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Raymond J. Jirran

A. Introduction

Octavian was probably the most efficient political authority in the Western world. Jesus was probably the most efficient moral authority. The exercise of human rights requires both moral and political authority. During the Roman Empire, politics dominated truth. The course goal for this topic is **to evaluate the legitimacy of human rights in the West** according to appropriate geographic, demographic, and time-span parameters.

B. Truth

In the West, like nowhere else, truth is supposed to determine politics. That arrangement arose out of the Jewish and Greek heritages. Rome fought that arrangement and, eventually, collapsed.

Truth is the agreement between two modalities of reality, the one mode outside of the mind, and the other mode inside of the mind. Politics is that exercise of power which determines who receives what. While political power does influence the way people think; the way people think also influences political power. Politics and truth are always mixed. The type of mix fostered in the West gives the West its enduring strength.

Chambers develops the function of physical authority within the Roman Empire. This lecture struggles with the role of truth within that function. The last lecture noted the Romans insisted upon honesty in treaties. The Judeo-Christian tradition extended such honesty to the treaty known as the Covenant. In the United States the motto, "In God we trust" means that we do not trust politicians and that our basic commitment is to truth rather than to politics.

C. Moral Authority

At first, the Church held only moral authority. Scholars get beside themselves trying to figure out whether Saint Paul had a negative or positive view of the law. From what he writes, Paul seems to view the law negatively; from circumstantial evidence, it hardly seems possible for Paul to hold a negative view of the law: circumcision, Sabbath, clean and unclean. The tensions in Paul concerning the law continue to reverberate through Western civilization.¹

In his Epistle to the Romans, Saint Paul describes himself as a slave of Jesus Christ. "The often-used translation 'servant' is a heritage from English Bible versions, especially of American background, which sought to avoid the negative connotation of slavery in the American tradition," according to Joseph A. Fitzmyer, whom the professor regards as the best scholar on Saint Paul's Epistle to the Romans.²

The special Church insight turned on the purpose of the law. With the conversion of Constantine in 313 (Constantine and 313 rhyme), the Church came into political authority. During the Middle Ages, the Church joined the moral authority of the Christian tradition with the political authority of the bishops. The Church may have been better off confined to truth without physical power.

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That moral authority of the Christian tradition was originally more important than any written document. No one before Martin Luther thought of the Bible as authoritative apart from the Church. At the Council of Nicaea in 325, the creed determined the meaning of the Bible, not the other way around. Many Christians still use the Nicene Creed in the Sunday liturgy. That Creed now says that Jesus rose from the dead according to the scriptures. That phrase, according to the scriptures, is not in the authentic text of 325.³

Over a hundred years after the Council of Nicaea, the fathers at the Council of Chalcedon assured the faithful that the teachings of the previous Councils were safer deposits of faith than the Bible standing alone. The 325 Council of Nicaea is indexed in the seventh edition for page 162 and the Nicene Creed for pages 162 and 304.⁴ The Council of Chalcedon took place in 451. Chalcedon is indexed for pages 162 and 182 in the seventh edition.⁵ About three hundred years after the Council of Chalcedon, Alcuin of York (ca. 732-804) held that what was decisive in judging whether a teaching were true or false was not if it could be supported from the Bible, but if it fit with traditional belief. Alcuin of York had been brought to France by Charlemagne to serve as a sort of minister of cultural affairs. Alcuin prepared a new edition of the Vulgate, which edition became the common biblical text for the entire Western Church. Alcuin is indexed for pages 226 and 282 in the seventh edition of Chambers⁶

During the Sixteenth Century, seven hundred years after Alcuin, a change in attitude, exemplified by Savonarola, overtook the West. Due to printing, the people were the better able to understand their religion and in their understanding became more enthusiastic. This enthusiasm begot claims of Divine inspiration, independently from what either the Church or Christian tradition authorized. Savonarola was executed for heresy in 1498. Savonarola is mentioned in the seventh edition of Chambers on page 426 and his 1500 martyrdom portrayed on page 427.⁷ In the aftermath of Luther, who staged his revolt in 1517, the Council of Trent simply summarized what had long been the traditional teaching of the Church.

Church Councils are exercises in political power by the Church. The role of the truth in Councils is historically problematic. Catholics hold as an act of Faith that Divine Providence assures that council decisions are grounded in truth authored by God, rather than by human politics alone.

D. Later Developments

After the Protestant Revolt exposed the Church for breaking the covenant with truth, the Church gave way to the development of the modern political state. This is a matter of relative strength. The Church and the State always need one another in the West, the Church serves the State with moral authority and prophetic truth, and the State serves the Church with the enforcement of law and order.

