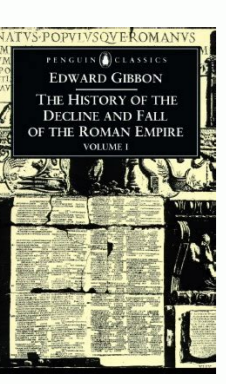
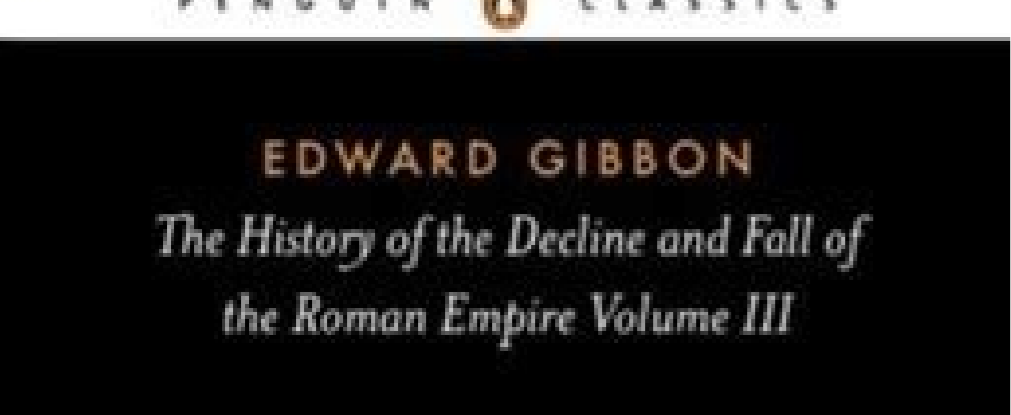
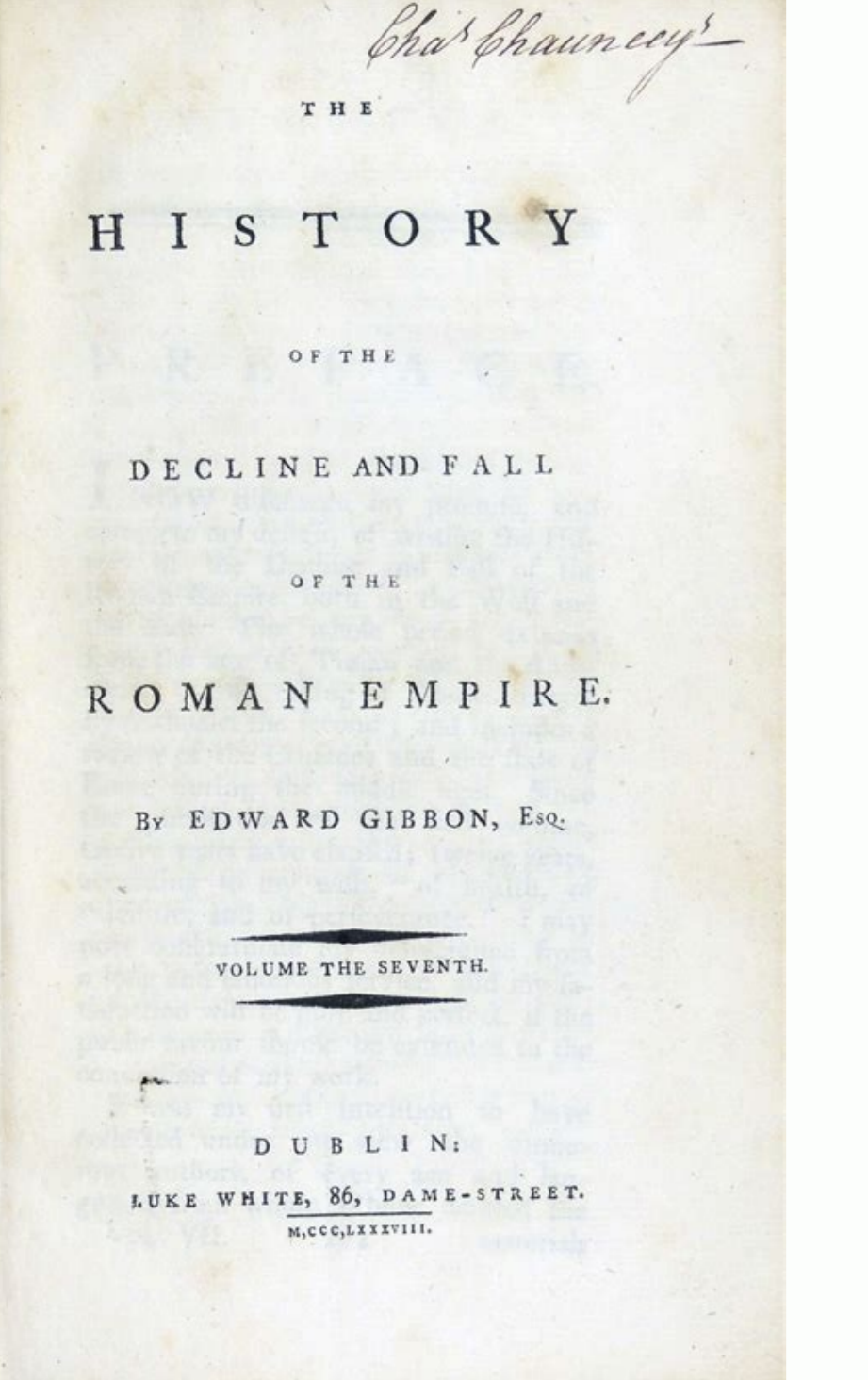
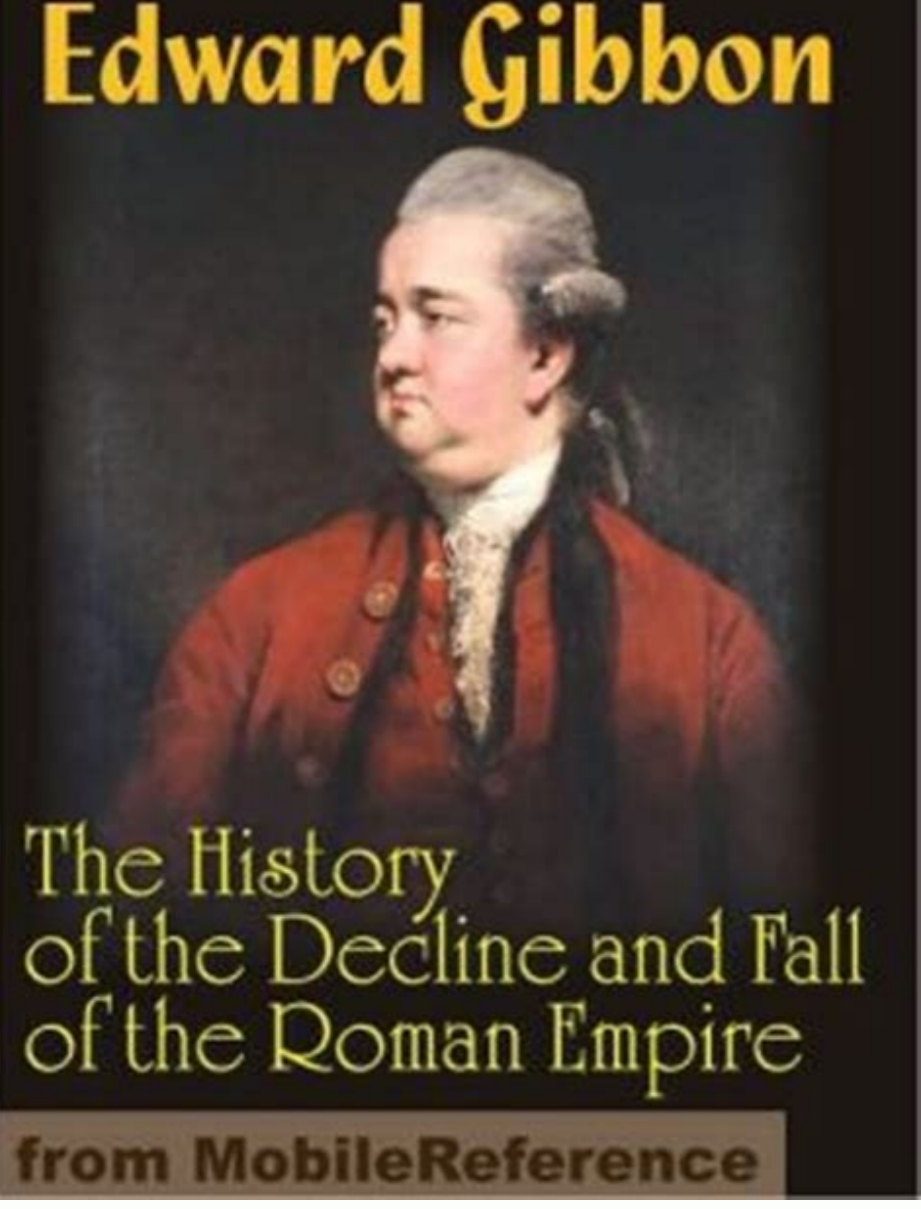


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The history of the decline and fall of the roman empire vol 2 pdf.

Edward Gibbon; (8 May - 16 January 1794) was an English historian, writer and Member of Parliament. His most important work, "The History of the Decline and Fall of the Roman Empire", was published in six volumes between 1776 and 1788 and is known for the quality and irony of its prose, its use of primary sources, and its open criticism of organised religion. (Wikipedia) Journal Information Publisher Information Rights & Usage This item is part of a JSTOR Collection. For terms and use, please refer to our Terms and Conditions Greece & Rome © 1997 The Classical Association Request Permissions 1776-89 book by English historian Edward Gibbon This article is about the book. For the historical events, see History of the Roman Empire and Fall of the Western Roman Empire. For the historiography spawned by Gibbon's theories, see Historiography of the fall of the Western Roman Empire. For publication details and chapter listings, see Outline of The History of the Decline and Fall of the Roman Empire. The History of the Decline and Fall of the Roman Empire Title page from John Quincy Adams's copy of the third edition (1777)AuthorEdward GibbonCountryEnglandLanguageEnglishSubjectHistory of the Roman Empire and Fall of the Western Roman EmpirePublisherStrahan & Cadell, LondonPublication date1776-1789Media typePrintLCC ClassDG311 The History of the Decline and Fall of the Roman Empire[a] is a six-volume work by the English historian Edward Gibbon. It traces Western civilization (as well as the Islamic and Mongolian conquests) from the height of the Roman Empire to the fall of Byzantium in the fifteenth century. Volume I was published in 1776 and went through six printings.[1] Volumes II and III were published in 1781;[2][3] volumes IV, V, and VI in 1788-1789.[4][5][6][7]b The six volumes cover the history, from 98 to 1590, of the Roman Empire, the history of early Christianity and then of the Roman State Church, and the history of Europe, and discusses the decline of the Roman Empire among other things. Thesis Gibbon offers an explanation for the fall of the Roman Empire, a task made difficult by a lack of comprehensive written sources, though he was not the only historian to attempt it.[c] According to Gibbon, the Roman Empire succumbed to barbarian invasions in large part due to the gradual loss of civic virtue among its citizens.