

External assessment 2023

Stimulus book

Ancient History

General instruction

- Work in this book will not be marked.

Source 1

Excerpt from Clarke's 'Poets and patrons at Rome'

The relation of poet to patron¹ was complicated by the establishment of the principate. There were still patrons, but there was always someone above them with a prior claim to be immortalized.

The poets all wanted to have the ear of Augustus and to be rewarded for their verses. They recited before him, and he listened patiently, but disliked having any but the best poets writing about him. His favourites were Virgil and Varius, and he duly rewarded them ... [Horace] praised Augustus often enough, and evidently met with his approval, for, according to Suetonius, Augustus enriched him with [gifts]. Horace showed his sense of obligation by leaving all his property to [Augustus] ... Virgil left one quarter of his [money and property] to Augustus and one-tenth to [Maecenas, patron and friend of Augustus], which we can probably take as a gauge of his relative obligations to his two patrons.

Source: Clarke, ML 1978, 'Poets and patrons at Rome', *Greece and Rome*.

Context statement

Clarke has written numerous works on Ancient Rome.

1 a person who gives financial or other support

Source 2

Excerpt from Suetonius's *The Lives of the Twelve Caesars*

When the news [of the defeat of the General Varus at the Battle of the Teutoberg Forest] came, [Augustus] ordered that watch be kept by night throughout the city, to prevent outbreak, and prolonged the terms of the governors of the provinces, that the allies might be held to their allegiance by experienced men with whom they were acquainted ... In fact, they say that he was so greatly affected [by the loss of his soldiers] that for several months ... he cut neither his beard nor his hair, and sometimes he would [beat] his head against a door, crying: '... Varus, give me back my legions!' And he observed the day of the disaster each year as one of sorrow and mourning.

He made many changes and innovations in the army ... He [inflicted] the strictest discipline. It was with great reluctance that he allowed even his generals to visit their wives, and then only in the winter season. He sold a Roman knight and his property at public auction, because he had cut off the thumbs of two young sons, to make them unfit for military service ... He dismissed the entire tenth legion in disgrace, because they were insubordinate, and others too, that demanded their discharge in an insolent fashion, he disbanded without the rewards which would have been due for faithful service ... When centurions left their posts, he punished them with death, just as he did the rank and file; for faults of other kinds he imposed ... penalties, such as ordering [the soldiers] to stand all day long before the general's tent, sometimes in their tunics without their sword-belts, or again holding ten-foot poles or even a [lump] of earth.

Source: Suetonius, *The Lives of the Twelve Caesars*, translated by JC Rolfe, 1913.

Context statement

Suetonius (c. 69 CE – after 122 CE) was a biographer who wrote *The Lives of the Twelve Caesars* about the personal and public lives of Roman emperors, including Augustus. Suetonius undertook extensive research and had access to public records and many personal documents of the emperors, including Augustus's letters, autobiography and will. The public displays of mourning described by Suetonius in this excerpt were common following the death of a family member in ancient Rome.

Source 3

Excerpt from Appian's *The Illyrian Wars*

When Augustus had made himself master of everything, he informed the Senate ... that he had freed Italy from the savage tribes that had so often raided it. He overcame [the tribes] in one campaign ... From these tribes he exacted the tributes they had been failing to pay ... Others which had revolted ... who inhabited islands and practised piracy, he destroyed utterly, putting the young men to death and selling the rest as slaves ... [Two tribes] dwelling within the Alps, surrendered themselves to him at his approach. The Arrepini, who are the most numerous and warlike of the [tribes of Illyria took] themselves from their villages to their city, but when he arrived there they fled to the woods. Augustus took the city, but did not burn it, hoping that they would deliver themselves up, and when they did so he allowed them to occupy it.

Source: Appian, 'Chapter IV' in *The Illyrian Wars*, translated by H White, 1899.

Context statement

Appian of Alexandria (c. 95 CE – c. 165 CE) was a Greek historian who became a Roman citizen and advocate (lawyer) and wrote *The Civil Wars* (published before 162 CE). This excerpt is about Augustus's treatment of Illyricum, a province in the Roman Empire, between c. 35 BCE – c. 33 BCE. Appian used the work of a variety of Greek and Roman authors, including Augustus (who died in 14 CE), but has been criticised for reducing the extensive source material into a single work.

Source 4

Excerpt from an inscription dated to 9 BCE

It was decreed by the Greeks in Asia [westernmost Roman province in Asia Minor] ...

Whereas Providence,² which has arranged all things of our life, has eagerly and most [enthusiastically] mustered the most perfect good for our lives by giving us Augustus, whom she filled with virtue for the benefit of mankind, sending him as a [saviour], both for us and those after us, that he might end war and set all things in order; and

Whereas Caesar [i.e. Augustus], when he appeared, surpassed the hopes of all those who anticipated good tidings, not only surpassing all benefactors before him but not even leaving those to come any hope of surpassing him; and

Whereas the birthday of the god [i.e. Augustus] was the beginning for the world of the good news that came by reason of him ...

Therefore, with good fortune and for our deliverance, it was decreed by the Greeks in Asia, that the New Year for all cities should begin on 23 September, which is the birthday of Augustus.

Source: *Orientis Graeci Inscriptiones Selectae*, translated by W Dittenberger, 1905.

Context statement

This inscription, dated to approximately 9 BCE, was located on a stele (stone panel with an inscription) in a temple dedicated to Roma (female deity) and Augustus in Pergamon (Greek city in Asia Minor).

