

## Resources for A-Level Classical Civilisation

### Imperial Image

#### Prescribed Sources: Study Notes 2

**Prima Porta Statue**

**Propertius *Elegies* 3.4 (War and Peace)**

**Propertius *Elegies* 3.11 (Woman's Power)**

**Propertius *Elegies* 3.12 (Chaste and Faithful Galla)**

**Propertius *Elegies* 4.6. (The Temple of Palatine Apollo)**

**Ovid *Metamorphoses* 15.745-870**

**Suetonius *Life of Augustus***

**The Forum of Augustus**

**Coin: Octavian/Restorer of laws and rights**

**Coin: Augustus/Comet**

**Coin: Augustus/Gaius and Lucius Caesar**

## Imperial Image

### Augustus of Prima Porta (Statue)

<p><b><u>Context:</u></b>          What?: Statue of Augustus.          When?: c. 20 BC.          Where?: Found at Villa of Livia at Prima Porta.          Material: Marble (may have been a copy of a bronze statue set up elsewhere in Rome).          Height: 2.08 metres.</p>	<p><b><u>Parthia:</u></b></p> <ul style="list-style-type: none"> <li>• Decoration includes a depiction of the return of the Parthian standards.</li> <li>• Crassus lost these legionary standards to the Parthians in 53 BC. 40,000 Roman soldiers were killed.</li> <li>• Tiberius negotiated the return of the standards in 20 BC.</li> <li>• The return of the standards was presented as Parthia submitting to Roman control, but Parthia remained an independent state.</li> </ul>
<p><b><u>Stance/Posture:</u></b></p> <ul style="list-style-type: none"> <li>• Standing statue of a male.</li> <li>• The figure appears young and athletic.</li> <li>• Musculature is defined in the arms, legs and breastplate.</li> <li>• The pose and weight distribution echoes the Doryphoros statue type, an embodiment of physical perfection.</li> <li>• The right hand is raised as if the figure is addressing a crowd or troops (<i>adlocutio</i>).</li> <li>• The left arm is positioned as if holding a pole (perhaps a spear or staff or standard).</li> <li>• The statue would originally have been painted.</li> </ul>	<p><b><u>At the Feet:</u></b></p> <ul style="list-style-type: none"> <li>• Adjacent to the right leg is a cupid riding a dolphin.</li> <li>• This addition gave stability to the statue.</li> <li>• The dolphin recalls Venus' birth from the sea.</li> <li>• Venus was the mother of Aeneas, an ancestor of the Julian clan.</li> <li>• Cupid was the son of Venus.</li> <li>• The dolphin may also recall the naval victory at Actium.</li> </ul>
<p><b><u>Dress:</u></b></p> <ul style="list-style-type: none"> <li>• Cuirass and tunic.</li> <li>• Cloak wrapped around the waist.</li> <li>• Bare feet (usually reserved for depictions of gods and heroes) - perhaps suggesting that Augustus was more than a mere mortal.</li> <li>• Or does statue post-date Augustus' death?</li> </ul>	<p><b><u>Breastplate - Centre:</u></b></p> <ul style="list-style-type: none"> <li>• A Parthian (with beard &amp; trousers) returns a legionary standard to another figure who holds out arms to receive it.</li> <li>• The recipient could be Tiberius, a general or Mars Ultor.</li> <li>• The recipient wears a Phrygian cap – a hint perhaps at Trojan ancestry.</li> <li>• The scene of the return of the standards is flanked by figures who are personifications of Rome's allies and conquered provinces.</li> </ul>
<p><b><u>Breastplate – Top:</u></b></p> <ul style="list-style-type: none"> <li>• The shoulder straps each have an inward facing sphinx.</li> <li>• Beneath the straps is a representation of the heavens.</li> <li>• A central figure pulls a cloth to represent the skies.</li> <li>• The sun god in chariot, Dawn with a water jug for morning dew, and the moon goddess (Luna) - holding a torch - are also represented.</li> </ul>	<p><b><u>Breastplate – Bottom:</u></b></p> <ul style="list-style-type: none"> <li>• Bottom left – Apollo (Augustus' patron god) rides a griffon.</li> <li>• Bottom centre – a woman holding a cornucopia, could be the goddess Pax, more likely Mother Earth.</li> <li>• Bottom right – Diana (so opposite her brother Apollo) riding her favourite animal, a deer.</li> </ul>
<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Strong military leader.</li> <li>• Diplomatic peace.</li> <li>• Divinely sanctioned rule.</li> </ul>	<p><b><u>Themes:</u></b>          Imperator - military leadership.  <i>Pater Patriae</i> – authority father figure.          Divine – ancestry &amp; favoured by gods.          Peace - stability, prosperity, diplomacy</p>

