The People, Places, & Events of World History

This chapter requires a companion activity book in which students respond to questions on text content. A quiz follows every fifth lesson. Answers are found in the *Teacher's Resource Kit*



Chapter 2

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Chapter 2
Timeline 1200 BC - 1200 AD

Circa

1200-	Celts First Arrived in British Isles
1000-	End of Mycenaen Civilization; Incan Capital Quito founded ca 1100
950-	
900-	Neo-Assyrian Empire
850-	
800-	Archaic Period
750-	City of Rome founded 753 BC; First Olympic Games 776
700-	Assyrians invaded Jerusalem, Hezekiah c 716-697
650-	
600-	Nebuchadnezzar ruled Babylon 605-562
550-	Solon introduced democracy in 570
500-	Buddha, Confucius; Lao-Tse; Hanno of Carthage
450-	Greek Classical Period 480-323; Battle of Thermopylae 480
400-	Celts Invaded Italy 390
350-	Alexander the Great c 356-323
300-	Hellenism; Appian Way of Rome built 312
287-	Archimedes of Sicily (mathematician)
200-	
150-	
100-	Cicero 106-43 BC; Virgil born 70 BC
50-	Rome Conquered Palestine 63 BC; Cicero Exiled 58 BC
40-	Julius Caesar Assassinated 44 BC
30-	Pax Romana 30 BC - 180 AD
20-	Roman Empire 27 BC - 476 AD
10-	Jesus Christ born 3 BC
AD 0-	
10-	
20-	Agrippa Built Roman Pantheon
30-	Christ Crucified 33 AD; Nero and Josephus born 37 AD
40-	Roman Emperor Claudius Invaded Britian
50-	Londinium founded by Romans
60-	Rome Burned 64 AD; Boadicea Led Revolt Against Roman Domination 61 AD
70-	Mt. Vesuvius Erupted
100-	Ptolemy ca 90-168
500-	Islam Began; Early Middle Ages
1000-	Toltecs in South America until 1100; Incan Capital Cuzco founded 1250



Note: Dates are estimates based on archeological evidence and literary records that are subject to debate among scholars.



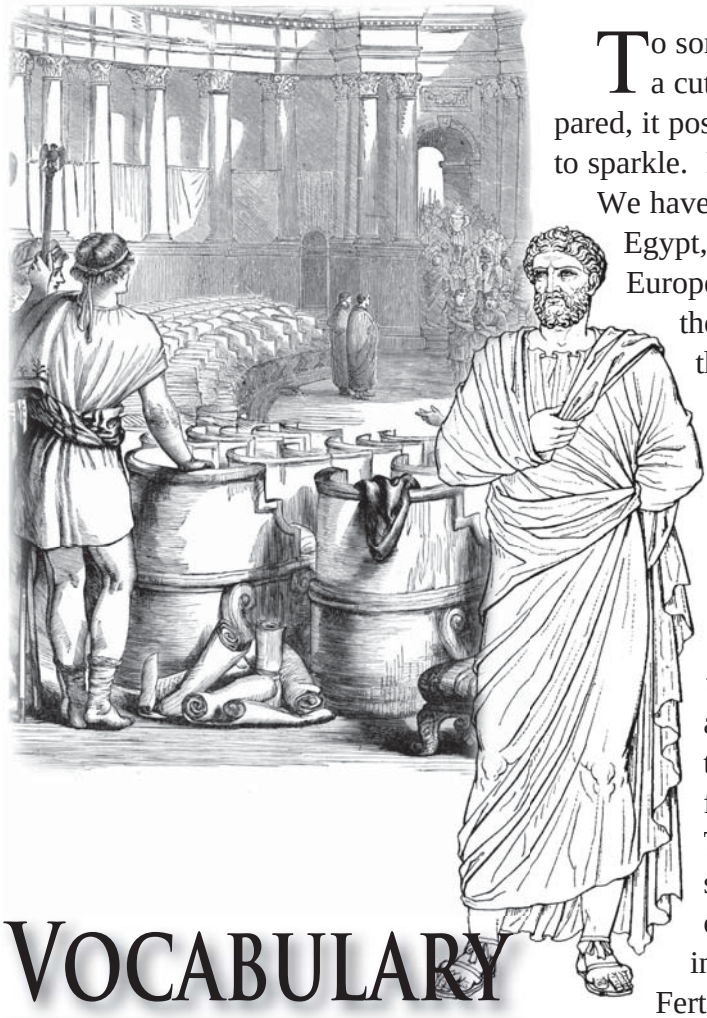
Lesson 1

Chapter 2

Section 1
Lessons 1-5

Government & Economics

GOVERNMENT



To some degree, the history of this planet is like a cut diamond. When a diamond has been prepared, it possesses numerous ***facets***, so that it appears to sparkle. In the same way, history has many facets. We have seen sparkles of light from Mesopotamia, Egypt, Palestine, India, China, Asia Minor, Greece, Europe, Africa, and the Americas. Interestingly, those and other reflective surfaces reveal the sparkle of human life in every ***era***. As we progress along the timeline of historic events, we learn additional details about our ***collective*** past. Each new period is more ***sophisticated*** than the previous one. One thing, however, remains unchanged. Human beings, then and now, are essentially the same. The needs, the fears, the victories, the defeats, the likes, the dislikes are very similar. Human nature remains the same; only the adornments change. We function today in the reflections of history. Therefore, to ***illuminate*** our present, we study our past. Let us further explore some of the cultures of the Greek and Italian peninsulas, the continents of the New World, the Fertile Crescent, and the Orient.

VOCABULARY

Facet: a small, polished surface, especially of a cut gem
Era: a time in history
Collective: referring to several individual entities represented together as one
Sophisticated: advanced in cultural achievements
Illuminate: to provide insight
Legacy: that which is continued to the next generation and subsequent generations
Recurrent: occurring again and again

By the sixth century BC, Greece was making some bold innovations in government. The Greeks devised a form of representative government, previously unknown on this planet. The results of their experiments would become a major ***legacy*** to Western Civilization down to the modern era. The roots of America's political system today go back 2,500 years to ancient Greece and Israel.

The ancient Hebrews concentrated on man's relationship with God. Greece, on the other hand, was concerned with man's relationship with his fellow man.

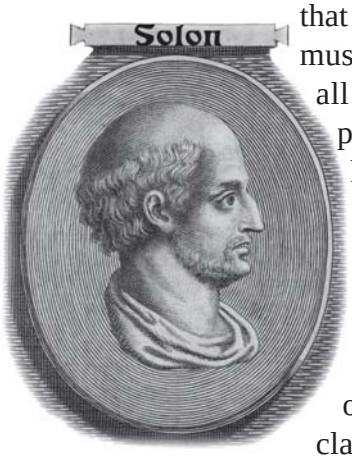
Throughout the history of human societies, especially those which gave rise to Western Civilization, there has been a ***recurrent*** theme in regard to the nature of civil government. Laws emerged from the transition of dictators (tyrants) to democracy ("the people rule"). Mankind has a history of wars against, or by, tyrants who attempt to curtail liberty to work, worship, and protect families. Tyrants sought power, prestige, and possessions for the ultimate goal of complete control of the people. In Egypt and Mesopotamia, the people were governed by an all-powerful king, or *monarch*. The Israelites attempted to form a government ruled directly by God (theocracy). The Greek city-states produced a system whereby the governed had control over their personal destiny (democracy).

The conditions of the Mycenaean Age prepared the Greeks for such a development. Although the city-states of Mycenaean Greece were loosely banded together with Agamemnon's kingdom at its head, each community governed itself and functioned independently of its neighbors. The Greek city-states were physically separated from each other by ranges of lofty mountains. Furthermore, they were societies of highly individualistic warriors, each of whom considered himself to be a sovereign entity, accountable to himself. Therefore, the Greeks were predisposed to the concept of political democracy.

By the sixth century BC, many of the city-states on the Greek Peninsula had done away with their hereditary kings. In fact, many of them had become virtual, if not actual, dictatorships. The everyday people of Athens, for instance, were completely dominated by a small, aristocratic, elite group of citizens. The city was in desperate need of constitutional reform. Then, in 594 BC, a man named Solon was elected to Athen's highest government post.

Solon was a wealthy individual and a member of the ruling upper class. He was a political conservative. Nevertheless, it was he who laid the groundwork for the world's first democracy. He was also a prolific writer. Still existing today are approximately 300 lines of poetry written by Solon, in which he stated, *"Ruin quickly mingles with injustice. The works of mortal pride endure not long."*

Once in office, Solon proceeded to institute numerous political revisions, which he characterized as "freeing the earth and man" and the "shaking off of burdens." He set free all persons who had been sold into slavery for debt. He enacted laws against idleness. He encouraged the learning of skilled trades. Solon based his social changes on the concept that a stable government must be supported by all segments of the population. Therefore, he insured that every level of Athenian society had a share in the direction of government. Members of all four of the city's social classes were allowed to attend meetings and vote in the municipal assembly. In addition, all citizens were permitted to serve as jurors in the court of appeals. Solon's democratic reforms were really very moderate; however, he had hardly retired from public life before most of them were undone by power-hungry officials.



Less than one hundred years later, a popular leader named Cleisthenes built on Solon's base. Cleisthenes continued to increase the involvement of all portions of Athenian citizenry. He enlarged several of the city's councils. In all, Cleisthenes nearly doubled the number of voters. On the other hand, some Athenian officials were chosen by lot (casting of dice or sticks) rather than by vote. That method, Cleisthenes thought, would remove candidates from the evils of demagogy (attempting to incite

popular support for candidates or issues through appeals to emotion and/or prejudice).

If an individual was considered to have become a danger to the state, a way to correct that problem was also devised. Once a year, the citizens met to vote on the potential exile of such persons from the city for a period of ten years. The ballots were broken pieces of pottery ("ostraka"), upon which the name of the person to be exiled was written hence, that person was said to be "ostracized." At least 6,000 citizens had to participate in order to legalize an ostracism vote. Only that person getting the most votes was ostracized. It was hoped that such a system would curtail any excesses on the part of politicians. The arrangement was not abused. Over the next 90 years, only 10 Athenians were ostracized.

It is interesting to note that after the adoption of democracy, the city of Athens led Greece in every aspect of cultural attainment. Among those areas of achievement were literature, art, statesmanship, and warfare. When Asia's mighty Persian Empire under Xerxes later tried to conquer Greece, it was democratic Athens which played the leading role in defeating that attempted invasion.

Nevertheless, two cautionary statements concerning the historical significance of Athenian democracy to Western Civilization must be made. First, the political system functioning in Athens was not a true democracy. All citizens of Athens enjoyed the advantages of democratic government; however, a good many people within the city's population were not citizens. To them, Athenian democracy was of no benefit whatsoever.



Ostraka Artifacts

Second, it must be kept in mind that the greatest degree of human freedom does not rest in a democratic form of government, but rather in a republic. All too readily, the excesses of democracy lead to dictatorship and oppression.


City of Athens

A republic, on the other hand, is constructed with built-in checks and balances to retain and further personal freedom. In fact, most of today's so-called Western Democracies are really republics.

Some degree of government is necessary to maintain a sense of stability and order in any society. The family provides the same function for individuals within a society. As new political institutions made their appearance in Greece, new family customs began flourishing in nearby Italy. Although we have focused mainly on the continents of Africa and Asia, we now begin to center more on the continent of Europe. There, the concepts of what constituted a family were becoming foundational to Western Civilization. As we study the family structures of our past, hopefully, we will gain insights into those of our present.


Family

THE FAMILY UNIT

Approximately fifty miles west of mainland Greece, one encounters the boot-shaped Italian Peninsula. For hundreds of years, numerous European tribal groups migrated into Italy. Among them were several Italic tribes, from whom the region derived its name. Those Italics, in combination with other ethnic streams (the Etruscans, for example), gave rise to the Romans. From the earliest days of their history, the most important element of Roman society was the family.

The Roman "familia" was considerably more extensive than our modern concept. The term encompassed the nuclear family (father, mother, and children), plus all who resided in the household—relatives, free servants, and slaves. The primary importance of family ties was "drummed into the heads" of Roman children from birth. The Roman familia was the glue which held their society together. Youngsters were taught that the most important virtues in Roman life were respect for ancestors and loyalty to family. The highest ideal to which a young Roman could hope to conform was to follow in the footsteps of his forebearers. Therefore, most Roman boys grew up to follow the same careers their fathers had pursued. In no other culture in history, with the possible exception of the Hebrews of ancient Israel, has the family played a more prominent role. Neither has there been any society throughout all of human history, including our own, in which the family (by some definition) did not occupy a crucial position.

Among the Romans, the oldest male in the household (father, grandfather, great grandfather, uncle, great uncle, etc.) was the *pater familias* or the "head of the family." The *pater familias* exercised absolute dominion over everyone in the family, for life! In other words, even after his offspring married, the *pater familias* still held authority over relatives. He possessed what was known as *pater potestas* ("paternal authority"). The prerogatives of his position included the right to exact the death penalty if thought necessary. Such a strict patriarchal family structure served as a mighty factor in making Roman culture solid and conservative, even in their rather chaotic world.



The family was organized almost as if it were a military unit in an army at war, or as if it were a little state (country) unto itself. It was such family tradition, however, which tended to provide the basis for Roman morality and government. It must also be remembered that the customs pertaining to the Roman familia seemed harsher than they were in practice. Institutions such as social customs, public opinion, the clan council, and Roman law served as restraints on the possible excesses of the system, which rarely occurred. Furthermore, a real and deep affection existed between the "pater familias" and the members of his family.

In Roman society, the next kinship level was the "gens" or "clan." Each *gens* was a group of freeborn families that could trace its lineage back to a common ancestor. Such individuals all bore the same name, the "nomen" or "nomen genilicum." Rome contained about 1,000 nomen. Later, when the gens had grown very large, a second name, called the "cognomen" was added. That designation signified the branch of the *gens* to which one

belonged. Every person also had a personal name ("praenomen").

Let's look at the example of the great Roman republican and statesman, Marcus Tullius Cicero. He was a member of the Cicero branch of the Tullius *gens* who had been given the praenomen, Marcus. Women were generally known only by their clan name, such as Cornelia, Tullia, Claudia, or Julia. Adoption was very common. In that case, the adopted person took the nomen of the adoptive father, but also retained the original nomen to which "ion" or "ian" was added. Thus, when the son of Lucius Aemilius Paulus was adopted by Publius Cornelius Scipio, he became Publius Cornelius Scipio Aemilianus.

Roman culture consisted of about 15 first names for males. Therefore, they had to be repeated often over many generations in the same family. They were usually reduced to an initial and another name was added for clarification. For instance, P. Cornelius Scipio Africanus Major defeated the Carthaginian general, Hannibal. On the other hand, P. Cornelius Scipio Aemilianus Africanus Minor was the conqueror of Carthage itself.

The Roman family, in all its manifestations (familia, gens, clan, branch), gave the individual a sense of identity and gave society a sense of security. Although the makeup of the family has undergone changes from culture to culture and throughout history, it still provides this world's last word in identity and security. The importance and significance of family identifications is illustrated in the Biblical genealogies recorded in Old Testament books such as Genesis and Numbers, and the New Testament book of Matthew.

Government, family, and religion constitute the universal triangle of human cultures. All people, wherever they may be found, have: 1) organized themselves into families, 2) designed governments to establish order and to protect their societies, and 3) transacted spiritual approaches to dieties. These three aspects of life certainly go hand in hand. In this chapter, we have already examined a political experiment of the Greeks and a social technique of the Romans. Now, let us look at some of the religious practices of some of the New World's Native Americans.



LIFE PRINCIPLE

"All that is necessary for evil to triumph is for good men to do nothing."

—Edmund Burke



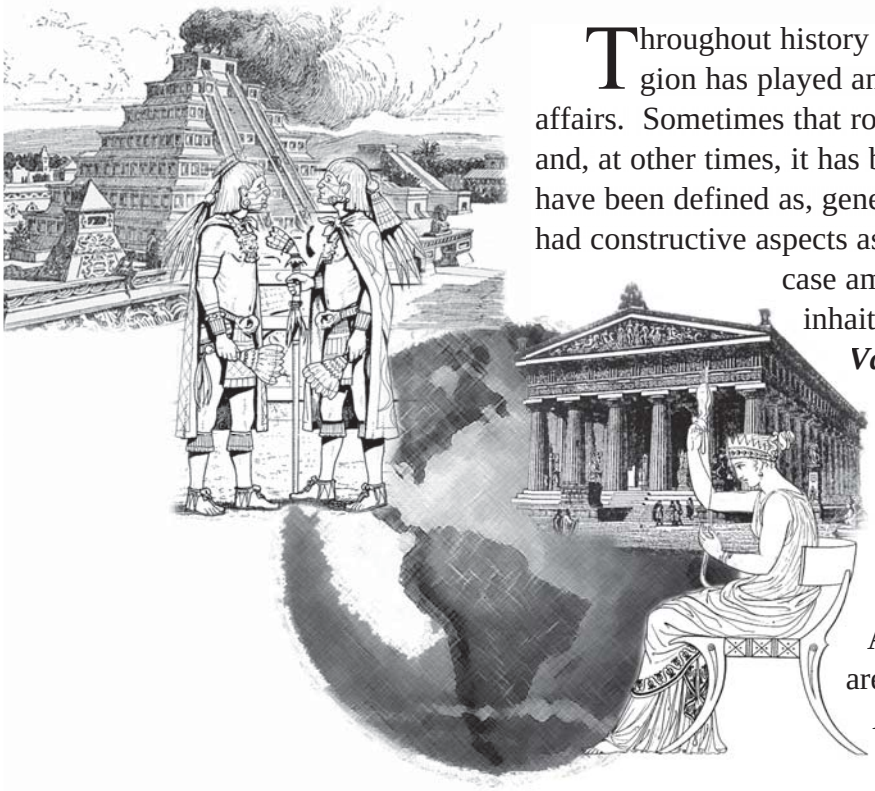
Religion

Lesson 2

Chapter 2

Section 1
Lessons 1-5

INDIAN GODS AND CULTURES



Throughout history and around the world, religion has played an important role in human affairs. Sometimes that role has been a positive one, and, at other times, it has been negative. Some incidents have been defined as, generally, ***disreputable,*** that have had constructive aspects as well. Such, indeed, was the case among certain pre-Columbian inhaitants of the New World. In the ***Valley of Mexico***, the Yucatan Peninsula, and Central America, Native American cultures reached a higher level of attainment than anywhere else on the American continents until modern times. Among the tribal groups of that area were the Toltecs, Totonacs, Aztecs, Olmecs, Mixtecs, Zapotecs, Tlapnecs, and Mayas.

According to ancient tradition, the Toltecs, like most (if not all) of their neighbors, migrated south from an unknown land. When they arrived in what is now Mexico, they fought with the local peoples. In that war, the Toltecs were defeated and forced to exist as migrants for more than 100 years before founding the city of Tollan (approximately 50 miles north of today's Mexico City). The Toltecs spent six years building Tollan. In the seventh year, they selected a king who ruled for the next half century.

Several years later, however, civil war destroyed the Toltec kingdom. The Toltecs were eventually taken over by the Aztecs, who established their capital at Tenochtitlan (present-day Mexico City).

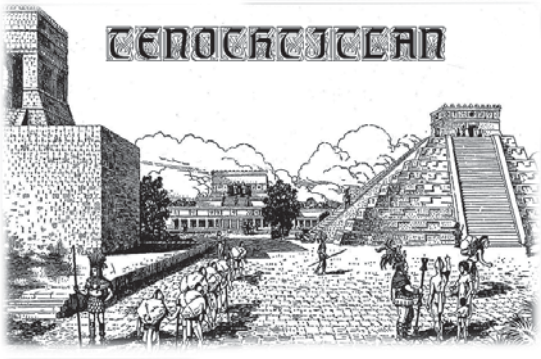
One of the many gods the Toltecs introduced to the region was called *Quetzalcoatl*, the "Feathered Serpent."

VOCABULARY

Disreputable: unfavorable, hurtful, less than honorable.
Valley of Mexico: a large land basin in central Mexico, surrounded by volcanic mountains.
Piety: virtuous, meek, humble
Exile: to banish from one's homeland
Revered: held in honor, highly admired
Kilts: short, pleated skirts originally worn by men in various cultures
Diadem: a crown

He was a sun, wind, and storm deity. Unlike most of his fellow gods, Quetzalcoatl did not require human sacrifice.

Legend says that behind the myth of Quetzalcoatl, the god, was a man who actually lived. He was born Topiltzin in the year Ce Atl. When a young man, Topiltzin was made high priest (because of his ***piety***) and was given the name "Quetzalcoatl." Topiltzin/Quetzalcoatl was always depicted as fair-skinned and bearded. He also had a band of non-Toltec followers (called "Nonoalca") who spoke a foreign language.



Quetzalcoatl abolished all human sacrifice and taught the people how to increase their harvest, grow several new crops, and manufacture many beautiful items from gold, silver, and copper. Life was peaceful and prosperous under Quetzalcoatl's leadership for a number of years. Eventually, however, the people rebelled against his prohibition of human sacrifices. They resented the new ways and thought their pagan gods would be angry. Quetzalcoatl either voluntarily left the country, was forced into ***exile***, or was murdered. Legend says that when he sailed away, or as he lay dying, he promised to return.

The years came and went. The people forgot Quetzalcoatl, the man, but ***revered*** Quetzalcoatl, the god. Generations later, in 1519 AD (far beyond the scope of our present inquiry) the Spaniards invaded Mexico. According to the Aztec calendar, the year was once again Ce Atl. Those European conquerors were light-skinned and bearded. They practiced a religion which opposed human sacrifice. They rode on strange unknown beasts (horses), shone in the sun (body armor), and controlled mighty "thunder sticks" (muskets).

The Aztecs did not know how to react. Was this Quetzalcoatl and his Nonoalca coming back again? Montezuma, the Aztec king, hesitated. That hesitation enabled the Spaniards to conquer the Aztecs. It may be fair to say that an aspect of native religion was responsible for the European conquest of the indigenous peoples of the Americas. It is instructive to note that, out of the momentous occurrences of that era, there emerged a very real sense of balance.



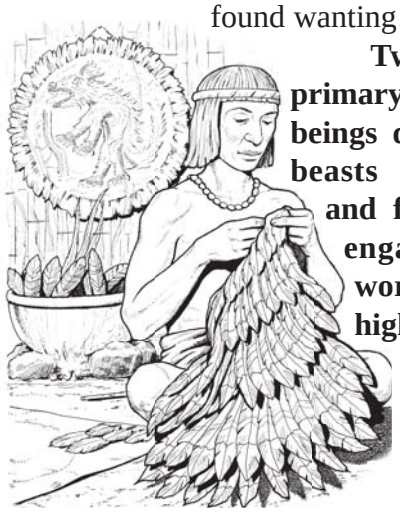
Consider, for instance, the following facts. The local Indian people had persecuted, and perhaps murdered, Quetzalcoatl. The Spaniards, in turn, persecuted, conquered, and enslaved the Aztecs. The Spanish conquerors abolished the human sacrifices for all time. Before the Spaniards arrived, indisputedly, thousands of prisoners of war were being sacrificed on the altars of bloodthirsty Aztec gods every day in Tenochtitlan. Those victims'

hearts were literally ripped out of their living bodies. Even though the Spanish conquest of Mexico was a brutal affair, an even greater evil (human sacrifice) was halted. Quetzalcoatl's goal of utterly eliminating that depravity was accomplished in a way he could not have anticipated.

Such, however, was not an isolated incident in world history. Again and again, wrongs have been corrected, but, often, at an extremely high price.

1. Mycenaean civilization was freed from Minoan oppression and allowed to lay the foundations of Western Civilization because of the mass destruction of the cities and the people of Crete by earthquakes and/ or invasion.
2. In the United States during the mid 1800's AD, black slavery was eradicated through the intervention of a devastating civil war, costing thousands of American lives.
3. The Hebrew people returned to Israel, their national homeland, only after six million Jews had been slaughtered in the Nazi Holocaust of the World War II era.

In all these examples, it was almost as if a cosmic judge had proclaimed that each of those cultures was weighed in the balances and found wanting!



Two of the primary ways human beings differ from the beasts are religion and fashion. People engage in the worship of some higher power and cover their nakedness with pieces of cloth woven from plant material (cotton, linen) and animal hides. Those two customs represent what is known as "cultural universals." All societies practice some form of religion (however primitive), and all peoples wear something (even if it is only a string of beads). Mankind has been conducting himself similarly since the very beginning of history. To examine ancient human fashion, let us return to two continents of the Old World (Africa and Europe) at a time before the unfolding of the Quetzalcoatl story in the Americas. We shall discover what the people wore in ancient Egypt and Greece.



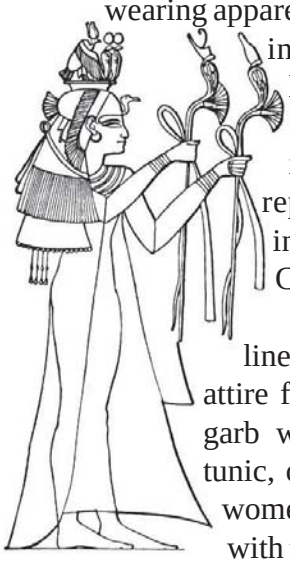
Clothing

Shawls and Sandals

History records three primary reasons why human beings cover their naked bodies with clothing:

1. Decoration (vanity)
2. Warmth
3. Modesty (virtue)

To meet those needs, people, at different times and places, have devised a variety of solutions. It would be impossible to discuss the wearing apparel of every human culture, in every geographic location, in every historic era. Therefore, we will investigate a couple of representative situations in the ancient Fertile Crescent and Europe.



