

Faculty of Education and Arts School of Humanities & Social Science

<http://www.newcastle.edu.au/school/hss/>

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AHIS1060 - Rome: A Survey of History and Archaeology Course Outline

Course Co-ordinator: Jane Bellemore
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Consultation hours: Open hours, preferably by appointment

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

Brief Course Description

A survey of the history of Rome from the city's foundation to the end of the Julio-Claudian period (753 BC to AD 69). The focus of the course is on historical changes and developments throughout this period. It reviews the debt owed by Western Civilisation to Ancient Rome, in areas such as religion, legislation, politics, the judiciary, military matters, philosophy, literature, engineering, architecture, urban planning, society, trade, etc. The course employs evidence from ancient writers to plot intellectual developments, and it exploits the visible remains of Rome's civilisation to show the originality and adaptability of its people.

Contact Hours

Lecture for 2 Hours per Week for the Full Term
Tutorial for 1 Hour per Week for the Full Term
Tutorials commence in week 2

Students must register for a tutorial and attend at least 80% of tutorial classes

Learning Materials/Texts

Boatwright, M.T., Gargola, D.J., Talbert, R.J.A., *The Romans: from village to empire*, New York, Oxford, OUP, 2004. Available in electronic form via Library catalogue.

Recommended:

Claridge, A. *Rome: an Oxford archaeological guide*, Oxford, new York, OUP 1998

Liberati, A.M. and Bourbon, F., *Rome: splendours of an ancient civilization*, London, Thames and Hudson, 1996 (hb) and 2001, 2006 (pb)

Course Objectives

On completion of this course students will:

1. be familiar with evidence relevant to ancient Rome (753 BC to AD 69)
 2. be able to compare and contrast types of evidence in terms of credibility, and to appreciate and express the limits of ancient evidence
 3. have assimilated the terminology of the discipline
 4. have investigated the periods of history and major events under consideration, as well as major historical figures
 5. be able to evaluate, investigate and write about problems in Roman history
 6. be able to understand Roman societies in different periods
 7. be able to recognize many of the archaeological features of the period
- and will have developed:
1. an ability to think critically
 2. an ability to conduct research
 3. an enhanced ability to present arguments and analysis in written and oral form

Course Content

Content includes:

a survey of the history of the period from 753BC to AD69;
 how Roman society changed and developed;
 the City of Rome and its evolution;
 the religion of the Romans;
 Roman innovation in legislative and judicial spheres;
 The 'mesh' between Roman history and politics;
 the role of the military in the acquisition of empire and within society;
 Roman attitudes and values, from Republic to Empire;
 the development of literature and the arts;
 Roman engineering and architecture.

Assessment Items

Essays / Written Assignments	Short assignment 30% Long assignment 40%
Quiz - Class	2 in-class quizzes 30%

Assumed Knowledge

None

Callaghan Campus Timetable

AHIS1060

Rome: A Survey

Enquiries: School of Humanities and Social Science

Semester 1 - 2010

Lecture	Thursday	13:00 - 15:00	[STH]	
and Tutorial	Thursday	15:00 - 16:00	[V108]	Commencing Wk 2 to 13 only
or	Thursday	16:00 - 17:00	[V108]	Commencing Wk 2 to 13 only
or	Thursday	11:00 - 12:00	[V102]	Commencing Wk 2 to 13 only
or	Thursday	12:00 - 13:00	[W202]	Commencing Wk 2 to 13 only
or	Thursday	10:00 - 11:00	[GP130]	Commencing Wk 2 to 13 only
or	Thursday	15:00 - 16:00	[MCLG44]	Commencing Wk 2 to 13 only

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:

- falsification of data;
- using a substitute person to undertake, in full or part, an examination or other assessment item;
- reusing one's own work, or part thereof, that has been submitted previously and counted towards another course (without permission);
- making contact or colluding with another person, contrary to instructions, during an examination or other assessment item;
- bringing material or device(s) into an examination or other assessment item other than such as may be specified for that assessment item; and
- 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.
- 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>

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** (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:

<http://www.newcastle.edu.au/policylibrary/000641.html>

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 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:

Callaghan Campus Shortland Hub: Level 3, Shortland Building Hunter Hub: Level 2, Student Services Centre City Precinct City Hub & Information Common, University House Central Coast Campus (Ourimbah) Student Hub: Opposite the Main Cafeteria	Port Macquarie students contact your program officer or EnquiryCentre@newcastle.edu.au Phone 4921 5000 Singapore students contact your PSB Program Executive
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OTHER CONTACT INFORMATION

Faculty Websites www.newcastle.edu.au/faculty/business-law/ www.newcastle.edu.au/faculty/education-arts/ www.newcastle.edu.au/faculty/engineering/ www.newcastle.edu.au/faculty/health/ www.newcastle.edu.au/faculty/science-it/ Rules Governing Undergraduate Academic Awards www.newcastle.edu.au/policylibrary/000311.html Rules Governing Postgraduate Academic Awards www.newcastle.edu.au/policylibrary/000306.html Rules Governing Professional Doctorate Awards www.newcastle.edu.au/policylibrary/000580.html General enquiries Callaghan, City and Port Macquarie Phone: 02 4921 5000 Email: EnquiryCentre@newcastle.edu.au Ourimbah Phone: 02 4348 4030 Email: EnquiryCentre@newcastle.edu.au	Dean of Students Office The Dean of Students and Deputy Dean of Students work to ensure that all students receive fair and equitable treatment at the University. In doing this they provide information and advice and help students resolve problems of an academic nature. http://www.newcastle.edu.au/service/dean-of-students/ Phone: 02 4921 5806 Fax: 02 4921 7151 Email: Dean-of-Students@newcastle.edu.au University Complaints Managers Office The University is committed to maintaining and enhancing fair, equitable and safe work practices and promoting positive relationships with its staff and students. There is a single system to deal with all types of complaints, ranging from minor administrative matters to more serious deeply held grievances concerning unfair, unjust or unreasonable behaviour. http://www.newcastle.edu.au/service/complaints/ Phone: 02 4921 5806 Fax: 02 4921 7151 Email: Complaints@newcastle.edu.au Campus Care The Campus Care program has been set up as a central point of enquiry for information, advice and support in managing inappropriate, concerning or threatening behaviour. http://www.newcastle.edu.au/service/campus-care/ Phone: 02 4921 8600 Fax: 02 4921 7151 Email: campuscare@newcastle.edu.au
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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.

Online Tutorial Registration:

Students are required to enrol in the Lecture and a specific Tutorial time for this course via the Online Registration system. Refer - <http://www.newcastle.edu.au/study/enrolment/regdates.html>

NB: Registrations close at the end of week 2 of semester.

Studentmail and Blackboard: Refer - www.blackboard.newcastle.edu.au/

This course uses Blackboard and studentmail to contact students, so you are advised to keep your email accounts within the quota to ensure you receive essential messages. To receive an expedited response to queries, post questions on the Blackboard discussion forum if there is one, or if emailing staff directly use the course code in the subject line of your email. Students are advised to check their studentmail and the course Blackboard site on a weekly basis.

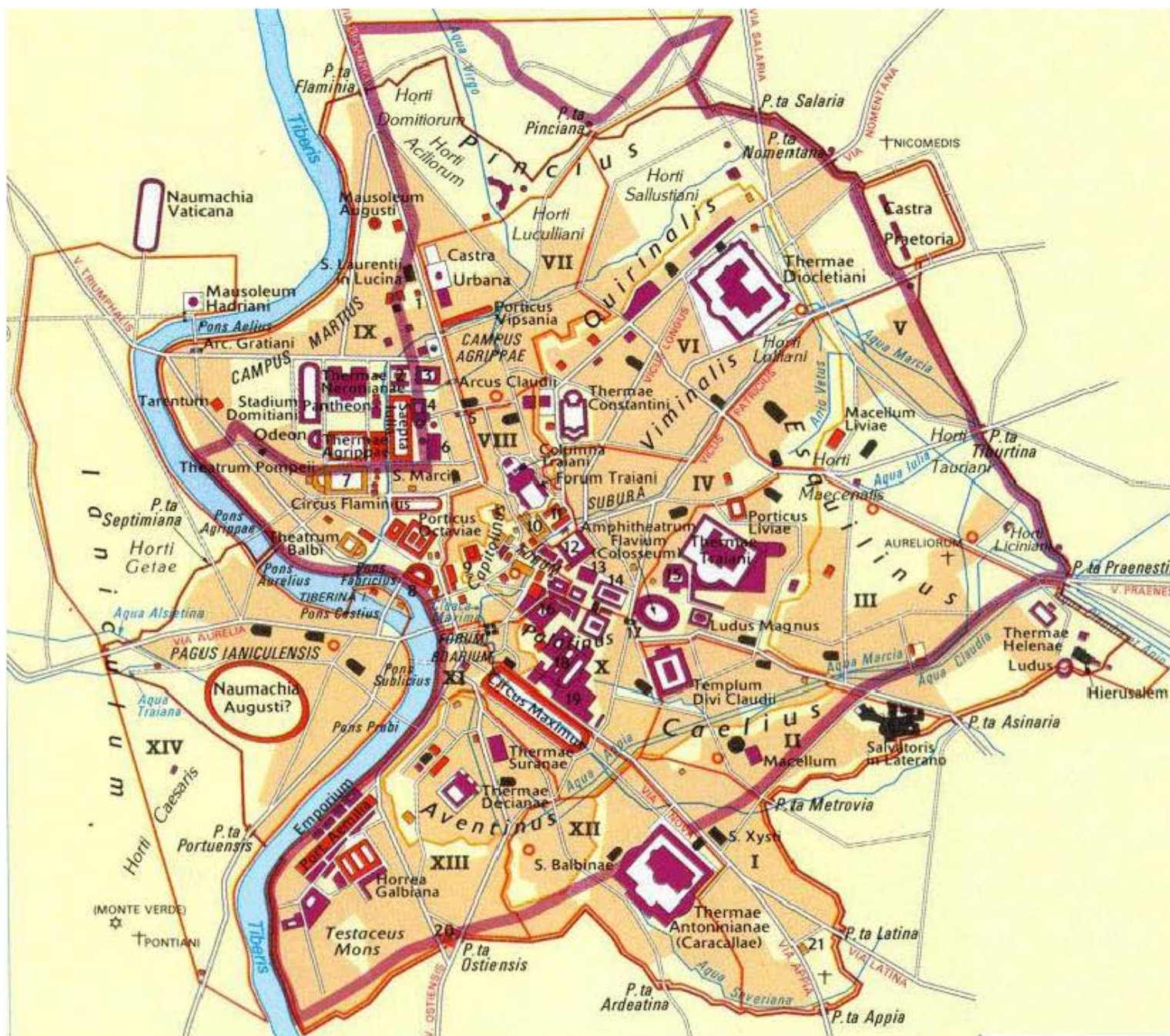
Important Additional Information

Details about the following topics are available on your course Blackboard site (where relevant). Refer - www.blackboard.newcastle.edu.au/

- Written Assignment Presentation and Submission Details
- Online copy submission to Turnitin
- Penalties for Late Assignments
- Special Circumstances
- No Assignment Re-submission
- Re-marks & Moderations
- Return of Assignments
- Preferred Referencing Style
- Student Representatives
- Student Communication
- Essential Online Information for Students

----- *End of CTS Entry* -----

Map of ancient Rome (over many periods)



<http://www.the-colosseum.net/images/oldromemap.jpg>

(<http://www.the-colosseum.net/idx-en.htm>)

Lecture and Tutorial list

Lectures: STh (1.00-2.00), V101 (2.00-3.00)

Week	L.Date	Title of Lecture	Lecturer	<i>Tutorial</i>
1.	4 th March	Introduction to course Rome	JB HML	<i>No tutorial</i>
2.	11 th March	Early Italy: Foundation of Rome	TJR	1. <i>The Forum</i>
3.	18 th March	In-class test (10%) Rome's First Centuries	TJR	2. <i>Capitoline</i>
4.	25 th March	Rome and Italy in the Fourth C	TJR	3. <i>Campus Martius</i>
5.	1 st April	Start of a Mediterranean Empire	TJR	4. DVD – <i>Tiberius Gracchus</i>

Short essay due Thursday 1st April (1500 words)

FIRST SEMESTER RECESS - FRIDAY 2nd April to FRIDAY 9th APRIL

6.	15 th April	Italy and Empire	JB	5. <i>Aventine</i>
7.	22 nd April	Italy Threatened, Enfranchised, Divided	JB	6. <i>Roman utilities</i>
8.	29 th April	Domination of Sulla and legacy	JB	7. <i>Roman Tombs</i>
9.	6 th May	End of the Roman Republic Caesar's dictatorship	JB	8. <i>Palatine</i>
10.	13 th May	Augustus and the transformation of the Roman World	HML	9. DVD - <i>Nero</i>

Essay Due Thursday 13th May (2500, 40%)

Lecture and Tutorial list

Week	Date	Lecture	Lecturer	<i>Tutorial</i>
11.	20 th May	Early Principate (14-69) Institutions of the Principate Civil Wars of 68-9	HML	10. <i>Circus Maximus</i>
12.	27 th May	Life in the early empire	HML	11. <i>Imperial Rome</i>
13.	3 rd June	In-class test (20%)	JB	

Key to lecturers and tutors:

JB Jane Bellemore
HML Hugh Lindsay
TJR Terry Ryan

Summary of Assessment – see also under relevant weeks of tutorial programme:

- | | | | |
|----|----------------------|-----|---|
| 1. | First in-class test | 10% | (Thursday, 18 th March, Week 3) |
| 2. | Short paper | 30% | (due Thursday 1 st April, Week 5) |
| 3. | Essay | 40% | (due Thursday, 13 th May, Week 10) |
| 4. | Second in-class test | 20% | (Thursday, 3 rd June, Week 13) |

Note 1: Hints on how to do each assessment can be found in the booklet.

Note 2: Detailed topics and reading lists for the major essay will be provided during tutorials.

Note 3: All books and articles cited as reading for the tutorials are available in the Short Loans Section of the Library or on line.

Note 4: Your completed short and long essays should be handed to the tutor at the start of the relevant tutorial (in Weeks 5 and 10 respectively).

Note 5: Marked assignments (first and second) will be returned during tutorials (approximately two weeks after the due date).

Sites useful to Classics and Ancient History may be accessed via the Library:

<http://www.newcastle.edu.au/services/library/subject/classics/internet.html>

See also the site specifically devoted to sources on Roman culture and history.

<http://penelope.uchicago.edu/Thayer/E/Roman/home.html>

There are a host of other sites to be found; for example, *The Oxford Classical Dictionary* [electronic resource]:

The Dictionary of the Classical World, ed. S. Hornblower, New York: Oxford University Press, Incorporated Dec. 1996 3rd ed., Revised, to be found at:

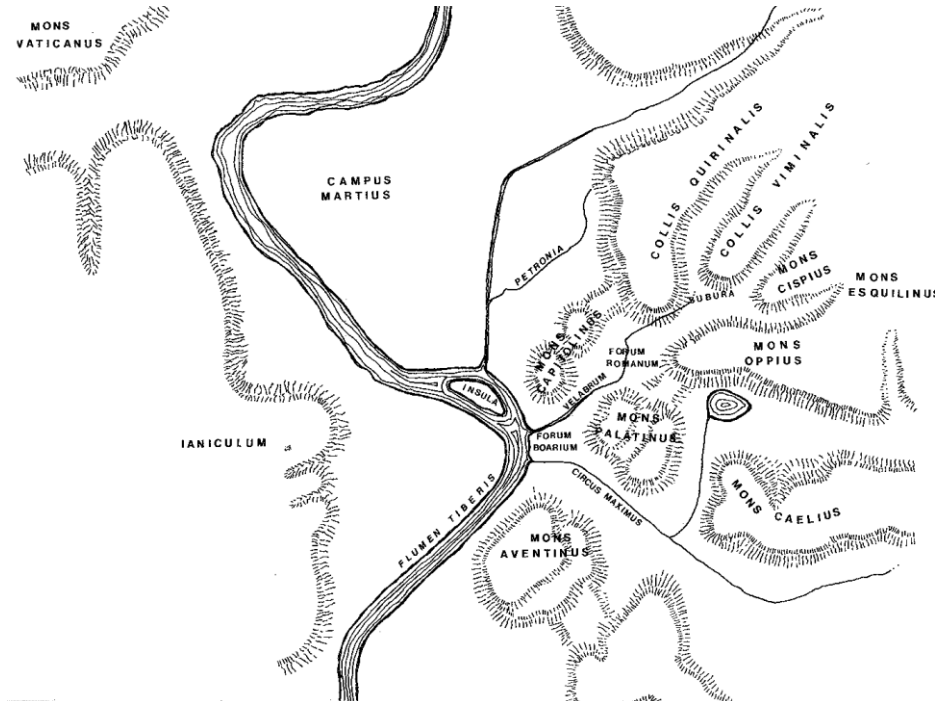
[http://library.newcastle.edu.au/search~\\$16?/tOxford+Classical+Dictionary/toxford+classical+dictionary/1,2,9,B/frame&FF=toxford+classical+dictionary+the+dictionary+of+the+classical+world&1,1](http://library.newcastle.edu.au/search~$16?/tOxford+Classical+Dictionary/toxford+classical+dictionary/1,2,9,B/frame&FF=toxford+classical+dictionary+the+dictionary+of+the+classical+world&1,1)

Jane Bellemore, course co-ordinator

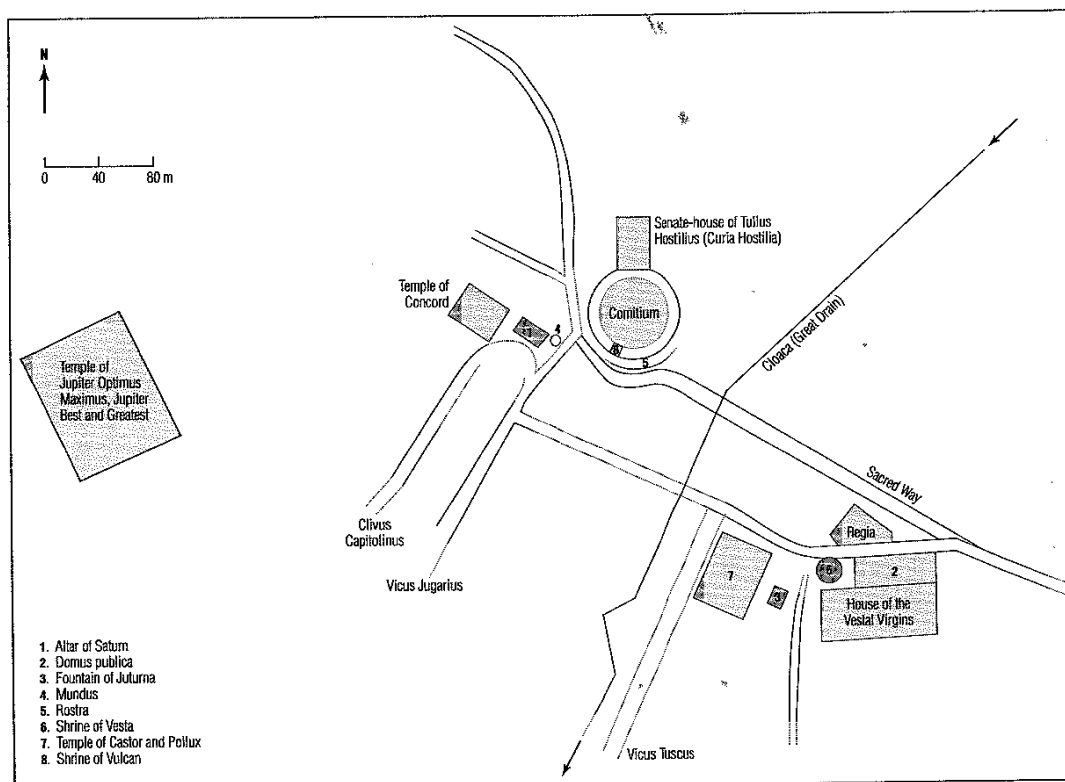
Tutorial 1 (Week 2)

Forum Romanum

Consider the images given below. The first shows the originally riverine nature of the Forum, located below and between the Capitoline and Palatine Hills, the second gives a simple diagrammatic representation of the early Forum, whereas that by Grant gives more detail.

