

Historical Texts in European Language

(Greek-Roman Texts)



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1. aediles
2. agora
3. apella
4. archon
5. areopagos
6. assembly (ekklesia)
7. boule
8. censor
9. comitia
10. deme (demos)
11. dioiketes (Egypt)
12. dokimasia
13. gerousia
14. idios logos
15. nomos
16. oikonomos
17. ostracism
18. polis
19. praetor
20. quaestor
21. strategos, Egypt



Part One: Texts

1. The wrath of Achilles⁽¹⁾

The wrath sing, goddess, of Peleus' son, Achilles, that destructive wrath which brought countless woes upon the Achaeans, and sent forth to Hades many valiant souls of heroes, and made them themselves spoil for dogs and every bird; thus the plan of Zeus came to fulfillment, from the time when first they parted in strife Atreus' son, king of men, and brilliant Achilles. Who then of the gods was it that brought these two together to contend? The son of Leto and Zeus; for he in anger against the king roused throughout the host an evil pestilence, and the people began to perish.

because upon the priest Chryses the son of Atreus had wrought dishonour. For he had come to the swift ships of the Achaeans to free his daughter, bearing ransom past counting; and in his hands he held the wreaths of Apollo who strikes from afar, on a staff of gold; and he implored all the Achaeans, but most of all the two sons of Atreus, the marshallers of the people: "Sons of Atreus, and other well-greaved Achaeans, to you may the gods who have homes upon Olympus grant that you sack the city of Priam, and return safe to your homes; but my dear child release to me, and accept the ransom out of reverence for the son of Zeus, Apollo who strikes from afar." Then all the rest of the Achaeans shouted assent, to reverence the priest and accept the glorious ransom, yet the thing did not please the heart of

⁽¹⁾ Hom. Il. 1.1.

Agamemnon, son of Atreus, but he sent him away harshly, and laid upon him a stern command: “Let me not find you, old man, by the hollow ships, either tarrying now or coming back later, lest your staff and the wreath of the god not protect you. Her I will not set free. Sooner shall old age come upon her in our house, in Argos, far from her native land, [30] as she walks to and fro before the loom and serves my bed. But go, do not anger me, that you may return the safer”.



Questions

1. The Greeks managed to enter Troy through the trick of the wooden horse.

(T)

(F)

2. The Trojan war ended with the victory of Troy.

(T)

(F)

3. Hector was one of the most brilliant Greek leaders in the Trojan war.

(T)

(F)

4. The Trojan war lasted for five years.

(T)

(F)

5. The Goddess Athena stroke the Achaeans with the pestilence.

(T)

(F)

1. The Trojan war occurred between Troy and

(A) Egypt

(B) Rome

(C) Macedonia

(D) Greece

2. The God caused the widespread of pestilence between the Achaeans in the Trojan war.

(A) Zeus

(B) Apollo

(C) Hephaestus

(D) Poseidon

3. was the leader of the Greek army in the Trojan war.

(A) Achilles

(B) Agamemnon

(C) Odysseus

(D) Menelaus

4. The Trojan war lasted for

(A) 5 years

(B) 10 years

(C) 15 years

(D) 20 years

2. The strategic location of Athens⁽¹⁾

One might reasonably suppose that the city lies at the centre of Greece, nay of the whole inhabited world. For the further we go from her, the more intense is the heat or cold we meet with; and every traveller who would cross from one to the other end of Greece passes Athens as the centre of a circle, whether he goes by water or by road. Then, too, though she is not wholly sea-girt, all the winds of heaven bring to her the goods she needs and bear away her exports, as if she were an island; for she lies between two seas: and she has a vast land trade as well; for she is of the mainland.

⁽¹⁾ Xen. Ways.1.6-7.

3. Solon's constitution⁽¹⁾

Solon having become master of affairs made the people free both at the time and for the future by prohibiting loans secured on the person, and he laid down laws, and enacted cancellations of debts both private and public, the measures that are known as 'the Shaking-off of Burdens,' meaning that the people shook off their load. In these matters some people try to misrepresent him; for it happened that when Solon was intending to enact the Shaking-off of Burdens, he informed some of the notables beforehand, and afterwards, as those of popular sympathies say, he was outmaneuvered by his friends, but according to those who want to malign him he himself also took a share. For these persons borrowed money and bought up a quantity of land, and when not long afterwards the cancellation of debts took place they were rich men; and this is said to be the origin of the families subsequently reputed to be ancestrally wealthy. Nevertheless, the account of those of popular sympathies is more credible; for considering that he was so moderate and public-spirited in the rest of his conduct that, when he had the opportunity to reduce one of the two parties to subjection and so to be tyrant of the city, he incurred the enmity of both, and valued honor and the safety of the state more than his own aggrandizement, it is not probable that he besmirched himself in such worthless trifles. And that he got this opportunity is testified by the

⁽¹⁾ Aristot. Const. Ath. 7-9.

disordered state of affairs, and also he himself alludes to it in many places in his poems, and everybody else agrees with him. We are bound therefore to consider this charge to be false.

And he established a constitution and made other laws, and they ceased to observe the ordinances of Draco, except those relating to homicide. They wrote up the laws on the Boards¹ and set them in the Royal Colonnade, and all swore to observe them; and the Nine Archons used to make affirmation on oath at the Stone that if they transgressed any one of the laws they would dedicate a gold statue of a man; owing to which they are even now still sworn in with this oath. And he fixed the laws to stay unaltered for a hundred years. And he arranged the constitution in the following way: he divided the people by assessment into four classes, as they had been divided before, Five-hundred-measure man, Horseman, Teamster and Laborer, and he distributed the other offices to be held from among the Five-hundred-measure men, Horsemen and Teamsters—the Nine Archons, the Treasurers, the Vendors of Contracts, the Eleven and the Paymasters, assigning each office to the several classes in proportion to the amount of their assessment; while those who were rated in the Laborer class he admitted to the membership of the assembly and law-courts alone. Any man had to be rated as a Five-hundred-measure man the produce from whose estate was five hundred dry and liquid measures jointly, and at the cavalry-rate those who made three hundred,—or as some

say, those who were able to keep a horse, and they adduce as a proof the name of the rating as being derived from the fact, and also the votive offerings of the ancients; for there stands dedicated in the Acropolis a statue of Diphilus on which are inscribed these lines: "Anthemion Diphilus's son dedicated this statue to the gods

. . . having exchanged the Laborer rating for the Cavalry—"

and a horse stands beside him, in evidence that 'cavalry' meant the class able to keep a horse. Nevertheless it is more probable that the cavalry were distinguished by their amounts of produce as the Five-hundred-measure men were. And men had to be rated in the Teamster class who made two hundred measures, wet and dry together; while the rest were rated in the Laborer class, being admitted to no office: hence even now when the presiding official asks a man who is about to draw lots for some office what rate he pays, no one whatever would say that he was rated as a Laborer.

For the offices of state he instituted election by lot from candidates selected by the tribes severally by a preliminary vote. For the Nine Archons each tribe made a preliminary selection of ten, and the election was made from among these by lot¹; hence there still survives with the tribes the system that each elects ten by lot and then they choose from among these by ballot.² And a proof that he made the offices elective by lot according to assessments is the law in regard to the Treasurers that remains in force even at the present

day; for it orders the Treasurers to be elected by lot from the Five-hundred-measure men. Solon, therefore, legislated thus about the Nine Archons; for in ancient times the Council on the Areopagus used to issue a summons and select independently the person suitable for each of the offices, and commission him to hold office for a year. And there were four Tribes, as before, and four Tribal Kings. And from each Tribe there had been assigned three Thirds and twelve Ship-boards³ to each, and over the Ship-boards there was established the office of Ship-commissioners, appointed for the levies and the expenditures that were made; because of which in the laws of Solon, which are no longer in force, the clauses frequently occur, 'the Ship-commissioner to levy' and 'to spend out of the Ship-commission Fund.' And he made a Council of four hundred members, a hundred from each tribe, but appointed the Council of the Areopagus to the duty of guarding the laws, just as it had existed even before as overseer of the constitution, and it was this Council that kept watch over the greatest and the most important of the affairs of state, in particular correcting offenders with sovereign powers both to fine and punish, and making returns of its expenditure to the Acropolis without adding a statement of the reason for the outlay, and trying persons that conspired to put down the democracy, Solon having laid down a law of impeachment in regard to them. And as he saw that the state was often in a condition of party strife, while some of the citizens through slackness were

content to let things slide, he laid down a special law to deal with them, enacting that whoever when civil strife prevailed did not join forces with either party was to be disfranchised and not to be a member of the state.

This then was the nature of his reforms in regard to the offices of state. And the three most democratic features in Solon's constitution seem to be these: first and most important the prohibition of loans secured upon the person, secondly the liberty allowed to anybody who wished to exact redress on behalf of injured persons, and third, what is said to have been the chief basis of the powers of the multitude, the right of appeal to the jury-court—for the people, having the power of the vote, becomes sovereign in the government. And also, since the laws are not drafted simply nor clearly, but like the law about inheritances and heiresses, it inevitably results that many disputes take place and that the jury-court is the umpire in all business both public and private. Therefore some people think that Solon purposely made his laws obscure, in order that the people might be sovereign over the verdict. But this is unlikely—probably it was due to his not being able to define the ideal in general terms; for it is not fair to study his intention in the light of what happens at the present day, but to judge it from the rest of his constitution.

4. Freedom in classical Athens⁽¹⁾

Now among the slaves and metics at Athens there is the greatest uncontrolled wantonness; you can't hit them there, and a slave will not stand aside for you. I shall point out why this is their native practice: if it were customary for a slave (or metic or freedman) to be struck by one who is free, you would often hit an Athenian citizen by mistake on the assumption that he was a slave. For the people there are no better dressed than the slaves and metics, nor are they any more handsome.

⁽¹⁾Ps. Xen. Const. Ath. 1.10.

5. Pericles' Funeral Oration⁽¹⁾

In sum it may be said both that the city is in general a school of the Grecians, and that the men here have everyone in particular his person disposed to most diversity of actions, and yet all with grace and decency. And that this is not now rather a bravery of words upon the occasion than real truth, this power of the city, which by these institutions we have obtained, maketh evident. For it is the only power now found greater in proof than fame, and the only power, that neither grieveth the invader when he miscarries with the quality of those he was hurt by, nor giveth cause to the subjected states to murmur as being in subjection to men unworthy. For both with present and future ages we shall be in admiration for a power not without testimony but made evident by great arguments, and which needeth not either a Homer to praise it or any other such whose poems may indeed for the present bring delight, but the truth will afterwards confute the opinion conceived of the actions. For we have opened unto us by our courage all seas and lands and set up eternal monuments on all sides both of the evil we have done to our enemies and the good we have done to our friends. "Such is the city for which these men, thinking it no reason to lose it, valiantly fighting have died. And it is fit that every man of you that be left should be like minded to undergo any travail for the same".

⁽¹⁾ Thuc. 2.41.

6.The Law of the Twelve Tables⁽¹⁾

Table I: Preliminaries to a Trial; Rules for Trial

1. If plaintiff summons defendant to court, he shall go. If he does not go, plaintiff shall call witness thereto. Then only shall he take defendant by force.
2. If defendant shirks or takes to heels, plaintiff shall lay hands on him.
3. If disease or age shall be an impediment, he shall grant him a team (for transport); he should not spread with cushions a covered carriage if he shall not so desire.
4. For a landowner (*adsiduus*), a landowner shall be protector (*vindex*); but for a proletarian person, let any one who shall be willing be protector.
5. There shall be the same right, for a staunch person and for a person restored to allegiance, of bond (*nexum*) and conveyance (*mancipium*) with the Roman people.
- 6-9. When the parties compromise the matter, an official shall announce it. If they do not compromise, they shall state the outline of the case in the meeting place (*in comitio*) or market (*in foro*) before noon. They shall plead it out together in person. After noon, the judge shall adjudge the case to the party that is present. If both are present, sunset shall be the time limit (of the proceedings).

⁽¹⁾ E. H. Warmington, *Remains of Old Latin III*, 424-515.

Table II: The Trial

1. 500 *as*-pieces shall be the sum when the object of dispute under solemn deposit is valued at 1,000 in bronze or more, 50 pieces when less. Concerning the liberty of a human being, 50 pieces shall be the solemn deposit under which the dispute should be undertaken.
2. ... [serious disease] or else the day appointed with a stranger (*cum hoste*).
If any of these be an impediment for the judge, referee, or party, on that account the day of trial shall be broken off.
3. Whoever is in need of evidence, he shall go on every third day to shout before the witness' doorway.

Table III: Debt

1-6. When debt has been acknowledged, or judgment about the matter had been pronounced in court, 30 days must be the legitimate time of grace. After that, then arrest of debtor may be made by laying on hands. Bring him into court. If he does not satisfy the judgment, or no one in court offers himself as surety on his behalf, the creditor may take the defaulter with him. He may bind him either in stocks or in chains; he may bind him with weight not less than fifteen pounds or with more if he shall so desire. The debtor, if he shall wish it, may live on his own. If he does not live on his own, the person [who shall hold him in bonds] shall give him one pound of grits for each day. He may give more if he shall so desire. On the third market day, creditors shall cut pieces (*partis secanto*). Should they have cut more or less than their due, it shall be with impunity.

7. Against a stranger (*adversus hostem*), title of ownership shall hold good forever.

Table IV: Rights of Fathers

1. A dreadfully deformed child shall be quickly killed.
2. If a father surrenders his son for sale three times, the son shall be free from his father.
3. [He has given orders for her] to mind her own affairs and has taken away her keys . . .
4. A child born after ten months since the father's death will not be admitted into a legal inheritance.

Table V: Succession and Guardianship

1. Females should remain in guardianship even when they have attained their majority... except the Vestal Virgins ...
2. Conveyable possessions of a woman under the guardianship of agnates shall not rightfully be acquired by *usucapio* or long usage save such possession as have been delivered up by her with a guardian's sanction.
4. If a person dies intestate, and has no self-successor (*suus heres*), the nearest agnate male kinsman shall have possession of the deceased's household.
5. If there be no agnate male kinsman, the deceased's clansmen (*gentiles*) shall have possession of his household.
6. To persons for whom a guardian has not been appointed by will, to them agnates are guardians.
7. If a man is raving mad, rightful authority over his person and chattels shall belong to his agnates or to his clansmen. A spendthrift is forbidden to exercise administration over his own goods and shall be under the guardianship of his agnates.
8. The inheritance of a Roman citizen-freedman shall be made over to his patron if the freedman has died intestate and having no self-successor.

Table VI: Acquisition; Possession

1a. When a party shall made bond (*nexum*) or conveyance (*mancipium*), according as he has affirmed by word of mouth (*lingua nuncupassit*), so shall the right hold good.

1b.... *mancipationem et in iure cessionem* ...

1c. Articles sold and handed over (*venditae et traditae*) are not acquired by a buyer otherwise than when he has paid the price to the seller or has satisfied him in some other way, that is, by providing a guarantor or a security.

2. ... sufficient to make good such faults as had been affirmed by word of mouth, and for any flaws which the vendor had expressly denied, he should undergo a penalty of double damages ...

3. *Usucapio* of movable things requires one year's possession for its completion; but *usucapio* of an estate and buildings, two years.

4. Any woman who did not wish to be subjected in this manner to the hand (*in manum*) of her husband should be absent for 3 nights in succession every year, and so interrupt the *usucapio* of each year.

5. If parties lay on hands together in law ...

7-9. A person shall not dislodge from its framework a beam fixed in buildings or vineyards . . . double amount of damage against the person found guilty of fixing such beam.

Table VII: Rights Concerning Land

1. . . . ownership within a 5-foot strip shall not be acquired by long usage (*usus capionem*).
5. If parties disagree . . . boundaries shall be marked by . . . three arbitrators.
6. The width of a road . . . 8 feet where it runs straight ahead, 16 round a bend
7. Persons shall mend the roadway. If they keep it not laid with stones, [the holder of the servitude] may drive beasts where he shall wish.
8. If rainwater does damage . . . must be restrained according to an arbitrator's order.
91. Branches of a tree may be lopped off all round to a height of more than 15 feet...
- 9b. Should a tree on a neighbor's farm be bent crooked by the wind and lean over your farm, you may take legal action for removal of that tree.
10. A man might gather up fruit that was falling down onto another man's farm.

Table VIII: Torts or Delicts

1a. If any person had sung or composed against another person a song such as was causing slander or insult to another ... he should be clubbed to death.

1b. Person who shall have enchanted by singing an evil spell ...

2. If a person has maimed another's limb, let there be retaliation in kind (*talio*) unless he makes agreement for composition with him.

3. If he has broken or bruised a freemen's bone with his hand or a club, he shall undergo a penalty of 300 pieces; if a slave's, 150.

4. If he has done simple harm, the penalty shall be 25 pieces.

6. If a four-footed animal shall be said to have caused loss, a legal action shall be had either for the surrender of the thing which damaged or for assessment of the damage.