[8] He began an ongoing controversy about the role of Christianity, but he gave great weight to other causes of internal decline and to attacks from outside the Empire. The story of its ruin is simple and obvious; and, instead of inquiring why the Roman empire was destroyed, we should rather be surprised that it had subsisted so long. The victorious legions, who, in distant wars, acquired the vices of strangers and mercenaries, first oppressed the freedom of the republic, and afterwards violated the majesty of the purple. The emperors, anxious for their personal safety and the public peace, were reduced to the base expedient of corrupting the discipline which rendered them alike formidable to their sovereign and to the enemy; the vigour of the military government was relaxed, and finally dissolved, by the partial institutions of Constantine; and the Roman world was overwhelmed by a deluge of Barbarians. — Edward Gibbon. The Decline and Fall of the Roman Empire, Chapter 38 "General Observations on the Fall of the Roman Empire in the West" Like other Enlightenment thinkers and British citizens of the age steeped in institutional anti-Catholicism, Gibbon held in contempt the Middle Ages as a priest-ridden, superstitious Dark Age. It was not until his own era, the "Age of Reason", with its emphasis on rational thought, it was believed, that human history could resume its progress.[9] Style Edward Gibbon (1737-1794) Gibbon's tone was detached, dispassionate, and yet critical. He can lapse into moralisation and aphorism:[10] [A]s long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters. — Gibbon, Edward (1872). The decline and fall of the Roman Empire. Vol. 1 (Chandos ed.). London: Frederick Warne & Co. p. 21. Retrieved 12 September 2017. The influence of the clergy, in an age of superstition, might be usefully employed to assert the rights of mankind; but so intimate is the connection between the throne and the altar, that the banner of the church has very seldom been seen on the side of the people.— Gibbon, Edward (1872). The decline and fall of the Roman Empire. Vol. 1 (Chandos ed.). London: Frederick Warne & Co. p. 59. Retrieved 12 September 2017. [H]istory [...] is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind.— Gibbon, Edward (1872). The decline and fall of the Roman Empire. Vol. 1 (Chandos ed.). London: Frederick Warne & Co. p. 72. Retrieved 12 September 2017.If we contrast the rapid progress of this mischievous discovery [of gunpowder] with the slow and laborious advances of reason, science, and the arts of peace, a philosopher, according to his temper, will laugh or weep at the folly of mankind. — Gibbon, Edward (1890). The decline and fall of the Roman Empire. Vol. 3 (Chandos ed.). London: Frederick Warne & Co. p. 649. Retrieved 12 September 2017. Criticism Numerous tracts were published criticising his work. In response, Gibbon defended his work with the 1779 publication of A Vindication ... of the Decline and Fall of the Roman Empire.[11] Edward Gibbon's central thesis in his explanation of how the Roman Empire fell, that it was due to embracing Christianity, is not widely accepted by scholars today. Gibbon argued that with the empire's new Christian character, large sums of wealth that would have otherwise been used in the secular affairs in promoting the state were transferred to promoting the activities of the Church. However, the pre-Christian empire also spent large financial sums on religious affairs and it is unclear