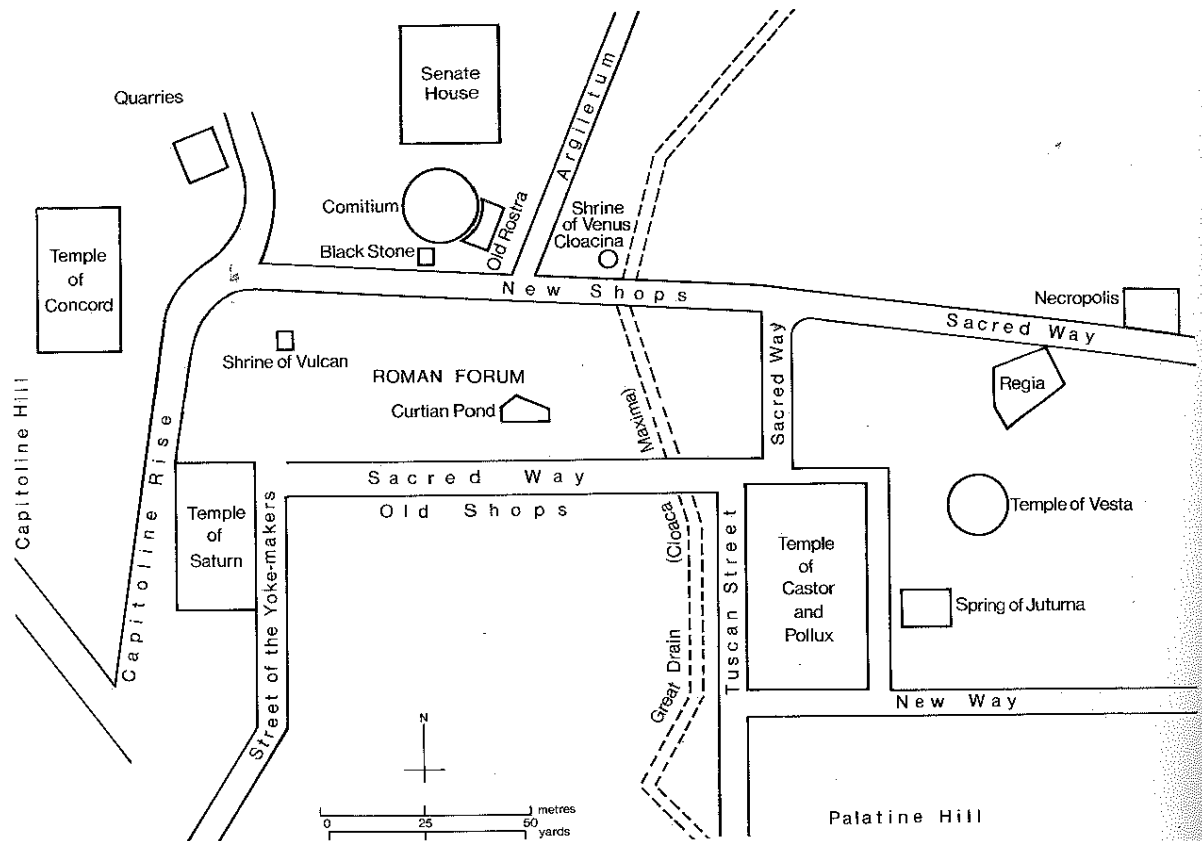


J. Stambaugh, *The Ancient Roman City*, Baltimore: John Hopkins University Press, 1988, 10



Map 2.2 The Forum Area

See M.T. Boatwright et al. *The Romans*, New York, Oxford, 2004



See M. Grant, *The Roman Forum*, London, 1970, 44

Read the following ancient sources:

[The sources and accompanying notes have been taken directly from the site, <http://www.romereborn.virginia.edu/ge/FR-006-PA.html>. For precise bibliographical references to the ancient sources, visit 'Lacus Curtius', which gives details of translations used in the series for the Loeb Classical Library, <http://penelope.uchicago.edu/Thayer/E/Roman/home.html>]

Plautus, *Curculio* 467-82 (trans P. Nixon (1917)):

I'll show you where you'll find each sort of man in town,
 To save you the trouble of tracking them down, be it men of virtue
 You seek, or men of vice, men with and without morals.
 If you need a man to perjure an oath, the Comitium's the place;
 But for liars and braggarts, go to the shrine of Venus Cloacina.
 Wealthy husbands incautious with cash haunt the Basilica—
 There too the busiest hookers and the pimps who strike the deal.
 Members of the dinner clubs you'll find in the Fish-market.
 Gentlemen stroll at the end of the Forum, men of money;
 In the center, near the Canal, linger the pure pretenders.
 Above the Lacus Curtius the slanderers gather, bold
 Malicious men who brazenly accuse the innocent
 But who themselves make truer targets for their charges.
 At the Old Shops are those who lend or borrow money,
 And others behind the Temple of Castor—trust them at your peril.
 On Tuscan Way, more hookers, of either sex;
 On the Velabrum, bakers, butchers, and prognosticators,
 And swindlers, or those who rent the stalls for swindlers' work.

Notes. Plautus's passage takes the spectator on a tour of the Forum in his day, in a winding path that starts at the Comitium and heads down the northeast side of the Forum past the shrine to Venus Cloacina and the unnamed basilica that was a forerunner of the Basilica Aemilia, past the fish market (near the later Temple of Antoninus?) to what Plautus calls the lower forum, perhaps near the Regia. He then takes us back, now in the middle of the Forum, towards the canal of the Cloaca Maxima and on to the Lacus Curtius (near which one of the praetors heard law cases, hence the reference to slanderers), before doubling back, now on the southwest side of the forum, along the Old Shops (Veteres Tabernae) and the Temple of Castor, before heading off towards the Tiber through the Velabrum on the Vicus Tuscus. See T. Moore, *The Theater of Plautus*, 131–139.

Polybius, *History* 6.52.11-6.54.3 (trans W.R. Paton (1922)):

52.11 The lengths to which Roman society goes to fashion men who will endure anything to gain a reputation for bravery can be demonstrated by the following example. 53.1 Whenever a distinguished public figure dies, as part of the funeral rites his body is escorted across the Forum (most often in an upright position visible to all, or more rarely lying down) and is carried up to the Rostra. 53.2 There, with the whole community gathered around, a son of the deceased (if he should have one that is grown-up and present; otherwise, someone else from the family fills in) ascends the Rostra and delivers a speech on the man's virtues and the achievements of his life....

53.4 After the burial and the customary rites, his family places an image of the deceased in the most conspicuous part of the house, where it is displayed in a wooden shrine. 53.5 The image is a mask fashioned to resemble both the features and complexion of the person, and is extremely lifelike 53.6 Whenever another distinguished member of the family dies, the family brings these ancestral masks to the funeral, where they are worn by living men who most nearly resemble the physique and bearing of each ancestor. 53.7 These men also dress in the appropriate togas that signify the rank each ancestor attained: purple-bordered for consuls and praetors, solid purple for a censor, and interwoven with gold for those who attained a triumph or something similar 53.8 When the funeral procession reaches the Rostra, all the members of this masked entourage take seats upon it in ivory chairs. ... 54.1 ... when the speaker is finished eulogizing the deceased, he recounts in turn the great deeds and achievements of the other ancestors represented by the masked men seated on the Rostra.

Vitruvius, *Architecture* 5.1.1 (trans F. Granger (1931))

[The Greeks give their forums a square shape and enclose it in double colonnades with columns set close together.] In Italy, however, a different plan must be executed, in light of the custom established by our ancestors of holding gladiatorial displays in the forum. Because of this, the space between columns should be widened for better viewing. Place shops for bankers in the surrounding porticoes, and include viewing balconies on the upper stories; such arrangements are both convenient and bring in public revenue.

Horace, *Satires* 1.9.1-19, 35-42, 74-78 (H.R. Fairclough (1926))

As I was walking down the Sacred Way, worrying
As usual some bit of verse into shape and lost in thought,
A man, little more to me than a name, runs up
And grabs my hand and gushes, "Horace, so good to see you!
How is everything?" "Not bad, considering. Good to have seen you."
Since the man won't leave me, I insist, "If there's anything I can do ..."
"You can get to know me" he says; "I'm a writer!"
"No shame in that," I say, desperately wanting to lose him:
I pick up speed, slow down, I talk some private business
With my slave, while the sweat rolls down to my ankles.

“My friend Bolanus wouldn't suffer fools like this!” I think
 As the man drones on in praise of Rome and every little street.
 Finally, not deaf to my silence, he says, “You're dying to get away,
 I can see that. But it's no use, I'm sticking to you
 Wherever you're headed.” “No need for you,” I insist,
 “To go out of your way. I want to visit someone,
 You wouldn't know him, quite sick in fact, in bed,
 Across the Tiber, way over by Caesar's Gardens.”
 “No trouble at all,” he says. “It'll do me good. Lead on!”

...

By the time we reach the Temple of Vesta the courts are in session,
 And this man's scheduled to defend himself or lose his case.
 “Please,” he pleads, “I can use your support; it won't take long.”
 “Not a chance; I don't know the slightest thing about law.”
 “Well,” he ponders; “which to abandon: you, or my trial?”
 “Me! Choose me!” I beg. “I couldn't,” he decides, and marches on.

[Eager for gossip, the man grills Horace on the literary scene; Horace bumps into an old friend, who, pretending not to know that Horace is fishing for an excuse to get away from the Bore, leaves him to his fate. But Horace is unexpectedly rescued:]

Then who should appear from out of the blue but the very man
 Who was taking my barnacle to court. “There's the bastard!”
 He yells, then turns to me: “Are you willing to be a witness
 To this encounter?” In assent, I let him touch my ear.
 Shouting breaks out and people come running as he grabs his man
 And hauls him off to court. Thus did Apollo save me.

On the archaeological evidence for the Forum:

See the article by Samuel Ball Platner (as completed and revised by Thomas Ashby):
A Topographical Dictionary of Ancient Rome, London: Oxford University Press, 1929,
 230-6

http://penelope.uchicago.edu/Thayer/E/Gazetteer/Places/Europe/Italy/Lazio/Roma/Rome/Texts/PLATOP*/Forum_Romanum.html

For a visual reconstruction of the Forum (but for a late period), see the link:

http://www.cvrlab.org/projects/real_time/roman_forum/roman_forum.html

See also Google ‘Sites of Ancient Rome’ (Roman Forum: 41° 53' N, 12° 29' E), linked to ‘Rome Reborn’: <http://www.romereborn.virginia.edu/ge/FR-006.html>. Follow the links on this site, but note that most of the material is not Republican.

Questions:

What went on in the Forum? Why was it so crucial to Roman life?

What buildings surrounded the Forum? What were their functions?

How is the literary evidence used to help reconstruct the Forum?

Compare the linear reconstructions. How do these reflect the literary traditions?

Modern Reading

- Claridge, A. *Rome, An Oxford archaeological guide*, Oxford, Oxford University Press, 1998, 60-99 [914.5632 CLAR]
- Coarelli, F. *Rome and environs: an archaeological guide*, trans James J. Clauss and Daniel P. Harmon. Berkeley: University of California Press, c2007, 42-101 [937.6 COAR 2007]
- Grant, M. *The Roman forum*, London, Weidenfeld & Nicolson, 1970 [913.376 GRAN]
- Hopkins, J.N.N. 'The Cloaca Maxima and the monumental manipulation of water in Ancient Rome', *The Waters of Rome* 4 (2004) 1-13
(<http://www.iath.virginia.edu/waters/first.html>)
- McGregor, J.H. *Rome from the ground up*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2005 [711.40945632 MCGR]
- Purcell, N. 'Forum Romanum (the Republican Forum)' in *Lexicon Topographicum Urbis Romae*, ed. E-M Steinby, 1993, 325-36 (on-line via Blackboard)
- Richardson, Jr., L. *A New Topographical Dictionary of Ancient Rome* (Baltimore: Johns Hopkins University Press, 1992 [RQ913.7003 RICH])
- Stamper, J.W. *The Architecture of Roman temples: the Republic to the middle empire* 2005, 34-40 [Q726.12070937 STAM] (on-line via Blackboard)

See also the article given by Wikipedia: http://en.wikipedia.org/wiki/Roman_Forum

Capitoline Wolf



See artchive.com/artchive/R/roman/roman_wolf.jpg.html

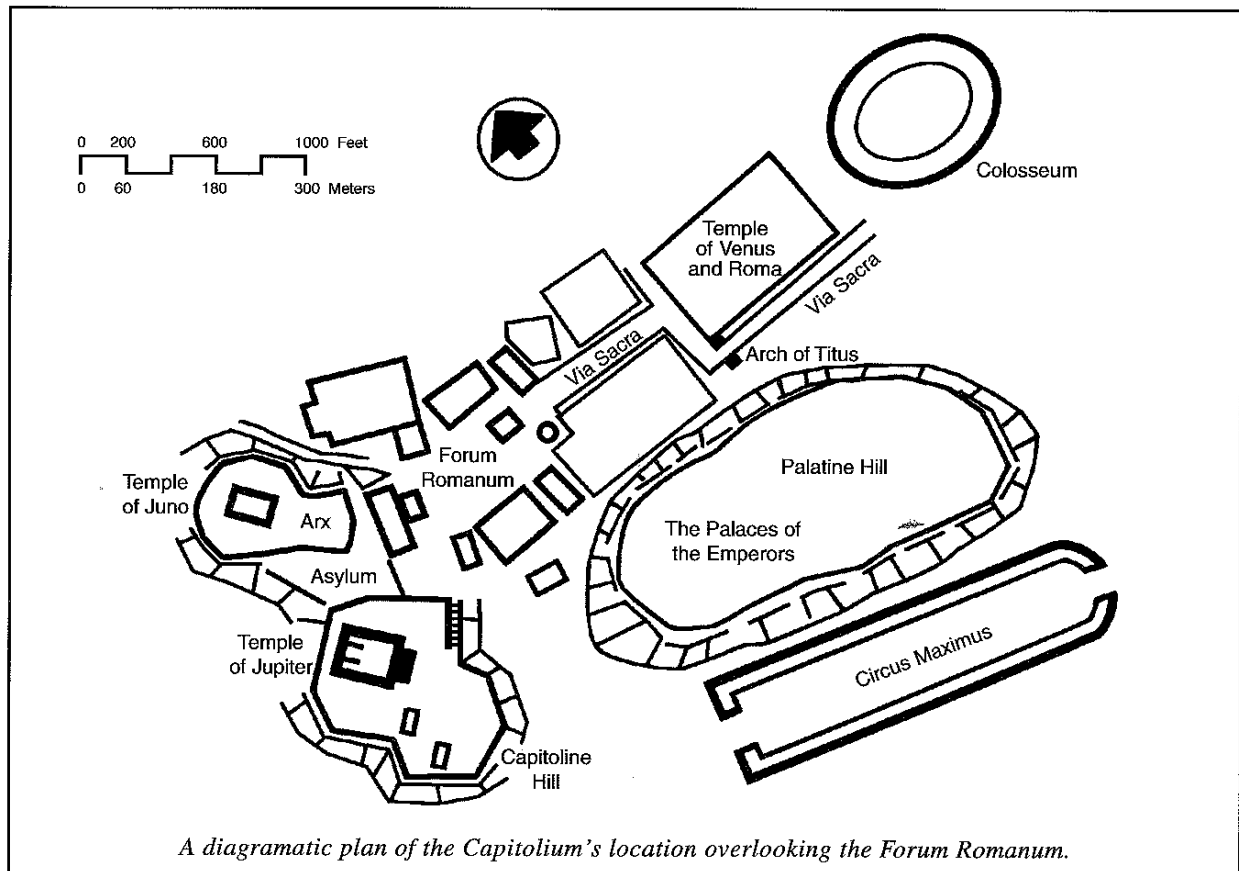
Tutorial 2 (Week 3)

The Capitoline Mount

A reconstructed view of the Capitoline Hill in the Bronze Age, from http://en.museicapitolini.org/sede/campidoglio_antico/le_origini



For a reconstructed view of some buildings (see below) from the imperial period, consult: http://www.romereborn.virginia.edu/rome_reborn_2_images/gallery/hi_res/RR2.0/forum2.jpg



M. Tameanko, *Monumental Coins*, Iola, 1999, 139

Famous 'Capitoline' stories (sources available through Lacus Curtius, translations in the Loeb Classical Library series: <http://penelope.uchicago.edu/Thayer/E/Roman/home.html>)

1. Getting rid of Tarpeia (Livy 1.11-12, trans B.O. Foster (1921)):

1.11.5... The last of these wars was commenced by the Sabines and proved the most serious of all, for nothing was done in passion or impatience; they [the Sabines] masked their designs till war had actually commenced. 6 Strategy was aided by craft and deceit, as the following incident shows. Spurius Tarpeius was in command of the Roman citadel [*arx*]. Whilst his daughter had gone outside the fortifications to fetch water for some religious ceremonies, Tatius [the Sabine king] bribed her to admit his troops within the citadel. 7 Once admitted, they crushed her to death beneath their shields, either that the citadel might appear to have been taken by assault, or that her example might be left as a warning that no faith should be kept with traitors. 8 A further story runs that the Sabines were in the habit of wearing heavy gold armlets on their left arms and richly jewelled rings, and that the girl made them promise to give her 'what they had on their left arms,' accordingly they piled their shields upon her instead of golden gifts. 9 Some say that in bargaining for what they had in their left hands, she expressly asked for their shields, and being suspected of wishing to betray them, fell a victim to her own bargain.

1.12.1 However this may be, the Sabines were in possession of the citadel. And they would not come down from it the next day, though the Roman army was drawn up in battle array over the whole of the ground between the Palatine and the Capitoline hill, until, exasperated at the loss of their citadel and determined to recover it, the Romans mounted to the attack. ... 3 Romulus [Roman king] ... lifting up his hands to heaven ... exclaimed: 4 'Jupiter, it was thy omen that I obeyed when I laid here on the Palatine the earliest foundations of the City. Now the Sabines hold its citadel, having bought it by a bribe, and coming thence have seized the valley and are pressing hitherwards in battle. 5 Do thou, Father of gods and men, drive hence our foes, 6 banish terror from Roman hearts, and stay our shameful flight! Here do I vow a temple to thee, Jove the Stayer, as a memorial for the generations to come that it is through thy present help that the City has been saved.' 7 Then, as though he had become aware that his prayer had been heard, he cried, 'Back, Romans! Jupiter Optimus Maximus bids you stand and renew the battle.' ... 9 Romulus, with a compact body of valiant troops, charged down ... and, inspired by the courage of their king, the rest of the Roman army routed the Sabines.

