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Raymond J. Jirran

## **A. Introduction**

During the Hellenistic Period: the weakening of local loyalties, the growth of individualistic and universalist attitudes, the expansion of commerce, the constant and senseless wars were all creating conditions that made unification possible by an unlikely candidate, Rome. The Romans were a pragmatic people, whose thinking was primarily concerned with the most efficient means of achieving material strength and only secondarily concerned with intellectual strength. Their special talent was for political organization, which the Greeks so lacked. By the middle of the Third Century, B.C., Rome was the mistress of most of the Italian Peninsula and was ready for imperial expansions beyond. The course goal for this lesson is **to evaluate orderliness in ancient Rome**.

## **B. Order**

The foundation of Roman society was patriarchal, in other words, male-dominated. Women and children had secondary roles. While women and children did sometimes exercise power very effectively, it was usually power entrusted to them by the father of the family. The relationship between the patriarchs of the Roman Republic and power over other men, such as their sons, was not abused. It was honorable. That may account for why it worked.

The belief that states and individuals were bound by contractual obligations led to the practice of an elemental honesty that may be regarded as the basic Roman contribution to human development, particularly as found in the Roman legal system. Unlike their Greek and Near Eastern competitors, the Romans could trust one another and others, consequently, could trust them. In a sense, order ruled, but an order based on power politics determining truth.

Will Durant observes that law was the most characteristic and lasting expression of the Roman spirit. In contrast to Greek freedom was Roman order; Greek philosophic theories, Roman practical law; Greek particularism, Roman imperialism. The outgrowth of Roman imperialism is statesmanship. Statesmanship is the art of balancing individual development with group survival; of balancing the insights that, first, were Greek and Roman.<sup>1</sup>

## **C. Disorder**

Dependent Italian states were bound to Rome by treaties rather than terror. Roman colonies were planted at important points, and faithfulness to Rome in these Italian colonies was rewarded by various grades of citizenship. A confederation rather than an empire, under Roman leadership first provided the answer to the problem of particularism, which the Greeks had not been able to solve. The Roman Empire was a confederation of states. In the broad outline, the confederation was confusing and illogical, but it was, nonetheless, shrewdly realistic in its detailed application--generally permitting domestic freedom, but controlling foreign policy. This Roman practicality was evident in the approach to science and technology. See "Map 4.2, Italy in 265 B.C., on the Eve of the Punic Wars" on page 111 in the seventh edition of Chambers.<sup>2</sup> The Po River, Etruria, the Tiber River, Magna Graecia, Tarentum merit particular note.

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## **D. Stagnation**

The intellectual atmosphere in Rome prevented science from flourishing. To march well in line is essential to an effective fighting force but, when one thinker simply follows the thoughts of another, intellectual stagnation sets in. The earlier, late Hellenistic philosophy, which held that the ideal forms were the only true subjects of knowledge and that all sublunar objects were subject to chance, was wholly incompatible with true science as known to modern people. The scientific productions of the Roman Empire consisted almost wholly of restatements of earlier work.

A few names have seemed important because they summarized what had been discovered by their predecessors and provided starting-points for the next human scientific advance fifteen hundred years later. What is known of ancient medicine comes largely from Galen; of astronomy, from Ptolemy; of mechanics, from Hero; of geography, from Strabo; of natural history, from Pliny the Elder; and of architecture and engineering, from Viturvius and Frontinus.

These half-dozen figures preserved some of the truly scientific spirit of a great age, but they added little of much importance. They comprise virtually the whole scientific achievement of the imperial period. One clever writer caught the spirit by writing in 1994 that Galen, ". . . was an instance of those men whose intellectual tediousness wins acclaim because of the importance of his subject."<sup>3</sup> Galen wrote the anatomy book which still bears his name as a highly useful medical text.

Greek influence on Roman architecture was particularly visible in the use of the column. For the Greeks, columns served as part of a static support system. For the Romans, columns served as a symbol of authority, as a moment of Roman grandeur, as a unifying element for the elaborated walls and rich surfaces inside Roman buildings and outside in the public spaces. The overall ensemble of flowing space and moving surface attained a compositional unity manifesting the splendid edifice of the imperial state.

