

FREEMAN EDWARD AUGUSTUS

THE CHIEF PERIODS OF
EUROPEAN HISTORY

Edward Freeman
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of European History

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*The Chief Periods of European History / Six lectures read in the University of
Oxford in Trinity term, 1885:*

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PREFACE

These are the Lectures referred to in the last paragraph of the Preface to the course on the “Methods of Historical Study,” lately published. I have added to them the second of two articles which appeared in the Contemporary Review for 1884. The former of them, “Some Neglected Periods of European History,” I have not reprinted, as its substance will be found in the present course. The second, “Greek Cities under Roman Rule,” as dealing somewhat more in detail with some points which are barely glanced at in the present course, seemed to make a fitting [Appendix](#) to it.

I find that the same thought as to the political result of modern

scientific inventions which is brought out at pp. [184](#), [185](#) of these Lectures is also brought out in the Lecture at Edinburgh, reprinted in my little book "Greater Greece and Greater Britain," published last May. This kind of thing is always likely to happen in lectures given in different places. It seemed to me that the thought came naturally in both lectures, and that either would lose something by its being struck out. As for those who may be so unlucky as to read both, I can only say that a thought which is worth suggesting once is worth suggesting twice. At least I have often found it so in the writings of others, specially in those of Mr. Grote.

The two courses of Oxford lectures which have now been printed are both introductory. In this present course the division into periods which is attempted is, on the face of it, only one among many which might be made. Another man might divide on some principle altogether different; I might myself divide on some other principle in another course of lectures. My present object was to set forth as strongly as possible, at the beginning of my teaching here, the main outlines of European history, as grouped round its central point, the Roman power. The main periods suggested by such a view of things are those which concern the growth and the dying-out of that power – Europe before the growth of Rome – Europe with Rome, in one shape or another, as her centre – Europe since Rome has practically ceased to be. When this main outline, a somewhat formal one, has once been established, it is easy at once to fill in and to

subdivide in an endless number of ways and from an endless number of points of view. Thus I have at present little to do with the political developement of particular nations. Of some branches of that subject I have treated at some length in other shapes; I may, in the course of my work here, have to treat of others. But they are not my subject now. Nor have I now to deal with the great events and the great institutions of Europe, except so far as they helped to work out the one main outline which I have tried to draw. The power of the Popes may be looked at in a thousand ways; it concerns me now only in its strictly Roman aspect, as one, and the greatest, of the survivals of Roman power. The great French Revolution again may be looked on in a thousand ways. It concerns me now as having led to the sweeping away of the last relics of the old Roman tradition, and as having set up for a while the most memorable of conscious imitations of the Roman power. I say all this, that no one may be disappointed if he fails to find in this thin volume even a summary of all European history, much less a philosophical discussion of all European history. My business now is simply to draw an outline, ready either for myself or for others to fill up in various ways.

These two introductory courses make up the result of my public work as Professor during my first year of office, 1884-5. Besides these, there was the minute study of Gregory of Tours with a smaller class, followed by the like study of Paul the Deacon. In my second year, 1885-6, I have, besides this study of texts, been engaged, as I said in my former Preface, with

public lectures of a much more minute kind, on the history of the Teutonic nations in Gaul. These I do not design to publish as lectures. If I live long enough, I trust to make my way through them to an older subject of mine, the Teutonic settlements in Britain. Neither the history of Gaul nor the history of Britain in the fifth century A.D. can be fully understood – it follows that the whole later history of the two lands cannot be fully understood – without comparing it with the history of the other land. In dealing with Goths, Burgundians, and Franks, the comparison and contrast with Angles, Saxons, and Jutes, if it sometimes passes out of the immediate sight, must never be allowed to pass out of the mind's eye. The broad light of the history of Gaul is the best comment on the yet more instructive darkness of the history of Britain.

This subject brings me at once within the range of controversy. I believe that the doctrine for which I have struggled so long, the doctrine, as I have somewhere put it epigrammatically, that we, the English people, are ourselves and not somebody else, is now often held to be altogether set aside. Only a few old-fashioned people like myself are thought likely to maintain it. Yet, whenever I come across these new lights, I always begin to doubt whether those who kindle them have ever minutely contrasted the circumstances or the results of the Teutonic settlements in Britain with those of the better known Teutonic settlements in Gaul. Now this is the very root of the matter; in discoursing of the phænomena of Gaul, I have always had an eye

to the phænomena of Britain, and I trust some day, if I am ever able to work through my materials, to set forth the contrast in full. To this object the lectures which I am now gradually giving will, I hope, serve; but it will be best to put no essential part of them forth to the world till I can deal with the subject as a whole. Till then I will simply put on record, for the benefit of those who may have heard statements attributed to me which they have certainly not read in my writings, that I have nowhere said, because I never thought, that every one Briton was necessarily killed, even in those parts of Britain which became most thoroughly Teutonic. At the same time, I think that every one who really reads his Gregory and his Bæda, every one who carefully compares the map of Gaul with the map of Britain, every one who stops to think over the history of the French and the English tongues – and the history of the Welsh tongue too will not do him any harm – may possibly come to the conclusion that the doctrine that Englishmen after all are Englishmen has really some little to be said for it.

*16, St. Giles', Oxford,
October 18, 1886.*

LECTURE I.

EUROPE BEFORE THE ROMAN POWER

In my first course of public lectures I did my best to speak in a general way of the nature of historical study, of its kindred pursuits, of the difficulties by which it is beset and of the most hopeful means of overcoming them. I spoke of the nature of the evidence with which we have to deal in the search after historic truth, and of the nature of the witnesses by whom that evidence is handed down to us. In future courses I trust to apply the principles which I then strove to lay down to the study of some of the most memorable periods since the point at which, if at any point, the special business of this chair begins. That we have ruled to be the point at which the Teutonic and Slavonic nations first began to play a chief part in the great drama of the history of Western man. In the present term I ask your attention to a course which will attempt to fill a place intermediate between these two, and which may naturally serve as a link between them. Now that we have laid down rules for the general guidance of our studies, while we are looking forward to a more minute dealing with the history of some specially memorable lands and times, we may, as the intermediate stage, do our best to part off the history of man, such parts of it at least as concern us, into a

few great and strongly-marked periods. In my former course, while taking a very general view of my whole subject, I did not feel myself bound to keep within any artificial limits, whether of my own fixing or of any other man's. When speaking of evidence and of authorities, I drew my illustrations as freely from centuries before our æra as from centuries after it. In my present course I must make a yet more direct and open raid into the territories of my ancient brother. The history of the Teuton and the Slave, since the days when those races came to the forefront of the nations in the fourth, fifth, sixth, and seventh centuries of our æra, will be simply unintelligible if we do not attempt at least a general picture of that elder world into which they made their way, and of the course of events which gave that world the shape in which they found it. But my sojourn in the lands which are ruled to belong to another will not be a long one; before a ξενηλασία or an Alien Act can be hurled at me, I shall be gone. It will be only for the space of about a thousand years that I need tarry beyond the frontier which after all is a frontier of my own choosing. And I shall always welcome my ancient brother on a return visit of at least the same length. If I claim to walk lightly at his side through the ages between the first Olympiad and the great Teutonic invasion of Gaul, I bid him walk more steadily, more abidingly, at my side through the ages between the Teutonic invasion of Gaul and the Ottoman conquest of Trebizond. In my next academic year I shall not need to ask leave to play truant even for so short a space as I have spoken of. My main subject

will then lie fully within the barrier. We shall cross the Rhine and the Channel with the Vandal and the Saxon of the fifth century. And if it may still be sometimes needful to look back to Arminius and Ariovistus, to remember that men of our own stock fought against Gaius Julius and Gaius Marius, we can in return again call on our elder brethren to look forward for a far longer space, to assure them that we hold them thoroughly at home, not only in the Rome, Western or Eastern, of any age, but in the Aquæ Grani of Frankish Cæsars and in the Jerusalem of Lotharingian Kings.

There is one truth which in one sense I need not set forth again – it has been my lot to set it forth so often – but which I must none the less set forth almost every time that I open my mouth among you, for it must be the groundwork of my whole teaching, as it is the groundwork of all sound historic teaching. This is the truth that the centre of our studies, the goal of our thoughts, the point to which all paths lead and the point from which all paths start again, is to be found in Rome and her abiding power. It is, as I said the first time I came before you, one of the greatest of the evils which spring from our artificial distinctions where there are no distinctions in nature, from our formal barriers where there are no barriers in fact, that this greatest and simplest of historic truths is thereby wholly overshadowed. He who ends his work in 476 and he who begins his work in 476 can neither of them ever understand in its fulness the abiding life of Rome, neither can fully grasp the depth and power of that truest of proverbial sayings which speaks of Rome as the Eternal City.

