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Chapter 1 : Gracchi - Wikipedia

Tiberius Gracchus: destroyer or reformer of the Republic? by E. Badian
The relationship between the Licinian-Sextian law of 367 and Tiberius' law of 133, by G.

In Northern Italy, at the same time as the brilliant artistic achievements of the Italian Renaissance, the city-states of Italy were locked in near-continual warfare until the Treaty of Lodi brought almost half a century of peace to the Italian peninsula. A new era of warfare was beginning. Iberia and the Atlantic: Portugal, Castile, and Aragon were steeped in the traditions of the Reconquista, of expanding the dominion of the Christian world by force of arms. The Reconquista had established a habit in the Iberian kingdoms of conquering Muslims lands and reducing their Muslim and Jewish inhabitants to subordinate status or in some cases to outright slavery. By the fifteenth century, these kingdoms had nearly completed the Reconquista. As stated earlier, only Granada remained under Muslim rule. Meanwhile, over the fourteenth century, both Venice and the Ottoman Empire had forced the Italian city-state of Genoa out of the Eastern Mediterranean, so its sailors and ship owners turned their focus to the western half of the Mediterranean Sea. Constantly on the lookout for new markets, Genoese merchants already knew from trade with the Islamic Maghreb that West Africa was a source of gold. Iberia in CE Source: By , the combination of the compass, a map called the portolan a map that could accurately represent coastlines , and ships that by operating on sails rather than oars needed fewer people meant that European navigators could begin venturing into open waters of the Atlantic that the Arabs and Ancient Romans had largely avoided. Public Domain Genoese merchants began tentatively sailing into the Atlantic. In the early s, they were regularly visiting the Canary Islands. These merchants and others from Western Europe increasingly served in the employ of Iberian kings. Over the next century, the Spanish would conquer and settle the islands, driven by the Reconquista ideal of the military spread of the Christian faith. In the mid-fifteenth century, the kingdom of Portugal began the conquest and colonization of the Azores, nearly miles to the southwest of Iberia in the Atlantic. But he had never truly gained the trust of his father, and a cabal of mamluks loyal to as-Salih murdered Turanshah. They then raised Shajar al-Durr to the throne. Her rule resulted in much controversy and suffered from many internal problems. The mamluks responded by installing into power one of their own, a certain Aybak. He married Shajar al-Durr, and she abdicated the throne. As a social group, their former status as slaves provided them with enough group cohesion to overthrow the Ayyubids. Shajar al-Durr remained unsatisfied in her new role, however. In fact, she saw herself as another Cleopatra and wanted to rule in her own right. In , Shajar al-Durr had Aybak strangled and claimed that he had died a natural death. However, Qutuz, a leading mamluk, did not believe her story. Under duress, her servants confessed to the murder. Qutuz arrested Shajar al-Durr and imprisoned her in the Red Tower. He reigned as sultan for two years until Qutuz deposed him, as he thought the sultanate needed a strong and capable ruler to deal with the looming Mongol threat. Hulagu left his general Kitbuqa behind with a smaller army to fight the Mamluks. During the ensuing battle, the Mamluk General Baybars drew out the Mongols with a feigned retreat. The Mamluks captured and executed Kitbuqa, and forced the remnants of the Mongol forces to retreat. Just days after their signal victory over the Mongols, Baybars " murdered Qutuz, continuing a pattern of rule in which only the strongest Mamluk rulers could survive. Baybars owned all of the land, so mamluks only received the right to collect taxes from the land, a right akin to usufruct in feudal Europe. Since the Ptolemys, Egypt had been ruled by foreigners. In fact, the only impact native-born Egyptians had was in religion. Sufis believed that traditional, orthodox Islam lacked compassion, and their Sufism helped conversion efforts because of its emphasis on love and making a closer connection to God, as opposed to a strict adherence to the dictates of the Quran. Sufis desired something more from religion and emphasized integrating the reality of God into man. Sufis thought that they could achieve a union with God based on love, a notion that contrasted sharply with the general perception of orthodox Islam which denied believers a direct experience to God because Muhammad represented the Seal of the Prophets and all

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understanding of God came through the prophet. They set up new religious schools to pass on this Sufism. These madrasa consisted of a complex, with a mosque, school, hospital, and water supply for each community. The fourteenth and fifteenth centuries witnessed the decline of the Mamluk Empire. Several internal and external factors help explain their decline. Domestically, the Black Death ravaged Egypt for years. In fact, it continued in North Africa longer than it did in Europe. This plague caused economic disruption in the sultanate. With fewer people available, labor, or human capital, became much more expensive. Further, plague-related inflation destabilized the economy, as the value of goods and services also rose. The mamluks responded to inflationary pressures by increasing taxes, but their revenue from those taxes actually decreased. This decrease made it difficult for the mamluks to maintain their irrigation networks and, without irrigation, agricultural productivity decreased. Externally, plague was not the only cause of inflation. New trade routes offered Europeans direct sea routes to Asia. No longer was Egypt the middleman for long-distance trade between Europe and Asia, thereby losing out on valuable revenue from tariffs. The profits from commerce transferred to the ascending states of Portugal and Spain. The decline of the Mamluks set the stage for the rise of the Ottomans. He attempted to soothe the persistent differences that existed between the steppe and sedentary societies and actually developed a political arrangement that could harness the best attributes of each society, without the dangerous side effect of communal violence associated with combining the two civilizations. He also constructed a new political and military machine that was deeply ingrained in the political background of the Chagatai Khanate, even while he acknowledged that Inju satisfied neither the nomad nor the settled society and eliminated the practice. Astutely recognizing that serious conflict existed between these two incongruent cultures under his control, Timur provided a framework for both societies to live in harmony. He descended from an aristocratic Mongol clan, but he was raised as a Muslim and spoke a Turkic language. Although Timur himself was a native to Transoxiana, he could not assert Genghis-Khanid legitimacy. Unable to trace his ancestry to Genghis Khan, he could not take the title of khan in his own right. Timur understood that because he did not have the correct pedigree, he would have to earn it. His solution was to take the title of emir, meaning commander, and rule through a Chagatayid puppet khan acting as a figurehead. The emir also married into the family of Genghis Khan. While the law of descent was not intended to work this way, Timur changed it to accommodate his children, who would be able to claim Genghis-Khanid legitimacy. To strengthen the security of his position as emir, he constructed a system of support that ordered his political connections in a series of concentric rings. In his primary circle resided his family and close allies. The third circle was made up of those peoples Timur had defeated on the battle field; the second and third rings balanced one another. Like many transitional figures in history, such as Suleiman the Magnificent of the Ottoman Empire, Timur bridged the medieval and modern worlds. His military was the product of a Turko-Mongol fusion, employing Turkic siege techniques and the Mongol cavalry. Unlike Genghis Khan, however, Timur increasingly combined his cavalry, siege, and infantry units, placing his heavy cavalry at the center of formations. His army also utilized an early form of artillery. He ventured to monopolize the market on gunpowder technology so that other powers could not benefit from it. It was in this context that he developed a formula for success that promoted peace at home and war abroad, a policy that best served the interests of the merchants and townspeople. He externalized the violence of the steppe and destroyed all of the other trade routes that bypassed his territory. Timur attempted to reactivate and dominate the Silk Road and diverted trade to his lands in order to help rebuild the cities that had been damaged from years of Mongol and nomad rule. He did not aim at permanent occupation or the creation of new states; he just wanted to devastate, even going so far as to campaign against the Golden Horde, Delhi Sultanate, and the Ottoman Empire, all in an effort to redirect trade in his direction. Timur began his military campaigns attempting to secure the back door of the steppe. During this period, which lasted from 1368 to 1405, he conquered and subdued Moghulistan to the northeast, with the aim of securing the core central land route of the Silk Road. The Chagatai Khanate had already been divided into two parts by the 1360s, Transoxiana in the west, and Moghulistan in the east. In order to eliminate this option, he went to war against them in order to divert trade to toward his lands. Timur showed