The most satisfying Roman achievements were purely functional, such as the bridges and aqueducts that spanned the rivers and the roads proceeding directly to their objectives with masterful disregard for all natural obstacles. Many Romans would probably have been satisfied with the contemporary comparison between the idle pyramids or the useless, though famous, works of the Greeks and the Roman aqueducts, which were highly utilitarian.

## **E. Conclusion**

In any event, this lecture on the Roman Republic has considered Order, Disorder, and Stagnation with a view to evaluating orderliness in ancient Rome. Intellectual progress was hindered by conformity and helped by freedom. The Roman Republic progressed without a master plan for success. When a master plan did come into full use, the Roman Empire was established. The student is reminded to read, think, and study.

Supplement

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## **F. Stagnation (continued)**

The professor wishes that Western civilization textbooks paid more attention to architecture, because such artifacts are a present-day link with past history and with tourist activities of students. The professor wants his students to realize that they are largely on their own in making up this shortcoming. Chambers does not index places as places.<sup>4</sup> All make good tourist attractions.

Ancient Roman cities were designed to emphasize grandeur and limit differences in experiences. A proper Roman town was expected to have basilicas, baths, cisterns, latrines, markets, religious buildings, senate or council houses, shops, and storehouses. A Roman basilica was a type of assembly hall and, only later, a Christian church.<sup>5</sup>

## **G. Introduction**

Before 1990, the following section on Feminism used to be in the regular lecture but was moved to here in order to accommodate the margins required for the better legibility available on the Hewlett-Packard Laser Jet Series II printer which become available at the college.

## **H. Feminism**

Durant offers some insight into social life. As the Republic grew, so did the role of women. Cato put it this way: "All other men rule over women, but we Romans, who rule all men, are ruled by our women."<sup>6</sup> Historians have generally linked the rights of women with cultural decadence. The seventh edition of Chambers has a heading "Cultural Disintegration" on page 145, column 1, paragraph 4.

This seems like a good place for comments on patriarchy. Interestingly, Chambers does not associate patriarchy with Rome. In the seventh edition, patriarchal societies are indexed for the Hebrews, Hittites, and Middle Ages; patriarchal schools are indexed for the Byzantine Empire. While the Roman *paterfamilias* is indexed for page 106, no mention is made there of patriarchy. The *Tenth Collegiate Dictionary* does not indicate the derivation of the term patriarchy, though it does show that patriarch is deviled from *pater*, Latin for father. The professor thinks of patriarchy as a particularly Roman phenomenon.

The Gospel according to Matthew offers as good an explication of the meaning of which the professor is aware. In 6:1-18, Matthew has Jesus refer to God as God only nine times, but as Father repeatedly, again and again, seven times in the Sermon on the Mount. The Father is associated mainly with four themes, prayer, the divine will, forgiveness, and reward.<sup>7</sup> The Christian association of God with the biological fact of fatherhood influences all of Western civilization. Secular Rome was unconcerned.

The Oppian Law of 215 forbade women to use gold ornaments, varicolored dresses, or chariots. In 195 B.C., the free women of Rome demanded the repeal of that law. Cato complained that Roman liberty had been annulled by female despotism in the home. Without the Oppian Law, Rome would come to even greater ruin. The women laughed him down and the law was repealed. Students

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interested in knowing more about this law are invited to write a research paper on the subject. Students constantly ask for more information on this law and the professor just as constantly suggests that they themselves research the matter. So far, nothing of significance has come of it. This has been going on for at least fifteen<sup>8</sup> years.