In ancient Egypt, linen ***kilts*** served as the usual attire for men. Typical female garb was a floor length linen tunic, often pleated. Wealthier women decorated their dresses with fringed borders. In colder weather, shawls were thrown around their arms and shoulders. Everyone



wore sandals of either leather or woven reeds. At banquets and other "public" occasions, well-to-do Egyptians donned fancy robes with brightly trimmed collars and elaborate head ornaments. They also wore tightly braided black wigs of wool or human hair. Adults adorned themselves with jewelry made of gold, silver, and precious stones. The poor people wore brightly painted glazed pottery for jewelry. Overall, ancient Egyptians wore necklaces, earrings, arm bands, bracelets, and rings. That colorful jewelry contrasted with their white, linen clothing.

Some scholars believe that the ancient Egyptians invented "makeup." Everyone in Egyptian society, rich or poor, used it. The eyes were "made up" with *kohl*, a dark substance which was put on eyelids or around the eyes. Because they used lead-based paint, Egyptian eye makeup actually caused premature death among its users. They also wore rouge on their cheeks and sometimes on their lips. Further, they painted their fingernails.

To the north of Egypt, the Mycenaean Greeks were careful to cover their bodies for modesty's sake. Both men and women wore a quadrangular (having four sides and four angles without being a square) garment, which was folded over the shoulders, tied with a clasp pin, and reached nearly to the knees. Women might add a veil or a girdle (belt). Men sometimes used a loincloth, which centuries later developed into pants. The well-to-do class wore costly robes. In general, men were bare-legged, and women bare-armed. Shoes or sandals were worn outdoors, but the Mycenaeans went barefooted inside. Both genders wore extensive jewelry.

Later, Greek garments changed slightly. In Sparta, the home of Menelaus and Helen, rich and poor dressed alike. Spartan clothing consisted of a woolen shirt that hung straight from the shoulders. In Athens (birthplace of democracy), the main item of clothing for men was the "chiton" or tunic. For women, it was the "peplos" or robe. Both were of wool. In case of cold weather, a "himation" (mantle) or "chlamys" (cloak) was added. Usually, Greek clothing was white. Some female youths and wealthy persons added a touch of color that was extracted from plants, minerals, or insects. Even purple and dark red were used. Stripes and colored borders also were employed.

Common Greek footwear consisted of sandals, high shoes, or boots, usually of leather. They were black for men and colored for women. Most children and workmen went barefooted. Both men and women wore jewelry. Women's items of jewelry included bracelets, necklaces, ***diadems***, earrings, brooches, chains, and jeweled bands on ankles or upper arms. Men wore rings, sometimes several. They also carried walking sticks with knobs of silver and gold.

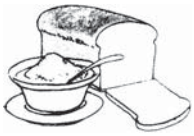
In many climates, people who did not wear adequate clothing would die from exposure. In every environment, however, those who did not eat would certainly perish from starvation. Therefore, just as clothes are essential, so is food. Let us now return to the Greek Peninsula and determine what the people ate during and after the Mycenaean era.

LIFE PRINCIPLE



"Wisdom and virtue are lights for your path, lamps on your shoes."

—Middle East Axiom



Lesson 3

Chapter 2

Section 1
Lessons 1-5

Food

BRAIN FOOD AND GOALS



One of the most basic needs of human beings is the ***procurement*** of food. Mankind has learned to eat the animals that roam the earth, the fish that swim in its waters, the birds that fly through its skies, and the plants that grow in its soil. With the exceptions of primitive cultures, the peoples of different cultures have eaten essentially the same types of things. Very quickly man, in any given area and/or era, discovered which plants and animals were edible, and which were not. To most of us today, hunting is a sport, and gardening is a hobby. To our ancestors, however, those two activities were a matter of life and death. Humans are actually very strange creatures. Sometimes they will spend a great deal of time and effort to provide food which is not even healthy to eat. Nevertheless, somehow humanity has managed to survive, sometimes in spite of bad food choices.

In Mycenaean Greece, the lower classes consumed mainly fish, cereal grains, and, occasionally, vegetables. The warriors and well-to-do feasted on vast amounts of roasted meat cooked on an open hearth. Those ***Bronze Age*** champions breakfasted on meat, washed down with grape juice. In the epic Greek poem, The *Odyssey*, Odysseus (hero of the Trojan War) and one of his servants reportedly ate a small roasted pig for lunch and one third of a large hog for dinner.

The Mycenaeans used honey for sweetening, animal fat rather than butter, and grain cakes in lieu of bread. The latter were baked on iron plates and flat stones. The Mycenaean diners sat on chairs to eat but not at a central table. Instead, they were seated along the walls, with small eating stands between each eating location. Ancient diners had no forks, spoons, or napkins, and only such knives as the guests might personally carry. They ate largely with their unwashed fingers. Consequently, disease was common.

VOCABULARY

Procurement: to obtain by purchase or harvest
Bronze Age: generally 3000-4000 BC; bronze (copper and tin) used for weapons, helmets, untensils, equipment, decor, etc; prior to Iron Age
Communal: routinely shared or used in common by members of a group or community
Luxury: more than mere comforts
Sweetmeat: a sweet delicacy prepared with honey

In later Sparta the inhabitants ate in ***communal*** dining clubs, to which all members contributed provisions. Indeed, not to do so, resulted in expulsion from Spartan society. To overeat and gain excessive weight, invited public ridicule and possible exile.

In the region around the city-state of Athens (the home of Theseus, the legendary slayer of the mythical Minotaur of Crete) the main foodstuffs were locally grown. Those items included cereal grains, olive oil, figs, and grapes. Goats provided milk. Pigs were the main source of meat. Bees provided honey.

Meat, for most people, was a ***luxury***. The poor ate it only on public feast days. The Mycenaean daily feast gradually became a thing of the past, as Athenian culture dispensed with the luxury of gorging themselves at public diners. Most cultures offered food sacrifices as a part of worship ceremonies. Priests would collect and burn bulls, goats, sheep, or doves provided by the people in order to appease their gods.



Fish was both commonplace and a luxury, depending on who was doing the eating. Poor people bought their fish salted and dried. The rich, on the other hand, feasted on fresh shark meat and eels. Cereals were used to make porridge, flat loaves, and cakes. The latter three were often prepared with honey. Those breads and cakes were usually not baked at home. Instead, they were purchased from a female peddler in the marketplace. Eggs were part of the Athenian diet so were vegetables such as beans, peas, cabbage, lentils, lettuce, onions, and garlic. Athenians had few fruits, but nuts were common.

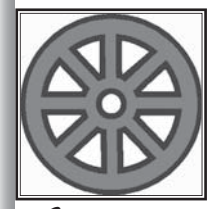
Salt was obtained by allowing pools of ocean water to evaporate. Coastal areas traded that salt for slaves. Those bond servants were even judged in terms of the salt used to purchase them. A slave of little value was known as a "saltling." One of better quality was said to be "worth his salt."

Almost everything was cooked and seasoned with olive oil, making olives one of the area's most important crops. Athenian desserts consisted of such items as honey, ***sweetmeats***, cheeses, and cheesecakes. Indeed, that last became so popular that many recipes and discussions on their preparation were written in and around Athens.

Water was the main drink with each meal although wine was also available. Snow and ice were brought long distances from mountain slopes to keep food and drinks cool. The later-era Greeks prided themselves on a life of moderation. That virtue was practiced in their eating habits as well. The typical Greek ate only two meals per day. Classical writers have recorded, however, that there were those individuals who indulged themselves by eating three daily meals.

Food gives the human body energy and enables it to function in all its parts. Food causes the muscles to move, the blood to circulate, and the senses (sight, hearing, taste, smell, and touch) to operate. Even more importantly, food enables the brain to think, evaluate, and direct the other bodily activities. Without nutritious food, our brains would become deficient. People frequently refer to what they call "brain food." In actual fact, all food is "brain food." The human brain is phenomenal. It has the unique ability to solve complicated problems. With our brains, humans discover the solutions to dilemmas. You constantly use your brain to answer the questions of life. Let us look

at several general puzzles the human brain worked out in the ancient world and at a specific problem resolved by the brains of Mesopotamian "engineers" during the reign of King Nebuchadnezzar II in the Neo-Babylonian Empire.



Industry

ANCIENT ARCHITECTURAL WONDERS

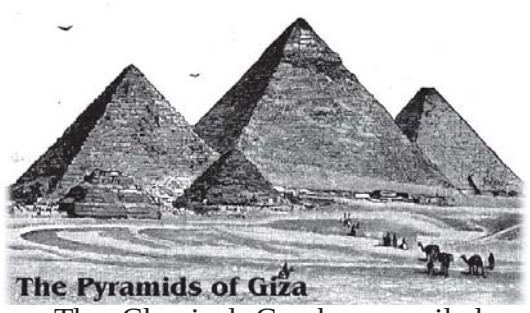
Most people have some goal to attain. Some humans believe that they are unable to reach their life goal or purpose. They believe they are too physically or mentally disadvantaged. A few years ago a Texas gentleman with a serious physical disability made the following statement: *" H a n d i c a p p e d persons can do anything they put their minds to. They simply have to do it in their own way and in their own time."* The same was true for the people of the ancient past. Many were able to accomplish whatever they set out to do. They just did it in their own way and in their own time. As we study history, we are amazed by the ability of our ancestors to find solutions to their most difficult problems. Problems which involved a level of technology they had not yet developed. By merely attempting to overcome those difficulties, however, they often came up with the necessary skill.



Colossus of Rhodes



Pharos of Alexandria



The Pyramids of Giza

The Classical Greeks compiled a list of what they considered the most significant examples of human, scientific, and artistic accomplishments of their era. Those structures have been designated *The Seven Wonders of the Ancient World*. That roster includes the following:

1. The Great Pyramid (of Giza) in Egypt
2. The Pharos (Lighthouse) of Alexandria
3. The Colossus of Rhodes in Greece
4. The Hanging Gardens of Babylon
5. The Tomb of King Mausolus at Halicarnassus
6. The Temple of Diana (Artemis) at Ephesus
7. The Statue of Zeus at Olympia

The Great Pyramid is regarded as the most massive structure ever built. Originally 480 feet tall, its base forms a near perfect square of 755.9 feet on each side. This megalith contains an estimated two million blocks of limestone. Each block weighs more than two tons. *The Pharos* was an important Egyptian lighthouse on an island off the coast of Alexandria. *The Colossus of Rhodes* was a bronze statue of the Greek god Apollo, which was so huge that ships of the day sailed between the legs of Apollo into the island's harbor. *The Tomb of King Mausolus* in southwest Asia Minor gave us our word "mausoleum," meaning an elaborate



The Tomb of King Mausolus


Temple of Diana

burial chamber. The Judeo-Christian Bible records that the Apostle Paul had a major confrontation with the worshippers of *the Greek goddess Diana* in the Asia Minor city of Ephesus. The statue of Greek chief god *Zeus at Olympia* (a Grecian plain where the Olympic Games were held) was carved by Classical Greece's greatest sculptor, Phidius.

In regard to *the Hanging Gardens of Babylon,* Jewish historian Josephus wrote:

> *"He* (Nebuchadnezzar, 605-562 BC) *also erected elevated places for walking, of stone, and made it resemble mountains, and built it so that it might be planted with all sorts of trees."*

King Nebuchadnezzar II of Neo-Babylonia had married a foreign wife (Princess Amyitis, the daughter of Cyaxares, king of the Medes). She had grown up in the mountains of Media. Mesopotamia, on the other hand, was a flat, dusty plain, and she became very homesick and unhappy. Her husband decided to build her an artificial mountain. He had his "engineers" construct a magnificent palace.


Zeus

That structure measured 400 feet along each of its four sides. It rose some 75 feet into the air. The building consisted of several terraces. On the roof and on each of the terraces a layer of reeds mixed with bitumen (natural asphalt or tar) was placed. Then two rows of bricks were closely cemented together with plaster. The bricks were next covered with sheets of lead. On top of those lead sheets lay a deep bed of earth. In that soil was planted grass, flowers, shrubs, and trees.


The Hanging Gardens of Babylon

An elaborate device, manned by shifts of slaves, was used to pump water from the Euphrates River up through pipes to irrigate the gardens. The system employed principles of the Archimedian screw and hydraulics. Archimedes (287-212 BC) was an Italian mathematician who allegedly visited Egypt where he invented a device known as the *Archimedian screw*. It was a primative type of water pump. He was also known for his invention of war machines and the compound pulley. The Hanging Gardens of Babylon, and indeed each of the Seven Wonders of the Ancient World, would seem to us "impossible" to build in those ancient times, but the people of the past, in their own way and their own time, constructed them anyway!

Not all the developments in the ancient Near East during that period involved scientific accomplishments. Throughout world history, the art of warfare played a significant role in human affairs. Several hundred years before the rise of Nebuchadnezzar's Neo-Babylonia, another political power emerged in Mesopotamia. That empire, however, would not be remembered for what it built but for what it destroyed!

Life Principle



"Consider the ant that has no ruler, yet provides her meat in summer and gathers her food in harvest."

—King Solomon



Lesson 4

Chapter 2

Section 1
Lessons 1-5

Military





CRUELTY ON FULL STOMACHS

From 1943 to 1945 AD, Adolf Hitler and the Fascist regime of Nazi Germany attempted to enslave all of Europe. The Nazis based their rule on the precepts of "blitzkrieg" ("lightning warfare"), unending conquest, political ***tyranny***, and extreme cruelty. However, the Thousand Year Reich ("empire") they hoped to achieve lasted only a dozen years when it was defeated by Allied Forces. The German Fuhrer ("leader") died in Berlin, and Germany was divided between the Soviet Union and the Western Allies. Germany's capital city, Berlin, was physically divided by the Berlin Wall, separating the Communist-ruled East from the Allied-liberated West. Almost half a century later, American President Ronald Reagan led the effort to dismantle the Berlin Wall. The Wall was torn down, Soviet Communism disintegrated, and the two Germanies were reunited. However, the ugly wounds of military oppression were still manifest in communist countries and the Soviet Union.

Unfortunately, the horrors of the Nazi war machine were not unique to human history. Nearly 3,000 years ago, in northern Mesopotamia, people called Assyrians began to flex their muscles. Almost every cruel thing the Nazis and Communists practiced in Europe and Asia was part of the history of the Assyrians.

Assyria had grown into a powerful kingdom on a major trade route between Babylonia to the south and Anatolia in Asia Minor. Assyria began the conquest of her neighbors. Many nations in world history up to that point had established powerful political domains. The Assyrians, however, were different, in that they deliberately used terror and cruelty as the primary tools of empire building. Furthermore, they bragged about it.

The Assyrian army included archers, spearmen, shield bearers, charioteers, cavalry, and infantry. The soldiers in each kind of unit were armed with iron weapons.

VOCABULARY

Tyranny: extreme oppression and cruelty against a culture
Barbaric: sadistic physical cruelty
Elaborate: fancy, eye-catching, splendid
Ultimate: final

Using such military elements with amazing skill and speed, the Assyrians were able to conduct an ancient form of "blitzkrieg." The Assyrian war machine killed thousands of soldiers in battle and took vast numbers of civilian prisoners of war. The captives were subsequently enslaved, tortured, mutilated, and/or executed by the most ***barbaric*** means possible.

In the process of their invasions, Assyria defeated both Babylonia and Egypt, theretofore most powerful empires in the world. So fierce and warlike were the Assyrians, that it seemed for a while they would completely destroy Babylonian civilization.

Assyria's greatest city was Nineveh, northeast of Jerusalum. In addition to being a major population center, it was an armed fortress. The city's double wall system was said to be the "wall whose splendor overthrew the enemy." Nineveh's walls were 50 feet thick, 100 feet high, and stretched seven miles around the city. Entry to the city could be gained through any one of fifteen ***elaborately*** decorated gates. Some eighteen mountain streams supplied Nineveh with fresh water. Assyria's primary city was, all but, unconquerable.



NINEVEH

By 712 BC, the entire Fertile Crescent had been absorbed into the Assyrian Empire. The Assyrians had achieved dominion of the known-world, with the largest empire up to that point in time. Nevertheless, the very things which gave them success, were the seeds of their ***ultimate*** downfall. When Assyria conquered an area, most of the local population was carried away as prisoners of war to cities in the Assyrian homeland. Those people were then replaced with prisoners from other lands. Huge numbers of conquered men were drafted into the Assyrian army to help with future invasions. Throughout their campaigns of conquest, the Assyrians deliberately practiced great acts of cruelty. It was felt that those atrocities would subdue their enemies through fear.

The end result was not what the Assyrians planned. The excessive cruelty caused tremendous hatred and adverse reaction everywhere, and the conquered peoples were ready to revolt against their Assyrian overlords at the slightest provocation. The deportations produced the situation whereby more conquered foreigners lived in Assyrian cities than native Assyrians. Therefore, even in Assyria proper, general unrest and the potential for revolt existed. Thousands of "drafted," conquered aliens weakened the Assyrian military force with discontent and disloyalty.

Sadly, a major part of life throughout history has involved the waging of war. Accomplishing that task, however, necessitates a country maintaining an active military force. Historians have said that an army travels on its stomach. In other words, soldiers have to eat. The same can be said for the civilian population as well. The food consumed by past and present communities comes directly or indirectly from the soil. Therefore, agriculture has always been one of the most important occupations in any society. In order to continue our on-going investigation of farming activities, it would be well to shift our attention from the dusty plains of northern Mesopotamia (Assyria) to the fertile river valleys of the Italian Peninsula.



Agriculture

DECAY FROM WITHIN

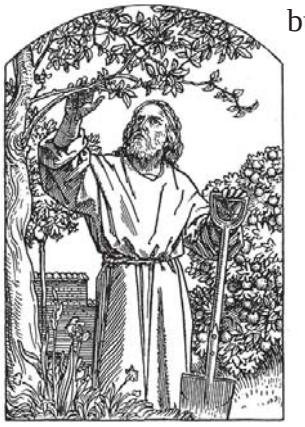
Even though they both project southward into the Mediterranean Sea, the Italian and Greek peninsulas, were, and are, vastly different from each other. Italy has always been warmer and sunnier. It has possessed a much milder climate. Early in its history, erupting volcanos had enriched the earth with volcanic ash and lava. Therefore, the land of Italy was more fertile than that of Greece. Because of the presence of a great many rivers, Italy was well watered. In fact, the countryside was a virtual garden spot, seemingly prepared for the innumerable groups which migrated into Italy and produced a multi-ethnic population. Those inhabitants included Umbrians, Sabines, Oscans, Etruscans, Latins, Gauls, and even Greeks.

Due to the favorable agricultural conditions which existed, food in ancient Italy was quite plentiful and inexpensive. Indeed, the farms of the pre-Roman Etruscans were among the most prosperous the world had seen up to that time. The Etruscan farmers utilized Italy's fertile plains and valleys to grow ample amounts of wheat, olives, and grapes as the primary crops. In that era, the western Mediterranean was the granary for all the regions in and around that great, inland sea. Carthaginian ships (from the Phoenician North African colony) carried cereal grains from there to eastern Mediterranean ports.

The early Romans applied themselves to the land, as the Greeks did to the sea. They based their very existence on the productivity of Italian earth. The Romans of remote antiquity built their towns and cities as places for the local tillers of the soil to meet and sell their produce.

The Roman farmers plowed their fields with teams of oxen, whose droppings fertilized the crops. Agricultural expertise was imported from Greece and Carthage. Crops were rotated between grains and legumes (any plant that produced a pod, such as peas or beans). Lands given over to cultivation were turned to pasturage periodically so that soil exhaustion might be prevented.

Vegetables and fruits were grown in profusion. Those products formed, next to grains, the chief articles of food. Garlic served as the favorite seasoning. Some aristocratic families even took their names from the chief vegetable crops they grew. Examples of that custom would include such names as Lentulli ("lentils"), Caepiones ("onions"), Fabii ("beans"), and Cicero ("chick peas"- an edible plant of the pea family). In time, however, figs, olives, and grapes supplanted grains and vegetables as the primary Roman crops. Roman culture grew ever more dependent on olives as a major food crop. Those olives produced olive oil, which had many uses in Roman society. Olive oil took the place of butter. It served as soap, fuel (for torches and lamps), and ointments for the hair and skin. In addition, almost every family had its own personal flower garden.



Some Roman farmers lived in the cities or towns and tilled fields outside the city walls. When the city was threatened by invasion, the farmers left their fields, armed themselves, and defended their homes. Once the fighting was over, they resumed care of their farms.

Originally, Roman society was a community of free farmers. Increasing warfare, however, completely changed the Italian agricultural scene. In order to join in the fighting, many farmers left the land and never returned to farming. A good many farms were

ravaged by enemy forces. Some farms were destroyed by the neglect they suffered during war. Many farmers did not have the courage or the strength to begin all over again after military conflict. Others were crushed by the accumulation of massive debts. Another fact of life was that the small Roman farms just could not meet the demands of a growing population



Therefore, small farmers sold their land at less-than-market prices. Most small farms were bought by aristocrats and wealthy businessmen. The new owners merged several small holdings into huge estates called, *latifundia* (literally "broad farms"). Thus, large amounts of acreage, which previously grew grains, became grazing land, orchards, and vineyards. The latifundia were farmed by slaves (usually prisoners of war). That slave force was managed by an overseer who might also be a slave. Land owners were no longer personally connected to the soil. Therefore, Italy experienced a rapid growth in absentee landlords. Thus, a basic change in Roman culture occured: from a society largely peopled with property-owning small farmers to propertyless peasants. Such an imbalance of culture contributed to the destruction of the early Roman Republic. The importation of large masses of slave labor, cheap foreign grain, and immoral social practices helped hurry the process of decay of the Roman Empire.

Throughout world history, the chief products of agriculture have been cereal grains, such as rye, wheat, barley, oats, maize, and rice from which assorted kinds of breads are made. The term "bread" has often been used to represent food in general. Yet, from a variety of sources comes the reminder that "man does not live by bread alone." In other words, a human being is more than just what he eats.

As previously quoted in chapter one, English author, G.K. Chesterton (1874-1936) asserted that "art is the signature of man." Human beings paint, draw, sculpt, and write. These activities produce various works of art. Therefore, man is an artist. That cannot be said about any other creature on Planet Earth. Although, to some degree, all food is "brain food," it is also true that art, literature, poetry, and songs are intellectual and inspirational "brain food." People require food, but their humanity also needs artistic expression. Our humanity is defined to a large extent by literary art. Such was certainly the case in ancient Israel as we will learn in the next lesson.

LIFE PRINCIPLE





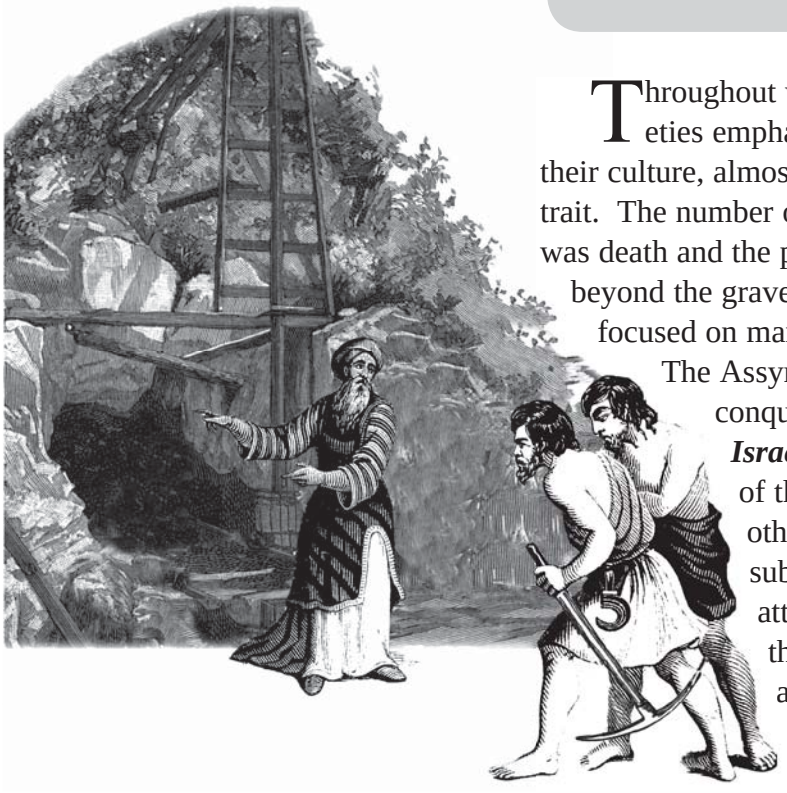
Lesson 5

Chapter 2

Section 1
Lessons 1-5

Literature, Music, & Education

MILITARY POEMS



Throughout world history, different human societies emphasized particular tendencies within their culture, almost to the point of becoming a national trait. The number one concern in ancient Egyptian life was death and the possibility of continued existence beyond the grave. The Greeks, on the other hand, focused on man's relationship with his fellow man. The Assyrians stressed warfare and military conquest. The highest priority among the ***Israelites*** was the worship of God. In each of those civilizations of antiquity, every other aspect of their collective being was subordinate to their unique, fundamental attribute. The social order of each of those countries (Egypt, Greece, Assyria, and Israel) was defined heavily in literary terms of its own unique ethnic distinction. Writing, across the centuries, has progressed from simple symbols to complex literary expressions that include poems, ballads, stories, legends, allegories, and narratives.

