“Romanization” and Greek culture

Greek influences at Rome were nearly coeval with its foundation; in the earliest periods much of this influence was indirect, via Etruria. Romans owed much of their thought, their arts, and their general culture to the Greeks. One of their debts was historiography itself (the first Roman historian, Fabius Pictor, wrote his work in Greek ca. 200 BCE). Yet Rome had conquered this people who had produced such an awesome cultural legacy. Consequently, the Romans exhibited a kind of love/hate relationship, an approach/avoidance conflict, with Hellenism. In the end, however, as Horace’s famous lines below suggest, Greece won out culturally; and we may legitimately speak of Graeco-Roman civilization, at least from ca. 150 BCE onwards.

Captive Greece seized its ferocious conqueror and brought the arts into rustic Latium.

Horace, Epistles, 2.1.156–7 [ca. 15 BCE]

If it had been your lot to go off to govern wild and barbarous tribes in Africa or Spain or Gaul, you would still be bound as a civilized man to consider their interests and concentrate on their needs and well-being. But we are governing a civilized people, in fact the people from whom civilization is believed to have passed to other peoples, and certainly we must give its benefits most of all to those from whom we have received it. . . . Everything that I have attained I owe to what the literature and teachings of Greece has offered. Consequently, we owe a special duty to the Greeks, beyond our common obligation to mankind; schooled in their teachings, we must want to demonstrate what we have learned before the eyes of our teachers.

Cicero, Letters to Brother Quintus, 1.1.27 [60/59 BCE]

Greece is a witness to [what I have said]; Greece, which was kindled with a passion for eloquence, and for long has excelled all other states in this regard. And yet [Greece] had discovered all the other arts, and had even brought them to perfection before this art of effective and eloquent speaking was developed.

Cicero, Brutus, 26 [46 BCE]

This is what I have been able to find out about Roman origins from diligent reading of Greek and Roman authors. Let the reader therefore deny any views that make Rome a barbarian retreat, full of castaways and fugitives, and let him confidently assert Rome to be a Greek city. This is easy to see when he demonstrates that it is the most hospitable of all cities, and when he remembers that the Aborigines were Oenotrians, and these in turn Arcadians, and recalls those who settled with them, the Pelasgians who were Argives by descent and came from Thessaly; and when he recalls, moreover, the arrival of Evander and the Arcadians, who settled around the Palatine hill, after the Aborigines had made room for them there; and also the Peloponnesians who came with Heracles, settled on the Saturnian hill; and, last of all, those who left the Troad and intermingled with the earlier settlers.

Dionysius of Halicarnassus, Roman Antiquities, 1.89 [ca. 10 BCE]

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Cato did not [desire to go] to Italy, but as quickly as possible [he] believed the senate would be satisfied with the truth of the charge, and because he admired generalship and Greek education. 12 In his support of Greek culture, he made a statement of his intention in his speech when he was summoned to attend the decemvir to consider the law. Cato asserted that all Greek philosophers had been at his command, and his son to distrust them.

It was necessary for me and the learned philosophy in a work in which the ancients from the Greek writers and the Romans have demonstrated the making their own discoveries, and the development of the subject of politics at least in those subjects.

But in Greece every state had a king, and in this later Greece, stirred up by foreign wars, Greece, once so renowned, and all which was defect alone – the untested men, ignorant of war – who undertook useless wars.
Roman distrust of Greek culture?

Roman senators charged their political opponents in the Senate with an excessive devotion to Greek culture. This charge was brought against P. Cornelius Scipio Africanus, as he was preparing for the African campaign that ultimately would defeat Hannibal (at the Battle of Zama, 202 BCE) and bring the Second Roman-Carthaginian War to an end.

The senators charged that Scipio did not even maintain the appearance of a commander. His appearance, they alleged, was un-soldierly and un-Roman. He wore a Greek cloak and sandals and strolled about in the gymnasion, giving attention to Greek books and physical exercise. And with the same indolence and self-indulgence his army stationed in Sicily was enjoying the charms of Syracuse.


Cato did not [desire to get an embassy of eloquent Greek philosophers out of Rome as quickly as possible] because of personal hatred of [the Greek] Carneades, as some people think, but rather because he was opposed to the study of philosophy in principle, and because his patriotic zeal made him contemptuous of Greek culture and Greek education.¹² And in his attempt to turn his son away from Greek culture, he made a statement which I think was ridiculously rash for an old man: he announced with the solemnity of a prophet that if Rome should ever become infected with Greek literature, it would lose its empire. But Cato’s aversion to the Greeks was not confined to philosophers: he was also greatly apprehensive of Greek physicians residing in Rome. He knew of Hippocrates’ famous reply, when he was summoned to attend the Persian King for an enormous fee, and stated that he would never give his services to barbarians who were enemies of the Greeks. Cato asserted that all Greek physicians had taken an oath along these lines, and exhorted his son to distrust them.

Plutarch, Life of Cato the Elder, 23.1-5 [ca. 115 CE]

It was necessary for me to shed light on that branch of wisdom comprised by philosophy in a work in the Latin language; it is true that philosophy can be learned from the Greek writers and teachers, but I have always been certain that our countrymen have demonstrated more wisdom everywhere than the Greeks, either in making their own discoveries or in improving what they have received from Greece – at least in those subjects they have deemed worthy of their efforts.