**Imperial Image**  
**Propertius *Elegies* 3.4 War and Peace**

<p><b><u>Context:</u></b>          What?: A poem anticipating Roman military success and a triumph.          When?: 20 BC.          Who?: Propertius (c.50-15 BC). Little is known of the life of Sextus Propertius. He was probably from Umbria (Italy), of a reasonably wealthy family, and was well-educated. Propertius wrote four books of elegies. The majority of the poems focus on love, but Propertius' patron, Maecenas, seems to have encouraged him to write, on occasion, about Augustus &amp; politics.</p>	<p><b><u>Parthia:</u></b></p> <ul style="list-style-type: none"> <li>• Crassus lost the legionary standards to the Parthians in 53 BC. 40,000 Roman soldiers were killed.</li> <li>• Julius Caesar had planned a campaign against Parthia.</li> <li>• 22-20 BC Augustus also considered action against the Parthians.</li> <li>• In 20 BC Tiberius negotiated the return of the standards.</li> <li>• The return of the standards was presented as Parthia submitting to Roman control, but Parthia remained an independent state.</li> </ul>
<p><b><u>Summary:</u></b>          Caesar (Augustus) is plotting war and will bring the Parthians under Roman power, and avenge Crassus. The poet prays that the day will come when he'll see all the booty and prisoners displayed in a triumphal parade, while watching with his girlfriend. May Venus bless Augustus, but it's enough for Propertius to cheer others on.</p>	<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Praise and admiration for Augustus &amp; planned military exploits.</li> <li>• A positive result for Rome if wrongs are avenged.</li> <li>• Propertius is being patriotic, yet on his own terms.</li> <li>• He remains a poet and a lover, who will watch rather than participate, write rather than fight.</li> <li>• More of a playboy than a soldier, but someone who benefits from the peace that war brings.</li> </ul>
<p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• 'Euphrates' – river in Parthian empire.</li> <li>• 'Ausonian' – poetic name for Italy</li> <li>• 'Mars' – god of war.</li> <li>• 'Sacred Vesta' – goddess of hearth &amp; home.</li> <li>• 'booty', 'horses', 'cheers', 'captive', 'weapons' – these were all features of a triumph or victory parade.</li> <li>• 'names of captured cities' – placards which listed battles and/or the cities that had been captured could be displayed as part of a triumph.</li> <li>• 'trouserer' – Parthians wore trousers unlike Romans</li> </ul>	<p><b><u>Glossary (continued):</u></b></p> <ul style="list-style-type: none"> <li>• 'let it be eternal' – suggesting long life for Augustus &amp; descendants, and hinting at divinity.</li> <li>• 'Venus' – goddess of love, prosperity, victory (the Julian clan claimed descent from Venus).</li> <li>• 'Aeneas' line' – claiming descent from the founder of Rome.</li> <li>• 'Sacred Way' – the Via Sacra, went from the Capitoline Hill to the Forum, and was part of the traditional route of the Roman triumph.</li> </ul>
<p><b><u>Techniques/devices:</u></b></p> <ul style="list-style-type: none"> <li>• 'our god' – claiming divinity for Augustus, something Augustus would have been wary of doing himself.</li> <li>• 'rich India' - exaggeration. Augustus was not planning war in India, but it was the place beyond Parthia.</li> <li>• 'pearl bearing ocean' - emphasises the wealth of faraway places.</li> <li>• 'go, get going', 'Go', 'Set sail' – use of commands (imperatives).</li> <li>• 'Parthia's trophies will get to know' – personification of trophies.</li> </ul>	<p><b><u>Themes:</u></b>          Imperator – strong military leadership; success in war.          Divinity – hints at Augustus' divine connections, and notes ancestry (Aeneas).</p>

