

## Resources for A-Level Classical Civilisation

### Imperial Image

#### Prescribed Sources: Study Notes 1

**Mausoleum of Augustus**

***Res Gestae Divi Augusti***

**Horace *Epodes* 9 (A Toast to Actium)**

**Horace *Odes* 1.37 (Cleopatra)**

**Horace *Odes* 3.6 (Moral Decadence)**

**Horace *Odes* 3.14 (Augustus Returns)**

**Horace *Odes* 4.4 (Drusus and the Claudians)**

**Horace *Odes* 4.15 (To Augustus)**

**Horace *Carmen Saeculare***

**Ara Pacis**

## Imperial Image

### Mausoleum of Augustus

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| <p><b><u>Context:</u></b><br/>         What?: Large tomb to hold Augustus' remains, and those of the Imperial family.<br/>         When?: Work began 28 BC; completed 23 BC.<br/>         Where?: Campus Martius, Rome. Close to the river Tiber.</p>   | <p><b><u>Campus Martius:</u></b></p> <ul style="list-style-type: none"> <li>• Field of Mars.</li> <li>• An area outside of the city walls.</li> <li>• Burial not allowed within walls.</li> <li>• An area previously under-developed, and thus became a major focus for Augustan building schemes.</li> <li>• Location of the Pantheon, Ara Pacis and a monumental Horologium.</li> </ul>   |
| <p><b><u>Structure:</u></b></p> <ul style="list-style-type: none"> <li>• Circular structure.</li> <li>• 42 metres high.</li> <li>• Supported an earth mound.</li> <li>• A bronze statue of Augustus at the top, that was probably visible from some distance.</li> <li>• Spaces for multiple burials. These were marked by individual epitaphs.</li> <li>• In park-like setting and close to other important Augustan buildings.</li> <li>• Note the term mausoleum is derived from the name Mausolus (377-353 BC), who was commemorated by a large tomb at Halicarnassus. The tomb of Mausolus was one of the Seven Wonders of the Ancient World.</li> </ul> | <p><b><u>Purpose:</u></b></p> <ul style="list-style-type: none"> <li>• A large and visible statement, with substantial impact on the cityscape.</li> <li>• Larger than other tomb structures in Rome.</li> <li>• Conveyed power, authority and wealth.</li> <li>• Symbolised the then young Octavian's commitment to Rome and Rome's importance as the centre of the Empire.</li> <li>• Differentiated Augustus (Octavian) from Antony, since Antony had planned to be buried in Alexandria.</li> <li>• Claim to familial continuity and dynastic stability.</li> <li>• Part of plan to develop the Campus Martius, and aggrandize Rome.</li> </ul> |
| <p><b><u>Death of Augustus:</u></b></p> <ul style="list-style-type: none"> <li>• Died in AD 14 at Nola (Italy), decades after the mausoleum was built.</li> <li>• The corpse was brought back to Rome, cremated, and the remains interred inside the mausoleum.</li> <li>• Two bronze pillars were set up outside, inscribed with the <i>Res Gestae</i>.</li> <li>• The Mausoleum continued to be used throughout the Julio-Claudian dynasty.</li> <li>• Augustus' disgraced daughter, Julia, was denied burial there.</li> </ul>   | <p><b><u>Themes:</u></b><br/>         Power – strong, committed ruler.<br/>         Family – dynasty building.<br/>         Peace – symbol of stability and continuity.</p>   |



