AHIS3520 - Roman Society
Course Outline

Course Co-ordinator: Hugh Lindsay
Room: MCLG22C
Ph: 49215226
Fax: 49216933
Consultation hours: Wednesday am

Teaching Staff: Hugh Lindsay & Liz Baynham
Email: hugh.lindsay@newcastle.edu.au
Elizabeth.Baynham@newcastle.edu.au

Semester: Semester 1 - 2010
Unit Weighting: 10
Teaching Methods: Lecture
Tutorial

Brief Course Description
An exploration of various aspects of Roman social life and civilisation in the Late Republican and Early Imperial eras.

Contact Hours
Lecture for 2 Hours per Week for the Full Term
Tutorial for 1 Hour per Week for 6 Weeks
For particular dates and times see below in course guide.

Learning Materials/Texts
Set texts

Course Objectives
Course Outline issued and Correct as at: Week 1, Semester 1 - 2010

CTS Download Date: 16 February 2010
1. Isolating the most important sources on Roman Social history and gaining an understanding of their coverage and limitations.

2. Developing of a critical approach to modern interpretations of Roman Society.

3. Understanding the structure of the course of a life in the Roman world, and differences of emphasis from the modern world.

4. Appreciation of the shape of the urban environment and its impact on social structure.

5. Ability to express such appreciation and criticisms succinctly and accurately.

**Course Content**

The structure of Roman Society

The life cycle: birth, marriage, old age, death

Gender and status in Roman society

Slavery

Living conditions

The urban environment

The games

Health and diet

**Assessment Items**

<table>
<thead>
<tr>
<th>Essays / Written Assignments</th>
<th>One major essay or equivalent task = 50% (circa 2000 words)</th>
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<tbody>
<tr>
<td>Essays / Written Assignments</td>
<td>Two tutorial papers or equivalent task @ 25% each (circa 1000 words each) = 50%</td>
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**Assumed Knowledge**

20 units at any level in Ancient History or History

**Callaghan Campus Timetable**

**AHIS3520**

**Roman Society**

Enquiries: School of Humanities and Social Science

Semester 1 - 2010

<table>
<thead>
<tr>
<th>Lecture and Tutorial</th>
<th>Monday</th>
<th>11:00 - 13:00 [V01]</th>
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<td>Wks 4,6,9,10 &amp; 12 only</td>
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<th>13:00 - 14:00 [V108]</th>
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<td>Wks 4,6,9,10 &amp; 12 only</td>
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or

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<th>Monday</th>
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<td>Wks 4,6,9,10 &amp; 12 only</td>
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**IMPORTANT UNIVERSITY INFORMATION**

**ACADEMIC INTEGRITY**

Academic integrity, honesty, and a respect for knowledge, truth and ethical practices are fundamental to the
business of the University. These principles are at the core of all academic endeavour in teaching, learning and research. Dishonest practices contravene academic values, compromise the integrity of research and devalue the quality of learning. To preserve the quality of learning for the individual and others, the University may impose severe sanctions on activities that undermine academic integrity. There are two major categories of academic dishonesty:

**Academic fraud** is a form of academic dishonesty that involves making a false representation to gain an unjust advantage. Without limiting the generality of this definition, it can include:

a) falsification of data;  
b) using a substitute person to undertake, in full or part, an examination or other assessment item;  
c) reusing one's own work, or part thereof, that has been submitted previously and counted towards another course (without permission);  
d) making contact or colluding with another person, contrary to instructions, during an examination or other assessment item;  
e) bringing material or device(s) into an examination or other assessment item other than such as may be specified for that assessment item; and  
f) making use of computer software or other material and device(s) during an examination or other assessment item other than such as may be specified for that assessment item.  
g) contract cheating or having another writer compete for tender to produce an essay or assignment and then submitting the work as one's own.

**Plagiarism** is the presentation of the thoughts or works of another as one's own. University policy prohibits students plagiarising any material under any circumstances. Without limiting the generality of this definition, it may include:

a) copying or paraphrasing material from any source without due acknowledgment;  
b) using another person's ideas without due acknowledgment;  
c) collusion or working with others without permission, and presenting the resulting work as though it were completed independently.

**Turnitin** is an electronic text matching system. During assessing any assessment item the University may -  
· Reproduce this assessment item and provide a copy to another member of the University; and/or  
· Communicate a copy of this assessment item to a text matching service (which may then retain a copy of the item on its database for the purpose of future checking).  
· Submit the assessment item to other forms of plagiarism checking

**RE-MARKS AND MODERATIONS**

Students can access the University's policy at: [http://www.newcastle.edu.au/policylibrary/000769.html](http://www.newcastle.edu.au/policylibrary/000769.html)

**MARKS AND GRADES RELEASED DURING TERM**

All marks and grades released during term are indicative only until formally approved by the Head of School.

**SPECIAL CIRCUMSTANCES AFFECTING ASSESSMENT ITEMS**

*Extension of Time for Assessment Items, Deferred Assessment and Special Consideration for Assessment Items or Formal Written Examinations* items must be submitted by the due date in the Course Outline unless the Course Coordinator approves an extension. Unapproved late submissions will be penalised in line with the University policy specified in [Late Penalty](http://www.newcastle.edu.au/policylibrary/000769.html) (under student) at the link above.

