

PUBLISHER'S PREFACE.



THE fourth edition of Nothing New Press' reprint of *The Story of the Romans* has seen the following changes from the text of our third edition.

Guerber's first chapter, "The First Settlers," was replaced with two chapters, "The First Settlers," and "The Roman Religion," with much additional material added from Charlotte Yonge's *Young Folks' History of Rome*. I had written in the Publisher's Preface to the third edition:

"Modern archaeological and historical research was unavailable to Miss Guerber in 1896, when she wrote this history. The first chapter of *The Story of the Romans*, "The First Settlers," discusses the origin of the Italian tribes. In it Miss Guerber took the view that man developed slowly, through long ages of civilization, from a savage to a rational human being. Although, as we now know, the historical record supporting this view is non-existent, it was the common one of her day."

In the third edition, Guerber's first chapter was preserved intact, instead including in the Preface the history that supported the descent of the original tribes of Italy from the families dispersed at Babel as recorded in Genesis. But for this edition, as I have done with the other Guerber histories published by Nothing New Press, the first chapter has been rewritten to reflect the more accurate history previously only available in the Preface.

The chapter, "The Roman Religion," is from Yonge, with additional details included from the *Encyclopedia Britannica*.

In "The Defense of the Bridge," the following sentence was added at the conclusion of the chapter: "This heroic deed has been immortalized in the stirring poem "Horatius," by Thomas Babington MacCaulay (*The Lays of Ancient Rome*), which you will one day no doubt like to read."

In "The Twin Gods," the sentence "Of course we know that the story of Castor and Pollux is complete nonsense, but the Romans, who didn't know any better, believed in them," was added to Guerber's original chapter.

In the chapter, "Regulus and the Snake," Guerber described the Roman army in Africa encountering a "snake" 120 feet long, and so large that the normally tough Roman

soldiers fled in terror, but then rallied to kill it using their siege engines. But Cassius Dio, the Roman historian who recorded this tale, related it thus, according to John of Damascus, who preserved it:

“One day, when Regulus, a Roman consul, was fighting against Carthage, a dragon suddenly crept up and settled behind the wall of the Roman army. The Romans killed it by order of Regulus, skinned it and sent the hide to the Roman senate. When the dragon’s hide, as Dio says, was measured by order of the senate, it happened to be, amazingly, one hundred and twenty feet long, and the thickness was fitting to the length.”

Many dragon legends exist in ancient cultures around the world. The possibility that these sightings were of isolated dinosaurs, on their way to extinction following the change in climate after Noah’s Flood, cannot be ignored (*Dragon Legends: Truths Behind the Tales*, <<https://answersingenesis.org/dinosaurs/dragon-legends/dragon-legends-truths-behind-the-tales/>>. We don’t know for sure that the animal Regulus encountered was a dinosaur. But since the possibility that a snake needed to be killed with siege engines is highly unlikely, I restored the account by changing Guerber’s references of “snake” to “reptile,” and the name of the chapter, to “Regulus and the Reptile.” Guerber’s sentence that the Romans exaggerated this tale was then removed.

In “The Romans Defeated,” the clarification for “peck” was added, as this is a unit of measure most likely unknown to the modern reader.

There is a new chapter between “The Augustan Age,” and “The Death of Augustus,” called “The King of the Jews,” telling how Judea came to be a Roman province, governed by Roman governors, with the history of Herod the Great interwoven, who was an integral figure in these events. As you might have guessed from the title, it also relates the coming of Jesus of Nazareth, who was born at this time. The last time Judea had been mentioned in Guerber’s histories, in *The Story of the Greeks*, the Maccabees had successfully overthrown Grecian rule, and Judea was once more an independent kingdom. I thought it important to tell how it went from that victorious state, to one of Roman subjugation, which is also necessary background to make the events told in the New Testament more clear.

The chapter titled, “The Siege of Jerusalem,” was rewritten, to include greater detail regarding that fateful event from Yonge, and Guerber’s *The Story of the Chosen People*,

as its fulfillment is a subject of prophecy. As it was too much material to cram into a single chapter, a second was added to finish the history, "The Destruction of the Temple," and the material from the surrounding chapters was juggled to preserve the smooth continuity of the narrative. Thus a new chapter precedes it to introduce these events, titled "The Solider Emperor." This chapter concerns the ascension of Vespasian to the imperial title, with additional details taken from Yonge.