2. Foundation of Temple of Jupiter Optimus Maximus (IOM) (Dionysius of Halicarnassus 3.69.1-6 (trans E. Cary (1939)):

1 This king [Tarquinius] also undertook to construct the temple to Jupiter, Juno and Minerva, in fulfilment of the vow he had made to these gods in his last battle against the Sabines. Having, therefore, surrounded the hill on which he proposed to build the temple with high retaining walls in many places, since it required much preparation (for it was neither easy of access nor level, but steep, and terminated in a sharp peak), he filled in the space between the retaining walls and the summit with great quantities of earth and, by levelling it, made the place most suitable for receiving temples. 2 But he was prevented by death from laying the foundations of the temple; for he lived but four years after the end of the war. Many years later, however, Tarquinius, the second king after him, the one who was driven from the throne, laid the foundations of this structure and built the greater part of it. Yet even he did not complete the work, but it was finished under the annual magistrates who were consuls in the third year after his expulsion.

3 It is fitting to relate also the incidents that preceded the building of it as they have been handed down by all the compilers of Roman history. When Tarquinius was preparing to build the temple he called the augurs together and ordered them first to consult the auspices concerning the site itself, in order to learn what place in the city was the most

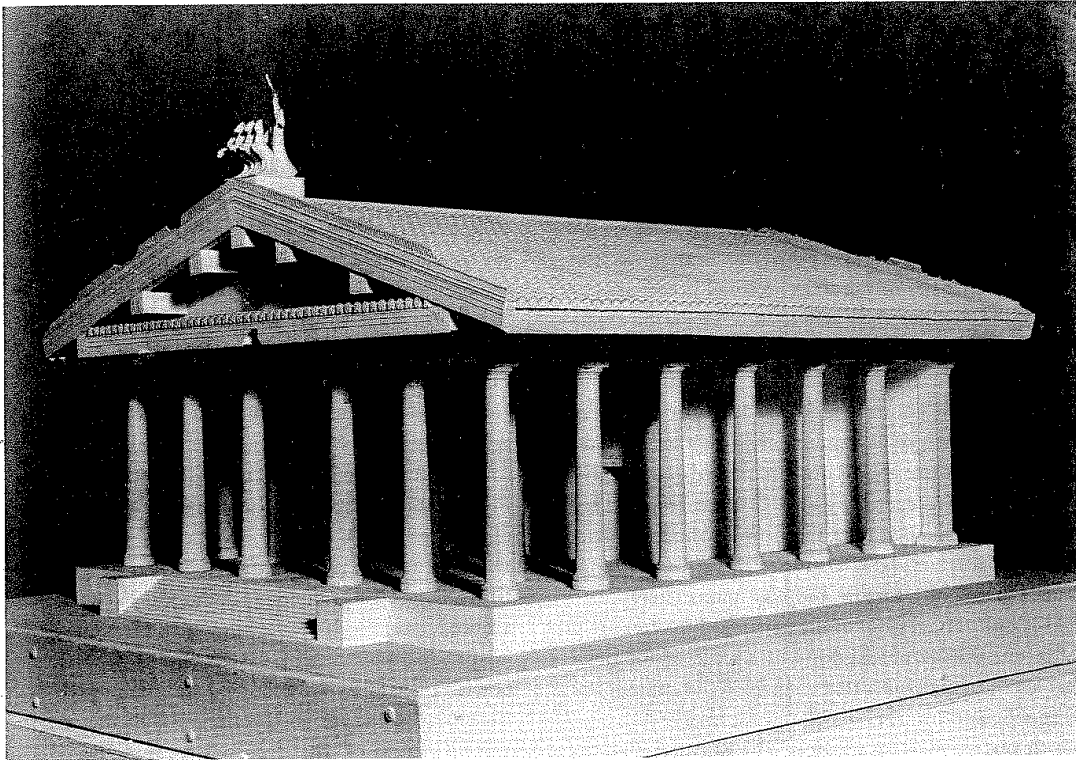
suitable to be consecrated and the most acceptable to the gods themselves; 4 and upon their indicating the hill that commands the Forum, which was then called the Tarpeian, but now the Capitoline Hill, he ordered them to consult the auspices once more and declare in what part of the hill the foundations must be laid. But this was not at all easy; for there were upon the hill many altars both of the gods and of the lesser divinities not far apart from one another, which would have to be moved to some other place and the whole area given up to the sanctuary that was to be built to the gods. 5 The augurs thought proper to consult the auspices concerning each one of the altars that were erected there, and if the gods were willing to withdraw, then to move them elsewhere. The rest of the gods and lesser divinities, then, gave them leave to move their altars elsewhere, but Terminus and Juventas, although the augurs besought them with great earnestness and importunity, could not be prevailed on and refused to leave their places. Accordingly, their altars were included within the circuit of the temples, and one of them now stands in the vestibule of Minerva's shrine and the other in the shrine itself near the statue of the goddess. 6 From this circumstance the augurs concluded that no occasion would ever cause the removal of the boundaries of the Romans' city or impair its vigour; and both have proved true down to my day, which is already the twenty-fourth generation.

3. Geese that saved Rome (Plutarch *Camillus* 2.1-5, trans. B. Perrin (1914))

2.1 ... the Gauls eagerly undertook to do his will. About midnight a large band of them scaled the cliff [of the Capitoline] and made their way upward in silence. They climbed on all fours over places which were precipitous and rough, but which yielded to their efforts better than they had expected, 2 until the foremost of them reached the heights, put themselves in array, and had all but seized the outwork and fallen upon the sleeping watch. Neither man nor dog was aware of their approach. But there were some sacred geese near the temple of Juno, which were usually fed without stint, but at that time, since provisions barely sufficed for the garrison alone, they were neglected and in evil plight. 3 The creature is naturally sharp of hearing and afraid of every noise, and these, being specially wakeful and restless by reason of their hunger, perceived the approach of the Gauls, dashed at them with loud cries, and so waked all the garrison. At once the Barbarians, now that they were detected, spared no noise, and came on more impetuously to the attack. 4 The defenders, snatching up in haste whatever weapon came to hand, made the best shift they could. Manlius first of all, a man of consular dignity, mighty in body and exceeding stout of heart, confronting two of the enemy at once, cut off the right hand of one of them with his sword as he was lifting his battle-axe, and dashing his shield into the face of the other, tumbled him backwards down the cliff. 5 Then, taking his stand on the wall with those who ran to his aid and formed about him, he repulsed the rest of the enemy, who had reached the top in no great numbers, and showed no prowess to match their daring. So the Romans escaped out of their peril...

See also the link: Temple of Juppiter Optimus Maximus Aedes Iovis Optimi Maximi Capitolini, with an article by Samuel Ball Platner (as completed and revised by Thomas Ashby): A Topographical Dictionary of Ancient Rome, London: Oxford University Press, 1929, 297-302:

http://penelope.uchicago.edu/Thayer/E/Gazetteer/Places/Europe/Italy/Lazio/Roma/Rome/Texts/PLATOP*/Aedes_Jovis_Capitolini.html



2. Rome, Temple of Jupiter Capitolinus, ca. 580–509 B.C., model of reconstruction according to Einar Gjerstad. Photo: Deutsches Archäologisches Institut, Rome. 73.1159.

J.W. Stamper, *The Architecture of Roman temples: the Republic to the middle empire* 2005, 7

Questions

What was the basic topography of the Capitoline during the Republic?

For example, what were: the citadel (*arx*), the Tarpeian rock (*rupes Tarpeia*), the ‘rock of Carmentis’ (*saxum Carmentis*), and the Capitoline slope (*clivus Capitolinus*)?

How do the legends fit with the suggested topography of the Capitoline?

Consider the Temple of Jupiter Optimus Maximus? What was the role of the temple in the political, military and social life of the Romans?

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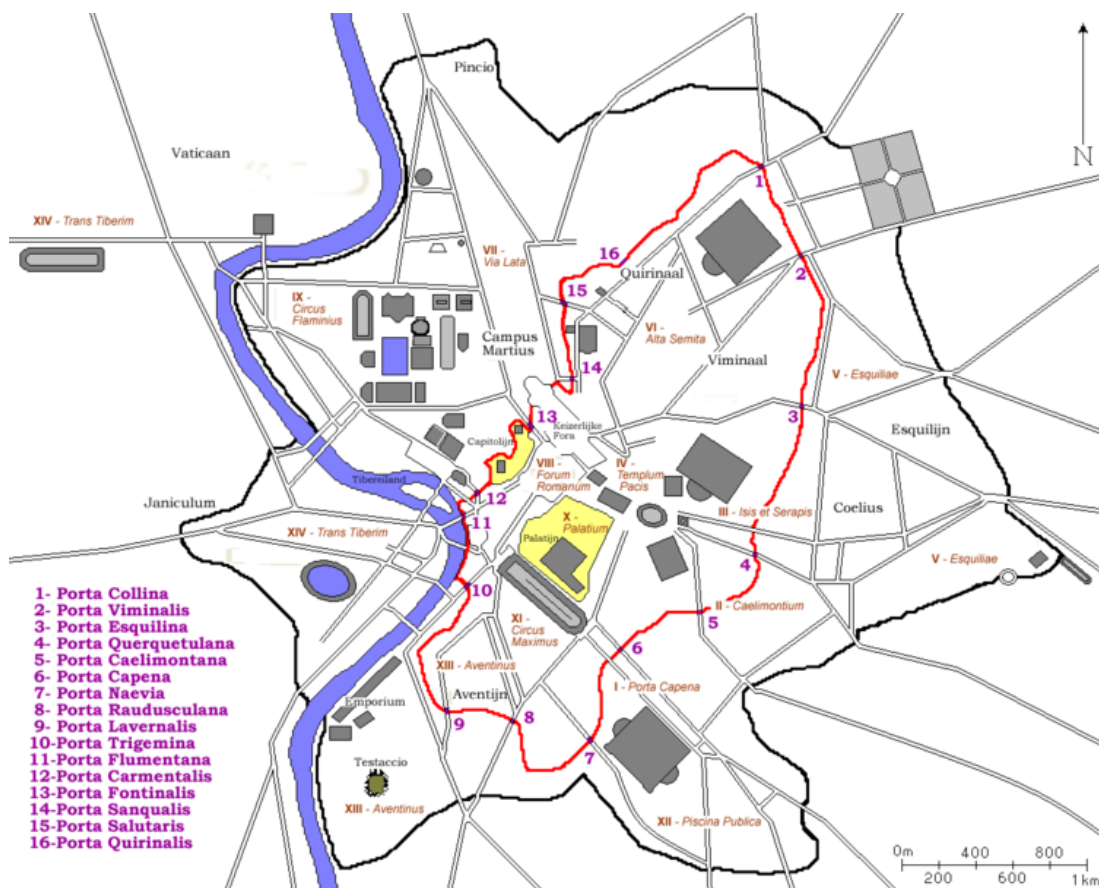
Tutorial 3 (Week 4)

Campus Martius (Field of Mars)

On the details of the Campus, see <http://www.romereborn.virginia.edu/ge/GF-005.html>

‘The level ground between the slopes of the Capitoline, the Quirinal, and the Pincian hills, and the Tiber. This term varied somewhat in its signification; for, while originally and in its widest sense it embraced all this district, other names for small sections seem to have come into use later. Thus as early as the fifth century B.C. the south portion of the plain was probably known as Prata Flaminia (*q.v.*, Liv. III. 54, 63), and campus Martius was the ordinary designation of what lay beyond. After Augustus had divided the city into fourteen regions, the name campus Martius was restricted to that portion of Region IX (circus Flaminius) which lay west of the via Lata, the modern Corso; and here again there seems to have been a further distinction, for a cippus (*CIL VI.874*) found near the Pantheon indicates that the campus Martius of the time of Augustus was divided into two parts — the district between the cippus and the circus Flaminius, which had been more or less built over, and the open meadow to the north, the campus proper...’

From Samuel Ball Platner, *A Topographical Dictionary of Ancient Rome*, rev. Thomas Ashby. Oxford: 1929, p. 91-4. [View Full Article.](#)

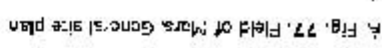


City, with walls and regions marked: http://en.wikipedia.org/wiki/File:Plan_Rome- Servische_Muur.png

For a brief history of the Campus and its buildings, see Wikipedia:

http://en.wikipedia.org/wiki/Campus_Martius

Field of Mars (Campus Martius) 177



Field of Mars (*Campus Martius*)

Key to figure 77

- | | |
|---|--|
| 1 Gardens of Lucullus (Trinità dei Monti) | 24 Palazzo della Cancelleria |
| 2 Augustan Sundial (site of) | 25 Tomb of M. Pansa (site of) |
| 3 Original site of Ara Pacis | 26 Large altar enclosure (site of) |
| 4 Aqua Virgo (Via del Nazareno) | 27 Theatre of Pompey (Via di Grotta Pinta) |
| 5 Altar to deified Marcus Aurelius (site of) | 28 Abbot Luigi (Largo Vidoni) |
| 6 Column of Antoninus Pius (site of) | 29 Republican temples (Largo Argentina) |
| 7 Altar to deified Antoninus Pius (site of) | 30 Temple (Via delle Botteghe Oscure) |
| 8 Augustan Sundial Obelisk (Piazza Montecitorio) | 31 Theatre of Balbus (Via Caetani) |
| 9 Column of Marcus Aurelius (Piazza Colonna) | 32 Via dei Calderari |
| 10 Temple of Hadrian (Piazza di Pietra) | 33 Temple of Mars ? (S. Salvatore in Campo) |
| 11 <i>Serapeum</i> (site of) | 34 Via di S. Paolo alla Regola |
| 12 <i>Porticus Divorum</i> (site of) | 35 Temple of Castor and Pollux (site of) |
| 13 Altar of Mars ? (site of) | 36 Entrance porch of Porticus of Octavia |
| 14 <i>Diribitorium</i> (site of) | 37 Theatre of Marcellus |
| 15 Basilica of Neptune (Via della Palombella) | 38 Temple of Apollo Medicus Sosianus |
| 16 Baths of Agrippa (Via della Ciambella) | 39 Pons Fabricius (Ponte Quattro Capi) |
| 17 <i>Labrum</i> from Baths of Nero (Via dei Staderari) | 40 Travertine ship's prow |
| 18 Stadium of Domitian substructures (Piazza di Tor San'Angelo) | 41 Pons Aelius (Ponte Elio) |
| 19 Palazzo Altemps (Museum) | 42 Pons Neronis (site of) |
| 20 Piazza del Pasquino | 43 Three temples (S. Nicola in Carcere) |
| 21 Odeum (site of) | 44 Two temples (S. Omobono) |
| 22 Palazzo Braschi (Museum of Rome) | 45 Temple, site of, possibly <i>Fides</i> (Public Trust) |
| 23 Palazzo Farnesina ai Baulfari (Barracco Museum) | 46 Temple, site of, anonymous |
| | 47 Roman apartment building (Via Giulio Romano) |
| | 48 Madam Lucretia (Piazza S. Marco) |
| | 49 Tomb of Bibulus |

See A. Claridge *Rome, An Oxford archaeological guide*, Oxford, 1998, 174-6

Ancient Sources (from <http://penelope.uchicago.edu/Thayer/E/Roman/home.html>)

Livy 2.5.2 (trans B.O. Foster (1922)): [After the Tarquinian royal family had been expelled from Rome in 509 BC] their land, which lay between the city and the river, was consecrated to Mars and became the Campus Martius.

Dionysius 5.13.2-4 (tr E. Cary (1939)): Period of King Servius Tullius

13.2 This field their ancestors had by a public decree consecrated to Mars as a meadow for horses and the most suitable drill-field for the youth to perform their exercises in arms. The strongest proof, I think, that even before this the field had been consecrated to this god, but that Tarquinius had appropriated it to his own use and sown it, was the action then taken by the consuls in regard to the corn there. 3 For though they had given leave to the people to drive and carry away everything that belonged to the tyrants, they would not permit anyone to carry away the grain which had grown in this field and was still lying upon the threshing-floors whether in the straw or threshed, but looking upon it as accursed and quite unfit to be carried into their houses, they caused a vote to be passed that it should be thrown into the river. 4 And there is even now a conspicuous monument of what happened on that occasion, in the form of an island of goodly size consecrated to Aesculapius and washed on all sides by the river, an island which was formed, they say, out of the heap of rotten straw and was further enlarged by the silt which the river kept adding.

Livy 3.63.5-11: 449BC First Triumph authorised by the People

63.5 Though a double victory had been gained in two separate battles, the Senate was so mean as to decree thanksgivings in the name of the consuls for one day only. The people went unbidden on the second day also in great numbers, to offer up thanks to the gods; and this unorganized and popular supplication was attended with an enthusiasm which almost exceeded that of the other. 6 The consuls (Lucius Valerius and Marcus Horatius) had arranged to approach the City within a day of one another, and summoned the Senate out into the Campus Martius. 7 While they were there holding forth on the subject of their

victories, complaints were made by leading senators that the Senate was being held in the midst of the army on purpose to inspire fear.

8 And so the consuls, to allow no room for the accusation, adjourned the Senate from that place to the Flaminian Meadows (*Prata Flaminia*), where the temple of Apollo is now, and which was called even then Apollo's Precinct (*Apollinar*). When the Fathers, meeting there, refused with great unanimity to grant a triumph, Lucius Icilius the Tribune of the Plebs laid the issue before the people.

9 Many came forward to dissuade them, and Gaius Claudius was particularly vehement. It was a triumph, he said, over the patricians, not Rome's enemies, which the consuls desired; they were seeking a favour in return for personal services they had done the tribune, not an honour in requital of valour. 10 Never before had a triumph been voted by the people; the decision whether this honour had been deserved had always rested with the Senate; not even the kings had infringed the majesty of the highest order in the state; let not the tribunes so dominate all things as not to suffer the existence of any public council; if each order retained its own rights and its own dignity, then, and only then, would the state be free and the laws equal for all.

11 After many speeches had been made to the same purpose by the other older members of the Senate, all the tribes voted in favour of the motion. Then, for the first time, a triumph which lacked the authorization of the senate was celebrated at the bidding of the people.¹

Dionysius 4.22.1-2 (tr E. Cary (1939)): Census of King Servius Tullius

22.1 Thereupon Tullius, having completed the business of the census, commanded all the citizens to assemble in arms in the largest field before the city [Campus Martius]; and having drawn up the horse in their respective squadrons and the foot in their massed ranks, and placed the light-armed troops each in their own centuries, he performed an expiatory sacrifice for them with a bull, a ram and a boar. These victims he ordered to be led three times round the army and then sacrificed them to Mars, to whom that field is consecrated. 2 The Romans are to this day purified by this same expiatory sacrifice, after the completion of each census, by those who are invested with the most sacred magistracy, and they call the purification a lustrum.

Livy 4.22.7: Censorship of 435BC

That year the Censors, Gaius Furius Paculus and Marcus Geganius Macerinus, had a headquarters building (the *Villa Publica*) constructed in the Campus Martius, and conducted the Census of the people there for the first time.

Festus 529: Sanctuary of Dis Pater on the Campus Martius [tr.T.J.Ryan, 2010]

Tarentum, the name of a place located on the Campus Martius, because in that place an altar of Dis Pater is covered over by earth.

Festus 195-196: The Rites of the October Horse [tr. T.J.Ryan, 2010]

195 The October Horse (*October equus*) is the name given to the horse which, on the Campus Martius in the month of October, is sacrificed. With regard to the head of this horse, there was a great struggle (*contentio*) between the residents of the Subura (*Suburanenses*) and the residents along the Sacred Way (*Sacravienses*), in order that the

¹ It was not the last time, however (*cf.* 7.17. 9). Sometimes the consul triumphed without the authorization of either senate or plebs (10.37. 8), in which case the ceremony took place on the Alban Mount; sometimes by virtue of a plebiscite confirmed by resolution of the senate (4.20. 1). But unless granted by the senate the triumph was paid for by the victorious consul, instead of by the state.

latter from the wall of the Regia [official residence of the Pontifex Maximus, located in the Forum], the former from the Tower of Mamilius, could hang it up on display. Its tail with great speed was conveyed into the Regia, in order that the blood from it might trickle down onto the hearth-stone, for the sake of gaining favour from being involved in a superhuman activity (*divina res*).