The special insight of the modern political state was how to organize people into an effective worldwide network of cooperation. The modern contemporary political idea of authority is a principle by which power is exercised over people. This principle includes both the public governmental sphere and the private individual sphere.

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Contemporary thinkers tend toward the idea that the age-old institutions of church, state, family, and school have atrophied. The contemporary insight tends to look toward individual structuring of psychological hierarchies. These hierarchies are given historical purpose in the lecture for Topic 24, The Middle Ages.

The objective in the reordering of psychic priorities is a self-integrated individual. As one scholar put it, "The prospects are that, like other forms of innovative authority, the psychologically authoritative individual will indeed lead those not as well integrated as he is without compulsion--for a while."⁸ The history of the value of truth for the West begins with the Ark of the Covenant (the contract between God and the Jews), continues through the philosophy of the Greeks, the armies of the Romans, the theology of the Middle Ages, the politics of Modern History, and culminates in psychological perceptiveness.

E. Conclusion

In this lesson, the student is better able to evaluate the legitimacy of human rights by examining the Introduction, Truth, Moral Authority, and Later Developments. Students are reminded to read, study, think, and prepare a comment.

Supplement

F. Maps

Note Numidia, Africa, Sicily, Cyrenaica, Galatia, Macedonia, Transalpine Gaul on "Map 4.5, The Roman Provinces, 44 B.C.—A.D. 14" on page 126 in the seventh edition of Chambers.⁹ Much of Western authority is justified based on the epistles of Saint Paul involving many of the areas here noted.

"Map 5.1 The Roman Empire, A.D. 14-284" is offered for study in Topic 13—Christianity in order better to link religious history with secular history.

In Sicily at the villa of Piazza Armerina, are good mosaic pavements, apparently the work of African artisans.¹⁰ The professor regards this willingness to recognize this crossover from Africa seems relevant to the Bernal thesis. If influence went from Africa to Sicily, then influence might also have gone from Africa to Crete and the Greeks.

G. Physical Authority

1. Introduction

This section of the lecture was only relegated to supplementary status with the 1992 edition. Section B. "Truth" replaced it. The insight that truth is supposed to determine politics in the West, rather than politics, truth, developed between 1989 and 1992. That that idea is the distinguishing

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mark of the West and the essence of the meaning of Western civilization only fell into place with this 1999 rendition of the lectures. Some comments on the meaning of physical authority follow.

2. Apart from Slavery

One of the problems inherent with authority comes from defining the nature of authority. People set reason against authority at the same time they agree to rational authority. Authority by law is limited at the same time that there is an authority of law and order. The tyranny of the majority is pitted against individual human rights. Through all of this, what is authority? Authority is a physical compulsion and moral persuasion people exercise within, among, and between themselves. Partial authority involves compliance with part of the definition. Total authority involves compliance with the whole definition. Legitimate authority involves acceptance as well as compliance. Enforceable civil law is a crystallization of public mores reduced to writing.

In the West, a chaotic cyclical pattern in the development of authority seems to occur. First comes moral authority, whereby someone with a new insight exercises leadership that others follow. After the insight is understood, physical power is used to coerce those without the insight. Physical coercion loses authority with the advent of a new insight and more chaos. Physical power, whether of Hammurabi, Cyrus, or Alexander the Great, was always transient. These patterns can be traced here in the lecture and followed in detail in the standard text.

The Egyptians joined moral and physical authority so effectively that that very union has become an obstacle for Western understanding. In the Tigris-Euphrates River Valley, moral authority held lasting effectiveness in the midst of relative chaos. The basic new insights turned on technology. Out of this technological tradition, nevertheless, came Abraham and the Jewish religion. The Greeks also belong with this moral, rather than physical, authority.

Auctoritas is the Latin word for authority. From Rome, then, comes the basic understanding of the meaning of authority in the West, not authority linked with truth, but raw authority. The Roman Republic relied upon moral authority, that is persuasive power, and only incidentally upon raw physical power. The Roman Empire relied on both together, integrated. Octavian was the master of this union. His insight involved joining moral (ius) and physical (lex) authority into Roman law.