## Imperial Image

### Propertius *Elegies* 3.11. Woman's Power

<p><b><u>Context:</u></b>          What?: Poem referencing women's power, Cleopatra, and Roman victory.          When?: c. 23 BC.          Who?: Propertius (c.50-15 BC). Little is known of the life of Sextus Propertius. He was probably from Umbria (Italy), of a reasonably wealthy family, and was well-educated. Propertius wrote four books of elegies. The majority of the poems focus on love, but Propertius' patron, Maecenas, seems to have encouraged him to write about, on occasion, Augustus &amp; politics.</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>Summary:</u></b>          Propertius has been enslaved by love for a woman. He is powerless &amp; compares himself to Jason, Achilles and Hercules, and the women that they fell for. But Propertius need not just think of heroes, since love for Cleopatra had threatened Rome. Dangerous Egypt is then contrasted with a glorious Rome. Actium was a great victory and now all sailors must fear the might of Caesar (Augustus).</p>	<p><b><u>Purpose/Message:</u></b></p> <ul style="list-style-type: none"> <li>• Propertius praises Augustus' victory, making Cleopatra a powerful opponent, and not naming Antony.</li> <li>• Note the strong language associated with Cleopatra – 'whore', 'incestuous', 'foul'. Cleopatra is 'othered' – she was not just a woman, but foreign and barbaric.</li> <li>• Yet the poem starts with the idea that Propertius is under a woman's power, just as Antony was under Cleopatra's power. So is Propertius sympathising with Antony?</li> </ul>
<p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• 'witch of Colchis' – Medea, helped Jason (son of Aeson) capture the Golden Fleece.</li> <li>• 'Penthesilea' – Amazon queen, who assisted Troy in the Trojan war; Achilles killed her, but fell in love on removing her helmet.</li> <li>• 'Danaan' - Greek.</li> <li>• 'Omphale' – Lydian queen to whom Hercules was enslaved for a year.</li> <li>• 'Semiramis' – legendary queen of Assyria, she was said to have restored Babylon, giving it a new city wall, &amp; built a palace in Bactra.</li> <li>• 'obscene husband' – Antony, who was in a bigamous marriage.</li> <li>• 'Alexandria', 'Memphis' – Egyptian cities.</li> <li>• Pompey's three triumphs – Pompey was famed for celebrating three triumphs. He was killed in Egypt (48 BC).</li> </ul>	<p><b><u>Glossary (continued):</u></b></p> <ul style="list-style-type: none"> <li>• 'Naples' – In 50 BC Pompey fell seriously ill in Naples. Propertius implies it would have been better for Pompey to have died then, or submitted to Julius Caesar, rather than be murdered in Egypt.</li> <li>• 'Canopus' – Egyptian town.</li> <li>• 'Philip' – Philip of Macedon from whom Cleopatra claimed descent.</li> <li>• 'Tarquin the Proud' – tyrannical king of early Rome.</li> <li>• 'You fled..' – Cleopatra ordered her troops to withdraw at Actium.</li> <li>• 'Curtius', 'Decius', 'Horatius', 'Corvus' – all famed heroes of Rome's past.</li> <li>• 'Scipio's ships', 'Camillus' standards', 'Bosphorus', 'Hannibal', 'Syphax', 'Pyrrhus' – Propertius lists other great Roman victories, gains and booty, but these hardly compare to one day at Actium.</li> </ul>
<p><b><u>Techniques/Devices:</u></b></p> <ul style="list-style-type: none"> <li>• 'Why do you wonder..?', 'Why should I seize..?', 'Where are Scipio's...?' – a series of rhetorical questions.</li> <li>• 'break the yoke...' – metaphor.</li> <li>• 'sailor...soldier' – analogy.</li> <li>• 'Jupiter/Anubis'; 'Tiber/Nile'; 'trumpet/sistrum'; 'Liburnian (type of boat) prow/poled barge'; 'mosquito nets/Tarpeian rock' – a series of contrasts between Rome and Egypt.</li> </ul>	<p><b><u>Themes:</u></b>          Imperator - war, strong military leadership.          Actium – key victory, long remembered and praised.</p>