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his strategic genius in these expeditions. He defeated a steppe power on the steppe. He put the pieces of his army together in such a way so that he could take his enemies on in their arena and on their terms. In this manner, Timur crushed Tokhtamysh, leader of the Golden Horde, in 1395. During the course of this campaign, Timur destroyed their principle trade cities of Astrakhan and Sarai. Timur raided into India from 1399 to 1401 and dealt a blow to the southern sea route that connected the Occident to the Orient. This expedition was primarily for looting, since he never intended to conquer and annex the territory of Nasir-ud-Din Mahmud Shah Tughluq, the last member of the Tughluq Dynasty of the Delhi Sultanate. For instance, when threatened with a cavalry of war elephants, Timur responded by unleashing a pack of camels laden with incendiary material to charge the enemy lines. When faced with the townspeople of Delhi rising up against their aggressors, Timur brutally sacked the capital of the sultanate and justified the violence in religious terms. His was a Muslim victory over the Hindu unbelievers of India. Actually, Timur had initially attempted to avoid conflict with the Ottomans, whose forces had earned an impressive reputation on the battlefield. But these two expansionist realms inevitably came into conflict in eastern Anatolia. The conflict between the two empires began as the Ottomans expanded to the east and took control of some Turkmen tribes in eastern Anatolia already under the protection of Timur. The emir responded by taking some other Turkmen tribes under Ottoman suzerainty. Offensive missives replete with insulting incriminations ensued. Timur bided his time, waiting for the perfect moment to attack the Ottomans. In 1402, he launched a devastating attack into the heart of Anatolia, as the Ottomans were preoccupied with campaigning against the Hungarians. During the Battle of Ankara in 1402, Timur managed to convince many of the Ottoman forces to defect to his side.

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Chapter 2 : Staff View: Tiberius Gracchus: destroyer or reformer of the Republic?

Are you sure you want to remove Tiberius Gracchus from your list?

Pliny does not seem to have much knowledge about them but is struck by what he describes as their stubbornness in clinging to their faith even when threatened with death. As he points out in his letter on the subject to Trajan, he has judged this stubbornness alone sufficient to merit punishment, presumably because it showed a dangerous level of disrespect towards Roman rule. But how and why did the new religion spread so rapidly over the Empire, and why was it so attractive to different populations? It is a remarkably open document, collecting theological beliefs and stories about Jesus on which the faith was built. The story of the origins of the faith is explained more plainly in the four Gospels, placed at the beginning of the New Testament. While different emphases are present in each of the four Gospels, the basic story is as follows: God himself came to earth as a human baby, lived a life among the Jews, performed a number of miracles that hinted at his true identity, but ultimately was crucified, died, and rose again on the third day. His resurrection proved to contemporary witnesses that his teachings were true and inspired many of those who originally rejected him to follow him. While the movement originated as a movement within Judaism, it ultimately floundered in Judea but quickly spread throughout the Greek-speaking world due to the work of such early missionaries as Paul. It would be no exaggeration to call the early Christian movement revolutionary. In a variety of respects, it went completely against every foundational aspect of Roman and, really, Greek society. First, the Christian view of God was very different from the pagan conceptions of gods throughout the ancient Mediterranean. While in traditional Roman paganism the gods had petty concerns and could treat humans unfairly, if they so wished, Christianity by contrast presented the message that God himself became man and dwelt with men as an equal. This concept of God incarnate had revolutionary implications for social relations in a Christian worldview. Finally, early Christianity was a religion with a clearly defined eschatological viewpoint eschatology is the branch of theology concerned with the ultimate fate of humanity and the earth. Many early Christians believed that Jesus was coming back soon, and the eagerly awaited his arrival, which would erase all inequality and social distinctions. Public Domain By contrast, traditional Roman society, as the conflict of the orders in the early Republic showed, was extremely stratified. While the conflict of the orders was resolved by the mid-Republic, sharp divisions between the rich and poor remained. While social mobility was possible for instance, slaves could be freed, and within a generation, their descendants could be Senators extreme mobility was the exception rather than the rule. Furthermore, gender roles in Roman society were extremely rigid, as all women were subject to male authority. Indeed, the paterfamilias, or head of the household, had the power of life or death over all living under his roof, including in some cases adult sons, who had their own families. Christianity challenged all of these traditional relationships, nullifying any social differences, and treating the slave and the free the same way. Furthermore, Christianity provided a greater degree of freedom than women had previously known in the ancient world, with only the Stoics coming anywhere close in their view on gender roles. Christianity allowed women to serve in the church and remain unmarried, if they so chose, and even to become heroes of the faith by virtue of their lives or deaths, as in the case of the early martyrs. In addition, Perpetua was a noblewoman, yet she was imprisoned and martyred together with her slave, Felicity. The two women, as the text shows, saw each other as equals, despite their obvious social distinction. Such outright disobedience would have been shocking to Roman audiences. Finally, both Perpetua and Felicity placed their role as mothers beneath their Christian identity, as both gave up their babies in order to be able to be martyred. Their story, as those of other martyrs, was truly shocking in their rebellion against Roman values, but their extraordinary faith in the face of death proved to be contagious. As recent research shows, conversion to Christianity in the Roman Empire sped up over the course of the second and third centuries CE, despite periodic persecutions by such emperors as Septimius Severus, who issued an edict in CE forbidding any conversions to Judaism and Christianity. That edict led to the

