

The University of Newcastle
Faculty of Education and Arts
School of Humanities and Social Science

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

Callaghan

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AHIS 3520 - Roman Society Course Outline

Course Co-ordinator:	Hugh Lindsay
Teaching Staff	Hugh Lindsay & Liz Baynham
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Consultation hours:	Wed 9-10; Wed 12-2
Unit Weighting	10
Course Availability:	Semester 1 - 2006 Callaghan Campus
Faculty:	Faculty of Education and Arts
School:	School of Humanities and Social Science
Teaching Methods:	Lecture and Tutorial

Course Overview

Set text

Shelton, Jo-Ann, *As the Romans Did: A Sourcebook in Roman Social History*, OUP 1998. Available in Aychmuty library and for purchase from the bookshop. Further copies ordered arriving in March.

Description:

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

Course Objectives:

1. Isolating the most important sources on Roman Social history and gaining an understanding of their coverage and limitations.
2. Developing of a critical approach to modern interpretations of Roman Society.

Course Outline Issued and Correct as at: Week 1 Semester 1 2006
CTS Download Date: [10/2/2006](#)

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

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

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

Course Content:

The structure of Roman Society

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

Gender and status in Roman society

Slavery

Living conditions

The urban environment

The games

Health and diet

Modes of Delivery:

Internal Mode

Assumed Knowledge:

20 units at any level in Ancient History or History

Assessment Items:

Essays / Written

Assignments

One major essay or equivalent task = 50% (circa 2000 words)

Essays / Written

Assignments

Two tutorial papers or equivalent task @ 25% each (circa 1000 words each) = 50%

Weightings and Due Dates

1 Take home Gobbet exercise on topics covered in lectures during weeks 1-4. Length circa 1000-1500 words

TOPICS

Tutorial

Discussion

1. Childhood and education

March 6

2. Roman marriage

March 20

3. Death

April 3

DUE DATE: April 10 Weighting 25%

I tutorial paper on topics covered in lectures during weeks 5-12. Length circa 1000-1500 words

3. Freedmen

May 1

4. Living conditions

May 15

5. Prostitution

May 29

DUE DATE: June 5 Weighting 25%

Major Essay: Circa 1500-2000 words:
DUE DATE: June 9 Weighting 50%

Contact Hours:

Lecture: for 2 Hour(s) per Week for the Full Term
 Tutorial: for 1 Hour(s) per Week for 6 Weeks

Timetable

Semester 1 - 2006

Lecture	Monday	10.00 - 12.00	TBA provisionally AT25	
and Tutorial	Monday	9.00-10	[MCLG59]	Commencing Week 2
	Monday	12.00-13.00	TBA	Commencing Week 2
or	Monday	14.00 - 15.00	[MCLG59]	Commencing Week 2

This course contains compulsory components or assessment items that must be satisfactorily completed in order for a student to receive a pass mark or better for the course. These essential elements are described in the CTS.

Online Tutorial Registration:

Students are required to enrol in the Lecture and a specific Tutorial time for this course via the Online Registration system:

§ http://studinfo1.newcastle.edu.au/rego/stud_choose_login.cfm

Registrations close at the end of week 2 of semester.

Studentmail and Blackboard: 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.

Written Assignment Presentation and Submission Details

Students are required to submit assessment items by the due date. Late assignments will be subject to the penalties described below.

Hard copy submission:

- § **Type your assignments:** All work must be typewritten in 11 or 12 point black font. Leave a wide margin for marker's comments, use 1.5 or double spacing, and include page numbers.
- § **Word length:** The word limit of all assessment items should be strictly followed – 10% above or below is acceptable, otherwise penalties may apply.
- § **Proof read your work** because spelling, grammatical and referencing mistakes will be penalised.
- § **Staple the pages** of your assignment together (do not use pins or paper clips).
- § **University coversheet:** All assignments must be submitted with the University coversheet:
www.newcastle.edu.au/policy/academic/general/assess_coversheet.pdf