**Imperial Image**  
**Propertius *Elegies* 3.12 Chaste and faithful Galla**

<p><b><u>Context:</u></b>          What?: Poem exploring military absence, and wifely devotion.          When?: 20 BC.          Who?: Propertius (c.50-15 BC). Little is known of the life of Sextus Propertius. He was probably from Umbria (Italy), of a reasonably wealthy family, and was well-educated. Propertius wrote four books of elegies. The majority of the poems focus on love, but Propertius' patron, Maecenas, seems to have encouraged him to write about, on occasion, Augustus &amp; politics.</p>	<p><b><u>Parthia:</u></b></p> <ul style="list-style-type: none"> <li>• Crassus lost the legionary standards to the Parthians in 53 BC. 40,000 Roman soldiers were killed.</li> <li>• 22-20 BC Augustus also considered action against the Parthians.</li> <li>• In 20 BC Tiberius negotiated the return of the standards.</li> <li>• Poem dates to year of negotiations, presumably prior to the settlement.</li> <li>• The return of the standards was presented as Parthia submitting to Roman control, but Parthia remained an independent state.</li> </ul>
<p><b><u>Summary:</u></b>          Postumus how can you leave your wife to go off on campaign? You're chasing spoils and neglecting a faithful wife. She will pine away for you and worry about you dying.          Yet she stays loyal. While you're away acting like Ulysses/Odysseus, Galla will be more faithful than Penelope.</p>	<p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• 'Postumus, how could you..?' - direct address, rhetorical question.</li> <li>• 'Araxes' – river in Parthia.</li> <li>• 'Medes' – ancient people/race connected to Parthia.</li> <li>• 'You ...will drink/she ...will pine' - a contrast between Postumus and Galla.</li> <li>• 'Ulysses' - Odysseus.</li> <li>• 'Cicones', 'Polyphemos', 'Circe', 'Scylla', 'Charybdis', 'Lampetie', 'Calypso', 'Sirens' – all references to characters and events in Homer's <i>Odyssey</i>, and thus the challenges and temptations (and slow journey) that kept Odysseus apart from Penelope.</li> <li>• 'Penelope' – famed for her loyalty and faithfulness.</li> </ul>
<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Suggests negative aspects of Augustan military campaigns - risk to life, anxious relatives.</li> <li>• Some soldiers never return, and for what benefit? – only booty and greed.</li> <li>• Love is more important than war.</li> <li>• Could be seen as condemning soldiers – 'may all you greedy ones perish'.</li> <li>• But Postumus is compared to Ulysses – so is he a hero after all?</li> <li>• And Galla is a model wife.</li> </ul>	<p><b><u>Themes:</u></b>          War - conflict, military challenges, threats to Rome.          Family – chastity, loyalty, virtue.</p>

## Imperial Image

### Propertius *Elegies* 4.6. The Temple of Palatine Apollo

<p><b><u>Context:</u></b>          What?: Poem glorifying temple of Apollo and the Battle of Actium.          When?: c. 16 BC. Written to coincide with the Actian Games – held in Nikopolis, city founded near site of the Battle of Actium.          Who?: Propertius (c.50-15 BC). Little is known of the life of Sextus Propertius. He was probably from Umbria (Italy), of a reasonably wealthy family, and was well-educated. Propertius wrote four books of elegies. The majority of the poems focus on love, but Propertius’ patron, Maecenas, seems to have encouraged him to write about Augustus &amp; politics on occasion.</p>	<p><b><u>Apollo:</u></b></p> <ul style="list-style-type: none"> <li>• God favoured by Augustus.</li> <li>• Temple of Apollo opened in 28 BC on Palatine Hill, adjacent to Augustus’ home.</li> <li>• Actian Games honoured Apollo. Held every four years, the games included athletic contests, musical competitions, horse racing, and mock sea battles.</li> </ul>
<p><b><u>Summary:</u></b>          The poem begins with a sacrifice at the Temple of Apollo &amp; evokes the muse Calliope. It then retells the story of the Battle of Actium – with the Romans supported by the gods. Apollo appears and speaks to Augustus, praising him and declaring allegiance. With Apollo’s help the battle is won. Having sung enough of war, the poem returns to festivities and the benefits of peace.</p>	<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Augustus’ strong ties to Apollo.</li> <li>• Augustus is favoured by the gods.</li> <li>• Augustus is a successful military leader.</li> <li>• Celebrates peace.</li> <li>• Antony not named, but Cleopatra is not such a powerful enemy as in <i>Elegy</i> 3.11.</li> <li>• Note reference to Bacchus – is this an oblique reference to Antony?</li> </ul>
<p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• ‘Philetas’ – Greek poet &amp; scholar; contrasting Greek and Roman symbols of greatness.</li> <li>• ‘heifer’, ‘incense’, ‘flute’, ‘altars’ – note all the aspects of sacrificial ritual.</li> <li>• ‘laurel’ – used to sprinkle water in sacrifice, but also a symbol of military victory.</li> <li>• ‘Calliope’ – muse of epic (not elegiac) poetry. Is Propertius trying to elevate his poem?</li> <li>• ‘Phoebus’ – Apollo.</li> <li>• ‘Weight of pine’ – ships.</li> <li>• ‘Fortune’ – personification.</li> <li>• ‘Trojan Quirinus’ – Romulus.</li> <li>• ‘Nereus’ - son of Earth and Sea.</li> <li>• ‘Delos’ – Apollo’s island of birth.</li> <li>• ‘Agamemnon’ – During the Trojan War, Apollo caused a plague in the Greek (Dorian) camp because Agamemnon condemned a prophetess to death.</li> <li>• ‘Python’ – Apollo killed a giant python at Delphi &amp; established his oracle there.</li> </ul>	<p><b><u>Glossary (continued):</u></b></p> <ul style="list-style-type: none"> <li>• ‘Alba Longa’ – city founded by Aeneas on the site of Rome.</li> <li>• ‘Centaur’ – half man, half horse; barbaric creatures said to have been painted on Antony and Cleopatra’s ships.</li> <li>• ‘laurelled hand’ – symbol of religious sacrifice.</li> <li>• ‘Jugurtha’ – defeated by Marius (105 BC) &amp; paraded in triumph; implication that Jugurtha was a more worthy opponent because he was a man.</li> <li>• ‘lyre’, ‘white robes’, ‘roses’, ‘saffron’ – imagery of celebration.</li> <li>• ‘Bacchus’ – Antony’s patron god. Is this a reminder of civil war? Or that Augustus has reunited the gods?</li> <li>• ‘Sycambri’ – German tribe which tried to invade Roman Gaul in 16 BC.</li> <li>• ‘Cephean Meroe’ – Ethiopian king who tried to invade Roman Egypt in 22 BC.</li> <li>• ‘grandsons’ – Gaius &amp; Lucius Caesar, adopted 17 BC.</li> </ul>
	<p><b><u>Themes:</u></b>          Emperor – strong military leader, war.          Actium – famous victory.          Religion – religious leadership, favoured by the gods.          Peace – stability, benefits of war.</p>

