. _____ is considered the most able emperor of Rome because he _____ the frontier, built massive public _____, and created an enduring _____.

40. _____ and the _____ are still strongly influenced today by the achievements of Rome.

Roman Legacies:

Architecture & Engineering:

Aqueducts, Sewage systems, Dams, Cement, Arch

Language:

Latin Romance Languages, Language of the Catholic Church

Law & Politics:

Republican Government, Legal Codes

NOTES:

Name: _____

Date: _____

World History Honors Essay #1

OBJECTIVE:

Students will write a 5 Paragraph Essay using their Greco - Roman World Handouts on **Socrates, Plato, and Aristotle** (the Three Great Philosophers of their time). Students are to read, highlight, and answer the questions on each handout for homework. Students will be responsible for writing their essay outside of class time.

NOTE:

I. Introduction Paragraph:

Introduce the three great philosophers...

II., III., IV. Body Paragraphs:

Each body paragraph should belong to a philosopher.

V. Conclusion Paragraph:

Wrap up the essay without introducing any new evidence.

RUBRIC:

	20	15	10	5
Directions	Included all requirements	Included at least 75% of requirements	Included at least 50% of requirements	Included less than 50% of requirements
Grammar, spelling, and Proofreading	Had fewer than 5 grammar errors including spelling and sentence structure	Had between 5 to 10 grammar errors including capitalization, spelling, and sentence structure	Had between 10 to 15 grammar errors including capitalization, spelling, and sentence structure	Had more than 15 grammar errors including capitalization, spelling, and sentence structure
Facts from reading	Included facts to support all three philosophies	Included at least 75% of facts to support all three philosophies	Included at least 50% of facts to support all three philosophies	Included less than 50% of facts to support all three philosophies
Comprehension	Student understood readings based on writing and facts	Student understood 75% of readings based on writing and facts	Student understood 50% of readings based on writing and facts	Student understood less than 50% of readings based on writing and facts

Things to think about from the reading, to include in your essay....

Socrates:

Where was Socrates from?

Socrates loved to ask questions...

Socrates was accused of...

Who was one of Socrates biggest supporters?

Socrates encouraged fellow citizens to...

Plato:

Plato founded Europe's first....

How long was Plato's school open?

Define aristocracy and Plato's thoughts on it..

Who appeared often in Plato's books?

What was the name of the school that Plato opened in Athens?

In Plato's opinion, who would be the best ruler?

How did Plato define Oligarchy?

What subject was NOT taught in Plato's school?

Aristotle:

Aristotle founded both the Assus Academy and the Lyceum.

Explain why Aristotle left Athens shortly after Alexander died...

What is the biggest difference between Plato's and Aristotle's views on the soul?

How old was Aristotle when he dies?



Name _____

Socrates

By Vickie Chao

Ancient Greece had many famous philosophers. Among them, Socrates is perhaps the most famous, but the least understood. The reason for that is because Socrates never wrote anything down. After he died in 399 B.C., many of his supporters (such as Plato, Aristotle, and Xenophon) tried to preserve his memory, so they wrote books about him. In their work, they liked to portray him doing what he was known best for -- making conversation. They published his dialogues and kept his ideas floating. But since those sources were not first-hand and were often conflicting, it is impossible to tell if they truly reflected Socrates' views.



Socrates was born in Athens on June 4, 470 B.C. At the time of his birth, his home country, the Athenian Empire, was at the peak of its power. But that was about to change. In 431 B.C., Sparta invaded Athens and held the city under siege. The two sides were at a standoff for nearly thirty years. By the time the so-called Peloponnesian War was finally over in 404 B.C., Athens had lost most of its population, its prized navy, and much of its wealth. The defeat destroyed Athens completely. Never again could it rise up and reclaim its glory!

As a person who had seen both the good and the bad days of Athens, Socrates told his fellow citizens to think and question everything around them. For example, he would ask what the true meaning of justice was. He would wonder what the true meaning of wisdom was. Often times, he would throw out a question and let people answer it. When they responded, he would then ask more questions and press them to think deeper. As the dialogue continued, those who called themselves knowledgeable would suddenly find themselves not as wise. The discovery made many second-guess their beliefs. It also made many uncomfortable and even angry.

To the Athenians, Socrates was a controversial figure. On one extreme, there was Plato who openly praised the man. On the other extreme, there was Aristophanes who clearly disliked him. In 423 B.C., Aristophanes wrote a play called *The Clouds*. In it, he mocked Socrates and labeled him as a Sophist. (A Sophist in the fifth century B.C. meant a person who taught others, in exchange for fees, how to speak and what arguments to make during public debates. The notion carried a negative undertone.)