3. Capitalism

The Egyptian peasant had much more food than did the Roman chained slave. The Roman peasant had a ten- percent land tax. How did that Roman peasant compare with the Egyptian who paid a tax of at least fifty per cent or even the Eighteenth Century French peasant who also paid at least fifty per cent? Was the ancient city a parasite on the fertile countryside? There is no evidence to support this widely accepted view known as the official British Labour party model of the ancient economy. Scholars cannot have it both ways. The Roman peasants produced far more than they needed for subsistence. The subsistence model breaks down before the facts.¹¹

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4. Truth

How does physical authority fit into the Truth versus Politics model? Roman persuasion rested on the moral force associated with keeping treaties, rather than on the physical fear of bringing in the troops. That fear of the troops was an essential ingredient of the Roman Peace. That fear may even have been more important than the knowledge that treaties would be kept. The idea of keeping treaties, honestly and truthfully, however, has become part of the Western identity. The idea that truth should determine politics, however, was never institutionalized.

H. Time

1. Introduction

Unscrambling time can be a waste of intellectual effort. Early in his career, the professor had a section distinguishing the first century B.C. from the first century A.D. What he found was that students seemed to be just as well off not understanding these fancy distinctions as in understanding them. The differences between the ordinal and cardinal centuries are something students can either figure out for themselves or do without.

There was an anthropological notion of time that causes the professor to broach the subject again in 1989, but in a different manner from earlier. Modern U. S. Western civilization may be overly clock conscious. The biblical value system of the West is strangely clock free. This supplement ties in the legitimacy of human rights with the clock. Because Western civilization regards time as a sort of human right, the difference between that regard and the ancient source of Western values is set forth.

2. Definition¹²

What is time? Philosophically, according to the Greeks, time is the measure of movement. For both the Greeks and the Jews, time is fundamental for the organization of human experience. That is why time is one of the criteria for evaluating the subject matter presented in this course. The criteria of time are singularly attached to the study of history. How did the ancients measure time? Specifically what was the difference between the biblical meaning of time and the contemporary meaning of time?

The philosophical definition of time and the value of time are different. Mainstream, middle class, U. S. A. prefers time that is yet to come. Hope. Evidence for this preference is found in U. S. television story lines, particularly the soap operas. Such a focus on the future is not found in the New Testament.

What, then, does the coming of the Son of Man mean when Jesus explicitly states: "Truly, I say to you, this generation will not pass away before all these things take place."¹³ Jesus seems to have meant contemporaneous events; moderns read him to have meant events still to come, long after his hearers have become past history. Biblical exegesis may not be the best way to communicate the variety of concepts of time with Thomas Nelson Community College students.

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In curricular areas like nursing, medicine, business, and education, students are taught to watch for time preferences in their clients. In times of crisis, do clients look to their past, as in living up to the family name? Alternatively, do they look to the present, as found in the persons and experiences about them? Alternatively, do they look toward the future, such as obtaining a college degree, or getting their children through school? In what order do they consider such periods?

Focus on the future is rare as either a first or a second choice, when placed within a context of all peoples. When the U.S.A. tries to understand ancient history, therefore, a fundamental problem arises. In the U.S., time is focused on the future. For the ancients time was focused on the present and the past.

In like manner, several historical differences are observable among peoples. No peasant society (1) has a fixation on the future. Peasants look at the here and now first, then they look to the past, and only then to the future. That is how ancient Mediterranean societies arranged their mental maps, except for the aristocrats, who first looked to their ancestors, then the present. Romans (2) were not concerned with long-range planning in any field. "Give us this day our daily bread" (3) is present focused. When the angel announced to Mary that she was to be the Mother of Jesus, she commented "For behold, henceforth, all generations will call me blessed."¹⁴ The reference is to all past generations, not the future ones.

This affects how to understand Original Testament prophecies. Sometimes as a matter of style rather than strict chronology, the Biblical prophet predicts what will happen, but after the fact. As the professor was trying to explain this on Friday, September 1, 1989 in HIS 101-01 from 8:00 to 9:00 a.m. in Room 423, a student asked if he meant that the Bible was dishonest. This caused Dr. Jirran immediately to rewrite the lecture. The honesty of the Bible must be understood in its own terms rather than according to the terms used today. There does seem to be some room for intellectual maneuvering on this matter of intellectual honesty. Truth and politics are practically as much in chaos in the Original Testament as anywhere else in contemporaneous time.

At this point, the consideration turns toward New Testament prophecies. Do they refer to the future or to the present? To the present. How many anachronisms are at work? Considerable. Anachronism is mix-matching events from differing historical times. In order to look to the future, the survival needs of the present--food, clothing, safety, and shelter--must be assured. Since the institutional church was fragile in the beginning, those early writings were designed to get through tough times, rather than to support the elaborate hierarchies of political and moral authority, which only developed much later.