**Imperial Image**  
**Ovid *Metamorphoses* 15.745-870**

<p><b><u>Context:</u></b>          What?: Extract from Book 8 of the 15 book work – <i>Metamorphoses</i>. An epic poem that provides a narrative of myths from the creation of the world to the deification of Julius Caesar. The extract focuses on Julius Caesar.          When?: c. AD 8          Who?: Publius Ovidius Naso (43 BC – AD 17/18). From the Italian town of Sulmo, Ovid was born into an equestrian family. He pursued poetry rather than a legal or political career. He fell from favour, and was exiled to the Black Sea in AD 8.</p>	<p><b><u>Julius Caesar:</u></b></p> <ul style="list-style-type: none"> <li>• Lived 100 BC to 44 BC.</li> <li>• The relationship with Julius Caesar was an essential aspect of Augustus’ route to power.</li> <li>• Octavian set out to avenge the assassination of his adopted father, and exploited the popularity of Julius Caesar.</li> <li>• Julius Caesar was declared a god (42 BC).</li> <li>• As a god, Julius Caesar was beyond reproach &amp; furnished Augustus with divine connections.</li> </ul>
<p><b><u>Summary:</u></b>          Caesar is a god, set among the stars, not just because of his military victories but because he is the father of Augustus. When Venus learned that Julius Caesar was to be killed, she was frantic &amp; recalled the suffering of her favoured beings, but the other gods did not listen, since Julius Caesar’s death was fated to happen, and omens foretold it. Jupiter reassured Venus that the death would be avenged, that Caesar would be deified, with his descendant bringing peace and virtue, and living to a ripe old age. Venus then carried Julius Caesar’s spirit heavenwards, shining like a star. From the heavens Julius Caesar now delights in being surpassed by Augustus. So may the gods let Augustus stay on earth for a long time before he too ascends to heaven.</p>	<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Celebrates Augustus’ relationship to a god.</li> <li>• Implies that the reason for Caesar’s deification was Augustus.</li> <li>• Glosses over the details of Julius Caesar’s life; successful battles/campaigns are noted, but there are no references to civil wars &amp; dictatorship.</li> <li>• Turns the assassination into a legend, by placing it alongside the myth of Aeneas.</li> <li>• The deification is prophesised by the chief god, thus legitimizing Augustus’ own actions as the avenger of his ‘father’.</li> <li>• The gods praise Augustus &amp; his achievements, and assert that he too will become a god.</li> </ul>
<p><b><u>Glossary:</u></b></p> <ul style="list-style-type: none"> <li>• ‘Aesculapius’ – god of medicine, introduced to Rome in 293 BC.</li> <li>• ‘Britons’, ‘Nile’ (Egypt), ‘Numidia’, ‘Pontus’ – listing of Julius Caesar’s major victories/campaigns.</li> <li>• ‘Quirinus’ – poetic allusion to Rome.</li> <li>• ‘Diomedes’ – Greek who fought in Trojan war, including against Aeneas.</li> <li>• ‘Ancient sisters’ – the Fates.</li> <li>• ‘Stygian’ – the Styx was a river in the underworld.</li> <li>• ‘Atrides’ - Menelaus.</li> </ul>	<p><b><u>Glossary (continued):</u></b></p> <ul style="list-style-type: none"> <li>• ‘Mutina’, ‘Philippi’, ‘Sicilian’, ‘Egyptian’ – Augustus’ great victories; parallels the earlier listing of Julius Caesar’s campaigns.</li> <li>• ‘Atreus’, ‘Aegeus’ &amp; ‘Peleus’ – were all outdone by their sons.</li> <li>• ‘Saturn’ – Augustus is compared to Jupiter (Jove) who surpassed his father (Saturn).</li> <li>• ‘exalts him despite himself’ – fame makes Augustus more honoured than Julius Caesar, but Augustus remains a respectful son.</li> </ul>
<p><b><u>Metamorphoses:</u></b>          Major theme of work overall is transformation and change. Many of the mythical metamorphoses – that often see beings changed into animals, trees and plants - are slow and painful, and even after the change something of the original is retained. So is Ovid hinting that despite Augustus’ transformation (into a peaceful, caring, father and god-like figure), the ruthless Octavian may still be present?</p>	<p><b><u>Themes:</u></b>          Religion – divine descent, divine favour.          Imperator – war, military success.          Peace – stability, law and order.          Family – connections, ancestry.</p>