whether or not the change of religion increased the amount of resources the empire spent on religion. Gibbon further argued that new attitudes in Christianity caused many Christians of wealth to renounce their lifestyles and enter a monastic lifestyle, and so stop participating in the support of the empire. However, while many Christians of wealth did become monks, this paled in comparison to the participants in the imperial bureaucracy. Although Gibbon further pointed out that the importance Christianity placed on peace caused a decline in the number of people serving the military, the decline was so small as to be negligible for the army's effectiveness.[12][13] Gibbon's apparent antagonism to Christian doctrine spilled over into the Jewish faith, leading to charges of anti-Semitism. For example, he wrote:From the reign of Nero to that of Antoninus Pius, the Jews discovered a fierce impatience of the dominion of Rome, which repeatedly broke out in the most furious massacres and insurrections. Humanity is shocked at the recital of the horrid cruelties which they committed in the cities of Egypt, of Cyprus, and of Cyrene, where they dwelt in treacherous friendship with the unsuspecting natives; and we are tempted to applaud the severe retaliation which was exercised by the arms of legions against a race of fanatics, whose dire and credulous superstition seemed to render them the implacable enemies not only of the Roman government, but also of mankind.[14] Misinterpretation of Byzantium John Julius Norwich, despite his admiration for Gibbon's furthering of historical methodology, considered his hostile views on the Byzantine Empire flawed, and blamed him somewhat for the lack of interest shown in the subject throughout the 19th and early 20th centuries.[15] This view might well be admitted by Gibbon himself: "But it is not my intention to expatiate with the same minuteness on the whole series of the Byzantine history." [16] However, the Russian historian George Ostrogorsky wrote, "Gibbon and Lebeau were genuine historians - and Gibbon a very great one - and their works, in spite of factual inadequacy, rank high for their presentation of their material." [17] Gibbon's views on religion Criticism of Quran and Muhammad Gibbon was critical of the Quran and Muhammad. He outlined in chapter 33 the widespread tale of the Seven Sleepers [18] and remarked "This popular tale, which Mahomet might learn when he drove his camels to the fairs of Syria, is introduced, as a divine revelation, into the Quran." His presentation of Muhammad's life again reflected his anti-Islamic views: "in his private conduct, Mahomet indulged the appetites of a man, and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation: the female sex, without reserve, was abandoned to his desires; and this singular prerogative excited the envy, rather than the scandal, the veneration, rather than the envy, of the devout Mussulmans." [19] Views on Jews and charge of antisemitism Gibbon has been accused of antisemitism.