- § **Assignments are to be deposited in the relevant discipline assignment box:**
- Callaghan students: School of Humanities and Social Science Office, Level 1, McMullin Building, MC127
 - Ourimbah students: Room H01.43
- § **Do not fax or email assignments:** Only hard copies of assignments will be considered for assessment. Inability to physically submit a hard copy of an assignment by the deadline due to other commitments or distance from campus is an unacceptable excuse. Assignments mailed to Schools are accepted from the date posted.
- § **Keep a copy of all assignments:** All assignments are date-stamped upon receipt. However, it is the student's responsibility to produce a copy of their work if the assignment goes astray after submission. Students are advised to keep updated back-ups in hard copy and on disk.

Online copy submission to Turnitin

In addition to hard copy submission, students are required to submit an electronic version of the following assignments to Turnitin via the course Blackboard website:

Prior to final submission, all students have the opportunity to submit one draft of their assignment to Turnitin to self-check their referencing.

Assignments will not be marked until both hard copy and online versions have been submitted. Marks may be deducted for late submission of either version.

Penalties for Late Assignments

Assignments submitted after the due date, without an approved extension of time will be penalised by the **reduction of 5% of the possible maximum mark** for the assessment item for each day or part day that the item is late. Weekends count as one day in determining the penalty. Assessment items submitted **more than ten days** after the due date will be awarded **zero marks**.

Special Consideration/Extension of Time Applications

Students wishing to apply for Special Consideration or Extension of Time should obtain the appropriate form from the Student HUBS.

No Assignment Re-submission

Students who have failed an assignment are not permitted to revise and resubmit it in this course. However, students are always welcome to contact their Tutor, Lecturer or Course Coordinator to make a consultation time to receive individual feedback on their assignments.

Remarks

Students can request to have their work re-marked by the Course Coordinator or Discipline Convenor (or their delegate); three outcomes are possible: the same grade, a lower grade, or a higher grade being awarded. Students may also appeal against their final result for a course. Please consult the University policy at:

§ www.newcastle.edu.au/policy/academic/adm_prog/procedures_appeals_finalresult.pdf

Return of Assignments

Where possible, assignments will be marked within 3 weeks and returned to students in class. At the end of semester, students can collect assignments from the Student HUBS during office hours.

Preferred Referencing Style

In this course, it is recommended that you use the use the Harvard in-text referencing system (similar to the APA system) for referencing sources of information used in assignments. Inadequate or incorrect reference to the work of others may be viewed as plagiarism and result in reduced marks or failure.

An in-text citation names the author of the source, gives the date of publication, and for a direct quote includes a page number, in parentheses. At the end of the paper, a list of references provides publication information about the source; the list is alphabetised by authors' last names (or by titles for works without authors). Further information on referencing and general study skills can be obtained from:

§ Infoskills:

www.newcastle.edu.au/services/library/tutorials/infoskills/index.html

Student Representatives

We are very interested in your feedback and suggestions for improvement. Student Representatives are the channel of communication between students and the School Board. Contact details of Student Representatives can be found on the School website.

Student Communication

Students should discuss any course related matters with their Tutor, Lecturer, or Course Coordinator in the first instance and then the relevant Discipline or Program Convenor. If this proves unsatisfactory, they should then contact the Head of School if required. Contact details can be found on the School website.

Essential Online Information for Students

Information on Class and Exam Timetables, Tutorial Online Registration, Learning Support, Campus Maps, Careers information, Counselling, the Health Service and a range of free Student Support Services can be found at:

§ <http://www.newcastle.edu.au/currentstudents/index.html>

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

Lecture Outline

Week	Date	Lecturer	Topic Area
1	Feb 20	H.M. Lindsay	Introduction
2	Feb 27	H.M. Lindsay	Life cycle: Birth and education
3	March 6	H.M. Lindsay	Life cycle: Marriage
4	March 13	H.M. Lindsay	Life cycle: death
5	March 20	H.M. Lindsay	Roman slaves & freedmen
6	March 27	H.M. Lindsay	Health, diet and high cuisine
7	April 3	H.M. Lindsay	City life in Pompeii and Ostia
8	April 10	E.J. Baynham	The Roman House
Semester Break: April 14-April 30			
9	May 1	E.J. Baynham	Living conditions
10	May 8	E.J. Baynham	Roman women
11	May 15	E.J. Baynham	Lower class women
12	May 22	E.J. Baynham	The Games
13	May 29	E.J. Baynham	The Games

Lecturing staff

Hugh Lindsay hugh.lindsay@newcastle.edu.au*

Liz Baynham Elizabeth.Baynham@newcastle.edu.au

3. Course co-ordinator:

AHIS 3520:ROMAN SOCIETY: GOBBET EXERCISE & TUTORIAL TOPICS

Take home gobbet exercise

Assessment weighting: **25%**

Write notes on the context and content of **3** passages from the following major ancient authorities to be discussed in tutorials and in lectures (**TOPICS 1-3**). At least **TWO** topic areas should be covered. Length of discussion of each gobbet should be 400-500 words. **This exercise must be handed in to the School office by the beginning of week 8 (April 10: 5pm on DUE DATE).**

Topic 1: Childhood and education (Tutorial on March 6)

Points to consider:

3. Attitudes to education in Rome
4. Parental involvement in education
5. The methods of education
6. The routine
7. The effectiveness and goals of Roman education

GOBBETS

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

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

And when the child was old enough to learn, Cato himself took charge and taught him to read and write, even though he owned an accomplished slave, named Chilon, who was a teacher and who instructed many boys. But Cato did not think it proper, as he himself said, for his son to be criticised by a slave, or to have his ears tweaked by a slave when he was a slow learner, or to owe to a slave so precious a gift as his education. Therefore Cato himself was his reading teacher, his law professor, his athletic coach. He taught his son not only to hurl a javelin, to fight in armour, and to ride a horse, but also to box, to endure both heat and cold, and to swim strongly through the eddies and undercurrents of a river. He also says that he wrote his book (the one titled *History*) in large letters and in his own handwriting⁷ so that his son might have the opportunity at home to become familiar with his society's ancient customs and traditions. And he was careful to avoid indecent language no less in his son's presence than if he were in the presence of the Vestal Virgins.

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

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

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

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

...

I am not so foolishly unaware of a child's stages of development as to think that young children should be harshly forced to begin the three R's or should have real work pressed upon them. Above all else we must take care that a child who is not yet old enough to love learning should not come to hate it and to dread, even when he is older, an experience which was once bitter. Let his lessons be fun, let him volunteer answers, let him be praised, and let him learn the pleasure of doing well. If, on occasion, he refuses instruction, bring in someone to serve as a rival, someone with whom he can compete; but let him think that he is doing well more often than not. Encourage him with the rewards or prizes in which his age group delights.

3 Suetonius, A Book about Schoolteachers 9

Lucius Orbilius Pupillus was born in Beneventum. He was left an orphan when both his parents were killed on the same day by a treacherous plot of their enemies. First he obtained a job as a menial servant for the town magistrates. Then he joined the army, was decorated, and eventually was promoted to the cavalry. When he had completed his years of service, he returned to his studies and thus fulfilled an ambition he had had since boyhood.