Israelite literature of 4000-1000 BC was woven into the very fabric of their religious practices. Especially was that true for their poetic works. Hebrew poetry served as a vehicle for worship. Ancient Jewish lyric compositions (both oral and written), however, were quite unlike those of Western Civilization in which verse depends largely on rhyme and rhythm. The following is an excerpt from a typical poem of modern Western Civilization:

> *"My heart's in the Highlands, my heart is not here,*
> *My heart's in the Highlands, a-chasing the deer,*
> *A chasing the wild deer, and following the roe,*
> *My heart's in the Highlands wherever I go."*
> "Farewell to the Highlands" by Robert Burns (Great Britain)

VOCABULARY

Israelites: of or pertaining to Jews or Hebrews in Israel; the more modern term is *Israelis*
Ungodly: in violation of the Laws of God
Integral: basic components, essential, necessary ingredients
Orthodox: pertaining to previously established, long-standing doctrines touted as being true
Sapper works: the digging of tunnels under fortifications
Circuitous: roundabout, indirect

The books of Hebrew poetry included in the Old Testament of the Bible are:

1. Job (2000 BC)
2. Psalms (1000 BC)
3. Proverbs (900 BC)
4. Ecclesiastes (900 BC)
5. Song of Solomon (900 BC)

Furthermore, other poetic passages appear throughout the Bible. The greatest expression of the poetic art in ancient Jewish literature is undoubtedly the Biblical book of *Psalms*. The Hebrew term for *psalms* literally means "praises." The 150 psalms were meant to be sung as a part of public or private worship. They were usually to be accompanied by a stringed instrument, such as a lyre or a harp. Following the Jewish return from the 70 years of captivity by the Babylonian and Medo-Persian empires, the book of *Psalms* was used as a hymn book and a prayer book in the newly restored Hebrew Temple. The psalms consist of many themes. They are songs, prayers, praises, laments, and/or the author's testimony of what God has done for him.

The very first Psalm serves as an introduction to the entire Book:

"Blessed is the man that walketh not
in the counsel of the ***ungodly****,*
nor standeth in the way of sinners,
nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord;
and in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
that bringeth forth his fruit in his season;
his leaf also shall not wither;
and whatsoever he doeth shall prosper.
The ungodly are not so;
but are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous;
but the way of the ungodly shall perish."

"The Israelite Psalter" (the book of *Psalms*) is divided into five divisions or "books",

Book I, Psalm 1-41
Book II, Psalm 42-72
Book III, Psalm 73-89
Book IV, Psalm 90-106
Book V, Psalm 107-150

Tradition says that almost half of the Hebrew psalms were composed by David, the shepherd king of ancient Israel. Perhaps the



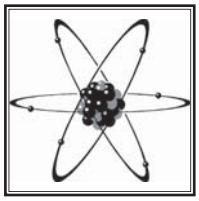
best known of the Davidic Psalms is the twenty-third. The "Twenty-third Psalm" is loved and recited around the world to this day:

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures; he leadeth me beside the still waters.
He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil;

for thou art with me; thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

That which was an ***integral*** part of the religious life of ancient Israel is still very much a significant ingredient of Western Culture today. Congregations of two major religions (Judaism and Christianity) continue to sing and recite the psalms in the course of their worship. Throughout the world today, people constantly read, memorize, and quote the psalms (along with other Hebrew poetic works). Thus, the psalms remain highly regarded for reasons of religious expression, personal comfort, and literary beauty.

It is certainly true that the mind of man is capable of conceiving things far more concrete than the numerous artistic abstractions mentioned above. In our study of the *People, Places, & Events of World History*, it is now necessary to move forward roughly 300 years, a passage of time which spans the reigns of some fourteen Israelite kings—from David (approximately 1,000 BC) to Hezekiah (in the 700's BC). During that latter period, a particularly outstanding construction project was accomplished by the Jews. Whether achieving masterpieces of art and literature, or feats of great engineering skill, the human brain is unsurpassed.



Energy

MILITARY ENGINEERS AND A SECRET TUNNEL

Orthodox Israelis look to their Bible for more than just poetry. Many are confident that their ancient history is found within pages of the Old Testament in the Holy Bible. For instance, they claim that the books of II Kings, II Chronicles, and Isaiah tell about an important war incident that involved military engineers in the capture of Hezekiah, Judah's twelfth king during the Divided Kingdom Period (when the ancient nation of Israel had separated into the kingdoms of Judah and Israel).

Upon the death of Sargon II, king of those Nazi-like Assyrians, his son Sennacherib ascended to the throne. Sennacherib was a terribly cruel and bloodthirsty ruler. He initiated a particularly brutal campaign of military conquests, and proceeded to attack and defeat an increasing number of his neighbor states. At the siege of the Israelite town of Lachish, the Hebrew Old Testament relates that Hezekiah of Israel sent tribute money to the Assyrian king. Hezekiah was hoping to spare the rest of his kingdom, but Sennacherib sent an army to demand the immediate surrender of Jerusalem.



Sennacherib Escorted to Chariot

"After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish and all his power with him) unto Hezekiah king of Judah, and unto all Judah that was at Jerusalem." (II Chronicles 32:9)

The Jewish historian, Flavius Josephus, stated in the *Antiquities of the Jews*:

"It was now the fourteenth year of the government of Hezekiah, king of the two tribes, when the king of Assyria, whose name was Sennacherib, made an expedition against him with a great army, and took all the cities of the tribes of Judah and Benjamin by force; and when he was ready to bring his army against Jerusalem, Hezekiah sent ambassadors to him beforehand, and promised to submit and pay what tribute he should appoint...Accordingly, the Assyrian king took it and yet had no regard to what he had promised; but while he himself went to the war against the Egyptians and Ethiopians, he left his general Rabshakeh, and two other of his principal commanders, with great forces to destroy Jerusalem."

An Assyrian inscription on a clay cylinder or prism (called "The Prism of Sennacherib," II 37-III, 49) reveals how military engineers were used to capture Jerusalem:

"As to Hezekiah, the Jew, he did not submit to my yoke. I (Sennacherib) *laid siege to 46 of his strong cities, walled forts and to the countless small villages in the vicinity, and conquered* (them) *by means of well-stamped ramps, and battering rams brought near* (to the walls) (combined with) *the attacks by foot soldiers* (using) *mines, breeches as well as* ***sapper works*** (the digging of tunnels under fortifications)."

According to Jewish records, Hezekiah's engineers made a special water tunnel into Jerusalem to provide the city with fresh drinking water during the Assyrian siege:

"And the rest of the acts of Hezekiah, and all his might, and how he made a pool and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?" (I Kings 20:20)

"The same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David (Jerusalem). *And Hezekiah prospered in all his works."* (II Chronicles 32:30)

Outside the walls of Jerusalem at the edge of the Kidron Valley, is a natural water source known as the *Gihon Spring*. In antiquity, that spring was covered, and therefore concealed, so a besieging enemy could not find it. In modern times, archeologists discovered that a tunnel from the Gihon Spring had been cut through solid rock beneath Jerusalem's walls. That tunnel extended to the Pool of Siloam within the city.



Pool of Siloam

Zigzagging through nearly 1,800 feet of solid rock, the tunnel's ***circuitous*** route is in the form of a crude "s-shaped" curve. Throughout its entire distance, the passage averaged six feet in height. Two crews worked toward each other from the opposite ends of the conduit. The rock was removed by means of hand-held pick axes. When the workers finally met at the center, they were a mere four feet off from each other.

What those Jewish engineers had accomplished was a positively remarkable engineering feat. Through the expenditure of human energy, the employment of simple hand tools, and the utilization of rudimentary

measurements, along a torturous course, the tunnel makers produced one of the most astounding devices for water supply in history. In the Greek, Mesopotamian, and Egyptian domains, the people of the past erected the Seven Wonders of the Ancient World. In Israel, the Temple of Solomon was their worthy rival; and that sophisticated water conduit should, perhaps receive honorable mention among those other astonishing structures of antiquity.

Most likely, Jerusalem's Pool of Siloam was constructed at the same time as the Gihon Spring tunnel. The pool, measuring 20 by 30 feet, was partly hewn out of rock and partly made of masonry. In reality, it is a large reservoir into which the water of the aqueduct collects.

As archeologists examined the subterranean watercourse, an ancient Hebrew inscription was noticed on the wall less than 20 feet from the Pool of Siloam. That inscription reads as follows:

> *"The boring through is completed. Now this is the story of the boring through. While the workmen were still lifting pick to pick each toward his neighbor, and while three cubits remained to be cut through, each heard the voice of the other who called his neighbor, since there was a crevice in the rock on the right side. And on the day of the boring through the stone cutters struck, each to meet his fellow, pick to pick; and there flowed the waters to the pool for a thousand and two hundred cubits, and a hundred cubits was the height of the rock above the heads of the stone-cutters."*

Modern scientists confirm that the Gihon-Siloam tunnel was constructed in the exact place and time according to the narratives and traditions attached to Hezekiah's watercourse. Because of the testimonies of a Jewish historian, an Assyrian conqueror, archaeological investigation, and a Hebrew inscription, an Israelite engineering achievement became an historical reality.

Hezekiah's tunnel brought life-sustaining water into Jerusalem. Without that water, the inhabitants of the city would have quickly ceased to exist. Human beings can live without water for only a period of three to five days under the best conditions before they die of thirst and/or dehydration. However, as important as water is for survival, other human needs must also be met. For instance, if deprived of food for longer than three to four weeks, starvation begins to set in. Therefore, innumerable goods and services vital to life must be secured for every local community. Thus, how those items are transported from one location to another becomes a serious matter. Therefore, the development of roads for transportation is also of prime significance. Our study now leads us from Palestine in Hezekiah's day (the 700's BC) to Italy, nearly 1,500 miles to the west and some 500 years into the future (the 200's BC).



LIFE PRINCIPLE



"A good man shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord."

—King David of Israel



Lesson 6

Chapter 2

Section 2
Lessons 6-10

Transportation

ROADS AND HIGHWAYS



An old proverb asserts that "All roads lead to Rome." Those words refer to the fact that the city of Rome was the center of activity in ancient Italy. The Italian road system was so constructed that the city of Rome was, indeed, at the hub. So, in that sense, all Italian roads did ultimately lead to Rome. Over the years, however, people have expanded that saying to mean that whatever route in life a person follows is as appropriate as any other. They believe all choices are of equal ***validity***. Thus, each individual's decision is right for that person. In other words, some people assert there are no absolutes. History, however, reveals that belief not to be a true ***assertion***.

It has also been said that the road to destruction is wide and well traveled; the road to true success is narrow and taken only by a few people. The American poet, Robert Frost, wrote a poem which also expressed that latter point of view. In his work, "The Road Not Taken," Frost wrote:

> *"I shall be telling this with a sigh*
> *Somewhere ages and ages hence:*
> *Two roads diverged in a yellow wood, and I—*
> *I took the one less traveled by,*
> *And that has made all the difference."*

Yet, no matter which Roman road was taken, the traveler could eventually arrive at the city of Rome. However, some journeys were longer than others. Each road went through different parts of Italy and different towns.

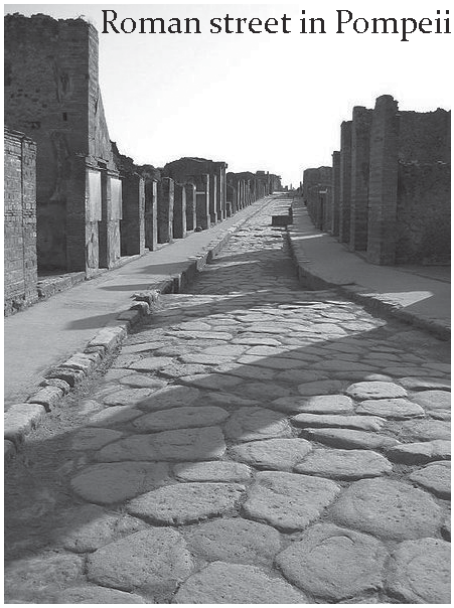
VOCABULARY

Validity: proven point, verified
Assertion: claim, belief, statement
Contemporaries: peers, people of the same age or period of history
Viaduct: a type of bridge resting on a series of masonry arches with high, supporting towers or piers
Devoid: without, not containing
Petroglyphs: rock art carvings of ancient peoples
Pictographs: ancient record-keeping systems consisting of pictoral signs and symbols, to convey statistical data, usually drawn or painted on rock

Throughout much of ancient history, the primary means of transportation was by dirt roads or water. Particularly was that true in those areas dominated by elaborate river systems (such as Mesopotamia and Egypt) or close to the sea (as in Crete and Greece). The adoption of land vehicles (carts, wagons and chariots) as a significant mode of travel was dependent on another important development—the construction of durable roads.

Although surrounded by the Mediterranean Sea, Italian commerce was far more land-oriented. The Italian peoples were more wedded to the earth than were many of their ***contemporaries***. The population took to the soil as a way of making a living, and travel on land became the chief method of getting from place to place. It is, therefore, only natural that the Italian Peninsula was the place where roads were perfected on a grand scale.

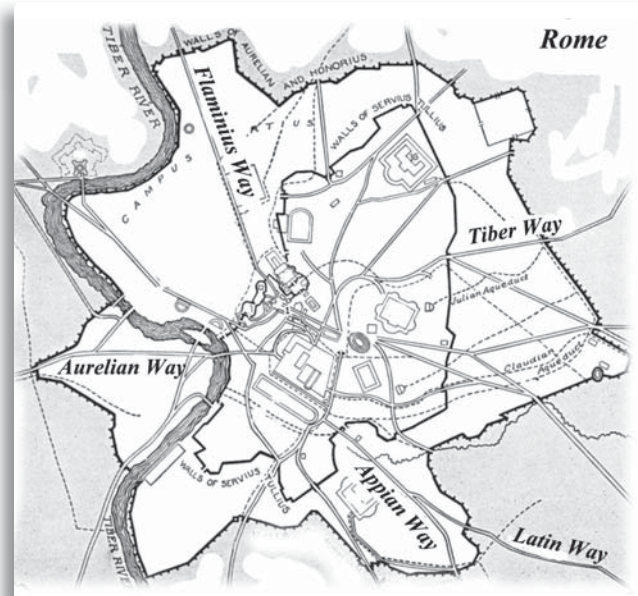
In Greece, roads were few and poorly made. The fact that the Greek Peninsula was repeatedly intersected by mountains made road construction difficult. In the Mountains of Acadia, a few crude, narrow roadways were cut out of the steep slopes. Around the region of Athens, in the time of Solon, a system of public transportation was initiated. That project included the building of roads and aqueducts (large pipes or channels to carry water from a distant source and the elevated structures to support such devices).


Roman street in Pompeii

Italy was where serious road building really began. Roads were constructed in North African Carthaginia before they were built in Italy. Therefore, Roman roads were patterned after the Carthaginian model. However, the early Roman road construction was really rather poor. General conditions for land-based travel were far from good. Most Roman roads were crude, bridges unsafe, ox carts slow, inns rare, and robbers plentiful. Therefore, for a time, a majority of Italian traffic moved by rivers and man-made canals. Coastal towns utilized the sea. Nevertheless, a great amount of travel and commerce was by roads.

As in Greece, road building in Italy began as part of a public works effort to reduce unemployment and to facilitate military operations. By 202 BC, however, the Romans had completed the last of the great "consular roads." Those thoroughfares were usually named for the consuls or censors (government officials) who commissioned their construction. The earliest of such was the *Vice Latina* ("Latin Way") which, approximately 168 years before, had enabled the Romans to expand from the seven hills where the city of Rome was located. In 312 BC, Censor Appius Claudius the Blind, utilizing a labor force of thousands of prisoners, started the Via Appia ("Appian Way") between Rome and Capua. Later, the Appian Way continued on to Beneventum, Venuria, Brundisium, and Tarentum. The Appian Way extended a total of 333 English miles. It connected Italy's two coasts and greatly facilitated Roman trade with Greece, Asia Minor, and the Fertile Crescent. Along with other routes, the Via Appia forged the Italian Peninsula into a single, unified nation.

In 241 BC, the Censor Aurelius Cotta began the "Aurelian Way" from Rome through Pisa and Genoa to Antibes. Just over two decades later (220 BC), Caius Flaminius opened the "Flaminius Way" to Ariminum.



About the same time, the "Valerian Way" connected Tibus with Corifnium. Also, the "Aemilian Way" proceeded north from Arinium through Verona. Subsequently, the Via Popilia continued on from Ariminum through Ravenna to Padua. Slowly, the Roman road system grew to encompass the whole country. In the following century, Italian roads would branch out even into other parts of Europe (including Great Britain) and North Africa.

The typical Roman roads were from 16 to 24 feet wide. Near the city of Rome itself, part of that width was devoted to sidewalks. The latter were paved with rectangular stone slabs. The roads themselves included bridges over streams and long, arched ***viaducts*** of brick and stone across marshes. Construction varied according to locally available materials. Usually, however, the bottom level consisted of a 4-6 inch bed of sand or one-inch of mortar. On top of that were four layers of masonry. Next came a tier of one inch deep small stones bound with cement or clay. Following, were 10 inches of rammed concrete. Then, were placed 12 to 18 inches of successively laid and rolled layers of concrete. Finally, the builders laid down a sheet of flint, quartz, or lava polygonal slabs, one to three feet in diameter and 8 to 12 inches thick. The upper surface of those slabs were smoothed so that the joints could barely be seen. Occasionally, that final layer was of concrete. Less important roads were of gravel. Roman roads built in Britain were of flint stones laid in cement over gravel. Regardless of the materials used, those Roman roads were the most durable in history and many of them are still in use today.

The Roman road system would have been far less valuable than it actually was if it had not been for the occasional sign along the way which informed the traveler that the road he or she was following led to "Roma," "Pisa," or "Padua." In other words, as important as roads were in the development of Italy, writing was as much or even more important. That was, of course, true whenever human beings developed a method of writing. In pre-Columbian America, writing played a significant role in New World culture.



Communication

STAR GAZERS, PICTURES, AND SIGNAL FIRES

Of all the native societies in the New World before European contact, only in two cultural areas was writing devised—southern North America (Mexico) and Central America (current Guatemala, Honduras, Belize, El Salvador, Nicaragua, Costa Rica, and Panama). The remainder of North America, and all of South America, were ***devoid*** of writing techniques, although ***petroglyphs*** abounded there and elsewhere. The great civilization of the Incas in the Andes Mountains of South America developed astronomy, but not writing.

In Mexico and Central America, Native peoples known as the *Aztecs* and the *Mayas* attained the ability to record information through a form of writing. Aztec script was essentially

hieroglyphic. Pre-Columbian New World hieroglyphics were, however, quite different from those of ancient Egypt, half a world away. Ideas were recorded by means of pictures and symbols which originally clearly resembled the objects they represented. Over the years, the characters underwent such a transformation that they were often no longer recognizable. Some had actually become *rebuses* (pictures of objects and ideas which by the sound of their names suggest language). A contemporary rebus would be as follows. The sentence "I can bear pain," could be represented by four pictures- an eye, a can, a bear, and a pane of glass.

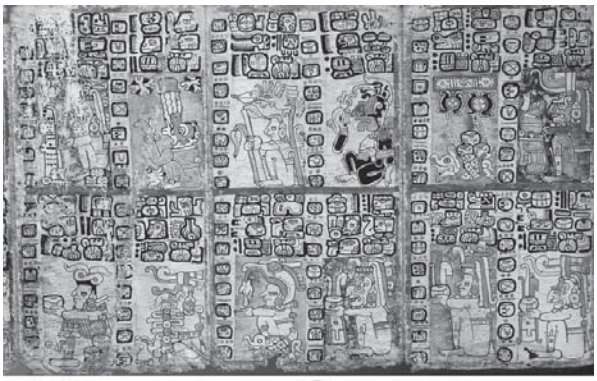
Aztec personal names were often so rendered. For instance, the name "Ixcoatl," was represented by two pictures- a small serpent (coatl) pierced through by knives (iztli). Likewise, the name "Montezuma" was represented by four pictures. They were a mouse trap (montli), an eagle (quauhtli), a small pointed knife (20), and a hand (maitl). The first syllable of each of those words, montli, quauhtli, zo, and maitl give the name "Mon-quan-zo-ma" or "Montezuma."

Over all, Aztec ***pictographs*** may be divided into three groups:

1. Those for persons and places
2. Those for dates
3. Those for events (including natural phenomena and objects, such as gold, jade, and feathers)

Often, all three types were combined to tell a story. Primarily, Aztec writing was used to record information about history, geography, religion, and payment of tribute. Aztec texts were not necessarily intended to be read or interpreted by the general public. As a rule, they were committed to memory by the social elite and passed on orally to the next generation. In some cases, therefore, the exact meaning was lost. Unfortunately, we are able to "translate" only a limited number of Aztec texts.

Further south, in the Central American jungles, a far older pre-Columbian civilization existed. The Mayas had acquired the ability to write long before the Mexican Aztecs did. In fact, the Mayan writing technique was probably quite ancient. Although Mayan writing was primarily composed of *glyphs* (characters carved or sculpted into the stone of their great architectural monuments), it may have served as the origin of Aztec script.



MAYAN GLYPHS

Pre-Columbian American written texts clearly had religious overtones. The very word *hieroglyphics* literally means "sacred carving" and thus implies the idea of "holy writing." To many ancient peoples, and especially the Native Americans, most of life was indeed sacred and therefore writing, to those who had it, was an inseparable part of their religion.

Because religion is a very important aspect of culture, the religious leaders of different civilizations have played a significant role in guiding the events of world history. Such was certainly true in the ancient Orient in the 500's BC.

LIFE PRINCIPLE



"The path one decides to follow in this life makes an eternal difference. Choices have consequences."

—Sarah Barbee

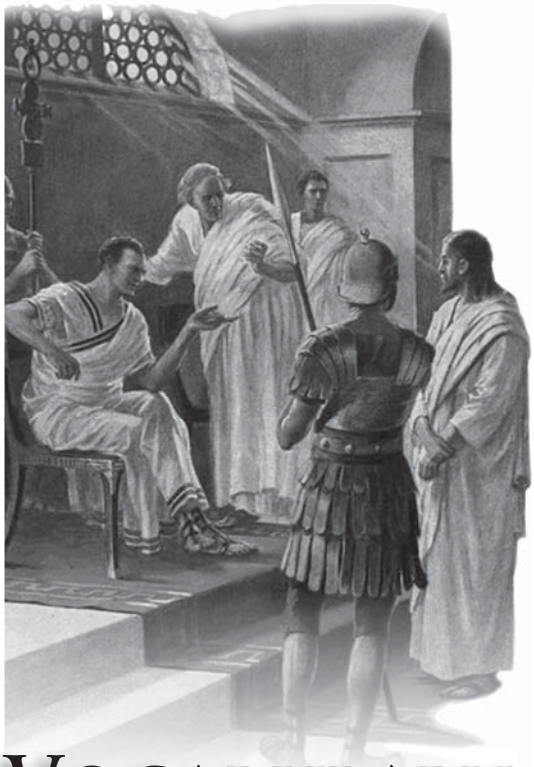


Lesson 7

Chapter 2

Section 2
Lessons 6-10

Dominant Personalities



VOCABULARY

Nazareth: a small village in Israel
Procurator: appointed government leader
Ostensibly: allegedly or reportedly to be as such
Ironic: an outcome of events contrary to what might have been expected
Essence: basis for something, core ingredient
Deified: exhaulted to the position of a god
Levied: imposed or collected (a tax, for example)
Waylaid: ambushed
Dominion: authority, control

TEACHERS AND ATHLETES

According to the Biblical account related in the Book of John, when Jesus of ***Nazareth*** was on trial before the Roman ***Procurator*** Pontius Pilate, the subject of truth was introduced. Pilate is reputed to have asked, "What is truth?" That question represents the universal religious curiosity of mankind. Examples are as follows:

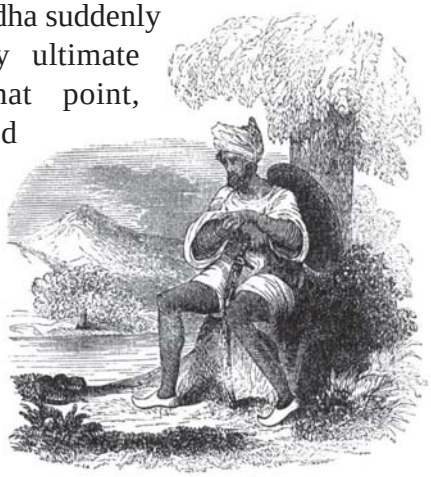
1. When Gilgamesh, the Mesopotamian king of Erech, sought the counsel of flood survivor Utnapishtim, he was asking, "What is truth?"
2. When the Mycenaean Greek warrior-king Odysseus was fleeing the wrath of the sea god, Poseidon, on his 20 year-long journey home, he was asking, "What is truth?"
3. When the Aztec priest was executing his sacrificial victim to the war god Huitzilochtli, he was asking, "What is truth?"
4. When the ancient Hebrews were reciting the Jewish psalms to God, they were asking, "What is truth?"
5. When the Egyptian priests of Amen-Ra and Pharaoh Akehenaten were locked in their struggle for religious supremacy, they were both asking, "What is truth?"

In the Far East during the 4th century (500's) BC, three men emerged who also were asking themselves, "What is truth?" Buddha, Confucius, and Lao-Tse each sought to answer that question in his own way. The history of the ancient Orient was completely altered by the lives of those three individuals. They truly were the dominant persons of the Far Eastern world in their era. Today, approximately 2,500 years later, Asia is still greatly affected by their teachings.

Buddha was ***ostensibly*** born into a prominent, East Indian family, where he grew up in princely comfort. When he was still a young man, Buddha married a beautiful

princess. Soon, the couple had an infant son. As Buddha neared the age of thirty, however, he underwent a great change. For the first time in his sheltered life, Buddha observed with his own eyes the great suffering experienced by the vast majority of the people of his world. One night, therefore, he abandoned his wife and son and became a traveling beggar. For the next few years, Buddha lived a life of solitude, deprivation, and contemplation. None of those activities, however, brought him the satisfaction he sought.