8a. A person who has enchanted crops away ...

8b. ... or decoy not another's grain.

9. For pasturing on, or cutting secretly by night, another's crops acquired by tillage, an adult shall be hanged (*suspensum*) and put to death as a sacrifice to Ceres; and, in the case of a person under the age of puberty, either he shall be scourged or shall, for the harm done, make composition by paying double damages.

10. Any person who destroys by burning any building or heap of grain deposited alongside a house shall be bound, scourged, and put to death by burning at the stake provided that he has committed the said misdeed with malice aforethought; but if he shall have committed it by accident, that is, by negligence, it is ordained that he repair the damage or, if he be too poor to be competent for such punishment, he shall receive a lighter punishment.

11. Any person who has cut down another person's trees with harmful intent shall pay 25 pieces for every tree.

12. If the theft has been done by night, if the owner kills the thief, the thief shall be held to be lawfully killed.

13. (It is unlawful for a thief to be) killed by day ... unless he defends himself with a weapon; even though he has come with a weapon, unless he shall use the weapon and fight back, you shall not kill him. And even if he resists, first call out (so that someone may hear and come up).

14. If a thief is caught in the act (*manifestis furibus*), if he is a freedman let him be flogged and adjudged (*addici*) to the person against whom the theft has been committed, provided that the malefactor has committed it by day and has not defended himself with a weapon. Slaves caught in the act of theft shall be flogged and thrown from the Rock. [Children under the age of puberty] shall, at the consul's discretion, be flogged and the damage done by them shall be repaired.

15. ... with platter and loincloth (*lance et licio*).
16. If a persons pleads on case of theft, in which the thief shall be not caught in the act, the thief must compound for the loss by paying double damages.
17. A stolen thing is debarred from *usucapio*.
19. Arising out of a case concerning an article deposited, an action shall be granted for double damages.
21. If a patron shall have defrauded his client, he must be solemnly forfeited (*sacer esto*).
22. Whosoever shall have allowed himself to be called as a witness or shall have been scales-balancer (*libripens*), if he does not as a witness pronounce his testimony, he must be deemed dishonored and incapable of acting as witness (*improbus intestabilisque*).
23. A person who had been found guilty of giving false witness shall be hurled down from the Tarpeian Rock.
24. If a missile has sped from the hand, and the holder has not aimed it ...
25. ... poison ...
26. No person shall hold meetings by night in the city.

Table IX: Public Law

1-2. Laws of personal exception (*privilegia*) must not be proposed; cases in which the penalty affects the *caput* or person of a citizen must not be decided except through the greatest assembly (*maximum comitiatum*) and through those whom the [censors] have placed upon the register of citizens.

3. ... capital punishment on a judge or arbiter legally appointed who had been found guilty of receiving a bribe for giving a decision.

4. ... investigators of murder (*quaestores parricidii*).

5. He who shall have roused up a public enemy or handed over a citizen to a public enemy must suffer capital punishment.

6. Putting to death ... of any man, whosoever he might be, unconvicted is forbidden.

Table X: Sacred Law

1. A dead man shall not be buried or burned within the city.
2. One must not do more than this; one must not smooth the pyre with an axe
...
3. ... three veils, one small purple tunic, and 10 flute-players.
4. A woman must not tear her cheeks or hold a chorus of “Alas!” on account of a funeral.
5. When a man is dead, one must not gather bones whereby to make an funeral after.
6. Anointing by slaves is abolished and every kind of drinking-bout. Let there be no costly sprinkling, ... no long garlands, ... no incense-boxes.
- 8-9. A person must not add gold (to the funeral pyre). But him whose teeth shall have been fastened together with gold, if a person shall bury or burn him along with that gold, it shall be with impunity.

Table XI: Supplementary Laws

1. [Marriages] should not take place between plebeians and patricians.
2. ... intercalating into the calendar.
3. ... days deemed favorable for official legal business ...

Table XII: Supplementary Laws

1. ... levying of distress (*pignoris capio*) against a person who had bought an animal for sacrifice and was a defaulter by nonpayment; likewise against a person who was a defaulter by nonpayment of the fee for a yoke-beat which any one had hired out for the purpose of raising therefrom money to spend on a sacred banquet...
2. If a slave shall have committed theft or done damage ... Arising from delicts committed by children and slaves of a household ... actions for damages are appointed whereby the father or master shall be allowed either to undergo an assessment of damage or hand over the delinquent to punishment
.....
3. If a person has taken a thing by false claim, if he should wish . . . official must grant three arbitrators; by their arbitration . . . defendant must compound for the loss caused by paying double damages from enjoyment of the article.

4. [A person is prohibited] from dedicating for consecrated use anything about which there is a controversy; otherwise we suffer a penalty of double the amount involved ...
5. Whatever the people had last ordained should be held as binding by law.



Questions

1. In the past, a deformed child was killed in Rome.
(T) (F)
2. In Rome, a child -who was born after ten months from his father's death- could be accepted to inherit his father.
(T) (F)
3. A dead person shouldn't be buried or burned inside the city of Rome in the past.
(T) (F)
4. A woman mustn't tear her clothes because of a funeral in Rome in the past.
(T) (F)
5. When a man die in Rome in the past, one shouldn't collect the dead person's bones to hold a funeral for him.
(T) (F)
6. A person shouldn't add gold to (the funeral pyre)
(T) (F)

7. Ptolemy rules Egypt⁽¹⁾

In Asia, of those who had shared in the division of the satrapies, Ptolemy took over Egypt without difficulty and was treating the inhabitants with kindness. Finding eight thousand talents in the treasury, he began to collect mercenaries and to form an army. A multitude of friends also gathered about him on account of his fairness. With Antipater he carried on a diplomatic correspondence that led to a treaty of co-operation, since he well knew that Perdiccas would attempt to wrest from him the satrapy of Egypt.

⁽¹⁾ Diod. 18.14.



Questions

1. Ptolemy ruled Egypt after the death of Alexander the Great.

(T)

(F)

2. The king Ptolemy treated the inhabitants of Egypt badly.

(T)

(F)

3. The king Ptolemy gathered the mercenaries for forming the army.

(T)

(F)

1. Ptolemy found talents in the treasury when he arrived in Egypt.

(A) five thousand (B) six thousand (C) seven thousand (D) eight thousand

2. When Alexander the Great's properties were divided, Egypt was the share of

(A) Antipater (B) Ptolemy (C) Perdiccas (D) Seleucus

8. Marriage Contract between Heraclides and Demetria, 311 BCE⁽¹⁾

In the 7th year of the reign of Alexander son of Alexander, the 14th year of the satrapship of Ptolemy, in the month Dios. Marriage contract of Heraclides and Demetria. Heraclides takes as his lawful wife Demetria, Coan, both being freeborn, from her father Leptines, Coan, and her mother Philotis, bringing clothing and ornaments to the value of 1000 drachmae, and Heraclides shall supply to Demetria all that is proper for a freeborn wife, and we shall live together wherever it seems best to Leptines and Heraclides consulting in common.

If Demetria is discovered doing any evil to the shame of her husband Heraclides, she shall be deprived of all that she brought, but Heraclides shall prove whatever he alleges against Demetria before three men whom they both accept.

It shall not be lawful for Heraclides to bring home another wife in insult of Demetria nor to have children by another woman nor to do any evil against Demetria on any pretext. If Heraclides is discovered doing any of these things and Demetria proves it before three men whom they both accept, Heraclides shall give back to Demetria the dowry of 1000 drachmae which she brought and shall moreover forfeit 1000 drachmae of the silver coinage of Alexander. Demetria and those aiding Demetria to exact payment shall have the right of

⁽¹⁾ http://www.attalus.org/egypt/marriage_contracts.html

execution, as if derived from a legally decided action, upon the person of Heraclides and upon all the property of Heraclides both on land and on water.

This contract shall be valid in every respect, wherever Heraclides may produce it against Demetria, or Demetria and those aiding Demetria to exact payment may produce it against Heraclides, as if the agreement had been made in that place.

Heraclides and Demetria shall have the right to keep the contracts severally in their own custody and to produce them against each other.

Witnesses Cleon, Gelan; Anticrates, Temnian; Lysis, Temnian; Dionysius, Temnian; Aristomachus, Cyrenaean; Aristodicus, Coan.

9. Marriage Contract between Patma and Taoutem, 251 BCE⁽¹⁾

The year 33, Khoiakh, of the King Ptolemy, the god, beings Aetus, son of Apollonius, Priest of Alexander and of the gods brothers, being Dimetria, daughter of Dionysos, Canephoros before Arsinoe Philadelphia, the Pastophore of Ammon Api of the Western, region, of Thebes.

Patma, son of Pchelchons, whose mother is Tahet, says to the woman Taoutem, daughter of Relou, whose mother is Tanetem: I have accepted thee for wife, I have given thee one argenteus, in shekels 5, one argenteus in all for thy woman's gift. I must give thee 6 oboli, their half is 3, to-day 6, by the month 3, by the double month 6, 36 for a year: equal to one argenteus and one fifth, in shekels 6, one argenteus and one fifth in all for thy toilet during a year. Lastly, a tenth of an argenteus, in shekels one half, one argenteus one tenth for thy pin money by the month, which, makes one argenteus and one fifth, in shekels 6, one argenteus and one fifth for thy pin money for the year. Thy pin money for one year is apart from thy toilet money. I must give it to thee each year, and it is thy right to exact the payment of thy toilet money, and thy pin money, which are to be placed to my account. I must give it to thee.

Thy eldest son, my eldest son, shall be the heir of all my property, present and future.

⁽¹⁾ http://www.attalus.org/egypt/marriage_contracts.html

I will establish thee as wife.

In case I should despise thee, in case I should take another wife than thee, I will give thee 20 argenteus, in shekels 100, 20 argenteus in all.

The entire of the property which is mine, and which I shall possess, is security of all the above words, until I have accomplished them according to their tenor. I have no more to allege, any other matter, any other word with thee. The writings which the woman Tahet, daughter of Teos, my mother, has made to me concerning one half of the entire of the property which belonged to Pchelchons, son of Pana, my father, and the rest of the contracts coming from her, and which are in my hand, belong to thee, as well as the rights resulting from it. For thee all that, as well as that which I shall justify in their name.

Son, daughter, coming from me, who shall annoy thee on this subject will give thee 20 argenteus, in shekels 100, 20 argenteus in all. He will deliver them up to thee entirely without any opposition, the writer of this act is the Priest of Ammon Horpnetter, son of Smin.

10. The Canopus Decree⁽¹⁾

In the reign of Ptolemy (III) son of Ptolemy (II) and Arsinoe, the Brother– Sister Gods (*theoi adelphoi*), in the ninth year, when Apollonides son of Moschion was priest of Alexander and of the Brother–Sister Gods and of the Benefactor Gods (*theoi euergetai*), when Menecratea was basket-bearer (*canephoros*) of Arsinoe Philadelphus, on the 7th of the month Apellaeus and the 17th of the Egyptian month Tybi (= 4 March 238); decree; the high-priests, the prophets, those who enter the holy of holies for the robing of the gods, the *pterophoroi*, the sacred scribes and

[5] the other priests who have assembled from the temples throughout the land for the 5th of Dios (= November), when the birthday of the king is celebrated, and for the 25th of the same month, when he received the monarchy from his father, and who held a session on that day in the temple of the Benefactor Gods at Canopus, declared: since King Ptolemy son of Ptolemy and Arsinoe, the Brother–Sister Gods, and Queen Berenice his sister and wife, the Benefactor Gods, constantly confer many great benefactions on the temples throughout the land and increase more and more the honours of the gods, and show constant care for Apis and Mnevis⁸ and all the other famous sacred animals in the country

⁽¹⁾ M. M. Austin, *The Hellenistic World from Alexander to the Roman Conquest: A selection of ancient sources in translation*, 2nd ed., (Cambridge, 2006), No. 271.

[10] at great expense and outlay, and (since) the king on a campaign abroad brought back to Egypt the sacred statues that had been taken out of the country by the Persians and restored them to the temples from which they had initially been taken, and (since) he has maintained the country at peace by fighting in its defence against many nations and their rulers, and (since) they have provided good government (*eunomia*) to all those in the country and to the other subjects of their kingdom, and (since) when on one occasion the rise of the river (i.e. the Nile) was insufficient and all the inhabitants of the country were terrified at what had happened and remembered the disaster that occurred [15] under some of the previous kings, under whom it happened that all the people living in the land suffered from a drought, they showed their care for the residents in the temples and the other inhabitants of the country, and showed much foresight and sacrificed a large part of their revenues for the salvation of the population, and by importing corn into the country from Syria, Phoenicia and Cyprus and many other places at great expense, they saved the inhabitants of Egypt, bequeathing to men of today and to posterity an immortal benefaction and the greatest memorial of their own excellence. In return for this the gods have granted them a stable rule [20] and will bestow all other blessings in future. With good fortune, be it resolved by the priests in the country to increase the honours which already exist in the temples for King Ptolemy and Queen Berenice, the Benefactor

Gods, and to their parents the Brother–Sister Gods, and to their grandparents the Saviour Gods, and (be it resolved) that the priests in all the temples throughout the land should also be called priests of the Benefactor Gods and should be inscribed in all public documents, and that the priesthood of the Benefactor Gods should also be engraved on the rings they wear; and (be it resolved) that in addition to the four ‘tribes’ of the body of priests living in each temple which exist at present another one should be designated, to be called the fifth

[25] tribe of the Benefactor Gods .Gods, since, with good fortune, it happened that the birth of King Ptolemy son of the Brother–Sister Gods took place on the 5th of Dios, which has been the beginning of many blessings for all mankind; shall be enrolled in this tribe those who have held the priesthood since the first year and those who will have been assigned to it up to the month of Mesore in the 9th year, and their descendants for all time; those who have previously been priests up to the first year shall remain in the same tribes in which they were before, and similarly from now on their descendants shall be assigned to the same tribes as their fathers. In place of the twenty priest councillors who are chosen

[30] every year from the existing four tribes, five being appointed from each tribe, there shall be twenty-five priest councillors with the addition of five from the fifth tribe of the Benefactor Gods. The members of the fifth tribe of

the Benefactor Gods shall participate in the purification and all the other rites in the temples, and they shall have a head of the tribe as exists for the other four tribes. And since festivals of the Benefactor Gods are celebrated every month in the temples in accordance with the previous decree, on the 5th, the 9th and the 25th, and since festivals and public religious assemblies are celebrated every year for the other greatest gods,

[35] a public religious assembly shall be celebrated every year in the temples and throughout the whole country in honour of King Ptolemy and Queen Berenice, the Benefactor Gods, on the day when the star of Isis rises, which the holy books consider to be the new year, and which takes place at present in the ninth year on the first day of the month Payni (= 19 July), when the Little and the Great *Boubastia* are celebrated, the crops are gathered and the river (Nile) rises. And should it happen that the rise of the star moves to another day within four years, the religious assembly shall not be moved but shall be celebrated in the same way on the first day of Payni, when it originally took place in the 9th year; the celebration shall last for five days

[40] and shall include a wearing of wreaths (*stephanephoria*), sacrifices, libations and the other appropriate rites. and so that the seasons should always correspond to the established order of the universe, and that it should not happen that some of the popular festivals which take place in winter are celebrated in summer, as the sun changes by one day in the course of four

years, while others that take place in summer are celebrated in winter, in times to come as has happened previously and would happen if the arrangement of the year continued to consist of 360 days plus the five customary days that have been subsequently added, (be it resolved) to add from now onwards one festival day in honour of the Benefactor Gods every four years to the five

[45] additional days, before the new year, so that all may know that the former defect in the arrangement of the seasons, the year, and the beliefs concerning the whole order of the universe has been corrected and filled up by the Benefactor Gods.