Requests for *Extensions of Time* must be lodged no later than the due date of the item. This applies to students:

· applying for an extension of time for submission of an assessment item on the basis of medical, compassionate, hardship/trauma or unavoidable commitment; or  
· whose attendance at or performance in an assessment item or formal written examination has been or will be affected by medical, compassionate, hardship/trauma or unavoidable commitment.

Students must report the circumstances, with supporting documentation, as outlined in the Special
Circumstances Affecting Assessment Items Procedure at:

*Note:* different procedures apply for minor and major assessment tasks.

**Students should be aware of the following important deadlines:**

- Special Consideration Requests must be lodged no later than 3 working days after the due date of submission or examination.
- Rescheduling Exam requests must be received no later than 10 working days prior to the first date of the examination period.

*Late applications may not be accepted.* Students who cannot meet the above deadlines due to extenuating circumstances should speak firstly to their Program Officer or their Program Executive if studying in Singapore.

**STUDENTS WITH A DISABILITY OR CHRONIC ILLNESS**

University is committed to providing a range of support services for students with a disability or chronic illness. If you have a disability or chronic illness which you feel may impact on your studies please feel free to discuss your support needs with your lecturer or course coordinator.

Disability Support may also be provided by the Student Support Service (Disability). Students must be registered to receive this type of support. To register contact the Disability Liaison Officer on 02 4921 5766, email at: student-disability@newcastle.edu.au. As some forms of support can take a few weeks to implement it is extremely important that you discuss your needs with your lecturer, course coordinator or Student Support Service staff at the beginning of each semester. For more information on confidentiality and documentation visit the Student Support Service (Disability) website: www.newcastle.edu.au/services/disability.

**CHANGING YOUR ENROLMENT**

Students enrolled after the census dates listed in the link below are liable for the full cost of their student contribution or fees for that term.

http://www.newcastle.edu.au/study/fees/censusdates.html

Students may withdraw from a course without academic penalty on or before the last day of term. Any withdrawal from a course after the last day of term will result in a fail grade.

**Students cannot enrol in a new course after the second week of term,** except under exceptional circumstances. Any application to add a course after the second week of term must be on the appropriate form, and should be discussed with staff in the Student Hubs or with your Program Executive at PSB if you are a Singapore student.

To check or change your enrolment online go to myHub: https://myhub.newcastle.edu.au

**STUDENT INFORMATION & CONTACTS**

Various services are offered by the Student Support Unit: www.newcastle.edu.au/service/studentsupport/

The Student Hubs are a one-stop shop for the delivery of student related services and are the first point of contact for students studying in Australia. Student Hubs are located at:

<table>
<thead>
<tr>
<th>Callaghan Campus</th>
<th>Port Macquarie students</th>
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<tbody>
<tr>
<td>Shortland Hub: Level 3, Shortland Building</td>
<td>contact your program officer or</td>
</tr>
<tr>
<td>Hunter Hub: Level 2, Student Services Centre</td>
<td><a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
</tr>
<tr>
<td><strong>City Precinct</strong></td>
<td>Phone 4921 5000</td>
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<tr>
<td>City Hub &amp; Information Common, University House</td>
<td><strong>Singapore students</strong></td>
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<tr>
<td><strong>Central Coast Campus (Ourimbah)</strong></td>
<td>contact your PSB Program Executive</td>
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<tr>
<td>Student Hub: Opposite the Main Cafeteria</td>
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**OTHER CONTACT INFORMATION**

<table>
<thead>
<tr>
<th>Faculty Websites</th>
<th>Dean of Students Office</th>
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</thead>
<tbody>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/business-law/">www.newcastle.edu.au/faculty/business-law/</a></td>
<td>The Dean of Students and Deputy Dean of Students work to ensure that all students</td>
</tr>
</tbody>
</table>
This course outline will not be altered after the second week of the term except under extenuating circumstances with Head of School approval. Students will be notified in advance of the change.
<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Title of lecture</th>
<th>Lecturer</th>
<th>Tutorial</th>
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<tr>
<td>1.</td>
<td>1 March</td>
<td>Introduction</td>
<td>HML</td>
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<tr>
<td>2.</td>
<td>8 March</td>
<td>Living Conditions</td>
<td>EJB</td>
<td>No tutorial</td>
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<tr>
<td>3.</td>
<td>15 March</td>
<td>The Roman House</td>
<td>EJB</td>
<td>No tutorial</td>
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<td>4.</td>
<td>22 March</td>
<td>Roman women</td>
<td>EJB</td>
<td>1. Living Conditions</td>
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<td>5.</td>
<td>29 March</td>
<td>Lower class women</td>
<td>EJB</td>
<td>No tutorial</td>
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<td>Semester Break 2-9 April</td>
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<tr>
<td>6.</td>
<td>12 April</td>
<td>Life cycle: birth and education</td>
<td>HML</td>
<td>2. Prostitution</td>
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<td>7.</td>
<td>19 April</td>
<td>Life cycle: marriage</td>
<td>HML</td>
<td>No tutorial</td>
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<tr>
<td>8.</td>
<td>26 April</td>
<td>ANZAC DAY holiday</td>
<td>no lecture or tutorial</td>
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<tr>
<td>9.</td>
<td>3 May</td>
<td>Life cycle: death</td>
<td>HML</td>
<td>3. Marriage</td>
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<tr>
<td>10.</td>
<td>10 May</td>
<td>Roman slaves and freedmen</td>
<td>HML</td>
<td>4. Death</td>
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<tr>
<td>11.</td>
<td>17 May</td>
<td>City life in Pompeii and Ostia</td>
<td>HML</td>
<td>No tutorial</td>
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<tr>
<td>12.</td>
<td>24 May</td>
<td>The games</td>
<td>HML</td>
<td>5. Freedmen</td>
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Tutorial papers due: ONE week after tutorial discussion of the topic