In place of a sacrificial-victim, certain authors say this was consecrated to Mars, god of war, not as the common people believe, because it was being consumed as an act of public supplication concerning itself, 196 but because the Romans were sprung from Ilium (Troy), and the Trojans were captured thus by the effigy of a horse.

Strabo *Geography* 5.3.8 (trans H.L. Jones (1923)): Appearance of Campus in the period of Augustus

Especially in recent times [late C1 BC] the Romans have adorned their city with many beautiful buildings [in addition to the utilitarian works of sewers and aqueducts]. In fact, Pompey, the Deified Caesar, Augustus, his sons and friends, and wife and sister, have outdone all others in their zeal for buildings and in the expense incurred. The Campus Martius contains most of these, and thus, in addition to its natural beauty, it has received still further adornment as the result of foresight. Indeed, the size of the Campus is remarkable, since it affords space at the same time and without interference, not only for the chariot-races and every other equestrian exercise, but also for all that multitude of people who exercise themselves by ball-playing, hoop-trundling, and wrestling; and the works of art situated around the Campus Martius, and the ground, which is covered with grass throughout the year, and the crowns of those hills that are above the river and extend as far as its bed, which present to the eye the appearance of a stage-painting — all this, I say, affords a spectacle that one can hardly draw away from. And near this campus there is another campus, with colonnades round about it in very great numbers, and sacred precincts, and three theatres, and an amphitheatre, and very costly temples, in close succession to one another, giving you the impression that they are trying, as it were, to declare the rest of the city a mere accessory. For this reason, in the belief that this place was holiest of all, the Romans have erected in it the tombs of their most illustrious men and women. The most noteworthy is what is called the Mausoleum, a great mound near the river on a lofty foundation of white marble, thickly covered with ever-green trees to the very summit. Now on top is a bronze image of Augustus Caesar; beneath the mound are the tombs of himself and his kinsmen and intimates; behind the mound is a large sacred precinct with wonderful promenades; and in the centre of the Campus is the wall (this too of white marble) round his crematorium; the wall is surrounded by a circular iron fence and the space within the wall is planted with black poplars. And again, if, on passing to the old Forum, you saw one forum after another ranged along the old one, and basilicas, and temples, and saw also the Capitolium and the works of art there and those of the Palatium and Livia's Promenade, you would easily become oblivious to everything else outside. Such is Rome.

Questions

What was the Campus Martius? What were the military associations with this area?

Why were elections held on the Campus?

What else occurred in the Campus?

Modern Reading

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Week Five – Assessment

At the usual tutorial times, a DVD will be shown reviewing the military and political actions of Tiberius Gracchus.

Due in Week Five - Short Essay (1500 words)

Assignment due in your tutorial time on Thursday, 1st April

This paper is worth up to 30% of the semester's marks

In the following account, Livy describes the military struggle between the Romans and the Albans (672-640 BC). The two sides wanted to avoid a destructive encounter and so decided to have champions fight for their respective cities. When Horatius returned to Rome in triumph over his Alban enemies, he was angered by his sister's response to his victory and slew her. He was put on trial, found guilty but eventually released by the will of the people.

Read the following material and address the questions given below.

Livy *History of Rome* (1.24.1-26.14):

24.1 There happened to be in each of the armies a triplet of brothers, fairly matched in years and strength. It is generally agreed that they were called Horatii and Curiatii. Few incidents in antiquity have been more widely celebrated, yet in spite of its celebrity there is a discrepancy in the accounts as to which nation each belonged. There are authorities on both sides, but I find that the majority give the name of Horatii to the Romans, and my sympathies lead me to follow them.

2 The kings suggested to them that they should each fight on behalf of their country, and where victory rested, there should be the sovereignty. They raised no objection; so the time and place were fixed. But before they engaged a treaty was concluded between the Romans and the Albans, providing that the nation whose representatives proved victorious should receive the peaceable submission of the other ...

25.1 On the conclusion of the treaty the six combatants armed themselves. They were greeted with shouts of encouragement from their comrades, who reminded them that their fathers' gods, their fatherland, their fathers, every fellow-citizen, every fellow-soldier, were now watching their weapons and the hands that wielded them. Eager for the contest and inspired by the voices round them, they advanced into the open space between the opposing lines. 2 The two armies were sitting in front of their respective camps, relieved from personal danger but not from anxiety, since upon the fortunes and courage of this little group hung the issue of dominion. Watchful and nervous, they gaze with feverish intensity on a spectacle by no means entertaining. 3 The signal was given, and with uplifted swords the six youths charged like a battle-line with the courage of a mighty host. Not one of them thought of his own danger; their sole thought was for their country, whether it would be supreme or subject; their one anxiety that they were deciding its future fortunes. 4 When, at the first encounter, the flashing swords rang on their opponents shields a deep shudder ran through the spectators, then a breathless silence followed as neither side seemed to be gaining any advantage.

5 Soon, however, they saw something more than the swift movements of limbs and the rapid play of sword and shield: blood became visible flowing from open wounds. Two of

the Romans fell one on the other, breathing out their life, whilst all the three Albans were wounded. 6 The fall of the Romans was welcomed with a burst of exultation from the Alban army; whilst the Roman legions, who had lost all hope, but not all anxiety, trembled for their solitary champion surrounded by the three Curiatii. 7 It chanced that he was untouched, and though not a match for the three together, he was confident of victory against each separately. So, that he might encounter each singly, he took to flight, assuming that they would follow as well as their wounds would allow. 8 He had run some distance from the spot where the combat began, when, on looking back, he saw them following at long intervals from each other, the foremost not far from him. 9 He turned and made a desperate attack upon him, and whilst the Alban army were shouting to the other Curiatii to come to their brother's assistance, Horatius had already slain his foe and, flushed with victory, was awaiting the second encounter. Then the Romans cheered their champion with a shout such as men raise when hope succeeds to despair, and he hastened to bring the fight to a close. 10 Before the third, who was not far away, could come up, he despatched the second Curiatius.

11 The survivors were now equal in point of numbers, but far from equal in either confidence or strength. The one, unscathed after his double victory, was eager for the third contest; the other, dragging himself wearily along, exhausted by his wounds and by his running, vanquished already by the previous slaughter of his brothers, was an easy conquest to his victorious foe. 12 There was, in fact, no fighting. The Roman cried exultingly: 'Two have I sacrificed to appease my brothers' shades; the third I will offer for the issue of this fight, that the Roman may rule the Alban.' He thrust his sword downward into the neck of his opponent, who could no longer lift his shield, and then despoiled him as he lay. 13 Horatius was welcomed by the Romans with shouts of triumph, all the more joyous for the fears they had felt. Both sides turned their attention to burying their dead champions, but with very different feelings, the one rejoicing in wider dominion, the other deprived of their liberty and under alien rule. 14 The tombs stand on the spots where each fell; those of the Romans close together, in the direction of Alba; the three Alban tombs, at intervals, in the direction of Rome.

26.2 ... Horatius was marching at the head of the Roman army, carrying in front of him his triple spoils. His sister, who had been betrothed to one of the Curiatii, met him outside the Capene gate. She recognised on her brother's shoulders the cloak of her betrothed, which she had made with her own hands; and bursting into tears she tore her hair and called her dead lover by name. 3 The triumphant soldier was so enraged by his sister's outburst of grief in the midst of his own triumph and the public rejoicing that he drew his sword and stabbed the girl. 4 'Go,' he cried, in bitter reproach, 'go to your betrothed with your ill-timed love, forgetful as you are of your dead brothers, of the one who still lives and of your country! 5 So perish every Roman woman who mourns for an enemy!' The deed horrified patricians and plebeians alike; but his recent services were a set-off to it. He was brought before the king for trial. To avoid responsibility for passing a harsh sentence, which would be repugnant to the populace, and then carrying it into execution, the king summoned an assembly of the people, and said: 'I appoint two duumvirs to judge the treason² of Horatius according to law.'

6 The dreadful language of the law was: 'The duumvirs shall judge cases of treason; if the accused appeal from the duumvirs the appeal shall be heard; if their sentence be confirmed the lictor shall hang him by a rope on the fatal tree and shall scourge him either within or without the *pomoerium*.' 7 The duumvirs appointed under this law did not think that by its provisions they had the power to acquit even an innocent person. Accordingly they

² Latin *perduellio*, a hostile action against one's country, usually 'treason', but in this sense an 'atrocious action.'

condemned him; then one of them said 'Publius Horatius, I pronounce you guilty of treason. Lictor, bind his hands.' 8 The lictor had approached and was fastening the cord, when Horatius, at the suggestion of Tullus [the king], who placed a merciful interpretation on the law, said 'I appeal.' The appeal was accordingly brought before the people.

9 Their decision was mainly influenced by Publius Horatius the father, who declared that his daughter had been justly slain. Had it not been so, he would have exerted his authority as a father in punishing his son. Then he implored them [the people] not to bereave of all his children the man whom they had so lately seen surrounded with such noble offspring. 10 Whilst saying this he embraced his son, and then, pointing to the spoils of the Curiatii suspended on the spot now called the *Pila Horatia* [Horatian pillar], he said: 'Can you bear, Quirites [Roman citizens], to see bound, scourged, and tortured beneath the gallows the man whom you saw, lately, coming in triumph adorned with his foemen's spoils? Why, the Albans themselves could not bear the sight of such a hideous spectacle. 11 Go, lictor, bind those hands which when armed but a little time ago won dominion for the Roman people. Go, cover the head of the liberator of this City! Hang him on the fatal tree, scourge him within the *pomoerium* if only it be amongst the trophies of his foes or without if only it be amongst the tombs of the Curiatii! To what place can you take this youth where the monuments of his splendid exploits will not vindicate him from such a shameful punishment?'

12 The father's tears and the young soldier's courage ready to meet every peril were too much for the people. They acquitted him because they admired his bravery rather than because they regarded his cause as a just one. But since a murder in broad daylight demanded some expiation, the father was commanded to make atonement for his son at the cost of the State. 13 After offering certain expiatory sacrifices he erected a beam across the street and made the young man pass under it, as under a yoke, with his head covered. This beam exists to-day, having always been kept in repair by the State: it is called 'The Sister's Beam'. 14 A tomb of hewn stone was constructed for Horatia on the spot where she was murdered.

[Taken from the translation of Livy given by 'Perseus', at <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0151>]

See also Dionysius of Halicarnassus (3.12.1-21-2), who covers many of the same events but gives an added dimension to the struggle, making the triplets also cousins.
http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Dionysius_of_Halicarnassus/3A*.html

Question:

Identify some of the important elements within the story given by Livy that are likely to be unhistorical. What is Livy illustrating through this account, if not strictly 'history'?

Modern Reading

- | | |
|---------------|--|
| Feldherr, A. | <i>Spectacle and Society in Livy's History</i> . Berkeley: University of California Press, c1998. On-line book. |
| Solodow, J.B. | 'Livy and the Story of Horatius, 1.24-26', <i>Transactions of the American Philological Association</i> 109 (1979) 251- 68 |
| Urch, E.J. | 'The Legendary Case of Horatius', <i>The Classical Journal</i> 25.6 (1930) 445-52 |

Notes for students:

This exercise requires you to focus in depth on the work of the written sources as you undertake the rudiments of research, and to practise composing an essay in a style appropriate for Ancient History. You will need these skills later in the semester for the major essay. Since this is a short essay (1500 words), try to pick only one or two important points to focus on, those illustrative of your overall idea.

Your paper should be presented in essay-form, comprising the three general areas:

1. An examination of the problem inherent in the question, and notice of the points you will examine in the essay and how these might throw light on the problem (introduction and methodology);
2. A mustering of the evidence under the topics you have outlined with the evidence connected by means of the argument. An analysis is required rather than a narrative of events, although some **limited** narrative may be required for the material to make sense – remember that the marker will know the story; and
3. A conclusion based upon the evidence that will specifically address the question under examination.

Focus on the text provided and its context, although reading and citation of other ancient evidence may reveal that you understand that there may have been more than one tradition describing the same event. The suggested modern reading may help you form your ideas, and any works consulted should be referenced, but the ideas of others should not be a substitute for your own.

In research work in Ancient History, it is common practice to base your main discussion on the ancient evidence and to cite such works **in the body of your essay**: [e.g. ‘This point is illustrated by the actions of the Roman king (Livy *History of Rome* 1.24.2, abbreviated, Livy 1.24.2; also Dion. Hal. 3.16.3)’; or ‘As Livy (1.24.2) reports ...’]. Note, however, that you must cite the specific book, paragraph and verse provided in the ancient source, where these are available.

In general, footnotes containing only a single reference to an ancient author are to be avoided, although footnotes might be used for multiple references to ancient sources. Footnotes should contain bibliographical references to modern authors, if you have noted their ideas, or footnotes may even present a summary of the idea of a modern author, if such is relevant to your argument or you wish to refute it. If you make any point based on an ancient or modern source, you **must** provide an explicit reference for this, quoting the specific page or pages in the work of the modern text to which your point refers.

Try to avoid including lengthy passages from the modern sources, but if you do include a quote, say whether or not you agree with the material and why. Direct quotes do not count in the word tally, and these must be clearly indicated by inverted commas or indented, as follows.

As presented by Livy this brief tale includes aetiologies for four topographic names, two legal institutions, and (probably) one law, all presumably known to the Romans of the day.³

³ J.B. Solodow, ‘Livy and the Story of Horatius, 1.24-26’, *Transactions of the American Philological Association* 109 (1979) 261 [or in abbreviated form: Solodow, 261]

In terms of the mechanics of footnotes, you may give full details for authors, for example, citing a modern author by name and page number (either as in footnote 1), but you may also shorten this (as in the alternative given in note 1), to save space (e.g. Solodow, 261). In our discipline, we do not require a specific referencing system, but we ask that you be **CONSISTENT** and always to give the specific verse or page number.

Do not forget to include a **bibliography** on a separate page containing details about the ancient sources that you are using (including the name of the text's translator) and of any commentaries or books that you have read for the purposes of this task, even if not cited by name in your notes. Separate your bibliography into '**Ancient**' and '**Modern**' sections. *Italicise the titles of books or of journals, and place the titles of journal articles or book chapters within inverted commas.*

Footnotes, Bibliography and Appendices are not counted in word tally.

You may double-side your work, but make sure that you use a good sized font (12 point or larger), number your pages, and leave wide margins for comments.

Do not be afraid of criticising the ancient sources, since their accounts often defy logic, and they are not impartial observers of the events. On the other hand, you must supply reasons for dismissing or ignoring ancient material (e.g. that it is highly improbable that triplets could have appeared simultaneously in two nearby towns, and have survived, etc.)



Oath of the Horatii (1784), by Jacques-Louis David

<http://en.wikipedia.org/wiki/Horatii>

Tutorial 5 (Week 6)

Aventine

1. Origins and inclusion of the Aventine in the City

Name

Livy *From the Foundation of the City* 1.3.9 (tr. T.J.Luce (1998))

[Livy has been discussing the list of kings of Alba Longa descended from Ascanius, son of Aeneas]

1.3.9 Next came Agrippa, son of Tiberinus. After Agrippa, Romulus Silvius succeeded to his father's throne. He was killed by a lightning bolt and left the kingdom to his successor Aventinus, who in turn was buried on that hill (*collis*) which is now part of the City of Rome and bears his name.

[Remus, the brother of Romulus, is also associated with the Aventine. Sources: Livy *From the Foundation of the City* 1.6.3-4; 7.1-3; Florus *Epitome* 1.1.6; Plutarch *Life of Romulus* 9-11]

The Pomoerium

Dionysius of Halicarnassus *Roman Antiquities* 3.43.1-2 (tr. E.Cary (1937))

1 In the first place, Ancus Marcius made no small addition to the City by enclosing the hill called the Aventine within its walls. This is a hill of moderate height and about 18 *stades* [stade = ca 180m] in circumference, which was then covered with trees of every kind, particularly with many laurels, so that one place on the hill is called Lauretum or 'Laurel Grove' by the Romans. But the whole is now covered with buildings, including among others, the temple of Artemis (Diana). The Aventine is separated from another of the hills that is included within the City of Rome, called the Palatine Hill, round which was built the first City to be established, by a deep and narrow ravine, but in after times the whole hollow between the two hills was filled up.

2 Marcius, observing that this hill would serve as a stronghold against the City for any army that approached, encompassed it with a wall and ditch and settled here the populations that he had transferred from Tellenae and Politorium and the other cities he had taken. This is one peace-time achievement recorded of this king that was at once splendid and practical; thereby the City was not only enlarged by the addition of another city but also rendered less vulnerable to the attack of a strong enemy force.

Seneca the Younger *On the Brevity of Life* 13.8 (tr. J.W.Basore (1932))

[The context is Seneca asking why people are fascinated with *minutiae* that are useless pieces of information. He had just mentioned that Sulla was the last to extend the *pomoerium* in accordance with ancient custom concerning the acquisition of land in Italy]

13.8 Is it more profitable to know this than that Mount (*mons*) Aventine, according to him, is outside the *pomerium* for one of two reasons, either because that was the place to which the plebeians had seceded, or because the birds had not been favourable when Remus took his auspices on that spot - and, in turn, countless other reports that are either crammed with falsehood or are of the same sort?

2. Religious centres on the Aventine

The Temple of Diana, established by Servius Tullius (6th King)

Livy *From the Foundation of the City* 1.45.2-3 (tr. T.J.Luce (1998))

1.45.2 The temple of Diana (*Artemis*) at Ephesus was already famous at that age, and it was well known that it had been built as a joint effort by the cities of Asia. Servius was lavish in his praise of their co-operation in uniting for religious purposes when speaking to the Latin nobles, with whom he had purposely cultivated ties of hospitality (*hospitium*) and friendship (*amicitia*), both official and personal. His constant talk on the subject finally led to the agreement that the Latin peoples would unite with the Romans in building a temple

of Diana at Rome. 3 This was tantamount to conceding primacy (*caput rerum*) to Rome, the very issue over which they had fought for so long.

Dionysius of Halicarnassus *Roman Antiquities* 4.26.5 (tr. E.Cary (1937))

Dionysius (4.26.1-5) repeats much of the same material as Livy, but he adds documentary proof:

26.5 And to the end that no lapse of time should obliterate these laws, he erected a bronze pillar upon which he engraved both the decrees of the council and the names of the cities which had taken part in it. This pillar still existed down to my time in the Temple of Diana, with the inscription in the characters that were anciently used in Greece. This alone would serve as no slight proof that the founders of Rome were not barbarians; for if they had been, they would not have used Greek characters.

The Altar of Jupiter Elicius

Livy *From the Foundation of the City* 1.20.7 (tr. T.J.Luce (1998))

[Livy has been discussing the religious reforms of Numa Pompilius (2nd King), particularly the role of the Pontifex Maximus in the interpretation of prodigies expressed via thunder or other means...]

To elicit knowledge of these matters from the minds of the gods, Numa dedicated an altar (*ara*) to Jupiter Elicius on the Aventine, and consulted the god by augury as to which prodigies it was proper for him to recognise.

