

# Characteristics of Hellenism in Ancient Rome

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**Abstract:** *In ancient Greek geography, a civilized life style had developed within the Framework of polis promènent organisation. On this ancient land and its coasts, diffèrent ethnic groups lived differently. One of these tribes was called the "Akkadian". A clan of this tribe settled in the "Hellas" region and afterwards called themselves "Hellenic". Being orderly and organized was one of the prominent elements of Hellenic culture. Hellenic civilization formed a new civilization. In which the trait of Hellenism was given. One of the most valuable elements of Hellenism was the philosophy of naturalism, which became popular in the minds of scholars and scholars throughout the Greek ..Terri tory. It has influenced the Eastern and Western world in Manny ways for centuries. Eventuelle the réaction Bagan. And So It Ende in this période.*

**Key Words:** *Littérature, Education, Rome, Culture, Hellenic, Hellenism, Greece.*

## 1. INTRODUCTION:

The purpose of writing this article is not to commemorate a period or era that has been over two thousand years since its inception. Rather, it is an emphasis on the ideas of sociology that have emerged throughout human history, and its plan has been instrumental in shaping the cultural, intellectual, and moral development of mankind. Some believe that the phenomenon of Hellenism and Hellenism has set the stage for the advancement of civilization, and some may not have understood the broader dimensions of this period. The author believes that the study of the evolution and decline of human societies to the threshold of the emergence of new science is no other than the recognition of prominent historical phenomena. Particularly those phenomena that have had a profoundly influential place in the various sciences, cultures and politics of their societies. And so obviously, Hellenism is one of the most important of them. More attention has therefore been paid to this thesis on how the culture of Hellenism in ancient Rome tended and what its consequences were.

## 2. About Ancient Historical Civilization:

### 2.1. Glance at ancient Greek civilization:

Ancient Greece has an ancient and very complex history in the course of human history. In this article, it is intended to show how this nation is a mixture of different ethnicities and different immigrants, including Akkadian, Dory, Ikai, Ionian (Ionic) ... These tribes published their religious, cultural, and religious teachings in the Greek land. The Greeks, after passing through the dark ages influenced by Egyptian civilization and culture, Mesopotamia, Anatolia, Pars from around the ninth / eighth century BC, showed signs of shining their civilization with the epics of the Iliad and Odyssey. These epics may have been written in the eighth century BCE, but if they were edited by one (Homer) or more people, there is some debate: however, the origins of the Iliad and Odyssey are whatever maybe. It became the foundation of Greek education and culture, and it became one of the best sources and standards we have of the form and content of Greek ideology. (4: 29) Prior to Homer, the Greek tribes were interested in maritime colonization of the Mediterranean coast, and after a series of civil wars eventually created a network of cities across the Greek coasts of Asia Minor to Sicily and southern Italy, France and Spain. One of the tribes mentioned in the Iliad and Odyssey is the Akkadian, who lived in the Gulf of Cornet in the ancient Greek region. The latter, composed of various Greek cities and regions, formed with the intention of liberating Greece from the Macedonian government. Between the eighth and fifth centuries BCE, the term "Akkadian" was lost and was used only to refer to a particular tribe or to the Homeric heroes. From this point on, another name associated with the tribes of the region of "Hallas" took its place. Thus the name which became popular during this period was called by the Greeks as "Hellenic". (8: 77) The use of Hellenism gradually became apparent in various texts. Plato has used the term Hellenic more than akkadian. In the republic six times, he means those who attacked Trojan in Homer's narrative, and in the treatise Critias four times, meaning "Greek", in the treatise Menon always uses the term Hellenic in the sense of "one who speaks in the language" Greek speaks. " In the law book the phrase "Hellenes" is repeated thirty-two times. Aristotle, while using this adjective in "politics" has made the most use of the term in Nicomachian ethics, mostly devoted to language or vocabulary, technique, and poetry. In the Persian tragedy, which is mainly about the battles between Iran and Greece, we only encounter the word eleven times, two of which refers to Greek ships and the army, and nine times to Greek Wisdom. In some Greek texts, of course, the phrase "Hellenistic world is full of suggestion for slavery" is seen. In some texts of the fifth century BCE, "Hellenes