And none but those who have thoroughly grasped the place of Rome in the history of the world can ever fully understand the most notable historic feature of the age in which we ourselves live. We live in an age from which Rome has passed away, an age at least in which Rome has lost her headship. And, by one of the wonderful cycles of history, the Romeless world from which Rome has passed away is in not a few points a return to the elder Romeless world on which Rome had not yet risen. In both alike the European world lacks a centre; in both alike, each city or nation does what is right in its own eyes, without even the theory of a controlling power. The fuller carrying out of this analogy I keep for the last lecture of the present course. I have now only to divide my subject into three great and marked periods. We have Europe before the headship of Rome arose. We have Europe under the headship of Rome, even if that headship was sometimes disputed and divided. Lastly, we have Europe since the headship of Rome has altogether passed away. It is the first of these three periods of which I wish to give such a sketch to-day as may at least put it in its right relation to the periods which follow it.

But there is one aspect in which all those periods form one whole; there is one tie which binds all three together; there has been one abiding duty which has been laid on Aryan Europe in all her phases, before Rome, under Rome, and after Rome. One "question" has, in the cant of the day, been "awaiting its solution," from the beginning of recorded history, and from a

time long before recorded history. That is the question on which a shallow sneerer, in the lucky wisdom of his blindness, bestowed the epithet of "Eternal." Happily indeed did he transfer to that abiding strife the epithet of the city whose sons bore so long and mighty a part in it. It is the "Eternal Eastern Question," the undying question between the civilization of the West and the barbarism of the East, a question which has here and there taken into its company such side issues as the strife between freedom and bondage, between Christendom and Islam, but which is in its essence simply that yet older strife of whose earlier stages Herodotus so well grasped the meaning. It is a strife which has, as far as we can look back, put on the familiar shape of a strife between East and West. And in that abiding strife, that Eternal Question, the men of the Eternal City, Scipio and Sulla, Trajan and Julian, played their part well indeed; but it was waged before them and after them as far back as the days of Agamemnôn and Achilleus, as near to the present moment as the days of Codrington and Skobeleff. In all ages, from the earliest to the latest, before the championship passed to Rome and after it had passed away from Rome, two great and abiding duties have been laid on Aryan Europe and on the several powers of Aryan Europe. They have been called on to develop the common institutions of the great family within its own borders; and they have been called on to defend those borders and those institutions against the inroads of the barbarian from without.

When our historic scene first opens, those twofold duties were

laid on a small branch of the European family, and that the branch that dwelled nearest to the lands of the enemy. It is not without a cause that those lands of Europe which lie nearest to Asia – we might almost add, those lands of Asia which are historically part of Europe – are in their physical construction the most European of European lands. Europe is the continent of islands, peninsulas, and inland seas; the lands round the Ægæan, its Asiatic as well as its European shore, form more thoroughly a world of islands, peninsulas, and inland seas than any other part of Europe or of the world. The Greek land was made for its people, and the Greek people for their land. I remember well the saying of one in this place with whom geographical insight is an instinct, that neither the Greeks in any other land nor any other people in Greece could have been what the Greeks in Greece actually were. The mission of the Greek race was to be the teachers, the lights, the beacons, of mankind, but not their rulers. They were to show what man could be, in a narrow space and in a short space of time; they were to show every faculty developed to its highest point, to give models of every form of political constitution, of every form of intellectual life, to bring to perfection among themselves and to hand on to all future ages that most perfect form of human speech, a living knowledge of which is still the one truest test of the highest culture. Greece was given to be the mistress of the world in the sense of being the world's highest intellectual teacher; it was not hers to be the mistress of the world in the sense in which that calling fell to

another of the great peninsulas of southern Europe. Deep and abiding as has been the influence of old Greece on every later age, her influence has been almost wholly indirect; it has been an influence of example, of precept, of warning; it has not been an influence of direct cause and effect. In one sense the world could never have been what it now is if the men of old Hellas had not lived and fought and thought and sung. But it is in another sense from that in which we say that the world could not be what it now is if the men of old Rome had not lived and fought, and – we will not say thought and sung, but ruled and judged the nations. It is indeed no small thought, it is one of the most quickening and ennobling of thoughts, that those men of Hellas were our kinsfolk, men of the same great family as ourselves, men whose institutions and whose speech are simply other and older forms of the speech and institutions of our own folk. The ancient lore alike of Greece and of England puts on a keener charm when we see in the *Agorê* before Ilios the same gathering under well nigh the same forms as we see in the *Marzfeld* beneath the walls of Rheims and in the *Gemôt* beneath the walls of London. We seem more at home alike in either age when we see the ἑταῖροι, the θεράποντες, that fought around Achilles rise again in the true *gesiðas*, the faithful *þegnas*, of our own folk, in Lilla who gave his life for Eadwine and in the men who died, thegn-like, their lord hard by, around the corpse of Brihtnoth at Maldon. Still all this is but likeness, example, analogy, derivation from a common source; we are dealing, not with forefathers but with

elder brethren. The laws of Lykourgos and Solôn have passed away; it is the laws of Servius and Justinian that still abide. The empire of Mykênê, the democracy of Athens, the league of Achaia, are all things of the past. If the Empire of Rome is no longer a thing of the present, if it has passed away, if it is dead and buried, it is well to remember that there are still men living who have seen its funeral. I am myself not old enough to have seen its funeral; but I have before now seen some look amazed when I told them that I had lived on the earth for twelve years along with a man who had once been Emperor of the Romans.

The days before the Roman power may be looked on as in some sort the preface to a volume the last page of which is not written, as the porch of a building which still stands and which architects to come may still add to or take from. It is with Rome that the chapters of the book itself begin; it is Rome that reared the first still inhabited chambers of the house. Or we may rather say that the tale of the days before Rome is a summary, short and brilliant, of all that man has done or can do. The tale of Hellas shows us a glorified ideal of human powers, held up to the world for a moment to show what man can be, but to show us also that such he cannot be for long. And herein is the highest glory of Greece; herein is the highest value of the tongue and history of Greece as supplying the truest and noblest teaching for the mind of man. In no other study are we so truly seeking knowledge simply to raise and school the mind; in none do we so sharply draw the still abiding line between those who have gone

through the refining furnace of those immortal studies and the barbarians – sometimes the self-condemned barbarians – who stand without. When we study the tongue, the laws, the history, of our own people, of any people of our immediate kindred, of that people who, whether conquering or conquered, were still the masters of us all, we are as it were engaged in our own work, we are busy with the toil of our own daily life; it is still something of a business, something of a calling. In our Hellenic studies we stand on a loftier height, we breathe a purer air, even as the peak of Olympos overtops the height of Alba. We master the tongue of Latium, because it is still the tongue of no small part of the business of practical life, because it meets us at every turn as an essential part of our own law, our own history, our very daily being. We master the tongue of Hellas as being in itself the first and noblest form of the common speech, as the tongue which, in its native and unborrowed strength, brought forth the greatest master-pieces of every form of lettered utterance, those master-pieces which none can know save those who can follow the very words of the poet, the orator, the philosopher himself, and who are not at the mercy of some blind guide who vainly strives to reproduce those living words in ruder tongues. After long years of familiar knowledge, we need hardly sigh for the days when those deathless works were fresh to us. The tale of Ilios and Ithakê, the oldest inheritance of the common folk, the oldest picture of the common household, is ever living, ever fresh. We can but pity the doom of those who, by their own act or by the

act of others, are shut out from it.

The beginnings then of European history, more strictly perhaps the beginnings of the brilliant prologue to unbroken European history, will be found in the borderlands of Europe and Asia, among the islands and peninsulas of the Ægæan sea. I am speaking now of history in the narrower sense, of the continuous political history of man. With the strangers who lay without the great brotherhood, ancient as may have been their power, mighty as may have been their works, we have to deal only when they come across the men of our own household. We begin in short with the first beginnings of the recorded history of Greece, with the first Olympiad as a conventional date, but not forgetting times before the first Olympiad so far as our earliest pictures carry us back to yet older times. I cleave to the date which I proposed in my Inaugural Lecture. I have to be sure come across a singular objection from a critic in this place. I have been told that, by beginning with the first Olympiad, I leave out all Mahometan history. There are then, one must think, those who believe that all Mahometan history took place before the first Olympiad. "Felices errore suo." I can only heartily wish that it were so, and that the Ottoman was a thing as dead and gone as the Hittite. I fear that, beginning with 776 B.C., nay even if we begin with the mystic year 476 A.D., we shall still have all Mahometan history in front of us, and that the needs of our tale will drive us to take not a few glimpses at that side of the world. From the very beginning we have to do with powers which filled the same place