**Imperial image**  
**Suetonius *Life of Augustus***

<p><b><u>Context:</u></b>          What?: Biography of Augustus. Part of a collection of 12 biographies known as the ‘Twelve Caesars’, starting with Julius Caesar and ending with Domitian.          When?: Early second century CE.          Who?: Gaius Suetonius Tranquillus (c.AD 69 – c. AD 122). Suetonius was of equestrian status, and lived and served under the emperor Hadrian.</p>	<p><b><u>Sources:</u></b></p> <ul style="list-style-type: none"> <li>• Unsure what information Suetonius used, since most of it does not survive, and he rarely identifies sources.</li> <li>• Suetonius would have had access to public documents, letters &amp; biographies.</li> <li>• As well as gossip &amp; hearsay.</li> <li>• But main ‘facts’ were in the public domain – so he could not make things up.</li> <li>• This is Suetonius’ version and interpretation, not an objective account.</li> </ul>
<p><b><u>Content:</u></b>          7 – Augustus’ name changes          8 – brief summary of Augustus’ life.          9 – the civil war.          10- Mutina.          11 – claims of treachery.          17 – victory over Antony &amp; Cleopatra.          20 – imperial campaigns.          22 – peace &amp; triumphs.          26 – consulships.          28 – sole ruler.          29 – public works.          31- religious reforms &amp; memorials.          34 – revision of laws.          53 – public manner.          56 – respect for law &amp; customs.          57 – public marks of affection.          58 – father of country.          64 – grandchildren.          65 – deaths and scandals.          68 – accusations of homosexuality &amp; effeminacy.          69 – adulteries.          70 – other vices.          71 – reputation.          95 – omens of his power.</p>	<p><b><u>Tone/Message:</u></b></p> <ul style="list-style-type: none"> <li>• Notes the changing image of Augustus, and aspects of his legacy.</li> <li>• Not writing to flatter or win favour, but still living under the system of government which Augustus had effectively founded.</li> <li>• Writing from chronological distance; 100 years after Augustus’ death the true nature of imperial power was known.</li> <li>• Is clear that Augustus ruled &amp; kept power in his own hands – and that he did not restore the Republic.</li> <li>• Acknowledges Augustus’ military achievements – but notes rumours that he ran away at Mutina, and that most campaigns were not led by him.</li> <li>• Identifies that there were civil conflicts/wars &amp; lists them all, noting that Augustus’ motivation was to avenge his father.</li> <li>• Suggests that the moral legislation was unpopular with the people.</li> <li>• Is positive on Augustus’ role in Roman religion- revision of ancient rites, restoring of temples etc.</li> <li>• Notes that Augustus could be reasonable &amp; humble.</li> <li>• Includes scandalous anecdotes, about, e.g. adultery, gambling; and familial disappointments.</li> </ul>
	<p><b><u>Themes:</u></b>          Emperor          Religion  <i>Pater Patriae</i>          Family          Morality</p>