And since it happened that the daughter who was born to King Ptolemy and Queen Berenice, the Benefactor Gods, and was called Berenice and immediately proclaimed Queen, suddenly departed into the everlasting world while still a virgin, and as the priests who gather every year from the country to the king were still present with him, immediately made great mourning for what had happened, approached the King and the Queen and persuaded them to set up the goddess together with Osiris in the

[50] temple at Canopus, which is not only ranked among the temples of the first class, but is also among those held in greatest honour by the King and all the population in the country, and the bringing up of the sacred boat of Osiris to this temple from the temple of Heraclion takes place every year on the 29th

of Choiak, when all the priests from the temples of the first class perform sacrifices on the altars which they have set up for each temple of the first class on each side of the entrance avenue. After this they performed the customary rites for her deification and the ceremony of mourning with the magnificence and care which it is customary to display also for Apis and Mnevis. Be it resolved to perform everlasting honours for Queen Berenice, the daughter of the Benefactor Gods, in all the

[55] temples in the land. And since she departed to the gods in the month of Tybi, in which the daughter of the Sun ended her life, whom her loving father called at one time his 'crown' and another his 'sight', and they celebrate in her honour a festival and boat procession in the majority of temples of the first class in this month, in which her apotheosis originally took place, (be it resolved) to celebrate for Queen Berenice the daughter of the Benefactor Gods a festival and a boat procession in all the temples in the country in the month of Tybi for four days from the 17th, when the procession and the conclusion of the lamentation for her took place originally; and to make a sacred statue of her of gold inlaid with precious stones in each of the temples of the first and second class and set it up in the holy place; the prophet or one of the priests who enter the shrine

[60] for the robing of the gods shall carry it in his arms, at the time when the processions and festivals of the other gods take place, so that it may be seen

by all and be honoured and receive obeisance under the name of Berenice the Mistress of Virgins. The crown placed on the head of her statue shall be different from those placed on the head of the statues of her mother Queen Berenice, and shall be made of two ears of corn with in the middle a serpent-shaped crown and behind it a sceptre, shaped like papyrus and proportionate in size, such as is customary for goddesses to hold in their hands; round this sceptre the tail of the crown shall be wound, so that from the arrangement of the crown the name of Berenice shall stand out according to the inscription in hieroglyphic writing. And when the *Kikellia* are celebrated in the month of Choiak before the boat procession of Osiris,

[65] the daughters of the priests shall make another statue of Berenice the Mistress of Virgins, to which they shall likewise perform a sacrifice and all the other customary celebrations for this festival. In the same way it shall be permitted to other virgins who wish to perform the customary rites for the goddess; hymns shall be sung to her by the specially chosen holy virgins who minister to the gods, and they shall place on their heads the crowns which are peculiar to the gods whose priestesses they are held to be; and when the early sowing is near the holy virgins shall bear ears of corn to be placed in front of the statue of the goddess, and the men and women singers shall sing every day at the festivals and feasts of the other gods the hymns which the sacred scribes shall have written down

[70] and given to the singing master, copies of which shall also be placed in the sacred books. And when provisions of food are given to the priests out of temple revenues when they are brought for the whole body (of priests), provisions shall be given from the sacred revenues to the daughters of priests, dating from the day they were born, as assessed by the councillor-priests in each temple in relation to the sacred revenues available; and the bread given to the wives of the priests shall have its own special shape and shall be called the 'Bread of Berenice'.

The *epistates* in charge in each temple¹⁹ and the high priest and the scribes of the temple shall inscribe this decree on a stone or bronze stele in sacred letters (i.e. hieroglyphs), Egyptian letters (i.e. demotic), and Greek letters, and shall consecrate it

[75] in the temples of the first, second and third rank, so that it may be seen that the priests in the country honour the Benefactor Gods and their children, as is just.

11. Oath in the king's name⁽¹⁾

Year 24, month 1 {Tybi} of the Peret season, of king Ptolemy, son of Ptolemy, and his son Ptolemy.

Wording of the oath, which the singer Hema, [the son of] Pamneuis, is making:

By the 5 genius of king Ptolemy, son of Ptolemy, and his son Ptolemy as well as Arsinoë and the deceased parents and the Gods Adelphoi! I will bring the harp of Soknebtunis, which is in my possession, to Tebtunis 10 no later than the 24th year, month 2 of the Peret season, the last day of the month. I will take it to the temple of Soknebtunis, without any alteration. And I will hand it over to the priests, intact and undamaged. If I abide by my oath, may the genius of the king bless me. If I break my oath, I am subject to the king's punishment .

Written by Pelaias (?) son of Herieus, in the 24th year, month 1 of the season of Peret, 22nd day, at the behest of Hema son of Pamneuis .

{Witnesses}:

Signed by: Petearmouthes, son of Pamneuis.

Signed by: Paueris, son of Petosiris.

Signed by: Harpbekis, son of Petosiris, at his behest .

Signed by: Harthotes, son of Horos.

⁽¹⁾ <http://www.attalus.org/egypt/oath.html>

12. A tax-collectors' oath (236 B.C.)⁽¹⁾

Harpaese, son of Paup[()], Nespameter, son of Thotomus, (and) Parates, son of Payris, a total of three persons, are speaking unanimously:

We perform an oath before pharaoh Ptolemy I.p.h., son of Ptolemy I.p.h. and Arsinoe, the lover of her brother, and the brother gods, the beneficent gods, and queen Berenike, his sister, his wife, [and the brother gods, the beneficent gods] and Isis and Osiris and all gods of Egypt.

We shall raise of the taxes of the eleventh year the salt money and the veil money of the region of Elephantine, namely three persons, according to what will be computed with us in the royal chancelleries, without any person having spoken a falsehood to his companion from among us three persons. And we shall pay them to the royal banks until they are paid up. And we shall pay for the expenses (and) any loss among us three. The amount which will remain as profit we shall share among us three, there being no falsehood in the oath. And we shall enter the money which will be paid into the hands of us three and the expenditures which will arise because of them, in our book, and we shall seal it.

Whoever withdraws from acting according to what is written above, shall pay his partner 5 silver deben. Written by Parates, son of Payris,

⁽¹⁾ <http://www.attalus.org/egypt/taxcollector.html>

according to their speech, namely of the three persons, in the year 11, month 2 of the shemu-season, of Pharaoh Ptolemy, son of Ptolemy.

13. Roman Embassy to king Ptolemy

Meanwhile three ambassadors, Gaius Claudius Nero, Marcus Aemilius Lepidus, and Publius Sempronius Tuditanus, were sent to King Ptolemy of Egypt, to announce the defeat of Hannibal and the Carthaginians, to thank the king because, in a critical time, when even allies nearer home had revolted, he had remained loyal, and to ask that if the Romans, compelled by their wrongs, should declare war on Philip, he should preserve his ancient attitude toward the Roman people⁽¹⁾.



Questions

1. Rome sent an embassy to Egypt to thank the King Ptolemy of Egypt for helping them.
(T) (F)
2. Rome sent an embassy consisting of ambassadors to thank the King Ptolemy.
(A) two (B) three (C) four (D) five

⁽¹⁾ Liv. 31. 2. 3-4.

14. The Rosetta stone⁽¹⁾

In the reign of the young one, who has received royalty from his father, the lord of crowns, whose glory is great, who established Egypt and is pious towards the gods the conqueror of his enemies,³ who restored the life of men, the lord of the Thirty-Year festivals,⁴ like Hephaestus (i.e. Ptah) the Great, a king like the Sun (= Ra), the great king of the upper and lower regions, son of the Father-Loving Gods (*theoi philopatores*), approved by Hephaestus, to whom the Sun granted victory, the living image of Zeus (= Amun) son of the Sun, Ptolemy the ever-living, beloved of Ptah, in the 9th year, when Aetus son of Aetus was priest of Alexander, the Saviour Gods, the Brother– Sister Gods, the Benefactor Gods, the Father-Loving Gods and [5] the God Manifest and Beneficent (*theos epiphanes eucharistos*), when Pyrrha daughter of Philinus was *athlophoros* of Berenice Euergetis, when Areia daughter of Diogenes was basket-bearer (*canephoros*) of Arsinoe Philadelphus, when Irene daughter of Ptolemy was priestess of Arsinoe Philopator, on the 4th of the month Xandicus and the 18th of the Egyptian month Mecheir (27 March 196) decree; the chief priests, the prophets, those who enter the holy of holies for the robing of the gods, the *pterophoroi*, the sacred scribes and all the other priests who assembled before the king from the temples throughout the land to Memphis for the festival of the reception

⁽¹⁾ M. M. Austin, *The Hellenistic World from Alexander to the Roman Conquest*, No. 283

of royalty to the ever-living Ptolemy, beloved of Ptah, God Manifest and Beneficent, which he received from his father, having come together in the temple at Memphis on this day, declared: since King Ptolemy the ever-living, beloved of Ptah, God Manifest and Beneficent, born of King Ptolemy and Queen Arsinoe, Father-Loving Gods, has conferred many benefits on the temples and

[10] those who dwell in them and on all the subjects in his kingdom, being a god born of a god and goddess – just as Horus son of Isis and Osiris, who avenged his father Osiris – and being benevolently disposed towards the gods, has dedicated to the temples revenues in money and corn, and has sustained many expenses to bring Egypt to a state of prosperity and to establish the temples, and has given away freely from his own means, and of the revenues and dues he receives from Egypt some he has completely remitted and others he has reduced,⁸ so that the people and all others might enjoy prosperity during his reign, and he has remitted the debts to the crown which were owed by the people in Egypt and those in the rest of his kingdom, which were considerable, and he has freed those who were in the prisons and who were under accusation for a long time from the charges against them; and he has ordered that the revenues of the temples and the grants which are made to them annually in corn

[15] and money, and also the proper quota (*apomoira*) which is assigned to the gods from vineyards and gardens and the other possessions of the gods,¹⁰ should remain as they were in his father's time; and with regard to the priests he has ordered that they should pay no more as their fee for consecration¹¹ than they were required to pay under his father and up to the first year (of Ptolemy V's reign); and he has released the members of the priestly class from the annual obligation to sail down the river (Nile) to Alexandria; and he has ordered that men shall no longer be press-ganged for the navy, and has remitted two thirds of the tax on byssus cloth paid by the temples to the royal treasury, and has restored to order whatever things were neglected in former times, taking care that the customary celebrations should be offered to the gods as is fitting; and he has also dispensed justice to everybody, just like Hermes (i.e. Thoth) the Great and Great; and he has ordered further that those soldiers (*machimoi*) who come back, and the others who were rebellious [20] during the period of disturbances, should return and keep possession of their own property; and he has made sure that the cavalry and infantry forces and ships should be sent out against those attacking Egypt by sea and by land and has sustained great expenses in money and corn so that the temples and all the people in the land might be in safety; and having gone to Lycopolis in the Busirite nome, which had been occupied and fortified for a siege with an abundant stock of weapons and other supplies¹⁸ – for the disaffection was

now of long standing among the impious men who had gathered there and who had done much harm to the temples and the inhabitants of Egypt— and having encamped against it he surrounded it with mounds and trenches and massive fortifications; and when the Nile rose to a great height in the 8th year (198/7) and was about to flood the plains as usual,

[25] he held it in check by damming in many places the mouths of the canals, for which he spent no small sum of money, and having stationed cavalry and infantry to guard them, in a short while he took the city by storm and destroyed all the impious men in it, just as Hermes (= Thoth) and Horus, the son of Isis and Osiris, subdued formerly those who had rebelled in the same places. When he came to Memphis to avenge his father and his own royalty, he punished in a fitting way all the leaders of those who rebelled in his father's time, who had [disturbed] the country and done harm to the temples, at the time when he came there for the performance of the appropriate ceremonies for his reception of royalty; and he has remitted the debts of the temples to the royal treasury up to the 8th year (198/7), which was no small amount of corn and money, [and] similarly the dues on the byssus cloth which had not been delivered to the royal treasury

[30] and of those delivered (he has remitted) the cost of checking them, up to the same period; and he has freed the temples from the (tax of one) artaba for each arura of sacred land, and also the (tax of one) jar of wine for each arura

of vineyards; and he has bestowed many gifts on Apis and Mnevis and the other sacred animals in Egypt, much more than the kings before him, showing consideration for what belonged [to] them in every respect, and for their burials he gave what was needed lavishly and splendidly, and what was paid to their special shrines, with sacrifices and religious assemblies and the other [customary observances], and he has maintained the privileges of the temples and of Egypt in accordance with the laws, and has adorned the temple of Apis with lavish work, spending on it no small sum of gold [and silver]and precious stones, and he has founded temples and shrines and altars, and has restored those in need of repair, in the spirit of a beneficent god in matters relating [to]

[35] religion; and having discovered what temples were held in the highest honour, he has restored them during his own reign, as is fitting; in return for these things the gods have granted him health, victory, power and [all] other blessings, and his royalty shall remain with him and his children for all time.

With good fortune. The priests of all the temples throughout the land have resolved to increase greatly the [honours] existing [in the temples] for King Ptolemy the ever-living, beloved of Ptah, God Manifest and Beneficent, and also those for his parents the Father-Loving Gods, and those for his grandparents the Benefactor Gods [and those] for the Brother–Sister Gods and those for the Saviour Gods. A statue of King Ptolemy the ever-living,

God Manifest and Beneficent, shall be set up in each temple in the [most] distinguished [place], to be called (statue) of Ptolemy the avenger of Egypt, and beside it shall stand the chief god of each temple presenting to him the weapon of victory, which shall be constructed [in the Egyptian]

[40] fashion, and the priests shall worship the statues three times a day and shall put upon them the sacred dress, and perform the customary rites as for the other gods at [festivals and] religious assemblies. A statue and a [golden] shrine shall be established for King Ptolemy, God Manifest and Beneficent, born from King Ptolemy and Queen Arsinoe, the Father-Loving Gods, [in each] temple and they shall be placed in the innermost sanctuaries together with the other shrines, and in the great religious assemblies, in which the shrines are carried in procession, the [shrine] of the God Manifest and [Beneficent shall also] be carried. And so that the shrine may be clearly marked now and in future, it shall be surmounted by the ten golden crowns of the king, with an asp fixed on them [as with all] the crowns with asps in the other shrines. In the centre of them shall be the crown called *Pschent* which he (the king) put on when he entered the [temple] at Memphis [to] celebrate [there]

[45] the ceremonies for the reception of royalty. And there shall be placed on the square around the crowns, beside the above-mentioned crown, [golden] symbols [which shall proclaim that] they are those of the king who made

illustrious the upper and the lower country. And since the 30th of Mesore (c.7 October), on which the king's birthday is celebrated,²³ and also [the 17th of Phaophi] (c.28 November) on which he received the royalty from his father, have been recognised as name-days in the temples, for they were the sources of many blessings, these days shall be celebrated as festivals [and religious assemblies in the] temples [throughout] Egypt every month, and in them sacrifices, libations and the other customary celebrations shall be performed, as in other religious assemblies . . . in the temples. And a festival and religious assembly shall be celebrated every [year] for the ever-living, beloved of Ptah, King Ptolemy, God Manifest and Beneficent [in the temples throughout the]

[50] country from the first day of Thoth for five days, during which they shall wear wreaths as they perform the sacrifices, libations and other appropriate rites. And [all the priests] shall also be called priests of the God Manifest and Beneficent in addition to the other names of the gods whom they serve, and his priesthood shall be entered in all documents and [engraved on the rings they wear]. And private individuals may also celebrate the festival and set up the shrine mentioned above and keep it in their houses, celebrating [the customary rites in the monthly and] annual [festivals], in order that it may be well known that the people in Egypt magnify and honour the God Manifest and Beneficent, as is customary [for them. This decree

shall be inscribed on stelae] of hard stone, in sacred, native and Greek letters, and placed in every [temple] of the first, second [and third rank, next to the statue].

15. Circle of Popilius⁽¹⁾

After crossing the river at Eleusis, about four miles from Alexandria, he was met by the Roman commissioners, to whom he gave a friendly greeting and held out his hand to Popilius. Popilius, however, placed in his hand the tablets on which was written the decree of the senate and told him first of all to read it. After reading it through, he said he would call his friends into council and consider what he ought to do. Popilius, stern and imperious as ever, drew a circle round the king with the stick he was carrying and said, "Before you step out of that circle give me a reply to lay before the senate." For a few moments he hesitated, astounded at such a peremptory order, and at last replied, "I will do what the senate thinks right." Not till then did Popilius extend his hand to the king as to a friend and ally.

⁽¹⁾ Liv. 45 12. 3-6.



Questions

1. Popilius treated Antiochus well.

(T)

(F)

2. Antiochus accepted the request of the senate and withdrew from Egypt.

(T)

(F)

1. Rome sent an embassy headed by to prevent Antiochus' invasion of Egypt.

(A) Popilius

(B) Antipater

(C) Perdiccas

(D) Seleucus

2. The embassy of Popilius met Antiochus near the city of

(A) Memphis

(B) Alexandria

(C) Naucratis

(D) Ptolemais

16. The 'amnesty decree' of Ptolemy VIII⁽¹⁾

[1-13] King Ptolemaios and Queen Kleopatra the sister and Queen Kleopatra the wife proclaim an amnesty to all their subjects for errors, crimes, accusations, condemnations and charges of all kinds up to the 9th of Pharmouthi of the 52nd year, except to persons guilty of willful murder or sacrilege. And they have decreed that persons who have gone into hiding because they were guilty of theft or subject to other charges shall return to their own homes and resume their former occupations, and their remaining property shall not be sold... And they remit to all persons the arrears up to the same period in respect of both rents in grain and money taxes, except to hereditary lessees who have given a surety. (...)

[22-35] And they have decreed that the (officials of the custom-house) shall not ... nor seize goods unless they find upon the wharf at the harbours of Alexandria something on which duty has not been paid or of which the importation is forbidden; these they are to bring to the dioiketes. Likewise persons who travel on foot up the country from Alexandria by the land-route which leads ... and persons crossing from one tongue of land to another shall have no payment of any kind demanded or exacted from them except the legal duties. Likewise in the case of persons importing goods through the foreign mart ... the seizure is to be made at the custom-house itself.