One day, while meditating under a great banyan tree, Buddha suddenly felt engulfed by ultimate wisdom. At that point, he considered himself set free. He believed the question, "What is truth?" had been answered for him. He spent the remainder of his life teaching others what Buddha believed to be truth. In time, he developed what became known as the "Four Truths of Buddhism":



Buddha

1. Life is full of suffering and pain.
2. Misery is the result of greed and self-centeredness.
3. Contentment comes only through service to others.
4. Inner peace is attained when evil is overcome in one's own life.

Ironically, Buddha's lifestyle brought pain to his wife and son when Buddha selfishly abandoned his family to serve others. As years passed, men began calling Buddha the "Chosen One Through Whom Wisdom Returned to the Earth." After his death, people started to regard Buddha as a god. They forgot the real person and no longer followed his actual teachings. Buddhism became an organized religion (which had certainly not been Buddha's intention). Buddhism spread from India to all parts of Asia and eventually the world. Today, it has become one of the world's major religions with millions of followers. However, it has evolved from being a teaching of wisdom and peace to a religion that exacts cruel and unusual punishments on its subjects in certain instances.

Orthodox Buddhists today, in parts of Southeast Asia, look for a coming "messiah" who they say will be a fifth manifestation of Buddha. At that time, he will be known as "Phra-Ariya-Metrai" or "the Lord of Mercy." Buddha is credited with having said *"After me will come 'the Lord of Mercy.' When he appears, my followers must all follow him!"* That tradition has been kept alive in Laos, northern Thailand, and parts of eastern Burma. In that region, "Phra-Ariya-Metrai" is known as "Are-Metaya." Some Buddhists who look for the soon appearance of Are-Metaya claim to possess holy books containing additional information about him. One such "Are-Metaya text" is a particular poem. Local Buddhists believe Are-Metaya will literally fulfill the prophecy of that poem when he comes:

"Every valley shall be exalted,
and every mountain shall be made
low, and the crooked shall be made
straight, and the rough places plain."

Buddhists of Burma have been known to add an extra room for Are-Metaya when a new house is built. That room is kept clean even though it is never used. Each night, the room is lit by a small lamp. Everything is ready, at all times, for the possible arrival of the "Lord of Mercy."

Meanwhile in China, another moral reformer, named Confucius, lived about the same time as Buddha. In fact, some scholars have suggested that Buddha and Confucius were the same individual. Confucius was born into

a poor but noble-thinking family. As a boy, Confucius worked hard to support his family and to educate himself. He married while still a young man. Like Buddha, however, he deserted his wife a few years later. In time, Confucius became an extremely popular teacher and a very successful public official. The ***essence*** of Confucius' teachings involved political reform based on fundamental ethical standards.



Confucius

Eventually, through the evil plotting by his political enemies, Confucius lost his government position. He spent the rest of his life wandering the countryside in poverty. Even though his personal life was one of sorrow, hardship, homelessness, and often hunger, Confucius continued to believe that man's lot could be improved through the establishment of good government. After his death, Confucius' teachings lived on. His disciples wrote down his sayings. Perhaps the most profound of which was, "what you do not like when done unto yourself, do not to others."

That proverb is remarkably similar to the so-called "Golden Rule" found in the pages of the Bible: "And as ye would that men should do to you, do ye also to them likewise."

Confucianism was more a code of conduct than a belief system. Confucius, similar to Buddha, was not trying to establish a new religious organization. Nevertheless, Confucianism, like Buddhism, after the death of its founder, became a world religion through the efforts of its supporters. Today, some 5 million people embrace Confucianism as an Eastern religion.

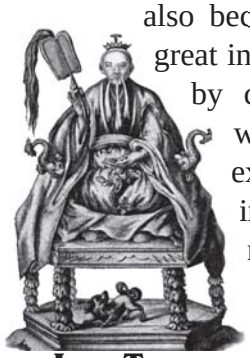
Two supreme ironies haunt the memory of Confucius. Number one, although Confucius lived in extreme poverty, in death his body lies in a magnificent, beautiful, expensive tomb. Secondly, Confucius was by conviction an agnostic (one who believes we cannot know if any god exists). Yet his followers have made Confucius a god, and his beliefs a religion.

Now it is time to introduce a third person in our account of prominent religious leaders. His name was Lao-tse (lou-dzu), and he, too, was born in China. It is claimed that Lao-Tse was a librarian in the Chinese royal court. Tradition also says that Confucius met Lao-Tse when the former visited the library where Lao-Tse worked. In the course of their conversation, Lao-Tse strongly disagreed with some of Confucius' suggested legal reforms. In fact, Lao-Tse rebuked Confucius because he said the great reformer actually was "introducing disorder into the nature of man." As a result of his study of life, Lao-Tse arrived at three underlying principles which mankind should practice:

1. Inactivity (non-interference with the natural order of things)
2. Humility (avoidance of pride in one's personal life)
3. Frugality (the practice of thriftiness)

Lao-Tse taught what he called the "Tao" or the "Way." Human beings, he said, should live a simple life.

Since Lao-Tse's death, Taoism has also become a major religion. The great inconsistency is, Lao-Tse was by conviction an atheist (one who does not believe in the existence of any god). The irony is that the man who did not believe in god was made a god by his followers, and what he taught became a religion. The number of Taoists in today's world is uncertain. There are at least thousands and maybe millions, mostly in Asia. Three men who set out to answer



Lao-Tse

the question, "What is truth?" were ***deified*** after their deaths, and their teachings became religions. These three men dominated the world of "religion" in the ancient Orient during their own lifespans and beyond.

As time passed, each historical era produced dominant persons in every area of existence. Approximately 1400 years after Buddha, Confucius, and Lao-Tse, Eric Liddell was born of Scottish missionaries to China. Young Liddell was educated in Scotland. In college, he became a track star, winning almost every 200 and 100 meter race he ran. Therefore, he was chosen to represent Great Britain in the 1923 Olympic Games in Paris, France. However, the 100 meter race was to take place on Sunday. Because of his commitment to keeping Sunday a day of prayer and rest, Liddell refused to participate in the race. He transferred to the 400 meter competition and spent months preparing for that race. Then, on the appointed day, Eric Liddell ran the 400 meters in a record breaking 47.6 seconds to win the Gold Medal for Great Britain. Newspaper headlines heralded Liddell as "The Flying Scotsman"; and as a result of that athletic event, his Christian faith impacted the world. (In 1981, the movie, "Chariots of Fire," represented Eric Liddell's story in a version slightly fictionalized for dramatic effect.)

In 1925, Eric Liddell returned to China as a missionary. Then, In 1943 he was captured by the invading Japanese during World War II and placed in an internment camp for foreign nationals. There he died, just five months from the War's end. The Flying Scotsman's Olympic sport has a long history: it began nearly 2,700 years in the past.



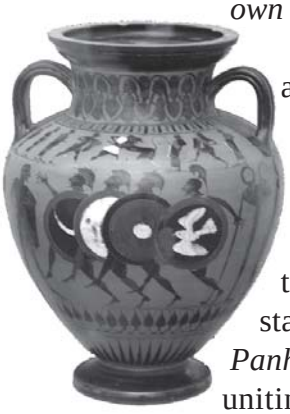
Recreation

THE OLYMPIC GAMES

In other cultures, religion and athletics were unifying elements. That was, however, not necessarily true in Greece. All the Greeks worshipped the same gods, but the Greek city-states constantly fought with one another. Major regional wars often ripped the Greek Peninsula apart. Perhaps that was considered normal, because the Greek deities were conceived as being perpetually at war with each other. Thus, it has been said that religion failed to unify Greece, but athletics (from time to time) succeeded.

As has been pointed out, the ancient Hebrews were primarily concerned with their relationship with their God. The Greeks, on the other hand, were more interested in their relationship with their fellow man. In other words, Hebrew society was perceived as a *theocracy* (rule by God), and Greek culture was *humanistic* (man oriented). To the Greeks, athletics represented, perhaps, their true religion-the worship of health, beauty, strength, and human ability.

The Homeric poem, the "Odyssey," stated, *"There is no greater glory for a man as long as he lives, than that which he wins by his own hands and feet."*



The training for athletic competition was considered important preparation for future warfare. Early in Greek history, therefore, the individual city-states began to organize *Panhellenic* (involving and uniting the entire Greek Peninsula) athletic contests.

The oldest of those "games" was established as a regular *quadrennial* (occurring every four years) event at Olympia in the year 776 BC. That was considered the first definite date in Greek history. Those initial, few games at Olympia were confined to the local area. Within the first century, however, contestants to the Olympic Games were coming

from the entire Greek Peninsula. By the year 476 BC, competing athletes resided in all the Greek colonies throughout the Mediterranean region. Within 300 years of their beginning, the Olympic Games had gone from a purely local activity to being one which involved the totality of the Greek sphere of influence. The athletic contests at Olympia had become an international holiday throughout the Greco-Mediterranean world.

The event was considered so important that a truce was proclaimed which was imposed upon any Greek states engaged in conflicts at the time. Fines were ***levied*** against any city which ignored that cease-fire. King Philip of Macedonia (the father of Alexander the Great) for instance, humbly paid such a fine because Macedonian soldiers ***waylaid*** an Athenian citizen traveling to the Olympic Games. Contestants and audiences began the journey toward Olympia from all parts of Greece, at least a month before the start of the games.

The occasion was a fair as well as an athletic contest. The area around the stadium was dotted with tents which served as shelters for spectators and booths for vendors. Visitors to the Olympic Games could purchase food, drinks, souvenirs, horses, and even statues. In addition, all kinds of performers entertained the public. Acrobats, magicians, jugglers, fire eaters, and sword swallowers exhibited their skills. Famous orators delivered speeches or recitations from the porches of Zeus' Temple.

The festival was, however, perceived as a holiday especially for men. Married women were not allowed to attend. Perhaps, because of that, Olympia's fans tended to be a bit unruly. The Greek comic poet and dramatist, Menander (342-291 BC), described the events with five succinct words, "Crowd, market, acrobats, amusements, thieves."

Only free men could participate in the Olympic Games. In each local area, athletes contended for the honor of competing at Olympia. Once selected, the winners underwent ten months of rigorous preparation under the direction of professional trainers. As soon as the athletes arrived at Olympia, they swore an oath to observe all the rules. Rarely were those ordinances broken. The penalties and the shame attached to any infraction were usually sufficient to prevent irregularities. Finally, when all was ready for the games to begin, the contestants paraded into the stadium. A herald announced the name of each athlete and the city he represented.



The arena could accommodate 45,000 spectators. That audience sat in those stone seats from dawn to dusk each day of the games. Actually, watching the games was nearly as much of an endurance test as competing in the athletics. The guests suffered from heat, thirst, and insects. Hats were forbidden (it being a religious festival as well as a sporting event). The local water was bad. Flies and mosquitoes infested the place.

The competitions consisted of jumping, running, wrestling, boxing, throwing the discus, hurling the javelin, and racing chariots. After five days of fierce athletic struggle, each victor received his reward–a crown of wild olive leaves! The Greeks considered the Olympic Games so important that not even foreign military invasion stopped them. While the Persians were attempting to conquer Greece, only a handful of Greek soldiers withstood Xerxes' (the king of Persia)

army at the Battle of Thermopylae. The bulk of the male Greek population was at Olympia, participating in or watching the Games.

Nevertheless, in time, those original Greek athletic contests came to an end. Today, nothing remains of that original olympic stadium, except the small stones which marked the runners starting point. For centuries, there were no Olympic Games. Then in AD 1896, a Frenchman (the Baron Pierre de Couhertin) organized the first modern Olympic Games in the city of Athens. The event was under the royal patronage of the king of Greece. Today, every two years, male and female athletes around the world come together in major cities to compete for medals in the Olympic Games.

During the 1996 Olympic Games in Atlanta, Georgia, USA, crowds thrilled to the determination of the American women's gymnastic team—Amanda Borden, Amy Chow, Dominique Dawes, Shannon Miller, Dominique Moceanu, Jaycie Phelps, and Kerri Strug. Those seven young ladies from various parts of the USA came together to win the first women's team gold medal in the history of the United States.

The outcome was not decided until the final vault. Kerri Strug was the last member of her team to perform. Unknown to anyone but herself, she had severely sprained her ankle in a previous vault. Overcoming her fear and pain with unbelievable courage and heroism, Kerri Strug made a virtually perfect vault, landed on one foot, held her position long enough for her team to win the gold medal, and then collapsed in sheer agony. The USA and the world had found a genuine American Olympic heroine to love and cheer nearly 3,000 years after the first Olympic Games in ancient Greece.

The highest mountain is Mount Everest in the Himalayan Range, north of India. For thousands of years, people have lived in the region. However, no one had succeeded in climbing Mt. Everest. In AD 1953, all that changed. Sir Edmund Hillary of New Zealand, and Tenzing Norgay, a Tibetan Sherpa tribesman, became the first two people to reach the top of the world's tallest mountain. After their historic accomplishment, reporters asked Sir Edmund why he had done it. He quickly responded, "Because it was there."

Olympians of ancient Greece won crowns of olive leaves to wear on their heads. Today, Olympic athletes compete for bronze, silver, or gold medals suspended on ribbons to hang around their necks. For such minor rewards, why did they and why do they do it? The answer is the same—"because it was there."

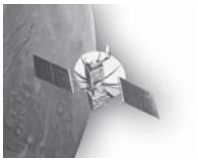
Man has sailed seas, climbed mountains, traveled up rivers, and crossed continents "because it was there"; because he is designed to exercise *dominion* over his natural surroundings. In athletics and explorations, the motivation is the same! In the Mediterranean area, from the 1,200's BC to the 400's BC, a hardy "race" of people explored the seas, rivers, mountains, and continents of their world because the challenges were there!

LIFE PRINCIPLE



"Do unto others as you would have them do unto you."

—Asian and Middle East Proverb



Lesson 8

Chapter 2

Section 2
Lessons 6-10

Discoveries & Explorations

ATLANTIC VOYAGES,



All the countries of the ancient world around the Mediterranean Sea were involved in a titanic struggle for the mastery of that all-important body of water. He who dominated the Mediterranean, controlled the gateway to the Atlantic Ocean. After the fall of Minoan civilization, the main contenders for that coveted position were the Greeks and Phoenicians. Of those two, the Phoenicians were considerably bolder and more curious. Based in their coastal cities of Byblos, Beirut, Sidon, and Tyre at the eastern end of the Mediterranean, the Phoenicians roamed freely throughout those inland waters. By 1,200 BC, they had reached the *Pillars of Hercules* (the Straits of Gibraltar) near Spain.

The Phoenicians were daringly capable sailors and ship manufacturers. In fact, the Phoenicians designed a variety of significant innovations pertaining to vessel structure. They invented the ***keel***, made their ships longer and narrower, covered the decks, and increased the performance of the sail. The Phoenician admirals commanded fleets of both merchant ships and ***galleys***, ranging from 50 to 100 feet in length, and propelled by either a single square sail or one or more banks of oars. Warships could accomodate a crew of over a hundred men and could sail approximately 100 miles in a 24-hour day.

Phoenician sailors were confident that they could sail far from land and return. They were aware that the Earth was a sphere. In 700 BC, the Jewish prophet, Isaiah, spoke of "the circle of the Earth." Isaiah lived near Phoenician coastal villages, and his insight about the round earth predated Christopher Columbus' assurance of a spherical Earth by 2000 years! King David of Israel (neighbor to the Phoenicians) wrote Psalm 8 some 2500

VOCABULARY

Keel: rudder mounted on the bottom of sailing boats to prevent capsizing in rough seas
Galleys: warships built for speed and manueverability, propelled by banks of oars in battle; employed ramming equipment
Cartographer: a map maker
Secularists: Those who seek to exclude any reference to divinity from public discourse
Epoch: a length of time, less than a "period," but more than an "age"; era
Body politic: a group of people politically organized under government authority

years before Columbus' voyage to America. Psalm 8 includes the phrase "the paths of the seas." In the mid 1800s, United States Navy ***cartographer*** Matthew Fontaine Maury read Psalm 8 and began to research nautical charts maintained by ship captains. Those charts validated Psalm 8, proving that Phoenician sailors could have followed the "paths of the sea" (ocean currents) to distant ports and returned home safely.

The Phoenicians established colonial settlements on many of the principal islands of the Mediterranean Sea. Among such locations were Cyprus, Melos, Rhodes, Malta, Sicily, Sardinia, and Corsica. The chief Mediterranean Phoenician colony, however, was the city of Carthage in North Africa. Tradition says that Trojan prince Aeneas visited that community as he fled from the destruction of his native Troy by the Mycenaean Greeks at the end of the Trojan War.



As sailing masters of the Mediterranean Sea, the Phoenicians are reputed to have undertaken voyages of exploration and trade with ancient Israel and Egypt. As early as the Egyptian 16th Dynasty, Phoenician merchants embarked on voyages for the pharaohs. Recently, our world was thrilled by the relatively near passage to Earth of the comet now known as *Hale-Bopp*. The last time that Hale-Bopp flew by our planet, Pepi II of Egypt's Sixth Dynasty was pharaoh, and Phoenician merchantmen were in his employ. While Phoenician vessels were sailing through Mediterranean waters, Hale-Bopp was sailing through Earth's skies.

Early in the 5th century BC, a Carthaginian seaman named Hanno sailed beyond the Straits of Gibraltar. He established numerous Phoenician colonies along Africa's West Coast. Hanno may have voyaged southward as far as the modern African country of Sierra Leone.

Hanno's voyage brought that geographic area of West Africa onto the stage of world history. Once again, the people, places, and events of the past have bearing on the events of the present. Approximately 2,400 years later, Sierra Leone is still in the news. After a five-year civil war, succeeded by a six-month truce, a military rebel force overthrew the country's duly elected civilian government on Sunday, May 26, 1997. The victorious revolutionaries then went on a *rampage* of looting, burning, and killing in Freetown, the nation's capitol.

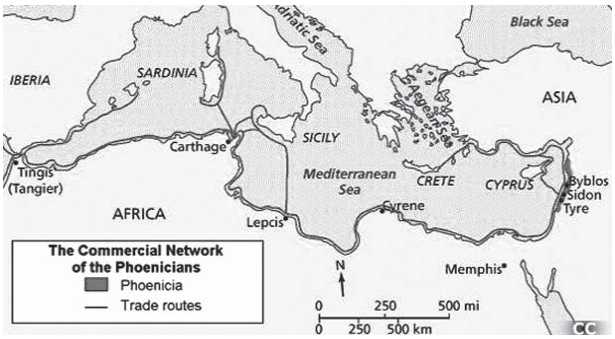
The toppled government of Sierra Leone appealed to the rest of the world for assistance in regaining authority over their national destiny. Thus, the location of Hanno's furthest forward progress has become the subject of newspaper headlines in our own era. The past and the present are but two points on the single time line of history.

Among other items Hanno brought back to Carthage were the hides of three large apes. The people of Hanno's day thought they were skins of some strange looking human beings. That was, however, history's first recorded, non-native account of contact with the African gorilla.

Some Phoenician expeditions into the Atlantic journeyed north along the western coast of the Iberian Peninsula (present day Portugal and Spain). Numerous colonies were founded there also, the most important of those being *Gades* (modern Cadiz). The Phoenicians made

their way to the British Isles where they traded for tin and amber. Phoenician objects have been found in the Azores (a group of islands in the Atlantic Ocean, west of Portugal). Some historians believe that Phoenician explorers likely reached the shores of both North and South America.

Sometime in antiquity, the Phoenicians actually sailed almost completely around the entire continent of Africa. They may have traded as far away as India. All of that was accomplished nearly 2,000 years before Portuguese explorer Vasco da Gama did the same thing in AD 1497.



Because of the Phoenicians' clearly demonstrated abilities as seamen, the Greeks called the North Star (the primary means of celestial navigation) the "Phoenician Star." The very knowledge and wisdom of Egyptian, Cretan, and Middle Eastern civilizations were transported to Greece, Italy, Spain, and the remainder of Africa by the roving Phoenicians. Those ancient seafarers were particularly responsible for the cultural blending of the East and the West. Furthermore, they contributed immensely to Europe's ultimate rescue from barbarianism.



Government

ROME FROM BC TO AD

In the process of studying the on-going record of Earth's story, we have arrived at the very middle of human history. We began our investigation approximately at the year 5,000 BC. Up to now, we have been dealing with that period of time known as *BC* (Before Christ), notated by some ***secularists*** as *BCE* (Before Common Era). We are about to enter our own age, designated by the letters "AD." They stand for the Latin words, *Anno Domini*, which translated mean, "In the Year of Our Lord," referring to the physical lifetime of Jesus Christ. The years on either side of that BC/AD division constituted the ***epoch*** dominated by the Romans.

Throughout history thus far, the Mediterranean Sea has been one major focal point of our attention. The Mediterranean, at the time of history under our present consideration, had become a Roman lake, called by the Romans, *Mare Nostrum* (Our Sea). That body of water was completely surrounded by land under the political control of the Romans, and in its center was the city of Rome.

The remainder of this chapter will explain numerous aspects of Roman life. You will also learn about a few other parts of the earth's surface and the cultures found there. Of necessity, as we progress forward in history, the span of time covered by each chapter will decrease.

We have previously seen numerous illustrations of the kingdoms and dictatorships in the Old and New Worlds of Antiquity. We have also looked at the development of Athenian democracy. When that moment of Greek history was under discussion, it was noted that the ultimate in human freedom was not a product of *democracy*, but of *republicanism*. It must be kept in mind, however, that the administrative theories behind democracies and republics do not necessarily have anything to do with specific political parties and/or governments in any country at any time which incorporate those words in their names. A few examples of such are as follows:

1. The Democratic and Republican political parties in the United States
2. The Union of Soviet Socialist Republics (Communist Russia)
3. The Democratic Republic of Congo (The former Zaire)

The era of the Roman Republic lasted nearly 500 years. We will not concern ourselves with its beginnings in relatively remote antiquity. It will serve our purpose just to observe the institution at virtually any time during those five centuries. It is our intention later to discuss the life of Marcus Tullius Cicero and his efforts to preserve the dying Roman Republic. Therefore, we do wish to examine what it was that was coming to an end in Cicero's day. The totality of that period will function as a convenient bridge from the ancient past to the era under consideration.

Most modern day governments of the nations comprising Western Civilization today are republics. The USA is a *constitutional republic.* Although Great Britain's head of state is a monarch (a king or queen), its actual government is a *parliamentary republic*. The official name of France is *Le Republic Francaise* (The French Republic). Throughout its modern history, the country has had a series of numbered republics. The present French government is the *Fifth Republic.* The pattern for all national republics was ancient Rome.

In ancient Roman society, each person theoretically lived according to three ideals:

1. *Virtus* (courage and integrity)
2. *Gravitas* (seriousness and dignity)
3. *Pietas* (readiness to perform one's duty in respect to family, religion and politics)

Indeed, those qualities were foundational to the very notion of the republic. All of that derived from the Roman concept of family. The Roman *familia* was a little republic in itself and was governed by *virtus, gravitas,* and *pietas.* Among the Hebrews of antiquity, *religion* set the tone for family and government. With the Romans, on the other hand, *family* determined how they viewed government and religion. The Roman Republic was a direct outgrowth of the idea behind the *familia.*

There were other institutions which contributed to the ideas of family, government, and religion among the Romans. Their culture was one based on law which consisted of both written statutes and oral tradition. Rule by law rather than according to the arbitrary whim of men is one of the hallmarks of a republic. In addition, Roman social order was divided into three classes:

1. Patricians (aristocrats)
2. Equestrians (horsemen or knights)
3. Plebeians (commoners)

Essentially, those three divisions constituted an upper, middle, and lower class. A true middle class, occurring rarely in human societies, is possible only in a republic. The bottom line is that the Roman ***body politic*** developed those conventions which enabled their unique social order to exist.

Roman Senate



The ruling authority in the Roman Republic consisted of several different groups of government officials who provided a system of checks and balances over potential abusive powers. The primary governing agency was the Senate. The Roman Senate was such an important institution that the public symbol of the Roman government was a plaque on a pole which bore the inscription, S.P.Q.R. Those

four letters stood for the Latin words, *Senatus Populusque Romanus*, meaning "the senate of the Roman people."

In modern Western Civilization, several countries have developed legislative systems which include a Senate. France, Spain, and the United States of America are examples of such. Those bodies were all based on the model given to us by the Roman Republic, approximately 2,000 years ago.

Originally, the Roman Senate was composed of 100 members who came from particularly prominent families of the Patrician class. As time went on, however, the size of the Senate grew. By 82 BC, there were 600 senators. Roman Senators usually held office for life. An election took place every year in which Roman citizens selected particular members of the Senate to function as government officials in other capacities. Those positions were designated as *The Assembly*.

From the Senate, two men were picked each year to serve as *consuls*. It was the responsibility of consuls to oversee the business of the Senate itself and the country's military forces. At the end of their one-year term, consuls became *proconsuls* (the administrators of foreign provinces). For instance, after serving his year as consul in 59 BC, Julius Caesar (more about whom will be said later) was made governor of Gaul (present day France). It was there that he fought the Gallic War and conquered the Celtic tribes of central Europe.

From among members of the Senate, eight *praetors* were chosen to act primarily as judges. Only private citizens could initiate a legal action against a person accused of a crime. The government had no authority to bring an individual to trial. If that proceeding took place in Italy proper, a *praetor* sat in judgement. If, however, the case was tried in one of the provinces, the ruling magistrate was the local proconsul. At any rate, the judge decreed whether a suit was worthy of being tried.