Major essay due: Friday June 4

Lecturing staff
Hugh Lindsay hugh.lindsay@newcastle.edu.au *  
Liz Baynham Elizabeth.Baynham@newcastle.edu.au  
* Course co-ordinator:

Assessment weighting and due dates
2 tutorial papers on Topics/Tutorials 1-5. Length circa 1000-1500 words

DUE DATE: ONE week after the tutorial discussion  Weighting: 25% each. Total: 50%

Major Essay: Circa 1500-2000 words:  
DUE DATE: June 4  Weighting 50%

AHIS 3520: ROMAN SOCIETY: TUTORIAL TOPICS

Topic 1: Living conditions (Tutorial 1 on March 22)
Consider the psychological and physical effects of their living conditions on the mass of the population at Rome (that is, the non-privileged and their immediate retainers). What steps did the Roman government of the early and high empire (circa 30 BC-AD 200) take to alleviate these problems? What measure of success did these actions have?

Reading:
Departmental documents


Articles (all on-line):
Packer, J.E., 'Housing and population in imperial Ostia and Rome', Journal of Roman Studies 57 (1967) 80-95
Yavetz, Z., 'The living conditions of the urban plebs in Republican Rome', *Latomus* 17 (1958) 500-17.

**Topic 2: Roman prostitution (Tutorial 2 on April 12)**

What similarities and differences do you perceive between ancient and modern prostitution?

Assess the function of prostitution in Roman society both structurally (i.e. in social and economic terms and morally i.e how it was regarded, both positively and negatively and how that fits in with Roman ideas on sex, reproduction, the family etc.).

In your answer you might like to consider some of the following points:
1. What sort of people seem to have become prostitutes? How did they arrive at this profession? Would they always remain in the profession? (Here it will help to look at the conditions in which prostitution was practised and use this to make deductions about the people involved. You might also consider the status and opportunities for people isolated in Roman society, including foreigners, women isolated from family groups, passive gays, and transexuals. Could these people live a "normal" life at Rome? The Artemidorus passage offers some interesting information on what was considered "normal").
2. How were prostitutes regarded by "decent" society? (Consider their legal treatment as well as general comments). How could they attempt to give themselves some extra "status"? (Look at the grading of prostitutes and their professional names).
3. Who were the prostitute's customers in the main? (Did all elements of society frequent prostitutes equally? If not, what caused some not to make such use of prostitutes, both male and female? Consider the possibilities of imbalance of male-female numbers in sections of society too).
4. What is the state's attitude to prostitution? What would be the effect of state intervention in the trade by registration and a standard tax-fee of one trick per day?
5. Consider the following attitudes towards prostitution. Do you agree/disagree with any of these views? Do such attitudes exist today?
   * Positive (e.g. Cato), in that prostitution helps to protect the "better" class of women from rape, etc.
   * Negative (e.g. Dio Prusa), since prostitution promotes a lack of self-control and leads to further corruption when the customers desire noble women or even the sons of respectable families.
   * Negative (Christian sources), as the sexual act is degrading and should be used only for procreation.
* Negative, as the prostitute is the victim of the power of the buyer. Can prostitution be regarded
simply as a symptom of a rampant "user-pays" capitalism? Or is prostitution an attempt to reverse
the power-roles seen in marriage relations? Can it be seen as a symptom of male domination in
society? Who makes the most profit from prostitution, the sex-workers or their employers? Do the
employers suffer the same stigma as the workers? Here a comparison of ancient and modern (e.g.
Australian) society may be helpful.

301.4120937 BALS Short loans Central Coast.
available.
245-52, 361.1 MERT 1976 multiple copies in Auchmuty.
Short loans Auchmuty.
Kiefer, O., *Sexual Life in Ancient Rome*, 392.6/11: Short loans Auchmuty; 937 KIEF: Short loans
Central Coast.
306.740937MCGI.
Auchmuty.
305.420938 POME c. 2, 3 day loan
Sanger, W.W., *The History of Prostitution* (1939) 306.74 SANG: Short loans Auchmuty..

Articles (on-line):

**Topic 3: Roman Marriage (Tutorial 3 on May 3)**
How different were Roman attitudes to marriage from a contemporary view of the function of
marriage?
Points to consider
1. When did Romans normally marry?
2. What formalities were involved in a Roman marriage?
3. What were their expectations of the institution?
4. How was divorce viewed in Roman society?