in the world which the Mahometan powers filled in after ages, the powers against which our eldest brethren had to wage the earlier stages of the strife which still is waging. With ingenious speculations as to the earliest origin, the earliest settlements, the earliest forms of speech, of the Hellenic folk, I am not, in such a summary as this, called on to concern myself. I gladly leave them to my ancient brother. I have to deal with the Greek when he appears on the stage of the world as the first champion of the great cause and as waging a strife against worthy rivals. One people alone in the barbarian world have even the shadow of a right to be placed side by side, to be dealt with as *ebenbürtig*, with the men of Hellas. In the men of Canaan the men of Hellas had to acknowledge rivals who were largely forerunners and in some sort masters. Greece had ships, colonies, and commerce; but Phœnicia had ships, colonies, and commerce in days earlier still. How high in all the material arts the Phœnician stood above the earliest Greek we see in our earliest picture of Hellenic life. Not to speak of lesser gifts, we all bear in our minds that it was from the Phœnician that Hellas must first have learned to carve the abiding records of man's thought on the stone, on the brazen or wooden tablet, on the leaves of Egypt and on the skins of Pergamon. The political life of Greece was her own; that assuredly was no borrowed gift from Tyre or Sidon; yet Tyre and Sidon and that mightier Carthage whose institutions Aristotle studied had a political life of their own which brought them nearer to the Hellenic level than any other people beyond

the Aryan fold. Only, if we must admit that the men of Canaan were on some points the teachers of the men of Hellas, yet it was the men of Hellas and not the men of Canaan to whom destiny had given the call to be the teachers of the world. It is a strange destiny by which the people who gave Greece the art of writing should have left to us no writings to hand down to us the thoughts and deeds of a world of their own that has passed away. Strange destiny that, while so large a part of the acts of the Phœnician are recorded by Greek and Roman enemies, while the tongue of the Phœnician may be said still to live for us in the speech of the kindred Hebrew, yet the direct memorials of so great a people should not go beyond a few coins, a few inscriptions, a few ruins of cities which once held their place among the mightiest of the earth.

Our scene then opens with the picture of the Greek while still shut up in his own special land of islands and peninsulas. We ask not for our purposes how and whence he came thither; we ask not the exact measure of his kindred in blood and speech to the other nations around him. It is enough for us that the Greek is not wholly isolated, that he is not merely one of the great Aryan family, but that he is the foremost among a group of nations who are bound to him by some closer tie than that which binds together all the branches of the great Aryan family. The exact degree of kindred between Greeks and Thracians or Phrygians we may leave to other inquirers; it is enough for us that there was the common Aryan kindred, and seemingly

something more. But it is one of the leading facts of history that Greece had to deal on her immediate northern frontier, on the opposite coasts of Asia, on the opposite coasts of Italy and Sicily, with nations which, for historical purposes at least, were nearer still. Those nations had, to say the least, a power of adopting Greek ways, a power of becoming Greeks by adoption if not by birth. The boundary line between the Greek and the Epeiros, faint in the earliest days of Greece, seems for some ages to be drawn sharper and sharper. Then the tide turns; suddenly the Epeiros, the people of the oldest Hellas, the guardians of the oldest of Hellenic oracles, stand forth again in their elder character. Molottian Pyrrhos wages Western wars as a Hellenic champion and the kingdom of Pyrrhos settles down at last into a well-ordered Greek confederation.

So it is in Macedonia; so it is in Sicily; so it is in the Greater Hellas on Italian soil. All these lands, and other lands beside, become, for a longer or shorter time, part of the immediate Greek world, no less than Attica or Peloponnêsos. Greek colonization and Macedonian conquest had, each in its turn, a share in the work, and both were in many lands not a little helped by real, if unconscious, kindred on the part of those whom colonists and conquerors found already in possession. Every colony, every conquest, not only won new lands for the Greek settlers themselves, but increased the Greek nation in its wider sense by multitudes who became Greek by adoption, and in whose case the work of adoption was made more easy by

the existence of earlier ties of which neither side had thought. As time goes on, as we reach the days when Greek influences were most widely spread over the Mediterranean lands, we may easily trace out zones within zones, marking out the different stages by which the Greek element grows fainter and fainter. First there is the centre of all, the original Hellas itself. Then there are the genuine colonies of old Hellas, detached fragments of Hellenic soil translated to foreign coasts. Then there are the kindred lands whose people were fully adopted into the Hellenic fold. Beyond them again lie the kingdoms ruled by Macedonian princes, where a few great cities which we must call Greek by the law of adoption are planted in lands which have received at the outside only the faintest varnish of Hellenic culture. Lastly, beyond these again, there are the barbarian lands whose princes, like barbarian princes in our own day, made a show of adopting Greek speech and Greek culture, but where the foreign tastes of the princes had no real effect on their kingdoms, and which we cannot look on as forming part of the Greek world in the laxest sense. Such was Parthia; such was Pontos. Is it too much to add to the barbarian kingdoms of the East the mighty commonwealth of the West which had once been in Greek eyes no less barbarian? It is no small part of our œcumenical story to mark how far Rome became Greek and how far Rome refused to become Greek. The facts belong to a later time; yet in some sort they form part of our present survey. The Rome which brought the Greek lands step by step, first under Roman influence, then under Roman

dominion, was a Rome which had already come within the magic circle of Hellenic teaching; while keeping the essential essence of the national life untouched, while remaining truly Roman in every political institution, in every detail of law and government, she became Greek for every purpose of refined and intellectual life. Nay, Rome became, like Macedonia, a disciple that gathered in fresh disciples. Wherever Rome's political life spread, some measure, greater or less, of Greek intellectual life spread with it.

The history of Europe before the Roman power is in truth the history of the stages by which the Greek mind made its way to this general supremacy over the civilized world, and in some sort beyond the bounds of the civilized world. Within the range of this supremacy of the Greek mind comes the narrower range of the political supremacy of powers which were either Greek from the beginning or which had become Greek by adoption. The supremacy of the Greek mind has never ceased, and is still abiding. Greek intellectual dominion has formed one side of the whole modern world; the advance of Greek political power has wrought the lesser, but by no means unimportant, work of forming one of the nations of the modern world. The modern Greek nation, meaning thereby something more than the inhabitants either of the existing Greek kingdom or of the continuous Hellas of old times, is the fruit of old Greek colonization, followed up by Macedonian conquest. I said years ago that Alexander was the founder of the modern Greek nation, and I say so still. This saying may seem to shut out the work

of earlier Greek colonization, above all in those lands of Sicily and southern Italy which we have spoken of as having been admitted by adoption within the immediate Greek world. The truth is that Greek colonization has nowhere been fully lasting, it has nowhere left its abiding traces on the modern world, except where Macedonian conquest came to strengthen it. This enables us to fix a boundary for the lands which were permanently admitted within the immediate Greek world. That boundary is the Hadriatic. West of the Hadriatic Greek life has died out. The outlying Greek colonies in Gaul and Spain, deep as was their influence on Gaul, had ceased to be Greek before the great nations of modern Europe came into being. Even southern Italy and Sicily, where Greek life was strengthened by their long connexion with the Greek Rome on the Bosporos, have ceased to be Greek for some ages. The lands in which a series of invaders of whom Pyrrhos of Molottis was the last and greatest strove in vain to set up a Western Greek dominion, have fallen away from the Greek world. But the work which Alexander of Epeiros failed to do in the West was largely done by his more famous nephew and namesake in the East. If a great part of Alexander's conquests were but for a short time, another great part of them was abiding. The work of Alexander and Seleukos fixed a line fluctuating between the Euphrates and the Tigris, as a long abiding boundary of European dominion. It fixed Tauros, the boundary of Alexander's first Asiatic conquests, as a far more abiding boundary of European life. I have had to point out in

two hemispheres, but I must point out again, how very nearly the actual range of the modern Greek nation agrees with the range of old Greek colonization east of Hadria. It has advanced at some points and it has gone back at others; but its general extent is wonderfully the same. It is an extent which in both ages has been fixed by the genius of the people. Nowhere out of the old continuous Hellas does the Greek people, none the less Greek because largely Greek by adoption, spread from sea to sea. Throughout a large part of eastern Europe and western Asia the Greek is the representative of European and civilized life on the whole sea-coast. The world of peninsulas and islands is the world of the Greek now, exactly as it was in the days of the Homeric Catalogue.