and Barbarians" form a dual "antagonistic meaning", with "Hellenic Barbarians" accounting for about one-third of the uses of this trait, Ascolios He himself took part in the battle against the Persians and created the first literary work in support of the Greeks. In 1077 the Persian tragedy used the word barbaric only seven times, and in all cases he referred to the Persians who represented these barbarians... However, the original Hellenes founded the fifth and sixth centuries BC by traversing the ancient world and the "epoch of Cruelty" on the shores. (5:105).

The most important elements linking these ethnicities in the Aegean were their public language, rituals, beliefs, theaters, and festivities. Despite their differences, their language was ornamented with the kind of Greek literary language that the educated Greek community understood. The politeness and culture created in this language was a tremendous asset to all Greeks, making them a united people and thus a united nation. Greek beliefs around 800 BC, when Homers, Iliad, and Odysseus' poems come to order, most of the gods, most notably Zeus, the god of heaven and lightning, Apollo, the son of Athena, the goddess of air and the goddess of wisdom, Poseidon god of sea and Aphrodite were goddesses of love and beauty. But the era of Greek flourishing began with the worship of nature. The philosophers of Miletus, the major city of Ionia, the Greek-dominated Asia Minor Greek colony, purified Greek thought from the mythological beliefs of the emergence of the world and the gods and studied their phenomena of nature and their origins. Their thinking was more natural and cosmopolitan than metaphysical, each of them trying to discover the single essential substance from which everything originated. (7:107)

This attitude was a major step in the rational thinking of the Hellenes. In some cities, the Greeks came together to perform religious ceremonies and set up several religious unions in order to do so; the most important meetings of these unions were held at the Delphi Temple. In addition, in honor of some of the gods throughout Greece, pan-Hellenic ceremonies and celebrations were held. Most important of all were the rituals performed in honor of Zeus at the Olympics every four years. It was not long before these unions were formed that Athens gradually took over by joining the cities of Asia Minor and the island governments. The first union was formed at Delos (478-474 AD), an island of commercial and political importance near the Greek coast in the Aegean under the name of Delos Union. It was then established by concluding a series of trade agreements and maritime regulations between the members of the Union and with the intention of defending public freedom in opposition to the Achaemenid Iran, the Greek emperor was formed. With the transfer of the trade union center from Delos to Athens and the consolidation of power and authority over the other Greek governments and the election of secret officials and lawmakers approved by the general assembly, the empire's leadership was in the hands of the leaders. Put wisely, with the support and support of the majority of citizens. One of them was Pericles (490-430 BCE), during his wise thirty-year rule (460-430 BCE), Ischulus, Sophocles and Euripides, wrote there tragedies. Aristophanes created his own comedy and Fidyas created his statue. Herodotus became the father of historiography by writing the history of the Iranian wars, and, with the advent of the Peloponnesian War, he acquired the great status of an ancient historian. The range of thinking, rationality and public presence was provided. He believed that the Athenian rule was the basis of democracy and that the majority was not limited to a few hands. His efforts brought Greece to its peak of glory. (6: 54)

## 2.2. Hellenistic period:

For the first time a German historian coined the term "Hellenism" in the year 1836, after which the term was used for a period of Greek political, cultural, and artistic history that marked the emergence of governments in the areas of the Greek Empire after Alexander's death. This period lasted from 7 BC to 5 BC. The geographical range of Hellenic art was from north to south of Russia, from east to India, from south to Egypt and North Africa, and from the west to the Mediterranean, France and Spain. The city of Taksila in Pakistan is one of the works of the Hellenistic period. Alexander the Great's victory spread Greek civilization and art other areas, as it had taken over half of the world. This increasing expansion caused the original Greek art to lose its popularity and, in most cases, be used exclusively for the material grandeur and splendor of the mighty rulers' palaces, and on the other hand, this period was culturally and artistically influenced by cultural elements. And the art of the Orient settled, and thus became an art that was called "Hellenism". Of course, some scholars believe that Hellenistic or Greek art is a direct sequel to developments that took place not fifty years ago, but fifty years before. (6:7) Sculpture in the Hellenistic Period the Greeks portrayed the embodiment of physical embodiments and the irregular and stimulating anxieties and movements of the spirit and body they had adopted from the Orient. The most important and finest works of art have been found in Asia Minor, one of the most valuable examples of which are the figurines of the North Nemulite Temple of Zeus in the Pergamum, which is best constructed. (4: 12)