## Imperial Image

### The Forum of Augustus

<p><b><u>Context:</u></b>          What?: A forum – an open public multi-purpose space.          When?: Began 20 BC, inaugurated 2 BC.          Where?: Rome – adjacent to the Forum of Julius Caesar, and close to Forum Romanum (the original and ancient forum space of Rome)</p>	<p><b><u>Form:</u></b></p> <ul style="list-style-type: none"> <li>• A rectangular open space.</li> <li>• Flanked by two long porticoes, each with a semi-circular exedra.</li> <li>• Temple to Mars Ultor at one end.</li> <li>• Central courtyard had a central statue.</li> <li>• A large fire wall lay behind the temple.</li> </ul>
<p><b><u>Temple of Mars Ultor:</u></b></p> <ul style="list-style-type: none"> <li>• Vowed before Battle of Philippi (42 BC).</li> <li>• Raised on a platform.</li> <li>• Accessed by wide flight of steps.</li> <li>• Eight columns at front and eight down the sides.</li> <li>• Flooring a mixture of coloured marbles.</li> <li>• Contained a cult statue of Mars the Avenger.</li> <li>• The latter was flanked by statues of Venus Genetrix and the deified Julius Caesar. So all gods connected to the Julian clan.</li> </ul>	<p><b><u>Porticoes:</u></b></p> <ul style="list-style-type: none"> <li>• Supported by columns, the porticoes and exedras were open to the forum, but provided some shade and shelter.</li> <li>• The porticoes were lined with statues, creating gallery displays of famous Romans.</li> <li>• The statues included Augustus’ ancestors and illustrious men from Rome’s history.</li> <li>• The West portico included a very large statue of Augustus.</li> <li>• The West exedra had a statue of Aeneas &amp; his descendants.</li> <li>• The East exedra had a statue of Romulus.</li> </ul>
<p><b><u>Centre of courtyard:</u></b></p> <ul style="list-style-type: none"> <li>• One central statue in the centre of the open forum space.</li> <li>• Augustus riding a chariot drawn by 4 horses.</li> <li>• Inscription: PATER PATRIAE</li> </ul>	<p><b><u>Temple Use:</u></b></p> <ul style="list-style-type: none"> <li>• Associated with military strategy e.g. was where Senate met when decisions of war were taken.</li> <li>• Captured arms &amp; booty stored there.</li> <li>• Parthian Standards put there.</li> </ul>
<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Gift to the city of Rome.</li> <li>• Fulfilling vow and noting the defeat of Rome’s enemies.</li> <li>• Embellishing the city.</li> <li>• Providing an amenity.</li> <li>• Displaying divine connections, and honouring the gods</li> <li>• Celebrating Roman history (especially through the statuary) and Augustus’ place within that history.</li> </ul>	<p><b><u>Themes:</u></b>          Divine – ancestry &amp; favoured by gods.          Religion - religious leader, respect for the gods.          Emperor – strong military leader.  <i>Pater Patriae</i> – authority, father figure.</p>



## Imperial Image

### Coin: Octavian/Restorer of laws and rights

<p><b><u>Context:</u></b>          What?: Aureus coin, of unknown mint.          When?: 28 BC.</p>	<p><b><u>Principes:</u></b></p> <ul style="list-style-type: none"> <li>• In 28 BC Octavian was elected <i>princeps senatus</i>.</li> <li>• Octavian also remained as consul.</li> <li>• In 27 BC Octavian gave up all unconstitutional powers.</li> <li>• Octavian giving impression that he would not hold absolute power indefinitely.</li> </ul>
<p><b><u>Obverse:</u></b></p> <ul style="list-style-type: none"> <li>• Head of Octavian/Augustus.</li> <li>• Octavian wears a laurel wreath – symbol of victory and honour (the previous year he had celebrated a triple triumph).</li> <li>• IMP CAESAR DIVI F COS VI – Emperor Caesar, son of a god, consul for the sixth time.</li> </ul>	<p><b><u>Reverse:</u></b></p> <ul style="list-style-type: none"> <li>• Octavian seated on a magistrate’s chair.</li> <li>• He holds a scroll in his right hand.</li> <li>• At his feet is a magistrate’s document box.</li> <li>• LEGES ET IVRA P R RESTITVIT – He restored to the Roman people their laws and rights.</li> </ul>
<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Stable military and political leadership.</li> <li>• A peace-time magistrate and politician.</li> <li>• Restorer of laws and rights of the Roman people.</li> <li>• Depicted as a consul undoing the unconstitutional laws of the civil wars.</li> <li>• Suggesting the restoration of the Republic.</li> </ul>	<p><b><u>Themes:</u></b>          Leadership – political, constitutional, also military (Imperator).          Peace – benefits of peace and stability.          Religion – divine descent acknowledged.</p>