It is, as we held in our former course, with that Catalogue, the first written record of European politics, that our survey of Europe before the Roman Power must open. With all who can take a general grasp of history and who understand the nature of evidence, the Domesday of the Empire of Mykênê, puzzling to the mere porer over two or three arbitrarily chosen centuries, commands full belief. We ruled it in our former inquiry to be the highest example of a general rule, "Credo quia impossibile." In the Catalogue we see the people of many islands and of all Argos, grouped under the Bretwalda of Hellas, already engaged in a stage, and not the earliest stage, of the Eternal Question. Herodotus, who better knew the meaning of the world's history than the diplomatists of modern days, could point, in a mythical

shape indeed, to stages earlier still. Whether there ever was a personal Agamemnôn and a personal Odysseus matters but little; it matters far more that the keen eye of Ælfred, who knew the relation of an overlord and his vassal princes, could see the relation between Ulixes with his two kingdoms and the *Casere* Agamemnôn of whom he held them. That *Casere*, kingliest among the kingly, βασιλεύτερος in the throng of βασιλῆες, is already doing the work of a Trajan or a Frederick; he is fighting for Europe on the shores of Asia. The work of Greek colonization has begun; Crete, to be won again ages after from the Saracen, is already won from the Phœnician; Rhodes is already admitted to Hellenic fellowship, to see in after days the might of Antigonos and the might of Mahomet shattered beneath her walls. The southern coast of Asia is still untouched; Milêtos is a barbarian city; but Achilleus has won Lesbos as his own prize, and on the mainland the work is doing which was to make the coasts of the Hellespont and the Propontis a foremost outpost of Greece and Europe, the land which was to witness the first exploits of the first crusaders and to behold the Eastern Rome rise to a fresh life under the firm rule of the Emperors of Nikaia. Deem we as we will as to minuter details, as we have in the Homeric poems our first glimpse of Aryan society in peace and war, so we have in them our first record, if only in a poetic form, of one stage of the great strife which changed the barbarian peninsula of Asia into that solid home of Grecian speech and Roman law which for ages held up against the ceaseless inroads of the

Arabian conquerors. To the west, to the north, our range of sight is narrower. No colonist from Argos and its islands has made his way to Italy or Sicily; Akarnania is still part of the vague *Mainland*, the still undefined *Epeiros*; Korkyra is still a land of fable on which no settler from Corinth has set foot. But there are signs which already point to the kindred of the nations on both sides of the Ionian sea. The Sikel dwells on both coasts; even of the more mysterious Sikan we get a passing glimpse. The northern coast of the Ægæan is known; but that coast is not yet Hellenic; it significantly sends its warriors to fight on the Asiatic side. Further to the north, further to the west, all is wonder and mystery; we may as well ask whether the poet had any conception of the site of London as whether he had any conception of the site of Rome. The eyes of infant Greece are still fixed on the East; vague tidings had reached her of the wonders of the land by the river Ægypt; the men of Sidon were her visitors, her traffickers, in some sort her teachers. But the wary sons of Canaan were too wise to tell all they knew of Western lands and Western seas. The gold of Tartêssos was as yet for them only; for them only was the precious knowledge that the pillars of Hêraklês – if Greece had as yet heard their name – opened into no stream of Ocean parting the lands of the living and the dead, but into the boundless waters over which it was as yet for themselves alone to spread their sails.

Let us take another glance at the Mediterranean world at a later time, a time when our historic evidence is still meagre and scattered, but when we have begun to leave mere legend

behind us. It is one of the gains or losses of the wider study of history that it often teaches us to look at this and that period with different eyes from those with which we naturally look at them when we are engaged only in the narrower study of special times and places. I well remember learning, and I well remember being startled as I learned, from the teaching of Mr. Finlay, that the age which we commonly look on as the most glorious in Grecian history, the fifth century before Christ, was in truth an age of Greek decline. The truth is that it was the greatest age in the history of Athens, and a crowd of causes lead us at every moment to mistake the history of Athens for the history of Greece. What we sometimes fail to see Herodotus saw clearly. He saw that in the general history of the world the age of the Persian wars was, for the Greek people as a whole, the scattered Greek people all over the world, an age of decline. The fact that there was a Persian war, a Persian war waged in Greece, is enough to prove the saying. That fact of itself shows that that process had already begun which is still not ended, the long and gloomy work of which Finlay steeled himself to write the story, the History of Greece under Foreign Domination. It is enough to prove Finlay's point that Milêtos had learned to groan, as thrice-betrayed Jôannina groans still, beneath the yoke of the barbarian. The periods when Greek influences had most sway over the whole world are two, one earlier, one later, than the more brilliant times of our usual studies. The earlier is the greater; for it is the time when Hellas grew and spread and made wide

her borders among the nations, by her own unaided strength, the time when Hellenic colonization carried everywhere, not only Hellenic speech and Hellenic arts, but the higher boon of free Hellenic political life. In the later period Hellenic speech and Hellenic arts are spread more widely than they had ever been spread before; but Hellenic political life is no longer carried with them. The external might of Greece is wielded for her by the kings of the adopted lands; we have passed from Hellenic colonization to Macedonian conquest. In neither of those periods was the most vigorous Greek life to be found in old Greece itself; the most brilliant recorded period of old Greece is the period between the two, the period of our most usual Greek studies. But it was the most brilliant because the outer bounds of Hellas had fallen back before victorious barbarians, and because old Greece rose up in a renewed strength to avenge the wrongs of her colonies and to ward off the like bondage from herself. The Greece of the fifth century before Christ is like the Rome of the fourth century after Christ. Its warfare is essentially defensive; it seldom gains new ground; it has much ado to defend old ground. It gains victories; it wins territories; but the victories are gained over threatening invaders, the territories that are won are won back from the grasp of those invaders. The work of Kimôn, the work of Agêsilaos, answers rather to the work of Galerius and Valentinian than to the work of those conquerors of realms wholly new who made Sicily a Greek and Gaul a Roman land.

It is hard to fix on the exact moment when free and

independent Hellas – for remember that wherever Hellênes dwell there is Hellas – had spread itself most widely over the Mediterranean coasts. For boundaries fluctuate, and Hellas still advanced at some points after she had begun to fall back at others. But we cannot be far wrong in picking out some time not far from the beginning of the sixth century before Christ as the most brilliant time of the free Hellênes throughout the world. Then, as Herodotus puts it, all Greeks were still free; it was in the course of the next century that some Greeks were brought under the power of barbarian masters. If some Greek colonies were still to be planted, all the fields of Greek colonization had already been opened. And in most of them the Greek cities were at the height of their power and greatness, positive and relative; they were greater than they were in after days, greater than the cities of old Greece were at the same time. It is one of the truths which it is hardest to take in, that there was a time when Milêtos and Sybaris and Akragas, rather than Athens or Sparta, were the greatest cities of the Hellenic name. The like came again at a later time, when the greatest of Greek cities were Alexandria and Antioch. That the life of Athens and Sparta was the more abiding proves that the Greek was after all more at home on the soil on which he grew to be a Greek; but the fact that, at one time the colonial, at another the Macedonian, cities altogether outshone the older and truer Hellas is a fact which should be ever borne in mind. In the great days of the Greek colonies the greater part of the Mediterranean coasts was

divided between settlers from Greece and settlers from Phoenicia. In the eastern seas the Greek had the supremacy; the true life and strength of the men of Canaan had passed away from Sidon and Tyre to the Phoenician cities in the western Mediterranean, to Panormos in the great central island, to Gadeira on the Ocean, to Utica on the Libyan coast, to the New City which outshone her parents and elder sisters, to mighty Carthage, chief and in course of time mistress of her fellows. From the Ægæan islands the Phoenician had withdrawn before the Greek; even in more distant Cyprus the Greek had gained the upper hand. Far to the south, on the Libyan mainland, the fertile coast between the Egyptian and the Carthaginian had beheld the growth of Kyrênê and her sisters of the Greek Pentapolis. The Greek cities of Asia were among the most flourishing in the world; the gates of the Bosporos had been thrown open; the Pontos was no longer the Inhospitable but the Hospitable Sea; if the most abiding seat of Hellenic freedom, Cherson on her Tauric peninsula, had not already sprung into being, the path had at least been opened for her. On the western side of her own peninsula, Greece was creeping up the Hadriatic coast; setting aside later settlements, setting aside doubtful tales of earlier settlements, Akarnania was now part of the Greek mainland, Korkyra was numbered among Greek islands, Ambrakia, perhaps Epidamnos and Apollônia, had begun their course; Greek culture was spreading among the kindred nations; if narrower Hellenic feeling forbade to the Thesprotian and the Molottian any share in the Hellenic name,

wider and more liberal inquirers did not deny their right. But, above all, this is the age of the greatness of the Greek folk in the lands west of Hadria, that greatness which so soon dwindled away, and which adventurous kings from Sparta and Epeiros strove in vain to restore. The Phœnician, whose settlements once studded the eastern and southern coasts of Sicily, is now driven into the north-western corner of the island; the Sicilian cities are among the foremost of the Greek name; if Syracuse is less great than she was in days to come, it is because Akragas and Gela have not yet fallen from their first greatness. In southern Italy, alone in lands out of the old home, in a peninsular land recalling the old home, Hellas spreads from sea to sea; the Greater Greece holds the land firmly with her great cities; Sybaris has reached the greatness from which she is soon to fall into utter nothingness; Taras, not yet Latin Tarentum, has begun the long life some traces of which hang about her even in our own day. As for the Greek cities in the Western Mediterranean, Massalia and her fellows, their full day of greatness, their day of widest influence over barbarian neighbours, had as yet hardly come. But it was coming; the work was begun. In that day Hellenic life is fully as vigorous and flourishing in the Western as in the Eastern lands. Continuous Hellas lies between the two, for a moment less brilliant, of less influence in the world, than the two great ranges of Greek colonization on either side of it. But when the whole Mediterranean coast might seem to be divided between the Greek and the Phœnician, two lands stand marked as having

supplied no home for the settlements of either. There was the land whose day of greatness had gone by, and the land whose day of greatness was coming. By the banks of the Nile the site of Alexandria still stood unnoticed by all the wisdom of a thousand Pharaohs; the Greek was already known in Egypt as a mercenary; he had not yet come to reign as a Preserver and a Benefactor. By the banks of the Tiber, Rome, perhaps already the head of Latium, not yet aspiring to be the head of the world or the head of Italy, was biding her time; not yet herself conquering or colonizing, but strong enough, along with her valiant neighbours, to keep central Italy as an Italian land, in which neither the men of Hellas nor the men of Canaan should find a dwelling-place.