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

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

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

4. A Day in the Life of a Schoolboy Corpus Glossariorum Latinorum 111, pp. 645 - 647 (Colloquia Monacensia)

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

I went to school. I entered and said, "Hello, teacher," and he kissed me and greeted me in return. My slave who carries my books handed me my waxed tablets, my writing box, and my writing instruments. Sitting in my place, I smoothed over the tablets. I printed the assigned sentence. When I had finished it, I showed it to the teacher. He corrected it, wrote over my errors and bid me to read it aloud. Having been bidden, I recited it to another student. Immediately afterward a fellow student dictated to me. "And you," he said, "dictate to me." I said, "First recite." And he said to me, "Didn't you see? I recited before you did." And I said, "You're lying, you didn't recite." "I'm not lying!" "Well, if you're telling the truth, I will dictate." In the midst of this quarrel, the little boys, who were so bidden by the teacher, lined up in two groups for their elementary exercises; one of the older boys gave one group of them syllables to spell. The other group recited word lists, in order, to the assistant teacher; they print the words and then print lines of verse. I, who am in the advanced class, was given a dictation exercise. When we sat down, I went through my word lists and notes on grammar and style. Called up to the head teacher to read aloud, I listened to his comments on narration, speech construction, and characterisation. I was

questioned about grammatical theory, and I gave my answers. "Do you say 'to whom'?" "What are the parts of a speech?" I declined nouns and parsed sentences. When we had finished this, the teacher dismissed us for lunch. After being dismissed, I came home. I changed clothes and ate some white bread, olives, cheese, dried figs, and nuts. I drank cold water. After lunch I returned to school.

Further sources

Shelton, Jo-Ann, *As the Romans Did* (1998) 100-122.

Reading

Gwynn. A., Roman Education from Cicero to Quintilian: Auchmuty - Book 370.937/1

Marrou, H.I., A History of Education in Antiquity: Auchmuty - Book 370.9/13 G

Wiedemann, T., Adults and Children in the Roman Empire (1989): Auchmuty - Book 937.07/85.

Topic 2: Roman Marriage (Tutorial on March 20)

Points to consider

4. When did Romans normally marry?
5. What formalities were involved in a Roman marriage?
6. What were their expectations of the institution?
7. How was divorce viewed in Roman society?

GOBBETS

1. Arranged marriages Pliny the Younger, Letters I .14

You have asked me to look for a husband for your niece; and quite rightly have you entrusted this task to me rather than anyone else. For you know how deeply I admired and loved that outstanding man, and with what encouraging words he inspired me in my youth, and also how he praised me in a way that made me seem worthy of his praises. You could not entrust to me a more important or more agreeable task; and I could not undertake a more honourable task than that of choosing a young man worthy of fathering the grandchildren of Arulenus Rusticus.

Such a person would indeed take a long time to find, if Minicius Acilianus were not right at hand, provided by fate, as it were. He loves me with that very friendly familiarity which a young frequently feels toward another young man (for he is younger than I by only a few years), but yet he respects me as he would an old man. Indeed he is as eager to be instructed and moulded by me as I was by you and your brother.

His origin is Brixia, a city in that same region of Italy that I come from, a region which still retains and preserves much of the modesty, frugality, and even rural simplicity of the good old days.

His father, Minicius Macrinus, is a leading figure in the equestrian order, but has no desire for any higher social status. Indeed, although he was chosen by the deified Vespasian to hold the rank of praetor, he very steadfastly preferred a dignified life out of the public eye rather than this political service—or shall I say political turmoil of ours.

His maternal grandmother is Serrana Procula, from the municipality of Patavium. You know the puritanism of that area; Serrana, however, is a model of strictness even to

the Patavians. And he has, for an uncle, Publius Acilius, a man of almost unique dignity, good judgment, and integrity. To sum up, there is nothing in his entire family which would not make you happy even in your own.

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

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

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

2. Quintilian's Wife Quintilian, *The Elements of Oratory* 6. Preface 4 and 5
Cruel death condemned my two sons, innocent though they were. Their mother had been snatched from me even earlier. She had borne two sons and had not yet completed her nineteenth year. And yet, although carried off by a very cruel fate, perhaps she was not unfortunate to have died then.⁴⁵ However I had suffered so much from this one blow that no future good fortune could make me happy. For she possessed every virtue which is possible among women, and her death brought incurable grief to her husband. In age, she was like a girl, especially when compared to my age, and her loss could be counted like the loss of a daughter.

