

GUIDED NOTES – CH 6-1 “The Romans Create a Republic”

Origins of the Roman Empire

Geography

Story of Romulus and Remus

Ethnic make up of the Romans (influence of the Greeks)

Overthrow of Etruscan Monarchy (Tarquin the Proud)

Aristocracy vs. Monarch (class struggle theme)

Establishment of the Republic (more class struggle...)

Social Structure

Patricians (Senate / Senators)

Plebeians (Tribal Assembly / tribunes)

Government Structure

Twelve Tables

Consuls (role of dictator)

Centuriate Assembly

Tribal Assembly

Praetors

Citizenship

Army

Legion

Century

Punic Wars

Reasons fought

Significance of Carthage

1st Punic War (264-241 B.C.)

2nd Punic War (218-202 B.C.)

3rd Punic War (149-146 B.C.)

Results

BIG PICTURE QUESTIONS –

- WHAT WERE THE PUNIC WARS? WHY ARE THEY SIGNIFICANT TO ROME? TO WESTERN CIVILIZATION?
- HOW DO THE RESULTS OF THE PUNIC WARS CONTRIBUTE TO THE FALL OF THE ROMAN REPUBLIC AND THE BEGINNING OF THE ROMAN EMPIRE?
- WHAT MADE THE ROMAN ARMY SUCCESSFUL?
- (USE THE TEXTBOOK AND SUPPLEMENTAL READINGS “THE ROMAN ARMY” AND “THE THIRD PUNIC WAR”)

SEE ATTACHED WRITTEN ACTIVITY...

PRIMARY READINGS (SEPARATE HANDOUT)

ROMAN ARMY – ANNOTATE & TAKE NOTES ON TACTICS USED TO MOTIVATE, INSPIRE, ETC...

READ THE “THE THIRD PUNIC WAR – DESTRUCTION OF CARTHAGE” - ANNOTATE...

WORLD HISTORY
THE REPUBLIC BECOMES AN EMPIRE

1. You are a veteran of the 3rd Punic War. Write a remembrance of the Punic Wars for your grandchildren. You may choose to be a Roman Soldier or a soldier of Carthage. Include the following topics: a) your involvement; b) was the war justifiable? c) was Rome right in destroying Carthage so thoroughly? d) what do you expect the big-picture effects of Rome's victory to be?

2. Roman expansion led to changes within the republic. List and elaborate on the changes:
Political Changes (Collapse of the Republic, Caesar's Reforms, Beginning of the Empire)

Economic Changes

Military Changes

3. Most Romans were dissatisfied by the changes caused by expansion. Civil strife and extreme unrest ensued for the next 100 years until it was brought under control with establishment of the Empire.
- What were some of the reforms proposed by the Gracchus brothers and supported by the People's Party that unfortunately were later wiped out?

4. Write a biography of Julius Caesar from the point of view of a lower-class Plebian soldier. Include your personal feelings about him as a general and a leader, discuss his rise to power, his accomplishments and his murder. (The expression of your opinion about Julius Caesar and the supporting reasons you provide are very important.)

5. How did the "love of a woman" enable Octavian to become the first emperor of the Roman Empire?

hands of others. They did not even once attempt to dispute the possession of Sicily, Sardinia, and Africa, and the most warlike tribes of western Europe were, to speak the plain truth, unknown to them. The Romans, on the other hand, have brought not just mere positions but almost the whole of the world under their rule, and have had an empire which far surpasses any that exists today or is likely to succeed it. In the course of this work I shall explain more clearly how this supremacy was acquired, and it will also become apparent what great advantages those who are fond of learning can enjoy from the study of serious history. . . .

. . . Now in earlier times the world's history had consisted, to speak of a series of unrelated episodes, the origin and results of each being as widely separated as their localities, but from this point onwards history becomes an organic whole. The affairs of Italy and of Africa are connected with those of Asia and of Greece, and all events bear a relationship and contribute to a single end. This, then, is the reason why I have chosen that specific date as the starting-point for my work. For it was after their victory over the Carthaginians in the Hannibalic [Second Punic] War that the Romans came to believe that the principal and most important step in their efforts to achieve universal dominion had been taken, and were thereby encouraged to stretch out their hands for the first time to grasp the rest, and to cross with an army into Greece and the lands of Asia. . . .