**Imperial Image**  
*Res Gestae Divi Augusti*

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| <p><b><u>Context:</u></b><br/>         What?: ‘The Deeds of the Divine Augustus’. An autobiographical account of Augustus’ life &amp; achievements.<br/>         When?: AD 13/AD 14 (Augustus claims to be 76 at the time of writing).<br/>         Where?: It was inscribed on bronze pillars set up outside the mausoleum, as requested in Augustus’ will. These pillars are lost, but the text was reproduced and displayed across the empire, including at the Temple of Augustus and Rome in Ankara (Turkey).</p>   | <p><b><u>Elogium:</u></b></p> <ul style="list-style-type: none"> <li>• Epitaphs telling of the life and times of the deceased were not unusual.</li> <li>• Just as tombs might be built early, epitaphs might be composed in anticipation of death.</li> <li>• Or epitaphs could be set up by family, sometimes drawing on the content of the eulogy delivered at the funeral.</li> <li>• The <i>Res Gestae</i> is extra-long –more like an autobiography than an epitaph.</li> <li>• Immodest perhaps, but defines Augustus as a great Roman, a man of many achievements who deserved to be remembered.</li> </ul>                              |
| <p><b><u>Style:</u></b></p> <ul style="list-style-type: none"> <li>• Written in first person.</li> <li>• 2,500 words in length.</li> <li>• Succinct &amp; straightforward writing style.</li> <li>• Focused on life and achievements.</li> <li>• Few direct references to family &amp; ancestors.</li> <li>• Focuses on actions (e.g. public works) in Rome, rather than whole empire.</li> <li>• Does not lie. After all main events and actions were public knowledge.</li> <li>• Does omit names and certain details.</li> <li>• Augustus presents himself positively.</li> <li>• Not objective.</li> </ul>   | <p><b><u>Structure/Content:</u></b><br/>         35 paragraphs. 4 sections.</p> <ul style="list-style-type: none"> <li>• 2-14: Political career (offices &amp; political honours; including what Augustus refused).</li> <li>• 15-24: Public benefactions (lists donations of money, land &amp; grain to citizens &amp; soldiers; lists public works &amp; gladiatorial spectacles; emphasises done with Augustus’ own money).</li> <li>• 25-33: Military achievements (lists military deeds &amp; alliances forged)</li> <li>• 34-35: Political statement (returns Republic to Senate; Augustus honoured by the people &amp; Senate)</li> </ul> |
| <p><b><u>What’s left unsaid:</u></b></p> <ul style="list-style-type: none"> <li>• Enemies not mentioned by name.</li> <li>• No direct reference to civil wars.</li> <li>• The term ‘faction’ covers Antony, his supporters and the battle of Mutina.</li> <li>• Brutus and Cassius are ‘those men who had murdered my father’.</li> <li>• Sextus Pompeius and his followers are called ‘pirates’.</li> <li>• <i>Imperium maius</i> is not mentioned.</li> <li>• Augustus’ exceptional tribunical powers are omitted.</li> <li>• There are frequent references to the Senate and magistrates, and that Augustus acted on their behalf, sticking to Republican rules.</li> </ul> | <p><b><u>Purpose:</u></b></p> <ul style="list-style-type: none"> <li>• Augustus writes his own story from his own perspective.</li> <li>• He leaves a positive account as his legacy.</li> <li>• He presents the best possible version of himself.</li> <li>• An adept public relations move.</li> <li>• Emphasises that he was the first among equals and had restored traditional government.</li> <li>• To some extent it works – and may have contributed to Augustus being remembered as a ‘good’ emperor.</li> <li>• Later authors (e.g. Tacitus) appear to have used it when composing their own works.</li> </ul>                        |
|  | <p><b><u>Themes:</u></b><br/>         Emperor - strong military leader.<br/> <i>Pater Patriae</i> – authority father figure.<br/>         Peace - stability, prosperity.</p>   |



A 1930s copy of the *Res Gestae*, positioned on the walls of the building protecting the arapacis.