Transfer of Cult of Juno from Veii to Rome, installed on the Aventine in 396BC

Livy *From the Foundation of the City* 5.22-23; 5.52 (tr. T.J.Luce (1998))

22.3 After the things belonging to men had been carried from Veii, they began removal of the dedications to the gods and of the gods themselves, acting more like worshippers than despoilers. 4 For a select group of young men picked from the army as a whole, who had been assigned to transport Queen Juno (*Juno Regina*) to Rome, having ritually bathed and clothed in white, entered her temple in awe, 5 at first hesitantly stretching forth their hands in reverence, because in Etruscan ritual only a priest from a particular clan was accustomed to touch her statue. Then a certain soldier, either divinely inspired as as a young man's joke, asked, "Would you like to go to Rome, Juno?" At this his companions exclaimed that the goddess had nodded "yes"; then to conclude the scene, came this addition: she was heard to say that she was willing.

6 In any event, tradition affirms that she was moved from her place with little effort, being light and easy to carry, as if she were moving with them, 7 and that she was brought without harm to the Aventine to dwell forever, where the vows of the Dictator Camillus had summoned her, and where later the same man dedicated the temple to her that he had vowed.

23.7 Then he [Camillis] contracted for the building of Queen Juno's temple on the Aventine and dedicated another to Mater Matuta (*Mother Matuta*); after discharging these religious and secular duties, he resigned the Dictatorship.

52.10 [In a speech to the people, Camillus says] 'Queen Juno (*Juno Regina*) was recently carried to the Aventine from Veii. Remember the enthusiasm of the married women, the great throng of people who celebrated her dedication!'

Temple of Mater Matuta on the Aventine

Ovid *Fasti* 6.475-80 (tr. T.J.Ryan, 2010)

[Mater Matuta is the Roman goddess of new beginnings, of the dawn, equivalent of the Greek Aurora]

Go, good mothers (*matres*) – the *Matralia* is your festival –

and offer yellow cakes to the Theban goddess.

Joined to the bridges and the Great Circus is a widely-celebrated

area, which takes its name from a bull positioned there:
there, on this day, they say, to Mother Matuta consecrated precincts (*sacra templa*)
the sceptre-bearing hands of Servius had dedicated.

[The Matralia were celebrated on June 11th; the bridges are those which cross the Tiber adjacent to the Circus Maximus and the Forum Boarium (the cattle-market)]

Temples of Minerva, Juno the Queen (see above), and Jupiter Libertas (temples of Minerva and Jupiter of uncertain dates)

Augustus, *Achievements* 19 (tr. F.W. Shipley (1924)):

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Augustus/Res_Gestae/4*.html

I built ... the temples of Minerva, of Juno the Queen, and of Jupiter Libertas, on the Aventine.

3. Settlement on the Aventine

Action of King Ancus Marcius (4th King)

Livy *From the Foundation of the City* 1.33.1-2 (tr. T.J.Luce (1998))

1.33.1 [Following the sack of the Latin centre of Politorium], following the custom of earlier kings, who had enlarged the City by receiving enemies into citizenship (*civitas*), Ancus moved the entire population to Rome. 2 And because the Palatine, the site (*sedes*) of the original Roman settlement, was surrounded on both sides by already settled populations – the Sabines on the Capitol and citadel (*Arx*) and the Albans on the Caelian mount (*mons*) – he assigned the Aventine to the new throng; not much later new citizens (*cives*) from the subsequently captured towns of Tellenae and Ficana joined them.

Action by law, *Lex Icilia*, in 456-2BC

Dionysius of Halicarnassus *Roman Antiquities* 10.31-32 (tr. E.Cary (1937))

31.2 The Tribunes of 456BC were the first who undertook to convene the Senate, led by Lucius Icilius....who was at that time proposing a new measure, asking that the region called the Aventine be divided among the plebeians for the building of houses. This is a hill of moderate height, not less than twelve *stades* in circuit, and is included within the City; not all of it was then inhabited, but it was public land and thickly wooded. 3 In order to get this measure introduced, the Tribune went to the Consuls of the year and to the Senate, asking them to pass the preliminary vote for the law embodying the measure and to submit it to the populace (*demos* = *populus Romanus*).

(Considerable resistance to the measure ensued)

32.2 Icilius proceeded to introduce his law concerning the (Aventine) hill. It was to this effect: All the parcels of land held by private citizens, if justly acquired, should remain in the possession of the owners, but such parcels as had been taken by force or fraud by any persons and built upon should be turned over to the *demos* and the present occupants reimbursed for their expenditures according to the appraisal of the arbitrators; all the remainder, belonging to the public, the *demos* should receive free of cost and divide up among themselves.

3 He also pointed out that this measure would be advantageous to the *politeia*, not only in many other ways, but particularly in this, that it would put an end to the disturbances raised by the poor concerning the public land that was held by the Patricians. For he said they would be contented with receiving a portion of the City, inasmuch as they could have no part of the land lying in the country because of the number and power of those who had appropriated it.

4 After he had spoken thus, Gaius Claudius was the only person who opposed the law; ...it was voted to give the district to the *demos*. Later, at the Comitia Centuriata called by the Consuls, the Pontiffs being present together with the Augurs and two sacrificers and offering the customary vows and imprecations, the law was ratified. It is inscribed on a column of bronze, which they set up on the Aventine after taking it into the sanctuary of Diana.

5 When the law had been ratified, the plebeians assembled, and after drawing lots for the plots of ground, began to build, each man taking as large an area as he could; and sometimes two, three, or even more joined together to build one house, and drawing lots, some had the lower and others the upper stories. That year, then, was employed in building houses.

See also Livy *From the Foundation of the City* 3.31.1; 32.7 (tr. T.J.Luce (1998))

4. Conflict between Patricians and the Plebs

First Secession (*Secessio*) of the Plebs in 494BC

Livy *From the Foundation of the City* 2.28.1; 32.1-3 (tr. T.J.Luce (1998))

28.1 Aulus Verginius and Titus Vetustius next entered the Consulship. At this juncture, the plebs, uncertain what sort of Consuls they would turn out to be, began to gather nightly, some on the Esquiline, others on the Aventine, because they did not wish to be stampeded in the open Forum in to making hasty decisions....

32.1 On the pretext that war had been renewed by the Aequi, the Consuls ordered the legions to be marched out of the City. This proved the catalyst for secession. 2 It is said that at first there was debate about releasing themselves from the military oath by murdering the Consuls; but on being told they could not be absolved from their oath by the commission of a crime, on the prompting of a certain Sicinius, but without the Consuls' permission, they seceded to the Sacred Mount (*Mons Sacer*). The Mount is situated on the far side of the river Anio, three miles from the City. 3 This account (*fama*) is more common (*frequentior*) than the version of Piso* that the secession was conducted to the Aventine.

[* Lucius Calpurnius Piso Frugi, Consul 133BC, historian: fr.22P]

Second Secession of the Plebs to the Aventine in 449BC

Livy *From the Foundation of the City* 3.50; 51; 52; 54 (tr. T.J.Luce (1998))

50.12 Conciliatory moves brought no response, while displays of force were met with the assertion that they were men and were armed. 13 So the soldiers marched to the City and settled down on the Aventine, urging the plebeians they met to reclaim their liberty (*libertas*) and elect Tribunes of the Plebs. No extreme actions beyond these were proposed.... 15 Three Consular envoys were sent... who were instructed to ask in the name of the Senate by whose order they had left their camp and what their aim was in settling on the Aventine in arms and in occupying their own country, while abandoning the fight against the enemy (the Sabines).

51.8 When Lucius Icilius (Tr.Pl.) heard that Military Tribunes had been chosen on the Aventine, he did not want the citizen assembly in the City (*urbana comitia*) to follow the lead (*praerogativa*) of the soldiers (*comitia militaria*) by electing the same men Tribunes of the Plebs.

52.1 When Marcus Duilius, a former Tribune, told the Plebs that no progress could be made amid this constant wrangling, the Plebs moved from the Aventine to the Sacred Mountain, 2 for Duilius maintained that nothing but the abandonment of the City would

prompt the Senate to deal with the situation ... 4 They pitched camp on the Sacred Mountain, following the restraint (*modestia*) of their ancestors in violating nothing. Every able-bodied citizen followed the army, with wives and children accompanying them for time, piteously asking what protection there could be for them in a City in which chastity (*pudicitia*) and liberty (*libertas*) counted for nothing.

54.8 [*Upon resolution of the conflict, the Envoys said, inter alia*]

“Return to your country, your household gods (*penates*), your wives and children. But continue to show the same restraint (*modestia*) in entering the City that you have shown hitherto; for you have violated no man’s property despite the need of this great throng for so many basic necessities. Go to the Aventine, from which you set out; there, in that auspicious spot (*felix locus*), where your liberty (*libertas*) first began, you will elect Tribunes of the Plebs. The Pontifex Maximus will be there to preside over your meeting (*comitia*).”

Gaius Gracchus takes refuge (121BC)

Appian Civil Wars 1.25-6 (trans H. White (1913))

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Appian/Civil_Wars/1*.html

25 Gracchus went into the assembly desiring to exculpate himself of the deed [a murder undertaken by one of his followers], but nobody would so much as listen to him. All turned away from him as from one stained with blood. So both he and Flaccus were at their wits’ end and, having lost through this hasty act the chance of accomplishing what they wished, they hastened to their homes, and their partisans with them. The rest of the crowd occupied the forum after midnight as though some calamity were impending, and Opimius the consul who was staying in the city ordered an armed force to gather in the Capitol at daybreak, and sent heralds to convoke the Senate. He took his own station in the temple of Castor and Pollux in the centre of the city and there awaited events.

26 When these arrangements had been made the Senate summoned Gracchus and Flaccus from their homes to the senate-house to defend themselves. But they ran out armed toward the Aventine hill, hoping that if they could seize it first the Senate would agree to some terms with them. As they ran through the city they offered freedom to the slaves, but none listened to them. With such forces as they had, however, they occupied and fortified the temple of Diana, and sent Quintus, the son of Flaccus, to the Senate seeking to come to an arrangement and to live in harmony. The Senate replied that they should lay down their arms, come to the senate-house, and tell them what they wanted, or else send no more messengers. When they sent Quintus a second time the consul Opimius arrested him, as being no longer an ambassador after he had been warned, and at the same time sent his armed men against the Gracchans.

Gracchus fled across the river by the wooden bridge with one slave to a grove, and there, being on the point of arrest, he presented his throat to the slave. Flaccus took refuge in the workshop of an acquaintance. As his pursuers did not know which house he was in they threatened to burn the whole row. The man who had given shelter to the suppliant hesitated to point him out, but directed another man to do so. Flaccus was seized and put to death. The heads of Gracchus and Flaccus were carried to Opimius, and he gave their weight in gold to those who brought them, but the people plundered their houses. Opimius then arrested their fellow-conspirators, cast them into prison, and ordered that they should be strangled; but he allowed Quintus, the son of Flaccus, to choose his own mode of death. After this a lustration of the city was performed for the bloodshed, and the Senate ordered the building of a temple to Concord in the forum.

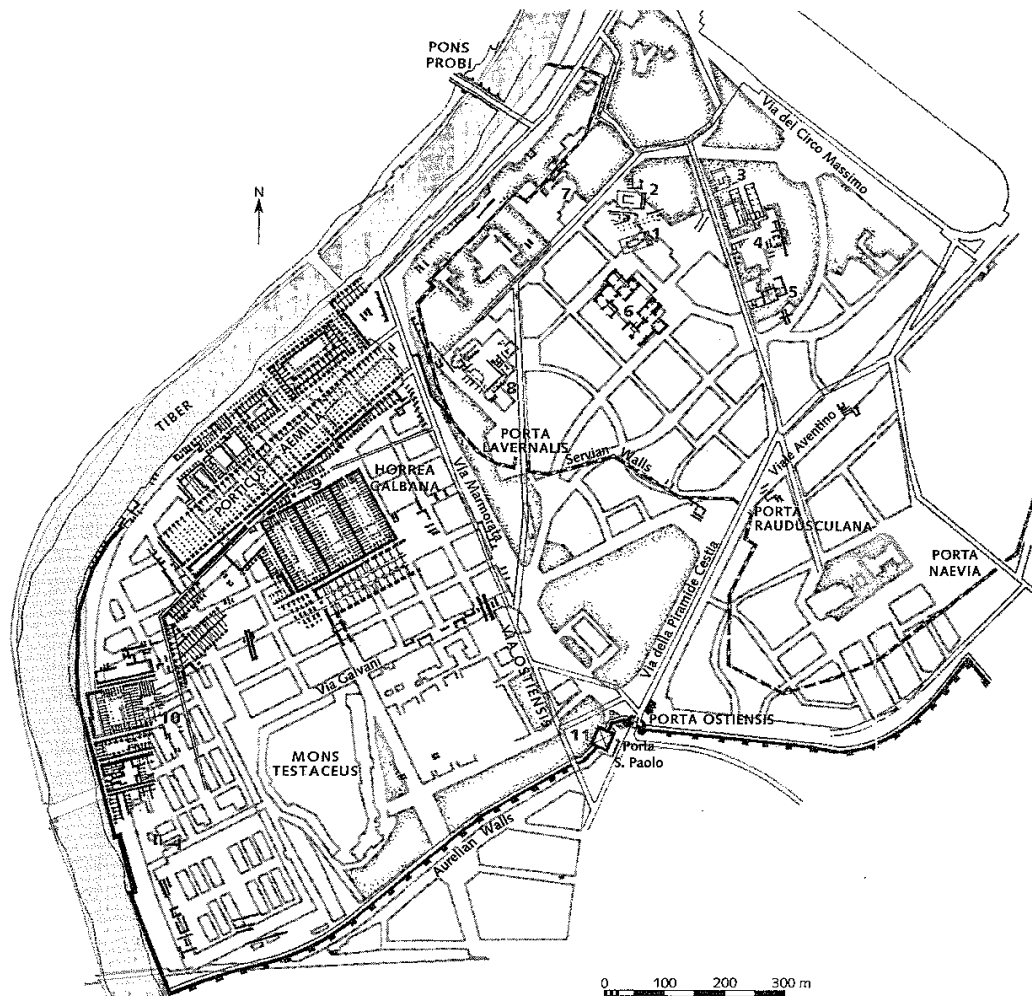


FIGURE 90. Map of the Aventine. 1 Temple of Diana. 2 Temple of Minerva. 3 Unknown temple. 4 Thermae Suranae. 5 Buildings under S. Prisca. 6 Thermae Decianae. 7 S. Sabina. 8 Buildings under Sant'Anselmo. 9 Tomb of Galba and Horrea Galbana. 10 Horrea Lolliana. 11 Pyramid of Gaius Cestius.

F. Coarelli, *Rome and environs: an archaeological guide*, trans James J. Clauss and Daniel P. Harmon. Berkeley: University of California Press, c2007, 332-3

Questions

What is the connection between the plebeians and the Aventine? Note in particular that most of the Aventine is outside the *pomoerium*. What does this imply?

Locate the Servian Wall on the map shown. What does this and the overall aspect of the city reveal about relations between the patricians and plebs in the early period?

Ancient Sources

Livy *The Rise of Rome: Books 1-5*, tr. T.J.Luce, Oxford, 1998

Further references to Livy may be accessed via the translation of B.O. Foster, given at:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0151>

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0153>

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0154>

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.02.0155>

Modern Reading

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Cornell, T. *The beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000-264 BC)*, London, New York: Routledge, 1995 [937.01 CORN], esp. 68-73

Haselberger, L. 'Aventinus', in *Mapping Augustan Rome: Journal of Roman Archaeology Supplementary Series No. 50*: 62, 63. Dexter, MI: Portsmouth, R.I. [Q912.37 HASE 2008] (on-line, Blackboard)

Lauritsen, M. 'De aquaeductu urbis Romae and the plebeian nature of the Augustan Aventine' (2006) at

http://www.newcastle.ac.uk/historical/postgrad_forum/Ed_4/Lauritsen.pdf

Orlin, E.M. 'Foreign Cults in Republican Rome: Rethinking the Pomerial Rule', *Memoirs of the American Academy in Rome* 47 (2002) 1-18



A stretch of the Via Flaminia at Rignano, in the Lazio N of Rome.

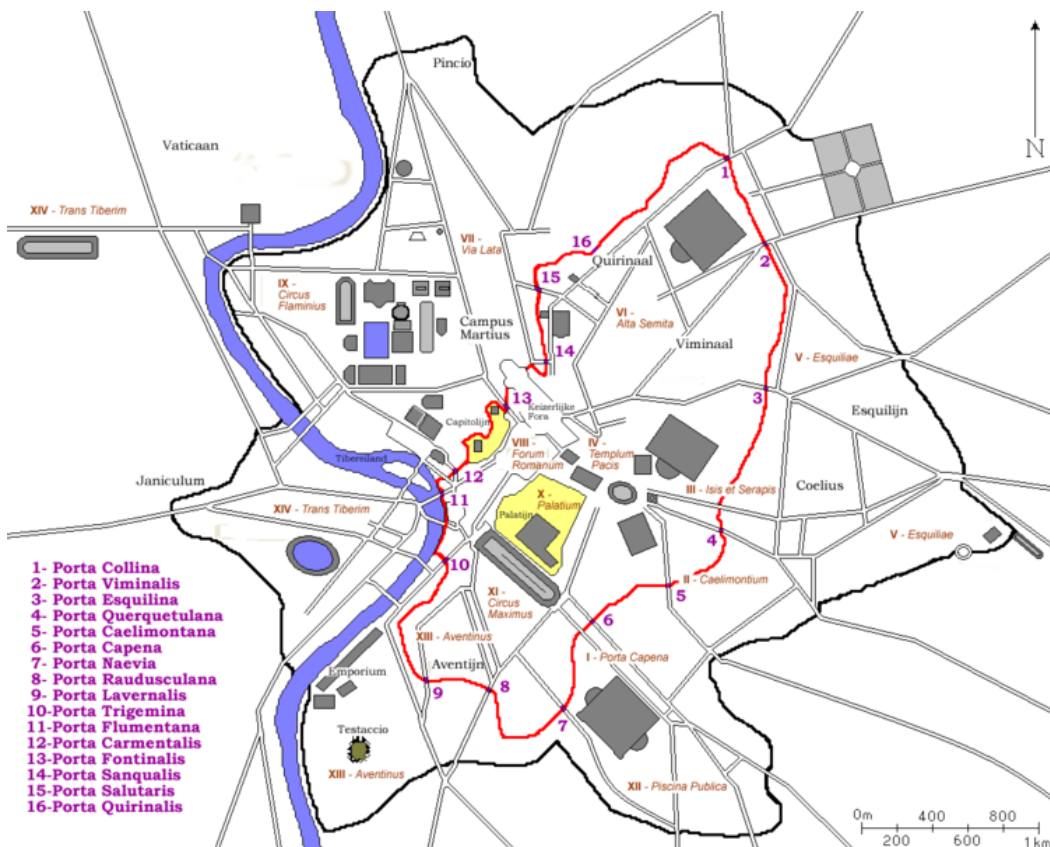
<http://penelope.uchicago.edu/Thayer/E/Gazetteer/Periods/Roman/Topics/Engineering/roads/home.html>

Tutorial 6 (Week 7)

Roman utilities (walls, roads, aqueducts)

Strabo *Geography* 5.3.7 (tr. H.L. Jones (1923)): on walls and other features

3.7 In the interior, the first city above Ostia is Rome, and it is the only city that is situated on the Tiber. With regard to this city, I have already said that it was founded there as a matter of necessity, not as a matter of choice; and I must add that even those who afterwards added certain districts to the settlement could not as masters take the better course, but as slaves must needs accommodate themselves to what had already been founded. The first founders walled the Capitolium and the Palatium and the Quirinal Hill, which last was so easy for outsiders to ascend that Titus Tatius took it at the first onset, making his attack at the time when he came to avenge the outrage of the seizure of the maidens. Again, Ancus Marcius took in Mt. Caelium and Mt. Aventine, and the plain between them, which were separated both from one another and from the parts that were already walled, but he did so only from necessity; for, in the first place, it was not a good thing to leave hills that were so well fortified by nature outside the walls for any who wished strongholds against the city, and, secondly, he was unable to fill out the whole circuit of hills as far as the Quirinal. Servius, however, detected the gap, for he filled it out by adding both the Esquiline Hill and the Viminal Hill. But these too are easy for outsiders to attack; and for this reason they dug a deep trench and took the earth to the inner side of the trench, and extended a mound about six stadia on the inner brow of the trench, and built thereon a wall with towers from the Colline Gate to the Esquiline. Below the centre of the mound is a third gate, bearing the same name as the Viminal Hill. Such, then, are the fortifications of the city, though they need a second set of fortifications. And, in my opinion, the first founders took the same course of reasoning both for themselves and for their successors, namely, that it was appropriate for the Romans to depend for their safety and general welfare, not on their fortifications, but on their arms and their own valour, in the belief that it is not walls that protect men but men that protect walls.