Even before Octavian took office, perhaps there was a sign that people were willing to sell themselves for the price of security. This sign may be taken from the silk industry. During periods of prosperity, Chinese silks were rewoven in the Roman Orient in such cities as Palmyra, to make the cloth more transparent and thus to meet the demands of Roman ladies.<sup>9</sup>

Silk probably entered history about 3000 B.C. in China. From China silk crept into Western civilization during the Iron Age, 1200 B.C. Archaeologists have found a German noblewoman buried in silk around 700 B.C. Archaeologists are wondering whether German silk originated from *Bombyx mori*, the Chinese silkworm or from a variety of European wild silkworm.<sup>10</sup>

Besides wanting to know more about the Oppian Law, described but not named on page 107 in the seventh edition of Chambers, students also like to ask about the power of the father over his family. There is doubt whether the Roman father ever used his powers of life and death over his family members. That power was lost during the early Medieval period. Later yet, during modern times, love and affection, rather than power, came to hold families together.<sup>11</sup> Examining emotions as culturally separable in history has only begun in the last ten years.<sup>12</sup>

Facts reveal sexism at work. Through time, "Felicity and Perpetua were transformed from martyred mothers to virgins."<sup>13</sup> As time went on from early to Medieval Christianity, so did attitudes toward motherhood change. "For martyrs like Felicity and Perpetua, the physical challenges of both were comparable to those encountered in martyrdom and consequently enhanced a woman's ability to witness to her faith."<sup>14</sup> The change in attitude is attributed to the development of monastic culture, as spiritual motherhood emerged to replace physical motherhood. Spiritual mothers in convents across Europe were idealized as biological mothers were marginalized by masculine society.

Across this same time, Mary changed from Queen of Heaven to gentle intercessor. By the end of the Middle Ages, mother saints again arose, e.g., Elizabeth of Hungary (1207-1231)<sup>15</sup>, Brigitta of Sweden (1303-1373).<sup>16</sup> These mother-saints, however, did not reach the perfection of their lives until they were widowed. In the Sixteenth Century, for both Catholics and Protestants, obedience replaced virginity as the sign of holiness. Women were now supposed to be subject to their husbands or father, son, priest, or bishop.

The student of Christian motherhood, Clarissa W. Atkinson, observes:

The mother at home, installed in a patriarchal household and naturally inclined toward service and sacrifice, was created for the West in Early modern Europe. Her image is so familiar that we fail to recognize its originality: we are inclined to see her as eternal.<sup>17</sup>

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Marriage is socially constructed, malleable, and manipulable. The professor does not regard the malleability of marriage as inconsistent with the Ten Commandments. The professor regards this malleability as clarified, rather than denied, by the Decalogue.

## *I. Racism*

Slave rebellion existed in the Roman world especially between 140 and 70 B.C. These rebellions were similar to the maroon rebellions fifteen hundred years later in Latin America. Maroon were little outback societies of runaway slaves.<sup>18</sup>

Spartacus led the most well known slave revolt of ancient times. That revolt centered in Capua, north of Naples. That revolt was put down in 70 B.C. The Via Appia is mentioned on page 143 in the fifth edition of Chambers. The section of the Via Appia shown on "Map 4.1 The City of Rome in Republican Times" is misleading. The Via Appia is a long road leading to the heel of the boot of Italy. That map on page 104 of the seventh edition of Chambers shows only a short section, rather the section of I-64 that runs through Hampton, Virginia.<sup>19</sup> Map 5.2 The City of Rome in the Empire on page 137 in the seventh edition of Chambers is even more misleading, showing the Via Appia now as a section in the inner city.

Because of the revolt, 70,000 rebels were crucified along the Via Appia as an example to other would-be revolutionaries. Spartacus was a Thracian slave described in the seventh edition of Chambers on page 118.<sup>20</sup> International students have pointed out that Spartacus received the attention of a hero in Europe. The memory of slavery has something positive seems too fresh in the United States to permit heroic status for Spartacus.

The Roman slave revolts were not designed to end slavery itself. They were individual acts of desperation by first-generation slaves in large populations of first-generation slaves. When the revolts became too large, the leaders were unable to feed, arm, and discipline their followers. Whereas in the New World, maroon societies had a chance to assume semipermanence developing over time. In Italy and Sicily there was but little time for slaves to develop their strategies.