Extracts from ancient authors
1. Arranged marriages: Pliny the Younger, Letters I .14
You have asked me to look for a husband for your niece; and quite rightly have you entrusted this
task to me rather than anyone else. For you know how deeply I admired and loved that outstanding
man, and with what encouraging words he inspired me in my youth, and also how he praised me in
a way that made me seem worthy of his praises. You could not entrust to me a more important or
more agreeable task; and I could not undertake a more honourable task than that of choosing a
young man worthy of fathering the grandchildren of Arulenus Rusticus.
Such a person would indeed take a long time to find, if Minicius Acilianus were not right at hand,
provided by fate, as it were. He loves me with that very friendly familiarity which a young
frequently feels toward another young man (for he is younger than I by only a few years), but yet he
respects me as he would an old man. Indeed he is as eager to be instructed and moulded by me as I was by you and your brother.

His origin is Brixia, a city in that same region of Italy that I come from, a region which still retains and preserves much of the modesty, frugality, and even rural simplicity of the good old days. His father, Minicius Macrinus, is a leading figure in the equestrian order, but has no desire for any higher social status. Indeed, although he was chosen by the deified Vespasian to hold the rank of praetor, he very steadfastly preferred a dignified life out of the public eye rather than this political service—or shall I say political turmoil of ours.

His maternal grandmother is Serrana Procula, from the municipality of Patavium. You know the puritanism of that area; Serrana, however, is a model of strictness even to the Patavians. And he has, for an uncle, Publius Acilius, a man of almost unique dignity, good judgment, and integrity. To sum up, there is nothing in his entire family which would not make you happy even in your own.

Acilianus himself possesses an abundance of energy and diligence, combined with the greatest modesty. He has already passed very creditably through the offices of quaestor, tribune, and praetor and has thus already spared you the necessity of campaigning for him. He has the countenance of a gentleman, a very healthy and ruddy complexion, an aristocratic attractiveness in his whole body, and a certain senatorial elegance. These are features which I think should not be overlooked, for this, a bridegroom's good looks, ought to be given to a girl as a reward for her chastity.

I don't know whether I should add that his father has substantial wealth. When I consider the priorities of you, for whom I am seeking an in-law, I suspect that I should leave his wealth unmentioned. When, however, I take into account current moral standards and even state laws, which arbitrate that a scrutiny of a man's financial status must be given top priority, '8 then I suspect that I should not pass over his wealth in silence. And certainly this consideration must be taken into account, when one is arranging a marriage, if we are planning for grandchildren—and for many of them at that.

Perhaps you think that I have been overwhelmed by my affection for Acilianus and that I have therefore exaggerated his merits beyond what the case will bear. But I promise you, on my honour, that you will find everything far better than what I am telling you now. Certainly I love the young man very warmly, as indeed he deserves; but it is characteristic of a lover not to overload with praise the one he loves.

Quintilian's Wife Quintilian, The Elements of Oratory 6. Preface 4 and 5

Cruel death condemned my two sons, innocent though they were. Their mother had been snatched from me even earlier. She had borne two sons and had not yet completed her nineteenth year. And yet, although carried off by a very cruel fate, perhaps she was not unfortunate to have died then.45 However I had suffered so much from this one blow that no future good fortune could make me happy. For she possessed every virtue which is possible among women, and her death brought incurable grief to her husband. In age, she was like a girl, especially when compared to my age, and her loss could be counted like the loss of a daughter.


To the eternal memory of Blandinia Martiola, a most faultless girl, who lived eighteen years, nine months, five days. Pompeius Catussa, a Sequanian citizen, a plasterer, dedicates to his wife, who was incomparable and very kind to him, who lived with him five years, six months, eighteen days without any shadow of a fault, this memorial which he had erected in his lifetime for himself and his wife and which he consecrated while it was still under construction. You who read this, go bathe in the baths of Apollo,50 as I used to do with my wife. I wish I still could.
4. Deceiving One's Husband Ovid, Ars Amatoria 1.4.1-6, 9-11, 15-28, 35-54, 63-70

So your husband will be attending the same banquet as us! I hope it will be his last supper! Am I supposed to act like a mere guest toward the woman I love? Shall I only look on, while someone else has the pleasure of being caressed by you, while you snuggle up to him and warm his breast, while he casually puts his arm around you? . . . I'm not a wild animal, but I can scarcely keep my hands off you. Well then, pay attention and learn what you must do. . . . When your husband takes his place on the dining couch, put on an appearance of great innocence and go, as the faithful wife, to lie down beside him; but, as you pass, touch my foot without anyone's noticing. Watch me carefully, look for my nods and facial expressions. Figure out those secret unspoken messages and send me some of your own. Without speaking a word, I will tell you things by raising my eyebrows; you will read notes marked out by my fingers which are wet with wine. When memories of our lovemaking fill your mind, put your delicate finger on your rosy cheek. If you have some objection to the way I am behaving, rest your tender hand on your earlobe. When, dearest, I say or do something which pleases you, play with your ring and keep turning it with your fingers. When you are praying that some great disaster befall your husband (he deserves it), touch the table with your hand....

Don't let your husband lean against you. And don't rest your pretty head on his ugly chest. Don't let him put his fingers on your soft breasts, and try not to let him kiss you. If you kiss him, I swear I will no longer be able to conceal my love for you. I'll grab you and shout, "Those kisses should be mine!"