## 3. An image of Hellenism:

Alexander the Great, King of Macedonia, who had been trained by Aristotle after conquering the Iranians, was able to extend Greek civilization to Egypt, the Middle East and the borders of India. With its much extermination, it led to the spread of Greek civilization and culture in other countries such as Egypt, Syria and Macedonia, and a new era in human history begun. This new era, which lasted for about three hundred years, is known as Hellenism. Hellenism

created a civilization derived from Greek culture and language. Even after the Romans took over Greece with their political and military power, Greek culture, language, and wisdom continued to play an important role, since Rome had long been under Greek influence. These developments had spread from the Athens Square around the world to the center for the exchange of ideas and opinions. (10: 26) This exchange of information took place not only in Greek but also in other languages from Roman, Latin and Egyptian to Syrian and Iranian languages. The intermingling of cultures was such that it could even influence people's religion and creed and created a kind of fusion of the cults. It was during this time that the philosophical attitude became less and less valuable. People, who had been pessimistic about their life and death before, now considered philosophical insight and a way to get rid of their pessimism and fear of death. Of course, they did not fail. Although Athens was still the center of philosophy, Alexandria had become the scientific center of the day. (7: 19) A great gathering place for scientists and scientists from the east and west of the world, and it was not long before Alexandria was recognized as a hub for science such as mathematics, astronomy, biology and medicine. Several cultural shifts in Hellenism led to the advancement of science and philosophy and the expansion of one's thinking, but we should not overlook the negative effects of it. In the modern era of Hellenism, the main purpose of philosophy was to study morality in a way that would answer many of the fundamental questions of life. These included questions such as what is happiness and how is it achieved? The same set of questions led to the formation of four different philosophical currents, each coming from different perspectives. (7: 27)

These four streams include the groups of Kalbian, Stoic, Epicurean, and Neo-Platonic groups. Although the formation of these groups continued to play an important role in the views of Socrates and Plato, each of the four groups suffered from errors and excesses. For example, the Epicureans, with an excess of interest in the world and the enjoyment of its pleasures, and the Kalbian in its extreme, suffered severe damage in their time. Of course, these negative effects still exist. Their thinking diverged to the point that some of them claimed that the former philosophers were the prophets of religion. For example, Plotinus, one of the great Neo-Platonists, sought to identify Plato as the savior of mankind. The interesting point in this discussion is that a political and military transformation has had an undeniable impact on the evolution of science and philosophy over a given period of time. So that may be a slight magnification of the Hellenistic era, the era of information explosion at that time. However, some similarities between the present and the Hellenistic era can be observed. A world full of information gathered from around the world and made available to humans. Although there are differences between the present era and the Hellenistic era, a comparison can be made between the two. One of the things that led to the exchange of information during the Hellenistic period was the unification of borders as territories expanded. As in our time, the demise of borders is the result of technological progress. It is true that at the time it took long distances and hardships to acquire new sciences, but in our age these problems have been smoothed out and we are able to easily access the latest sciences in various fields anywhere in the world. (7:32).