This then, from the point of view of œcumenical history, is the time which saw the full height of strictly Hellenic greatness, the greatness of Hellenic commonwealths, the greatness of states which were Greek by birth and not only Greek by adoption. Let us pass on to the next strongly marked period, the days, stretching not very much beyond a century and a half, which are undoubtedly the most brilliant days in the life of some of the greatest cities of the elder Hellas, and which have therefore often been mistaken for the whole history of the Greek people. Now, as Herodotus says, we can no longer say that all Greeks are free. In the course of the sixth century B.C. the work of Mummius and Mahomet begins; Greeks now begin to be the subjects of foreign rulers. Barbarian powers such as Greeks had never yet had to deal with have arisen in East and West. Two such powers above

all have come to the front, a mighty empire in the East, a mighty commonwealth in the West, an empire and a commonwealth which for some generations were to be names of fear throughout the Hellenic world. On the one side the old barbarian powers of Asia, powers which lay beyond the range of European history, have given way to a new barbarian power which forced itself within the European range, and which we may almost say had a right to force itself. It was not against the Hittite or the Assyrian that the strife had to be waged, but against the kindred Persian. An Aryan people had been misled in their course of wandering; they had strayed into the land of morning; they now turned their faces towards the setting sun, but they turned them only when it was too late, when they had already put on the guise of the lands of their sojourn and could show themselves among their European kinsfolk in no light but that of barbarian invaders. Yet we must pay our tribute to the long abiding national life and national energy which could so often rise again in full freshness after ages of bondage. It was no mean people which could twice spring into fresh being at the preaching of a national religion. It was in truth no small mission in the world's history that fell to the lot of the Aryan of Persia. Once the worthy rival of Greece, he rose again to be the worthy rival of Rome; like the Greek, he could lead captive successive conquerors; in the grasp of the Saracen, in the grasp of the Turk, his old life could still abide, and, if he bowed to the creed of Arabia, it was only by changing it into a new shape which made it before all things the creed of

Persia. The Lydian reaped the first-fruits of Greek subjection; the Persian threatened to turn the whole eastern half of Hellas, continuous and scattered, into part of a world-wide dominion. The King – βασιλεύς – forestalling in that simple word the titles and controversies of days to come, was indeed beaten back from old Hellas; he was beaten back from Europe; he was for a while forced to withdraw his fleets and armies from the Hellenic coasts of Asia. But the fact that he had to be driven back from all of them of itself showed what an enemy it was against whom Greece had now to strive. For a moment Thebes was the willing ally, Athens was the defenceless conquest, of the lord of Susa and Ekbatana. And after all the Persian did cut Hellas short on the side of Asia; he even declared his will as a master in the councils of Europe. A century had not passed since the day of Salamis when, by the peace of Antalkidas, the peace which the King sent down, the Greek cities of Asia, the Greek cities of Cyprus, were formally acknowledged to be the King's.

In the West meanwhile Hellas had to strive against a rival yet more worthy of her rivalry, not against a barbarian empire, but against a barbarian commonwealth. The old Phœnicia on the Syrian shore had fallen from its glory; its commonwealths, still rich and flourishing, had sunk into dependencies of the Persian power. The great field of Phœnician enterprise now lay in the western seas. One Phœnician city, the youngest of the great Phœnician cities, had risen to a place in the world and the world's history such as the cities of the elder Canaan had never reached.

The New City, Carthage, was now the centre and representative of Phœnician life far more than Sidon or Tyre. Carthage, in after days the rival of Rome, was now before all things the rival of Greece. She was to bring Rome nearer to destruction than was ever done by any other power of the Mediterranean world; she was to destroy for a season, to weaken for ever, more than one of the greatest among the western cities of Hellas. At the head of a mighty following of dependencies of her own race, swollen by barbarian subjects and mercenaries of every race, the Asiatic city planted on the shores of Africa came nearer than any other power of those days to rooting up the elder life of Europe, the life of which first Greece and then Italy was the centre. We do not rightly take in the full significance of the struggle which Greece went through at the beginning of the fifth century B.C. if we do not at every moment bear in mind how the whole Greek folk was attacked on both sides at once. It may or may not be true that Xerxes entered into an actual league with Carthage; it may or may not be true that the fight of Salamis and the fight of Himera were fought on the same day. True or false, both beliefs set forth the true position of the Greek states at that moment, threatened by Persia on one side and by Carthage on the other. The Persian was beaten back; from the actual soil of continuous Hellas he was beaten back for ever. The Carthaginian was beaten back only for a moment; he still kept his hold on Sicily; he was yet to destroy Selinous and Akragas, to come within a hair's-breadth of destroying Syracuse. In earlier days the scattered

Phœnician settlements in eastern Sicily had withdrawn before the coming of the Greek colonists; but now the Phœnician power was wielded by a single mighty commonwealth which held some of its strongest outposts, Panormos at their head, in the north-western corner of the great island. In Sicily things seem to have turned round; the European holds the eastern, the Asiatic holds the western coast. And it is now the masters of the western coast that threaten the eastern.

But the Persian and the Phœnician were not the only enemies against whom the scattered Greek nation had to strive. Foes nearer to the Greek in race than the Phœnician, less widely removed in political and social institutions than the Persian, were threatening the power and the being of one great division of the Greek name. The second of the great peninsulas of southern Europe, the central one of the three, the peninsula which held Rome and Capua and the cities of the Etruscan, was beginning to come to the front in the drama of history. There was as yet no sign that Italy was to be the ruling land of the world; but there were signs that Italy was no longer to be a land in which settlers of foreign races might carve themselves homes at pleasure. The name of Rome was beginning to be heard in Hellenic ears, but it was as yet hardly a name of fear. It was as yet the native races of southern Italy that the Greek cities had to dread, and Rome was for a while the enemy of their enemies. The Persian and the Carthaginian were strictly enemies from without; the Persian was in every sense an invader of the soil of

the oldest Hellas; the Carthaginian was at most winning a land in which other branches of his race had once made settlements; but the Lucanians and the other nations of southern Italy were, in the strictest sense, winning back their own land from strangers. When Kymê and Poseidônia ceased to be cities of Hellas, in one sense the boundaries of the civilized world fell back; in another we may say that they advanced, as the nations of Italy began to show that the time was come for the men of the central peninsula to play their part in the world's history as well as the men of the older peninsula to the east of them.

By the middle of the fourth century B.C. the decline of Greece is, even on the shallowest view, allowed to have begun. But it is commonly held to have begun merely because the Macedonian kingdom was beginning to step into that position of primacy among the Greek powers which had been held at different times by the cities of Argos, Sparta, Athens, and Thebes. And as regards the political life of the great Greek cities, above all, as regards the political life of that Athens which we are so often tempted to mistake for Greece, the change was great indeed, sad indeed. But we must not forget that the political decline of the great cities of old Greece was but one part of the general political decline of the Hellenic people, and also that a large part of old Greece itself looked on the change in quite another light from that in which we are used to look at it from the purely Athenian point of view. With the voice of Dêmôsthênês ringing in our ears, it is hard to listen to the calm comments of

Polybios, when he hands on to us the traditions of Megalopolis and of so many other cities by whom Philip was looked on as a friend and deliverer, a pious crusader against the sacrilegious Phokian. But yet more important it is to remember that, if old Hellas lost much through the advance of the Macedonian, the younger Hellas beyond Hadria lost immeasurably more through the advance of the Phœnician and the native Italian. Cry after cry for help went up from Italy and Sicily to the motherland in Greece. A series of adventurers, republican and princely, crossed the sea to bear help to their threatened brethren or to carve out a dominion for themselves. Some went to free Greek cities from domestic tyrants, others to free them from the yoke of the advancing barbarian. That men from the motherland were needed for either work shows that the great day of the Western Greeks had passed away, that they could no longer keep either internal freedom or external independence by their own strength. And, dark as is the tale of Dionysios and Agathoklês, we cannot wholly put out of sight that even they had a brighter side as in some sort champions of Hellas against the barbarian. We must not forget Dionysios as the planter of Greek colonies on both sides of Hadria, nor Agathoklês as the man who carried the arms of Europe to the shores of Africa, the forerunner of Regulus and Scipio, of Roger of Sicily and Charles of Austria. But the mission of Diôn and of the nobler Timoleôn, the warfare of the Spartan and the Epeiros, of Archidamos and Alexander and Pyrrhos, showed that the Greeks of the West could no longer stand, even

by the help of the Greeks of the old Hellenic lands or of the lands which had become Hellenic by adoption. Their doom was sealed; so before long was the doom of all lands, the lands of the Macedonian and the Carthaginian no less than the lands of the Sicilian and the Italian Greek. But the fall of Macedon and the fall of Carthage were yet far distant; those lands were reaching their highest pitch of greatness at the moment when it became plain that all that was left for the Greeks of the West was to become subjects or dependents of an Italian power.