And yet these are only the things I will be able to see. I will be much more worried and fearful about the things which may go on under the covers, things I can't see. Don't press your thigh against his, don't rest your leg on his, don't put your dainty little foot next to his big clumsy foot. I am tormented by my fear; I know these things happen because I've done them all myself—many times! I am tortured by the fear of my own behaviour. My girlfriend and I often pulled a cloak over us and proceeded to enjoy the full delights of a good screw. I know you won't do this with him, but, just so that I won't worry, take off your cloak before dinner and put it away. Encourage your husband (but not with kisses) to drink and, while he is drinking, keep pouring wine in his cup if you can. Once he is sprawled out in a drunken stupor, circumstance will suggest to us a course of action....

Yet after the banquet, when you have returned home, your husband will take from you kisses—and more than kisses. What you give to me stealthily, you are forced by the laws of marriage to give to him. But at least do so with reluctance and act like a woman under duress. You can manage that. Don't whisper any "sweet nothings"; let your lovemaking be churlish and unwilling. I hope that he will not enjoy it, or at least that you certainly will not. But whatever happens when you get home, tomorrow tell me in a sincere tone of voice that nothing happened.

5. Pliny and his new wife Calpurnia: Pliny the Younger, Letters 4.19

To Calpurnia’s aunt, Calpurnia Hispulla

You are a model of pietas and loved your excellent and most affectionate brother as dearly as he loved you, and you also love his daughter as your own and are not only an aunt to her but also take the place of the father she has lost. So I have no doubt that you will be absolutely overjoyed to learn that she has turned out worthy of her father, worthy of you, and worthy of her grandfather. She is extremely clever and a model of modest living. She loves me, which is a sign of her uprightness. On top of all this she is interested in literature, something that has developed through her devotion to me. She has copies of my books, which she reads repeatedly and even memorises. How concerned she is when I look like I’m about to plead a case and what joy she shows when I have finished. She arranges for people to tell her what reception and applause I enjoy and how the case turns out for me. On occasions when I am giving a recitation, she sits close by, hidden by a curtain,
and welcomes with most eager ears the praises we receive. In fact she even sings my verses and accompanies herself on the lyre; no professional has taught her, only love, the best of all masters. All this leads me to the very safe and secure hope that our harmony will last forever and will increase with each passing day. She loves not my age or my body, which is slowly dying and ageing, but my reputation. Nor would anything else be fitting for a girl brought up under your direction and trained in your precepts, who has seen nothing in your company except that which is holy and upright, and who in short learned to love me on your recommendation. For you always respected my mother like a daughter, you always influenced and encouraged me from early childhood, and you always forecast that I would become the sort of man I now seem to be to my wife. So we rival one another in our gratitude to you: I because you gave her to me, she because you gave me to her, as if you had chosen us for one another.

Reading:

Rawson, B., Marriage, divorce, and children in ancient Rome (1991) Central Coast - Book 306.809376: Short loans (See Ch. 2: 'Divorce Roman style: how easy and how frequent was it? (S. Treggiari); Ch. 4: 'Remarriage and the structure of the upper-class Roman family' (K.R. Bradley).

Treggiari, S., Roman marriage: iusti coniuges from the time of Cicero to the time of Ulpian (1991) Auchmuty KE217 TREG: Short loans). Also available on line.

Articles on-line:

Topic 4: Death in the Roman world (Tutorial 4 on May 10)
Do you believe that the Roman rituals were an effective method of coping with the grief caused by a death in the family?

Points to consider:
1. The main rituals involved in a Roman funeral.
2. Status and its impact on commemoration

Extracts from ancient authors
1. Funerals Polybius, History 6.53-6.54.3
Whenever someone from the ranks of the illustrious dies, as a part of his funeral procession out of the city he is carried into the Forum and to the Rostra. Usually his body is displayed in an upright pose; sometimes, but rarely, he is lying down. When all the people are standing round, a grown-up son, if the deceased has left one and if he happens to be present, or, if not, some other relative gets up on the Rostra and speaks about the virtues and lifetime achievements of the deceased. And thus it happens that, when these achievements are recalled and brought before their eyes, most people, not only those who shared in these achievements, but even those who had no part, feel such sympathy that the loss appears to be not a personal one, limited to the family, but a common one, felt by all the people.
After the interment and the performance of the customary rites, a wax image of the deceased is placed in a very conspicuous spot in the house, in a little wooden shrine. This image is a mask made strikingly similar to the facial features and expression of the deceased. The family puts these images on display during public sacrifices, arranging them with great care. When any illustrious family member dies, the family takes the images or masks to the funeral, putting them on men who seem to be most similar in height and size to the men represented by the masks. These "actors" put on a purple-bordered toga, if their "character" was a consul or praetor, an entirely purple toga if he was a censor, and a gold-embroidered toga if he had celebrated a triumph or done some other such thing. They all ride in chariots, and, according to the respective rank of political office held by each "character" during his lifetime, the "actors" are preceded by the fasces, axes, and other such things which usually accompany the magistrates. When they reach the Rostra, they all sit down on curule seats. It would not be easy to find a more splendid sight for a young man who loves honour and virtue to behold. For who would not be moved by the sight of the images of men renowned for their excellence, all together in one place, portrayed as if still alive and breathing? What finer spectacle could there be than this? And, in addition, when the speaker who delivers the funeral oration for the man to be buried has finished this speech, he then mentions the achievements and accomplishments of each of those other men whose masks are present, beginning with the most ancient. And therefore, since the renown of these noble men and their reputation for excellence is constantly being recalled to mind, the fame of men who have done great deeds is made immortal, and the glory of those who have faithfully served the fatherland becomes well known to the people and is handed down as a model to future generations. The most important thing, however, is that young men are inspired to endure or suffer anything on behalf of the common good in order to achieve the glory that surrounds men who are brave.