⁽¹⁾ M. M. Austin, *The Hellenistic World from Alexander to the Roman Conquest*, No. 290, also: http://www.attalus.org/egypt/ptolemy_viii_decrees.html

[36-46] And they have decreed that all recipients of grants of land and all holders of temple or other land en aphasei, both those who have encroached on the crown land and all others who hold more land than that to which they are entitled, shall, on giving up (?) the excess and declaring themselves and paying a year's rent, be released from payments due from them up to the 51st year, and the legal tenure of their holdings is guaranteed to them. And that the picked forces, and the native soldiers who own ten or seven arouras, and their leaders, and all others placed in that class, and the native marines, and those who ... , shall have the legal ownership of the lands which they have possessed up to the ... year, and shall not be subject to accusation of interference. And they remit to every one the arrears of the work-tax.

[50-72] And they have decreed that the temple land and other sacred revenues which belong to the temples shall remain assured to them, and that the temples shall receive the tithes which they used to receive from holdings and gardens and other land. And in like manner the appointed sums or what they received from the treasury for the pay of the temples and the other sums granted to them up to the 51st year shall be paid to them regularly, as in the case of their other revenues (?), and no one shall be allowed to take anything from these sources of income. No one shall take away by force anything of what has been dedicated to the gods, nor apply forcible persuasion to the superintendents of the sacred revenue, whether derived from villages or land

or other temple revenues, nor shall the tax on associations or the crown-tax or the artaba-tax be paid upon what has been dedicated to the gods, nor shall the temple lands be worked on any pretext, but they shall be left to be administered by the priests. And they remit to the overseers of the temples and the chief priests and priests the arrears on account of both the tax for overseers and the values of woven cloths up to the 50th year. Likewise they remit to holders of honorable offices, or of posts as prophet or scribe, or of other sacred offices in the temples, the arrears owed in the temples for the emoluments demanded on certain occasions up to the 50th year. Likewise they remit the penalties incurred by those who have extorted more (than their due) emoluments up to the same period. Likewise to holders of such offices in the lesser temples, both shrines of Isis and feeding places of ibises and hawk-shrines and Anubis-shrines and the like, they remit the corresponding arrears and penalties up to the same period. (...)

[77-82] And they have decreed that the expenses for the burial of Apis and Mnevis should be demanded from the crown revenues, as in the case of the deified personages. Likewise in the case of the other sacred animals the sums required (shall be paid by the crown). (Likewise) those honorable offices and posts as prophet or scribe which have been bought for the temples out of the temple revenues, and of which the prices have been paid, shall remain

assured to the temples, but the priests are not permitted to make over these offices to other persons.

[83-84] And they have decreed that no one is to be dragged away or forcibly ejected from the existing places of asylum.

[85-92] And since it sometimes happens that the *sitologoi* and *antigrapheis* use larger measures than the correct bronze measures appointed in each nome ... in estimating dues to the state, and in consequence the cultivators are made to pay (more than the proper number of *choinikes*?), they have decreed that the *stratigoi* and the overseers of the revenues and the *basilikoi grammateis* shall test the measures in the most thorough manner possible in the presence of those concerned in the revenues of ... and the priests and the cleruchs and other owners of land *en aphesei* ..., and the measures must not exceed (the government measure) by more than the two ... allowed for errors. Those who disobey this decree are punishable with death.

[93-98] And they have decreed that the cultivators of vine-land or gardens throughout the country, if they plant them between the 53rd and 57th years in the land which has become flooded or dry, shall be left untaxed for five years dating from the time at which they plant them, and from the sixth year for three years more they shall be required to pay less than the proper amount, payment being made in the fourth year, but from the ninth year onwards they shall pay the same as the other owners of land in good condition; and that

cultivators in the country belonging to Alexandria shall be allowed an extra three years' grace.

[99-101] And they have decreed that those who have bought from the Crown houses of vineyards or gardens of other (holdings?) or boats or anything else whatever, shall remain in undisturbed possession, and they shall not have persons quartered in their houses. (...)

[134-146 = 147-167] And they have decreed that owners of houses which have been pulled down or burnt shall be permitted to rebuild them according to the prescribed measurements. And that persons who own private houses in the village shall likewise be allowed to build up their homes to the height of ..., and rebuild the temples to the height of 10 cubits, except the inhabitants of Panopolis. No one is to collect anything whatever from the cultivators and the tax-payers and the persons connected with the revenues and the honey-workers and the rest for the benefit of the strategoi or chiefs of the guards or archiphylakitai or oikonomoi or their agents or the other officials. Neither strategoi nor holders of official positions nor their subordinates nor any other persons whatever shall take the richest Crown land from the cultivators by fraud or cultivate it at choice.

[168-177] The following classes, the Greeks serving in the army, the priests, the cultivators of Crown lands, the ..., all the wool-weavers and cloth makers, the swineherds, the gooseherds, and makers of ..., oil, castor-oil, honey, and

beer, who pay the proper sums to the Crown, shall not have persons quartered in the one house in which each of them lives, and in the case of their other buildings which may be used for quarters, not more than half shall be occupied for that purpose.

[178-187] And they have decreed that the strategoi and the other officials may not compel any of the inhabitants of the country to work for their private service, nor use their cattle for any purpose of their own, nor force them to feed calves and other animals for sacrifice, nor force them to provide geese or birds or wine or grain at a price or on the occasion of renewals, nor oblige them to work without payment on any pretext whatever.

[188-192] And they remit to the guards throughout the country the penalties incurred by making false returns in connection with the government inspections and the produce which they have lost; and they remit the sums which have been paid them for arrears or for other reasons but which have disappeared, up to the 50th year.

[193-206] And (they have decreed) that those who have failed to deliver to the Crown at a price the oil-yielding produce from cleruchic or temple or other land up to the same period, and those who have failed to supply transport for the assembly are released from the penalties which they have incurred. Likewise that persons who have failed to provide reeds and light material for the embankments (are released from the penalties which they

have incurred). Likewise the cultivators of Crown lands, the priests and other owners of land in release, who have failed to plant the proper number of arouras up to the 51st year, are released from the penalties which they have incurred, but the planting (of the proper number) shall be made from the 52nd year onwards. And they remit the penalties incurred by those who have cut down wood on their own property in contravention of the published decrees.

[207-220] And they have decreed in cases of Egyptians who bring actions against Greeks and in cases of Greeks who bring actions against Egyptians, or of Egyptians against Egyptians, with regard to all classes except the cultivators of Crown land and the tax-payers and all others connected with the revenues, that where Egyptians make an agreement with Greeks by contracts written in Greek they shall give and receive satisfaction before the chrematistai; but where Greeks make agreements by contracts written in Egyptian they shall give satisfaction before the native judges in accordance with the national laws; and that suits of Egyptians against Egyptians shall not be dragged by the chrematistai into their own courts, but they shall allow them to be decided before the native judges in accordance with the national laws.

[221-247] And they have decreed that collectors of private debts must not on any pretext whatever get control over the persons of the cultivators of Crown land or the tax-payers or the others whom the previously issued decrees

forbid to be brought up for accusation; but the executions in cases which come before the collectors shall be levied upon the rest of the debtor's property which is not exempted by the following decree. And they have decreed that in the case of cultivators of Crown land the collectors shall not sell up one house containing their working implements, or their cattle or other equipment necessary for cultivation, nor shall they apply the working implements to working temple land or any other on any pretext whatever. And in the same way they shall not sell the cloth-weaving tools of the cloth-weavers and the byssus-makers and the wool-weavers and all persons engaged in similar trades on any pretext whatever; nor shall any other persons take possession of or use the tools required for cloth-weaving or byssus-manufacture than the tax-payers themselves and the byssus-workers, who alone shall use them in the temples themselves for the service of the sovereigns and the vestments of the other gods.

[248-251] And (they have decreed) that no one holding an official position or any one else shall impose labor upon the cloth-weavers and byssus-workers and robe-weavers gratis or at reduced wages.

[252-264] And they have decreed that no one may appropriate boats for his own use on any pretext whatever. And that neither the strategoi nor any others who are in charge of the Crown, State or sacred interests may arrest any one for a private debt or offence or owing to a private quarrel and keep

him imprisoned in their houses or anywhere else on any pretext whatever; but if they accuse any one, they shall bring him before the magistrates appointed in each nome, and shall receive or give satisfaction in accordance with the decrees and regulations.

17. Alexandria is Crown of Cities⁽¹⁾

But the crown of all cities is Alexandria, which is made famous by many splendid things, through the wisdom of its mighty founder and by the cleverness of the architect Dinocrates. The latter, when laying out its extensive and beautiful walls, for lack of lime, of which too little could at the time be found, sprinkled the whole line of its circuit with flour, which chanced to be a sign that later the city would abound with a plentiful store of food. [8] There healthful breezes blow, the air is calm and mild, and as the accumulated experience of many ages has shown, there is almost no day on which the dwellers in that city do not see a cloudless sun

And although very many writers flourished in early times as well as these whom I have mentioned, nevertheless not even to-day is learning of various kinds silent in that same city; for the teachers of the arts show signs of life, and the geometrical measuring-rod brings to light whatever is concealed, the stream of music is not yet wholly dried up among them, harmony is not reduced to silence, the consideration of the motion of the universe and of the stars is still kept warm with some, few though they be, and there are others who are skilled in numbers; and a few besides are versed in the knowledge which reveals the course of the fates. Moreover, studies in the art of healing, whose help is often required in this life of

⁽¹⁾ Amm. 22.16. 7-8.

ours, which is neither frugal nor sober, are so enriched from day to day, that although a physician's work itself indicates it, yet in place of every testimony it is enough to commend his knowledge of the art, if he has said that he was trained at Alexandria⁽²⁾.

⁽²⁾ Amm. 22.16. 17-18.

18. Importance of Egypt to Roman Economy⁽¹⁾

For Augustus, among the other secrets of absolutism, by prohibiting all senators or Roman knights of the higher rank from entering the country without permission kept Egypt isolated; in order that Italy might not be subjected to starvation by anyone who contrived, with however slight a garrison against armies however formidable, to occupy the province and the key-positions by land and sea.



Questions

1. Augustus prevented the knights from entering Egypt without his permission.
(T) (F)
2. Egypt was of an economic importance for Rome.
(T) (F)
3. Octavius made Egypt an isolated state.
(T) (F)

⁽¹⁾ Tac. Ann. 2.59.

19. The special status of Egypt in the Roman Empire⁽¹⁾

Ever since the time of the Divine Augustus Roman Knights have ruled Egypt as kings, and the forces by which it has to be kept in subjection. It has been thought expedient thus to keep under home control a province so difficult of access, so productive of corn, ever distracted, excitable, and restless through the superstition and licentiousness of its inhabitants, knowing nothing of laws, and unused to civil rule.

⁽¹⁾ Tac. Hist. 1.11

20. Res Gestae Divi Augusti⁽¹⁾

[1] Below is a copy of the acts of the Deified Augustus by which he placed the whole world under the sovereignty of the Roman people, and of the amounts which he expended upon the state and the Roman people, as engraved upon two bronze columns which have been set up in Rome.

At the age of nineteen, on my own initiative and at my own expense, I raised an army by means of which I restored liberty to the republic, which had been oppressed by the tyranny of a faction. For which service the Senate, with complimentary resolutions, enrolled me in its order, in the consulship of Gaius Pansa and Aulus Hirtius, giving me at the same time consular precedence in voting; it also gave me the imperium. As propraetor it ordered me, along with the consuls, "to see that the republic suffered no harm." In the same year, moreover, as both consuls had fallen in war, the people elected me consul and a triumvir for settling the constitution.

[2] Those who slew my father I drove into exile, punishing their deed by due process of law, and afterwards when they waged war upon the republic I twice defeated them in battle.

[3] Wars, both civil and foreign, I undertook throughout the world, and when victorious I spared all citizens who sued for pardon. The foreign nations which

⁽¹⁾ <https://www.livius.org/sources/content/augustus-res-gestae/>

could with safety be pardoned I preferred to save rather than to destroy. The number of Roman citizens who bound themselves to me by military oath was about 500,000. Of these I settled in colonies or sent back into their own towns, after their term of service, something more than 300,000, and to all I assigned lands, or gave money as a reward for military service. I captured six hundred ships, over and above those which were smaller than triremes.

[4] Twice I triumphed with an ovation, thrice I celebrated curule triumphs, and was saluted as imperator twenty-one times. Although the Senate decreed me additional triumphs I set them aside. When I had performed the vows which I had undertaken in each war I deposited upon the Capitol the laurels which adorned my fasces. For successful operations on land and sea, conducted either by myself or by my lieutenants under my auspices, the Senate on fifty-five occasions decreed that thanks should be rendered to the immortal gods. The days on which such thanks were rendered by decree of the Senate numbered 890. In my triumphs there were led before my chariot nine kings or children of kings. At the time of writing these words I had been thirteen times consul, and was in the thirty-seventh year of my tribunician power.

[5] The dictatorship offered me by the people and the Roman Senate, in my absence and later when present, in the consulship of Marcus Marcellus and Lucius Arruntius I did not accept. I did not decline at a time of the greatest scarcity of grain the charge of the grain-supply, which I so administered that,

within a few days, I freed the entire people, at my own expense, from the fear and danger in which they were. The consulship, either yearly or for life, then offered me I did not accept.

[6] In the consulship of Marcus Vinicius and Quintus Lucretius, and afterwards in that of Publius and Gnaeus Lentulus, and a third time in that of Paullus Fabius Maximus and Quintus Tubero, when the Senate and the Roman people unanimously agreed that I should be elected overseer of laws and morals, without a colleague and with the fullest power, I refused to accept any power offered me which was contrary to the traditions of our ancestors. Those things which at that time the Senate wished me to administer I carried out by virtue of my tribunician power. And even in this office I five times received from the Senate a colleague at my own request.

[7] For ten years in succession I was one of the triumvirs for the re-establishment of the constitution. To the day of writing this I have been princeps senatus for forty years. I have been pontifex maximus, augur, a member of the fifteen commissioners for performing sacred rites, one of the seven for sacred feasts, an arval brother, a sodalis Titius, a fetial priest.

[8] As consul for the fifth time, by order of the people and the Senate I increased the number of the patricians. Three times I revised the roll of the Senate. In my sixth consulship, with Marcus Agrippa as my colleague, I made a census of the people. I performed the lustrum after an interval of forty-one

years. In this lustration 4,063,000 Roman citizens were entered on the census roll. A second time, in the consulship of Gaius Censorinus and Gaius Asinius, I again performed the lustrum alone, with the consular imperium. In this lustrum 4,233,000 Roman citizens were entered on the census roll. A third time, with the consular imperium, and with my son Tiberius Caesar as my colleague, I performed the lustrum in the consulship of Sextus Pompeius and Sextus Apuleius. In this lustrum 4,937,000 Roman citizens were entered on the census roll. By the passage of new laws I restored many traditions of our ancestors which were then falling into disuse, and I myself set precedents in many things for posterity to imitate.

[9] The Senate decreed that every fifth year vows should be undertaken for my health by the consuls and the priests. In fulfilment of these vows games were often held in my lifetime, sometimes by the four chief colleges of priests, sometimes by the consuls. In addition the entire body of citizens with one accord, both individually and by municipalities, performed continued sacrifices for my health at all the couches of the gods.

[10] By decree of the Senate my name was included in the Salian hymn, and it was enacted by law that my person should be sacred in perpetuity and that so long as I lived I should hold the tribunician power. I declined to be made pontifex maximus in succession to a colleague still living, when the people tendered me that priesthood which my father had held. Several years later I

accepted that sacred office when he at last was dead who, taking advantage of a time of civil disturbance, had seized it for himself, such a multitude from all Italy assembling for my election, in the consulship of Publius Sulpicius and Gaius Valgius, as is never recorded to have been in Rome before.

[11] The Senate consecrated in honor of my return an altar to Fortuna Redux at the Porta Capena, near the temple of Honor and Virtue, on which it ordered the pontiffs and the Vestal virgins to perform a yearly sacrifice on the anniversary of the day on which I returned to the city from Syria, in the consulship of Quintus Lucretius and Marcus Vinicius, and named the day, after my cognomen, the Augustalia.

[12] At the same time, by decree of the Senate, part of the praetors and of the tribunes of the people, together with the consul Quintus Lucretius and the leading men of the state, were sent to Campania to meet me, an honor which up to the present time has been decreed to no one except myself. When I returned from Spain and Gaul, in the consulship of Tiberius Nero and Publius Quintilius, after successful operations in those provinces, the Senate voted in honor of my return the consecration of an altar to Pax Augusta in the Campus Martius, and on this altar it ordered the magistrates and priests and Vestal Virgins to make annual sacrifice.

[13] Janus Quirinus, which our ancestors ordered to be closed whenever there was peace, secured by victory, throughout the whole domain of the Roman

people on land and sea, and which, before my birth is recorded to have been closed but twice in all since the foundation of the city, the Senate ordered to be closed thrice while I was princeps.