The ancient world was pre-clock, pre-monastic (monks prayed according to the hours of the day), pre-Newton, pre-Enlightenment, pre-Industrial Revolution, and pre-Einstein. Modern time involved manipulable numerals, arithmetic using a zero, abstract and impersonal chronology, abstract and numerical calendars, as well as the abstract categories of past, present, and future. The ancient world neither required nor used modern time. Ancients were not paid wages for their time. Telecommunications did not use time as a pricing factor. Actuarial tables had not been developed

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for insurance purposes. The ancients never tried to measure the impact of education on students, the way in which the Commonwealth began requesting the college to do in 1989. Moderns relate to the future more as a function of probability mathematics, rather than as a commitment to realization.

Rather than divide time into past and future, the ancients divided time into experienced and imaginary. Full parenthood, then and now, is a process experienced over a span of many years and exemplifies experienced time. Imaginary time is too far in either the past or future to be experienced. The ancients then, referred to the future as part of the present much more than do contemporary Western civilization. In the New Testament the coming of the Son of Man was imaginary time, known only to God: "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father."¹⁵

Contemporary Western civilization acts in monochronic time in which only one thing can be done at a time. In this way, time is saved, spent, wasted, lost, made up, accelerated, slowed down, crawling, and running out. Such timing relies on the clock. Polychronic time is non-clock time, focused on the present, functional, non-directional, and not easily measurable.

The people in charge of keeping time, however, were the hand-to-mouth peasants, not the elite. The upper crust of society brought about the concept of cyclical time, in that that upper crust always stays put. Cyclical time is what historians necessarily consider when they look at ancient written documents. In this way, the temple city of Jerusalem was one big clock marking time solely and only for Jews.

History for the ancients meant that there were no human options to be exercised. History in contemporary Western civilization means that just as human options were exercised in the past, so may other options be exercised both now and in the future.

Salvation history, particularly the history of the relationship of God with the ancient Jews is highly debated among biblical scholars. There is a concern with overvaluing what the Jews did and undervaluing what their neighbors did. A balance is required in setting forth what the Jews did like their neighbors and what they did differently.¹⁶

Dr. Jirran regards contemporary Judeo-Christian views of history as linear, as going somewhere, as toward a happy hunting ground. Scholars argue that such a "linear perspective on history was not invented by Israel, but was adopted from the surrounding intellectual milieu. The theme of Israel's using contemporary ideas but shaping them differently is decisive."¹⁷ Israel was at the edge of things, able to change ideas, without too much intellectual investment in supporting the status quo. Dr. Jirran regards contemporary secular history as more cyclical or repetitious. Dr. Jirran regards what actually happened as combining both repetition and linear change, developing in a sort of spiral, actually headed somewhere.

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I. Privacy

Privacy is a new right that United States citizens have come to expect following World War II. Titles of some recent books indicate current interests: *Private Women, Public Meals: Social Conflict in the Synoptic Tradition*,¹⁸ and *A History of Private Life. Volume I: From Pagan Rome to Byzantium*.¹⁹ *Divorce and adoption were two vital prerogatives that Roman aristocrats used to maximize the success of their families. The Church took away these prerogatives.*²⁰ As Larry Flynt worded it in a speech at Georgetown University, "The (Catholic) church has had its hand on our crotch for 2,000 years."²¹ Chambers treats privacy under *The Growth of the Roman Legal System* on page 140.

As one might suspect, there is a more academic, if less memorable, way to express what Larry Flynt said. Professor Wayne A. Meeks worded it this way, "Early Christianity was a movement of converts."²² This meant that the reproductive processes had a relationship based on belief and choice rather than ethnicity and birth. This would cause worries in the Seventh Century about whether marriage between co-sponsors should be considered incestuous.²³ Converts came together forming new communities requiring morality designed to enable those communities to prosper and continue.