2. A funeral club CIL 14.2112

On January 1, in the consulship of Marcus Antonius Hiberus and Publius Mummius Sisenna (AD 133), the funeral club of Diana and Antinous was founded...

Here follows a section from the decree of the Senate of the Roman people: Let the members join together and have a collegium. Let those who wish to contribute monthly dues to be applied toward funeral expenses join this club. But let them not meet in the form of a club except once a month and except for the purpose of contributing money with which deceased members will be buried …

The Constitution of the Collegium

It was decided unanimously that anyone who wished to join this club should pay an initiation fee of 100 sesterces and an amphora of good wine. Then each month he should pay five asses.

It was also decided that if any member has not paid his fair share for six months in a row and then meets death, arrangements will not be made for his funeral, even if he has made a will.

It was also decided that if any member of this club has paid his dues regularly and then dies, 300 sesterces will be allotted from the club treasury for his funeral. From this amount 50 sesterces will be used to reimburse participants in the funeral procession. The 50 sesterces will be divided up at the site of the funeral pyre. However, participants must walk.

It was also decided that if any member should die beyond the twentieth milestone from this municipality, and word has been received of his death, three men chosen from our club should go to that place and make arrangements for his funeral; they should then render an account to our members without wilful deceit. If anything in their accounts is found to be a case of fraud, let their fine be fourfold. To these men will be paid the cost of the deceased's funeral, and to each in addition be given 20 sesterces for travel expenses there and back. But if the man has died beyond
the twentieth milestone and word of his death could not be announced, then whoever it was who buried him should bear witness to this fact, presenting letters sealed by the seals of seven Roman citizens. When his statement has been approved, he ought to be reimbursed according to the constitution of the club for the funeral expenses of the deceased…

It was also decided that if any member of this club who was a slave should die, and if his body should not be handed over to us for interment because of the unfairness of his master or mistress, or if he as not left a will, a funeral will be held for an effigy of him

It was also decided that if any member of this club who was a slave should be manumitted, he ought to donate an amphora of good wine.

It was also decided that if any member, when it is his turn according to the membership list and his year as chairman to arrange for the dinner, does not fulfil his obligations to make the arrangements, he will pay into the club treasury 30 sesterces, and the next man in order ought to arrange for the dinner and take his place.

The order of the dinners: March 8, the birthday of Caesennius . . ., November 27, the birthday of Antinous; August 13, the birthday of Diana; August 20, the birthday of Caesennius Silvanus; . . ., the birthday of Cornelia Procula . . .; December 14, the birthday of Caesennius Rufus, patron of the municipality.

Chairmen for the dinners, four at a time, selected in turn according to the membership list ought to provide one amphora each of good wine, and bread worth two asses, proportionate to the number of club members, and four sardines, and a room for the dinner, and hot water, and a waiter…

It was also decided that if any member moves about from one seat to another simply to cause a commotion, let his fine be 4 sesterces. If any member speaks abusively to another or becomes obstreperous, let his fine be 12 sesterces. If any member speaks abusively or insolently to the club president during dinner, let his fine be 20 sesterces.

It was also decided that the club president, on religious holidays during his term of office, should clothe himself in white, and make offerings of incense and wine, and perform other such duties. And on the birthdays of Diana and Antinous he should provide, in the public bath building, oil for club members before they dine.

Reading:
Shelton, Jo-Ann, As the Romans Did (1998) 91-98.

Davies, Penelope J. E., Death and the emperor : Roman imperial funerary monuments, from Augustus to Marcus Aurelius
Auchmuy Book 733.5 DAVI
Toynbee J.M.C., Death and Burial in the Roman World (1971), especially Ch.2, 33-42; Ch.3, 43-64, 393.0937 TOYN: Short loans Auchmuy.

Students may find it helpful to consult a modern work on dealing with grief. There are a number of suitable titles under the subject heading 'Grief' in Newcat.
Topic 5: Freedmen (Tutorial 5 on May 24)
How did Romans regard freedmen and freedwomen? Why were slaves freed, and what problems and resentments arose in free Roman society? Why were some freedmen very successful financially?

Sources

Reading:
Duff, A. M., *Freedmen in the early Roman empire*, Cambridge : Heffer, 1958 Auchmuty - Book 937.05 DUFF c.2; Central Coast - Book 937.05 DUFF
Treggiari, Susan, *Roman freedmen during the late Republic*, Oxford, Clarendon Press, 1969, Auchmuty - Book 937.05 TREG c. 2: Short loans; Central Coast - Book 937.05 TREG
Weaver, P. R. C., *Familia Caesaris; a social study of the Emperor's freedmen and slaves*, Cambridge [Eng.] University Press, 1972 Auchmuty - Book 301.440937 WEAV

MAJOR ESSAY TOPICS
Reading lists for some topics have already been provided above for the Tutorial exercises. There are supplementary materials in course notes from lectures, available on Blackboard. For further assistance see your lecturers (Due date: June 4)

Childhood and education
EITHER
How do Roman attitudes to childhood and education mark out and differentiate their society from our own in 21st century Australia?
OR
How do Romans view their children, and what are the consequences for Roman childhood and education?

