

## Chapter 1 : Polybius and Roman Imperialism : Donald Walter Baronowski :

*Polybius roman imperialism essay 0 by November 11, Uses and abuses of internet short essay about nature war and terrorism essays disadvantages of outsourcing essays Intellectos superioressaywriters short essay writing on pollution thesis for obesity research paper.*

Bryn Mawr Classical Review Bristol Classical Press, It is thus a very welcome full-length study on a particularly vexed question that scholars have chipped away at for years, but upon which there has yet to be much consensus. There then follow three chapters outlining the opinions of Hellenistic Greek philosophers, poets and prophets, and historians other than Polybius on the issues of imperialism and Roman power. Baronowski discovers that the overwhelming majority of these imperialized Greeks and a few non-Greeks are. The exceptions are relatively few: But Polybius is at the same time a much more complex thinker, as Baronowski elegantly demonstrates. Like his Greek contemporaries, Polybius admired imperial power and Roman domination, regarded Roman rule as largely moderate and beneficial to others, and yet maintained critical distance from Rome. Polybius believed that in most cases imperialism was a noble pursuit by virtuous men, and that the Roman imperial achievement, aggressively pursued and justified on plausible pretexts, was particularly moderate and beneficial. Polybius is sometimes critical of Roman foreign policy and sharp practice, but often tempers his criticism with an explanation of extenuating circumstances and stronger condemnation of foreign leaders. Chapter 5 asserts that Polybius systematically and consistently promulgates the view that successful empire-building depends on beneficence and moderation during all three phases of the imperial project— acquisition, expansion, and preservation. Baronowski carefully argues that in his famous summary of four Greek opinions on Roman behaviour toward Carthage Polyb. Equally boldly, Baronowski argues that the thesis of two likely Polybian-derived passages in Diodorus Siculus Diod. In his pre-Pydna books 1- 29, by contrast, Polybius praised those powers that stood a fighting chance, such as Macedon under Philip V and Carthage, for standing up to Rome, and indeed criticized them for not challenging Rome more effectively. The conclusion, in addition, makes some important points about Polybius as an independent thinker: Baronowski has done a great service to Polybian scholarship by providing the first book-length treatment of a very complex topic; it is a product of decades of learning and scholarship, as the lengthy bibliography and copious references attest. Polybius consistently criticizes individuals and states not because they invent pretexts to disguise real motives but rather because they fail to do so, or cite spurious and unconvincing pretexts. So, for example, Polybius faults Hannibal for asserting that his attack on Saguntum was undertaken to avenge injured subjects of Carthage 3. Pretexts can, of course, be subject to manipulation, such as when the Roman senate released the murderer of Gn. Octavius after Demetrius I of Syria delivered him into Roman custody: The book is well presented with no typographical or typesetting errors that I could see except for two double-length indents on pp. The index of passages cited is very helpful. Polybian scholars will find a few things to quibble about here, but these are largely unresolvable differences of opinion rather than outright mistakes. Things like security, control, strategic imperatives and honour are simply left out of account. A substantial part of his argument that Polybius is within the mainstream of Hellenistic thought on imperialism in general and Roman imperialism in particular depends on inferring the views of various Greek philosophers Carneades, Panaetius, etc. There are thus two degrees of separation between the ideas of the fragmentary text of the De Republica and their alleged lost sources. There is more room for error here than most scholars would be comfortable with. Fortunately none of these criticisms individually or collectively damages a fine piece of sustained argumentation, remarkable synthesis and admirable scholarship.

## Chapter 2 : Outer space exploration research paper

*Polybius and Roman Imperialism explores in depth the complexity of the Greek historian Polybius' views on the expansion of Roman power. Although he considered imperialism intrinsically noble, and both admired and supported Roman domination, Polybius also evinced detachment from the ruling power.*