Another point to be noticed is the close connexion between the destiny of the Eastern and of the Western Greeks. The Spartan princes sought for a career in Italy because, in face of the advance of Macedonia, there was no career left for them in old Greece. Moreover the Epeirot kings Alexander and Pyrrhos are themselves part of the *Hellênismos*; they are among the chiefest signs that the Hellenic name and culture had spread beyond the genealogical bounds of the Hellenic nation. Their people might have an ancient kindred with the Greeks; they themselves might come of the blood of Achilleus; but they were still, in the wider aspect of the time, Greeks by adoption only. And the career of the Epeirot kings in the West was directly suggested by the career of the Macedonian kings in the East. Their land looked towards Italy and Sicily yet more directly than Macedonia looked towards Asia; and perhaps Alexander, certainly Pyrrhos, sought to found beyond the Hadriatic a Western Greek dominion to balance the Eastern Greek dominion which the Macedonians had founded

beyond the Ægæan. So it was not to be. The decree had gone forth that Greece, in her new guise, was to leaven the East, for a while to rule over the East, but that in the West the political power of the Greek race was to die out, that even its intellectual influence was to be indirect, an influence which had to accept Roman masters and disciples as its instruments.

Yet the day was coming when Rome was to rule in the East as well as in the West; she was step by step to draw all the Greek powers, those that were Greek by adoption as well as those that we may call Greek by birth, within the spell of that influence which silently changed from alliance to subjection. The details of that process, the picture of the world into which Rome burst as it were in a moment, the history in short of the third and second centuries, have, in the common course of so-called classical studies, met with a neglect which can be measured only by their paramount importance in universal history. The distinctive aspect of that age I shall have to speak of again. I wish now to point out how rich in political instruction of every kind, rich perhaps beyond every other age of so-called classical times, the age of Polybios really is. The Greek world of his day was made up of an assemblage of states, of every degree of power and of every form of political constitution. There was nothing like it in the earlier days of Greece; there was nothing like it in the after days when Rome practically became the world. But the Greek world of those days gives us a lively image of the political state of modern Europe for some ages past. The

political experience of Polybios was immeasurably wider than that of Thucydides; he had in truth an experience fully as wide and varied as that of any modern statesman. Thucydides knew only the independent city, oligarchic or democratic, and the city which would fain be independent but was not. In his day kingship and federation – federation worthy to be so called – were still in the background; they hardly stood forth on the political stage; kingship was not the constitution of any acknowledged Greek power; federation was not the constitution of any Greek power of the first or even of the second rank. But Polybios could study, within the range of Greek or Greek-speaking powers, every form of kingship and every form of commonwealth. There was the national kingship of Macedonia, the king ruling over his own people. There was the local kingship of Egypt, the rule of Greek kings over a foreign nation. There was the Seleukid dominion, fallen indeed from its old greatness, but whose kings still kept up some memory of the position alike of Cyrus and of Alexander, the position of the Great King, the King of Kings, ruling over lands and cities, Greek and barbarian, of every speech, of every form of life, of every kind of relation to the central power. And the Greek city-commonwealth, fully free and independent, was still a familiar form of political life; nor need it shock us that the purest and noblest example of a Greek democracy was now to be found, not at Athens but at Rhodes. But the highest political life of Greece, above all of old European Greece, was now to be found in the federal states, in Polybios' own Achaia, in gallant

and faithful Akarnania, in the adopted Greek land of Epeiros, nay too in after days beyond the sea, among worthy imitators of Hellenic models, in that land of Lykia whose people, in the latest day as in the earliest, stand forth as the worthiest folk of Asia, alongside of the men of Achaia, worthiest folk of Europe. Achaia, Rhodes, Pergamon; it was no mean lesson to be able to study the federal commonwealth, the single city commonwealth, the kingship of a house worthy to reign, each standing forth in a model example of those three several forms of government. In such a system of states as this, instead of the simpler relations of earlier days, we come across all the complications of modern international politics. While the old republican life goes on, we see beside it the working of dynastic interests, the influence of queens and ministers, exactly as in the modern world. Diplomacy has its work to do, and a busy and constant work it is. Nor is the history of these times simply the history of petty states. Not only Macedonia and Egypt, but Pergamon, Achaia, Rhodes, were all great powers according to the standard of any earlier age. They were the leading states of their own world, the chief members of an established system in which each held its place exactly like the states of the modern world. Suddenly a foreign power broke in among them, a power far stronger than any of them, a power which came from another world beyond their range, and which in a moment changed the face of the world into which it entered. The suddenness of this irruption of Rome into the Greek world, the speed with which she sprang at once to the first place in the

East as well as in the West, are among the most striking parts of the story. They stand out in marked contrast alike to the slow steps by which Rome had marched to the headship of the West and to the slow steps by which her leadership in the East was changed into direct and universal rule. Next to the delusion that the Empire of Rome came to an end in 476 A.D. stands the delusion that free Greek states came to an end in 146 B.C. This last delusion may be easier to get rid of than the other. The third and second centuries B.C. have at least the advantage of being left pretty clear from the touch of the crammer. It is easier to write on white paper than to make parchment ready for a palimpsest. It may be easier to set forth the true aspect of the age which ruled that Rome should be the head of the world than it is to set forth the true aspect of the age which answers to it, the age which ruled in what shape Rome should still remain the head of the world, though her political dominion over half her provinces was broken in pieces.

LECTURE II.

ROME THE HEAD OF EUROPE

In my last lecture I strove to draw a picture of the Mediterranean lands at the moment when the Greek world, as the Greek world had been shaped by Macedonian conquest, a world of kingdoms, federations, and single cities, a busy and intricate system full of the deepest political lessons at every step, was suddenly startled by the invasion of a power from the West. That power had already slowly risen to the first place in its own Western world; it now sprang as in a moment to the first place in the East; but, having thus sprung to the first place, it was content to fall back on its former slow and piecemeal course. Generations had to pass away before the paramount influence in the Greek world which Rome won at a single grasp was fully changed into immediate dominion over every land and city to which its influence had spread. Very early in the second century B.C. Rome was already the paramount power in the Greek world. She had not a single province east of Hadria; but cities, confederations, kingdoms, all knew that she was practically their mistress. Late in the first century A.D. Rome had many provinces east of Hadria; her immediate dominion had become the rule, and even nominal independence was the exception; but there were still free Greek cities which Vespasian deemed it

prudent to bring under his immediate dominion, and there were not a few other free Greek cities which Vespasian left to give Trajan an opportunity of respecting the faith of treaties. The first step in short was sudden and swift; every later step was slow; but the first step carried every later step with it as its necessary consequence. In the interval between the First and Second Punic Wars, Rome appeared east of the Hadriatic as the deliverer of Greek cities from the pirates of Illyricum. That was in truth the first step in that eastward march by which, five hundred and fifty years later, Rome herself, in her own person, followed in the wake of her dominion, and transferred her seat from the seven hills by the Tiber to the seven hills by the Bosporos. Or shall we say that the first step was taken at a far earlier time? The position of Rome as an Italian state, ruling over Greek allies and subjects, but in return deeply affected by Greek influences of every kind, had begun while Rome still dwelled in her own peninsula. Before she crossed the Hadriatic, she had begun to put on the character of that compound power, politically Roman, intellectually Greek, whose calling it was to leaven the world. The extension which was marked, in the later half of the third century, by the Roman alliance with Apollônia, Epidamnos, and Korkyra, was an extension only geographical. The ally or mistress, whichever name we choose, of Naples, Tarentum, and Syracuse, the undoubted mistress of the greater half of Sicily, had already begun to put on the character of a Greek power before she drew sword for or against any city of the elder Greece.

Rome had entered the ranks of the *Hellênismos* before Corinth admitted her citizens to strive in the games of the Isthmos, before Athens honoured them with initiation into the holiest rites of Dêmêtêr and her Child.

