About five thousand years ago, the people living between central Europe and western Asia spoke the same basic language, Indo-European (or Aryan). Sometime between 4000 and 2000 B.C., the various people in this area began a massive campaign to expand their territories. They easily triumphed and assumed control of their newly won lands. Their advantage over their enemies was the horse, which gave them speed, height, and a good overview of any battlefield. The conquests by the Indo-Europeans were swift and absolute.

Origens of Latin + English

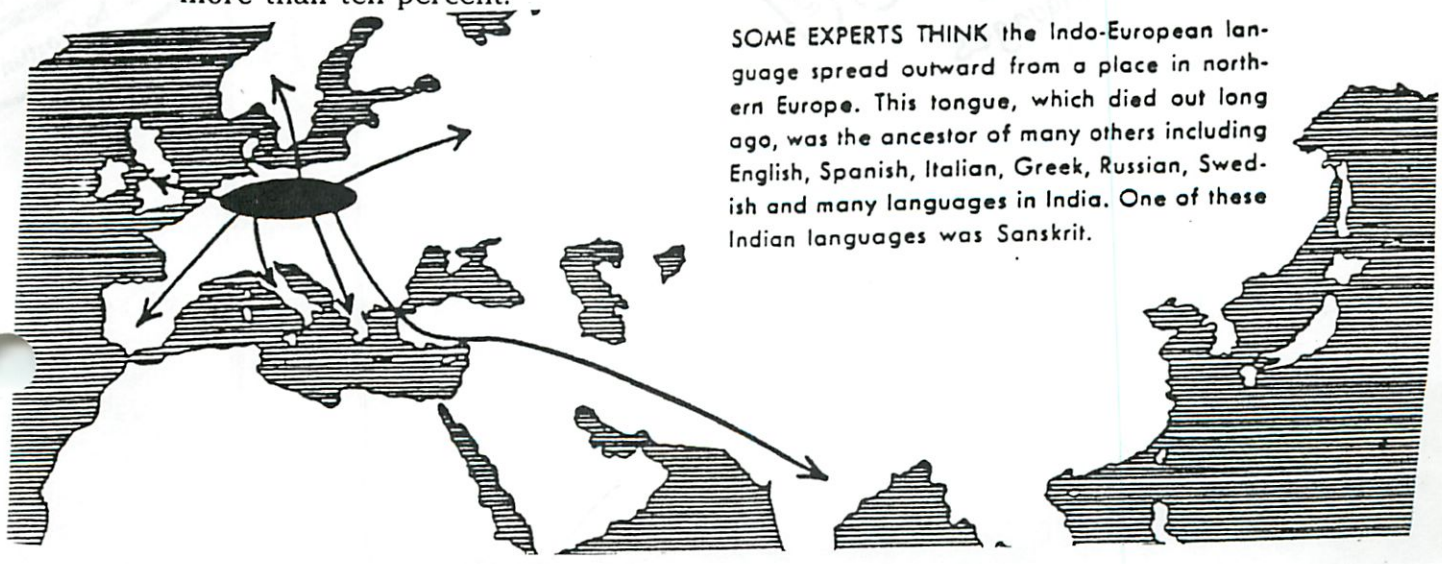
Soon Indo-Europeans were found in India, Greece, Italy, France, Germany, the Balkans, and Iran. The invaders brought with them their language, which was gradually affected by the native dialects. New languages (modified versions of the Indo-European and native) emerged as rulers and natives sought one common language to represent the combination of people.

Since early Latin was a language spoken by people who fought and struggled for survival, its vocabulary reflected a difficult lifestyle. However, as Rome conquered more lands and became more prosperous, its language changed to meet its needs. Roman soldiers, businessmen, and public officials took their language with them, introducing Latin to people everywhere. The Romans, in turn, were introduced to other languages. Whenever the Romans encountered objects and ideas in foreign lands that were unfamiliar to them, they often found it easier to adopt the foreign word rather than to invent their own. The same was true for the conquered people.

In the first century A.D., Christianity began to spread. As the number of its followers grew, so did the effect on the language they spoke. Since Latin was spoken everywhere throughout the Mediterranean world, Christian leaders chose it as the common language to spread their beliefs. As the years passed and the various forms of Latin continually mixed with native dialects, distinct language patterns began to emerge across western Europe. French was first used officially in A.D. 842. Written Spanish and Italian appeared in A.D. 950 and 960, respectively.

The languages that derive their grammatical constructions and vocabulary directly from Latin are called the Romance languages. These include French, Italian, Portuguese, Romanian, and Spanish.

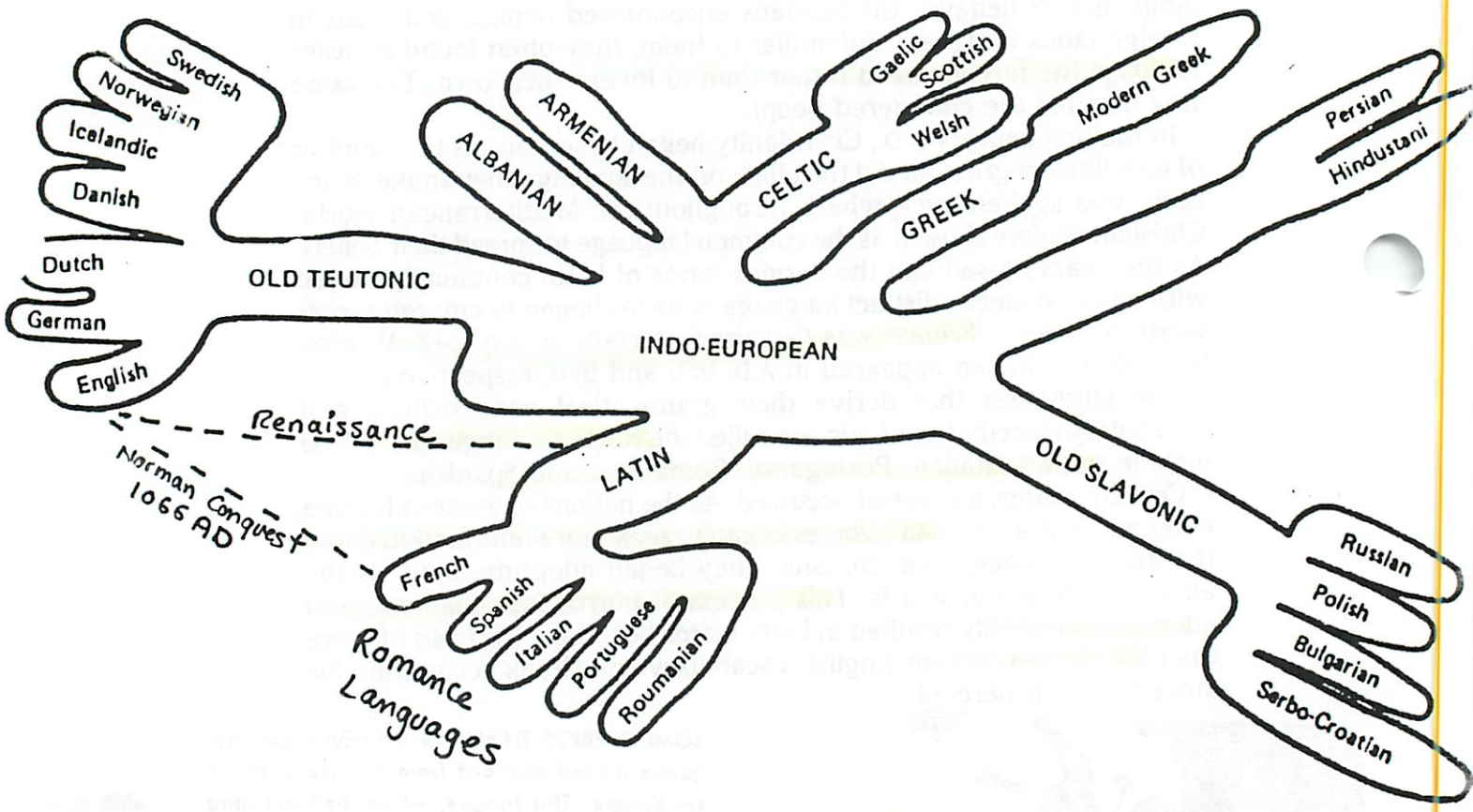
Centuries later, a reversal occurred. As the nations of western Europe emerged and grew, their peoples began to seek more information about the ancient Greeks and Romans. They began adopting many of the ancients' ideas and words. This process of borrowing, adapting, and adopting eventually resulted in Latin words becoming the basis of more than fifty percent of our English vocabulary and Greek accounting for more than ten percent.



SOME EXPERTS THINK the Indo-European language spread outward from a place in northern Europe. This tongue, which died out long ago, was the ancestor of many others including English, Spanish, Italian, Greek, Russian, Swedish and many languages in India. One of these Indian languages was Sanskrit.

Indo-European – the lost parent language

English	*I*	*me*	*is*	*mother*	*brother*	*ten*
Sanskrit	aham	ma	asti	matar	bhratar	daca
Iranian	azem	ma	asti	matar	bratar	dasa
Greek	ego	me	esti	meter	phrater	deka
Latin	ego	me	est	mater	frater	decem
Anglo-Saxon	ic	me	is	moder	brothor	tien
Old Irish		me	is	mathir	brathir	deich
Lithuanian	asz	mi	esti	mote	broterelis	deszintis
Russian	ia	menya	jest'	mat'	brat'	desiat'



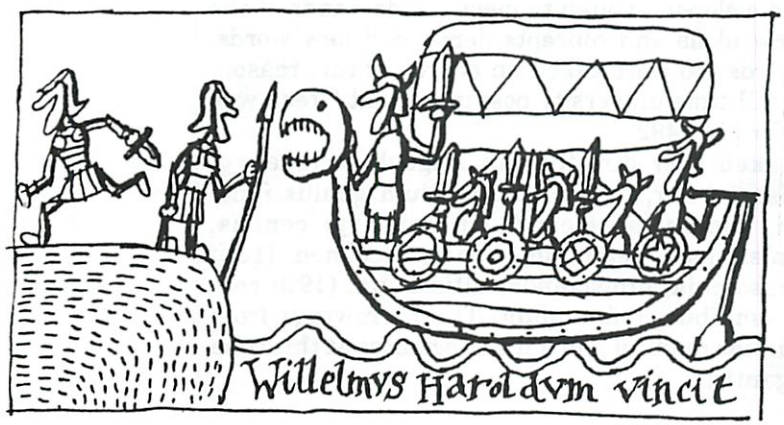
Latin and the English language (ff. from Living Latin by Peter Jones)

Britain was populated by Celts when the Romans made it a province of Rome in AD 43. When the Romans moved out in AD 410 and Anglo-Saxons from Denmark/Holland/north Germany moved in, the Celts drifted west, to Wales and Cornwall. They had picked up some Latin during the Roman occupation, as we can tell from modern Welsh and Cornish, e.g. Latin *pons* 'bridge', Welsh pont; *castra* 'camp' Welsh car or caer; *schola* 'school', Welsh ysgol.

The Romans had never conquered northern Europe, but the incoming Anglo-Saxons, who spoke a form of German, had still picked up some Latin through trade and other contacts. They brought with them to Britain words like street (Latin *strata*), butter (*butyrum*), mile (*mille*), wine (*vinum*), pin (*penna*), pillow (*pulvinus*), wall (*vallum*), sack (*saccus*) – the first Latin words in English.

The main Latin influence on English between the arrival of the Anglo-Saxons and the 11th century AD was the Church. England became a Christian (catholic) country, and the influence of Church Latin and St Jerome's Latin version of the Bible (the 'Vulgate' – see **20b**) was enormous. At this time words entered the English language like minster (Latin *monasterium*), monk (*monachus*), nun (*nonna*), relic (*reliquiae*), cat (*cattus*), fork (*furca*), punt (*ponto*), trout (*tructa*), creed (*credo*), mass (*missa*), cook (*coquus*), camel (*camelus*), psalm (*psalmus*), lily (*lilium*).

The real turning point for English, however, was the conquest of the country by William, Duke of Normandy, in 1066 AD. The Normans (Norsemen, Northmen), an aggressive, restless and



adventurous Viking people, had settled in northern France from the 9th century AD and within a hundred years had adopted its language, religion and customs. They were always on the look-out to expand, however, and Britain became the next target. After the Battle of Hastings (**19a**), the Norman French were to rule England for some 300 years.

After the Battle of Hastings in 1066 AD and the Norman French occupation (which lasted till the 14th century AD), the English language underwent a radical transformation.

French is a Latin-based language. Julius Caesar had conquered Gallia (Gaul) in the 50s BC and made it a province of Rome, and the resident Gauls, unlike their British counterparts, had taken up the Latin language almost completely. Over the centuries it underwent various transformations, becoming less and less like Latin and more and more like what we know as French. After the Norman conquest, then, Latin-based French became the language of the English Court, government, schools and nobility, with dramatic consequences for English. This is essentially why English has such a rich and massive vocabulary – we have Germanic and Latinate words for almost everything, e.g. (Anglo-Saxon words first, Latin-based words second) motherly, maternal; drink, imbibe; high, elevated; sad, miserable; watch, observe; hate, detest; do again, repeat; hide, conceal; inner, interior.

Typical of the Latin-based words to enter English at this period are crown (*corona*), regal (*rex*), sermon (*sermo*), religion (*religio*), justice (*iustitita*), defendant (*defendo*), army (*arma*), navy (*navis*), study (*studium*), science (*scientia*), master (*magister*), doctor (*doctor*), cure (*cura*). These words were needed in the developing political, legal and educational world of the Middle Ages.

From the 16th century AD onwards, English borrowed more and more words directly from Latin, rather than inheriting them through French. A large number of these words were taken over to serve the expanding world of education, since it was felt that English was not developed enough to meet the demands of the new learning. New ideas and concepts demanded new words. Ancient Greek words too were taken on board for this reason. The first official, full-time university post in ancient Greek was estabished in Oxford in 1492.

Latin words taken over directly into English include e.g. (16th century) alias, arbiter, area, circus, delirium, genius, ignoramus, medium, radius, species; (17th century) census, curriculum, complex, lens, pendulum, series, specimen; (18th century) bonus, insomnia, propaganda, ultimatum; (19th century) consensus, omnibus, referendum. The borrowings from Latin and Greek in the medical and natural sciences at this time are, of course, gigantic.

English is the first or official language of forty-five countries covering one-fifth of the earth's land surface. More than ten percent of the populations of other countries, such as India, Pakistan, Malaysia, Switzerland, Holland, Denmark, and Sweden, are able to converse in English. One out of every seven people in the world understands and speaks the English language in some form.

The majority of the world's books, newspapers, and magazines are written in English. Most international telephone calls are made in English. Sixty percent of the world's radio programs are beamed in English, and more than seventy percent of international mail and seventy-five percent of cable messages and telexes are written and addressed in English. It is the language in which two-thirds of all scientific treatises and technical periodicals are printed and eighty percent of all computer text stored.

The rise of English as a planetary language is an unparalleled success story that begins long ago, in the middle of the fifth century A.D. At the onset of the Dark Ages, several large tribes of sea rovers, the Angles, Saxons, and Jutes, lived along the continental North Sea coast, from Denmark to Holland. They were a fierce warrior people who built beaked galleys and fought with huge battle-axes and battle hammers, burning towns and carrying off anything they happened to want. Around A.D. 449, these Teutonic plunderers sailed across the water and invaded the islands then known as Britannia. They found the land pleasant and the people, fighting among themselves, very easy to conquer, and so they remained there. They brought with them a Low Germanic tongue that, in its new setting, became Anglo-Saxon, or Old English, the ancestor of the English we use today. During the reign of King Egbert in the ninth century, the land became known as *Englaland*, "the land of the Angles," and the language *Englisc*, because the Angles were at that time the chief group.

A dramatic evolution in the language came after yet another conquest of England, this one by the Norman French two centuries after the rule of Egbert. The new conquerors came from Normandy, a province of France on the other side of the English Channel. These people had been Vikings and freebooters from the Scandinavian countries who spoke French and had taken to French customs. Their *triouveurs*, or minstrels, sang the *Song of Roland* and the legends of the earlier Frankish king Charlemagne.

In 1066, under William, Duke of Normandy, the

(from The Miracle of Language)

tings they conquered the Saxons and Danes who resisted them, killed Saxon King Harold, and forced the nobles to choose Duke William as king of England. One would quite naturally suppose that the language of England would thus come to be French with only a sprinkling of Anglo-Saxon, but almost the opposite happened. As the invaders, far outnumbered by their captives, lost their ties to France, they took to English as easily as their Norman forebears had dropped their Norse speech for French. Many of their French words entered the vocabulary of their adopted tongue, and the changing language evolved into a form we now call Middle English.

Meanwhile, Latin words crept into the English language for many centuries, beginning with the Roman conquest of England in the first century B.C. by Julius Caesar and the influence of the Roman church and missionaries a few centuries later. But the mightiest infusion of Latin words into the great river of English came after the Norman Conquest, either through Norman French or directly from Latin.

The European Renaissance, from the fourteenth into the seventeenth century, began as educated men and women rediscovered the world of ancient Greece and Rome, a world that had been partly shrouded by the darkness of the Middle Ages. The Renaissance was a love affair with anything classical, including all manner of Latin and Greek words, especially those that could name and describe the new discoveries that were bursting forth in science, medicine, art, literature, and world geography. Because these classical words entered the English language primarily through writing, often scholarly writing, they are the kind that we use formally rather than in everyday conversation.

The result of this mingled history is a distinctive three-tiered vocabulary of Anglo-Saxon, French, and classical synonyms that offer us at least three choices for conveying approximately the same meaning. A sampling of these triplets reveals how we can play the music of English with considerably more than one string at just the register we deem most appropriate:

Anglo-Saxon	French	Latin/Greek
ask	question	interrogate
dead	deceased	defunct
end	finish	conclude
fair	beautiful	attractive
fear	terror	trepidation
help	aid	assist
rise	mount	ascend
thin	spare	emaciated

Bequeathing us the common words of everyday life, many of them fashioned from a single syllable, Anglo-Saxon is the foundation of our language. Its directness, brevity, and plainness make us feel more deeply and see things about us more truly. The grandeur, sonority, and courtliness of the French elements lift us to another, and more literary, level of expression. At the third tier, the precision and learnedness of our Greek and Latin vocabulary arouse our minds to more complex thinking and the making of fine distinctions.

During the age of Elizabeth I and Shakespeare, the time when Samuel Daniel wrote his poem, English was the mother tongue of only five to seven million speakers tucked away on a foggy island in Western Europe. One of Daniel's contemporaries noted that the language was "of small reatch, it stretcheth no further than this iland of ours, naie not there over all." English was outstripped by French, German, Spanish, and Italian; today it has almost as many speakers as the four put together. Why is it that English has grown a hundredfold in the space of the four centuries that have intervened since the Renaissance? How is it that English has become such a mighty instrument, the most formidable contender for the honor of world tongue?

The emergence of England and then the United States as economic, military, and scientific superpowers has, of course, contributed to the phenomenal spread of the English language. But the essential reasons for the ascendancy of English lie in the internationality of its words and the relative simplicity of its grammar and syntax.

It is often said that what most immediately sets English apart from other languages is the richness of its vocabulary. *Webster's Third New International Dictionary* lists 450,000 words, and the compendious *Oxford English Dictionary* lists 615,000, but that is only part of the total. Technical and scientific terms, family words, slang and argot, and spanking-new creations, unenshrined in ordinary dictionaries, would add hundreds of thousands more, bringing the total of entries to as high as two million. In comparison, German, according to traditional estimates, has a vocabulary of about 185,000, Russian 130,000, and French fewer than 100,000.

One reason English has accumulated such a vast word hoard is that it is the most hospitable and democratic language that has ever existed. English has never

rejected a word because of its race, creed, or national origin. Having welcomed into its vocabulary words from a multitude of other languages and dialects, ancient and modern, far and near, English is unique in the number and variety of its borrowed words. Fewer than thirty percent of our words spring from the original Anglo-Saxon word stock; the rest are imported. As the poet Carl Sandburg once said, "The English language hasn't got where it is by being pure."

Joseph Bellafiore has described the English language as "the lagoon of nations" because "in it there are hundreds of miscellaneous words floating like ships from foreign ports freighted with messages for us." The three largest of those galleons are Latin (from which we derive the likes of *circus*), Greek (*drama*), and French (*garage*). Although Anglo-Saxon is the foundation of the English language, more than seventy percent of our words have been imported from other lands. To appreciate how cosmopolitan is the word-bearing fleet docked in the wide lagoon of English, examine the following list of fifty familiar English words, along with the languages from which they descend:

aardvark: Afrikaans
moose: Algonquin
alcohol: Arabic
poncho: Arauncanian
boomerang: Australian
zebra: Bantu
anchovy: Basque
bungalow: Bengali
typhoon: Cantonese
hurricane: Carib
Eskimo: Cree
polka: Czech
teepee: Dakota
skill: Danish
boss: Dutch
oasis: Egyptian
sauna: Finnish
kindergarten: German
jaguar: Guarani
jukebox: Gullah
canoe: Haitian creole
ukulele: Hawaiian

camel: Hebrew
saber: Hungarian
whisk: Icelandic
banshi: Irish
opera: Italian
tycoon: Japanese
batik: Javanese
tundra: Lapp
bantam: Malagasi
ketchup: Malay
kiwi: Maori
coyote: Mexican Indian
shingle: Norwegian
wigwam: Ojibwa
bazaar: Persian
mazurka: Polish
molasses: Portuguese
pal: Romany
vodka: Russian
sugar: Sanskrit
rodeo: Spanish
smorgasbord: Swedish
boondocks: Tagalog
tattoo: Tahitian
polo: Tibetan
jackal: Turkish
flannel: Welsh
kibitzer: Yiddish

No wonder Ralph Waldo Emerson waxed ecstatic about "English speech, the sea which receives tributaries from every region under heaven" and Dorothy Thompson, employing a more prosaic metaphor, referred to "that glorious and imperial mongrel, the English language." With its liberal borrowing policy, English is easy to learn because it has a familiar look to speakers of other languages. And, by taking in and completely assimilating so many alien words, English has accumulated the most versatile of all vocabularies. Sir Philip Sidney, the quintessential Elizabethan—at once poet, courtier, and soldier—celebrated this word-wealth: "But for the uttering sweetly and properly the conceite of the minde . . . which is the ende of thought . . . English hath it equally with any other tongue in the world." Sidney saw how the abundance of synonyms and near synonyms in our language offers wondrous possibilities for the precise and complete expression of diverse shadings of meaning.

A recent *New Yorker* cartoon puckishly pointed up this treasure trove. The cartoon's caption read "Roget's Brontosaurus," and pictured was a big dinosaur in whose thought bubble appeared: "large, great, huge, considerable, bulky, voluminous, ample, massive, capacious, spacious, mighty, towering, monstrous . . ." Had there been more room, the artist could have added: "vast, enormous, tremendous, gigantic, weighty, sizable, substantial, lumbering, looming, jumbo, leviathan, mountainous, whopping, ponderous, prodigious, colossal, hulking, hefty, husky, humongous." Such a cartoon would be far less likely to appear in a magazine printed in a language other than English. Books like *Roget's Thesaurus* are foreign to speakers of most foreign languages; given the scope and structure of their vocabularies, they have little need of them.

Writer Michael Arlen calls English "the great Wurlitzer of language, the most perfect all-purpose instrument," but, as elaborate as its keyboard is, it is a relatively easy instrument to learn how to play. English possesses a fairly simple, stripped-down apparatus of grammar unencumbered by complex noun and adjective inflections and gender markers. (Even as I write this chapter the French are debating whether the word *microchip* should be masculine or feminine.) People often say to me that English must be a very arduous and intimidating language for foreigners to master. How difficult can it be, I answer, when more than 350 million second-language users have learned to speak and understand it? One of these come-latelies to English, Hungarian-born Stephen Baker, tells in *Writer's Digest* of his love for his adopted language:

> No doubt, English was invented in heaven. It must be the lingua franca of the angels.

Michael Plasmeier
9/7/2005
Class: Latin 2 Block: 1

Origins of Latin and English

What I Learned

I learned that English is a combination of several languages, including Latin, which was mixed together over thousands of years. Most of these languages are based off of Indo-European. I first learned that Indo-European spread quickly all over Europe by invaders on horseback. They laid the base for all of the languages that came from Europe. This language, I learned, was mixed with the native languages of the regions and was slowly adapted to their needs and dialects.

Latin was spoken by people who struggled for survival, and their version of Indo-European represented this at first. As the city of Rome was settled and expanded, Latin changed to represent their new needs for words of their new lifestyle of trading and science. As Rome expanded and conquered Central Europe and the Mediterranean, they spread Latin throughout. Again, the new language was mixed with the native language and new words were added.

In Britain, I learned, a new language was starting to take shape. Anglo-Saxons moved to Britain in 410 A.C.E. They picked up some words from Latin and mixed them into their German (a derivative of Indo-European). For example, street from *strata* and wine from *vinum*, are now both in English. Then Christianity spread to Britain with Latin as its language. More words migrated from Latin to what the Anglo-Saxons spoke at the time. In the 11th century, I learned that William, Duke of Normandy, conquered Britain. He was from France which was first conquered by Rome. Many French words were brought to Britain. French is a derivative of Latin, which is itself a derivative of Indo-European, which was changed and mixed over time.

Then the Renaissance period started and people became interested in the past and science. They borrowed many words from Latin and Greek to adapt to their new ways of life. After all of this mixing and spreading, English formed in Britain as a combination of Anglo-Saxon, French, and Latin and Greek. All of these were originally based off of Indo-European; so many words are similar because of this, I learned. As English spread with the United Kingdom always basking in sunshine and immigrants moved to America, more words were added from different languages from all corners of the globe.

So in the end, I learned why English has so many words and synonyms; because it is based off so many different languages. English was spread and adapted so much, that it is now widely and easily spoken all over the world. I learned that it almost 1 in 7 people can speak it and most people who communicate globally use it.

Personal Response

As I read this, I figured out why English has so many words and so many speakers in the global village. English is such a mix of words and such a melting pot of information. I wonder why the article didn't mention the vast expanses of the United Kingdom before American

(1066 CE) Norman Conquest

independence and then afterwards as immigrants came to the new world in a melting pot of diversity.

10/10
Good

Rome FAQ: Hot Topics in Brief

In This Chapter

- Four good reasons for Roman conquest
- A quick stab at Roman games and spectacles
- Roman slaves and slavery
- Looking at women and women's lives
- Theories for why Rome fell

Okay. You have a basic understanding of Roman history and literature. What now? Since we're covering a broad range of times and topics, this book is primarily organized chronologically. But, you know, sometimes you don't *want* to wade around in three periods of Roman history to find a quick, basic answer to something you're interested in. This chapter helps out by providing brief overviews of Roman topics that people most frequently want to know about.

How Did They Do It? Conquering the World

What are the Romans most famous for? In a word, conquest. The Romans had a gift for conquering people. Without it, we wouldn't be reading about their other qualities and contributions to history. In fact, it is largely Roman skills in winning and

(From The Idiot's Guide to the Roman Empire by Eric Nelson)

maintaining an empire that made the rest possible. Their ability to martial forces and materials, to execute a campaign, to adapt to circumstances, and, above all, to persevere is profoundly impressive. Frighteningly impressive.

It's Their Job

The Romans saw themselves as destined by fate and the gods to conquer and rule. Their literature, architecture, and art make it clear that they believed Roman rule of the world was the natural order of things. They seemed to realize that this role had limitations (they didn't think that Romans were best at *everything*), but accepted them as the necessary burdens of those who were responsible for carrying out the practical duties of governance.

Lend Me Your Ears

"Others will hammer out bronzes so gracefully that you would think that their statues breathed, and bring out the living features of a face from stone. They will plead cases better, better trace out the wanderings of the heavens with a compass, and name the rising stars. But you, Roman, remember, these are your skills: to govern the peoples with power and to establish the habit of peace; to be sparing of the vanquished and to crush the arrogant in war."

—Virgil's *Aeneid* 6.847–853

Conquering and Cooperation

The Romans not only conquered well, they also successfully integrated conquered peoples into their system. Being a part of the Roman world had distinct advantages that conquered peoples (especially the elite) came to value. In fact, some of Rome's problems stemmed not from people wanting to escape but from people wanting more rights within the system that they served.

Organization, Organization, Organization

The Romans were incredibly organized, disciplined, and determined. In war, as long as they had space and time, and especially in the area of siege warfare, they were

without equal. Because of their tendency to be deliberate, the Romans were sometimes surprised or caught off guard by quicker and more mobile enemies. But Roman organization and tenacity generally triumphed.

Roamin' the Romans

You can visit the spectacular site of a Roman siege at Masada along the Dead Sea. King Herod fortified the site, perched high upon the cliffs, in the first century B.C.E., and Jewish insurgents took refuge there against the Romans after the fall of Jerusalem in C.E. 69. After waiting at the bottom of the cliffs for two years, the Romans began piling dirt until they built a ramp from which to march into the stronghold in 73—but not before some of the insurgents may have killed themselves (and their families) to avoid capture.

Rewards and Punishments

The Roman system of punishments and rewards could be summed up with something like this: "Use some reason in making mandatory compliance bearable, and use terror to make noncompliance unimaginable. Provide examples when necessary." This applied to both discipline of the military and treatment of enemies.

The rewards for settling with the Romans were often a degree of local autonomy and integration within the Roman orbit. The potential for rewards tapered off quickly as an enemy resisted and then passed into horrific punishments. All right of negotiated surrender for terms ended when the first battering ram hit the wall or gate of the town. After that, Roman reprisals could be so incredibly harsh and far-reaching that everyone thought twice before crossing that line.

Great Caesar's Ghost!

The word decimate came from the rarely used Roman military punishment of *Decimatio* in which every tenth man of a unit was selected to die. In what was a gruesome and savage twist to group punishment, the selected men had to be beaten or stoned to death by the comrades spared in the lottery. The brutal practice, though seldom used, imprinted our language with words for a terrible, random, and deadly thinning of group members.

Two Thumbs Up! Games and Gladiators

Roman games and spectacles are one of the major areas of interest about the Romans to the modern audience. These public entertainment venues grew in size, depravity, and popularity during the last century of the Republic and first century of the Empire. Modern readers focus on the arena games because of the jaw-dropping horror and fascination that they evoke. The Romans' penchant for the grand scale played into this area—they even flooded the Colosseum to create naval battles. It's sobering to contemplate what these events may have to say about Roman mass culture, since they occurred by popular demand.

To be sure, the arena games were big events and had many spectators. But their fans in no way represented a majority; the popularity of the arena paled in comparison to the Romans' love of chariot racing. Whether you compare the number of race tracks to arenas or the size of the crowds at those venues, racing wins by several lengths. The Colosseum, for example, held around 45,000 people. The Circus Maximus held *250,000*.

Veto!

The most famous Roman entertainment venue is the Colosseum, built in Rome under the emperor Vespasian in C.E. 72. It held around 45,000 spectators. Nearly destroyed as a rock quarry in the Middle Ages, the Colosseum was protected during the sixteenth and seventeenth centuries as a place of Christian martyrdom. Lots of blood was spilled in the Colosseum but not, however, in Christian persecutions.

The "Games" of Rome

Roman games, or *ludi*, originated in festivals and holidays that included public entertainment, much like county fairs. This entertainment began with races and theatrical events and grew, over time, to include arena spectacles of death and carnage. The Romans seemed to have a fascination with death and combat. It's important to keep in mind, however, that the executions and gladiatorial combat were only a part of the public venue. Many Romans deplored the games of the arena and considered them to be a sad and barbaric commentary on both their culture and human nature in general.

Contests of Animals and Humans

The Romans imported thousands upon thousands of animals for their games. Some were killed in mass hunts; others were paired against each other in experimental battles (to see what happened if you pitted an ox against a bear, for example). Lions and tigers were imported in huge numbers and used for killing both other animals and people. Sometimes armed men were pitted against the cats, but most of the time unarmed (and often bound) criminals were thrown into the arenas or other enclosures with them.

Lend Me Your Ears

"What fun is it for a civilized person to watch either a helpless man being torn apart by a powerful animal, or some magnificent beast stabbed over and over with a spear? Even if this was something to behold, you've seen it often enough already, and I, who was watching there, saw nothing new. The last day was for the elephants. The huge crowd was genuinely impressed, but didn't really enjoy it very much. In fact, there was a kind of sympathy for the elephants, and an impression that there was some connection between that large animal and humans."

—From Cicero's *Letters to His Friends*, 2.1

Mosaics from the Villa Romana at Piazza Armerina, Sicily show animals, such as this elephant, being loaded in Africa for transport to Rome.

Roamin' the Romans

If you visit Sicily, head north from Gela to Piazza Armerina. There you'll find a wonderfully preserved third-century Roman villa alive with floor mosaics. Many of the mosaics feature scenes of animals being imported from Africa just a short sail away.

Human Combat and Spectacle

The arena games also featured human combat. At one end of the spectrum were serial executions in which an armed criminal fought (and killed) an unarmed criminal. The winner was disarmed and the next (armed) opponent brought out. This scenario was repeated until all had been killed in some manner. At the other end of the spectrum were highly trained gladiators who often fought to the death. The gladiators were slaves owned and trained by the owner of a gladiator school. Some of them developed huge popular followings just like present-day World Wrestling Federation stars. A very, very few eventually won their freedom.

Human combat or punishments sometimes took on the absurd and theatrical. The emperor Nero put aristocratic women in the arena to fight each other. The emperor Domitian pitted women against dwarfs. Commodus (the evil emperor of the movie *Gladiator*) put cripples in the arena to fight each other and finished them off himself. Theatrical performances took on deadly twists of realism: Some arena productions included plays with real murders, and in one "performance," a man was burned alive to reenact the funeral pyre of Hercules (must have been a one-night-only showing).

Veto!

When a gladiator or other contestant was beaten but still alive, it was up to the gladiator owner or emperor to decide his fate. The crowd joined in like a game show audience, shouting, waving handkerchiefs, and signaling thumbs up or down for whether they wished to have the contestant finished off or spared. But where we use the "thumbs up" sign to signal "good job" or "yes," the Roman thumbs up (*police verso*) probably signified *Jugula!* ("Cut his throat!")—the last thing the contestant wanted to see.

In Chains: Slaves and Slavery

Slavery pervaded the ancient world, and Rome was no exception. Slaves were involved in every aspect of daily life, at every level of society, in every kind of economic activity. Philosophers and moralists debated on how to treat or conceptualize them, but slaves were so integral to ancient cultures that, for the most part, they were assumed to be a natural part of things.

Kinds of Slaves

Though there were no grades of slaves, some slaves had it better than others. In general, the closer the slave was to some kind of personal or business relationship with the owner, the better his chances for decent treatment and eventual freedom. The slaves who had it the worst were those who worked the mines. Such slaves were no more than interchangeable parts to be worked to death and replaced. Other terrible conditions were found on the large plantations and in the gladiatorial schools, where slaves were trained to kill or be killed for entertainment.

Great Caesar's Ghost!

The movie *Spartacus* is a romanticized tale of a famous slave revolt. There were a number of slave rebellions that began after Rome imported huge numbers of slaves into Italy for mass labor. Spartacus was a Thracian gladiator in a school at Naples. The rebellion he led there produced an army of 90,000, which defeated the Romans several times. The Roman general Crassus finally captured Spartacus's army in 71 B.C.E. In reprisal, over 6,000 captives were crucified along the main road leading from Rome to the rebellion's origin, although Spartacus's body was never found.

Slave Status

Slaves had no status, legal or otherwise. Their bodies and their children were the property of their masters. The Empire period was a time of small improvements in the treatment of slaves. The emperors gave slaves some legal protections, such as protection from being arbitrarily killed by their masters or from being forcibly castrated for profit. Still, draconian laws, such as the killing of every slave (men, women, children) owned by a master if he was murdered by one them, were enforced.

Over time, however, the large number of freed slaves (freedmen) in the empire and a dwindling number of slaves from conquest had a positive influence on slave treatment. Also, philosophical systems, such as Epicureanism and Stoicism, and the teachings of Christianity helped change some attitudes about how slaves were to be treated.

Lend Me Your Ears

"'They are slaves,' you say. Well, they are your fellow slaves when you consider that fortune has the same power over both them and you .... Please, keep it in mind that the man whom you call your slave was born like you, has the same sky above him as you, breathes as you do, lives and dies as you do! Treat your slave kindly and courteously. Allow him to share your conversations, plans, and company."

—Seneca, excerpts from *Epistula Moralis*, 47, written ca 60

Where Did They Come From?

Slaves came from a variety of sources. People could fall into debt and eventually be sold into slavery. Infants and children who were unwanted or could not be cared for by their families were also sold as slaves (children of slaves were already slaves). Conquered peoples were major sources: Aemilius Paulus sold 150,000 slaves after the battle of Pydna (168 B.C.E.), and Julius Caesar eventually contributed about a million slaves to the Roman economy from his campaigns in Gaul (58–51 B.C.E.). There was also a thriving business throughout the Mediterranean in kidnapping both children and adults and selling them into slavery.

Becoming Free

Roman slaves, in contrast to the slaves of other cultures, could become free in several ways. Since they were property with value, their freedom could be purchased by someone else or by themselves with money they earned. Masters sometimes freed slaves as a gesture of good will, often in their wills. Masters also set slaves free for economic advantages, either to work with or under the former master as freedmen or because an old or sick slave had become too burdensome for upkeep.

Some Ironies

Although slaves had the legal status of a chair, slaves of wealthy owners were in a position to become successful if they were freed. Freedmen could not vote or run for office, but through their connections they became a wealthy and powerful class during the Empire. Emancipation catapulted them from someone you ordered around to someone who ordered you around—far too quickly for many. "Real" Romans (as other citizens sometimes saw themselves) often resented these newcomers. They complained that freedmen took jobs real Romans needed, corrupted traditional Roman values with foreign ways, bought up the Empire, and talked funny.

Roamin' the Romans

If you visit Turkey, visit the ancient city of Ephesus. As you wander around the agora (market), reflect on the magnificent Gate of Mazeus and Mythridates. It was built by a freedman of Augustus, who had enough money as a recent freedman to build this in thanks to his former master.

Almost in Chains? Roman Women

In the study of ancient culture, the lives of women have often been defined and measured as a subset of the lives of men. When we ask how much power, personal autonomy, or cultural value women had, this is often gauged, not only against how much men had, but by the standards and values that created the measurement in the first place. This can keep women from being studied—and valued—on their own terms. Fortunately, a great deal of scholarship in recent years has yielded a fuller picture of Roman women's lives both in terms of their relationship to men and in terms of themselves.

Kinds of Women

When talking in general about Roman women, things break down by time periods and by classes. Whether a women was a slave, poor but free, or came from a wealthier class made a great deal of difference. It also made a difference, at least for the women of the middle and upper classes, which period you're talking about. Rome's conquests meant that men were often away for long periods of time and might not come back at all. Women were left in charge of seeing that things got done. After the conquest of Carthage, the enormous wealth brought back to Italy allowed middle- and upper-class women to run things with a great deal more independence and power.

Great Caesar's Ghost!

Latin words for different kinds of women have found their way into English in ways that still carry some of their original meaning. Here are four examples:

- **Matrona:** the married female head of the house, from whom we get the dignified words "matron" and "matronly"
- **Virgo:** a young woman, who was to be both virgin and virginal
- **Ancilla:** a female house slave, whose supportive but minor role is conveyed to us in the word "ancillary"
- **Soror:** a sister, from whom we get "sorority"

Women's Status

While Roman women were viewed as inferior to men on men's terms, their status was complex. Women and men mixed with each other in the home and society at all levels in ways that would have been unthinkable to some other cultures of the time.

In addition, although laws originally made a daughter the property of her father and a wife the property of her husband, other laws and customs developed over time that provided some loopholes. These opportunities were available primarily to the upper classes. Middle-class women, about whom we know comparatively little, are praised on gravestones for their traditional domestic and family-raising duties, and it seems that these domestic and maternal roles remained at the heart of a woman's cultural identity.

Some Ironies

Roman women's lives are much more relevant to the present than you might think. Contemporary women and men will find much to sympathize with and to learn from them. Not only do we have very personal insights into women's and men's lives from Syria to Britain, but modern readers will recognize many current issues. Expanding roles for women, cultural backlashes, tensions between culturally defined roles and present realities, and differences between women of different socioeconomic classes make Roman women a worthwhile study for all.

Lives of the Rich and Famous: The Roman Emperors

The Roman emperors' lives and actions have been a source of fascination since their own time. The entire authority of the Roman state was vested in the figure of the emperor, and almost every aspect of Roman public and private life hung on his decisions. The emperor oversaw foreign and domestic affairs, urban and regional planning, civil and legal administration, economic policy, cultural events, and military campaigns. Foreign representatives, city councils, administrators, and citizens (like St. Paul) could appeal directly to his judgement, and many did. Paul's appeal (recorded in the book of *Acts* in the New Testament) landed him in Rome where, according to tradition, he wrote several epistles before he was executed.

Military, civil, legal, and symbolic power combined to make the emperors some of the most powerful rulers to walk the planet. With so much power, it's no wonder that some emperors thought themselves divine. The combination of power, responsibility, and pressure proved too much for some, but many handled it remarkably well. Nevertheless, this power was always subject to the capriciousness of individuals with egos the size of Rome itself, and they were often manipulated by those close to them, upon whom they depended for advice and information.

Veto!

The prevalent picture of the emperors as degenerate and power-mad autocrats comes primarily from the Roman historian Tacitus, the biographer Suetonius, and early Christian writers. This reputation is partly warranted, but the picture is often simplistic. Many emperors were talented and intelligent governors, administrators, and legislators, and their accomplishments were often minimized or glossed over by later hostile critics.

When Did the Emperors Reign?

The Roman state was originally a Republic. This Republic ended in 31 B.C.E. when Octavian, the adopted son of the assassinated Julius Caesar, defeated Marc Antony and Cleopatra. He changed his name to Augustus, and until C.E. 14 governed Rome as a kind of "first citizen," or *princeps*. (See Chapter 1, "Dead Culture, Dead Language, Dead Emperors: Why Bother?" for more on the Roman Republic.)

Augustus kept alive many of the civil forms of the Republic (magistrates, for example, continued to be elected and the senate continued to meet and debate) and in fact claimed to have "restored" the Republic back to the Roman people. Nevertheless, Augustus maintained firm control of the state's essential legislative and military

powers. After Augustus' death in C.E. 14, his position was handed on, first to successors in his family, then to others. The successors to Augustus were known in different contexts as *Caesar* (Caesar), *Dominus* (Lord), and *Imperator* (Commander), but we know them as the Emperors.

When in Rome

The **Praetorian Guard** evolved from the bodyguards that protected a general. Augustus established several units from his own troops, and they became the later emperors' personal elite force.

How Did You Get to Be Emperor?

Well, that isn't easy to summarize. Emperors were supposed to be declared and recognized by the people and the Senate. Each emperor indicated who was to be his successor, but after his death, it was the imperial family, imperial guards, and the legions who finalized the decision. When these groups disagreed, the issue was settled by force or palace intrigue. The low point came when the *Praetorian Guard* auctioned the post to the highest bidder. (See Chapter 16, "The [Mostly] Not-So-Good Emperors: Commodus to Aurelian," for the case of Didius Julianus.)

Great Caesar's Ghost!

The emperor Vespasian, an earthy and practical man, was the first to introduce public pay toilets to Rome. He was ridiculed by the upper crust. They gave the toilets his name (akin to what happened to Col. John Crapper, the inventor of the modern toilet) and the name stuck. It may have been meant as ridicule, but any traveler to Rome can still think fondly of the emperor when asking where to find a *vespasiano*.

What Were Whey Like?

Roman emperors are a study in both character and caricature. There were the notorious emperors like Gaius (Caligula), Nero, Commodus, and Heliogabalus, whose cruel megalomanias became legendary. But there were also hard and practical men like Vespasian and Severus; educated men like Claudius and Marcus Aurelius; and men like the fabulously wealthy Didius Julianus. Julianus purchased the emperorship from the Praetorian Guard at the urging of his wife (who wanted him to amount to something) and was assassinated within a few weeks. Each emperor is worth looking into and any generalization of them omits much.

Going Over Like a Lead Pipe: Why Did Rome Fall?

Just as people want to know why and how Rome became a great empire, they want to know the end of the story. When one empire conquers another, it's easy to identify why one succeeds and the other fails, but when a great empire drifts into anarchy and a dark

age, one wants to know what happened. Were there fatal flaws in the Roman Empire? Was there something from within the system, or were the Romans conquered by outside forces they couldn't defeat? Did the culture that thought it could manipulate the future make the wrong choices and fail the possibilities of their divine mandate, or did their empire simply run a natural course of growth, maturity, decline, and fall?

The simple answer is "Yes." But let's rephrase things a bit. It would probably be more instructive to ask why and how things lasted as long as they did. Rome wasn't built in a day, and it didn't fall in a day, either. In fact, the application of the word "fall" to any particular date in Roman history is arbitrary. No Roman of the time would have recognized 476 as the date when Rome "fell." But let's go on with some of the main popular theories.

Veto!

The Romans themselves identified moral decay as a cause of the collapse of their empire, but it's best that we don't. Romans started saying this from at least the second century B.C.E. (That's 600 years of "When I was a boy, Rome was *Rome!*") Rome's last centuries contained, besides decadence, moral and ethical advancements over earlier periods. Interestingly, many Romans blamed their decline on the fact that traditions and values had been corrupted by the conversion of the empire to Christianity.

It's the Water

The use of lead in water pipes and other utensils is often cited as a reason for Rome's decline. According to the lead pipe theory, the Roman aristocracy was poisoned by its own affluence because it was able to afford lead plumbing and cooking utensils. Lead leaching into the water resulted in a kind of Roman "brain (down the) drain." This theory, which has the advantage of a certain ironic justice, isn't supported by chemical analysis of the skeletal evidence, comparative analysis with other cultures, or common sense.

Economies off the Scale: Size Does Matter

Many economic factors contributed to the weakening of the Empire. The western half was larger, harder and more costly to defend, and yet produced little revenue from commerce or conquest. This put a terrible tax burden on the agrarian base and further

depressed its economy. The eastern half of the Empire was wealthier, more compact, and more vital, but it did not have the wealth or vitality to keep the vast dominions of the West afloat. Cultural traditions that stifled innovation, shortages of manual labor, and a system that encouraged waste and corruption also contributed to Rome's decline.

Global Warming and Dust Bowls

Global climate changes, ecological effects brought on by resource management, and a degrading of soil productivity have sometimes been identified as underlying causes of Rome's fall. While there is evidence for all these things taking place, evidence that any of them individually or in combination contributed significantly to Rome's decline has yet to be shown.

The Empire Vandalized: Invasions and Incursions

Overwhelming invasions by barbarians and Rome's use of unreliable barbarian armies and mercenaries to defend against them have been cited as decisive in Rome's fall. This, too, is an oversimplification. Rome had successfully (well, mostly successfully) defended the western borders for centuries and continued to do so in the east. Moreover, the barbarian armies, like all armies, were effective in defending the frontiers when they had good leadership. The reasons Rome came to depend upon foreign armies, and why Germanic kings gained enough power to overthrow the western emperors, have underlying causes that lie in the Roman Empire, not with invading or migrating barbarians.

I hope that this chapter *hasn't* answered all your questions—only whetted your appetite and interest for more. And there is more—the Romans left a vast amount of information about themselves (at least in comparison with other ancient cultures). But where does what we know about the Romans come from? That's what the Chapter 3, "How Do We Know? Discovering the Romans," covers.

The Least You Need to Know

- The Romans used a combination of military organization, practical politics, and ruthless terrorizing in their conquests.
- Roman public spectacles were often gruesome executions on a grand scale.
- The office of emperor was individually determined; therefore emperors and their reigns have to be studied individually.
- Not only isn't there a simple answer to Rome's decline, but there wasn't really a "fall."

Michael Plasmeier
9/14/2005
Class: Latin 2 Block: 1

Rome FAQ

What I Learned

I learned that a large part of Roman society / government was logistics in transportation and organization. I also found out more about the roman system of reward and punishment. They Romans were very, very good at getting their way with their large military force and the above system. I also learned where the word decimation came from.

I also was reminded that some Romans did not like the arenas and gladiators games. Also, I learned that they used thumbs-down as a good thing, which is the opposite of what we do today.

I learned in the slave section that freed slaves were not 100 percent free. They could not vote or run for office. Also they were discriminated against by "Real" Romans as they saw themselves.

Roman woman had many different statuses, depending on their socioeconomic status. Some ran the house while the men were away. Middle-class women cared for the children. Slave woman even had the same status as men, though that was not a good thing, because you were still property of your master to do (almost) anything he wanted to you.

Another part of Roman history that is often overlooked is that most emperors were good. Even some that seemed a little funny were still very good planners and organizers. Still the emperors didn't know who to trust because every one around him tried to manipulate him to their needs. One time an emperor was chosen because he was the highest bidder and his wife wanted him to amount to something.

Rome did not fall because of one reason. Lead from water pipes and silverware poisoned the upper crust of Rome. The two sections of Rome were just too different to defend and hold together. Agricultural and weather problems also might have contributed to the lack of crops to feed the large population. I learned that Rome may not have fallen because of outside invaders or hired protectors.

Personal Response

This packet summarized many of the things we learned in years before, but also some new information.

I was amazed by the number of seats in the Circus Maximus. It is amazing that racing in moving vehicles is still very popular. The largest sports venue in the world is the Indianapolis Motor Speedway, home of the Indy 500, the most attended one-day sporting event in the world. Some things must never change.

Good connection

It was interesting to learn how the Romans were so successful. They were a type of government that controlled people and liked to attack and expand. I know that this was a success (by getting millions of new slaves) and also a weakness because they over-expanded.

10/10

Roman History

The first settlements

Rome grew from a cluster of villages founded by Latin immigrants about 25km (6 miles) inland on the River Tiber. There was an island there, and a ford where the river could be crossed. This was the furthest point that could be reached by ship before the water became too shallow.

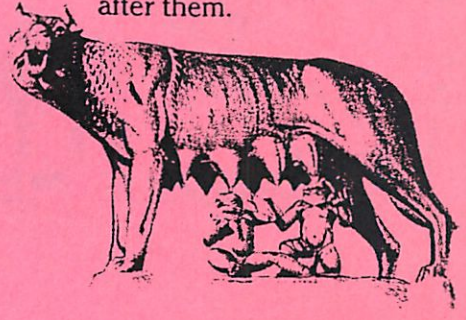
The villages were built on a group of seven hills; one of the first to be occupied was known as the Palatine Hill. They were in a good position for trade, because they were on the most important routes for travelling merchants. As they grew richer, the settlements merged into one town.

An early Roman settlement

Little is known about Rome's early history, so we must rely mainly on legend. The date traditionally given for the founding of the city is 753BC. The actual date is uncertain, but it is likely that the villages merged around this time. According to one legend, the Greeks laid siege to the city of Troy (near the coast of modern Turkey) and killed nearly all the occupants. One Trojan prince, Aeneas, escaped by sea and sailed to Italy.

Aeneas sailing from Troy

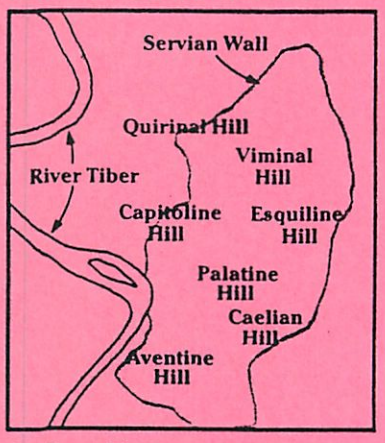
Aeneas landed at Laurentum on the west coast of Italy. He formed an alliance with Latinus, the king of the Latins, and married his daughter Lavinia. Aeneas's son Ascanius founded a city called Alba Longa He was the first of a long line of kings who ruled for about 400 years. When the last king was overthrown, his twin grandsons Romulus and Remus were left to die by the River Tiber. A wolf found them and looked after them.



