

**History of Ancient Greece**  
**Institute for the Study of Western Civilization**  
**May 20, 2019, Week 28**  
**Stoicism**



Plato 427-347  
Aristotle 387-322





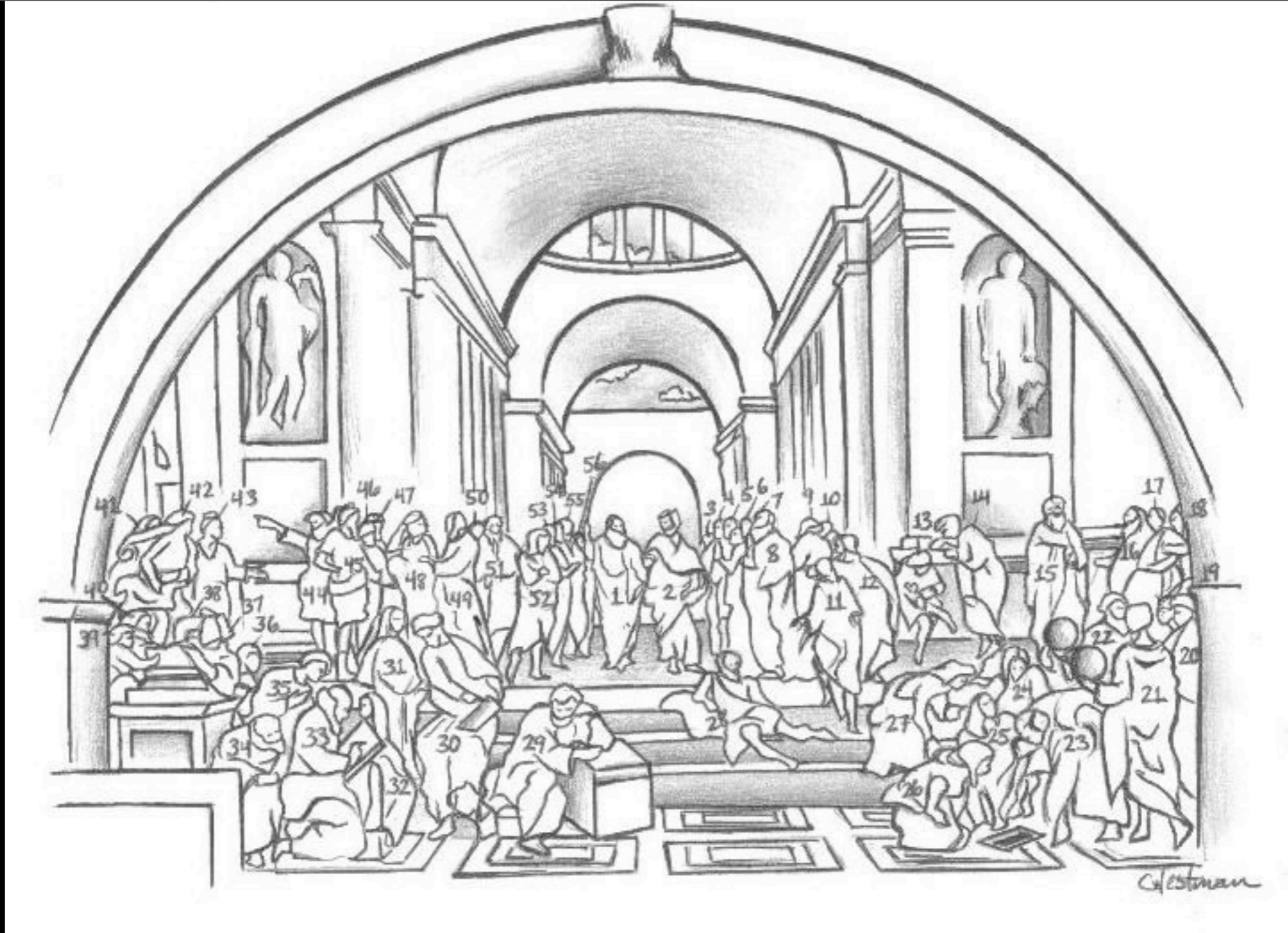




In the center Plato (#1), holding the *Timaeus* and pointing to the heavens, speaks with Aristotle (#2), holding the *Ethics* and gesturing towards the earth. They are framed by the triumphal arch above as well as by barrel vaults and sky; they are also surrounded by the largest number of people (#3-10, 52-56). In addition, #11 is ascending the stairs, leaving the geometers and astronomers below, while #12 points out Plato and Aristotle to him. Figure #13 is intently writing while a friend (#14) looks on in interest. At the far right, others are coming in, the younger two (#17 and 18) looking curiously at those below. The old man (#16) is eagerly moving in a different direction, apparently towards Plato and Aristotle. Above the thoughtful old man (#15) who gestures downward like Aristotle, is the statue of Athena, goddess of wisdom, crafts, and war. She is dressed in military garb and on her shield is the terrifying face of the Gorgon. Below her is a relief of Virtue elevated upon clouds, holding one hand at her breast, the seat of valor, while extending the other toward the earth with the scepter of her empire. A young man is simply looking out towards us. The sculpture at upper left is Apollo, god of poetry, music, and health. He has a lyre in one hand and the other rests upon a trunk around which coils the serpent (the Greek symbol of health). This god of beauty and harmony stands above two reliefs depicting the unmoderated passions of wrath and concupiscence.



In the lower right-hand corner are the groups surrounding Euclid (#23) and the crowned figure of Ptolemy (#21). Euclid has the features of Raphael's great mentor Donato Bramante who, as architect of St. Peter's (suggested by the vaulted ceilings of this noble edifice), was a master of geometric principles as seen in the design of his buildings. The four students around Euclid depict four stages of learning: #26 is intent but at the level of literal learning, and #27, with his pointing finger and encouraging pat seems to be an apprentice teacher; #25 is turning to his companion with the excitement of dawning comprehension, but #24 is already anticipating the outcome. These figures are all focused upon a slate with a diagram, drawing attention to the faculty of sight, which is also used by the astronomers who hold globes in their hands: Ptolemy holds an earthly globe and Zoroaster holds a globe of the starry universe. Raphael has placed himself (#19) among these champions of sight, and next to him is his teacher Perugino (#20). Isolated on the steps in the middle, Diogenes the Cynic (#28) is absorbed in his reading, with a beggar's cup in front. Below and to his left is the somewhat glum and antisocial Heraclitus (#29).

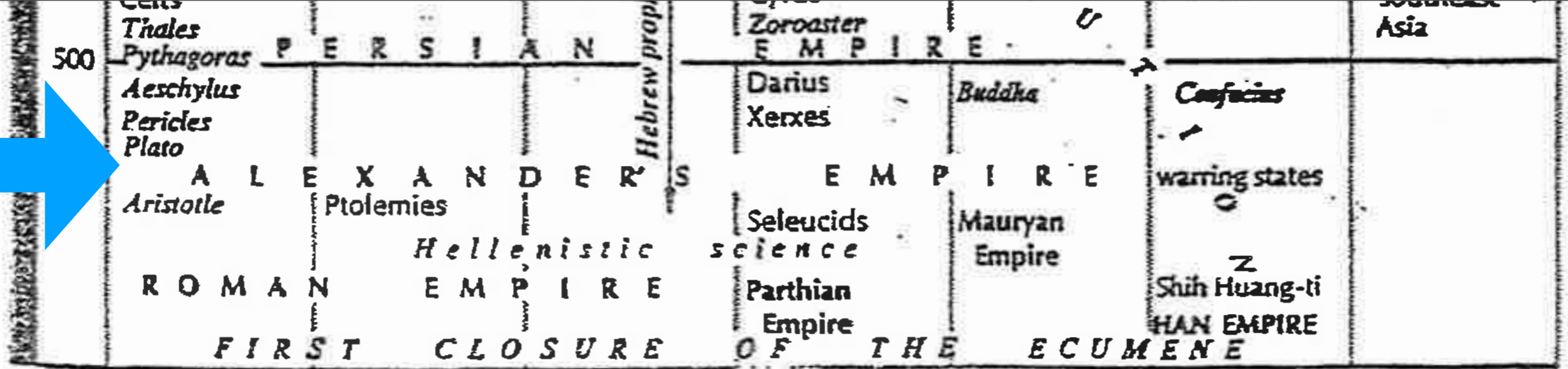


Socrates (#49), bald and snub-nosed, has the rapt attention of an unknown youth (#48), Xenophon (#47), Eschines (#47), and the famous Alcibiades (#45) who is attired in armor embellished in gold. Behind him is another figure (#44) who is gesturing to servants (#41-43) hurrying in at the far left. Below is Epicurus (#37), crowned with the ivy leaves of Bacchus and surrounded by the very young and the very old--supposedly the only ones who seriously attended to his teachings.

Pythagoras (#33) is also a center of rapt attention, with Empedocles (#34), Epicharmus (#35), Archytas (#32) and others looking on with great interest. #30 is either Parmenides or the musician Nicomachus. #31 alone is not drawn in; this handsome young man is simply looking out towards us. The sculpture at upper left is Apollo, god of poetry, music, and health. He has a lyre in one hand and the other rests upon a trunk around which coils the serpent (the Greek symbol of health). This god of beauty and harmony stands above two reliefs depicting the unmoderated passions of wrath and concupiscence.

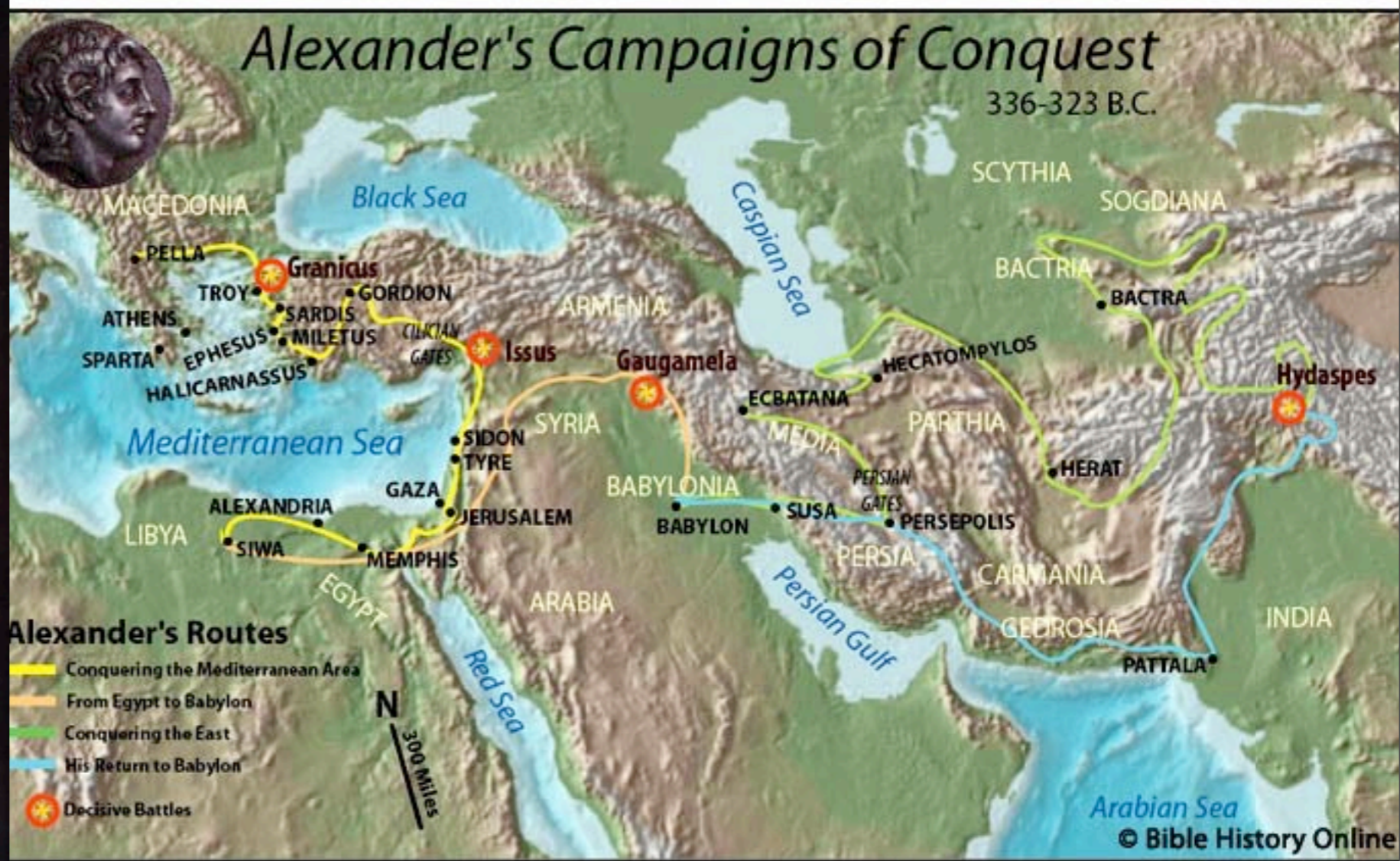




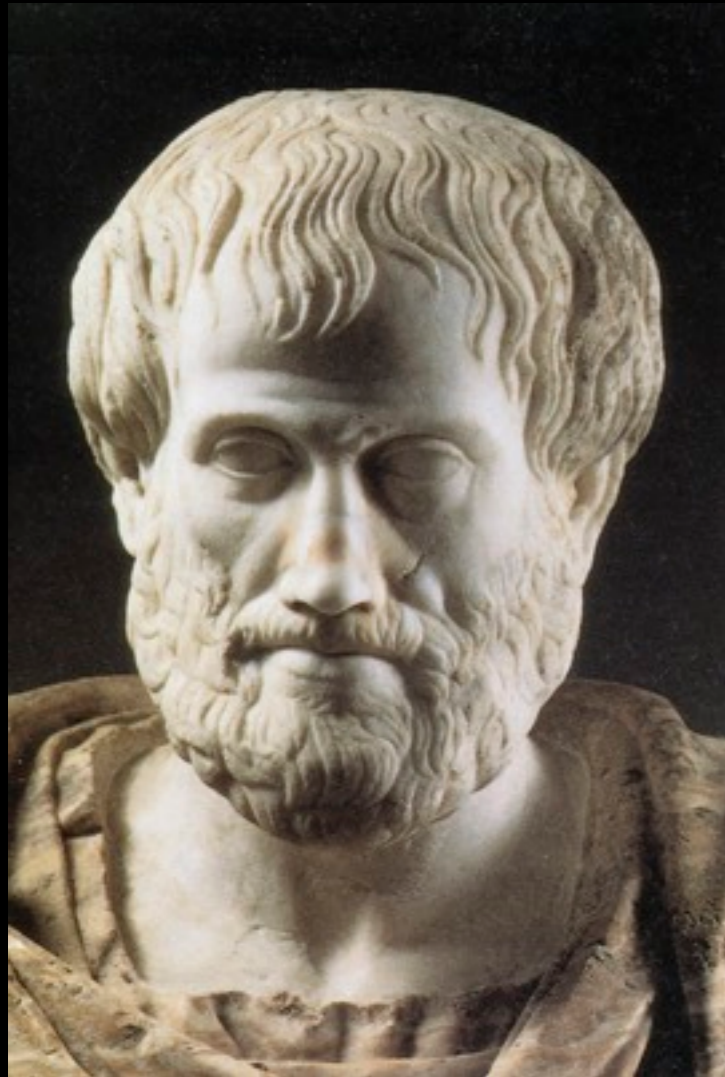


# The Decline of Athenian Democracy





334, Alexander and 100,000 troops cross Hellespont



# Aristotle

## 384-322 BC

(All dates are BC)

**399** Trial and death of Socrates in Athens; Plato was around 28.

**384** Aristotle born in Stagira, northern Greece. His father is doctor at the court of Macedon.

**367** Aristotle goes to study in Athens; joins Plato's Academy.

**347** Death of Plato, whose nephew Speusippus succeeds him as head of the Academy.

**347** Aristotle leaves Athens.

**346** He travels to Asia Minor and **marries Pythias**, the daughter of Hermias who hosts him in Assos, Asia Minor.

**342** Aristotle returns to Macedon

becomes tutor to Alexander, later 'the Great',

**338** Battle of Chaeroneia, at which Philip II defeats Thebes and Athens, and becomes master of the Greek world.

**336** Death of Philip; he is succeeded by his son Alexander.

**335** Aristotle returns to Athens and founds his own 'school', the Lyceum. After the death of his wife, he lives with a slave-mistress, Herpyllis, by whom he has a son, Nicomachus.

**334** Alexander leaves Greece and begins his conquests.

**334** Alexander sends huge donation (= to millions) for school

**333** Alexander sends plants animals to Arist (Botany etc)

**334-322** Aristotle writes books

**323** Death of Alexander in Babylon.

anti-Macedonian feeling prompts Aristotle to leave Athens.