A jury selected from among the citizens decided guilt or innocence. Then the judge announced the verdict and determined the sentence. In Roman Republic times, the death penalty was rare, nor were the guilty usually sent to jail. Instead, they were exiled to some distant province for a period of time. In severe cases, citizenship could be lost and/or property confiscated. Some individuals met such a fate not because they had committed horrible crimes, but because they had fallen out of political favor. Such was the situation in the life of the great Roman republican, Marcus Tullius Cicero. In the year 58 BC, Cicero was sent into exile and had his property confiscated by the Roman government because his political enemies temporarily gained the upper hand. Nevertheless, within the year, he was allowed to return to Rome where he provided invaluable service to the dying Republic.


Cicero

All laws were enacted by the Senate or the Assemblies. The praetor or proconsul ruled on the proper interpretation of each law. In the provinces, proconsuls interpreted Roman law according to local customs. Therefore, in Palestine, legal judgements had a Jewish orientation. In Gaul, on the other hand, such arbitration was decidedly Celtic in nature. In Greece, it was Greek, in Egypt, Egyptian, and so on.

In addition, four *aediles* were picked to look after markets, streets, and public

buildings. They also organized and financed public entertainments, such as theatrical performances, chariot races, gladiator contests, and animal hunts. Therefore, the aediles were often extremely popular with the masses. Every year some twenty financial administrators, called *quaestors*, were appointed. Originally, quaestors did not have to be senators to qualify for election. After 80 BC, however, anyone elected as a quaestor automatically also became a senator.

Every five years, two *censores* were chosen from former consuls. Censores served for 18 months. They made any needed changes among Senate personnel, eliminated inappropriate members, and registered new senators. They were also responsible for making government contracts for public works and tax collection.

In emergency situations, the government could name a temporary *dictator*. Theoretically, he would rule only six months. For that period of time, the dictator had absolute authority over the whole country and everyone who lived in it. In 46 BC, Gallic War hero Julius Caesar was appointed dictator for ten years. Caesar's dictatorship was, however, cut short. Two years later (44 BC) he was assassinated by Roman patriots. Such a dictator could also name his own assistant. That aide was called the *magister equitum* (literally "master of the horse").

Although the Roman Republic had some aspects to it which are very alien to us, it was the foundational pattern for all republican forms of government today. The great Roman republican, Marcus Tullius Cicero once said, "*History is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity.*" Hence we study the past to live in the present and plan for the future.

Unfortunately, governmental systems have a tendency to degenerate as morals and virtues diminish. Such was true for the Roman Republic. The people sought pleasure over virtue. All too soon, moral decay escalated, and the Republic collapsed as statesmanship dissolved into power politics. The temporary dictator became emperor for life. That functionary even took his official title from Julius Caesar's family name. Every ruler of Rome was thereafter known as The Caesar!

As absolute authority increased with Rome itself, the desire to spread that power throughout the then-known world also grew. What had been the Roman Republic became the Roman Empire. The Roman mindset increasingly envisioned forging together a world regime which conquered and absorbed all the peoples surrounding Rome. That included the British Isles, far to the northwest of Italy. There, because of Roman cruelty and oppression, a British patriot arose, approximately 2,000 years ago, who is still remembered and admired today. The motivation for that patriot's actions was not to improve government, but rather to protect families. All of that took place about 90 years after the Roman Republic collapsed in the first century AD.

LIFE PRINCIPLE

"A nation is only as strong as the virtues and principles of families."

—Ronald Johnson





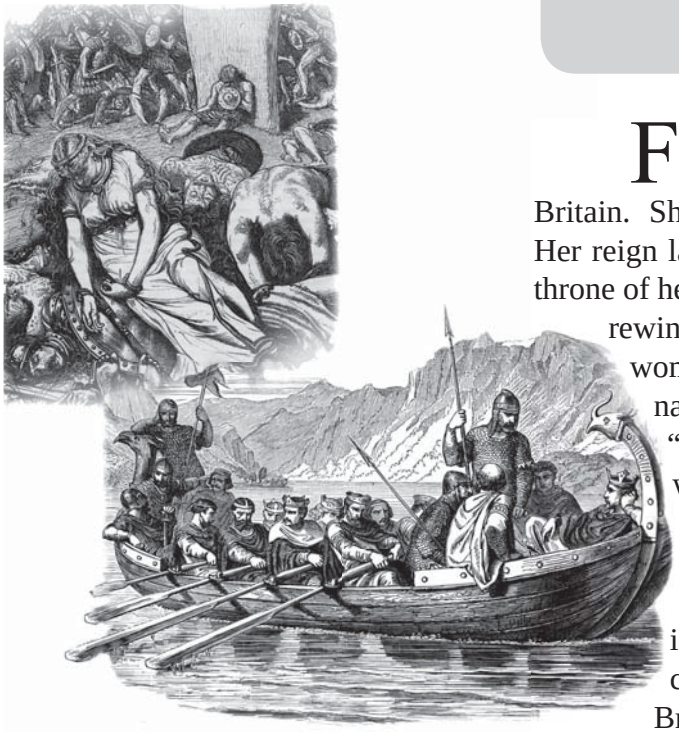
Lesson 9

Family and Home

Chapter 2

Section 2
Lessons 6-10

A WOMAN WARRIOR



Fast forward to the year AD 1837, an eighteen-year-old girl was crowned queen of Great Britain. She was named Victoria, which means "victory." Her reign lasted 64 years. During that time she sat on the throne of her ancestors in the capital city of London. Now, rewind to nearly 1,800 years earlier, when another woman made her mark on British history. Her name has been variously rendered "Boudicca" or "Boadicea." It also meant "victory." She, too, was a queen, not of the British Empire, but of a small Celtic tribe which lived in the southeast corner of what is now England.

Circa 1,200 BC, European Celts arrived in the British Isles. Eleven and one half centuries later (54 BC), Julius Caesar invaded Britain and laid the groundwork for the eventual Roman conquest shortly thereafter. For the next 400 years the homeland of the Celtic Britons was a Roman colony. During the first century AD, several of those Celtic tribes lived in that area of the future England known as *East Anglia* (in the southeast corner of the country). One of them was the Iceni tribe. The chief of the Iceni Tribe was Prasutages. He was apparently an elderly man when our story begins.

When Prasutages was nearing the end of his life, he became concerned that he and his primary wife had produced no male offspring (the couple had only two youthful daughters). Therefore, the Celtic king wrote a will placing half of his kingdom under the authority of the Roman Emperor (Nero). The other half went to his daughters who were placed under the protection of Caesar. Upon the subsequent death of the Iceni chief, however, the regional Roman officials decided to take over the entire domain on behalf of Imperial Rome. The local procurator (the Roman governor of a territorial subdivision smaller than a province), Catus Decianius, was an extremely

VOCABULARY

Circa: about; an approximate date; also notated simply as "c." as in c. AD 33 (meaning "approximately 33 AD")
Humiliation: embarrassed, shamed, degraded
Insurrection: armed resistance to established governmental authority
Sacking: plundering of a captured place
Pagan god: an idol of wood, stone, or metal worshipped as a god.
Enormities: outrageous, monstrous wickedness; Christians were portrayed as eating human flesh and drinking human blood

greedy and politically arrogant man. He set in motion a series of events which would result in tragedy for all involved.

When Prasutages died, his widow (Boadicea or Boudicca) ruled the tribe in the name of their young teenage daughters, who were the only true heirs. Boadicea's efforts were, however, met with multiple acts of Roman cruelty and abuse. Tribal lands were confiscated and given to retired Roman army veterans. The Iceni were afflicted with excessive taxation and demands for tribute money. The Roman authorities refused to acknowledge Prasutage's political status in the persons of Boadicea and her daughters. Many of the tribe's people were apprehended and sold into slavery. Boadicea was publicly whipped. Roman officers brutally raped Boadicea's daughters.

Those six acts of deliberate ***humiliation*** and oppression were more than Boadicea could overlook as a leader, a mother, and a woman. It was almost as if the Romans were trying to provoke Boadicea into taking up arms against Rome. As a matter of fact, that was exactly what she did.

The Celts were a tribal society much like the Native Americans of the New World. We have already seen that the Roman familia involved a far broader concept of what constituted a family than our contemporary understanding of it. The tribal system of the Celts, however, was even more extensive than that. In Celtic society, every person belonged to a *nuclear* family (father, mother, and children). Every nuclear family was a part of an *extended* family (including grandparents, aunts, uncles, cousins, nieces, nephews, etc.). Every extended family belonged to a *clan*. Every clan was an integral part of the tribe. Therefore, all members of a Celtic tribe were interrelated. They were all one big family.

Hence, those terrible atrocities committed against Boadicea, her daughters, and the Iceni Tribe were all acts of aggression against various aspects of a family. When Boadicea actively engaged Britain's Roman establishment in open combat, it was not for political reasons but for the purpose of righting wrongs against her family. If it had not been for that comprehension of family among her Celtic people, a Boadicean Revolt probably would not have occurred.

According to descriptions provided by Roman historians, Boadicea was a very tall and striking woman. Prasutage's widow was said to have been gifted with a powerful speaking voice. The Celtic queen also possessed a mane of flaming red hair which flowed down her back to her knees. She was probably between 30 and 40 years of age when her confrontation with Rome took place.

In the year AD 61, Boadicea came to the conclusion that she and her people had suffered enough at the hands of their foreign overlords. It was time to fight back for British freedom. Consequently, she raised the Iceni Tribe to wage war against the Imperial enemy. The struggle to free Celtic Britain from Roman domination had begun.

The military governor, Suetonius Paulinus, was away at the time, subduing the Isle of Man (a large island in the Irish Sea between Ireland and the future England). Therefore, Paulinus sent Cerealis Petillius, commander of the Ninth Legion, to put down the Celtic ***insurrection.*** While Petillius was gathering his forces from the various forts and military



camps where they had been stationed, Boadicea marched on the city of Camulodunum (present day Colchester).

The Iceni were then joined by the Trinovantes (originally the Celtic tribe most friendly to the Romans in all of Britain).

Camulodunum was the seat of the Roman government in the British Isles. Boadicea's forces slaughtered both the military and civilian inhabitants and reduced the town to rubble and ashes. Boadicea then set an ambush for Petillius and succeeded in totally wiping out his troops. Meanwhile, the Procurator (Decianus) fled to Gaul and disappeared from history.

Boadicea's next target was Londinium (London) to the south. Suetonius Paulinus, returning from the Isle of Man, however, decided it was impractical to defend Londinium. Hence, he chose to abandon the city but offered to escort any refugees southward to safety. The evacuation of London occurred in early July of AD 61. Boadicea attacked and burned Londinium only a few days after Paulinus had withdrawn.

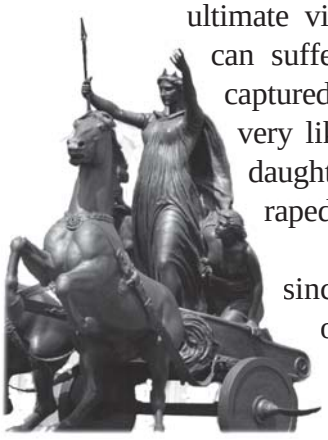
After the ***sacking*** of London, Boadicea pressed northwest toward Verulamium (today's St. Albans). Verulamium swiftly met the same fate as Camulodunum and Londinium. By that time, yet another Celtic tribe, the Durotriges, had also joined their countrymen under Boadicea's leadership. In the destruction of those three towns, the Britons had dealt the Romans the heaviest losses they ever sustained in Britain. On the other hand, thousands of Celtic prisoners who fell into the hands of the Romans were ruthlessly massacred.

The final battle between Boadicea and Paulinus took place somewhere in what is now Leicestershire, near the present day city of Manchester. Boadicea's warriors probably numbered between 100,000 and 230,000 by that time. For some inexplicable reason, she allowed herself to be drawn into a confined, narrow pass where her men were helplessly bunched together. They were opposed by approximately 20,000 professional Roman soldiers.

The Roman historian Tacitus records the prelude to that final battle with the following words:

> *"Mounted in a chariot with her daughters before her, she rode up to clan after clan and delivered her protest: It was customary, she knew, with Britons to fight under female captaincy, but she was avenging, not as a queen of glorious ancestry, her ravished realm and power, but as a woman of the people, her liberty lost, her body tortured by the lash, the tarnished honor of her daughters."*
> (Tacitus, the *Annals*)

In a few hours, the Roman Legions had butchered the Celtic army. Some 80,000 Britons lay dead in great mounds of bodies. The Celts who died that day were men, women, and children. Rather than face capture, torture, and further humiliation, Boadicea and possibly her daughters drank poison and died free Celts. We may not approve of Boadicea's suicide. We must, however, realize that of the humiliations she and her daughters experienced; rape is the ultimate violation that a woman can suffer. If they had been captured alive by their enemies, very likely Boadicea and her daughters would have been raped and tortured to death. No other female since has left such a mark on British history. Even the Roman historians praised her honor and courage. Hers was the last attempt of Britons to free themselves from Rome. Boadicea is remembered as one of the truly great heroines of Britain and a champion of her people. A 19th century statuary group,



Boadicea

portraying Boadicea and her daughters, stands today in Civic Hall, Cardiff, Wales.

Government, family, and religion is the three legged stool upon which civilization sits. If any one of those legs is missing, that culture is grossly imbalanced. A major problem develops when societies allow the family leg to disintegrate, and the virtuous leg of religion to be largely ignored. On the other hand, moral decay emerges when the government leg grows out of proportion and tries to support the entire social order by itself. As a matter of fact, such a situation is not new or unique in world history. In Republican Rome, for instance, government at first provided a healthy underpinning for the community. All too soon, however, the Republic degenerated into the Empire. Unfortunately, among the British Celts of Boadicea's time, even though family was the primary support, external assaults chipped away at that institution, and Roman society downgraded into a state of moral crisis.


Boadicea and Daughters

We are about to look at a particular aspect of religion. That third leg has suffered relentless attacks whenever secular values dominate civil issues. Christianity is recognized as one of the world's most prominent religions. Therefore, let us drop back about 30 years along the stream of time and transport ourselves to Palestine, at the eastern end of the Mediterranean Sea.


Religion

THE ORIGINS OF CHRISTIANITY

According to the *Encyclopedia Britannica,* almost two billion individuals in the world claim to be Christians. Those people accept Jesus Christ as the most significant figure in world history and attempt to follow his teachings. In other recent editions of that same reference work, approximately 20,000 words were committed to their discussion of Jesus of Nazareth. That one article was considerably longer than each of the accounts about Aristotle, Alexander the Great, Marcus Tullius Cicero, Julius Caesar, Buddha, Confucius, Mohammed, or Napoleon Bonaparte. The encyclopedia focuses on Jesus of Nazareth because he was indeed the pivotal person in world history.

More books, plays, films, and documentaries have been produced about Jesus of Nazareth than any other person in history, primarily because no other person has influenced mankind as has Jesus.

Jesus Christ never wrote anything that survived Him. Nevertheless, countless references to Him were written by others.

First, a Syrian named Mara Bar-Serapion, wrote a letter to his son. In that message, he discussed the deaths of three men described by Bar-Serapion as having especially profound wisdom. He further noted that in every case, shortly after the three were killed, each of their countries was overtaken by misfortune. The trio so mentioned were Socrates of Athens, Pythagoras of Samos, and one Bar-Serapion called "The wise King of the Jews." In regard to the latter, he said,

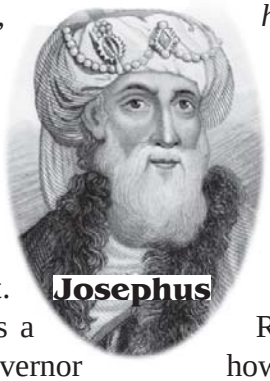
> *"What advantage did the Jews gain from executing their wise king? It was just after that their kingdom was abolished...the Jews ruined and driven from their land, live in complete dispersion...Nor did the wise King die for good; He lived on in the teaching which he had given."*

It should be observed that Christ was crucified c. AD 33 by Jewish and Roman leaders. The Romans militarily crushed Israel, destroyed the

city of Jerusalem, and carried the Jews into captivity less than 40 years later (AD 70).

Secondly, two Greeks contributed to the body of evidence pertaining to Jesus. One of them was also a Syrian, but of Greek descent. Lucian of Samosata (a small town along the upper Euphrates River) became a master of composing bitingly, amusing short scenes and dialogues. In his work, *The Passing Peregruis*, Lucian mentioned, *"the man who was crucified in Palestine because he introduced this new cult into the world."* Lucian went on to say the person thus referred to taught that all men were brothers, denied each and every ***pagan god***, and was worshiped by his followers.

On the other hand, Thallus was a Samaritan-born Greek historian whose writings have entirely disappeared. Our only knowledge of him comes from fragmentary quotations by other classical authors. One such citation by Julius Africanus spoke of the darkness which the Christian Bible says occurred at Christ's crucifixion. *"Thallus, in the third book of his histories explained away this darkness as an eclipse of the sun."* Africanus goes on to say that such an interpretation is, however, unlikely. *"Nevertheless, allusion to that darkness tends to affirm the overall event and the Man."*


Josephus

In addition, at least three, well-known Roman writers also commented on the Christian Movement and Jesus Christ. Cornelius Tacitus, for example, was a Roman historian who served as governor of the Province of Asia (in Asia Minor) during the reign of Caesar Nero. Tacitus stated that Nero,

> *"punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their* ***enormities****. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea, in the reign of Tiberius; but the pernicious superstition repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also."* (Tacitus, *Annals XV*, 44)

Yet another Roman to make a comment touching on the historicity of Jesus was Gaius Suetonius Tranquillas. Suetonius functioned as a court official while Caesar Hadrian ruled. Suetonius also acted as the annalist of the Imperial House. In his biography of the Emperor Claudius, Suetonius wrote, *"As the Jews were making constant disturbances at the instigation of Chrestus* (Christ), *he* (Caesar) *expelled them from Rome."* (Suetonius, *Life of Claudius*, 25, 4)

Furthermore, Plinius Secundus (Pliny the Younger) was governor of the Province of Bithynia in Asia Minor. As such, he wrote a letter to Caesar Trajan, seeking guidance in regard to how he should treat the Christians. He stated that, *"They were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verse a hymn to Christ as to a god."* (Pliny the Younger, *Epistles, X*, 96).

A number of Jewish references indicate Jesus' life on this earth. Chief among those were two passages from Flavius Josephus, a Jewish historian who had commanded the Hebrew forces in Galilee fighting against the Romans. After his defeat and capture, however, Josephus became convinced that the future of Israel was forever linked with that of Rome. In his monumental work on the history of the Jewish people, Josephus related the following:

> *"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer*

> *of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this time."* (Josephus, *Antiquities of the Jews, Book XVIII*, Chapter 3, Paragraph 1).

A little further along in the same work, Josephus spoke again on the matter:

> *"He* (the high priest) *assembled a council of judges, and brought before it the brother of Jesus the so-called Christ, whose name was James, together with some others, and having accused them as law-breakers, he delivered them to be stoned."* (Josephus, *Antiquities of the Jews, Book XX*, Chapter IX, Paragraph 1).

Finally, there is the testimony of several Jewish Talmuds (commentaries on the Hebrew Scriptures) compiled by the Rabbis over the first few centuries AD *"On the eve of Passover they hanged Yeshu* (of Nazareth)" (Babylonian Sanhedrin, 43, a.)

As previously stated, two strongly held opinions prevail in regard to Jesus of Nazareth. He was either the Christ or an utter myth. In an attempt to answer that query, we looked at quotations from classical non-Christian writers. All of them attested to the idea that Jesus, indeed, was an historical figure who really lived. Like the other religious leaders of history, Jesus Christ lived, taught, and died. Christians insist, however, that He was resurrected from the grave to everlasting life! Christianity spread from Israel to every corner of the globe. Followers of Christ built schools, hospitals, and institutions. Governments were established using Christian principles of truth, love, grace, justice, mercy, and equality among people.

In Western Civilization, all dates are either BC (Before Christ) or AD (Anno Dommi). The latter means "In the Year of Our Lord." Prior to Christ's advent, dates related to the establishment of the city of Rome because Rome was the world leader at that time. All dates were expressed in terms of AUC or *anno urbis conditae* ("in the year of the city"). In other words, any event in Roman history was recorded in relation to the traditional founding of Rome. That changed with the influence of Christ.

Christians believe that Christ died and rose again from the dead. The city of Rome suffered extensive destruction within a few years after Christ was crucified by Roman officials. Nevertheless, it was rebuilt literally from the midst of its own ashes. In a certain sense, Rome also rose from the dead.

Rome has been called the "Eternal City." Throughout the ages, Christians have referred to Christ as the "Eternal Saviour." There would come a time when the destinies of the followers of the Eternal Saviour would be intertwined with that of the Eternal City. Unfortunately, not all of that shared future would result in mutual good. Catastrophic events occurred in the "Eternal City" of Rome.



LIFE PRINCIPLE

"Love truth, and it will guide you eternally."

—Dr. Gene Hood

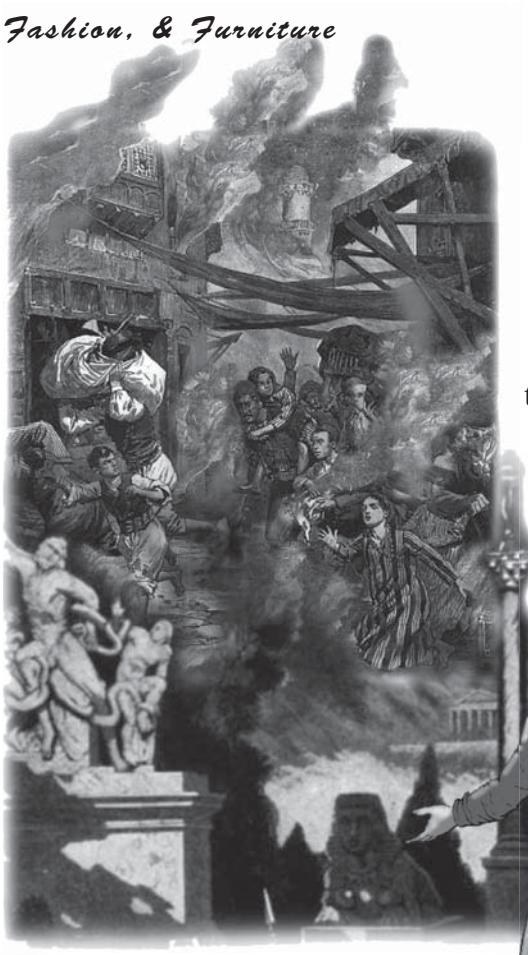


Lesson 10

Chapter 2

Section 2
Lessons 6-10

Architecture, Art, Fashion, & Furniture



ROME BURNS WHILE NERO SINGS

The city of Rome has been labeled "The Eternal City," and is said to have come into existence around 753 BC. Approximately 800 years later (some three decades after the time of Christ's crucifixion), a great devastation was visited upon the Roman capital.

That cataclysm happened during the reign of the Emperor Nero. He was the great great grandson of Octavius Caesar Augustus, who in turn was Julius Caesar's nephew and adopted heir. The term "Caesar" started out as a family last name and ended up as the title for Rome's political leader. Hence, all Roman emperors were known as "Caesars." Julius Caesar, after his return to Rome from the Gallic War, was named dictator, which position he held until his assassination. His nephew, Augustus, succeeded him as head of state and was the first man to be designated "the Caesar" or Emperor. Therefore, Nero was Rome's fifth Caesar.

Nero was born on December 15, AD 37. By means of clever manipulation, Nero made himself the political heir of the Emperor Claudius. At Claudius' death, 17-year-old Nero ascended to the throne. Nero was Caesar during the time of Boadicea's war with Imperial Rome in Celtic Britain of AD 61.

The early years of Nero's reign were actually ones of relative stability, moderation, and good government. As time went on, however, Nero increasingly gave himself over to binges of drunkenness, immorality, and even murder. It soon became all too clear that Caesar Nero was utterly insane! By the year AD 63, he declared himself a god and forced people to address him as such.

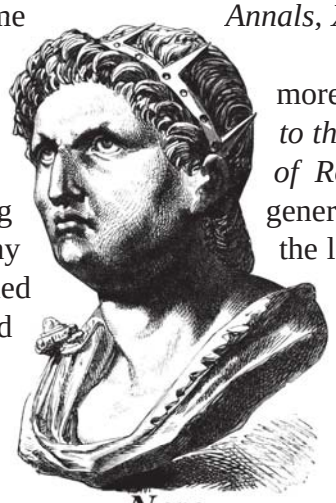
Furthermore, Nero craved to be part of an especially dramatic event. He privately yearned to recite or sing a composition of his own against a particularly spectacular

VOCABULARY

Lyre: an U-shaped stringed instrument in the harp family; used in ancient Israel, Greece, and Rome
Subscribed to: accepted, agreed to
Execrable: utterly detestable, vile, worthy of loathing, cursed
Efface: erase, remove
Imputation: accusation against
Appellation: defined in order to degrade
Profligate: abundant, recklessly wasteful; wildly extravagant
Succinctly: expressed in few words

backdrop. It had always been his desire to construct a truly magnificent palace. The problem was, however, that no available space existed. Rome was already overcrowded with buildings. Those structures were literally jammed up against one another. The city had grown in a rather haphazard fashion. Nero wished it had been "scientifically" designed like some of the "modern" metropolises of his day. Nero dreamed of building a new Rome, of being remembered as its second founder, and even renaming it "Neropolis" after himself.

Then on July 18, AD 64, fire broke out in Rome. The fact that the blaze started in several different places at the same time, caused many to believe that Nero ordered the blazes to be set deliberately. In fact, it was rumored that several suspicious looking characters were actually seen torching numerous wooden buildings. At any rate, the inferno which resulted burned for nine straight days and destroyed two-thirds of the Eternal City.