Where were the converts of Matthew's community? The prevailing opinion is Antioch, but the professor, with some others prefers Caesarea, which appears on "Map 5.6 The Journeys of St. Paul" on page 157 in the seventh edition of Chambers. Who were these converts? Famed scholar Eduard Schweizer they were majority non-Jews.²⁴

Shortly after 254 B.C. one Pamphilus endowed the bishopric of Caesarea with the second richest library in the East, second only after Alexandria. The professor is impressed that those early Christians were so involved with seeking the truth and obtaining education. St. Jerome studied there. Eusebius, indexed in the seventh edition of Chambers on page 163, went to school, wrote, and was bishop there. Procopius, indexed in the seventh edition of Chambers on pages 180 and 181, began his education there. Caesarea makes a good setting in the mind of the professor for the final composition of the Gospel of St. Matthew from Aramaic into Greek.²⁵

Rodney Stark argues that effective social networks accounted for the rise of Christianity. The *American Historical Review* reviewer of Stark's book is puzzled by how Stark can then argue that the superiority of Christian doctrine explains its rise.²⁶ The professor suggests that once doctrine is placed in the context of truth versus politics, the argument is clarified. The professor presents the issue of sexual morality within the same context. Larry Flynt is heard based on his letting truth speak to power. The truth of the relationship between sexual morality and moral responsibility is what is to determine the politics or power of human reproduction.

The Catholic Biblical Quarterly reviewer notes, "On the basis of existing theories of network, it would seem that the vast majority of pre-Constantinian 'Christians' were indeed of the house of Israel."²⁷ The professor thinks that whether the converts were formerly Jews or not, they were still converts requiring community to survive.

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The Gospel according to Matthew marks a shift in sexual attitudes by way of goats. At Matthew 25:31-46 goats are the plausible targets of the extreme animus exhibited by the divine judge. That is a change from previous attitudes towards goats and human sexuality represented by way of goats.²⁸

In the Greco-Roman world freeborn women were expected to guard their chastity, both before and during marriage, but with men it was different. Men could enjoy extramarital sexual relations most often with slaves or freedwomen of the lower classes. Greeks would often use males, whether lowborn prostitutes or young boys of good social standing. Financial ability was the chief constraint on such behavior.²⁹

Information for this ribald behavior comes mainly from Theocritus, mentioned as background for Virgil on page 141, column 2, third last line in the seventh edition of Chambers. There Theocritus writes about goats as symbols of the uninhibited sexual behavior of their lower class herders. While Theocritus exhibits aristocratic scorn for the lowborn, he presents their sex lives as great fun. Nothing at all like Matthew separating people into sheep and goats.³⁰

At the beginning of the Twentieth Century, scholars went to Palestine to see how sheep and goats were compared. Scholars concluded that during the Old Testament era, the relative values remained the same, one shekel for a sheep, two-thirds of a shekel for a goat, but, otherwise, no such strong animus as exhibited in Mathew. Interestingly, scholars also examined the scriptures for color-coding. Arabs habitually called sheep “whites” and goats “blacks,” though no such disparity is found in scripture. As Kathleen Weber, whose scholarship we are following closely here, puts it, “black, surprisingly, is never used as a symbol of evil, so black and white never become biblical symbols of good versus evil.”³¹

Sheep affected markets. Chambers treats “Economics of the Provinces” at page 138, column 1. There was a time when scholars argued that there were no markets as such before Aristotle. Better scholars today disregard such argument. In the sixth and seventh editions, Chambers no longer has the map Production and Trade in the Roman Empire in the 2nd Century A.D. that was not in the first edition either. That map did appear on page 129 in the second edition; 132, the third; 159, the fourth; and 167 in the fifth edition. The professor thinks of global markets as existing in all civilizations. In early Mesopotamia, agriculture shifted from wheat to barley. The generally accepted reason is increased salinity of soils. Another, recent, explanation is market-based, increased demand for wool and textiles. Sheep do better with barley than with a wheat diet.³²

Topic 13—Christianity, also has a section titled Privacy.

Topic 16—The Making of Western Europe in Section F. Medieval Manorialism and Feudalism (Continued) treats a new historiographic interest in marginalized peoples. Rather than continue this story there, another paragraph seems appropriate here. In the Twelfth and Thirteenth Centuries, the church increased its effort to define, regulate, and restrict sexuality.³³ The professor does not

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know whether this increased effort resulted from a lapse in the original standards of the Matthean community or as in increase in those standards.

J. Conclusion

At what price security? is the question. Students often regard security as a reasonable price to pay. The professor regards truth as no price to pay for security because security based on falsehood is like a house built on shifting sand.

Comments on the Seventh Edition of Chambers, pages 0130-0145

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
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0132	2	3	“confusing succession.”
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This is a sign of ancient chaos resulting from lack of articulation between truth and politics.

0132	3	2 and 4	“civilization . . . culture”
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Christianity affected the civilization, not simply the culture.