In a lecture of my former course I pointed out some of the physical conditions which made it possible for Rome to rise to the headship of the world. The course of all history, I then ventured to say, had been determined by the geological fact that certain hills by the Tiber were lower and nearer together than the other hills of Latium. If I were lecturing on Roman history as such, instead of taking a glance of a moment, a glance of a mere thousand years or so, at Rome in her œcumenical position, I might carry out this thought into great detail. For my present purpose it is enough to say that the central spot of the central peninsula was naturally called to headship. We might point out that the process which made Lugubalium and Nisibis bulwarks of Rome began when the Palatine and the Capitoline hills were girded by a single wall. But it is enough for us to mark the great steps in the advance of the Roman power, the steps which made her the head of Latium, the head of Italy, the head of the West, the head, and in the end the mistress, of the Mediterranean world. In all these stages we must ever bear in mind that the rule of Rome was in the fullest sense the rule of a city, a rule of essentially the same kind as the rule of other ruling cities before and after. It was distinguished from the rule of Athens, Sparta, Carthage, Bern, and Venice only by

the vastness of the scale to which the rule of the Roman city extended, and by the process, unparalleled in the history of any other city, by which the franchise of the ruling commonwealth was gradually extended to all its allies and subjects. Latium, Italy, the Mediterranean world, were merged bit by bit, not only in the Roman dominion but in the Roman city, till every Italian ally, every Greek confederate, even every barbarian provincial, had become a citizen of Rome. It is true that the last stage of the process did not take place till to be a citizen of Rome simply meant to be a subject of Rome's master. It has been doubted, with no small show of reason, whether the edict of Antoninus Caracalla was not an immediate loss rather than an immediate gain to those whom it admitted to the full honours of the Roman name. But the eye of universal history looks at the change in another light. The edict of Antoninus, whatever its immediate motives, whatever its immediate results, did in the end create an artificial Roman nation throughout the Roman dominion, at any rate from the Ocean to Mount Tauros. Every freeman throughout the Empire had now a right in the name and traditions of Rome. We see the results of this change in the men of the fifth and sixth centuries, in those Romans of Gaul and Spain who knew no national name, no national being, save that of the city to which their forefathers had bowed. We see its yet more lasting results in the Romans and the Romania of the East, in the Greek-speaking folk from whom the Roman name has not yet wholly passed away, in the Latin-speaking folk to whom in our own

day the Roman name has again become the living badge of their regenerate being.

On Rome then, as head of Europe in a sense in which no other among the powers of Europe ever reached that headship, the two duties of a great European power were laid in a fulness in which they were never laid on any other. Rome was called on, before all others, to be the teacher of nations of her own European stock, to be the champion of Europe against the inroads of barbarians from without. In the former character her teaching had sometimes to be sharp; she had often to wield the rod of as stern a discipline as that with which Gideon taught the men of Succoth. It was the mission of Rome to make the Gaul the partaker of her tongue and culture. It was her mission to make the Teuton the heir of one half of her political power. She was to frame out of his stores and her own a third state of things distinct from either of the elements that went to frame it. Of the union of Teuton and Roman sprang the world of modern Europe. But for that union the nations had to bide their time; as in the games of Hellas, they that rose before the happy moment were scourged back again. They who came as invaders only had to be dealt with as invaders and not as disciples. The Gaul who came before his time had his scourging at Sentinum; the Teuton who came before his time had his scourging at Aquæ Sextiæ and Vercellæ. But how well the work was done with Gauls and Teutons who better knew their time and place, we see when the Gaul Sidonius paints in his Roman speech the portrait of one Theodoric, Gothic lord of a

Roman realm; we see it when a greater Theodoric, Gothic lord of a mightier Roman realm, legislates from his throne at Ravenna for the welfare of Rome's earliest Gaulish province. Here was one side of the mission of the head of Europe, the teacher of the kindred nations. Her other side as European champion, as foremost representative of the Eternal cause, stands forth in her long warfare with the Carthaginian, the Persian, the Arab, and the Turk. And both sides stand forth together when Rome, lady of the nations, marches forth with her Teutonic *comitatus* round her to meet the hosts of Attila. The work was well in doing when Anianus looked from the walls of Orleans on the banners of deliverance, Roman and Gothic, flocking side by side, in the strife when Roman, Goth, and Frank, Catholic, Aryan, and heathen, joined to deal the final blow for the common European soil on the day of slaughter in the Catalaunian fields.

How the Latin city of Rome marched to the headship of Latium, how the head of Latium marched to the headship of Italy, are matters of Roman rather than of universal history. The œcumenical calling of Rome comes upon her as soon as she has become the head of Italy, perhaps more strictly in the very moment of her becoming such. She is not fully head of Italy till she has beaten back the invader from Epeiros from the shores of her peninsula. But her war with Pyrrhos had brought her into the thick of the Greek world and all its complications. Unless we accept the tales of her earlier dealings with Massalia, Rome has not yet sought either Greek allies or Greek enemies beyond

the bounds of Italy. But Greece, in the person of her foremost champion, had come to seek out Rome within those bounds. The fight of Beneventum ruled that Italy should be Italian; it ruled that no Greek power should arise in Western Europe to balance the realms of Ptolemy and Seleukos in the East. It ruled in short that the head of Italy should be Rome. The wars which Rome had waged against the Samnite and the Gaul had made her beyond all comparison the first power in Italy. The war with Pyrrhos, the war that threatened to make Italy, like Asia or Egypt, part of a Greek dominion, made her the undoubted head.

The head of Italy now stood forth as one of the great powers of the world. It marks one of the differences between the political state of those days and that of our own that Rome had no sooner undoubtedly risen to this position than she found herself engaged in a struggle, a struggle well nigh for life and death, with the other great power of the Western Mediterranean. In the modern world, whatever jealousies, controversies, wars, may arise between any of the great powers of Europe, none seeks the utter destruction of any other, none seeks the abiding weakening of any other, its degradation from the rank of a great power. But the establishment of Rome as the undoubted head of Italy, as one of the two greatest powers of the West, at once condemned her to abiding rivalry with the other power, a rivalry which might be salved over by this or that interval of peace, but which meant that, sooner or later, either Rome or Carthage must perish. We must remember that, while between any other two of the great wars

of Rome there was some slight interval of peace, the war with Pyrrhos and the Italian allies of Pyrrhos was followed without any break whatever by the first war with Carthage. That war was the War for Sicily. On any theory of natural boundaries, a power that was the head of Italy might reasonably, so far as there is reason in such matters, expect to spread its dominion over the lands within the Alps, and over the three great islands which look like natural appendages to the peninsula of Italy. And a power which spread itself over the lands within the Alps, a power which from its own shores could look out on the mountains of Illyricum, could hardly expect to keep itself wholly unentangled by the affairs of the lands on the other side of Hadria. Rome then had hardly become the head of Italy before two fields of action were opened for her without a breathing-space. She had to strive with the other great power of the West, and signs were not wanting that before long her destiny would call her to mingle in the strifes of Eastern Europe also.

The Western call was the earlier and the nearer. Close on the war with Pyrrhos followed the War for Sicily, the war of more than twenty years waged mainly on the waters by the fleets of Rome and Carthage. As a war for Sicily, as one of the greatest of the many wars for Sicily, it takes its place in the long range of cycles which make up the history of that illustrious island. Rome now for the first time buckled on her harness to play her part in dealing with the Eternal Question. Was the greatest of Mediterranean islands to be a part of Europe or of Africa, to

be a possession of Aryan or of Semitic man, to be the home of the gods of Alba and Olympos or of the Moloch and Baalim of the men of Canaan? The Greek had waged the warfare for ages; the fates had gone against him; the realm of Hierôn was but a small survival of the days when Sicily had come so near to being a purely Hellenic island. The calling for which Syracuse was too weak passed on to the stronger hand of Rome. Panormos, won for Europe for eleven hundred years, was no mean first-fruits of the strife. After well nigh a generation of warfare, Rome stood forth victorious, mistress of Sicily, presently mistress of Sardinia and Corsica, seized of her first provincial dominion, rich in the faithful alliance of the first and worthiest of her long line of dependent kings. The rival power came out of the strife, not crushed, hardly weakened, but driven to transfer her energies to a new sphere, to seek in a new land the means of dealing a blow at Rome in the heart of her own Italy.