**322** Death of Aristotle at Chalcis in Euboia.



A pames puet il mais de la bouche pler



vous doi  
noi  
moi  
froi

e foi  
doi

doi

plorer  
er  
rer

Comment alexand' donna ses tares  
a ses hommes

Wistes dist li rois  
ie vous aim de corage  
Une terre vous doms  
qui est z grant z large  
La roine dido  
z la perdi par folage

P oz lamoz enneas / ou ot mis son corage  
Q ui en icel pays / estoit venus a nage  
Q uant eschapa de troie / ou molt ot grant damage

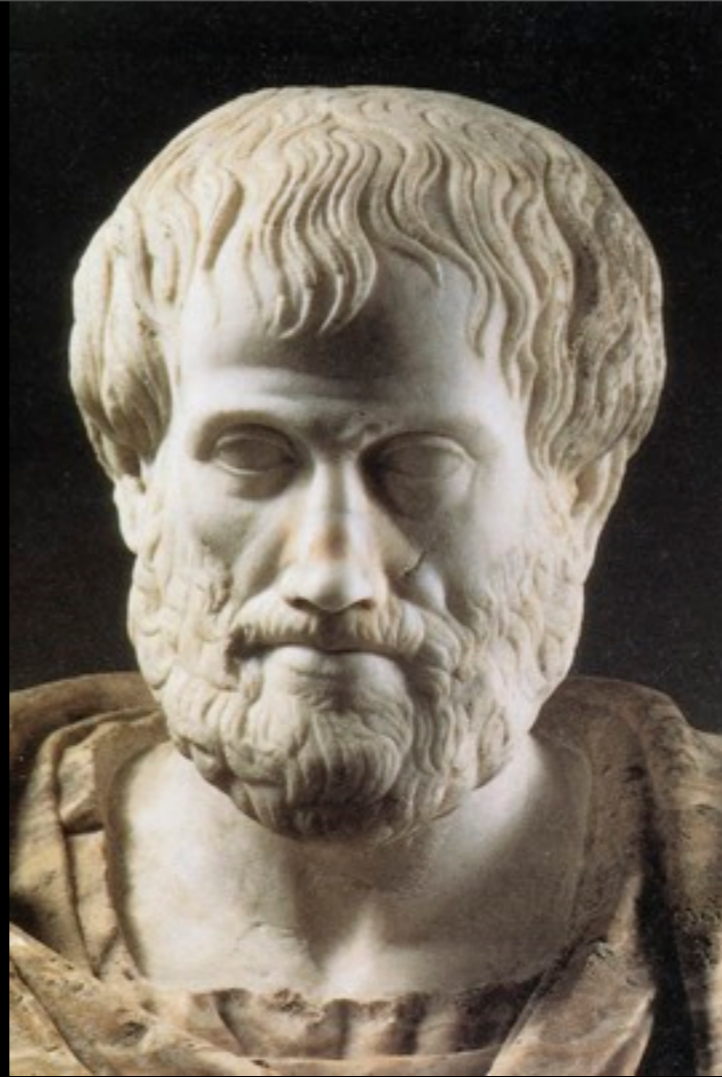


Death of Alexander,  
June 10, 323 BC  
in Babylon



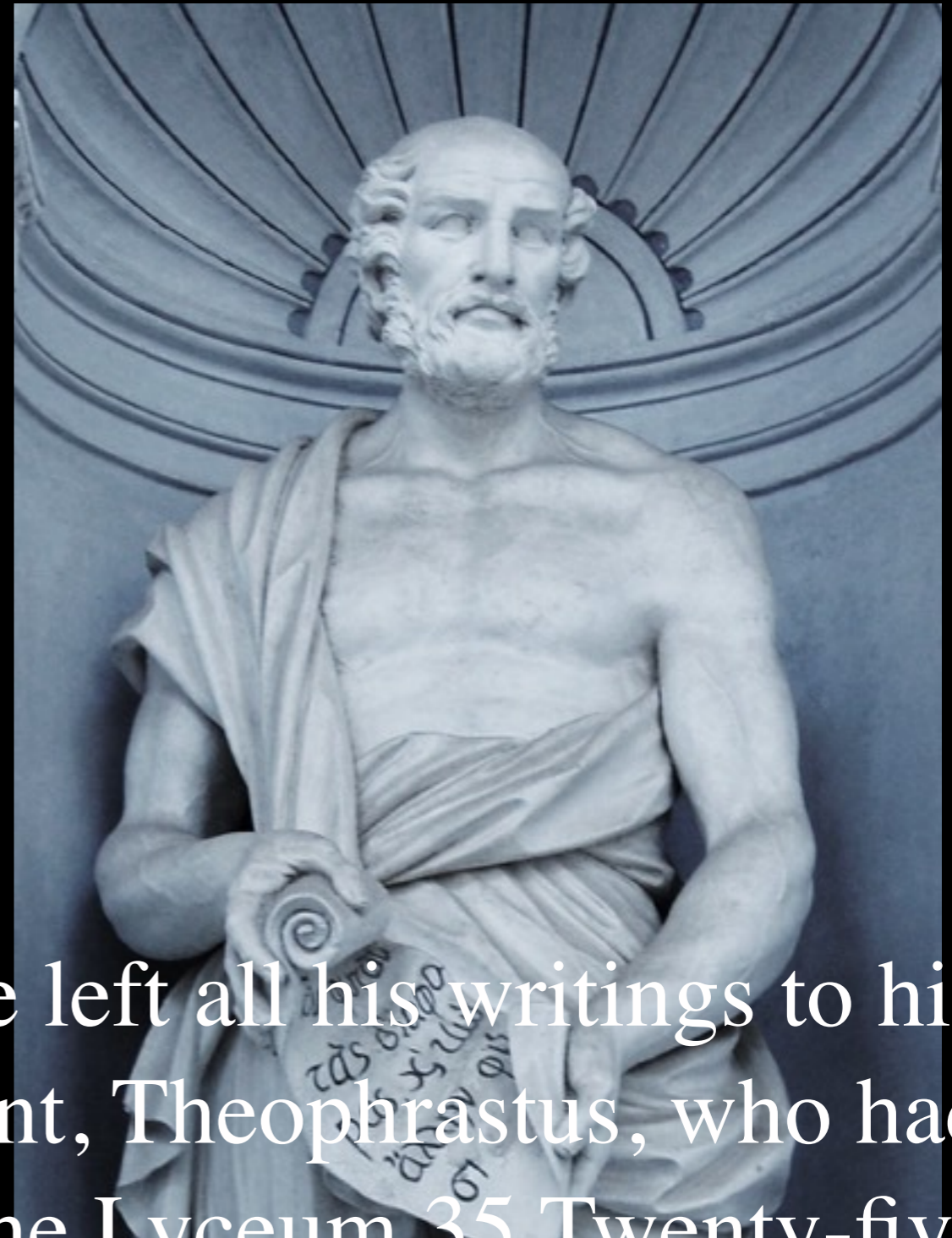
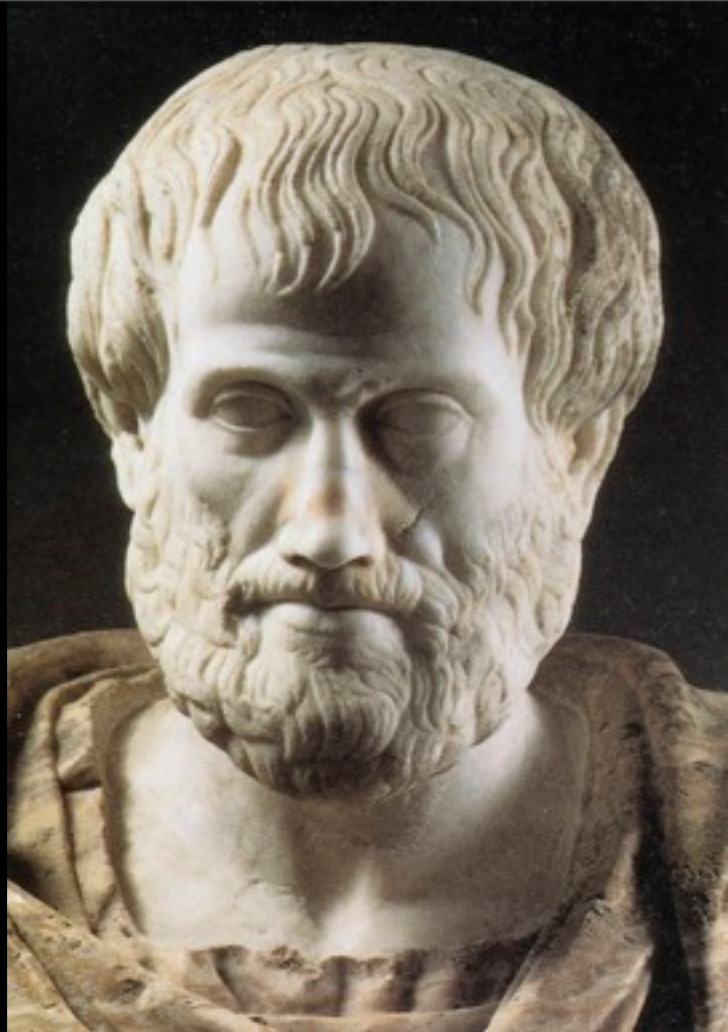






Aristotle left Athens in 322 and went to his mother's family estate in Chalcis, on Euboea, at which occasion he was said to have stated:  
"I will not allow the Athenians to sin twice against philosophy"  
– a reference to Athens's trial and execution of Socrates.

He died on Euboea of natural causes later that same year, having named his student Antipater as his chief executor and leaving a will in which he asked to be buried next to his wife.



322

When the Philosopher died, he left all his writings to his best friend and brightest student, Theophrastus, who had succeeded him as director of the Lyceum.<sup>35</sup> Twenty-five years later, after a distinguished career as an administrator, teacher, and writer, Theophrastus passed away, bequeathing his personal library to his nephew.



371-  
287 BC

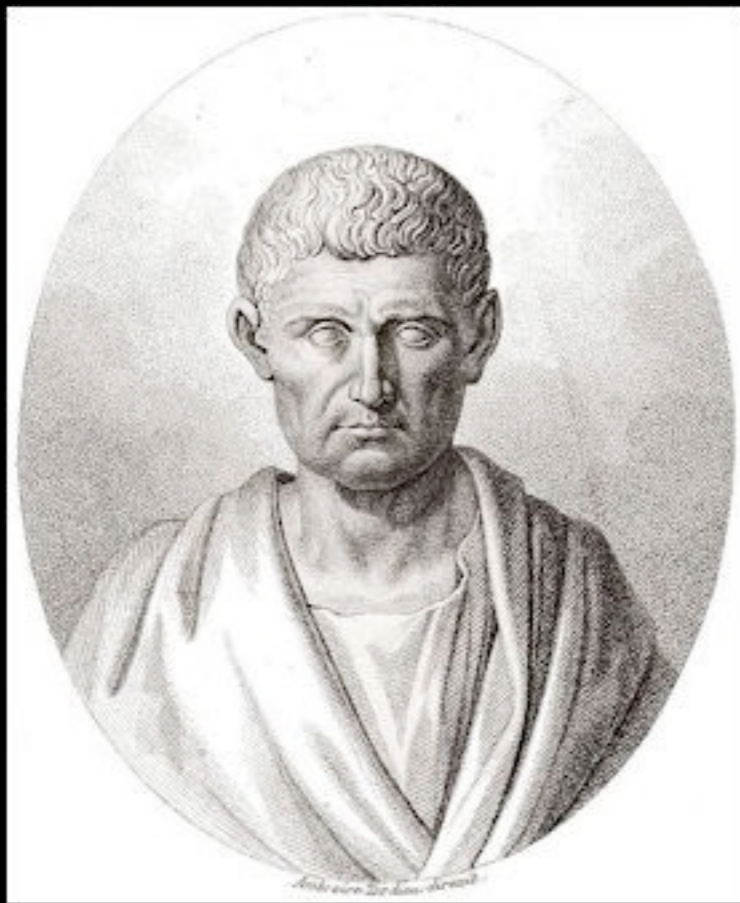
## Neleus

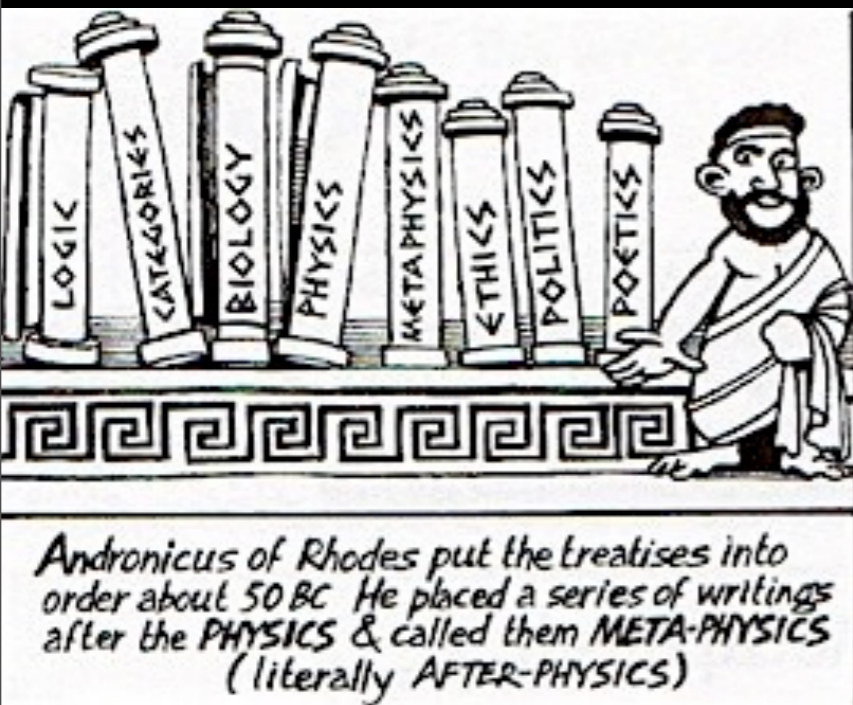
When Theophrastus died he left his papers including Aristotle's manuscripts, to his nephew Neleus, who lived in Skepsis, a Greek colony in Asia Minor. Since the military rulers who had divided Alexander's empire

between them were in the habit of confiscating books and anything else of value that they could lay their hands on,

**Neleus hid the manuscripts in a cellar.** There they lay for more than two centuries, while across the Aegean Sea,

Athens was raided by Celtic "barbarians," the Lyceum's reputation declined, and Aristotle's star grew dim.

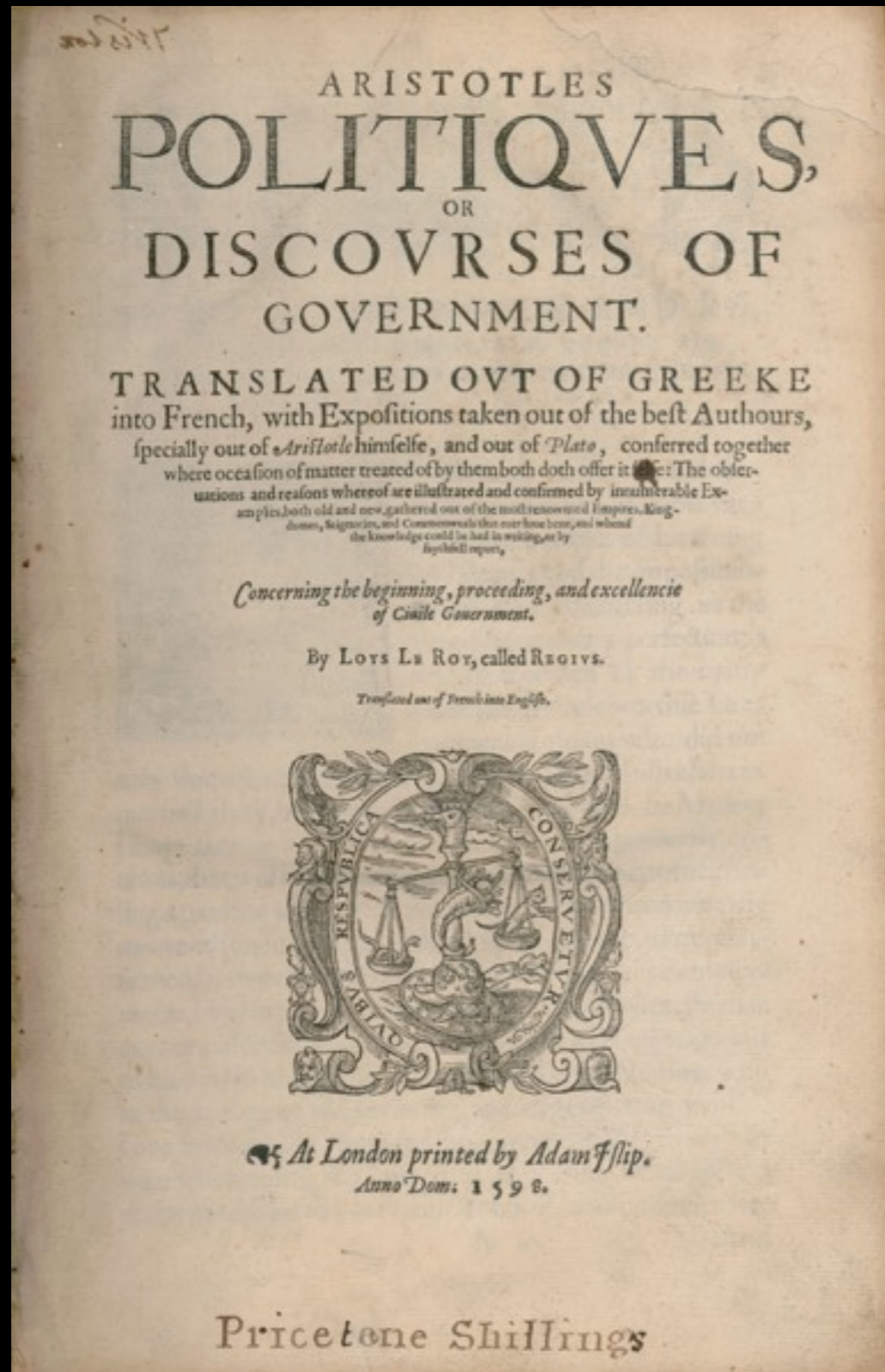




Andronicus  
of  
Rhodes  
working in  
Rome  
60 BC  
(?90 BC-30 BC)

Around 70 B.C., however, the hundreds of tattered parchments secreted in Neleus's cellar were rediscovered by accident. The entire collection was brought to Athens, where a few Peripatetic philosophers still lectured, although to greatly diminished audiences. They passed the manuscripts on to Andronicus of Rhodes, a distinguished colleague who practiced in Rome, the new center of learning and power. Over the course of several years, Andronicus patched the writings together, classifying and collating (and, perhaps, editing) them. Copies were made and distributed. Once again, Aristotle's voice rang out across the Mediterranean world, and during the next two centuries, his philosophy enjoyed the first of its many revivals.

By 50 BC, works of Aristotle gathered together published in Rome by Andronicus (Greek)



Aristotle's Books  
Wrote 400 Works  
1. Logical Works  
“categories” “Topics”  
2. Scientific Works  
Physics, Meteorology  
3. Aesthetic Works  
Poetics  
4. Philosophical Works  
“Metaphysics” “Ethics”  
“Politics”

A revival of his philosophy in Roman Empire 50 BC-400 AD

# GREECE 323-146 BC

The Hellenistic period lasted from 323 BC, which marked the end of the wars of Alexander the Great, to the annexation of Greece by the Roman Republic in 146 BC

The Kingdom of Macedon at the death of Philip II (336 BC)

Pydna (356 BC)

- City
- Macedonian garrison
- ★ Important battles
- Kingdom of Macedonia
- Dependent territories
- Kingdom of the Molossians
- Thessaly
- Members of the League of Corinth
- Neutral states
- Persian Empire

0 50 100 km



# Cassander Lysimachus Seleucus 323-146 BC



The *Diadochi* plural of Latin **Diadochus** "successors". . . rival generals, of Alexander the Great who fought for control over his empire after his death in 323 BC. **The Wars of the Diadochi** mark the beginning of the Hellenistic period.