Nero

Many of the unfortunate inhabitants died while attempting to escape. Palaces, private homes, temples, and public buildings were burned to the ground. Thousands of residents lost their lives. That fire of AD 64 was undoubtedly the worst ever experienced in human history.

For more than a week, the city of Rome was a virtual sea of flames. Ten of Rome's fourteen districts were completely destroyed. The remaining four suffered partial damage. Untold numbers of structures, some dating almost to the city's founding nearly 800 years earlier, were reduced to ashes.

Through it all, Nero was said to have positioned himself in the tower of one of his palaces. There he played the ***lyre*** and recited a poem he had written. That poem was entitled, "The Destruction of Troy." It is strange that many of his fantasies came true.

For several reasons, the people of Rome began to suspect that the fire had been started at Emperor Nero's direct order. Whether that opinion was true or not is still unknown, but several Classical Roman authors agreed with the accusation. For instance, Tacitus, Suetonius, and Dio Cassius all ***subscribed to*** that theory, to one degree or another.

Tacitus said about the fire of Rome, *"A dreadful calamity followed in a short time after, by some ascribed to chance, and by others to the* **execrable** *wickedness of Nero."* (Tacitus, *Annals, XV*, 38)

Suetonius, on the other hand, was more explicit: "*Nero showed no mercy to the common folk, or to the very walls of Rome."* Once, in the course of a general conversation, someone quoted the line:

> *"When I am dead, may fire consume the earth but Nero said that the first part of the line should read, 'While I yet live,' and soon converted this fancy into fact. Pretending to be disgusted by the drab old buildings and narrow streets of Rome, he brazenly set fire to the city."* (Suetonius, *Nero*, 38)

In an attempt to divert suspicion away from himself, Nero sought someone upon whom to place the blame. He chose a group of people who were not well liked in pagan Roman society. Large numbers of them lived in the city of Rome. He accused the Christians. Once again, Tacitus addressed that issue. He stated that Nero could not,

> *"**efface** from the minds of men the prevailing opinion that Rome was set on fire by his own orders. The infamy of that horrible transaction adhered to him. In order if possible to remove the*

***imputation**, he determined to transfer the guilt to others. For this purpose he punished with exquisite cruelty a race of men by vulgar **appellation** commonly called Christians . . . Nero proceeded with his usual artifice. He found a set of **profligate** and abandoned wretches, who were induced to confess themselves guilty, and on the evidence of such men, a number of Christians were convicted."*
(Tacitus, *Annals XV,* 44)

The first great Empire-wide persecution of Christians dated from the period after Rome's fire. Thousands of innocent followers of Christ suffered and died unbelievably cruel deaths because they had been accused of crimes they did not commit. Caesar Nero condemned Christians to be torn apart and eaten by wild beasts, crucified on crosses, sawed in half, and burned alive. Some individuals were wrapped in cloth, soaked in flammable liquids, impaled on poles, and set afire to serve as torches to light Emperor Nero's nighttime garden parties. This is the origin of the term "Roman Candle."



The Burning of Rome

Meanwhile, the old city of Rome had been almost totally destroyed. Nothing prevented Nero from carrying out his plan to rebuild a bigger and better Rome. Scarcely had the ashes cooled before work began on Nero's cherished project. The new Rome was to be one of the architectural wonders of the world.

In order to pay for Rome's reconstruction, Nero emptied the government treasury and literally plundered every corner of the realm. Each city, town, and village throughout the Roman Empire was assessed unreasonably large taxes and mandatory donations. Approximately 150 million people lived under the authority of Caesar, and he was determined that they would all help pay the cost of rebuilding the capital city.

Rome before and after the fire would be as different from one another as night and day. The city's buildings had previously been constructed primarily of wood. Those houses were crowded together with little or no space between them. The streets were narrow, crooked, and dark. All those elements worked together to enable the fire to spread rapidly and easily. They also caused the fleeing residents to become trapped and die.

In the renovated Rome, several new laws went into effect. For example, the decorative fronts of those buildings that faced the streets and their entire first story, had to be made of stone. Both public and private structures were prohibited from touching one another. There had to be space between them.

In addition, the new streets were wide and straight. Many of the rebuilt palaces lining them included extensive acreage given over to lakes, fields, parks, and forests. Also, the natural springs under the city were channeled into a reserve water supply. All those measures were put in place to act as potential obstacles to any future fire which might occur.

A series of new public buildings such as theaters, museums, temples, and palaces were constructed throughout the city. Perhaps the most impressive of those was Nero's main palace, called "Golden House," which was constructed on the confiscated land of previous individual citizens' homes.

The aftermath of the fire of Rome presented to the world of that day two contrasting

legacies. A beautiful, new city was rising out of its own ashes. At the same time, however, an ugly persecution was being perpetrated against a harmless body of religious believers. The one was not sufficient to offset the other. Tacitus ***succinctly*** summed up the matter;

> *"At length the cruelty of those proceedings* (the persecution of the Christians) *filled every breast with compassion. Humanity relented in favor of the Christians... it was evident that they became a sacrifice, not for the public good, but to glut the rage and cruelty of one man only."* (Tacitus, *Annals, XV,* 44).

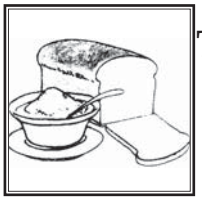
Yes, it is true that Nero is still remembered today. He is, however, not recognized as Rome's second founder. Instead, he has gone down in history as the insane monster that he truly was. What a person does clearly determines how he or she is remembered for all time. The same is true for a culture or society as a whole.

Also true is the statement "a person is (physically) what he or she eats." What people-groups decide to eat or abstain from eating profoundly effects their culture. For example, orthodox Jews and Muslims do not eat pork. For centuries, until Vatican II in the 1960's, the Roman Catholics ate fish on Fridays. The Navajo Indians of the American Southwest do not eat fish at all. Each of those groups has a clearly defined outlook on life. That perspective is to some degree influenced by their eating habits.

North of the Greeks and Romans, during the period in which the fire of Rome occurred, a people lived in a curved band across central Europe from Spain to Asia Minor (modern day Turkey). That native population was known as the "Gauls" or *Celts*. In Britain, at that time, three Celtic tribes under leadership of Boadicea, waged a brief and futile war against the Romans. The Celts had customs pertaining to what they ate and how it was eaten, unique unto themselves.

VOCABULARY

Pavilion: a usually open, sometimes decorative building used for recreation or entertainment
Prestige: a person's high standing among others achieved from success, wealth, etc.
Rush a grass with wiry stems
Bard: a singing poet



Food

THE FOOD OF THE CELTS

Western Civilization is a product of three hyphenated pairs of ethnic and/or religious groups from Antiquity:

1. The Judeo-Christians
2. The Greco-Romans
3. The Celto-Teutons

That trio of double terms designate the Jews and Christians, the Greeks and Romans, and the Celts and Teutons (Germans). The Jews and Christians originated in Palestine at the eastern end of the Mediterranean Sea. Eventually, however, they spread throughout the world. The Greeks and Romans each inhabited their respective peninsulas, jutting southward into the Mediterranean. The *Teutons* were the German tribes which occupied the width of northern Europe. Finally, the *Celts* were those people who lived in an arched belt (known as Gaul) across central Europe between the Teutons to the north and the Greco-Romans to the south. They all contributed distinctive aspects of themselves to the overall culture which developed on the European continent. Their customs and habits relating to food were a primary feature of that contribution.

The Gaulish means of food production involved herding livestock, agriculture, and the killing of game animals. In other words, that which the Celts ate was raised, grown, or hunted. On their farms, the typical Celtic crops were barley, wheat, oats, rye, and millet (a cereal grass whose grains are used for food in Europe). The two main grains, however, were wheat and millet. In addition, cattle, horses, pigs, and sheep were raised on Gaulish farms. Of those, the Celts ate large quantities of pork and mutton. They also consumed boiled beef, ox, wild game, and fish.

Celtic farms were not exceptionally large, but the introduction of iron did increase the agricultural yield of Celtic farmers and enabled them to live in more permanent and bigger settlements. Iron tipped plows and iron sickles, particularly, produced more sizable farms. Nevertheless, due to the restless Celtic personality, agriculture and livestock raising did not replace hunting until c.1900 BC.

The greatest Celtic tillers of the soil probably never had more than 15 to 20 acres under cultivation at any one time. That is why the Roman invasions had such an adverse effect on Celtic life. The Roman Legions (army units) lived off the land during military campaigns. The local inhabitants were, therefore, assessed a regular tribute in food stuffs to support the Roman army. During the campaigns in the British Isles, for instance, the consumption rate of Caesar's legions, in order to provision themselves, required the annual harvest of 140 typical British Celtic farms.



Celtic House

The Celts used salt to keep certain foods from spoiling. Fish, pork, ham, and bacon preserved with salt became major products of Celtic trade. The Gauls earned an outstanding reputation for producing and selling "salted" items.

The Celts loved feasts. Gaulish kings demonstrated their status by inviting huge numbers of guests to dinner. Often those gatherings were so large that the host had to construct a ***pavilion*** that covered a square block just to accommodate guests. Whole carcasses of cattle, pigs, and game animals were roasted over open fire pits. In addition to meat, the Celtic menu consisted of honey, butter, and cottage cheese. Sometimes Celtic feasts would last for days without a break. The leftover bones were simply thrown on the earthen floor. When the piles got too high, a fresh layer of mixed earth and chalk was spread on the floor. A new campfire was then built on top.

The normal guests sat in a circle on the ground. Individuals of higher rank and/or of greater ***prestige*** occupied separate little cubicles. Those compartments were constructed around the outer edge of the pavilion. The guests were divided from one another by wickerwork partitions. The noble feasters were accompanied by and waited on by their personal servants. The Gaulish dining hall had no chairs. The diners all sat on animal pelts or ***rushes*** spread over the earthen floor. The only "tables" were wooden boards resting on short supports just slightly above floor level.

Arguments often arose at dinner and turned into verbal and physical fights. Such conflicts could result in severe injury or even death. Classical Roman author Diodorun of Sicily, in the first century BC, said in regard to the Celts, "*At dinner they are wont to be moved by chance remarks to wordy disputes.*" "The hero's portion," that is the choice chunks of meat, was given to the guest of honor. Challenges and fights would result if someone

felt the "hero's portion" had been given to an undeserving guest.

Strict tradition was observed in the seating arrangement of guests. The place of honor was always in the center. That prized position was occupied by the most illustrious person present (the bravest warrior, the highest ranking nobleman, or the richest member of the tribe). Next to him, sat the host. On either side of the host and the guest of honor were other guests of honor in decreasing order of their importance.

A warrior's shield bearer stood by him during the meal. Spearmen, on the other hand, sat and ate nearby. Personal attendants served food on trenchers (wooden boards or platters on which food, especially meat, was carved or served). The guests drank from a common cup. No utensils, other than their own personal daggers and fingers, were present. The diners ate from huge joints of meat, which they gnawed with their teeth.

While the guests ate, ***bards*** played lyres and sang songs or recited poetry about heroic deeds or historic events. At a particular feast, the poem of the Irish bard, Amergin, perhaps would have been the entertainment:

"I am the Wind that blows over the sea;
I am the Wave of the ocean;
I am the Murmur of the billows;
I am the Ox of the Seven Combats;
I am the Vulture upon the rock;
I am the Ray of the Sun;
I am the fairest of plants;
I am a Wild Boar in valour;
I am a Salmon in the water;
I am a Lake in the plain;
I am the Craft of the artificer;
I am a Word of science;
I am the Spearpoint that gives battle;
I am the god that creates in the head of man the fire of thought;
Who is it that enlightens the assembly upon the mountain,
if not I?
Who telleth the ages of the moon,
if not I?
Who showeth the place where the sun goes to rest, if not I?"

Celtic fighting men were encouraged to keep themselves in top physical shape. If, because of overeating, their waist size grew too large, their chiefs could fine them or even expel them from the tribe. Even though it could, indeed, be said, "they were what they ate," the Celts were a "race" of warriors first and foremost. They would allow nothing to detract from their ability to perform what they considered their primary obligation of defending their clans.

To some degree, the Romans were also a "race" of warriors. From their humble beginnings on the Italian Peninsula, they had gradually expanded their sovereignty to encircle the entire Mediterranean Sea. The mighty Roman Legions had conquered the known world. Again and again, however, those conquered peoples revolted against the oppressions imposed upon them by their Roman overlords. Furthermore, each of those insurrections was soundly defeated by means of a combination of vastly superior Roman military professionalism, intellectual expertise, and engineering skill. Among the Celts of the British Isles, the central European Gauls, and the Jews of Palestine, dreams of political freedom were repeatedly crushed by the mechanized Roman military.



LIFE PRINCIPLE

"Thoughts, like food, determine health."

—Nancy Johnson



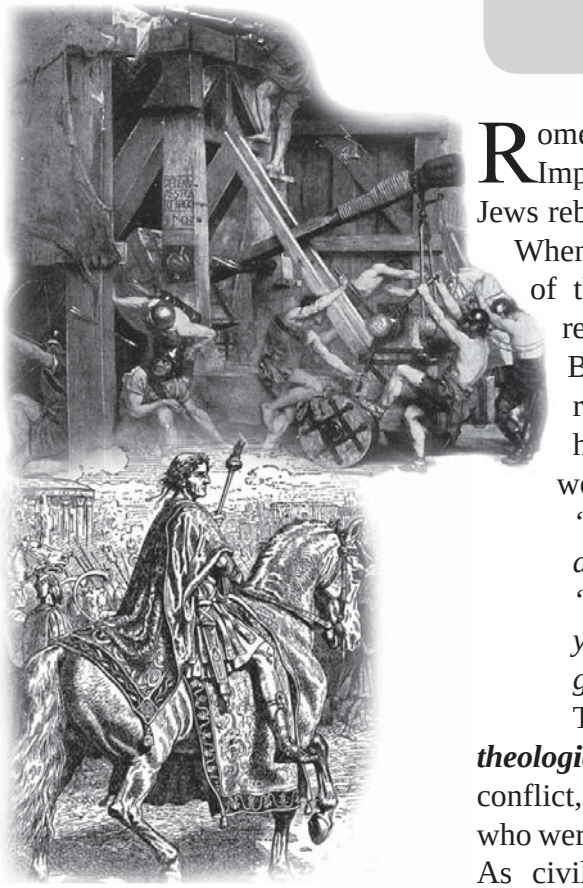
Lesson 11

Industry

Chapter 2

Section 3
Lessons 11-15

JEWISH PATRIOTS AND ROMAN SIEGES



Rome conquered ***Palestine*** in 63 BC and made it the Imperial Province of Judea. Since that date, the Jews rebelled against Roman rule on numerous occasions.

When the central government mandated that all residents of the Empire worship Caesar as a god, the Jews refused. The Israelites maintained that the Hebrew Bible specifically admonished them against such religious ***infidelity***. Hebrew prophets for centuries had repeatedly admonished the Jewish people to worship only Jehovah:

"O, Israel, listen; Jehovah is our God, Jehovah alone." (Deuteronomy 6:4.)

"I am Jehovah your God who liberated you from your slavery in Egypt, you may worship no other god than me." (Exodus 20: 2-3)

Therefore, the Romans and the Jews were on a ***theological*** collision course. In addition to that religious conflict, Rome appointed a series of provincial governors who were (for the most part) cruel, unjust, and incompetent. As civil situations worsened, bands of armed Jewish patriots began forming. Rebellion against the Romans broke out sporadically in Israel.

Finally, the Jewish authorities commissioned a young rebel to fortify Galilee against an advancing Roman army. That Israelite leader's name was Flavius Josephus. Roman general Vespasian, however, nearly annihilated the Jewish Galilean forces.

Consequently, Josephus came to the conclusion that the future of national Israel lay, not with fighting Rome, but in aligning itself with Rome. Therefore, Josephus surrendered his forces, defected to the other side, and began functioning as a liaison between the Romans and his own people. Josephus commenced writing histories of the Jewish nation in general and of the war with Rome in particular (*Antiquities of the Jews* and *Wars of the Jews*).

VOCABULARY

Palestine: ancient Israel with borders between the eastern shore of the Mediterranean Sea, the Jordan River, Lebanon, and Egypt.
Infidelity: unfaithfulness to God and family
Theological: pertaining to religious beliefs and practices
Cistern: an underground water-storage tank or contructed reservoir
Paradox: true but contrary to expectations; a situation of opposites

Upon the death of Caesar Vitellius, Vespasian returned to Rome and became the new Emperor. The Roman army in Palestine was taken over by his son, Titus. Josephus accompanied Titus to Jerusalem as translator and negotiator. The Roman historian Tacitus stated that 30,000 armed Roman troops laid siege to Jerusalem in April of 70 AD. Five months later, the Romans breached the city walls. Josephus estimated that 1,197,000 Jews were slaughtered. Approximately 97,000 others were taken prisoner. The city itself, including the Jewish Temple, was burned to the ground. Jewish resistance against Roman authority had come to an end. The same can be said for the nation of Israel. It would be almost 1,900 years before a national state of Israel would once more come into existence in Palestine (1948).



About an hour and a half's drive south of Jerusalem is an imposing fortress, two and one-half miles west of the Dead Sea. In the rugged wilderness, a solitary rock plateau rises some 1,200 feet above the surrounding desert. That mesa is known as "Masada" from the Hebrew word *Metsuda*, meaning "Stronghold." Throughout Israel's history, the Jews have built garrisons or fortified palaces on Masada.

In AD 66, a band of Jewish patriots, led by Eleazar Ben Yair, wrested Masada from Roman soldiers and determined to make a last stand for Jewish freedom. The "rebels" at Masada represented the last pocket of resistance remaining after the fall of Jerusalem. The fortress at Masada was virtually impossible to capture. On the other hand, it was also a trap from which escape was all but impossible.

Nevertheless, in AD 72, 960 men, women, and children were confined on top of Masada. At that time, the new Roman governor of Judea, Flavius Silva, marched to Masada at the head of the Tenth Legion, intent on besieging Masada. The siege lasted many months. The Roman general built a wall completely around Masada, some three miles in length. At eight strategic points along the wall, he constructed military camps. Silva succeeded in utterly blockading Masada; by so doing, no one could get in or out. The defenders, however, had huge storehouses filled with food. Furthermore, large ***cisterns*** contained thousands of gallons of drinkable water. Masada was the ideal fortress.

The approach to the top of Masada was called "the Serpent" because it was a narrow and winding path. (Amazingly, 2,000 years later, modern tourists still use the "Serpent" path.)

Over the long months of siege, General Silva ordered soldiers and slaves to build a gigantic, earthen ramp up the western side of Masada. Literally, tons of rocks and dirt were transported by hand and piled against the cliff to construct the ramp. Day by day the artificial roadway extended closer and closer to Masada's wall. The anxious Jews could do nothing about it. The Roman ramp was truly an engineering marvel; the 2,000 year old causeway is still intact today. As the work on the ramp progressed, Roman war machines—such as battering rams, siege towers, and catapults—were hauled up to the very gates of the fortress.

It became increasingly obvious that the Legions were going to breach the walls and capture Masada. Defeat was absolutely inevitable. The Jewish defenders agreed not to be taken prisoner. The night before the final assault, Eleazar Ben Yair delivered one of the most dramatic speeches in all of human history.

Ben Yair's speech (recorded by Josephus) contains the following words:

> *"Since we, long ago, my generous friends, resolved never to be servants to the Romans, nor to any other than to God himself, who alone is the true and just Lord of mankind, the time is now come that obliges us to*

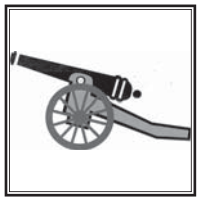
make that resolution true in practice. We were the very first that revolted from them, and we are the last that fight against them; and I cannot but esteem it as a favor that God hath granted us, that it is still in our power to die bravely, and in a state of freedom, which hath not been the case of others who were conquered unexpectedly. It is very plain that we shall be taken within a day's time; but it is still an eligible thing to die after a glorious manner together with our dearest friends. This is what our enemies themselves cannot by any means hinder. Although they be very determined to take us alive... but that according to our original resolution, we have preferred death before slavery." (Flavius Josephus, *Wars of the Jews*, Book VII, Chapter VIII, Paragraph 6)



In response to Eleazar Ben Yair's emotional words, the Jewish inhabitants of Masada elected to take their own lives. Only two women and five small children were left alive to tell their story. When the Romans entered the fortress the next morning, they encountered the dead bodies of 900 people who chose to die as free Jews than live as Roman slaves or die by crucifixion on Roman crosses.

Although we may not approve of their decision to take their own lives, we must remember they chose sudden death rather than slow torture. Every person who has ever served in the military of his or her country elects to fight and possibly die in the defense of the values which made that nation great.

By the general era of our present investigation into history, all the people of the ancient world surrounding the Mediterranean Sea had either disappeared from the stage of human history or had come under the political and/or military domination of the Romans. Mesopotamia, Egypt, Greece, Palestine, and major sections of Europe proper were, at that time, subject to Roman authority. Specific events in central Europe which took place before the fall of Masada, before the destruction of Jerusalem, before the fire of Rome, before the life of Jesus Christ on earth, and before Boadicea's "Revolt," forever altered the history of Rome and hence the world.


Military

CAESAR AND THE GALLIC WAR

Whatever a person sows is what he or she will reap. In other words, whatever a farmer plants is what will be harvested. National leaders and individuals alike must be careful what they do. Every action has consequences. One of the leaders of ancient Rome learned that lesson the hard way. That man was Julius Caesar. (You may know little about him; however, you use his name every summer. Julius Caesar is the man for whom the month of July was named.) All across central Europe from Spain to Asia Minor (modern day Turkey) lived hundreds of Celtic or Gaulish tribes. Because of the area's inhabitants, the whole region was commonly known as Gaul. More correctly, however, Gaul was that portion of the Celtic domain which bordered on the Atlantic Ocean and essentially corresponds with modern France.

In 390 BC, the Celts invaded Italy, attacked and defeated the city of Rome. The Romans never forgave the Celts for that humiliation. The Romans swore they would have revenge someday for the Celtic conquest of their capital city. By the late first century BC, a portion of Gaul was considered a province of Rome. After serving his years as Consul, Julius Caesar was appointed governor of Roman Gaul.

In addition, Julius Caesar wanted to accomplish two things in Gaul. He wanted to punish the Celts for the sake of Rome some 400 years earlier. He also wanted to make himself a hero and further his own political career. Therefore, he was determined to find an excuse to declare war on the Gallic Celts.



Caesar's personal history of his activities among the European Gauls is still studied today. Every Latin student for generations has read the now famous line, "Omnis Galia est divisa in trew partes" (All of Gaul is divided into three parts"). The text goes on to say, "one of which the Belgae inhabit; another the Aquitani; the third, those who in their own language are called Celtae (Celts), in ours Galli (Gauls)" (Julius Caesar, *The Gallic War*, Book I, Paragraph 1).

Julius Caesar stepped into what, for him, was a ready-made situation. Certain German tribal groups from the north had invaded Gaul and conquered the Celtic tribes of northwestern Gaul. One of them, the Aedui, appealed to Rome for help. The Roman Senate authorized the governor of Gaul to respond.

Meanwhile, because of overpopulation, the Helvète tribe of the Celts, (from what is now Switzerland) began to migrate westward through Caesar's Gaul. Without any authority from the Senate, Julius Caesar marched to cut off the Helvetii. With those two excuses in hand, Caesar declared war on the people of Gaul. Caesar's Legions narrowly defeated the Helvetii and the latter retreated back beyond the Swiss Alps. He next stopped the German advance. Even though some Gaulish tribes were grateful to Caesar for "protecting" them from that twin "invasion," Caesar assumed that his "liberation" of Gaul was the *conquest* of Gaul. The Senate declared the entire region to be a Roman province. No one, however, asked the Celts what they thought about it. Therefore, they "rebelled" against such Roman intervention in their affairs. Caesar got what he wanted all along: The Gallic War.

After a brief invasion of Britain in 54 BC, Caesar returned to Gaul. By that time, Gallic resistance had united behind one man, Vercingetorix. His name was made up of three basic elements- ver ("over"), cinget ("warrior"), and rix ("king"). Vercingetorix was the chief of the Arverni tribe, from which the designation for the *Auvergne* region of modern France originates. Today, Vercingetorix is regarded by the French as their earliest national hero. As a matter of fact, that was the first time a single Gaulish leader had been able to combine any of the Celtic tribes under one banner. They usually fought among themselves.

For awhile, the Roman Caesar and the Celtic Vercingetorix engaged in a game of military chess. One would make a move, and the other would counter that move with one of his own. Finally, Vercingetorix retreated to the fortified town of Alesia (probably near the present day city of Dijon in east central France). Julius Caesar proceeded to lay siege to Alesia.

Vercingetorix hoped to hold off the Romans until reinforcements arrived.

In the meantime, Caesar built an elaborate fortification system completely around Alesia. The Romans dug two rings of trenches all around the town. Each was twenty feet wide. Into those trenches, water was diverted from a nearby stream to form a double moat. Alesia was also surrounded by Roman walls some twelve feet high. Every eighty feet along those walls was a tower. In the open space between Alesia and the Roman walls, iron barbs were driven into the ground. A series of pits were also dug and covered with brush. Pointed stakes were imbedded into the bottom of each pit. If an enemy soldier fell into one of those pits, he would be impaled by the stakes.

After nearly a month, help did arrive. The Celtic reinforcements were a huge army of warriors, perhaps up to a quarter of a million men. At that point, however, an interesting ***paradox*** existed. Vercingetorix and his followers had taken refuge inside Alesia. The Romans encircled the town. The Celtic relief force surrounded the Romans. Therefore, the Romans were forced to do battle with one enemy within and another without. However, after four days of fierce fighting, the well-disciplined, professional Roman army prevailed.

