

External assessment

Stimulus book

Ancient History

General instruction

- Work in this book will not be marked.



Queensland
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Source 1

Excerpts from Cicero's 'The Third Philippic' in *The Orations of Marcus Tullius Cicero*

... I saw that a nefarious¹ war against our altars and our hearths, against our lives and our fortunes, was, I will not say being prepared, but being actually waged by a profligate² and desperate man [Mark Antony].

...

Caius Caesar³ [Augustus], a young man, or, I should rather say, almost a boy ... with an incredible and godlike degree of wisdom and valor, at the time when the frenzy of Antonius [Mark Antony] was at its height, and when his cruel and mischievous return from Brundisium [in southern Italy] was an object of apprehension to all, while we neither desired him to do so, nor thought of such a measure, nor ventured even to wish it, (because it did not seem practicable), collected a most trustworthy army from the invincible body of veteran soldiers, and has spent his own patrimony⁴ in doing so.

...

And from this calamity Caesar has delivered the republic ... And if he had not been born in this republic we should, owing to the wickedness of Antonius, now have no republic at all

...

And to him we must, O conscript fathers [senators] ... this day give authority, so that he may be able to defend the republic, not because that defence has been voluntarily undertaken by him, but also because it has been entrusted to him by us.

Source: Cicero, 'The Third Philippic', *The Orations of Marcus Tullius Cicero*, CD Yonge (trans.), 1856.

Context statement

Cicero made this speech to the Senate in December 44 BCE. Julius Caesar had been assassinated in March 44 BCE. Marcus Tullius Cicero (106 BCE – 43 BCE) was an influential senator renowned for his skills as a public speaker. He held many important positions in the Roman state including consul and proconsul of a province.

1 wicked and criminal

2 depraved

3 also referred to as Octavian, later Caesar Augustus

4 inheritance

Source 2

Excerpt from *Augustus: Introduction to the life of an emperor*

In the republic, *principes* were known to have been the noblest and most influential members of the aristocracy who, because of their merits and ability to influence others, were held in the highest esteem. That ability was *auctoritas*, another key term and concept used by Augustus ... It served Augustus to emphasize the distinction, in the final section of the *Res Gestae* ... between the power of a magistrate (*potestas*) and *auctoritas*. The former was institutional but also limited, whereas *auctoritas* was rooted in personal leadership qualities and initiative and actually reached further. *Potestas* was a static power; *auctoritas*, a dynamic and performative¹ one, which therefore ... constantly had to be earned anew.

Source: Galinsky, K 2012, *Augustus: Introduction to the life of an emperor*.

Context statement

Karl Galinsky is a professor in the Department of Classics at the University of Texas at Austin. He has written and edited multiple books and journal articles on Roman history.

Source 3

Excerpt from the *Res Gestae Divi Augusti*

In my sixth and seventh consulates (28–27 BCE), after putting out the civil war, having obtained all things by universal consent, I handed over the state from my power to the dominion of the senate and Roman people ... After that time, I exceeded all in influence [*auctoritas*], but I had no greater power [*potestas*] than the others who were colleagues with me in each magistracy.

Source: Augustus, *Res Gestae Divi Augusti (The Deeds of the Divine Augustus)*, T Bushnell (trans.), 1998.

Context statement

The *Res Gestae* is Augustus's account of his achievements. He left instructions for it to be inscribed on bronze pillars at the entrance to his mausoleum. Copies were also set up throughout the Roman Empire.

¹ comes into being through the act of doing (performing) it

Source 4

Excerpt from 'The Caesars' in *The Works of the Emperor Julian*

Octavian [Augustus] with his usual sagacity¹ understood this, so without stopping to say anything that did not concern himself, he began [speaking to the gods]: "... Like the noble Alexander here I was but a youth when I was called to govern my country ... But since I saw that more than once Rome had been brought to the verge of ruin by internal quarrels, I so administered her affairs as to make her strong ... for all time, unless indeed, O ye gods, you will otherwise. For I did not give way to boundless ambition and aim at enlarging her empire at all costs, but assigned for it two boundaries defined as it were by nature herself, the Danube² and the Euphrates³. Then after conquering the Scythians and Thracians⁴ I did not employ the long reign that you gods [granted] me in making projects for war after war, but devoted my leisure to legislation and to reforming the evils that war had caused ... if I may make bold to say so, I was better advised than any who have ever administered so great an empire. For some of these [other leaders], when they might have remained quiet and not taken the field, kept making one war an excuse for the next ... When I reflect on all this I do not think myself entitled to the lowest place [in the competition]."

Source: Julian, 'The Caesars', *The Works of the Emperor Julian*, vol. 2, WC Wright (trans.), 1913.

Context statement

Julian was the Roman Emperor from 361 – 363 CE. 'The Caesars' is a comedy he wrote for the festival of Saturnalia (held in honour of the god Saturn) in December 361 CE. The play is about a banquet attended by a number of gods, some past Roman leaders including Augustus (called Octavian in the play) and the Macedonian king, Alexander the Great. The gods decide to hold a competition to decide the best leader. Augustus does not win the competition.