This statue shows the twins being suckled by the wolf.

A new city

When the twins grew up they decided to set up a new city on the spot where they had been left to drown. They held a sacred ceremony to mark the boundary with a plough, but Remus jumped over the furrow in mockery. Romulus was enraged and killed his brother, gave his own name to the city and became its first ruler. Romulus was followed by six kings: Numa Pompilius, Tullus Hostilius, Ancus Martius, Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus. Parts of a wall around Rome, known as the Servian Wall (see map) and once thought to have been built by Servius Tullius, still remain.



The influence of the Etruscans

For much of this early period Rome was ruled by the Etruscans, who were more advanced than the Latins. Under their influence Rome became a large city that dominated the Tiber valley. But gradually the Etruscans lost their hold on Latium. Finally the last Etruscan king was expelled from Rome. The date traditionally given for this is 510 or 509BC. After this Rome became an independent republic

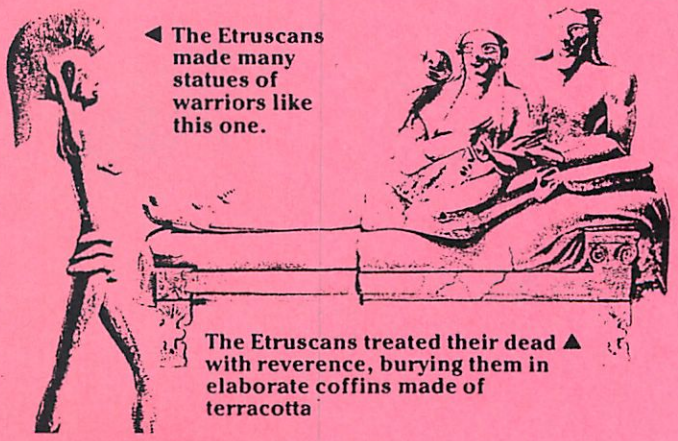
but the Romans inherited many things from their Etruscan rulers.

The Etruscans ▲ built Rome's first drainage system.

Romans wore a robe called the *toga* It was based on an Etruscan robe like the one shown on this statue. ▶

Etruscan soldiers had an official symbol called the *fasces* – an axe tied to a bundle of sticks. It was later adopted ▶ by the Romans.

◀ The Etruscans made many statues of warriors like this one.

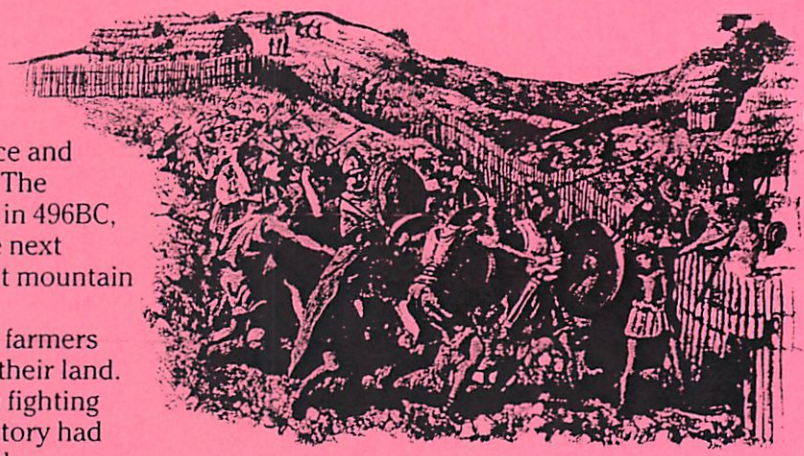


The Etruscans treated their dead ▲ with reverence, burying them in elaborate coffins made of terracotta

The early republic

Other cities in Latium formed an alliance and challenged the new republic of Rome. The Romans were defeated at Lake Regillus in 496BC, and forced to join the alliance. Over the next century Rome fought many wars against mountain tribes who attacked Roman territory.

At this time, most Romans were poor farmers who had to fight wars simply to defend their land. However, by 400BC, after years of tough fighting and clever political tactics, Roman territory had doubled in size and Rome had become the dominant partner in the Latin alliance.



Fierce mountain tribes called the Volsci, Aequi and Sabini attacked Roman farms.

The Gauls attack Rome

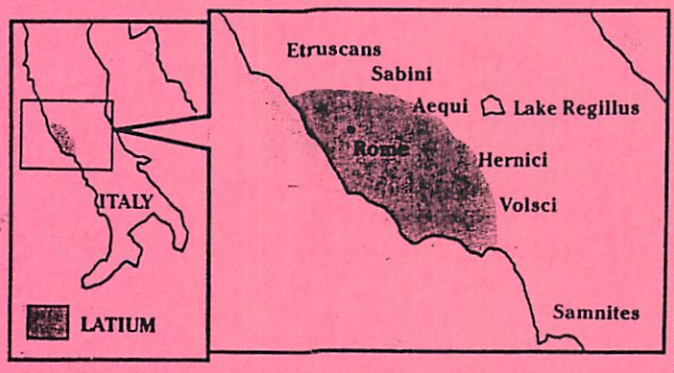
In 387BC the Gauls, people from northern Europe, defeated the Roman army at the River Allia and invaded Rome. According to the historian Livy, most of the population had fled in terror. Apart from some troops only the Roman senators remained, sitting calmly in the courtyards of their houses. The Gauls stared in amazement, but when one of them touched a senator's beard, the senator struck him with his ivory staff.

A massacre followed. The Gauls murdered the senators and then began to destroy Rome. Only the Capitoline Hill survived. According to legend the Gauls attacked it at night, but disturbed some geese that were kept at a temple. The geese warned the Romans of the Gauls' approach. Finally the invaders were bribed with gold to leave the ruined city. The other Latin cities were delighted to see Rome overthrown.

The Gauls attacked Capitoline Hill by night.

Expansion in Italy

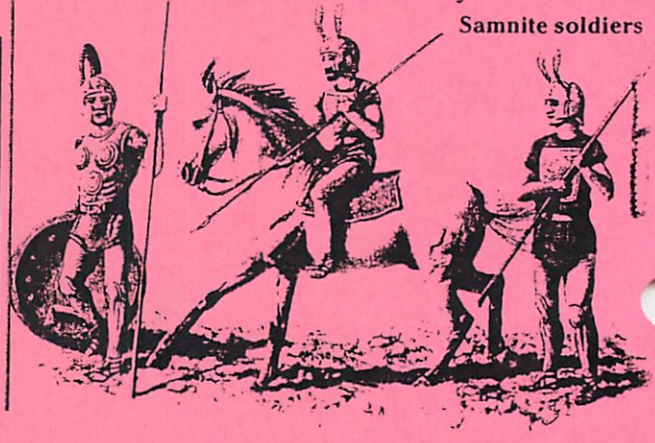
Slowly the Romans recovered from this disaster. In about 380BC they rebuilt much of Rome, and constructed a strong wall around all its seven hills. By improving their army they began to regain lost territory. In 338BC, with the help of the Samnites, a tribe from central Italy, the Romans defeated an alliance of Latin cities. This made them the most powerful people in Latium. This map shows the position of the tribes in Italy around 338BC.



The wars with the Samnites

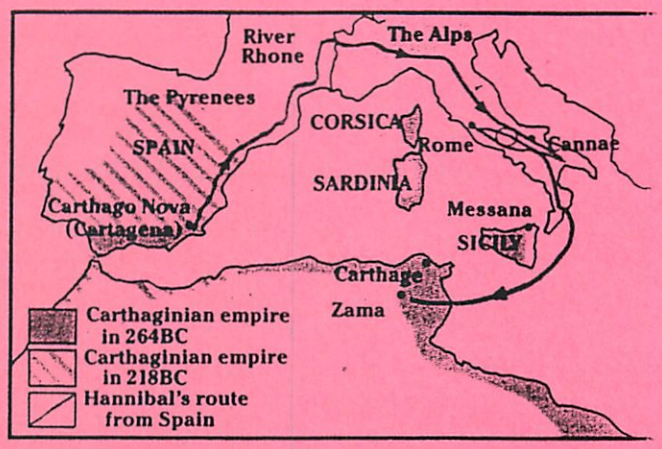
In 326BC Naples, a city in southern Italy, asked Rome for help against the Samnites. The Samnites objected to Rome's growing influence in the area, and a series of wars broke out. These wars lasted 40 years until the Samnites were defeated, along with their allies the Gauls and Etruscans. During this period, Rome also won important victories against the Aequi and Hernici tribes. By fighting hard and making clever alliances, Rome began to dominate northern and central Italy.

Samnite soldiers



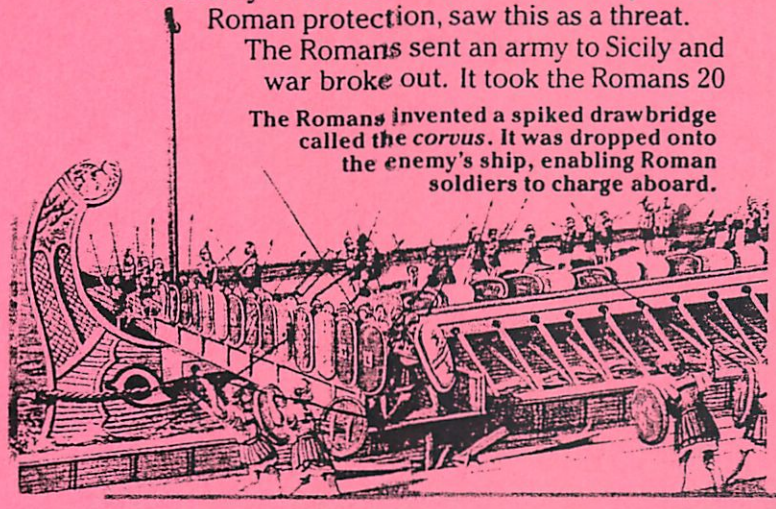
The expansion of Rome

While Rome was becoming powerful in Italy, the western Mediterranean was under the control of the Carthaginians. Carthage, a city on the North African coast, was founded about 814BC by the Phoenicians, a people originally from the Middle East. Carthage was the centre of a vast commercial empire. While their trading interests did not conflict, Rome and Carthage left each other in peace. But in 264BC, a series of wars began between them. These are known as the Punic wars, after the Latin word for Phoenician. This map shows western Europe at the start of the Punic wars.



The first Punic war, 264-241BC

In 264BC Carthage occupied Messana in north-east Sicily. The Greek cities in south Italy, under Roman protection, saw this as a threat. The Romans sent an army to Sicily and war broke out. It took the Romans 20 years to expel the Carthaginians from Sicily. To do so they first had to find ways of overcoming Carthage's superior naval skills.



The Romans invented a spiked drawbridge called the *corvus*. It was dropped onto the enemy's ship, enabling Roman soldiers to charge aboard.

The Romans had no experience of sea warfare, but they twice built huge fleets and won victories, then lost all their ships in violent storms. The Carthaginians were eventually defeated by a third fleet in 241BC. Under the terms of the peace, Rome acquired Sicily (its first overseas territory). In addition, over the next ten years, Carthage had to pay the Romans a huge sum of money (known as an indemnity) as compensation for the cost of the war.

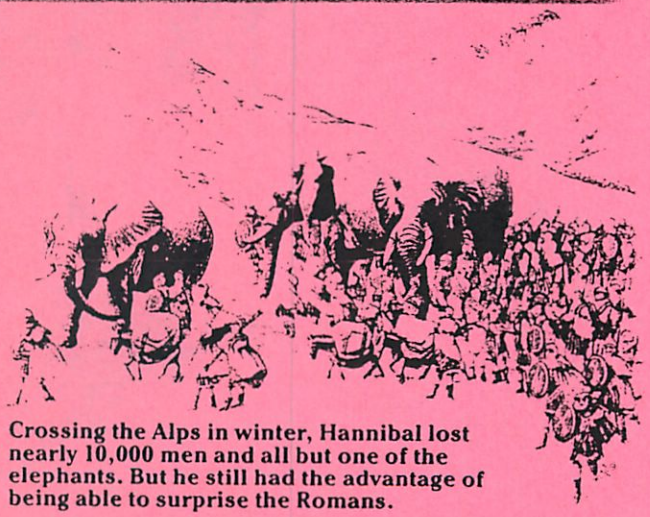
The Romans took Sardinia from Carthage in 238BC, and later seized Corsica too. They probably took this aggressive action to deprive Carthage of its island bases in the Mediterranean.

The second Punic war, 218-201BC

In search of a new empire, the Carthaginians invaded and conquered Spain between 237BC and 219BC. Hannibal, the Carthaginian general in Spain and a lifelong enemy of Rome, provoked the second Punic war. He launched a surprise attack on the Romans by marching over the Pyrenees in 218BC with 35,000 men and 37 elephants. He ferried the elephants over the River Rhone on rafts, then forced his way into Italy over the Alps.

The Romans were completely overwhelmed. Hannibal was a great general, and his troops won battle after battle. At Cannae in 216BC they destroyed an entire Roman army. Hannibal fought in Italy for 16 years and suffered no major defeats. However, he never conquered Rome itself, and the Romans remained defiant. After Cannae they waited until the next generation became old enough to form a new army.

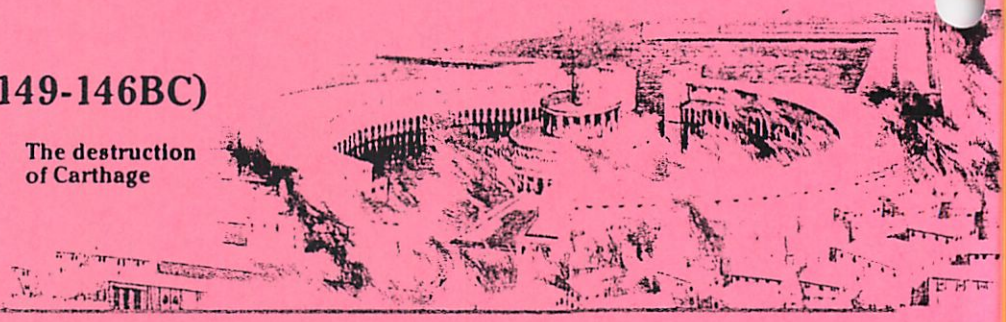
Unable to defeat Hannibal in Italy, the Romans invaded and conquered Spain, then attacked Carthage. Hannibal was recalled to Africa and defeated at Zama in 202BC. Rome seized the Carthaginian territories in Spain. In the following decades the Romans conquered much of south-west Europe and became the major power in the western Mediterranean.



Crossing the Alps in winter, Hannibal lost nearly 10,000 men and all but one of the elephants. But he still had the advantage of being able to surprise the Romans.

The third Punic war (149-146BC)

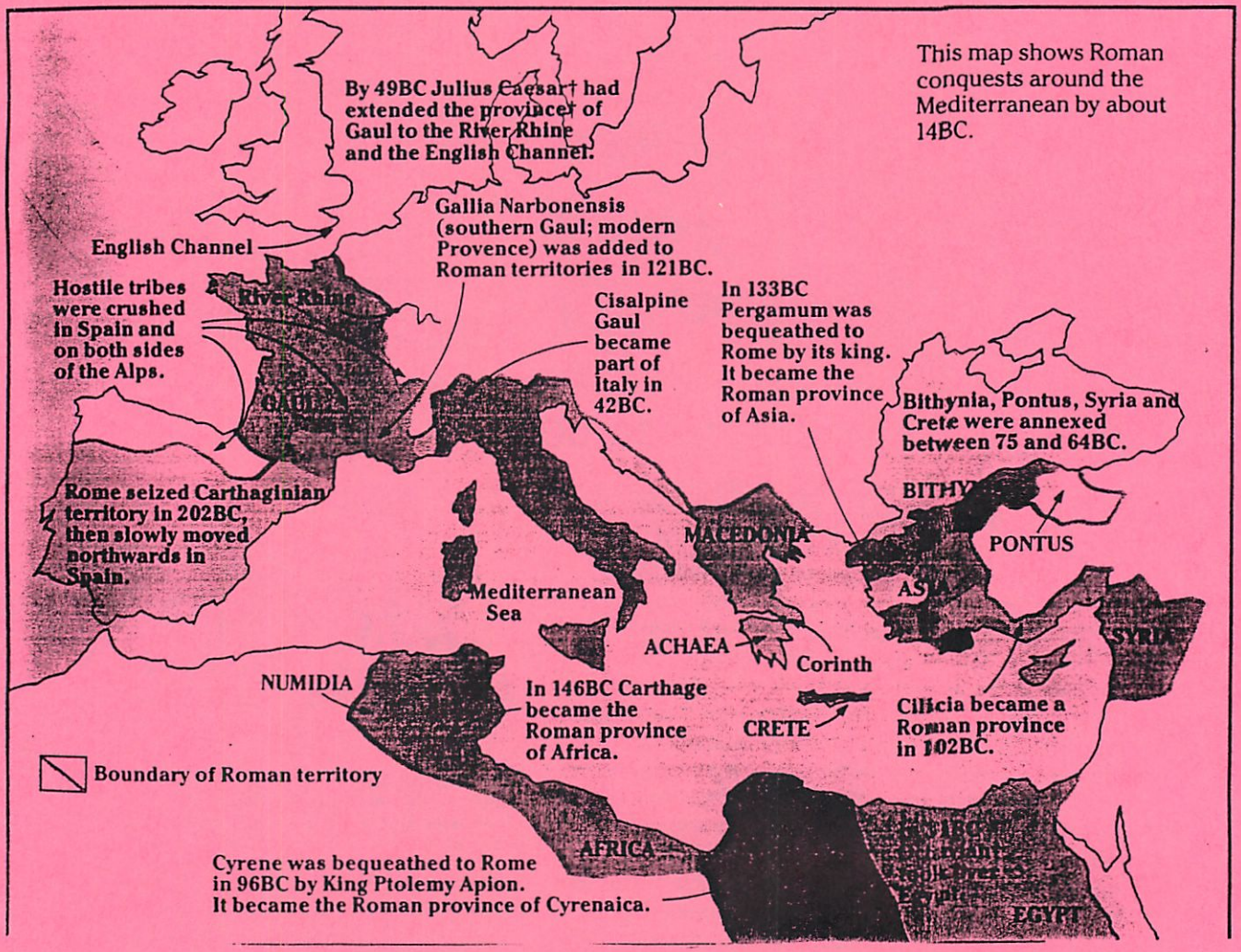
The third Punic war (149-146BC) ended with the destruction of Carthage itself. The territory became the Roman province of Africa.



The destruction of Carthage

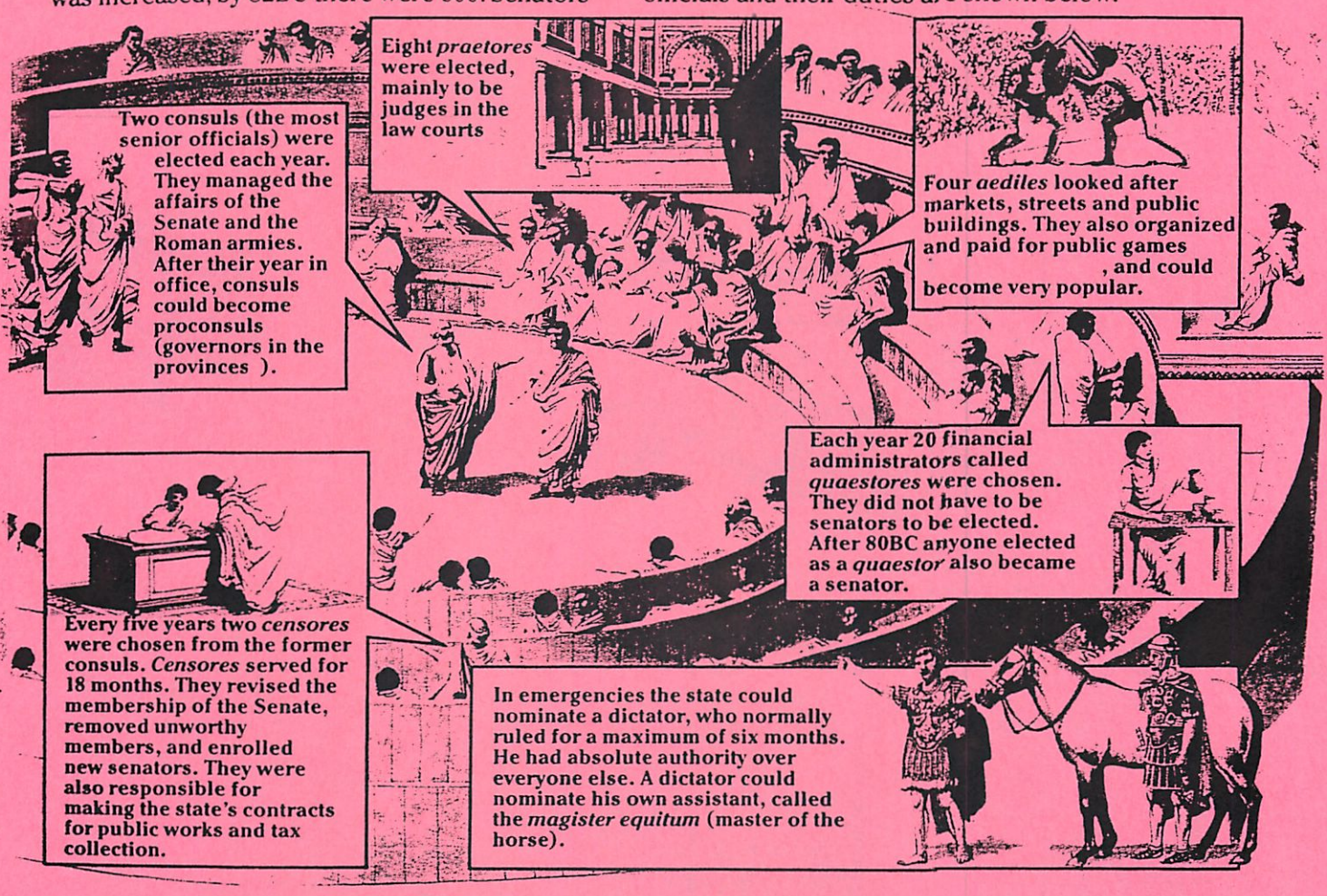
The Roman conquest of Europe

Gradually the Romans were also drawn into wars to the east of Italy. Some small states asked them for protection, and larger ones pursued aggressive policies that provoked Roman retaliation. Success in a series of wars against Macedonia (215-168BC), and in other conflicts further south, increased the Romans' military presence in Greece. In 146BC they crushed an uprising in Corinth and destroyed the city, as a warning to others not to undermine their authority. The rest of Greece was put under a Roman governor. Soon the entire Mediterranean came under Roman control.



The government of the Roman republic

Rome was governed by the Senate, originally a group of 100 men who were leaders of important patrician families. Later the number of senators was increased; by 82BC there were 600. Senators normally served for life. Each year citizens voted in an election, known as an Assembly, to select senators to be government officials. The various officials and their duties are shown below.



Two consuls (the most senior officials) were elected each year. They managed the affairs of the Senate and the Roman armies. After their year in office, consuls could become proconsuls (governors in the provinces).

Eight *praetores* were elected, mainly to be judges in the law courts

Four *aediles* looked after markets, streets and public buildings. They also organized and paid for public games , and could become very popular.

Each year 20 financial administrators called *quaestores* were chosen. They did not have to be senators to be elected. After 80BC anyone elected as a *quaestor* also became a senator.

Every five years two *censores* were chosen from the former consuls. *Censores* served for 18 months. They revised the membership of the Senate, removed unworthy members, and enrolled new senators. They were also responsible for making the state's contracts for public works and tax collection.

In emergencies the state could nominate a dictator, who normally ruled for a maximum of six months. He had absolute authority over everyone else. A dictator could nominate his own assistant, called the *magister equitum* (master of the horse).

Social change

At first only patricians could become senators, and they tried to preserve their privileged positions. But many plebeians lived in poverty, and their resentment of the patricians' power caused violent political struggles. The plebeians went on strike five times, threatening to leave Rome whenever they were most needed as soldiers. In 494BC, after the first strike, they set up their own Popular Assembly, which excluded patricians. Each year they chose officials called tribunes to protect their interests.

The plebeians held frequent demonstrations on the streets of Rome.

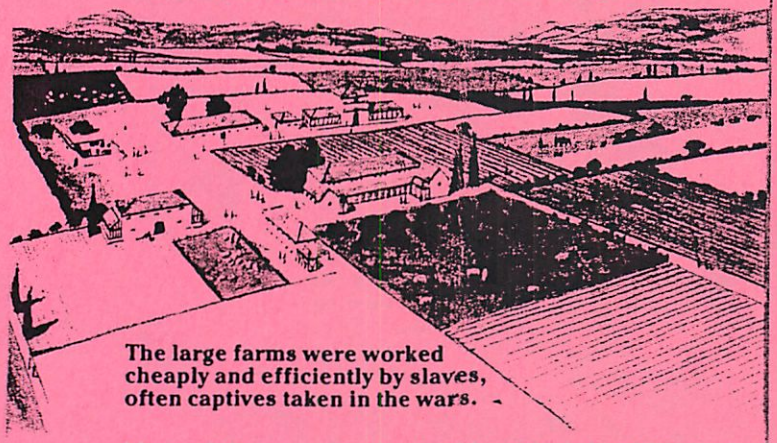
To pacify the plebeians, the patricians gave them the power to stop any laws passed by the Senate. The plebeians then demanded that the laws be written down and published, to stop judges using unwritten laws against them. A list of laws, known as the Twelve Tables, was published in 450BC.

The plebeians slowly won the right to stand for official positions. The first plebeian consul was elected in 366BC. In 287BC a ruling was passed stating that all resolutions passed by the Popular Assembly should become law. But during the Carthaginian wars , plebeian generals misused their power. Many people thought that only the patricians had the ability to run the country during a war. So the patricians still kept political control.

The end of the Roman republic

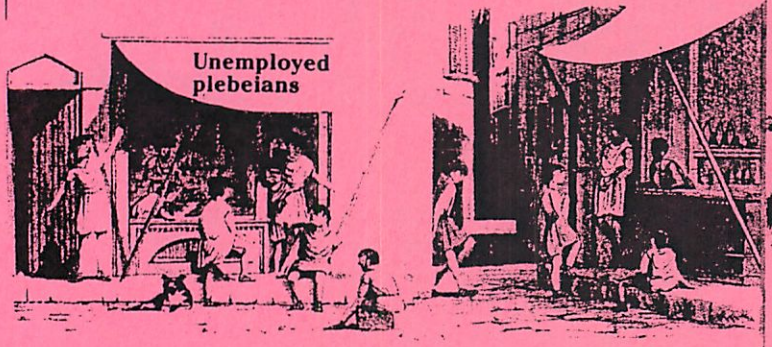
The expansion of Roman territories abroad led to problems in Rome itself, and placed a strain on the government. There were constant struggles for power between the Senate, the *equites* and the plebeians. A period of dictatorships and civil wars finally caused the downfall of the republic.

During the wars with Carthage, many small farms were ruined by neglect or military devastation. After the wars few farmers could afford to repair the damage. Gradually their land, and much public land as well, was taken over by rich landowners who created new, large farms.



The large farms were worked cheaply and efficiently by slaves, often captives taken in the wars.

Most of the people who had lost their land flocked to the cities, where they remained unemployed. Many others lived in poverty in rural areas. As a result, Rome was left short of soldiers, as only property owners could serve in the army.



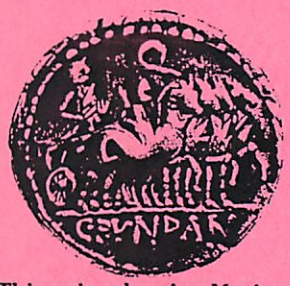
Unemployed plebeians

In 133BC a tribune, Tiberius Gracchus, proposed that public land that had been illegally seized by rich landowners should be given to the landless poor. The Popular Assembly passed a law, and a committee was set up to redistribute the land. But the Senate disagreed, because many senators were landowners who wanted to keep their farms. Tiberius was killed in a riot that was provoked by the Senate. In 123BC his brother Gaius was elected tribune. Before he too was murdered, he passed radical laws that challenged the Senate's power.

The rise of dictators

For the next 60 or 70 years there was constant political unrest. Some senators, called *optimates*, wanted to maintain the Senate's firm control. Others, called *populares*, were keen to spread the control more widely. They asked the tribunes, *equites* and plebeians for support, but often only because they wanted more personal power.

In 107BC Marius, a military commander, was elected consul. He was given command of an army fighting in Africa and soon won the war. He was made consul each year from 105BC to 100BC, breaking the rule that consuls had to be replaced annually. The reason given was that he was needed to prevent tribes invading Italy from Gaul.



This coin, showing Marius in a chariot, was issued to celebrate a military victory.

Marius succeeded in his task, but to do so he had to reorganize the army. He improved weapons and training, and allowed all citizens to become soldiers whether or not they owned land. Thousands of unemployed men volunteered. However, the state made no provision for soldiers without property. This meant that when they retired they depended on their generals to obtain money or land for them from the Senate. They were therefore more loyal to the individual generals than to the state.

Marius and his troops

Coin showing head of Sulla

In 88BC Sulla, Marius's former lieutenant, became consul and took command of the army against Mithridates, the king of Asia Minor. When a tribune passed a resolution giving command to Marius, Sulla led his army on Rome. He took control of the city and drove Marius into exile.

As soon as Sulla had been called away from Rome once more, Marius raised an army and took control of the city. After executing hundreds of his political rivals he died in 86BC. Sulla returned in 84BC, destroyed his enemies, and ruled as dictator from 82 to 80BC. He gave supreme power back to the Senate, depriving *equites* and tribunes of most of their influence. He then retired, and died in 78BC.

However, Sulla's arrangements were quickly undermined by a general called Pompey. He won victories in Spain in 71BC, and helped the senator Crassus to crush a slave rebellion led by a slave called Spartacus. In 70BC, Pompey and Crassus demanded to be made consuls, threatening to use military force if they were refused. Once in office they swept away Sulla's legislation, and gave power back to the tribunes.

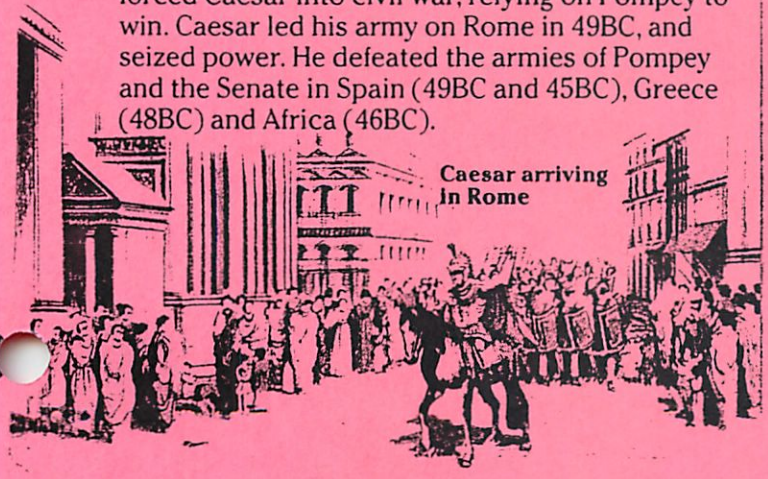
Bust of Pompey

Pompey and Caesar

In 60BC Pompey, Crassus and a rising politician, Julius Caesar, formed an alliance. Caesar became consul in 59BC. After his year in office he served as a proconsul in Gaul for ten years. He extended Roman territory throughout Spain and Gaul, and invaded Britain in 55BC. A brilliant general, he became very popular with the army and the people.

Bust of Caesar

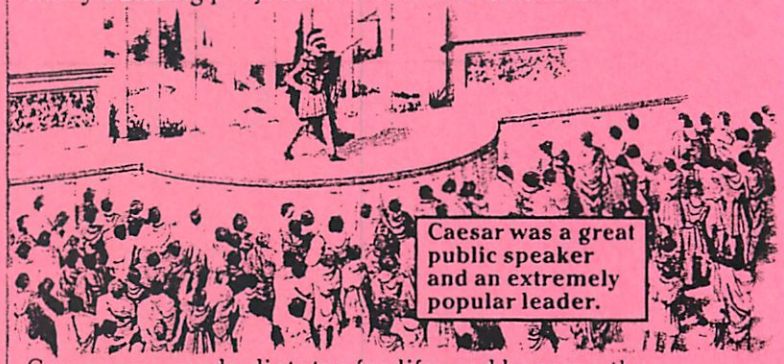
In 53BC Crassus died in battle, and a year later the Senate House was burned down in a riot. To restore order, the Senate persuaded Pompey to become consul by himself. Fearing that Caesar would return to Rome and take their power away, the *optimates* turned Caesar and Pompey against each other. They forced Caesar into civil war, relying on Pompey to win. Caesar led his army on Rome in 49BC, and seized power. He defeated the armies of Pompey and the Senate in Spain (49BC and 45BC), Greece (48BC) and Africa (46BC).



Caesar arriving in Rome

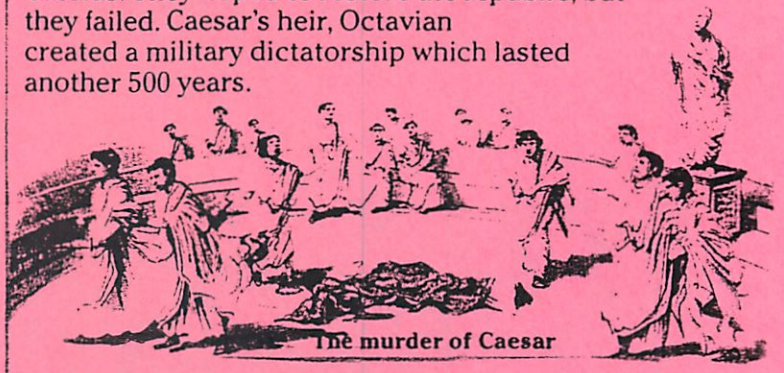
Caesar's rule

Once in power, Caesar passed laws to relieve hardship, reduce debts and improve the administration. His rule brought a brief period of political stability, during which he also began many building projects in Rome and elsewhere.



Caesar was a great public speaker and an extremely popular leader.

Caesar was made dictator for life, and became the most powerful ruler Rome had ever known. Although his reforms were popular, he acted as if he were king, taking decisions without consulting the Senate. This worried many people, who believed his power threatened the republic. On 15th March 44BC Caesar was murdered by a group of conspirators led by the senators Brutus and Cassius. They hoped to restore the republic, but they failed. Caesar's heir, Octavian created a military dictatorship which lasted another 500 years.



The murder of Caesar

From republic to Empire

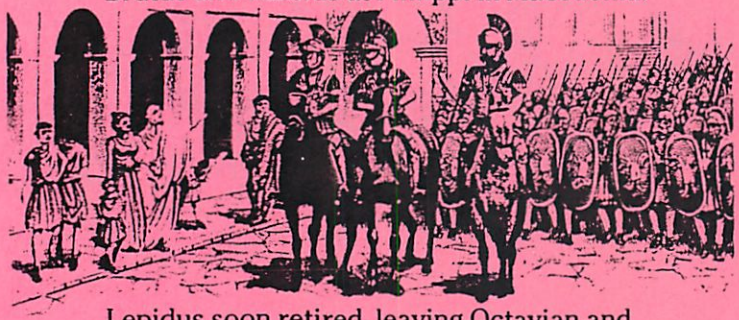
After Caesar's death, Brutus and Cassius fled from Rome, realizing they could not restore the republic. Instead, one of the consuls, Mark Antony, tried to take Caesar's place. However many senators disliked him. One of them, Cicero, made speeches opposing Antony and persuaded the Senate to declare him an outlaw. Antony was dismissed and replaced by another consul.

Coin with head of Antony

In the meantime, Caesar's adopted son, Octavian, formed an army made up of men who had formerly fought for Caesar. He gave control of these troops to the Senate, and they defeated Antony at Mutina in northern Italy. Antony fled to Gaul. The consuls were killed in battle, leaving Octavian as the most likely person to take command.

Busts of Octavian and his wife Livia

Octavian wanted revenge for Caesar's death. The Senate refused to support him, so he made a pact with Antony and his ally, Lepidus. The three men led an army on Rome, forcing the Senate to give them official powers for five years. Thousands of people, including Cicero, were killed by Octavian's troops. In 42BC Octavian and Antony defeated Brutus and Cassius at Philippi in Macedonia.



Lepidus soon retired, leaving Octavian and Antony in command. They split Rome's territory into two. Antony took the eastern part and Octavian the west, as shown on this map.

Antony lived in Egypt for ten years with his lover Cleopatra, the Egyptian queen. He seemed to be building a private empire for himself. Meanwhile Octavian defeated his enemies in western Europe, and became accepted by the Senate and the Roman people. But relations between him and Antony deteriorated. War broke out, and in 31BC he defeated Antony in a sea battle at Actium.

This gem depicts Octavian as Neptune, the god of the sea. It was carved to celebrate his victory over Mark Antony at the Battle of Actium.

Octavian takes power

Octavian claimed Egypt for himself, and became the sole leader of the Roman world. In 27BC he offered to return control of the state to the Senate and the people. However he knew that the Senate could not accept his offer because it depended on him to maintain order. The Senate gave Octavian command of three provinces: Syria, Spain and Gaul. These areas contained most of the army, so he retained military power while appearing to want to give it up for the sake of the republic.

As a result Octavian became the most powerful Roman of all. He was given a new name, Augustus ('revered one'), and has been known by this title ever since. He was the first Roman emperor, though he himself did not use this title. The period of Roman history from his rule onwards is known as the Empire, to distinguish it from the republic before it.

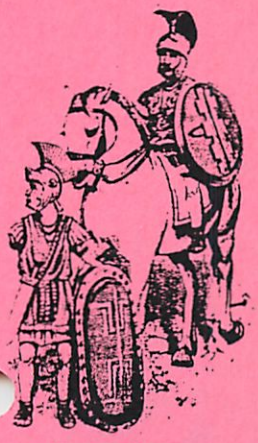
This cameo shows the head of Augustus.

The rule of Augustus, 27BC-AD14

With his new power, Augustus began looking for solutions to his various political problems. He realized that further civil wars would only weaken the empire more and leave it open to threat from outside. So he tried to make his own position safe in order to maintain a firm leadership.

Knowing that too many organized troops could be turned against him, Augustus cut the number of legions† from 60 to 28. He used the vast wealth of Egypt to pay off retired soldiers, who were settled in colonies all over Italy.

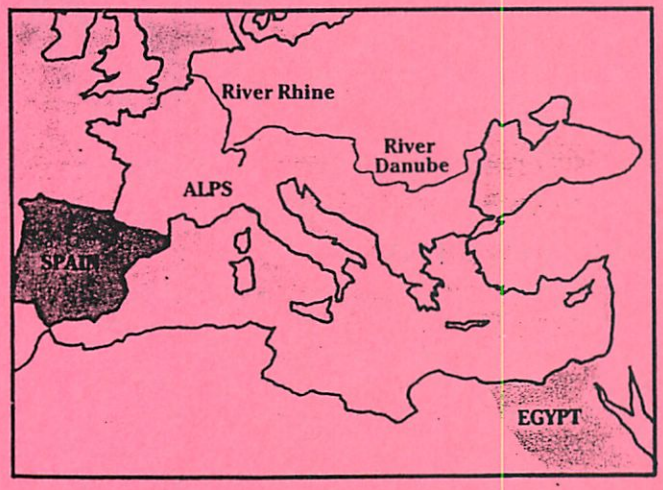
Retired soldier



Praetorian guardsmen

To protect himself, Augustus formed a division of soldiers called the Praetorian Guard. These highly paid troops were intended to guard the Emperor, and were stationed in Rome and throughout Italy.

Under Augustus, rebellious parts of Spain and the Alps were brought under control. The empire was expanded along the Rhine and Danube rivers. The map below shows the extent of the empire at the end of Augustus's rule.



Augustus ruled cleverly and successfully. He formed a system of government in which the Senate and the emperor worked together. This brought peace after years of civil war, and turned a troubled republic into a stable and prosperous empire. When he died in AD14, few people could remember a republican government that had been worth preserving, so the idea of restoring a republic slowly died out.

Tiberius AD14-37

Statue of Tiberius

Augustus had no son of his own, and wanted one of his grandsons or his nephew to take his place, but they all died young. Eventually he had to name his step-son Tiberius as his successor. The two men ruled together for the last ten years of Augustus's reign. Augustus disliked him, but Tiberius was a fine soldier and an experienced administrator.

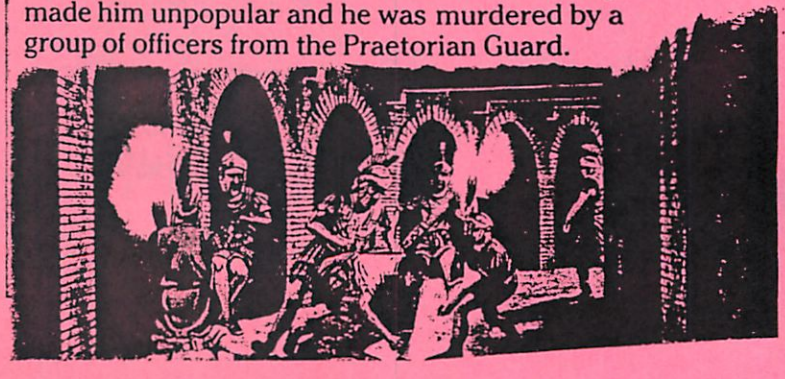
At first Tiberius ruled well. He took Augustus's advice and did not try to expand the empire. But he was terrified of being assassinated. At first there was no evidence of a plot against him, but Sejanus, the commander of the Praetorian Guard, took advantage of his fears.

In AD26 Sejanus persuaded Tiberius to move to the island of Capri for his own safety. For the rest of his rule, the Senate had to consult him by letter before it could make decisions. In AD31 Tiberius found out that Sejanus was planning to depose him. He revealed this to the Senate and Sejanus and his family were executed. This left Tiberius mentally disturbed. He passed a treason law and prosecuted over 100 leading figures. 65 of these were executed or committed suicide.

Gaius (Caligula) AD37-41

Gaius is often known as Caligula, a nickname he was given as a child because of the soldier's boots (*caligae*) he wore. After a few months in power he had an illness which appears to have left him deranged. He claimed to be a god and tried to have his horse elected consul. He married his sister and later murdered her.

Caligula was extremely extravagant. He financed his spending by forcing rich men to bequeath him their wealth. This, and his cruelty, made him unpopular and he was murdered by a group of officers from the Praetorian Guard.

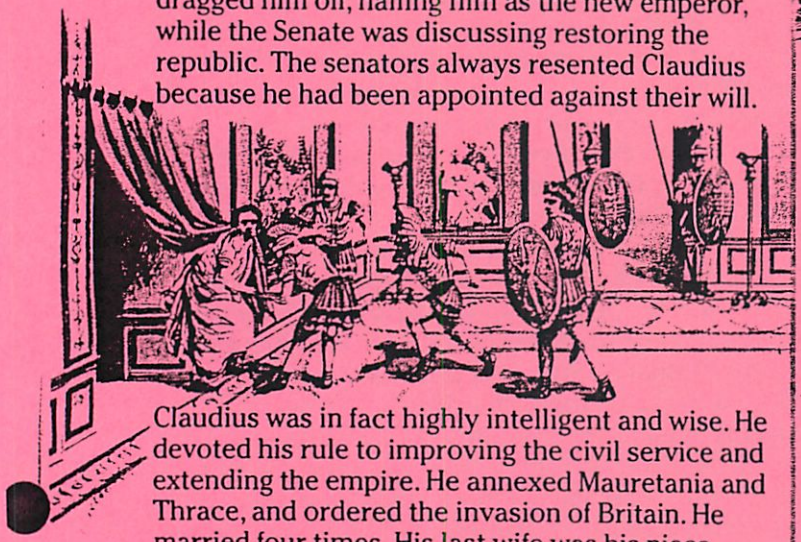


The early Empire

Claudius AD41-54

Coin with head of Claudius

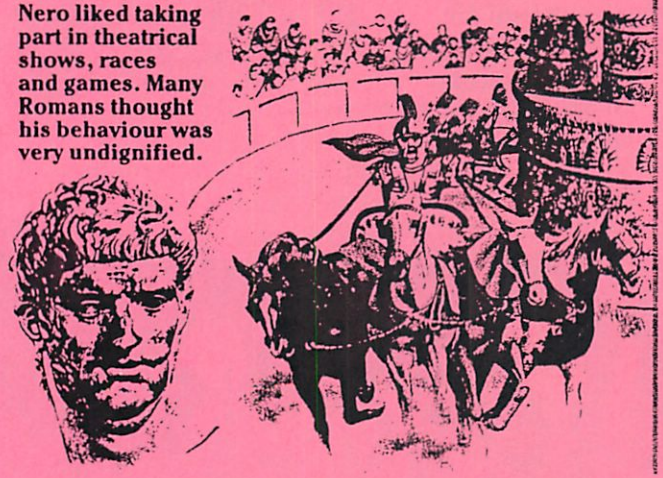
Claudius was Tiberius's nephew. A childhood disease had left him crippled, frail and nervous. His family and the Senate regarded him as stupid. Because of this everyone thought that he was not suitable to be emperor. After Gaius's murder, however, the Praetorian Guard found Claudius hiding in the imperial palace. They dragged him off, hailing him as the new emperor, while the Senate was discussing restoring the republic. The senators always resented Claudius because he had been appointed against their will.



Claudius was in fact highly intelligent and wise. He devoted his rule to improving the civil service and extending the empire. He annexed Mauretania and Thrace, and ordered the invasion of Britain. He married four times. His last wife was his niece, Aggripina . It is thought that she poisoned him so that Nero, her son by a previous marriage, could become emperor.

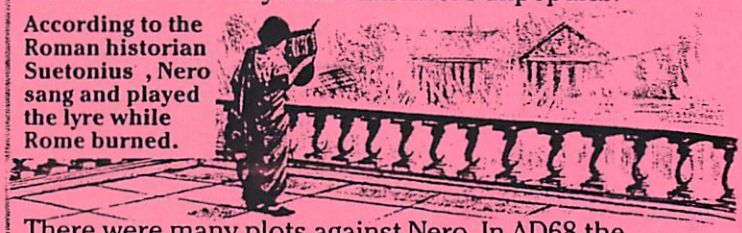
Nero AD54-68

Nero was only 16 when he became emperor. For the first years of his rule he was guided by tutors (including the writer Seneca) and ruled sensibly. However, he soon became tyrannical. In AD59 he had his mother, his wife and Claudius's son Britannicus murdered, as well as several advisors. Soon, anyone who opposed him was killed.



Nero liked taking part in theatrical shows, races and games. Many Romans thought his behaviour was very undignified.

In AD64 a fire devastated Rome. It was rumoured that Nero had started it so that he could build a new, more beautiful city in its place. To avert unpopularity, Nero blamed the Christians for the fire, and had many of them burned or thrown to the beasts. This only made him more unpopular.

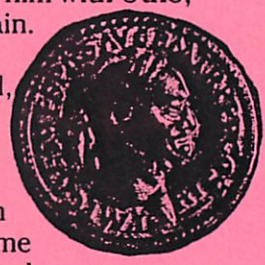


According to the Roman historian Suetonius , Nero sang and played the lyre while Rome burned.

There were many plots against Nero. In AD68 the army rebelled against him and various commanders tried to seize power. Nero was eventually forced to leave Rome, and he committed suicide. He was the last emperor of Augustus's dynasty.

AD69: the year of the four emperors

After Nero's death, an army commander called Galba took power, helped by the Praetorian Guard. But he did not pay the guardsmen enough to win their loyalty. They soon turned against him, had him murdered, and replaced him with Otho, the governor of a province in Spain. Hearing this, the legions on the Rhine declared their own general, Vitellius, emperor. They marched on Rome and defeated Otho at Cremona. Then legions on the Danube decided their own general, Vespasian, should become emperor. He marched on Rome and killed Vitellius and his followers.



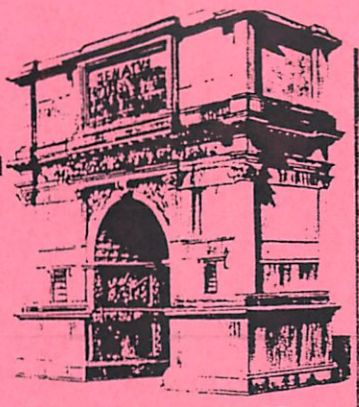
Coin with head of Vespasian

Vespasian (AD69-79) and the Flavian Dynasty

Vespasian knew there would be civil war if he did not establish good relations with the Senate. He achieved this, and the Senate granted him imperial power. In addition, he had two adult sons to take over after his death, so he had a strong line of succession. Vespasian ruled well and gave citizenship to many people in the provinces . His full name was Titus Flavius Vespasianus, and he and his descendants are known as the Flavian Dynasty.

Vespasian ordered the building of the Colosseum in Rome. This is how it looks today.

Titus AD79-81



Titus was Vespasian's son. He is remembered for his capture of Jerusalem in AD70. This was commemorated by an arch in the *forum* at Rome. Titus became emperor in AD79.

The arch of Titus

Domitian AD81-96

Bust of Domitian

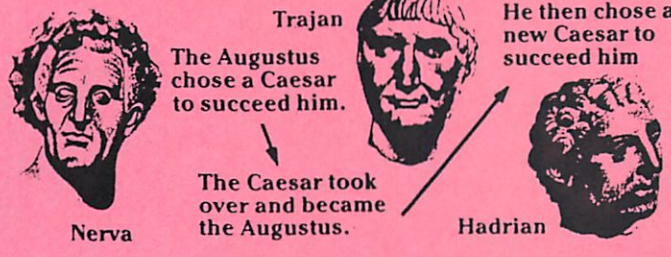
Domitian, Titus's younger brother, was an efficient but arrogant emperor. He despised the Senate and never consulted it. He became unpopular and there were frequent plots against him. His rule became tyrannical, with frequent treason trials and executions. He was assassinated in AD96.

This was probably the last point at which the Romans could have restored a republican government. But the Senate, knowing that Rome needed a strong leader, chose a lawyer called Nerva to replace Domitian. Nerva was the first of a group of rulers known as the Five Good Emperors.

Nerva AD96-98

Nerva ruled successfully and diplomatically. When the Praetorian Guard was indignant at having no say in choosing the emperor, Nerva eased the situation by adopting a famous soldier called Trajan as his son, partner and successor. This started a new method of imperial succession. After Nerva each emperor, who took the title Augustus, carefully chose a younger colleague called the Caesar as his heir. When the Augustus died, the Caesar took his position and title, and then chose his own Caesar.

The imperial succession:



Nerva treated the Senate with great respect, and this trend was followed by the next four emperors. Gradually senators were chosen from all over the empire, and many non-Italians became senior officials. Nerva also arranged low-interest loans for farmers. The interest from these was used to support orphans and poor children.

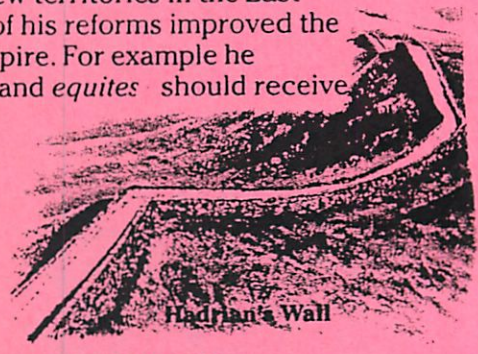
Trajan AD98-117

Trajan's column

Under Trajan the empire reached its largest extent after his conquest of large areas of the Middle East. His campaigns in Dacia (modern Romania) are recorded in a series of sculptures on the pillar in Rome known as Trajan's Column.