In the New World, also, African ancestors reproduced themselves. Estimates indicate that as many Africans were exiled to the New World as to the Near East, yet it was only in the New World that they reproduced themselves. It may be that the reason there were no slave revolts after 70 B.C. was that the slaves did not reproduce.

A Black soldier in the British army supposedly defeated the Roman, Septimius Severus. The story itself may be bogus, but for those interested in Black History, merits a mention.<sup>21</sup> Septimius Severus is mentioned on page 158 in the seventh edition of Chambers.<sup>22</sup> There Septimius Severus is noted for martyring Felicitas and Perpetua, the slave and her mistress, mentioned in the Canon of the Mass. Septimius Severus ruled Rome from 193 to 211 A.D.<sup>23</sup> He built the

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Hippodrome in Byzantium about 200 A.D. The Hippodrome was modeled after the Circus Maximus at Rome.

While anti-Semitism is more properly religious than racial, thanks to Hitler, we do tend to think of anti-Semitism as racial rather than religious. For that reason, this material is considered in this section on Racism. In general, Romans did practice religious tolerance. Jews and Christians were the ones claiming that their God was the only God. While the Romans are generally faulted as part of the complex phenomena of ancient anti-Semitism, many Greek and Roman writers, such as Aristotle and Strabo, present complimentary views of the Jews.<sup>24</sup>

## **J. 1 Samuel 8**

Israel offers Biblical insight into the meaning of law and order. "In those days there was no king in Israel; every man did that which was right in his own eyes." In other words, the identity of Israel was as open then as is the identity of Western civilization today.<sup>25</sup>

Unhappy with such freedom, soon after, the people of Israel told the prophet Samuel that they wanted "a king to lead us, such as all the other nations have." God instructed Samuel to "warn them solemnly and let them know what they who will reign over them will do." The Israelites got their king and the predicted disasters followed.

This means that a segment of the historical profession, overly concerned with nationalism, is thereby unconcerned about "getting it right" and "moving toward truth." This historian enjoys the openness of the current lack of a need for orthodoxy. Dr. Jirran, however, also tries to get it right and to move toward the truth. This means that facts are to be treasured like jewels in a crown, but that if fact does not fit theory, the fact remains just as much a fact as does the jewel which does not fit into a crown remain a jewel. Students frequently find such lack of dogmatism disconcerting. Truth demands humility before the facts. There is, therefore, little reason to be very dogmatic when it comes to understanding history.

Comments on the Seventh Edition of Chambers, pages 0098-0129

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. These disagreements are set forth in the following comments.

Page Column  
Paragraph  
Line

0098 caption "masks"

Made from the deceased.

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- 0099 1 1 “cultures”  
Is it Greek and Roman cultures or civilizations? The professor thinks of Roman civilization and Greek cultures.
- 0099 1 second last “. . . never so democratic . . .”  
The professor does not think of Rome as democratic at all. Chambers is tricky here, taking a negative attitude toward conservatism and tradition, all the while indicating their pragmatic advantages.
- 0099 3 2 “. . . man’s family . . .”  
Chambers means the Roman family was patriarchal.
- 0099 4<sup>th</sup> last “dynasts.”  
Dynasts is not a typographical error. The word entered the English language in 1631 according to the *Tenth Edition Collegiate Dictionary* and means ruler.
- 0100 1 1 3 “. . . Apennine . . .”  
Apennine is the adjectival form. Apennines is the noun. Apennines is used on the map on the inside front cover.
- 0100 1 1 5-8 “. . . the Po Rover flows through a large, fertile valley that was for centuries the home of Celtic peoples known as Gauls.:  
Chambers indexes Celt tribes for pages 170, 177, and 244. The Gauls must have been a Celtic tribe. Page 244 identifies Celtic medieval areas of Europe as Ireland, Scotland, Wales, and Brittany.  
Gauls are indexed for pages 100 and 109. Gauls also appear here, but are not indexed. Neither is Gaul indexed for
- | page | column | paragraph | line |
|------|--------|-----------|------|
| 0119 | 2      | 1         | 6-9  |
| 0121 | 1      | 1         | 6    |
| 0122 | 1      | 2         | 3    |
| 0123 | 2      | 1         | 2    |