[20] He has described the Jews as "a race of fanatics, whose dire and credulous superstition seemed to render them the implacable enemies not only of the Roman government, but also of humankind." [21] Number of Christian martyrs Gibbon challenged Church history by estimating far smaller numbers of Christian martyrs than had been traditionally accepted. The Church's version of its early history had rarely been questioned before. Gibbon, however, knew that modern Church writings were secondary sources, and he shunned them in favor of primary sources.[22] Christianity as a contributor to the fall and to stability: chapters XV, XVI Historian S. P. Foster says that Gibbon: blamed the otherworldly preoccupations of Christianity for the decline of the Roman empire, heaped scorn and abuse on the church, and sneered at the entirety of monasticism as a dreary, superstition-ridden enterprise. The Decline and Fall compares Christianity invidiously with both the pagan religions of Rome and the religion of Islam.[23] Gibbon's work was originally published in sections, as was common for large works at the time. The first two volumes were well-received and widely praised, but with the publication of volume 3, Gibbon was attacked by some as a "paganist" because he argued that Christianity (or at least the abuse of it by some of the clergy and its followers) had hastened the fall of the Roman Empire, as seen in this extended quote from chapter 36, part VI of Volume 3. As the happiness of a future life is the great object of religion, we may hear without surprise or scandal that the introduction, or at least the abuse of the Christian religion, had some influence on the decline and fall of the Roman empire. The clergy successfully preached the doctrines of patience and pusillanimity: the active virtues of society were discouraged; and the last remains of military spirit were buried in the cloister: a large portion of public and private wealth was consecrated to the specious demands of charity and devotion; and the soldiers' pay was lavished on the useless multitudes of both sexes who could only plead the merits of abstinence and chastity. Faith, zeal, curiosity, and more earthly passions of malice and ambition, kindled the flame of theological discord; the church, and even the state, were distracted by religious factions, whose conflicts were sometimes bloody and always implacable; the attention of the emperors was diverted from camps to synods; the Roman world was oppressed by a new species of tyranny; and the persecuted sects became the secret enemies of their country. Yet party-spirit, however pernicious or absurd, is a principle of union as well as of dissension. The bishops, from eighteen hundred pulpits, inculcated the duty of passive obedience to a lawful and orthodox sovereign; their frequent assemblies and perpetual correspondence maintained the communion of distant churches; and the benevolent temper of the Gospel was strengthened, though confirmed, by the spiritual alliance of the Catholics. The sacred indolence of the monks was devoutly embraced by a servile and effeminate