Hadrian AD117-138

Hadrian spent more than half his rule touring the provinces. After deciding that the empire was too large he gave up the new territories in the East (except Dacia). Many of his reforms improved the organization of the empire. For example he decreed that senators and *equites* should receive special training in state administration.



Hadrian ordered the building of fortified barriers to protect the empire. These were put up in Britain and in Germany.

Hadrian's Wall

Antoninus Pius AD138-161

While Antoninus Pius was in power, Rome was seen to be at the height of its wealth and power. But this prosperity aroused the envy of the barbarians , and of the poor, who were neglected.

Marcus Aurelius AD161-180

Marcus Aurelius spent most of his rule at the frontiers, trying to keep barbarians out. To do this he had to enlarge the army and raise taxes to cover the cost. During his rule a plague killed thousands of people. For the first time people began to doubt that Rome was all-powerful.

This statue of Marcus Aurelius once stood on the Capitoline Hill.

Key dates: the first emperors

27BC-AD14 Augustus	**AD69-79** Vespasian
AD14-37 Tiberius	**AD79-81** Titus
AD37-41 Gaius (Caligula)	**AD81-96** Domitian
AD41-54 Claudius	**AD96-98** Nerva
AD54-68 Nero	**AD98-117** Trajan
AD64 Great fire of Rome	**AD117-138** Hadrian
AD69 Year of the four emperors	**AD138-161** Antoninus Pius
	AD161-180 Marcus Aurelius

The later Empire

After the rule of Marcus Aurelius political problems increased, caused by dishonest, brutal or incompetent emperors and rebellious soldiers. The Praetorian Guard became very powerful, often choosing or deposing emperors without consulting the Senate. This led to frequent changes of ruler, so the empire lacked the continuity and strong leadership it needed.

Commodus AD180-192; Pertinax AD192

Aurelius abandoned Nerva's method of choosing a successor. Instead he appointed his son Commodus, who made peace with the barbarians, but then ruled irresponsibly, ignoring the needs of the empire. He was murdered in AD192. His successor, Pertinax, was killed after only three months by the Praetorian Guard, who auctioned the throne. The winner was Didius Julianus.

Didius Julianus AD192; Septimius Severus AD193-211

Three army groups on the frontiers became jealous of the Praetorian Guard's power. They chose their own emperor, Septimius Severus, who returned to Rome and deposed Julianus. Severus kept the barbarians out of the empire for 14 years, but he had to raise taxes to pay the army. For the first time even Romans in Italy were taxed.

Caracalla AD211-217

Caracalla, Severus's son, raised the army's wages again, and paid barbarians to stay away from the borders. He is remembered for the baths that he built in Rome. To increase the number of people he could tax, in AD212 he granted citizenship to all free males in the empire. He was murdered by his Praetorian Prefect, who seized power until he too was assassinated.

Bust of Caracalla

Elagabalus AD218-222

Elagabalus became emperor when he was 15. He was fanatically dedicated to worship of a Syrian sun-god. The Praetorian Guard killed him and chose his cousin Alexander as the new emperor.

Severus Alexander AD222-235

Alexander was only 13, so his mother Julia Mamaea ruled for him. She brought the army under control and gave management of the empire to a small group of senators. She also improved social conditions. Teachers and scholars were subsidised, as were landlords who repaired their property. Julia achieved relative peace, but after 12 years the eastern frontiers of the empire were invaded. The army rebelled against the government and murdered Alexander and Julia.

The Anarchy AD235-284

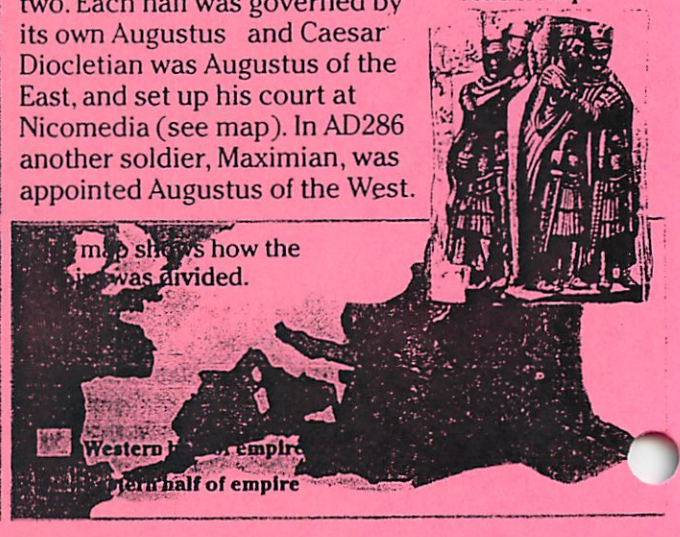
Chaos followed. The throne went to an army leader, Maximinus Thrax, a barbarian who could hardly speak Latin and had never been to Rome. After this the empire was torn apart by civil wars. Various army factions nominated more than 50 different rulers. Huge areas of the empire were ruined by famine, plague or invasion. Taxation was heavy and prices rose; many people left their homes to join bands of outlaws. Finally the wars ground to a halt, but the country was devastated.

Diocletian AD284-305

In AD284 Diocletian, a general in the Danube, was declared emperor by his troops. To establish order, he enlarged the army and made it responsible for the administration of the empire. Aware of the threat posed by ambitious soldiers, he increased the number of generals but gave each one fewer troops. He split the provinces into smaller areas – 70 at first, later 116 – to make them easier to manage. More civil servants were appointed to handle the new administrative work.

Diocletian's most radical change was to divide the empire into two. Each half was governed by its own Augustus and Caesar. Diocletian was Augustus of the East, and set up his court at Nicomedia (see map). In AD286 another soldier, Maximian, was appointed Augustus of the West.

This statue represents the new system of leadership.



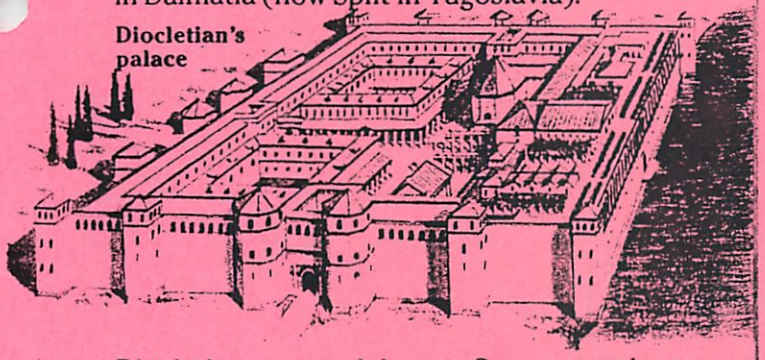
To stop prices and wages rising, Diocletian issued lists of the maximum sums that people could charge for goods and labour. But this did not work. In addition, the cost of defending the empire made it necessary to increase taxes. To make taxation more efficient, a census was taken every five years. At first people had to stay on their land while the census was counted; later they were forced to remain permanently where the census takers had first found them.

The empire ran much more efficiently, but people had less freedom. The law was enforced by the army, which as a result became very influential.

Soldiers were now less able to depose the emperor, but they had more power over ordinary people. The Senate lost most of its authority, and in effect simply became the city council of Rome.

Diocletian convinced the people it was the will of the gods that he was emperor, and declared himself a god. It was impossible for others to challenge him. In AD305 he resigned, persuading Maximian to do so at the same time. He retired to a huge palace which was built for him at Spalatum in Dalmatia (now Split in Yugoslavia).

Diocletian's palace



Diocletian expected the two Caesars to take over, but this arrangement did not last long before the army interfered. Once more soldiers tried to choose emperors to suit themselves. By AD311 there were four contenders for the throne.

Constantine AD312-337

One contender, Constantine, was leading the army in Britain. In AD312 he returned to Rome with his troops and defeated Maxentius, his main rival, at the Milvian Bridge. It is said that before the battle Constantine saw a cross in the sky and the words *'In hoc signo vinces'* ('You will conquer with this sign'). After his victory he granted tolerance to all religious groups, including Christians (who under Diocletian had been badly persecuted).

Constantine adopted the Christian symbol shown on this tomb. It is made up of the first two letters of Christ's name in Greek: *chi* (χ) and *ro* (ρ).

Constantine began reuniting the empire. He defeated various rivals, and became sole emperor in AD323. He granted freedom of worship to Christians and gave people special privileges if they adopted the religion; in AD337 he formally became a Christian on his deathbed. Constantine demanded to be treated as the earthly representative of the Christian God, and began taking part in religious disputes and discussions. In this way he cleverly transferred the ideas of the state religion – that the emperor had divine status and religious authority – to Christianity.

Constantine wanted a new capital city to rival the splendour of Rome. In AD330 he moved his court to Byzantium, a former Greek colony at the entrance to the Black Sea, where he founded a new city called Constantinople (now Istanbul; It remained an imperial capital for 1000 years.

This head of Constantine, once part of a statue 10m (30ft) high, was probably an object of worship.

Constantine was tolerant in religious matters, but he ruled in an authoritarian manner. The security of the empire depended on huge armies, and taxes had to be collected by thousands of civil servants. Workers were increasingly tied to their land and professions. But these measures still failed to halt the decline of the economy, and could not prevent the threat of the barbarians

The Empire after Constantine

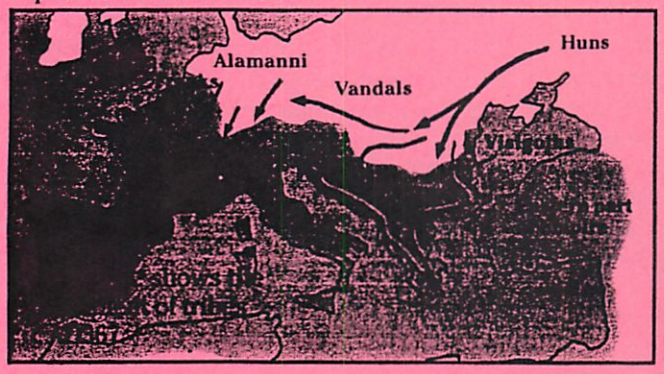
After Constantine's death the empire was divided among his three sons, but struggles for power soon arose. After the death of two of them the third son, Constantius II, reunited the empire, but himself died in AD361.

His successor, Julian (AD361-363), was known as the Apostate (someone who abandons one religion for another). Julian restored the old Roman gods and rebuilt their temples. Though Christianity† was not banned, people who worshipped the old state deities were favoured.


Julian

Julian was very hardworking and conscientious. He cut the number of palace workers and gave back independence to city councils throughout the empire. Julian's successor, Jovian (AD363-364), restored Christianity to its former supremacy.

Soon events outside the empire threatened its frontiers. The Huns, a tribe from eastern Asia, began moving west. They invaded the territory of other tribes, who in turn had to move further west to escape them. In AD367 the Visigoths , Vandals and Suebi began to set up their own kingdoms on Roman territory. This coincided with a series of short-lived emperors who were too weak to prevent the invasions.



Theodosius AD379-395

During the frontier unrest, Theodosius took power (AD379). Unable to expel the barbarians from Germany, he made a treaty with them. This granted them safety if they provided soldiers and farm-workers for the Romans. Barbarian Germans, and later Huns themselves, became a regular part of the Roman army. Many Romans disliked this, but it was necessary as not enough Roman citizens were willing to become soldiers.


This silver relief shows Theodosius in his official robes.

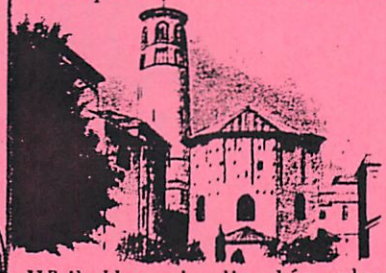

Barbarian soldiers

Theodosius fought against the break-up of the empire, and was the last emperor to rule both East and West. In theory Theodosius's sons were joint rulers of the whole empire, but they split it down the middle again and each ruled half. This scheme continued for another century; usually each emperor was succeeded by his eldest son. But these rulers were often interested only in personal power and wealth. Meanwhile the barbarians continued to advance, further contributing to the downfall of the western half of the empire.

Honorius AD395-423

During Honorius's rule the barbarians shattered the security of the empire. In AD402 Italy was invaded by a tribe of Goths led by a commander called Alaric. Scared by this, Honorius moved the imperial court to Ravenna on the east coast of Italy. Gradually Ravenna grew from a poor town into a properous city, and it remained an imperial centre for centuries.


Ivory plaque showing Honorius.

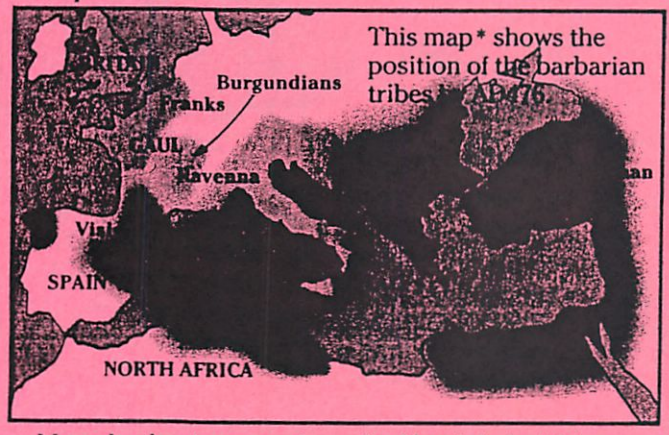

This is one of the oldest surviving buildings in Ravenna. It is known as the Baptistry of the Orthodox, and was built during the 5th century AD.

While Honorius lived in splendour and safety until his death in AD423, the empire was being overrun by the barbarians. In AD409 the Vandals invaded Spain. In AD410 Rome was sacked by Alaric, who rapidly invaded the rest of Italy. That same year the Romans abandoned Britain and recalled the British legions† to defend the shrinking empire. Disease and famine weakened the population. It is also likely that people stopped wanting to fight the barbarians, because they no longer had any faith in a Roman government that kept taxing them and restricting their freedom.

The barbarians take over

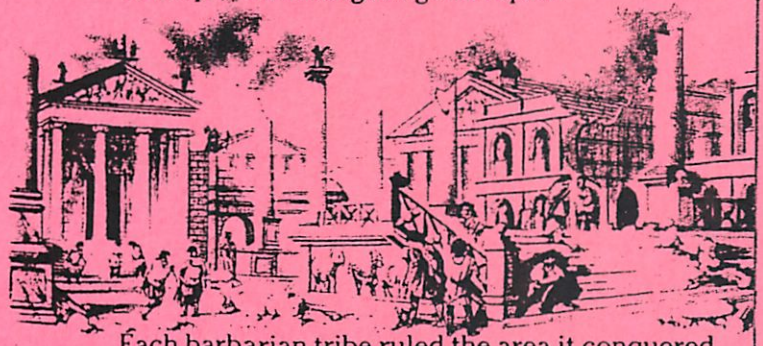
The barbarians swept across Europe. Part of Gaul was occupied by the Burgundians and northern Europe by the Franks. In AD429 the Vandals moved from Spain to North Africa. In AD451 the Romans drove the army of Attila the Hun out of central France. But this was the last Roman victory.

The empire was continually under attack. In AD455 the Vandals sailed to Italy, invaded Rome and destroyed it. The city's administrative services collapsed. Chaos and famine followed. Rome's population fell from over 1 million to about 20,000. Romulus Augustulus, the last emperor of the West, was deposed in AD476 by Odoacer, a German captain who declared himself king of Italy and ruled from Ravenna. The western empire had ended.



This map* shows the position of the barbarian tribes in AD476.

Many barbarians, such as the Vandals in Africa, were violent fighters who wanted to remove all trace of the Romans. Others, like the Burgundians, did not destroy the areas they conquered, and tried to preserve Roman buildings. But often they failed to do so because they did not have the skills to keep the buildings in good repair.



Each barbarian tribe ruled the area it conquered in its own way. Romans were badly persecuted in some areas. In others the invaders were tolerant. They could not keep strict control over large areas, so local Roman governments were able to preserve the Roman way of life for years. But in the West the idea of the empire, once so important to the Roman people, gradually faded away.

The rise of the Christian Church

In the 4th century AD the Christian Church became richer and more powerful. Educated men began to choose careers as religious officials rather than entering the army or politics. The Church began to influence the way the empire was governed. Bishops, not generals, organized resistance to the barbarians. They also converted many barbarians to Christianity. The developing Church produced many writers and philosophers. Even after the barbarian invasion the Church remained very influential.

This mosaic shows Ambrosius, a Roman bishop. He was highly respected for his teaching and writings.

As Christianity grew, Christians founded communities called monasteries all over the empire. In monasteries men called monks lived away from the rest of society and observed strict rules of behaviour. Some monasteries became famous places of learning, and monks saved and copied ancient books. In this way they preserved many works of Latin and Greek literature and history which otherwise might have been destroyed.

The Byzantine empire

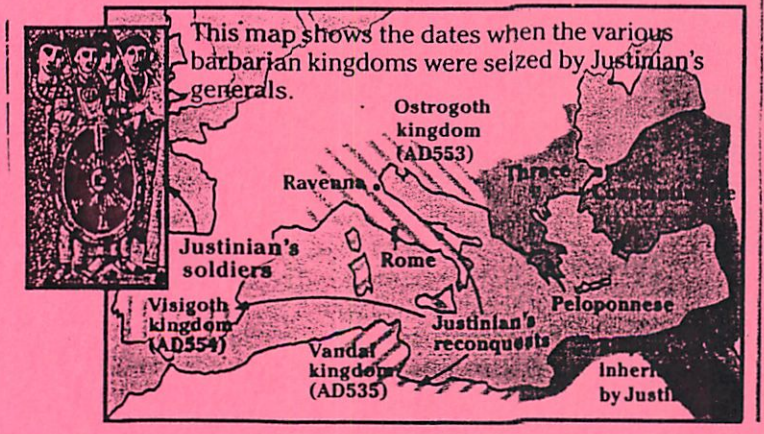
While the western half of the empire declined, the eastern half flourished. It preserved many of the traditions of the western Romans, including their administrative skills and military system, and the Christian† religion. The eastern empire after the fall of the West became known as the Byzantine empire, after the original Greek name for the area.

Constantinople's position (see map) made it an ideal link between Europe and Asia, and it became a great and powerful city at the centre of a huge empire. The eastern Church became almost as influential as the Roman Church, and eastern rulers dreamed constantly of reconquering the old Roman empire. Art and culture flourished in Byzantine times. Mosaics became very lavish, inlaid with polished glass and precious stones and metals.

This mosaic†, in the Church of San Vitale, Ravenna, shows Theodora, the wife of Justinian (see below). Ravenna became the base of the eastern Church in Italy.

Justinian AD527-565

Justinian was one of the greatest emperors of the eastern empire. His armies reconquered most of Rome's former territory in the West. But the cost of this was enormous, and many areas they recovered were delapidated after years of barbarian rule. The inhabitants did not care who ruled them. Except for the southern part of Italy, all the areas that Justinian regained were lost once more within a century.



Justinian's most important achievement was his codification of the Roman legal system (see pages 74-75). This became the basis of the law throughout western Europe. He also launched a programme of building to enlarge and enhance Constantinople. This included the building of the Church of Santa Sophia (AD534-537). For centuries it was the largest church in the Christian world.

This reconstruction shows Santa Sophia as it might have looked in Byzantine times.

The later Byzantine empire

The eastern empire remained powerful for several centuries, but gradually links with Rome were broken. Latin was replaced by Greek as the official language, and the eastern Church and the Roman Catholic Church grew apart. The eastern Church was the forerunner of the modern Greek and Russian Orthodox churches.

The empire was soon challenged by Islam, the religion founded in Mecca, Arabia, by the prophet Mohammed (c.AD570-632). Within a century of Mohammed's death much of the old Roman empire had been conquered by the religion's followers, known as Muslims.

The Byzantine empire slowly shrank, until only Thrace and the Peloponnese were left (see map).

Constantinople itself was attacked by many different invaders and grew weaker and weaker, until it had very little political power. In AD1453 it fell to the Muslim armies of the Turkish Sultan Mehmet II. This event is seen by many historians as the point at which all remaining political links with imperial Rome were finally broken.

Michael Plasmeier
9/21/2005
Class: Latin 2 Block: 1

Roman History

What I Learned

This packet was a very detailed about the history of Rome and the Roman Empire. I learned that Rome existed, and Romulus and Remus lived before/during the Etruscans, not rising up after they fell. I also learned of the expansion of Rome before they conquered the Etruscans. Also, I noted the dates better during the Punic Wars which went on for 60 years. Things move much, much quicker today then they did before where each battle was 15 years apart.

Octavian was very clever in the way he took power. He seemed to help the Senate but actually hurt their power. After this, one man was in charge of all of the Roman Empire and it stayed like that for a while. Democracy or Communism never seem to last very long before one person grabs power.

Also I learned that some emperors were very good and brought good things to the city. Some were just weird like Nero. Other like Nerva and the 4 people after him were smart and organized.

After that, I learned that Rome was very unstable in government type and power. This hurt it as many different leaders had different ideas to solve problems. As a result, many important matters were ignored and the country fell into disrepair.

In 305 C.E., Diocletian split the country in half. Later Constantine adopted Christianity and a new religion spread like wildfire through the Mediterranean.

The expansive western empire fell first to barbarians who ruled each area separately. Some also did not treat Romans well and tore down their buildings.

The eastern city and Constantinople were now separate from Rome and were very different then during Pax Romania. It is even called the Byzantine Empire now. They tried to recapture Italy but failed to remain there. Then they fell to Islam and became Turkey and the Ottoman Empire.

I was amazed to find this happened in the 1500 not around 476, which was when the city of Rome fell. The Roman Empire survived for around 2000 years! I never knew it lasted this long. Although, it did undergo major changes and Constantinople during the 1500s was not like Rome during Pax Romania.

Personal Response

I found that all of the emperors used the military for their advantage, and the soldiers were usually loyal to generals and emperors not "Rome." The government was very unstable and kept changing. In the United States government hasn't changed much in 300 years. Also in Rome, the person in power was the person who murdered the most and paid the soldiers the best. They often had very high taxes to pay for the army and the monuments and palaces. Power got to their head too much.

Good point!

very good

10/10

Many civil wars + dark parts not normally taught

Rome Project Topic: Travel Name(s): Michael

Oral – volume, eye contact, knowledge of material Good

Visual – reinforces lesson - wow - great

Handout- summary, 3 discussion questions, 3 sources listed good

Activity – reinforces lesson - OK - but didn't really involve class

excellent work

50/50 A+

Latin II Project #1 – the world of the **ROMAN EMPIRE**

You will research and present to the class a lesson on an aspect of life in ancient Rome that interests you. You may work alone or with a partner.
Choose a topic. You may do anything with teacher approval, but some suggestions are listed below.
Research: You will need to consult at least **3 sources**.

Prepare a **2-5 minute presentation** on your topic. You may use notecards when presenting, but you cannot read directly from them. **Maintain eye contact** with the class when presenting

Create a map, poster or other **visual aid** which enhances your presentation.

Create a **1 page handout** with: Most important facts from your presentation,
3 discussion questions to reinforce your lesson, and the 3 or more **sources** you consulted. List the sources you consulted on your handout below the discussion questions.

Create an **activity** to reinforce your lesson.

Evaluation criteria:
Research – At least 3 sources consulted
Presentation – speaking skills (eye contact, volume), knowledge of subject matter
Visual aid – enhances presentation
Handout – Good summary of important ideas, discussion questions reinforce presentation
Activity – Reinforces lesson, involves whole class

Topic ideas:
The Etruscans
Early Roman Heroes: Horatius, Cloelia, Cincinnatus
Medicine
Law
Army
Family
Astrology and divination
Superstitious beliefs and curse tablets
Worship of Isis
Worship of Mithras
Pompeii and Herculaneum
Philosophy: Stoicism and Epicureanism
Trade
Travel
Engineering
Death and Funerals
Education
Government
Slavery
Slave Revolts
The rise of Christianity
The siege and destruction of Jerusalem
Roman holidays (Saturnalia, Lupercalia, etc.)
Chariot Races and the Circus Maximus
Gladiators and the Colosseum
Reasons for the fall of Rome

One of the important steps in conducting research is to keep track of the place you get your information. At the end of the information part of your research, you need to list the sources of your information. This is what is usually known as the *Bibliography.* That title is correct if you are only using books, but if you are using non print sources such as a video, CD-ROM etc. it is proper to call your list *Works Cited.* The following list shows you what information you need for most of the sources you might use. Keep in mind your list should be alphabetized by the author's last name.

Book

Author's last name, first name. Title of the book. City of publication: Publisher, Date of publication.

An article in a reference book

Author's last name, first name. "Name of article." Name of reference book edition. Date of publication.

An article in a periodical

Author's last name, first name. "Title of article." Name of periodical. Volume number (year of publication) : Pages used.

CD-ROM

Last name of author (if given), first name. "Title of the part used." Title of the product. Edition or version.(if relevant) CD-ROM. City of publication: Name of publisher, Year of publication.

Online databases

Name of author (if given). "Title of the article or document." Title of the journal or newsletter Volume or issue number (Year or date of publication) : number of pages. Online. Name of the computer network. Date of access.

If there is an author:
Author's last name, first name. "Title of Page". [Available online] http:(web address) date found.

No author:
"Title". Name of publisher/issuer/site. [Available online

http://www.crystalinks.com/rometransportation.html other notepad

http://www.google.com/search?hl=en&lr=&ie=ISO-8859-&safe=active&q=roman+travel

http://www.barca.fsnet.co.uk/rome-transport.htm other notepad

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http://www.google.com/search?hl=en&ie=UTF-8&safe=active&q=roman+transportation&spell=1

http://www.teacheroz.com/romans.htm

~~http://teacherweb.com/PA/HaverfordHighSchool/Garrett/links1.stm~~

search not only travel but transportation

~~email help desk~~ for files and add ath zip

http://www.camelotintl.com/romans/travel.html accessed 9/14/05 8:22 AM

Travel in the Empire

In ancient times, there were few bridges, and those that existed were not always safe. This made it difficult to cross rivers, and even boats were not always around when needed. But in the River Tiber in Italy, 20 kilometres from its mouth, was the Tiberine Island, which made it easier for people to cross. Gradually, the Island became a more and more popular spot for getting across the river. The area was closed in and protected by seven hills. These would become the seven hills of Rome, and the few farmers living in the area were the first Romans.

By AD 114, the Empire stretched from Scotland in the north to Egypt in the south, and from Spain in the west to the Persian Gulf in the east. All the people within this area could call themselves Romans. All this was united by a single government, an international legal system, and the language of Latin. Nearly two millennia later, Europe is just beginning to approach some kind of unity in law and government.

Little by little, Rome asserted its power. In its early days it suffered frequent defeats, but each time returned to fight with greater energy. Rome took over Italy gradually over the fourth and third centuries BC. Greeks had settled in southern Italy, and so they were next in the list of Rome's adversaries. In 279 BC the Greek general Pyrrhus defeated the Romans, but at such great cost that he complained: 'One more victory like this and I will be destroyed.' We still use the phrase 'Pyrrhic victory' to describe a success that costs more than it is worth.

Rome absorbed Greek culture by its conquest; Greek slaves took on jobs for cultured and educated people, becoming accountants and scribes, and more or less cornering the market in teaching and medicine. Greece had a great influence on Roman religion, literature, and architecture.

By 146 BC, after 120 years of war, Rome destroyed Carthage, and went so far as to sow Carthage's fields with salt, making the land barren. Carthage had a whole empire, so that large areas of Spain and North Africa were added to Rome's territories. The Romans also derived the war-galley from Carthage; it was propelled by oars, and had a ram at the front to sink other vessels. Over the next century, Rome took over Greece and Asia Minor.

Then in 27 BC, Octavian did a shocking thing - he gave the Empire away.

Although

he accepted the title of 'Augustus', he refused to become king. Instead, he placed the Senate in charge of Italy and other lands that were 'peaceful and easy to govern'. He offered to take the imperium in Egypt, Spain, Gaul, and Syria, the

more

difficult areas. Of course, the Senate accepted enthusiastically. Meanwhile, Augustus made certain that the armed forces were near him, and wherever there was danger of rebellion. Egypt was the richest country in the Empire, and Augustus consolidated his power through commerce. The people prospered, and the Senate was attentive to his every word. He gained supreme power by drawing attention away from his power. He is sometimes called the 'second founder of Rome'.

Augustus established what was called the Pax Romana, the 'Roman peace': five hundred years of rule by emperors. In AD 38, the Jewish Egyptian scholar Philo wrote: 'the whole human race would have been destroyed, had it not been for one man, Augustus... who ended wars... set every city at liberty... civilized all the unfriendly, savage tribes... and safeguarded peace...' On the other hand, Tacitus wrote in AD 110 that Augustus had 'tricked the army by giving them gifts, the common people by giving them cheap food, and everyone by peace, then little by little he began to increase his powers, to steal the authority of the Senate, the magistrates and the laws... So the state had been changed, and the old, free Roman people no longer existed.'

travel

Less controversially, the Greek writer Aristides described Rome as 'a common market for the world'. The Empire was united by Roman law and the Latin language, and trade flourished. Goods were transported by sea, the most cost-effective way of doing so: for the same price, you could send them 25 times as far by sea as by road. Sea transport also had the advantage of speed, as it took less than a fortnight to sail from Egypt. These merchant ships could go as far as

India. They sailed during the summer, and stuck close to the coastline because they had no compasses. Sailing was dangerous, and not many ships sailed in winter, especially because of the danger that the wind would wreck them on the shore.

In peacetime the war-galleys policed the seas against pirates. Wines went from Italy and Spain to Gaul and Britain; huge freighters brought grain from North Africa to Rome. Wild animals were brought for the games from many countries. Ostia, at the mouth of the Tiber, and Puteoli, near Naples, were the main ports.

This is not to say that Roman roads were inferior - in fact, roads were one of the Empire's greatest achievements. They were carefully built with enough camber (sloped sides allowing water to drain into ditches) to be usable in all weathers. Every milestone on every road in Italy indicated its distance from a central marker in the Forum in Rome. This is why we still say 'All roads lead to Rome'. Donkeys carried goods in panniers on their backs, or pulled carts and wagons.

Total

As well as traders, couriers of the cursus publicus carried their messages by these roads. Proconsuls went their way collecting taxes; athletes travelled from one race meeting to another. People came from the provinces to Rome to put their case to the Emperor. The legions went from Rome to the provinces to police rebellion and unrest, and government curators went out to check a province's accounts.

People travelled the highways not only for military or business purposes, but even as tourists. These travellers influenced the countries they passed through; during the Pax Romana Christianity spread from the east to the west, thanks to the roads and seas. Not that travelling was a pleasure: it was exhausting, even for officials who could force locals to carry their baggage. Not everyone completed their journey before falling victim to accidents, illness or robbers. Inns were usually dives: smoky, dirty and terrible firetraps. But

they were better than nothing for a traveller to sleep overnight, get his wagon repaired, and get a little refreshment.

Meanwhile, the Empire carried on its tradition of conquest and expansion; Claudius took Britain in AD 43. In Britain, the lifestyle changed gradually from a tribal system to something more akin to a class system, and some people adopted Roman ways, though others were uninterested. Living standards improved in the towns and cities, and by the fourth century, some villa owners occupied luxurious houses. Around the third century, Caracalla divided Britain into two regions, with Britannia Superior in the lowlands. This area was governed by a consul, and the rest of Britain was run by a governor of lesser rank.

Domitian crossed the frontier of the Danube, after the Empire had been struggling to do so for years. Trajan conquered Dacia (Romania), and reached the Persian Gulf in AD 116.

But the empire grew too big to govern. Diocletian divided the empire into east and west; while the east flourished and managed to survive until 1453, Rome was finally conquered in 476.

Roman customs remain with us today. We still use the Roman alphabet, Roman numerals, Roman months, concrete, glass windows, central heating, blocks of flats, hospitals, a postal service, a fire brigade, a civil service, international trade, public baths (in the form of swimming pools), a public health system... The Latin language developed into Italian, Spanish, French, Romanian, Portuguese... It also had a strong influence on the English language, and certain phrases survive intact, such as 'et cetera'. The influence of this vast empire remains, centuries after its fall.

http://www.historylearningsite.co.uk/roman_roads.htm accessed 9/14/05 8:29:00 AM

The Romans were famous for their roads. Some Roman roads exist to this day, nearly 2000 years after they were made. Roman roads were superbly made. Why did the Romans put so much effort into building roads?

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The Appian Way

Rome made a great deal of money from trade in Europe. Some of this trade involved transport by sea. More frequently, the Romans used roads. Also with so much of Western Europe conquered by the Romans, the Romans needed roads to move their troops around quickly. Poorly built roads would not help this.

When the Romans arrived in England, they found no roads to use. Instead they had to make do with tracks used by the Britons. It was not unusual for these tracks to be in very poor condition as they were usually on high ground and open to all types of weather.

A good road system also made it easier for the emperors to control their empire as messages and orders could be sent quickly.

Roman roads were famed for being straight and well made. However, the Romans usually built roads around a natural obstacle rather than go through it.

The Romans did not have a compass or maps to help them build roads. How did they manage it? Surveyors used a tool called a groma.

This was an instrument that had two pieces of wood nailed together so that they formed a square cross with right-angles in all the corners. Each piece of wood had lead weights attached to the ends. When one lead weight from the same piece of wood lined up with the one in front of it, the surveyor knew that he had a straight line.

Once the surveyor was convinced that he had mapped out a straight line, wooden posts were dug into the ground to mark out the straight line. The road was built along this line. Ditches were dug either side of the road to allow for drainage. Roman roads tended to be built higher than the level of earth around them – this, again, helped drainage.

The bulk of the actual building was done by Roman soldiers. By doing this, the Romans could rely on the gained expertise of the soldiers. The authorities could also rely on the fact that the soldiers would do the best they could for Rome – by building excellent roads.

Roman roads were well used throughout the empire. However, many of those who used them had to walk - including merchants - as chariots and horses were expensive. A wealthy merchant could afford a wagon pulled by horses. The roads were built so that two of these wagons could pass on both sides of the roads.

When the Romans left Britain, the Britons did not use their roads. Not only roads were not used, but villas, baths and other buildings were shunned by the Britons because of their association with the Romans. Also the Britons did not know how to keep the roads in good repair as they had not been used by the Romans when the roads were built.

Regardless of this, Roman roads were so well made that they lasted for centuries.

The main roads went from London to York (via Lincoln), London to Wroxeter, London to Dover and Exeter to York via Bath, Cirencester and Lincoln.

August 2003

ctrueman@wsgfl.org.uk

Roman Travel

"All Roads Lead to Rome"

By: Michael Plasmeier

You are a wealthy Roman citizen living in the city of Rome. All day you listen to the hustle and bustle of the busy city. Outside your window, rich men are being carried by slaves on litters. At night you lie awake listening to the constant sound of carriages.

Street inside Rome

- Streets were very narrow
- Most people traveled on foot
- Wealthy men were carried by slaves on litters
- No wagons allowed during the day, so all at night

You long to get away from all the noise of the city. You retirement age is nearing and you want to see the world. You know all about the great philosophers of Athens and the ancient city of Troy from your education. You feel as if you would want to visit these places and become a "complete person."

After reading many travel guides including "The Descriptions of Greece," you decide to go on a two year vacation and see the sights of the world including Naples, Athens, Turkey, and Egypt. You tell you slaves to prepare to leave home with you knowing that you may never return from your dangerous journey.

Holidays (Vacation)

- Augustus started the world's largest industry, travel after ridding the seas of pirates and building a vast road system
- Rich Romans wanted to see the places they heard about in myths and become a "complete person"
  - Much like what we do today
- Average vacation was 2 years, though could last up to 5 years

You leave Rome and head down the Via Appia towards Naples. The entire road is 350 miles long and well traveled by government officials, army officers, merchants, students, and athletes. However there is this smell and gruesome sight along the entire road. Every 70 meters one of Spartacuses slaves who took part in the revolt is crucified. You keep your head down and admire the road. You wonder how Roman roads were so well engineered, along with Roman sewers, bridges and aqueducts.

8 ## Via Appia

- Most famous Roman road
- First big road built in 312 B.C.E.
- From Rome to Caupa with a branch going to Naples
- Other branches were later build from it

9 ## Roads

- Built by military for military
- One of the reasons Rome was so successful
- Goods, mail, and orders traveled along roads
- Passable in all weather thanks to good construction
- Wide enough for 2 carriages to pass
- Military had stations every so often were they could exchange horses

10 ## Roads Today

- Some still survived today
- Others under modern highways
  - Shows how good their route was
- Built straight, but went around natural obstacles

11

12 ## Roads Under Construction

- Had no compasses, used tool called Groma
  - Wooden cross with lead weights
  - When all weights were even, tool was level

13

14 ## Dangers of Travel / Inns

1
- Pirates at sea
- Robbers along roads
- Sickness
- Accidents
- Stranded miles from anything
- Break downs

2
- Dirty
- Lots of bugs, sickness
- Burned down frequently
- Bad food
- Shady innkeepers

15

You arrive safe in Naples and spend some time with friends (a better place to spend the night then at an inn) and looking around. Next you will take a boat to Turkey to their spas. Boat travel was very important to Romans and was 25 times faster then on land. Hopefully there will be no pirates along the way.

16 ## Transportation

- Efficient and safe transportation is required in all civilizations
  - It provides for the moving of goods, information, and allows effective governing
- Romans had 1st large scale commerce and unified trade system
  - Common language, system of money, and laws

17 ## Sea Travel

- 25 times faster then land
- Copied ships from the Greeks and the Carthaginians
- Stayed close to shore to navigate
  - no compass
- Beached their ship every night and slept ashore

18

After Turkey you will visit the great Pyramids and Alexandria, a great trading port. Egypt, you learn, is very important to the survival of Rome. Rome relies on the grain it gets from Egypt. Someone only needs to threaten this supply to get the immediate attention of the emperors.

19

Next you travel to the ancient city of Troy. Like the pyramids, this ancient site attracts many tourists. It is noisy and crowded as many sellers holler their wares. Tour guides pass and tell great stories about the war and war heroes.

20 ## Tourism

- It was not like you were the only one at these sites.
- They were crowded and attracted many people, had great fascination, just like it is toady

21 ## Discussion Questions

As you near the end of your two year journey, you pause to answer some Discussion Questions:

1. Why was the roads system so important, and why are roads so important today?
2. What are some of the pros/cons of sea travel?
3. Why were roads built?

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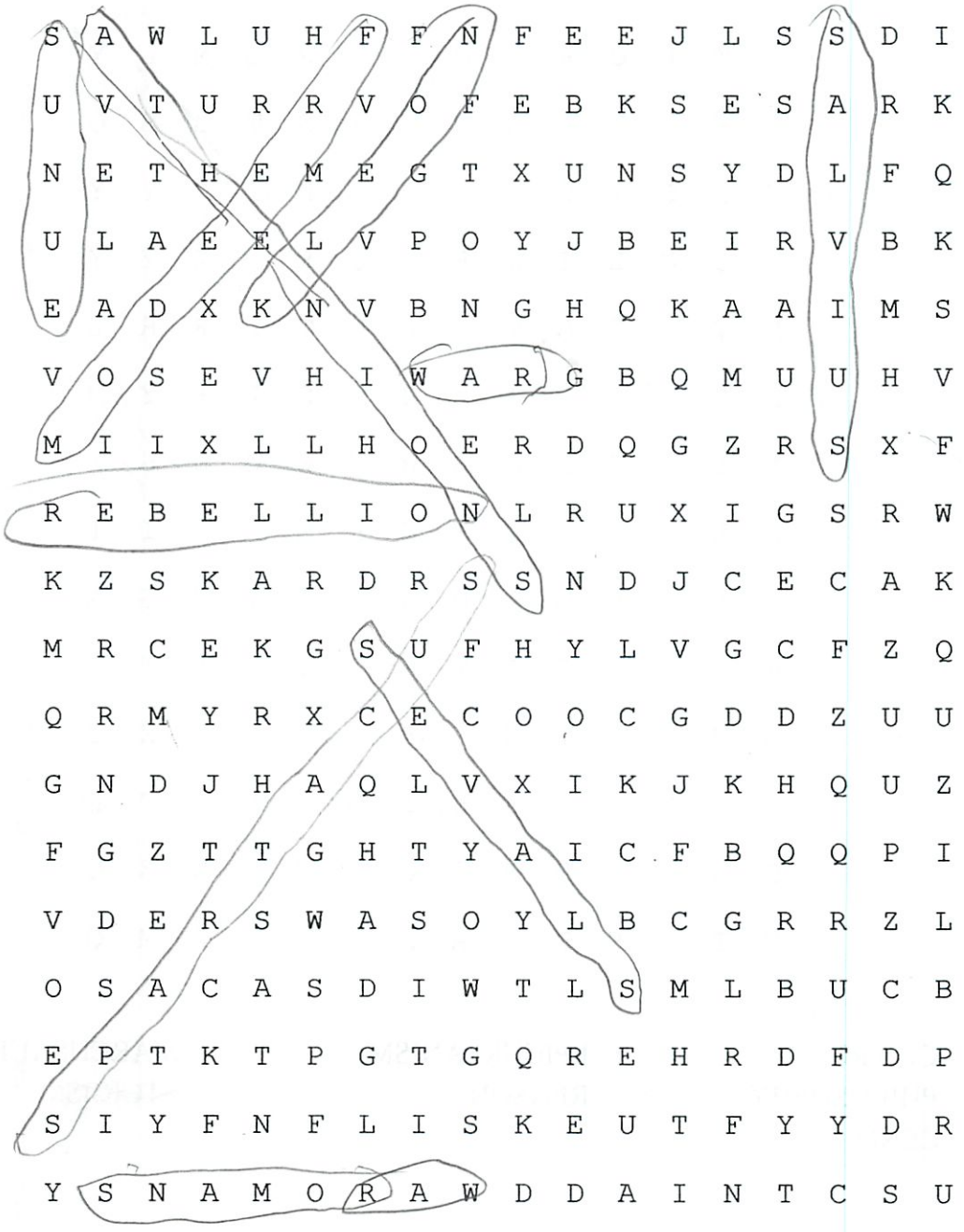
Mithraism

How Spread

Mithraism probably spread w/ leagions as the moved along and were re-positioned and it spred as they talked and lived with other soldiers

Beau and Sam's Slave Revolt Word Search



S A W L U H F F N F E E J L S S D I
U V T U R R V O F E B K S E S A R K
N E T H E M E G T X U N S Y D L F Q
U L A E E L V P O Y J B E I R V B K
E A D X K N V B N G H Q K A A I M S
V O S E V H I W A R G B Q M U U H V
M I I X L L H O E R D Q G Z R S X F
R E B E L L I O N L R U X I G S R W
K Z S K A R D R S S N D J C E C A K
M R C E K G S U F H Y L V G C F Z Q
Q R M Y R X C E C O O C G D D Z U U
G N D J H A Q L V X I K J K H Q U Z
F G Z T T G H T Y A I C F B Q Q P I
V D E R S W A S O Y L B C G R R Z L
O S A C A S D I W T L S M L B U C B
E P T K T P G T G Q R E H R D F D P
S I Y F N F L I S K E U T F Y Y D R
Y S N A M O R A W D D A I N T C S U

~~ATHENION~~
~~KLEON~~
~~SALVIUS~~
~~WAR~~
~~EUNUS~~
~~REBELLION~~
~~SLAVES~~
~~FREEDOM~~
~~ROMANS~~
~~SPARTACUS~~

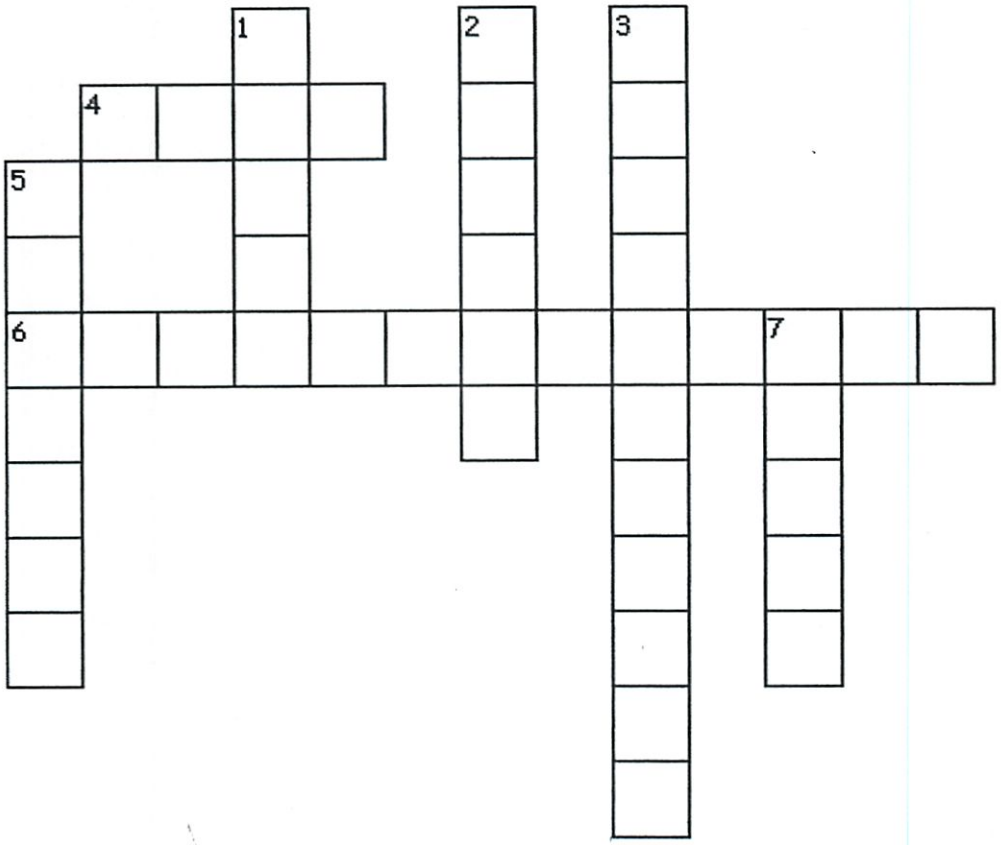
Roman Philosophy

Alex Schaffe
Tom
Pow

D Q U E C O A E S Z C B K E I
Q A W P C R D M E U R Q M L Y
P L E I Y E A N E E S T Z B O
B W I C I C O L C S B T Z Y Y
M V Q U L I J F O Q E P Z Y Y
Y N V R Z C V Z F U T P R R L
N D Z E P H I L O S O P H Y M
X L T A F F Q B R V W C J S Z
K A L N N X N E G K G N I I I
I A Y I L M A N W L H C U G A
Q R T S G S A M W Q I X F T Y
P O V M O T G N F O X E Y X J
F Q O N J R J H T O F R V T E
B Z U D M D J S O B H Q W Z C
S U I L E R U A S U C R A M Q

CICERO
EPICUREANISM
MARCUSAURELIUS
PHILOSOPHY
REASON
~~STOICISM~~
ZENO

Caitlin + Patti



Across

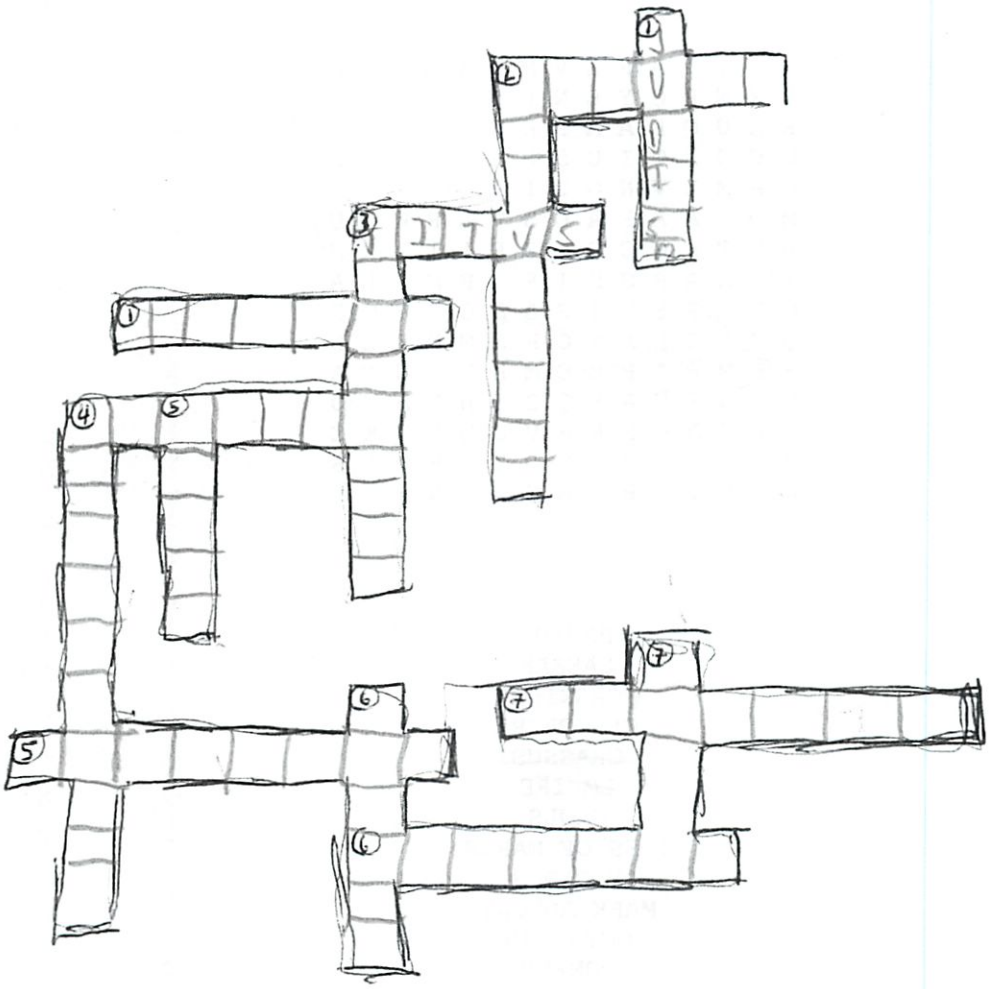
4. Year of disaster
6. Volcano that destroyed the 2 towns

Down

1. The language the people spoke
2. Major city located near the volcano and 2 towns
3. townsoutheast of the volcano
5. The more famous of the 2 famous towns
7. Country of disaster

Joe & Randy's Crossword Puzzle

Seige and Destruction of Jerusalem



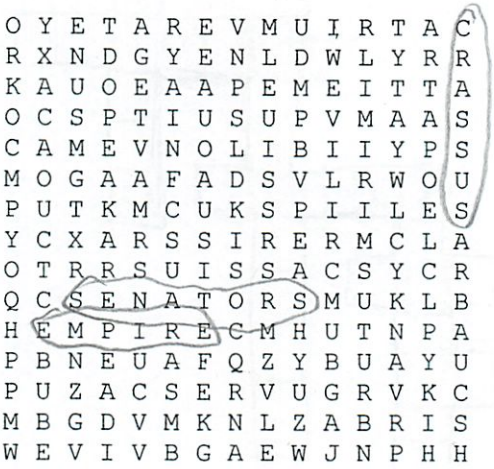
ACROSS

1. Romans forbid practice of ____
2. Romans conquered the last wall before the temple on ____
3. He led Rome at the time of the destruction
4. ____ also fell with the first wall
5. Jews started a ____ in 66 CE.
6. Titus laid seige to the Jews during ____.
7. This inscription was on the coin made after the destruction

DOWN

1. Roman governer from ____ came in cont
2. In 70 CE the Romans destroyed ____
3. The temple was destroyed on ____
4. On this day the Romans burnt the temple
5. Romans entered the fortress at this time
6. This man subdued Judea in 63 BCE
7. Romans did this to Jerusalem first

Key Terms in the Murder of Caesar

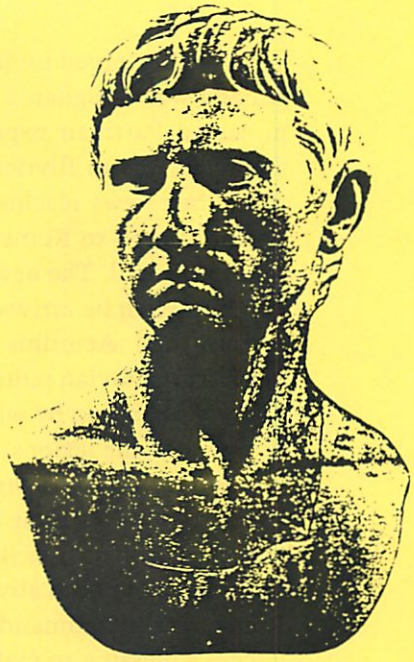


BRUTUS
CAESAR
CASSIUS
CLEOPATRA
~~CRASSUS~~
~~EMPIRE~~
GAULS
IDES OF MARCH
LEPIDUS
MARK ANTONY
OCTAVIAN
~~POMPEY~~
REPUBLIC
~~SENATORS~~
TRIUMVERATE

By: Josh Cooperstein and Paul "Jenius" Schwartz

Augustus

Imperator Caesar Divi Filius Augustus
27 BC–AD 14



According to Suetonius Augustus 'had clear, bright eyes, in which he liked to have it thought there was a kind of divine power. . . . His teeth were wide apart, small, and ill-kept; his hair was slightly curling and inclining to golden; his eyebrows met.' Marble head of the young Augustus, now in the British Museum.