**Imperial Image**  
**Horace *Epode 9* – A Toast to Actium**

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| <p><b><u>Context:</u></b><br/>         What?: Poem to celebrate the victory at Actium.<br/>         When?: 30 BC.<br/>         Who?: Horace (65-8 BC). Quintus Horatius Flaccus, from Venusia (S.Italy), was the son of a freedman. Educated in Rome, Horace then served in the army under Brutus. After Philippi, Horace supported Octavian. Horace mainly wrote lyric poetry, and Maecenas became his patron.</p>  | <p><b><u>Actium:</u></b></p> <ul style="list-style-type: none"> <li>• Naval battle off the coast of Greece.</li> <li>• 02 September, 31 BC.</li> <li>• Octavian, with general Agrippa, defeated navy of Antony &amp; Cleopatra.</li> <li>• Antony &amp; Cleopatra fled to Alexandria.</li> </ul>   |
| <p><b><u>Form/Structure:</u></b></p> <ul style="list-style-type: none"> <li>• Iambic poem.</li> <li>• 37 lines.</li> <li>• Addressed to Maecenas.</li> </ul>   | <p><b><u>Summary:</u></b><br/>         There's a festive atmosphere at Maecenas' house in anticipation of a triumph. Antony, made un-Roman by a shameful foreign woman, deserted by his supporters, let down by un-disciplined troops, has been defeated by a general greater than Marius and the Scipios. So why delay the Triumph while Antony flees? Drink wine to allay any remaining fears.</p>   |
| <p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• 'Jove' – Jupiter.</li> <li>• 'Caecuban' - fine, aged wine</li> <li>• 'That Dorian and these Italian' – at the party different styles of music are mixed.</li> <li>• 'Pompey' – Sextus Pompey (son of Pompey the Great) who had controlled the sea until defeated in 36 BC.</li> <li>• 'faithless slaves' – Pompey was supported by pirates and runaway slaves (<i>RG</i> 25.1).</li> <li>• 'A Roman' – i.e. Antony.</li> <li>• 'a woman's' – i.e. Cleopatra.</li> <li>• 'eunuchs' – conventional attendants for oriental royalty.</li> <li>• 'Gauls' – Galatian cavalry from Asia Minor under king Amyntas who deserted Antony before the battle.</li> </ul> | <p><b><u>Glossary (continued):</u></b></p> <ul style="list-style-type: none"> <li>• 'Triumph' - a victory parade, here being personified, hence 'Hail'.</li> <li>• 'unblemished steers' – spotless oxen presumably ready for sacrifice.</li> <li>• 'Jugurtha' – from Numidia, N. Africa, who rebelled against Rome in 118 BC, and was defeated by Marius.</li> <li>• 'Africanus' – name of two members of the Scipio family; one defeated Hannibal, the other destroyed Carthage.</li> <li>• 'Syrtes' – Gulf of Libya, with dangerous waters.</li> <li>• 'Chian, Lesbian' – first-rate Greek wines.</li> </ul> |
| <p><b><u>What's left unsaid?:</u></b></p> <ul style="list-style-type: none"> <li>• Antony not named. He is 'A 'Roman', but one who fails Rome and demeans himself.</li> <li>• Civil war not referenced.</li> <li>• Cleopatra not named. She is 'a woman' who is portrayed as shameful and foreign.</li> <li>• Details of the battle not given.</li> <li>• Gods/religion little referenced.</li> </ul>  | <p><b><u>Themes:</u></b><br/>         Actium – key victory.<br/>         Imperator – strong military leader.</p>   |

**Imperial Image**  
**Horace *Odes* 1.37 Cleopatra**

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| <p><b><u>Context:</u></b><br/>         What?: Poem about Cleopatra, written 7 years after Actium.<br/>         When?: 23 BC.<br/>         Who?: Horace (65-8 BC). Quintus Horatius Flaccus, from Venusia (S.Italy), was the son of a freedman. Educated in Rome, Horace then served in the army under Brutus. After Philippi, Horace supported Octavian. Horace mainly wrote lyric poetry, and Maecenas became his patron.</p>  | <p><b><u>Actium:</u></b></p> <ul style="list-style-type: none"> <li>• Naval battle off the coast of Greece.</li> <li>• 02 September, 31 BC.</li> <li>• Octavian, with general Agrippa, defeated navy of Antony &amp; Cleopatra.</li> <li>• Antony &amp; Cleopatra fled to Alexandria.</li> <li>• Both eventually committed suicide.</li> </ul>  |
| <p><b><u>Form/Structure:</u></b></p> <ul style="list-style-type: none"> <li>• Lyric poem.</li> <li>• 32 lines.</li> <li>• Addresses reader.</li> </ul>  | <p><b><u>Summary:</u></b><br/>         Prepare for a feast. While Rome was under threat it would have been wrong to drink. Now the mad and corrupt enemy has been defeated. Yet she showed bravery, opting for suicide to avoid being paraded in a Triumph.</p>   |
| <p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• ‘Salian feast’ – the Salii were 12 priests (patrician youths) of Mars, who held a procession &amp; feast in March.</li> <li>• ‘Caecuban wines’ – fine aged wines.</li> <li>• ‘Maerotic wine’ – Egyptian wine.</li> <li>• ‘dove’ – the dove was sacred to Venus; is this an allusion to Cleopatra’s affair with Antony?</li> <li>• ‘triumph’ – a victory parade through the streets of Rome; defeated enemies could be displayed, and then killed at the end of the parade.</li> </ul> | <p><b><u>Techniques:</u></b></p> <ul style="list-style-type: none"> <li>• Antony not mentioned.</li> <li>• Cleopatra not named.</li> <li>• Suggests the threat was almost in Rome at the ‘Capitol’.</li> <li>• Caesar is strong – but the poem focuses on the vanquished not the victor.</li> <li>• Compression of time – there was 12 months between Actium &amp; Cleopatra’s death.</li> <li>• In death, Cleopatra acts like a man rather than a woman.</li> <li>• Implicit praise of Caesar (Augustus) by making Cleopatra mad and dangerous, yet also admirable.</li> </ul> |
| <p><b><u>Characterisation of Cleopatra:</u></b></p> <ul style="list-style-type: none"> <li>• Complex portrayal of Cleopatra.</li> <li>• She is the mad queen, frenzied &amp; intoxicated, with corrupted followers.</li> <li>• Hawk &amp; dove and hunting similes are a turning point in Cleopatra’s portrayal.</li> <li>• In defeat she is compared to a ‘gentle dove’ – so vulnerable.</li> <li>• Cleopatra dies nobly &amp; with courage.</li> <li>• She is both a monstrous and a tragic figure.</li> <li>• And an impressive opponent.</li> </ul>       | <p><b><u>Themes:</u></b><br/>         Actium – key victory, long remembered &amp; praised.<br/>         Imperator – strong military leader.<br/>         Peace – this victory brings peace, security and stability to Rome.</p>   |