Polybius is the last scientific historian of Greece. The writer who seems fittingly to complete his progress of thought is a writer of biographies only. Born in the serene and pure air of the clear uplands of Arcadia, Polybius may be said to reproduce in his work the character of the place which gave him birth. Fortunate in the land which bore him, he was no less blessed in the wondrous time of his birth. Before his own day, he says, the events of the world were unconnected and separate and the histories confined to particular countries. Now, for the first time the universal empire of the Romans rendered a universal history possible. This, then, is the august motive of his work: Herodotus, while believing on principle in the supernatural, yet was sceptical at times. Thucydides simply ignored the supernatural. He did not discuss it, but he annihilated it by explaining history without it. Polybius enters at length into the whole question and explains its origin and the method of treating it. Thucydides would have ignored it entirely. He is the culmination of the rational progression of Dialectic. History is a search for rational causes, and there is nothing in the worldâ€”even those phenomena which seem to us the most remote from law and improbableâ€”which is not the logical and inevitable result of certain rational antecedents. For these things are not only utterly improbable but absolutely impossible. For while Polybius regarded the revealed religion as, of course, objective reality of truth, he laid great stress on its moral subjective influence, going, in one passage on the subject, even so far as almost to excuse the introduction of the supernatural in very small quantities into history on account of the extremely good effect it would have on pious people. But perhaps there is no passage in the whole of ancient and modern history which breathes such a manly and splendid spirit of rationalism as one preserved to us in the Vaticanâ€”strange resting-place for it! For it was a disaster quite without parallel in the history of the land, and entirely unforeseen by any of its political-economy writers who, on the contrary, were always anticipating that danger would arise from an excess of population overrunning its means of subsistence, and becoming unmanageable through its size. Polybius, however, will have nothing to do with either priest or worker of miracles in this matter. How foolish, he says, were the man who on this matter would pray to God. We must search for the rational causes, and the causes are seen to be clear, and the method of prevention also. He then proceeds to notice how all this arose from the general reluctance to marriage and to bearing the expense of educating a large family which resulted from the carelessness and avarice of the men of his day, and he explains on entirely rational principles the whole of this apparently supernatural judgment. For, as I have said before in the course of this essay, what is important in all great writers is not so much the results they arrive at as the methods they pursue. The increased knowledge of facts may alter any conclusion in history as in physical science, and the canons of speculative historical credibility must be acknowledged to appeal rather to that subjective attitude of mind which we call the historic sense than to any formulated objective rules. But a scientific method is a gain for all time, and the true if not the only progress of historical criticism consists in the improvement of the instruments of research. Now first, as regards his conception of history, I have already pointed out that it was to him essentially a search for causes, a problem to be solved, not a picture to be painted, a scientific investigation into laws and tendencies, not a mere romantic account of startling incident and wondrous adventure. Thucydides, in the opening of his great work, had sounded the first note of the scientific conception of history. He thus may be said to have anticipated one of the most important truths of the modern methods of investigation: I mean that principle which lays down that just as the study of physiology should precede the study of pathology, just as the laws of disease are best discovered by the phenomena presented in health, so the method of arriving at all great social and political truths is by the investigation of those cases where development has been normal, rational and undisturbed. The critical canon that the more a people has been interfered with, the more difficult it becomes to generalise the laws of its progress and to analyse the separate forces of its civilisation, is one the validity of which is now generally

recognised by those who pretend to a scientific treatment of all history: I have shown how to this great scientific historian the motive of his work was essentially the search for causes; and true to his analytical spirit he is careful to examine what a cause really is and in what part of the antecedents of any consequent it is to be looked for. To give an illustration: The war was really a legacy left to Perseus by his father, who was determined to fight it out with Rome. Here as elsewhere he is not originating any new idea. One of the greatest difficulties with which the modern historian has to contend is the enormous complexity of the facts which come under his notice: A problem loses all its value when it becomes simplified, and the world would be all the poorer if the Sibyl of History burned her volumes. So he is compelled either to use the deductive mode of arguing from general laws or to employ the method of abstraction, which gives a fictitious isolation to phenomena never so isolated in actual existence. And this is exactly what Polybius has done as well as Thucydides. For, as has been well remarked, there is in the works of these two writers a certain plastic unity of type and motive; whatever they write is penetrated through and through with a specific quality, a singleness and concentration of purpose, which we may contrast with the more comprehensive width as manifested not merely in the modern mind, but also in Herodotus. Thucydides, regarding society as influenced entirely by political motives, took no account of forces of a different nature, and consequently his results, like those of most modern political economists, have to be modified largely before they come to correspond with what we know was the actual state of fact. Similarly, Polybius will deal only with those forces which tended to bring the civilised world under the dominion of Rome. The general point which he makes against him, impugning his accuracy as a historian, is that he derived his knowledge of history not from the dangerous perils of a life of action but in the secure indolence of a narrow scholastic life. There is, indeed, no point on which he is so vehement as this.

## Chapter 3 : Imperialism, Cultural Politics, and Polybius - Oxford Scholarship

*Polybius On Roman Imperialism has 3 ratings and 77 reviews. Jan-Maat said: Polybius' account of the rise of Rome, from city on seven hills to world p.*

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## Chapter 4 : Seiyuu comparison essay

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## Chapter 5 : SEHEPUNKTE - Rezension von: Polybius and Roman Imperialism - Ausgabe 12 (), Nr. 1

*The introduction of essay example conclusion televised sports essay teachers interest in mathematics essay computer engineering article movie review adrift full (importance of technology essay gadgets) essay about community yoga and meditation.*

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**Chapter 6 : Polybius and Roman Imperialism: Donald Walter Baronowski: Bloomsbury Academic**

*Polybius and Roman Imperialism - Donald Walter Baronowski [epub] Polybius and Roman Imperialism explores in depth the complexity of the Greek historian Polybius' views on the expansion of Roman power.*