Cicero, Tusculan Disputations, 1.1 [45 BCE]

But in Greece every state is run by irresponsible seated assemblies. Not to consider this later Greece, stirred up and troubled by its own making, let us consider the older Greece, once so renowned for its resources, its power, its glory, but ruined because of this defect alone – the unwarranted freedom and irresponsibility of its assemblies. Untested men, ignorant and inexperienced, participated in the assemblies and then undertook useless wars, then they put turbulent men in charge of the state, and
then they banished the most worthy of the citizens. But if such things happened in Athens when that state was preeminent, not only in Greece but in almost the whole world, what chance was there of responsible action in assemblies in Phrygia or in Mysia?

Cicero, *In Defense of Flaccus*, 7.16–17 [59 BCE]

And now I shall speak of a people dear to the hearts of the rich, and one which I avoid like a plague; and I am not reluctant to say it. I cannot tolerate Romans, a Rome of Greeks. And yet what a large part of our dregs comes from Greece! The Syrian Orontes has for a long time now poured into the Tiber, bringing with it its language and its manners; its flutes and its slanted harp strings; bringing also the tambourines of that breed, and the pimps who ply their trade at the Circus.

Juvenal, *Satires*, 3.58–65 [ca. 120 CE]

**Provocation and resistance to Roman power**

Words cannot express, gentlemen, how bitterly foreign nations hate us because of the wanton and outrageous conduct of the men whom we recently have sent to govern them. For in those countries what temple do you suppose has been held sacred by our officers, what state inviolable, what home sufficiently guarded by its closed doors? Why, they look about for rich and flourishing cities that they may find an occasion of a war against them to satisfy their lust for plunder.


**M. Acilius Glabrio and the Aetolians (191 BCE)**

[Phineas] interrupted the Roman commander, "We have not handed ourselves over to slavery, but rather we have entrusted ourselves to your good faith, and I am certain that you are acting out of ignorance in giving us these orders which are contrary to Greek custom." The consul answered, "And I do not care very much, by Hercules, what the Aetolians think is the proper custom of the Greeks, since I, in the Roman way, am issuing an order to men who have just now surrendered by their own resolution and who have been conquered by force; therefore, if my command is not immediately obeyed I shall at once order you to be thrown into chains."

Livy, *History of Rome*, 36.28.4–6 [ca. 25 BCE]

**C. Popillius Laenas and King Antiochus IV of Syria (168 BCE)**

Caius Popillius Laenas, the Roman general, when Antiochus greeted him from a distance and then held out his hand, gave to the king, as he had it with him, the copy of the senatorial decree, and said he should read it first, not thinking it right, I think, to show any conventional signs of friendship before he knew Antiochus' intentions, friendly or hostile. But after the king read it and said he would like to discuss it with his aides, Popillius acted in a way thought to be offensive and exceedingly arrogant.

He had a stick with him and said he must stay astonished at this imperium said he would carry out

When this report reached the defense depended, were because of the prestige of the town over to Jugurth left to the Roman Senate be worse than trusting It and could compel him recommended. Then Jug wholesale slaughter of all whom he found bearing

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He had a stick with him cut from a vine, and he drew with it a circle around Antiochus and said he must stay inside this circle until he gave an answer. The king was astonished at this imperious behavior, but after hesitating for a few moments, he said he would carry out Rome’s will.

Polybius, Histories, 29.27.1–6 [ca. 150 BCE]

When this report reached Cirta [112 BCE], the Italians, on whose courage the town’s defense depended, were certain that in the event of surrender they would be spared because of the prestige of Rome. Therefore they advised Adherbal to give himself and the town over to Jugurtha, demanding only that his life should be spared and the rest left to the Roman Senate. But Adherbal, even though he thought that nothing could be worse than trusting Jugurtha, yet since the Italians were in a position of strength and could compel him if he opposed them, surrendered on the terms they had recommended. Then Jugurtha first tortured Adherbal to death and then made a wholesale slaughter of all the adult Numidians and the [Roman and Italian] traders whom he found bearing arms.

Sallust, Jугurthine War, 26.1–3 [ca. 40 BCE]

Mithridates VI against Rome

Mithridates VI King of Pontus was Rome’s most persistent and dangerous enemy in the first century BCE. In the First Mithridatic War (89–85 BCE), Mithridates invaded Asia and massacred some 80,000 Roman and Italian businessmen, with great support in the Greek world (Athens went over to the king). He remained a bitter enemy of Rome until his death in 63 BCE. The following passage describes his treatment of a Roman commander, and reflects the level of hostility against Rome in the ancient Mediterranean world.

Shortly thereafter [Mithridates] captured Manius Aquillius [88 BCE], who was the foremost agitator for this embassy and this war. Mithridates led him around tied to an ass, and proclaimed himself Mithridates to everyone who saw him. Finally, at Pergamum, Mithridates poured molten gold down his throat as a rebuke against Roman avarice. After setting up governors over the various regions he went on to Magnesia, Ephesus, and Mitylene, all of which received him warmly. The people of Ephesus even went so far as to overthrow Roman statues which had been erected in their city – for which they paid the price not long afterwards.¹³

Appian, Mithridatic Wars, 21 [ca. 160 CE]

Don’t you realize that the Romans turned eastward militarily only after the ocean had blocked their westward advance? That since the beginning they have possessed nothing that they have not stolen: home, wives, lands, empire? Once wanderers without a homeland, without parents, the scourge of the entire world, no laws, human or divine, keep them from seizing and destroying their friends and allies, those who are near and those who are far, weak or strong, and from thinking that every government which does not serve them, especially monarchy, is their enem.’... The Romans have weapons against all, the sharpest where victory yields the