He was unusually handsome and exceedingly graceful at all periods of his life, though he cared nothing for personal adornment. He was so far from being particular about the dressing of his hair, that he would have several barbers working in a hurry at the same time, and as for his beard he now had it clipped and now shaved, while at the very same time he would either be reading or writing something.

Suetonius *Life of the Deified Augustus* LXXIX

The emperor Augustus stands Janus-like between the Roman republic and the Roman empire. He was both a culmination of the old order, last of the over-mighty generals, and the beginning of something entirely new. That he succeeded in creating a new type of government was partly because he stayed in power for almost half a century and died in his bed. He was also a shrewd politician who realized the importance of masking his power under traditional republican forms. Augustus can hardly be hailed the saviour of the republic, as he claimed; nor can the rule of one man be expected to have pleased the senate. Yet Augustus restored order to a Rome wracked by decades of civil war, and his advent was a blessing to most ordinary Romans. Whether he was hero or villain is a more difficult question to answer.

The rise to power

The future emperor Augustus was born plain Gaius Octavius (Octavian) at Rome on 23 September 63 BC. His father (another Gaius Octavius) was the first in the family to become a senator, but died when Octavian was only four. It was his mother who had the more distinguished connection. She was the daughter of Julia, sister to Julius Caesar, and it was through this connection that Octavian made his first steps to prominence.

Octavian served under Julius Caesar in the Spanish expedition of 46 BC, and was designated to take a senior military command in Caesar's projected Parthian expedition of 44 BC, although only 18 years old. Octavian was in Illyricum (modern Albania) preparing for this expedition when news reached him that Caesar had been assassinated. He at once returned to Rome, learning on the way that Caesar had adopted him in his will. The news sharpened his resolve to avenge Caesar's murder, but when he arrived at Rome he found power in the hands of Mark Antony and Aemilius Lepidus, who were urging compromise and amnesty. Octavian refused to accept this, and succeeded in undermining Antony's position by winning over many of Caesar's supporters, including some of the legions.

Many of the senators, too, were opposed to Antony, and during the summer of 44 BC their leader, Cicero, delivered a series of fulminating speeches against him (known as the Philippics). Cicero saw the young Octavian as a useful ally, and when in November 44 Antony retired from Rome to take command in northern Italy, Octavian was dispatched with Cicero's blessing to make war on Antony. Antony was forced to retreat westwards to Gaul, but if Cicero had planned to control Octavian he signally failed to do so. In August 43 Octavian marched on Rome with his army, and compelled the senate to accept him as consul. Three months later he met Antony and Lepidus at Bologna and the three reached an agreement, the Triumvirate, which entirely excluded the senatorial party from power. Cicero died in the proscriptions which followed, and late the next year the Triumvirs defeated Brutus and Cassius, Caesar's assassins, at Philippi in northern Greece.

The victors of Philippi reached a new agreement in October 40 BC by which the Roman empire was to be divided between them, Antony taking the east, Octavian the west, and Lepidus (no longer an equal partner) the province of Africa. To seal the pact, Antony married Octavian's sister. Octavian's own standing had been heightened by the deification of Julius Caesar two years earlier; no longer addressed as Octavian but as 'Caesar', he could now also style himself 'Divi filius' or 'son of a god'.

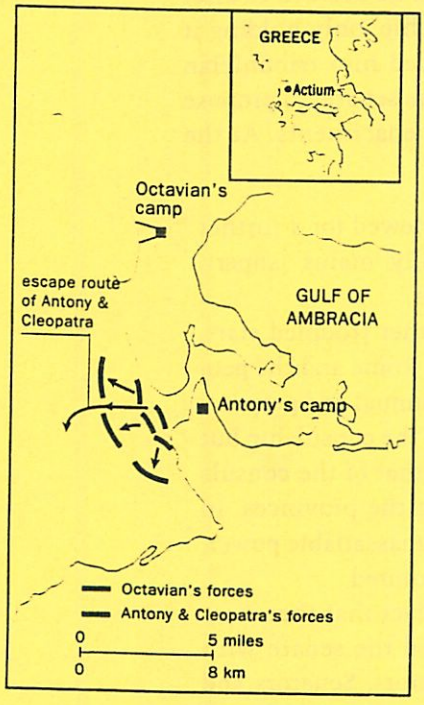
He spent the following years consolidating his hold over the western provinces and delivering Italy from the piracy of Sextus Pompeius, a son of Pompey the Great, who was using Sicily as a base for his fleet. Octavian's faithful friend and able commander Marcus Agrippa brought the campaign to a successful conclusion with a naval victory off Mylae in 36 BC. Lepidus had crossed from Africa to take part, but caused his own downfall by trying to seize command of the victorious legions from Octavian. He was neutralized as a political force, though he remained Pontifex Maximus until his death in 13 BC.

The breach with Antony

This left Antony and Octavian the two rulers of the Roman world. While Octavian was building up his reputation in the west, Antony lived openly with Cleopatra, queen of Egypt, more in the style of a Hellenistic monarch than a Roman commander. Oriental monarchs were not popular at Rome, and Octavian was able to turn the situation to his own advantage. Furthermore, though Antony carried out a useful reorganization of the eastern provinces (which were retained by Octavian), his prestige had been seriously weakened by a failed campaign against the Parthians. In July 32 BC Octavian illegally gained possession of Antony's will and read it out in public; it promised large legacies to his children by Cleopatra, and asked for his body to be returned to Cleopatra for burial should he die in Italy. This was hardly the will of a true Roman, and the senate declared war.

The fateful battle took place at Actium on the west coast of Greece on 2 September 31 BC. Antony's fleet tried to break through Octavian's encirclement but only a few ships escaped, the remainder, and the large land army, surrendered to Octavian. Antony and Cleopatra fled to Egypt, but Octavian resumed the offensive the following year. When he captured Alexandria, Antony committed suicide, followed by Cleopatra a few days later. The treasure of Egypt's rulers, the Ptolemies, fell to Octavian, and Egypt itself became a new province of Rome.

The Battle of Actium



The Battle of Actium on 2 September 31 BC brought an end to the long period of civil war and gave Octavian undisputed mastery of the Roman empire. Actium itself is a promontory on the western coast of Greece, at the mouth of the broad Gulf of Ambracia. Antony established his camp on the south side of the entrance, while Octavian took up position on the northern promontory, some five miles back from the mouth of the Gulf. Their land forces were fairly evenly balanced, but at sea Octavian had the advantage of a larger battle-hardened fleet led by the outstanding Marcus Agrippa. By the end of the summer Agrippa's blockade had seriously weakened Antony's position, and he determined to attempt a break-out by sea. Cleopatra's squadron broke through the line of enemy ships, and Antony followed her with a few more vessels, but the bulk of his fleet surrendered. When Antony's land army capitulated a few days later, Octavian's victory was complete.

Then came the day of the great conflict, in which Caesar and Antony led out their fleets and fought, one for the safety, the other for the ruin, of the world.

Velleius Paterculus *Roman History* II 85-86

The new constitution

The victory at Actium left Octavian undisputed master of the Roman world, but did not solve the question of his constitutional position. He had no intention of relinquishing power, yet the murder of Julius Caesar warned him to come to some arrangement with the senate. He could not in any case govern entirely on his own; he needed men experienced in administration and public affairs.

Thus in January 27 BC Octavian went through the pantomime of giving up power to the senate, and receiving most of it back again. The whole proceedings were carefully stage-managed by his agents and associates. Octavian retained Egypt, Cyprus and the important military provinces of Spain, Gaul and Syria, for 10 years in the first instance. He continued to be elected consul, as he was every year from 31 to 23 BC. He also received the name 'Augustus', a slightly archaic word meaning sacred or revered. It was translated in the Greek half of the empire as 'Sebastos' and became the title used by all later emperors. Augustus himself preferred the term 'Princeps' or 'first citizen', though he also retained the title 'Imperator' to underline his position as supreme military commander.

Augustus claimed that in this so-called 'First Settlement' of 27 BC he had restored the republic. The powers he now held were exceptional, mainly in that they were all held by one person, but none of them was entirely without republican precedent. His great achievement, however, lay in persuading the senators to accept his position as head of state, and to find adequate scope for their ambitions without directly threatening his own political aims.

In the summer of 27 BC Augustus left Rome for Gaul and Spain, and did not return until 24 BC. The following year, 23 BC, he fell so seriously ill that he thought he was dying. When he recovered he decided to alter his constitutional position. He resigned the consulship, only holding it twice in later years. In its place, the senate awarded him tribunician power for life. This gave him the right to convene the senate, to propose legislation in the popular assembly, and to veto any enactments. At the same time, his command over the provinces was renewed for a further period, with the modification that it was now formally 'maius' (superior), and overrode that of any other provincial governor.

This so-called 'Second Settlement' got off to a rather troubled start, for the following year there was plague and famine at Rome and the people offered Augustus first a dictatorship and then an annual and perpetual consulship. At last in 19 BC he agreed to accept not the consulship but consular power. His authority thus became equal to that of the consuls in Rome and Italy, and much greater than theirs in the provinces. In addition, he controlled the army. It was a position of unassailable power, backed up by the immense moral authority he had acquired.

The success of Augustus's policy is shown by the fact that there was only one serious conspiracy against him. He handled the senate with firmness but respect, setting a model for later emperors. Senators and others were recruited to his cause, to form the nucleus of an imperial civil service. The culmination came when in 2 BC they gave Augustus a new honour, that of 'Pater Patriae' (Father of his Country), in recognition of his benevolent despotism.

The Augustan age

Augustus was keen to present the victory at Actium as the end of the civil war and the beginning of a new era. A key part of the programme was the rebuilding of Rome itself. This included the restoration of existing structures which had been neglected during the civil war; Augustus claimed to have restored 82 temples in one year alone. There were also grandiose new buildings: the Theatre of Marcellus, the Temple of Apollo on the Palatine, the Horologium or sun-dial (which used an Egyptian obelisk as its pointer), the great circular Mausoleum, and the massive Forum of Augustus with its Temple of Mars Ultor 'the Avenger'. Augustus's own efforts were aided by those of Agrippa, who embarked on several major building projects in the Campus Martius region of the city. Among these was the Pantheon, later rebuilt by Hadrian. Agrippa was also responsible for repairing the city's water system and building two new aqueducts, the Aqua Julia and the Aqua Virgo. Augustus himself took responsibility for the all-important corn supply and reorganized Rome into 14 administrative regions.

One building is lacking from Augustus's reign: an imperial palace. He continued to live in a modest but spacious house on the Palatine, avoiding the overt trappings of monarchy. He was equally careful in the question of the imperial cult. Subjects in the eastern provinces had long been accustomed to worshipping their rulers during their lifetimes. Augustus forbade worship of himself alone, but outside the capital he was happy enough to encourage the cult of Rome and Augustus, where his own name was linked to the fortunes of the state. The cult soon spread to the western provinces, including Italy itself. Officially, however, Augustus firmly refused all suggestion of divine honours while he lived, though he continued to style himself 'Divi filius', son of the deified Julius Caesar.

Augustus the man

According to Suetonius, Augustus was short in stature, 'but this was concealed by the fine proportions and symmetry of his figure'. Suetonius goes on, 'It is said that his body was covered with spots and that he had birthmarks scattered over his breast and belly . . . also numerous callous places resembling ringworm, caused by a constant itching of his body and a vigorous use of the strigil. . . . He complained of his bladder, too, and was relieved of the pain only after passing stones in his urine.' He was tolerant of criticism, and won genuine popular support by hosting games, by new buildings, and by measures for the general good. He saw that his personal standing and security would be strengthened by governing in the public interest as well as his own. Though he possessed supreme power, he was in a sense a constitutional monarch.

The Imperial Image

Statues and sculptures played an important part in creating the new public image of Augustus as first citizen, emperor and priest. As priest *(below)*, he is represented with modest or reflective gaze, his toga drawn over his head. The portrayal lays stress on Augustus's piety rather than his power, and was the [illegible]he preferred in later years. As [illegible]peror, the most striking image is the marble statue from Livia's villa at Prima Porta, just north of Rome *(above)*. Here we see Augustus as a military leader, with right arm outstretched in gesture of command. He wears a ceremonial breastplate, decorated in low relief with a scene showing the return of captured Roman standards by the Parthians. The figure is over 6.5 ft (2 m) tall, rather more than life-size, and there are traces of painting and gilding, but the facial expression, conveyed, is one of gravity rather than vainglory.

Augustus had a particular fondness for playing dice, but often provided his guests with the money to place bets. He also had a good sense of humour and a liking for homely turns of phrase, such as 'quicker than you can cook asparagus'. In the literary field Augustus's accomplishments were relatively modest. We know that he wrote an autobiography in 13 volumes, taking his life story up to the time of the Cantabrian War (26–25 BC), but nothing of it has survived. He also composed epigrams in the bath and began a tragedy called 'Ajax'. When asked later what had become of it he replied that 'his Ajax had fallen on his sponge' (the sponge used to erase writing in ink) as the mythical Ajax had fallen on his sword. On the other hand Augustus did not have a fluent command of Greek, and if he needed to speak in the language he would write what he wished to say in Latin first and have it translated. He was an educated man, but no scholar-emperor.

The central figure in Augustus's private life was Livia Drusilla, whom he married in his mid-twenties and remained married to until his death. She was in fact his third wife, after Claudia, stepdaughter of Mark Antony (43–41 BC), and Scribonia, a relative of Sextus Pompeius (40–39 BC). Livia was already married when Augustus met her, but her husband obligingly divorced her at Augustus's request. Suetonius tells us that Augustus 'loved and esteemed her to the end without a rival', but also had the reputation of an inveterate womanizer. Livia turned a blind eye to his string of mistresses, but it cannot always have been easy. For instance, some said that when Augustus left Rome for Gaul in 16 BC his real aim was to live openly with his mistress Terentia. This was ironic in a man who was keen to legislate on public morals, and banished his daughter and granddaughter to small islands for adultery.

Livia Drusilla, the redoubtable lady whom Augustus married in January 38 BC, proved an able and powerful consort. She won a reputation for generosity, and encouraged Augustus to show clemency towards his opponents. She was also tolerant of his numerous infidelities. On the darker side, she was suspected of murder and intrigue, procuring the deaths of Marcellus, Gaius and Lucius so that her own son Tiberius would succeed Augustus. The most remarkable accusation against Livia concerns the death of Augustus himself. In his final months he made a secret visit to Planasia where his last-surviving grandson, Agrippa Postumus, was in exile. Livia may have feared that Agrippa was about to be reinstated as a rival to Tiberius. To pre-empt any such occurrence, 'she . . . smeared with poison some figs that were still on trees from which Augustus was wont to gather the fruit with his own hands; then she ate those that had not been smeared, offering the poisoned ones to him.' Livia survived Augustus by 15 years, dying in AD 29 at the grand old age of 86.

The Dark Hand of Livia

Cameo of Livia, now in the Royal Coin Collection at the Hague.

In domestic virtue she was of the old school, though her affability went further than was approved by women of the elder world. An imperious mother, she was an accommodating wife, and an excellent match for the subtleties of her husband and the insincerity of her son.

Tacitus *Annals* V.1

Conquests and frontiers

Augustus was no great military leader, and had the good sense to recognize the fact. In his early years he relied heavily on Marcus Agrippa, his faithful friend, who had commanded the fleet at Actium. After Actium, Augustus took a personal lead in only one further campaign, the Cantabrian War of 26–25 BC in Spain; but even there it was one of his generals who brought the war to a successful conclusion.

The reign was marked nevertheless by some notable Roman successes. First and most important was the conquest of Egypt in 30 BC. That province soon became the principal source of the crucial free grain supply for the population of Rome. Augustus achieved a diplomatic victory in 20 BC, when he recovered the legionary standards captured by the Parthians at the disastrous battle of Carrhae in 53 BC. It was frontiers, however, which were the main military preoccupation of the reign. In the east, the Syrian desert and River Euphrates formed a natural boundary. To the north, Julius Caesar had already conquered Gaul in the 50s and established a new frontier along the Rhine. Augustus made the Danube his Balkan frontier after some hard-fought campaigns conquering the Alpine tribes and pacifying the northern Balkans. He then had to decide how best to carry this line to the North Sea. Following the Danube and Rhine to their sources created an awkward re-entrant in the Alps; a much shorter frontier would result if Roman rule could be carried forward to the Elbe. This Augustus determined to achieve, and in 12 BC he gave his stepson Drusus command of the Rhine legions with orders to advance to the Elbe. When Drusus died in 9 BC the task was transferred to his other stepson Tiberius. The work was steadily carried forward by others when Tiberius went into self-imposed exile on Rhodes, but Tiberius resumed command in AD 4. He was planning to conquer Bohemia and Moravia in AD 6 when he was called away to deal with a serious Balkan revolt. Then in AD 9 came the disaster of the Teutoburg Forest.

Quintilius Varus, commander of the Rhine legions, had spent the summer of AD 9 on the banks of the Weser. Germany was by now considered pacified and Varus took no special precautions when moving back to winter quarters on the Rhine. In September that year he was ambushed by the Germans in the Teutoburg Forest (near Osnabrück) and his three legions annihilated. Tiberius moved swiftly to the Rhine frontier to prevent any German invasion of Gaul, but Augustus himself was deeply shocked. It was said that for several months afterwards he went in mourning, cutting neither his beard nor his hair, and from time to time hitting his head against a door, crying 'Quintilius Varus, give me back my legions!'

Plans for an Elbe frontier were abandoned, and so cautious did Augustus become that when he died five years later, he left Tiberius a document in his own hand advising him to keep the empire within its present frontiers.

The military establishment

It seems curious that the loss of three legions could so seriously upset Augustus, but there was no reserve army, and reinforcement of one frontier meant transfer of legions from another. Augustus's overall policy was to keep the military establishment at the minimum necessary to ensure peace within the empire and guard the frontiers. Soon after Actium, he reduced the number of legions to 28, most of which were stationed on the imperial frontiers. After the Varus disaster eight of the remaining 25 legions were based along the Rhine, seven along the Danube, and four in Syria.

Their control was crucial to Augustus's power. The soldiers swore loyalty to him as imperator, not to the senate or the state. He was the first to give them fixed terms of service and pay. To further consolidate his position Augustus established the praetorian guard, nine élite cohorts, each of 500 (or perhaps 1000) men, based in Rome and its vicinity, whose sole function was to protect the emperor.

The succession

Augustus's reign was more successful than he could ever have foreseen; indeed he lived long enough to make his family seem the natural rulers in the eyes of the Roman people. The problem became how to ensure that the imperial mantle did in reality pass to one of his kin. The plans he made were not helped by a whole series of untimely deaths.

Augustus tried first to keep the succession in his own (Julian) blood-line. He did not consider Livia's sons of her previous marriage, Tiberius and Drusus, on an equal footing, since they belonged to the Claudian blood-line. This was fine in principle, but foundered since he himself lacked a male heir. Save for a baby born prematurely, his marriage to Livia produced no children of either sex, but Augustus did have a daughter, Julia, by his previous marriage to Scribonia. His dynastic plans therefore focused on Julia's husbands and children.

In 25 BC Augustus married Julia to Marcellus, the son of his sister Octavia. Marcellus was only in his late teens at the time, too young to share real power. When Augustus thought he was dying in 23 BC, he passed his signet ring not to Marcellus but to his trusted friend and lieutenant Agrippa. There was all the makings of a power-struggle between the two, but late in the same year Marcellus himself fell ill and died.

This left Agrippa the obvious candidate for the succession, and in 21 BC Augustus had him divorce his existing wife and marry the widowed Julia. Agrippa was 25 years her senior, had already been married several times, and was a striking change from the youthful Marcellus, but the marriage succeeded in producing three sons and two daughters. The eldest was Gaius, born in 20 BC; when a younger brother Lucius followed three years later Augustus adopted the two of them as his own. His long-terms plans for the succession were henceforth pinned on his two young grandsons, though while they were still mere children Agrippa retained the position of heir-apparent.

Agrippa died in 12 BC, leaving Julia widowed once again. Augustus realized that if he himself should die, her young sons would be left without a guardian. Now for the first time his thoughts were directed towards Livia's adult sons Tiberius and Drusus. Augustus obliged Tiberius, the elder of the two, to divorce his present wife Vipsania (daughter of Agrippa by the latter's first marriage) and marry Julia, and

become protector for the young princes. Tiberius was deeply attached to Vipsania and strongly resented the move, but the marriage went ahead on 12 February 11 BC.

Gaius and Lucius were popular, but spoiled and precocious. In 6 BC Augustus sought to check their ambitions by giving Tiberius tribunician power for five years, but Tiberius refused to be drawn into a feud with his stepsons. Already at odds with his wife Julia, he retired from public life to self-imposed exile on the island of Rhodes.

Gaius's star continued to rise. He became consul in AD 1, and was sent with special powers to Syria to reassert Roman authority in Armenia. Then in AD 3 he was wounded in a siege, became ill and depressed, and set out back to Italy. He died at Limyra in south-west Turkey on 21 February AD 4. His brother Lucius had been carried off by a sudden illness at Marseilles two years before. Augustus's plans for the succession were once more in disarray.

The final choice

The deaths of Gaius and Lucius left Augustus only one viable successor: Tiberius, son of Livia. At last, on 26 June AD 4, he adopted the 44-year-old Tiberius, along with his last-surviving grandson the 15-year-old Agrippa Postumus (younger brother of Gaius and Lucius). At the same time Tiberius adopted Augustus's great-nephew Germanicus. Agrippa Postumus proved a violent and unpleasant character, and was sent into permanent exile on the islands of Planasia three years later. This left Germanicus the final hope for the Julian blood-line, though he was too young to succeed Augustus directly.

Tiberius continued to prove himself an able general, but Augustus never really liked him as a person. It was only the deaths of Marcellus, Gaius and Lucius, and the exile of Agrippa Postumus, which gave Tiberius his chance. There were not lacking those who saw in this turn of events the hand of Livia, Tiberius's mother. Rumour had it she had killed off the other heirs, one by one, until only her son was left. Good luck and disease are a less colourful but more likely explanation.

A peaceful end

During his final years Augustus began to withdraw from public life, excusing himself from banquets and regular senate meetings on grounds of old age. He left Rome for the last time in the summer of AD 14, intending to travel with Tiberius to Capri and then on to Beneventum (inland from Naples) whence Tiberius would continue alone to Pannonia. While they were sailing south towards Capri, Augustus fell ill with diarrhoea. He spent four days resting and feasting on Capri, but when they crossed back to the mainland Augustus could go no further. He died at Nola on 19 August AD 14, 44 years after Actium, and only a month short of his 76th birthday.

The body was carried to Rome, given a splendid funeral on the Campus Martius, and the ashes placed in the great Mausoleum nearby. The Res Gestae, an account of Augustus's achievements, was inscribed on a pair of bronze pillars set up at the Mausoleum entrance. His true legacy, however, was the institution of Roman emperor. Tact and discretion had created a basis for imperial government far stronger than could have been forged by naked power alone. At the end, on his death-bed, Augustus joked about the play-acting which had been involved. He called for a mirror, had his hair combed and his jaw set straight, then asked his friends to applaud as he departed the comedy of life; he had played his role well.

The Intended Heir

Portrait bust of Gaius Caesar from the Museum of Art and History, Geneva.

Augustus was extremely fond of his grandsons Gaius and Lucius, and adopted them as his own children in 17 BC. He intended them to succeed him, but was thwarted by their early deaths. The following letter to Gaius, written while the latter was in Syria in AD 1, shows the warmth of Augustus's feelings for the young prince:

The ninth day before the Kalends of October [23 September]. Greetings, my dear Gaius, my dearest little donkey, whom, so help me! I constantly miss whenever you are away from me. But especially on such days as today my eyes are eager for my Gaius, and wherever you have been today, I hope you have celebrated my sixty-fourth birthday in health and happiness. For, as you see, I have passed the climacteric common to all old men, the sixty-third year. And I pray the gods that whatever time is left to me I may pass with you safe and well, with our country in a flourishing condition, while you are playing the man and preparing to succeed to my position.

Aulus Gellius *Attic Nights* XV.7

Michael Plasmeier
9/28/2005
Class: Latin 2 Block: 1

Augustus

What I Learned

I did not know much from this packet, so I learned a lot from it. Augustus was very smart and very able to manipulate people and things to get his way. He does this not only to rise to power, but to choose a successor for himself.

Augustus stayed in power for a long time. He was able to bring peace to the empire which was before always in civil war. He was able to rebuild temples and monuments during his time as emperor.

Before he became emperor, he had to battle the other two members of the triumvirate. He was success was so important to the future of Rome because he really got the trend of having emperors started. This influenced Rome's future throughout the next thousand years.

I learned about Livia, his wife. He remained married to her throughout most of his life. She was very generous and turned a blind eye to Augustus's other interests. However, she might have been killing Augustus's potential successors to have her sons at the throne.

Also, this packet reminded me that Augustus started the Praetorian Guard, a personal force to protect him. I was surprised to learn that it had between 3500 and 6000 men! I just believed it was like 60 or so people! This shows how reliant the Romans were on man power. This is very different then today.

Personal Response

This end of this packet further shows how much backstabbing (literally) ! and fight goes into selecting the emperor. Back then most people died early, or if they were in line for Senator, were killed off by someone else in hopes of themselves becoming emperor (and are then they killed off later).

Also, I was interested in how they chose their successor. They either divorced or married themselves into power. Also, you might be adopted by the emperor to become his successor.

Most of the Roman emperors were former military leaders who were successful in battle. This shows how much Roman culture was wrapped around the military.

Also what interested me was that Augustus had all of these titles. I thought he was suppose to be sneaking by with supreme power, but the Senate calls him Augustus or revered.

I did not get why Augustus was so upset over the loss of three legions. I guess he was trying to scale back and that hurt his plans.

Some say Rome never recovered from the loss.

This packet gave me a rare insight into how the Roman system of politics and becoming emperor, and also the start of having an emperor.

Augustus left his mark on the world in a big way.

Good 10/10

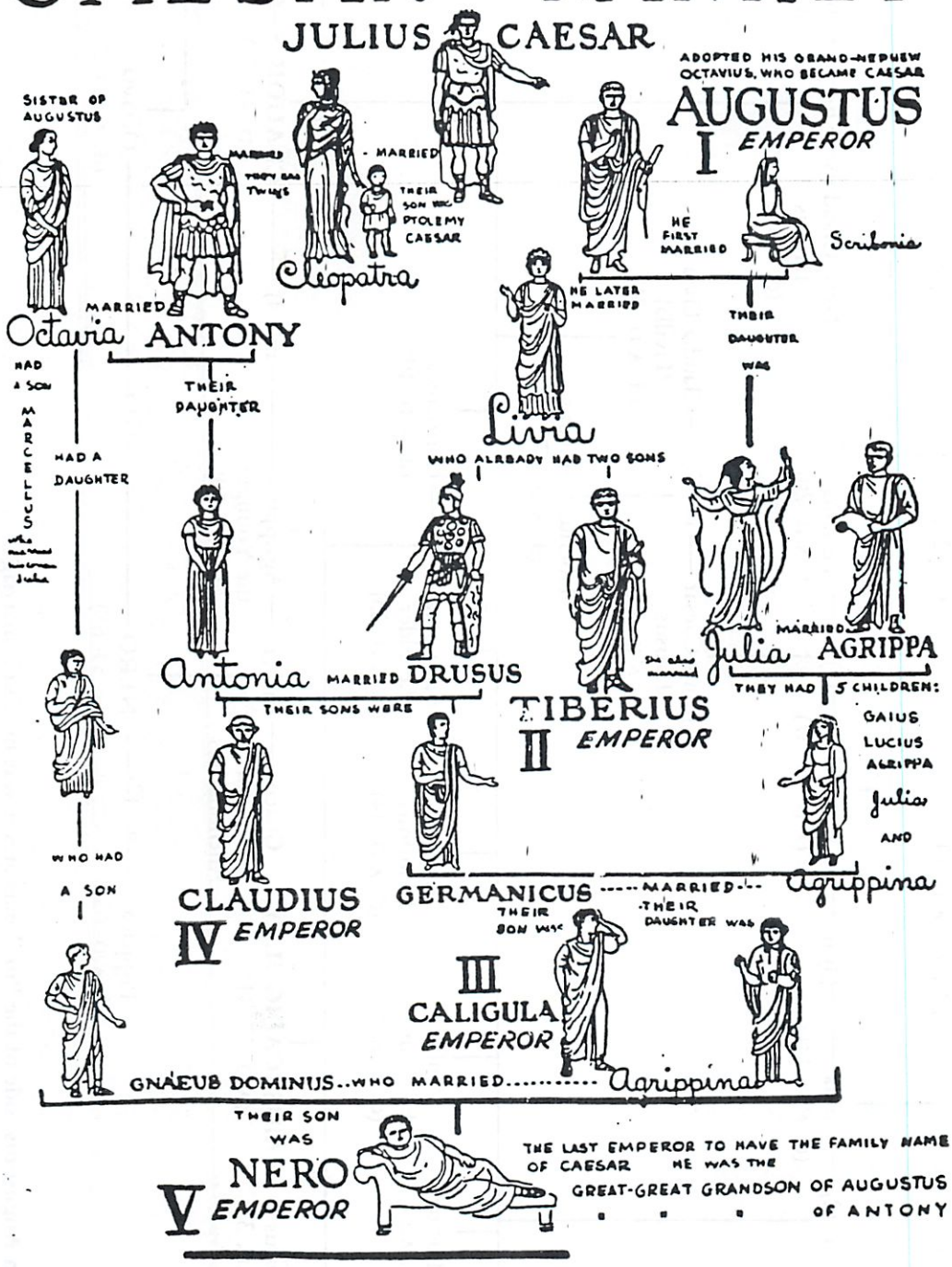
Octavian (Augustus)

- provided stability
  - except in on family w/succesion

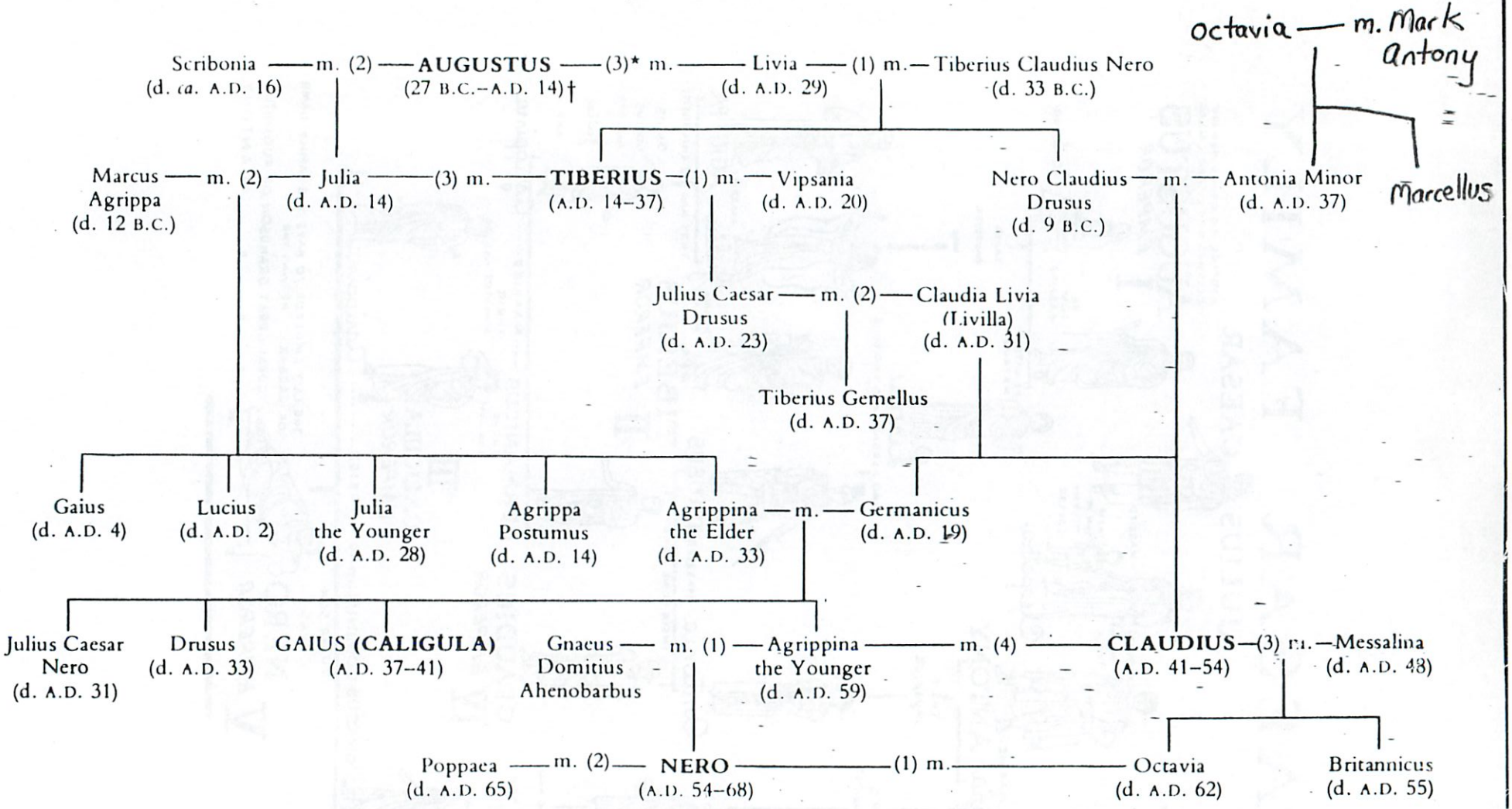
Marcus Agrippa - great friend + general
Battle of Actium

Livia - his wife
- supposedly killed off Rivals
- wanted Tiberius (from previous marage)

CAESAR FAMILY



1. The Julio-Claudian Succession



* The notation (3) on Augusutus' side of the "m." indicates it was his third marriage.

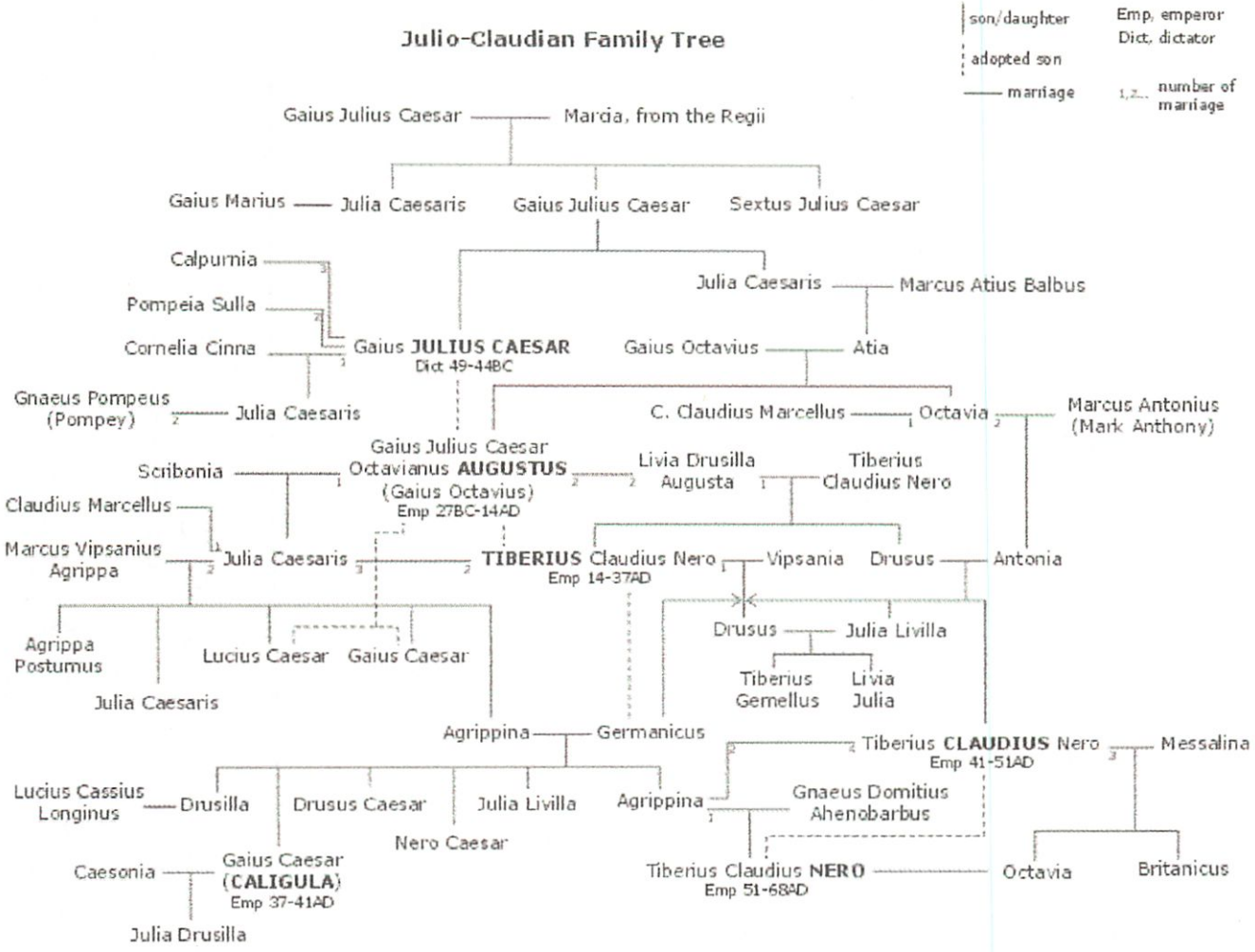
† Inclusive dates refer to length of reign.

Julio-Claudian family tree

From Wikipedia, the free encyclopedia.
(Redirected from Roman Emperors/JulioClaudian)

The Julio-Claudian dynasty of the early Roman Empire has a family tree complicated by multiple marriages between the members of the *gens Julia* and the *gens Claudia*.

See also: List of family trees



Retrieved from "http://en.wikipedia.org/wiki/Julio-Claudian_family_tree"

Categories: Families of Rome | Family trees | Julio-Claudian Dynasty | Royal families

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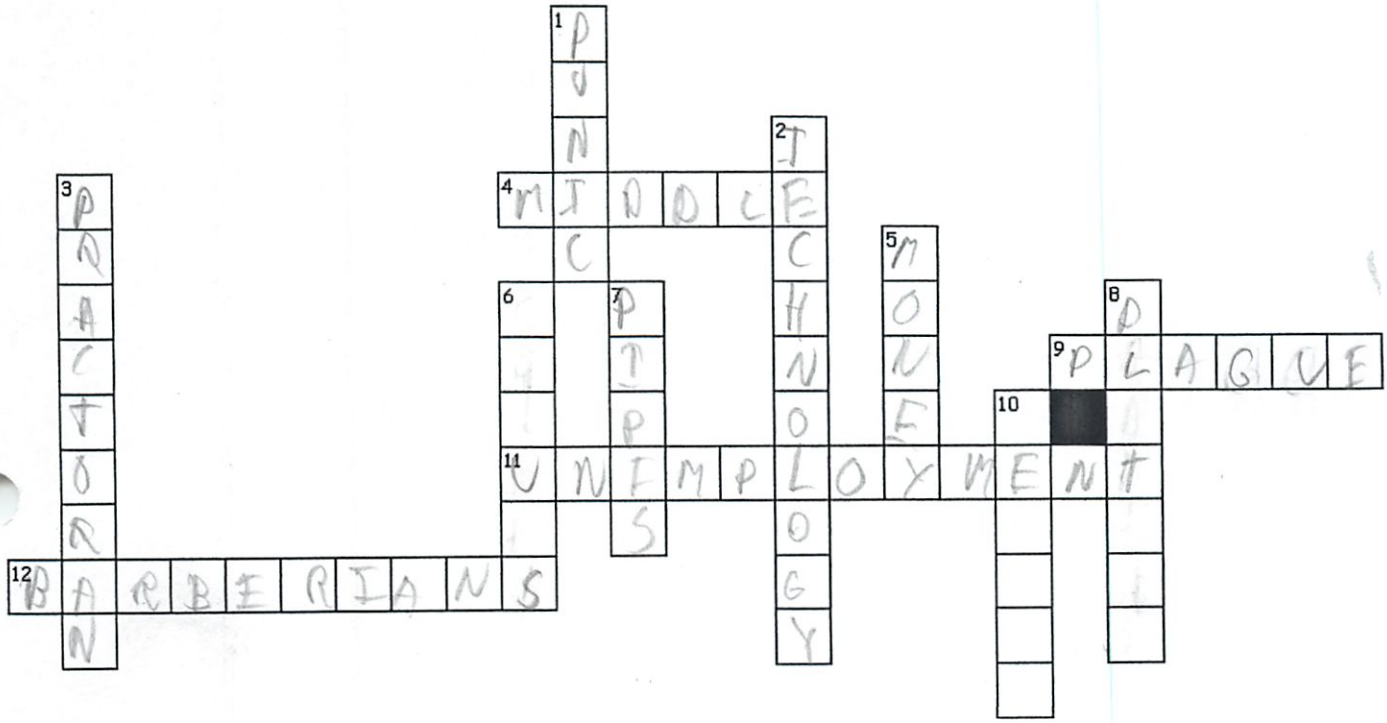
The Decline of The Roman Empire



Across

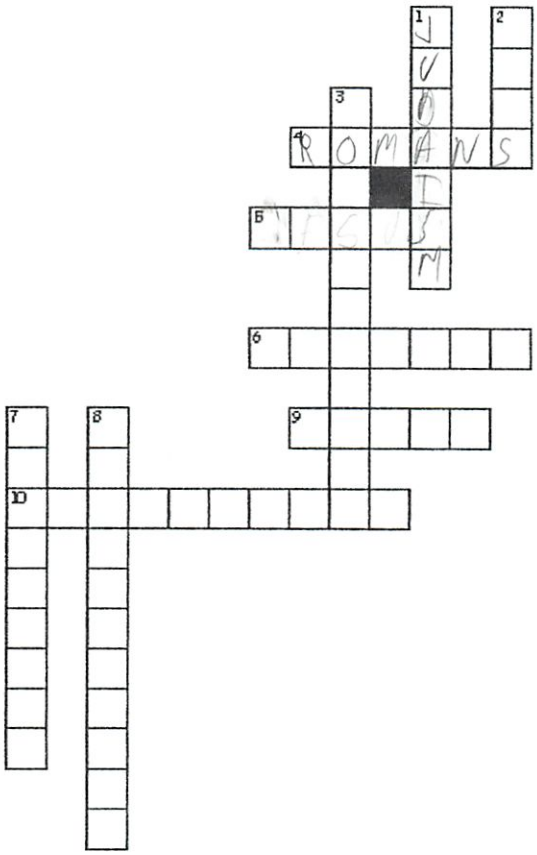
4. This class was almost non-existent
9. This sickness spread from the East
11. Not many jobs available
12. These people started to Invade

Down

1. These wars occurred from 180-285 A.D
2. This was inferior
3. These leaders were corrupt
5. This was spent unwisely
6. The people no longer had a sense of pride in Rome
7. These may have brought on lead poisoning
8. They spent too much money on this
10. Many people were very sick

Biology
Chromosa-key
Autopsy
Leukemia
Morphain
Philsolphy
Bio-Chem
Biotechs
Autocracy
Medical
Medication
Meds
Bio-Hazard

The Rise of Christianity



Across

4. _____ felt that their power was threatened by the "King of the Jews"
5. Jewish leader, exorcist, religious teacher
6. Pilate _____ condemned Jesus
9. A collection of scriptures
10. A collection of teachings; written by Jesus' disciples

Down

1. Christianity and _____ were often thought of as one religion
2. The Romans believed in many ___
3. The first Christian Roman emperor
7. Followers of Jesus
8. Religious _____ was commonplace

Michael Plasmeier

Staci Scibie + Diana Joskowicz

Circus Maximus and Chariot Races

S	T	J	W	Q	G	X	X	R	W	S	E	G	R	S	H	V	N	C	C
I	H	W	N	D	A	S	J	N	N	C	E	H	X	T	U	S	B	H	X
X	C	D	O	X	B	K	F	O	B	R	M	R	S	A	T	J	A	R	C
T	N	V	S	H	V	R	I	I	X	T	V	L	B	B	Y	R	M	Z	B
H	A	G	T	Y	O	L	Q	E	W	C	M	E	S	M	I	J	X	O	S
C	R	U	R	E	L	R	L	A	H	E	K	E	X	O	K	X	L	E	Q
E	B	F	A	A	W	J	S	A	A	I	C	U	T	C	W	Z	K	A	D
N	M	S	T	S	E	H	R	E	R	A	B	P	A	L	A	T	I	N	E
T	L	S	E	G	Y	I	C	I	R	C	U	S	M	A	X	I	M	U	S
U	A	M	G	C	O	X	K	E	P	A	G	L	I	I	L	L	B	I	I
R	P	D	Y	T	A	C	S	A	S	P	C	G	Y	R	A	S	I	D	R
Y	I	X	E	G	A	R	X	V	V	J	Z	E	R	O	L	C	I	K	C
Z	N	E	P	P	O	V	V	J	V	E	M	H	S	T	S	E	Z	N	W
I	R	V	G	H	A	C	E	S	T	N	U	H	L	A	M	I	N	A	J
S	T	S	R	E	D	H	Y	N	B	V	I	B	R	I	I	H	A	M	A
A	O	U	V	G	P	I	S	J	T	L	R	D	F	D	R	J	L	I	A
G	O	H	N	R	V	A	B	L	B	I	Z	V	B	A	D	W	C	W	D
F	X	G	V	H	H	R	F	G	A	H	N	E	J	L	F	K	F	G	Q
R	A	L	U	P	O	P	E	Z	B	V	G	E	Q	G	D	G	Z	W	H
Q	P	V	I	A	C	K	I	T	V	W	O	O	S	K	E	Q	M	H	E

ANIMALHUNTS
CHARIOTEERS
GLADIATORIALCOMBATS
PALMBRANCH
SIXTHCENTURY
TWOHORSERACES

AVENTINE
CIRCUSMAXIMUS
OVALSHAPED
POPULAR
STALLIONS

CHARIOT
FOURHORSERACES
PALATINE
RACES
STRATEGY

Roman Women
- Replacement

ROME

Introduction

People told the following story about Cornelia, a Roman woman of the second century BC:

> An upper-class woman from Campania was staying with Cornelia, mother of the Gracchi brothers. She continually boasted of her jewels which were the most beautiful to be seen at that time. Cornelia kept her talking until her children returned home from their lessons. Then she said to the woman: 'These are *my* jewels.'
>
> *Valerius Maximus* (1st Cent. AD)

It does not matter whether the story is true. What matters is that the Romans repeated the story to show how Roman mothers should think and act. Cornelia was the daughter of a Roman hero, Scipio Africanus, who had defeated Hannibal; she was the wife of a Roman aristocrat, Tiberius Sempronius Gracchus; and she was the mother of the Gracchi brothers, Tiberius and Gaius, who tried to defend the rights of the ordinary Roman people against the Roman aristocracy in the late second century BC. Everybody remembered Cornelia as the ideal of Roman womanhood. When she died, a bronze statue was erected in her honour, with the inscription, 'Cornelia, daughter of Africanus, mother of the Gracchi'. Cornelia may have been famous, but she was famous because of her relationship to the men in her family – as daughter, wife, and mother – not for what she achieved on her own behalf.

In AD 14, the Emperor Augustus, on his deathbed, is reported to have told his wife, Livia: 'Always remember whose wife you have been'. Freeborn Roman women were never allowed to forget that people always regarded them as some man's wife, mother or daughter, and not as individuals in their own right.

Daughters

Roman daughters, like Greek daughters, were always in the custody of the oldest male in their family, the *paterfamilias* (head of the household). In Roman law, the *paterfamilias* had the power of life and death over all members of the family.

There was nothing personal about a daughter's name; it was just the feminine form of her father's name. (Marcus *Tullius* Cicero's daughter was called *Tullia*.) If there was more than one daughter, names like Tullia the Younger, or Tullia the Second were used to prevent confusion.

Letters written on papyrus sheets that have survived from Roman times,

A young woman.

and laws passed by Roman emperors both show us that unwanted children were exposed and left to die in public places, often on rubbish heaps. We do not know how many of these abandoned babies were female. It is tempting to think that more female babies than male babies were exposed in this way since that had been the custom among the Greeks. The Roman evidence, however, sometimes contradicts this idea:

> I sold some land of mine for 500,000 sesterces, although it was worth rather more than that, because I had promised to donate that amount so that freeborn boys and girls might receive financial support.
>
> *Pliny, Letters VII.18* (1st Cent. AD)

Pliny mentions boys and girls separately, which means that many of the children supported by his grant must have been female, otherwise he would not have mentioned the girls at all. Other people also granted large sums of money for the maintenance of children and they, too, specifically mentioned girls. And, of course, a society which favoured one sex of child far more than another would not have lasted very long, since there would have been far too many males and not enough females. We know that Roman society was not like this, any more than ancient Greek society was. Many Romans obviously thought very highly of their daughters, and as this letter also shows, some upper-class girls, at least, received a proper education.

> I am shattered by the news I am sending to you in this letter: the youngest daughter of our friend, Fundanus, has died. We shall never see a brighter or more friendly girl than she was. A very long life, perhaps even immortality, should have been hers. She was hardly thirteen, yet she had the wisdom of an old woman and the maturity of

middle age, together with the sweetness and modesty of girlhood. She was very fond of her nurses, her servants and her teachers. She studied hard and enjoyed herself quietly. She was already engaged to a distinguished young man and the wedding day had been decided upon..

Pliny. Letters 5.16 (1st Cent. AD)

The daughter of Fundanus, like girls from the lower classes, was available for marriage at a very early age (by modern Western standards). Most Roman girls could expect marriage from the age of twelve. The next section describes the kind of life awaiting them.

Wives

Upper-class Romans used marriage as a convenient and effective way of making an alliance between two families. It was usually a great advantage in politics because the men from each family could rely on each other's support in elections and debates. Roman women, however, were expected to accept their role and to forge a working relationship with their husbands:

A wife and her husband from Republican Rome.

Tertia Aemilia, the wife of Scipio Africanus and the mother of Cornelia was such a kind and tolerant woman that, although she was well aware that her husband was having an affair with a slave girl, she completely ignored the fact. Indeed, she could not have harboured much of a grudge because, after Scipio's death, she set the slave girl free and allowed her to marry one of her own ex-slaves.

Valerius Maximus 6.7.1–3 (1st Cent. AD)

Sometimes such marriages did result in love, but Roman writers most frequently describe love between young men and their girlfriends, or between married men and women who are not their wives, rather than between husbands and wives.