A A A Donald Baronowski with Polybius on Roman Imperialism makes an overall interpretation of the attitudes of Polybius towards Roman imperialism, emphasizing the complexity of these. Formally, the book has an introduction, two parts in which the book is organized, a conclusion, as well as a general index and one specifically of passages cited. Baronowski holds immediately a historiographical discussion on modern bibliography directly related to his research topic. Although useful to introduce the topic, either to students or scholars who are not expert in Polybius, said analysis is quite incomplete. I only disagree with his one-sided reading of the recently late Domenico Musti, because Baronowski states that the Italian historian "believes that Polybius wrote from a Roman perspective" <sup>9</sup> , which is a highly debatable opinion from our point of view. Baronowski provides here a really interesting reconstruction of the intellectual milieu in which Polybian ideas on imperialism were developed. Thus Baronowski proposes a structure of three chapters to reconstruct this cultural framework: Along these chapters, readers may recognize the validity of the hypothesis defended by Baronowski, which is that, with very few exceptions notoriously the well-known example of Agatharchides of Cnidus , Greek and sometimes some non-Greek intellectuals philosophers, poets, prophets and historians in the period between 3rd and 2nd centuries BCE accepted imperial dominion as a natural phenomenon of the Hellenistic interstate system. Through explaining the consequences of the Hellenistic philosophical thought on "justice" of the empires, Baronowski reaches one of his greatest achievements, because he manages to link this philosophical debate with the discussion on power and hegemony whose classical historiographical roots include authors like Herodotus and Thucydides in 5th century BCE To conclude, I can say that this is a balanced part of the book with interesting and deeper reflections on the subject. However, readers might have expected a broader discussion, not one limited to the views of more or less contemporaneous intellectuals. It would have been expected that the author made reference to a wider range of political traditions of the Hellenistic world. In this sense, a reasonable number of epigraphical documents notably illustrates complex relationships established between small states and great Monarchies in the Greek east. Baronowski attempts to explain that Polybian attitude towards Roman imperial rule was similar to that of other Greek intellectuals, but unlike Posidonius, Polybius never attempted to legitimize this historical phenomenon. We can see that Polybius believed in the defensible nature of Roman imperialism, but in fact it did not mean to adopt the Roman perspective. By contrast, Baronowski strongly argues for the maintenance of certain mental reserve by Polybius, and he also thinks that Polybius was trying to preserve Roman domination in a tolerable manner to subject peoples. Baronowski tells clearly that although Polybius attributed legitimacy to imperialist actions of the Romans, he was not entirely seduced by Rome. The Arcadian historian was well aware of the Roman ability to take advantage of the mistakes of Greek politicians, who often unwisely allowed Rome to intervene ruinously in the affairs of their own polities. These mistakes have as a consequence the weakening of the position of these Greek polities. All in all, Roman imperial performance deserved praise as a result of its success in acquisition, expansion and preservation of its imperial rule, stressing its moderation and beneficence in the exercise of power. Baronowski considers negligible the alleged three stages in the development of Polybian attitude to Rome, which had been proposed in his famous Sather Classical Lecture by Frank Walbank. To Baronowski there are only two stages, and the battle of Pydna marked in this case the watershed, in which Polybian opinion was not modified, but it was modified the historical context that he was representing in his history writing: After BCE Rome had achieved an unchallenged supremacy. This new hegemonic context, where armed resistance was no longer an option, forced the politicians to learn from his historical work how to deal judiciously with Roman power. That does not mean to Baronowski, and I strongly agree, that Polybius had adopted the perspective of the victors. As a historian, and always as a politician, Polybius kept his reservations about Rome, but he also was convinced about the need to teach Greek politicians to obey Rome, because obedience was no longer something optional for them. In this new situation,

however, they should try to maintain some dignity and freedom. Finally I consider that this recently published book of Baronowski will be of interest for a wide group of scholars who have the ancient world as a field of study, because it explores the historiographical practice of one of the greatest historians of Antiquity. The effort to understand the complex attitude of this Greek historian facing the phenomenon of Roman imperialism is a main contribution to Ancient History. Our knowledge of Roman imperialism depends primarily on the readings on Polybian historical narrative, but such readings may be quite different according to the approaches adopted. Tendenze negli studi degli ultimi anni. I" , StudRom 52, v. II" , StudRom 52, v. In the foot note 17 , Baronowski quotes three traditional testimonies about the Polybian expectation of a possible Roman ideal reader III. Polybius, Berkeley, , 4, n. But taking into account the "historiographical" backdrop of the discussion, it may have been useful the consultation of: For "subject peoples", we should understand "Greeks" or "Hellenized peoples". Polybius and the maintenance of Imperial Power" , en J. Santos Yanguas y E.

### Chapter 7 : Staff View: Imperialism, cultural politics, and Polybius /

*Polybius and Roman Imperialism by Donald Walter Baronowski (review) Dexter Hoyos Mouseion: Journal of the Classical Association of Canada, Volume 11, Number.*

### Chapter 8 : Polybius and Roman Imperialism

*Donald Baronowski's (B.'s) monograph is the first devoted to this major topic since Domenico Musti's similarly titled Polibio e l'imperialismo romano (.). Broader works on Polybius of course look at his attitude to Roman imperialism, but B.'s analysis is valuable for being so.*

### Chapter 9 : Bryn Mawr Classical Review

*Review of Baronowski, Polybius and Roman Imperialism xiii poets and prophets; and historians (Greek and Roman). The middle chapter is by far the most innovative and the one containing the most new material.*