**Imperial Image**  
**Horace *Odes* 3.6 Moral Decadence**

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| <p><b><u>Context:</u></b><br/>         What?: A poem about moral laxity as the cause of Rome's failings.<br/>         When?: 23 BC.<br/>         Who?: Horace (65-8 BC). Quintus Horatius Flaccus, from Venusia (S.Italy), was the son of a freedman. Educated in Rome, Horace then served in the army under Brutus. After Philippi, Horace supported Octavian. Horace mainly wrote lyric poetry, and Maecenas became his patron.</p>   | <p><b><u>Morality:</u></b></p> <ul style="list-style-type: none"> <li>• The End of the Republic had seen (allegedly) a fall in moral standards.</li> <li>• An increase of luxury, indulgence and then greed &amp; personal ambition.</li> <li>• Sexual morals were said to be in decline; more adultery.</li> <li>• There was a lack of respect for the gods.</li> <li>• <i>Leges Iuliae</i> (Julian Laws) passed 18-17 BC (so after this poem was written). These encouraged marriage and childrearing, and made adultery a crime.</li> </ul> |
| <p><b><u>Form/Structure:</u></b></p> <ul style="list-style-type: none"> <li>• Lyric poem.</li> <li>• 48 lines.</li> <li>• A call to action – restore the temples and return to old moral values.</li> </ul>   | <p><b><u>Summary:</u></b><br/>         Romans pay the price for the sins of their ancestors, but are also currently neglecting the gods until the temples are restored. Enemies have taken advantage. This is a wicked age with marriages defiled. The heroes of old were better. Before, Romans were decent rustic people, whereas now Romans risk producing sinful children.</p>   |
| <p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• 'fathers' sins' – misdeeds of prior generations, perhaps hinting at Romulus' killing of Remus.</li> <li>• 'Monaeses' – a Parthian who attacked Antony (36 BC).</li> <li>• 'Pacorus' – a Parthian who invaded Syria, killed in 38 BC.</li> <li>• 'Ethiopians' – refers to Egyptians, &amp; the forces of Antony &amp; Cleopatra.</li> <li>• 'Punic' – Carthaginian. So reference to Punic Wars.</li> <li>• 'Pyrrhus' – King of Epirus (Greece) tried invading Italy in 280 BC.</li> <li>• 'Antiochus' – Syrian king subjugated by Romans in 188 BC.</li> <li>• 'Sabine' – early Italian tribe or people; merged with Rome after the 'Rape of the Sabine Women'.</li> </ul> | <p><b><u>Themes:</u></b><br/>         Moral decline – need to re-establish the golden age of Rome.<br/>         Religious leader – need to re-establish respect for the gods.<br/> <i>Pater Patriae</i> – need for strong moral leadership.</p>  |