[14] My sons Gaius and Lucius Caesar, whom fortune snatched away from me in their youth, the Senate and the Roman people to do me honor made consuls designate, each in his fifteenth year, providing that each should enter upon that office after a period of five years. The Senate decreed that from the day on which they were introduced to the forum they should take part in the counsels of state. Moreover, the entire body of Roman knights gave each of them the title of princeps iuventutis and presented them with silver shields and spears.

[15] To the Roman plebs I paid out three hundred sesterces per man in accordance with the will of my father, and in my own name in my fifth consulship I gave four hundred sesterces apiece from the spoils of war; a second time, moreover, in my tenth consulship I paid out of my own patrimony four hundred sesterces per man by way of bounty, and in my eleventh consulship I made twelve distributions of food from grain bought at my own expense, and in the twelfth year of my tribunician power I gave for the third time four hundred sesterces to each man. These largesses of mine reached a number of persons never less than two hundred and fifty thousand. In the eighteenth year of my tribunician power, as consul for the twelfth time, I gave to three hundred and twenty thousand of the city plebs sixty denarii apiece. In the colonies of my

soldiers, as consul for the fifth time, I gave one thousand sesterces to each man from the spoils of war; about one hundred and twenty thousand men in the colonies received this triumphal largesse. When consul for the thirteenth time, I gave sixty denarii apiece to the plebs who were then receiving public grain; these were a little more than two hundred thousand persons.

[16] To the municipal towns I paid money for the lands which I assigned to soldiers in my own fourth consulship and afterwards in the consulship of Marcus Crassus and Gnaeus Lentulus. The sum which I paid for estates in Italy was about six hundred million sesterces, and the amount which I paid for lands in the provinces was about two hundred and sixty million. I was the first and only one to do this of all those who up to my time settled colonies of soldiers in Italy or in the provinces. And later, in the consulship of Tiberius Nero and Gnaeus Piso, likewise in the consulship of Gaius Antistius and Decimus Laelius, and of Gaius Calvisius and Lucius Pasienus, and of Lucius Lentulus and Marcus Messalla, and of Lucius Caninius and Quintus Fabricius, I paid cash gratuities to the soldiers whom I settled in their own towns at the expiration of their service, and for this purpose I expended four hundred million sesterces as an act of grace.

[17] Four times I aided the public treasury with my own money, paying out in this manner to those in charge of the treasury one hundred and fifty million sesterces. And in the consulship of Marcus Lepidus and Lucius Arruntius I

contributed one hundred and seventy million sesterces out of my own patrimony to the military treasury, which was established on my advice that from it gratuities might be paid to soldiers who had seen twenty or more years of service.

[18] Beginning with the year in which Gnaeus and Publius Lentulus were consuls, whenever taxes were in arrears, I furnished from my own purse and my own patrimony tickets for grain and money, sometimes to a hundred thousand persons, sometimes to many more.

[19] I built the Curia and the Chalcidicum adjoining it, the temple of Apollo on the Palatine with its porticoes, the temple of the deified Julius, the Lupercal, the portico at the Circus Flaminius which I allowed to be called Octavia after the name of him who had constructed an earlier one on the same site, the state box at the Circus Maximus, the temples on the Capitol of Jupiter Feretrius and Jupiter Tonans, the temple of Quirinus, the temples of Minerva, of Juno the Queen, and of Jupiter Libertas, on the Aventine, the temple of the Lares at the highest point of the Sacra Via, the temple of the Di Penates on the Velia, the temple of Youth, and the temple of the Great Mother on the Palatine.

[20] The Capitol and the theater of Pompey, both works involving great expense, I rebuilt without any inscription of my own name. I restored the channels of the aqueducts which in several places were falling into disrepair through age, and doubled the capacity of the aqueduct called the Marcia by

turning a new spring into its channel. I completed the Julian Forum and the basilica which was between the temple of Castor and the temple of Saturn, works begun and far advanced by my father, and when the same basilica was destroyed by fire, I began its reconstruction on an enlarged site, to be inscribed with the names of my sons, and ordered that in case I should not live to complete it, it should be completed by my heirs. In my sixth consulship, in accordance with a decree of the Senate, I rebuilt in the city eighty-two temples of the gods, omitting none which at that time stood in need of repair. As consul for the seventh time, I constructed the Via Flaminia from the city to Ariminum, and all the bridges except the Mulvian and the Minucian.

[21] On my own ground I built the temple of Mars Ultor and the Augustan Forum from the spoils of war. On ground purchased for the most part from private owners I built the theater near the temple of Apollo which was to bear the name of my son-in-law Marcus Marcellus. From the spoils of war I consecrated offerings on the Capitol, and in the temple of the divine Julius, and in the temple of Apollo, and in the temple of Vesta, and in the temple of Mars Ultor, which cost me about one hundred million sesterces. In my fifth consulship I remitted thirty-five thousand pounds weight of coronary gold contributed by the municipia and the colonies of Italy, and thereafter, whenever I was saluted as imperator, I did not accept the coronary gold, although the municipia and colonies voted it in the same kindly spirit as before.

[22] Three times in my own name I gave a show of gladiators, and five times in the name of my sons or grandsons; in these shows there fought about ten thousand men. Twice in my own name I furnished for the people an exhibition of athletes gathered from all parts of the world, and a third time in the name of my grandson. Four times I gave games in my own name; as representing other magistrates twenty-three times. For the college of quindecimvirs, as master of that college and with Marcus Agrippa as my colleague, I conducted the Secular Games in the consulship of Gaius Furnius and Marcus Silanus. In my thirteenth consulship I gave, for the first time, the games of Mars, which, since that time, the consuls by decree of the Senate have given in successive years in conjunction with me. In my own name, or that of my sons or grandsons, on twenty-six occasions I gave to the people, in the circus, in the forum, or in the amphitheatre, hunts of African wild beasts, in which about three thousand five hundred beasts were slain.

[23] I gave the people the spectacle of a naval battle beyond the Tiber, at the place where now stands the grove of the Caesars, the ground having been excavated for a length of eighteen hundred and a breadth of twelve hundred feet. In this spectacle thirty beaked ships, triremes or biremes, and a large number of smaller vessels met in conflict. In these fleets there fought about three thousand men exclusive of the rowers.

[24] After my victory I replaced in the temples in all the cities of the province of Asia the ornaments which my antagonist in the war, when he despoiled the temples, had appropriated to his private use. Silver statues of me, on foot, on horseback, and in chariots were erected in the city to the number of about eighty; these I myself removed, and from the money thus obtained I placed in the temple of Apollo golden offerings in my own name and in the name of those who had paid me the honor of a statue.

[25] I freed the sea from pirates. About thirty thousand slaves, captured in that war, who had run away from their masters and had taken up arms against the republic, I delivered to their masters for punishment. The whole of Italy voluntarily took oath of allegiance to me and demanded me as its leader in the war in which I was victorious at Actium. The provinces of the Spains, the Gauls, Africa, Sicily, and Sardinia took the same oath of allegiance. Those who served under my standards at that time included more than 700 senators, and among them eighty-three who had previously or have since been consuls up to the day on which these words were written, and about 170 have been priests.

[26] I extended the boundaries of all the provinces which were bordered by races not yet subject to our empire. The provinces of the Gauls, the Spains, and Germany, bounded by the ocean from Gades to the mouth of the Elbe, I reduced to a state of peace. The Alps, from the region which lies nearest to the Adriatic as far as the Tuscan Sea, I brought to a state of peace without waging on any

tribe an unjust war. My fleet sailed from the mouth of the Rhine eastward as far as the lands of the Cimbri to which, up to that time, no Roman had ever penetrated either by land or by sea, and the Cimbri and Charydes and Semnones and other peoples of the Germans of that same region through their envoys sought my friendship and that of the Roman people. On my order and under my auspices two armies were led, at almost the same time, into Ethiopia and into Arabia which is called the "Happy," and very large forces of the enemy of both races were cut to pieces in battle and many towns were captured. Ethiopia was penetrated as far as the town of Napata, which is next to Meroë. In Arabia the army advanced into the territories of the Sabaei to the town of Mariba.

[27] Egypt I added to the empire of the Roman people. In the case of Greater Armenia, though I might have made it a province after the assassination of its King Artaxes, I preferred, following the precedent of our fathers, to hand that kingdom over to Tigranes, the son of King Artavasdes and grandson of King Tigranes, through Tiberius Nero who was then my stepson. And later, when the same people revolted and rebelled, and was subdued by my son Gaius, I gave it over to King Ariobarzanes the son of Artabazus, King of the Medes, to rule, and after his death to his son Artavasdes. When he was murdered I sent into that kingdom Tigranes, who was sprung from the royal family of the Armenians. I recovered all the provinces extending eastward beyond the Adriatic Sea, and

Cyrene, which were then for the most part in possession of kings, and, at an earlier time, Sicily and Sardinia, which had been seized in the servile war.

[28] I settled colonies of soldiers in Africa, Sicily, Macedonia, both Spains, Achaea, Asia, Syria, Gallia Narbonensis, Pisidia. Moreover, Italy has twenty-eight colonies founded under my auspices which have grown to be famous and populous during my lifetime.

[29] From Spain, Gaul, and the Dalmatians, I recovered, after conquering the enemy, many military standards which had been lost by other generals. The Parthians I compelled to restore to me the spoils and standards of three Roman armies, and to seek as suppliants the friendship of the Roman people. These standards I deposited in the inner shrine which is in the Temple of Mars Ultor.

[30] The tribes of the Pannonians, to which no army of the Roman people had ever penetrated before my principate, having been subdued by Tiberius Nero who was then my stepson and my legate, I brought under the sovereignty of the Roman people, and I pushed forward the frontier of Illyricum as far as the bank of the river Danube. An army of Dacians which crossed to the south of that river was, under my auspices, defeated and crushed, and afterwards my own army was led across the Danube and compelled the tribes of the Dacians to submit to the orders of the Roman people.

[31] Embassies were often sent to me from the kings of India, a thing never seen before in the camp of any general of the Romans. Our friendship was sought, through ambassadors, by the Bastarnae and Scythians, and by the kings of the Sarmatians who live on either side of the river Tanais, and by the king of the Albani and of the Hiberi and of the Medes.

[32] Kings of the Parthians, Tiridates, and later Phraates, the son of King Phraates took refuge with me as suppliants; of the Medes, Artavasdes; of the Adiabeni, Artaxares; of the Britons, Dumnobellaunus and Tim[...]; of the Sugambri, Maelo; of the Marcomanni and Suebi [...]. Phraates, son of Orodes, king of the Parthians, sent all his sons and grandsons to me in Italy, not because he had been conquered in war, but rather seeking our friendship by means of his own children as pledges. And a large number of other nations experienced the good faith of the Roman people during my principate who never before had had any interchange of embassies or of friendship with the Roman people.

[33] From me the peoples of the Parthians and of the Medes received the kings for whom they asked through ambassadors, the chief men of those peoples; the Parthians Vonones, son of King Phraates, grandson of King Orodes; the Medes Ariobarzanes, the son of King Atavazdes, grandson of King Ariobarzanes.

[34] In my sixth and seventh consulships, when I had extinguished the flames of civil war, after receiving by universal consent the absolute control of affairs, I

transferred the republic from my own control to the will of the Senate and the Roman people. For this service on my part I was given the title of Augustus by decree of the Senate, and the doorposts of my house were covered with laurels by public act, and a civic crown was fixed above my door, and a golden shield was placed in the Curia Julia whose inscription testified that the Senate and the Roman people gave me this in recognition of my valour, my clemency, my justice, and my piety. After that time I took precedence of all in rank, but of power I possessed no more than those who were my colleagues in any magistracy.

[35] While I was administering my thirteenth consulship the Senate and the equestrian order and the entire Roman people gave me the title of Father of my Country, and decreed that this title should be inscribed upon the vestibule of my house and in the senate-house and in the Forum Augustum beneath the quadriga erected in my honour by decree of the Senate. At the time of writing this I was in my seventy-sixth year.

21. Germanicus' visit to Egypt⁽¹⁾

In the consulship of Marcus Silanus and Lucius Norbanus, Germanicus set out for Egypt to study its antiquities. His ostensible motive however was solicitude for the province. He reduced the price of corn by opening the granaries, and adopted many practices pleasing to the multitude. He would go about without soldiers, with sandalled feet, and apparelled after the Greek fashion, in imitation of Publius Scipio, who, it is said, habitually did the same in Sicily, even when the war with Carthage was still raging. Tiberius having gently expressed disapproval of his dress and manners, pronounced a very sharp censure on his visit to Alexandria without the emperor's leave, contrary to the regulations of Augustus. That prince, among other secrets of imperial policy, had forbidden senators and Roman knights of the higher rank to enter Egypt except by permission, and he had specially reserved the country, from a fear that any one who held a province containing the key of the land and of the sea, with ever so small a force against the mightiest army, might distress Italy by famine.

Germanicus, however, who had not yet learnt how much he was blamed for his expedition, sailed up the Nile from the city of Canopus as his starting-point. Spartans founded the place because Canopus, pilot of

⁽¹⁾ Tac. Ann. 2.59-61.

one of their ships, had been buried there, when Menelaus on his return to Greece was driven into a distant sea and to the shores of Libya. Thence he went to the river's nearest mouth, dedicated to a Hercules who, the natives say, was born in the country and was the original hero, others, who afterwards showed like valour, having received his name. Next he visited the vast ruins of ancient Thebes. There yet remained on the towering piles Egyptian inscriptions, with a complete account of the city's past grandeur. One of the aged priests, who was desired to interpret the language of his country, related how once there had dwelt in Thebes seven hundred thousand men of military age, and how with such an army king Rhameses conquered Libya, Ethiopia, Media, Persia, Bactria, and Scythia, and held under his sway the countries inhabited by the Syrians, Armenians, and their neighbours, the Cappadocians, from the Bithynian to the Lycian sea. There was also to be read what tributes were imposed on these nations, the weight of silver and gold, the tale of arms and horses, the gifts of ivory and of perfumes to the temples, with the amount of grain and supplies furnished by each people, a revenue as magnificent as is now exacted by the might of Parthia or the power of Rome.

But Germanicus also bestowed attention on other wonders. Chief of these were the stone image of Memnon, which, when struck by the sun's rays, gives out the sound of a human voice; the pyramids, rising up like

mountains amid almost impassable wastes of shifting sand, raised by the emulation and vast wealth of kings; the lake hollowed out of the earth to be a receptacle for the Nile's overflow; and elsewhere the river's narrow channel and profound depth which no line of the explorer can penetrate. He then came to Elephantine and Syene, formerly the limits of the Roman empire, which now extends to the Red Sea.

22. Letter of Claudius to the Alexandrians⁽¹⁾

Tiberius Claudius Caesar Augustus Germanicus, imperator, pontifex maximus, with tribunician power, consul designate, to the city of the Alexandrians, greetings.

Tiberius Claudius Barbillus, Apollonius, son of Artemidorus, Chaeremon, son of Leonides, Marcus Julius Asclepiades, Gaius Julius Dionysius, Tiberius Claudius Phanius, Pasion, son of Potamon, Dionysius son of Sabbion, Tiberius Claudius Archibius, Apollonius, son of Ariston, Gaius Julius Apollonius, Hermaiscus, son of Apollonius, your envoys, gave the decree to me and told me much about the city, setting clearly before me your good will towards us, which, you may be sure, I have been storing up for a long time -you are naturally pious towards the Augusti, as I have long known, and especially keen and made keen with regard to my house: to cite the latest example and pass over the rest, the greatest witness to this is my brother Germanicus Caesar, who addressed you in markedly familiar terms. For this reason I was glad to accept the honours which you have conferred upon me, although I am not disposed to such things.

First, I allow you to celebrate my birthday as Augusta in the way you yourselves have chosen; I permit you to erect statues of myself and my family everywhere. I do this because I appreciate your eagerness to set

⁽¹⁾ P. Lond. 6 1912. translated by: D. C. Braund, Augustus to Nero: A Sourcebook on Roman History, 31 BC-AD 68, (New York, 2014), 201-204.

up memorials of your piety towards my house all over the city. And, as for the two gold statues, that of the Claudian Augustan Peace -just as my most honoured friend Barbillus persistently urged when I refused because it seemed too arrogant- will be dedicated at Rome, while the other, in the manner you think appropriate, will be carried in procession on the named days of Alexandria; and a chair, decked out as you wish, is to be carried in procession with it. In permitting honours of this magnitude it would perhaps be foolish to refuse to designate a Claudian tribe

and oppose the establishment of groves in all the nomes of Egypt. Therefore, I allow you this too. And if you also wish to erect equestrian statues

of my procurator, Vitrasius Pollio, do so. And I permit the erection of four-horse chariots, which you wish to post at the entrances to your land - one at Taposiris, as it is called, in Libya, one at Pharos in Alexandria and a third at Pelusium in Egypt. But I decline the establishment of temples and a high-priest for me, because I do not wish to be arrogant towards the people of my own time and because I consider temples and the like to be privileges granted to the gods alone by every age.