age; but if superstition had not afforded a decent retreat, the same vices would have tempted the unworthy Romans to desert, from baser motives, the standard of the republic. Religious precepts are easily obeyed which indulge and sanctify the natural inclinations of their votaries; but the pure and genuine influence of Christianity may be traced in its beneficial, though imperfect, effects on the barbarian proselytes of the North. If the decline of the Roman empire was hastened by the conversion of Constantine, his victorious religion broke the violence of the fall, and mollified the ferocious temper of the conquerors (chap. 36). [24] Voltaire was deemed to have influenced Gibbon's claim that Christianity was a contributor to the fall of the Roman Empire. As one pro-Christian commentator put it in 1840: As Christianity advances, disasters befall the [Roman] empire - arts, science, literature, decay - barbarism and all its revolting concomitants are made to seem the consequences of its decisive triumph - and the unwary reader is conducted, with matchless dexterity, to the desired conclusion - the abominable Manicheism of Candide, and, in fact, of all the productions of Voltaire's historic school - viz. "that instead of being a merciful, ameliorating, and benignant visitation, the religion of Christians would rather seem to be a scourge sent on man by the author of all evil." [25] Tolerant paganism Gibbon wrote: The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosophers as equally false; and by the magistrate as equally useful. He has been criticized for his portrayal of Paganism as tolerant and Christianity as intolerant. In an article that appeared in 1996 in the journal Past & Present, H. A. Drake challenges an understanding of religious persecution in ancient Rome, which he considers to be the "conceptual scheme" that was used by historians to deal with the topic for the last 200 years, and whose

most eminent representative is Gibbon. Drake centers: With such deft strokes, Gibbon enters into a conspiracy with his readers: the credulous masses, he and we are cosmopolitans who know the uses of religion as an instrument of social control. So doing, Gibbon skirts a serious problem: for three centuries prior to Constantine, the tolerant pagans who people the Decline and Fall were the authors of several major persecutions, in which Christians were the victims. ... Gibbon covered this embarrassing hole in his argument with an elegant demur. Rather than deny the obvious, he adroitly masked the question by transforming his Roman magistrates into models of Enlightenment rulers – reluctant persecutors, too sophisticated to be themselves religious zealots. Gibbon's reflections Gibbon's initial plan was to write a history "of the decline and fall of the city of Rome", and only later expanded his scope to the whole Roman Empire: If I prosecute this History, I shall not be unmindful of the decline and fall of the city of Rome; an interesting object, to which my plan was originally confined.