**Imperial Image**  
**Horace *Odes* 3.14 Augustus Returns**

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| <p><b><u>Context:</u></b><br/>         What?: A poem to celebrate Augustus’ return from campaigns, that references the women of his household.<br/>         When?: 23BC.<br/>         Who?: Horace (65-8 BC). Quintus Horatius Flaccus, from Venusia (S.Italy), was the son of a freedman. Educated in Rome, Horace then served in the army under Brutus. After Philippi, Horace supported Octavian. Horace mainly wrote lyric poetry, and Maecenas became his patron</p> | <p><b><u>Imperial Family:</u></b></p> <ul style="list-style-type: none"> <li>• Livia – wife of Augustus, mother of Drusus and Tiberius.</li> <li>• Octavia - Augustus’ sister, and mother of Marcellus</li> <li>• Augustus returns to Rome after campaigns in Spain.</li> <li>• Tiberius &amp; Marcellus have also been in Spain.</li> </ul>  |
| <p><b><u>Summary:</u></b><br/>         Horace announces that Caesar (Augustus) is home, and that his pious wife will be happy, and appear with Augustus’ sister. It’s good news for all families. And a good day for Horace since he can live without fear of war. Horace wants to celebrate, and have a party with wine and women, although he notes he is not as passionate as in his youth.</p>  | <p><b><u>Public/private:</u></b></p> <ul style="list-style-type: none"> <li>• Poem has been viewed as confused or contradictory due to the public &amp; private mix.</li> <li>• Horace initially acts as a public herald announcing Augustus’ return, and his public/state importance.</li> <li>• Then poem changes to Horace speaking of himself, and his own celebrations and age.</li> <li>• In the latter part is Horace thinking more generally of men of his status – since plebs, women &amp; children are mentioned in the earlier verses?</li> <li>• Is he creating parallels? - Augustus is home with his family, &amp; Horace celebrates at home.</li> <li>• Horace suggests that he’s mellowed with age; now like Rome Horace is more peaceful and placid.</li> <li>• Overall message celebrates Augustus’ success, as a bringer of peace, military victories, stability, morality, religious piety and sense of optimism for all.</li> </ul> |
| <p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• ‘Hercules’ – a hero who became a god at death. And who defeated Geryon in Spain.</li> <li>• ‘Marsian War’ – the Social War (91-88 BC).</li> <li>• ‘Spartacus’ – led a slave revolt (71 BC).</li> <li>• ‘Neaera’ – a courtesan.</li> <li>• ‘Plancus’ – consul in 42 BC (year of battle of Philippi, in which Horace fought against Octavian).</li> </ul>   | <p><b><u>Themes:</u></b><br/>         Imperator – successful campaign.<br/> <i>Pater patriae</i> – family figure.<br/>         Family – dynasty, motherhood.<br/>         Peace – stability, security, optimism.</p>  |