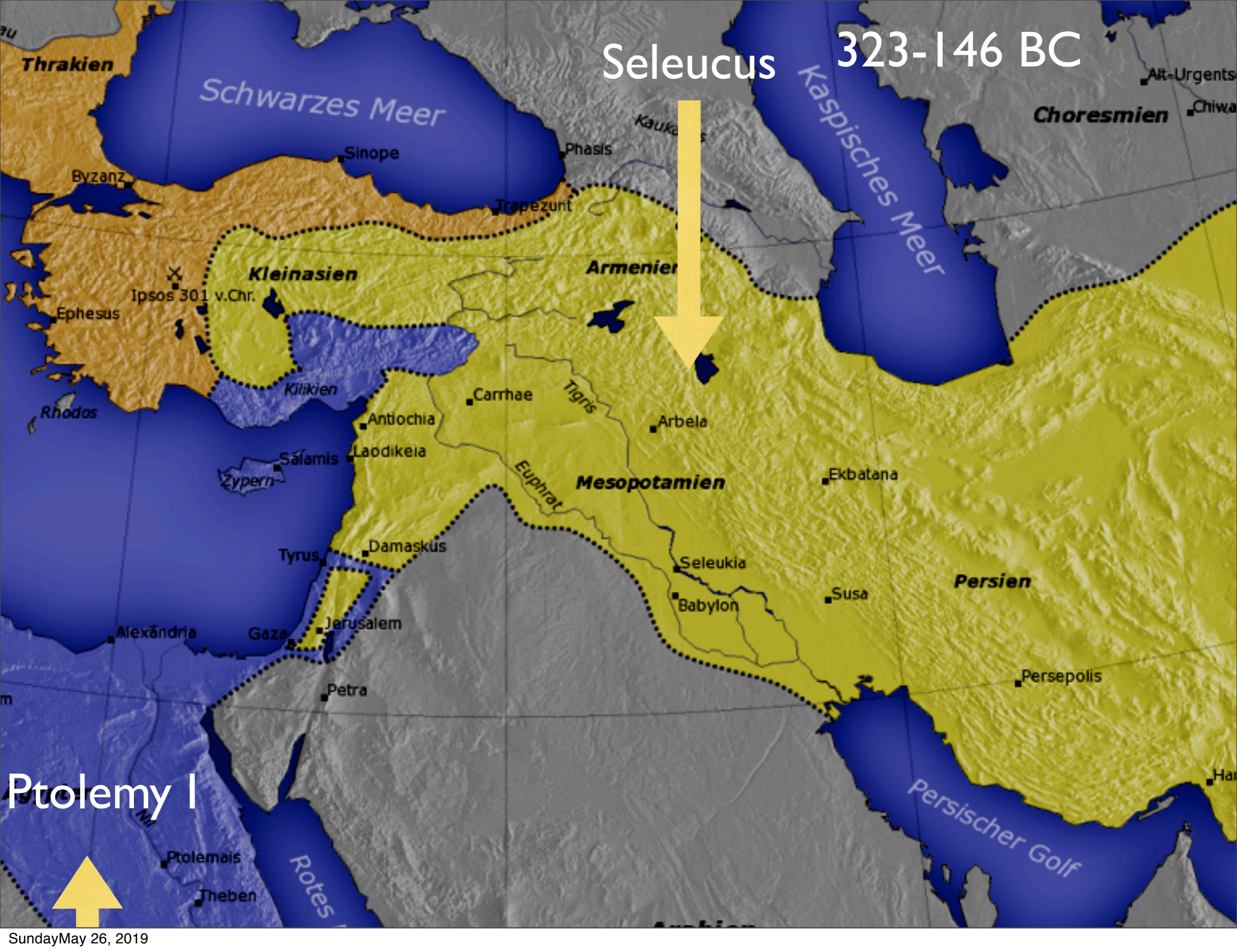
**Ptolemy I**

# Cassander Lysimachus Seleucus 323-146 BC





Seleucus 323-146 BC



Ptolemy I



Cassander Lysimachus Seleucus  
306-281 322-281



323-146 BC

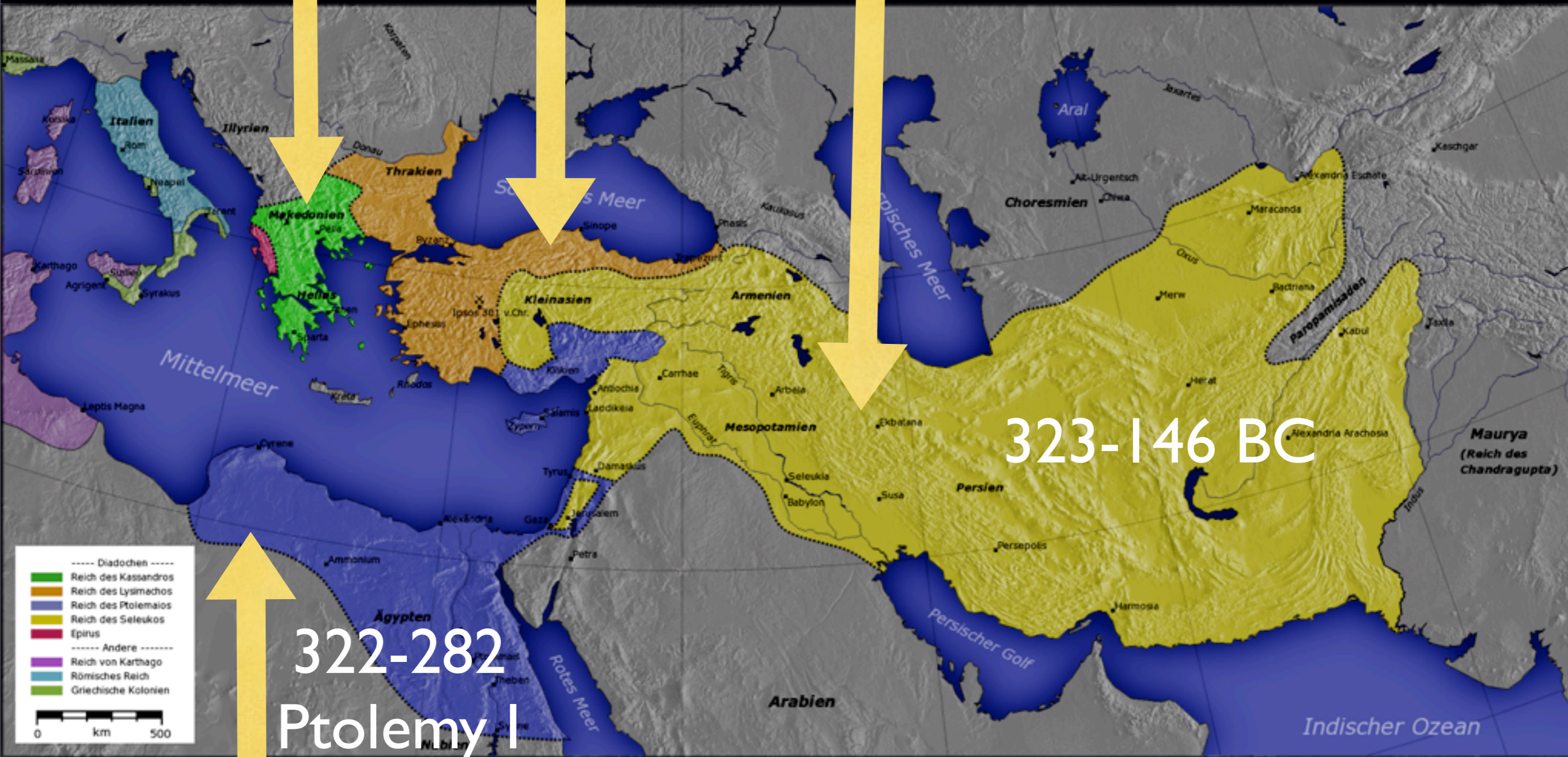
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Ptolemy I  
322-282

Cassander Lysimachus Seleucus

306-281

322-281



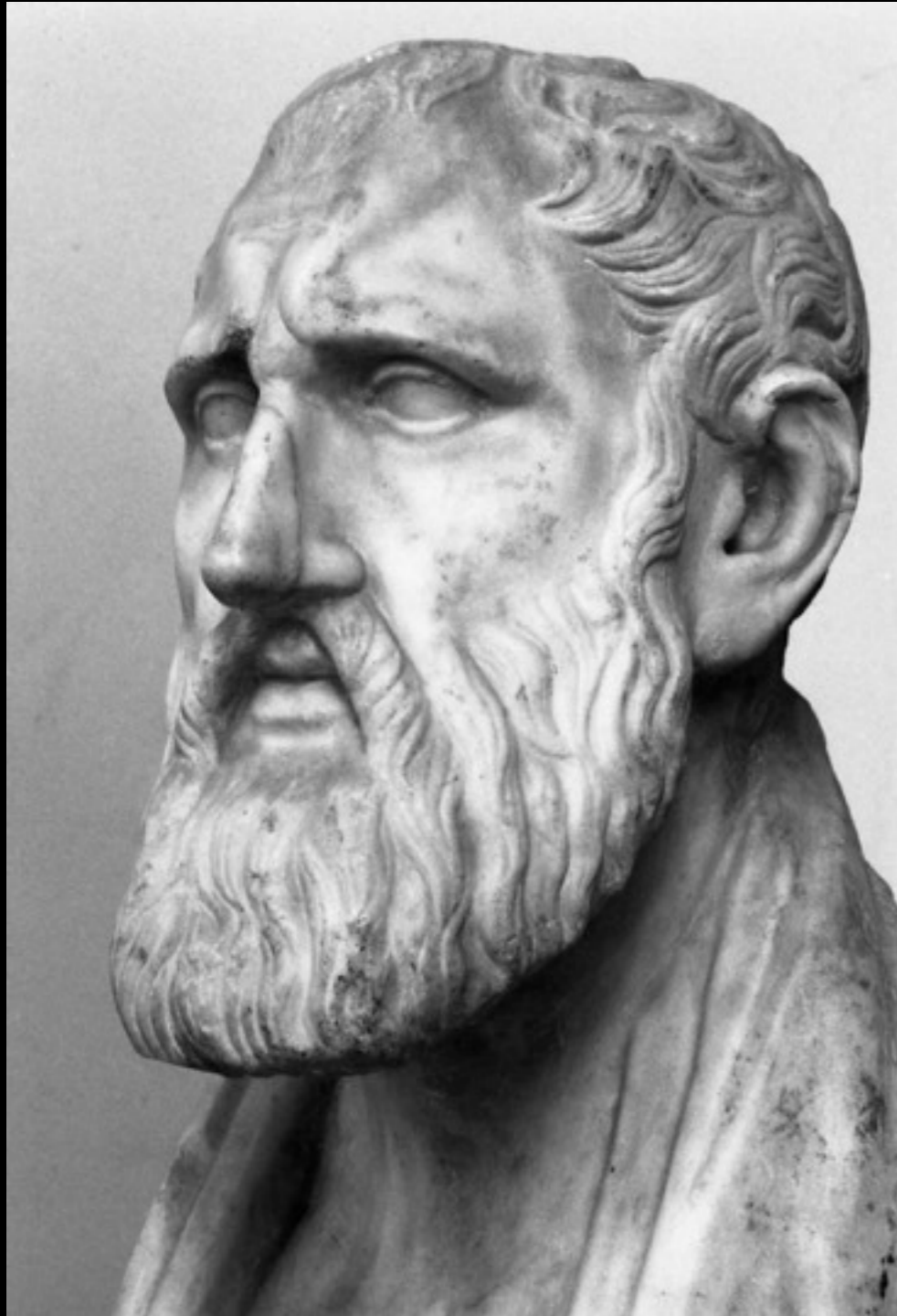
During the Hellenistic period, **the importance of "Greece proper"** within the Greek-speaking **world declined sharply**. The great centers of Hellenistic culture were Alexandria and Antioch, capitals of the Ptolemaic Kingdom and the Seleucid Empire, respectively.

The conquests of Alexander had numerous consequences for the Greek city-states. It greatly widened the horizons of the Greeks and led to a steady **emigration**, particularly of the young and ambitious,

to the new Greek empires in the east.<sup>[49]</sup> Many Greeks migrated to Alexandria, Antioch and the many other new Hellenistic cities founded in Alexander's wake, as far away as what are now **Afghanistan and Pakistan,**



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## Zeno of Citium

334 – 262 BC was a Hellenistic thinker, from Citium Cyprus.

Zeno was the founder of the Stoic school of philosophy, which he taught in Athens from about 300 BC. Based on the moral ideas of Socrates and others, Stoicism laid great emphasis on goodness and peace of mind gained from living a **life of Virtue in accordance with Nature**. It proved very popular, and flourished as one of the major schools of philosophy from the Hellenistic period through to the Roman era.

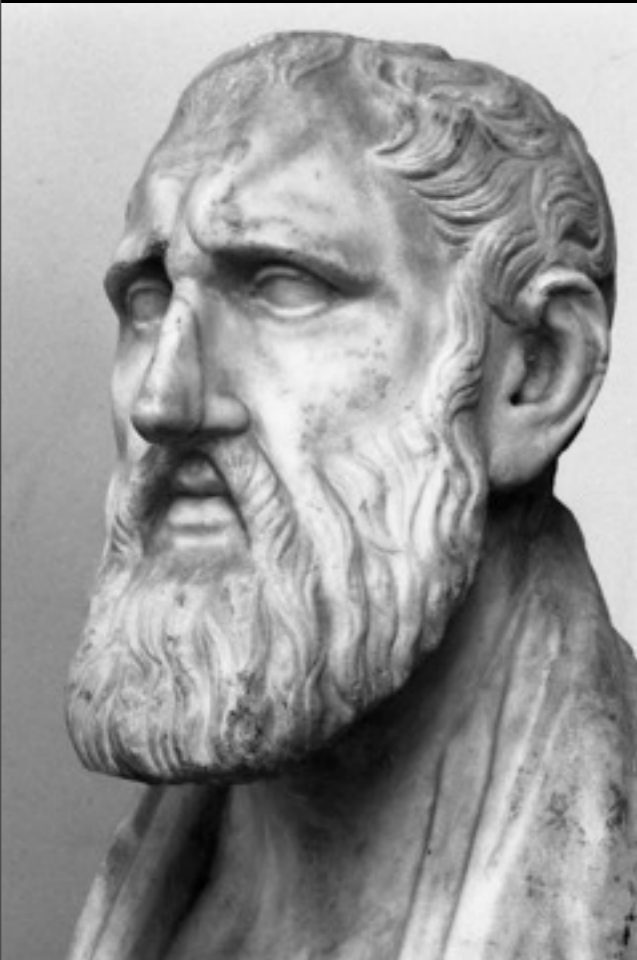
# STOICISM

Zeno

Seneca

Epictetus

Marcus Aurelius



334-262



4 BC-65 AD



55-135



121-180

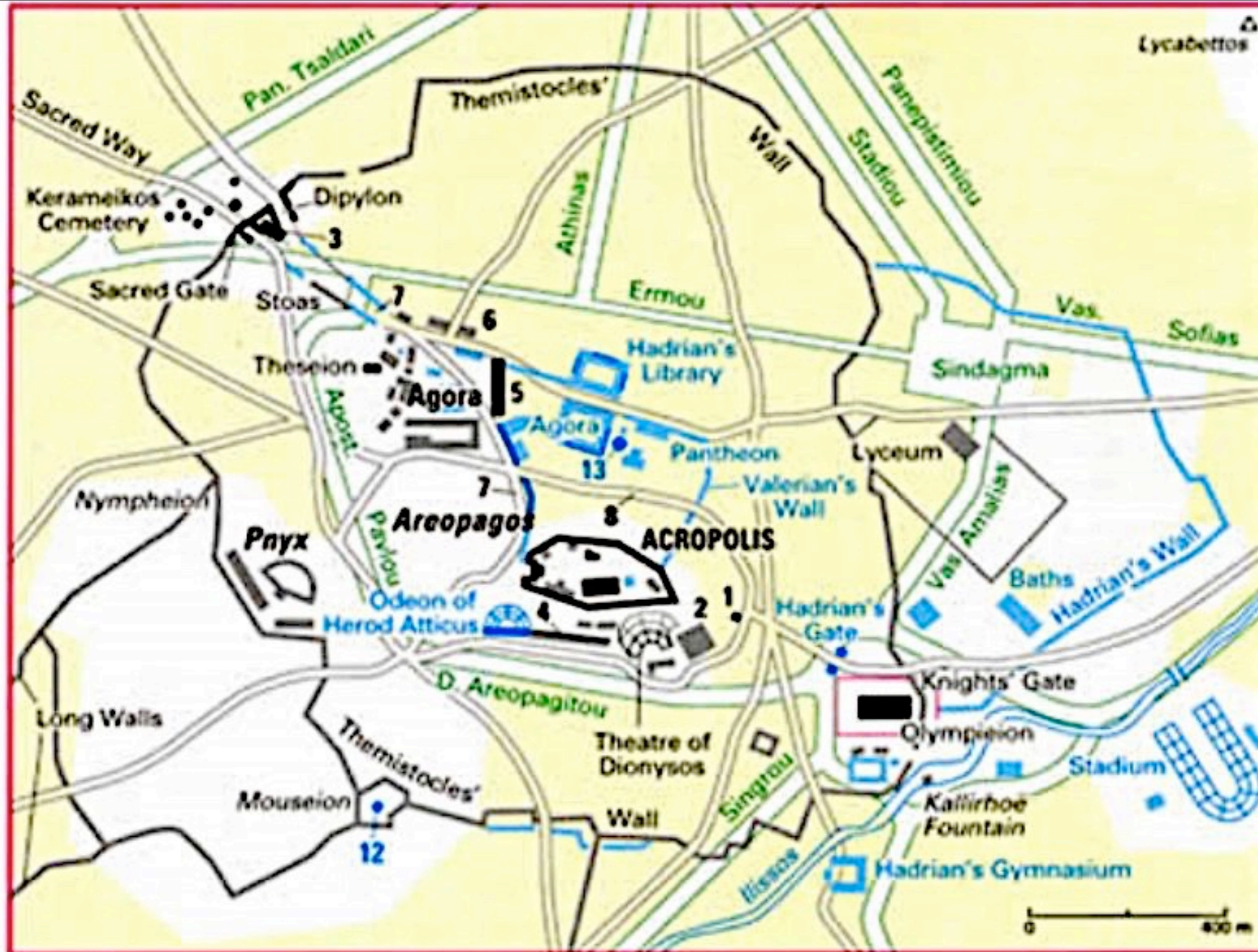
**Stoic comes from the Greek *stōikos*, meaning "of the stoa [portico, or porch]". This, in turn, refers to the Stoa Poikile, or "Painted Stoa," in Athens.**















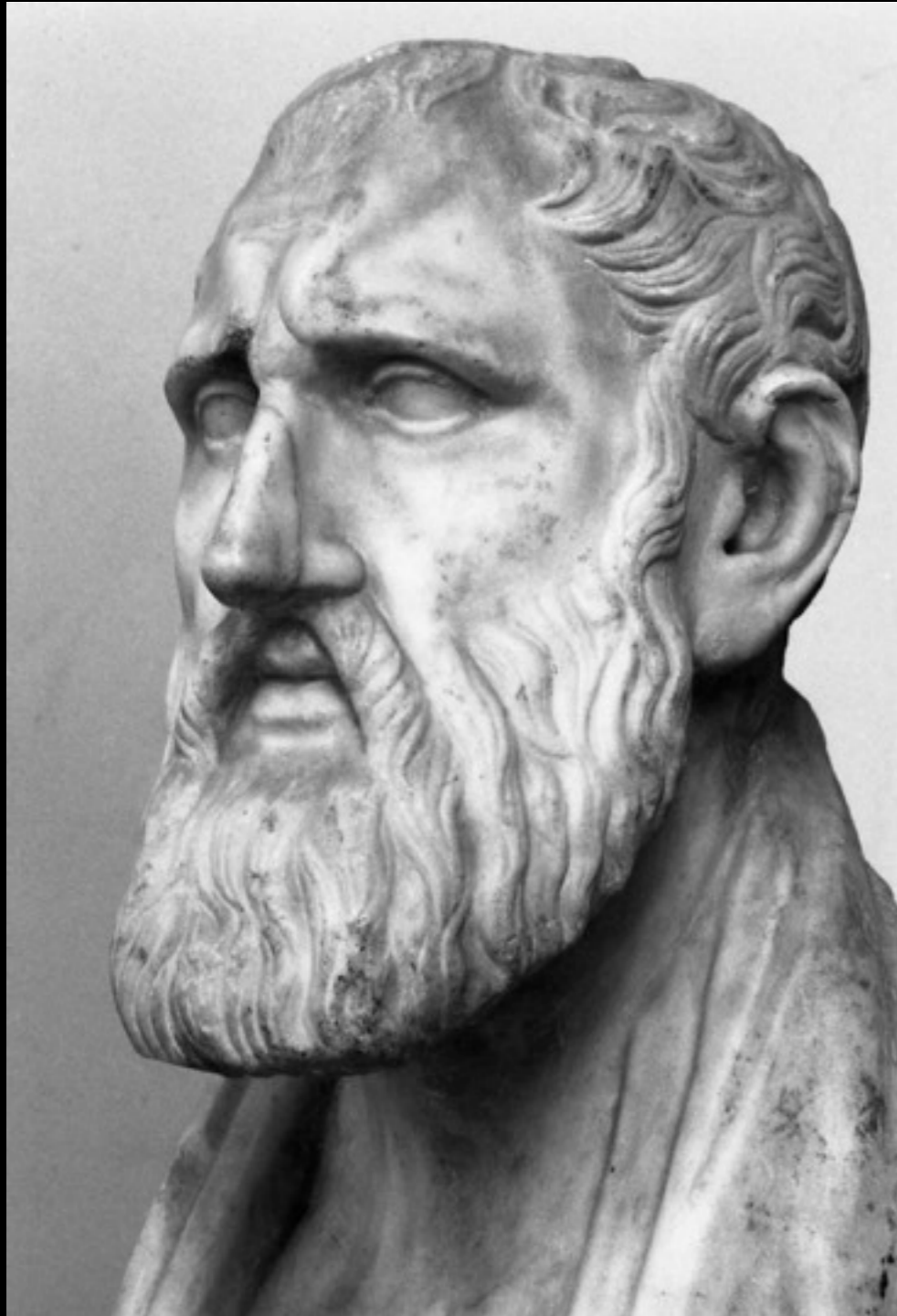
## BASIC IDEAS OF STOICISM

1. influenced by teachings of **Socrates (virtue, ethics)**
  2. Stoicism is predominantly a philosophy of **personal ethics**
  3. **PARAMOUNT IMPORTANCE OF REASON** by using one's mind to understand the world. (life controlled by our reason)
  4. **REASON OVER FEAR:** do not allow oneself to be controlled by the desire for pleasure or fear of pain.
  5. The Stoics teach that "**virtue is the only good**" for human beings (**virtue in this world here**)
  6. health, wealth, and pleasure—are not good or bad in themselves, but have value as "material for virtue to act upon"
  7. people should aim to maintain a will **that is "in accord with nature"**  
**human action in accord with the great cosmos order (impersonal, no personal god)**
- To live a good life, one had to understand the rules of the natural order since they thought everything was rooted in nature.
8. Many Stoics—such as Seneca and Epictetus—emphasized that because "virtue is sufficient for happiness", a sage would be emotionally resilient to misfortune
  9. Stoicism teaches the development of self-control and fortitude as a means of overcoming destructive emotions; the philosophy holds that becoming a clear and unbiased thinker allows one to understand the universal reason (*logos*)