Now my history possesses a certain distinctive quality which is related to the extraordinary spirit of the times in which we live, and it is this. . . . It is the task of the historian to present to his readers under the synoptical [comprehensive] view the process by which she [Rome] has accomplished this general design. It was this phenomenon above all which originally attracted my attention and encouraged me to undertake my task. The second reason was that nobody else among our contemporaries has set out to write a general history; certainly if they had done so I should have had far less incentive to make the attempt myself. But

as it is a notice that while various historians deal with isolated wars and certain of the subjects connected with them, nobody, so far as I am aware, has made any effort to examine the general and comprehensive scheme of events, when it began, whence it originated, and how it produced its final results. I therefore thought it imperative not to overlook or allow to pass into oblivion this phenomenon. . . .

The discipline and dedication of its citizen-soldiers help explain Rome's success in conquering a world empire. The following account tells how the commanders enforced obedience and fostered heroism.

[THE ROMAN ARMY]

A court-martial composed of the tribunes immediately sits to try him [a soldier], and if he is found guilty, he is punished by beating (*fustuarium*). This is carried out as follows. The tribune takes a cudgel and lightly touches the condemned man with it, whereupon all the soldiers fall upon him with clubs and stones, and usually kill him in the camp itself. But even those who contrive to escape are no better off. How indeed could they be? They are not allowed to return to their homes, and none of their family would dare to receive such a man into the house. Those who have once fallen into this misfortune are completely and finally ruined. The *optio* [lieutenant] and the *decurio* [sergeant] of the squadron are liable to the same punishment if they fail to pass on the proper orders at the proper moment to the patrols and the *decurio* of the next squadron. The consequence of the extreme severity of this penalty and of the absolute impossibility of avoiding it is that the night watches of the Roman army are faultlessly kept.

The ordinary soldiers are answerable to the tribunes [elected military administrators] and the tribunes to the consuls [commanders]. A tribune, and in the case of the allies a prefect [commander of a large unit], has power to inflict fines, distrain on [confiscate] goods, and to order a flogging. The punishment of beating

to death is also inflicted upon those who steal from the camp, those who give false evidence, those who in full manhood commit homosexual offences, and finally upon anyone who has been punished three times for the same offence. The above are the offences which are punished as crimes. The following actions are regarded as unmanly and dishonourable in a soldier: to make a false report to the tribune of your courage in the field in order to earn distinction; to leave the post to which you have been assigned in a covering force because of fear; and similarly to throw away out of fear any of your weapons on the field of battle. For this reason the men who have been posted to a covering force are often doomed to certain death. This is because they will remain at their posts even when they are overwhelmingly outnumbered on account of their dread of the punishment that awaits them. Again, those who have lost a shield or a sword or any other weapon on the battlefield often hurl themselves upon the enemy hoping that they will either recover the weapon they have lost, or else escape by death from the inevitable disgrace and the humiliations they would suffer at home.

If it ever happens that a large body of men break and run in this way and whole maniples [units of 120 to 300 men] desert their posts under extreme pressure, the officers reject the idea of beating to death or executing all who are guilty, but the solution they adopt is as effective as it is terrifying. The tribune calls the legion [large military unit] on parade and brings to the front those who are guilty of having left the ranks. He then reprimands them sharply, and finally chooses by lot some five or eight or twenty of the offenders, the number being calculated so that it represents about a tenth¹ of those who have shown themselves guilty of cowardice. Those on whom the lot has fallen are mercilessly clubbed to death in the manner I have already described. The rest are put on rations of barley instead of wheat, and are ordered to quarter themselves outside the

camp in a place which has no defences. The danger and the fear of drawing the fatal lot threatens every man equally, and since there is no certainty on whom it may fall, and the public disgrace of receiving rations of barley is shared by all alike, the Romans have adopted the best possible practice both to inspire terror and to repair the harm done by any weakening of their warlike spirit.

The Romans also have an excellent method of encouraging young soldiers to face danger. Whenever any have especially distinguished themselves in a battle, the general assembles the troops and calls forward those he considers to have shown exceptional courage. He praises them first for their gallantry in action and for anything in their previous conduct which is particularly worthy of mention, and then he distributes gifts such as the following: to a man who has wounded one of the enemy, a spear; to one who has killed and stripped an enemy, a cup if he is in the infantry, or horse-trappings if in the cavalry—originally the gift was simply a lance. These presentations are not made to men who have wounded or stripped an enemy in the course of a pitched battle, or at the storming of a city, but to those who during a skirmish or some similar situation in which there is no necessity to engage in single combat, have voluntarily and deliberately exposed themselves to danger.