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0132	1	3	2 <sup>nd</sup> last
0134	1	3	last
0138	1	3	2
0142	2	3	4 <sup>th</sup> last N.B. re Tacitus
0144			1                      2                      5 <sup>th</sup> last 53,000 Gauls sold into slavery
0149	1	3	last
0172	1	1	5
0173	2	2	2
0183	1	1	2
0184	1	2	last
0185	2	2	3
0197			7 <sup>th</sup> last

Celts are mentioned but not indexed for

0134	1	3	last line
0169		1	5
0294	2	5	6      "Celtic tales"

0101 2      1      4      "... `Great Greece'..."

This term can be misleading. Great Greece does not mean that the Greeks on the Aegean Sea were anything less than great. "Greater Greece" might be a better expression, such as in "Greater Hampton Roads."

0102 1      2      4      "... a republican form of government."

Chambers is correct.

0103 1      1      1      "The Assemblies"

These Assemblies are interesting because they change over time. Chambers is unclear about the changes and makes the distinctions between Assemblies stronger than what the professor likes. Chambers avoids two issues: first, what he means by citizenship and, second, whether a person can belong to more than one Assembly at the same time. The professor thinks not. On page 125, column 2, paragraph 2, lines 11-13 Chambers states, "As a patrician (by his adoption into Caesar's family), Augustus could not actually be a tribune."

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The Assembly of Tribes is indexed for pages 103, 106, 115, 117, 118, and 140. The development of the Assembly of Tribes, therefore, can be tracked in Chambers.

Citizenship is indexed in the Roman Empire for page 140 and the Roman Republic for pages 110 and 116. Citizenship is also mentioned but not indexed for page 121, column 2, paragraph 3, line 9; and page 127, column 2, paragraph 2, line 7.

0116 1 1 3-4 "demagogues."

Chambers begins his descriptions: Gaius Marius (157? —86 B.C.) was "a roughneck of little education;" Sulla (138? —78 B.C.) "was a gangster," and, in the caption on the next page, 0117, "ruthless." These descriptions are also associated with "strict traditionalist" and "conservative." At the very end of the chapter at the 4<sup>th</sup> and fifth last lines, Augustus is rated as "the last of the warlords of the Republic."

On page 124, column 1, last paragraph, 5<sup>th</sup> last line Chambers notes that "the autocrats brushed aside the traditional guarantees of Roman law as they coldly purged their enemies."

Academics are too often charged with liberal biases. The professor thinks that this is as close to a liberal bias as one may find in Chambers. In other words, the professor regards Chambers as presenting the material as even-handedly as possible.

0106 2 1 3<sup>rd</sup> last ". . . to recognize Female Fortune (Fortuna Muliebris) as a goddess and dedicate a temple to her."

This temple is not on either map of Rome.

0107 2 2 8 . . . Julia . . . "

Julia, the daughter of Octavian, was a loose-living woman whom men were forced to marry in order to curry favor with the Emperor who tried to overlook her loose living. "Caesar's wife must be above suspicion." Is a traditional saying referring to Julius Caesar.<sup>26</sup>

0107 2 4 last ". . . father."

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“Fathers” seems more appropriate.

0108 1 1 3<sup>rd</sup> last “. . . but so long as the priests did not deviate from routine, the Romans assumed that the gods were satisfied . . . .”

This is a matter of politics determining truth. These priests were not to be prophets.

0110 2 1 2<sup>nd</sup> last “. . . a German historian . . . .”

The professor does not know who that is.

0112 1 2 5-6 “. . . armed resistance against him.”

Chambers is subtle about Rome expanding defensively. Rome would conquer territory in the name of defending itself.