Marriage was also used by the Romans as a means of handing over property and wealth. In some Roman marriages, the girl and any property she owned passed into the complete control of her husband. This was because Roman men believed that women needed the experience and authority of men to look after them and their interests. In reality, this meant that a Roman girl moved from the role of daughter in her father's family to the role of wife-daughter in her husband's family. In this way a Roman husband must have seemed more like a guardian than an equal. When a Roman girl was married, she also had to stop worshipping her own ancestors (an important part of Roman family religion) and begin worshipping the ancestors of her husband's family as though they were her own.

By the beginning of the first century AD, laws were passed freeing women from this kind of guardianship and gradually extending their rights and responsibilities. Women began to make important decisions without consulting their male guardian. The degree of a woman's freedom depended on the number of children she had. The laws of Augustus (emperor from 27 BC to AD 14) stated that a freeborn woman with three children need not have a guardian: men must have thought that a woman who had given birth to three children deserved to be taken seriously! Augustus was keen to encourage the birth rate and was ready to offer this reward to women with larger families.

Marriage was the only legal way of producing freeborn heirs and Roman wives were expected to bear and care for children. Husbands demanded that their wives should be completely faithful and chaste so that they could be absolutely certain that any children were theirs. Wives were also expected to look after the household efficiently and economically. They controlled the family budget and organised the slaves. Within the household, women had considerable power and influence.

> Friend, my words are few; stop and read them. This is the ugly tomb of a beautiful woman. Her parents called her Claudia. She loved her husband with all her heart. She gave birth to two sons, one of whom survived, the other died. Her conversation was pleasant and she moved gracefully. She looked after the house and made the wool. I have finished; be on your way.
>
> *ILS 8043 Rome* (2nd Cent. BC)

Marriage was also a way for a man to increase his social status, not just by making connections with other important, noble families; a wife who behaved with good manners at all times would be acting to her husband's public credit. The Roman writer, Juvenal, composed stinging and bitter

Portrait of a married couple from Pompeii.

satirical poems. In one of them, he wrote a long attack on Roman wives. In particular, he condemns wives whose behaviour undermined the reputation and public image of their husbands:

> Still, better to have a musical wife than a flat-chested, straight-faced woman who dashes boldly about all over town, turning up at all-male gatherings, telling the generals in uniform just what to do – and while her husband's there, too.
>
> *Juvenal, Satires VI 398ff* (1st/2nd Cent. AD)

Head of a woman showing a hairstyle of the 1st century AD.

Mothers

We have already seen how the Romans regarded Cornelia, mother of the Gracchi, as the ideal of motherhood. Some women, however, went to great and dangerous lengths to avoid giving birth:

> Why do you insert things and dig away at your insides, and give poisons to your unborn foetus?
>
> *Ovid, Amores II.xiv.27* (1st Cent. BC)

We do not know how often abortion was carried out in Roman times. It was probably a last resort for women who had become pregnant as a result of a casual affair, rather than as a normal means of controlling the birth rate, as some people believe.

Childbirth was no safer for the Romans than it had been for the Greeks and many women suffered greatly or died during it. Having given birth successfully, women of the middle and upper classes frequently handed over the care and feeding of their infants to wet-nurses. Tacitus, the Roman historian may be criticising this custom, when he describes patterns of infant care among the Germans:

> Every (German) mother breastfeeds her baby and does not hand over the task to slave-girls or wet-nurses.
>
> *Tacitus, Germania 20* (1st Cent. AD)

Roman men clearly thought that mothers were a powerful force in the education of their children. Some writers were keen to praise those who took such a direct interest:

> Every Roman's son, born to a chaste mother, was brought up, not by some wet-nurse hired for the job, but at his mother's breast and on her lap. Everyone praised her for running her household efficiently and devoting herself to her children. Loyally and modestly she not only directed her son's schoolwork, but also controlled his free time and his games.
>
> *Tacitus, Dialogue on Oratory 28* (1st Cent. AD)

Tacitus was imagining an earlier period in Rome's history when he described family life like that. The harsh reality was that many children died in early infancy from disease, malnutrition and the lack of decent medical care. One woman, who was married at eleven and dead herself at twenty-seven, had six children but only one survived her. Such things were not uncommon in the Roman world.

Being a mother was both difficult and dangerous for Roman women. All they could expect from it in the end was public praise from their husband, like that on the tomb inscription of Claudia quoted earlier. This was the ideal of motherhood which women were expected to model themselves and their behaviour on. If a woman did display greater ambition or intelligence, men were likely to regard her with suspicion and to do all that they could to blacken her character.

Lovers, prostitutes and concubines

Roman men, especially those from the wealthier classes, often looked for other ways to enjoy sexual pleasure outside marriage and without the responsibilities of family ties. Roman literature is full of references to love affairs. The women in these affairs were often ex-slaves or women from other parts of the Roman Empire; sometimes they were the frustrated middle- and upper-class wives of men more interested in pursuing their careers than paying attention to their wives.

Sex and magic have always been closely connected and such a relationship

might begin with the preparation of a love charm. Although not many women can have seriously believed in this form of magic, nevertheless it was probably an important ritual:

> Bind the three colours in three knots, Amaryllis, bind them and repeat 'I am binding the chains of Venus!'
> Bring Daphnis home from the town, my spells.
> The same fire hardens the clay and melts the wax. May the fire of my love have the same effect on Daphnis.
>
> *Virgil, Eclogues VIII 77ff* (1st Cent. BC)

In such charms, the number three and repeated phrases always had special magic power, and the goddess of Love, Venus, was always prayed to for help. After the first stages of such an affair, the partners often arranged a go-between, such as a trusted slavegirl, to carry messages between them. This secrecy was designed to protect the reputation of the man, and sometimes of the woman. The same double-standard of sexual morality existed in Rome, just as it had done in Greece, because it was men who set the moral standards. Men from the wealthier classes could visit prostitutes, have extra-marital love affairs and generally enjoy a full and varied sex-life. Women, on the other hand, were expected to remain faithful to their husbands. Those who did take part in sexual activity outside marriage were regarded, both by men and women, as immoral:

> Mind you, if there is anyone who thinks that young men ought not to visit prostitutes, he is certainly narrow-minded (no doubt about it), and completely out of step with our present liberal thinking. In fact, he has nothing in common with the customs and behaviour of previous generations, who were quite broadminded on the subject.
>
> *Cicero, Pro Caelio 48* (1st Cent. BC)

> In the same year (AD 19) the Senate passed very strict decrees attacking female immorality. The granddaughters, daughters and wives of Roman gentlemen were forbidden to participate in prostitution.
>
> *Tacitus, Annals II 85* (1st Cent. AD)

Roman men, like Greek men before them, believed that Roman women were always ready to take part in what Horace, a poet, describes as 'wicked lovemaking':

> The young girl likes to learn Greek dances and, even at this early age, perfects her flirting technique; she plans wicked lovemaking with every nerve in her body.
>
> *Horace, Odes III 6* (1st Cent. BC)

Although older men might have disapproved of the behaviour of young girls, the smart young men of the middle and upper classes had very clear ideas about the skills and talents they expected from their girl-friends:

Chloe from Thrace is the girl of my dreams; she certainly knows how to sing and play the lyre.

Horace, Odes III 9 (1st Cent. BC)

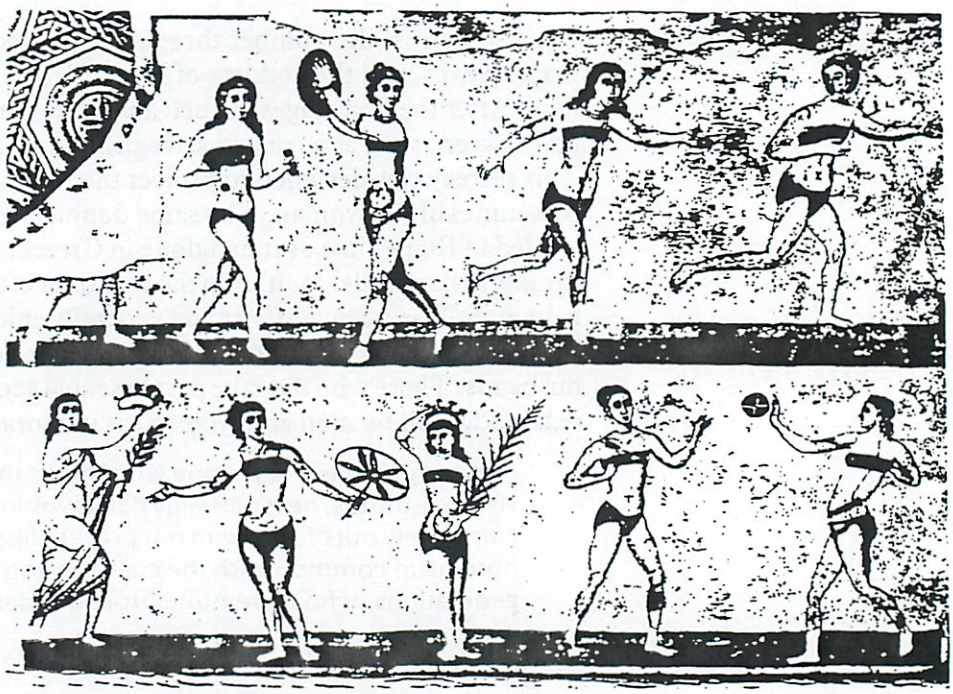
She should know all the latest songs from the theatre, especially those played in the Egyptian style. I think that any cultured woman should know how to hold a plectrum and lyre.

She should know all about those old Greek love poets, like Callimachus, Philetas and Anacreon, and Sappho, too, the sexiest of them all; and the plays of Menander.

And you wouldn't be wide of the mark if you thought that I would insist that women should know how to dance: call for the wine and let her move her arms when she's told.

Ovid, Art of Love 3 319, 329, 349 (1st Cent. BC)

Attitudes like these suggest that girls and women were expected to be of service to upper-class men and to provide them with entertainment.



Dancers from a wall-painting.

It was quite common for freeborn, upper-class Roman men to have sexual relationships with one or more of the female slaves in their households. Wives knew of this and were expected to turn a blind eye to it. Such relationships were regarded as casual and informal. Widowers and bachelors, too, often lived with women. They may have been ex-slaves granted their freedom by grateful masters. Such women were called 'concubines' (bed-sharers). Such relationships were frequently stable and

long-lasting, despite the fact that people tended to disapprove of a concubine, although they would never (openly) disapprove of the men. This is a very clear example of the double standard referred to earlier. Some Roman emperors favoured this arrangement and their concubines certainly profited by it. According to Roman historians, however, other Roman emperors were very much the victims of the women in their families.

Imperial wives, mothers and daughters

Roman historians and biographers, like Tacitus and Suetonius, have presented a very vivid and exaggerated picture of the women in the Imperial household. From their writings it would seem that most of the emperors' mothers, wives and daughters were involved in scandal.

Augustus, we are told, was constantly depressed by the activities of both his daughter, Julia, and his granddaughter of the same name. He was keen to encourage his fellow Romans to return to the respectability of family life. He believed that standards had been higher in the generations before his own. While he was publicly trying to improve moral standards, the two Julias were being very open in their sexual activities and having many casual affairs. Augustus finally banished them for their indiscretions.

Claudius (emperor from AD 41–54) is described by Tacitus as a foolish person who had no idea of the extreme behaviour of his third wife, Messalina. She even went so far as to go through a form of marriage with another man while still legally married to the emperor:

> And now Claudius finally found out what was going on in his own household. Having found out, he could not avoid punishing his wife for her outlandish behaviour. . . . It must seem beyond belief, especially in a city where everything that happens is public knowledge, that two people could have felt so safe. But it was absolutely incredible that on a fixed day and in front of witnesses, a man shortly to be consul, and the wife of the emperor should have undergone a formal marriage ceremony.
>
> *Tacitus, Annals XI 26* (1st Cent. AD)

It is impossible to say whether Messalina was just a bored young woman, out of place as the wife of a middle-aged emperor (she was probably fifteen when they married), or whether she was a ruthless, political schemer intent on placing her new 'husband' on the throne of Rome. In any case, Tacitus seems far more interested in presenting her as a grossly immoral woman, and finding a place for her in his gallery of nasty imperial portraits.

Tacitus paints an equally unpleasant picture of Agrippina, Claudius' fourth wife. She was probably responsible for his death, since she was obsessed with placing her son, Nero, on the throne. According to Tacitus, Agrippina is dominating, ambitious and determined to secure power for her

son: the very worst kind of Roman wife and mother. She is shown as the power behind Nero for the first five years of his reign and when he eventually arranges for her to be killed, perhaps we are meant to feel that she has deserved this because of her extreme behaviour:

> Agrippina had anticipated this death for years; she had not been put off by the thought of it. She had consulted astrologers about her son and they had told her that he would become emperor but that he would put his mother to death. She replied: 'He can murder me – as long as he becomes emperor!' . . . Burrus suggested that the officers of the imperial bodyguard should come to shake him by the hand and congratulate him for having escaped from the unexpected threat of his mother's wicked deeds.
>
> *Tacitus, Annals XIV 9* (1st Cent. AD)

Religion

Roman religion, like all other aspects of Roman public life, was dominated by men. The most important religious position in the Roman state was that of *Pontifex Maximus* or Chief Priest. Like all other religious positions, this post was held by a person who was largely untrained and who was elected or appointed to the position for a limited period of time. Roman priests did not have a 'vocation', as many religious officials do now. People did not turn to them for religious or spiritual advice. Such priests were state officials, like officers of the Civil Service.

The Chief Priest's function was to oversee all the religious practices of the state, to carry out certain sacrifices on behalf of the Roman people, and to organise and direct state ceremonies.

Women had always been involved in Roman state religion from the earliest times. One of the oldest religious positions for women was that of the Vestal Virgin. There were six of them, chosen from the most noble families to tend the sacred flame of Vesta, Roman goddess of the hearth. The Romans believed that the flame was the living symbol of the life of Rome: if it were allowed to go out, then Rome would suffer and collapse. The girls were made to take an oath of chastity and the penalty for disobeying the oath was death by being buried alive.

Vestal Virgins were appointed for a period of thirty years – ten years to learn their duties, ten to carry them out, and ten to instruct others. When they retired, they could marry and live once again in public. But few chose to do so, finding readjustment very difficult. They lived in a special house in the Roman Forum, next to the circular temple of Vesta, secluded from the public. They went out only at the time of important public ceremonies. They were treated with the greatest respect. To be chosen for this high office was the greatest honour that could be given to a young girl and her family.

In spite of this high status, however, the Vestal Virgins were still subject to the authority of the *Pontifex Maximus*. In this way, their role was very

An ivory carving of a Roman lady sacrificing, with the help of a slave.

similar to that of the *Materfamilias*, who tended the household on behalf of husband and family.

Women could also reach other important positions in the state religion. The following inscriptions show how one such priestess achieved high status. Eumachia was a public priestess in Pompeii in the first century AD. She was the patroness of the guild of fullers (dyers and cleaners), a very influential trade-guild in the city. She inherited a fortune from her father, who ran a brick-making business, and this allowed her to marry into an established Pompeian family.

> Eumachia, daughter of Lucius, public priestess, in her own name and that of her son, Marcus Numistrius Fronto, built with her own funds the porch, covered passage and colonnade, and dedicated them to Concordia Augusta and to Pietas.
>
> *Inscription over the Entrances to the Headquarters of the Guild of Fullers* (1st Cent. AD)

> To Eumachia, daughter of Lucius, public priestess, the fullers dedicated this statue.
>
> *On the Base of Eumachia's Statue* (1st Cent. AD)

> Eumachia, daughter of Lucius, built this for herself and for her household.
>
> *On her Tomb outside the Nucerian Gate* (1st Cent. AD)

Although Eumachia had obviously reached a position of considerable influence and importance, it is significant that she was still identified until the day she died as the daughter of Lucius.

Mystery religions and foreign cults

The Roman state religion was formal and generally dull. It often involved meaningless rituals and offered no spiritual comfort or guidance. Many Romans, looking for something different, turned to the religions of countries in other parts of the Roman Empire, particularly the Eastern provinces (Egypt, Syria, Asia Minor). There they found exciting rituals and stories, and often the promise of reincarnation or salvation after death.

Prevented from being involved in other areas of public life, Roman women were able to express themselves through such religions. The Egyptian goddess, Isis, for example, seemed to represent the power and identity of women:

> You gave women equal power with men
>
> *Prayer to Isis from Oxyrhynchus Papyrus* (2nd Cent. AD)

The cult of Isis allowed women to become priestesses and gave them a status which they did not have in other walks of life. Men were resentful and suspicious of such activities:

> If Isis requires it, she'll even travel to Egypt, bring water from the blistering heat of the Isle of Meroë to sprinkle over the temple of the goddess which stands near the ancient voting areas on the Campus. She believes she has received the call from the goddess herself – as if the gods would spend the night talking to a mind and soul like hers!
>
> *Juvenal, Satires VI* (1st/2nd Cent. AD)

> We all know about the so-called 'secret' rites of the Good Goddess! The flutes, the pipes and the wine really turn on those crazy female followers of the old fertility god and make them whirl around, howling their heads off. They're so mad keen to get into bed with someone! . . . At last they're itching to start, can't wait a moment longer; they're all woman, pure and simple, and they start to shout: 'Now, now! We're ready! Let the men in!'
>
> *Juvenal, Satires VI* (1st/2nd Cent. AD)

Women also managed to reach positions of some importance in the early Christian church, as this letter from Pliny shows:

> Until now, this is how I have dealt with those that come before me charged with being Christians. I ask them directly if they are Christians, and if they confess, I ask them a second and a third time, warning them of the punishment. If they remain firm, I give instructions that they should be taken away to be executed . . . I decided to try to find out the truth (about Christian practices) by torturing two slave-women, whom they call deaconesses.
>
> *Pliny, Letters X 96* (Early 2nd Cent. AD)

Such positions were not, of course, recognised by the Roman authorities, since at this time they did not tolerate Christianity.

Exploitation

It is clear that Roman women were exploited in many different ways, some directly as prostitutes and slave-concubines, others less directly as wives and mothers whose roles restricted their lives considerably. One form of direct exploitation was legacy-hunting. Unscrupulous men, greedy for money and property, befriended elderly, unmarried women, or childless widows, in the hope of being written into the will 'for services rendered'. The trick was to choose women who were at death's door through disease or old age, so that the legacy-hunter would make a quick profit without much effort. Old men without heirs were victims of this racket, too, but it seems women were more likely to fall for the approach of an apparently charming and sincere legacy-hunter.

Actresses, too, were exploited for the entertainment of men, but, because of the double standard of morality, people disapproved of the women, not the men, as this extract from a law shows:

> A senator, or his son, or his grandson, or his great-grandson by his son, or grandson, shall not knowingly or maliciously become engaged to, or marry, a freedwoman, or a woman whose father or mother practises or has practised the profession of an actor.
>
> *Julian Law on Adultery* (1st Cent. BC)

Some actresses did become very popular with the public and their talents were recognised. However, their low social status meant that upper-class Romans were unwilling to associate with them, and laws like the one above merely reinforced such prejudice.

> In her earlier life she was the star in many towns and cities for her skill in acting in plays, mimes and choruses, and for her dancing, too. But this tenth Muse did not die while acting. To Bassilla, the actress, Heracleides, talented public speaker and biographer, set up this stone. She will receive honour in death as she did in her lifetime, when she died so often in her acting roles. Her fellow-actors say: 'Farewell, Bassilla, we are all mortal.'
>
> *Tomb Inscription for an Actress from Aquileia* (3rd Cent. AD)

Women were encouraged to develop their skills and talents not for their own sake, but for the sake of men. In fact, women's role in most cultures and societies throughout history has been, and is, to serve men. This may mean bearing children, providing sex, looking after a household, working in the fields or workshops, or, as in the above example, providing entertainment. Because these things have usually been taken care of by women, men have always been free to take part in activities which men regard as the marks of progress in society: politics, warfare, business, technology, cultural pursuits such as art, music, drama, literature – areas of life which even today are still largely male-dominated and male-orientated.

When a Roman woman behaved with more freedom, men were automatically very critical of them:

> Among them was Sempronia, a woman guilty of many misdeeds which showed that she was as bold and as reckless as a man . . . she knew a lot about Greek and Latin literature and more about lyre-playing and dancing than was proper for a respectable woman, not to mention many other talents of a degenerate nature. Modesty and chastity were low on her list of priorities . . . she was of such a passionate nature that she made advances to men more often than they did to her.
>
> *Sallust, Catilina 24, 25* (1st Cent. BC)

In this case, Sallust criticises Sempronia, not only because she seems to be immoral (by his standards), but also because she shows the qualities normally associated only with men. Roman men saw such behaviour as a direct threat to their male supremacy.

Like the Greeks before them, Roman men expected their women to be either entirely faithful to them as wives, mothers and daughters, or to be sexually available and for entertainment only like prostitutes, lovers and concubines.

Michael Plasmeier
10/6/2005
Class: Latin 2 Block: 1

Roman Women

What I Learned

Roman women played an important part in the Roman society. I learned that the ideal Roman woman was one who took pride in her children and the household and was faithful to her husband. I heard about the story of Cornelia, a Roman mother who took more pride in her children then in her possessions or education. Cornelia was more famous because her relation with her family then her personal traits.

Roman daughters were under the complete control of their father or the oldest male in the house. Some girls were educated, I was surprised to learn, but many were not. At age 12, girls would be married out by their fathers to husbands that they may or may not like. Marriages sometimes were made to make political alliances between the two families.

Once a Roman woman was married, their husband now had complete control over her. This control was loosened up over time, but still husbands were superior to their wives.

During the day, a woman's responsibility was to have children and look after them and raise them. Also she controlled the slaves and the household. She even had control over the family budget. However, she was still just an object of her husband. Her behavior reflected onto her husband.

When a Roman woman had children, it was very dangerous. Many children died while young and many mothers died giving birth. Also, wealthy mothers let their slaves look after children. The German women were the opposite of this; they personally looked after their children.

Roman men in the upper class often were not totally faithful to their wives. They often got under the covers with prostitutes and their slaves. Women were, however, still expected to remain faithful and overlook their husband's visits to other women.

Men also expected their wives to be good entertainers and just plain-good sex objects. They were expected to dance and play the lyre.

Some Roman women joined other religions that offered responsibility and power. Many made them feel better then the boring Roman state religion.

Also some men regarded woman who made too many advances to different people or who know too much about male-dominated fields to be dangerous. They were afraid women would take over things that belonged to males. Also, some women tried (by murdering) to get their sons into power.

Personal Response

The Romans had two basic views on women. During the day, a woman should be a good mother and run the house well. After dark, they needed to provide fun and be accommodating when other women provide the man's fun.

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Women were clearly in a support role for the Roman society. They were necessary for the empire to continue, though they did not control it or have any say in how it was run. Also, by running the house and raising the children, Roman women allowed the men in society to succeed. Their work allowed men to focus on running the empire, and make life better for everyone. They also allowed great philosophers to work uninterrupted and let generals fight great battles without having to worry about their kids, their house, and their slaves.

Good point

very good

10/10

Chapter 20

(Un)Protected Sects: Religions, Tolerance, and Persecutions

Latin 3 Reading.

In This Chapter

- Roman attitudes toward other religions
- Mystery religions
- Roman "persecution" of Druids, Jews, and Christians

In this chapter, we'll take a look at Roman religious attitudes and practices, official and unofficial, during the course of the Empire. The picture is rather complicated. Romans of the Empire made up a religiously pluralistic society and incorporated beliefs that ranged from the ancient cults of Egypt and Asia to the Teutonic and Celtic tribal gods. This was not particularly a problem as far as Rome was concerned. Romans had, since the time of the kings, begun to incorporate other gods and religious practices into, or on top of, their own native beliefs. As they conquered the peoples of Italy and then the Mediterranean, they brought their gods with them and often came to equate their gods as versions of those worshipped by other people. They never, however, suppressed or tried to convert inhabitants away from their own religions. They did try to eradicate elements that they considered seditious and politically disruptive.

Through conquest, Rome encountered other religions abroad and brought them home. Huge numbers of foreigners came to Italy and Rome (often as slaves), and Romans found themselves confronted with a broad and exotic mix of religions on their own turf. And while the city itself tried, from time to time, to put a lid on religious practices, such as those of Bacchants (followers of Dionysus, or Bacchus, a god of vitality,

(from The Idiot's Guide to the Roman Empire by Eric Nelson)

Veto!

Cult in the language of classicists and historians of religion does *not* indicate a radical group of true believers who follow a quasi-divine authoritarian leader and live an unconventional lifestyle. Cult here refers to the organized system of traditions and ritual practiced by followers of any god or deity.

When in Rome

Charismatic (from the Greek *charis*, "grace, "charm," or "gift") here refers to religious practices whose key element is participants' experience of spiritual or physical abilities (speaking in tongues, for example) that are understood to be manifestations of the god.

Ecstatic (Greek for "being stood outside of one's self") refers to the experience of emotions or sensations so strong that they overwhelm and drive out one's normal faculties and self-possession.

wine, and revelry) or the followers of Isis and Cybele (both "great goddess" figures), it never persecuted the followers of other religions for what they believed per se.

Why, then, are the Romans popularly known for religious persecutions? Well, it would be better to say that they are known for *a* religious persecution—the persecution of the Christians. Only two other religious groups—Druids and Jews—received some of the similar treatment. Still, it's important to have an idea of how these persecutions took place and the attitudes behind them. It helps explain why, despite persecution, Christianity conquered the Empire, Druids are no more, and why the temple in Jerusalem still isn't rebuilt.

Family, Public, and Personal Religious Practice

Roman attitudes toward religion aren't easy to describe, particularly over such a long period of time. The Romans were an extremely religious and superstitious people, but this worked itself out in different ways depending upon whether you talk about the private family or the public sphere.

As members of a family, the Romans had family gods (Lares and Penates, for example). Practices of family religion survived in the home and were handed down from generation to generation. Especially in the countryside, where family traditions and its ties to an agrarian life remained strong, these cults persisted into the Middle Ages, where they became synthesized with Christian practice. They remain a part of European peasant culture even today.

One Nation Under God(s)

The official Roman state gods represented Rome as a whole, and their patronage and protection of the state was taken very seriously. Over the course of the Republic, the nobility's manipulation of religious ritual and tradition helped to fuel a growing cynicism

among Romans about state practice. Nevertheless, the Romans were *as Romans* religiously conservative and suspicious of foreign cults—especially *charismatic* and *ecstatic* cults. The Roman senate allowed only the *Magna Mater* ("Great Mother") Cybele (begrudgingly) and Julius Caesar into the official pantheon during the Republic.

When in Rome

Syncretism (Greek for "blended together") is the blending of different beliefs and customs into a synthesis that accommodates elements of each.

The Romans also took seriously the recognition of their state gods by other people as a sign of acknowledgement and respect for Roman power and authority. These kinds of gestures toward political and religious symbols pack a lot of punch. Remember the anger and outrage kindled in the United States when images of foreigners burning the U.S. flag in other countries first flashed across the TV screen? Mutual recognition of Roman and "barbarian" gods was made easier by the tendency to see each other's gods in terms of one's own and to allow a tolerant *syncretism* of rituals and beliefs.

In the course of the Empire, the figure of the emperor became a symbol of Rome itself and an object of veneration. Many Romans throughout the Empire kept an image of the emperor in their house and venerated it as a part of their household devotions. (A similar image of FDR graced the dining room of many of our ancestors who experienced the Dust Bowl and the Hoovervilles of the Great Depression.) The Illyrian emperors Aurelian and Diocletian made themselves into figures who combined Rome and the divine. Nevertheless, even these emperors never claimed that participation in state rites had to preclude other beliefs or practices. What was mandatory was a recognition and acknowledgement of the state's primary authority and legitimacy as represented in the state cult.

This is where Jews (who were exempted) and Christians (who were not) were unable to comply. Christians' personal religious practices contradicted state practice in a manner that could not be solved without one party giving way. Neither was very good at that.

Following One's Bliss

As individuals, however, Romans who had the time and ability were relatively free to pursue their own religious thought and practice as long as it didn't conflict with either their family or state obligations. Many of them were attracted to *mystery religions* and religious philosophies that gave the individual a personal relationship with divinity and some personal assurance (usually through direct charismatic experience) of a place in the cosmos and in the afterlife.

When in Rome

Mystery religions contain secret forms of religious practice and doctrine, which are revealed only to initiated members and usually involve beliefs about the afterlife. Initiates generally must undergo trials and oaths of secrecy before being allowed the revelations that admit them into the circle of believers.

Great Caesar's Ghost!

In Ephesus, St. Paul ran into trouble with the *collegia* of artisans for the great Ephesian temple of Diana (Acts 19). They incited a riot against him that was fueled as much by economic as religious fervor. A local official calmed the crowd, and Paul and his companions headed for Greece.

The Empire was a large, multicultural, and in many ways identity-less place. In an age in which the individual seemed powerless, small, and subject to arbitrary circumstance, people looked for a personal experience upon which to pin their hopes or into which to escape. Great numbers of people turned to astrology, divination, and other magical practices to establish (if only by foreknowing) personal control over their lives. People who promised such control were also popular: Miracle workers, preachers, and soothsayers developed enormous followings of devotees, and some were worshipped after their death. The early Empire was an age of gurus and star power.

In the course of the Empire, popular religions tended to succeed where they gave the individual a personal sense of place with the divine *and* a community of believers to which he or she could belong and find care. Local clubs and associations, or *collegia,* were popular throughout the Empire. Sometimes, these collegia were religiously based; others were defined by trade or ethnicity (but still under a patron deity). Funeral clubs, which were organized to help pay the costs of burial, were popular as social groups with the lower classes. *Collegia* sometimes became powerful elements in fostering local tensions, rebellions, and local persecutions.

Protected Sects: Religious Philosophy and Mystery Religions

The first two centuries of the Empire was a time of intense and broad philosophical and religious searching for meaning and place. Teachers, preachers, revivalists, gurus, and true believers intermingled in a cacophony of religious beliefs, rituals, and devotion. Over time, fads and charlatans ebbed and faded from the scene, but several philosophical schools and religious cults became influential on each other and upon the eventual victor in the struggle for the soul of the Empire: Christianity.

Think It Through (Our Way)

Some philosophical sects took on religious overtones and roles. Philosophers made up a kind of intellectual clergy and dispensed advice and reprimand to all levels of society. Schools of thought vied amongst themselves for converts. Words such as dogma, heresy, and conversion originally applied to philosophers, not Christians!

Cynic philosophers preached a practical morality for the streets, a kind of religious and moral reality therapy. Stoic philosophy held that God was ascertained through reason, and that all things were held together by divine reason and providence. Knowledge of this and a realization of what one was really in control over (namely, one's own reactions to things) gave one the strength and moral fiber to do one's duty and face any hardship. Stoics, moreover, believed in the brotherhood of humanity, where all men were essentially equal.

When in Rome

Both **Stoic** and **Cynic** philosophies came to Rome from Greece. Stoics emphasized self-control, detachment, and independence from the world, which they nevertheless believed was regulated by a divine reason for the common good. Cynics emphasized a frank practical morality, which confronted pretentious shallow morality and custom. The most famous Cynic, Diogenes (ca 340 B.C.E.), lived in a dog house to repudiate the "civilized" customs for which he had contempt. (*Cyn* is the root for "dog" in Greek, and Diogenes' famous home may be what gave the Cynics their name.)

The stoic philosophy became especially influential under the teachings of Epictetus, an ex-slave and teacher who was expelled from Rome by Diocletian. Epictetus's teachings were influential on the emperor Marcus Aurelius and his *Meditations*. The teachings of Neoplatonism also became influential, if never very popular. This philosophy developed from the more mystical elements of Plato's teaching. Adherents, such as Plotinus, sought a mystic communion with God, whom they conceived as pure Mind. Neoplatonism had a rich hierarchy of angles and demons, rejected the flesh as contaminating the spiritual, and emphasized spiritual communion to achieve a unification with God.

All these philosophies were influential on other religious movements of the Empire.

Stop Making Sense and Just Sense: Mystery Religions

For a much broader cross-section of the Empire, mystery religions were particularly popular. They all featured common elements—a kind and benevolent divine figure with whom believers could have direct personal contact, secret rites, and celebrations (mysteries) that initiated believers into special knowledge and understanding. Manifestations of ecstasy, inspired behavior, visions, and glossolalia (speaking in tongues) confirmed the initiates' experiences and the religion's claims. These experiences mystically connected believers to the god and to each other in a community of believers and spiritual family.

Roamin' the Romans

We have very little evidence of mystery rites. A few pictures of initiation ceremonies have been found painted on the walls of a house in Pompeii, which is (aptly) called "The House of the Mysteries."

We know little about the actual religious practices of these cults because they were, of course, *secret*. Later, hostile Christian writers did little to illuminate what they knew of them.

Republican Rome had an uncomfortable and tense relationship with ecstatic cults, but in the early Empire, the emperors reversed course and allowed—even encouraged—them. Cults of Cybele, Isis, and Dionysus had all come to Rome in the Republic and been periodically booted out or bolted down. By the time of the Empire, however, these were an imperial phenomenon and found patrons in Caligula and Claudius.

Besides these cults, those of Mithras competed for initiates among the urban centers and in the military. In addition, the ancient Greek mysteries of Demeter at Eleusis (a short way from Athens) inspired and drew devotees from all over the Mediterranean world, including the emperor Hadrian.

The Cult of Isis

Isis was originally an Egyptian nature deity, but in Hellenistic times, she became the subject of a massive mystery cult. Isis, who found and resurrected Osirus, became the benevolent mother of all who could rebirth the believer into a happier life on earth and a life of eternal bliss after death. The mysteries and ceremonies of Isis were full of grand ceremony, wild music, and emotional charge. Our only hint of what these mysteries contained, as well as the devotion they inspired, comes from passages in Lucretius and a long episode in Apuleius's *The Golden Ass*.

Lend Me Your Ears

Lucius, who is transformed back into a man by the grace of Isis during a procession, alludes to his ecstatic experience after his conversion, baptism, and initiation:

> "Listen then and believe, for it is true: I passed over the threshold of death's door, through the elements of the cosmos and returned. I saw the sun ablaze at midnight, and came into the very presence of gods above and gods below and did them reverence."

—Apuleius, *The Golden Ass*, 11.22

The Cult of Mithras

Mithras had Persian (Zoroastrian) origins, but during the Empire, he had become a more popular savior-god than even Isis. He was the god/hero of light, truth, and the intermediary between humanity and the supreme Sun God. His miraculous birth was witnessed by shepherds (a story influenced by Christianity) who brought him gifts. When he grew to manhood, he accomplished many heroic feats fighting evil, including the sacrifice of a great bull from which good things and the promise of salvation came to mankind. He then ascended to heaven to join his father and care for the souls of those who followed him.

The worship of Mithras was especially popular among the soldiers, many of whom came from the east. They admired his heroic deeds even as they were comforted and strengthened by his care and presence. His worship also fit in with the ambitions and program of the Illyrian emperors Aurelian and Diocletian. They styled themselves, in part, after the invincible Sun god and led their armies of little Mithras to victory.

Great Caesar's Ghost!

The fifth of March was the day of the *navigium Isidis* (ship of Isis). A representation of Isis' sacred ship (upon which she sailed to find and bring Osirus back to life) was launched amid a crowd of masked revelers and a great parade. Some scholars have thought that this is the real origin of *Carnevale* celebrations in the Mediterranean.

Roamin' the Romans

Some *Mithraea* (places of the worship of Mithras) became places of later Christian worship. You can find one beautifully preserved under the Church of St. Clement in Rome.

Mithraic rituals were held in underground caves or in temple basilicas. Groups were kept small, and worship caves or temples were owned by their congregations. Mithraic ritual had sacraments of baptism, confirmation, and communion. There were several grades of initiates for which there were elaborate ceremonies of advancement. "Ordained priests" instructed initiates and conducted the ceremonies. Mithraism included strict moral guidelines and promised eternal life. This way, however, was only open to men. No women were allowed, and this was a fundamental problem for Mithraism against Christianity.

Unprotected Sects: Druids, Jews, and Christians

There were, however, some religions or religious orders that Rome did not tolerate—namely those that did not recognize the Roman state's authority or legitimacy and who (in the Romans' view) undermined stability and fostered discord. These cults were called *religiones non lictae* (unsanctioned religious cults). Over the period of the Empire, three major groups were persecuted at various times: Druids, Jews, and Christians.

Veto!

Most of what we know about Druids comes from Roman sources and some mythic elements preserved in the late middle ages by Welsh and Irish monks. Modern Druidism, whose conception of druids and druid practice comes mainly from a romantic revival begun in the eighteenth century, bears little historical resemblance to its ancient namesake.

Druidism

The Druids were a combination of Celtic judge, sage, doctor, historian, and scholar. They made up the intelligentsia of Celtic tribes, learning their craft and history through an arduous and lengthy oral education (it was forbidden to write down Druidic lore). Greeks and Romans admired their intellectual and scientific knowledge, but abhorred their practice of human sacrifice.

Both Julius Caesar and Augustus had trouble with the Druids in trying to suppress the Gauls. Caesar, one of our sources about them, portrays them as a noble, powerful, and yet savage caste that fostered Celtic resistance and unity. Caesar's conquests in Britain were short lived, but Claudius returned to the island in C.E. 43, aided by the invitation of British chieftains afraid of the power of Caratacus, the king of Camulodunum (Colchester), who championed the Druids as a force against Roman occupation of Celtic territories.

Claudius's armies defeated Caratacus, but problems with Druids persisted. The emperor declared Druidism illegal in 54, and in 61, the Romans drove most of them to their sacred island of Anglesey in Wales, and exterminated them.

Great Caesar's Ghost!

The Celts and Romans believed that mistletoe was a sacred plant that fostered peace and love. Combatants who found themselves under the sacred plant were to lay down arms and maintain the peace for the day. The plant was also a part of cultural rituals intended to foster peace and friendship. We, of course, use the plant at Christmas to foster a similar kind of good cheer.

Judaism

The Jews in Hellenistic times had established large settlements all over the east, especially in Alexandria. The Romans' relationship with them, and with Judaism, went far back. The senate had offered the Hasmoneans support against the Seleucids in 161 B.C.E. (renewed in 141 B.C.E.). At Rome, however, the senate banned Jews and Jewish preachers in 139 B.C.E. and refused to recognize synagogues as places of worship.

Pompey the Great, however, who had helped to settle affairs in Palestine in 68 B.C.E., allowed Jewish refugees to come to Rome. Julius Caesar, as compensation for the Alexandrian Jews' assistance to him in Egypt and for the support in Judaea of Antipater, King Herod's father, allowed Jews to worship freely and established Judae as a client-state. Augustus proclaimed synagogues to be sacred places and exempted Jews from appearing in court on the Sabbath (Saturday). The Jewish presence in Rome over this time grew in numbers and in stature, and many Romans were attracted to Hellenistic Judaism's thought and elegant monotheism.

Veto!

Jewish "persecution" is kind of a misleading term. The roots of anti-Semitism are more in Christian than pagan Rome. Pagan Rome did not persecute Judaism or Jews (in fact, Rome exempted Jews from emperor worship, military service, and certain court obligations in order to allow their beliefs). The Jews ran into problems with Caligula—but didn't everybody—and Jewish *nationalism* became problematic in Palestine in the early Empire. Hostility to Jews started to become official Roman policy under Constantine.

But troubles between Jews and other ethnic groups abroad, and between Jews and Romans in Rome, caused problems in the early Empire. Judaea was put under direct Roman control as a province in 6 until the rule of Herod Agrippa I in 41. Tensions with the urban population caused Tiberius to ship 4,000 of them to Sardinia in 19. More trouble came under Caligula, who attempted to set up an image of himself in the Temple of Jerusalem despite pleas to the contrary from Jewish delegations from around the world. He also allowed those hostile to the Jews in Alexandria to ransack and desecrate their holy places. A rebellion in Palestine was barely avoided by his assassination. Claudius, who was in the process of stamping out Druidism, made Judaea into a province again on the death of Herod Agrippa in 44, which set the stage for the Jewish rebellion under Nero (see Chapter 15, "The [Mostly] Good Emperors: The Flavians to Marcus Aurelius").

The Flavians conquered Jerusalem and the rebels and attempted to stamp out Jewish nationalism once and for all. They abolished the Jewish high council (Sanhedrin) and high priest, forbade Jewish proselytizing, and destroyed the Temple. Jews were still allowed to practice their faith and were exempt from Emperor worship in the Empire, but they paid a yearly head tax to compensate for the former revenues generated by the Temple for Rome. Later, the emperor Antonius Pius (138–161) allowed them the right of circumcision as a part of his tolerant approach to religious sects of all kinds.

When in Rome

Diaspora means "dispersal." At times it refers to groups of people living outside of the homeland; at others it refers to the forced displacement of people from their lands. Here I am referring to the period after 135 when Rome banned the Jews from living in Jerusalem or Judaea.

Christianity

Christians, who had begun as a Jewish sect, held an ambiguous relationship with Jews and Judaism in the early Empire. Christianity was broken off from Judaism both by Roman policy (such as the prosecutions under Nero), by Jewish and Christian antagonism, and by the Jewish *Diaspora* following the Bar-Kochba revolt (132–134).

After the second century, Christian writers and theologians took an increasingly harsh stance against the Jews, and when the Roman Empire became Christian, the Empire took an increasingly hostile stance to them. There was a brief reprieve when Julian the Apostate, in his attempt to revive paganism and strengthen Christianity, made provisions for the Temple of Jerusalem to be rebuilt, but this was abandoned after his death. The emperor Justinian, in particular, persecuted both Jews and Monophysite Christians; both these groups were happy to see the Muslims take control of the Holy Land from Constantinople.

Christian Persecutions

We first hear of Christians as a troublesome sect of a troublesome Jewish people during the rule of Claudius. Jesus' opposition to the Jewish hierarchy favored by Rome and the community chaos that followed preachers like Paul probably contributed to this impression. Whether this trouble had something to do with Nero's blaming Christians for the fire in 64 isn't clear. Distinguished from Judaism, especially after the destruction of Jerusalem, Christians were viewed as suspicious because of their secretive and strange practices. Their refusal to acknowledge the Roman gods of state or the Emperor resulted in their being branded "atheists" in the larger Roman world, a charge that fueled many of the persecutions by state and local authorities.

And yet Christianity, especially that which Paul brought to cities around the Roman world between about 30 and 60, spread to all levels of Roman urban society. It offered a benevolent savior, personal salvation and the promise of eternal blessings, a strong moral and social code, and an organized community of believers. This organization was developed at the congregation level, at the city level under the bishops, and between the bishops and a growing number of Christian thinkers and writers. This organization gave Christianity a foothold from which neither persecutions nor doctrinal controversy could shake it.

Early Christian communities were popular refuges for the poor, but relatively well-off converts provided their leadership and patronage. Early Christian writers also came from this class of people. The whole was held together by a theoretical breaking down of barriers, or in Paul's words, a lack of distinction between "Jew and Gentile, slave and free man, Greek and barbarian, male and female." This last pair was particularly important, because the development and maintenance of early Christian communities depended in large part upon the leadership and money of women. It also gave Christianity an important social and cultural inroad that Mithraism lacked. This mixing of classes and sexes, however, offended the sensibilities of many prudish pagans, who refused to associate or even speak with people who conducted themselves in such inappropriate ways.

In parts of the Empire, people brought charges against Christians for a variety of motives. Roman magistrates and emperors of the early Empire were not, for the most part, overly concerned with pursuing or protecting them. Domitian went so far as to send representatives to interrogate Jesus' family,

Lend Me Your Ears

"In the meantime, I have followed the following procedure for defendants who were brought before me as Christians. First, I asked them if they were Christian. If they admitted it I asked them a second time and then, having warned them of the punishment, a third time. I ordered those who still persisted to be hauled off: I had no doubt that—whatever it was that they were admitting—such pigheadedness and rigid obstinacy should be punished."

—Pliny the Younger (*Letters*, 10.96)

but when all they found was a few poor farmers who included a great-nephew, he apparently decided that Christ represented no real threat. The emperor Trajan made it a policy that Christians, even though they were participating in an unsanctioned secret society, were not to be hunted down or prosecuted on anonymous evidence. This comes to us in correspondence between Pliny the Younger, the governor of Bithynia in C.E. 113, and the emperor. Pliny, who had no previous experience with Christians, decided to make it illegal to charge Christians anonymously, and gave those brought before him every opportunity to get off the hook. Those who persisted, he figured, deserved what they got—whatever it was that they believed—simply for being so obstinate. Trajan, in a reply, confirmed Pliny's approach.

Tensions between Christian communities, which spread all over the Empire by the second century, and local governors and populations increased. Christians openly refused to recognize and participate in state rituals and sacrifices. To the others, they were unpatriotic and irreligious in an age when the Empire was stressed, under siege, and in need of cohesion. Their exclusivity and detachment threatened local order and was a direct rejection of what it meant to be Roman.

The Emperor Antonius Pius attempted to quell religious intolerance, but during the reign of Marcus Aurelius major attacks against Christians by angry mobs erupted around the Empire. Christians, charged with impiety and atheism, were tortured and killed in Lugdunum (Lyons), Smyrna (Izmir), Vindobona (Vienna), Rome, and other cities. The heroic manner in which many Christians faced their deaths won more converts in some cases. Still, Christianity had many friends in high places in the Empire. Traditionally it was Marcia, the Christian concubine of Commodus (she also helped plot his assassination), who secured the release of Christians condemned to the mines during the reign of Commodus's father Marcus Aurelius.

In the chaos after Commodus, there weren't systematic persecutions again until the Illyrian emperors advanced imperial religion, with the emperor at the center, as a unifying element to the Empire. Aurelian promoted himself as the divine representative of the Invincible Sun God and Diocletian expanded upon this by making the figure of the emperor one of veneration and worship. He intended to establish a strong religious cult and figure at the center of the Empire and at the head of the military. When Christians in the civil service and the military refused to go along with the program, Diocletian issued edicts in 299 against them, and in 303 against their churches.

Civil unrest, arson, and riots broke out, first at the imperial residence in Nicomedia, then around the Empire. Diocletian and the tetrarchs then issued edicts that all who would not perform state sacrifices should be put to death or sent to the mines. These persecutions lasted between 303 and 311 and were carried out to various degrees by the different tetrarchs in their respective areas—mainly in the cities. By 311, it was clear that the persecutions were a failure, and even Galienus, the most ardent persecutor, became convinced that it was better to have everyone—anyone—praying for his soul (see Chapter 17, "Divide and [Re]Conquer: Diocletian to Constantine"). His *Edict of Toleration* put an official end to the Roman State's persecution of Christians.

Roamin' the Romans

Sites commemorating lives and deaths of Christian writers, saints, and martyrs cover the lands of the Roman Empire. In Rome, you can visit St. Peter's and St. Paul's resting places in Rome: the Basilica of St. Peter and the Basilica of St. Paul's Without the Walls (meaning outside the walls of Rome). In Greece, you can visit the Island of Patmos, where St. John, in exile, wrote *Revelation*. Even though the Byzantines didn't accept *Revelation* as gospel, they took John seriously and founded a monastery there.

Christian Versus Christian

By the time Constantine the Great fought under the banner of the Invincible Christ instead of the Invincible Sun God, Christians were already beginning to engage in persecuting each other in the mob riots caused by the Donatist controversy (see Chapter 17). As Emperor, Constantine attempted to bring unity to the Empire through unity of religion. Despite the council at Nicea in 325, differences in Christian doctrine (especially Arianism and Monphysitism) and concerning scripture continued to keep Christians occupied with the faithful for centuries to come. Except for the pagan hiccup of Julian the Apostate, however, no later emperor (Orthodox or otherwise) conceived of Rome as anything but a Christian empire. Rome had found the match of state and religion that could claim both absolute sovereignty and exclusive truth without getting in each other's way. If Diocletian had listened to his Christian wife, he might have unified the Empire 30 years before Constantine.

From this point on, persecutions were by Christians against other Christians, pagans, or Jews. With the removal of the altar of victory from Rome in 381 and the edicts of Theodosius, paganism's historical and practical legitimacy was rejected and outlawed. When Justinian closed the philosophical schools in Athens in 529, its independent intellectual history was subjugated as well. From now on, Greek philosophy would live as the clever slave of a Christian master.

Great Caesar's Ghost!

There's never been agreement among Christians as to what constitutes "scripture." Additional gospels, such as the *Gospel of Thomas,* epistles (letters) of Peter, Paul's *Epistle to the Laodicians,* the *Acts of Peter,* and the popular *Shepherd of Hermas* were elements of an elastic scriptural tradition. Early Christians viewed *Revelation* and *Hebrews* (eventually accepted into the canon) with great suspicion. In the west, the works of the New Testament remained open until the Council of Trent in 1546, when they were closed by a less than a ringing endorsement (24 votes for, 14 against, with 16 abstentions). Protestants further restricted the canon to match their own approach to scripture. In the east, Greek, Russian, and Ethiopian orthodox churches developed a different approach to scripture and have different scriptural canons.

The Least You Need to Know

- Pagan Rome was generally tolerant of other religions and beliefs.
- Rome persecuted Druids, Jews, and Christians for opposition to the state.
- Christian persecutions were periodic and localized.
- The Christian Roman Empire persecuted Jews, pagans, and heretical sects.

Tiberius

Tiberius Caesar Augustus

14–37

Suetonius records that Tiberius 'was of fair complexion and wore his hair rather long at the back so much as even to cover the nape of the neck'. Tacitus on the other hand, tells us that the emperor had a head 'without a trace of hair, and an ulcerous face generally variegated with plasters.' Naturally, neither baldness nor ulcers find any place in official portraits, such as this bust from the Louvre, Paris.

Cameo showing the emperor Tiberius with his mother Livia, wife of Augustus; now in the Boston Museum of Fine Arts.

He was large and strong of frame, and of a stature above the average. . . He strode along with his neck stiff and bent forward, usually with a stern countenance and for the most part in silence, never or very rarely conversing with his companions. . . . All of these mannerisms of his, which were disagreeable and signs of arrogance, were remarked by Augustus, who often tried to excuse them to the senate and people by declaring that they were natural failings, and not intentional.

Suetonius *Life of Tiberius* LXVIII

The emperor Tiberius is an enigmatic figure. Tacitus and Suetonius portray him as a mean-spirited tyrant, a man ever-ready to spill blood, living a life of odious seclusion on Capri while Rome was riven by treason trials and innocent deaths. That is not the whole truth. For in Tiberius, rather than deep-seated villainy, we may perceive a profound sense of inadequacy. Here was a ruler who shunned public life even before his accession, and had spent his active years not as a politician in Rome but as a field commander in Germany and the Balkans. We should not forget either that he was 54 when he became emperor, 67 when he retired to Capri, and 77 when he died.

Tiberius's progress from infant to emperor was far from smooth. He was born in a house on the Palatine (then a fashionable residential district) on 16 November 42 BC. His father was Tiberius Claudius Nero, a member of the distinguished Claudian house, his mother the redoubtable Livia Drusilla. The older Tiberius fought against Octavian in the Civil War and in 40 BC was forced to flee to Greece. He returned to Italy the following year, and then divorced his wife Livia so that Octavian could marry her. Within a dozen years Octavian had become Augustus, and Tiberius found himself stepson of the first Roman emperor.

The troubled succession

As Augustus's stepson Tiberius was powerfully placed, but he did not automatically become heir to the empire. In 25 BC he had his first posting as an officer in Cantabria. Five years later he campaigned against the Parthians and won back the legionary standards lost by Crassus at Carrhae 33 years before. In 16 BC he was appointed governor of Gaul, and in 15 BC with his brother Drusus he conquered new territory in the Alps.