Servian and later walls: http://en.wikipedia.org/wiki/File:Plan_Rome-_Servische_Muur.png

Strabo 5.3.8-9: Roads and Aqueducts

8 So much, then, for the blessings with which nature supplies the city; but the Romans have added still others, which are the result of their foresight; for if the Greeks had the repute of aiming most happily in the founding of cities, in that they aimed at beauty, strength of position, harbours, and productive soil, the Romans had the best foresight in those matters which the Greeks made but little account of, such as the construction of roads and aqueducts, and of sewers that could wash out the filth of the city into the Tiber. Moreover, they have so constructed also the roads which run throughout the country, by adding both cuts through hills and embankments across valleys, that their wagons can carry boat-loads; and the sewers, vaulted with close-fitting stones, have in some places left room enough for wagons loaded with hay to pass through them. And water is brought into the city through the aqueducts in such quantities that veritable rivers flow through the city and the sewers; and almost every house has cisterns, and service-pipes, and copious fountains — with which Marcus Agrippa concerned himself most, though he also adorned the city with many other structures. In a word, the early Romans made but little account of the beauty of Rome, because they were occupied with other, greater and more necessary, matters; whereas the later Romans, and particularly those of to-day and in my time, have not fallen short in this respect either — indeed, they have filled the city with many beautiful structures...

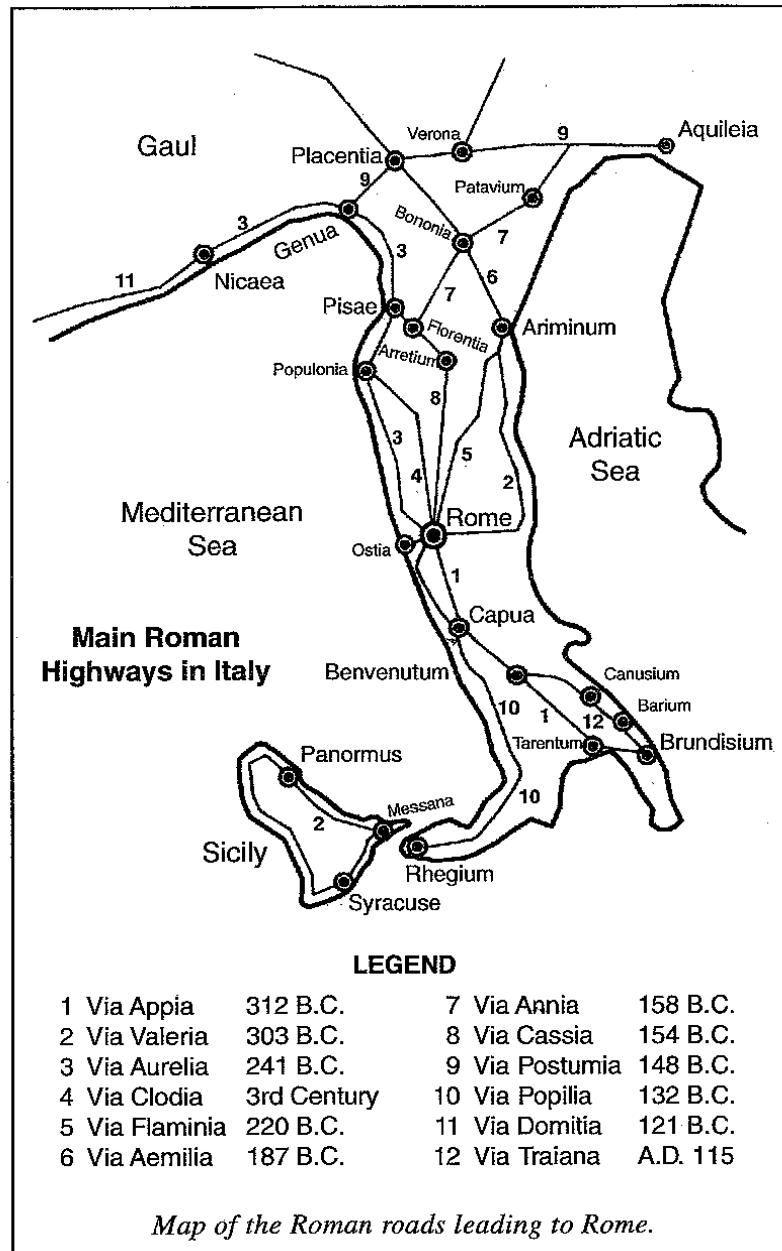
9 As for the rest of the cities of Latium, their positions may be defined, some by a different set of distinctive marks, and others by the best known roads that have been constructed through Latium; for they are situated either on these roads, or near them, or between them. The best known of the roads are the Appian Way, the Latin Way, and the Valerian Way. The Appian Way marks off, as far as Sinuessa, those parts of Latium that are next to the sea, and the Valerian Way, as far as the Marsi, those parts that are next to the Sabine country; while the Latin Way is between the two — the Way that unites with the Appian Way at Casilinum, a city nineteen stadia distant from Capua. The Latin Way begins, however, at the Appian Way, since near Rome it turns off from it to the left, and then, passing through the Tusculan Mountain, and over it at a point between the city of Tusculum and the Alban Mountain, runs down to the little city of Algidum and the Inns of Pictae; and then it is joined by the Labican Way. This latter begins at the Esquiline Gate, as also does the Praenestine Way, but it leaves both the Praenestine Way and the Esquiline Plain to the left and runs on for more than one hundred and twenty stadia, and, on drawing near to Labicum (a city founded in early times, once situated on an eminence, but now demolished), leaves both it and Tusculum on the right and comes to an end at Pictae and the Latin Way; the distance of this place from Rome is two hundred and ten stadia. Then in order, as you proceed on the Latin Way itself, you come to important settlements and the cities of Ferentinum, Frusino (past which the Cosa flows), Fabrateria (past which the Trerus flows), Aquinum (it is a large city, and past it flows a large river, the Melpis), Interamnium (which is situated at the confluence of two rivers, the Liris and another), and Casinum (this too a noteworthy city), which is the last city of Latium; for what is called Teanum "Sidicinum," which is situated next in order after Casinum, shows clearly from its epithet that it belongs to the Sidicini. These people are Osci, a tribe of Campani that has disappeared; and therefore this city might be called a part of Campania, although it is the largest of the cities on the Latin Way, as also might the city that comes next after it, that of the Caleni (this too a noteworthy city), although its territory joins that of Casilinum.

Questions

What features does Strabo focus on?

How does Strabo view these features of Rome and its surrounds?

Roads



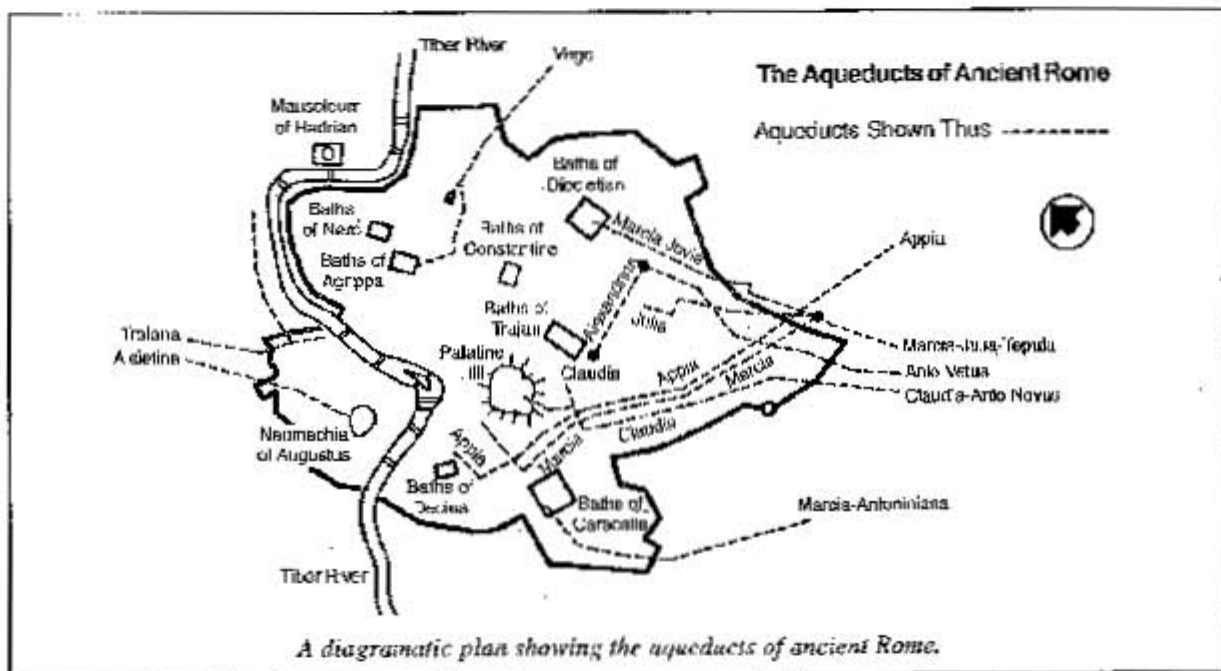
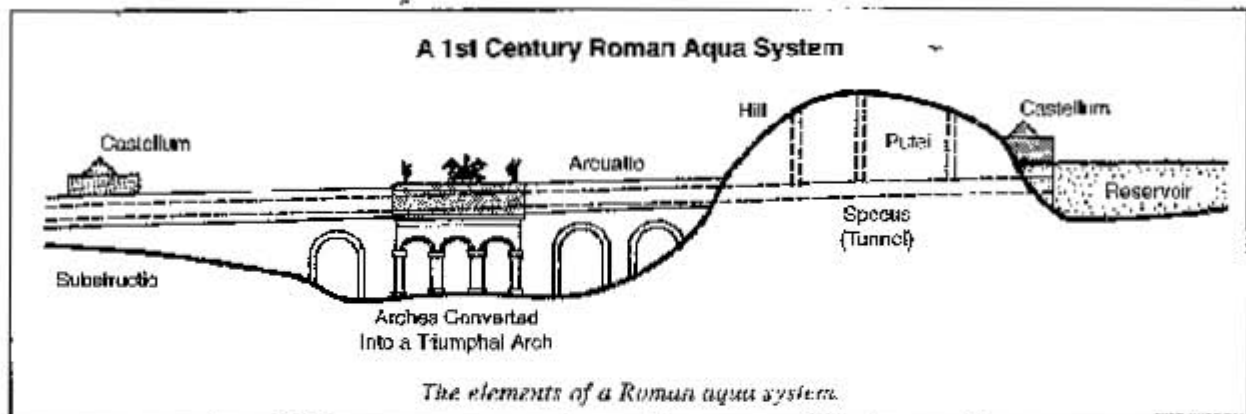
M. Tameanko, *Monumental coins*, Iola, 1999, 79

Questions

What individuals in the early period were involved in the construction of Rome's roads?
 What benefits did they gain?
 How did the construction of roads from Rome reflect the needs of the city?
 What benefits accrued to regional centres?
 Who provided the labour-force and where did the road-building materials come from?

For specific information on individuals, see *OCD, The Oxford Classical Dictionary* [electronic resource]: The Dictionary of the Classical World, ed. S. Hornblower, New York: Oxford University Press, Incorporated Dec. 1996 3rd ed., Revised

Aqueducts



Name	Constructed By	Date
Appia	Appius Claudius	312 B.C.
Anio Vetus	M. Curius Dentatus, F. Flaccus	272-269
Marcia	Q. Marcius Rex	144 140
Tepula	Cn. S. Caepio, L. C. Longinus	125
Julia	M. Agrippa	33
Virgo	M. Agrippa	19
Alexandrina	Augustus	2 B.C.
Claudia	Caligula, Claudius	A.D. 38-52
Anio Novus	Caligula, Claudius	38-52
Traiana	Trajan	109
Marcia-Severiana	Septimius Severus	196
Marcia-Antoniniana	Caracalla	212
Alexandrina	Severus Alexander	226
Marcia-Julia	Diocletian	A.D. 305

M. Tameanko, *Monumental coins*, Iola, 1999, 89, 92

Questions

Who was involved in the construction of Rome's first aqueducts?

How did the construction of aqueducts reflect the needs of Rome and its surrounds?

Modern Reading:

- Claridge, A. *Rome, An Oxford archaeological guide*, Oxford, 1998, 58-9
- Coarelli, F. *Rome and environs: an archaeological guide*, Berkeley, c2007, 365-449
- Cornell, T. *The beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000-264 BC)*, London, New York : Routledge, 1995 [937.01 CORN], 198-204
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- Taylor, R. 'Tiber River bridges and the development of the ancient city of Rome', *The Waters of Rome*, 2, JUNE 2002
<http://www3.iath.virginia.edu/waters/Journal2TaylorNew.pdf>
- Van Tillburg, C. *Traffic and Congestion in the Roman Empire*. [electronic resource] Hoboken : Taylor & Francis, 2007
- Todd, M. *The walls of Rome*. London : P. Elek, 1978 [Closed Stack - GREEN - 913.376/3]

See also, on roads:

<http://penelope.uchicago.edu/Thayer/E/Gazetteer/Periods/Roman/Topics/Engineering/roads/home.html>



Mausleum of Augustus (reconstruction)

<http://etext.virginia.edu/users/morford/>

Tutorial 7 (Week 8)

Roman tombs

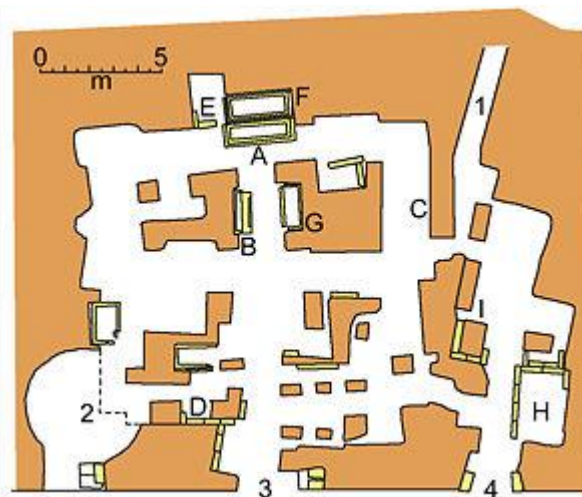
Let us consider some of the large-scale tombs in and around ancient Rome.

1. Tomb of the Scipios

The tomb was located on a side road that linked the Via Appia and via Latina just inside the Aurelian walls. See http://en.wikipedia.org/wiki/Tomb_of_the_Scipios:

‘The 30 resting places approximately correspond to the number of Scipiones who lived between the beginning of the 3rd and the middle of the 2nd century BC, according to Coarelli. There are two types of sarcophagi – “monolithic” (i.e.; carved from a single block of tufa) and “constructed”. The latter type, which is in the majority, is an arched recess sunk into the wall in which the deceased was placed, and the opening covered by an inscribed slab with the letters painted red. English writers typically called these recesses “loculi”. The recesses stand where they were, but the slabs have been moved to the Vatican. The monolithic sarcophagus of Barbatus was at the end of a corridor, in line with what once may have been a window, now the main entrance. The other sarcophagi of both types were added later as further shafts and rooms were sunk for the purpose.

‘The most important sarcophagi are those of Scipio Barbatus, now at the Vatican Museums, and that considered to belong to Ennius, both of substantial bulk. They do not entirely correspond with Etruscan sculpture, but show the elements of originality in Latin and particularly Roman culture, and are comparable with other Roman tombs (such as the Esquiline Necropolis) in other cities such as Tusculum.



‘Floor plan of the tomb, based on a plan by Coarelli.

- 1 is the old entrance fronting on the park road,
- 2 is a “calcinara”, an intrusive mediaeval lime kiln,
- 3 is the arched entrance seen in the photographs (street number 6), anciently overlooking the Via Appia,
- 4 is the entrance to the new room (street number 12).

Letters from A to I were the sarcophagi or loculi with inscriptions. The tomb is now empty except for facsimiles; the remains were discarded or reinterred, while the sarcophagi fragments ultimately went to the Vatican.’

Consider the inscription from the sarcophagus, found at position A:

A (CIL I². 6–7). Copy of the sarcophagus of L. Cornelius Scipio Barbatus, consul of 298 BC.

The original sarcophagus in peperino, along with all the other inscriptions, is in the Vatican Museums. This is the oldest burial in the tomb and the only decorated sarcophagus. It derives from prototypes in Greek Sicily and dates to about 280 BC. The coffin, tapered and molded at the bottom, has a Doric frieze at the top with metopes decorated with rosettes. The sides of the lid have volute bolsters (*pulvini*).

The inscription, painted on the lid, gives the name and patronymic of the deceased: *[L. Corneli]o(s) Cn. f. Scipio*. The longer inscription on the coffin, in Saturnian verse, replaced the original, which was shorter (traces of the original chiseling can be seen), and likely dates to the epoch of Scipio Africanus in the first years of the second century BC. The translation of the text runs as follows:

Lucius Cornelius Scipio Barbatus, son of Gnaeus, a strong and wise man, whose appearance was fully equal to his valor, was consul, censor, aedile among you. He took Taurasia and Cisauna in Samnium, subjected all Lucania, and carried away hostages from there.

From Coarelli, *Rome and Environs*, 369

2. Monument for Caecilia Metella on the Appian Way

This is one of the most famous sights still visible on Appian Way, just outside the city. What is notable about this tomb are its size, shape, presumed decoration, important location, etc., which would be rare for an aristocratic Roman man but nearly unheard of for a woman. The tomb is dated ca 25 BC.

View images of the tomb at (crenellations were added in 12th C):

http://wings.buffalo.edu/AandL/Maecenas/rome/tomb_caecilia/thumbnails_contents.html
<http://ancientrome.ru/art/artworken/img.htm?id=2394>

See also the inscription on the tomb, which identifies her as the daughter of Quintus Creticus (Caecilius Metellus):

<http://ancientrome.ru/art/artworken/img.htm?id=2400>

3. Tomb of Eurysaces (Marcus Virgilius Eurysaces), the baker

This man began life as a slave, but was freed and clearly became very rich. His tomb is located on the Aurelian Wall at the Porta Maggiore, dated ca 30-20 BC.