In defeat, the relief force simply melted away. The defenders of Alesia knew it was just a matter of time before they would suffer defeat as well. The Celts just could not win! In order to spare his people, Vercingetorix surrendered himself alone to Caesar. The Celtic chief was subsequently taken back to Rome. There he was paraded through the streets of the city, as a prisoner in chains. Soon after that, Vercingetorix, chief of the Arverni, was executed as an enemy of Rome. European Celtic insurrection had come to an end, for the time being.

Caesar had defeated the Gauls and returned to Rome as a hero. When he arrived in Rome, however, some people thought Caesar had become too powerful, and that he was a threat to the Roman state. On March 15, 44 BC., Julius Caesar was assassinated by Roman patriots. Meanwhile, back in Gaul, the defeated Celts were no longer able to defend themselves against attacks from the German tribes. The Germans invaded Gaul, and there was no longer anyone to prevent them from entering Rome proper. In time, the German tribes conquered Rome also. Eventually, the leaders of Rome were Germans.

Julius Caesar had done what he planned to do. He had avenged his country against the Celts, and he had made himself a hero. By so doing, however, he had brought about his own death and the eventual conquest of his country. What he had sown, he had to reap!

Half a world away from the Italian Peninsula is the sub-continent of India. For thousands of years, people have lived in India, with periodic invasions from several different ethnic groups. Some 300 years before the BC/AD dividing line, the Greek world conqueror, Alexander the Great, had expanded his empire to the hills and valleys of India. So, in a way, Oriental India had become a marginal part of the Western World. The native peoples of India were not so different from those of the West.

LIFE PRINCIPLE



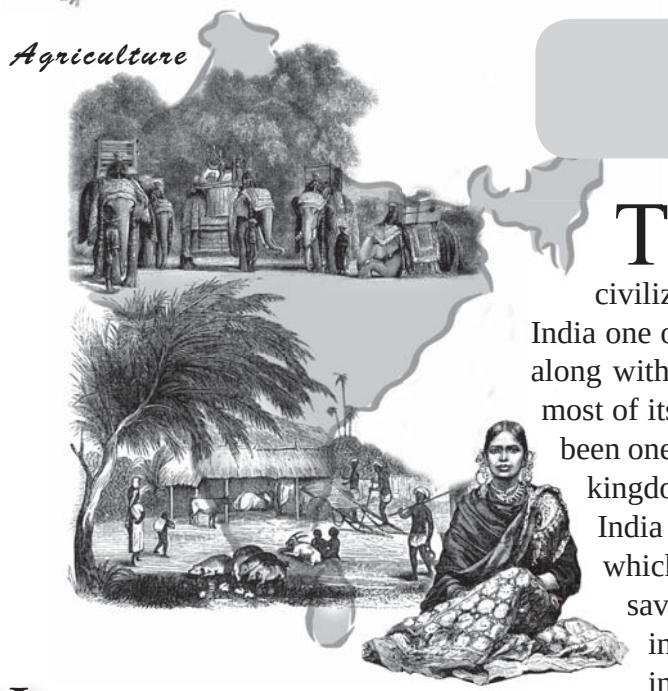
"Whatever a man sows, that he will reap."

—Paul of Tarsus

Lesson 12

Chapter 2

Section 3
Lessons 11-15



INDIAN FARMS

The Indus River Valley in Northwest India (modern day Pakistan) has been home for civilizations since at least 1700 BC. That makes India one of the earliest locations of mankind's habitation, along with Mesopotamia, Egypt, and China. Throughout most of its history, however, the Indian land mass has not been one unified country, but a series of sometimes petty kingdoms, often warring against one another. Much of India is ***uninhabitable*** due to dense jungles through which travel is difficult. In those jungles are many savage and untamed beasts, creatures, snakes, and insects which can cause serious, and often fatal, injury and illness. Even today, thousands of Indian natives may be killed or attacked by tigers or elephants each year; and an estimated 20,000 more die from the bites of cobras and other poisonous snakes.

In spite of such dangers and political and geographical chaos, the Indian ***subcontinent*** has produced one of the highest expressions of human culture. As we examine the situation in India's past, we are confronted with two glaring truths:

1. A hunting and gathering economy is incapable of producing the surplus needed to support a complex civilization. That can be realized only with agriculture.
2. Agricultural activities demand work in the form of expenditure of effort.

The farmers of ancient India were no exception to those rules.

More than 300 years before the era presently under discussion (50 BC - 70 AD), Alexander the Great, king of Macedonia set out to fashion a world empire (356-323 BC). At its height, his kingdom stretched from the eastern shores of the Mediterranean Sea to the northern edge of the Indian Ocean. In the process of building that empire, Alexander the Great conquered Greece, Egypt, Palestine,

VOCABULARY

Uninhabitable: not able to be occupied
Subcontinent: a large landmass (such as India) that is a distinct part of some continent, but is politically or geographically considered as an independent entity; a large landmass (such as Greenland) that is smaller than a continent
Hellenism: the characteristics of Greek culture, especially after the time of Alexander the Great; named for Queen Helen of Troy whose beauty was said to be able to "set a thousand ships asail"
Feudal system: land owners protected local farmers and tenants who paid taxes to live on the landowner's property
Monsoon: very heavy annual rainy season; flooding is common
Impede: obstruct, hinder

Mesopotamia, half of India, and many lands in between.

As a youth, Alexander had been carefully schooled in the learning and heritage of Greece. He became convinced that Greek culture ("***Hellenism***") should be the basis of all human existence. Therefore, Alexander saw, as one of his missions in life, the spread of Hellenistic ideas throughout the then-known world, and beyond.


Alexander the Great

Because of Alexander the Great's conquests, Hellenism and Indian culture experienced a partial merging. Alexander brought some Greek culture to India, and some Indian culture to Europe. That cultural blend of East and West thoroughly changed the futures of both worlds.

Certainly included among such cultural influences were foods and spices unique to India. Numerous items grown in the Indus Valley later found their way into the Roman Empire as well. For the rest of history, products of Oriental agriculture have been avidly sought by westerners. Even today, for instance, the Indian style and manner of cooking are becoming increasingly popular. Much of that was initiated by Alexander the Great around 300 BC.

Scholars who accompanied Alexander the Great to India reported that the Indus River Valley was an area of rich vegetation with adequate rainfall. The overall climate was moist and mild. In other words, it was a good place for agriculture to develop. Early in their history, Indian families began planting small garden plots, such as patches of barley and wheat. Rice was then unknown in the region. Such small tracts gradually expanded into farming villages. In time, larger and larger sections of land came under cultivation. Eventually Indian farms would grow rice, pulse (edible seeds in plants which have pods), millet, vegetables, and fruit.

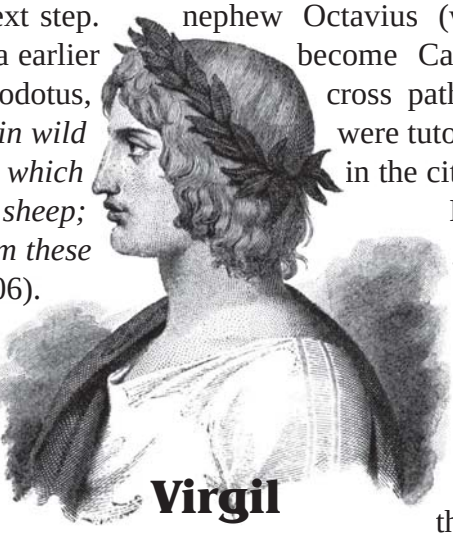
Throughout most of India's history, the majority of the population lived on those foods. On the other hand, "flesh, fish, and fowl" were eaten only by primitive hunters at the lower end of society and the social elite at the top. At first, agricultural land was privately owned. Later, however, it was usually claimed by the royal house and rented out to the individual tillers of the soil. Indian society had become, in essence, a ***feudal system***.

The country's ***monsoon*** bypassed at least part of the Indus Valley. Like the Tigris, Euphrates, and Nile Rivers in the Fertile Crescent, the Indus River flooded its banks every year. That annual event was both a blessing and a curse. The flooding brought fertilization to the farmers' fields. It also swept away farms in its path. Flood damage was kept to a minimum by several techniques. The local landlords built systems of canals and dams which diverted and ***impeded*** flood waters. Buildings were constructed as far above the floodplain as possible. For instance, the ancient city of Harappa stood on a plateau forty feet above the potential water level.

Some Indian agricultural products were unique. The arrival of the Greeks in the area and contact with the Romans spread those commodities to and throughout Western Civilization. A brisk trade soon developed between Asia and Europe. An increasing number of those distinctive Indian agricultural products began showing up in the West. Chief among them were spices, exotic woods, and cotton.

To provide zest to their rather bland diet, the Indians began cultivating an amazing assortment of such spices as cumin, ginger,

cloves, and cinnamon. Trees of various types were among the natural resources of the area. Hence, the harvesting of cedar, teak, rosewood, tamarisk, and acacia was the logical next step. The growing of cotton appeared in India earlier than anywhere else. Greek historian, Herodotus, in regard to India, reported that, *"Certain wild trees there bear wool instead of fruit, which in beauty and quality excels that of sheep; and the Indians make their clothing from these trees"* (Herodotus, *The Histories, III,* 106). Through their wars in the Near East, the Romans also became acquainted with that tree-grown "wool" (cotton) of India. Thus, the foods, spices, trees, and cotton of the Indian subcontinent's agriculture became an integral part of Western culture, as well as Eastern.



Virgil

Meanwhile, in the cities, towns, and countryside of Roman Italy during the last few decades prior to the Christian era, the Roman Republic died and was replaced by the Roman Empire. It was a period when Roman literature reached superb heights and produced great writers.



Literature

VIRGIL

Publius Virgilius (better known simply by the name, Virgil) was born in 70 BC on a farm near Mantua, in northern Italy. His father had served as a court clerk, and from that job he saved enough money to buy a small farm. In addition, he raised bees. That was the quiet, simple lifestyle in which Virgil grew to manhood. No matter where he found himself later in life, the virtues and values acquired on his father's farm never left him. They became the moral basis for his poetry.

As a teenager, Virgil received a quality education in various locations throughout Italy. During his school years, a pattern was established in Virgil's life which would greatly affect him as a poet and a man. Over and over again, for example, Virgil and Julius Caesar's nephew Octavius (who would eventually become Caesar Augustus) would cross paths. For instance, both were tutored by the same teacher in the city of Rome.

In 41 BC, Roman government officials (one of whom was Octavius Caesar) ordered the confiscation of the Virgilius' family farm. The reason for that action was that in a recent civil war, the region had opposed Caesar. Later, Emperor Augustus restored to Virgil that politically-based confiscation.

Virgil, in his poetry, expressed two basic ideals. He possessed a deeply held patriotism. He also believed that there was especial virtue in living the life of a Roman farmer. Octavius Caesar considered himself a reformer, and he shared those points of view. Virgil and Octavius, therefore, recognized that they had much in common. So, the Emperor Octavius Caesar Augustus did everything in his power to promote Virgil and his writing career.

Virgil's poetic works fell into three categories— the *Eclogues*, the *Georgics*, and the *Aeneid*. The *Eclogues* ("selections") were ten short poems, but they established Virgil's reputation as an important Roman poet. In one of those Eclogues, Virgil made some rather astounding statements.

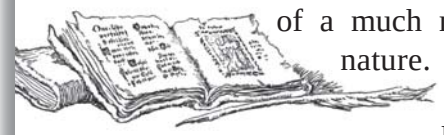
He said that the world's final age was about to dawn. In a sense, history would soon begin all over again. A particularly important virgin would appear on the scene. A better race of people would come down to earth from the heavens. An especially significant male child was about to be born. He would alter the course

of history and institute a Golden Age. That individual would eliminate all guilt and fear. The boy was no ordinary baby, but a living god. He would rule over an earth to which his father had given peace.

In later years, Christians would interpret Virgil's poem to be a prophecy of the coming of Jesus Christ, via the Virgin Mary, and Christ's future millenial reign on earth.

The last ten years of Virgil's life were spent composing the lines of an epic poem relating the mythic tale of Rome's founding. The *Aeneid* is the story of Aeneas, Prince of Troy. With the destruction of Troy at the end of the Trojan War, Aeneas and his men embarked on a voyage across the Mediterranean Sea. Finally, the refugees reached Italy. There they were forced to fight and defeat Turnus, king of one of the Latin tribes. Eventually, Aeneas married a Latin princess. Two of their descendants would be the mythological twin boys (Romulus and Remus), by whom Rome was said to be founded. In the course of the poem, Virgil also recapped the story of the Trojan War.

Virgil was, perhaps, the single greatest author of Latin poetry. He was also a poet of a much more universal nature. His themes were true for human kind of any place and anytime. Latin students have read, studied, memorized, and quoted Virgil throughout the modern history of Western Civilization. Scholars, critics, and fellow writers have praised his work for the past 2,000 years. It is interesting to note that individuals of such differing opinions as the French atheist Voltaire, and the English Puritan, John Milton, both held Virgil in high regard.



Around 400 BC, Celtic tribes crossed the Alps Mountains into northern Italy and settled there. That migration produced two Gauls: Transalpine Gaul ("Gaul across the Alps") and Cisalpine Gaul ("Gaul on this side of the Alps"). Virgil was undoubtedly of Celtic descent because Mantua (his home town) was in Cisalpine Gaul. American historian, Will Durant in his book, *Caesar and Christ*, has observed:

> *"The man who most eloquently sang the majesty and destiny of Rome would never show the hard masculinity of the Roman stock, but would touch Celtic strings of mysticism, tenderness, and grace rare in the Roman breed."*

Nineteenth century American author, Edgar Allan Poe, in his poem, "To Helen," paid tribute "To the glory that was Greece and the grandeur that was Rome."

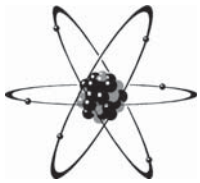
Perhaps no greater examples of those two nations exist than in the literary works of Virgil. Eclogues, Georgics, and Aneid were certainly all aspects of the grandeur of Rome which were based on the glory of Greece. However, a country's glory and grandeur find expression in far more than just literature. An illustration of such is society's use of energy to power industry. The construction of the Seven Wonders of the Ancient World utilized human energy. Today machines and technology are used instead of slave labor. Through studying science, man has discovered that nature has at its disposal amounts of energy far surpassing anything devised by man. That is true in the case of the eruption of volcanoes such as Mount Vesuvius in the first century AD.

LIFE PRINCIPLE



"A man who refuses to work should not eat."

—Middle East Proverb



Lesson 13

Energy

Chapter 2

Section 3
Lessons 11-15

CULTURES BUILT AND DESTROYED



Wise people make plans for the future. Someone observed that "Those who fail to plan, plan to fail (or seldom accomplish anything significant). On the other hand, we must be careful to avoid becoming foolishly overconfident in our plans for today and for the future. It has been well said, "Do not brag about what you will do tomorrow because you cannot know what a day will bring forth." The workers in the Oklahoma City (USA) Federal Building did not expect a truck bomb to end their lives. Diana, the British Princess of Wales, did not expect to die a sudden death in a Paris, France, traffic tunnel. The same can be said for the inhabitants of the ancient Roman cities of Pompeii and Herculaneum in the autumn of AD 79.

On the southern plains of the Italian Peninsula, near the modern city of Naples, rises a mountain nearly 4,000 feet high. Its name is *Mount Vesuvius*. From time to time throughout history, Mt. Vesuvius (a volcanic peak) has erupted, spewing out lava, ashes, toxic gases, and smoke. On some occasions, underground volcanic activity had caused local earthquakes. Nevertheless, by the first century AD, area residents were unquestionably confident that Mount Vesuvius was no longer active. The very slopes of the mountain had been planted, almost to the summit, with various crops and vines.

However, Vesuvius was far from being an extinct volcano. Built-up steam pressure inside the mountain had produced an earthquake in the area some sixteen years before. That catastrophic event had partially destroyed Pompeii at the time. In AD 79, the city was still in the process of being rebuilt. Moreover, the people of Pompeii had become intoxicated with sensual pleasures of prostitution and pagan sexual rituals. City leaders paid

VOCABULARY

Asphyxiated: suffocated due to lack of oxygen
Phenomenon: unusual event
Chasms: deep gorges that extend far below the surface of the ground
Litters: wooden vehicles carried by men or animals, suspended between shafts of wood, each consisting of a chair or bed, often curtained

more attention to brothels than warning signs of danger from Vesuvius.

By the middle of August (the month named for Caesar Augustus) in the year AD 79, a number of events had taken place which foreshadowed those to come. Several new earthquakes shook the vicinity. The nearby sea tossed to and fro, even though no wind was blowing. Animal behavior indicated that they sensed some pending catastrophy.

On August 24, AD 79, Vesuvius arose from its slumber and erupted. Millions of tons of volcanic dust and rock were thrust into the lower reaches of Earth's atmosphere. Those emissions were accompanied by poisonous gasses, great clouds of black smoke, and brilliant flashes of flame. Almost immediately, massive amounts of rain began to fall, which turned the erupted matter into torrents of mud. In six hours of continual eruption, the two nearby cities of Pompeii and Herculaneum were buried under lava and ash some 8-10 feet in depth. All that day and the next, the earth shook, and buildings collapsed. Hundreds of people choked to death on dust and/or toxic fumes. In addition, tidal waves prevented any possibility of escape by sea.

On the third day, the skies cleared. By that time, lava and mud covered everything in Pompeii to the very housetops. Herculaneum, on the other hand, had completely disappeared. That city was under a blanket of volcanic materials, sometimes 30, 40, and even 50 feet thick. Of the approximately 20,000 people who lived in Pompeii, probably 2,000 (or 10% of the population) had died. Furthermore, all throughout the two days of volcanic eruption, a wave of mud pushed toward the sea. There it piled up in an earthen shelf that projected 650 feet into the water.

Most of the people from Herculaneum fled toward Naples and lived. Far fewer people in Herculaneum died than in Pompeii. Pompeii was located a greater distance from Vesuvius than Herculaneum. Therefore, the population of Pompeii believed their city would escape the eruption's devastation. For two days, rain, ash, and small stones (some as large as hen's eggs) fell on Pompeii. Much of the population hid in the rooms and cellars of the city's buildings. Those buildings fell on top of the refuge seekers and/or they were ***asphyxiated*** by toxic fumes. The mud coated streets caused many people to slip, fall, and be unable to get up. They died and were buried where they lay.

At the gates of the city, great quantities of wagons, horses, and people were piled in heaps of ash. Building walls collapsed, pillars crashed to the ground, and tiles slid off roofs. The dust and ashes obscured everyone's vision. It was total darkness night and day. The torrents of rain extinguished lamps and torches. In spite of those difficulties, the only safe place to be was in the open. Fine dust and sulfurous vapors seeped in everywhere, and people were suffocated in all closed-in places.



One Jewish resident of Pompeii, when he saw the fire and ashes from Vesuvius raining down from the sky, apparently was reminded of the destruction of Sodom and Gomorrah recorded in the book of Genesis in the Hebrew Bible. *"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."* (Genesis 19:24)

The Jewish Scriptures said that God punished the people of those two cities because of their unnatural sexual behavior, which became known as "sodomy." Titus, the Roman Emperor, had destroyed Jerusalem and the Hebrew Temple nine years earlier, so the

Jewish gentleman wondered whether Vesuvius was God's punishment on Rome; He scrawled on the wall of a house in the ninth district of Pompeii the words, "SODOMA GOMORA."

Some 34 people and one goat died in the downstairs rooms of one of the most palatial houses in ancient Pompeii. A man carrying a large sack of gold coins died at the front door of the same building. Sixty-three gladiators died in the gladiator barracks. Two prisoners in leg irons died in a jail cell. Chained watchdogs suffocated in the yards of the houses they "protected." Many residents fled toward the sea to find ships to take them to safety. The few remaining small boats available were already overcrowded. The majority of those overloaded crafts sank from the sheer weight. Others were pounded to pieces by huge waves.

People, dogs, and rats jumped into the sea in an attempt to swim to safety. They all drowned and were washed up on the shore. There, along with dead fish and birds, their dead bodies littered the beach.

On the third day, as Vesuvius began to return to normal, a blanket of white ash (15-25 feet deep) lay over the entire region. Structures 40 miles away were partially buried. Wind currents carried ashes hundreds of miles away to Egypt and Syria.

At the time of the Vesuvius eruption, half of the Roman navy was anchored nearby. The commander of that fleet was Pliny the Elder. His 17-year old nephew, who would become the Roman writer known as Pliny the Younger, was there also. His description of the events of those two days appeared years later in a letter to Caesar Tacitus:

> *"You asked that I write you how my uncle died, in order that you may hand down a more reliable account to posterity... He was at Misenum and commanding the fleet in person. On the 24th day of August (in AD 79), at about the seventh hour* (approximately one in the afternoon)*, my mother pointed out to him a cloud of unusual size and appearance... He demanded his sandals and went to a higher place, whence the* ***phenomenon*** *could best be observed. Since we were watching from a distance, it was not clear from what mountain it arose, but later we learned that it was Vesuvius."*



The older Pliny determined to attempt a rescue of refugees from Vesuvius's wrath. Therefore, he headed toward shore. That decision, however, was not without danger.

> *"Now ashes were falling on the ships, hotter and thicker as they drew nearer, and now pumice stones, blackened, charred, and cracked by fire; now the waters suddenly grew shallow and the shore was obstructed by landslides from the mountain."*

The party spent a night on shore. In the morning, however, the situation was rapidly becoming more dangerous:

> *"Together they considered the question of remaining in the house or wandering in the open: for the house was swaying as a result of the frequent and violent earthquake shocks and, just as if torn from its foundation, seemed to totter now in this direction and now in that. Under the open sky, however, the falling pumice stones, though light and porous, were feared. A comparison of the dangers induced*

them to choose the latter plan.
It was decided to go to the shore and observe from close range, whether it was possible to put out to sea. But the sea was still wild and running in a contrary direction. There my uncle lay down on a discarded sail... Then flames and the smell of sulphur, which warned them that more flames were about to burst forth, frightened the rest to flight but barely roused my uncle from his coma. Supported by two slaves he rose up, but straight way fell helplessly, because, I suppose, his breathing was obstructed by the heavy atmosphere and his windpipe was blocked... When day returned, the third from that on which he last beheld the light, his body was found, untouched and unharmed, and clothed in the garments he had put on. The position of his body gave the appearance of sleep rather than of death."

Archeologists in recent excavations have discovered the remains of hundreds of Pompeii residents who died in their homes, streets, and shops, and along roads leading out of Pompeii.

Meanwhile, events were taking place along roads built by the Incas in South America.



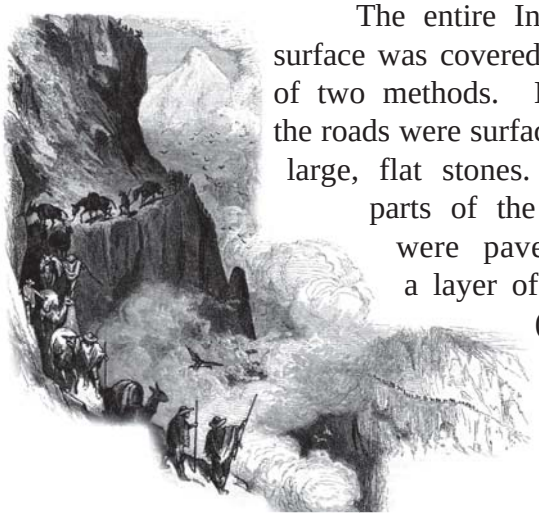
Transportation

The Inca Road Systems

In the Andean mountains of South America in the 1400s AD, existed one of the great civilizations of the New World, before the arrival of Europeans in 1492 AD. It is of interest to note that the local population was not actually known as "Incas." They were the people ruled by the Inca. The term "Inca" really applied only to the head of government. "Inca" was not a name, but a title, like "Montezuma" (pre-Columbian Mexico), "Pharaoh" (ancient Egypt), "Caesar" (Rome), "Kaiser" (Imperial Germany), and "Czar" (pre-Revolutionary Russia). Furthermore, Incan society was the only culture in all world history which has been universally recognized as a full-blown civilization, and yet possessed neither the wheel nor writing.

The Inca road system of the 15th century AD has been described as a perfectly splendid set of highways. It stretched from Quito, Ecuador, in the north, to far-southern Chile. That was a distance of 3,000 miles almost in a straight line. The Incan highways crossed "sky-high" Andean peaks, gorges, unbelievably steep cliffs, inhospitable deserts, and swollen mountain streams.

Huge ***chasms*** were passed over by means of suspension bridges. Those bridges consisted of a network of large ropes, made from plant fibers and animal hairs. Some of those suspension bridges exceeded 1,500 feet in length. The cables themselves were often 16 inches thick. The ends of the cables were secured in holes bored into the rock of the cliff face or through gigantic stone piers. Deep canyons sometimes were filled with rock and earth to produce artificial causeways upon which to travel. Along the way, tunnels were carved through vast stretches of solid rock. Many of those passageways are still in use today.



The entire Inca road surface was covered by one of two methods. Most of the roads were surfaced with large, flat stones. Other parts of the system were paved with a layer of asphalt (tar).

Some sections of those ancient highways are still used by automobiles today.

At various places along the main north to south route, side roads branched off to the west and the east. Those secondary roads ran from the shores of the Pacific Ocean to the fringes of the Amazon jungle. In addition, another "King's Highway" followed the seacoast. Thus, a network of roadways extended throughout parts of what would later become the modern South American countries of Ecuador, Chile, and Argentina, for a total of some 10,000 miles. Hence, the extensive Inca Empire was physically linked together. From the Pacific, hard surfaced thoroughfares quickly climbed to a height of 15,000 feet above sea level. In certain locations, that road literally clung to the very edge of cliff faces of hazardous masonry shelves.