**Imperial Image**  
**Horace *Odes* 4.4 Drusus and the Claudians**

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| <p><b>Context:</b><br/>         What?: A poem to celebrate the achievements of Drusus (&amp; Tiberius), &amp; role of Augustus as father figure, and nurturer of great men.<br/>         When?: 13 BC.<br/>         Who?: Horace (65-8 BC). Quintus Horatius Flaccus, from Venusia (S.Italy), was the son of a freedman. Educated in Rome, Horace then served in the army under Brutus. After Philippi, Horace supported Octavian. Horace mainly wrote lyric poetry, and Maecenas became his patron.</p>   | <p><b>Drusus and Tiberius:</b></p> <ul style="list-style-type: none"> <li>• Drusus and Tiberius were the sons of Livia, so Augustus' stepsons.</li> <li>• Drusus was married to Antonia Minor (daughter of Antony &amp; Octavia). He was a consul, governor and general. He died on the German frontier in 9 BC.</li> <li>• Tiberius was married to Agrippa's daughter, and then to Julia (in 12 BC). He was a consul, general, and ultimately Augustus' successor.</li> </ul>  |
| <p><b>Summary:</b><br/>         Drusus is compared to an eagle launched from his nest attacking sheep or snakes, and then to a young lion cub killing his first deer. This was what Drusus was like when he attacked the German tribes (who had long armed themselves) and then defeated them. The Germans came to understand what boys Augustus had raised. The brave and the good create the brave. In the past Rome produced the Neros, who defeated Hasdrabul, and Hannibal speaks (for 27 lines of the poem) proclaiming that the Romans were a strong race and that the Claudians were invincible.</p> | <p><b>Generals:</b></p> <ul style="list-style-type: none"> <li>• Poem celebrates campaigns in the Alps and Germany (on Rhine) in 15-14 BC.</li> <li>• And also members of illustrious patrician families – the Claudians and the Neros – from whom members of the Imperial family were descended.</li> <li>• Famous ancestor generals included Gaius Claudius Nero who defeated Hasdrabul (brother of Hannibal) in 207 BC.</li> </ul>   |
| <p><b>Glossary:</b></p> <ul style="list-style-type: none"> <li>• 'winged agent' – an eagle, Jupiter's bird.</li> <li>• 'lightning bolt – Jupiter's symbol.</li> <li>• 'Ganymede' – a mortal boy loved by Jupiter, snatched by an eagle to serve as a cup-bearer to the gods.</li> <li>• 'Vindelici' – Germanic tribe</li> <li>• 'Rhaetian Alps' – a mountain range in S. Germany.</li> <li>• 'Amazonians' – a mythical race of female warriors, hints that the Vindelici are barbarians.</li> </ul>  | <p><b>Glossary (continued):</b></p> <ul style="list-style-type: none"> <li>• 'Metaurus river' – in central Italy, where Hasdrabul was defeated.</li> <li>• 'Mount Algidius' – in the Alban Hills, close to Rome.</li> <li>• 'Hydra' – a mythological monster killed by Hercules. It grew two new heads each time one was severed.</li> <li>• 'Colchis' - where the Golden Fleece was guarded by a fire-breathing bull, warriors &amp; a sleepless serpent.</li> <li>• 'Echionian Thebes' – Thebes was plagued by a sphinx.</li> </ul> |
| <p><b>Similes/Epithets/Devices:</b></p> <ul style="list-style-type: none"> <li>• Use of vivid imagery.</li> <li>• Drusus is compared to an eagle.</li> <li>• Drusus is compared to a lion cub (inexperienced and young but successful).</li> <li>• Augustus compared to a golden eagle.</li> <li>• The Carthaginians are compared to deer, the Romans to wolves.</li> <li>• The Romans are compared to a pruned oak recovering and re-growing.</li> <li>• Epithets - 'dread Hannibal', 'treacherous Hannibal'.</li> <li>• Device of having Hannibal (Rome's enemy) speak.</li> </ul>                         | <p><b>Themes:</b><br/>         Emperor – war, military success and strength.<br/>         Family – father-figure, raising good Romans.<br/>         Ancestry – looking to the past.</p>   |

## Imperial Image

### Horace *Odes* 4.15 To Augustus

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| <p><b>Context:</b><br/>         What?: A poem to celebrate that peace and prosperity reign in Rome, thanks to Augustus.<br/>         When?: 13 BC.<br/>         Who?: Horace (65-8 BC). Quintus Horatius Flaccus, from Venusia (S.Italy), was the son of a freedman. Educated in Rome, Horace then served in the army under Brutus. After Philippi, Horace supported Octavian. Horace mainly wrote lyric poetry, and Maecenas became his patron.</p>  | <p><b>Golden Age:</b></p> <ul style="list-style-type: none"> <li>• After the wars, and the moral and religious degeneracy, of the Republic, Augustus was presented as bringing a new age.</li> <li>• A golden era of peace and prosperity.</li> <li>• This poem summarises Augustus' achievements, while noting the importance of tradition and ancestry.</li> </ul>  |
| <p><b>Summary:</b><br/>         It's not possible to write of war in a time of peace. The Parthian standards have been recovered and the temple of Janus closed, so there is no war to celebrate. Italy and the empire prosper thanks to Caesar (Augustus), and no one will break this peace. People will give thanks to the gods and tell stories of past leaders.</p>   | <p><b>Techniques:</b></p> <ul style="list-style-type: none"> <li>• Starts with a self-deprecating apology. Was Apollo (god of music &amp; Augustus' patron deity) offended, or has Augustus/Maecenas encouraged Horace not to write of war?</li> <li>• 'my tiny sail on Tyrrhenian Seas' is a metaphor. Horace is a small boat among great ships since his subject matter is more appropriate to epic poetry.</li> <li>• 'insolent Parthian pillars' – personification.</li> <li>• 'tightened the rein on lawlessness' – a metaphor for Augustus' moral reforms.</li> <li>• 'freedom from war' is an exaggeration.</li> </ul> |
| <p><b>Glossary:</b></p> <ul style="list-style-type: none"> <li>• 'Phoebus' – Apollo.</li> <li>• 'Tyrrhenian Sea' – part of the Mediterranean Sea, off the west coast of Italy.</li> <li>• 'Romulus's temple' – implies the temple of Janus, the gates of which were closed as a symbol of peace.</li> <li>• 'ancient arts' – could mean war, religious rituals, anything traditionally Roman.</li> <li>• 'Julian law' – suggests the tribes are under Roman control.</li> <li>• 'Getae' – people from Bulgaria/Romania.</li> <li>• 'Seres' – people from China.</li> <li>• 'Don' - a river in Russia.</li> <li>• 'Bacchus' – god of wine, fertility, agriculture; Antony's patron god.</li> <li>• 'people of Venus' – suggests Rome's divine heritage.</li> </ul> | <p><b>Themes:</b><br/>         Imperator – strong and successful military leadership.<br/>         Peace – stability, security and golden age.<br/>         Religious Piety – importance of thanking the gods.<br/>         Tradition – essential to respect traditions and ancestry.</p>   |