To the chapter, "The Emperor's Tablets," the accounts of the martyrdoms of the apostles was added to Guerber's mention of the apostle John. And the account of the last Jewish revolt against Rome, Bar Kochba's revolt, was expanded with more detail, in "Hadrian's Death."

Lastly, many additional illustrations and paintings were added to the text, the pages, chapters, and Table of Contents were renumbered to reflect the new material, and the Recommended Reading List and Index were also completely updated.

THE THIRD EDITION.

THE third edition of Nothing New Press' reprint of *The Story of the Romans* has not seen any changes in the text or illustrations from the 1896 edition of Guerber's fine history, other than correcting a few typographical errors. I have, however, included a recommended reading list which corresponds with the chapters in *The Story of the Romans*, as an aid for teachers, along with the timeline and maps added to the second edition. As with the second edition, this edition also contains the bibliography listing the references used to construct the timeline and the historical information which follows.

Modern archaeological and historical research was unavailable to Miss Guerber in 1896, when she wrote this history. The first chapter of *The Story of the Romans*, "The First Settlers," discusses the origin of the Italian tribes. In it Miss Guerber took the view that man developed slowly, through long ages of civilization, from a savage to a rational human being. Although, as we now know, the historical record supporting this view is non-existent, it was the common one of her day.

I have left Guerber's history as she wrote it, but here include a summary of what research into this question has shown, for those teachers who wish to relate Rome's very early history to their students as Rome herself and the ancient world have recorded it.

Charlotte Yonge's explanation of the first people living in Italy in *Young Folks' History of Rome* is a bit different than Guerber's: "Round the streams that flowed down from

these hills [the Apennine Mountains], valleys of fertile soil formed themselves, and a great many different tribes and people took up their abode there, before there was any history to explain their coming. Putting together what can be proved about them, it is plain, however, that most of them came from that old stock from which the Greeks descended, and to which we belong ourselves, and they spoke a language which had the same root as ours and as the Greek” (pp. 13-14).

The “old stock from which the Greeks descended” were the sons of Javan, the son of Japheth, the son of Noah. The families of Japheth, i.e. those that became the Indo-European family of nations, including Javan and his sons, had their start around the Black Sea in Central Asia after the dispersion from Babel (*After the Flood*, p. 205). The primitive inhabitants of Greece, however, were the Pelasgi, or Pelasgians, according to Herodotus. Herodotus is unclear whether the Greeks themselves sprang from the Pelasgians, or whether they were two separate nations; and it could be that no one in his day really knew. Careful reading of Book One of *The History* can lead to either conclusion. For a discussion of the origin of the Greek and Pelasgian tribes, please see the Publisher’s Preface of *The Story of the Greeks*.

There were three major emigrations of Pelasgians from Greece into Italy before the arrival of Aeneas (*Wall Chart*, p. 7). The first was under Oenotrus from the city of Argos in Greece. In 1710 BC, he led a colony from Arcadia and settled in southern Italy. These settlers gave the name of Oenotria to the country. Afterward this area was called Magna Graecia (Great Greece), which comprised the independent states founded by the Greek colonists. The second emigration was a colony from Thessaly in Greece around 1540 BC. The third was under Evander, also from Arcadia, in 1253 BC. Evander encouraged the settlers to earn their subsistence through agriculture rather than hunting or warfare only, and also introduced letters. Letters from Phoenicia had been in use in Greece since 1493 BC.

The Pelasgians were not the first settlers of the Italian peninsula. When they arrived, they found a tribe known as the Etruscans already living there, but where did the Etruscans come from? Bill Cooper relates that “Tiras himself was worshiped by his descendants as Thuras (i.e. Thor), the god of war. The river Athyras was named after him, and it is not at all unlikely that the Etruscans, a nation of hitherto mysterious provenance, owe to him both their name and their descent” (*After the Flood*, p. 204).