As mentioned above, the phenomenon of information explosion in these two periods is clearly evident. Here, of course, our goal is to use the term explosion of two-word expression information. One is the rapid development of the sciences and the other is easy and possible access to them. Decentralization was one of the effects of these two eras. People who until then considered science and wisdom to be unique to certain people and countries have undergone changes, and each country has in turn produced various sciences, and it was not long before these sciences and knowledge were quickly transferred to other parts of the world by the translation industry. As a result of this exchange of information and cultures, problems and dangers arose that even after years of negative consequences. Changes and developments caused by Hellenism At once and without previous experience, people were very impressed with the time that they turned their eyes to the destructive results of Hellenism. Having the experience gained from examining Hellenism can best prevent any damage or damage to the wrong perspective. This requires factors such as sufficient knowledge, accurate and up-to-date information, a sense of criticism, careful scrutiny of goals and the most appropriate way to achieve them, familiarity with other cultures, and ultimately a proper analysis of these factors. At this strategic juncture, the role of Islamic countries and their leaders seems increasingly necessary in shedding light on thoughts (6:47).

### 3.1. Schools of Hellenism:

Classical Greek philosophy ends with Aristotle. With the death of Plato and then Aristotle, their students taught and explained their ideas, even though their students had been at Plato's (Academy) and Aristotle's School in the garden next to the Temple of Apollo (Lucy) for a long time. The commentary was written, but neither of the two Platonic and Aristotelian schools could flourish as it should and perhaps dominate Athens. In contrast, other schools emerged that gradually marginalized the ideas of Plato and Aristotle and became known as Hellenistic schools. The most important were the Stoics, Epicureans, and skepticism (8: 73). The rise of these philosophical schools, therefore, coincides with the era of the decline of classical Greek philosophy. The Hellenistic philosophical schools, especially the Stoics and the Epicureans, each created an intellectual system, but not much remains of them. Their teachings, although lacking real innovations in comparison to the philosophy of classical Greek times, encompassed various fields, including physics,

metaphysics, ethics, and sometimes logic. Beyond that, they have gone through various stages in their historical evolution and have undergone many changes in their teachings. Learning the Art of Life; the foundations of life had shaken governments and citizens, the question of how human life had become the focal question of philosophy. One of the characteristics of Hellenistic philosophy was to learn the art of living in difficult conditions. The teachings of these schools played the role of psychic moderator. The Epicureans, for example, called their teachings "healing" and their philosophical beginnings "liberating" and "redeeming", which must liberate man from the pain of state bondage and the fear of death. He also wanted to be the art of life and to show people the right way to live. The Stoic school became the most influential philosophical school in Hellenism. This can be seen in the influence of the Platonic academy on the Stoic ideas on the one hand, and on the other hand, the Aristotelian ideas being marginalized by the Stoic school on the other. The Stoic school became the moral religion of the people in later periods of its evolution in the Roman Empire (8: 77)

### **3.2. Hellenistic culture:**

The Hellenistic kings ruled over an extremely vast kingdom and very different people. But the Greeks were able to create their own culture throughout the Hellenistic world in a sense of oneness. The Hellenistic era is considered a highly cultural period in many fields such as literature, art, science and philosophy. Although these achievements emerged throughout Hellenistic Greece, some centers, especially large Hellenistic cities such as Alexandria and Pergamum, came to the fore. The rulers of the two cities encouraged communal change. Of course, supporting culture was not a new phenomenon as the Greek cities pioneered in the Classical era, but the wealthy Hellenistic kings had more resources to contribute to the development of life. Cultural aid to Egypt. The Ptolemaic dynasty in Egypt, especially Alexandria, has become an important cultural center. The library of this one-hundred-thousand-square-foot townhouse was considered to be the largest library in the ancient ages. The museum provided a conducive environment for scientific research. Her home book was dedicated to the systematic study of language and literature. As a result of the support of the Ptolemaic dynasty, Pergamum became the largest city in Asia Minor to a privileged cultural center, attracting scholars and artisans.