**Imperial Image**  
**Horace, *Carmen Saeculare***

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| <p><b><u>Context:</u></b><br/>         What?: A hymn performed at the <i>ludi saeculares</i>.<br/>         When?: 17 BC.<br/>         Who?: Horace (65-8 BC). Quintus Horatius Flaccus, from Venusia (S.Italy), was the son of a freedman. Educated in Rome, Horace then served in the army under Brutus. After Philippi, Horace supported Octavian. Horace mainly wrote lyric poetry, and Maecenas became his patron.</p>   | <p><b><u>Ludi saeculares:</u></b></p> <ul style="list-style-type: none"> <li>• The coming of a new age was prophesied in the Sibylline Books.</li> <li>• The Sibyl was a priestess of Apollo, whose predictions were collected in the Sibylline Books.</li> <li>• Celebrations (summer 17 BC) consisted of three days and nights of festivals.</li> <li>• All Romans invited.</li> <li>• Augustus leading religious rituals.</li> <li>• Hymn sung by a chorus of Roman youths, dressed in white, at the temple of Apollo (Palatine), and then at Capitol.</li> </ul>         |
| <p><b><u>Form/Structure:</u></b></p> <ul style="list-style-type: none"> <li>• Lyric poem</li> <li>• 76 lines.</li> <li>• Prayer or hymn to Phoebus (Apollo) and Diana.</li> </ul>  | <p><b><u>Summary:</u></b><br/>         Asks the gods to bless Rome &amp; praises Rome’s achievements. The gods are also asked to protect mothers &amp; the sanctity of marriage. The prayer asks for harvests to be blessed and bountiful. The glorious past of Aeneas &amp; Romulus is referenced. In the new peace wrought by Rome’s military might, honour, decency and plenty can return. May the gods always favour Rome.</p>   |
| <p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• The Roman people are blessed by the gods.</li> <li>• Rome is now healthy and full of life.</li> <li>• Rome is now militarily strong.</li> <li>• Rome now has strong and moral citizens.</li> <li>• This is an age of peace, fertility and plenty.</li> <li>• This is new golden age.</li> <li>• This new age can only be maintained through hard work, and moral behaviour as well as the blessings of the gods.</li> <li>• Note the emphasis on youth and children.</li> <li>• Contrast between warlike Apollo and peaceful Apollo, reflecting that Augustus was both a military and a civic leader.</li> </ul>                  | <p><b><u>Gods:</u></b></p> <ul style="list-style-type: none"> <li>• Phoebus (Apollo) – Augustus’ patron god.</li> <li>• Diana – Apollo’s twin sister.</li> <li>• Ilithyia/Lucina/Genitalis – goddess of childbirth and midwifery.</li> <li>• Fates – goddesses believed to spin a person’s destiny.</li> <li>• Ceres - goddess of harvest, grain, agriculture.</li> <li>• Jupiter – king of gods, sky &amp; thunder.</li> <li>• Luna – goddess of the moon.</li> <li>• Venus – goddess of love, prosperity, victory (the Julian clan claimed descent from Venus).</li> </ul> |
| <p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• ‘Sibylline verses’ – prophecies of the Sibyl (priestess of Apollo).</li> <li>• ‘Seven Hills’ – Rome.</li> <li>• ‘Senate’s decrees concerning wedlock’ – Augustus’ social &amp; moral legislation (<i>Leges Iuliae</i>).</li> <li>• ‘Ilium’ – Troy</li> <li>• ‘Alban axes’ – Roman military might; Alba Longa was the first Trojan settlement in Italy.</li> <li>• Faith, Peace, Honour, Modesty – traditional virtues and values.</li> <li>• ‘Mount Algidus’ – in the Alban Hills about 12 miles SE of Rome.</li> <li>• ‘Of the Fifteen’ – <i>quindecimviri</i>, 15 priests who would translate the Sibylline verses.</li> </ul> | <p><b><u>Themes:</u></b><br/>         Religious piety – importance of respecting gods, divine connections.<br/>         Golden Age – of prosperity, peace and fertility.<br/>         Morality – upholder of morals, legislation.<br/>         Family – importance of motherhood, children, descent from ancestors.<br/>         Peace – stability, security, but also ensured through military strength.</p>  |