*“You have power  
over your mind – not  
outside events.  
Realize this,  
and you will find  
strength.”*

*— Marcus Aurelius*



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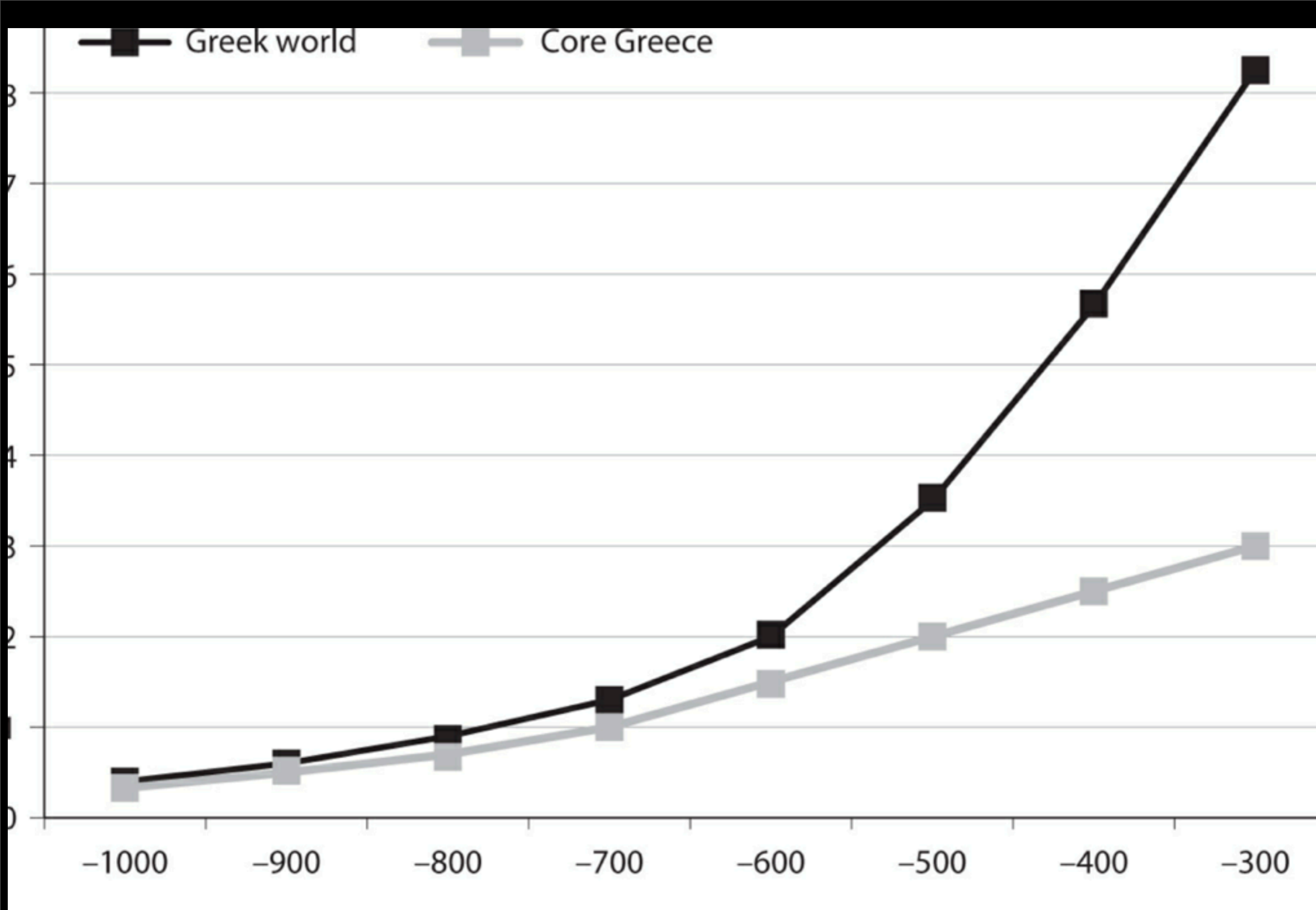






In all of the Mediterranean and Black Sea, the total population of polis-dwelling Greek-speakers in the extended Greek world was in the neighborhood of 8.25 million people. That was something like 10–15% of the population of the Roman Empire in the high imperial first and second centuries AD. Hellas in the fourth century BC accounted for perhaps 3–4% of the world's total population—roughly comparable to the percentage of the world's population currently made up by residents of the United States.





BC

AD

The surface area of the interconnected Mediterranean and Black Seas is roughly 15 times the land area occupied by ancient Greeks: about 3 million km<sup>2</sup> (approximately a third of the land area of the United States or Europe).

The combined length of the coastline of the two seas is about 50,000 km—approximately equivalent to the coastline of Indonesia and 2.5 times that of the United States.

On and near the shores of these two very considerable bodies of water, and on the many habitable islands of the Mediterranean, there were, in Plato's and Aristotle's time, something in the order of **1,100 Greek city-states**.

More than nine in ten city-states, and at least seven-eighths of the total Greek population—were concentrated in just one corner of Plato's pond: the northern and eastern quadrant of the Mediterranean basin: Sicily, southern Italy and the Adriatic islands, mainland Greece, the Aegean islands, western Anatolia. A handful of poleis were located on Mediterranean coasts west of Sicily (Barcelona, Marseilles) in southern France.



What did the Greek city-states share:  
language;  
religion and death rituals;  
styles of architecture and city planning  
modes of dress, games, and food ways.



# WHAT HAPPENED TO MAGNA GRAECIA?



# ROME CONQUERS MAGNA GRAECIA?

The first Greek city to be absorbed into the Roman Republic was **Neapolis** in **327 BC**. The other Greek cities in Italy followed during the Samnite Wars and the Pyrrhic War; Taras was the last to fall in 272. Sicily was conquered by Rome during the **First Punic War**. Only Syracuse remained independent until 212, because its **King Hiero II** was a devoted ally of the Rome. His grandson Hieronymous however made an alliance with **Hannibal**, which prompted the Romans to besiege the city, which fell in 212,

# From death of Alexander 323 to 200 Action is in the WESTERN MEDITERRANEAN





# From death of Alexander 323 to 200 Action is in the WESTERN MEDITERRANEAN

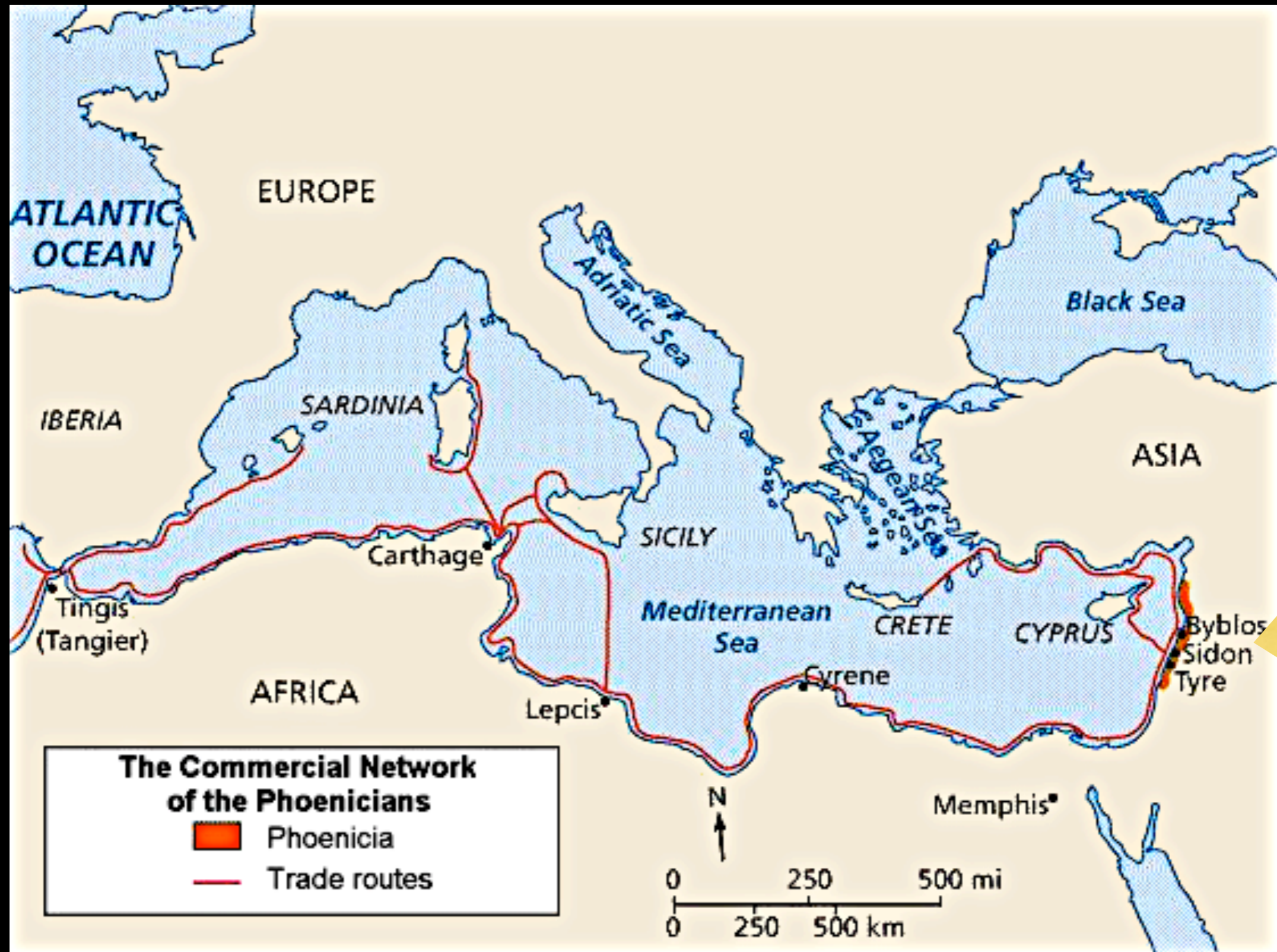




Greek (red) and Phoenician (yellow) colonies, 550 BC



# Carthage Territory 300 BC



So who were the Phoenicians?



Phoenician Merchants in Thebes



**Byblos** is a Mediterranean city in the Mount Lebanon Governorate, Lebanon. It is believed to have been occupied first between 8800 and 7000 BC, and according to fragments attributed to the semi-legendary pre-Homeric Phoenician priest Sanchuniathon, it was built by Cronus as the first city in Phoenicia. It is one of the cities suggested as the oldest continuously inhabited city in the world and the site has been continuously inhabited since 5000 BC.



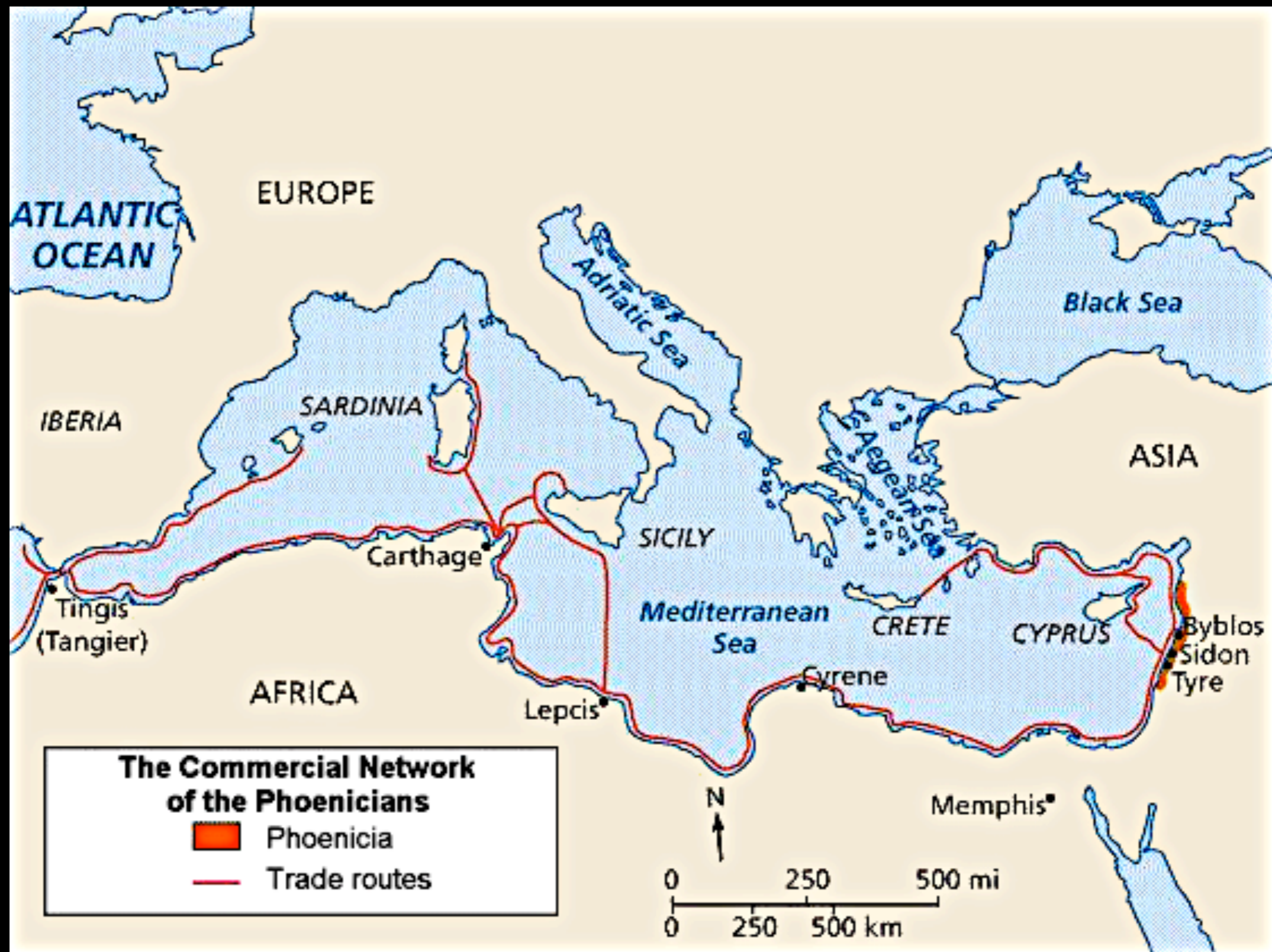
**Sidon** is the third-largest city in Lebanon. It is located in the South Governorate of Lebanon, on the Mediterranean coast, about 40 kilometres (25 miles) north of Tyre and 40 km (25 miles) south of the capital Beirut. In Genesis, Sidon is a son of Canaan, a grandson of Noah. Its name coincides with the modern Arabic word for fishery. Pop:250,000



**Tyre** is a city in Lebanon. There were approximately 117,000 inhabitants in 2003. Tyre juts out from the coast of the Mediterranean and is located about 80 km (50 mi) south of Beirut. The name of the city means "rock" after the rocky formation on which the town was originally built.

Tyre is an ancient Phoenician city and the legendary birthplace of Dido. Today it is the fourth largest city in Lebanon and houses one of the nation's major ports. Tourism is a major industry. The city has a number of ancient sites.



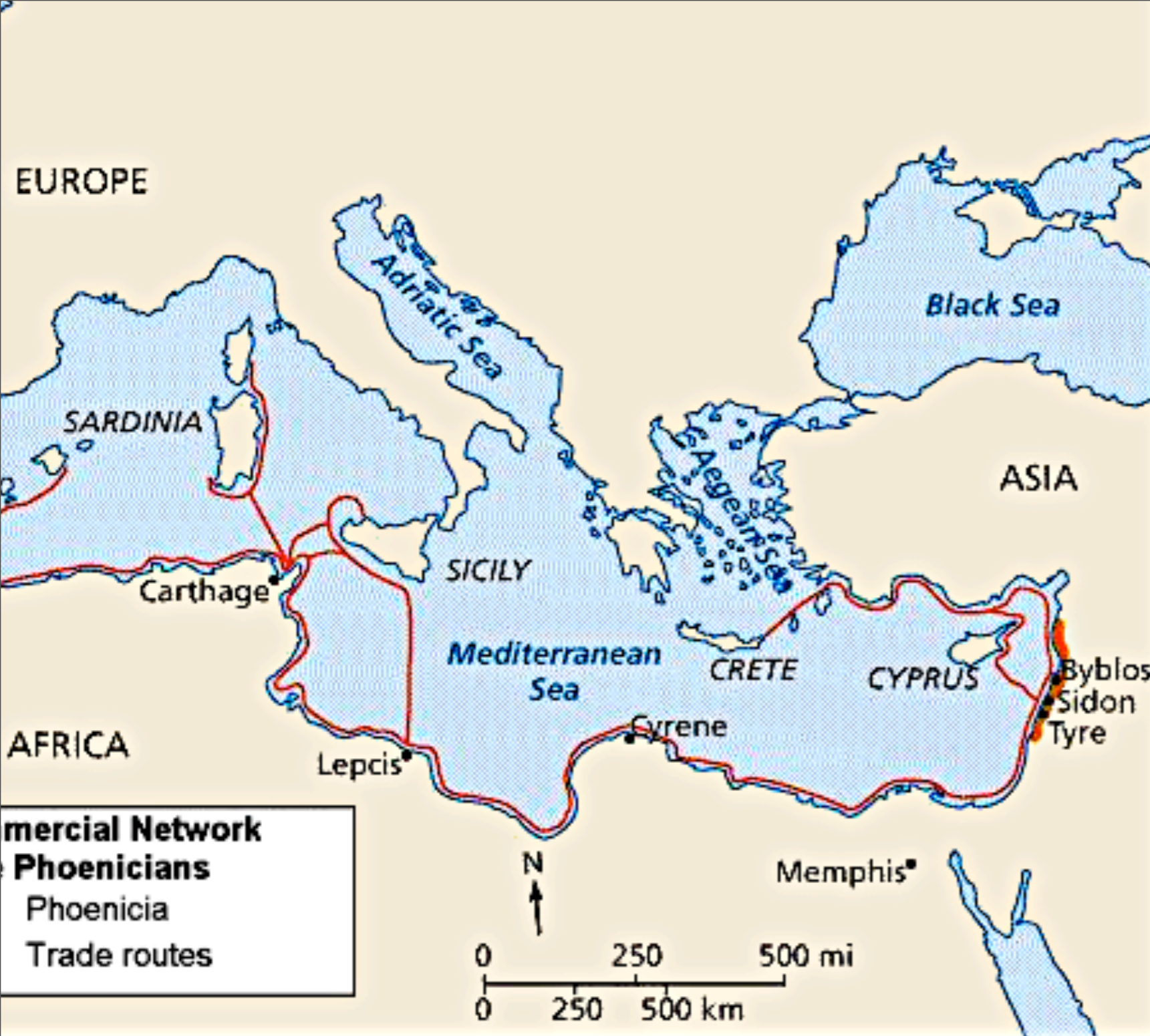


So who were the Phoenicians? They lived in Lebanon and they got rich producing purple dye.