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execution of Perpetua and Felicity. Most of the early Christians lived less eventful and less painful lives than Perpetua and Felicity, but the reversals to tradition inherent in Christianity appear clearly in their lives as well. First, the evidence of the New Testament, portions of which were written as early as the 60s CE, shows that the earliest Christians were from all walks of life; Paul, for instance, was a tent-maker. Some other professions of Christians and new converts that are mentioned in the New Testament include prison guards, Roman military officials of varying ranks, and merchants. Some, like Paul, were Roman citizens, with all the perks inherent in that position, including the right of appeal to the Emperor and the right to be tried in Rome. Others were non-citizen free males of varying provinces, women, and slaves. Stories preserved in Acts and in the epistles of Paul that are part of the New Testament reveal waysâ€”the good, the bad, and the uglyâ€”in which these very different people tried to come together and treat each other as brothers and sisters in Christ. Some of the struggles that these early churches faced included sexual scandal the Corinthian church witnessed the affair of a stepmother with her stepson , unnecessary quarrelling and litigation between members, and the challenge of figuring out the appropriate relationship between the requirements of Judaism and Christianity to circumcise or not to circumcise? That was the question, as were the strict Jewish dietary laws. It is important to note that early Christianity appears to have been predominantly an urban religion and spread most quickly throughout urban centers. Through that network, the churches were able to carry out group projects, such as fundraising for areas in distress, and could also assist Christian missionaries in their work. By the early second century CE, urban churches were led by bishops, who functioned as overseers for spiritual and practical matters of the church in their region.

Diocletian and Late Antiquity While the second century CE was a time when the Empire flourished, the third century was a time of crisis, defined by political instability and civil wars, which ultimately demonstrated that the Empire had become too large to be effectively controlled by one ruler. Furthermore, the increasing pressures on the frontiers, which required emperors to spend much of their time on military campaigns, resulted in the decline of the importance of the city of Rome. By the end of the third century, an experiment with dividing the empire showed a different model of rule, one which lasted, albeit with some interludes, until the last Western emperor, Romulus Augustulus, was deposed in CE. It was also the period of Roman history that produced some of its most influential leaders, most notably, Constantine. While not visible in the larger urban centers until the third century CE, these tensions manifested themselves clearly during the third-century crisis, a period of almost fifty years â€” CE that was characterized by unprecedented political, social, and economic upheaval across the Empire. In effect, the third-century crisis was the year 69 CE repeated, but this time it stretched over half a century. The same secrets of power that 69 CE revealed for the first timeâ€” that armies could make emperors and that emperors could be made outside of Romeâ€”were now on display yet again. Over the subsequent half-century, twenty-six emperors were officially recognized by the Roman Senate, and a number of others were proclaimed emperors but did not live long enough to consolidate power and be officially accepted as emperors by the Senate. Most of these new emperors were military generals who were proclaimed by their troops on campaign. Most of them did not have any previous political experience and thus had no clear program for ruling the empire. The competing claims resulted in the temporary breaking away from the Roman Empire of regions to the East and the Northwest. The political instability that resulted was not, however, the only problem with which the Empire had to contend. In addition to political upheaval and near-constant civil wars, the Empire was also dealing with increasing pressures on the frontiers, a plague that devastated the population, a famine, and rampant inflation. Roman emperors, starting with Nero, had been debasing the Roman coinage, but not until the third-century crisis did the inflation hit in full force. The third-century crisis showed that a single emperor stationed in Rome was no longer equipped to deal with the challenges of ruling such a vast territory. And, indeed, so recognized the man who ended the crisis: Born to a socially insignificant family in the province of Dalmatia, Diocletian had a successful military career. Proclaimed emperor by his troops in CE, Diocletian promptly displayed a political acumen that none of his predecessors in the third century possessed. He divided the empire into four regions, each with its own capital. It is important to note that Rome was not the capital of its

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region. Diocletian clearly wanted to select as capitals cities with strategic importance, taking into account such factors as proximity to problematic frontiers. Of course, as a Dalmatian of low birth, Diocletian also lacked the emotional connection to Rome that the earliest emperors possessed. One of the Augusti was Diocletian himself, with Maximian as the second Augustus. Finally, it is important to note that in addition to reforming imperial rule, Diocletian attempted to address other major problems, such as inflation, by passing the Edict of Maximum Prices. This edict set a maximum price that could be charged on basic goods and services in the Empire. He also significantly increased the imperial bureaucracy. Map of the Roman Empire under the Tetrarchy Author: Coppermine Photo Gallery Source: The four men were able to rule the empire and restore a degree of political stability. A statue column of the Tetrarchs together displays their message of unity in rule: Showing their predominantly military roles, they are dressed in military garb, rather than the toga, the garb of politicians and citizens, and each holds one hand on the hilt of his sword and hugs one of the other Tetrarchs with the other. While it succeeded in restoring stability to the Empire, inherent within the Tetrarchy was the question of succession, which turned out to be a much greater problem than Diocletian had anticipated. Hoping to provide for a smooth transition of power, Diocletian abdicated in CE and required Maximian to do the same. The two Caesars, junior emperors, were promptly promoted to Augusti, and two new Caesars were appointed. The following year, however, Constantius Chlorus, a newly minted Augustus, died. In the process, Constantine also brought about a major religious shift in the Empire. By the early fourth century CE, historians estimate that about ten percent of those living in the Roman Empire were Christians. Public Domain Grateful for his subsequent victory, Constantine proceeded to play a major role in the government of the church over the course of his rule, although he was not baptized himself until he was on his deathbed. The Council settled, among other issues, the question of the relationship of God the Father and God the Son, declaring them to have been one being from the creation of the world, thus affirming the doctrine of the Trinity. The Council set a significant precedent for communication of bishops in the Empire. It ended up being merely the first of seven major ecumenical councils, the last of them being the Second Council of Nicaea in CE. The councils allowed the increasingly different churches of the Eastern and Western parts of the Roman Empire to work together on key doctrines and beliefs of the church. Upon reuniting the Empire in CE, Constantine established his capital at the old location of the Greek city of Byzantium, but renamed it Constantinople. The location had strategic advantages for the Empire at that stage. First, it had an excellent harbor. Second, it was close to the Persian frontier, as well as the Danube frontier, a trouble area that required attention from the emperor. Finally, the Emperor Theodosius gradually banned paganism altogether by CE. Paganism continued to limp on for another century or so, but without state support, it slowly died out. The Decline of the Empire: In fact, you reside in the greatest city of the greatest empire on earth. You feel protected by the pact that was made between the founders of your state and the traditional gods. The pax deorum, or peace with the gods, struck a clear bargain: And prosper it did! Starting out as a tiny village on the marshes of the Tiber, the Roman Empire at its height encircled the entire Mediterranean, extending to Britain and the Rhine and Danube frontiers to the north, and including a wide strip of North Africa in its southern half. A new sect started out in Judaea in the first century CE, one which followed a crucified Messiah. Spreading outward like a wildfire to all parts of the empire, this sect challenged and gradually replaced the worship of the traditional gods, bringing even the emperors into its fold, starting with Constantine in the early fourth century CE. This outright violation of the thousand-year old pact between the Romans and their gods could have only one outcome:

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Chapter 3 : "The Relationship Between Equality and Access in Law School Admissions" by Angela M. Ban

law that allowed for intermarriage between Plebians and Patricians Lex Hortensia Gave all plebiscita passed by the Plebian assembly the power of law and affected Patricians and Plebians.