[26] Although he published other books, Gibbon devoted much of his life to this one work (1772–1789). His autobiography Memoirs of My Life and Writings is devoted largely to his reflections on how the book virtually became his life. He compared the publication of each succeeding volume to a newborn child.[27] Editions Gibbon continued to revise and change his work even after publication. The complexities of the problem are addressed in Womersley's introduction and appendices to his complete edition. In-print complete editions J.B. Bury, ed., seven volumes, seven editions, London: Methuen, 1898 to 1925, reprinted New York: AMS Press, 1974. ISBN 0-404-02820-9. J.B. Bury, ed., two volumes, 4th edition New York: The Macmillan Company, 1914 Volume 1 Volume 2 Hugh Trevor-Roper, ed., six volumes, New York: Everyman's Library, 1993–1994. The text, including Gibbon's notes, is from Bury but without his notes. ISBN 0-679-42308-7 (vols. 1–3); ISBN 0-679-43593-X (vols. 4–6) David Womersley, ed., three volumes, hardback London: Allen Lane, 1994; paperback New York: Penguin Books, 1994, revised ed. 2005. Includes the original index, and the Vindication (1779), which Gibbon wrote in response to attacks on his caustic portrayal of Christianity. The 2005 print includes minor revisions and a new chronology. ISBN 0-7139-9124-0 (3360 p.); ISBN 0-14-043393-7 (v. 1, 1232 p.); ISBN 0-14-043394-5 (v. 2, 1024 p.); ISBN 0-14-043395-3 (v. 3, 1360 p.) In-print abridgements David Womersley, abridged ed., one volume, New York: Penguin Books, 2000. Includes all footnotes and seventeen of the seventy-one chapters. ISBN 0-14-043764-9 (848 p.) Hans-Friedrich Mueller, abridged ed., one volume, New York: Random House, 2003. Includes excerpts from all seventy-one chapters. It eliminates footnotes, geographic surveys, details of battle formations, long narratives of military campaigns, ethnographies and genealogies. Based on the Rev. H.H. (Dean) Milman's edition of 1845 (see also Gutenberg e-text edition). ISBN 0-375-75811-9, (trade paper, 1312 p.); ISBN 0-345-47884-3 (mass market paper, 1536 p.) AMN, abridged ed., one volume abridgement, Woodland: Historical Reprints, 2019. It eliminates most footnotes, adds some annotations, and omits Milman's notes. ISBN 978-1-950330-46-1 (large 8x11.5 trade paper 402 pages) Legacy Many writers have used variations on the series title (including using "Rise and Fall" in place of "Decline and Fall"), especially when dealing with a large polity that has imperial characteristics. Piers Brendon notes that Gibbon's work "became the essential guide for Britons anxious to plot their own imperial trajectory. They found the key to understanding the British Empire in the ruins of Rome."