The plot of *The Clouds* began with Strepsiades lamenting about his son's gambling addiction and growing debts. Strepsiades loved his son, Pheidippides, dearly. He hated to see him spending all his time betting on horse races. He tried to reason with him several times. But nothing he said made any difference. One day, after another sleepless night, Strepsiades came to Socrates' school, the Phrontisterion or "Thinkery." He wanted to learn how he could talk his way out of paying debts. Socrates took the old man in and gave him some brief lessons. Impressed by what he had heard so far, Strepsiades told Pheidippides to study at the school with him. Both the father and the son were very good students. But how they applied their knowledge later on turned out to be completely different. In Strepsiades' case, he used smart arguments to fend off the creditors and avoid paying them altogether. In Pheidippides' case, he beat up his father and calmly explained why this horrific act of his was morally acceptable. At last, Strepsiades came to see what nonsense the Thinkery was teaching and burned the school down.

Aristophanes' *The Cloud* was funny and cleverly written. While the entire story was made-up, many who had seen the show simply walked away with the distorted image of Socrates. They believed that Socrates was indeed what Aristophanes had painted in the play. They believed that he was a Sophist. They believed that he was a bad influence on the younger generations.

In 399 B.C., the authorities of Athens accused Socrates of impiety and corrupting the youth. They brought him to trial. At court, Socrates defended himself forcefully. He denied that he was a Sophist. He rejected the idea that he corrupted the youth. He said that a lot of people disliked him simply because he had pointed out their ignorance. Socrates always maintained that he was an ignorant man. The fact that he knew of his own ignorance actually made him wiser than those who refused to admit it. As passionate as this speech was, Socrates could not sway the jury. They found him guilty and sentenced him to death. The verdict did not shock Socrates. He took the bad news calmly. On May 7, 399 B.C., he swallowed some poison and died.

Name _____

Πλάτο



The most famous of Socrates' pupils was an aristocratic young man named Plato. After the death of Socrates, Plato carried on much of his former teacher's work and eventually founded his own school, the Academy, in 385. The Academy would become in its time the most famous school in the classical world, and its most famous pupil was Aristotle.

We know much about Plato's teachings, because he wrote dialogues between Socrates and others that would explore philosophical issues. These dialogues would be used in his school as starting points for discussion; these discussions and Plato's final word on the dialogues have all been lost to us. The Platonic dialogues consist of Socrates asking questions of another and proving, through these questions, that the other person has the wrong idea on the subject ["Socratic Method"]. Initially,

Plato seems to have carried on the philosophy of Socrates, concentrating on the dialectical¹ examination of basic ethical issues: what is friendship? what is virtue? can virtue be taught? In these early Platonic dialogues, Socrates questions another person and proves, through these questions, that the other person has the wrong idea on the subject. These dialogues never answer the questions they begin with.

However, Plato later began to develop his own philosophy and the Socrates of the later dialogues does more teaching than he does questioning. The fundamental aspect of Plato's thought is the theory of "ideas" or "forms." Plato, like so many other Greek philosophers, was puzzled by the question of change in the physical world. Heraclitus had said that there is nothing certain or stable except the fact that things change, and other philosophers claimed that all change, motion, and time was an illusion. Where was the truth? How can these two opposite positions be resolved? Plato ingeniously combined the two.

The most famous of Plato's dialogues is an immense dialogue called *The Republic*, and, next to his account of Socrates' trial, *The Apology*, *The Republic* is one of the single most influential works in Western philosophy. Essentially, it deals with the central problem of how to live a good life; this inquiry is shaped into the parallel questions (a) what is justice in the State, or what would an ideal State be like, and (b) what is a just individual? Naturally these questions also encompass many others, such as how the citizens of a state should be educated, what kinds of arts should be encouraged, what form its government should take, who should do the governing and for what rewards, what is the nature of the soul, and finally what (if any) divine penalties and afterlife should be thought to exist. The dialogue, then, covers just about every aspect of Plato's thought. There are several central aspects to the dialogue that sum up Platonic thought extremely well: a.) what the nature of justice is; b.) the nature of an ideal republic; and c.) the allegory of the cave and the divided line, both of which explain Plato's theory of forms.

¹ A method of argument that systematically weighs contradictory facts or ideas with a view to the resolution of their real or apparent contradictions.