**Tyrian purple**  
(Greek, *porphyra*, Latin: *purpura*), also known as **Tyrian red, royal purple, imperial purple** or **imperial dye**, is a bromine-containing reddish-purple natural dye. It is a secretion produced by several species of predatory sea snails in the family Muricidae, rock snails originally known by the name *Murex*.





So who were the Phoenicians? They lived in Lebanon and they got rich producing purple dye but they also invented the alphabet.

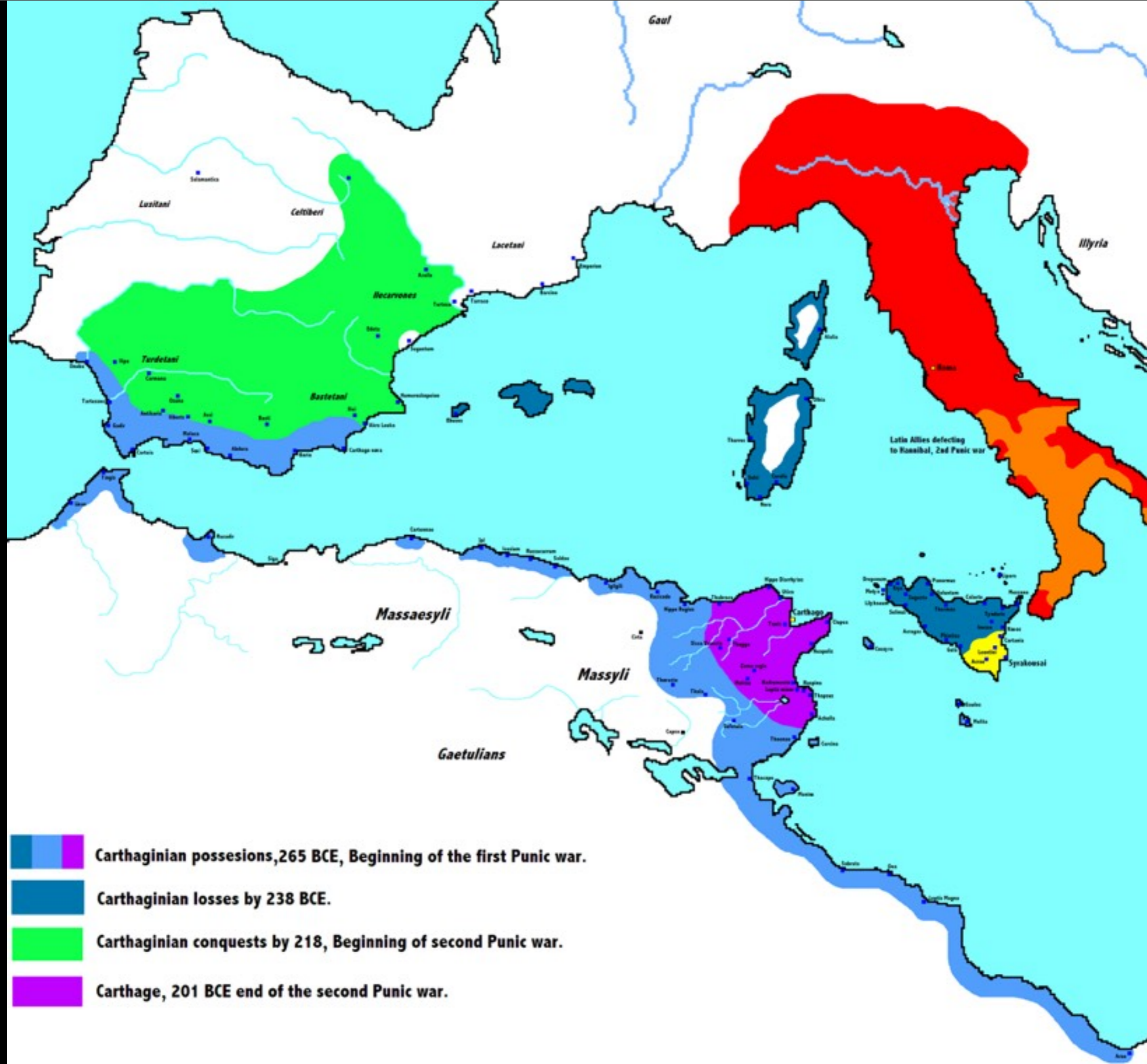
## Phoenician alphabet

𐤀	ʾ	𐤁	𐤂	𐤃	P
𐤄	B	𐤅	𐤆	𐤇	Ṣ
𐤈	G	𐤉	𐤊	𐤋	Q
𐤌	D	𐤍	𐤎	𐤏	R
𐤐	H	𐤑	𐤒	𐤓	Š
𐤔	W	𐤕	𐤖	𐤗	T
𐤘	Z	𐤙	𐤚		
𐤛	H	𐤜			

Type	Abjad
Languages	Phoenician
Time period	c. 1200–150 BC <sup>[1]</sup>
Parent systems	Egyptian hieroglyphs <sup>[2]</sup> <ul style="list-style-type: none"> <li>• Proto-Sinaitic</li> <li>• Phoenician alphabet</li> </ul>
Child systems	Phoenician alphabet

The **Phoenician alphabet**, called by convention the **Proto-Canaanite alphabet** for inscriptions older than around 1050 BC, is the oldest verified alphabet. The Phoenician alphabet contains 22 letters, all of which are consonants, and is described as an abjad, with *matres lectionis* being used for some vowels in certain late varieties. It was used for the writing of Phoenician, a Northern Semitic language, used by the civilization of Phoenicia.











La Dama de Elche, Madrid Archaeological Museum





Hannibal (247-182 BC), son of Hamilcar Barca,



- Pertes de Carthage après 1<sup>re</sup> guerre punique
- Conquêtes des Barcides dès 238 av. J.-C.
- Occupation par Carthage en 269 av. J.-C.
- ➔ Itinéraire d'Hannibal (218 à 203 av. J.-c)
- ➔ Retour d'Hannibal en Afrique (203 av. J.-C)
- Carthage en 269 av. J.-C.
- Rome en 264 av. J.-C.

THE ROMAN REPUBLIC  
TRIUMPHS OVER CARTHAGE  
AND DESTROYS AFRICAN  
CARTHAGE BY 200 BC





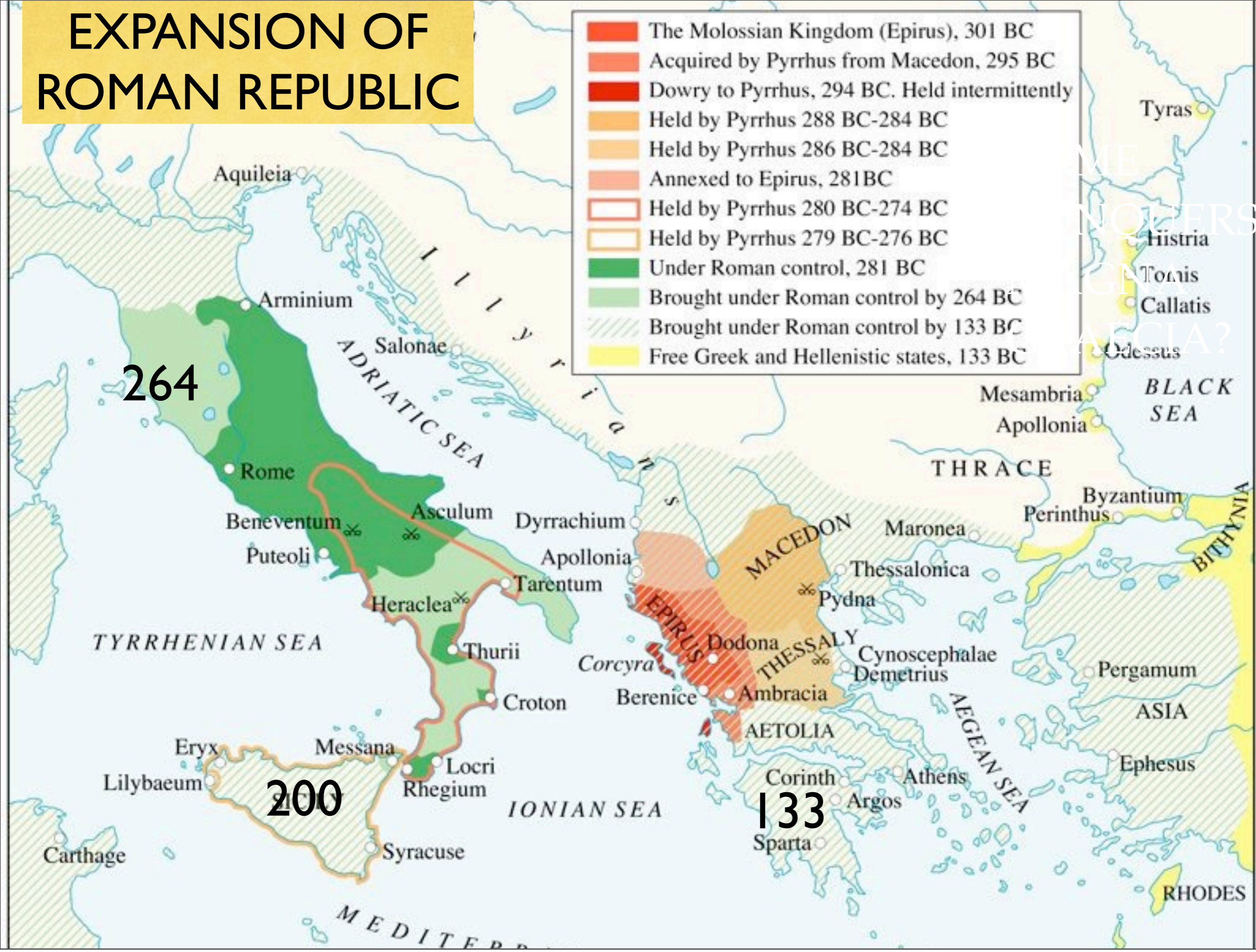
THE ROMAN REPUBLIC  
TRIUMPHS OVER CARTHAGE  
AND DESTROYS AFRICAN  
CARTHAGE BY 200 BC

WITH THE TRIUMPH  
OVER CARTHAGE  
NOW THE REPUBLIC  
TURNS ITS ATTENTION  
EAST TO GREECE



The first Greek city to be absorbed into the Roman Republic was **Neapolis** in **327 BC**. The other Greek cities in Italy followed during the Samnite Wars and the Pyrrhic War; Taras was the last to fall in 272. Sicily was conquered by Rome during the **First Punic War**. Only Syracuse remained independent until 212, because its **King Hiero II** was a devoted ally of the Rome. His grandson Hieronymous however made an alliance with **Hannibal**, which prompted the Romans to besiege the city, which fell in 212,

# EXPANSION OF ROMAN REPUBLIC



ME  
NO  
GN  
AECIA?



# The Roman Republic, 270-100 BC



ATLANTIC OCEAN

Bay of Biscay

GAUL

SPAIN

Strait of Gibraltar

AFRICA

Ligurian Sea

Rome

Tyrrhenian Sea

Carthage

Adriatic Sea

Aegean Sea

MACEDONIA

GREECE

ASIA MINOR

Black Sea

Legend:  
Purple box: Roman lands in 270 BC  
Orange box: Roman lands in 100 BC

Scale:  
0 150 300 Miles  
0 150 300 Kilometers





Jesus of Nazareth,  
5 BC- 30 AD



“Augustus”  
63 BC -14 AD



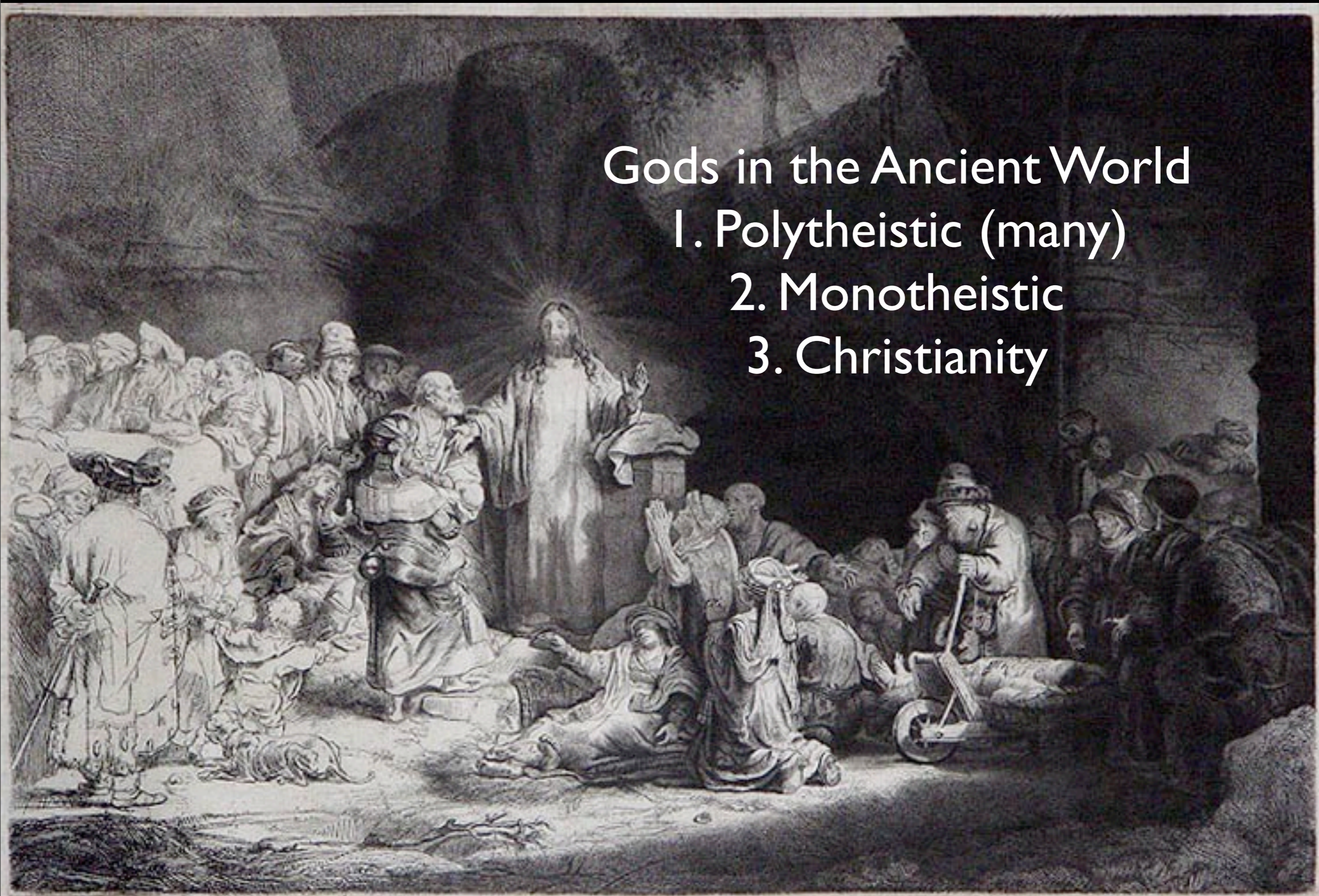
Herod  
the Great  
74 BC - 4 BC

# Gods in the Ancient World

1. Polytheistic (many)

2. Monotheistic

3. Christianity



# A New Conception of God

The first Christians were Jews who preached in the name of Jesus. As Jewish monotheists, they believed in one God the Father to whom Jesus was obedient unto death.

But they also worshiped Jesus as his "only begotten Son" conceived through the power of the Holy Spirit and prophesied by the Jewish prophets. This experience of God as three-in-one was implicit in the New Testament, God was both absolute, transcendent, omnipotent  
AND personal, immediate, caring  
AND ever-present as the Holy Spirit.

# CHRISTIANITY VERSUS ROMAN AND GREEK GODS

Christianity bequeathed to Western culture a God who revealed himself definitively in the person of Jesus, and who continues to redeem the world by the work of the Holy Spirit.

Time itself was transformed:

Where the Greeks and Romans thought of the universe as fixed and eternal, Christianity building on the Hebrew prophets and their HISTORICAL VISION injected into Western consciousness the notion of the future as change and progress.

In the “fullness of time.” (Paul)



Tiberius  
42 BC-37 AD,  
Emperor  
14-37 AD

Caligula  
12 BC-41 AD  
Emperor  
37 - 41

Claudius,  
10 BC-54 AD  
Emperor  
41 AD - 54 AD

Nero  
37-68 AD  
Emperor  
54-68 AD



First Council of Jerusalem, 49 AD

# 50 AD Paul preaching to Athenians







**SENECA**  
**4 BC-65 AD**



**Tiberius**  
42 BC-37 AD,  
Emperor  
14-37 AD

**Caligula**  
12 BC-41 AD  
Emperor  
37 - 41

**Claudius,**  
10 BC-54 AD  
Emperor  
41 AD - 54 AD

**Nero**  
37-68 AD  
Emperor  
54-68 AD

## SENECA

4 BC-65 AD Roman Stoic philosopher, statesman, dramatist, Seneca was born in Córdoba in Hispania, and raised in Rome, where he was trained in rhetoric and philosophy. His father was Seneca the Elder, his elder brother was Lucius Junius Gallio Annaeanus, and his nephew was the poet Lucan. In AD 41, Seneca was exiled to the island of Corsica by the emperor Claudius, but was allowed to return in 49 to become a tutor to Nero. When Nero became emperor in 54, Seneca became his advisor and, together with the praetorian prefect Sextus Afranius Burrus, provided excellent government for the first five years of Nero's reign. Seneca's influence over Nero declined with time, and in 64 Seneca was forced to take his own life for alleged complicity in the Pisonian conspiracy to assassinate Nero, in which he was likely to have been innocent. His stoic and calm suicide has become the subject of numerous paintings



## SENECA

4 BC-65 AD



. As a writer Seneca is known for his philosophical works, and for his plays, which are all tragedies. His prose works include a dozen essays and **one hundred and twenty-four letters dealing with moral issues. These writings constitute one of the most important bodies of primary material for ancient Stoicism.** As a tragedian, he is best known for plays such as his *Medea*, *Thyestes*, and *Phaedra*. Seneca's influence on later generations is immense—during the Renaissance he was "a sage admired and venerated as an oracle of moral, even of Christian, edification; a master of literary style and a model [for] dramatic art."