The reward was Tiberius's first consulship, in 13 BC. The joy did not last, however, since the following year he was forced to divorce his beloved wife Vipsania Agrippina in order to marry Augustus's widowed daughter, Julia. This match made him guardian of the young Caesars Gaius and Lucius, the heirs-apparent, and the scheme was strengthened by the fact that Julia had already taken a liking to Tiberius. The attraction was not mutual, and the marriage proved a disaster. Tiberius himself spent most of his time away from Rome on campaign. By 6 BC he decided he had had enough. Suetonius records that he felt 'disgust at his wife, whom he dared neither accuse nor put away, though he could no longer endure her'. He asked permission from Augustus and Livia to withdraw from public life and go into voluntary retirement.

The eventual heir

Tiberius retired to the island of Rhodes, where he lived quietly for almost eight years. In 2 BC Julia was banished to Pandateria for adultery and her marriage to Tiberius dissolved, but Gaius Caesar, the heir apparent, would not permit him to return to the capital. For a while Tiberius went in fear for his life. Then in August AD 2 he was allowed back to Rome on the firm understanding that he took no part in public affairs.

Within days of his arrival news came of Lucius's death in Marseilles, followed early the next year by that of Gaius. This left Augustus without an heir, and opened the way for Livia to plead her son's cause. Quite what Augustus felt about Tiberius is unclear. One tradition has Augustus exclaim on his deathbed 'Alas for the Roman people, to be ground by jaws that crunch so slowly!' He certainly thought Tiberius austere and stiff, and when adopting Tiberius on 27 June AD 4, he added the words 'This I do for reasons of state'. Tiberius was an adequate successor, perhaps, but not one he embraced with any enthusiasm.

Soon after his adoption Tiberius was back with the legions on the Rhine, campaigning deep into Germany. Then in AD 6 he went to suppress a serious Balkan revolt. Hardly was that over than news arrived of Varus's disaster in Germany, and Tiberius was back on the Rhine shoring up the defences. He returned to Rome to celebrate a triumph in October AD 12, and remained in Italy during Augustus's final months. Of his military prowess there was no doubt, but he still had almost no experience of running the empire. Nor was much effort made to give him any. Tiberius was on his way back to the Balkans when an urgent message called him to Augustus's deathbed.

Silver cup, one of a pair from a small villa at Boscoreale, near Pompeii, showing Tiberius riding a chariot in a triumphal procession. He grasps an eagle sceptre in one hand and a laurel branch in the other, while the attendant behind him holds the triumphal crown over his head.

The new emperor

When Augustus died on 19 August AD 14, Tiberius was the clear successor, yet there was no precedent for the peaceful transfer of power from one man to another. Previous leaders, such as Sulla, Julius Caesar, or Augustus himself, had seized power by force, not by inheritance. There was, in addition, a dynastic problem which demanded urgent action. Agrippa Postumus, younger brother of Gaius and Lucius, had also been adopted by Augustus in AD 4, and though later imprisoned on the island of Planasia he still constituted a dangerous rival.

Agrippa was soon disposed of, but the constitutional question was less straightforward. Tiberius had been granted supreme power alongside Augustus in AD 12, and was heir to Augustus's enormous personal fortune. It was for the senate to decide which of Augustus's honours should be offered to Tiberius. Tiberius showed some reluctance to assume power, but his reticence merely irritated the senate. Tiberius wished to preserve Augustus's fiction that the emperor was merely First Citizen; he was in a sense a supporter of the old republican tradition; but there was never any doubt where real power lay.

Next Tiberius had to deal with the legions. These had sworn their loyalty to Augustus rather than the state, and saw the change of ruler as an opportunity to extract a pay rise. Tiberius sent his son Drusus to pacify the Pannonian legions, but the mutiny of the Rhine army proved dangerous, and was only with difficulty suppressed by Tiberius's adoptive son Germanicus.

The first decade

Drusus and Germanicus played an important role during Tiberius's early years as emperor, Germanicus drawing considerable prestige from his ancestry: not only was he adoptive son of Tiberius, but he was also great-nephew of Augustus, had inherited Julian blood from his mother Antonia, and was married to Augustus's grand-daughter Agrippina the elder. Livia, on the other hand, was a less welcome partner in power, and Tiberius took steps to limit her influence. She had been made Augusta in Augustus's will; but Tiberius refused to allow her the title 'Mother of her Country' or the honour of a lictor.

Germanicus remained with the Rhine army from AD 14 to 16, leading the legions deep into Germany in successive campaigns. He managed to recover two of the three legionary standards lost at the Teutoburg forest, and buried the remains of the Roman dead. There was no longer any idea of permanently advancing the Roman frontier east of the Rhine, however, and Tiberius cut short expensive and unnecessary operations by recalling Germanicus to Rome. He celebrated a triumph there on 26 May 17, and the following year became Tiberius's colleague as consul.

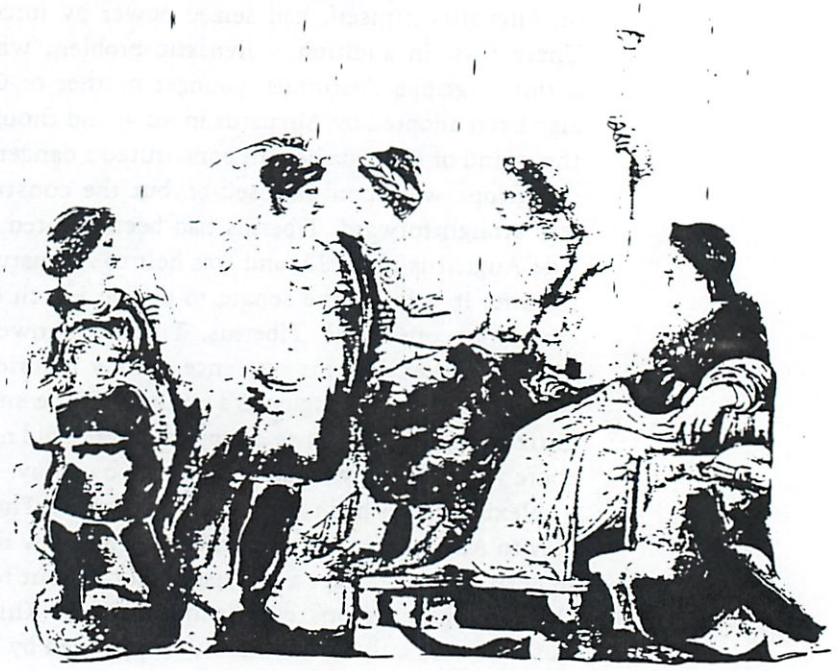
This marked out Germanicus as the chosen successor. By the time he became consul, however, he was already on his way to the east, with special powers to settle various problems in the provinces. There he fell into conflict with Gnaeus Piso, the new governor of Syria, and overstepped his authority by visiting Egypt without imperial permission. When Germanicus fell ill and died at Antioch on 10 October AD 19 it was thought that Piso had poisoned him. Piso was tried for murder and forced to commit suicide, but there was suspicion he had been acting on Tiberius's orders.

The Virtuous Prince

It is the general opinion that Germanicus possessed all the highest qualities of body and mind, to a degree never equalled by anyone; a handsome person, unequalled valour, surpassing ability in the oratory of Greece and Rome, unexampled kindliness, and a remarkable desire and capacity for winning men's regard and inspiring their affection.

Suetonius *Life of Caligula* III

Germanicus is painted by Suetonius in such glowing colours that he seems hardly human. The reality was rather less perfect. He was the son of Tiberius's brother Drusus, and was adopted by the latter when Drusus died in 9 BC. Germanicus's first major role was suppressing the mutiny of the Rhine legions after Augustus's death. Tacitus would have us believe that the soldiers offered to make him emperor instead of Tiberius; but what they really wanted was better pay and conditions. Tacitus also alleges that Germanicus was recalled in AD 16 because Tiberius had become jealous of his success. This too is propaganda, designed to show how much better an emperor he would have made than Tiberius. Germanicus was only a moderately competent general and his second campaign into Germany very nearly ended in disaster. When he died in AD 19, however, he became a popular hero, the focus for all those discontented with Tiberius's rule.



Detail of the 'Grand Camée' showing Tiberius enthroned and Germanicus in full armour.

Tiberius's own son Drusus now became heir-apparent. He too had been sent abroad with special powers as governor of Pannonia in AD 17, and returned to celebrate a triumph on 28 May AD 20. The following year he in turn shared the consulship with Tiberius. Yet he, too, met an untimely end, dying at Rome on 14 September 23 while still in his late 30s. Eight years later it was revealed that he had been poisoned by his wife, Livilla, acting in concert with her lover Lucius Aelius Sejanus, commander of the praetorian guard.

The infamous Sejanus

The murder of Drusus was but one of the many crimes imputed to Sejanus, who openly entered the dynastic struggle two years after Drusus's death when he asked Tiberius for permission to marry Livilla. Tiberius warned him that he was looking above his station, since he was only a knight, not a senator. But though Sejanus did not succeed in his marriage plans, his power increased considerably when Tiberius left Rome for Campania in AD 26. The following year the emperor settled on the island of Capri, and never visited the capital again. This meant that he was not on hand to oversee business in the senate, and access to the emperor on Capri was entirely under Sejanus's control. He thus gained a stranglehold over official appointments, and an unrivalled position which set him way above consuls and senators.

Relations between Tiberius and his mother Livia remained at a low ebb. Their disagreements were among the reasons he left Rome for Capri. When she died in AD 29 at the grand old age of 86 he refused to attend the funeral, forbade her deification, and disregarded the provisions of her will.

That same year saw the arrest of Agrippina, widow of Germanicus, and her eldest son Nero. They were accused by Sejanus of plotting to succeed Tiberius (which might well have been true), and exiled to the Pontian islands. Agrippina, banished to Pandateria, was so badly beaten that one of her eyes was destroyed. She starved herself to death on 18 October 33. Nero, sent to a different island, was forced to commit suicide. Two years earlier Agrippina's second son, Drusus, was also arrested. Convicted of treason he was starved to death in a palace cellar; in his extremity he even tried to eat the stuffing of his mattress. The great event of that year, AD 31, however, was the fall of Sejanus. Tiberius had raised him to senator and made him his colleague as consul at the beginning of the year. Within a few months he had begun to doubt the wisdom of this act. It may be that Sejanus really was planning to seize power for himself. He certainly had many enemies who were ready to sow suspicion in Tiberius's mind. The crucial argument was a letter from Antonia, Tiberius's sister-in-law, warning him of his danger. Tiberius decided that Sejanus must go, but since Sejanus controlled the praetorian guard he had to act with great caution.

Tiberius's solution was to enlist the aid of Naevius Sertorius Macro, who was promised Sejanus's command. At the senate meeting on 18 October, Macro replaced the guard of praetorians by soldiers of the night watch, then handed over Tiberius's letter ordering the arrest of Sejanus. The move took Sejanus completely by surprise, and he was quickly hauled away to his death. His son and daughter were killed a few days later, and his wife Apicata driven to suicide, but not before she had written a statement accusing Livilla of complicity in the death of Drusus. In the weeks which followed, friends and supporters of Sejanus were hunted down and killed with a ferocity which shocked contemporaries.

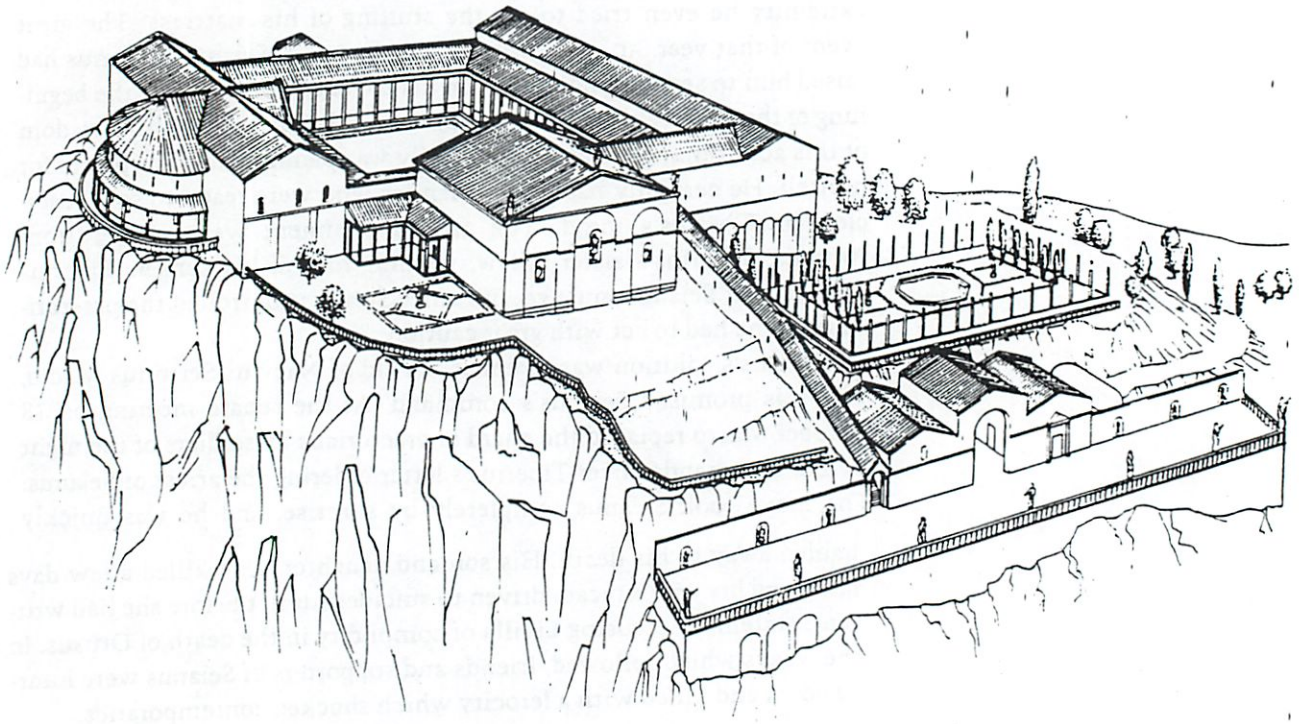
A private man

Like that of so many emperors, the character of Tiberius's rule changed as the years went by. At first, he followed the model set by Augustus, regularly attending senate meetings, appearing at games and shows, and distributing gifts and largesse on occasion. He lacked Augustus's tact, however, and had little aptitude for social gatherings, gaining a reputation for stiffness and arrogance. Public dislike of Tiberius spread to the populace, who were displeased at his unwillingness to hold lavish games in later years, and his refusal to allow others to do so.

Tiberius's growing distaste for public life culminated in the move to Capri. He surrounded himself with astrologers, and continued the literary interests which had always been among his favourite pursuits. In the early part of his reign, he was noted for speeches 'obscured by excessive mannerisms and pedantry.' He also tried to restrict the use of Greek loan-words in Latin, and on one occasion consulted experts about the propriety of using a foreign word in an official edict. Yet he was proficient in Greek as well as Latin, even to the point of composing verses in the style of his favourite Greek poets.

Tiberius's greatest interest was mythology, and his favourite pastime was quizzing grammarians with obscure or unanswerable questions. These included 'Who was Hecuba's mother?' and 'What was the song the Sirens sang?' He must have been a difficult dining companion.

The rocky island of Capri had been acquired by Augustus as an imperial seaside retreat not far from the fashionable Bay of Naples. Tiberius spent most of his last decade here, choosing the craggy eastern summit for his inaccessible Villa Jovis. This was a masterpiece of architectural ingenuity on a confined and uneven site. Reception rooms, baths, and luxurious private apartments were clustered around a square central courtyard raised high above enormous vaulted cisterns. The private apartments led to a loggia providing panoramic views over the bay, while a little way downslope to the north was a long terraced walk with a pleasant seaview dining room. On this rocky summit it is easy to imagine condemned men being thrown into the sea, as Suetonius describes, where any who survived the fall were beaten to death with boathooks and oars. (*Below*) Reconstruction of the Villa Jovis on Capri.



Senate and empire

Tiberius's basic approach to government was one of laissez-faire, keeping control of affairs without intervening more than was necessary. This earned him the accusation of hypocrisy, in that he seemed to allow the senate freedom of action but continued to hold all the real power himself.

Tiberius often claimed he was following the policies laid down by Augustus. He nonetheless left provincial governors in office far longer than his predecessor had done, the record being the 25 years of Poppaeus Sabinus, governor of Moesia. On the other hand, Tiberius was capable of firm action where governors overstepped their authority. When the prefect of Egypt delivered more taxes than he was asked, Tiberius rebuked him with the words 'I want my sheep shorn not shaven.' He also provided generous disaster relief when Rome was hit by serious fires in AD 27 and 36. Yet in his later years Tiberius had to raise taxes, especially the hated sales tax of 1 per cent, introduced by Augustus, reduced by half in AD 17, but restored again to its former level in AD 31.

It was in relations with the senate that Tiberius's reign was most troubled. He was in political terms a traditionalist, a scion of the old senatorial aristocracy, and wanted to rule with their co-operation. Despite good intentions, however, he was by turns frustrated when they refused to act on their own initiative and annoyed with them when they did. Tiberius and the senate grew steadily further apart.

Tiberius's growing fears and suspicions led to an upsurge in treason trials which gave an air of terror to his later years. Even flippant accusations were sufficient to achieve convictions. One distinguished ex-consul was condemned for carrying a coin of Tiberius into the toilet: 'With my coin in your bosom you turned aside into foul and noisome places and relieved your bowels.' It was an easy way for unscrupulous senators to settle scores with their opponents.

Old age and death

While treason trials raged at Rome, Tiberius spent much of his final years at his island-refuge of Capri. Legends grew up of his homosexual practices, how he surrounded himself with troops of young boys known as 'spintriae' and indulged in promiscuous pederasty. The bedrooms were said to be decorated with erotic paintings and statues, 'in case a performer should need an illustration of what was required'. Most of this is later invention – Tiberius was in any event in his 70s by this time – but it illustrates the growing odium and disrespect in which the old man was held.

Tiberius in old age, a portrait-bust from the Capitoline Museum. He was widely credited with sexual perversions in his retirement on Capri

The question of the succession was still to be resolved. The two remaining candidates were Gaius (Caligula), the only son of Germanicus, and Tiberius Gemellus, son of Tiberius's son Drusus. Caligula was in his 20s, Gemellus 10 years younger. Furthermore Tiberius suspected Gemellus of being the offspring of Livilla's adultery with Sejanus, and not his own grandson. Hence it was Caligula who became heir-apparent as Tiberius entered his declining years.

Early in 37, Tiberius fell ill while travelling around Campania. In typical fashion he tried to ignore the illness and soldier on as usual, but he was eventually laid low in his seaside villa at Misenum. There he died on 16 March, aged 77. Tacitus tells a colourful tale of how Tiberius was thought to be dead, and how Caligula drew the ring from his finger and was greeted as emperor by the crowd. Then news came that Tiberius had recovered and was calling for food. Caligula was terrified, but Macro, commander of the praetorians, hurried in and smothered the old man with a cushion.

News of the death provoked tears of joy rather than grief. There were calls for the body to be thrown into the Tiber like that of a common criminal, but Caligula arranged for it to be carried under armed escort to Rome and cremated by the soldiers. On 4 April the ashes were placed in the Mausoleum of Augustus, but this was followed by neither deification nor official condemnation: an ambivalent end to an ambivalent reign. Tiberius had kept the empire on a steady keel for 23 years but was remembered only as one who had been despised, even in his youth, as 'bloodsoaked mud'.

Michael Plasmeier
10/11/2005
Class: Latin 2 Block: 1

Tiberius

What I Learned

Tiberius was a weird emperor, I learned. He was out in the field commanding armies and he shunned public life. He had to divorce his wife in order for Augustus to marry her. He liked her a lot, but marriage in those days was more for political purposes. He was forced instead to marry Julia, whom he did not like.

Before he became emperor, he went into early retirement after leading many battles in the army. Augustus did not want to make Tiberius emperor, but he had no choice, I learned. After his adoption, he was back leading the army into Germany. He was interrupted from this task to become emperor.

While the senate was choosing what honors to give him, he seemed reluctant to become emperor. Still there was no choice. Although, there was still Agrippa Postumus who was imprisoned far away, but still faced a threat to Tiberius. He was dealt with silently.

Sejanus was the commander of the Praetorian Guard, who held much power. He was the only one who could grant people an appointment to see the emperor. He also imprisoned much of Tiberius's family. However, Tiberius's advisors told Tiberius to get rid of Sejanus. Rome did get rid of him and his supporters with great ferocity.

Tiberius did not like the social functions and gifts that came with being emperor. Also he was kind a lazy and laid-back with his control of the empire. He was not proactive in its rule.

He let his provincial governors run for awhile, but when they made a mistake, he got angry. Also the Senate would not do what he wanted it to do. This made him angry.

Personal Response

Tiberius was an ancient Michael Jackson in his old age. He became famous and then he retreated to private and secluded special place. At this place he had many boys ready to do whatever he wanted. He had a fascination with young boys is very much alike to like Michael Jackson.

He was also a regular stiff-wig that most Romans did not like. For the second part of his rule, he sat in his villa being entertained and watching people being thrown off cliffs. He did not seem like a nice friendly person who people would like or get along with easily. In saying that, the people of Rome did not like him. The senate thought he was too stiff and he angered them. At his funeral, people were happy that he was gone. He was not well liked by the people.

I was surprised he did not live in Rome to control the empire. I believe he felt safer on his island, where no one could approach by land, so he could witness all ships coming in. This was a smart way to protect himself. Still, he was out of the loop in Rome. This way is still going on today. More and more people are working from home now. I guess the idea is still popular. :-)

Good 10/10

Caligula

Gaius Caesar Augustus Germanicus

37–41

Caligula's self-love sat uneasily with his personal ugliness and his thinning hair. Surviving portraits carefully hide any sign of either defect. (*Right*) Portrait bust from Thrace, now in the Louvre, Paris.

It is a curious thing to find an emperor of Rome named after a boot. The caliga was a hob-nailed boot worn by soldiers up to the rank of officer. The young Gaius was given the nickname 'caligula' ('little boot') during a mutiny of the Rhine legions in AD 14, when he was only two years old. According to one account he was taken hostage by the mutineers for a short time, while he and his mother were being sent out of the camp to safety. This story later became overlaid by sentimentality and it was claimed that the soldiers had abandoned their mutiny when they beheld the affecting sight of the young child dressed up in a miniature version of full military gear. It is not surprising that Gaius disliked the nickname and when he became emperor he punished anyone who used it. But then he did not like the name Gaius either!

He was very tall and extremely pale, with an unshapely body, but very thin neck and legs. His eyes and temples were hollow, his forehead broad and grim, his hair thin and entirely gone on the top of his head, though his body was hairy. Because of this to look upon him from a higher place as he passed by, or for any reason whatever to mention a goat, was treated as a capital offence.

Suetonius *Life of Caligula* L

The emperor Gaius, commonly known as Caligula, has not fared well in the pages of history; nor in truth does he deserve to. A capricious young man, cruel, insecure and highly strung, the best that can be said about him is that he was devoted to his family and showed a ready wit. Whether he was mad or merely bad, however, depends on how much we trust the sources. Should we believe the startling stories told by Suetonius and Cassius Dio, or do they simply reflect the hostility of the Roman senate? It is clear that some of Caligula's actions were cruel jokes, and others empty boasts or mere play acting. But ultimately we cannot escape the impression that the third emperor of Rome was a dangerous and unpleasant individual, verging on the megalomaniac.

Gaius Caesar Germanicus was born on 31 August AD 12 at Antium (modern Anzio), some 25 miles south of Rome. His father was Germanicus, nephew of the emperor Tiberius. Before his suspicious death in AD 19 Germanicus won a considerable reputation for himself and became a kind of hero. This reputation was to help Caligula in his own rise to power. At birth, however, he was a long way from the succession. He had five elder brothers (though only two were still alive at his birth), and three younger sisters, for whom he developed a strong (perhaps improper) affection.

Caligula's childhood was overshadowed by the fate of his mother Agrippina and his brothers Nero and Drusus. They were accused of plotting against Tiberius, and their deaths between AD 31 and 33 must have been highly disturbing to Caligula. He took care to hide his emotions, however, and his reward was Tiberius's friendship and a chance of the succession. At the age of 18 he went to live with Tiberius on Capri. The emperor finally named Caligula his heir, boasting that, 'he was rearing a viper for the Roman people'. Macro, commander of the praetorian guard, made sure that Caligula succeeded without opposition when the old emperor died on 16 March 37.

A promising start

Caligula's accession was greeted with rejoicing by the people of Rome, including even the senate. On 18 March 37 they invested Caligula with sole power. Here at last was an end to the suspicion and miserliness which had characterized Tiberius's later years, a youthful emperor to revive all the hopes embodied by his father Germanicus.

One of Caligula's first actions was to take ship for the Pontian islands off the coast of Italy, and bring the ashes of his mother and brother back for proper burial in the Mausoleum of Augustus. Claudius, his uncle, was made consul, while Antonia, his grandmother, was granted the same honours and privileges as Livia had enjoyed. There the family harmony seems to have broken down. Caligula and Antonia simply did not get on, and when she died on 1 May 37 rumour had it that she had been forced to commit suicide.

That was a small cloud on an otherwise bright horizon. The early months of the new reign were a time of hope and relief. Caligula abolished treason trials, paid generous bequests to the people of Rome and a specially large bonus to the praetorian guard who had helped him to power. There was little warning of what was to follow.

The honeymoon ends

Six months after becoming emperor Caligula fell seriously ill. One possibility is a nervous breakdown, but a physical ailment is just as likely. He was said to have suffered from epilepsy in his youth, and was badly afflicted by insomnia in later life. Suetonius tells us he slept no more than three hours a night, and was troubled by terrifying nightmares. Instead of sleeping he would wander through the palace colonnades, calling out for dawn and daylight.

His recovery, in October or November 37, marked the end of the honeymoon period. Some argue that the illness caused serious mental deterioration. More likely it brought to Caligula's attention the fact that he was not indispensable and that others were waiting to step into his shoes. The most obvious of these was Gemellus, whom Tiberius had named joint heir (though the will was set aside) and Caligula had marked out for the succession. Caligula now suspected that Gemellus had been plotting against him, and had him killed. Another casualty was Macro, tricked into giving up his command of the praetorians and then forced to take his own life.

Wives and sisters

The following year was marked by a serious personal loss: the death of his sister Drusilla. It is a curious irony that Caligula was criticized for showing no emotion on the execution of his mother and brothers but was later accused of incest with his sisters. Suetonius tells the story that while still in his teens he was caught in bed with Drusilla. The story is probably an invention, but Drusilla was Caligula's favourite sister, and when she died on 10 June 38 he ordered her deification. A period of public mourning was announced, and Caligula left Rome to seek solace in a journey through Campania to Sicily.

Alongside Caligula's sisters there were his four wives. He married the first, Junia Claudia, in 33, but she died soon after in childbirth. The second was Livia Orestilla, who was already engaged to Gaius Calpurnius Piso when (late in 37) Caligula stepped in, during the very wedding celebrations, and took her for himself. Within two months, however, he had cast her aside, and the following year married Lollia Paulina. She too was soon divorced. Caligula was luckier in his fourth and final wife, Milonia Caesonia. She was several years his senior, but had the added surety of a trial period as mistress. The marriage took place in the late summer of 39, and a daughter, named Julia Drusilla in memory of Caligula's sister, was born a month later. Whatever his faults, Caligula was devoted to Caesonia and his daughter.

Shows and spectacles

One of the most famous stories told about Caligula, concerns his favourite racehorse Incitatus. This animal lived in great luxury, with a marble stall, an ivory manger, purple blankets and a collar of precious stones. Guests were invited to dinner in his name, and he too was invited to dine by the emperor, who offered him golden barley to eat. Caligula was even heard to say he would make him consul.

Caligula was a passionate devotee of chariot racing, and enjoyed shows and spectacles of any kind. He would participate as well, appearing in the arena as a Thracian gladiator. The circus provided ample outlets for both his cruelty and wit. On one occasion there was a shortage of cattle to feed the wild beasts, so Caligula ordered criminals to be fed to them instead. When they were lined up for him to choose, he said 'from baldhead to baldhead', there being a bald-headed man at each end of the line. On another occasion, when the spectators at the games supported an opposing faction, he burst out, 'I wish the Roman people had but a single neck.'

The most lavish of all his spectacles was the bridge of boats built at Baiae during the summer of 39. Merchant ships were requisitioned, and new ships built on the spot, to form a continuous double line across the Bay of Naples from Bauli to Puteoli, a distance of over 2 miles. A road was then built on top, including lodges and resting places, to serve as the stage for a two-day spectacular. On the first day, Caligula donned the breastplate of Alexander (supposedly looted from the tomb at Alexandria) and rode as fast as he could from Bauli to Puteoli. The second day, he drove back the other way in a chariot. The whole event was an enormously costly extravaganza, on a par with his practice of drinking pearls dissolved in vinegar and building gem encrusted pleasure boats for coasting along Campania.

The slide towards tyranny

The lavish expenditures of Caligula's early years soon exhausted the enormous legacy of around 3000 million sesterces left him by Tiberius. To make up the deficit, he fell to the age-old expedient of confiscation and extortion. He also raised new taxes, including one on prostitutes, and is said even to have opened a brothel in a wing of the imperial palace to raise money. Another dodge was to auction gladiators at enormous prices to wealthy senators. Caligula also began to rake in legacies, not always by reasonable means.

Relations with the senate rapidly deteriorated. Early in 39 Caligula delivered a searing address, accusing the senators of complicity in the executions of Tiberius's reign, including those of his mother and brothers. September saw the first serious trouble, when Caligula dismissed both the consuls from office. No reason is given, but treachery is the likeliest explanation. This was only a prelude, however, to a much more dangerous conspiracy in which both of Caligula's surviving sisters, Agrippina and Livilla, were involved. A third party was Marcus Aemilius Lepidus, formerly husband to Drusilla. Lepidus was executed, while the sisters were imprisoned on the tiny Pontian islands off the Italian coast.

The German expedition

In September 39, shortly after the affair of the consuls, Caligula left Rome for the north. His aim was no less than the conquest of Britain, and with that in view he had set about the recruitment of two new legions. That the scheme did not succeed is not entirely Caligula's fault, though he showed no great ability as soldier.

The first problem was the poor discipline of the Rhine army and the incompetence of Cornelius Lentulus Gaetulicus, the regional commander! Gaetulicus was charged with conspiracy and executed on 18 October 39. Caligula himself arrived at the Rhine early the following year after spending the winter at Lyons. The future emperor Galba was installed as commander in Upper Germany in place of Gaetulicus, and there were operations against the Germans, but no major victory. Caligula marched to the Channel coast and ordered his troops to gather seashells, but the expected invasion of Britain never materialized. Perhaps the risk was simply too great. The one lasting testimony to his ambitions was the lighthouse built at Boulogne.

It was a bitter and disappointed emperor who arrived back in Rome in May 40. When senators met him on the way he slapped his sword-hilt and exclaimed 'I will come, and this will be with me'. He warned that he was coming back to those who wanted him, the common people and the knights, 'for to the senate he would never more be fellow-citizen or prince.' It did not bode well for the future.

The living god

During the final months of his reign Caligula began to assume the trappings of divinity. In the eastern provinces, the cult of the emperor as a living god was not new, but at Rome it was an unpopular innovation. Caligula built a temple to himself on the Palatine, and forced leading citizens to pay enormous sums for the honour of becoming his priests. 'At night he used constantly to invite the full and radiant moon to his embraces and his bed, while in the daytime he would talk confidentially with Jupiter Capitolinus, now whispering and then in turn putting his ear to the mouth of the god, now in louder and even angry language; for he was heard to make the threat: "Lift me up, or I'll lift thee."'

Whether Caligula himself believed any of this nonsense is open to question. Once, when he claimed to be conversing with the Moon, he asked one of his courtiers whether he could see the goddess. The courtier kept his eyes resolutely fixed on the ground and replied in a whisper 'Only you gods, lord, may behold one another.' It sounds like an elaborate joke. Less frivolous was the command that the temple at Jerusalem be turned into an imperial shrine; but Caligula was dead before that could happen.

In his clothing, his shoes, and the rest of his attire he did not follow the usage of his country and his fellow-citizens; not always even that of his sex; or in fact that of an ordinary mortal. He often appeared in public in embroidered cloaks covered with precious stones, with a long-sleeved tunic and bracelets; sometimes in silk and in a woman's robe; now in slippers or buskins, again in boots, such as the emperor's body-guard wear, and at times in the low shoes which are used by females. But oftentimes he exhibited himself with a golden beard, holding in his hand a thunderbolt, a trident, or a caduceus, emblems of the gods, and even in the garb of Venus. He frequently wore the dress of a triumphing general, even before his campaign, and sometimes the breastplate of Alexander the Great, which he had taken from his sarcophagus.

Suetonius *Life of Caligula* LII

Caligula shocked conservative Roman taste by his delight in impersonation and in dressing up to suit the part. It comes as little surprise to find that these parts included gods and goddesses, and that transvestism presented no obstacle. Fancy dress was for special occasions, but even for ordinary events Caligula enjoyed wearing gaudy clothing, including silks which Tiberius had forbidden for use by men. Caligula's exotic dress put people in mind of oriental despots, and his jewels and silks were criticized as effeminate.

Assassination

By the final months of 40 Caligula had lost support almost everywhere by his capriciousness and cruelty. Late in the year another conspiracy was uncovered and several more senators were executed. The plot which eventually killed Caligula was more wide-ranging. The principals were Cassius Chaerea and Cornelius Sabinus, officers of the praetorian guard, but behind them were their commander Arrecinus Clemens, the powerful Callistus, a palace official and several members of the senate.

The assassination was planned for 24 January 41, when Caligula was attending the last day of the Palatine Games in a temporary auditorium in front of the imperial palace. It was his custom on these occasions to retire for a bath and lunch before returning for the afternoon. The idea was to set upon him as he left the theatre through one of the narrow passageways. On this day, however, he delayed his exit since he was suffering a stomach upset brought on by over-indulgence the night before. Senators privy to the plot at last persuaded him to leave, and as he made his way through a narrow passageway he was assassinated. According to one account his neck was slashed by Chaerea from behind, while Sabinus stabbed him in the chest. He fell to the ground, writhing in pain, and was finished off by some thirty blows from the other conspirators, some of whom 'even thrust their swords through his privates.'

The work was completed by the killing of his wife Caesonia and daughter Drusilla later the same day. Caligula's body, meanwhile, was carried secretly by Herod Agrippa to the Lamian Gardens on the Esquiline Hill where he had it partially cremated and the remains buried under a thin covering of turf. When Caligula's sisters Agrippina and Livilla were recalled from exile they gave what was left a full cremation and deposited the ashes in the Mausoleum of Augustus. They had little cause to love their brother after what he had done to them. His name was erased from the official acts, and his statues pulled down and destroyed. The memory of Caligula was not so easily forgotten, however, and slowly transformed itself into the archetype of the mad ruler, equalled only by Nero in the popular imagination.

Michael Plasmeier
10/20/2005
Class: Latin 2 Block: 1

Caligula

What I Learned

I learned that Caligula was an evil, cruel emperor. In fact, he was the 2nd in the row of bad emperors. Right after Tiberius died; Caligula took over the job and became emperor. He was cruel and disposed of anyone who spoke against him, either his name, his appearance, or wanting someone else to become emperor.

He was born on August 31, 12 CE, the son of the well-respected Germanicus. Two of his brothers were assassinated for plotting against Tiberius. Caligula himself then went to live with Tiberius on his private island. Caligula liked him, and named him as the successor for emperor.

Caligula's first few months ruling were good. People liked him; he abolished treason trials; paid lots of money to the people and the Praetorian Guard. However, then, he got sick and realized that he was not indispensable. He decided to live a little…

He started being convinced that people were after him and started killing them off, I learned. He killed off his former joint heir, the rest of his brothers, and his mother.

Caligula also liked to present public spectacles. He enjoyed putting on shows at the Coliseum and killing people himself. He is even quoted in saying that he wishes that the Roman people had a single neck he could chop to get rid of them all. (But then he couldn't make anymore tax money.)

He built a 2 mile long bridge with merchant ships and spent vast sums of money on his horse, Incitatus.

All of these things were expensive, and someone had to pay. Caligula vacuumed out the money in the society and made wealthy and poor Romans pay large sums to support his words.

Caligula also went to Germany, I learned. However, he was not a very good soldier or strategist. He returned to Rome and decided to build a temple to himself and make citizens pay to be priests.

All of this paying and killing make the Romans and the senate mad. So, one day they decided to kill him. Next in line was Claudius….

Personal Response

Caligula was seen as the savor of Rome after Tiberius's death. He seemed like he was going to be a much better emperor, yet he wasn't. This was most likely a disappointment to Roman citizens. Also, the society gets worse with crazy people like him in power.

Caligula sucks down all of the resources of the state for his crazy ways and buildings. This means rich people have less money themselves. It also hurts the poor people greatly because they had to give away what little they have to this rich emperor for his crazy projects.

Other people and monarchs with absolute power have done this crazy tax and build scheme. Louis XIV built the hugely expensive palace Versailles, and Nero built his Golden House. Only during the Enlightenment did rulers begin to realize they existed to help the people, not the other way around.

Good

very good 10/10

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Claudius

Tiberius Claudius Caesar
Augustus Germanicus
41–54

Suetonius describes Claudius as being 'tall but not slender, with an attractive face, becoming white hair, and a full neck. But when he walked, his weak knees gave way under him and he had many disagreeable traits . . . he would foam at the mouth and trickle at the nose; he stammered besides and his head was very shaky at all times.' Surviving portraits, such as this one from the Louvre, give Claudius a dignified appearance; it was only when he moved that his disability became apparent.

In great terror at the news of the murder, he stole away to a balcony hard by and hid among the curtains which hung before the door. As he cowered there, a common soldier, who was prowling about at random, saw his feet, and intending to ask him who he was, pulled him out and recognized him: and when Claudius fell at his feet in terror, he hailed him as emperor.

Suetonius *Life of Claudius* X

The murder of Caligula plunged Rome into chaos. A general massacre was narrowly averted as the Germans of the imperial bodyguard hunted down the assassins and killed many innocent people by the way. The senate, meanwhile, attempted to take power into its own hands and restore the republic. They counted on the support of the urban cohorts. Their ambitions were quickly thwarted by the praetorian guard, who had no interest in the restoration of the republic (who then would be their master?). One of their number came by chance across Caligula's uncle Claudius, hiding behind a curtain in the imperial palace. They hauled him forth and carried him off to the praetorian camp, where he was proclaimed emperor the same day (24 January).

The senate had little option but to acquiesce in his elevation. They did send an embassy, urging him to submit to their authority, but he was easily persuaded by his advisers to hold on to what he had won. A huge bribe of 15,000 sesterces per man helped to reinforce the loyalty of the praetorians, and the defection of the urban cohorts closed the matter. Within 24 hours of Caligula's death, Claudius was firmly in power.

The wilderness years

Claudius had been born at Lyons on 1 August 10 BC, and was 50 years old when he became emperor. He had distinguished parents: his father was Drusus, son of Augustus's wife Livia, his mother Antonia, daughter of Mark Antony. Despite his high birth, however, Claudius was kept out of the public eye because his disability was considered an embarrassment. His movements were jerky, he had a speech impediment, and he had a tendency to dribble, symptoms which have been diagnosed as cerebral palsy. His mental faculties were not impaired, but his family seem not to have understood this; not at least until his nephew Caligula drew him out of obscurity and made him a senator and consul in 37.

Claudius received little love from his mother, who described him as 'a monster of a man'. He took refuge in other pursuits, drinking, gambling and womanizing (he may have been an alcoholic). He also became immersed in historical research, and was the author of books on Etruscan and Carthaginian history, and an autobiography 'lacking in good taste', though none of these have survived. Claudius was no shrinking violet, however, and when opportunity presented he showed himself as avid for power as the rest of his family, though fearful of the dangers.

The shadow of fear

One of Claudius's first actions as emperor was to deal with Caligula's assassins. His revenge was carefully limited to those who had actually struck the blow: Cassius Chaerea, the ringleader, and Julius Lupus, who had killed Caesonia and the child. They were executed. Sabinus, on the other hand, was allowed to go free, but promptly committed suicide out of loyalty to his co-conspirators.

The violent death of Caligula was not a warning to be ignored, and throughout his reign Claudius took elaborate precautions to avoid the same fate. He tried to win popularity by abolishing treason trials, burning criminal records and destroying Caligula's extensive stock of poisons. He also returned many of Caligula's confiscations, and repealed his legislation concerning legacies to the emperor. At the same time, all those entering his presence were carefully searched for weapons. Even this did not give complete security, however, and several attempts were made on his life. On one occasion Gnaeus Nonius, a Roman knight, was discovered with a dagger at the emperor's public audience. On another occasion Claudius was attacked with a hunting knife outside the Temple of Mars.

Claudius's fearfulness drove him to act quickly and cruelly whenever he felt his life was threatened. No fewer than 35 senators and over 300 knights were executed in this way. Some of these were victims of his wives and freedmen, who found it easy to manipulate his fear. An early example was the case of Appius Silanus, recalled from Spain to marry Domitia Lepida, mother of the empress Messalina. He was executed shortly afterwards, accused by Claudius of having tried to murder him. Rumour had it differently, that he had refused to share Messalina's bed and that she had engineered his death in revenge.

The climate of fear reached crisis level in AD 42 when a full-blown rebellion was raised by Lucius Arruntius Camillus Scribonianus, governor of Dalmatia. It collapsed within five days, but carried with it a number of leading senators at Rome who were shown to be implicated in the plot.

The scheming Messalina

The fears and failings of Claudius were bad enough in themselves, but were made much worse by the machinations of his wife. Messalina was Claudius's third wife yet was the first to bear him a son. This was Tiberius Claudius Germanicus (later renamed Britannicus), born in February 41, just a month after Claudius's accession. Messalina clearly felt her position as mother of the emperor's heir made her secure against any accusations. With this assurance she set about killing off rivals and enemies, including a number of distinguished senators, by laying false charges against them. Among her early victims was Julia Livilla, sister of Caligula, who had been recalled from exile in 41 only to be sent back again and killed later that year.

Messalina soon became notorious not only for her killings but also for her adulteries. Her lovers ranged from leading senators to lowly actors, and Claudius appears either not to have known or to have turned a blind eye to her infidelities. At last, however, she went too far. In October 48, while Claudius was sacrificing at Ostia, Messalina married Gaius Silius, one of her lovers. The reason for this incredible act of folly is a mystery. It may have been cover for a coup d'état on Messalina's part, but certainly did nothing to make her position more secure. When Claudius was told the news he feared he had been overthrown, and many men hesitated before taking sides. It was the resolute action of Narcissus, the Chief Secretary, which saved the day. Claudius was hurried to the protection of the praetorian camp, where Silius was hauled before him and executed. Messalina too was executed, without being given a chance to appear before Claudius in case he let her off.

Freedmen and government

The story of Messalina illustrates one of the key criticisms made of Claudius, that he allowed himself to be dominated by his wives and freedmen. The most powerful officials were indeed imperial freedmen, former slaves who had risen to high office during this and previous reigns: Narcissus, the Chief Secretary; Pallas, the Financial Secretary; and Callistus, Secretary of Petitions. How far they controlled the emperor it is difficult to say; but it was convenient to blame them, or the dead Messalina, for unpopular actions which in fact originated from Claudius himself.

The tendency throughout Claudius's reign was to increasing centralization. He avoided the overt conflict with the senate in which Caligula had engaged, and acted courteously and properly towards it, but was careful to reduce rather than increase its powers. He took a close personal interest in justice and finance, and spent part of almost every day in the law-courts hearing cases. This did not earn him the respect it might, however, since his judgments were criticized for capriciousness and unpredictability.

Claudius was also a great patron of the games. In fact, he gained a reputation for cruelty and blood-lust, taking particular pleasure in watching the faces of combatants as they died. He coupled this with the unfortunate habit of making feeble jokes in public. Even his holding of the Secular Games in 47 to mark the 800th anniversary of the founding of Rome did not escape criticism. Augustus had held them last in 17 BC, claiming that the 'century' should be reckoned as 110 years. The people laughed when Claudius's herald announced that his were games that

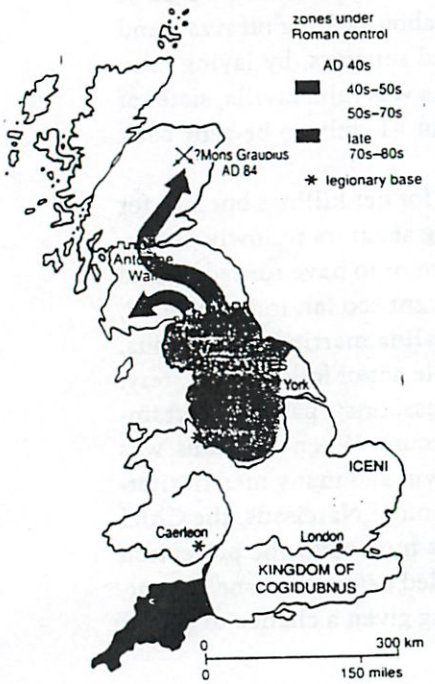
Cameo of Messalina with her children Britannicus (right) and Octavia (left).

Nobody could call Claudius a fortunate husband. He was first betrothed at about the age of 15 to Aemilia Lepida. She was the daughter of Augustus's granddaughter, the younger Julia, but the match was broken off when her parents fell into disfavour. Next came betrothal to Livia Medullina, who had the ill-luck [illegible] on the day of the wedding. The [illegible] woman he actually married was Plautia Urgulanilla, but she had to be divorced in around AD 24 for adultery and suspicion of murder. The children of the marriage were no luckier: the son, Claudius Drusus, was choked by a pear he had thrown into the air and caught in his mouth; the daughter Claudia was disowned by Claudius while still a child. Soon after Plautia Urgulanilla came Aelia Paetina, who bore him another daughter, Antonia. But Claudius divorced her, too, in 38 in order to marry a more prestigious bride, the young Valeria Messalina, then only 18 years old compared to Claudius's 50. She bore Claudius two children, Britannicus who was killed by Nero and Octavia who married Nero, before Messalina's faithlessness caught up with her and she was executed in October 48. Within a year of her death Claudius married his fourth and last wife, his niece Agrippina, who poisoned him five years later.

Britain and the provinces

It is ironic that a man so little suited in mind or body to military affairs should be credited with one of the few acts of Roman expansion during the first century AD: the conquest of Britain. This was something which Caligula had contemplated in 40, but was eventually left until Claudius's campaign three years later. Command of the invasion force was put into the hands of Aulus Plautius, though Claudius himself travelled north to Gaul and spent 16 days in the island once a safe bridgehead had been established. This was his moment of greatest glory. After his brief stay in Britain he returned to Rome, where he celebrated a magnificent triumph the following year.

The successful invasion of Britain gave a great boost to Claudius's regime in its early years. The other wars of the reign – in Mauretania and the Crimea, in Armenia and on the Rhine – were relatively minor affairs by comparison, and did not attract the emperor's presence in person. Claudius was no great traveller, indeed, and apart from the British expedition spent the whole of his reign in the neighbourhood of Rome. Nonetheless, by the time of his death he had annexed no fewer than five new territories for the empire: Britain, Thrace, Lycia, Mauretania and Noricum. Within the frontiers, too, there were changes of policy towards the provincials, notably Claudius's great generosity with grants of Roman citizenship. Particular favour was shown to Gaul, and to Claudius's birthplace Lyons. Claudius went further, and against some opposition made one group of Gallic leaders senators at Rome. Claudius's own speech on the subject is preserved in an inscription from Lyons, and in condensed form by Tacitus, who saw it as the beginning of a momentous change in the relationship of Italy to the provinces.



The Roman conquest of Britain, initiated by Claudius in AD 43, took several decades to complete, and even then the northern part of the island remained beyond Roman control.

Agrippina and the succession

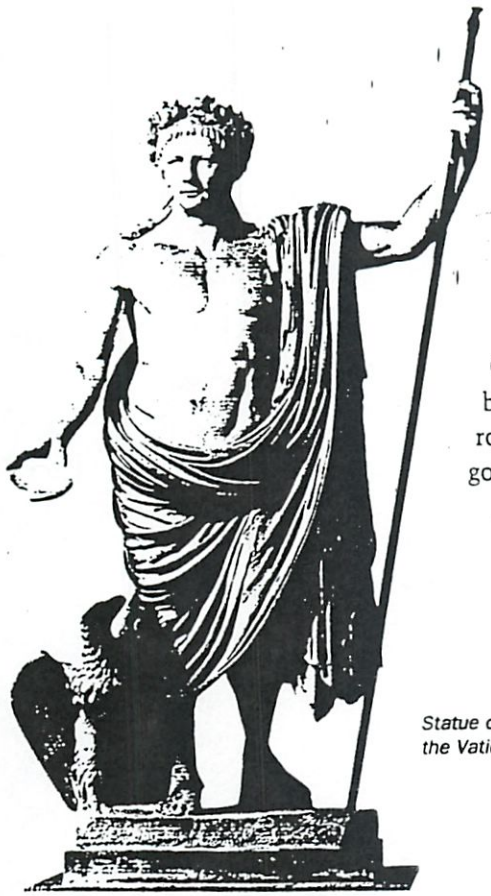
After the sorry affair of Messalina the 58-year-old Claudius swore he would never marry again. He was soon persuaded otherwise by the arguments of Pallas, his influential freedman, and the blandishments of Agrippina, Caligula's younger sister. Claudius married Agrippina in 49, with special dispensation from the senate since the pair were in fact uncle and niece.

Agrippina soon showed herself a powerful and scheming young woman, taking over where Messalina had left off. Her main objective was to ensure that it was Lucius Domitius Ahenobarbus, her own son by a previous marriage, rather than Britannicus (son of Claudius and Messalina) who inherited the empire on Claudius's death.

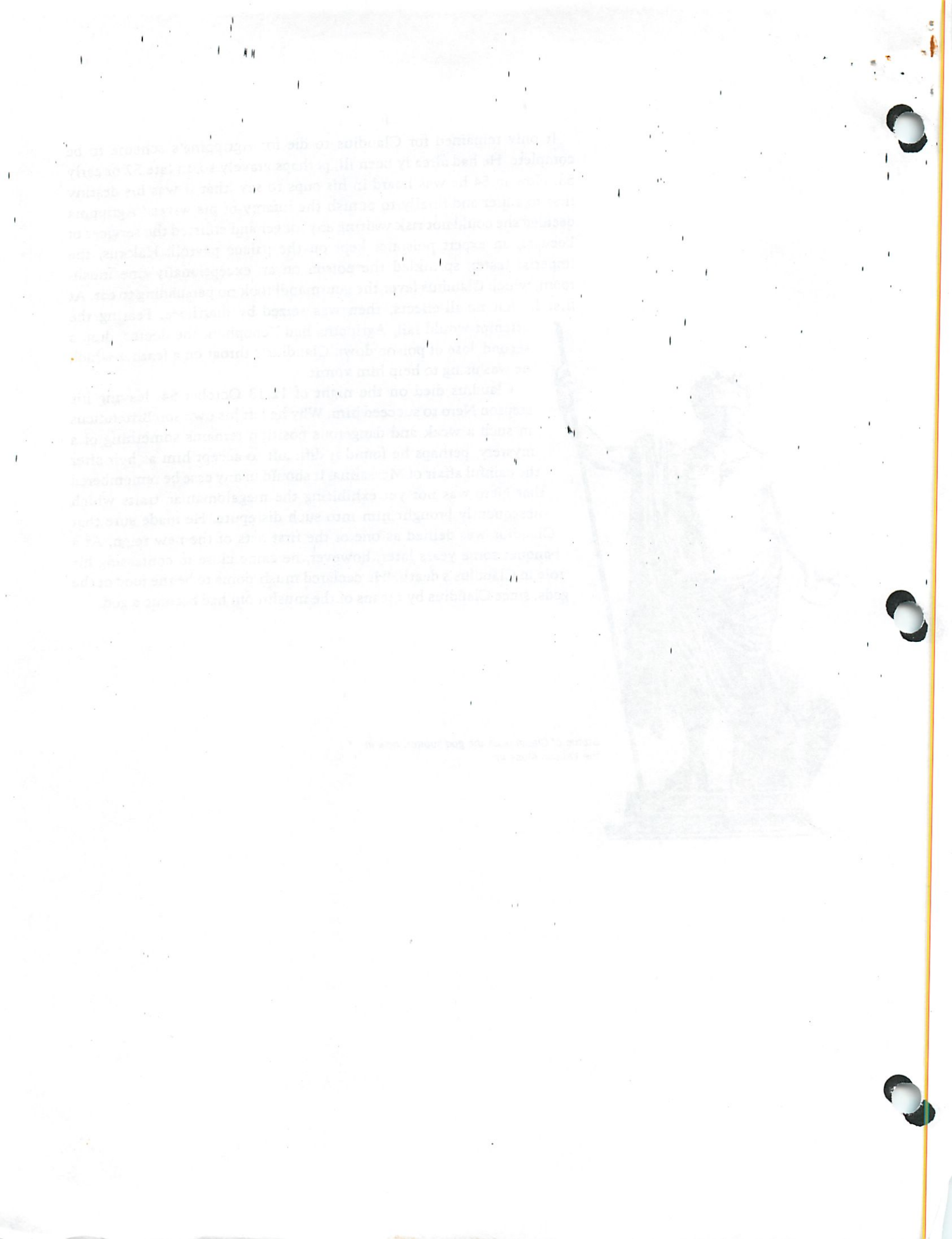
In 50 Agrippina and Pallas (who were rumoured to be lovers) persuaded Claudius to adopt Lucius Domitius officially; the boy took the family name Nero, the name he was to make famous (or infamous) in the years to come. Three years older than Britannicus, he was soon promoted far beyond Claudius's own son. In 51 Nero was given the title Princeps Iuventutis ('Leader of Youth'), marking him out as heir apparent. Agrippina, meanwhile, removed the praetorian commanders Lusius Geta and Rufrius Crispinus, replacing them with the more amenable Afranius Burrus. Nero's pre-eminence was sealed by his marriage in 53 to Claudius's daughter Octavia.