With reference to the requests as to what you are keen to receive from me, this is my decision. To all those who have been epebes

down to my principate I securely confirm Alexandrian citizenship together with all the honours and favours bestowed by the city, with the exception of any interlopers of slave descent who have been ephebes. And I wish that all the other rights bestowed upon you by my predecessors in the principate and the kings and the prefects be no less secure, as the divine Augustus also made them secure.

As to the officials of the temple of the divine Augustus in Alexandria, I wish that they be chosen by lot, just as the officials of the temple of the same divine Augustus at Canopus are chosen by lot.

Concerning the holding of civic magistracies for a period of three years, you seem to me to have reached an entirely correct decision, for magistrates will carry out their term of office more judiciously through fear of being called to account for their evil rulings. As to the council, I cannot say what was your usual practice in the time of the kings of old, but you are well aware that it was not held in the time of the Augusti before me. As it is an innovation, now being proposed for the first time -an innovation which is not obviously to the advantage of the city and my interests- I have written to Aemilius Rectus to examine the proposition thoroughly and show me whether the institution should be organised and, if it should be convened, how this should be arranged.

As to the disturbances and civil strife in respect of the Jews (or rather, if I must speak the truth, the war) and who was responsible -though your envoys, Dionysius, son of Theon, in particular, argued their case energetically- I have decided not to conduct a detailed investigation, but I am storing up immutable anger against those who have started it again. And I tell you bluntly that if you do not put a stop to this disastrous stubborn anger against each other, I will be forced to show what it is like when a benevolent princeps is moved to justifiable anger. Therefore, I once again ask that Alexandrians behave gently and benevolently towards the Jews, who have long been inhabitants of the same city, and that they do not commit any sacrilege against Jewish customs relating to the worship of their god; rather, that they allow the Jews to follow the customs which were confirmed in the time of the divine Augustus and which I too confirmed after giving a thorough hearing to both sides. On the other hand, I order the Jews not to strive after anything more than they previously had and not to send -as if they lived in two cities- two embassies in future, something never previously done, and not to seek involvement in the games of the gymnasiarch or cosmete; to enjoy what is theirs and to rejoice in the superfluity of abundant benefits in a foreign city, not bringing in or admitting Jews coming from Syria or Egypt (a practice

which I will be forced to view with notably great suspicion). And if they disobey, I will attack them in every way as the carriers of some world-wide plague. If both sides change their ways and are willing to live in mutual gentleness and benevolence, I for my part will exercise the greatest care for the city, a characteristic which I, in my house, have inherited from my forefathers. I testify for Barbillus, my companion, that he has always exercised the greatest care for you in his dealings with me -he has devoted all his energy on your behalf in the present matter too. I testify also for Tiberius Claudius Archibius, my companion. Farewell.

23. Claudius confirms the rights of the Jews of Alexandria⁽¹⁾

Now about this time there was a sedition between the Jews and the Greeks, at the city of Alexandria; for when Caius was dead, the nation of the Jews, which had been very much mortified under the reign of Caius, and reduced to very great distress by the people of Alexandria, recovered itself, and immediately took up their arms to fight for themselves. So Claudius sent an order to the president of Egypt to quiet that tumult; he also sent an edict, at the requests of king Agrippa and king Herod, both to Alexandria and to Syria, whose contents were as follows:

"Tiberius Claudius Caesar Augustus Germanicus, high priest, and tribune of the people, ordains thus: Since I am assured that the Jews of Alexandria, called Alexandrians, have been joint inhabitants in the earliest times with the Alexandrians, and have obtained from their kings equal privileges with them, as is evident by the public records that are in their possession, and the edicts themselves; and that after Alexandria had been subjected to our empire by Augustus, their rights and privileges have been preserved by those presidents who have at divers times been sent thither; and that no dispute had been raised about those rights and privileges, even when Aquila was governor of Alexandria; and that when the Jewish ethnarch

⁽¹⁾ J. AJ 19. 278-285.

was dead, Augustus did not prohibit the making such ethnarchs, as willing that all men should be so subject [to the Romans] as to continue in the observation of their own customs, and not be forced to transgress the ancient rules of their own country religion; but that, in the time of Caius, the Alexandrians became insolent towards the Jews that were among them, which Caius, out of his great madness and want of understanding, reduced the nation of the Jews very low, because they would not transgress the religious worship of their country, and call him a god: I will therefore that the nation of the Jews be not deprived of their rights and privileges, on account of the madness of Caius; but that those rights and privileges which they formerly enjoyed be preserved to them, and that they may continue in their own customs. And I charge both parties to take very great care that no troubles may arise after the promulgation of this edict".

24. Claudius confirms Jewish rights throughout the empire⁽¹⁾

Tiberius Claudius Caesar Augustus Germanicus, high priest, tribune of the people, chosen consul the second time, ordains thus: Upon the petition of king Agrippa and king Herod, who are persons very dear to me, that I would grant the same rights and privileges should be preserved to the Jews which are in all the Roman empire, which I have granted to those of Alexandria, I very willingly comply therewith; and this grant I make not only for the sake of the petitioners, but as judging those Jews for whom I have been petitioned worthy of such a favor, on account of their fidelity and friendship to the Romans. I think it also very just that no Grecian city should be deprived of such rights and privileges, since they were preserved to them under the great Augustus. It will therefore be fit to permit the Jews, who are in all the world under us, to keep their ancient customs without being hindered so to do. And I do charge them also to use this my kindness to them with moderation, and not to show a contempt of the superstitious observances of other nations, but to keep their own laws only. And I will that this decree of mine be engraven on tables by the magistrates of the cities, and colonies, and municipal places, both those within Italy and those without it, both kings and governors, by the means

⁽¹⁾ J. AJ 19.286-291.

of the ambassadors, and to have them exposed to the public for full thirty days, in such a place whence it may plainly be read from the ground.

25. Pliny the Younger: Letters

I thank you, Sir, for having so promptly granted my request and for your bestowal of full citizenship on the freedwomen of a lady who is my intimate friend, and the Roman citizenship upon Harpocras, my ointment-doctor. But though I gave particulars, in accordance with your wishes, of his age and financial position, I have been reminded by those more skilled in such matters than I am that as Harpocras is an Egyptian, I ought first to have obtained for him the Egyptian citizenship before asking for the Roman. For my own part, I thought that no distinction was drawn between Egyptians and all other foreigners, and so was satisfied with merely informing you that he had received his freedom at the hands of a foreign lady, and that his patroness had been dead for some time. I do not regret my ignorance in this matter, inasmuch as it has enabled me to owe you a deeper debt of gratitude for the same individual. So I beg that you will bestow upon him both the Alexandrine and the Roman citizenship, that I may lawfully enjoy the full extent of your kindness. I have sent particulars of his age and income to your freedmen, according to your instructions, so as to prevent any further accidental delay of your goodness⁽¹⁾.

⁽¹⁾ Pliny, *Ep.* 10. 6

Trajan to Pliny:

I make a practice of following the rules of my predecessors in not making promiscuous grants of the Alexandrine citizenship, but since you have already obtained the Roman citizenship for Harpocras, your ointment-doctor, I cannot very well refuse this further request of yours. You must let me know to what district he belongs, so that I may write to my friend Pompeius Planta, who is praefect of Egypt⁽²⁾.

Pliny to Trajan:

I cannot express, Sir, in words the joy I experienced when I received your letter telling me that you had granted the Alexandrine as well as the Roman citizenship upon my ointment-doctor Harpocras, although you have made it a rule to follow the practice of your predecessors and not grant it promiscuously. I beg to inform you that Harpocras belongs to the district of Memphis. Let me beg of your great kindness, Sir, to send me a letter, as you promised, for your friend Pompeius Planta, the praefect of Egypt. As, Sir, I shall come to meet you that I may enjoy the pleasure at the earliest moment of welcoming you on your long-hoped-for return, I pray that you will permit me to join you on the road as far out from Rome as possible⁽³⁾.

⁽²⁾ Pliny, *Ep.* 10. 7.

⁽³⁾ Pliny, *Ep.* 10. 10.

26. Edict of Caracalla⁽¹⁾

All Egyptians who are in Alexandria, and particularly country folk who have fled thither from elsewhere and can easily be identified, are absolutely by every means to be expelled, not, however, dealers in pigs and river-boat men and those who bring in reeds for heating the baths. But expel all the rest, who disturb the city by their very numbers and their lack of occupation. I am informed that at the festival of Sarapis and on certain festal days – and even on other days as well – Egyptians observe the custom of bringing in bulls and some other animals for sacrifice. They are not to be prevented from coming for that. The ones to be prevented are those who flee the countryside where they belong in order to avoid farmwork, not those who converge upon Alexandria out of a desire to view the glorious city or come here in pursuit of a more cultured existence or on occasional business. And further along: Amongst the linen weavers the true Egyptians can easily be recognized by their speech, which reveals that they are affecting the appearance and dress of others. What is more, in the way they live their manners, the opposite of urbane behavior, reveal them to be Egyptian rustics.

⁽¹⁾ P.Giss. 1 40



Part Two: Terms

aediles

Under the Roman Republic the office of aedile was in charge of maintaining the public buildings and roads, policing the markets to ensure fairness, and presenting games for the entertainment of the public. Originally there were four aediles, two aediles elected from the plebeian class and two from either the plebeians or patricians, called curules, or who had imperium as signified by their ceremonial chair; the term came from the chair, or curule sella, they sat on. This latter group was designated as magistrates, since they were elected by the Roman people and not just the plebs, as were the other two. They were created to help the tribunes of the plebs in the early republic, traditionally in 494 BCE, with the curules added in 367 BCE. Julius Caesar added two more plebeian aediles, bringing the total to six .

One of the aediles' tasks, especially the curules, was to put on the games. Since this was done from their own families' pocket, it often could result in financial hardship for the families. Their desire, of course, was to curry favor with the populace so that they could later win election to the office of praetor or consul and recoup their fortunes through administration of a province or through military conquest. While not essential for the election of other offices, it often became a way for individuals to get their

name out, especially in relation to the games and if they were well planned and attended. The aedile did not have a lictor, an individual who carried the fasces composed of rods and an ax allowing for punishment, as did the the consul and praetor, but could wear the purple-bordered toga. The aediles could also decide Roman law cases that did not come under anyone else's jurisdiction and could issue edicts for public safety⁽¹⁾.

⁽¹⁾ J. W. Ermatinger, *The Roman Empire: A historical Encyclopedia*, (Santa Barbara, California, 2018), 62.

agora

agora: The open “place of assembly” in an ancient Greek city-state. Early in Greek history (900s–700s B.C.E.), free-born males would gather in the agora for military duty or to hear proclamations of the ruling king or COUNCIL. In the more settled centuries that followed, the agora served as a marketplace where merchants kept open-air stalls or shops under colonnades. Classical Athens boasted a grand agora—the civic heart of the city that dominated Greece⁽¹⁾.

⁽¹⁾ D. Sacksm, *Encyclopedia of the Ancient Greek World*, (United States of America, 2005), 15.

apella

apella: ancient Spartan assembly, corresponding to the *ekklēsia* of other Greek states. Its monthly meetings, probably restricted to full citizens over 30, were presided over at first by the kings, later by ephors (magistrates). Not empowered to initiate proposals, the body considered subjects forwarded by the ephors or *gerousia* (council of elders). Only kings, elders, ephors, and perhaps other magistrates could debate, and voting was conducted by shouts. Foreign policy, including treaties and issues of peace and war, as well as questions of succession to the throne, were within the province of the *apella*. It also appointed military commanders, elected the elders and ephors, and voted on proposed changes in the laws⁽¹⁾.

⁽¹⁾ <https://www.britannica.com/topic/apella>

archon

archon: Meaning “leader” or “ruler,” the archon was a political executive in numerous ancient Greek states. Prior to the seventh century B.C.E. , archons ruled for 10- year terms; before that they had been chosen to serve for life. In the democratic ATHENS of the mid-400s B.C.E .and later, the archonship was a prestigious but relatively narrow job, with executive and courtroom duties. Nine archons were selected annually by lot, from the Athenian upper and middle classes.

The three senior Athenian archons were the archon *basileus* (or king), the *polemarchos* (war leader), and the archon *eponomos* (eponymous). The *basileus* oversaw state religious functions and any related lawsuits. Religious and judicial duties also were assigned to the *polemarchos* (whose role as a military commander was discontinued soon after 490 B.C.E.) .The *eponomos* had jurisdiction over cases of inheritance and other property rights. The man who served as archon *eponomos* also gave his name to the calendar year—that is, the year was henceforth known as that in which so-and-so had been archon.

A man (Women were ineligible) might be an archon only once at Athens. After the end of his office, barring any disqualifying offense, he was enrolled for life in the judiciary council known as the areopagos⁽¹⁾.

⁽¹⁾ D. Sacksm, *Encyclopedia of the Ancient Greek World*, 43.

areopagos

areopagos: In the democratic ATHENS of the mid-400s B.C.E. and later, the areopagos was a special law court of 200–300 members, comprised of former ARCHONS. With regard to its origin, the areopagos (the word in Greek means “hill of ARES,” indicating the site where the court’s building stood) was a remnant of Athens’s old-time aristocratic government.

In the days of aristocratic rule, around 900–600 B.C.E., the areopagos probably ran the city, acting as a legislative body and high court. As Athens developed in stages toward DEMOCRACY, however, the areopagos gradually was shorn of power. Under SOLON (ca. 594 B.C.E.), a new COUNCIL preempted the areopagos’s legislative-executive duties, and a newly created court of appeals made the areopagos’s legal decisions no longer final.

As the job of Athenian archon became less exclusive and demanding (500s–400s B.C.E.), so did the areopagos cease to function as a right-wing bastion. In 462 B.C.E. the radical reforms of EPHIALTES deprived the areopagos of most of its important legal jurisdictions and distributed these among the citizens’ ASSEMBLY, the council, and the other law courts. The areopagos henceforth heard only cases of deliberate homicide, wounding, and arson.

In its capacity as a homicide court, the new, diminished areopagos is celebrated in AESCHYLUS's tragedy the Eumenides (458 B.C.E.). In the second half of this play, actors portray the ancient areopagos sitting in judgment over the mythical hero ORESTES for the murder of his mother. Aeschylus wrote the Eumenides during the period of civil turmoil following Ephialtes' reforms, and one of his intentions was to soothe the class strife of his fellow citizens⁽¹⁾.

⁽¹⁾ D. Sacksm, *Encyclopedia of the Ancient Greek World*, 43.

assembly (ekklesia)

assembly: The word used to translate the Greek word *ekklesia*—the official gathering of citizens in a Greek DEMOCRACY for the purpose of public debate and vote. At democratic ATHENS in the 400s and 300s B.C.E. the assembly was the sovereign body of government. Admission to the Athenian assembly was open to all male citizens over age 18 (in theory about 30,000–40,000 men; in practice about 5,000). Under the radical democracy there were no property requirements for admission, and the 300s B.C.E. saw the introduction of a small payment for attendance, comparable to our modern jury pay.

The Athenian assembly met at least 40 times per year, with extra meetings as called for by the COUNCIL or by the board of generals. In the 400s B.C.E. the usual place of meeting was the Pnyx (“Packing Place”), a smoothed hillside west of the ACROPOLIS. There the people might vote on issues by show of hands; if written balloting was required—such as in an OSTRACISM vote— then the AGORA would be used. In debate, any Athenian had the right to address the assembly; a chairman of the day presided; and rules of order were maintained. Foreign ambassadors and other noncitizens might be allowed to address the assembly on issues of state.

Usually the assembly could debate and vote only on those topics placed on the agenda by the council; however, the assembly could (by vote) require the council to list a certain topic for the next meeting. Like other instruments of Athenian government, the assembly enjoyed courtroom powers. For example, it had the final verdict in certain serious criminal cases. By its vote the assembly passed laws, declared war, made peace, inflicted individual sentences of death or exile, and elected the army's generals and other important executives. The power of the assembly during Athens' imperial heyday can be seen in the Mytilenean Debate—described in THUCYDIDES' history of the PELOPONNESIAN WAR (book 3)—where the fate of every man, woman, and child of the rebellious city of MYTILENE was decided in public debate at Athens in 427 B.C.E⁽¹⁾.

⁽¹⁾ D. Sacksm, *Encyclopedia of the Ancient Greek World*, 54.

boule

boule: Lit. “council.” The democratic council of 500 men, appointed annually by lot from among citizens aged at least thirty, and with severe restrictions on repeated membership. Its chief function was to prepare the agenda for meetings of the ekklesia, and to undertake certain routine administrative duties, in particular that of coordinating the activities of numerous boards of minor officials; but it had also certain independent judicial powers⁽¹⁾.