Chambers seems to use civilization and culture interchangeably:

civilization

0140	1	1	3
0145	1	5	1-2

culture

0145	1	major heading	
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0132	2	1	1	“Cologne”
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To find Cologne, consult “Map 5.3 The Eastern and Western Empires in 395” on page 147. Cologne is southeast of London and northeast of Paris.

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0132 2 3 last “force beyond control.”

What force is there, then, to control the military? The professor thinks that that force is the truth first of all. Truth demands academic freedom and freedom of speech. Only after the primacy of truth over politics has been established, can humans look to other elements of governance such as the common good.

Alexander Hamilton put it well in his freedom of speech in defense of John Peter Zenger, “. . . it seemed pretty clear that in New York a man may make very free with his God, but he must take special care what he says of his governor.”³⁴

0135 1 3 3 “worthless son”

This is a very secular appraisal.

0135 caption Note that Hadrian’s Wall was low, perhaps three feet tall, probably designed to disrupt wheeled conveyances, such as chariots.

0138 1 6 3 “inflammable”

According to the *Tenth Edition Collegiate Dictionary*, inflammable means easily inflamed; flammable means capable of being easily ignited and of burning quickly.

0138 2 3 10 “Colosseum”

Colosseum is the standard spelling, despite the Hampton City Fathers spelling Hampton Coliseum the way they do, which is sufficiently used to be in the *Tenth Collegiate* dictionary.

0140 1 1 3rd last to last line “. . . but the overriding social purpose of Roman law was to provide justice rather than simply maintain the stability of the state.

Roman wills from 200 B.C. to 250 A.D. can be studied from the sense of social purpose in Roman law. Edward Champlin asserts, “no complete Roman will in its original form survives from the classical period of Roman law.”³⁵

0140 1 4 3rd last “Caracalla”

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Caracalla ruled from 211 to 217.³⁶

0142 2 3 2 "Tacitus"

When Chambers calls Tacitus a Roman historian, the professor thinks Chambers means that Tacitus was a historian of Romans. Chambers points out that Tacitus was an outsider, probably from southern Gaul. The professor had a student whose father worshipped Thor. That student tried to figure out why Thor gets no more respect than he does and concluded that the whole attitude toward Thor emanates from Tacitus, whom "few modern critics would call impartial," to use the words of Chambers. Tacitus may be the source of the anti-Germanic bias scholars often take toward the Germanic tribes.

Without mentioning either Thor or Tacitus, Chambers mentions the Norse Gods on page 0232, column 1, paragraph 1, line 2.

0143 2 1 12 "bread and circuses"
0140 2 3 5th to 2nd last "baths"
0138 2 1 last baths

Public bathing began with the Greeks. Roman baths were equally important to bread and circuses. The imposing buildings stood out as reminders that it was bathing which distinguished civilized people from savages. In Rome, men and women bathed together. As might be expected from modern scholars interested in economics, we know something of the business enterprises associated with the baths. Not all public baths were publicly financed, some were privately financed. Everyone, however, from all statuses used the public baths.³⁷

0144 1 2 2-4 "The historian's task is not simply to denounce this repugnant system . . ."

The task of the historian, therefore, is to impart values.

0144 1 last 4th & 5th last "Gladiators were slaves . . ." as is also implied on page 138, column 2, paragraph 3, line 8.

This is misleading. Gladiators were also war captives and free men who had volunteered for the pay. This was an honorable, ritualized way to die or to be spared by the crowd. Criminals also

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might be sentenced to fight in the shows. Opposition to the games from either pagan philosophers or Christians was weak. Christian opposition came not from the cruelty involved, but from the ability of the gladiator to save himself due to his strength.³⁸

The games started as funeral games in 264 B.C., about the time Rome finished conquering the Italian Peninsula. This was a way in which to demonstrate the power to overcome death, either by surviving or by dying in an honorable way. The games drew positive attention to the deceased in whose honor they originated. In time, the Emperors sponsored the games as a sort of self-gratification.³⁹

Gladiatorial games were part of a day's entertainment. The day began with morning fights with animals. At mid-day convicted criminals were executed by animals, fire, or crosses. Finally came the gladiatorial contests. The above is but one view of the games. Another view is that the games were close to human sacrifice.⁴⁰

Endnotes

¹ Brendan Byrne, S.J., review of James D. G. Dunn, *The Theology of Paul the Apostle* in *The Catholic Biblical Quarterly*, Vol. 61, No. 1 (January 1999), page 154.

² Joseph A. Fitzmyer, S.J., *The Anchor Bible: Romans: A New Translation with Introduction and Commentary* (New York: Doubleday, 1993), page 231.