Manuel Domínguez Sánchez, *The suicide of Seneca* (1871),  
Museo del Prado





Domenico  
1871

# Paul and Seneca exact contemporaries







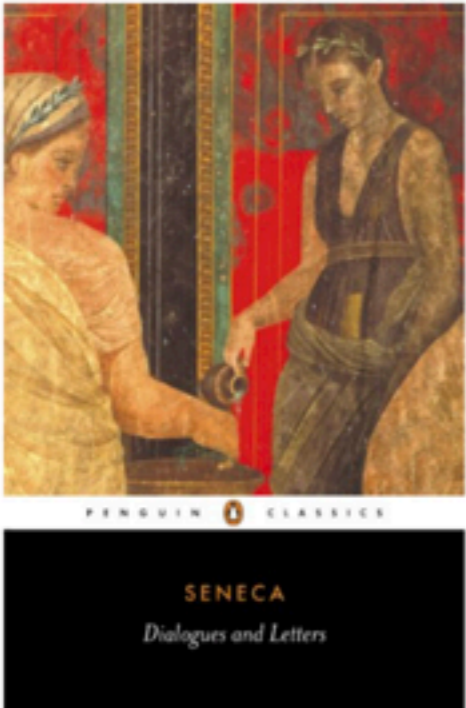


# SENECA

## 4 BC-65 AD

Back to results

Look inside ↴



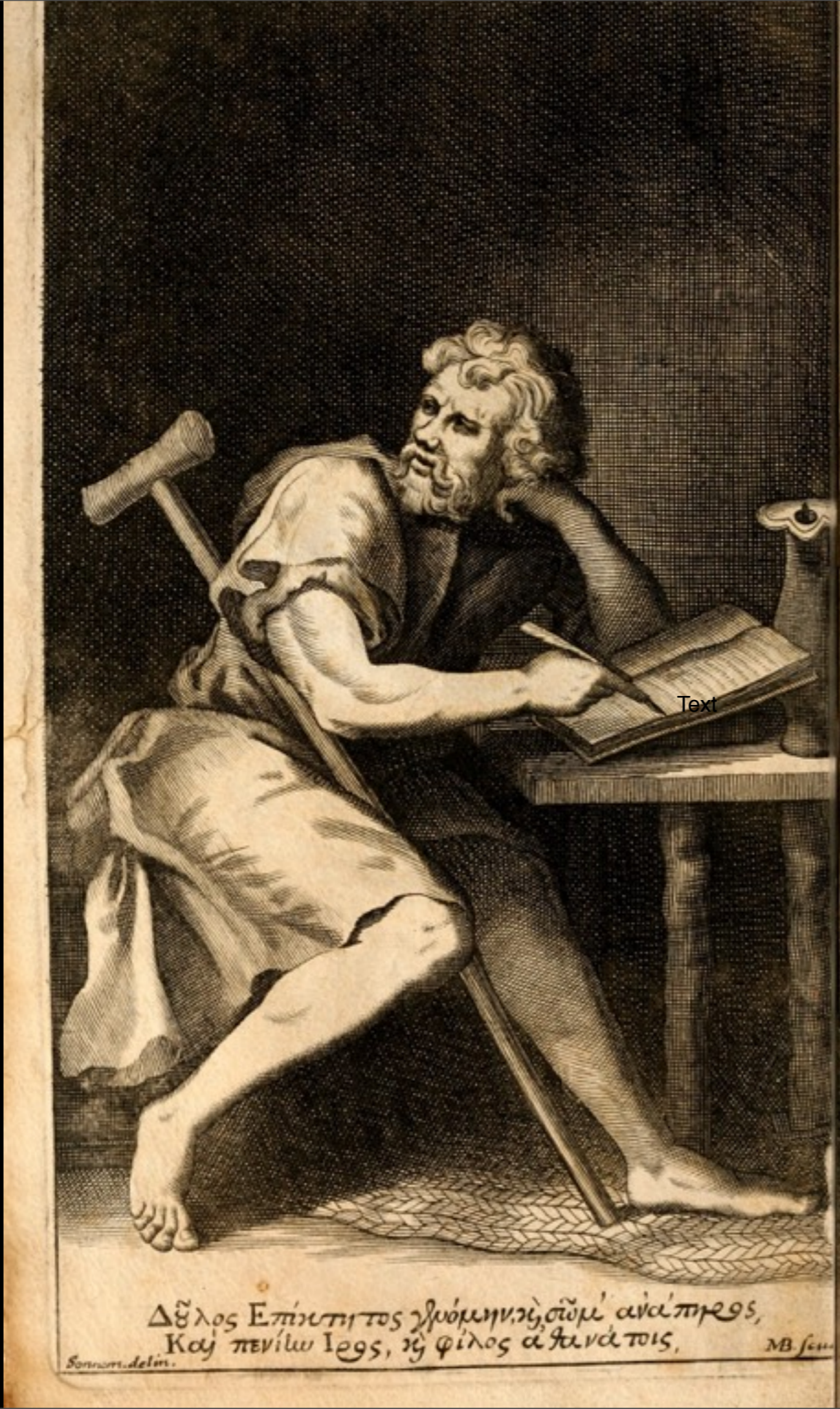
**Dialogues and Letters (Penguin Classics)** Kindle Edition  
by [Seneca](#) (Author), [C. Costa](#) (Editor)  
★★★★★ 6 customer reviews

> See all 4 formats and editions

<b>Kindle</b> <b>\$9.99</b>	<b>Paperback</b> \$13.91
--------------------------------	-----------------------------

[Read with Our Free App](#)    50 Used from \$3.00  
53 New from \$4.74

A major writer and a leading figure in the public life of Rome, Seneca (c. 4BC-AD 65) ranks among the most eloquent and influential masters of Latin prose. This selection explores his thoughts on philosophy and the trials of life. In the Consolation to Helvia he strives to offer solace to his mother, following his exile in AD 41, while *On the Shortness of Life* and *On Tranquillity of Mind* are lucid and



# Epictetus 55-135 AD

Nicopolis a major Roman city on the Adriatic.



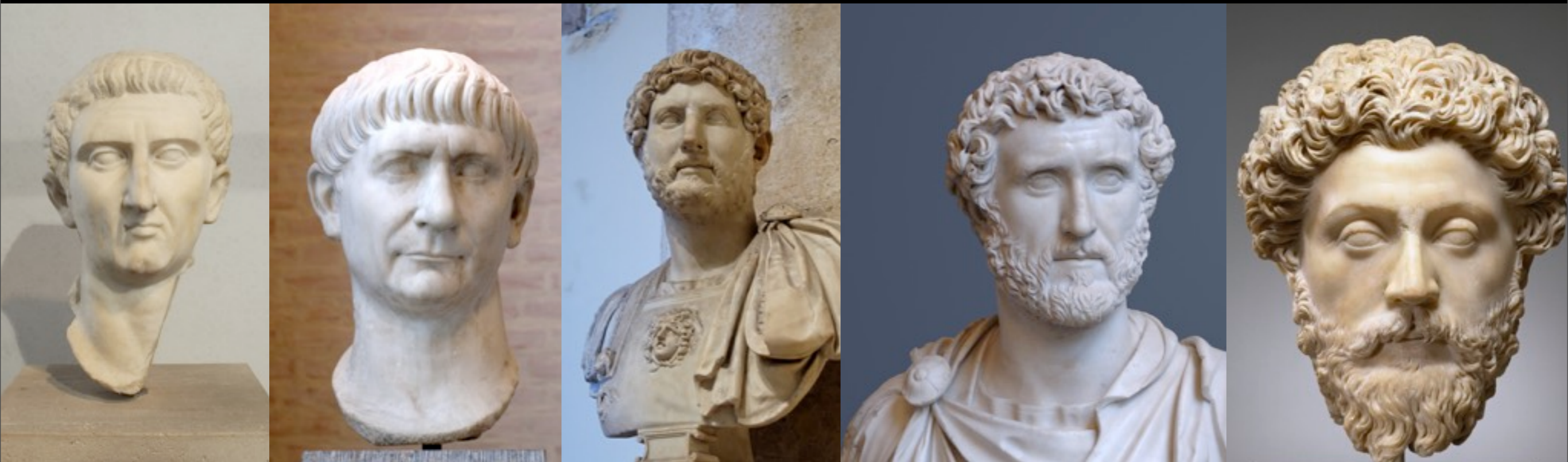


**Nicopolis**

**Crete**

# THE ROMAN EMPIRE AT ITS HEIGHT





# THE AGE OF THE FIVE GOOD EMPERORS 96 - 180 AD



# Age of the book

GREEK rhetorical age / age of Homer and Socrates over

Age of speech surpassed by new age of the book

JEWISH SCHOLARLY TRADITION: the BOOK!!!

thus Jewish heritage / Jewish accent on the book

means that new era ushers in / witnesses climax of Jewish dedication to Book

Christianity just CONTINUES Jewish dedication to Book

(vs. Greek rhetorical tradition)

AGE OF BOOK = CULTURAL REVOLUTION

AGE OF LIBRARIES / age of written records written mss.

Aristotle has first great classical library (thanks to Alexander)

Alexandria greatest library until modern times

Jesus comes into the age of the book

his followers are men of the book / write down / read texts

WE ARE HEIRS OF THIS NEW AGE OF THE BOOK

WE MODERNS ARE PEOPLE OF THE WRITTEN WORD

WE BEGIN THE MODERN PERIOD OF BOOK / READING

PRINTING ( MODERN PRIVATE book reading? 17thC-18thC)

Alexander's conquest spread Greek

this tool then makes whole of Greek logic / phil available to

thus the Greek Book now can travel

**1st C INVENTION OF BOUND PAGES CALLED CODEX**

## The Books:

1. Matthew

2. Mark

3. Luke

4. John

5. Paul (Letters) some written as early as 50 AD

6. Acts of the Apostles (parts written 50 AD etc)

7. Tacitus

8. Josephus

9. Pliny



CONVERSION AND CHRISTIAN GROWTH

TABLE 1.1

Christian Growth Projected at 40 Percent per Decade

<i>Year</i>	<i>Number of Christians</i>	<i>Percent of Population<sup>a</sup></i>
40	1,000	0.0017
50	1,400	0.0023
100	7,530	0.0126
150	40,496	0.07
200	217,795	0.36
250	1,171,356	1.9
300	6,299,832	10.5
350	33,882,008	56.5

<sup>a</sup> Based on an estimated population of 60 million.

# HISTORIANS



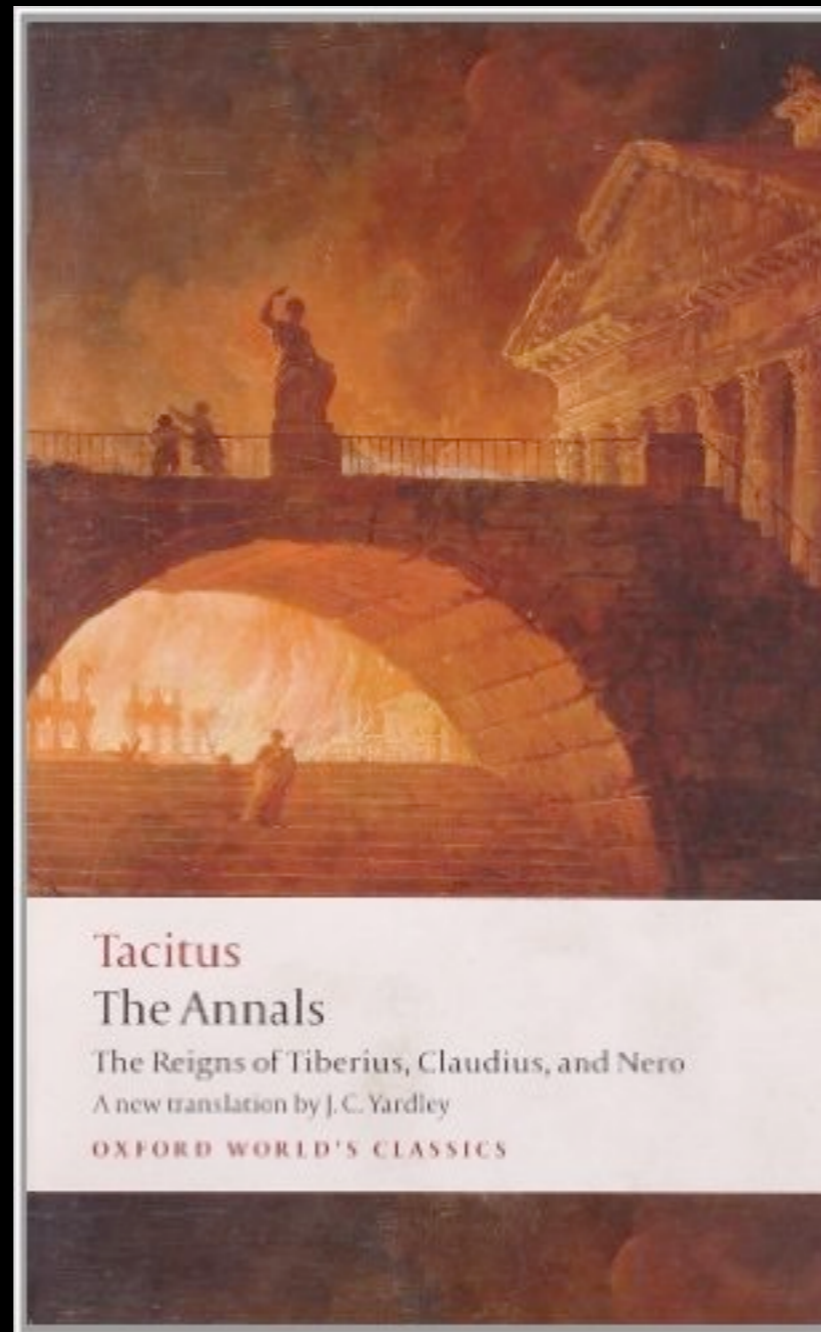
Seneca  
4 BC-65 AD



Tacitus, Annals  
56 -117 AD



Suetonius,  
Twelve Caesars  
69-122 AD



## Tacitus, 56-117 AD Annals

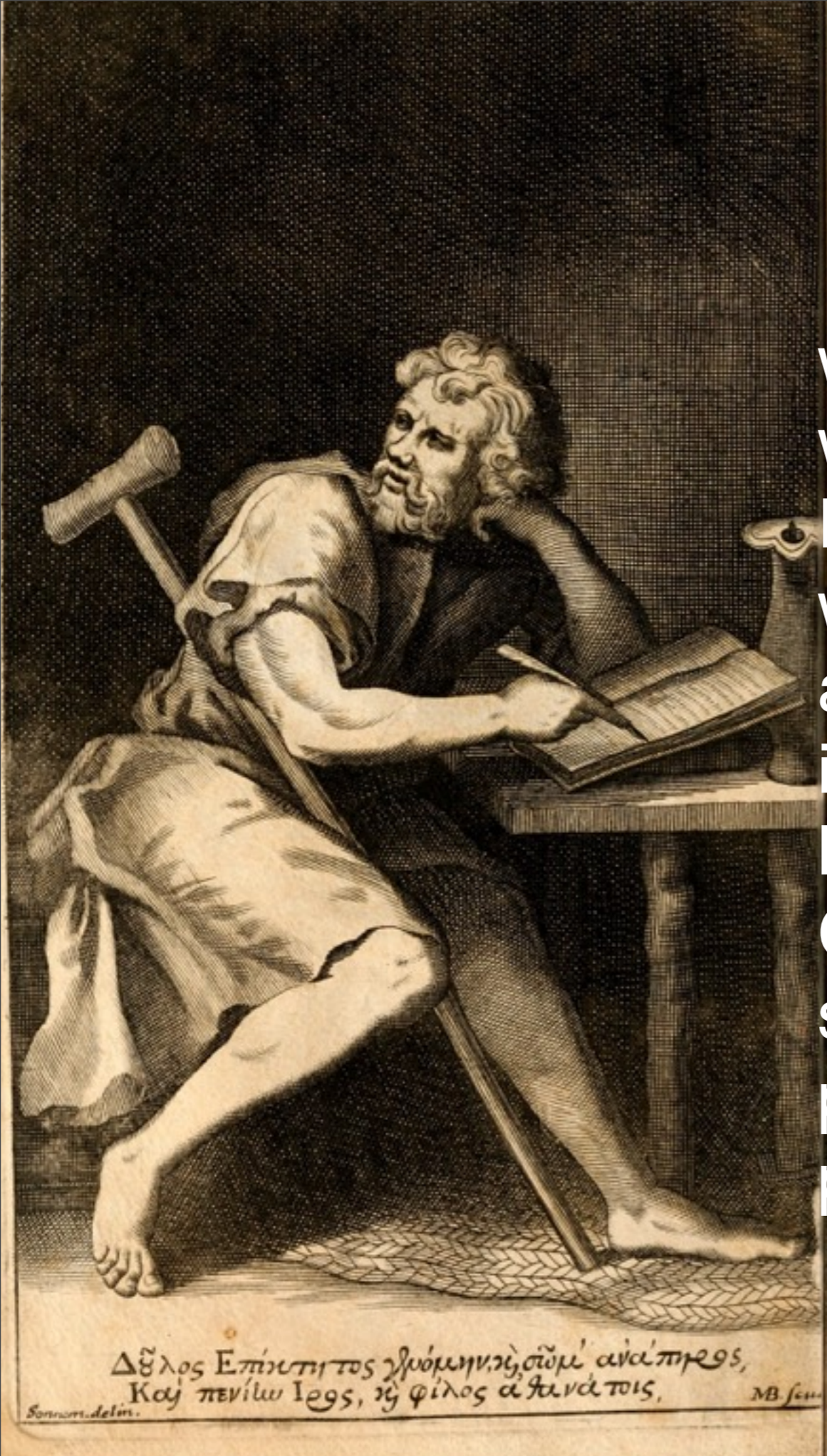
The Roman historian and senator Tacitus referred to Christ, his execution by Pontius Pilate, and the existence of early Christians in Rome in one page of his final work, *Annals* (written ca. AD 116), book 15, chapter 44.



Pliny the Younger,  
61-112 AD

The imperial governor  
(*legatus Augusti*)  
of Bithynia et Pontus  
province

**Pliny the Younger**, the Roman governor of Bithynia-Pontus (now in modern Turkey) wrote a letter to Emperor Trajan around 112 AD and asked for counsel on dealing with Christians. The letter (*Epistulae X.96*) details an account of how Pliny conducted trials of suspected Christians who appeared before him as a result of anonymous accusations and asks for the Emperor's guidance on how they should be treated.



Epictetus 55-135 AD was a Greek Stoic philosopher. He was born a slave at Hierapolis, Phrygia (present day Turkey) and was brought to Rome by his owner and later granted freedom and lived in Rome until his banishment, when he went to Nicopolis in northwestern Greece for the rest of his life. His school became one of the most popular centers for teaching philosophy,

## Epictetus 55-135 AD

His teachings were written down and published by his pupil **Arrian** in his *Discourses* and *Enchiridion*.

Epictetus (based on Zeno and Seneca) taught that philosophy is a way of life and not just a theoretical discipline. To Epictetus, all external events are beyond our control; we should accept calmly and dispassionately whatever happens. However, individuals are responsible for their own actions, which they can examine and control through rigorous self-discipline.





Nerva Traianus Nervae, 53 AD-117 AD  
Emperor: 98 AD-117 AD



117 AD

Trajan is remembered as a successful soldier-emperor who presided over the greatest military expansion in Roman history, leading the empire to attain its maximum territorial extent by the time of his death in 117 AD.