Barefooted or sandal-clad runners carried oral messages between the Inca twin capitals of Cuzco and Quito. Those thousand miles were traveled in about a week. Approximately every 20 miles were rest stops or *post houses* for the messengers. A fresh runner waited in each way station. Also, every 40 miles were "Imperial Inns" which served as storehouses for food, supplies, and equipment available to the army or local communities in case of need.

Furthermore, a series of guard posts, watch towers, and forts were located along the roads. A system of signal fires could be lit by the men on watch, to send signals from one end of the empire to the other in an amazingly brief time. Throughout the entire length of the road system, distance markers were strategically placed to indicate the distance to the next rest house.



Travel over the Inca roads was as fast or faster than modern transportation. For example, fresh fish caught in the Pacific Ocean reached Cuzco within 30 hours. That was actually six hours faster than along the same route by railway train. Fruits and vegetables harvested in the coastal districts were available in Cuzco 15 hours later. Amazingly, Inca roads were built without the aid of, or for the use of, wheels. Therefore, travelers ascended and descended not by inclines but with stone steps.

Three main means of transportation and/or travel occurred on Incan roads. Messengers, soldiers, and private citizens went from place to place on foot. The royalty was carried in ***litters***. Goods were transported by small pack animals, such as the llama and alpaca. The steep steps and small packs limited the loads which could be carried. Nevertheless, the Inca civilization flourished, largely due to their unrivaled highway system.

The Incas were able to maintain a vast political empire. To a great extent, that was because of their highly developed system of communication. The latter was based, as we have seen, on an elaborate network of roads. The same was also true back across the Atlantic Ocean in Rome. Several factors came together to form an environment which greatly enhanced Roman prosperity.

LIFE PRINCIPLE



"Wise people make plans for the future."

—John R.Bennie, III



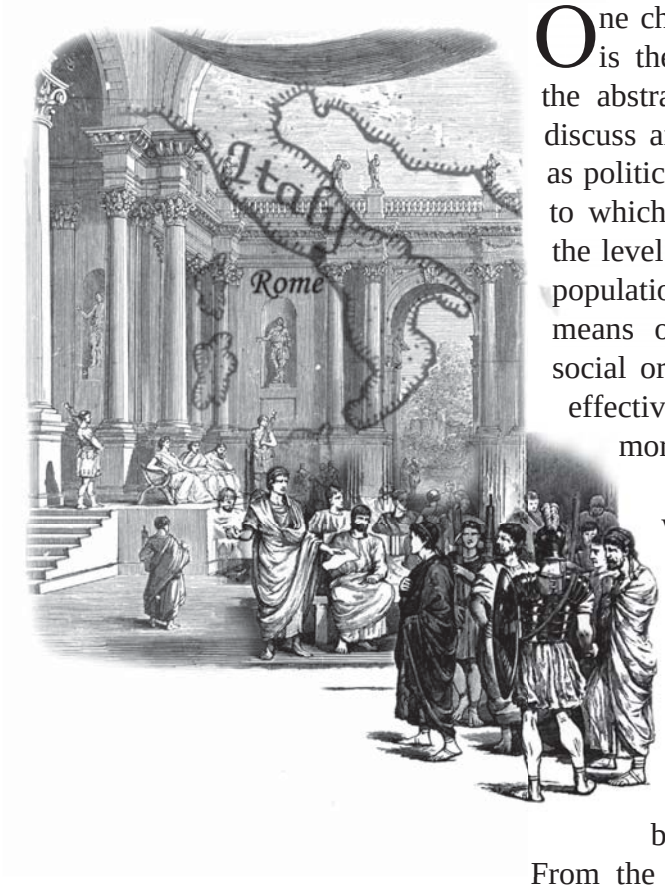
Lesson 14

Chapter 2

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Communication

ROMAN ROADS



One characteristic that sets people apart from animals is the ability to communicate with one another in the abstract. In other words, only human beings can discuss and debate the various aspects of such subjects as politics, philosophy, and religion. The greater degree to which a society is able to communicate, the higher the level of culture that can be attained. Therefore, any population guided by moral values and an advanced means of communication usually produced a stable social order. However, cultures may rise based on an effective communication system, yet die because of moral corruption.

In the year 30 BC, an event took place which forever changed the history of Rome and, therefore, the world. Julius Caesar's nephew, Octavius, was proclaimed emperor and his family name ("Caesar") became the title of his new office. Henceforth, he and each of his successors were known as the *Caesar*. The morally corrupt Roman Republic had died, and the Roman Empire was born. That was the beginning of the era known as the ***Pax Romana***. From the ascension of Augustus (30 BC) to the death of Marcus Aurelius (AD 180) was a period of 210 years marked by phenomenal political and economic stability.

That peace and prosperity, however, had been purchased at a staggering price. The final years of the Republic had been ones of intense political struggle, outright civil war, and moral ***decadence***. To counteract the chaos thus produced, the early emperors wielded almost unlimited government authority. Therefore, the highly prized individual freedom of the Republic was replaced by five centuries of dictatorship and political oppression.

Nevertheless, in spite of the dictatorship imposed by the Caesars of the Roman Empire, the Pax Romana produced a radical new era in human history. Several

VOCABULARY

Pax Romana: literally "Roman Peace"
Decadence: serious deterioration of morality and culture
Orator: one who speaks with eloquence and persuasion
Republicanism: a representative form of government based on law
Mariners: Sailors

elements existed to ensure that life was more secure and economically thriving than ever before, yet at the price of individual freedom.



AN ENTRANCE TO ROME

Rome possessed a road system, which in the Old World, was second to none. Those roadways enabled trade and travel to flourish throughout the Empire. Inns were constructed to accommodate travelers. Peace was maintained by harsh military rule throughout all Roman holdings. The Roman army policed the Empire and protected wayfarers from bandits. What the army did on land, the navy accomplished on the sea. Messages and letters could be sent anywhere in the Roman Empire with a high degree of probability that they would arrive at their intended destinations safely.

Roman law was applied in all parts of their political domain. Roman citizens, and even conquered peoples, could obtain a reasonable degree of justice. That universal application of Roman law ensured that one's legal status remained the same regardless of where in the Empire an individual traveled.

Although Latin was the native language of the Romans, they ruled over a realm which included many peoples and numerous languages. Therefore, Greek had been adopted as the language of trade and was used to communicate successfully in Italy, Egypt, Palestine, Mesopotamia, or Europe.

That was also the era when Rome itself began to be regarded as the "Eternal City." Many thought the Empire was destined to last forever. Life for the common man actually improved greatly. During the Pax Romana, Rome exported "civilization to all lands surrounding the Mediterranean Sea."

It was during the years of the "Roman Peace" that Jesus of Nazareth was born in Palestine, and the Christian religion began to be spread around the world. The Pax Romana was vital to both. When Christianity was expelled from Palestine, it depended greatly on the Pax Romana to ensure its dissemination into all parts of the Roman world. Without the impact of Christianity, Western Civilization after the Fall of Rome would have been totally different. The Pax Romana profoundly influenced communication in the Roman world and after. Cultures today are a consequence of that period of Roman history!

The Pax Romana was the greatest period of Roman history. However, the greatest person of Roman history missed it by less than two decades. In a very real sense, he spent his life trying to prevent it from happening! The Pax Romana was a product of the Empire, and the Empire came into being only because the Republic had died. Between 70 and 80 years before the Pax Romana, and during the final days of the Roman Republic, lived a man who changed the history of Rome and, indeed, the world forever because of what he did, what he said, and what he wrote.

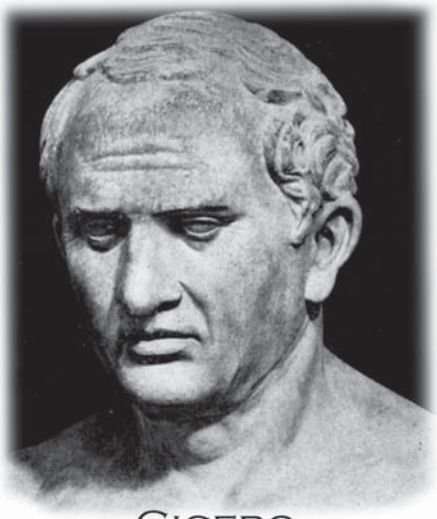


Dominant Personalities

CICERO

A wise man once said that if we do not learn from history, we are doomed to repeat it! Certainly the world should profit from lessons learned of the past. More than 2,000 years ago, the Roman Republic was dying. It was a time of extreme greed, violence, and corruption. Morals were in a terrible decline. Religious values were ridiculed or ignored. The vast majority of the Roman people were either very rich or very poor. Two popular political leaders were each trying to establish himself as dictator. One of those individuals was Julius Caesar.

The global situation today is not all that different from ancient Rome. Wise people avoid problems by studying the actions of the Roman Republic leaders. Their actions could well serve as warnings for us today. Some Romans decided they could not let their republic die without making every effort to save it.



CICERO

At that time a group of ten Roman patriots came to the conclusion that Julius Caesar represented a very clear threat to the continued existence of the Roman Republic. They believed that Caesar intended to establish himself as the country's king. Because they were committed to a republican form of government, the conspirators decided that only one drastic action would stop Caesar's evil intent—his assassination. Unfortunately, those men failed to realize that by planning to kill Caesar, they were lowering themselves to his level. Two wrongs do not make a right!

One of the men recruited to that cause was a Patrician statesman named Brutus. He was a nobleman by rank and character, and he very reluctantly joined the plot against Caesar. Finally, however, Brutus became convinced that the only way to save the Roman Republic was to do away with Julius Caesar. So, on March 15, 44 BC, Caesar was assassinated. After the death of Julius Caesar, a civil war took place. The result was that Brutus was defeated and committed suicide.

Almost one thousand, six hundred and fifty years later, English playwright William Shakespeare depicted the events leading up to both Caesar's and Brutus' deaths. Near the end of the play "Julius Caesar" (Act V, Scene V), a major character referred to the dead Brutus by the following words, "This was the noblest Roman of them all." In reality, those words were not accurate! The "noblest of them all" was another man altogether. He politically agreed with the conspirators that Julius Caesar was a dangerous enemy of the Republic. Nevertheless, he declined to join the plotters. He waged his struggle to preserve the dying Republic in other, legal ways. His name was Marcus Tullius Cicero.

Cicero (106-43 BC) was born in the Italian town of Arpinum. He received an excellent education in Rome and Athens. Cicero became a lawyer, a politician, a writer, and a public speaker. He was recognized, even by his enemies, as the greatest ***orator*** of the period. Throughout his life, Cicero tirelessly fought against the political evils of his day. Even though he possessed strong political and philosophical opinions (especially about the superiority of a republican form of government), Cicero carefully avoided becoming involved with the political extremes of politicians. Cicero

dedicated his life to the preservation of morality and ***republicanism***. For that, he was eventually murdered by men more interested in power than freedom for the Republic.

A typical example of Cicero's writings is as follows:

> *"Of all the evils, ambition and the disputes for public posts are the most deplorable. Plato, likewise, on this subject, says very admirably, that they who dispute for the management of a state resemble* ***mariners*** *wrangling about who should direct the helm. He then lays down as a rule that we ought to look upon those as our enemies who take arms against the public, and not those who want to have public affairs directed by their judgment. For instance, Publius Africanus and Quintus Metellus differed in opinion, but without animosity."* (Cicero, *Moral Duties*, XXV)

At the birth of the United States of America, a woman asked Benjamin Franklin what kind of government the American Founding Fathers had given them. He answered, "A republic, madam, if you can keep it." Yet today, most people assume the USA is one of the so-called Western Democracies. However, significant differences exist between republics and democracies. Cicero certainly knew that.

In a democracy, the people rule. That sounds desirable. Realistically, however, such a condition soon breaks down, so that rule is actually carried out by the unruly mob. If one more person than a simple majority champions a cause, the majority rules whether the position is right or wrong. If slightly more than half the people in a pure democracy thought murder was acceptable, it could be legalized. In a republic, however, actual rule is by law rather than the whim of democratic voters. Representatives are elected by the citizens to enforce principle-based law and to govern by the consent of the governed. Unfortunately, when a republic degenerates into a democracy, the people actually begin to lose their freedoms rather than gain them. The end result is always a socialistic dictatorship "in the name of the people."

It was that condition which Cicero wanted to prevent. Throughout his political career, Cicero, the lawyer, the writer, and the statesman, struggled to save the dying Roman Republic. He spent his entire life fighting for morality, religion, and liberty. In the end, he was defeated, but he did accomplish two important things. He was true to his own principles, and he postponed the destruction of the Republic for many years. The Republic did not come to a final end until 13 years after the tragic death of Cicero.

Cicero, Caesar, and Brutus were all Roman politicians. Each of them had served in the Senate. The Senate, indeed, was the hub around which Roman political life revolved. Every year, four Senators were chosen as aediles. Part of their job was to organize and finance the public games--the sports oriented entertainment spectacular. In the period of the Republic and on into the Pax Romana of the Empire, those athletic contests became the most popular events in Roman public life.

LIFE PRINCIPLE



BRUTUS

"Two wrongs do not make one right!"

—Anonymous



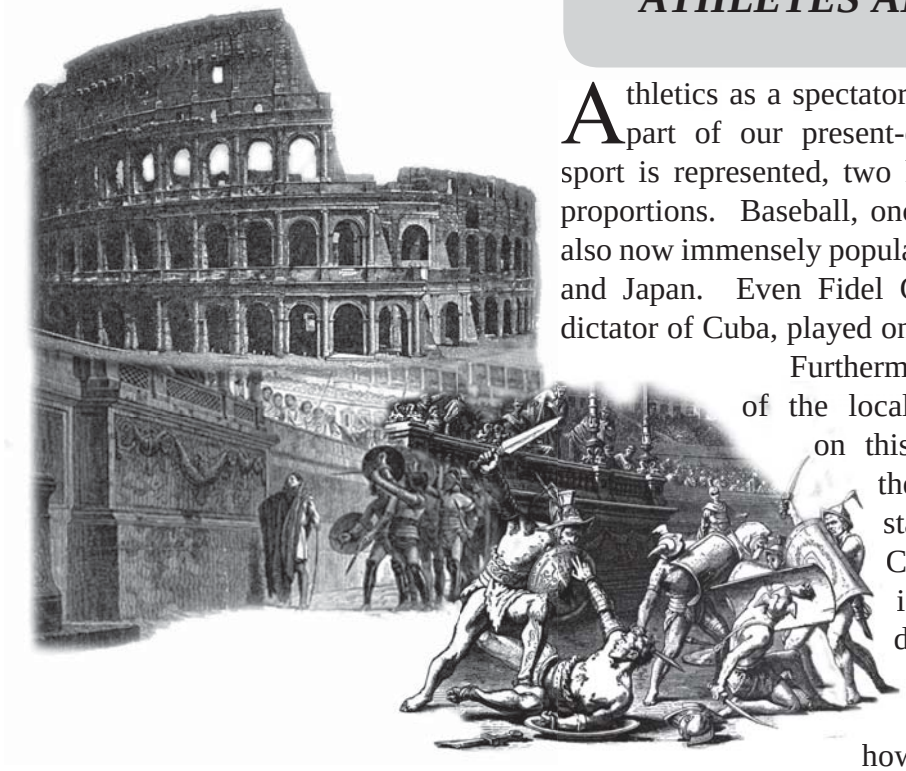
Lesson 15

Chapter 2

Section 3
Lessons 11-15

Sports & Recreation

ATHLETES AND GLADIATORS



Athletics as a spectator sport is very much an integral part of our present-day culture. Although every sport is represented, two have reached almost obsessive proportions. Baseball, once the "all American game," is also now immensely popular in the Canada, Latin America, and Japan. Even Fidel Castro, the former Communist dictator of Cuba, played on an amateur baseball team.

Furthermore, every week huge numbers of the local population, in many places on this earth, are either "glued" to the television or seated in nearby stadiums watching football. In Canada and the United States, it is the same game with slightly different rules. In Europe, football is a totally different game. In each location, however, the enthusiasm of the fans is the same.

Nevertheless, that degree of excitement is not limited to baseball and football. Boxing also rates very high around the world. As you read the following account of an ancient boxing match, you will be reminded of the typical blow-by-blow description from ringside broadcasts aired on your television:

> *"Then the son of Anchises brought out hide gloves of equal weight, and bound the hands of the antagonists... Each took his stand, poised on tiptoe and raising one arm... Drawing their heads back, from the blows they spar, hand against hand, they aim many hard blows, wildly pummeling each other's sides and chests, ears and brows and cheeks, making the air resound with their strokes... Entellus furiously drives Dares headlong over the arena, redoubling his blows, now with the right hand, now with the left... Then Aeneas put an end to the fray, Dares'*

VOCABULARY

Extravaganzas: elaborated public events marked by decorations, excitement, and fan enthusiasm
Gladiatorial: pertaining to staged, hand-to-hand combat by men called gladiators trained to kill opponents with spears, swords, and other weapons
Sacrilege: gross disrespect toward things considered sacred
Obsession: mental hunger for a particular experience or item
Elaborate: above average, extensive details

mates led him to the ships with his knees shaking, his head swaying from side to side, his mouth spitting teeth and blood." (from the *Aeneid*)

This first century BC account was written by the Roman poet Virgil. As a matter of fact, stadium sporting events today and in ancient Rome differ little from each other. Public tastes in regard to athletics have not changed to any great degree in the past 2,000 years. Let's look at some of the sporting events of the Roman past.

In the sports-oriented ***extravaganzas*** of ancient Rome, the following three types of events were popular:

1. Strictly athletic competitions which included running foot races, throwing the discus, wrestling, and boxing
2. Chariot races and jockey-ridden horse races
3. Exhibitions of animals and/or gladiators (From the Latin word *gladius* meaning "swords"; in Republican and Imperial Rome, gladiators were trained fighting men who took part in armed combat with one another, to the death, for public entertainment.)

Animal shows consisted of several variations. Exotic beasts from every part of the then-known world could be paraded into the arena. Other displays might be of animals dressed up in costumes, doing clever tricks, being "hunted" by armed men, fighting each other, or tearing apart and devouring helpless human victims, while bloodthirsty crowds cheered. Hundreds of first century AD Christians were fed to the lions in this manner to provide entertainment for Rome.



The greatest spectacles and the most popular, however, were the ***gladiatorial*** combats. Those contests could be either one-on-one or among groups. Roman gladiators were drawn largely from the ranks of prisoners of war, convicted criminals, or rebellious slaves. However, if not enough potential gladiators could be found, other men were pressed into service. Some men even volunteered to be gladiators. The movie, *Gladiator*, depicts much of the political intrigue, betrayals, and arena gore of that era.

Becoming a Roman gladiator gave condemned men the chance to fight for their lives. Felons who had been sentenced to death for murder, arson, robbery, mutiny, or ***sacrilege***, were gathered from all over the empire and shipped to other major cities of the empire. There, they attended special schools where they were taught to be gladiators. After graduation, the new gladiators were distributed to the public arenas in various Roman cities. Each stadium had nearby gladiator barracks. Remember, for instance, that the bodies of 63 such individuals were found in the gladiator barracks of Pompeii.

Gladiators who fought exceptionally well might be freed. Most winners, on the other hand, were forced to fight again and again. If they survived for three years, they stopped being gladiators and were sold as slaves. If they served their masters well for two years, they were set free altogether.

On the day of the games, the gladiators were paraded like exotic animals into the arena. The gladiators fought in pairs or in large groups. If a man was defeated, but not killed, he was allowed to appeal to the crowd for his life. The audience reacted in one of two ways. If they

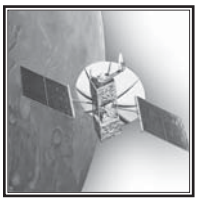
turned their thumbs up, the fallen gladiator was spared. If they responded with thumbs down, he was killed at once.

Most Romans, including the prominent writers of the day, saw nothing immoral in the gladiatorial games. The popular opinion was that they were all sentenced to death anyway; as gladiators, they were given the chance to fight and maybe to live! Two of the exceptions to that point of view were Roman philosopher Lucius Amaeus Seneca and the great republican Marcus Tullius Cicero. Seneca expressed his disgust for the games by noting that, *"Man, a sacred thing to man, is killed for sport and merriment"* (Seneca, *Epistles*, XII, XCV).

Cicero asked the question, *"What can it be for a man of refinement, when either a weak man is torn by an extremely powerful animal, or a splendid animal is transfixed by a hunting spear?"* (Cicero, *Letters*, "To Marcus Marius," VII, I)

In most areas of the world today, spectator sports are a virtual ***obsession***, as they were in ancient Rome. Thousands of people each year avidly watch such contests of strength and skill. Usually, when one attends a sporting competition, a printed program is available to allow the audience to identify athletes and activities.

In like manner, if people wish to travel from one place to another, a map is a handy tool to have. In different countries, maps are prepared by government agencies, automobile clubs, and private companies. A map shows the travelers where they are, where they want to go, and how to get there. Maps are not anything new. They were included in all the cultures from the past which we have studied so far. Ancient Mesopotamia produced maps on baked clay tablets. Perhaps the greatest map maker in history was a man who lived in the second century AD and was a part of Roman society.



Discoveries

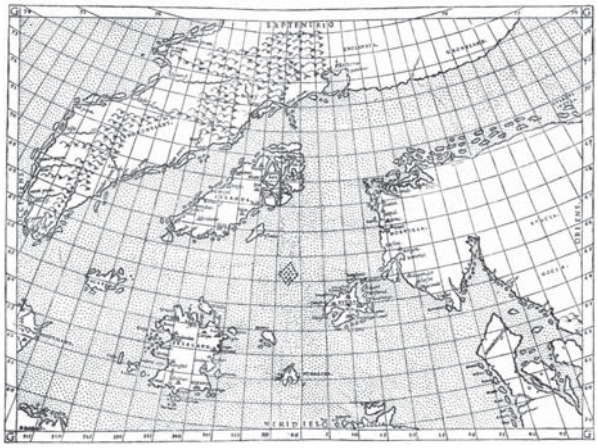
PTOLEMY'S MAPS

Our present discussion takes us a little further forward in time than the other events we have examined in this chapter (the second century AD). Most Roman accomplishments were not based on new knowledge discovered by other Romans. Theirs was predominantly Greek learning which Romans had adopted and adapted as their own. Such was certainly the case in regard to geography, which is made up of three linguistic elements: *geo* ("world") *graph* ("writing"), and *y* ("of or pertaining to"). Therefore, geography literally means "of or pertaining to writing about the world." Claudius Ptolemaeus (Ptolemy) has been considered the greatest Greek *geographer.*

Ptolemy (AD 90-168) was born in the town of Ptolemaus (hence his name) on the Nile River of Egypt. He spent most of his life, however, in the city of Alexandria, Egypt. Although he was a Greek, Ptolemy was very much a part of the Roman world. Alexandria was the main city in the Greco-Roman world for scientific investigations. In Alexandria, Ptolemy pursued research in geography, astronomy, and mathematics. The scientific conclusions he reached in those three disciplines were of two kinds—brilliant truths and gross errors. Nevertheless, Ptolemy's influence is very much felt even today, more than 1,800 years after his death.



Ptolemy applied his knowledge of astronomy to compute the distance from the moon to the earth. He



A Ptolemy-Type Map

devised ***elaborate*** tables of longitudes and latitudes for 8,000 locations around the then-known world. He was the first person to use the terms "parallels" and "meridians" on maps. He correctly understood that this earth is a sphere. He divided the globe into 360 degrees. Then he subdivided those degrees into 60 "partes minutae primae" (first small parts or *minutes*.) He next cut the minutes into 60 "partes minutae secundae" (second small parts or *seconds*). In addition, he discovered how to calculate the distances between two points on the spherical earth. He devised a method whereby a section of that spherical earth could be projected onto a flat surface. In other words, Ptolemy made flat maps of the round globe. It was Ptolemy who began the practice of orienting a map with north toward the top and east to the right.

Ptolemy's two biggest mistakes are ones for which he is always remembered, and they were colossal! He believed that our solar system was *geocentric* (the Sun and the other planets revolved around the Earth). Second, he miscalculated the size of the Earth. Ptolemy thought our planet was much smaller than it actually is. He said the world was only 18,000 miles around, but it is actually 25,000 miles in circumference at the equator. He also thought the continent of Asia was much longer than it really is. Furthermore, he had no idea of the existence of North and South America. Therefore, on a Ptolemaic globe, Asia was only a few miles west of Europe. Nearly 1400 years later, Christopher Columbus, using a Ptolemaic globe, decided he could reach India by sailing west across the Atlantic Ocean.

It could readily be speculated that Ptolemy's mistake about the Earth's size encouraged Columbus to discover America in 1492. Ptolemy, even by his error, actually aided world exploration.

He added to the overall geographical knowledge of the world in other ways as well. He produced a superb volume of world maps. Ptolemy himself did not travel around the globe to obtain that knowledge. He brought together information gathered from many different sources and put that knowledge together in one place. Ptolemy's mistakes were due to the fact that knowledge about the world at that time was incomplete and sometimes faulty. Nevertheless, Ptolemy is considered "the Father of Modern Geography." Even though we no longer accept the concept of a Ptolemaic solar system, the basic framework and vocabulary of our present day maps of the world are still Ptolemaic in nature. Even with his miscalculations, there is no way to over-emphasize his influence on our world today. The next time you use a map, remember the achievements of Ptolemy.

LIFE PRINCIPLE



"A person's development is more than just education of the brain: it is also the nurturing of the heart."
—Eric Bueher