For views, see

http://en.wikipedia.org/wiki/File:Eurysaces_tomb.jpg;
http://www.livius.org/ro-rz/rome/rome_tomb_eurysaces.html
http://images.google.com.au/images?sourceid=chrome&q=Tomb+of+Eurysaces&um=1&ie=UTF-8&ei=K1xzS9SyBZDq7APU_IjJDw&sa=X&oi=image_result_group&ct=title&resnum=4&ved=0CBwQsAQwAw

4. Pyramid of Cestius

This tomb is dated ca 18-12 BC, and it lies very near the Ostian gate, in a fork between the Via Ostiensis and a road that once crossed the Tiber. What information do the inscriptions on the sides of the pyramid reveal about Cestius and the building of his tomb? (Go to websites to consult inscriptions.)



http://en.wikipedia.org/wiki/Pyramid_of_Cestius

The information that follows is taken from
http://en.wikipedia.org/wiki/Pyramid_of_Cestius

‘A dedicatory inscription is carved into the east and west flanks of the pyramid, so as to be visible from both sides. It reads:

**C • CESTIVS • L • F • POB • EPULO • PR • TR • PL
 VII • VIR • EPOLONVM**

Caius Cestius Epulo, son of Lucius, praetor, tribune of the plebs, septemvir epulonum

Below the inscription on the east-facing side is a second inscription recording the circumstances of the tomb's construction. This reads:

**OPVS • APSOLVTVM • EX • TESTAMENTO • DIEBVS • CCCXXX
 ARBITRATV
 PONTI • P • F • CLA • MELAE • HEREDIS • ET • POTHII • L**

The work was completed, in accordance with the will, in 330 days, by the decision of the heir [Lucius] Pontus Mela, son of Publius of the Claudia, and Pothus, freedman’

Questions

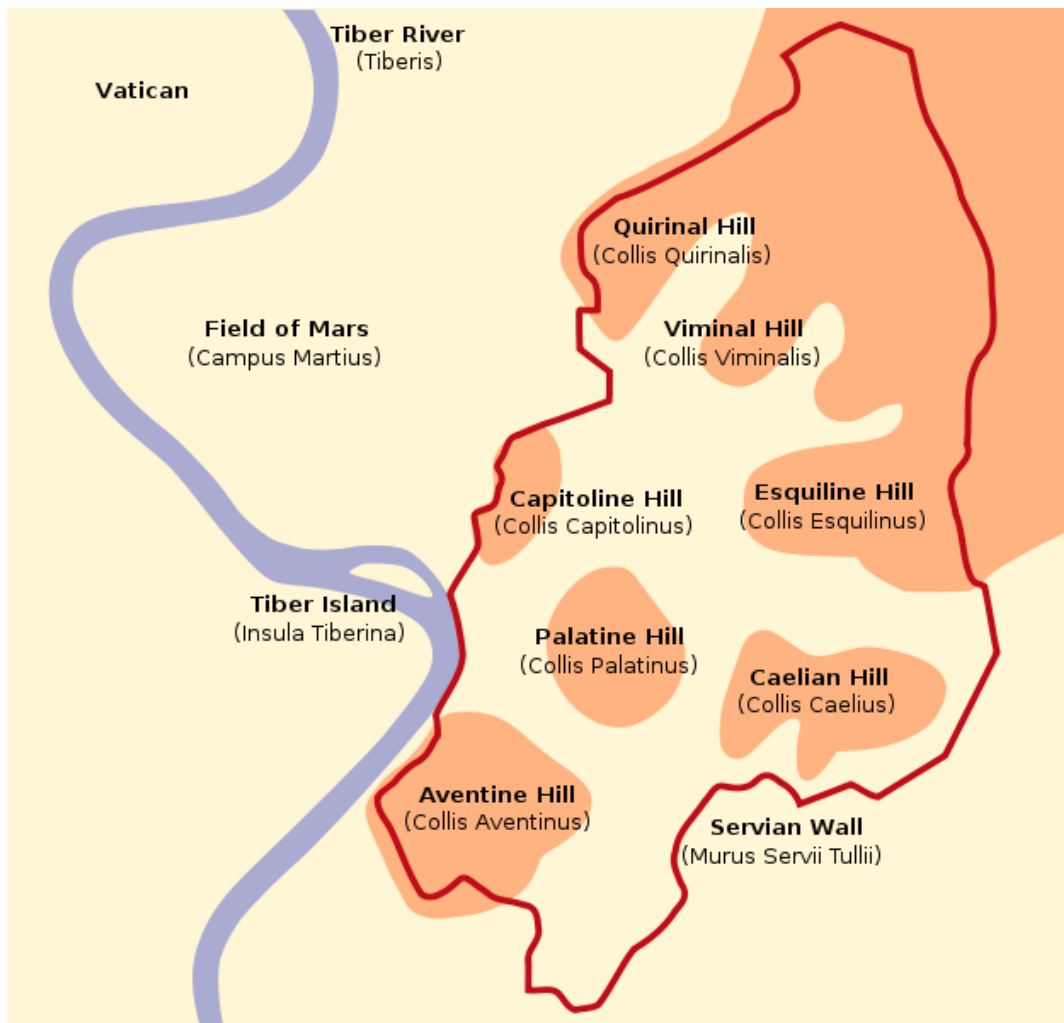
What do the tombs tell us about the families of the deceased and their status?
Consider in particular the material from their inscriptions.

Modern Reading:

- Claridge, A. *Rome, An Oxford archaeological guide*, Oxford, 1998, 328-32, 341-2, 359-61, 364-6
- Coarelli, F. *Rome and environs: an archaeological guide*, Berkeley, c2007, 204-5, 346-7, 367-73, 393-4
- Petersen, L.H. *The Freedman in Roman art and art history*. New York : Cambridge University Press, 2006 [704.08625 PETE]
- Wallace-Hadrill, A. 'Housing the Dead: the tomb as house in Roman Italy'
<http://divinity.uchicago.edu/martycenter/conferences/thedead/private/wallace-hadrill.pdf>

Tutorial 8 (Week 9)

The Palatine



From http://en.wikipedia.org/wiki/File:Seven_Hills_of_Rome.svg

Consider the information on the Palatine given by Platner/Ashby (1929):

Palatinus Mons: the centremost of the seven hills of Rome, an irregular quadrilateral in shape, and about 2 kilometres in circuit. Its highest point is 43 metres above the level of the Tiber, and 51.20 above sea-level; and its area was about 25 acres. According to tradition, it was the first of the hills to be occupied by a settlement It was a flat-topped hill with two distinct summits, the *Palatium* and *Cermalus* ... protected by lofty cliffs far more formidable than they seem at present ... and almost entirely surrounded by two marshy valleys traversed by winding streams, being connected only by the narrow ridge of the *Velia* ... with the *Oppius*, an outlying part of the Esquiline. It was thus a position of great natural strength, and its neighbourhood to the river gave it the command of the crossing of the Tiber, probably a ford at or near the site of the *pons Sublicius*. This crossing was of great importance, for it was the only permanent one on the whole of the lower course of the river. The ancient tradition ... is unanimous in placing on the Palatine the earliest nucleus of Rome the Palatine had three gates — the *porta Romana*, the *porta Mugonia* and the *porta Ianualis* The *Scalae Caci* ... formed a footway, avoiding the long winding road, down to the bottom of the hill.

http://penelope.uchicago.edu/Thayer/E/Gazetteer/Places/Europe/Italy/Lazio/Roma/Rome/_Texts/PLATOP*/Palatinus.html

Some Republican Evidence

In 58 BC, Cicero the orator was deemed an enemy of the state and his house on the Palatine Hill was torn down and replaced with a shrine to Liberty, and his other properties were also sequestered and damaged. In the following year, Cicero was exonerated, which entailed his getting back his properties, along with compensation. From Cicero's letters of October and November 57 BC, we receive information about the relative value of his Palatine house and the troubles continuing to be inflicted upon him, his brother and his supporters by his arch-enemy Clodius (who also lived on the Palatine).

Cicero Letters to Atticus 4.2.5

'The consuls with their assessors valued my house, that is the building, at HS 2,000,000 and the other properties at very ungenerous figures – the Tusculum villa at 500,000, the Formian at HS 250,000.'

Note: Cicero paid HS 3,500,000 for this house in December 62 (Cic. *To his Friends* 5.6.2; cf. Cic. *Att.* 1.13.6 – mention of a similar house costing HS 13,400,000).

Cicero Letters to Atticus 4.2.7

'My house is being built, you know at what expense and trouble. My Formian villa is being reconstructed, and I cannot bear to let it go nor yet look at it. I have put up the Tusculan property for sale, although I can't easily do without a place near Rome.'

Cicero Letters to Atticus 4.3.2

On 3 November an armed gang drove the workmen from my site ... smashed up my brother's house by throwing stones from my site, and then set it on fire.'

Cicero Letters to Atticus 4.3.3

... 'on 11 November as I was going down the Via Sacra, he [Clodius] came after me with his men. Uproar! Stones flying, cudgels and swords in evidence. And all like a bolt from the blue! I retired to Tettius Damio's forecourt On 12 November he tried to storm Milo's house in the Cermalus, bringing out fellows with drawn swords and shields and other with lighted firebrands, all in full view at 11 o'clock in the morning. He himself made P. Sulla's house his assault base. Then out came Q. Flaccus with some stout warriors from Milo's other house ... and killed off the most notorious bandits of the whole Clodian gang.'

Cicero also reports that a range of activities went on, on the Palatine. For example, he records that games to the 'Great Mother' (Magna Mater), games entitled the Megalenses took place at her temple on the Palatine in 56 BC (see image below for location of this temple and its forecourt; see also article by Goldberg), and it is certain that this was a long-standing practice which continued into the imperial period (i.e. of holding anniversary games near the temple of the relevant god or goddess)

Cicero, 'On the responses of the Haruspices', 24, in *Orations*, tr. N.H. Watt, Cambridge Ma, London, 1935

For why enlarge upon those games,^a which our ancestors decreed should be performed and celebrated on the Palatine before the temple and under the very eyes of the Great Mother upon the days known as Megalesia; games which are by tradition and by usage pious, solemn, and venerable beyond all others; games whereat the elder Publius Africanus, when consul for the second time, gave the first view to the senate before the people had assembled; and all this, that these same games might be desecrated by this loathsome blight?

Yes! games where any freeman who came as spectator or even out of piety was mishandled, where no matron dared approach, for fear of violence from the throngs of slaves. So these games, the sanctity whereof is so deep that it has been summoned from distant lands and planted in this city, the only games which are not even called by a Latin name, that their very title might indicate the domestication of a foreign cult, adopted in honour of the Great Mother, these games, I say, were performed by slaves, viewed by slaves, and were indeed converted under Clodius' aedileship into a Megalesia of slaves. Ye immortal

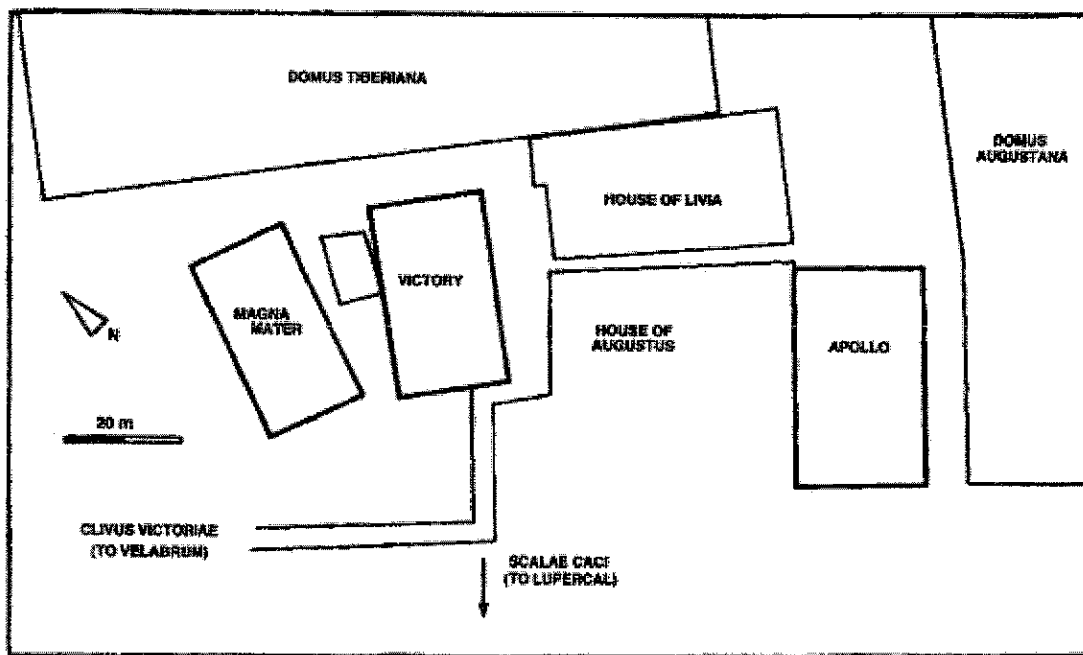


FIG. 1. THE SOUTH-WEST CORNER OF THE PALATINE.

From S.M. Goldberg, 'Plautus on the Palatine', *JRS* 88 (1998) 4

Some Imperial Evidence

Suetonius *Life of Augustus* 29.3 He [Augustus] reared the temple of Apollo in that part of his house on the Palatine for which the soothsayers declared that the god had shown his desire by striking it with lightning. He joined to it colonnades with Latin and Greek libraries, and when he was getting to be an old man he often held meetings of the senate there as well, and revised the lists of jurors. He dedicated the shrine to Jupiter the Thunderer ...

Suet. *Aug.* 57.2 To rebuild his house on the Palatine, which had been destroyed by fire, the veterans, the guilds, the tribes, and even individuals of other conditions gladly contributed money, each according to his means; but he merely took a little from each pile as a matter of form, not more than a denarius from any of them.

Suet. *Aug.* 72.1 He [Augustus] lived at first near the Forum Romanum, above the Stairs of the Ringmakers, in a house which had belonged to the orator Calvus; afterwards, on the Palatine, but in the no less modest dwelling of Hortensius, which was remarkable neither for size nor elegance, having but short colonnades with columns of Alban stone, and rooms without any marble decorations or handsome pavements. For more than forty years too he used the same bedroom in winter and summer; although he found the city unfavourable to his health in the winter, yet continued to winter there. 2 If ever he planned to do anything in private or without interruption, he had a retired place at the top of the house, which he called 'Syracuse' and 'technyphion.'

Reconstruction of the Palatine in the imperial period:

http://www.romereborn.virginia.edu/rome_reborn_2_images/gallery/lo_res/RR2.0/circus.jpg

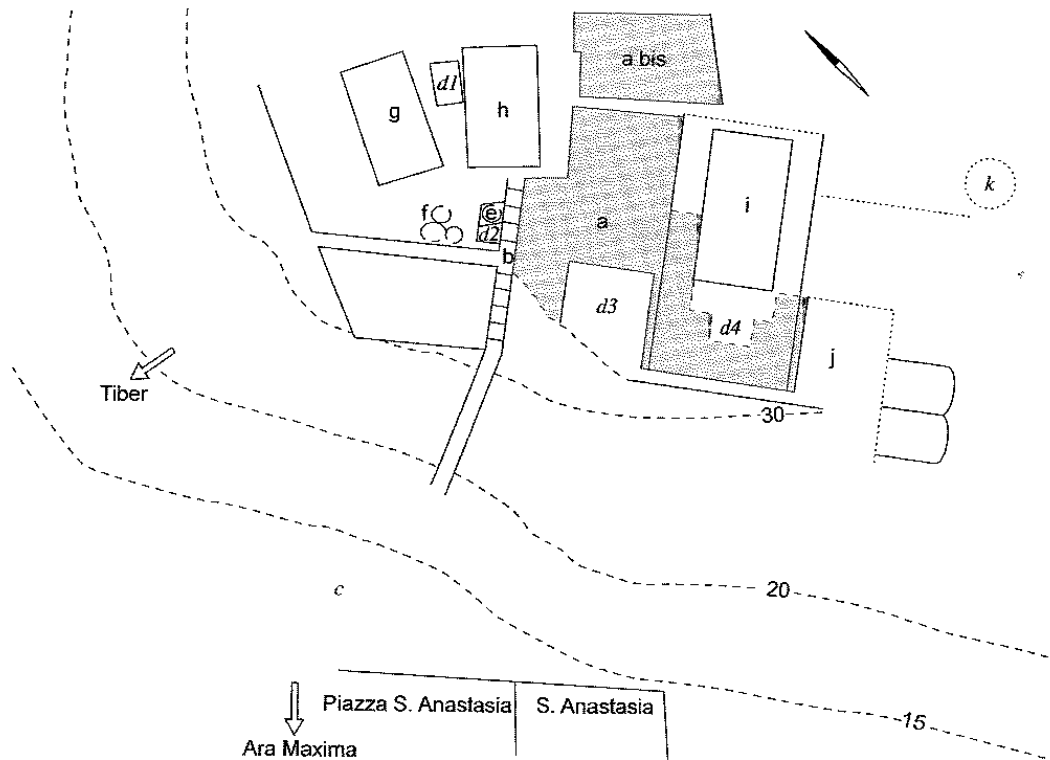


Fig. 1. Schematic plan of the south-western part of the Palatine with the house of Augustus and the surrounding monuments; the location of the monuments indicated by italics is hypothetical (P.G.P. Meyboom, M. Oberendorff).

- | | | | |
|--------|-------------------------------------|----|------------------------------------|
| a. | House of Augustus | f. | Archaic settlement |
| a.bis. | So-called Casa di Livia | g. | Temple of the Magna Mater |
| b. | Scalae Caci | h. | Temple of Victoria |
| c. | Lupercal | i. | Temple of Apollo Palatinus |
| d. | 1-4, Auguratorium and Roma Quadrata | j. | Area Apollinis, with the libraries |
| e. | The house of Romulus | k. | Temple of Vesta |

See P.G.P. Meyboom, P.G.P. 'The creation of an imperial tradition: ideological aspects of the house of Augustus' in *The manipulative mode*, ed. K.A.E. Enkel, I.L. Pfeijfer, Brill, Leiden, Boston, 2005, 266

Questions

Why was the Palatine sought after as a location for housing in the Republican period?

What activities took place associated with its temples?

Examine the other features of the Palatine for their religious and cultural significance?

Why would Augustus have chosen to move to the Palatine and to have made it the focus of the imperial family?

Modern Reading

- Barton, I.M. 'Palaces' in *Roman Domestic Buildings*, ed. I.M. Barton, Exeter: University of Exeter Press, 1996, 91-120 [722.7 BART-1]
- Claridge, A. *Rome, An Oxford archaeological guide*, Oxford, 1998, 229-41
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- Cornell, T. *The beginnings of Rome: Italy and Rome from the Bronze Age to the Punic Wars (c. 1000-264 BC)*, London, New York: Routledge, 1995 [937.01 CORN], esp. 48-53
- Eck, W. 'Rome and the Outside World: Senatorial Families and the World They Lived In' in *The Roman family in Italy: status, sentiment, space*, ed. B. Rawson and P. Weaver. Canberra: Humanities Research Centre; Oxford: Clarendon Press; New York: Oxford University Press, 1997 [306.850945 RAWS]
- Goldberg, S.M. 'Plautus on the Palatine', *Journal of Roman Studies* 88 (1998) 1-20
- Horsfall, N. 'Empty Shelves on the Palatine', *Greece & Rome* 40.1 (1993) 58-67
- Meyboom, P.G.P. 'The creation of an imperial tradition: ideological aspects of the house of Augustus' in *The manipulative mode*, ed. K.A.E. Enkel, I.L. Pfeijfer, Brill, Leiden, Boston, 2005, 219-74 (on-line, Blackboard)
- Richardson, Jr., L. *A New Topographical Dictionary of Ancient Rome* (Baltimore: Johns Hopkins University Press, 1992 [RQ913.7003 RICH])

Week 10***Essay due***

Topics for the essay will relate to the following tutorial areas covered in

- 1. Aventine**
- 2. Roman utilities**
- 3. Roman Tombs**
- 4. Palatine**

Precise details for the essay question will be distributed during Week 5.