This decree was enacted by the assembly of Asia during the reign of Augustus, in response to a letter sent by the governor of Asia (appointed by Augustus) who proposed the adoption of a new calendar beginning with Augustus's birthday. This decree was widely published in numerous Greek Asian cities, including less populated areas.

2 divine guidance or care

Source 5

Excerpt from Baker's *Ancient Rome: The rise and fall of an empire*

For the truth was that Augustus had not restored the republic, but had achieved just the opposite. He was in the process of ending the political freedoms of the republic. He was rebuilding the Roman state around himself and his power. He was, with subtlety and ... political skill, forging a new age — the age of the Roman emperors. The Games of the Ages in 17 [BCE] were just one example of an extraordinary [deception]. They celebrated the arrival of the greatest revolution in all Roman history: Augustus's transformation of the Roman republic into an autocracy — rule by one man.

Source: Baker, S 2007, *Ancient Rome: The rise and fall of an empire*.

Context statement

Baker, who is part of the BBC History Unit, has been involved in the production of a range of programs about the classical world, including *Ancient Rome: The rise and fall of an empire*. The Republic, or Roman Republic, was the period from c. 509 BCE – c. 27 BCE, when the Romans replaced their monarchy with elected magistrates.

Source 6

Excerpt from Mellor's *Augustus and the Creation of the Roman Empire*

[Augustus] preserved the social hierarchy and the tradition of using local elites to administer the Empire. He restored the rule of law, which had collapsed during the turbulent decades of civil war. He professionalized the Roman army, making it the chief mechanism of social mobility and Romanization in the provinces. In rendering the ideology of monarchic rule, in a carefully sweetened form, acceptable to the Roman people for the first time in five centuries, Augustus provided a means for the transmission of power without using the word 'king'. And not least, he made the city of Rome worthy of being the capital of the world's greatest Empire.

Source: Mellor, R 2005, *Augustus and the Creation of the Roman Empire*.

Context statement

Mellor is a distinguished professor, historian and author.

Source 7

Excerpt from Suetonius's *The Lives of the Twelve Caesars*

He twice thought of restoring the republic; first immediately after the overthrow of Antony, remembering that his rival had often made the charge that it was his fault that it was not restored; and again in the weariness of a lingering illness, when he went so far as to summon the magistrates and the senate to his house, and submit an account of the general condition of the empire. Reflecting, however, that as he himself would not be free from danger if he should retire, so too it would be hazardous to trust the State to the control of more than one, he continued to keep it in his hands; and it is not easy to say whether his intentions or their results were the better.

Source: Suetonius, *The Lives of the Twelve Caesars*, translated by JC Rolfe, 1913.

Context statement

Suetonius (c. 69 CE – after 122 CE) was a biographer who wrote *The Lives of the Twelve Caesars* about the personal and public lives of Roman emperors, including Augustus. Suetonius undertook extensive research and had access to public records and many personal documents of the emperors, including Augustus's letters, autobiography and will.

Source 8

Excerpt from Cassius Dio's *Roman History*

You see for yourselves, of course, that it is in my power to rule over you for life ... My military is in the finest condition [in] both loyalty and strength; there is money and there are allies; and, most important of all, you and the people are so disposed toward me that you would distinctly wish to have me at your head. However, I shall lead you no longer, and no one will be able to say that it was to win absolute power that I did whatever has [previously] been done ... I give up my office completely, and restore to you absolutely everything — the army, the laws, and the provinces — not only those which you committed to me, but also those which I myself later acquired for you. Thus my very deeds also will prove to you that even at the outset I desired no position of power, but in very truth wished to avenge my father, cruelly murdered, and to [free] the city from great evils that came on unceasingly.

Source: Cassius Dio, *Roman History*, translated by E Cary, 1917.

Context statement

Cassius Dio (c. 164 CE – after 229 CE) was a Greek-born Roman senator and author of an 80-book history of Rome from its foundation to 229 CE. This excerpt recounts Octavian's address to the Senate during his seventh consulship. A consul was the highest elected political office in the Roman Republic. Consuls served for one year and could not serve successive terms.

The First Settlement followed this address in 27 BCE, whereby the Senate formally consulted with Octavian's supporters to give Octavian authority over much of the Roman Empire, and as a result, most of the Roman army. This is also when Octavian received the title of Augustus.

Referencess

Source 1

Clarke, ML 1978, 'Poets and patrons at Rome', *Greece & Rome*, vol. 25, no. 1, pp. 46–54, www.jstor.org/stable/642272.

Source 2

Suetonius, *The Lives of the Twelve Caesars*, translated by JC Rolfe, 1913, https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Augustus*.html.

Source 3

Appian, 'Chapter IV' in *The Illyrian Wars*, translated by H White, 1899, <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0230%3Atext%3DIll.%3Achapter%3D4>
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Source 4

Oriens Graeci Inscriptiones Selectae, translated by W Dettenberger, 1905, in Galinsky, K 2012, *Augustus: Introduction to the life of an Emperor*, Cambridge University Press, New York.

Source 5

Baker, S 2006, *Ancient Rome: The Rise and Fall of an Empire*, BBC Books, p. 119, https://archive.org/details/ancientromerisef0000bake_v8e0/page/n5/mode/2up.

Source 6

Mellor, R 2005, *Augustus and the Creation of the Roman Empire*, Bedford, p. 49.

Source 7

Suetonius, *The Lives of the Twelve Caesars*, translated by JC Rolfe, 1913, https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Augustus*.html.

Source 8

Cassius Dio, *Roman History*, translated by E Cary, 1917, https://penelope.uchicago.edu/Thayer/e/roman/texts/cassius_dio/53*.html.



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