3. Epitaph for a wife CIL 13.1983 (ILS 8158)
To the eternal memory of Blandinia Martiola, a most faultless girl, who lived eighteen years, nine months, five days. Pompeius Catussa, a Sequanian⁴⁹ citizen, a plasterer, dedicates to his wife, who was incomparable and very kind to him, who lived with him five years, six months, eighteen days without any shadow of a fault, this memorial which he had erected in his lifetime for himself and his wife and which he consecrated while it was still under construction. You who read this, go bathe in the baths of Apollo,⁵⁰ as I used to do with my wife. I wish I still could.

4. Deceiving One's Husband Ovid, *Ars Amatoria* 1.4.1-6, 9-11, 15-28, 35-54, 63-70

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

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

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

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

Reading:

Shelton, Jo-Ann, *As the Romans Did: A Sourcebook in Roman Social History*, OUP 1998, 37-58, 306.0945632 SHEL: Short loans Auchmuty/Central Coast. Students can also use 1st edition 1988.

Rawson, B., *Marriage, divorce, and children in ancient Rome* (1991) Central Coast - Book 306.809376: Short loans (See Ch. 2: 'Divorce Roman style: how easy and how

frequent was it? (S. Treggiari); Ch. 4: 'Remarriage and the structure of the upper-class Roman family' (K.R. Bradley; photocopies in Auchmuty short loans).

Treggiari, S., Roman marriage : iusti coniuges from the time of Cicero to the time of Ulpian (1991) Auchmuty KE217 TREG: Short loans; Central Coast - Book 346.37016 TREG: Short loans.

Articles in short loans:

Dixon, S., 'The marriage alliance in the Roman elite', *Journal of Family History* 10 (1985) 353-78.

Hopkins, M.K., 'The age of Roman girls at marriage', *Population Studies* 18 (1965) 309-27.

Saller, R.P., 'Men's age at marriage and its consequences in the Roman family', *Classical Philology* 82 (1987) 21-34.

Shaw, B.D., 'The age of Roman girls at marriage: some reconsiderations', *Journal of Roman Studies* 77 (1987) 30-46.

Topic 3: Death in the Roman world (Tutorial on April 3)

Points to consider:

1. The main rituals involved in a Roman funeral.
2. Do you believe that the Roman rituals were an effective method of coping with the grief caused by a death in the family?
3. Status and its impact on commemoration

GOBBETS

1. Funerals Polybius, History 6.53-6.54.3

Whenever someone from the ranks of the illustrious dies, as a part of his funeral procession out of the city he is carried into the Forum and to the Rostra. Usually his body is displayed in an upright pose; sometimes, but rarely, he is lying down. When all the people are standing round, a grown-up son, if the deceased has left one and if he happens to be present, or, if not, some other relative gets up on the Rostra and speaks about the virtues and lifetime achievements of the deceased. And thus it happens that, when these achievements are recalled and brought before their eyes, most people, not only those who shared in these achievements, but even those who had no part, feel such sympathy that the loss appears to be not a personal one, limited to the family, but a common one, felt by all the people.

After the interment and the performance of the customary rites, a wax image of the deceased is placed in a very conspicuous spot in the house, in a little wooden shrine. This image is a mask made strikingly similar to the facial features and expression of the deceased. The family puts these images on display during public sacrifices, arranging them with great care. When any illustrious family member dies, the family takes the images or masks to the funeral, putting them on men who seem to be most similar in height and size to the men represented by the masks. These "actors" put on a purple-bordered toga, if their "character" was a consul or praetor, an entirely purple toga if he was a censor, and a gold-embroidered toga if he had celebrated a triumph or done some other such thing. They all ride in chariots, and, according to the respective rank of political office held by each "character" during his lifetime, the "actors" are preceded by the fasces, axes, and other such things which usually accompany the magistrates. When they reach the Rostra, they all sit down on curule seats. It would