During the tutorial times for Week 10, students will view a DVD on the end of Nero's reign.

Tutorial 10 (Week 11)

The Circus Maximus

There are many images of the Circus Maximus. See, for example, the large range appearing on:

http://images.google.com.au/images?hl=en&resnum=0&q=Circus+Maximus&um=1&ie=UTF-8&ei=fXtzS4_BMo7m7APkiM2dBg&sa=X&oi=image_result_group&ct=title&resnum=4&ved=0CCUQsAQwAw



There is a clip from the movie *Ben Hur* that features the chariot race (ca 9 minutes), set in the Circus Maximus. This gives a fairly good idea of how the Circus was used, its dimensions, and some of its architecture. See 'you tube': <http://www.youtube.com/watch?v=pbQvpJsTvxU>

Dionysius of Halicarnassus (3.68) describes the building of the Circus Maximus:

1 Tarquinius also built the Circus Maximus, which lies between the Aventine and Palatine Hills, and was the first to erect covered seats round it on scaffolding (for till then the spectators had stood), the wooden stands being supported by beams. And dividing the places among the thirty curiae, he assigned to each curia a particular section, so that every spectator was seated in his proper place. 2 This work also was destined to become in time one of the most beautiful and most admirable structures in Rome. For the Circus is three stades and a half in length and four plethra in breadth. Round about it on the two longer sides and one of the shorter sides a canal has been dug, ten feet in depth and width, to receive water. Behind the canal are erected porticos three stories high, of which the lowest story has stone seats, gradually rising, as in the theatres, one above the other, and the two upper stories wooden seats. 3 The two longer porticos are united into one and joined together by means of the shorter one, which is crescent-shaped, so that all three form a single portico like an amphitheatre, eight stades in circuit and capable of holding 150,000 persons. The other of the shorter sides is left uncovered and contains vaulted starting-places for the horses, which are all opened by means of a single rope. 4 On the outside of the Circus there is another portico of one story which has shops in it and habitations over them. In this portico there are entrances and ascents for the spectators at every shop, so that the countless thousands of people may enter and depart without inconvenience.

Pliny (*Natural Histories* 8.20-1, tr. J. Bellemore, 2010): beast hunts in the Circus in 55 BC:

20 ...in the second consulship of Pompey, at the dedication of the temple of Venus Victrix, twenty elephants, or some say eighteen, fought in the circus, while Gaetulians were throwing spears at them. There was an amazing struggle by one of them, which, when his feet had been repeatedly pierced, crawled on its knees towards the crowd, throwing up in the air the shields it had snatched. To the pleasure of the spectators, these shields, when falling had formed a wheel on the ground, as though they were lying by art, not by the madness of the beast. In the case of another elephant, there was the hugely amazing feat of having been killed by one blow; but the spear had entered into a vulnerable part of the head, having been driven in under the eye.

21 All of the beasts attempted an escape, which disturbed the populace, although there were strong fences all around. For this reason Caesar the dictator afterwards, when going to put on a similar spectacle, surrounded the arena with a moat, which Nero, when emperor, built over for the equestrian class. But Pompey's elephants, unable to escape, sought the pity of the people by crying out in an indescribable manner, begging help with a kind of lamentation. This aroused so much empathy in the people that they forgot their general and the display given to honour them, and they rose as one, weeping, and they heaped curses on Pompey which later came to pass.

Dio Cassius makes a references to the Circus in 33 BC (49.43.2):

The next year Agrippa agreed to be made aedile, and without taking anything from the public treasury repaired all the public buildings and all the streets, cleaned out the sewers, and sailed through them underground into the Tiber. 2 And seeing that in the circus men made mistakes about the number of laps completed, he set up the dolphins and egg-shaped objects, so that by their aid the number of times the course had been circled might be clearly shown.

Under 31 BC, Dio reports (50.10.3-4):

A wolf was caught as it was running into the temple of Fortune and killed, 3 and in the Circus at the very time of the horse-race a dog killed and devoured another dog. Fire also consumed a considerable portion of the Circus itself, along with the temple of Ceres, another shrine dedicated to Spes, and a large number of other structures. 4 The freedmen were thought to have caused this; for all of them who were in Italy and possessed property worth two hundred thousand sesterces or more had been ordered to contribute an eighth of it. This resulted in numerous riots, murders, and the burning of many buildings on their part, and they were not brought to order until they were subdued by armed force.

In his 'Lives of the Caesars' Suetonius notes the interest of Caesar and the Julio-Claudian emperors in various aspects of the activities in the circus, as we see from the following excerpts.

Suetonius *Caesar* 39.2 ... For the races the circus was lengthened at either end and a broad canal was dug all about it; then young men of the highest rank drove four-horse and two-horse chariots and rode pairs of horses, vaulting from one to the other. The game called Troy was performed by two troops, of younger and of older boys. 3 Combats with wild beasts were presented on five successive days, and last of all there was a battle between two opposing armies, in which five hundred foot-soldiers, twenty elephants, and thirty horsemen engaged on each side. To make room for this, the goals were taken down and in their place two camps were pitched over against each other.

Augustus 43.1 He gave them [games] sometimes in all the wards and on many stages with actors in all languages, and combats of gladiators not only in the Forum or the amphitheatre, but in the Circus and in the Saepta; sometimes, however, he gave nothing except a fight with wild beasts. ... 2 In the Circus he exhibited charioteers, runners, and slayers of wild animals, who were sometimes young men of the highest rank. Besides he gave frequent performances of the game of Troy by older and younger boys, thinking it a time-honoured and worthy custom for the flower of the nobility to become known in this way.

Augustus 43.1 He himself usually watched the games in the Circus from the upper rooms of his friends and freedmen, but sometimes from the imperial box, and even in company with his wife and children. He was sometimes absent for several hours, and now and then for whole days, making his excuses and appointing presiding officers to take his place. But whenever he was present, he gave his entire attention to the performance ...

Tiberius 26.1 Once relieved of fear, he at first played a most unassuming part, almost humbler than that of a private citizen. Of many high honours he accepted only a few of the more modest. He barely consented to allow his birthday, which came at the time of the Plebeian games in the Circus, to be recognized by the addition of a single two-horse chariot.

Gaius 15.1 He appointed funeral sacrifices, too, to be offered each year with due ceremony, as well as games in the Circus in honour of his mother, providing a carriage to carry her image in the procession.

Gaius 18.3 He also gave many games in the Circus, lasting from early morning until evening, introducing between the races now a baiting of panthers and now the manoeuvres of the game called Troy; some, too, of special splendour, in which the Circus was strewn with red and green, while the charioteers were all men of senatorial rank. He also started some games off-hand, when a few people called for them from the neighbouring balconies, as he was inspecting the outfit of the Circus from the Gelotian house.

Gaius 26.4 He treated the other orders with like insolence and cruelty. Being disturbed by the noise made by those who came in the middle of the night to secure the free seats in the Circus, he drove them all out with cudgels; in the confusion more than twenty Roman knights were crushed to death, with as many matrons and a countless number of others.

Claudius 4.3 (quoted from a letter by Augustus about Claudius) That he should view the games in the Circus from the Imperial box does not meet with my approval; for he will be conspicuous if exposed to full view in front of the auditorium.

Claudius 21.3 He often gave games in the Vatican Circus also, at times with a beast-baiting between every five races. ³ But the Great Circus he adorned with barriers of marble and gilded goals, whereas before they had been of tufa and wood, and assigned special seats to the senators, who had been in the habit of viewing the games with the rest of the people. In addition to the chariot races he exhibited the game called Troy and also panthers, which were hunted down by a squadron of the praetorian cavalry under the lead of the tribunes and the prefect himself; likewise Thessalian horsemen, who drive wild bulls all over the arena, leaping upon them when they are tired out and throwing them to the ground by the horns.

Nero 4 (concerning Nero's father) While holding the offices of praetor and consul, he brought Roman knights and matrons on the stage to act a farce. He gave beast-baitings both in the Circus and in all the regions of the city; also a gladiatorial show, but with such inhuman cruelty that Augustus, after his private warning was disregarded, was forced to restrain him by an edict.

Nero 11.1 He gave many entertainments of different kinds: the Juvenales, chariot races in the Circus, stage-plays, and a gladiatorial show. ... For the games in the Circus he assigned places to the knights apart from the rest, and even matched chariots drawn by four camels.

Nero 22.1-2 From his earliest years he had a special passion for horses and talked constantly about the games in the Circus, though he was forbidden to do so. Once when he was lamenting with his fellow pupils the fate of a charioteer of the 'Greens', who was dragged by his horses, and his preceptor scolded him, he told a lie and pretended that he was talking of Hector. ... ² He made no secret of his wish to have the number of prizes increased, and in consequence more races were added and the performance was continued to a late hour, while the managers of the troupes no

longer thought it worth while to produce their drivers at all except for a full day's racing. He soon longed to drive a chariot himself and even to show himself frequently to the public; so after a trial exhibition in his gardens before his slaves and the dregs of the populace, he gave all an opportunity of seeing him in the Circus Maximus, one of his freedmen dropping the napkin from the place usually occupied by the magistrates.

Nero 27.2 Sometimes too he closed the inlets and banqueted in public in the great tank, in the Campus Martius, or in the Circus Maximus, waited on by harlots and dancing girls from all over the city.

During the Julio-Claudian period there were numerous fires in Rome, but there were two serious ones that affected the Circus Maximus, one in AD 36 during the reign of Tiberius, and the more famous fire of AD 64, during the rule of Nero.

Tacitus *Annals* 6.45.1 (cf. Dio 58.26.5) The same year saw the capital visited by a serious fire, the part of the Circus adjoining the Aventine being burnt down along with the Aventine itself: a disaster which the Caesar [Tiberius] converted to his own glory by paying the full value of the mansions and tenement-blocks destroyed. One hundred million sesterces were invested in this act of munificence ...

Tacitus *Annals* 15.38 There followed a disaster, whether due to chance or to the malice of the sovereign [Nero] is uncertain — for each version has its sponsors — but graver and more terrible than any other which has befallen this city by the ravages of fire. It took its rise in the part of the Circus touching the Palatine and Caelian Hills; where, among the shops packed with inflammable goods, the conflagration broke out, gathered strength in the same moment, and, impelled by the wind, swept the full length of the Circus: for there were neither mansions screened by boundary walls, nor temples surrounded by stone enclosures, nor obstructions of any description, to bar its progress. The flames, which in full career overran the level districts first, then shot up to the heights, and sank again to harry the lower parts, kept ahead of all remedial measures, the mischief travelling fast, and the town being an easy prey owing to the narrow, twisting lanes and formless streets typical of old Rome.

For the whole account of the fire of AD 64 given by Tacitus, see *Annals* 15.38-47

All sources with reference to their translators and publishing details are to be found at: http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Tacitus/Annals/15B*.html

Questions

From the references given, discuss the range of activities that went on in the Circus.
How important was imperial support for chariot races in the Circus?

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- | | |
|----------------|--|
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| Claridge, A. | <i>Rome, An Oxford archaeological guide</i> , Oxford, 1998, 242, 264-45 |
| Coarelli, F. | <i>Rome and environs: an archaeological guide</i> , Berkeley, c2007, 323-26 |
| Dilke, O.A.W. | <i>The ancient Romans</i> . South Melbourne, Vic.: Wren, 1975, 143-64 [913.37 DILK] |
| Humphrey, J.H. | <i>Roman circuses: arenas for chariot racing</i> . Berkeley : University of California Press, 1986 [791.309376/1] |
| Kyle, D. G. | <i>Sport and spectacle in the ancient world</i> . Oxford : Blackwell, c2007 [i.e. 2006] [796.0937 KYLE] |

Tutorial 11 (Week 12)

Imperial Rome

Early in semester we reviewed the Roman forum and its function. The plan below shows the main features of this region by the age of Augustus:

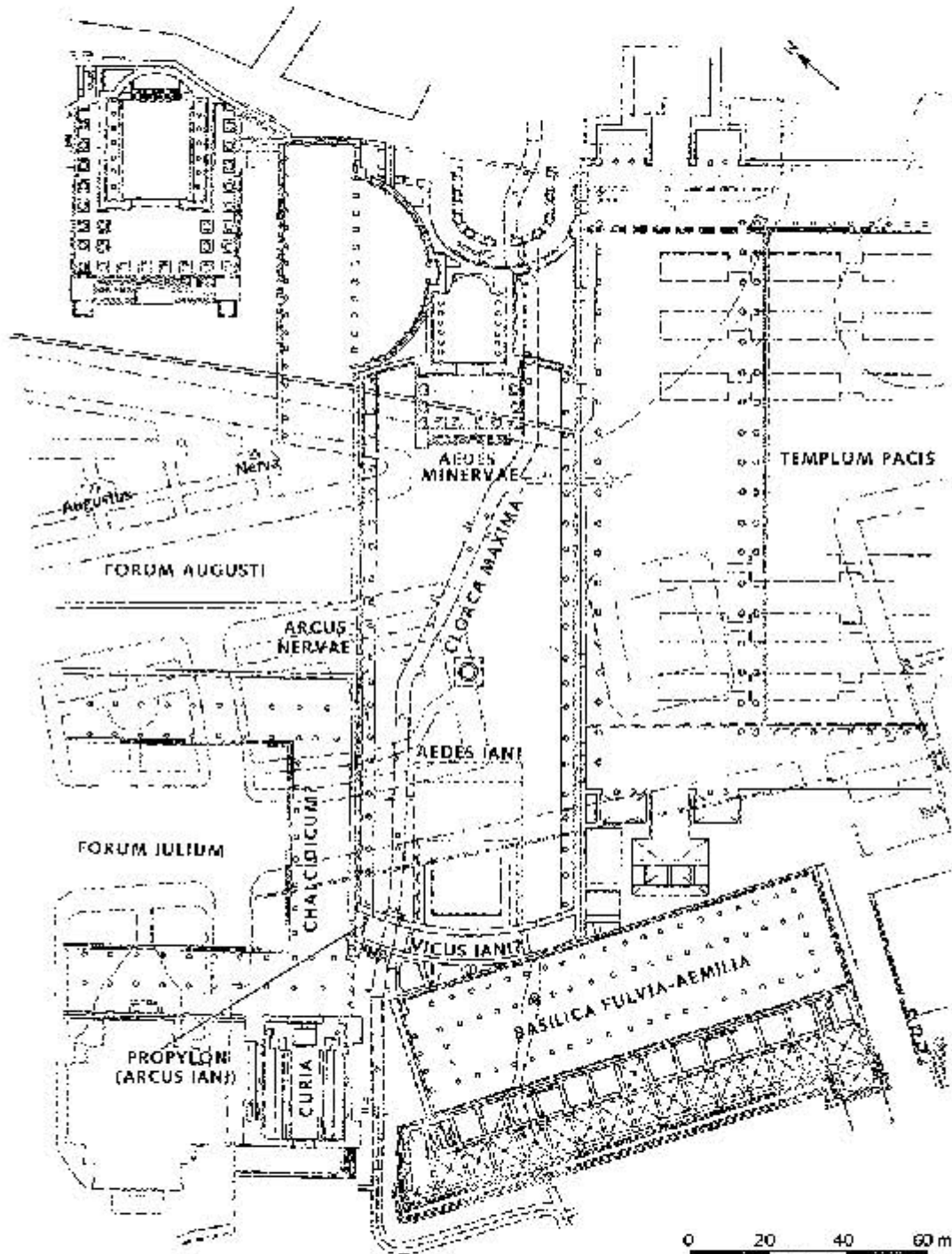


FIGURE 30. The intersection of the Forum Romanum with the Forum of Caesar, the Forum of Augustus, the Transitorium, and the Temple of Peace, including the modern street plan (After Baner 1976-77)

F. Coarelli, *Rome and environs: an archaeological guide*, trans James J. Clauss and Daniel P. Harmon. Berkeley: University of California Press, c2007, 114

Both Julius Caesar and Augustus put their stamp on the city, and chose to add further *fora*: the *Forum Iulium* and *Forum Augustum*.

Look at these developments and explain why they were built and how they modified the city and/or the image of the ruling house.

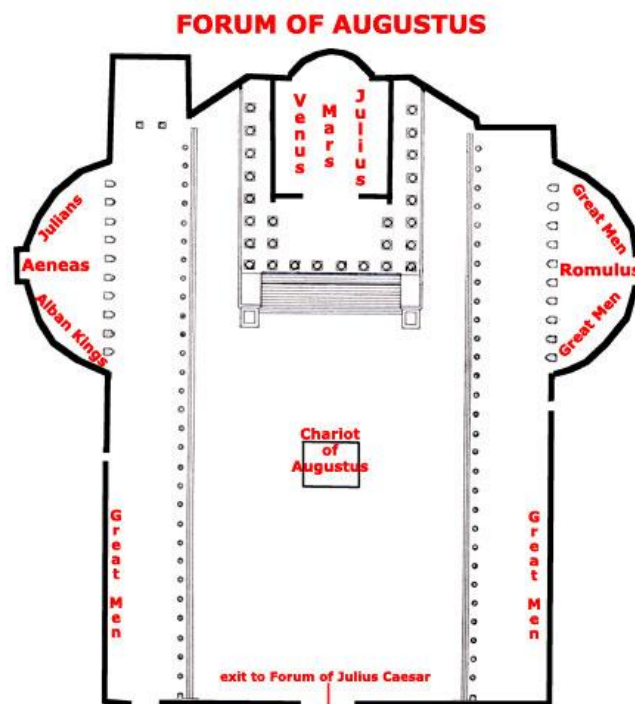
Forum Iulium

This was actually built in the age of Augustus, and may be of interest for that reason rather than to reflect features of the life of Julius Caesar. See R. B. Ulrich, 'Julius Caesar and the creation of the Forum Iulium' *American Journal of Archaeology* 97 (1993) 49-80. See also the short summary by F. Coarelli, *Rome and Environs* (2007) 103-108.

Forum Augustum

Suet. Aug. 29.1-2: He built his forum because the two already in existence could not deal with the recent great increase in population and in court sittings; which was why he hurriedly opened it even before the Temple of Mars had been completed. Public prosecutions and the casting of lots for jury service took place separately in this Forum. Augustus had vowed to build the Temple of Mars during the Philippi campaign of vengeance against Julius Caesar's assassins. He therefore decreed that the Senate should meet here whenever declarations of war or claims for triumphs were considered; and that this should be both the starting point for independent governors, when escorted to their provinces, and the repository for all triumphal tokens for those who returned victorious.

Suet. Aug. 31.5: Next to the immortal gods he honoured the memory of the generals who had raised the empire of the Roman people to its present greatness. Thus he not only restored the buildings of each, leaving the inscriptions intact, but dedicated statues of them all in triumphal form in the two porticoes of his forum, declaring in an edict that he had designed this so that both he himself, so long as he lived, and the leaders of subsequent ages, might be tested by the citizens against the exemplar, as it were, that they formed.



<http://www.vroma.org/~bmcmanus/forumaugplan.html>

Portico of Augustus (reconstruction)



http://penelope.uchicago.edu/~grout/encyclopaedia_romana/imperialfora/augustus/portico.html

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The city under Augustus

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- Purcell, N. 'Rome and its Development under Augustus and his Successors,' *Cambridge Ancient History*, Vol. 10, Cambridge: Cambridge University Press, 1996, 782–811.
- Stambaugh, J. *The Ancient Roman City*, Baltimore: John Hopkins University Press, 1988
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- Zanker, P. *The Power of Images in the Age of Augustus*, Michigan 1988, esp. 210-15 [937.06 ZANK]