The Nature of Justice. The question which opens this immense dialogue is: what is justice? Several inadequate definitions are put forward, but the strongly definition presented is given by a young Sophist, Thrasymachus. He defines justice as whatever the strongest decide it is, and that the strong decide that whatever is in their best interest is just. Socrates dismisses this argument by proving that the strong rarely figure out what is in their best interest, and this can't be just since justice is a good thing.

The Analogy of the Ideal Republic. After Thrasymachus leaves in a royal fit of anger, Socrates starts the question all over again. If one could decide what a just state is like, one could use that as an analogy for a just person. Plato then embarks on a long explanation about how a state might embody the four great virtues: courage, wisdom, temperance, and justice. The remainder of the dialogue is a long explanation of what justice in a state is; this section is considered *one of the first major, systematic expositions of abstract political theory*. This type of thinking, that is, speculating about an ideal state or republic, is called "utopian" thinking (*utopia* is a Greek word which means "no-place").

Plato (speaking through Socrates) divides human beings up based on their natural intelligence, strength, and courage. Those who are not overly bright, or strong, or brave, are suited to various productive professions: farming, smithing, building, etc. Those who are somewhat bright, strong, and especially courageous are suited to defensive and policing professions. Those who are extraordinarily intelligent, virtuous, and brave, are suited to run the state itself; that is, Plato's ideal state is an aristocracy, a Greek word which means "rule by the best." The lower end of human society, which, as far as Plato is concerned, consists of an overwhelming majority of people in a state, he calls the "producers," since they are most suited for productive work. The middle section of society, a smaller but still large number of people, make up the army and the police and are called "Auxiliaries." The best and the brightest, a very small and rare group, are those who are in complete control of the state permanently; Plato calls these people "Guardians." In the ideal state, "courage" characterizes the Auxiliaries; "wisdom" displays itself in the lives and government of the Guardians. A state may be said to have self-restraint ["temperance"] if the Auxiliaries obey the Guardians in all things and the Producers obey the Auxiliaries and Guardians in all things. A state may be said to be intemperate if any of the lower groups do not obey one of the higher groups. A state may be said to be just if the Auxiliaries do not simply obey the Guardians, but enjoy doing so, that is, they don't grumble about the authority being exercised over them; a just state would require that the Producers not only obey the Auxiliaries and Guardians, but that they do so willingly.

When the analogy is extended to the individual human being, Plato identifies the intellect with the Guardians, the spirit or emotions with the Auxiliaries, and the bodily appetites with the Producers. Therefore, an individual is courageous if his or her spirit is courageous and an individual is wise if his or her intellect is wise. Temperance occurs when the emotions are ruled over by the intellect, and the bodily appetites are ruled over by the emotions and especially the intellect. An individual may be said to be just when the bodily appetites and emotions are not only ruled over by the intellect, but do so willingly and without the threat of force.

SOURCE: Professor Richard Hooker, "Washington State University's World Civilizations course: Plato," 1996.
<http://www.wsu.edu:8080/~dee/GREECE/PLATO.HTM> (slightly modified for high school students)

Name _____

Aristotle

By Vickie Chao

Back in the old days, there were three wise men in ancient Greece. These three wise men were from three different generations. Socrates was the oldest of the trio. He passed his knowledge to his student, Plato, who then passed it on to Aristotle. Socrates, Plato, and Aristotle were all great philosophers. Together, their schools of thought have since become the foundation of Western philosophy.

Aristotle was born in 384 B.C. His father, Nicomachus, was a court physician to the king of Macedonia. As the son of a doctor, Aristotle was no stranger to science. Growing up, he learned quite a bit about medicine and biology from his father. Later, after Nicomachus passed away, his guardian sent him to study in Plato's Academy in Athens. Aristotle was about eighteen years old then.



Plato's Academy was Europe's first university. It offered courses on various subjects. Shortly after Aristotle began his study there, he immersed himself in learning everything on the curriculum. He soon proved himself an excellent student. Because of his wide range of interests, Aristotle never limited his scope of education. As a result, he became the leading expert in many fields. Philosophy was simply one of them. Aristotle was in the Academy for nearly 20 years. He first joined as a student and then stayed on as a teacher. By the time that Plato died around 347 B.C., Aristotle had already built up a very good name for himself. Nonetheless, he did not get the job as the head of the Academy. That post went to Plato's nephew. Some scholars believed that Aristotle felt disgusted by the choice. But there is no proof to that theory. Regardless of what he had truly felt, Aristotle decided to leave Athens. So in 347 B.C., he quit the Academy and went to work for Hermias, ruler of Atarneus, in Asia Minor (today's Turkey). Aristotle was not alone in this venture. He and another Academy member, Xenocrates, founded the Assus Academy. They taught there for several years. During his stay in

Atarneus, Aristotle was on very good terms with Hermias. He even married the man's niece, Pythias. Interestingly, when Aristotle later wrote his famous book, *Politics*, he said that the ideal ages for marriage was 37 for the husband and 18 for the wife. Given that Aristotle was 37 years old at the time, it is very likely that Pythias was 18.