[28] Playfair, William (1805). An Inquiry into the Permanent Causes of the Decline and Fall of Powerful and Wealthy Nations. Designed To Show How The Prosperity Of The British Empire May Be Prolonged. ISBN 978-1-166-47247-4. Davis, Jefferson (1868). The Rise and Fall of the Confederate Government. ISBN 978-1-5404-5604-5. Cuppy, Will (1950). The Decline and Fall of Practically Everybody. ISBN 978-0-88029-809-4. Shirer, William (1960). The Rise and Fall of the Third Reich. ISBN 978-0-671-72868-7. Jacobs, Jane (1961). The Death and Life of Great American Cities. ISBN 978-0-679-74195-4. Kinks, The (1969). Arthur (Or the Decline and Fall of the British Empire). ASIN B000050053. Toland, John Willard (1970). The Rising Sun: The Decline and Fall of the Japanese Empire 1936-1945. 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ISBN 978-0-691-17314-6. and in film: The Fall of the Roman Empire (1964), Anthony Mann The Decline of Western Civilization (1981), Penelope Spheeris The Decline of the American Empire (1986), Denys Arcand and in television: Ancient Rome: The Rise and Fall of an Empire (2006) and in video games: Rise and Fall: Civilizations at War (2006) Civilization VI: Rise and Fall (2018) The title and author are also cited in Noël Coward's comedic poem "I Went to a Marvellous Party",[d] and in the poem "The Foundation of Science Fiction Success", Isaac Asimov acknowledged that his Foundation series – an epic tale of the fall and rebuilding of a galactic empire – was written "with a tiny bit of cribbin' / from the works of Edward Gibbon".[30] Feminist science fiction author Sheri S. Tepper gave one of her novels the title Gibbon's Decline and Fall. In 1995, an established journal of classical scholarship, Classics Ireland, published punk musician's Iggy Pop's reflections on the applicability of The Decline and Fall of the Roman Empire to the modern world in a short article, Caesar Lives, (vol. 2, 1995) in which he asserted:America is Rome. Of course, why shouldn't it be? We are all Roman children, far better or worse ... I learn much about the way our society really works, because the system-origins – military, religious, political, colonial, agricultural, financial – are all there to be scrutinised in their infancy. I have gained perspective.[31] See also Fall of the Western Roman Empire Outline of The History of The Decline and Fall of the Roman Empire William Strahan (publisher), who also first printed The Wealth of Nations (1776) Notes ^ sometimes shortened to Decline and Fall of the Roman Empire ^ The original volumes were published in quarto sections, a common publishing practice of the time. ^ See for example Henri Pirenne's (1862–1935) famous thesis published in the early 20th century. As for sources more recent than the ancients, Gibbon certainly drew on Montesquieu's short essay, Considerations on the Causes of the Greatness of the Romans and their Decline, and on previous work published by Bossuet (1627–1704) in his Histoire universelle à Monseigneur le dauphin (1763). see Pocock, The Enlightenment of Edward Gibbon, 1737-1764, pp. 65, 145; for Montesquieu, pp. 85–88, 114, 223. ^ Link to notes on the poem here.[29] Excerpt:"If you have any mind at all,Gibbon's divine Decline and Fall,Seems pretty flimsy.No more than a whimsy ... ." References ^ Gibbon, Edward (1776). The History of the Decline and Fall of the Roman Empire. Vol. I. W. Strahan and T. Cadell. ^ Gibbon, Edward (1781). The History of the Decline and Fall of the Roman Empire. Vol. II. ^ Gibbon, Edward (1781). The History of the Decline and Fall of the Roman Empire. Vol. III. ^ Gibbon, Edward (1788). The History of the Decline and Fall of the Roman Empire. Vol. IV. ^ Gibbon, Edward (1788). 