Kock, Comitorum Atticorum fragmenta. Austin, Comitorum Graecorum fragmenta in papyris reperta. Berlin, New York Chassignet, Caton, Les Origines fragments. Boeckh et alii, Corpus inscriptionum Graecarum. Mommsen et alii, Corpus inscriptionum Latinarum. Frey, Corpus qfJewish Inscriptions. Earl, The Political Thought qf Sallust. Kaibel, Epigrammata Graeca ex lapidibus conlecta. Skutsch, The Annals qfQ. Vahlen, Ennianae poesis reliquiae. Meillet, Dictionnaire hymologique de la langue la tine. Jacoby, Die Fragmenta der griechischen Historiker. Fraenkel, Plautinisches im Plautus. Walter, Die Fruhen romischen Historiker 1. Harris, War and Imperialism in Republican Rome. Peter, Historicorum Romanorum reliquiae. Durrbach et alii, Inscriptions de DClos. Durrbach et alii, Inscriptiones Graecae. Moretti, Inscriptiones Graecae urbis Romae. Cagnat et alii, Inscriptiones Graecae ad res Romanas pertinentes. Degrassi, Inscriptiones Latinae liberae rei publicae. Dessau, Inscriptiones Latinae selectae. Noy, Jewish Inscriptions if Western Europe. I Italy, Spain, Caul. W Glare, CreekEnglish Lexicon. Steinby, Lexicon topographicum urbis Romae. Broughton, The Magistrates oj the Roman Republic. Korte, Menandrea, ex papyris et membranis vetustissimis. Ogilvie, A Commentary on Livy, Books Reprinted Hildesheim, Zurich, New York W Glare, Oxford Latin Dictionary. Malcovati, Oratorum Romanorumfragmenta liberae rei publicae. Ashby, A Topographical Dictionary Rome. Austin, Poetae comici Graeci. Wissowa, et alii, Real-Encyclopadie der classischen Altertumwissenschqft. Ribbeck, Scaenicae Romanorum poesis fragmenta. I Tragicorumfragmenta; 2 Comicorumfragmenta. Sydenham, Roman Imperial Coinage. Warmington, Remains of Old Latin. Cambridge, Mass, and London Crawford, Roman Republican Coinage. Wissowa, Religion und Kultus der Romer. I Senators and a sitting praetor had been accused of conspiring to murder the chief magistrates and overthrow the state. Over the previous seventy years, the old and aching Republic had suffered terrible violence, but seldom if ever had men from the inner circles of power been accused of such crimes. Ramage, Urbanitas Norman, pp. The present form of the Fourth Catilinarian was published by Cicero three years after it was delivered with considerable revision; Cic. The debate between Caesar and Cato was famous; notices of it appear at Dio. The relationship between the speeches Sallust gave to Caesar and Cato to what they actually said does not affect the point made here, which is the concerns shared by the contemporary participant Cicero and the near contemporary historian Sallust. Many other eminent senators also spoke that day; for the consular speakers, see Cic. Hardy, 77u Catilinarian Conspiracy in Its Context: A Re-Study of the Evidence Oxford, pp. The Latin word for manliness is virtus, from vir, meaning man,⁶ and virtus designates the activity and quality associated with the noun from which it is derived; virtus characterizes the ideal behavior of a man. So close was the identification of virtus with Rome that when virtus was honored with a state cult, the image chosen for the cult statue was the same as that of the goddess Roma herself an armed amazon. Virtus was regarded as nothing less than the quality associated with, and responsible for Roman greatness, and was central to the construction of the ancient Roman self-image. The place of virtus in 4 6 7 For example, Sit Scipio clarus ille cuius consilio atque virtute Hannibal in AJricam redire atque Italia decedere coactus est. Conspirators included men from noble families and some patricians, as well as ex-consuls and praetors. A primary meaning of vir is man as opposed to woman or child, but virtus rarely denotes this sense. Vir is one of a number of Latin words that denote a man. It is usually carries positive connotations, and often refers to a politically active man, as opposed to homo, which is frequently coupled with an adjective that denotes the status a man is born into nobilis, novus, Romanus , or with a pejorative adjective. It is the close connection between vir and Roman citizenship that informs the usages of virtus. On vir and homo, see G. Roscio Amerino Leipzig, Berlin, p. Hamblenne, "Cura ut vir sis! Treggiari, Roman Marriage Oxford, p. Another Latin word, mas, denotes man as the males of the species. The word is formed from vir and the suffix tut, which conforms to a pattern seen in iuventus-iuvenis,