In 344 B.C., Hermias was killed in a riot. The unrest drove Aristotle to move again. This time, he took his family to a nearby island called Lesbos. After they settled down, Aristotle renewed his interest in biology. He did a lot of research on plant and animal life. Based on what he had found, he tried to apply it to establish the relation between the soul and the body. In his work, *On the Soul*, he defined the soul as the form of the body and the body as the matter of the soul. In short, Aristotle suggested that a person's soul is not an independent substance. This view was very different from Plato's, who believed that the soul could live separately from the body.

After spending about a year in Lesbos, Aristotle was called back to Macedonia. Its king, Philip II, had an important task for him. He wanted Aristotle to tutor his 13-year-old son. Aristotle accepted the position. He had no idea at the time that this young prince would one day build one of the world's largest empires! This student of his was none other than Alexander the Great! By all accounts, Alexander did not follow everything Aristotle had taught him. One particular example would be how to treat "barbarians" or non-Greeks. Aristotle believed that Greeks were far better than non-Greeks. Thus, he told his pupil that he should never co-mingle with non-Greeks. He should make them slaves. Alexander disagreed. He made clear of that later in his life by marrying a Persian princess and listening to advice given by non-Greeks.

Aristotle worked in King Philip's court for three years. After his brief stint as Alexander's teacher, he returned to his hometown and remained there for five years. When Alexander set out to invade Persia, Aristotle decided to leave Macedonia, too. He went to Athens in 335 B.C. and opened a school rivaling the Academy. The school was called the Lyceum. For the next twelve years, Aristotle wrote volumes of work. Sadly, a lot of them were lost forever. The few that have survived were mainly his lecture notes.

In July 323 B.C., Alexander died. When the news reached Athens, its citizens jumped at the chance. They longed to have their independence back. They wanted to kick out the Macedonians, who had ruled them since 338 B.C. Since anti-Macedonian tension ran high, Aristotle felt he was in grave danger. Everybody in Athens

Plato

When it comes to philosophers, ancient Greece had many big names. Among them, Plato was perhaps the most influential.

Originally named Aristocles, Plato was born to a rich family in 427 B.C. or 428 B.C. (Plato means "broad" in Greek. It was a nickname that Aristocles acquired during his schooldays. The name probably stemmed from his physical appearance -- broad shoulders.) When he was in his twenties, he met Socrates and became his student. (Some sources said that Plato and Socrates were actually friends.) At the time, Socrates was a leading thinker in Athens. He liked to hold dialogues with people and encourage them to question everything around them. His unique approach (called the Socratic method) did not sit well with many people. It especially made the authorities very nervous. In 399 B.C., the officials in Athens arrested Socrates. They accused him of corrupting the youth. At the trial, a panel of jurors found him guilty. They sentenced him to death. As a staunch supporter of Socrates, Plato felt that the Athenians treated his teacher most unfairly. Out of disgust, he left Athens and stayed abroad for several years.

In probably around 387 B.C., Plato returned to Athens. He opened up a school called the Academy. The school was long considered the first university in Europe. It taught many subjects, such as biology, mathematics, astronomy, and, of course, philosophy. Plato ran the Academy himself from the very beginning to the day he died. After he passed away in 348 B.C. or 347 B.C., the school remained open for nearly another 900 years. It was eventually closed down by Justinian I of the Byzantine Empire in 529 A.D.

In addition to running the Academy, Plato also spent a lot of time writing. Of all the books he penned, his *Republic* is the most famous.