not be easy to find a more splendid sight for a young man who loves honour and virtue to behold. For who would not be moved by the sight of the images of men renowned for their excellence, all together in one place, portrayed as if still alive and breathing? What finer spectacle could there be than this? And, in addition, when the speaker who delivers the funeral oration for the man to be buried has finished this speech, he then mentions the achievements and accomplishments of each of those other men whose masks are present, beginning with the most ancient. And therefore, since the renown of these noble men and their reputation for excellence is constantly being recalled to mind, the fame of men who have done great deeds is made immortal, and the glory of those who have faithfully served the fatherland becomes well known to the people and is handed down as a model to future generations. The most important thing, however, is that young men are inspired to endure or suffer anything on behalf of the common good in order to achieve the glory that surrounds men who are brave.

2. A funeral club

CIL 14.2112

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

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

The Constitution of the Collegium

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

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

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

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

seals of seven Roman citizens. When his statement has been approved, he ought to be reimbursed according to the constitution of the club for the funeral expenses of the deceased...

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

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

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

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

Chairmen for the dinners, four at a time, selected in turn according to the membership list

ought to provide one amphora each of good wine, and bread worth two asses, proportionate to the number of club members, and four sardines, and a room for the dinner, and hot water, and a waiter...

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

should clothe himself in white, and make offerings of incense and wine, and perform other such duties. And on the birthdays of Diana and Antinous he should provide, in the public bath building, oil for club members before they dine.

Reading:

Gardner, J., & Wiedemann, T., *The Roman Household* (1991) 24-6; 48; 130; 138, 306.850945 GARD: Short loans Auchmuty/Central Coast.

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

Cannadine, D. & Price, S., *Rituals of royalty : power and ceremonial in traditional societies*(1987) 390.22/4 Auchmuty Short loans (Chapter 2: 'From noble funerals to divine cult: the consecration of Roman emperors' 56-105 [photocopy Central Coast Short loans]).

Flower, H.I., *Ancestor Masks and Aristocratic Power in Roman Culture* (1996) Chapter 3: 'Ancestors at the funeral: the pompa funebris' 91-127 (photocopy in Auchmuty/Central Coast Short loans)

Hopkins, M.K., *Death and Renewal* (1983) Ch.4, 201-56, 305.520937 HOPK: Short loans Auchmuty/Central Coast.

Lindsay, H., 'Death pollution and funerals in the city of Rome' in *Death and Disease in the Ancient City* edited by Valerie M. Hope and Eireann Marshall, Routledge 2000, 152-173: Auchmuty - Biomed Bk 610.93. Also available on-line.

Shaw, B.D., 'Seasons of death: aspects of mortality in imperial Rome' *Journal of Roman Studies* 86 (1996) 100-138 (photocopy in Auchmuty/Central Coast Short loans).

Toynbee J.M.C., *Death and Burial in the Roman World* (1971), especially Ch.2, 33-42; Ch.3, 43-64, 393.0937 TOYN 1996 Short loans Auchmuty/Central Coast .

Students may find it helpful to consult a modern work on dealing with grief. There are a number of suitable titles under the subject heading 'Grief' in Newcat.

TUTORIAL PAPER TOPICS (All Tutorial papers are due on June 5)

Topic 4: Freedmen (Tutorial on May 1)

How did Romans regard freedmen and freedwomen? Why were slaves freed and what problems and resentments arose in free Roman society? Why were some freedmen very successful financially?

Sources

Excellent materials for this topic in Shelton, Jo-Ann, *As the Romans Did* (1998) 186-202

Reading:

D'Arms, John H., *Commerce and social standing in ancient Rome*, Cambridge, Mass. : Harvard University Press, 1981 Auchmuty - Book 306.3/44

Duff, A. M., *Freedmen in the early Roman empire*, Cambridge : Heffer, 1958
Auchmuty - Book 937.05 DUFF c.2; Central Coast - Book 937.05 DUFF

Treggiari, Susan, *Roman freedmen during the late Republic*, Oxford, Clarendon Press, 1969

Auchmuty - Book 937.05 TREG c.2; Central Coast - Book 937.05 TREG

Weaver, P. R. C., *Familia Caesaris; a social study of the Emperor's freedmen and slaves*

Cambridge [Eng.] University Press, 1972 Auchmuty - Book 301.440937/1

Topic 5: Living conditions (Tutorial on May 15)

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

Reading:

Departmental documents

Shelton, Jo-Ann, *As the Romans Did* (1998) 59-78.