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senectus-senex; see A. Meillet, *Dictionnaire etymologique de la langue latine*. But *virtus* usually wards off a cruel and dishonorable death, and *virtus* is the badge of the Roman race and breed. Cling fast to it, I beg you men of Rome, as a heritage that your ancestors bequeathed to you. All else is false and doubtful, ephemeral and changeful: With this *virtus* your ancestors conquered all Italy first, then razed Carthage, overthrew Numantia, brought the most powerful kings and the most warlike peoples under the sway of this empire. The Romans believed they were successful because they were "better" men. Yet *virtus* is a notoriously difficult word to translate. As in most cultures, in ancient Rome the term for manliness had a number of different denotations. Yet it is striking that a word whose etymological connection to the Latin word for man is so apparent, can be attributed IQ 8 9 10 The text and translation adapted slightly is that of D. For similar sentiments about *virtus*, see Cic. Although Romans did attribute *virtus* to some of their enemies, commonly to Gauls, see Claudius Quadrigarius, frag. II As a purely linguistic phenomenon this is noteworthy, but since *virtus* was regarded by the Romans as a preeminent social and political value, its wide and sometimes odd semantic range has implications that go beyond philological significance. The phenomenon has received less attention than it deserves primarily because scholars have viewed *virtus* as an unchanging Roman value and have construed the word as having a semantic range intrinsically so elastic as to make almost any use of the word unremarkable. The general opinion among philologists and political historians is that *virtus* was an essentially unchanged concept, which from earliest times had a wide semantic range. Moreover, *virtus* is said to have been a single, all-embracing concept that subsumed other cardinal Roman virtues. It has been termed "homogeneous" or "undivided Roman *virtus*," and its significance sought in a "virtus complex" of moral ideals. The prevailing view is that whatever changes may have occurred in the meaning of *virtus* were minimal and insignificant. But the semantic range of manliness is much more restricted. Although manliness may qualify an abstraction, e. Buchner, *Humanitas Romana* Heidelberg, pp. For the *virtus* complex, see D. To a great extent, this evaluation of *virtus* is derived from ideas formulated by earlier philological studies of the principal Roman virtues - ideals such as *pietas*, *constantia*, *gravitas*, *dignitas*, *auctoritas*, etc. Knoche, "Der römische Ruhmesgedanke," *Philologus* 89 p. Similar views were expressed by V. Pohlenz, *Die Stoa* Göttingen, n, p. For a caustic evaluation of the whole approach, see A. Momigliano, *Alien Wisdom* Cambridge, p. Speaking at a time of civil war, when he was rallying forces to defend traditional senatorial government against generals who challenged it, Cicero in the *Philippics* strove to present *virtus* as both traditional and unaltered. But, as Cicero knew, the meaning of *virtus* had changed over the course of centuries. Many Latin texts certainly do present *virtus* as a wide-ranging and all-encompassing ethical concept, but such texts, almost without exception, date to the period of Cicero or later. A general weakness of philological analyses of *virtus*, and other Latin values as well, has been their tendency to impose usages found in late-republican and imperial literature on to occurrences of *virtus* found in early pre-Classical Latin. I3 The consequence of this myopic emphasis on uses of *virtus* found in Classical Latin has been, on one hand, to undervalue the meaning of *virtus* that predominates in early Latin martial prowess or courage - and, on the other hand, to underestimate seriously the extent of Hellenic influence on *virtus*.

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That age of egalitarianism, which he believed was primarily motivated by envy, has dawned. The preoccupation of many twentieth-century intellectuals with the phenomenon of imperialism, once a secondary definition of empire, has obscured the original meaning of the latter. As Western Civilization retreats from imperialism, it is confronted in its maturity, as have been civilizations such as Rome and China, with the dilemma of empire as a stifling, centralized, bureaucratic statism, which threatens, despite considerable material abundance and leisure, to rob life of freedom, creativity, and ultimately, of meaning itself. It is difficult to discover exactly what some writers have meant by the terms equality and egalitarianism. Tawney, admitted that the word had more than one meaning. In the literature on the subject, even its critics tend not to oppose equality when applied in two areas: Opposition centers around the effort to extend the idea into other areas, such as income, property, and status. Strict egalitarianism, the doctrine that insists upon an equal distribution of all primary goods, conceivably springs from this propensity. Whether this arises from an awareness of a relationship to envy and leveling, or, in the minds of Americans, the association of equality with the Declaration of Independence and egalitarianism with the violence of the French Revolution, is difficult to establish. If this analysis is correct, and given the historical American commitment to equality, of opportunity and before the law, one can expect advocates of egalitarianism to continue to talk of equality, implying that their program is not radically different from, but merely a fulfillment of, traditional American notions of equality. As a factor in social and historical development, it is only now beginning to receive the attention it has long deserved. Lakoff has emphasized the same somewhat overlooked point: He tried to separate the experience of violent hatred in the [French] revolutionary period from democracy itself, but he was not very successful. From the standpoint of aristocratic ethics the revolution was justified; but, for the mobs which carried it out, the principal motivation was naked envy. In attacking the holders of privileges. This may vary from physical characteristics such as beauty, which the envier can probably never possess, to wealth, status, and power, which the envier may argue ought to be redistributed, but which he often wishes merely to obtain for himself. An awareness of this problem among the more perceptive American thinkers preceded the Revolution. It is, of course, well known that the Founding Fathers read Montesquieu, whose ideas on the separation of power was one source for the incorporation of that idea into the American Constitution. Although the Founding Fathers were committed to the idea of a republic, at the same time they feared that the dissolution toward empire, which had occurred in Rome, was historically inevitable. Citing Aristotle, Livy, and Harrington, he noted that: They define a republic to be a government of laws, and not of men. An empire is a despotism, and an emperor is a despot, bound by no law or limitation but his own will; it is a stretch of tyranny beyond absolute monarchy. For, although the will of an absolute monarch is law, yet his edicts must be registered by parliaments. Even this formality is not necessary in an empire. This analogy proved embarrassing, however, when the Whig party also ran generals for the presidency in the s. After the Civil War, Alexander Stephens, the former Vice President of the Confederacy and a political theorist and historian whose insights have not received the attention they deserve, called attention to the war as an example of the trend toward empire and centralization: If centralism is ultimately to prevail; if our entire system of free institutions as established by our common ancestors is to be subverted, and an Empire is to be established in their stead; if that is to be the last scene of the great tragic drama now being enacted: It was this shift in meaning to which Langer had referred in his discussion of the term imperialism. Only a few of the anti-imperialists saw the debate over American overseas imperialism as an aspect of the larger problem of empire. Yet, although they employed different terminology, several of our most perceptive social critics were