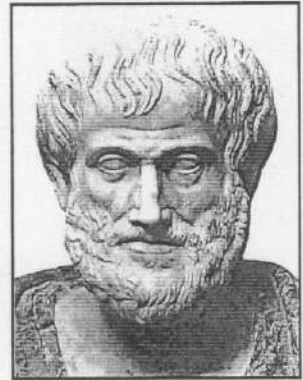
In the *Republic*, Plato tried to define justice. He also tried to understand different forms of government. He outlined his ideal state and called it aristocracy, meaning rule by the best. Plato said that an aristocratic society should use levels of education to divide the population into three classes -- the rulers (philosophers), the warriors, and the commoners. He knew that this very idea of his would be hard to carry out. After all, how many philosophers would be willing to admit that their offspring are not good enough for the ruling class? Once they refuse to let their children take their proper places in the society, the other two classes would stop respecting them. In the end, the warriors would take over. Aristocracy would dissolve into timocracy, meaning rule by people who value honor. When Plato talked about timocracy, he had one particular city-state in mind. He was referring to Sparta, Athens' sworn enemy. Plato believed that timocracy could not last long because those warriors and their children would want to use their military power to make money. Eventually, a handful of wealthy people would gain control of the society and form oligarchy, meaning rule by the rich. But their dominance would diminish over time because the poor -- much larger in number -- would overthrow the rich. When that happens, the state would decline yet again to another level, called democracy. Plato explained that democracy is rule by the people. He predicted that this form of government would cause chaos, for the commoners are not fit to manage state affairs. As the country spins out of control, the mass population would want a strong figure to restore law and order. Once a capable individual is able to do so, he would then establish the worst form of government called tyranny.

Plato's low opinion of democracy should not come as a surprise to anyone. At his time, Athens was a democratic country in crisis. To make matters worse, the very government of this nation accused his teacher of a crime that he did not even commit. As a result of it, Socrates died.

Name _____

ARISTOTLE

Aristotle represents for most of us a model of difficult philosophical thinking; to know Aristotle often provokes hushed whispers even from highly educated people. For all this reputation, though, Aristotle is actually quite an easy read, for the man thought with an incredible clarity and wrote with a superhuman precision. It really is not possible to talk about Western culture (or modern, global culture) without coming to terms with this often difficult and often inspiring philosopher who didn't get along with his famous teacher, Plato, and, in fact, didn't get along with just about everybody (no-one likes a know-it-all). We can say without exaggeration that we live in an Aristotelian world; wherever you see modern, Western science dominating a culture in any meaningful way (which is just about everywhere), Aristotle is there in some form.



Aristotle was born at Stagira, in Thrace, in 384 BCE. His father was a physician to the king of Macedon, so science was in his background. At the age of seventeen, he went to Athens and joined Plato's school, where he stayed until Plato's death in 347 BCE. A few years later, he became the tutor to the young prince of Macedon, Alexander the Great. Although Alexander was a star pupil, Aristotle returned to Athens three years later, founded his own school, the Lyceum, and taught and studied there for twelve years. Because Alexander began conquering all of the known world, Macedonians became somewhat unwelcome in Athens and Aristotle was accordingly shown the door in 323 BCE. He died a year later.

Although he studied under Plato, Aristotle fundamentally disagreed with his teacher on just about everything. He could not bring himself to think of the world in abstract terms the way Plato did; above all else, Aristotle believed that the world could be understood at a fundamental level through the detailed observation and cataloging of occurrences. That is, knowledge (which is what the word science means) is fundamentally **empirical** {experimental}. As a result of this belief, Aristotle literally wrote about everything: poetics, rhetoric, ethics, politics, meteorology, embryology, physics, mathematics, metaphysics, anatomy, physiology, logic, dreams, and so forth. We aren't certain if he wrote these works directly or if they represent his or somebody else's notes on his classes; what we can say for certain is that the words, "I don't know," never came out of his mouth. In addition to studying everything, Aristotle was the first person to really think out the problem of **evidence**. When he approached a problem, he would examine:

- a.) what people had previously written or said on the subject,
- b.) the general consensus of opinion on the subject,
- c.) and a systematic study of everything else that is part of or related to the subject.

In his writings on animals, he studied over five hundred species; in studying government, he collected and read 158 individual constitutions of Greek states as his fundamental data. This is called **inductive** {causal} **reasoning**: observing as many examples as possible and then working out the underlying principles. Inductive reasoning is the foundation of the Western scientific method.

Outside of the empirical method, three characteristics stand out in Aristotle's thought: the classification of knowledge, the four causes, and the ethical doctrine of the mean.