³ Walter Brandmuller, "Traditio Scripturae Interpres: The Teaching of the Councils on the Right Interpretation of Scripture up to the Council of Trent," *The Catholic Historical Review*, Vol. LXXII, No. 4 (October 1987), pp. 523-540. This lecture was originally composed with the Fourth Edition of Chambers in mind. The Index to Chambers lists fourteen different Councils, or meetings of Christian bishops. The fifth edition of Chambers added nine more, listing twenty-six councils. The sixth edition does not mention any. Three of those Councils are also used by Brandmuller: Nicaea page 144 (525 in the fifth edition; 185 in the fourth edition of Chambers)); Chalcedon pages 144, 163 (not indexed), and 184 (195, 229, and 257n. in the fifth edition; 186 and 216 in the fourth edition of Chambers), Trent 412-414 ((in the fifth edition page 540 (506-509 in the fourth edition of Chambers, 560-562 in the fifth edition of Chambers). The Index to Chambers also lists three men used by Brandmuller: Alcuin of York pages 418 and 541 ((in the fifth edition 529 and 530 (232 in the fourth edition of Chambers)); Martin Luther has seventeen lines of index in the sixth edition, three lines in the fifth edition ((in the fifth edition 536 (442, 593, 495-504 in the fourth edition of Chambers, 482, 544-549, 553, 556 in the fifth edition of Chambers)); Savonarola pages 384 and 385f ((in the fifth edition, 537 (490 in the fourth edition of Chambers)). The lecture has been composed in such a way to integrate with Chambers.

⁴ In the sixth edition, Nicaea is indexed for page 268, as is Nicene Creed for page 194.

⁵ In the fifth edition of Chambers, the council of Chalcedon is indexed for pages 195, 229, and in the footnote on page 257; in the sixth edition for pages 144 and 184; in the seventh edition pages 162 and the note on page 182.

⁶ Alcuin is indexed on page 251 in the fifth edition of Chambers; for pages 176 and 177 in the sixth edition of Chambers; pages 226 and 282 in the seventh edition of Chambers.

⁷ Savonarola is mentioned in the fifth edition of Chambers on page 539; Savonarola is mentioned in the sixth edition of Chambers on page 537; in the seventh edition on page 426 and illustrated on page 427.

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⁸ The material for this lecture relies heavily upon Leonard Kreiger, "The Idea of Authority in the West," The American Historical Review, Vol. 82, No. 2 (April 1977), pp. 249-270.)

⁹ "Map 5.1, The Roman Empire A.D. 14" on page 160 in the fifth edition of Chambers; "Map 4.5, The Roman Provinces, 44 B.C.E.--C.E. 14" on page 113 in the sixth edition of Chambers; page 126 in the seventh edition.

¹⁰ L. Richardson, Jr., review of R. J. A. Wilson, *Sicily under the Roman Empire: The Archaeology of a Roman Province, 36 B.C.—A.D. 535* in The American Historical Review, Vol. 97, No. 4 (October 1992), page 1191-1192.

¹¹ Donald Engles, review of Peter Garnsey and Richard Saller, The Roman Empire: Economy, Society, and Culture in The American Historical Review, Vol. 94, No. 1 (February 1989), pages 109-110.

¹² This section draws heavily from Bruce J. Malina, "Christ and Time: Swiss or Mediterranean?", The Catholic Biblical Quarterly, Vol. 51, No. 1 (1989), pages 1-30.

¹³ Mark 13:30; Matthew 24:34; Luke 21:32.

¹⁴ Luke 1:48.

¹⁵ Mark 13:32; Matthew 24:36.

¹⁶ Roger S. Boraas, review of Robert Gnuse, "Heilsgeschichte" as a Model for Biblical Theology: The Debate Concerning the Uniqueness and Significance of Israel's Worldview in The Catholic Biblical Quarterly, Vol. 53, No. 2 (April 1991), pages 286-287.

¹⁷ Roger S. Boraas, review of Robert Gnuse, "Heilsgeschichte" as a Model for Biblical Theology: The Debate Concerning the Uniqueness and Significance of Israel's Worldview in The Catholic Biblical Quarterly, Vol. 53, No. 2 (April 1991), pages 287.

¹⁸ Robert J. Miller, review of Kathleen E. Corley, *Private Women, Public Meals: Social Conflict in the Synoptic Tradition*, in The Catholic Biblical Quarterly, Vol. 57, No. 1 (January 1995), pages 173-175;

¹⁹ Samuel E. Dicks, review of Philippe Aries and Goerge [sic] Duby, (eds.), *A History of Private Life. Volume I: From Pagan Rome to Byzantium* in Teaching History, Vol. 19, No. 4 (Fall 1994), pages 100-101.