It only remained for Claudius to die for Agrippina's scheme to be complete. He had already been ill, perhaps gravely so, in late 52 or early 53. Now in 54 he was heard in his cups to say 'that it was his destiny first to suffer and finally to punish the infamy of his wives.' Agrippina decided she could not risk waiting any longer and enlisted the services of Locusta, an expert poisoner kept on the palace payroll. Halotus, the imperial taster, sprinkled the poison on an exceptionally fine mushroom, which Claudius (ever the gourmand) took no persuading to eat. At first he felt no ill-effects, then was seized by diarrhoea. Fearing the attempt would fail, Agrippina had Xenophon, the doctor, drop a second dose of poison down Claudius's throat on a feather which he was using to help him vomit.

Claudius died on the night of 12/13 October 54, leaving his stepson Nero to succeed him. Why he left his own son Britannicus in such a weak and dangerous position remains something of a mystery; perhaps he found it difficult to accept him as heir after the painful affair of Messalina. It should in any case be remembered that Nero was not yet exhibiting the megalomaniac traits which subsequently brought him into such disrepute. He made sure that Claudius was deified as one of the first acts of the new reign. At a banquet some years later, however, he came close to confessing his role in Claudius's death. 'He declared mushrooms to be the food of the gods, since Claudius by means of the mushroom had become a god.'



Statue of Claudius as the god Jupiter, now in the Vatican Museum.



Michael Plasmeier
10/24/2005
Class: Latin 2 Block: 1

Claudius

What I Learned

After the cruel Caligula died, Claudius was found to take his spot. Crazy Caligula was murdered because most people and senators did not like him. Claudius was found hiding behind the curtains and had the Praetorian Guard make sure he became emperor. He gave them a huge bonus to make the Praetorian Guard knew where their interests lied.

Claudius had what would later be called cerebral palsy, I learned. This led him to be disbanded by his family. He was not in control of all of his movement, but was in full control of his mind. This lack of love from his mother, suspects that he was involved in "sinful" activities like drinking, gambling, and womanizing.

After he was elected emperor, he quickly dealt with Caligula's killers. Afterwards he tried not to be killed himself. He got rid of Caligula's poison stash and treason trials. He also searched all visitors to him and killed 35 senators he thought were conspiring against him.

Claudius married many women and the later two controlled much of the government. One wife, Messalina, killed many senators and hid behind the fact that she was the emperor's wife and wouldn't do a thing like that. (Actually, with the number of men she slept with, she was really his wife, and yes, she would kill many people.) She eventually married one of her lovers and was finally killed off herself.

Claudius was involved in the central government and often heard court cases himself. He also avoided conflict with the senate, and listened to the counsel of freed slaves, I learned. He was also a great supported of the games.

Claudius was the emperor who was finally able to conquer Britain. He even went over to there to visit. He also added five new territories to Rome and gave many citizenships to conquered people.

Next Claudius married Agrippina, I learned. She tried to get her son into power. She later persuaded him to adopt Nero, who would eventually become a much hated emperor. Agrippina finished Claudius off by adding poison to her food.

Personal Response

The Praetorian Guard was one of the best paid groups of soldiers. They were established to protect the emperor and turned out to be much more then that. They chose the emperor in some cases, or in most cases, helped whoever would pay them the most for their troubles. They even auctioned off the throne during the year of the four emperors after Nero's death. They became more then just a protection force; they became a major political player in Rome.

10/10

Latin II Project #2 I, Claudius narrative

Research the life of one of the following I, Claudius characters. Consult at least **three** sources. For each source, you will turn in a commentary of at least two sentences describing that source's usefulness for the project.

Write a creative, first-person account of the character's life, using facts you learned from your research. Paper should be **500-1000 words long** and can be in the form of a letter, memoir, diary entry, etc. Proofread and type your paper. Include the list of sources you consulted and commentary at the end of your paper.

Characters: Augustus, Livia, Marcus Agrippa, Tiberius, Drusus, Antonia, Julia, Marcellus, Postumus, Castor, Herod, Livilla, Sejanus, Claudius, Caligula, Agrippina, Germanicus, Drusilla, Messalina, Nero

Narrator

Extra credit: Read your paper to the class and/or present a visual aid (poster, movie, skit, etc.)

Due in last week Nov
Nov 4

Sejanus

From Wikipedia, the free encyclopedia.

Lucius Aelius Seianus (or **Sejanus**) (20 BC– October 18, 31 AD) was an ambitious soldier, friend and confidant of Tiberius, and for a time the most influential and feared citizen of Rome.

Sejanus was born at Volsinii, in Etruria, to the family of Lucius Seius Strabo, a knight who became praetorian prefect under Augustus. By Roman custom he was known as Aelius Sejanus after his adoption into the more prestigious Aelian gens.

He was appointed praetorian prefect on the accession of Tiberius, as the colleague of his father. On his father's appointment to the governorship of Egypt in 15, he became sole commander of the Praetorian Guard, and began to increase his power.

After the death of Tiberius' son Drusus in 23, Sejanus consolidated his power over the Senate, and concentrated the scattered elements of the Praetorian guard into a single camp outside the Viminal Gate of Rome. Despite failing in an attempt to marry Drusus' widow Livilla in 25, which would have made him part of the ruling house, he increased his power further upon Tiberius' retirement to Capri in 27.

In 31, despite his equestrian rank, he shared the consulship with Tiberius, and finally received permission to marry Livilla. Sejanus felt his position was unassailable, and plotted to seize power for himself. Tiberius discovered the plot, however, and Macro, prefect of the Vigiles, arrested him. After Sejanus was executed, Macro succeeded him as commander of the Praetorian Guard. Many of Sejanus' friends and allies were executed or committed suicide after his fall. His three children were killed; his divorced wife, Apicata, killed herself after accusing him and Livilla of poisoning Drusus.

Sejanus in literature

Ben Jonson made the story into a 1603 play entitled *Sejanus, His Fall*. Sejanus was played by Patrick Stewart in the TV adaptation of Robert Graves's book *I, Claudius*.

Reference

Sejanus' fall from power is recounted in detail by Roman historians, particularly Tacitus.

Retrieved from "http://en.wikipedia.org/wiki/Sejanus"

Categories: 20 BC births | 31 deaths | Ancient Romans | Roman generals | Julio-Claudian Dynasty | Executed Romans

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Sejanus

(sĭjā´nes) (Lucius Aelius Sejanus) , d. AD 31, Roman statesman; son of Sejus Strabo, Praetorian prefect. When his father went to Egypt as governor, he succeeded to the command of the Praetorian Guards and obtained great ascendancy over Emperor **Tiberius** . He was suspected of conspiring (AD 23) with Livilla in a successful plot to poison her husband, the emperor's son Drusus. He obtained (AD 29) the arrest of **Agrippina the Elder** . Sejanus was put to death by Tiberius, who feared that he was plotting against him.

Look up next on Encarta Encyclopedia

Sejanus

Lucius Aelius Sejanus was the son of Tiberius' first Praetorian Prefect Strabo. An equestrian by birth, he had connection to the Imperial family almost his entire life, through the service of his father. In 16 AD Strabo was appointed the governorship of Egypt (the highest political position for an Equestrian of the time), and Sejanus moved fluidly into the command of the Praetorian Guard. Likely around 20 years old, (the exact date of his birth is unknown) he was quickly becoming one of Tiberius' closest confidants and trusted advisors. This relationship would immediately put him at odds with other members of the Imperial family, including the emperor's son, Drusus.

Within a couple of years of his sole appointment as Praetorian Prefect, Sejanus solidified his position, and his command, by concentration the previously scattered Guard all within easy reach Rome. The 9,000 men of the Praetorian cohorts were no longer a force charged with keeping the peace around the Italian towns, but were truly the emperor's personal guard. By virtue of the size of this command, the Prefect undoubtedly became a very pronounced figure in the Roman system of government and daily affairs. Tiberius himself dubbed Sejanus as his "partner of my labors", and while this may have been initially true, Sejanus wouldn't take long to advance his own agenda.

Probably very early on, Sejanus developed a rivalry with Tiberius' son Drusus. When Germanicus, heir to Tiberius, died in 19 AD, this rivalry would take a noticeable turn for the worse. Sejanus was likely beginning to view himself as a potential heir, and Drusus was the one man who stood in his way. Over the next few years, Sejanus impressed Tiberius through his many administrative abilities and the young Prefect continued to be endowed with more power. By 23 AD, Drusus died after a short but violent illness and the way was

opened for Sejanus to take an even more prominent role. Later accusations of poisoning would develop due to treason trials resulting in and from Sejanus fall. Sejanus and Drusus wife Livilla were accused of adultery and conspiracy in Drusus death. However, the truth of the matter is completely unknown, and the entire incident is deeply debated by modern scholars.

After the death of Drusus, Agrippina the Elder, wife of Germanicus and granddaughter of Augustus, had already been, but became an even more important political player. Through various political schemes, for Agrippina this included advancing her sons Nero, Drusus and eventually Gaius (Caligula) into positions as Tiberius' heir. At the same time, Sejanus' took more and more of a prominent role in Roman politics. A dangerous enmity developed that would threaten the very life of the Julio-Claudian line. However, at 64 years old, and perhaps always yearning for a life of solitude away from Rome (as evidenced by his withdrawal from public life at the turn of the millennium), Tiberius simply wanted someone to take over for him and act as regent. Agrippina's sons were still too young (ranging in the teens) and Sejanus presented the best chance for Tiberius' 'escape'. According to Tacitus, Tiberius even longed for a return to Republican rule, but this was simply unattainable. Instead, Tiberius retired from public life again and withdrew to the completely isolated island of Capri in 26 AD. Sejanus was left in charge as regent, and he would soon use that new power to advance his own personal agenda and nearly completely destroy the Julio-Claudian line.

After Tiberius' withdrawal, in which he would never return to Rome, Sejanus systematically took control of the government. The family of Agrippina was relentlessly attacked, mainly through her friends and supporters in treason courts. However, she and her sons fell victim as well. Agrippina and her oldest son Nero were arrested perhaps as early as AD 27. In 29 AD they were exiled to the Pontian islands off the coast of Naples and the masses who had always favored Germanicus, protested in the streets. Agrippina's second son, Drusus, was arrested in 30 AD but not exiled. Nero was forced into suicide in 31 AD and within two more years both Agrippina and Drusus had died of starvation. Meanwhile, any in the Senate who mounted opposition to Sejanus in any form, found themselves in terrible danger of the treason courts. Sejanus also controlled access to Tiberius, whose position on Capri made him virtually inaccessible. The Senate had little choice but to cow to the man who controlled 9,000 Praetorians within the very walls of Rome. However, Gaius (Caligula) the eventual heir remained safely in Tiberius' direct care (and protection) on Capri.

Sejanus controlled all matters of Roman administration during this period. From military matters to political appointments he truly wielded the ultimate power. Sejanus' ultimate goal, whether he sought preservation through being the trusted member of the Imperial staff, or truly intended to claim ultimate power for himself, is unfortunately unknown. This issue too has been widely debated both among ancient contemporaries and in modern study. Sejanus did attempt to marry Livilla, the wife of Tiberius' son Drusus, but Tiberius blocked this as a measure of social conformity (Sejanus was still an equestrian and Livilla was a member of a noble family of the highest order). However, by 30 AD, Tiberius seemingly withdrew any public opposition to Sejanus' climb. Sejanus was betrothed to Livilla's daughter, and by 31 AD, he was named joint consul with Tiberius (an honorary compliment indicating that he was the official heir). In that same year, he was granted an additional share of the emperor's proconsular power, yet another step to the ultimate

power. However, many argue that Tiberius was just keeping Sejanus in check and as unsuspicious as possible, as he was already suspected of treason.

Likely in 31 AD, Tiberius received a letter, which somehow managed to get through Sejanus' web of spies, from his widowed sister-in-law Antonia. She was completely within Tiberius' trust, perhaps because she had little involvement in political affairs. In her letter, she accused Sejanus of a plot to seize power, and Tiberius, whether he already suspected Sejanus or not, now began to act in a matter which confirms this belief. The emperor began feeling out the Senate and other Equestrians in postions of authority. Mixed messages regarding Sejanus' position were given in private, while in public, he continued to lavishly praise the man he called 'my Sejanus'. Coins were minted in his honor and statues erected, but Caligula meanwhile, began to be propped up in public as well. When Tiberius granted Sejanus proconsular power, Caligula was made Consul giving the appearance that perhaps he might yet play a part in the game of succession. Meanwhile too, other more mild attempts to keep Sejanus off balance were undertaken. Tiberius also learned, much to his relief, that the Praetorians were still loyal to him and only supported Sejanus because he was Tiberius' regent.

Now satisfied in his own security and that of his remaining family, Tiberius began the process of removing the powerful Sejanus (the man he had granted that power to in the first place). Q. Sutorius Macro was made the new commander of the Praetorian Guard and Tiberius sent him with a letter to be read before the Senate. In this letter, it was expected that Sejanus would be given tribunician power, much like the emperor himself, thereby making him co-emperor and the obvious choice for succession. However, Tiberius had another idea altogether in mind. First Macro made sure of the support of the Praetorians who were present, and in the barracks. While he was doing this, the incredibly long and rambling, yet supportive, letter of Tiberius was read before the Senate, and in the presence of Sejanus. Just as they thought it was going to offer Sejanus the power he craved, the letter changed tone abruptly scathingly denouncing his right hand man and ordering his arrest.

On October 18, 31 AD, Sejanus was arrested and the people of Rome celebrated. However, the men of the Senatorial elite were understandably panicked. Each had given support to Sejanus in some way, how could they not? Tiberius himself granted the man near imperial authority. That very same day, the man who seemed to be the front runner to become the third Roman emperor was executed and the order of things couldn't take such a dramatic swing without terrible repercussions. A veritable witch hunt of Sejanus' supporters was to commence, in which his family was largely executed. Livilla, the former wife of Tiberius' son Drusus, was executed for her role in that affair. His friends were denounced, tried and executed, or forced into suicide or exile. Tiberius attempted to convey that Sejanus was implicated for many reasons including plots against various family members. However, Agrippina and Drusus who still remained alive in imperial custody were allowed to rot away, experiencing unspeakable tortures for another 2 years after Sejanus' fall. Though the ancient sources, notably Tacitus, paint a gruesome picture of the year 33 AD, in which a final purge was to occur, some argue that Tiberius was actually quite just in his approach. However, to the aristocracy which would live on to tell the tale, Tiberius was a fool who allowed all of this to happen in the first place, and history remembers both he and Sejanus as evil men.

Lucius Aelius Sejanus

by Max Paschall

Praetorian Prefect from 23-31 A.D., Sejanus received extraordinary power and trust from the emperor Tiberius. While in self-imposed exile on Capri, Tiberius entrusted Sejanus with the almost complete control of imperial affairs. But Sejanus betrayed that trust by continuously scheming to gain the throne, even poisoning Tiberius' son. Tiberius eventually discovered the truth about his "partner" and ended his ambition and his life in 31 A.D.

Sejanus started his career with his father as prefect (head) of the praetorian guard under Tiberius in the year 14 A.D. When his father was re-appointed as prefect of Egypt, Sejanus inherited the job as sole head of the praetorian guard in 23 A.D.. In his eight-year career Sejanus would unleash an infamous hell on the city of Rome.

In 19 A.D. Germanicus, Tiberius heir apparent, died under suspicious circumstances. Most likely, Tiberius had him poisoned because he believed Germanicus' popularity was a threat to his rule. It was also suspected that Tiberius had had Germanicus killed for the popular general's wasting of the Imperial treasury for a fleet of 1,000 ships which he failed to use. Sejanus was assigned to kill Germanicus' sons, but was only partially successful. Gaius, better known as "Caligula" (little boot), one of Germanicus' sons that survived, later became emperor. Six other children with Caligula escaped with there lives from Antioch, where the elimination of Germanicus and his family were supposed to occur.

Sejanus, according to Suetonius, was not particularly liked by Tiberius, however, in a speech to the Senate the emperor referred to him as "the partner of my labors." As time went on, Tiberius trusted Sejanus more and more. Meanwhile, Sejanus was gathering power for himself and eliminating all his potential rivals to the throne.

During an argument with Drusus, Drusus simply came over to Sejanus and socked him out of rage. After this Sejanus and Drusus were finding themselves often in conflict. Sejanus even began an affair with Drusus' wife, Livilla. As their affair became more involved, their fear of discovery grew. Sejanus even had two illegitimate children (Tiberius and Germanicus

Gemellus) with Livilla. Ancient sources tell us most people thought they were sons of Drusus, but that even Tiberius was skeptical. Sejanus and Livilla planned and eventually gave Drusus a slow acting poison that killed him on the 14th of September, 23 A.D. Sejanus had eliminated his greatest contender for power.

Also in 23 A.D. Sejanus, with the consent of Tiberius, gathered all nine praetorian cohorts which were spread all over Italy at the time, and put them into one barracks inside the capitol. This arrangement would continue for the next 450 years.

Though Sejanus's mother was very distinguished, and his father very successful, he was still from an equestrian family and considered of "low birth." In the year 20 (according to Tacitus), to get an imperial marriage into his own family, Sejanus had his daughter betrothed to Claudius Drusus, the eldest son of Claudius. Only a few days before the ceremony was to occur, however, Claudius Drusus choked on a pear and died. Sejanus then had his sister, Aelia Paetina, married to Claudius (who was not yet emperor) himself. But none of these efforts brought Sejanus any closer to the throne. In 25 Sejanus requested Tiberius' approval to marry Livilla but to the prefect's dismay the emperor denied it due to his low birth.

In 27 Tiberius self-imposed his own exile (or semi-retirement) to Capri for the rest of his life, and left Sejanus as his agent to carry out his orders. Tiberius lived on the resort island of Capri for the rest of his years while all hell broke loose in the eternal city. In the Year 29, Tiberius's mother, Livia, died. Without her watching, Sejanus increasingly felt free to conduct his devious work without the risk of being caught.

"Tribute Penny" AR denarius of Tiberius – 14-37 A.D., courtesy of FORVM ANCIENT COINS obverse: Tiberius' laureate head right, reverse: Livia seated – PONTIF MAXIM (Pontifex Maximus, or "High Priest")

For a long time the populace had written graffiti "Rendite nos Germanicum!", or in English "Give us back Germanicus," all over the city. Germanicus' wife, Agrippina, had lead riots against Tiberius for eliminating the beloved Germanicus. Tiberius's popularity and PR was going down the drain, so to speak. Tiberius had a dupondius struck for Agrippina with the personification IVSTITIA, or Justice (alluding to her search for it). When this did not appease her, Sejanus and Tiberius accused her of having an affair with Ascinius Gallus, a man who had aspired to the throne since Augustus's reign. The emperor and Sejanus finally defamed her and had Agrippina and her eldest son Nero Caesar arrested. She was so severely punished that she lost an eye in one of the many floggings she received from a centurion. In 29 she was banished, along with Nero Caesar, to the island of Pandataria where in 30 or 31 both were starved to death. Evidently, Pandataria was the island of exile for Agrippina's

mother, Julia, after she had committed promiscuity.

In the year 31 Sejanus' schemes grew bolder and he conspired to overthrow the emperor himself. After Nero Caesar's death Sejanus was betrothed to his wife Livia Julia (although, it is not perfectly clear whether Sejanus was betrothed to Livia Julia, or her mother Livilla). In either case, it seems he was still carrying on an affair with Livilla. Sejanus had finally married into the imperial household and had also been named joint consul with Tiberius in 31. He must have believed the empire was within his grasp.

But then, at the peak of his power, Antonia, sister-in-law of Tiberius, evidently found a document revealing his plot to overthrow the aging emperor. Antonia happily showed it to the emperor. In response, Tiberius cunningly offered Sejanus' occupation to one of the Praetorian Guard, Naevius Sertorius Macro, if he would have Sejanus arrested. Sejanus was finally executed on the 18th of October, 31 A.D.. Sejanus' partisans and family were arrested and executed one by one. Statues of Sejanus were destroyed and his name and portraits around the city and the empire defaced. When his first wife, Apicata, was arrested, and when about to die she revealed that Sejanus and Livilla had murdered the emperor's son, Drusus.

The coins of Sejanus did not have his portrait on them but instead had him named as joint consul with Tiberius in 31. Many of these coins are defaced in a damnatio memoriae. Unfortunately his coins are extremely rare. Only 19 are known, though we are bound to find others.

A coin of Sejanus may be viewed at:
http://auk.lanz.minks.de/auktion94/00162q00.jpg

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Garrett

Latin 2

4 Nov 2005

Revision C

Sejanus

I Lucius Aelius Sejanus was born at Volsinii, Etruria ~~in 20 B.C.E.~~ ? date true My father, Sejus Strabo, was the commander of the Praetorian Guard. He was also an Equestrian, a rank just below Senator. We were the people who did the real work in Rome. Now, my mother was very distinguished in her circles. Still I had almost no connection with the royal family and was considered to be of "low birth" when I tried to marry Livilla. Still, I became the emperor Tiberius's closest friend and for eight years controlled almost all imperial affairs while he was away at his reclusive island retreat at Capri. My rise to the throne was almost complete, when Tiberius discovered my plans to replace him and had me and many of my friends, my family, and my associates eliminated.

Going back in time to 14 C.E., my father was promoted to be governor of Egypt. Formally, he was the commander of the Praetorian Guard. He was called the *Praefectus praetorio*. Later in time, this job would be like the Supreme Court, and my decision would be final. It would become the highest civil position in the empire. Unfortunately this happened only in about 300 years after I died. Well anyway, after my father was promoted to lead Egypt, I inherited his job in 23 C.E. and become the commander of the Praetorian Guard. This put me in command of 9,000 soldiers and gave me special access to the emperor and Senate. Once I became sole commander of the Praetorian Guard, I consolidated them from living all over Italy to camps just inside Rome. This better represented their new role as guards of the emperor, not

I was the leader, I controled them.

just guards of Italian towns. ~~Now~~ the Praetorian Guard could better be able to protect the emperor. (Not to mention, have my plans followed out.) I would stop at nothing to have my own agenda carried out, and my force "became a very pronounced figure in the Roman system of government and daily affairs" (UNRV). Tiberius also called me the "partner of [his] labors." I was rising to the top fast, I was going to become emperor, except for one little problem, Drusus was in my way. He would have to be dealt with…

I loved his wife, Livilla, who I later tried to marry, except was denied. But, she was still Drusus's wife, and Drusus was still in the way of me ascending to the throne. I partnered with Livilla to give Drusus a slow acting poison to kill him off. I was accused of his murder, but I did it so cleverly, historians still debate if Livilla and I actually ~~was~~ were the one who killed him. After he died, Livilla and I had two illegitimate children together.

However the granddaughter of Augustus, Agrippina the Elder was causing trouble. After the death of Germanicus, her husband, she started trying get ~~her~~ their sons, Nero and Caligula, to become the emperor instead of me. Also, the Roman public liked Germanicus very much and ~~was~~ were rioting in the streets for him to rise from the grave. I had to take action. Luckily, Tiberius decided to move to Capri forever, and left me in charge. Also, the former poison queen, Livia died, ~~leaving me free~~ freeing of any worries. I was beginning to get control of all imperial affairs, becoming the sole leader in Rome. I won control of the treason courts and punished many affluent Romans by accusing them of trying to take over ~~from~~ Tiberius. Agrippina and Nero were sent into exile and were severely beaten. Senators dared not go against me. I controlled the treason courts and access to the emperor. Anyone or anything, or any communication went through me.

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Meanwhile, Tiberius was showering me with honors and showed signs ~~of I becoming~~ the next emperor. Coins were minted and statues were put up in my honor. I became joint counsel, ~~a step which meant~~ that I would become the next emperor. ~~He~~ Tiberius kept granting me new powers, my plan was working. Yet ~~he~~ Tiberius wasn't dying fast enough, I came up with a plan to become emperor before my hair turned gray.

Don't forget to write about sources

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? Aelian gives up

write about Egypt + p6 leader given to equestrians, so they don't get too much power

That darn good for nothing sister-in law of Tiberus was my downfall, Antonia managed to slip a letter to Tiberius revealing my plot. She rattled me out to my friend Tiberus, Caligula [redacted] statues began to be popping up. He was named joint consul showing he might instead become emperor. Unfortunately he was being sheltered by Tiberus on Capri.

=> Naevius Sertorius Macro

Michael Plasmeier

Garrett

Latin 2

4 Nov 2005

Lucius Aelius Sejanus

I Lucius Aelius Sejanus was born at Volsinii, Etruria in 20 B.C.E. My father, Strabo, was ~~an equestrian, and~~ the first commander of the Praetorian Guard. My mother was very distinguished around Rome. Still I had almost no connection with the royal family and was considered to be of "low birth" when I tried to marry Livilla. Still, I became the emperor Tiberius's closest friend and for eight years controlled almost all imperial affairs while he was away in Capri. My rise to the thrown was almost complete, when Tiberius discovered my plans to replace him and had me and many of my ~~friends~~, my family, and my associates eliminated.

In 14 C.E., my father was promoted to be governor of Egypt. This allowed me to inherit his job in 23 C.E. and become commander of the Praetorian Guard. This put me in command of 9,000 soldiers and gave me special access to the emperor. ~~I was to be next, unfortunately he heard about my plans, but more about that later.~~ Once I became sole commander of the Praetorian Guard, I consolidated them from living all over Italy to just inside Rome. This better represented their new role, not just guards of Italian towns. Now they could better be able to protect the emperor. (Not to mention, following my wishes) I stopped at nothing to have my own agenda carried out, and my force "became a very pronounced figure in the Roman system of government and daily affairs" (UNRV). Tiberius also called me ~~his~~ "partner of [his] labors." I was rising to the top fast, except Drusus was in my way. He would have to be dealt with…

Write about poisioning drusus

Don't forget to write about sources

0.5 Draft

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Michael Plasmeier

Garrett

Latin 2

4 Nov 2005

Presentation +2

Excellent!

32/30

Sejanus

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as guards of the emperor, not just guards of Italian towns. I was the leader, I controlled them. I would stop at nothing to have my own agenda carried out, and my force "became a very pronounced figure in the Roman system of government and daily affairs" (UNRV). Tiberius also called me the "partner of [his] labors." I was rising to the top fast, I was going to become emperor, except for one little problem. Drusus was in my way. He would have to be dealt with…

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However, I now faced another problem, the granddaughter of Augustus, Agrippina the Elder was causing trouble. After the death of Germanicus, her husband, she started trying get their sons, Nero and Caligula, to become the emperor instead of me. Also, the Roman public liked Germanicus very much and were rioting in the streets for him to rise from the grave. I had to take action. Luckily, Tiberius decided to move to Capri forever, and left me in charge of Rome. Also, the former poison queen, Livia died, freeing me of any worries. I was beginning to get control of all imperial affairs, and becoming the sole leader actually in Rome. I won control of the treason courts and punished many affluent Romans by accusing them of trying to take over Tiberius. Agrippina and Nero were sent into exile and were severely beaten. Senators dared not go against me. I controlled the fearsome treason courts. I also controlled the access to the

emperor. Anyone or anything, or any communication went through me before it reached Tiberius. I could control whatever news Tiberius read or whatever guest Tiberius saw at Capri.

Meanwhile, Tiberius was showering me with honors and was showing signs that I would become the next emperor. Coins were minted and statues were put up in my honor. I became joint counsel. I would become the next emperor. Tiberius kept granting me new powers; my plan was working. Yet Tiberius wasn't dying fast enough, I came up with a plan to become emperor before my hair turned gray.

Then that darn, good-for-nothing, sister-in-law of Tiberius was the start of my downfall. Antonia managed (somehow) to slip a letter to Tiberius warning him of my plot. She was the one who ratted me out. I wanted to get revenge on her! I want to send her away to the treason courts. Send her and her family into exile! Kill them all! Sorry, I was just thinking about the revenge I wanted to take on them. (If I had a chance.) Well anyway, Tiberius was sheltering a boy named Caligula on Capri. I could not eliminate him! Well his statues kept popping up and he was named joint counsel. Was my plan failing? Was I, Lucius Aelius Sejanus, going out of favor for succession? On October 18, 31 C.E., I received my answer…

Naevius Sertorius Marco showed up at the Forum with a letter form Tiberius to be read before all of the Senators. This was going to be my lucky day! I was going to be given tribunician power, meaning I would definitely become the next emperor. The letter went on for what seemed like forever. I was enjoying it and waiting for the good part to come. Then all of a sudden, the letter turned negative. It starting accusing me of all of these crimes and ordering my arrest. Later that day, I was executed. The people in Rome celebrated. (I would have thrown them all to the treason courts.) Next, Tiberius started rounding up all of my supporters, and in the process killed almost all of my family. My dream was dead! I did not succeed ☹

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Paschall, Max. Lucius Aelius Sejanus. 20 Sept 2003. 30 Oct 2005 <http://www.forumancientcoins.com/forvm/Articles/sejanus.htm>.

This source provided another view on Tiberius. It was a little lighter view of Sejanus then other sources. I used many facts from this page.

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I primarily got the information about the future use of the office of the *Praefectus praetorio*. I did not use this source much.

"Equestrian (Roman)" Wikipedia. 2 Oct 2005 07:05. Wikimedia Foundation. 2 Nov 2005 <http://en.wikipedia.org/wiki/Equestrian_%28Roman%29>.

This Wikipedia article gave me the fact that Equestrians were a rank below senator. It also provide some insight into the Roman class system for when Sejanus was said to be of "low blood"

"Sejanus." Wikipedia. 10 Oct 2005 09:15. Wikimedia Foundation. 24 Oct 2005 <http://en.wikipedia.org/wiki/Sejanus>.

This was the first article I found. It contained only the bare basics which outline my further research.

"Sejanus." Encyclopedia.com. 2005. HighBeam Research, Inc. 27 Oct 2005 <http://www.encyclopedia.com/printable.asp?url=/ssi/S/Sejanus.html>.

As I was searching on Google, I found this site. It only contained one paragraph of information I had already found elsewhere. This source was of no help to me.

"Sejanus." UNRV Roman History. 2005. 30 Oct 2005 <http://www.unrv.com/early-empire/sejanus.php>.

This website was the basis for most of my paper. It had the most complete, longest account of Sejanus's life, and was of the greatest use to me.

"Tiberius." Packet. Distributed by Alice Garrett.

This is how I first learned about Sejanus. It provided a bit of information, yet nothing which I could not find in other sources. I did not end up using this source much.

Slaves

Slavery was a common institution in all ancient Mediterranean lands. Until the third century B.C., there were relatively few slaves in Rome, and these were mainly of Roman or Italian nationality. However, the many foreign wars from the third century onward rapidly increased the number of slaves, and the number of foreign slaves, in Rome

The sources of the slave supply were inhabitants of towns or countries captured in war, rebellious provincials, people seized by pirates or kidnappers, people enslaved for debt, people convicted of capital crimes, children exposed by their families, children sold by families who were no longer able to feed them, and the offspring of slaves.

ENSLAVEMENT

Captives of War

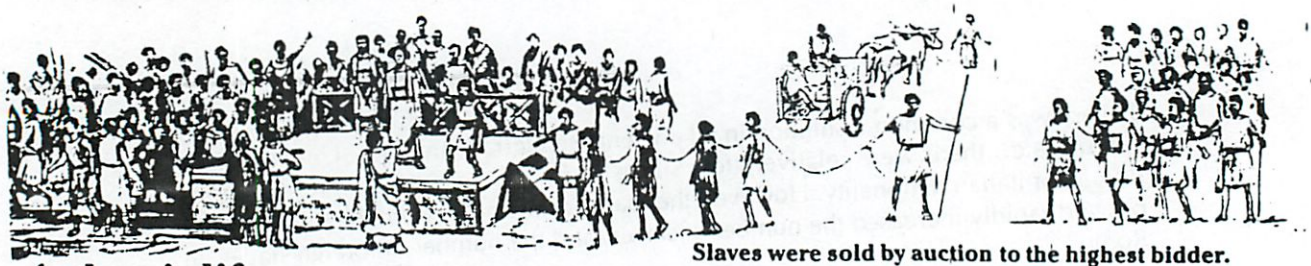
When the Roman army captured a town, the inhabitants were considered part of the war booty. Some inhabitants paid a ransom and were set free; the less fortunate, unable to pay the ransom, were taken away as slaves and later sold at a slave market. The event described in this passage took place at Panormus (modern Palermo), Sicily, in 254 B.C. during the First Punic War.

Diodorus Siculus, *The History of the World* 23.18.4 and 5

The Romans dropped anchor in the harbor, close to the walls of the city, and disembarked their military forces. They built a palisade and a ditch to put the city under siege. . . . Then they made continuous assaults with their siege machines and finally broke down the wall. When they gained control of the outer part of the city, they killed many people. The survivors fled to the heart of the city and sent ambassadors to the consuls to ask that their lives be spared. They agreed that those people who paid two *minae* each would go free; then the Romans took possession of the city. Fourteen thousand people found the money and met the terms of the agreement and were released. The rest, thirteen thousand in number, were sold by the Romans as booty along with the other loot.

Slaves and slavery

Slaves were workers with no rights or status who were owned by Roman citizens, or by the state. They were bought and sold like any other property, and their lives were controlled by their owners. Like other ancient peoples, the Romans thought this situation was quite natural. There were very few slaves during the early republic, but after the 3rd century BC the number grew as Rome conquered other countries. After each new victory prisoners of war were brought back to Rome. They were exhibited at markets with signs round their necks advertising their qualities.



Slaves were sold by auction to the highest bidder.

A slave's life

In imperial times there was a vast workforce of slaves. Their lives varied depending on the jobs they did and whom they worked for. The law allowed slave-owners to treat their slaves however they wished. Many slaves suffered terribly at the hands of cruel masters, but others lived well. Here are some of the jobs that slaves did.

Greek slaves were thought to be the cleverest, so they were the most expensive. They worked in richer Roman houses as doctors, tutors, musicians, goldsmiths, artists and librarians. Other slaves worked as hairdressers, butlers, maids and cooks. Some helped their owners in shops or factories.

Slaves owned by good masters in the country often lived better than poor citizens in towns. They worked in pleasant surroundings, and could marry and have children. Many also ran small farms of their own.

The government itself owned many slaves, who maintained buildings, bridges and aqueducts. Others worked as civil servants, helping the administration of the empire. Some became very powerful and important.

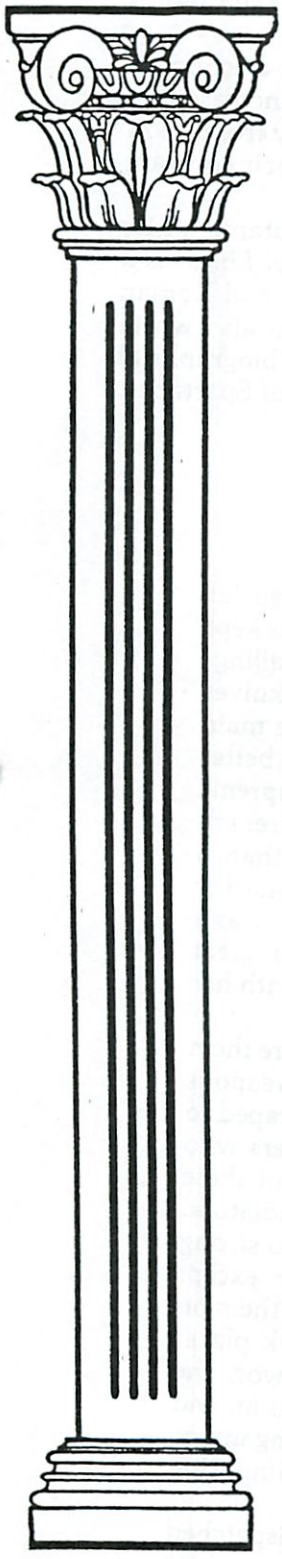
Slaves who worked in mines suffered particularly bad conditions. They were harshly treated and forced to work constantly in mines that were often unsafe. Many died as a result of injuries or beating.

There were several rebellions by discontented slaves. The most famous was led by Spartacus, who formed an army of slaves in 73BC. It had up to 90,000 members until it was defeated by the Roman army two years later.

At the freedom ceremony the slave wore a special cap and was given a *toga praetexta*

Some slaves were paid wages. If they saved enough, they could pay their masters to set them free. Others did not have to pay, as some owners freed their favourite slaves as a reward. By imperial times freed men were a large, rich sector of the population. Many became businessmen, and were a vital part of the economy. Others became important administrators or civil servants.

Spartacus
(73 B.C.)



INTRODUCTION

The barbaric custom of pitting one man against another in a fight to the death was a favorite pastime of ancient Romans. It is believed that gladiatorial combat originated with the Etruscan custom of killing slaves or captives as sacrifices during the funerals of wealthy men. In 264 B.C., Marcus and Decimus Brutus presented the first "show" (*munus*) in Rome at the funeral of their father, but it was not until 30 B.C. that a permanent stone amphitheater was built to house these brutal contests.

Gladiators

The word *gladiator* means "swordsman." The participants were mostly captured slaves or condemned prisoners. During the time of the Empire when these shows reached their height in popularity and depravity, however, even senators and women were known to fight in the arena.

The gladiators often belonged to a trainer who kept them incarcerated in a martial arts school and hired them out for exhibitions. Gladiators were grouped and named according to the weapon with which they were most proficient. A wide variety of weapons was used. For example, Thracians carried a round shield and a curved dagger; Samnites used a large rectangular shield and an axe; an Essedarius fought from a chariot; the Laquearii used only a noose; the Dimachaerus carried two swords. Sometimes teams of two combatants fought each other with the same weapon, and sometimes pairs with different weapons met in combat.

The shows were often sponsored by politicians who hoped to gain popular support by entertaining the masses with a free exhibit. Advertising handbills announced the contest in advance; and the night before the game, the gladiators were fed their last meal, which the public could watch. The morning of the contest began with a parade of gladiators marching around the arena in festive dress. After saluting the sponsor or emperor with these immortal words, "Ave imperator morituri te salutamus,"[1] their weapons were carefully examined to insure integrity and sharpness. A mock battle with wooden swords followed to ready the crowd, and then, with a trumpet signal, the real contest began.

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[1]"Hail leader, we about to die, salute you."

The enormity and barbarity of these games are shocking to contemplate. Death was the main objective. Until the third century A.D., contests were held *sine missione*, in which no one survived. The sparing of a gladiator's life often rested with the humanity of the fickle crowds. In A.D. 116, Emperor Trajan celebrated his conquest of Dacia (modern Romania) with a show that lasted four months and employed 5,000 pairs of gladiators. It was not until Christianity conquered the hearts and souls of the emperors that this heinous "sport" was finally abolished. The doors to the gladiator arenas were closed by Constantine in the East in A.D. 326 and, finally, by Honorius in the West in A.D. 404.

The following story tells of the valiant escape of a small band of gladiators from a school in southern Italy. Led by the Thracian slave, Spartacus, these men, with their numbers increased by the joining up of local farmers and shepherds, managed to evade the entire Roman army from 73-71 B.C. They gained two years of freedom for themselves and embarrassed Rome with their constant victories.

Although this tale is a part of Roman history, it is written by the Greek author Plutarch (A.D. 50-120), who lived and taught in Rome for several years. His principal work, *Parallel Lives*, is a series of biographies of famous men. Each biography most often compares a Greek and Roman statesman (e.g., Alexander the Great to Julius Caesar or Nicias to Crassus). Plutarch also wrote essays on ethical themes and nine other books on numerous subjects. Forty-six of his biographical accounts have survived, one of which ("Life of Crassus") contains the following story of Spartacus.

Spartacus

■ Lentulus Batiatus, a cruel man, owned a troop of gladiators that he trained (at Capua) for combat. Most of the gladiators were slaves from Gaul or Thrace. Batiatus kept them confined and chained in small quarters at all times, and conditions were appalling. Two hundred of them attempted an escape, though only 78 succeeded. They stole knives and other utensils from the kitchen to use as weapons, and once they reached the main road, the band ambushed a wagon loaded with arms for the gladiator school. Now, better supplied, they hid in the hills and elected three leaders, making Spartacus their supreme commander. He was from a nomadic Thracian tribe and possessed great physical strength as well as an intelligent mind. Spartacus seemed more like a cultured Greek than a Thracian. It was said that when he was first captured and taken to the market in Rome for sale, a snake coiled around his head while he slept. His wife, also a captured slave, was a prophetess who interpreted this omen to mean that one day Spartacus would gain great power but suffer a terrible death. She had escaped from Batiatus's establishment with her husband and was a member of his band of renegades.

After the gladiators fled, a small party of soldiers from Capua tried to recapture them but were easily beaten. Spartacus and his troops then were able to replace their weapons with authentic army equipment pilfered from the defeated troops. Again, they escaped to the safety of the hills. Next, came the Roman praetor Clodius with 3,000 soldiers who surrounded the base of Mt. Vesuvius. There was only one entrance to the top of these steep cliffs, which Clodius heavily guarded thinking this would trap the gladiators. However, wild vines grew everywhere, which the slaves cut down and wove into strong ladders. They lowered the ladders down at night, and all escaped to the bottom except one man who remained to throw weapons down to his comrades before he joined them on the flat plain below. The Romans were unaware that any of these events took place. Spartacus surrounded the Roman camp, launched a surprise attack, and won the encounter easily. Due to his successes, many shepherds and farmers joined his group, and he used some as scouts or infantry soldiers and auxiliary forces. Rapidly increasing in size and strength, his original small group of less than 100 soon blossomed into an imposing army of many thousands.

Most anxious to put down this insurrection, the Romans immediately dispatched more troops under the leadership of the praetor Publius Varinus. His deputy commander initially attacked the fugitives with 2,000 troops, but he was defeated. Then another commander, Cossinius, was sent with a large force, but Spartacus spied on his movements and almost succeeded in capturing him while he was in his bath. Cossinius escaped, and Spartacus followed him to the main camp where a battle ensued, and the Roman was killed. Then Spartacus defeated Varinus, captured his lictors, and even the very horse the praetor was riding.

Despite these continued successes, Spartacus realized it was impossible to defeat all of Rome. He began to lead his army toward the Alps, hoping to cross the mountains and allow his men and their families to return to their original homes in Gaul and Thrace. However, his men could not see the wisdom in his plan. Overconfident, they preferred to remain in Italy ravishing and pillaging the countryside.

The Roman senators were very disturbed by all these events, embarrassed by Spartacus's continued victories against their seasoned troops, and concerned about the destruction of the people and property of Italy. Both consuls, Gellius and Lentulus, set out to put an end to this predicament. Gellius immediately attacked a small group of German slaves who had joined the rebellion and succeeded in routing them. Lentulus's luck, however, was not as good. Although his force far outnumbered Spartacus's troops, the gladiators managed to capture all the Roman equipment. They then marched toward the Alps in hopes of escape and were confronted by Cassius, the governor of Cisalpine Gaul. Despite his 10,000-man army, Cassius was defeated and barely escaped with his life.

This last debacle so enraged the Roman senate that it divested the consuls Lentulus and Gellius of all military rank and appointed Marcus Crassus as supreme commander. In the meantime, Spartacus was heading for Picenum, and Crassus stationed his troops on the border of this district to wait and engage in battle. He ordered Mummius to take two legions and scout out Spartacus's movements while staying clear of the marauders. Mummius, however, thinking that he had a good chance to defeat Spartacus, attacked and was soundly defeated. Many of his soldiers were killed and some escaped only by discarding their weapons and running away.

Crassus, greatly angered at Mummius's rash and costly mistake, personally confronted each and every soldier and made them swear that they would never again retreat and abandon their weapons. Crassus then selected 500 men from those he considered the most cowardly and divided them into 50 squads of 10 men each. He chose one man at random from each squad and ordered him executed. *Decimation* (executing one of every 10 men) was a way of punishing soldiers, but it had not been in use for many years until Crassus punished his troops' cowardice in this manner. The entire army was required to witness the savage executions.

Once assured of his troops' loyalty, Crassus marched against the enemy. Spartacus slipped away and hastened to the sea where he paid pirates from Cilicia to sail his band to Sicily. He hoped to seize that island and start a slave revolt there. The untrustworthy Cilicians stole the money and sailed away. Unable to escape, Spartacus took his troops to the peninsula of Rhegium. Crassus followed and after studying the terrain, decided to build a huge ditch across the isthmus. It was 40 miles long and 15 feet wide, with a strong wall on top. Surprisingly, it took his troops only a short time to complete the fortification. At first, Spartacus thought this was sheer folly but soon realized that he was walled in, unable to move out or get supplies to his troops. He waited for a snowy night and filled up part of the ditch with earth and timber and managed to lead one-third of his army across the ditch and over the wall.

Crassus, concerned that the gladiators might try to march against Rome itself, was relieved when he learned that there was now great discord in the ranks of the outlaw gladiators. Due to disagreements, many of Spartacus's men had abandoned their commander and were camped near Lake Lucania. Crassus attacked this contingent and was almost successful, but Spartacus appeared and rescued his men.

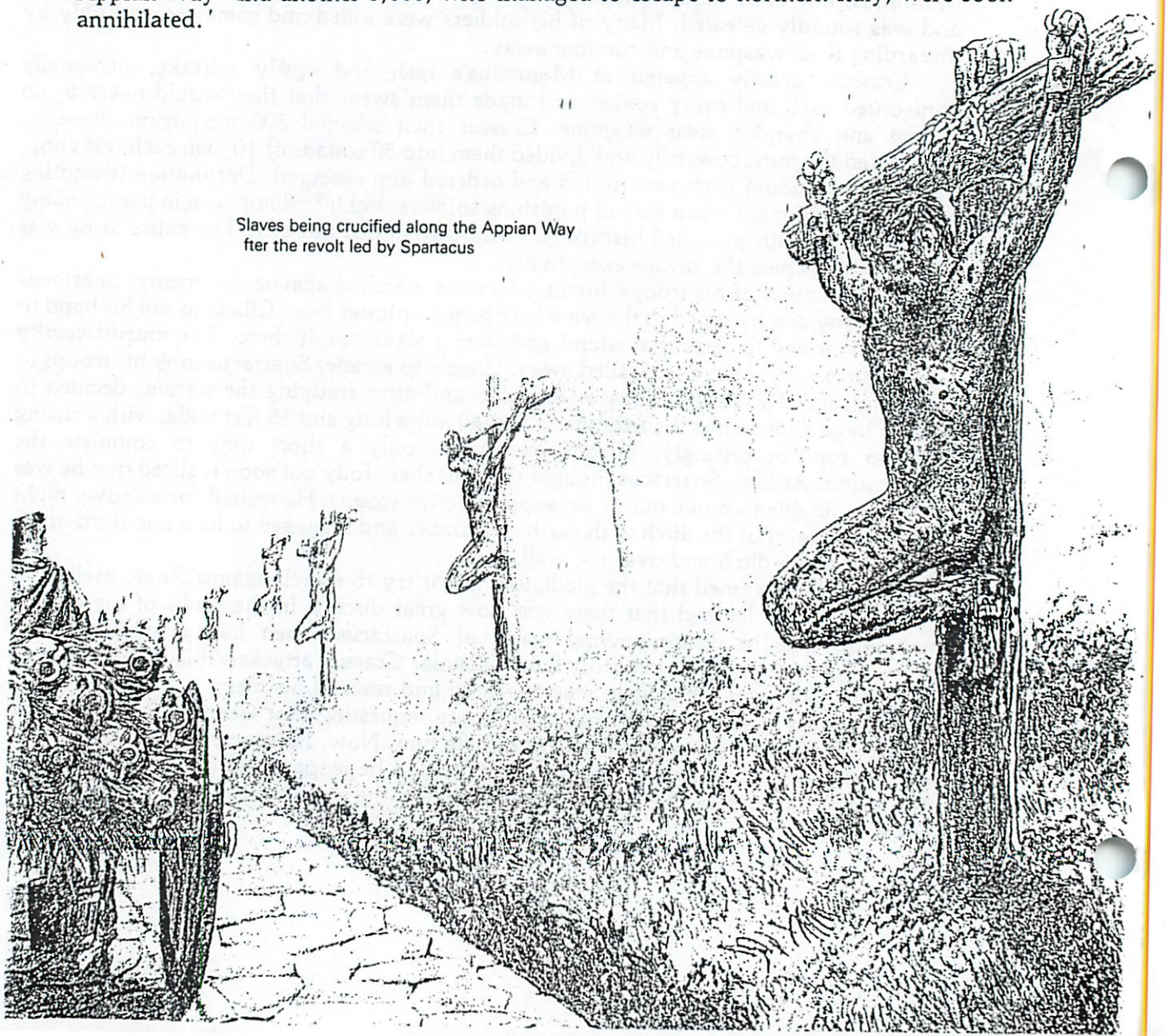
Previously, Crassus had written the senate requesting that Generals Lucullus from Thrace and Pompey from Spain be sent to help him. Now, however, he realized that his own credit for success against the gladiators would be jeopardized if he shared victory with others. Therefore, he hastened to complete the war before these two generals arrived.

First, he decided to attack a group of gladiators, led by Canicus and Castrus, which had separated from the main group. Crassus ordered a 6,000-man force to surround the camp and take possession of a hill without being seen by the enemy. They camouflaged their helmets but were detected by two women who alerted the men. Fighting began, and the Roman troops surely would have been lost, but Crassus brought reinforcements to their rescue. Both sides fought bravely in this fierce battle, but 12,300 renegades died.

Then Crassus turned his energy to the pursuit of Spartacus who was camped in the mountains of Petelia. Two contingents of Roman soldiers were defeated in the first engagement with Spartacus's forces. Ironically, this success became the seed of Spartacus's destruction. His fellow slaves were so confident of victory that they refused to obey their commander's order to retreat. They forced their officers to lead them back to Lucania where Crassus and his main body of soldiers waited. While the Romans were digging defensive ditches, the slaves attacked, initiating a confrontation. Spartacus stood by his men and took command, ordering all his men into battle formation.