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in essence describing the fundamental process of empire. Nisbet has called attention to this convergence of thinking: Both saw conflict between bureaucracy and the democratic impulses that had helped to produce it. For both men, any future despotism would emerge not primarily from individuals or groups but from the bureaucratic system per se. The thinker who perhaps saw this process most clearly was the German philosopher of history, Oswald Spengler. That is, they are justified as aspects of a more fundamental system of value or law. There are only three sources from which concepts of value or law can ultimately be derived. The first of these is supernaturalism or supernatural law. A second source is natural law, or the laws of nature. Something is so because using reason, experience, and experimentation, it appears to be in the nature of things, that is, in conformity with nature as man understands it. Thirdly, there is positive law, or the law of the state. A law or value is so simply because the state says so. In republican or democratic societies such decisions rest upon the will of the majority, which is regarded as the final arbiter as to what is right. Societies begin their development with a basic value system derived from supernatural law. The breakdown of feudalism and the growth of equality is accomplished by the development of natural law. Egalitarianism and empire are characterized by a growing acceptance of positive law and a belief in the state as the ultimate source of all value and law. The desire for equality has been a major factor leading to the breakdown of feudal relationships and the growth of more open, mobile social structures, which have characterized the emergence of the great civilizations throughout history. Functionally, such equality has meant development of a relatively free market within which individuals could freely exchange ideas, goods, and services. Talent and intelligence do not, however necessarily correlate with wealth and status, and not everyone is able to rise to the top of society. Although the overall increase in abundance raises the average considerably, the distance between the top and bottom may widen. The egalitarianism latent within the thrust for equality now begins to be asserted. The continued demand for greater equality often serves as a convenient issue behind which egalitarians can disguise the real nature of their program. The quest for justice is given impetus by the existence of many economic and social privileges derived from earlier and, in many cases, continued access to the state apparatus by various interests within the society. Some advocates of egalitarianism are probably sincere in their belief that a more equitable society will emerge from a state-enforced program of leveling, rather than through the curtailment of the power of the state. Why do a large number of people come to believe that only through increased state intervention can justice be achieved? To a great extent this belief is due to the overwhelming acceptance of the state as the source of value and law. Society not only looks for solutions within the paradigm defined by the state, but also finds it difficult to consider the view that statism is at the heart of the problem. The idea of the state emerges, as do certain aspects of the market economy, with the breakdown of feudalism. Statists develop a policy that in the West has been called mercantilism; that is, a policy under which the state allows private property but those in control of the state use their power to regulate and direct the economy for the general welfare of the whole society. With or without monopolies, such a system is inherently unstable and tends toward corporate syndicalism, in which various economic interests utilize the state for their own ends. Criticism of the system emanates from three sources: The four political economies discussed above can perhaps be better understood if we imagine the economy, or the market, as a black billiard ball, and the state as a white one. In the free-market model, the state is not involved in the economy, and its main function is to maintain the rule of law. In the long run power tends to flow toward the bureaucracy administering the state, and away from the politicians. In the corporate syndicalist model, the economic interests increasingly define the system. It should be noted, however, that the system is dominated by those interests within the area of interpenetration, and not by those still in the market area, though in this model the market area appears on top. In the final model, socialism, the market has been eliminated, and is under the complete control of the political authority. The tendency of the system is thus toward empire. This in turn suggests a bureaucracy to run the increasingly complex society. A power struggle is generated between the ruler, the bureaucracy, the economic interests, and the people as a whole, often complicated by the military as a separate and distinct group within the state apparatus. A crisis is reached when the economy can no longer produce enough to meet the voracious

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appetites of those groups that have access to the state. The incredible abundance produced by industrialization may postpone the crisis, but it does not alter the fundamental contours of the process. Intellectuals and politicians enjoy the idea of power and control. Like the mandarin, whose long fingernails demonstrated his distaste for, and ability to evade, physical labor, many politicians and intellectuals have an inherent dislike of the market economy with its emphasis on work, entrepreneurial risk, and money. One of the great appeals of a rational bureaucracy is that, in eliminating competition, it also promises to eradicate envy. But, in cutting itself loose from the creativity of the free market, the bureaucracy has no way to define merit. At best a system of irrelevant symbols is established, as, for example, the Confucian examination or the Western doctorate. Such increasingly artificial elites either remain exclusive, denying equality and generating envy, or they lower whatever standards remain in response to the continued egalitarian pressures. While bureaucracy ostensibly is initiated to promote equality, it must inevitably lead to egalitarianism. The contours of empire are thus inexorably interwoven with envy and egalitarianism. The idea of equality permeated the whole fabric of Greek society. But equal lands never remain equal for long-least of all in a society in which the tradition of equality is strongly developed. The measure of his success was that Sparta became the prototype of the economically stagnant, military state. Even in Athens the supposed aristocracy defended by Plato and Aristotle was not a traditional one. Oligarchs of this kind tried to keep the burden of the state on others and to keep for themselves its dignities and its profits. There is no more fitting description of the degradation of Athens, and of the arrogance of power and statist, positive law that characterizes empire, than the speech of the Athenians to the Melians before conquering them, exterminating all the males, selling into slavery the women and children, and resettling the area themselves: In the Ancient World, Rome was noted very early in its history for the emphasis it placed upon the concept of law. By the late Hellenistic Age, this had resulted in a metamorphosis in the position of women. Equality for women extended beyond politics into economic life, and in some occupations such as plumbing they came to dominate. In the long struggle between the plebeians and the aristocrats for control of the state, an egalitarian program began to take shape. Over the years various efforts were made, such as the Licinian-Sextian Laws of B. The story of the violent civil war was unleashed by the actions of the Gracchi and extending on and off to the triumph of Augustus Caesar is, of course, well known. At issue was who would control the state and to what purpose? In the long run, victory went to those who coupled a policy promising booty from expansionist wars with an egalitarian welfare program at home. The Emperor sought to balance the egalitarian desire for leveling by the masses and the rapacious quest to use the state to acquire and protect great wealth by various economic interests through a policy of opposing these forces with the army and the civilian bureaucracy. Despite the enormous tensions created within such a system, and the failure of positive law to provide an adequate social cement, the structure held together for an incredibly long time. In the end it fell because the crisis was exacerbated by pressures from outside the Empire. In the current debate over the desirability of a volunteer army, the Roman experience offers some possible insights. The transition of the Roman army from an army based upon compulsory service to a professional army, a few generations before the appearance of Augustus, was the prelude to the transition of the Roman constitution from a republic to a monarchy. The army no longer had any sentiment for the State and its citizens, but only for the profession and its profits, and the commander who knew how to exert his personal influence over it.

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Chapter 5 : Fitts's law - Wikipedia

The relationship between the Licinian-Sextian law of and Tiberius' law of , by G. Tibiletti. Destroyer of the harmony of the Republic, by R. E. Smith. Forerunners of the Gracchi, by L. R. Taylor.