# THE TRAJAN FORUM



Santa Maria di Loreto  
and

Santissimo Nome di Maria al Foro Traiano



© archaeology-travel.com



Hotel Piazza Venezia

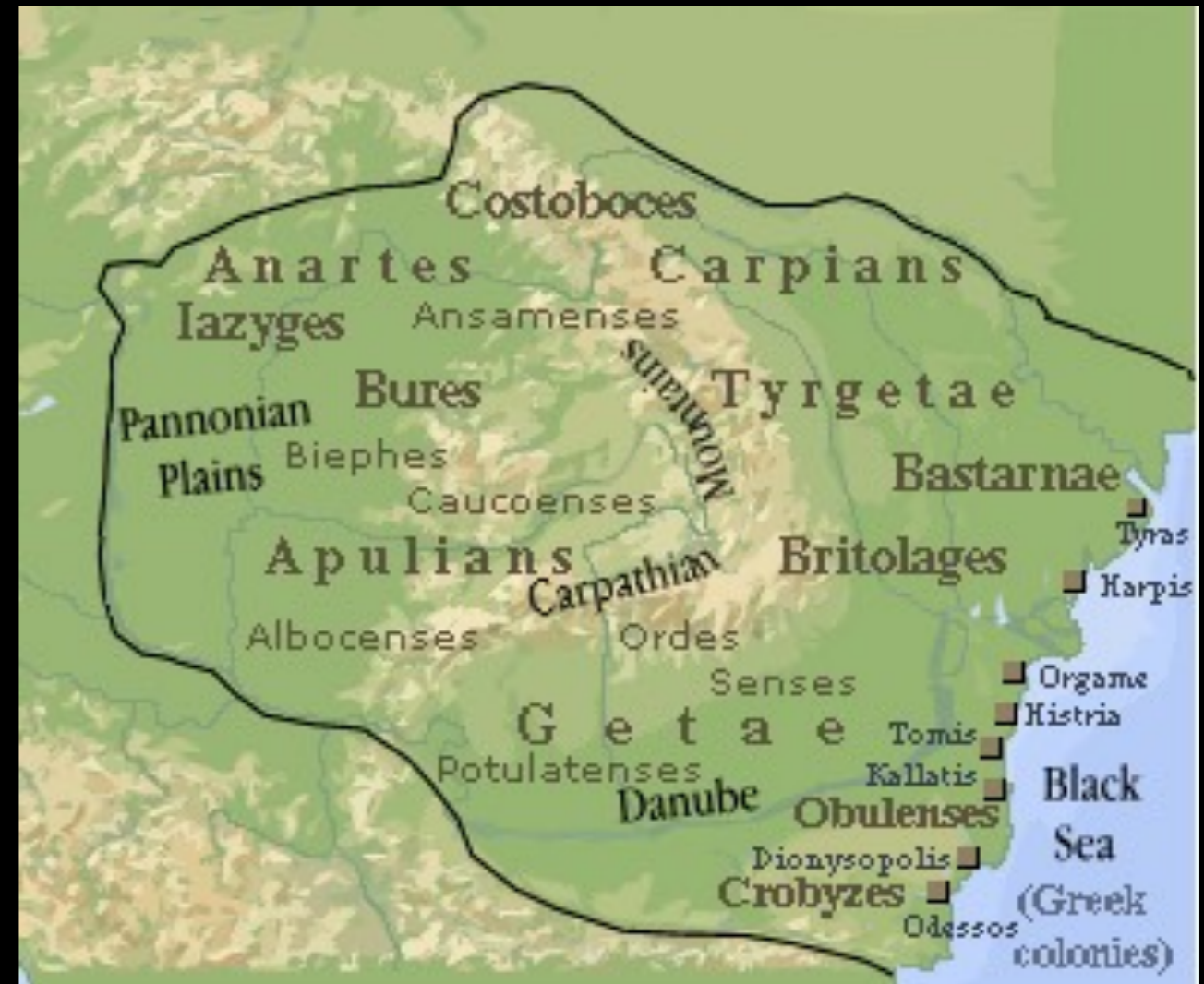
41°53'48.63" N 12°28'57.86" E elev. 18m



## Trajan's Column

30 meters high  
(almost 100 feet)  
shaft: 4 meters wide  
(12 feet)  
built 113 AD  
by Trajan

Tells the story of  
the war in Dacia.  
(North of the Danube)





## Epictetus 55-135 AD

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## Epictetus, The Enchiridion (The Handbook)

I.1. Some things are within our power, while others are not. Within our power are opinion, motivation, desire, aversion, and, in a word, whatever is of our own doing; not within our power are our body, our property, reputation, office, and, in a word, whatever is not of our own doing



## Epictetus, The Enchiridion (The Handbook)

1.2. The things that are within our power are by nature free, and immune to hindrance and obstruction, while those that are not within our power are weak, slavish, subject to hindrance, and not our own.

## Epictetus, The Enchiridion (The Handbook)

1.3. Remember, then, that if you regard that which is by nature slavish as being free, and that which is not your own as being your own, you'll have cause to lament, you'll have a troubled mind, and you'll find fault with both gods and human beings; but if you regard only that which is your own as being your own, and that which isn't your own as not being your own (as is indeed the case), no one will ever be able to coerce you, no one will hinder you, you'll find fault with no one, you'll accuse no one, you'll do nothing whatever against your will, you'll have no enemy, and no one will ever harm you because no harm can affect you.

## Epictetus, The Enchiridion (The Handbook)

1.4. Since you're aiming, then, at such great things, remember that you'll have to exert no small effort to attain them, and that you'll have to renounce some things altogether, while postponing others for the present. But if you want to have both these things and public office and riches too, you'll quite possibly not even gain the latter because you're aiming at the former too, and you'll certainly fail to get the former, through which alone happiness and freedom can be secured.

## Epictetus, The Enchiridion (The Handbook)

1.5. Practise, then, from the very beginning to say to every disagreeable impression, 'You're an impression and not at all what you appear to be.' Then examine it and test it by these rules that you possess, and first and foremost by this one, whether the impression relates to those things that are within our power, or those that aren't within our power; and if it relates to anything that isn't within our power, be ready to reply, 'That's nothing to me.'

2.1. Remember that desire promises the attaining of what you desire, and aversion the avoiding of what you want to avoid, and that he who falls into desire is unfortunate, while he who falls into what he wants to avoid suffers misfortune. If you seek to avoid, then, only what is contrary to nature among those things that are within your own power, you'll never fall into anything that you want to avoid; but if you attempt to avoid illness, or death, or poverty, you'll suffer misfortune. 2. Remove your aversion, then, from everything that is not within our power, and transfer it to what is contrary to nature among those things that are within our power. For the present, however, suppress your desires entirely; for if you desire any of the things that are not within our power, you're bound to be

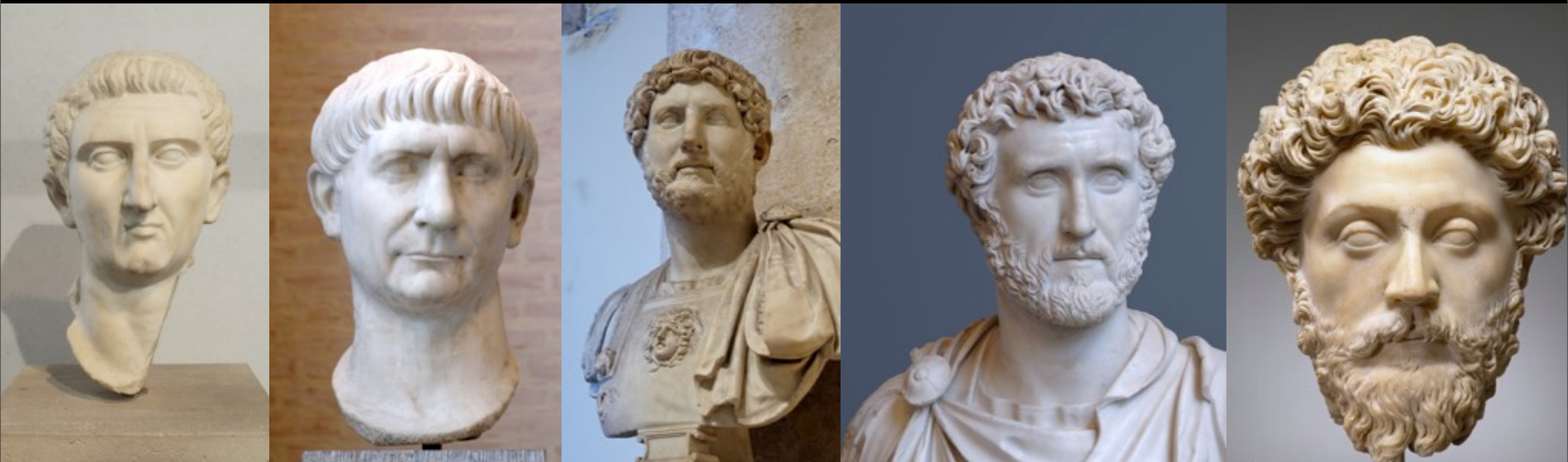
2. 2. Remove your aversion, then, from everything that is not within our power, and transfer it to what is contrary to nature among those things that are within our power. For the present, however, suppress your desires entirely; for if you desire any of the things that are not within our power, you're bound to be unfortunate, while those that are within our power, which it would be right for you to desire, aren't yet within your reach. But use only your motives to act or not to act, and even those lightly, with reservations and without straining.

## Epictetus, The Enchiridion (The Handbook)

2.3. With regard to everything that is a source of delight to you, or is useful to you, or of which you are fond, remember to keep telling yourself what kind of thing it is, starting with the most insignificant. If you're fond of a jug, say, 'This is a jug that I'm fond of,' and then, if it gets broken, you won't be upset. If you kiss your child or your wife, say to yourself that it is a human being that you're kissing; and then, if one of them should die, you won't be upset.

2.4. When you're about to embark on any action, remind yourself what kind of action it is. If you're going out to take a bath, set before your mind the things that happen at the baths, that people splash you, that people knock up against you, that people steal from you. And you'll thus undertake the action in a surer manner if you say to yourself at the outset, 'I want to take a bath and ensure at the same time that my choice remains in harmony with nature.' And follow the same course in every action that you embark on. So if anything gets in your way while you're taking your bath, you'll be ready to tell yourself, 'Well, this wasn't the only thing that I wanted to do, but I also wanted to keep my choice in harmony with nature; and I won't keep it so if I get annoyed at what is happening.'





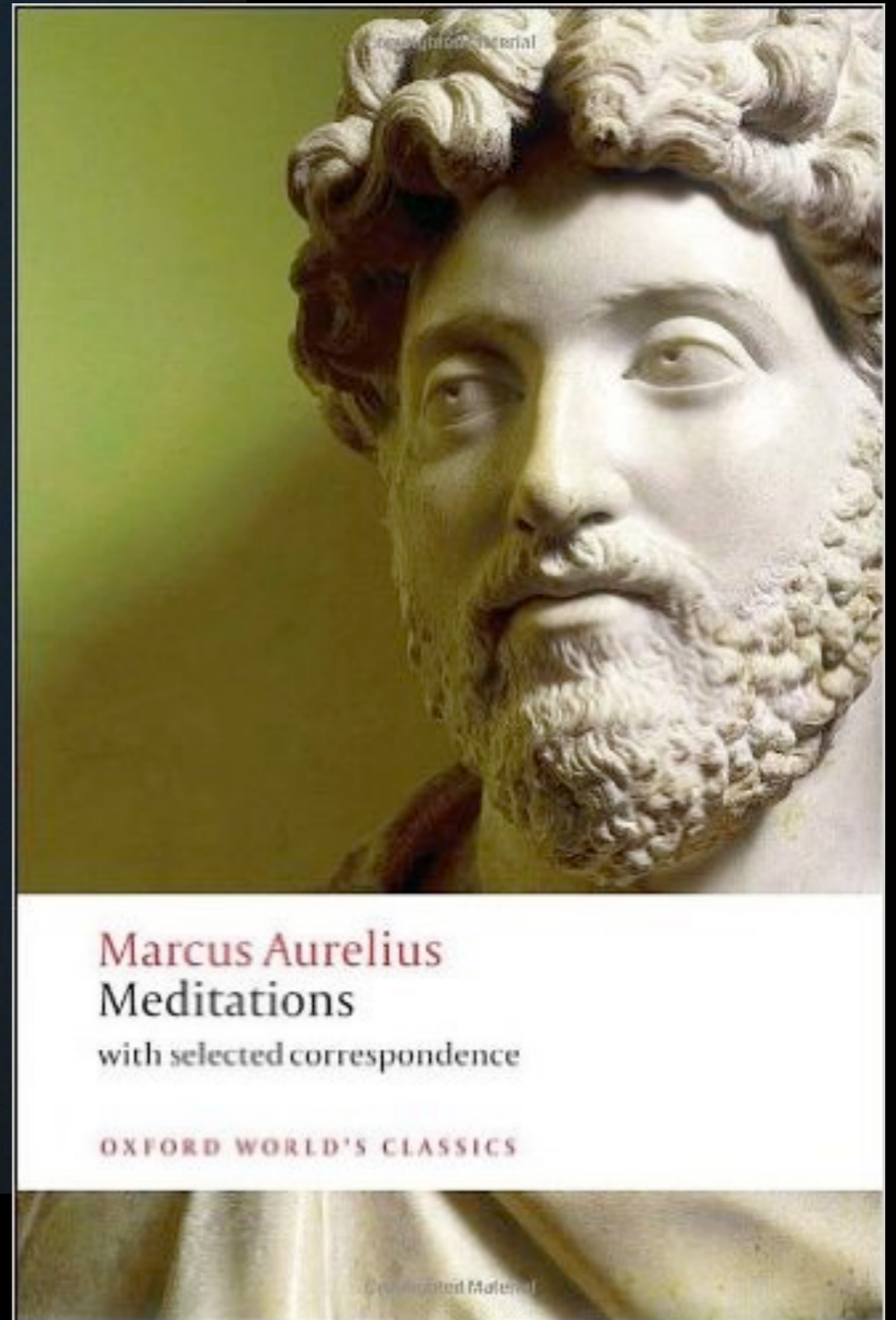
# THE AGE OF THE FIVE GOOD EMPERORS 96 - 180 AD



Hadrian, 76 - 138 A.D., Emperor: 117-138



**Marcus Aurelius**  
**121-180 AD**  
**Emperor: 161-180**



THE *Meditations* of Marcus Aurelius is a work without parallel among writings surviving from Classical antiquity—and an exceptional work in any age and culture. It is the philosophical diary of a Roman emperor, probably written while he was campaigning in Germany near the end of his life. In short, intense, and often powerful reflections, Marcus tries to articulate his core beliefs and values. Drawing mainly on Stoic philosophy, but formulated in his own way, Marcus finds the resources to help him meet challenges that he is acutely conscious of but which are also universal: facing one's own approaching death, making sense of one's social role and projects, looking for moral significance in the natural world.























Sunday May 26, 2019











*The Meditations* are written in Greek  
(therefore in Latin Middle Ages not read  
revived in Renaissance)

They have no precedent in literature.  
They have no literary model for form.

They are free, evolving, personal.

They are the inner soul.

The inner man analyzing himself.

The title was given to the work by later commentators



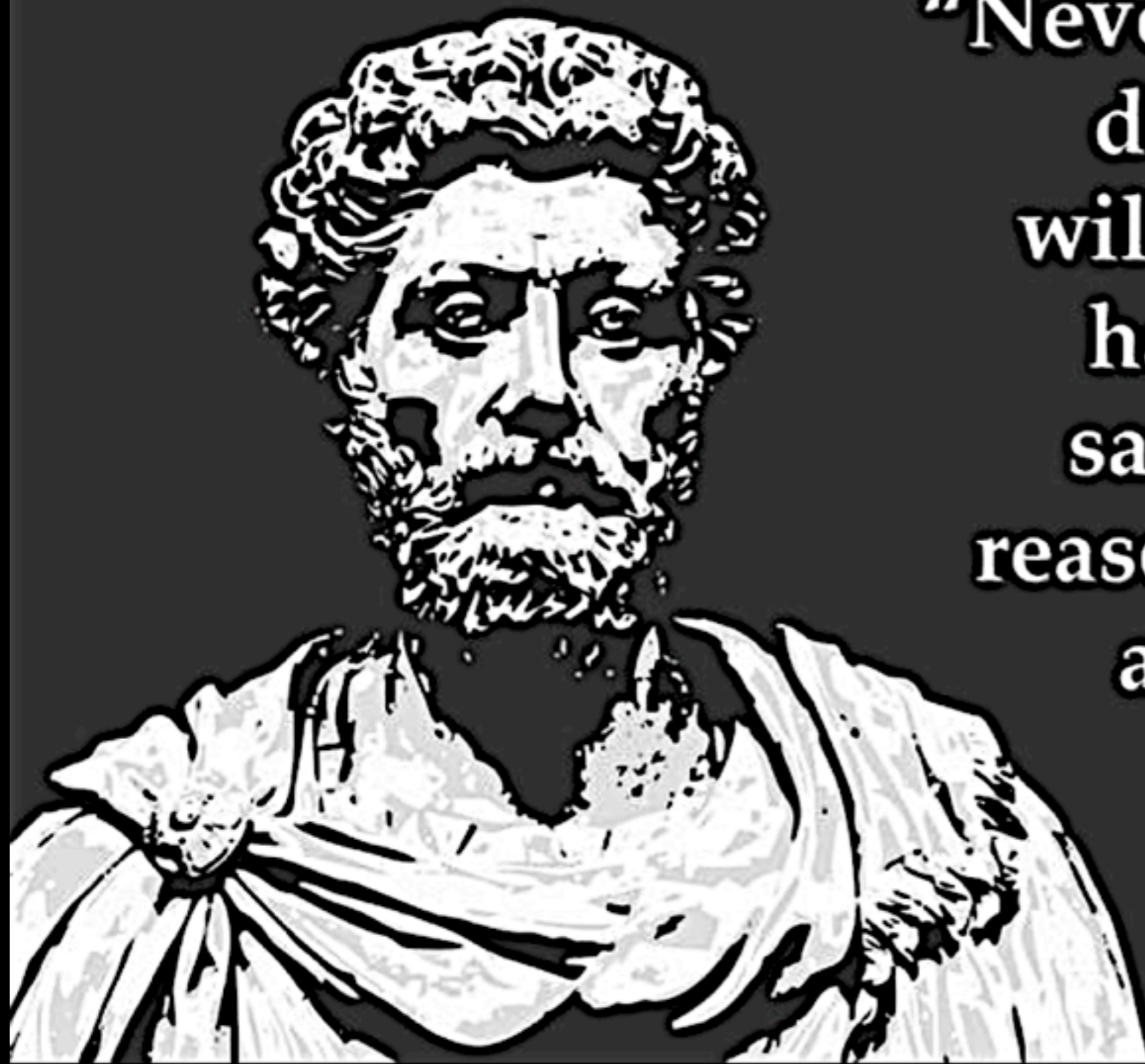
*“You have power  
over your mind – not  
outside events.  
Realize this,  
and you will find  
strength.”*

*— Marcus Aurelius*



*"Accept the things to which fate binds you, and love the people with whom fate brings you together, but do so with all your heart."*

*Marcus Aurelius*



**“Never let the future disturb you. You will meet it, if you have to, with the same weapons of reason which today arm you against the present.”**

*~ Marcus Aurelius*

# BOOK 1

1. From my grandfather\* Verus, nobility of character and evenness of temper.
2. From the reputation of my father\* and what I remember of him, modesty and manliness.
3. From my mother,\* piety and generosity, and to abstain not only from doing wrong but even from contemplating such an act; and the simplicity, too, of her way of life, far removed from that of the rich.
4. From my great-grandfather,\* that I never had to attend the public schools, but benefited from good teachers at home, and to have come to realize that this is a matter on which one should spare no expense.

**5.** From my tutor,\* not to have sided with the Greens or the Blues [at the chariot-races] or the gladiators\* with the long shields or short ones; to endure hardship, and have few needs; to do things for myself and not meddle in the affairs of others; and to turn a deaf ear to slander.