The following passages and points for consideration provide some essential background for this topic:

Points to consider:

1. Attitudes to education in Rome
2. Parental involvement in education
3. The methods of education
4. The routine
5. The effectiveness and goals of Roman education
Extracts from ancient sources

1. Plutarch, The Life of Marcus Cato 20.4-7

After the birth of his son, Cato considered no business (except government business) so urgent as to prevent him from being present while his wife bathed the infant and wrapped it in swaddling clothes. And she herself nursed it with her own milk.

And when the child was old enough to learn, Cato himself took charge and taught him to read and write, even though he owned an accomplished slave, named Chilon, who was a teacher and who instructed many boys. But Cato did not think it proper, as he himself said, for his son to be criticised by a slave, or to have his ears tweaked by a slave when he was a slow learner, or to owe to a slave so precious a gift as his education. Therefore Cato himself was his reading teacher, his law professor, his athletic coach. He taught his son not only to hurl a javelin, to fight in armour, and to ride a horse, but also to box, to endure both heat and cold, and to swim strongly through the eddies and undercurrents of a river. He also says that he wrote his book (the one titled Historv) in large letters and in his own handwriting so that his son might have the opportunity at home to become familiar with his society's ancient customs and traditions. And he was careful to avoid indecent language no less in his son's presence than if he were in the presence of the Vestal Virgins.

2. Quintilian, The Elements of Oratory 1.1.6-8, 15-17, 20

With regard to the parents, I would prefer that they be as well educated as possible. And I am not speaking only about the fathers; for we know that Cornelia, the mother of the Gracchi, contributed a great deal to her sons' eloquence. Indeed her letters have preserved for us today examples of her very elegant style.... And even those women who were not themselves fortunate enough to receive a good education should not therefore show a less active interest in their children's education; on the contrary, they should simply be more diligent in other matters.

I would give the same advice about the slaves who will help raise the boy as I gave about nurses. About the choice of paedagogue I will speak at greater length. A paedagogue should either be truly well educated (I recommend that this type be your first choice) or know that he is not well educated. For there is nothing worse than a man who assumes in his own mind the false opinion that he is learned when in fact he has progressed only slightly beyond the rudiments of an education. This type of man refuses to accept criticism or advice, and, with that particular air of authority with which all men of his type seem to be swollen, he imperiously, sometimes even cruelly, instructs others in his own stupidity.

Some people think that children under the age of seven should not be given lessons in reading and writing because not until seven can they really comprehend their lessons or endure the mental strain. . . . A wiser attitude, however, is that which recommends that a child's mind at no time be left unoccupied. . . For why should the age which is suitable for learning moral principles not be suitable for learning to speak correctly? …

I am not so foolishly unaware of a child's stages of development as to think that young children should be harshly forced to begin the three R's or should have real work pressed upon them. Above all else we must take care that a child who is not yet old enough to love learning should not come to hate it and to dread, even when he is older, an experience which was once bitter. Let his lessons be fun, let him volunteer answers, let him be praised, and let him learn the pleasure of doing well. If, on occasion, he refuses instruction, bring in someone to serve as a rival, someone with whom he can compete; but let him think that he is doing well more often than not. Encourage him with the rewards or prizes in which his age group delights.
Lucius Orbilius Pupillus was born in Beneventum. He was left an orphan when both his parents were killed on the same day by a treacherous plot of their enemies. First he obtained a job as a menial servant for the town magistrates. Then he joined the army, was decorated, and eventually was promoted to the cavalry. When he had completed his years of service, he returned to his studies and thus fulfilled an ambition he had had since boyhood.

For a long time he lived as a teacher in his home town, but then in his fiftieth year (the year of Cicero's consulship), he moved to Rome and taught there. However, he earned more fame than money. In one of his books, written when he was an old man, he complains that he is a pauper, living in an attic. He also published a book called My Trials and Tribulations in which he complains about the insults and injuries done to him by negligent or ambitious parents.

He had a fiery temper which he unleashed not only on his rival teachers, whom he castigated on every occasion, but also on his students. Horace called him the teacher who loved the whip, and Domitius Marsus wrote that many of his students suffered floggings and whippings. Even men of rank and position did not escape his scathing sarcasm…

He lived to be almost 100 years old. . . . In the Capitol at Beneventum, in the area to the left, there is a marble statue of him on display. He is seated, and holds in his hands two books. He left a son who was also named Orbilius and who was also a schoolteacher.

I awoke before dawn; I arose from my bed; I sat down and put on my socks and shoes. I requested water for my face; I washed my hands first and then my face; I wiped them dry. I took off my sleeping clothes and put on my tunic; I did up the belt. I greased down my hair and combed it. I put a scarf around my shoulders; on top of that I put a white cloak, and over that a rain mantle. I left my bedroom with my paedagogue and nurse and went to greet my father and mother, I greeted them both and kissed them. Then I left home.