### **3.3. The Impact of Hellenistic Culture on Rome:**

The Greek influence on the Romans is one of the most prominent features of Roman society. Greek culture first influenced Roman culture indirectly through Etruscans and then directly through the Greek cities in southern Italy, but by the late third century BC Greek civilization had played an increasing role in Roman culture. Political agents, Greek businessmen and artists traveled to Rome to spread Greek customs. Roman military commanders utilized Greek artwork after conquering the Hellenistic kingdoms. Virtually all aspects of Roman life from literature and philosophy to religion and education were adapted from Greek examples. Roman emperors hired Greek educators and sent their sons to Greece for knowledge. According to the Roman poet Horace, "The captive Greece captured his violent conqueror" Greek thought captured the less-educated Roman minds and made them willingly become transmitters of Greek culture. Of course, this was not done without the resistance of some Romans who had nothing but contempt for Greek practices and were worried that the old Roman values would be destroyed, even those who favored Greek culture like Cicerus Amelius blamed the Greeks for new corruption in Rome such as luxury and homosexuality (1:17).

### **3.4. Literature:**

The spread of Greek civilization, culture and literature among the Romans came about. Before the Greeks were introduced to the Romans, they had little knowledge of poetry and literature, and there was not even a single word to name poetry or literature in their language. Before the Romans were more of a warrior, a man of war, of fighting and of politics, they were more of a warrior and of a political rivalry than a literary one. According to Virgil: "The Romans were not created for art, but for the sake of domination and rule. In their view, any intellectual activity was a waste of precious time and a waste of precious life. They were men of hard work and struggle, and those who wrote poetry, dreamed, or philosophized, and considered wise men, were idle, labile, haughty, and stray (11: 7). Greek literature was brought to Rome about 4 BC by Levius Andronicus, who was captured by the Romans in a war in the Tarentum region that year. He taught the Latin and Greek languages to his own descendants and to another group, translating the Odyssey into the Latin "Saturnian" order, with bits having irregular and discrete weights, based on single letters, split. Andronicus, freed by his cultural and literary services, was freed from slavery and was commissioned to release a tragedy and a comedy for the Roman festival, and to perform at the festival. He made these plays in accordance with the original Greek examples and performed himself as a lead actor and sang the lyrics of the play with a flute tune (11: 8). Andronicus's literary performances attracted much public attention and allowed him and other poets to form literary associations, thereby creating an important literary community that held its literary meetings and conferences in the Minerva Temple. It was then designed to make such stage performances in public festivities. A few years after this first historical play, Conauius Naevius, writing an interesting comedy in the style of Aristotle's *Fans*, vilified the capital's

popular political debates that aroused the anger of the traditionalists and brought him to trial and brought him to prison. He was released after a formal apology and confession of forgiveness and apology, but soon afterwards he was banished from Rome with a more ardent passion for the former. During the Exile, an epic depicting how the founding of the Roman government came to be, which later inspired Virgil, the greatest Roman poet, in various parts of his work. Nanius also wrote a play on poetry based on Roman history. Alas, there are more than a few short pieces of poetry left, illustrating his overwhelming genius. One of the most important Roman writers of this period was Quintus Ennius, born in Greece and "Kato" was brought to Rome. He had studied in Tarentum and his passionate spirit of Greek drama he had seen in Tarentum theaters (2: 69).

When he came to Rome, he spent his time teaching Latin and Greek and reading his poems to his friends. Eventually, he was accepted into the Scythian Society, a circle of lovers of Hellenism. The forum was a forum for encouraging and expanding Roman-Greek literature and philosophy, transforming Latin into a language that was fluent, expressive, guiding Roman poets to inspirational sources of Greek poetry, and providing readers and writers with poets or writers. But anonymous and with a bright future. Nanius believed that he was a successor to Homer and that Homer had given him a pass after re-crossing many bodies, including the Pythagorean autopsy, as well as the body of a peacock. He has come and has settled in his body. He wrote several comedies and at least twenty tragedies, and there was no form of poetry or poetry in which Ennius had perfected the field. Nanius arranged the epic history of Rome in a very pleasing manner, and his calendars to the Roman national anthem "Virgil". It was a pity, alas, with only a few scattered fragments. "This famous saying goes to him:" The Roman government, based on its ancient morals and great men, founded the enormous revolutionary poetry of Annius in the weight of Roman poetry, and the poetry was flowing and soft. Sixth Greece replaces Neivius with the " Saturnian "loose style. Nanius strengthens Latin language and polishing gave it a well-structured and neat. He created new templates for Roman poetry and provided a way for the great poets of the future, such as Lukertius, Horace, and Virgil, to express the literary and raw material of thought. He was seventy years old after singing this haunting bit of stone for his throne. , passed away: To me tears pour down and mourn that I am on the lips of the people, forever, forever, and alive.