²⁰ Susan Treggiari, review of Sarah B. Pomeroy, editor, *Women's History and Ancient History*, The American Historical Review, Vol. 98, No 1 (February 1993), pages 143-144.

²¹ Charlotte Allen, "Houses of Worship: Trouble at Georgetown," The Wall Street Journal, Friday, May 14, 1999, page W 15, columns 1-2.

²² Wayne A. Meeks, *The Origins of Christian Morality: The First Two Centuries*, the first sentence in chapter two, as cited by the review by Rodney Stark in The American Historical Review, Vol. 102, No. 3 (June 1997), page 794.

²³ Joel T. Rosenthal, review of Joseph H. Lynch, *Christianizing Kinship: Ritual Sponsorship in Anglo-Saxon England* in The American Historical Review, Vol. 104, No. 4 (October 1999), page 1362.

²⁴ Eduard Schweizer, *Matthaus und sine Geminde* as cited in B. T. Viviano, O.P., "Where Was the Gospel According to St. Matthew Written? In The Catholic Biblical Quarterly, Vol. 41, No. 4 (October 1979), page 538, footnote 27.

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²⁵ B. T. Viviano, O.P., "Where Was the Gospel According to St. Matthew Written? In *The Catholic Biblical Quarterly*, Vol. 41, No. 4 (October 1979), page 542.

²⁶ Elizabeth A. Clark, review of Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History*, in *The American Historical Review*, Vol. 103, No. 1 (February 1998), page 154.

²⁷ Bruce J. Malina, review of Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* in *The Catholic Biblical Quarterly*, Vol. 59, No. 3 (July 1997), page 594.

²⁸ Kathleen Weber, "The Image of Sheep and Goats in Matthew 25:31-46," *The Catholic Biblical Quarterly*, Vol. 59, No. 4 (October 1997), page 667.

²⁹ Kathleen Weber, "The Image of Sheep and Goats in Matthew 25:31-46," *The Catholic Biblical Quarterly*, Vol. 59, No. 4 (October 1997), page 665.

³⁰ Kathleen Weber, "The Image of Sheep and Goats in Matthew 25:31-46," *The Catholic Biblical Quarterly*, Vol. 59, No. 4 (October 1997), page 665.

³² Daniel C. Snell, review of Morris Silver, *Economic Structures of Antiquity*, in *The American Historical Review*, Vol. 101, No. 5 (December 1996), pages 1524-1525.

³³ Paul Freeman and Gabrielle M. Spiegel, "Medievalisms Old and New: The Rediscovery of Alterity in North American Medieval Studies," *The American Historical Review*, Vol. 103, No. 3 (June 1998), pages 697 and 699.

³⁴ *A Brief Narrative of the Case and Trial of John Peter Zenger*, ed., Stanley Nider Katz, 2nd ed. (Cambridge, MA: Belknap Press of Harvard University Press, 1972), no page number, as cited in Chris Beneke, "The Plague of Dissent: Religious Differences in Early Eighteenth-Century America, Draft 1, 9/27/00" written for The Omohundro Institute of Early American History and Culture Thursday, October 12, 2000, pages 28-29, footnote xlvi.

³⁵ Brent D. Shaw, review of Edward Champion, *Final Judgments: Duty and Emotion in Roman Wills, 200 B.C.—A.D. 250* in *The American Historical Review*, Vol. 97, No. 4 (October 1992), pages 1190-1191.

³⁶ *The Concise Columbia Encyclopedia: Third Edition* (New York: Columbia University Press, 1994), page 143.

³⁷ Richard Brilliant, review of Fikret Yegul, *Baths and Bathing in Classical Antiquity*, in *The American Historical Review*, Vol. 98, No. 4 (October 1993), pages 1214-1251.

³⁸ C. Michael Woloch, review of Thomas Wiedemann, *Emperors and Gladiators* in *The American Historical Review*, Vol. 99, No. 3 (June 1994), page 877.

³⁹ C. Michael Woloch, review of Thomas Wiedemann, *Emperors and Gladiators* in *The American Historical Review*, Vol. 99, No. 3 (June 1994), page 877.

⁴⁰ C. Michael Woloch, review of Thomas Wiedemann, *Emperors and Gladiators* in *The American Historical Review*, Vol. 99, No. 3 (June 1994), page 877.

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