I went to school. I entered and said, "Hello, teacher," and he kissed me and greeted me in return. My slave who carries my books handed me my waxed tablets, my writing box, and my writing instruments. Sitting in my place, I smoothed over the tablets. When I had finished it, I showed it to the teacher. He corrected it, wrote over my errors and bid me to read it aloud. Having been bidden, I recited it to another student. Immediately afterward a fellow student dictated to me. "And you," he said, "dictate to me." I said, "First recite." And he said to me, "Didn't you see? I recited before you did." And I said, "You're lying, you didn't recite." "I'm not lying!" "Well, if you're telling the truth, I will dictate." In the midst of this quarrel, the little boys, who were so bidden by the teacher, lined up in two groups for their elementary exercises; one of the older boys gave one group of them syllables to spell. The other group recited word lists, in order, to the assistant teacher; they print the words and then print lines of verse. I, who am in the advanced class, was given a dictation exercise. When we sat down, I went through my word lists and notes on grammar and style. Called up to the head teacher to read aloud, I listened to his comments on narration, speech construction, and characterisation. I was questioned about grammatical theory, and I gave my answers. "Do you say 'to whom'?" "What are the parts of a speech?" I declined nouns and parsed sentences. When we had finished this, the teacher dismissed us for lunch. After being dismissed, I came home. I changed clothes and ate some white bread, olives, cheese, dried figs, and nuts. I drank cold water. After lunch I returned to school.

Further sources in
Shelton, Jo-Ann, As the Romans Did (1998) 100-122.
Reading
Gwynn. A., *Roman Education from Cicero to Quintilian*: Auchmuty - Book 370.937/1

**Marriage**

**EITHER**
Explain the two main types of marriage at Rome (manus marriage and non-manus marriage, and identify strengths and weaknesses in the position of the partners to such marriages.

**OR**
Examine the expectations and conduct of marriages amongst the Roman elite. Were these marriages expected to last? (you may survey numerous cases or, if you prefer, concentrate on details of a single case).

**Death**

**EITHER**
Outline the main rituals involved in a Roman funeral. Do you believe that the Roman rituals were an effective method of coping with the grief caused by a death in the family?

**OR**
What do we know of the funerals of poorer members of Roman society? Why were funeral clubs established and how did they operate?

**The Games**

**EITHER**
Discuss the organisation, infrastructure and purpose of gladiatorial spectacle in Rome during the Imperial period. Were the games just a "bizarre form of show-business"?

**OR**
What steps did the organisers of gladiatorial spectacles during the Imperial period take to ensure spectator comfort and safety and how successful were they?

Reading
Texts Illustrating the Games: Class documents .

**The Roman House**

Discuss the design and decoration of an upper-class Roman villa or domus (be sure to refer to specific examples). How important was the display of social status and how did the use of space relate to both status and practical function?

Reading

**Slavery and freedmen**

**EITHER**

Explain the conditions of slavery in late Republican and early imperial Rome. How permanent and damaging was slave status in this period?

**OR**

Discuss the life and prospects available to an ex-slave in Roman society.

**Life in Pompeii and Ostia**

**EITHER**

What does the urban plan and the nature of housing in Pompeii tell us about the life and aspirations of its inhabitants at the time of the eruption in AD 79?

**OR**

Discuss the plan of imperial Ostia and outline some of the major characteristics of its operation as a city.

See lecture notes for bibliography on this topic.

Hugh Lindsay
Course Co-ordinator

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<th>Grading guide</th>
<th>Fail (FF)</th>
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<td>49% or less</td>
<td>An unacceptable effort, including non-completion. The student has not understood the basic principles of the subject matter and/or has been unable to express their understanding in a comprehensible way. Deficient in terms of answering the question, research, referencing and correct presentation (spelling, grammar etc). May include extensive plagiarism.</td>
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<th>Pass (P)</th>
<th>The work demonstrates a reasonable attempt to answer the question, shows some grasp of the basic principles of the subject matter and a basic knowledge of the required readings, is comprehensible, accurate and adequately referenced.</th>
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<td>50% to 64%</td>
<td>The work demonstrates a clear understanding of the question, a capacity to integrate research into the discussion, and a critical appreciation of a range of different theoretical perspectives. A deficiency in any of the above may be compensated by evidence of independent thought. The work is coherent and accurate.</td>
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<tr>
<td>Credit (C)</td>
<td>Evidence of substantial additional reading and/or research, and evidence of the ability to generalise from the theoretical content to develop an argument in an informed and original manner. The work is well organised, clearly expressed and shows a capacity for critical analysis.</td>
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<tr>
<td>65% to 74%</td>
<td>All of the above, plus a thorough understanding of the subject matter based on substantial additional reading and/or research. The work shows a high level of independent thought, presents informed and insightful discussion of the topic, particularly the theoretical issues involved, and demonstrates a well-developed capacity for critical analysis.</td>
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<td>Distinction (D)</td>
<td>High Distinction (HD)</td>
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<td>75% to 84%</td>
<td>All of the above, plus a thorough understanding of the subject matter based on substantial additional reading and/or research. The work shows a high level of independent thought, presents informed and insightful discussion of the topic, particularly the theoretical issues involved, and demonstrates a well-developed capacity for critical analysis.</td>
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<td>85% upwards</td>
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