The choice of that new sphere of Carthaginian energy, the exploits of the house of Hamilkar, the line of the sons of Thunder, of itself opens a new and important, though as yet a secondary, page in the history of Europe. The time has come for the most western of her three peninsulas to play its part in the general affairs of the world. But the peninsula which was not wholly Mediterranean, which had two of its three sides washed by the outer Ocean, was never to play such a part as the elder peninsulas which felt only the waters of the inland sea. A day was to come in ages still far distant when Spain should be a ruling

power in Italy and in Greece. But Spain never was to be what Italy or what Greece had been, nor what Italy was to be again. For several centuries her fate was to be a great and flourishing dependency of Rome, which, when it had once fully accepted the dependent relation, was to be less disturbed either by civil wars or by foreign invasion than any other province of the West. And now her fate was a strange one, but a fate which the wonderful cycles of history brought back again after more than nine hundred years. Spain was to be as Sicily. One phase of the Eternal Question was twice to be whether the most western land of Europe should be a part of the Western or the Eastern world. Rome had to win the land from the grasp of the Phœnician; its own sons had in after ages to win it back from the grasp of the Saracen. For the moment the third of the great peninsulas was to be in turn the stronghold of either side, to be the arsenal where Carthage first gathered up her strength for the attempted overthrow of Rome, and where Rome then gathered up her strength for the more than attempted overthrow of Carthage.

The Punic Wars form a kind of episode in the history of Europe, just as the presence of a Punic people in the Western Mediterranean is of itself an anomaly and in some sort an episode. The existence of the Carthaginian power hindered what we might have looked on as the natural course of history for the three great European peninsulas. When Rome had become the undisputed head of Italy, the next growth of her power might have been looked for in the direction of the Gaul and of the

Greek. The headship of Italy had been won by driving back a Greek invasion, an invasion from a Greek land within sight of Italy, and that headship might be looked on as imperfect till it was further spread over Sicily at one end and Cisalpine Gaul at the other. Sicily was at once fought for, and in the end won; but it had to be won from the intruding Carthaginian. When the first Punic War was over, the eyes of Rome were again drawn beyond the Po and beyond the Hadriatic. The conquest of Cisalpine Gaul was begun; the Illyrian wars led to the first establishment of Rome as an influence, as a power, in the Eastern peninsula. Protector, mistress in all but name, of Korkyra, Epidamnus, and Apollônia, Rome has become an element in the affairs of Greece herself as well as in those of Greek colonies in Italy, Sicily, Spain, and Gaul. She has won the jealousy of Macedonia, the good will of the free states of Greece. That is, she has taken the first steps towards bringing Greek friends and Greek enemies alike, first under her influence and then under her dominion.

If the first Punic War was in some sort an episode in European history, a check in the expected march of Rome, still more truly can this be said of the second. The Hannibalian War stands out in the history of the world as before all things a strife between a man and a commonwealth, a strife between the first of men and the first of commonwealths. Yet if Hannibal overshadows Carthage, if Carthage seems but an instrument in his hands, we must remember that Hannibal has no being apart from Carthage, that the work that he does is not the work of Hannibal but

the work of Carthage. Nor must we let the glory of Hannibal altogether quench the glory of the other members of his house. Rome had to strive against a line of heroes, against the whole lion-brood of the house of Barak. One son of Thunder came after another; what the Grace of Baal began, the Help of Baal came to strengthen. But in our swift œcumenical survey we must be careful of tarrying to do homage even to the greatest of individual men. We have to deal with the results of their actions. The object of the Hannibalian war was the humiliation, the destruction, of Rome. Its effect was to raise Rome higher than ever, to make her in one generation the head of the whole West, before long to be the head of the East also. It brought, as we have seen, the western peninsula into the current of European affairs; it brought it into that current as a stronghold of Roman dominion; it made Rome a power out of Europe; she came out of the struggle more than ever the head of Italy, mistress of all Sicily, advancing to be mistress of Spain, holding a commanding influence in Africa. If she lost Cisalpine Gaul for a season, it was only for a season; the work could be done again, and Rome won an influence in Gaul beyond the Alps which was presently to stand her in good stead. From Eastern Europe her eyes are turned away for a moment, to be turned thither again in another moment with far more steadfastness. That which, but for the check given to the course of things by the great Hannibalian episode, we might have looked for as the next scene of the drama, now actually comes on the stage as an episode within the episode. Under cover as it

were of the war with Hannibal, Rome for the first time wages war east of the Hadriatic as the ally of one of the chief Greek powers and as the enemy of another. But if that first war between Rome and Macedonia looks like an episode, if it seems trifling beside the great strife with Hannibal, that was merely because the Macedonian king failed to do what in reason he ought to have done, if he went to war at all. The phalanx and the siege-train of Philip failed to take their place alongside of the horsemen and the elephants of Hannibal. Still the first Macedonian war marks a most important stage in the advance of Rome towards the East. Rome now for the first time measured herself against the resources of a great kingdom, as in the war with Carthage she for the first time measured herself against the resources of a great commonwealth. Rome, Carthage, and Macedonia were now the three great powers of Europe, and Rome had to strive against both the other two at once. It was well indeed for Rome that Macedonia never put forth her full strength while the strength of Carthage was still unbroken. As it was, Hannibal alone, without allies save the barbarians whom he gathered to his standard, after the fearful losses of his Pyrenæan and his Alpine march, was able to win every pitched battle that he fought, and to bring Rome so near to destruction that no power but Rome could have come alive out of the trial.

Never in truth was the Eternal Question so near to its solution, so near to a solution which might have stifled the life of Europe for ever, as when Hannibal debated in his mind whether he

should march straight from the field of Cannæ to the gates of Rome. It was a moment like that when it rested on the vote of the polemarch Kallimachos whether the thousands of Athens should meet the tens of thousands of Persia on the day of Marathôn. It is not for us to say whether such a march would have turned the destiny of the world for ever; it is enough that all that formed the life of Europe, all that was to form the life of Christendom, seemed at that moment to hang on the balance. The difficulty is fully to take in that Hannibal and his kinsfolk, the great house and the greatest of its sons, were in truth fighting in the same cause as the mere barbarian destroyers against whom the strife had to be waged at other stages of the long tale. Yet so it is; when we see Rome, with her citizens, colonists, and allies, holding up against the mercenaries of Carthage, when we contrast the votary of Jupiter with the votary of Moloch, we shall soon see on which side it was the abiding interests of mankind truly lay. It was after all in the worthiest of causes that the first of cities was pitted against the first of men. The overthrow of Carthage enabled Rome to go on to the overthrow of Greece; but if Greece was to have a conqueror, it was well that she should have a conqueror who could become a disciple in a way such as the Phœnician never could be. It is hard to name Hannibal along with Attila or even with Abd-al-rahman, yet the day of Zama, or rather the long endurance which made the day of Zama possible, must be set down by the still abiding world of Europe as a great salvation, a crowning mercy, alongside of the work of Aetius and Theodoric

and the work of the elder Charles.

How it was that Rome and Europe lived through such a trial, what were the special causes which gave Rome strength to bear up through the most fearful of dangers, it is for special historians of Rome to tell. For us it is enough that Rome came forth out of the struggle mistress of the West, with Carthage spared to live on for rather more than fifty years as a Roman dependency. She was then to perish; her land was to become a Roman province; she was herself, after a hundred years of desolation, to rise again as a Roman city, the head of one of the greatest of Roman lands, the seat of a special and abiding form of Roman life, a life of more than seven hundred years, till the power of Rome in Africa gave way to Semitic invaders more terrible than the old Phœnician. The fight of Zama put an end to the long and wonderful episode of Phœnician power in the Western seas; it left Rome leisure to go on with her work, as conqueror and teacher in Western Europe, as conqueror and disciple beyond Hadria. Whether if Philip had put forth the full power of his kingdom and its allies, he and Hannibal together could have overthrown Rome, it is a waste of time to guess. It is enough for us to know and to rejoice that so it was not; Philip failed to act with Hannibal, and Rome could overthrow Hannibal and Philip, each in his turn. The first Macedonian war brought Rome into the thick of Greek affairs. The Greek states learned all of a sudden what Rome could be either as a friend or as an enemy. But they were slow to learn how truly the relation of either friend or enemy of Rome was

only a step to the relation, first of Roman dependent, and then of Roman subject. They were not likely to learn the lesson; neither princes nor commonwealths are ever quick in learning such lessons. The Greeks of that day no more dreamed what Roman interference meant than the Greeks of a hundred and fifty years before had dreamed what Macedonian interference meant. No prince or people ever does in such cases fully understand what is coming. But, seeing Rome had been on the whole the immediate loser in the first Macedonian war, the Greeks of that day were still less likely to see how vastly Rome was a gainer by engaging in any Macedonian war at all. Men who had grown up as leaders in the several Greek states, who were used to look on Greece and the neighbouring powers as forming a world of their own, a world in which Roman interference was as little looked for as interference from another planet, were not likely to foresee the days that were to come before their own lives were ended. Philopoimên dreamed not yet of days when no Greek statesman dared to strike a blow or speak a word without the good will of the barbarian commonwealth which had become practically the mistress of them all. That they did not foresee those days was no special short-sightedness of Greeks or of commonwealths; it was the common short-sightedness of merely human statesmen, who had not, like their critics, the means of profiting by the experience of ages which were still unborn.

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