Early life[edit] The brothers were born to a plebeian branch of the old and noble Sempronia family. Their father was the elderly Tiberius Gracchus the Elder or Tiberius Sempronius Gracchus who was tribune of the plebs , praetor , consul , and censor. Their mother was a patrician: Cornelia Africana , daughter of Scipio Africanus , himself considered a hero by the Roman populace for his part in the war against Carthage. Their parents had 12 children, but only one daughter - who later married Scipio Aemilianus Scipio Africanus the Younger - and two sons, Tiberius and Gaius, survived childhood. Cornelia ensured that the brothers had the best available Greek tutors, teaching them oratory and political science. The brothers were also well trained in martial pursuits; in horsemanship and combat they outshone all their peers. The older brother Tiberius was elected an augur at only 16 according to the historian J. Stobart, had he taken the easy path rather than the cause of radical reform, he would have been clearly destined for consulship. As the boys grew up, they developed strong connections with the ruling elite. Much public land *ager publicus* had been divided among large landholders and speculators who further expanded their estates by driving peasants off their farms. While their old lands were being worked by slaves, the peasants were often forced into idleness in Rome where they had to subsist on handouts due to a scarcity of paid work. They could not legally join the army because they did not meet the property qualification; and this, together with the lack of public land to give in exchange for military service and the mutinies in the Numantine War , caused recruitment problems and troop shortages. The Gracchi aimed to address these problems by reclaiming lands from wealthy members of the senatorial class that could then be granted to soldiers; by restoring land to displaced peasants; by providing subsidized grain for the needy and by having the Republic pay for the clothing of its poorest soldiers. He immediately began pushing for a programme of land reform , partly by invoking the year-old Sextian-Licinian law that limited the amount of land that could be owned by a single individual. Using the powers of *Lex Hortensia* , Tiberius established a commission to oversee the redistribution of land holdings from the rich to the unlanded urban poor. The commission consisted of himself, his father-in-law and his brother Gaius. Senators arranged for other tribunes to oppose the reforms. Tiberius then appealed to the people, and argued that a tribune who opposes the will of the people in favour of the rich is not a true tribune. This meant Tiberius had to stand for a second term. They also gathered an *ad hoc* [a] force, with several of them personally marching to the Forum, and had Tiberius and some of his supporters clubbed to death. This was the first open bloodshed in Roman politics for nearly four centuries. Ten years later, in BC, Gaius took the same office as his brother, as a tribune for the plebeians. Gaius was more practical minded than Tiberius, and so was considered more dangerous by the senatorial class. He gained support from the agrarian poor by reviving the land reform programme and from the urban poor with various popular measures. He also sought support from the second estate, those equestrians who had not ascended to become senators. Many equestrians were *publicans* , in charge of tax collecting in the Roman province of Asia located in western Anatolia , and of contracting for construction projects. The equestrian class would get to control a court that tried senators for misconduct in provincial administration. In effect, the equestrians replaced senators already serving at the court. Thus, Gaius became an opponent of senatorial influence. Other reforms implemented by Gaius included fixing prices on grain for the urban population and granting improvements in citizenship for Latins and others outside the city of Rome. With this broad coalition of supporters, Gaius held his office for two years and had much of his prepared legislation passed. This included winning an unconstitutional, although not necessarily illegal, re-election to the one-year office of Tribune. A substantial proportion of the Roman poor, protective of their privileged Roman citizenship, turned against Gaius. A mob was raised to assassinate Gaius. Knowing his death was imminent, he committed suicide on the Aventine Hill in BC. All of his reforms were undermined except for

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the grain laws. Three thousand supporters were subsequently arrested and put to death in the proscriptions that followed. Assessment and reasons for failure[edit] According to the classicist J. In Rome, even when led by a bold Tribune, the people enjoyed much less influence than at the height of the Athenian democracy. The populist government of the Gracchi had come to an end by violence; and this provided a brutal precedent that would be followed by many future rulers of Rome. During the proscriptions of the Second Triumvirate , the slaves endured torture so as to protect their master, the master seeing this came out of hiding to spare his slaves further pain and was executed.

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Chapter 6 : Roman peace | Greg Woolf - calendrierdelascience.com

The relationship between the Licinian-Sextian law of and Tiberius' law of / by G. Tibiletti Destroyer of the harmony of the Republic / by R.E. Smith Forerunners of the Gracchi / by L.R. Taylor.

Baker published his semi-popular Sulla the Fortunate London there has been, so far as I am aware, no full biography of Sulla in any major European language. This neglect, all the more surprising in view of the amount of attention which lesser figures like Crassus have received of late, means that Sulla is now one of the few major figures of the late Roman republic to lack a modern biography. The present work is intended to make good, in however imperfect a fashion, that deficiency. In writing it, I have tried to keep as wide an audience as possible in mind. Scholars, I dare to hope, may find here one or two items that contribute to our understanding of this important figure. Finally, if that ill-defined creature, the general reader, should wish to learn something of one of the most fascinating characters in antiquity, he or she will not, I trust, be repelled by a too austere presentation. Throughout I have tried to present Sulla as a real and living person. I have little sympathy with that type of biography of an ancient which, however good its scholarship, portrays its subject as a bloodless ghost or worse reduces it to dullness. Nor, self-evidently, can I share the view, currently fashionable in some places, that ancient history should not be written through the medium of a biography. Whether for good or ill, great personalities do stamp their impression on the age in which they live and it is, therefore, legitimate for us to enquire into the nature of the impact Sulla made on his times. Norman and awarded a PhD by the University of Hull in The map of the battlefield of Chaeronea is reproduced by kind permission of Professor N. For the other maps, which are not intended to be exhaustive but to serve as a general guide for the reader of the text, I am indebted to my wife, to Jim Styles and John West and to Jane Gregory. I also wish to express my appreciation to Mrs Elfi Corbett who typed the bulk of the manuscript. The book has been out of print for some time but I have never lost touch with Sulla and today see no reason to alter the view I formed then of the man and his place in history. However, twenty years of scholarship means that on certain episodes and details I have changed my position. Where I have not, I have either made a brief reply to criticisms which have been entered or at least indicated where an opposing viewpoint may be found. This edition has been made possible by individuals not institutions. Richard Stoneman who commissioned the original book commissioned this version. At an early stage Charles Young gave advice on IT matters. Jake Weekes introduced me to Will Foster who drew the maps. My greatest debt however, is owed to Aisling Halligan whose patience and skill prepared the text. That consul was Lucius Cornelius Sulla. His action, as might be expected, has made him from that day to this a figure of debate and controversy and has provoked a thousand questions. What kind of man was he? Why did he do this? What became of him after? What were the consequences for Rome? These, and other questions, we will attempt to answer in this work. But before we do, it will not, perhaps, be out of place for us to present a brief and, given the nature of our narrative, necessarily somewhat simplified sketch of the world into which Sulla was born. This vast empire was ruled from Rome itself, whence the officials who governed the provinces in her name issued at regular intervals. The complicated constitution of the governing city itself won the praise of the Greek historian Polybius who discerned in it elements of the democracy, the oligarchy and the kingship. Power, in theory, rested with the democratic element, the people. It was they who, in their assemblies, passed all laws and elected the state officials or magistrates. The chief of these magistrates, the two consuls, represented a kind of kingship for Polybius since, although elected for only a year, they possessed, during that period, the very widest powers. The Senate could be seen as the oligarchical component. This body was composed of ex-magistrates and was, in origin, a purely consultative assembly to be summoned by certain of the magistrates when they needed to seek its advice. Rather, it had come about largely because the experience which these former magistrates had acquired lent a great deal of weight to their opinion, so that in time it came to have the binding force of a law. This mature counsel was particularly valued in the field of foreign affairs. These had gradually grown in