At the storming of a city the first man to scale the wall is awarded a crown of gold. In the same way those who have shielded and saved one of their fellow-citizens or of the allies are honoured with gifts from the consul, and the men whose lives they have preserved present them of their own free will with a crown; if not, they are compelled to do so by the tribunes who judge the case. Moreover, a man who has been saved in this way reveres his rescuer as a father for the rest of his life and must treat him as if he were a parent. And so by means of such incentives even those who stay at home feel the impulse to emulate such achievements in the field no less than those who are present and see and hear what takes place. For the men who receive these trophies

¹This custom is the origin of the word *decimate*, from the Latin *decem*, ten.

not only enjoy great prestige in the army and soon afterwards in their homes, but they are also singled out for precedence in religious processions when they return. On these occasions nobody is allowed to wear decorations save those who have been honoured for their bravery by the consuls, and it is the custom to hang up the trophies they have won in the most conspicuous places in their houses, and to regard them as proofs and visible symbols of their valour. So when we consider this people's almost obsessive concern with military rewards and punishments, and the immense importance which they attach to both, it is not surprising that they emerge with brilliant success from every war in which they engage.

REVIEW QUESTIONS

1. What circumstances inspired Polybius to compose his universal history?
 2. How did the Romans ensure good discipline among their soldiers?
 3. What factors mentioned by Polybius help explain Rome's emergence as a great power?
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2 ❖ The Punic Wars

In 264 B.C., Rome, which had just completed its conquest of Italy, went to war with Carthage, the dominant power in the western Mediterranean. A threat to the north Sicilian city of Messana (now Messina) was the immediate cause of the war. Rome feared that Carthage might use Messana as a springboard from which to attack the cities of southern Italy, which were allied to Rome, or to interfere with their trade. The First Punic War (264–241 B.C.) was a grueling conflict; drawing manpower from its loyal allies, Rome finally prevailed. Carthage surrendered Sicily to Rome, and three years later Rome seized the large islands of Corsica and Sardinia, west of Italy, from a weakened Carthage.

Carthaginian expansion in Spain led to the Second Punic War (218–201 B.C.). The Carthaginian army was led by Hannibal (247–183 B.C.), whose military genius impressed and frightened Rome. Hannibal brought the battle to Rome by leading his seasoned army, including war elephants, across the Alps into Italy.

Hannibal demonstrated his superb generalship at the battle of Cannae in 216 B.C., where the Carthaginians destroyed a Roman army of sixty thousand. Hannibal removed some of his soldiers in the center and commanded the thin line to retreat as the Romans charged. Believing that the enemy was on the run, the Romans continued their headlong thrust into the Carthaginian center. Then, according to plan, Carthaginian troops stationed on the wings attacked the Roman flanks and the cavalry closed in on the Roman rear, completely encircling

Appian of Alexandria

THE THIRD PUNIC WAR:

THE DESTRUCTION OF CARTHAGE

Despite his brilliant victory at Cannae, Hannibal lacked the manpower to deal Rome a knockout blow, and the Romans, respecting Hannibal's generalship, refused to engage his army in another major encounter. Finally, when Rome invaded North Africa and threatened Carthage, Hannibal quit Italy to defend his homeland and was defeated at the battle of Zama in 202 B.C.

Although Carthage, now a second-rate power, no longer posed a threat, Rome started the Third Punic War in 149 B.C. Driven by old hatreds and the traumatic memory of Hannibal's near conquest of Italy, Rome resolved to destroy Carthage. After Carthage fell in 146 B.C., Rome sold the survivors into slavery, obliterated the city, and turned the land into a province, which was named Africa. The savage and irrational behavior of Rome toward a helpless Carthage showed an early deterioration in senatorial leadership. In the following passage, Appian of Alexandria (A.D. 95–c. 165) describes the destruction of Carthage by the Romans under Scipio Aemilianus (185–129 B.C.).

Now Scipio hastened to the attack of Byrsa, the strongest part of the city [of Carthage], where the greater part of the inhabitants had taken refuge. There were three streets ascending from the forum to this fortress, along which, on either side, were houses built closely together and six stories high, from which the

Romans were assailed with missiles. They were compelled, therefore, to possess themselves of the first ones and use those as a means of expelling the occupants of the next. When they had mastered the first, they threw timbers from one to another over the narrow passageways, and crossed as on bridges. While

war was raging in this way on the roofs, another fight was going on among those who met each other in the streets below. All places were filled with groans, shrieks, shouts, and every kind of agony. Some were stabbed, others were hurled alive from the roofs to the pavement, some of them alighting on the heads of spears or other pointed weapons, or swords. No one dared to set fire to the houses on account of those who were still on the roofs, until Scipio reached Byrsa. Then he set fire to the three streets all together, and gave orders to keep the passageways clear of burning material so that the army might move back and forth freely.