## Imperial Image

### Ara Pacis

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| <p><b><u>Context:</u></b><br/>         What?: An altar to the goddess Pax.<br/>         When?: Vowed by the Senate in 13 BC, completed 9 BC.<br/>         Where?: Rome, Campus Martius<br/>         (the current location reflects a 1930s restoration)</p>   | <p><b><u>Form:</u></b></p> <ul style="list-style-type: none"> <li>• An altar, surrounded by a walled rectangular enclosure.</li> <li>• Approached by steps.</li> <li>• Altar and precinct made of white marble.</li> <li>• Would have been brightly painted.</li> </ul>  |
| <p><b><u>The Altar:</u></b></p> <ul style="list-style-type: none"> <li>• Fragmentary.</li> <li>• Decoration of the altar may have been relatively plain.</li> <li>• Internal walls of surrounding precinct have sculpted ox skulls and garlands.</li> <li>• Note it was the outer precinct walls, rather than the altar, that would have been most visible.</li> </ul>  | <p><b><u>Lower outer precinct walls:</u></b></p> <ul style="list-style-type: none"> <li>• Panels covered with plant life.</li> <li>• Some small animals, e.g. snakes, birds.</li> <li>• Main plant represented is acanthus, which is interwoven with vines, which then change into other plants.</li> <li>• Symmetrical patterns may reflect strict order of Augustan regime.</li> <li>• Overall the panels suggest fecundity, fertility and plenty.</li> </ul>  |
| <p><b><u>Front sculpted panel (Romulus):</u></b></p> <ul style="list-style-type: none"> <li>• Badly damaged.</li> <li>• There are remains of two sculpted male figures who may represent Mars (left) and the shepherd Faustulus (right).</li> <li>• Between these figures may have been the she-wolf suckling Romulus and Remus.</li> </ul>   | <p><b><u>Front sculpted panel (Aeneas):</u></b></p> <ul style="list-style-type: none"> <li>• Male figure (to the right) thought to be Aeneas, with his head covered in sign of religious ritual.</li> <li>• May represent Aeneas sacrificing pigs to the household gods of Troy, when he first arrived in Italy.</li> </ul>  |
| <p><b><u>Rear sculpted panel (Roma):</u></b></p> <ul style="list-style-type: none"> <li>• Badly damaged.</li> <li>• Thought to be a figure seated on pile of armour.</li> <li>• And thus a personification of Rome.</li> <li>• If so, symbolises the link between war and peace in Augustan Rome.</li> </ul>  | <p><b><u>Rear sculpted panel (Tellus):</u></b></p> <ul style="list-style-type: none"> <li>• A central seated female figure.</li> <li>• With two infants on her lap, and animals at her feet.</li> <li>• Flowers &amp; plants behind.</li> <li>• The central figure is flanked by female figures who may represent the sky (to the left, seated on a swan) and sea (to the right, seated on a sea creature).</li> <li>• The central figure is thought to be Tellus (earth-mother goddess). Alternative suggestions are Ceres, Venus, Pax, and Livia.</li> </ul> |
| <p><b><u>Side walls:</u></b></p> <ul style="list-style-type: none"> <li>• A Frieze depicting a religious procession is found on the upper sections of the two outer side walls of the precinct.</li> <li>• Nearly 50 figures are depicted.</li> <li>• Some have been identified, and include Augustus, Agrippa &amp; Livia.</li> <li>• Also represented are lictors (carrying the fasces), and priests wearing distinctive caps.</li> <li>• Several children – thought to be members of the Imperial family – are also shown.</li> <li>• Augustus wears a toga, so presented as a civic rather than military leader.</li> </ul> | <p><b><u>Themes:</u></b><br/>         Peace – prosperity, stability, fertility, golden age.<br/>         Religious piety and leadership.<br/>         Family – divine ancestry, family continuity, next generation.<br/> <i>Pater Patriae</i> – authority father figure.</p>   |