⁽¹⁾https://www.stoa.org/demos/article_law_glossary@page=all&greekEncoding=UnicodeC.html#section_25

censor

The censors were in charge of taking the census, supervised public morality (especially for the Senate), and oversaw certain parts of government finances. During the empire the office of censor ceased to be the regular elected magistrate it had been under the republic. The major difference between this office and other magistrates under the empire was that the others continued to be held at regular intervals and maintained their scope of duties, even if there was no election and just appointment by the emperor. The censor's position, while now infrequently mentioned and held, nevertheless did not cease, but its duties and titles were taken over by the emperor. Augustus in 22 BCE had two senators elected to conduct the census, while Claudius had the elder Vitellius be his cocensor and Emperor Vespasian had his son Titus be his colleague.

The office of censor had a rich and important history. While the office was initiated by Servius Tullius, Rome's sixth king, and was within the memory of the early historians and not legend, it was abolished at the start of the republic, and its duties were assumed by the two Roman consuls. From 509 to 443 BCE the consuls conducted the census and other duties. The office was restored in 442 BCE with the election of two patrician censors who served for five years, as did the next two, but in 433 BCE the

length of office was changed, with the two censors serving for the first 18 months. The following three and half years there were no censors. The office would continue until 22 BCE, although during some periods the census was not taken. The patricians exclusively held the office until 351 BCE, when plebeians were allowed to be elected. The lustrum, the five-year period from one election to the next, actually referred to the purification rites of the people after the census had been taken. Originally if one of the censors died another would be chosen as a replacement, just as in the case of the consuls; however, in 393 BCE when the Gauls invaded and sacked Rome and one of the censors died, the Romans decided that it was a sign of bad luck. From then on whenever one censor died the other resigned, and two new censors were elected.

The censor was the highest in dignity of the regularly held magistrate positions. It was seen as a sacred magistrate, and individuals who held this office were given reverence, considering that during a five-year period there were 10 consuls but only 2 censors. The only office given higher status was the ancient office of dictator. Dictators were accorded the curule seat traditionally made of ivory and originally indicating that the holder had imperium. Since the holders of this office were so rare, their funerals were held with great reverence and pomp.

The census was the most important duty for the censors, as it was the counting of citizens, meaning males. Held in the Campus Martius, originally outside the city walls, it was on the parade ground. A public building, the Villa Publica, was constructed there in 435 BCE and became the center for the census. It held the official records and allowed the census to be consulted to ensure that an individual was a citizen. It was also the place where the armies were levied, since the census records indicate those capable of bearing arms. The census was taken according to tribes, with each one being assembled separately before the censors, sitting in their curule chairs. The paterfamilias appeared for his family and gave an account of himself, his family, and property owned by the family subject to the census as the censors had decreed. There was a set formula, with the individual giving his full name and that of his father, if a freedman his patron, age, if married his wife's name, and his children's names and ages. He then gave a value of their property. Guardians represented orphans and single women. The censors then recorded the land owned by the family, followed by cattle and slaves.

The censors were also in charge of policing the morals of Roman society. Since they could exclude individuals from the citizen rolls, especially on grounds of immoral acts, this aspect of their job created fear and dread. The term used in the republic was *regimen morum* (regulating

the morals), and in the empire the terms *cura morum* (supervision of morals) or *praefecta morum* (command of morals) were used. They could be given a censorial mark, or *infamia*, which was not absolute, as the next censors could restore the person to rank. The person could receive it for private immorality such as celibacy, dissolution of marriage or betrothal in an improper way, or other family abuse. They could receive it for a public disgrace such as a magistrate behaving improperly, misbehavior toward a magistrate, perjury, or cowardice as a soldier. Or finally, they may be engaged in an occupation or career seen as inappropriate. The final area was their control of certain state finances. These included the letting out or auctioning of tax contracts to the highest bidder, expending public money for things such as roads, aqueducts, repair of temples and public buildings, and new public facilities; these were given to the lowest bidder.

During the empire the emperors assumed the role of censor. While some such as Augustus, Claudius, and Vespasian undertook the role actively and commemorated it, others probably took the action through other offices. It is clear that in the provinces a regular census took place. While it may not have been every five years, records exist showing that a counting of residents took place, and even a record of land quality was occasionally done. The emperors also had the right to ensure the morality of the state and could purge the Senate of members who were selected

inappropriately (whatever that meant), and they were of course in charge of controlling the public finances. One of the most important changes that Augustus made was the tight control on tax collection. The censors, then, did not completely vanish under the empire even if the office was assumed by the emperors⁽¹⁾.

⁽¹⁾ J. W. ERMATINGER, *The Roman Empire*, 70-72.

comitia

The biggest constitutional change between the republic and the empire was the elimination of the assemblies as true legislative bodies. During the republic the comitia (assembly) of the Roman people was when the people assembled to elect their magistrates. While emperors constantly paid lip service to their election by the people, the assemblies no longer were a factor in politics. The assemblies, however, played an important role in the development of the empire, since they laid the seeds of discord in the civil wars and allowed Augustus to defeat his rivals after the civil wars. The Roman Republic was divided between the Senate, magistrates, and the popular assemblies. While this division usually worked and kept the government entities in balance, the ultimate authority always rested with the assemblies, since they could make or unmake the magistrates and ultimately could go over the Senate .

The people had the ultimate say in who would be the magistrates as well as in capital punishment and declarations of war and peace. The assemblies formed the system of direct democracy, with the presiding magistrate having complete control over the process. The people did not vote for representatives who in turn voted on specific laws or magistrates; rather, they used a system whereby each citizen voted on the law or

magistrate. An early assembly organized around the 30 chief patrician families was the *comitia curiata*. Although most of its power was transferred shortly after its establishment in the early republic, it did retain control over the clans in judicial matters during the empire.

The *comitia populi tributa* (tribal assembly) was composed of the 35 tribes, and each tribe had one vote. Voting within the tribe determined how it would vote. The tribal assembly would elect the quaestors, military tribunes, and *curule aediles*. The tribes were not ethnic organizations but instead were originally based on geography, but once one was in a tribe, that person's descendants, regardless of where they now lived, remained in the same tribe. When voting, the tribes chose the order by lot.

Most of the original power of the *comitia curiata* in determining magistrates was assumed by the *comitia centuriata* (meaning "assembly of the centuries" or "military assembly"). The assembly was organized around centuries (originally it was organized with citizens in groups of 100) based on class, with each century varying in size depending on wealth and class. The original assembly had 193 centuries, with the power firmly controlled by the aristocrats. Since they elected the magistrates, they had power to control the political future in terms of not only yearly officials but also entry into the Senate. The centuries voted one by one in each class, and once a majority of the 193, or 97, voted in favor of a law or magistrate,

the voting ended without the remaining centuries being allowed to cast their vote. The patricians were divided into the 80 senators and 17 equites, meaning that when they voted as a bloc, which they did most of the time, the lower classes were effectively shut out. In 241 BCE the number of lower centuries was increased so that now there were 373 centuries, and the power shifted to the plebeian class. This remained until Augustus transferred all of the comitia centuriata power to the Senate in 27 BCE.

These assemblies allowed the Roman Republic to maintain democracy but one protected from the mass hysteria of the radical democracy seen in Athens. During the last century of the republic, 133–27 BCE, the popular assemblies often created political havoc with their actions. Tiberius Gracchus (166–133 BCE), as tribune of the people, in 133 BCE successively pushed through his controversial land reform after the popular assembly removed a fellow tribune and voted against the wishes of the Senate. His brother Gaius (154–121 BCE), also as tribune of the people, in 123–122 BCE likewise used the assemblies to move power away from the Senate. The general Gaius Marius (157–86 BCE) used the assemblies to change the requirements of the Roman Army and therefore opened military service to those without the property qualifications. Lucius Cornelius Sulla (138–78) attempted to reduce its power, but that was only short-lived, and

under the late republic the assemblies continued to elect officials until Augustus removed their power in 27 BCE.

Sometimes the assemblies would turn violent, such as during Gaius Gracchus's reelection campaign when some senators started a riot. Other times the assembly demanded military action, such as against Jugurtha in Africa when Marius was put in command or when Sulla was given command by the Senate against the Bithynian king Mithridates in the east, only to have Marius stir up the assemblies and win the right to fight against Mithridates. This resulted in Sulla marching on Rome with a Roman army and carrying out a coup against the will of the people. In many ways this was the end of the republic. Julius Caesar used the assembly to his advantage against Pompey in the civil wars in 49 BCE, and ultimately with Caesar's victory the assembly made him dictator. When Marc Antony tried to crown Caesar king, the urban mob, not specifically the assemblies, protested, and Caesar renounced the attempt. After Caesar's assassination the assembly gave power first to Brutus, then to Antony, and ultimately to Octavian (Augustus), who would win the final conflict in the civil wars.

The assemblies lost their power in part because of their instability. They would often change sides from one group to another, causing chaos. The crowd was easily moved to change their minds, and this caused uncertainty. While the urban mob continued to influence events in Rome

after the move of the assemblies' powers to the Senate and ultimately the emperor, the people no longer had the power to enact legislation or elect their magistrates. The powerlessness of the assemblies meant that the emperors through their guards were the ultimate power, not the people⁽¹⁾.

⁽¹⁾ J. W. ERMATINGER, *The Roman Empire: A historical Encyclopedia*, 75-77.

deme (demos)

deme (demos): This term refers to a village or city ward constituting part of a larger territory. It usually is used to describe the political wards of ATTICA (the 1,000-squaremile territory of ATHENS), as organized by the democratic reformer KLEISTHENES in 508 B.C.E. The Attic demes numbered 139 and ranged in type from city neighborhoods to townships to patches of rural area. The demes were the foundation blocks of the Athenian DEMOCRACY: for example, the 500-man Athenian COUNCIL drew its members from each deme, in proportion to population. The demes' headquarters maintained local census figures, with each male citizen formally enrolling on his 19th birthday. There were kept deeds of property and other legal documents and there "town meetings" were held⁽¹⁾.

⁽¹⁾ D. Sacksm, *Encyclopedia of the Ancient Greek World*, 107.

dioiketes (Egypt)

The *dioiketes* was a financial official. In the Ptolemaic period, there were local *dioiketai* and a *dioiketes* located centrally in Alexandria; in the early Roman period, the *dioiketes* was a lower rank administrator, and from 120 CE onward a Roman *procurator*. In 284 CE, he was replaced by the *katholikos*. The present article only concerns the Ptolemaic central *dioiketes* in Alexandria.

Because papyri often deal with fiscal matters, *dioiketai* are well attested. More than twentyfive are known by name between 263 and 50 BCE. The most famous is Apollonios, the superior of Zenon. He was in office from 259 to 245, and received a royal grant (*dorea*) of 2,500 ha in Philadelpheia for his services. Rostovtzeff calls him “the manager of the economic affairs of the kingdom”, and according to Holbl he “was responsible for all departments of the civil administration”.

In Demotic and in hieroglyphic texts, *dioiketes* is rendered as *snty* “manager”, a title apparently introduced in the Persian period (525–332). The prePtolemaic *sentis* were high officials, responsible for compiling inventories of state resources and levying taxes. Though *dioiketes* is doubtless a Greek title and is also found in the Seleucid Empire, it continued a tradition of the Persian period.

Though the dioiketes Apollonios had access to the royal court and to Ptolemy II himself (in 252 he accompanies the king's daughter on her departure to Syria), the court titles borne by the dioiketai after the introduction of this system in the early second century rank them below military commanders such as the epistrategos, the governor of Cyprus, and even the strategos of the Arsinoite nome. Financial officials were essential for the administration of the empire, but they lacked the clout of a military or diplomatic career. No dioiketes is attested with certainty among the eponymous priests, nor are any of them mentioned by an ancient historian. The role implied a firm grasp of financial and economic matters, rather than involvement in high politics. Though all known dioiketai have purely Greek names, at least one of them, Dioskourides (158–151), had an Egyptian mother and was buried in purely Egyptian style⁽²⁾.

⁽²⁾ W. Clarysse, "Dioiketes (Egypt)", in R. S. Bagnall, et al., *The Encyclopedia of Ancient History*, (Oxford, 2013), 2120–2121.

dokimasia

dokimasia, pl. *dokimasiai*: An investigation held either by the boule or in a court, to test whether a man was formally qualified either to hold the public office to which he had been appointed or else to exercise a privilege to which he was laying claim. Dokimasiai were of various types, and were for the most part held in advance: no public official, whether elected or appointed by lot, could hold office without having passed his dokimasia; and newly enrolled citizens, whether by birth or by naturalisation (uncommon), were among those similarly tested. In these cases a man who was rejected suffered disqualification but no further penalty; a public speaker however could be challenged to undergo a retroactive dokimasia before a court, and this had more of the nature of a regular trial, in that if convicted he would apparently be punished⁽¹⁾.

⁽¹⁾https://www.stoa.org/demos/article_law_glossary@page=all&greekEncoding=UnicodeC.html#section_25

gerousia

gerousia: in ancient Sparta, council of elders, one of the two chief organs of the Spartan state, the other being the apella (assembly). The functions of both were likely delineated at the time of the reforms of Lycurgus, probably in the 7th century BC. The gerousia prepared business to be submitted to the apella and had extensive judicial powers, being the only Spartan court that could pronounce sentence of death or exile. Its members, the gerontes (“elders”), whose number was fixed at 30, including the two kings, were chosen for life by acclamation of the citizens from among candidates who had reached age 60⁽¹⁾.

⁽¹⁾ <https://www.britannica.com/topic/gerousia>

idios logos, Gnomon of the – Law

The *Gnomon* of the *idios logos* was a handbook or code of regulations that consisted of a list of legal rulings relevant to the affairs of the institution of the “Private” or “Special Account” (*idios logos*) in the Roman province of Egypt. It was originally drawn up in Latin, and first issued by Augustus. Later editions contained modifications and supplements.

The *idios logos*, a former Ptolemaic institution transformed under Augustus to serve the needs of Roman provincial administration in Egypt, in many ways functioned as an instrument of public finance. It administered imperial land, and acquired and sold ownerless properties (*adespota*) and such properties that by law fell to the state, such as those of intestates and criminals. It also sold and leased out land and other goods, and imposed penalties such as fines or confiscation for various offenses against the rules of inheritance or marriage laws. The *gnomon* of the *idios logos*, as a compilation of the relevant laws and rules, was designed to regulate and assure the lawful functioning of the *idios logos*.

The Roman administrator of this institution was an equestrian procurator of (eventually) ducenarian rank and, next to the governor of Egypt, the chief financial authority of the province. The list of rulings

contained in the *gnomon* provided the legal basis or frame for the decisions taken and enforced under his authority⁽¹⁾.

⁽¹⁾ M. A. Speidel, "Idios Logos, Gnomon of the – Law", in R. S. Bagnall, et al., *The Encyclopedia of Ancient History*, 3390–3391.

nomos

nomos, pl. *nomoi*: Lit. a “norm,” in the sense both of “custom” and of “law”. *Nomos* is often contrasted, especially in fifth-century Greek thought, with *physis* (lit. “nature”); the latter represents underlying reality, and the former denotes the patterns by which men try to shape this. In this sense *nomos* is normally translated “convention”⁽¹⁾.

⁽¹⁾https://www.stoa.org/demos/article_law_glossary@page=all&greekEncoding=UnicodeC.html#section_25

oikonomos

oikonomos literally means “household manager.” The figure of the *oikonomos* has an important place in Greco-Roman economic thought, which, as is often noted, deals with very different questions from modern economic thought. Central concerns did not involve production and trade, but how one should order one’s priorities vis-a`-vis the pursuit of wealth. Quite crucial in ancient economic thought was the topic of how one should orient oneself towards one’s *oikos* in order to lead the best kind of life possible.

The first authors to theorize explicitly about the *oikonomos* were associated with the circle of Socrates in the early fourth century. In PLATO’s portrait, SOCRATES is notorious for not being concerned with managing his *oikos* or gaining wealth. Instead, he is interested only in cultivating virtue in himself, and in encouraging others to do likewise. Xenophon’s portrait is different. His Socrates is not above giving advice to people about how to manage their households and how to conduct their business affairs more generally.

oikonomia, for XENOPHON, is worth studying because it represents the essence of leadership, or, “the rule over willing subjects, which . . . is not entirely human but divine”. The secret of successful *oikonomia*, for the

king of Persia as for any head of an oikos, is the ability to delegate authority to subordinates and to motivate them to be productive and loyal. Just as the king of Persia cultivates relationships with his generals and governors, so the head of an oikos cultivates relationships with his wife and slaves. The ruler's job is to inspire his subordinates to do their job with minimum supervision, so that he can be free to devote his time to higher activities.

It is possible that the theoretical and philosophical discussions about the oikonomos influenced the institution of the official known as the oikonomos. This official is attested under the Ptolemies and the Seleucids, but it is not clear to what extent the roles of oikonomoi in each administration resembled each other. In both cases, these officials were subordinate to the dioiketes, who corresponded in civil administration to the strategoi (generals) in military administration. Their task was to manage the lands of the king, implement orders, and keep proper records. The much more mundane philosophy of these oikonomoi was to maximize the king's profits while minimizing his risks⁽²⁾.