The Classification of Knowledge. Perhaps the most fundamental aspect of Aristotelianism is the classification of knowledge according to the **objects** of that knowledge. The Greeks for some time had been concerned about the nature of human knowledge; this concern is called **epistemology**, or the "study of knowledge." For a long time, Greek philosophy dealt with questions of certainty; how could one be certain of knowledge? Suppose everything was an illusion? Aristotle resolved the question by categorizing knowledge based on their objects and the relative certainty with which you could know those objects. For instance, certain objects (such as in mathematics or logic) permit you to have a knowledge that is true all the time (two plus two always equals four). These types of knowledge are characterized by certainty and precise explanations. Other objects (such as human behavior) don't permit certain knowledge (if you insult somebody you may not make them angry or you may make them angry). These types of knowledge are characterized by *probability* and imprecise explanations. Knowledge that would fall into this category would include ethics, psychology, or politics. Unlike Plato and Socrates, Aristotle did not demand certainty in everything. One cannot expect the same level of certainty in politics or ethics that one can demand in geometry or logic. In *Ethics* I.3, Aristotle defines the difference in the following way, "we must be satisfied to indicate the truth with a rough and general sketch: when the subject and the basis of a discussion consist of matters which hold good only as a general rule, but not always, the conclusions reached must be of the same order. . . . For a well-schooled man is one who searches for that degree of precision in each kind of study which the nature of the subject at hand admits: it is obviously just as foolish to accept arguments of probability from a mathematician as to demand strict demonstrations from an orator."

The Four Causes. For Aristotle's "four causes" stand at the heart of Western rationality and Western science. In order to know a thing, anything at all, Aristotle says that one must be able to answer four questions (*Physics*).

Plato looked at the world and saw nothing but change; he wondered how we can know anything at all when everything is in motion and change. Plato solved the problem by assuming an unchanging world of intelligible Forms or Ideas of which our world is but an imperfect copy. But Aristotle embraced the visible world of change and motion and sought all his life to describe the principles which bring about change and motion. Therefore, the question that dominated his thought at all points was: what is the cause (in Greek, *aitia* , which also means "responsible factor" of this particular change or motion that I'm observing? What causes this thing to come into existence? What causes it to pass out of existence? Aristotle was the first major thinker to base his thought and science entirely on the idea that everything that moves or changes is caused to move or change by some other thing.

What causes motion and change in the universe? The four causes:

- a.) the material cause: the matter out of which a thing is made (clay is the material cause of a bowl);
- b.) the formal cause: the pattern, model, or structure upon which a thing is made (the formal cause of a bowl is "bowl-shaped"; the formal cause of a human is "human-shaped");

- c.) the efficient cause: the means or agency by which a thing comes into existence (a potter is the efficient cause of a bowl);
- d.) the final (in Greek, *telos*) cause: the goal or purpose of a thing, its function or potential (holding cereal and milk is the final cause of a bowl).

The final cause is the most unscientific, but is far and away the most important "cause" of a thing as far as Aristotle was concerned. Aristotle's analysis of phenomenon and change, then, is fundamentally teleological¹.

Aristotle's thought is consistently teleological: everything is always changing and moving, and has some aim, goal, or purpose (*telos*). To borrow from a Newtonian physics, we might say that everything has potential which may be actualized (an acorn is potentially an oak tree; the process of change and motion which the acorn undertakes is directed at realizing this potential).

The Doctrine of the Mean. The Four Causes are universally applicable. However, ethics is a science that admits of a high degree of uncertainty because of the infinite variety of human actions and motivations. Now, normally ethics seems to require absolute and unchanging principles ("Thou shalt not kill") which individuals depart from at their peril. The idea that ethics are "man-made" is a problematic idea; the idea that it is the individual situation which determines whether an action is right or wrong is, at least to early human society, downright revolutionary. But this is what Aristotle concluded and it fits in perfectly with his general empirical temperament. He works out an entire system of ethics based on the "mean" to serve as a guideline to human behavior. There is no proper definition of any moral virtue, but rather every moral virtue stands in relationship to two opposing vices. Take courage. Courage is the opposite of cowardice. But, it is also the opposite of foolhardiness. Somewhere between foolhardiness and cowardice, that's where courage lies. What constitutes this "mean" between the two terms varies from situation to situation: what is courageous in one situation may be cowardly in another; what is foolhardy in one situation may be courageous in another. Therefore, every action needs to be judged according to all the relevant circumstances and situation. Aristotle called judging actions in this manner, "**equity**," and equity is the foundation of modern law and justice, and is absolutely critical in understanding foundational Christianity and its later variation, the Protestant Reformation.

SOURCE: Professor Richard Hooker, "Washington State University's World Civilizations course: Aristotle," 1996. <http://www.wsu.edu:8080/~dee/GREECE/ARIST.HTM>
(slightly modified for high school students)

¹ The study of design or purpose in natural phenomena.