Tiras was the seventh son of Japheth, the son of Noah. The city of Troy (Troas) was also likely named after him, and Roman legend states that Aeneas, the founder of the Roman race, was a prince of Troy who was forced to flee that city at the close of the Trojan War against Greece. Could it be possible that the Etruscans and Trojans both had Tiras as their ancestor?

Charlotte Yonge further describes the early tribes of Italy: “There were several nations living round these hills – the Etruscans, Sabines, and Latins being the chief. The homes of these nations seem to have been in the valleys round the spurs of the Apennines, where they had farms and fed their flocks; but above them was always the hill which they had fortified as strongly as possible, and where they took refuge if their enemies attacked them. The Etruscans built very mighty walls, and also managed the drainage of their cities wonderfully well. Many of their works remain to this day, and, in especial, their monuments have been opened, and the tomb of each chief has been found, adorned with figures of himself, ... also curious pottery in red and black, from which something of their lives and ways is to be made out. ... The Romans called them Tusci, and Tuscany still keeps its name.

“The Latins and the Sabines were more alike, and also more like the Greeks. There were a great many settlements of Greeks in the southern parts of Italy, and they learnt something from them. They had a great many gods. Every house had its own guardian; these were called Lares ... Whenever there was a meal in the house the master began by pouring out wine to the Lares, and also to his own ancestors, of whom he kept figures; for these natives thought much of their families. All one family had the same name, like our surname, such as Tullius or Appius, the daughters only changing it by making it end in *a* instead of *us* [Tullia or Appia], and the men having separate names standing first, such as Marcus or Lucius, though their sisters were only numbered to distinguish them.

“Each city had a guardian spirit, each stream its nymph, each wood its faun; also there were gods to whom the boundary stones of estates were dedicated. There was a goddess of fruits called Pomona, and a god of fruits named Vertumnus. In their names the fields and the crops were solemnly blest, and all were sacred to Saturn. He, according to the old legends, had first taught husbandry, and when he reigned in Italy there was a golden age, when everyone had his own field, lived by his own handiwork, and kept no slaves. There was a feast in honor of this time every year called the Saturnalia,

when for a few days the slaves were all allowed to act as if they were free, and have all kinds of wild sports and merriment.

“The old Greek tales were not known to the Latins in their first times, but only afterward learned from the Greeks. They seem to have thought of their gods as graver, higher beings, further off, and less capricious and fanciful than the legends ... had made them seem to the Greeks. Indeed, these Latins were a harder, tougher, graver, fiercer, more business-like race altogether than the Greeks; not so clever, thoughtful, or poetical, but with more of what we should now call sterling stuff in them. At least it was so with that great nation which spoke their language [the Romans], and seems to have been an offshoot from them” (*Young Folks’ History of Rome*, pp. 15-19).

It was the union of the Pelasgians with the native Italian tribes, i.e., the Etruscans of northern Italy, which formed the renowned Latin race (*Wall Chart*, p. 6). The Latin tribes established little city-states throughout central Italy, just as the Greeks did in Greece. The Latin states, of which Rome was one, coexisted with the Greek colonies of Magna Graecia in southern Italy for many centuries until the Romans grew powerful enough to overcome and integrate the Latins and the Greeks into their expanding empire. It was with these Latin tribes that Aeneas and his people intermarried when they first arrived in Italy in 1182 BC.

Throughout, it can be seen that nothing in the legendary or archaeological history of Rome or the ancient world denies the biblical account of the creation of the world, the entrance of sin and death, the judgment of Noah’s Flood, and the rise of the peoples from his descendants after their dispersal from Babel. Furthermore, the dates that coincide with the legendary immigrations of the Pelasgians and Trojans, and founding of the Italians’ most important cities, beginning with the immigration of Oenotrus in 1710 BC, the founding of Troy in 1546 BC, Latium in 1345 BC, the immigration of the Trojans in 1182 BC, the founding of Alba Longa in 1132 BC, Cumae in 1034 BC, and Rome in 753 BC, do not in any way conflict with the Genesis account, but are well within the approximate dates for the creation of the world and mankind at 4000 BC, the flood of Noah at 2350 BC, and the dispersal from Babel at 2250 BC.

Christine Miller
Nothing New Press