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complexity with the development of the empire, so that finally the people were content to delegate their authority over the provinces and their right to deal with foreign powers to the senators. The means by which the Senate maintained its usurped supremacy over the other elements were somewhat as follows. First, no consul would alone defy it, since it had the power to assign him his province and, if he acted contrary to its wishes, then it could ensure he received a profitless assignment. In addition, as magistrates were, in most cases, already members of the Senate they would not want to risk antagonising their peers by untimely displays of independence. Such displays might very easily result in obstacles appearing in the way of their further advancement. So far as the assemblies were concerned scholars have drawn attention to various devices available to the aristocracy which enabled them to keep control. Many of the people had economic and social ties with the aristocracy and the latter also controlled the state religion which might be deployed to their advantage. Above all, however, the people, most of the time did not deviate from a kind of ingrained deference to those whom they looked upon as their betters. Within it there was a group which could clearly be distinguished from the rest of the members. These were the men who were able to boast of numbering a consul among their ancestors and they were, in consequence, styled *nobiles*. With their vast landed estates and their large following of clients, a handful of these noble families, by their power and prestige, controlled the state. But while these families were of one mind about the necessity of maintaining the position of their class as a whole, they agreed on little else. Amongst themselves they engaged in a continuous, and often bitter, competition for the offices and dignities which government could offer. With becoming modesty that majority, closing ranks before the threat, styled itself the *Optimates* best men. For most *Populares* the tribunate was the favourite weapon to use in their struggle with their opponents. It had first been so used by the Gracchi, undoubtedly the most famous *Populares* of all, to attempt unacceptable land reform. And, like the Gracchi, many of these popular politicians met a violent end in that intermittent civic violence which, as a result of these struggles, was to plague the republic from now until its end. Now, at the behest of a popular tribune, the people were ready to overturn a senatorial decision concerning the allocation of provinces and men like Saturninus did not hesitate to intervene in negotiations with kings such as Mithridates. A more persistent challenge to senatorial control came from a legacy of C. Gracchus – the politicisation of the *equites* knights. This class ranked next to the Senate in dignity, and many of its members were involved in banking, moneylending, tax collection and the execution of public contracts. About this time Rome slowly began to develop a system of permanent criminal courts and Gracchus put these courts into the hands of the *equites*. This meant that any senator who offended their interests was liable to be condemned by such a court. Of particular importance was the court which heard cases of *res repetundae* extortion. Given the type of business the *equites* engaged in, they naturally had a strong interest in exploiting the provinces. Their control of this tribunal meant they could go their way with impunity for it would be a very brave governor indeed who would interfere, knowing that back at Rome he would face a trumped up charge of robbing those he governed, which could send him into exile. So, in this way, too, senatorial control over the provinces was weakened and a characteristic of the period is the sporadic attempts by the Senate to regain control of the courts. There was, however, another force at work which did not merely threaten senatorial authority but set fair to destroy Rome itself. Technically Rome stood at the head of an Italian confederacy. This confederacy consisted of a large number of Italian nations who were her allies but in an inferior position to her. About this time these allies began to agitate for equality of status and demanded to be admitted to full Roman citizenship. Further, these very wars had heightened their consciousness of their own worth. Abroad the provincials acknowledged them as lords and masters; it was all the more galling, therefore, to return home to become inferiors once more. And this heightened consciousness could ill brook the increasing high-handedness, and often downright brutality of the Roman magistrates with whom they came in contact. Marius in had admitted men without property qualifications to the ranks. This, in effect, meant a loosening of loyalty to the state and a greater devotion to the commander. We shall see however that this is false. The earliest member of the family of whom we have a record is P. Cornelius Rufinus, who was dictator in , but he is a rather shadowy figure and is for us really little

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more than a name. Cornelius Rufinus, who was undoubtedly the most celebrated "some would say, rather, notorious" member of the family before Sulla himself. As consul in he played a prominent part in the war against the Samnites. At some time around , he, like his father, became dictator and in was consul once more. Here again he gave a good account of himself by waging war against the allies of Pyrrhus, the king of Epirus, who had invaded southern Italy. Ironically, this incident gained for him something he would probably not have won by his substantial military and political achievements: For centuries afterwards a motley crew of moralists and rhetoricians cited his case to illustrate the primitive simplicity of ancient Roman manners and the severity with which those who offended against them were punished. It did not actually vanish from public life, but none of its members reached a position comparable with that of Rufinus, and by the time of Sulla it was regarded as being of little consequence. A son of the luckless Rufinus, P. Cornelius Sulla, became Flamen Dialis around This man has one other claim on our attention. He was the first member of the family to bear the name Sulla. On the other hand, the name may be connected with the golden or reddish hair which Sulla himself possessed and which the name Rufinus indicates as being characteristic of the family. Cornelius Sulla, was praetor in and it was he who, after consulting the Sibylline books, instituted the Ludi Apollinares. It was believed in some quarters that the name Sulla derives from Sibylla and that the praetor of was the first to bear it. Cornelius Sulla, we know next to nothing. It has been conjectured that he also held a praetorship, but this cannot be proved. Sadly all of this rests on nothing more then a misunderstanding of an ancient source. Of his childhood we know nothing, since the one story related of it is as false as it is charming. According to this account, while Sulla was still a baby his nurse was carrying him through the streets of Rome one day when she was stopped by a strange woman who said *puer tibi et reipublicae tuae felix* the infant will be a source of felicity to you and the state. The woman then disappeared and was never seen again. We do know, however, that the family was in reasonably comfortable circumstances, since Sulla received the education normal for a young Roman of his class.

Chapter 7 : Full text of "The Classical review"

the "organic connection of law with the being and character" of a people, so that law "is subject to the same movement and development as every other popular tendency." Id. at

Chapter 8 : Andrew Burrows QC | Oxford Law Faculty

Tiberius was elected to the office of Tribune of the Plebs in BC. He immediately began pushing for a programme of land reform, partly by invoking the year-old Sextian-Licinian law that limited the amount of land that could be owned by a single individual.

Chapter 9 : Full text of "Encyclopedic Dictionary Of Roman Law"

Fitts's law (often cited as Fitts' law) is a predictive model of human movement primarily used in human-computer interaction and ergonomics. This scientific law predicts that the time required to rapidly move to a target area is a function of the ratio between the distance to the target and the width of the target. [1].