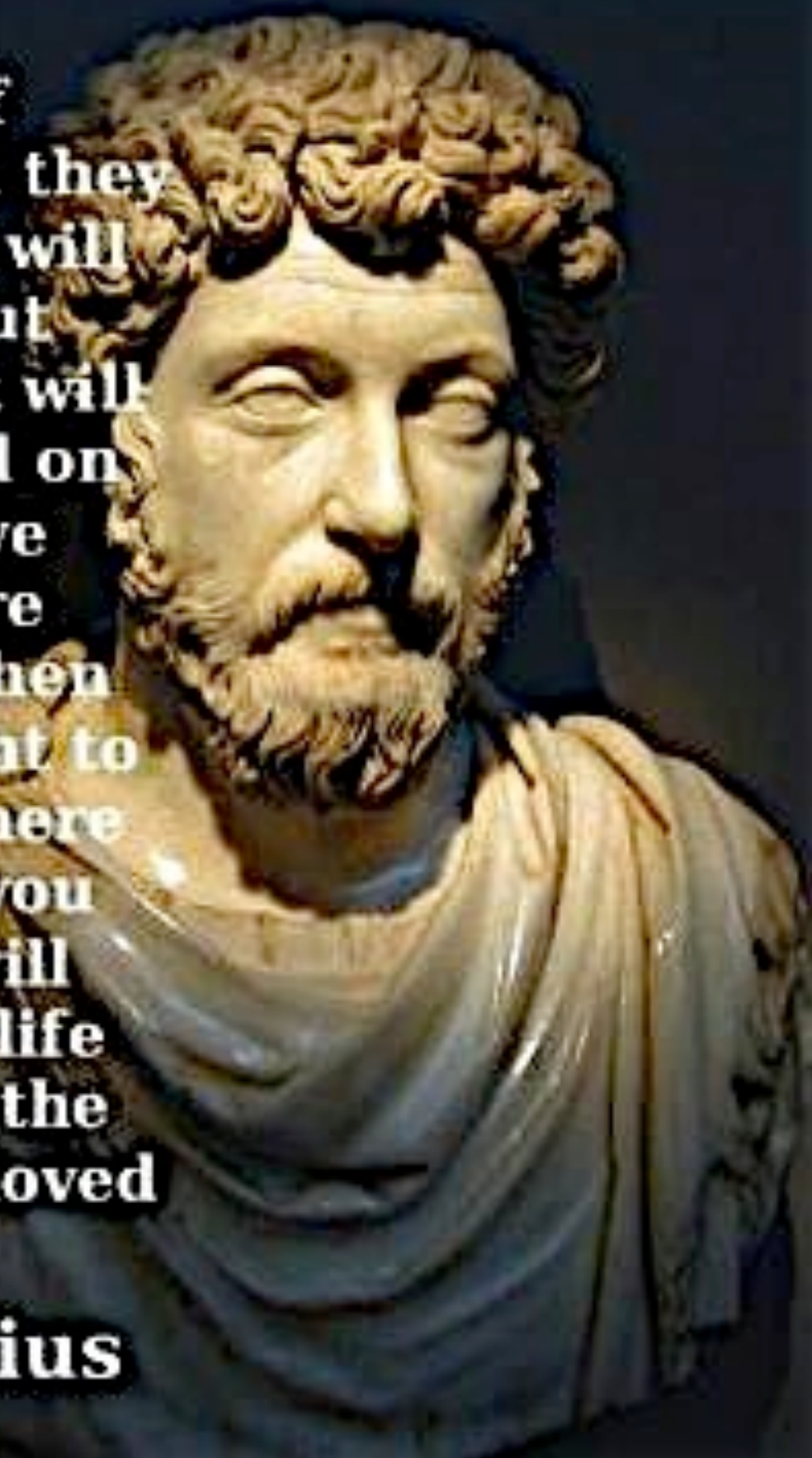
**6.** From Diognetus,\* not to become obsessed with trivialities, and not to believe the claims of miracle-mongers and charlatans about incantations and the expulsion of demons and the like; not to engage in quail-fighting or become excited over other pursuits of that kind; to be willing to tolerate plain speaking; to have become familiar with philosophy, and to have attended the lectures first of Baccheius, and then of Tandasis and Marcianus; to have written compositions as a boy; to have wished for a plank bed covered only with a skin and for everything that formed part of the Greek discipline.



**10.** From Alexander the grammarian: \* not to be over-critical; and not to interrupt and correct those who have employed a solecism or some outlandish or discordant expression, but rather to suggest adroitly the very expression which ought to have been used while professing to offer a reply or some further confirmation, or to join in a debate on the matter itself rather than the diction, or to use some other tactful procedure to suggest the right expression in an indirect fashion.

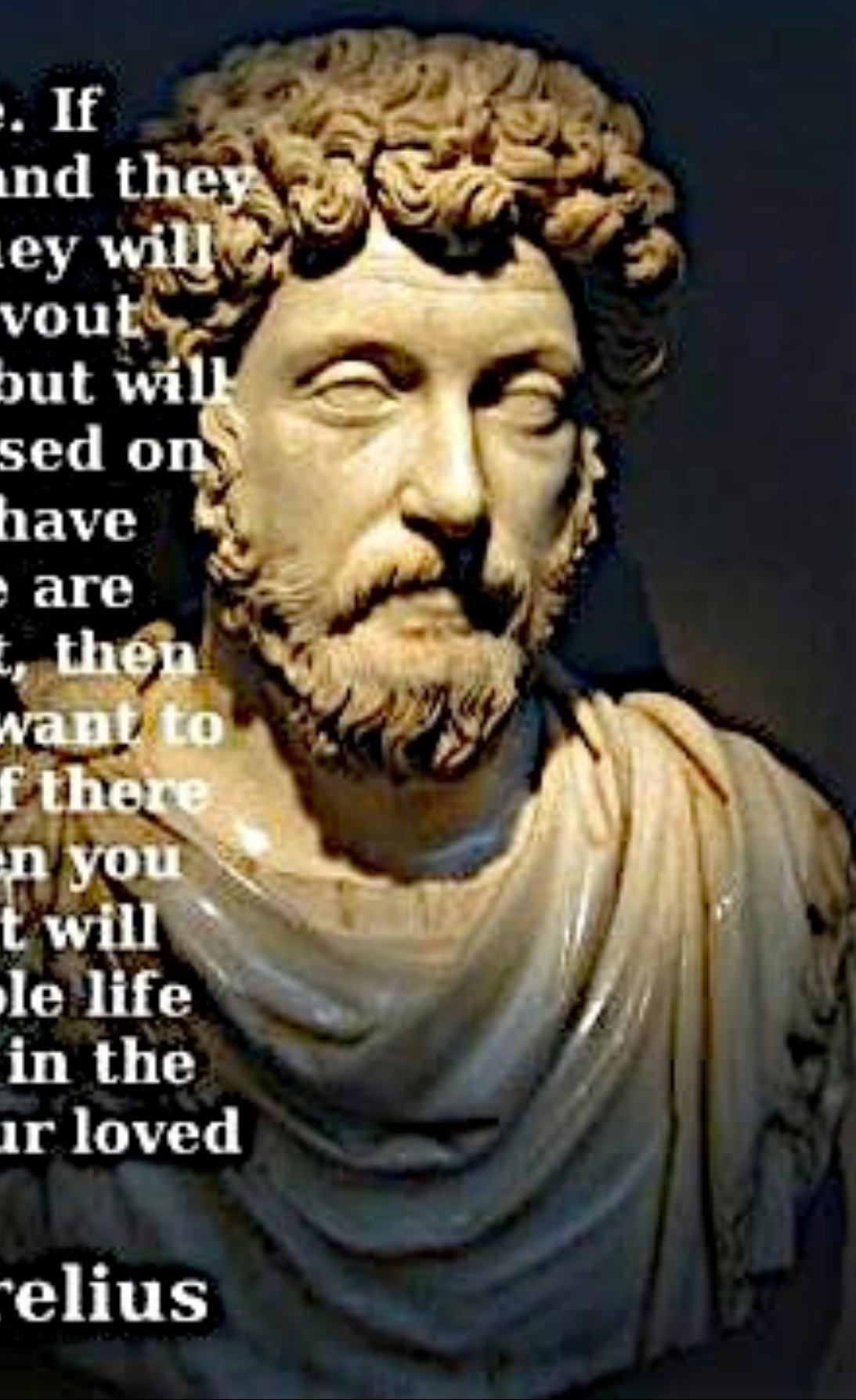
From Rusticus, distinguished politician, consul for the second time in 162;

learned not to be led astray into a passion for rhetoric, and not to write treatises on purely theoretical matters, or deliver little moralizing sermons, or play the ascetic or the benefactor in a manner calculated to impress; to abstain from oratory, and verse, and fine language, and not to walk around the house in ceremonial clothing, or indulge in other such vanities; to write letters in an unaffected style, as he did when he wrote to my mother from Sinuessa; with regard to those who have angered or wronged me, to be easily recalled to my usual frame of mind, and to be easily reconciled as soon as they are willing to make a move in my direction; to read with care and attention, and not be satisfied with a superficial impression; not to agree too quickly with those who talk with a fluent tongue; and finally, it was through him that I came to know the *Discourses* of Epictetus, as he lent me a copy from his own library.

A marble bust of Marcus Aurelius, showing a man with curly hair and a beard, wearing a draped garment. The bust is set against a dark background.

**"Live a good life. If there are gods and they are just, then they will not care how devout you have been, but will welcome you based on the virtues you have lived by. If there are gods, but unjust, then you should not want to worship them. If there are no gods, then you will be gone, but will have lived a noble life that will live on in the memories of your loved ones."**

**- Marcus Aurelius**

A marble bust of Marcus Aurelius, showing a man with curly hair and a beard, wearing a draped garment. The bust is set against a dark background.

**"Live a good life. If there are gods and they are just, then they will not care how devout you have been, but will welcome you based on the virtues you have lived by. If there are gods, but unjust, then you should not want to worship them. If there are no gods, then you will be gone, but will have lived a noble life that will live on in the memories of your loved ones."**

**- Marcus Aurelius**

**BUT  
circa 200 AD  
PEOPLE  
ARE  
NOT SATISFIED  
WITH THIS  
STOIC  
ATTITUDE  
TO THE  
DIVINE**



**ROME  
200 AD  
In a crisis  
of faith.  
What to  
believe?  
Were  
the old  
Roman  
Gods  
still  
there?**



Classical ethics and the problem of evil.

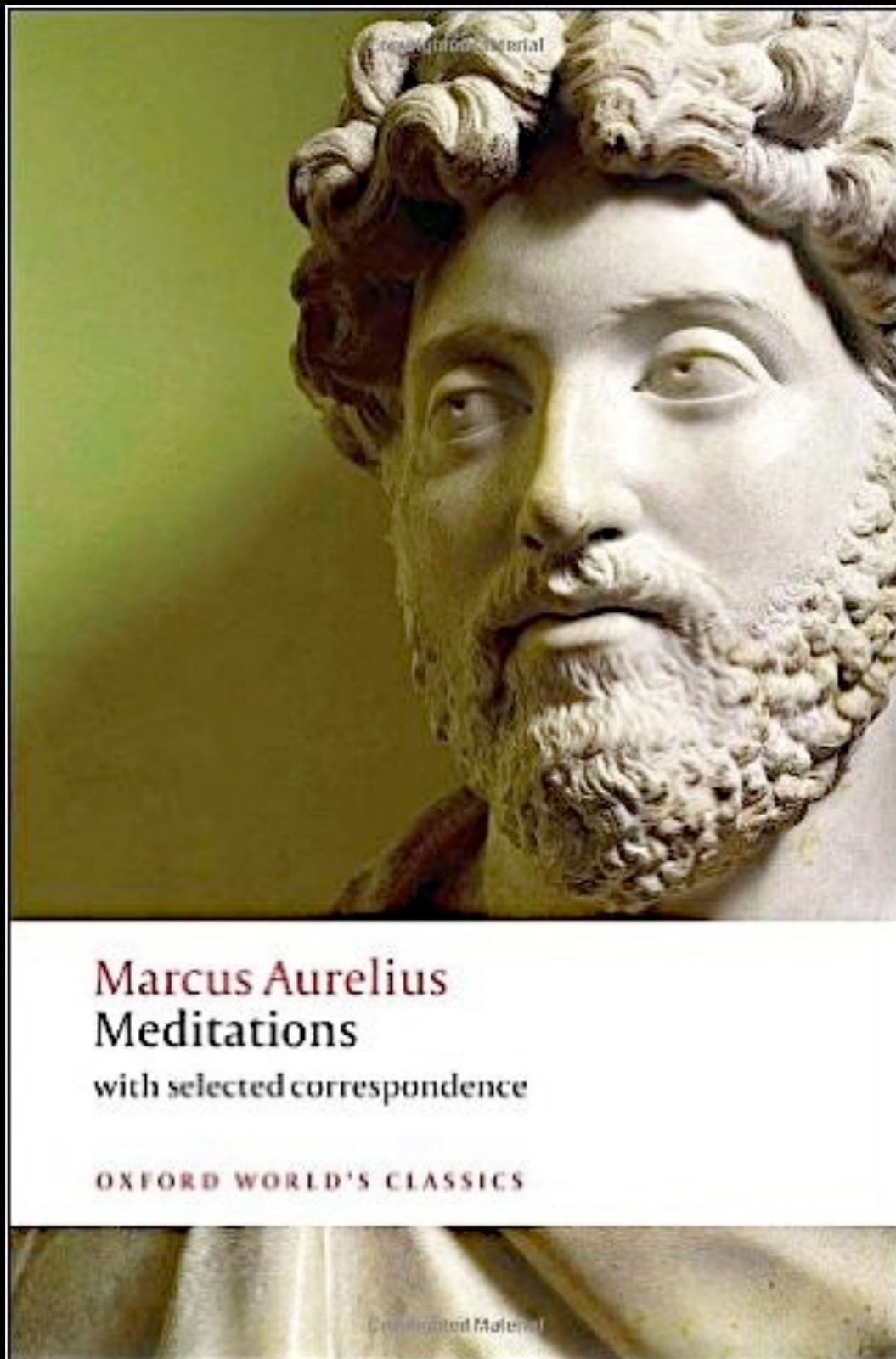
Stoics said: evil is an absence of knowledge

If you know the “good” you will do it. (Cicero)

Augustine said: “NO! Some people LOVE doing bad things”

Augustinian understanding (“Modern”): some LIKE evil

The Meditations suggests that Romans c. 200 AD moving inside themselves in search of answers about the universe that they feel lacking in their own polytheistic celebration of the traditional Gods of Mount Olympus.



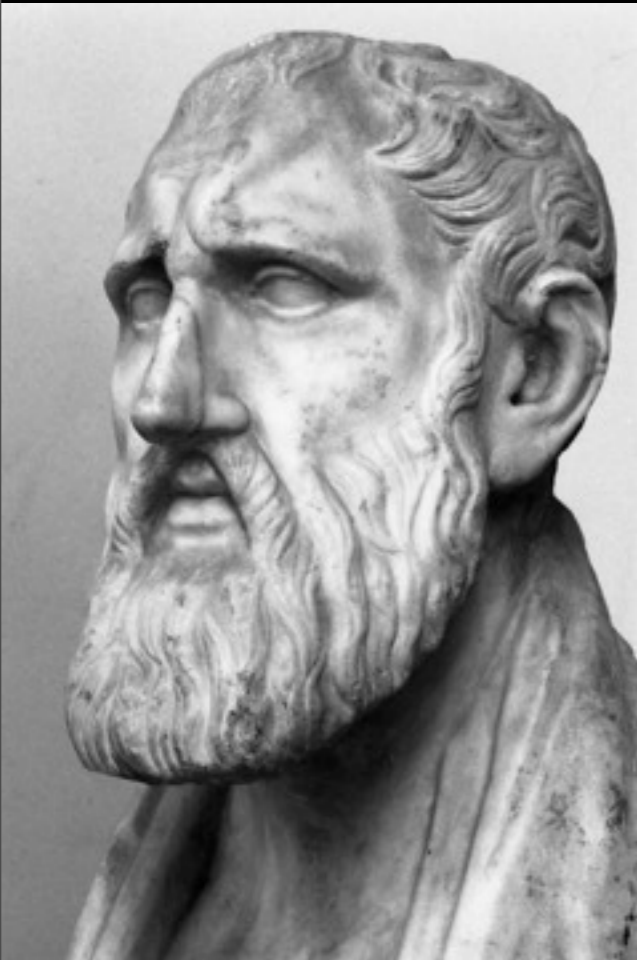
# STOICISM

Zeno

Seneca

Epictetus

Marcus Aurelius



334-262



4 BC-65 AD



55-135



121-180



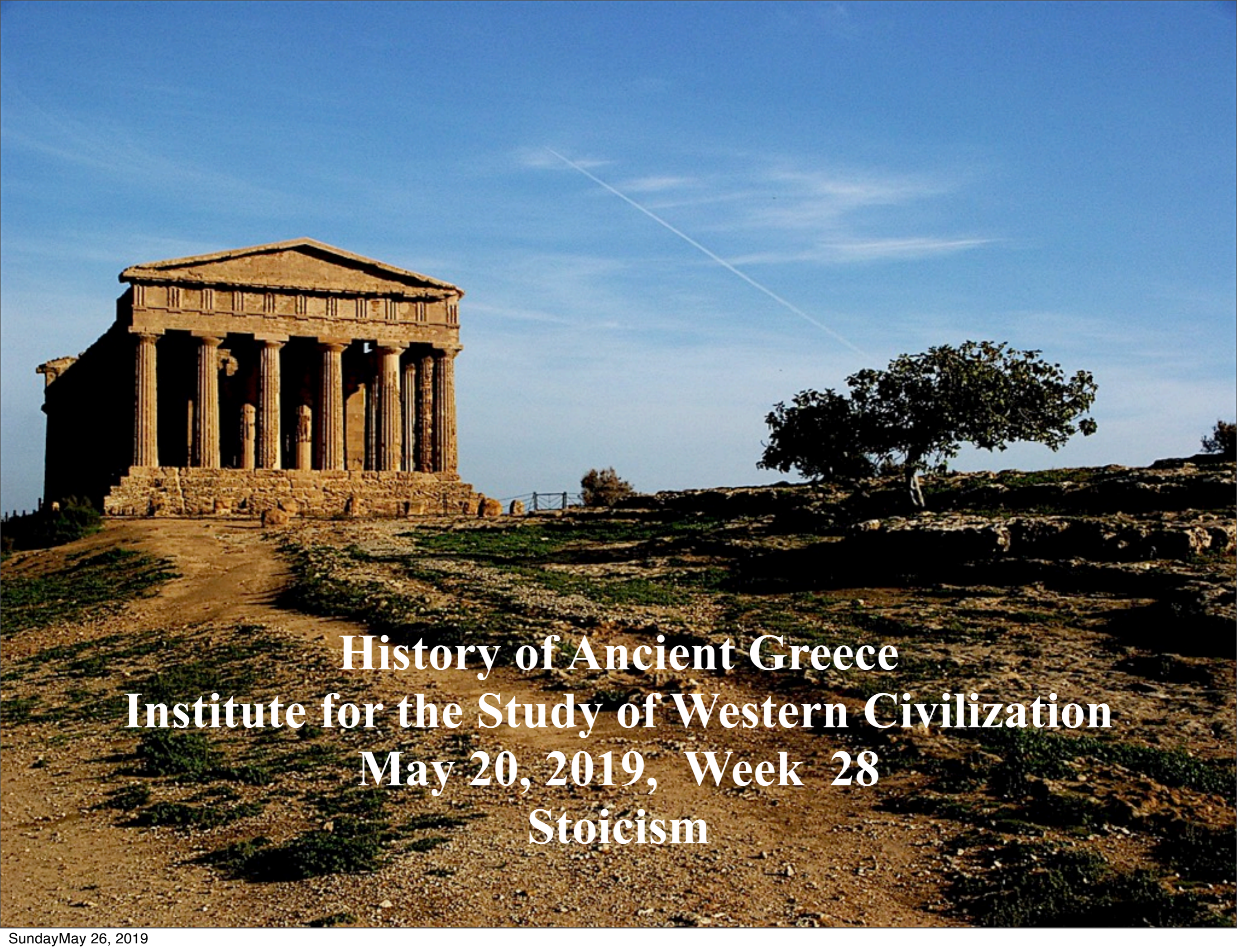






Sunday May 26, 2019





**History of Ancient Greece**  
**Institute for the Study of Western Civilization**  
**May 20, 2019, Week 28**  
**Stoicism**