Rickman, G., *Corn supply in ancient Rome*, 339.4863315 RICK: Short loans Auchmuty.

Hands, A., *Charities and Social Aid in Greece and Rome* (1968) 361.938 HAND: Short loans Auchmuty/Central Coast.

Veyne, P., *Bread and Circuses* (1992) 938 VEYN 1990: Short loans Auchmuty;938 VEYN Short loans Central Coast.

Robinson, O. F., *Ancient Rome : city planning and administration* (1994) 307.12609376 ROBI 1994 Short loans Auchmuty.

Rawson, B. & Weaver, P., *The Roman family in Italy : status, sentiment, space* (1997) 306.850945 RAWS: Short loans Auchmuty (Chapters 11 & 12).

Articles (all in short loans):

Frier, B.W., 'The rental market in early imperial Rome', *Journal of Roman Studies* 67 (1977) 27-37.

Packer, J.E., 'Housing and population in imperial Ostia and Rome', *Journal of Roman Studies* 57 (1967) 80-95

Scobie, A., 'Slums, sanitation and mortality in the Roman world', *Klio* 68 (1986) 399-433, Short loans.

Yavetz, Z., 'The living conditions of the urban plebs in Republican Rome', *Latomus* 17 (1958) 500-17.

Topic 6: Roman prostitution (Tutorial on May 29)

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

In your answer you might like to consider some of the following points:

1. What sort of people seem to have become prostitutes? How did they arrive at this profession? Would they always remain in the profession? (Here it will help to look at the conditions in which prostitution was practised and use this to make deductions about the people involved. You might also consider the status and opportunities for people isolated in Roman society, including foreigners, women isolated from family groups, passive gays, and transexuals. Could these people live a "normal" life at Rome? The Artemidorus passage offers some interesting information on what was considered "normal").

2. How were prostitutes regarded by "decent" society? (Consider their legal treatment as well as general comments). How could they attempt to give themselves some extra "status"? (Look at the grading of prostitutes and their professional names).

3. Who were the prostitute's customers in the main? (Did all elements of society frequent prostitutes equally? If not, what caused some not to make such use of prostitutes, both male and female? Consider the possibilities of imbalance of male-female numbers in sections of society too).

4. What is the state's attitude to prostitution? What would be the effect of state intervention in the trade by registration and a standard tax-fee of one trick per day?

5. Consider the following attitudes towards prostitution. Do you agree/disagree with any of these views? Do such attitudes exist today?

* Positive (e.g. Cato), in that prostitution helps to protect the "better" class of women from rape, etc.

* Negative (e.g. Dio Prusa), since prostitution promotes a lack of self-control and leads to further corruption when the customers desire noble women or even the sons of respectable families.

* Negative (Christian sources), as the sexual act is degrading and should be used only for procreation.

* Negative, as the prostitute is the victim of the power of the buyer. Can prostitution be regarded simply as a symptom of a rampant "user-pays" capitalism? Or is prostitution an attempt to reverse the power-roles seen in marriage relations? Can it be seen as a symptom of male domination in society? Who makes the most profit from prostitution, the sex-workers or their employers? Do the employers suffer the same stigma as the workers? Here a comparison of ancient and modern (e.g. Australian) society may be helpful.

Balsdon, J.P.V.D., *Roman Women* (1962) 224-234, 305.40937 BALS Short loans Auchmuty; 301.4120937 BALS Short loans Central Coast.