## Imperial Image

### Coin: Augustus/Comet

<p><b><u>Context:</u></b>          What?: Denarius coin, from the Spanish mint.          When?: c. 19-18 BC.</p>	<p><b><u>Julius Caesar:</u></b></p> <ul style="list-style-type: none"> <li>• Lived 100 BC to 44 BC.</li> <li>• The relationship with Julius Caesar was an essential aspect of Augustus’ claim to rule.</li> <li>• Julius Caesar was declared a god (42 BC).</li> <li>• In 44 BC a comet had appeared during commemorative games, held a few months after Caesar’s death.</li> <li>• As a god, Julius Caesar was beyond reproach &amp; furnished Augustus with divine connections.</li> </ul>
<p><b><u>Obverse:</u></b></p> <ul style="list-style-type: none"> <li>• Head of Augustus.</li> <li>• Augustus sports a laurel wreath – symbol of victory and honour.</li> <li>• CAESAR AVGVSTVS.</li> </ul>	<p><b><u>Reverse:</u></b></p> <ul style="list-style-type: none"> <li>• Eight point star.</li> <li>• Top point is ablaze – as if the tail of a comet.</li> <li>• DIVVS IVLIVS – divine Iulius.</li> </ul>
<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"> <li>• Connects Augustus with Julius Caesar.</li> <li>• Celebrates divinity of Julius Caesar, and thus Augustus’ descent from a god.</li> <li>• Uses a star/comet to represent divinity rather than a portrait of a mortal man.</li> </ul>	<p><b><u>Themes:</u></b>          Religion - connections to the gods, divine descent.          Leader – strong and honoured leader</p>

## Imperial Image:

### Coin: Augustus/Gaius and Lucius Caesar

<p><b><u>Context:</u></b> What?: Aureus coin, from the Lyon mint. When?: c. 2 BC – 4 AD.</p>	<p><b><u>Gaius and Lucius Caesar:</u></b></p> <ul style="list-style-type: none"><li>• Gaius and Lucius Caesar were Augustus' grandsons.</li><li>• They were the children of Julia and Agrippa.</li><li>• They were formally adopted by Augustus in 17 BC.</li><li>• Lucius died 2 AD, Gaius in 4 AD.</li></ul>
<p><b><u>Obverse:</u></b></p> <ul style="list-style-type: none"><li>• Head of Augustus.</li><li>• Augustus wears an oak wreath (civic crown).</li><li>• CAESAR AVGVSTVS DIVI F PATER PATRIAE – Caesar Augustus, son of a god, father of the country/state.</li></ul>	<p><b><u>Reverse:</u></b></p> <ul style="list-style-type: none"><li>• Standing figures of Gaius and Lucius Caesar.</li><li>• Each holds a spear and sword – may represent their military training or honours given by Roman nobles.</li><li>• Between the figures a <i>simpulum</i> and <i>lituus</i> – suggesting membership of priestly colleges.</li><li>• <i>Simpulum</i> – a ladle used for pouring libations at sacrifices.</li><li>• <i>Lituus</i> – a crooked religious wand, used by augurs to mark out space in the sky.</li><li>• AVGVSTI F COS DESIG PRINC IVVENT C L CAESARIS – Augustus' sons, consuls designate, first among the young, Gaius and Lucius Caesar.</li></ul>
<p><b><u>Message:</u></b></p> <ul style="list-style-type: none"><li>• Past, present and future – Augustus is represented as a son (of a god), and now a father.</li><li>• Message of continuity and thus stability for Rome.</li><li>• Augustus as a father-like (<i>pater patriae</i>) and divinely descended leader.</li><li>• Gaius and Lucius are distinguished by titles (though yet to hold office).</li><li>• They, like Augustus, are 'princeps' (if only of the young).</li><li>• Religious piety is associated with the princes.</li></ul>	<p><b><u>Themes:</u></b> Religion - piety to the gods, religious devotion, divine descent. Leadership - stability, planning for succession. Family - idealised relationships, family continuity. <i>Pater Patriae</i> – authority, father-figure.</p>