Then came new scenes of horror. As the fire spread and carried everything down, the soldiers did not wait to destroy the buildings little by little, but all in a heap. So the crashing grew louder, and many corpses fell with the stones into the midst. Others were seen still living, especially old men, women, and young children who had hidden in the inmost nooks of the houses, some of them wounded, some more or less burned, and uttering piteous cries. Still others, thrust out and falling from such a height with the stones, timbers, and fire, were torn asunder in all shapes of horror, crushed and mangled. Nor was this the end of their miseries, for the street cleaners, who were removing the rubbish with axes, mattocks, and forks, and making the roads passable, tossed with these instruments the dead and the living together into holes in the ground, dragging them along like sticks and stones and turning them over with their iron tools. Trenches were filled with men. Some who were thrown in head foremost, with their legs sticking out of the ground, writhed a long time. Others fell with their feet downward and their heads above ground. Horses ran over them, crushing their faces and skulls, not purposely on the part of the riders, but in their headlong haste. Nor did the street cleaners do these things on purpose; but the tug of war, the glory of approaching victory, the rush of the soldiery, the

orders of the officers, the blast of the trumpets, tribunes and centurions¹ marching their cohorts hither and thither—all together made everybody frantic and heedless of the spectacles under their eyes.

Six days and nights were consumed in this kind of fighting, the soldiers being changed so that they might not be worn out with toil, slaughter, want of sleep, and these horrid sights. . . .

Scipio, beholding this city, which had flourished 700 years from its foundation and had ruled over so many lands, islands, and seas, rich with arms and fleets, elephants and money, equal to the mightiest monarchies but far surpassing them in bravery and high spirit (since without ships or arms, and in the face of famine, it had sustained continuous war for three years), now come to its end in total destruction—Scipio, beholding this spectacle, is said to have shed tears and publicly lamented the fortune of the enemy. After meditating by himself a long time and reflecting on the rise and fall of cities, nations, and empires, as well as of individuals, upon the fate of Troy, that once proud city, upon that of the Assyrians, the Medes, and the Persians, greatest of all, and later the splendid Macedonian empire, either voluntarily or otherwise the words of the poet escaped his lips:—

“The day shall come in which our
sacred Troy
And Priam,² and the people over
whom
Spear-bearing Priam rules, shall
perish all.”

(*Iliad*, vi, 448, 449;
Bryant's translation.)

¹Centurions were noncommissioned officers, each commanding a hundred men; attached to each legion were six military tribunes, who had been voted in by the citizens of Rome in the general elections.

²Priam, in Homer's epic poem *The Iliad*, was the king of Troy at the time of the Trojan War.

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Being asked by Polybius in familiar conversation (for Polybius had been his tutor) what he meant by using these words, he said that he did not hesitate frankly to name his own country, for whose fate he feared when he considered the mutability of human affairs. And Polybius wrote this down just as he heard it.

REVIEW QUESTIONS

1. Ancient historians believed their task was to shape the character of youth through edifying accounts of the experiences of past generations. What lessons did Livy intend to teach in his account of the Punic Wars?
2. What do you think prompted Scipio Aemilianus to quote the lines from Homer's *Iliad*?

3 Exploitation of the Provinces

The Greeks expressed their genius in philosophy and the arts, the Romans in government and law. Rome generally allowed its subjects a large measure of self-government, respected local religions and customs, and reduced the constant warfare that had plagued the Mediterranean world. But there was also a negative side to Roman rule. The conquest of a great number of lands and peoples gave the Roman ruling class innumerable opportunities to enhance their wealth by exploiting the empire's subjects. Senators appointed to govern provinces frequently amassed large fortunes through bribery, extortion, the confiscation of properties, and the enslavement and sale of the captured populace.

Efforts by provincial victims to seek justice by prosecuting the malefactors before the extortion court in Rome were often thwarted by collusion between the senators accused and the senators who served as judges and jurors. One such case was the trial of Gaius Verres, ex-governor of Sicily, who was prosecuted for his crimes by the great orator Marcus Tullius Cicero (106–43 B.C.).

Cicero ORATION AGAINST VERRES

Cicero, acting on behalf of the Sicilians, portrays Verres' crimes while the defendant was governor of Sicily. He links them to the greater problem of the disastrous decline in the moral reputation and authority of the whole senatorial order. After Cicero's devastating revelations, Verres, recognizing the futility of a defense, fled into exile.

... Nothing, [Verres] declares, is too sacred to resist its attack. If the secrecy with which his projects are put into effect were comparable to be corrupted by money; nothing too strong to