1 wisdom

2 river in Germany

3 river in Middle East

4 tribes in the east

Source 5

Excerpt from Horace's Epistle 1 'To Augustus'

Caesar [Augustus], I would sin against the public good if I
Wasted your time with tedious chatter, since you
Bear the weight of such great affairs, guarding Italy
With armies, raising its morals, reforming its laws.
Romulus, Father Liber, and Pollux and Castor¹,
Were welcomed to the gods' temples after great deeds ...
We though will load you while here [on Earth] with timely honours ...
Acknowledging none such has risen or will arise.

[Horace explains that Augustus deserves a greater poet]

... I'd prefer to compose tales of great deeds, ... of the end
Of all war, throughout the world, by your command,
Of the iron bars that enclose Janus², guardian of peace,
Of Rome, the terror of the Parthians, ruled by you,
If I could do as much as I long to: but your greatness
Admits of no lowly song [simple poem], nor does my modesty
Dare to attempt a task my powers cannot sustain.

Source: Horace, 'Horace: The Epistles Book II: Epistle I', *Poetry in Translation*, AS Kline (trans.) 2005.

Context statement

Horace (65 BCE – 8 BCE) was a Roman poet who was part of a group of writers collected around Augustus by Maecenas (Augustus's friend and patron of writers). The Epistles are verse letters, poems presented as letters. This poem was likely published sometime after 14 BCE.

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- 1 worshipped by Romans. Romulus — Rome's legendary first king, a mortal who became a god; Father Liber — patron god of plebeians, identified with Greek god Dionysus (who had a mortal parent); Pollux and Castor — twin half-brothers and protectors of knights (equites) and sailors, Castor was the son of a mortal.
 - 2 god of doors and gates, associated with beginnings and endings; the gates (doors) of the temple of Janus Geminus were closed in times of peace

Source 6

Excerpt from *Dio's Roman History*

After this he [Augustus] became censor with Agrippa [29 BCE] as his colleague, and in addition to other reforms which he instituted, he purged the senate. For as a result of the civil wars a large number of knights and even ... foot soldiers were in the senate without justification in merit, so that the membership of that body had swollen to a thousand. Now though it was his wish to remove these men, he did not erase any of their names himself, but urged them rather, on the strength of their own knowledge of their families and their lives, to become their own judges; he thus first persuaded some fifty of them to withdraw from the senate voluntarily, and then compelled one hundred and forty others to imitate their example ... And Caesar [Augustus] caused some other men to become senators ... In addition to these measures he forbade all members of the senate to go outside Italy, unless he himself should command or permit them to do so.

Source: Cassius Dio, *Dio's Roman History*, Vol VI, Book LII, Section 42, E Cary (trans.), 1917.

Context statement

Cassius Dio (c. 164 CE – after 229 CE) was a Greek-born Roman senator. He held many important positions including legate, consul and proconsul. He wrote an 80-book history of Rome from mythical times to 229 CE. Cassius Dio drew on earlier histories for information about events before his time.

Source 7

Excerpt from *Civic Patronage in the Roman Empire*

The corporate prestige of the Senate was guaranteed, but the range and nature of its *auctoritas* diminished; leading senators were allowed to gain the prestige of the office, but found the exercise of their *imperium* to be constrained formally and informally ... To rule the empire the Princeps needed the cooperation of that quintessentially aristocratic body (the Senate) because it incorporated the administrative tradition and the experience of all individual magistrates. Augustus was, moreover, an aristocrat and naturally looked to aristocrats for support and honor. Finally, the very propaganda he had employed in his war against Antonius had stressed the triumph of Italy and of Italian political values over those of Egypt and the monarchic.

Source: Nicols, J 2013, *Civic Patronage in the Roman Empire*.

Context statement

John Nicols is Professor Emeritus of History & Classics at the University of Oregon's Department of History. He has published multiple works on the Roman Empire.

Source 8

Excerpt from 'The role of the senate in the Augustan regime'

... it was important to [Augustus] not merely to preserve the forms of the old Republic, so far as that was compatible with the retention of personal power, but also to do all he could to make his policies acceptable to upper-class opinion, which was represented in the senate, and at times perhaps to conform to that opinion. On receiving the appellation¹ of *pater patriae*, an honour which marks the climax of his *Res Gestae*, Augustus expressed the hope that he might retain the approval of the senate to the end of his life (Suetonius² 58.2). That was a wise objective: a régime based on its consent was likely to be more durable.

Source: Brunt PA 1984, 'The role of the senate in the Augustan regime', *Classical Quarterly*.

Context statement

Professor Peter Brunt was a scholar of Ancient History at Oxford University. He published multiple works on Greek and Roman history.

1 title

2 wrote a biography of Augustus

References

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