Boswell, J., *Christianity, Social Tolerance and Homosexuality* (1980) 61-87, 261.835 Short loans Auchmuty/Central Coast

Davis K., Prostitution in Merton, R.K., Nisbet, R., (edd.) *Contemporary Social Problems* (1976) 245-52, 361.1 MERT 1976 Short loans Auchmuty

Donaldson, J., *Woman. Her Position and Influence in Greece and Rome*, 305.40938 DONA: Short loans Auchmuty/Central Coast.

Gardner J.E., *Women in Roman Law and Society* (1986) 132-4; 221f; KE220 GARD: Short loans Auchmuty; 346.45632 GARD: Short loans Central Coast

Kiefer, O., *Sexual Life in Ancient Rome*, 392.6/11: Short loans Auchmuty; 937 KIEF: Short loans Central Coast.

McGinn, T.A.J., *Prostitution, Sexuality and the Law in Ancient Rome*(1998)Ccoast 306.740937MCGI.

Perkins, R., *Being a Prostitute* (1985) 306.74099441: Short loans Auchmuty.

Perkins, R. (ed.), *Sex work, sex workers in Australia* (1994). 306.740994 PERK Short loans Auchmuty/Central Coast.

Pomeroy, S.B., *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity* (1975) 305.420938 POME Short loans Auchmuty; 301.4120938 POME Short loans Central Coast .

Sanger, W.W., *The History of Prostitution* (1939) 306.74 SANG: Short loans Auchmuty; 301.415409/1: Short loans Central Coast .

Seltman, C., *Women in Antiquity* (1956), 305.40901 SELT: Short loans Auchmuty; 301.4120901 SELT 1979:Short loans Central Coast.

Articles (in Short loans):

McGinn, T.A.J., 'The taxation of Roman prostitutes' *Helios* 16 (1989) 79-110.

Sullivan J.P., 'Martial's sexual attitudes' *Philologus* 123 (1979) 288-302

MAJOR ESSAY TOPICS

Reading lists for all topics have already been provided above for the Tutorial and Gobbet exercises. There are supplementary materials in course notes from lectures, available on Blackboard. For further assistance see your lecturers (**Due date: June 9 2006**)

Childhood and education

EITHER

How do Roman attitudes to childhood and education mark out and differentiate their society from our own in 21st century Australia?

OR

How do Romans view their children, and what are the consequences for Roman childhood and education?

Marriage

EITHER

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

OR

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

Death

EITHER

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

OR

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

The Games

EITHER

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

OR

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

Reading

Texts Illustrating the Games: Class documents.

R. Auguet, *Cruelty and Civilisation: the Roman games* (London: 1994).

E. Kohn and C. Ewigleben (eds.) *Gladiators and Caesars; the power of spectacle in ancient Rome* (London: 2000).

J. Shelton, *As the Romans Did* (Oxford, 1998) Chapter xiv.

K. Coleman, “Fatal Charades: Roman Executions Staged as Mythological Enactments”, *JRS* 80 (1990) 44-73.

*A. Scobie, “Spectator Security and Comfort at the Gladiatorial Games”, *Nikephoros* 1 (1988) 191-243.

K. Hopkins, *Death and Renewal* (Cambridge: 1993).

Thomas Wiedemann, *Emperors and Gladiators* (London: 1992).

Video: *The True Story of the Roman Arena* (London, BBC: 1993).

The Roman House

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

Reading

J. Shelton, *As the Romans Did* (Oxford 1998) 59-68.

A. Wallace-Hadrill, *Houses and Society in Pompeii and Herculaneum* (New Jersey, 1994).

Slavery and freedmen

EITHER

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

OR

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

The Roman diet

EITHER

Outline positive and negative aspects of the ancient diet. What impact did it have on life expectancy

OR

Examine the work which has come down to us under the name of Apicius and explain its structure.

Life in Pompeii and Ostia

EITHER

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

OR

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

Hugh Lindsay

Course Co-ordinator