0112 1 2 5-6 “resistance”

Rome expanded defensively, by protecting itself and then by protecting its allies. Chambers is subtle with this; here Rome is protecting its ally, Masinissa. In the fourth paragraph the king of Macedonia draws Rome into war. In the next paragraph, Rome becomes involved in war with Antiochus III. In the adjoining column events force Rome to seek defensive alliances.

Note the following hints:

0108 2 2 4-5<sup>th</sup> last “. . . the age of conquest . . . .”

0110 2 2 2-3 “. . . a minor conflict over . . . .”

0111 1 2 8 “. . . Spain friendly to Rome”

0116 2 2<sup>nd</sup> last 2<sup>nd</sup> last “This massacre count not go unanswered . . . .”

0118 2 1 5<sup>th</sup> last “. . . Rome would protect local rulers . . . .”

0121 1 3 1-2 “Caesar saw that his enemies were in effect challenging him . . . .”

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0112 2 2 4-5 "... Macedonia and southern Greece . . ."

Chambers is unclear about whether Macedonia is northern Greece or not. "Map 4.3 The Roman Provinces, 44 B.C.—A.D. 14" on page 0113 does not help, unless Achaea is southern Greece.. ." Map 3.3 Hellenistic Kingdoms After Alexander, ca. 240 B.C." on page 0089 shows an Aetolian League and an Achaean League. "Map 3.2 The Empire of Alexander the Great" on page 0086 may be the most help distinguishing the Greeks from the Macedonians.

0118 2 2 4<sup>th</sup> last "A modern historian . . ."

The professor does not know who that is.

0119 1 last last "... Pompey married Caesar's daughter, Julia . . ."

There must have been two Julias, one married to Julius Caesar on page 107, mentioned above, and this one, Julius Caesar's daughter, named after that wife on page 107. Pompey's wife, Julia, is unnamed on page 107, but is named here, on page 119.

0120 caption "... Nimes . . ."

Nimes would be located on "Map 4.4 Gaul in the Time of Caesar" on page 119 just north of the "0" in ca. 120 B.C. north of Massilia and south of Narbonensis.

0121 1 3 6 "The die is cast."

A die is one of a pair of dice.

0121 2 3 3<sup>rd</sup> last "... calendar lasted until 1582 . . ."

Since England did not recognize this papal change, U.S. colonial history has a problem with dating. England finally accepted the change of about ten days in 1752.<sup>27</sup>

0122 1 1 2-3 "... the most famous political murder in all history."

Evidently Chambers does not regard the crucifixion as a murder.

0122 box "The Murder of Julius Caesar"

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This translation is by M. H. Chambers, as is the translation on page 66 for the box "They Have a Master Called Law" and on page 133 for the box "Tacitus on the Powers of Augustus." The professor does not know the relationship between M. H. Chambers and Mortimer Chambers, the author of the text.

## Endnotes

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<sup>1</sup>Durant, Vol. III, p. 391.

<sup>2</sup> See "Map 4.2, Italy in 265 B.C.E., on the Eve of the Punic Wars" on page 96 in the sixth edition of Chambers.

<sup>3</sup> John Hale, *The Civilization of Europe in the Renaissance* (1994), page 544. as cited in the review by William J. Bouwsma, in *The American Historical Review*, Vol. 101, No. 1 (February 1996), page 172.

<sup>4</sup> Richard Brilliant, review of William L. Macdonald, The Architecture of the Roman Empire. Volume 2, An Urban Appraisal in The American Historical Review, Vol. 93, No. 2 (April 1988), pages 398-399.

<sup>5</sup> Richard Brilliant, review of William L. Macdonald, The Architecture of the Roman Empire. Volume 2, An Urban Appraisal in The American Historical Review, Vol. 93, No. 2 (April 1988), pages 398-399.

<sup>6</sup> Durant, Vol. III, p. 89.

<sup>7</sup> Robert L. Mowery, "From Lord to Father in Matthew 1-7," *The Catholic Biblical Quarterly*, Vol. 59, No. 4 (October 1997), pages 648-651.

<sup>8</sup> Eight years in the May 27, 1992 rendition.