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I may now congratulate my deliverance from a long and laborious service, and my satisfaction will be pure and perfect, if the public favour should be extended to the conclusion of my work. ^ J.G.A. Pocock, "Between Machiavelli and Hume: Gibbon as Civic Humanist and Philosophical Historian," Daedalus 105:3 (1976), 153–169; and in Further reading: Pocock, The Enlightenment of Edward Gibbon, 1737-1764, 303–304; The First Decline and Fall, 304–306. ^ Foster (2013). Melancholy Duty, p. 63. ISBN 978-9401722353. ^ Edward Gibbon (1779). A vindication of some passages in the fifteenth and sixteenth chapters of The history of the decline and fall of the Roman Empire: By the author. Printed for W. Strahan; and T. Cadell. ^ Heather, Peter (2007). The Fall of the Roman Empire. Oxford University Press. pp. 122–123. ISBN 978-0-19-997861-8. ^ Gerberding, Richard (2005). "The later Roman Empire". In Fouracre, Paul (ed.). The New Cambridge Medieval History, Volume 1, c.500–c.700. Cambridge: Cambridge University Press. pp. 25–26. ISBN 9781139053938. ^ Womersley, ed., Decline and Fall, vol. 1, ch. XVI, p. 516. see online Gibbon's first footnote here reveals even more about why his detractors reacted so harshly: In Cyrene, [the Jews] massacred 220,000 Greeks; in Cyprus, 240,000; in Egypt, a very great multitude. Many of these unhappy victims were sawed asunder, according to a precedent to which David had given the sanction of his examples. The victorious Jews devoured the flesh, licked up the blood, and twisted the entrails like a girdle around their bodies. see Dion Cassius l. kviii, p. 1145. As a matter of fact, this is a verbatim citation from Dio Cassius, Historia Romana LXVIII, 32:1–3: The Jewish Uprising: Meanwhile, the Jews in the region of Cyrene had put one Andreas at their head and were destroying both the Romans and the Greeks. They would cook their flesh, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing. Many they sawed in two, from the head downwards. Others they would give to wild beasts and force still others to fight as gladiators. In all, consequently, two hundred and twenty thousand perished. In Egypt, also, they performed many similar deeds, and in Cyprus under the leadership of Artemio. There, likewise, two hundred and forty thousand perished. For this reason no Jew may set foot in that land, but even if of them is driven upon the island by force of the wind, he is put to death. Various persons took part in subduing these Jews, one being Lusius, who was sent by Trajan. ^ John Julius Norwich, Byzantium (New York: Knopf, 1989); Byzantium: the apogee (London and New York: Viking Press, 1991). ^ Preface of 1782 online. ^ Ostrogorsky, George (1986). 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