⁽²⁾ A. Gottesman, "Oikonomos", in R. S. Bagnall, et al., *The Encyclopedia of Ancient History*, 4872–4873.

ostracism

This political practice was unique to Athenian Democracy in the 400s B.C.E., whereby the people could vote to banish any citizen for 10 years. Created in reaction to the tyrannies of Peisistratus and Hippias, ostracism was intended for use against wealthy politicians who, while not guilty of wrongdoing, might still be suspected of hoping to seize supreme power.

Once a year, at an appointed time in winter, the citizens in ASSEMBLY voted on whether an ostracism should be held that spring—no candidates were named. If the majority voted yes, then the ostracism vote itself took place a few months later. There each citizen had the chance to write down the name of one person for exile. Because clay potsherds were the ancient world's equivalent of scrap paper, each voter used a sherd (Greek: ostrakon, plural: ostraka), on which to scratch the intended victim's name. The potsherds gave this unique practice its name, ostrakismos. The vote was secret, with officials making sure no one handed in more than one ballot. If a quorum of 6,000 votes was reached, then the man with the most votes had to remove himself from the city within 10 days.

ostracism in ancient Greece was not a criminal punishment. The ostracized individual was not considered a felon or a traitor; he retained his

Athenian citizenship and property while absent and was allowed to return after a period of 10 years. During the state emergency of the PERSIAN WARS, two Athenians under ostracism, ARISTIDES and XANTHIPPOS, were allowed to return immediately (480 B.C.E.).

According to ARISTOTLE's treatise the Constitution of Athens, the ostracism law was created by the reformer KLEISTHENES in about 508 B.C.E., soon after the expulsion of Hippias. Clearly, the law was aimed against Hippias's friends who might dream of reinstating a dictator. But what puzzles modern scholars is that the people did not vote their first ostracism until 487 B.C.E. (The victim was Hippias's kinsman Hipparchus.) This 20-year delay has led some historians to suggest that the ostracism law really was created soon after the Battle of MARATHON (490 B.C.E.), but was later falsely ascribed to Kleisthenes.

After Hipparchus, four more men were soon ostracized amid the political turmoil of the 480s B.C.E., and it is thought that about eight others fell victim during the rest of the 400s B.C.E. These included the left-wing statesman-soldier THEMISTOKLES (ca. 471 B.C.E.) and the conservative statesman-soldier KIMON (462 B.C.E.). This clearly shows that ostracism had quickly become a tool by which the two political parties could attack each other. Many other Athenians were named as ostracism candidates but did not receive majority votes—as indicated by the 64

names compiled from the several thousand ostraka discovered in modern archaeological excavations of the Athenian AGORA and other sites. The last successful ostracism was of the demagogue Hyperbolus (417 B.C.E.), after which the law fell out of use⁽¹⁾.

⁽¹⁾ D. Sacksm, *Encyclopedia of the Ancient Greek World*, 235.

polis

polis (from which word is derived the English word “politics”) refers to the ancient Greek city-state and was the basic political unit of the classical Greeks. Between about 800 B.C.E. and 300 B.C.E., the map of Greece was a patchwork of autonomous city-states, some linked together by alliance or kinship, and some vying to dominate their neighbors, but each one capable of ruling itself as a self-contained political entity. Beginning as aristocracies, city states developed as democracies or oligarchies in the 500s–400s B.C.E. The most important DEMOCRACY was ATHENS.

Two factors contributed to the emergence of the citystate. One was the geography of Greece; mountains, islands, and small farming valleys naturally created discrete, small population centers, many with their own dialects and religious cults. The second reason, more specific to the 900s–800s B.C.E., has to do with the rejection of kingship in Greece during that era. A king may strive to unite various peoples under his single rule, because he is the government. But members of an aristocratic clan— who may rely for their power on local lands and on local religious cults, for which they supply the priesthood— might be prone to concentrate their rule in a smaller, more homogeneous area .

In population, the polis consisted of the following social groups: full citizens (usually males over age 18, born of citizen parents); female and children citizens (protected by the law but without any voice in government); second-class citizens, such as PERIOIKOI; resident aliens or METICS; and SLAVES

The age of the polis ended with the Macedonian conquest of Greece (338 B.C.E.), the campaigns of ALEXANDER THE GREAT (334–323 B.C.E.), and the subsequent rise of rich and powerful Greco-Macedonian kingdoms in the eastern Mediterranean and Near East⁽¹⁾.

⁽¹⁾ D. Sacksm, *Encyclopedia of the Ancient Greek World*, 237.

praetor

At first, a title used to denote a CONSUL; later it came to signify the magistrates whose duties centered on the field of justice in Rome. In the Republic, the powers of the praetor were originally the province of the Patricians, but in 337 B.C.E. members of the Plebeians were elected to the praetorship by the *comitia centuriata*. Throughout the Republic, praetors increased both in number and in breadth of jurisdiction, but their position weakened in the days of the empire. From 242 B.C.E. there were at least two praetors elected each year, and more were added by Sulla, making eight. Julius CAESAR increased their number to 10, 14, and then 16. Their duties centered on the trying of cases, conducting legal business, and issuing edicts at the end of their term, which normally lasted one year. The two basic types of praetor were the *praetor urbanus* and the *praetor inter peregrinos*, later called the *praetor peregrinus*. The *praetor urbanus* was a legal expert for Rome, handling civil cases that fell within the jurisdiction of the IUS CIVILE (civil law). Any cases involving foreigners or any dispute arising from the IUS GENTIUM (international law) fell into the area of the PRAETOR PEREGRINUS. He was thus a reliable source for legal decisions regarding the place of the PEREGRINI in Roman law and the relations between Rome and other states.

From around 149 B.C.E., it was required that all praetors serve out their entire period of service within Rome. The principal reason for this was the adoption of the *QUAESTIONES* or *quaestiones perpetuae*, the standing criminal courts. This helped to ensure a smoother operation of the entire system. Praetors then had the right to make changes in the law, issued in the annual Edict of the Praetor. But such reforms were rare and never took place without the permission of the *SENATE*, meaning the emperor. The edicts were naturally important sources for the development of the law of Rome and were codified by the eminent jurist *Salvius Julianus* at the order of Emperor *HADRIAN* in the second century C.E. With the start of imperial rule under *AUGUSTUS* (ruled 27 B.C.E.–14 C.E.), the praetors suffered a decline. Much of their burden was placed in the hands of the *PREFECT OF THE CITY* (*praefectus urbi*) and especially the *PREFECT OF THE PRAETORIAN GUARD* (*praefectus praetorio*). The collections of the edicts signalled the effective end of praetorian influence in law. Roman law now progressed through the *JURISTS*, the *CONSILIUM PRINCIPIS*, and the Praetorian prefect. Under *Tiberius*, election to the praetorship was transferred to the Senate. Each praetor was entitled to have six lictors; to bear the proper insignia of the *toga praetexta*; and, upon completion of their terms, to travel to the senatorial provinces to assume the role of *PROCONSUL*. Although virtually

meaningless by the fourth century C.E., the praetors remained until the very end of the Roman Empire in the West ⁽¹⁾.

⁽¹⁾ M. Bunson, *Encyclopedia of the Roman empire*, (United States of America, 2002), 446.

quaestor

The lowest ranking magistrate in the CURSUS HONORUM and the first position taken by all candidates embarking upon a senatorial career. quaestors were probably a creation of the Roman kings, becoming institutionalized during the Republic. Their numbers increased with the rise of Rome as an imperial power, until the dictator Sulla fixed their number at 20 with a minimum age of 30. From the earliest days of the quaestorships these officials were closely connected with finances in Rome and in the provinces. The *quaestores urbani* exercised their authority within the walls of Rome, attached to the AERARIUM until their position was usurped by new officers in the imperial system. *Quaestores provinciales* served the proconsuls in senatorial provinces. They managed the finances of the provincial treasury, acted as deputies to the proconsul and often assumed the proconsul's duties when he was away. Quaestors were synonymous with the procurators in imperial domains. Upon completion of a quaestorship, the newly declared ex-quaestor was promoted regularly to the SENATE and was eligible for other magistracies⁽¹⁾.

⁽¹⁾ M. Bunson, *Encyclopedia of the Roman empire*, 462-463.

strategos, Egypt

The office of *strategos* was introduced into the administrative system of Egypt by Alexander the Great and further institutionalized by the succeeding Ptolemaic kings. The title or title-component *strategos* clearly hints at the military character that the office originally had. Initially, its holders were the commanding officers of the Macedonian and Greek armies garrisoned in various parts of the country after 332 BCE. Later, the Ptolemies' widespread practice of giving allotments of land (*kleroi*) to active soldiers under their command to secure their living led to the development of a parallel military administrative and social structure in the Egyptian *chora*. The primary duty of the *stratego*i was to safeguard the interests of their military subordinates settled all over the country. The officials of the civil administration had only limited authority over the military, because the troops mainly relied on their commanders and not on civil bureaucrats; being Macedonians and Greeks, they were in any case unwilling to accept orders from the ethnic Egyptians who still dominated the civil administration. In the course of time, the *strategos* therefore acquired more civil experience and strengthened his administrative prerogatives at the expense of the other nome officials, mainly the nomarch. By this means, the office of *strategos* gradually

developed into a regular administrative post, whose holder bore responsibility for a single Egyptian nome. This is indicated in particular by the regular overlap of the *strategia* with the office of *epi ton prosodon* (“the one in charge of the revenue”) in the later Ptolemaic period. By the end of this development in the reign of PTOLEMY III EUERGETES (246–222 BCE) the nome *strategos* was at the top of the nome’s administrative hierarchy, and the now- redundant office of the nomarch had disappeared.

In the Ptolemaic period, the nome *strategos* in principle never lost his military competence, and in times of military crisis or a weaker central government (for instance, during the Egyptian revolts under PTOLEMY V EPIPHANES in the late third and early second centuries BCE, or at the end of the Ptolemaic Dynasty in the late first century BCE), it could be revived, until it was finally lost by the beginning of Roman rule. It was also not until this time that the nome *strategos* (*strategos tou nomou*) regularly combined his title with the name of the nome governed by him (e.g., *strategos tou Herakleopolitou nomou*). Under the Ptolemies, the office was regularly entrusted to persons of Greco-Macedonian origin, and the *stratego*i bore various court titles starting in the second century BCE. During the Principate, the officeholders, who were by now appointed by the Roman governor of Egypt, still belonged to the Greek-speaking elite of the province. In the first century CE, the nome *stratego*i were mostly

recruited from families of the urban aristocracy of Alexandria, who sometimes even possessed Roman citizenship, while from the second century onward, the members of the Hellenized local elite of the nome capitals in the *chora* (countryside) were ever more frequently appointed to the office of *strategos*.

Being the head of the nome's administration, the *strategos* possessed supreme power over jurisdiction, police, and financial matters of the nome. His most important duty was undoubtedly to ensure the unhampered flow of taxes and tributes, especially the grain tribute, to Alexandria. The various administrative prerogatives of the *strategos* are attested in the numerous documentary papyri from Hellenistic and Roman Egypt. His most important assistant was the royal scribe (*basilikos grammateus*), who worked closely with the *strategos*, particularly in the area of financial administration and fiscal accounting. In the Roman period until the mid-third century CE, the royal scribe functioned regularly as deputy *strategos* (*diadechomenos ta kata ten strategian*). Until the end of the third century CE, the nome *strategia* remained the most important pillar of the local administration of Egypt. Later, due to the strengthening of the administrative function of the nome capitals and the shrinking importance of the nome as an administrative unit, the office was transformed but was preserved (in contrast to that of the royal scribe, which had already been

abolished by the middle of the third century). Named *strategos kai exaktor*, the former head of the nome administration was by this time a municipal official working closely with the town council (*boule*), whereas the second part of his title hints at his paramount responsibility for the exaction of local taxes.

Above the nome *strategia* there also existed *strategiai* possessing wider territorial powers, such as the *strategos Thebaidos*, who governed the notoriously unstable southern part of the country. After the end of the revolt of the Thebais in 187/6 BCE, the holders of this office were often promoted to the newly established *epistrategia*. Having originally been furnished with powers over the whole Egyptian *chora*, the *epistrategos* was probably later limited to the Thebais. Under the Ptolemies he had military and civil authority as well, the latter in particular being attested in the field of jurisdiction. In the Roman period this post was no longer filled by members of the indigenous elite, but rather by those of the Roman equestrian order (being of procuratorial rank), who were sent to Egypt by the imperial government. At the same time, the Egyptian *chora* was divided into several permanent *epistrategiai*, whose number cannot always be determined precisely. Before the end of Augustus' rule, there probably existed three *epistratego*i, with responsibility over Lower Egypt, the Heptanomia (Middle Egypt), and the Thebais. In the later second century

CE, the *epistrategia* for the *Kato Chora* (Lower Egypt) was subdivided into two separate districts, one comprising the eastern part of the Nile Delta with Pelusium, the other comprising its central and western parts. This administrative division remained intact until the office disappeared in the course of the administrative reforms under Diocletian around 300 CE. The administrative prerogatives of the *epistrategos* in the Roman period included his participation in judicial matters and in the appointment of liturgists⁽¹⁾.

⁽¹⁾ T. Kruse, "Strategos, Egypt", in R. S. Bagnall, et al., *The Encyclopedia of Ancient History*, 6419–6421.



Questions

- (1) Under the Roman Republic the office of was in charge of maintaining the public buildings and roads.
 (A) aedile (B) censor (C) praetor (D) quaestor
- (2) Julius Caesar added two of the aediles bringing the total to aediles.
 (A) four (B) five (C) six (D) seven
- (3) was the ancient Spartan assembly.
 (A) apella (B) boule (C) polis (D) gerousia
- (4) The apella assembled once every
 (A) day (B) week (C) month (D) year
- (5) Membership of the apella was restricted to full citizens over years.
 (A) 18 (B) 20 (C) 30 (D) 60
- (6) Assembly in Athens was called
 (A) ekklesia (B) boule (C) apella (D) gerousia
- (7) The Athenian assembly gathered for at least times in the year.
 (A) 20 (B) 30 (C) 40 (D) 50
- (8) The Council in Athens was called
 (A) boule (B) ekklesia (C) apella (D) gerousia
- (9) Membership of the Boule in Athens included citizens of ages not less than years old.
 (A) 30 (B) 40 (C) 50 (D) 60
- (10) The censor in Rome was in charge of
 (A) taking the census (B) supervising public morality (C) overseeing certain parts of government finances (D) All of the previous tasks

- (11) was a financial official in the Ptolemaic period
 (A) dioiketes (B) censor (C) praetor (D) quaestor
- (12) The was a political executive in numerous ancient Greek states.
 (A) archon (B) dioiketes (C) quaestor (D) censor
- (13) In the Democratic Athens, the archon was elected for year/s.
 (A) one (B) two (C) three (D) four
- (14) The total number of archons elected in Athens every year was
 archons
 (A) six (B) seven (C) eight (D) nine
- (15) The archon who was in charge of the religious functions was
 (A) basileus (B) eponumos (C) polemarchos (D) dioiketes
- (16) The archon who was in charge of the war affairs was
 (A) polemarchos (B) basileus (C) dioiketes (D) eponumos
- (17) The archon gave his name to the calendar year in Athens.
 (A) basileus (B) polemarchos (C) eponumos (D) dioiketes
- (18) was the council of elders in Sparta.
 (A) gerousia (B) boule (C) ekklesia (D) apella
- (19) The gerousia prepared business to be submitted to the
 (A) apella (B) boule (C) ekklesia (D) apella
- (20) The gerousia consisted of members including the two kings.
 (A) 15 (B) 20 (C) 25 (D) 30
- (21) Members of the gerousia hold their positions performing their missions
 and tasks for
 (A) one year (B) two years (C) five years (D) their whole
 lives
- (22) Members of the gerousia were selected from citizens who had reached
 age
 (A) 30 (B) 40 (C) 50 (D) 60

- (1) Originally there were four aediles, two aediles from the plebeian class and two aediles from the patricians.
(T) (F)
- (2) The office of aedile existed in Rome in the Republican Era.
(T) (F)
- (3) The apella assembled once every year
(T) (F)
- (4) The apella is the general assembly in Athens.
(T) (F)
- (5) The apella included citizens over 60 years.
(T) (F)
- (6) Voting in the apella was conducted by shouts.
(T) (F)
- (7) Admission in the Athenian Assembly was allowed and permitted to all males above 18 years old.
(T) (F)
- (8) Membership of the Boule in Athens included citizens who were less than 30 years old.
(T) (F)
- (9) archons were elected in the Democratic Athens annually by lot.
(T) (F)
- (10) Demes were the foundation blocks of the Athenian democracy.
(T) (F)
- (11) Every Athenian citizen was to be registered in his deme.
(T) (F)
- (12) The gerousia had extensive judicial powers.
(T) (F)

(13) The gerousia is the only Spartan court that could pronounce sentence of death or exile.

(T)

(F)

(14) The gerousia could pronounce a sentence of exile but couldn't pronounce a sentence of death.

(T)

(F)

(15) Members of the gerousia hold their positions for one year.

(T)

(F)