#### Education

In the third and second centuries BC, the Romans rejected the new ideals of education through contact with the Greeks. The wealthy classes sought to entrust their sons with Greek teachings, especially the teaching of the arts and philosophy, to prepare them for success in government professions. Of course, this type of education was fully in line with the scientific life of the Romans. The ideal of serious education emphasized the concept of expressive sciences, especially the seven arts, and avoided the cultivation of too much expertise. Its purpose was to train a rational person to prepare for public service. Knowing the Greek language was a key element of education, so schools were established to meet this need by professional teachers. Anyone who could afford hired a Greek coach for their children. But the less affluent families went to private schools, where most teachers were slaves or educated slaves, usually Greeks (1:56). They went where a grammarian would run it. These specific curriculum schools included the teaching of the seven arts, namely literature, logic, arithmetic, geometry, cosmology, and music. The core of the seven arts and its main curriculum was the teaching of Greek literature. As a result, around the first and second centuries BC, educated Romans became increasingly bilingual. Higher education was offered in Roman astronomy schools, which the Greeks operated with a privileged social standing. The Romans paid close attention to philosophy and completed their education by going to Greek schools and especially the fire, which was still the main center of philosophical studies (1:60). Greek civilization was not dead yet and lived for several centuries. And when it was destroyed, it left a legacy for the nations of Europe and the Near East, as each one of them, bring to the Greek veins of the art and philosophy of Greece in the cultural veins of coastal countries to Spain, Gul, Rome, Egypt, Palestine, Syria and Asia Minor. The Black Sea coast was injected. Alexander was a port. That was the burden of trading ships of ideology. From the Museum of Alexandria and the House Book, the works of Greek poets, rabbis, philosophers, and scholars were flocked to medieval cities by scholars. Rome adapted its Hellenistic heritage into Hellenistic. The playwrights imitated Menandros and Filon. His poets followed the style, extent, and subjects of Alexandria's literature. The laws were drafted according to the laws of the Greek cities. Later, even royal organizations formed under the royal regimes of Eastern Greece. Hellenism, after the conquest of Greece by Rome, just as the East actually conquered the land. Roman mocked. Wherever the spirit expanded its power, it was published in Hellenic civilization (3:47).

#### 4. CONCLUSION:

During the fifth century BCE, small geographical divisions of ancient Greek land formed a more advanced life in various arenas. There were different ethnicities and races on this land. One of those tribe was the "lasts". A clan of this tribe settled in the "Hellas" region and from that period onwards proclaimed themselves as "Hellenic". Which later laid the foundation for Greek education. But after Alexander's conquest, the process did not change. They were called Hellenism or Hellenistic Hellenism, which shone during this period (Durant, William James 1939). For several centuries, the world was able to influence the East and the West. After much influence in the fields of thought,

philosophy, culture, and literature, it came close to Rome and the Hellenistic heritage. The writers imitated Meandrous and Felon. His poets followed the style, extent, and subjects of Alexandria's literature. The laws were drafted according to the laws of the Greek cities. Later, even royal organizations formed under the royal regimes of Eastern Greece. Hellenism, after much influence in the fields of thought, philosophy, culture, and literature, it made in near east and Rome, where Rome adopted Hellenistic heritage. Wherever the spirit expanded its power, the pinnacle of Hellenistic civilization was published. Reaction to that began in the east and west. Until this great period, local governments joined and disappeared. But its effects remain so far in the world.

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