<sup>9</sup>Woodbridge Bingham, Hilary Conroy, Frank W. Ikle, A History of Asia: Volume I: Formation of Civilizations, From Antiquity to 1600 (Boston: Allyn and Bacon, Inc., 1964), p. 59.

<sup>10</sup> Patricia McLaughlin, "Style: The silky way: Even in the Iron Age, the textile gave a new texture to the social fabric." *Inquirer* (probably a Sunday supplement) (September 5, 1993), page 27. This article reports on the ongoing doctoral research by Irene Good at the University of Pennsylvania.

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<sup>11</sup>David Herlihy (a co-author of Chambers), "Family," The American Historical Review, Vol. 96, No. 1 (February 1991), page 5; Tamara K. Hareven, "The History of the Family and the Complexity of Social Change," The American Historical Review, Vol. 96, No. 1 (February 1991), page 119-120.

<sup>12</sup>E. Anthony Rotundo, review of Peter N. Stearns and Jan Lewis (eds.), *An Emotional History of the United States*, in *The Journal of American History*, Vol. 85, No. 4 (March 1999), pages 1567-1568.

<sup>13</sup>Jacqueline Murray, review of Clarissa W. Atkinson, *The Oldest Vocation: Christian Motherhood in the Middle Ages* in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 846.

<sup>14</sup>Jacqueline Murray, review of Clarissa W. Atkinson, *The Oldest Vocation: Christian Motherhood in the Middle Ages* in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 846.

<sup>15</sup>[www.britannica.com](http://www.britannica.com), Elizabeth Of Hungary, Saint, November 6, 1999

<sup>16</sup>[www.britannica.com](http://www.britannica.com), Bridget of Sweden, Saint, November 6, 1999.

<sup>17</sup>Clarissa W. Atkinson, *The Oldest Vocation: Christian Motherhood in the Middle Ages*, page 235 as reviewed by Jacqueline Murray in *The American Historical Review*, Vol. 98, No. 3 (June 1993), page 846.

<sup>18</sup>D. Brendan Nagle, review of Keith R. Bradley, Slavery and Rebellion in the Roman World, 140 B.C.--170 B.C. in The American Historical Review, Vol. 96, No. 5 (December 1991), page 1516-1517.

<sup>19</sup>The Via Appia appears on page 144 in the fifth edition of Chambers, "Map 4.3 The Network of Roman Roads (A) from the City and \*(B) in Gaul."

<sup>20</sup>Spartacus was a Thracian slave described in the fifth edition of Chambers on page 141. Spartacus is no longer indexed in the sixth edition, although he is described on page 105.

<sup>21</sup>A. R. Birley, review of Lloyd A. Thompson, Romans and Blacks in The American Historical Review, Vol. 96, No. 5 (December 1991), page 1517-1518.

<sup>22</sup>Septimius Severus is mentioned on page 272 in the fifth edition of Chambers, but no longer mentioned in the sixth edition. In the seventh edition he appears on page 158, column 2, paragraph 2, line 3.

<sup>23</sup>The Concise Columbia Encyclopedia (New York: Columbia University Press, 1983), page 729.

<sup>24</sup>Louis H. Feldman, review of *Texts and Traditions: A Source Reader for the Study of Second Temple and Rabbinic Judaism*, (Lawrence H. Schiffman, ed., in *The Catholic Biblical Quarterly*, Vol. 61, No. 2 (April 1999), page 381.

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<sup>25</sup>See Peter Novick, "'AHR Forum:' My Correct Views on Everything," The American Historical Review, Vol. 96, No. 3 (June 1991), page 702.

<sup>26</sup> John Bartlett, *Familiar Quotations: A collection of passages, phrases and proverbs traced to their sources in ancient and modern literature, fifteenth and 125th anniversary edition, revised and enlarged*, Emily Morison Beck and the editorial staff Little, Brown and Company (eds.), (Boston: Little, Brown and Company, 1980), page

<sup>27</sup> *The Concise Columbia Encyclopedia: Third Edition* (New York: Columbia University Press, 1994), page 360.

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