It is said that when his horse was brought to him, Spartacus killed the animal with his sword, saying that if he won, he would commandeer a good Roman horse, and if he lost, he would not need one. He then rushed straight toward Crassus himself, and the two centurions who protected the general fell to his attack. Finally, when his troops were routed and forced to flee, Spartacus stayed to face the enemy and died fighting.

The gladiators' rebellion was over. It took numerous lives on both sides, including Spartacus, who died in battle; 6,000 of his followers, who suffered crucifixion on the Appian Way and another 5,000, who managed to escape to northern Italy, were soon annihilated.



Slaves being crucified along the Appian Way
fter the revolt led by Spartacus

Michael Plasmeier
11/5/2005
Class: Latin 2 Block: 1

Slaves (Extra Credit)

What I Learned

Slavery was an important intuition for the Romans and all other ancient societies. Slaver were needed to do the agriculture work and take care of the master's house and used by the government to keep up public places and jobs like building structures. They did the jobs real Romans did not want or could not be paid for. Without slaves, the society would grind to a halt.

A slave could become one in many ways. They could be "inhabitants of towns or countries captures in war, rebellious provincials, people seized by pirates or kidnappers, people enslaved for debt, people convicted of capital crimes, children exposed by their families, children sold by families who were no longer able to feed them, and the offspring of slaves."

Sometimes, slaves tried to escape or revolt. This was difficult because there was no where to run to. Rome controlled almost the entire known world. Also, the Roman army was very powerful and hard to stage a revolt against.

One man did try to start a revolt. His name was Spartacus. He was an escaped gladiator who cleverly stole the weapons of his enemies. He also managed to fend off the Romans several times.

Personal Response

In each and every society, there has always been the need and will most likely always be the need for people to do the dirty, uneducated jobs to support the rest of the society. For the Romans and other ancient societies, slavery was the answer to fill the jobs of working on a farm or cleaning house and public places. Next, in the middle ages, came feudalism, where people had to work in the fields, and had little freedom to move around or get better jobs. Today, most of American society is middle class, and free to move anywhere, but there still is a need for people to do the dirty work. Agricultural farming, cleaning, and landscaping jobs require not much skill, but require hard, physical labor and do not have good working conditions or pay. Today, these jobs are still done by the poor class, either inner city workers or immigrants commonly from Mexico. As a society advances, people no longer want to do these poor jobs for little money, so instead they prey on those less fortunate and import workers from other countries, just as Romans captured slaves from far away. The only difference today is these people have a choice, though they may have little choice in what they need to do to support their families.

I found it interesting that people could buy their freedom when the Romans invaded their towns. They were able to pay a flat rate similar to what they could be sold for in Rome. This was cleaver, the soldiers would still get the money but without the hassle of transporting them to Rome or having an auction.

Good point

Good +5

Slaves (Extra Credit)

Good Point

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Good +5

Nero

Nero Claudius Caesar
Augustus Germanicus
54–68

Suetonius describes Nero as 'having his hair arranged in tiers of curls', a feature very evident in this marble head from the British Museum. The hairstyle was a direct borrowing from Hellenistic royal portraits. The individuality of the face, too, marked a break in tradition; Nero is the first emperor we can easily recognize from his portraits.

For Nero, in fact, spent the rest of his life so disgracefully, that it is disgusting and shameful to record the existence of anyone of this kind, let alone that he was ruler of the world.

Aurelius Victor *Book of the Caesars* 5

He was about the average height, his body marked with spots and malodorous, his hair light blond. . . . His health was good, for though indulging in every kind of riotous excess, he was ill but three times in all during the fourteen years of his reign.

Suetonius *Life of Nero* LI

Nero is one Roman emperor of whom everyone has heard. Books and films portray him as a monster, a self-indulgent monarch who burned Rome to provide space for his country mansion, who tortured and killed his opponents, and who led a pampered life of great extravagance. The truth behind this image is more complex. The real Nero was indeed a cruel man. He murdered two wives, a step-brother and a mother, and condemned others to exile or suicide. But he was also a patron of the arts, and the first five years of his reign were looked back to as a golden age of moderate and responsible government.

He was born on 15 December AD 37 at the small Italian seaside town of Antium. His father was Lucius Domitius Ahenobarbus, from one of the leading families of the old republic. It was his mother, however, who provided his main claim to fame; for Agrippina was the daughter of Germanicus and sister of Caligula.

Nero's father died when he was only three years old and his mother was exiled by Caligula to the tiny Pontian islands off the Italian coast. The family fortunes revived in 41 with the accession of Claudius, who recalled Agrippina to Rome. He eventually married her in 49, and adopted Nero the following year. Claudius named Nero heir-apparent in 51, and wedded him to his own daughter Octavia in 53. Thus when Claudius died on 13 October 54, the 16-year-old Nero was accepted as emperor with little opposition.

The early years

The new reign began well. Nero offered an enormous donative to the praetorian guard and delivered a speech to the senate promising a return to the principles of Augustus. The senate would be given a greater role in the government and more freedom to express their views. These winning words were written by Seneca, a distinguished stoic philosopher who had been exiled to Corsica by Claudius but recalled to serve as Nero's tutor. Seneca was aided in his efforts to guide and restrain the young emperor by Afranius Burrus, commander of the praetorian guard.

Yet there was the problem of Britannicus. As Claudius's natural son he was a powerful rival; many people could not understand how Nero had gained supreme power and pushed Britannicus into the background. It comes as no great surprise, then, to learn that Britannicus was poisoned at dinner on 11 February 55, less than four months after his father's death. When Britannicus suddenly collapsed at table, Nero claimed he was suffering an epileptic seizure. He had the body carried outside and quietly buried the next day.

Nero's Murder of His Mother

Nero's mother Agrippina exercised enormous influence over her son, and sought to rule the empire through him. At first he treated her with great deference, choosing 'best of mothers' as the watchword on the first day of his reign. There was even a rumour that Agrippina seduced Nero to strengthen her hold over him. Early in 55, however, her guards were dismissed and she was expelled from the imperial palace. Finally, four years later, Nero decided that she too had to be removed. Abandoning the idea of poison, since Agrippina was alert to the danger and took careful precautions, he hit upon the scheme of an 'accident' at sea.

During the festival of Minerva in March 59 Nero invited Agrippina to dine with him at Baiae. For the return journey he put her aboard an especially fine vessel, as if to do her honour. The ship had gone only a little way, however, when the mechanical death-trap came into play: a lead-weighted canopy collapsed on top of her, and she was only saved by the height of the couch sides. The ship was then intentionally capsized, but Agrippina was a strong swimmer. She managed to make it to the shore and reached one of her own villas, but soldiers were sent to finish her off. We are told that a soothsayer had once prophesied that Nero would live to be emperor and kill his mother. Agrippina retorted, 'Let him kill me, only let him rule!'

Cameo portrait of Agrippina the younger.

Passions and pastimes

The murder of his mother Agrippina (see box above) in 59 was the single most notorious act of Nero's reign, but it was not alone. Rumour had it that he used to roam the streets after dark, visiting taverns with his friends, mugging people in the street, attacking women, and thieving from shops and stalls. He was also accused of abusing married women and freeborn boys. The most famous sexual excesses, however, were his 'marriages' to his homosexual lovers Pythagoras and Sporus, the latter a boy whom he had castrated. It was said that Nero acted as husband to Sporus and wife to Pythagoras.

Little better in many people's eyes was Nero's passion for music, for singing his own compositions while accompanying himself on the lyre. He hired the greatest living master of the lyre, Terpnus, as his teacher, and gave private performances for his friends. His own public début he put off until 64, choosing not Rome but Naples as the venue. It was an inauspicious event, since the theatre was hit by earthquake and collapsed shortly after the recital. How good a performer Nero was is difficult to say. Suetonius describes his voice as weak and husky; Dio calls it slight and indistinct; but he may indeed have been a skilled and effective musician. In Rome the following year Nero performed in full tragic garb before the populace, singing a song of Niobe and other roles both male and female, going on late into the afternoon, while the praetorian guard stood by to carry his lyre. It was not the image of power the people had come to expect.

Octavia and Poppaea

In the year 58 Nero developed a passion for Poppaea Sabina, a lady of great beauty. She was married to Marcus Otho, one of his closest companions, who used frequently to boast of his wife's accomplishments. Soon Otho was appointed governor of Lusitania and Poppaea was sharing the emperor's bed. The problem was that he was still married to Octavia, Claudius's daughter, and the link with Octavia (though she was barren) was politically important. Only in 62 did Nero feel secure enough to divorce Octavia and marry Poppaea.

Octavia was first sent to Campania, then imprisoned on the island of Pandateria on a trumped-up charge of adultery. She was killed later in the year, and in a refinement of callousness her head was brought back to Rome for Poppaea to gloat over.

Poppaea herself did not survive long. She bore Nero an infant daughter Claudia on 21 January 63, but the child survived only four months. Then in the summer of 65, while pregnant a second time, Nero kicked her to death in a temper tantrum. He married Statilia Messalina the following year, but then took up with the boy Sporus because he resembled Poppaea in appearance.

The gathering cloud

A gradual change came over Nero's reign as the years progressed. The beginning was marked by prudence and moderation, under the guidance of Seneca and Burrus. On being asked to sign his first death warrant Nero remarked (with more art than sincerity?), 'How I wish I had never learned to write!' After the death of Burrus in 62, however, Seneca slipped into the background. The dominant figures henceforth were Poppaea and Ofonius Tigellinus, Burrus's successor as praetorian commander. Tigellinus came to be regarded as the evil genius behind many of Nero's later actions. Treason trials were resumed, and as money began to run short, taxes were raised, the coinage was debased, and wealthy men had their estates confiscated as a source of easy revenue.

The Great Fire which ravaged Rome in 64 further damaged Nero's standing. It broke out in the neighbourhood of the Circus Maximus on 19 July, and spread rapidly to leave only 4 of the city's 14 regions untouched. Much of the city centre, including part of the imperial residence on the Palatine, was completely destroyed.

Nero was at Antium when the fire began, but hurried back as soon as the scale of the disaster became clear. He organized relief measures, opened public buildings as temporary shelters and provided cheap grain. Once the flames were out he gave funds for restoration work and issued strict regulations to reduce the risk of any future recurrence. Despite all this, people became convinced that Nero had started the fire himself in order to clear land for his new Golden House. Nor was this helped by the story that at the height of the fire, 'viewing the conflagration from the tower of Maecenas and exulting, as he said, in "the beauty of the flames", he sang the whole of the "Sack of Ilium" [one of his own compositions] in his regular stage costume.' Few people were fooled when he blamed the fire on the Christians.

Conspiracies betrayed

The Great Fire placed an enormous financial burden on Nero at a time when revenues were already stretched. The resumption of treason trials led to exiles, executions and suicides which spread fear and resentment in court and senatorial circles. The conspiracy of Gaius Calpurnius Piso was a direct result. A sizeable group of senators and others planned to assassinate Nero during the Circensian Games of 12–19 April 65. The scheme was betrayed when a servant of Flavius Scaevinus, the man chosen to strike the blow, became suspicious of his master's preparations. In the witch-hunt that followed, 19 people died and 13 were exiled. A particularly worrying feature was the complicity of several officers of the praetorian guard, on whom the emperor's personal safety depended.

The following year a second conspiracy was unmasked while Nero was on his way to Greece. Again, leading senators were implicated, including the distinguished general Gnaeus Domitius Corbulo. It was the final straw in Nero's relationship with the senate; henceforth, he said, he hated them all.

The Grand Tour of Greece

The visit to Greece was the clearest expression of Nero's love and admiration for Greek culture, and was the only foreign excursion of the entire reign. One of his aims was to compete in the major Greek festivals at Olympia, Nemea, Isthmia, and Delphi. The Olympic and Nemean Games were even brought forward from their usual year for Nero's convenience. He naturally carried off the prizes, though he also bribed the judges and the best perfomers to be doubly sure. The audience were forbidden to leave their seats while he was performing, and since this could last several hours it gave rise to difficulties. The future emperor Vespasian fell asleep during one of Nero's performances and was dismissed from his entourage. Women were said to have given birth in the theatre, and some feigned death in order to be carried outside.

Nero regarded his Greek tour as a great success, although the spectacle of the emperor performing on stage in fancy dress did nothing for the imperial reputation. Victories on the stage were all very well, but they were no substitute for victories on the battlefield. The reign was not without its military successes: the suppression of Boudicca's rebellion in Britain in 61 and Corbulo's victories over the Parthians in Armenia. These, however, were won by his generals, and did little to dispel Nero's playboy image.

Despair and death

When Nero returned to Rome late in 67 relations with the senate were at an all time low. Support in the provinces was also weakening under the onslaught of increasingly repressive taxation. Then in March 68 came the revolt of Julius Vindex, governor of Gallia Lugdunensis. It was a curious uprising, since Vindex had no legionary forces at his command, nor did he claim the title of emperor for himself. But he did gain the adherence of Servius Sulpicius Galba, governor of Hispania Tarraconensis, who drew on the widespread dissatisfaction with Nero's rule.

The armies of the Rhine defeated Vindex at Besançon in May 68 but showed no enthusiasm for Nero. They tried instead to proclaim their own commander, Verginius Rufus, emperor. Rufus refused, but the bandwagon began clearly to run in Galba's favour. While Galba waited in Spain, his agents went to work in the capital, chipping away at Nero's remaining support. Finally, on 8 June, with Nero openly planning to flee, the praetorian commander Nymphidius Sabinus abandoned him as a lost cause and switched his allegiance to Galba.

Nero's hope was to take ship at Ostia and seek refuge in the eastern provinces. The guards refused to help him; however, and he had to return to the palace. He woke around midnight to find himself abandoned even by the palace attendants. Going out into the street, he came across Phaon, one of his freedmen, who led him in disguise to his villa a few miles north-west of the city. This was a curious escape route, and it looks very much as though Phaon betrayed Nero in order to save his own life. Nero was hiding in one of the back rooms of the villa when the soldiers came to arrest him. Self-pitying to the last, he exclaimed 'What an artist the world is losing!' before stabbing himself in the neck. His private secretary Epaphroditus finished off the job.

Thus died the infamous Nero, only 30 years old, on 9 June AD 68. His body was taken for burial to the tomb of the Domitii (his father's family) on the Pincian Hill. It escaped the indignities visited on later emperors who fell from power, and was honoured with a porphyry sarcophagus and marble altar set within a stone balustrade. Hated by the senate, Nero remained popular with the common people, and for years afterwards the tomb was regularly decorated with spring and summer flowers.

Why did Nero fail, after such a promising start? Largely because he alienated the senatorial élite. Nero's growing insecurity led him to liquidate rivals, whether real or imagined, and the lavish expenditures of his later years encouraged him to confiscate property. These measures weighed heavily only on the rich, however, and it was the traditional aristocracy, too, who disapproved most strongly of his public displays and love of things Greek. In the crisis of June 68, Nero failed to realize that he still commanded wide popular support. Had he stood firm in 68, all might have been well. An emperor who ran before he was pushed had only himself to blame.

THE FIRST PERSECUTION

Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. . . . Vast numbers were convicted, not so much on the count of arson as for hatred of the human race. And derision accompanied their end: they were covered with wild beasts' skins and torn to death by dogs; or they were fastened on crosses, and when daylight failed were burned to serve as lamps by night.

Tacitus *Annals* XV.44

When Nero was accused of having ordered the Great Fire of Rome he blamed the Christians instead. The result was a flood of summary trials, some victims ending their days as human torches to illuminate Nero's circus games. St Paul had been executed at Rome earlier in 64, and this may have brought the Christians to mind when a scapegoat was being sought. Tradition holds that Peter the apostle was one of those crucified in this first great persecution, though whether he really died at Rome is open to doubt.

St Peter arrested, from the sarcophagus of Junius Bassus at Rome. Fourth century AD.

Michael Plasmeier
11/8/2005
Class: Latin 2 Block: 1

Nero

What I Learned

Nero is the emperor which almost everybody has heard about. However, most people know him for his bad deed, not his good deeds. For the first few years of his rule, Nero was pretty good. However, I think a few screws fell out of his head, and he changed for the worse. but the poor still liked him.

Nero Claudius Caesar Augustus Germanicus was born on December 15, 37 C.E, I learned. He was married to Claudius's wife, Octavia and was also adopted by Claudius. Nero became emperor at age 16.

Nero started, as all emperors did, by handing out a hefty bonus to the Praetorian Guard. Next he expanded to power to the Senate. Later on, he grew to despise the Senate, because they keep trying to kill him. Nero also murdered his mother because she was growing too powerful.

Around this time, Nero was getting a bit weird, I learned. He started sharing his bed with other men and was crazy about the lyre. He hired a master to teach him how to play and then put on performances that people had to come to. Also, during his performances at the games (which had been moved a year earlier for him), Nero did permit anyone to leave till he won (which he always did.)

Nero married Poppaea after dumping and exiling his former wife, Octavia. However, he later kicked his wife to death in an argument.

Ofonius Tigellinus became a fearsome Praetorian Guard commander. He started the treason courts and confiscated rich Roman's property. This combined with Nero's fear of being killed, angered the upper class of Rome.

Next came the great fire and the Golden House. These are the two most known parts of Nero's rule. Much of the city was destroyed in the great fire of 64 C.E. Many believe that Nero was the one who ordered the great fire to make room for his Golden House. He later blamed the Christians and used them as human torches as punishment.

Personal Response

Nero was one of the few rulers in the world who angered most of a class of people. This is similar to King Louis XVI during the French Revolution. All the poor people hated King Louis XVI and disposed of him, leaving mostly anarchy in their path. The same happened to Nero, leaving the Year of 4 Emperors behind. However, with Nero, most of the poor people supported him, but the nobility hated him. This is exactly otherwise from the French Revolution and King Louis XVI.

a strong emperor afterwards

7 Good point

Why is Nero portrayed as the greatest crazy emperor? ~~Tiberius~~ Caligula tried to elect a horse to counsel and built a bridge of ships four miles across the sea. Why are most emperors crazy? What does absolute power do to them in their later years? Why do they become very extravagant? Power corrupts, I guess. If you had the chance to have everything, you would probably get it. You would believe that you were a god and the country was your income source. This idea remained up until the Enlightenment, about 1500 years later.

Good 10/10

I, Claudius

Plot Summary

Episode 1 *A Touch of Murder*

Players in this episode are:

Caesar Augustus	First Emperor of Rome. Julius Caesar's grandnephew and adopted son.
Marcus Agrippa	Augustus' longtime friend, chief lieutenant and supporter.
Marcellus	Octavia's son and Julia's husband. Current favorite of Augustus. City Magistrate
Livia	Augustus' second wife.
Octavia	Augustus' sister and at one time the wife of Mark Antony.
Julia	Augustus' daughter by his previous marriage.
Tiberius	Livia's son by her previous marriage.

In this opening episode, which takes place in Rome in 24 BC, it is seven years since the battle of Actium and three years since the Roman Senate acclaimed Octavian (Augustus' real name) as Emperor. Rome is finally at peace after nearly three decades of disastrous civil wars, first between Julius Caesar and Pompey and then between Octavian and Mark Antony and Cleopatra.

Marcellus is in high favor, not only with Augustus, but also with the Roman populace. At the dinner party celebrating the anniversary of the battle there is an obvious rivalry between Marcellus and Agrippa. Soon after, Agrippa reacts by requesting an assignment in the east. The Emperor reluctantly agrees.

When Augustus is on an inspection trip to Greece and Octavia and Julia are out of town on a holiday, Livia sees her chance to strike. When Marcellus falls ill with stomach flu, she takes over as nurse and cook. Mysteriously, he only gets worse.

Octavia and Julia are finally informed and rush back to Rome, but it's too late - Marcellus dies of 'food poisoning'. "There is a lot of that going around", says Livia.

Augustus is informed by letter. The people of Rome erupt in demonstrations and near riots. There is no other recourse but to recall Agrippa to Rome to help Augustus govern. But, there's a price that Agrippa asks - to have Julia as his wife. Livia is furious. She had plans for Julia and Tiberius, but now Agrippa is in the way.

I, Claudius

Plot Summary

Episode 2 *Family Affairs*

Players in this episode are:

Tiberius	Livia's older son. Previously married to Vispania and now married to Julia.
Drusus	Livia's younger son. Now a General in the Army on the Rhine. Married to Antonia.
Julia	Augustus' daughter, previously married to Marcellus and then to Marcus Agrippa.
Antonia	Octavia and Mark Antony's daughter. Married to Drusus. Mother of Claudius.
Caesar Augustus	First Emperor of Rome. Julia's father and Tiberius' stepfather.
Gaius	Julia's oldest son by Marcus Agrippa.
Lucius	Julia's second son by Marcus Agrippa.
Livia	Augustus' wife and mother of Tiberius and Drusus
Vispania	Tiberius' first wife.
Claudius	Seen as a baby for the first time in the series.

This episode takes place between 13 and 10 BC. It's been a decade since Julia was married to Marcus Agrippa, during which she was apparently happy and frequently pregnant (she had five children with him in their nine years together). Agrippa, however, became expendable and died mysteriously (poison?). Thus, the way is finally cleared for Tiberius to step in. Livia forces him (reluctantly) to divorce his wife, Vispania, and marry Julia.

The opening scenes take place at the Roman baths where Drusus and Tiberius are working out and then cleaning up. Tiberius is clearly unhappy as Augustus' assistant -- errand boy might be more appropriate according to him – and as Julia's husband. He has 'black thoughts' and resents his mothers' schemes. Drusus is about to go off to the Rhine frontier. He predicts a return to the Republic after Augustus retires.

The wives are together in a separate part of the baths getting a rub down. Julia establishes herself as self indulgent and sexually liberal while Antonia is clearly traditional and conservative. Julia implies that Tiberius has deviant sexual tastes, which she could probably stand if only he would pay more attention to her.

Tiberius has been mooning all around town over Vispania and has even visited her at her house secretly. When Augustus finds out about this he is both publicly embarrassed and privately irate, but Livia gets Tiberius off the hook by claiming that she knew of the visit. A letter arrives from Drusus, which expresses frank, almost treasonable Republican sentiments. Unfortunately, Livia reads it. He also tells of a minor wound and Livia immediately dispatches her personal doctor to treat him. In spite of the doctor's 'best efforts', gangrene sets in and Drusus dies.

Augustus now openly favors his grandsons, Gaius and Lucius, over Tiberius. After a dinner at which everyone seems to have had too much wine, Julia and Tiberius have a fight over Vispania. At the end of this, Tiberius calls her a 'fat, drunken cow' and slaps her. Augustus is livid and banishes Tiberius.

I, Claudius

Plot Summary

Episode 3 *Waiting in the Wings*

Players in this episode are:

Tiberius	Livia's only surviving son. Now in exile on the island of Rhodes.
Julia	Augustus' daughter, now married to, but separated from Tiberius.
Antonia	Octavia and Mark Antony's daughter. Widow of Drusus. Mother of Claudius.
Plautius	'Best friend' of Lucius and lover to Julia.
Lucius	Julia's second son by Marcus Agrippa. Adopted son and heir to Augustus.
Livia	Augustus' wife and mother of Tiberius and Drusus.
Caesar Augustus	First Emperor of Rome. Julia's father and Tiberius' step-father.
Agrippina	Daughter of Julia by Marcus Agrippa. Seen in this episode as a young girl.
Germanicus	Son of Antonia and Drusus. Seen in this episode as a young boy.
Postumus	Julia's youngest son by Marcus Agrippa. Seen in this episode as a young boy.
Herod Agrippa	Future ruler of Judea (39 - 44 AD). Seen in this episode as a young boy.
Claudius	Youngest son of Antonia and Drusus. Seen in this episode as a young boy.

This episode takes place between 2 BC and 4 AD. Tiberius is living on Rhodes in the eastern Mediterranean while Julia is alone and 'active' in Rome. Freed from the supervision of a husband, Julia has abandoned herself to sensual pleasures. Tiberius remains unforgiven by Augustus, who apparently is the only man in Rome unaware of Julia's indulgences. (Her behavior was particularly scandalous since Augustus had implemented laws requiring a husband [or father] to reveal and punish an adulterous wife.)

A letter arrives for Tiberius from his mother. "The answer, I'm afraid, is no.", to his return to Rome. Gaius has died inexplicably of wounds received in the East, but his brother Lucius has been promoted to command the Roman army in Spain. Julia remains the scandal of Rome.

Lucius and his friend, Plautius, call on Julia to bid farewell. Julia gives Plautius a little 'gift' in the privacy of her room. Back on the patio, the children are playing. Suddenly, an eagle drops a wolf-cub, which is caught by Claudius. A priest interprets the sign. Rome too will one day be wounded and Claudius will protect it.

Later, in the Palace, Plautius is confronted by Livia and recruited as her spy on Julia. Augustus, meanwhile, is lecturing a group on nobles on Roman morality. We are introduced at this point to young Herod Agrippa and also get a closer look at poor limping, stammering, and twitching Claudius.

Julia continues her wanton ways, seemingly with half the male population of the city – but now under the watchful eyes of Plautius. The list (a long one) is finally given to Livia and from her to Lucius, whom she convinces to inform Augustus. Augustus confronts the assembled men who confess to the affairs. Augustus is devastated. He disavows Julia and banishes her for life to a barren island in the Mediterranean (Pandateria).

Augustus still resists recalling Tiberius, but when Lucius is killed in a 'boating accident' while enroute to Spain there is no one else to turn to. At last, Tiberius returns to Rome to become Caesar's assistant and heir – along with Julia's youngest son, Postumus……..

I, Claudius

Plot Summary

Episode 4 *What shall we do about Claudius?*

Players in this episode are:

Caesar Augustus	First Emperor of Rome. Now elderly. Tiberius' step-father.
Livia	Augustus' wife and mother of Tiberius.
Tiberius	Livia's only surviving son. Now Augustus' assistant and joint heir..
Germanicus	Son of Antonia and husband of Agrippina. Seen in this episode as a young man.
Postumus	Grandson and joint heir to Augustus. Daring and adventuresome. Fools around.
Livilla	Daughter of Antonia and wife of Castor. She's manipulative and likes Postumus.
Antonia	Widow of Drusus. Mother of Germanicus, Livilla and Claudius.
Claudius	Youngest son of Antonia and Drusus. Seen in this episode as a young man.
Herod Agrippa	Future ruler of Judea (39 - 44 AD). Seen in this episode as a young man.
Castor	Tiberius' son by Vispania and husband of Livilla.
Agrippina	Daughter of Julia and wife of Germanicus. Seen briefly in this episode.
Urgulanilla	Claudius' first wife. Seen briefly at the end of the episode. 6'3" and 200+ pounds.

This episode takes place between 4 AD and 10 AD. It opens with a tipsy Claudius remembering a family dinner. Everyone except Castor is there. They are stuffed and drowsy and half-listening to the famous Roman author and poet, Horace. Augustus lavishly praises Horace and criticizes Ovid (not present). Ovid is "too smutty", he says. (Ovid is chiefly remembered for the sensuality of his writing. He was later banished to Tomi on the Black Sea by Augustus, perhaps in retaliation for his role in Augustus' granddaughter's adulteries.)

Claudius is obviously an embarrassment to everyone and he stammers and twitches as he and the other guests depart. There's a brief discussion of what to do with him at the upcoming games when a courier arrives from Germany. Disaster has stuck the Roman Army on the Rhine! The Germans drew Quintilius Varus and the 17th, 18th and 19th Legions into an ambush. The Army has been slaughtered, nearly to the last man. Only Cassius Chaerea and a little band of 120 men managed to cut their way back to the Rhine bridges. (80 made it.) The Roman provinces in Gaul lay open to plunder by the Germans. Tiberius is dispatched with the few available units. More troops will follow as they are raised, equipped and trained.

Meanwhile, we get to see more of Claudius. He meets the famous Roman historians Pollio and Livy in the library. He displeases Livy by overcorrecting him in his search for a manuscript. Then, in his conversation with Pollio, he's told that his father was poisoned. Pollio gives him good advice. "If you want to survive, exaggerate your stammer and twitch.", he's told. "No one will think you're worth killing." He inadvertently follows this advice at the games in honor of his father. After bumbling his way around the Imperial Box, he faints at the brutality of the gladiators.

At Livia's suggestion, Germanicus is sent to the Rhine with reinforcements for Tiberius. (To get him out of town?) Livia's spies have established the clandestine meetings between Postumus and Livilla. Livia confronts Livilla with this and draws her into a plot against Postumus.

Livilla secretly invites Postumus to her room and when he gets there, fakes an attempted rape. In spite of Postumus' explanation, Augustus believes Livilla and banishes him to "a small rock". Before he can be shipped off, however, he slips the guard and tells Claudius all before he's recaptured.

At the end of this episode, Claudius finally gets married. They all meet the bride at the ceremony. She is Urgulanilla – well over six feet tall. Everyone bursts out in laughter except the stoic bride and groom.

I, Claudius

Plot Summary

Episode 5 *Poison is Queen*

Players in this episode are:

Germanicus	Son of Antonia and older brother of Claudius. Now an accomplished General.
Caesar Augustus	First Emperor of Rome. Now in his last year. Tiberius' stepfather.
Claudius	Youngest son of Antonia and Drusus. Almost everyone thinks he's an idiot.
Livia	Augustus' wife and mother of Tiberius.
Livilla	Daughter of Antonia and wife of Castor. She's manipulative.
Tiberius	Livia's only surviving son. Now Augustus' assistant and heir..
Postumus	Youngest of Julia's sons. He's now in banishment on a tiny island near Corsica.
Chief Vestal	#1 Vestal Virgin. They are highly respected. Entrusted with important documents.
Flavius Maximus	Trusted friend and advisor to Augustus.
Sejanus	Officer in the Praetorian Guard. Very ambitious.

This episode takes place in 14 AD. It opens with Claudius rummaging through a barrel of old documents and finding Augustus' last will. He remembers Augustus' final year…..

The Germans have at last been suppressed and Germanicus has returned to Rome to a triumph and the accolades of the Senate. Later, he and his brother, Claudius, are alone on the patio. Claudius finally has the chance to pass on the truth about the false charge of attempted rape that was brought by their sister Livilla against Postumus. Further, he reveals his suspicions about Livia's spies and plots to further the career of Tiberius. Germanicus must tell Augustus, who would never have believed Claudius.

Apparently, Augustus believes the story. He inexplicably plans a trip to Corsica, which will take him right past 'the rock' where Postumus has been confined these past four years. He's coy about the trip, which raises Livia's suspicions. This is especially so since he hates sea voyages, but appears to anticipate this one joyfully. Livilla denies having said a word, but who else could know the truth? Surely not 'poor twitching, stupid Claudius.'

Augustus makes the trip with his trusted friend, Quintus Flavius Maximus, and sure enough they stop secretly to see Postumus. Postumus is understandably angry and Augustus is appropriately repentant and the two reconcile. Postumus will be recalled and his inheritance as heir will be reinstated, but first Augustus must lay the groundwork with the Senate. Livia suspects something is up and cons the Chief Vestal into allowing her to see the secretly revised will.

Augustus' health begins to fail. He's struck by severe stomach pain and is convinced by a series of 'signs' that his end is near. Nevertheless, he nurses himself back to health and has a chance to thank Claudius for his part in rectifying the situation. He's been wrong about Claudius all these years.

While playing dice with a group of friends, Augustus has a sudden attack of severe stomach pain. He refuses to eat anything but the figs he has picked from the tree himself. The doctor briefs Livia and she fondles a fig in a mysterious, bemused way. Augustus finally slips into death as Livia, in the background, explains her rationale. Tiberius arrives at the last and she goes to brief the deputation from the Senate. "Don't touch the figs.", she tells him.

Livia's agents, including the infamous Sejanus, are dispatched to do in Postumus and witnesses to Augustus' late change of heart. Tiberius is at last acclaimed by the Senate as the new Caesar.

I, Claudius

Plot Summary

Episode 6 *Some Justice*

Players in this episode are:

Agrippina	Daughter of Julia and widow of Germanicus. Leader of the anti-Tiberius faction.
Caligula	Agrippina and Germanicus' youngest son. Seen in this episode as a youthful brat.
Castor	Tiberius son and husband of Livilla. He is a political opponent of his father.
Claudius	Youngest son of Antonia and Drusus. Almost everyone still thinks he's an idiot.
Tiberius	Livia's only surviving son. Now the Emperor of Rome.
Sejanus	Commander of the Praetorian Guard and Tiberius' principal assistant Ambitious.
Livia	Augustus' widow and mother of Tiberius.
Piso	Roman governor of Syria. Tiberius' agent. Wimp.
Plancina	Piso's wife.

This episode takes place in 19 AD – Tiberius has been Emperor for five years. It opens with Claudius in the privy, remembering the death of his brother. Germanicus and his family were stationed in the East (in Antioch, Syria). He fell inexplicably ill and grew worse. There were many unexplainable signs of doom and impending death that appeared throughout his house. In spite of Agrippina's efforts to protect him, he finally died – the victim of poison. But, who did it? The answer, according to Agrippina's accusations, is Tiberius and Livia through their political appointee, Piso and his wife Plancina.

The Roman populace apparently agrees with Agrippina. They are demonstrating outside the Palace as Tiberius gets the news from Sejanus that charges will be brought in the Senate by his son, Castor. The couple is to be charged with murder and treason. A key witness against them is the notorious poisoner, Martina, who is secretly brought to Rome by Agrippina's faction. Piso is confident of acquittal – he has letters from Tiberius that support his actions. They're sealed, of course, and the Imperial Seal can't be broken without the Emperor's consent. (Heavens! Executive Privilege in ancient Rome! Shades of Watergate!) Plancina isn't so sure. Tiberius seems so cold and unsupportive.

Meanwhile, we get several views of the young Caligula. What a brat! He's a whiner who always gets his own way, even if he would much rather sleep with his sister than his cousin. His Grandmother, Antonia, is outraged when she finds the siblings together in the buff. Claudius lectures the young boy about the special place sisters have in the scheme of things, but somehow we don't think this has sunk in.

Back at the trial, Tiberius refuses to have the letters read to the Senate and later sends his Commander of the Praetorian Guard, Sejanus, to retrieve them from Piso. No problem though, Piso has another unsealed letter from Livia. Still, things are not going well for the defense and Plancina separates her case from her husband's. Privately, she counsels an honorable suicide to protect the family name and fortune. (Traitors had their estates seized by the government, but suicides did not.)

Livia attempts to intercede with Tiberius on Plancina's behalf, but Tiberius won't have it. "No deal!", he tells her. So, Livia encourages Plancina to handle her husband herself. She does. A joint suicide is the only way out. They sit together and he draws his dagger. But, he's a wimp and can't do it. Plancina will show him what Romans are made of! As she prepares to do herself in, she suddenly turns and 'accidentally' buries it to the hilt in him instead.

The case is closed. The incriminating letter is returned to Livia (to be burned) and Plancina goes free. As a precursor of things to come, Caligula sets fire to the family villa in the closing scene.

Echo and Narcissus

For Latin 3

from Ovid's Metamorphoses

Narcissus and His Reflection, mosaic from Antioch

344 **ēnītor, ēnītī** (3), **ēnīxus sum,** to give birth.
uterus, -ī (*m*), womb.
345 **nymphē**: Greek spelling of nominative gives ending in **-ē** rather than the Latin lst declension **-a**. Narcissus' mother was named Liriope. Narcissus, lovable at birth, will perish at 16, so lovable that he will have loved himself fatally.
346 **esset**: with **vīsūrus** (347), "whether he would see."
348 **fātidicus, -a, -um**, speaking fate, prophetic.
vātēs: i.e, Teresias, the blind prophet, who plays a major role in many Theban myths. He infallibly predicts the future. Here, Narcissus is doomed by self-knowledge that would seem to most people a very desirable asset. Watch how Ovid works out this prediction.
349 **augur, auguris** (*m*), a prophet who interprets bird signs.
350 **furor, furōris** (*m*), madness. Narcissus' self-knowledge will be a fatal kind of "insanity."
351 **quīnī, -ae, -a**, five each. Ovid plays games with us: add 1 year to 3 x 5 and you get 16 years old.
Cēphīsius: i.e., Narcissus, son of the river-god Cephisus.
352 **puer**: Narcissus at 16 is still a boy and not quite a young man.
354 **superbia, -ae** (*f*), pride.
355 **nūllī . . . iuvenēs, nūllae . . . puellae**: note the parallel arrangement of words.

356 **agitō** (1), to drive.
rētium, -ī (*n*), net. A regular pastime of men in Greek myth is hunting.
357 **vōcālis, -is, -e**, possessing a voice, speaking. This nymph is Echo, who, though not yet reduced to voice alone, is defined even now by her voice. See lines 359 and 399.
***reticēre**: "to give no reply to" (+ dative).
358 **resonābilis, -is, -e**, responding, echoing. Ovid coined this word here. Echo's current habits will soon become the limits of her physical abilities.
360 **garrulus, -a, -um**, talkative.
361 **verba novissima**: "the last words" (because most recent).
posset: explain the subjunctive.
362 **dēprendō, dēprendere** (3), **dēprēnsī, dēprēnsum** (*shortened or syncopated form of* **dēprehendō**), to catch, seize. Jealous Juno is always catching or trying to catch the women whom her lusty, unfaithful husband Jupiter chases.
364 **prūdēns**: Echo deliberately delayed Juno by her chatter in order to help her sister-nymphs escape.
365 **fugerent**: subjunctive with **dum** indicating purpose, "until they should flee."

OVID, *METAMORPHOSES* III.344–510

I. *The Young Hunter and His Admirers*

A nymph gives birth to Narcissus. His lovable appearance is countered by two problems: a paradoxical prophecy of short life and his haughty treatment of others, which renders him unlovable because unloving.

Ēnīxa est uterō pulcherrima plēnō
īnfantem nymphē, iam tunc quī posset amārī,
Narcissumque vocat; dē quō cōnsultus, an esset
tempora mātūrae vīsūrus longa senectae,
fātidicus vātēs, "Sī sē nōn nōverit," inquit.
Vāna diū vīsa est vōx auguris, exitus illam
rēsque probat lētīque genus novitāsque furōris.
Namque ter ad quīnōs ūnum Cēphīsius annum
addiderat poteratque puer iuvenisque vidērī:
multī illum iuvenēs, multae cupiēre puellae;
sed (fuit in tenerā tam dūra superbia fōrmā)
nūllī illum iuvenēs, nūllae tetigēre puellae.

The nymph Echo admires Narcissus as he goes hunting. Echo has been punished by Juno and has lost the power of independent speech. She can only try to use the final words of others to express her feelings.

Adspicit hunc trepidōs agitantem in rētia cervōs
vōcālis nymphē, quae nec reticēre loquentī
nec prius ipsa loquī didicit, resonābilis Ēchō.
Corpus adhūc Ēchō, nōn vōx erat; et tamen ūsum
garrula nōn alium, quam nunc habet, ōris habēbat,
reddere dē multīs ut verba novissima posset.
Fēcerat hoc Iūnō, quia, cum dēprendere posset
sub Iove saepe suō nymphās in monte iacentēs,
illa deam longō prūdēns sermōne tenēbat,
dum fugerent nymphae.

365 **Sāturnia, -ae** (*f*), Juno, daughter of Saturn.
366 **dēlūdō, dēlūdere** (3), **dēlūsī, dēlūsum**, to fool, deceive.
368 **firmō** (1), to confirm. **Rē . . . mināS firmat**: Juno punishes Echo by restricting her speech to repetition of a few final syllables spoken by another.
369 **ingeminō** (1), to double, repeat.

370 **dēvius, -a, -um**, remote, out-of-the-way.
rūs, rūris (*n*), the country. Narcissus is hunting.
371 **incalēscō, incalēscere** (3), **incaluī**, to grow warm, get excited, become impassioned. This is an emphatic compound of **calēscō**, which appears in line 372. The fire metaphor continues through line 374.
fūrtim, secretly.
372 **quōque magis**: "and by how much more," "and the more."
propior, propius, nearer.
flammā propiōre: ablative of cause.
373 **nōn aliter quam**: lit., "not otherwise than" = "just as," a common Ovidian way of starting a simile.
circumlinō, circumlinere (3), ————, **circumlitum**, to smear all over. The participle here takes the dative **taedīs** and modifies **sulphura** (374).
taeda, -ae (*f*), torch.
374 **admōtās**: with **flammās**.
375 **blandus, -a, -um**, flattering, charming.
dictum, -ī (*n*), word. **dictīs**, ablative of manner.
376 **repugnō** (1), to oppose, prevent. Ovid stresses Echo's frustration; her physical limitations block her from doing what she wants.
377 **sinit**: supply **ut** with **incipiat**.
quod sinit: "what [Nature] does allow." This parenthetical remark Ovid now proceeds to explain.
378 ***sonus, -ī** (*m*), sound.
remittat: subjunctive in a relative clause of characteristic.
379 **puer . . . sēductus**: Narcissus, last mentioned in line 370, now appears to be most conveniently alone and accessible to Echo.
sēdūcō, sēdūcere (3), **sēdūxī, sēductum**, to draw away, separate.
380 **adest**: here Ovid artfully starts his echo effects; in Narcissus' last word or words, Echo has an answer.
381 **aciēs, aciēī** (*f*), line of battle, sharp glance.
pars, partis (*f*), part, direction.
dīmittō, dīmittere (3), **dīmīsī, dīmissum**, to cast about.
382 **vocantem**: supply **eum**. Echo also says "**Venī**."
383 **respiciō, respicere** (3), **respexī, respectum**, to look back.
nūllō veniente: ablative absolute.
quid, why.
384 **quot**: Echo uses the same words.

II. *Futile Echo*

Juno had punished Echo by causing the first stage of the change that would finally turn the nymph into the bodiless echo that we know.

Postquam hoc Sāturnia sēnsit,
"Huius," ait, "linguae, quā sum dēlūsa, potestās
parva tibi dabitur vōcisque brevissimus ūsus."
Rēque minās firmat; tamen haec in fīne loquendī
ingeminat vōcēs audītaque verba reportat.

Passionately waiting for Narcissus to speak, Echo at last gets her chance. While the two are at a distance and Narcissus cannot see his admirer, a conversation develops. It is desperate for Echo and utterly puzzling for Narcissus.

Ergō ubi Narcissum per dēvia rūra vagantem
vīdit et incaluit, sequitur vēstīgia fūrtim,
quōque magis sequitur, flammā propiōre calēscit,
nōn aliter quam cum summīs circumlita taedīs
admōtās rapiunt vīvācia sulphura flammās.
Ō quotiēns voluit blandīs accēdere dictīs
et mollēs adhibēre precēs! Nātūra repugnat
nec sinit incipiat; sed, quod sinit, illa parāta est
exspectāre sonōs, ad quōs sua verba remittat.
Forte puer comitum sēductus ab agmine fīdō
dīxerat, "Ecquis adest?" et, "Adest," responderat Ēchō.
Hic stupet, utque aciem partēs dīmittit in omnēs,
vōce, "Venī," magnā clāmat: vocat illa vocantem.
Respicit et rūrsus nūllō veniente, "Quid," inquit
"mē fugis?" et totidem, quot dīxit, verba recēpit.

385 **perstō, perstāre** (1), **perstitī, perstātum**, to persist.
alternus, -a, -um, alternate, reciprocal.
dēcipiō, dēcipere (3), **dēcēpī, dēceptum**, to deceive.
386 **coeō, coīre** (*irreg.*), **coīvī, coitum**, to meet, come together. Echo eagerly interprets Narcissus' words in an erotic sense.
libenter, gladly, willingly.
387 **respōnsūra**: future active participle.
388 **verbīs**: what case and why?
ēgredior, ēgredī (3), **ēgressus sum**, to go out, leave. With **silvā**, supply **ē**, "from."
389 **iniciō, inicere** (3), **iniēcī, iniectum**, to throw on, fling upon.
391 **ante . . . quam:** = **antequam**, before.
ēmorior, ēmorī (3), **ēmortuus sum**, to die.
cōpia nostrī: "access to me" (lit., "access to us," but **nostrī** here stands for the singular **meī**).
392 **Sit**: how does Echo change the meaning of the subjunctive?
393 **pudibundus, -a, -um**, ashamed.
394 **prōtegō, prōtegere** (3), **prōtēxī, prōtēctum**, to protect, cover.
ex illō: supply **tempore**.
395 ***dolor, dolōris** (*m*), grief, pain.
repulsa, -ae (*f*), rejection. What kind of genitive?
396 **tenuō** (1), to make thin, weaken. **tenuant . . . cūrae**: frustrated love completes the metamorphosis of the nymph into the Echo that we know, nothing but an answering sound.
vigil, vigilis, wakeful.
***miserābilis, -is, -e**, wretched.
397 **addūcō, addūcere** (3), **addūxī, adductum**, to draw up, wrinkle.
cutis, cutis (*f*), skin.
maciēs, -ēī (*f*), leanness, wasting away.
398 **abeō, abīre** (*irreg.*), **abiī, abitum**, to go away, vanish.
tantum, only.
supersum, superesse (*irreg.*), **superfuī**, to survive.
399 **ferunt**: "they say."
figūra, figūrae (*f*), figure, shape, form.
401 **omnibus**: dative of agent.

402 **aliās**: Ovid turns from Echo back to Narcissus, who, as time passes, disappoints other nymphs.
undīs . . . montibus: ablative of origin.
403 **lūserat**: "tricked" (a verb which inclines us against Narcissus). Notice the pluperfect here and the way Ovid arranges events to focus on the present in lines 415–426.
coetus, -ūs (*m*), group, company.
virīlis, -is, -e, male, masculine.
404 **tollēns**: the gesture of lifting the hands indicates a prayer.
405 **potior, potīrī** (4), **potītus sum**, to possess. This is a curse answering Narcissus' denial of **cōpia** in line 391.
406 **adsentiō, adsentīre** (4), **adsēnsī, adsēnsum**, to agree to. This verb was normally deponent in Ovid's day.
Rhamnūsia, the goddess of divine punishment, Themis or Nemesis, who had a famous temple in Rhamnus near Athens.

III. *Cruel Rejection Provokes a Curse*

Invited to come forward for what promises to be a warm meeting, Echo eagerly does so, only to be rudely spurned by the self-centered Narcissus. In her misery at this rejection, Echo completes her metamorphosis into the bodiless voice that we know.

Perstat et alternae dēceptus imāgine vōcis,
"Hūc coeāmus," ait, nūllīque libentius umquam
respōnsūra sonō, "Coeāmus," rettulit Ēchō,
et verbīs favet ipsa suīs ēgressaque silvā
ībat, ut iniceret spērātō bracchia collō.
Ille fugit fugiēnsque, "Manūs conplexibus aufer!
Ante," ait, "ēmoriar, quam sit tibi cōpia nostrī."
Rettulit illa nihil nisi, "Sit tibi cōpia nostrī."
Sprēta latet silvīs pudibundaque frondibus ōra
prōtegit et sōlīs ex illō vīvit in antrīs;
sed tamen haeret amor crēscitque dolōre repulsae:
et tenuant vigilēs corpus miserābile cūrae,
addūcitque cutem maciēs, et in āera sūcus
corporis omnis abit; vōx tantum atque ossa supersunt:
vōx manet; ossa ferunt lapidis traxisse figūram.
Inde latet silvīs nūllōque in monte vidētur,
omnibus audītur: sonus est, qui vīvit in illā.

When Narcissus spurns others in the same unfeeling manner, the goddess of merited punishment, Nemesis, is invoked to subject him to a similar frustrating experience: to love hopelessly.

Sīc hanc, sīc aliās undīs aut montibus ortās
lūserat hic nymphās, sīc coetūs ante virīlēs;
inde manūs aliquis dēspectus ad aethera tollēns,
"Sīc amet ipse licet, sīc nōn potiātur amātō!"
dīxerat: adsēnsit precibus Rhamnūsia iūstīs.

407 **inlīmis, -is, -e**, free of mud.
argenteus, -a, -um, silvery.
408 **monte**: again, supply the preposition.
capella, -ae (*f*), she-goat.
409 **volucris** and **fera** (410): both are used as substantives.
410 **turbārat**: = **turbāverat** (which cannot fit the hexameter).
411 **ūmor, ūmōris** (*m*), liquid, water.
412 **passūra**: future active participle with **silva**.
tepēscō, tepēscere (3), **tepēscuī**, to grow warm. In other words, trees shaded the spring.
413 **vēnandī**: gerund. Why the genitive case?
lassus, -a, -um, tired.
414 **prōcumbō, prōcumbere** (3), **prōcubuī, prōcubitum**, to fall forward.
faciem . . . fontem: as the *alliterated* nouns indicate, Narcissus is attracted by the scenery and the water.
415 **dum . . . cupit**: Latin uses the present tense where English requires a continuous past tense.
sēdō (1), to calm, quench.
sitis altera: the second type of thirst is love (for himself).
416 **conripiō, conripere** (3), **conripuī, conreptum**, to seize. As Narcissus leans forward to drink, he notices his own reflection (not, of course, realizing whose it is).
417 **quod . . . est**: relative clause serving as subject of the indirect statement.

418 **adstupeō, adstupēre** (3), **adstupuī** (+ *dat.*), to be amazed (at).
inmōtus, -a, -um, motionless.
419 **Pariō . . . marmore**: Parian marble from the island of Paros was highly prized for its whiteness. We are to think of Narcissus as being almost effeminately white (hence 422, 423), not well tanned (like most hunters).
fōrmō (1), to form, fashion.
signum: in his immobility, Narcissus resembles a statue.
420 **geminum . . . sīdus** and **lūmina**: Ovid here uses astronomical metaphors to refer to the eyes. The metaphors are ironic because Narcissus, on the ground (**humī**), stares only at his reflection, not at the heavens.
421 **dignōs**: with ablative of the gods' names.
crīnis, crīnis (*m*), hair. Both Bacchus, god of wine, and Apollo, god of music and prophecy, were imagined as young males with long hair, like Narcissus.
422 **inpūbēs, inpūbis**, youthful (hence here beardless).
gena, genae (*f*), cheek.
eburneus, -a, -um, ivory, white as ivory.
decus . . . ōris (423): "handsome face."
423 ***candor, candōris** (*m*), whiteness. Ovid and the Romans liked the interplay of red and white.
424 **mīrābilis, -is, -e**, marvelous, amazing. Ovid clarifies the paradox of Narcissus' torment: love demands another person to be loved, but Narcissus cannot get outside himself.
425 **inprūdēns, inprūdentis**, without foresight.
cupit . . . probātur: the verbs of desire and approval are typical of Roman love vocabulary.
426 **petit, petitur . . . accendit et ardet**: note the pairing of verbs, active with passive, transitive with intransitive, to capture the strange way that Narcissus acts on himself.
pariter, equally, simultaneously.

IV. *The Fateful Pool*

In a crystal-clear spring, to which the hot and thirsty boy comes, he leans over to drink, but instead of drinking he becomes totally infatuated with his own irresistible reflection.

Fōns erat inlīmis, nitidīs argenteus undīs,
quem neque pastōrēs neque pastae monte capellae
contigerant aliudve pecus, quem nūlla volucris
nec fera turbārat nec lāpsus ab arbore rāmus;
grāmen erat circā, quod proximus ūmor alēbat,
silvaque sōle locum passūra tepēscere nūllō.
Hic puer et studiō vēnandī lassus et aestū
prōcubuit faciemque locī fontemque secūtus,
dumque sitim sēdāre cupit, sitis altera crēvit,
dumque bibit, vīsae conreptus imāgine fōrmae
spem sine corpore amat, corpus putat esse, quod unda est.

In love, Narcissus acts like any other typical lover. But because he unwittingly desires a reflection of himself, he has no chance of success, for all his efforts.

Adstupet ipse sibī vultūque inmōtus eōdem
haeret ut ē Pariō fōrmātum marmore signum.
Spectat humī positus geminum, sua lūmina, sīdus
et dignōs Bacchō, dignōs et Apolline crīnēs
inpūbēsque genās et eburnea colla decusque
ōris et in niveō mixtum candōre rubōrem
cūnctaque mīrātur, quibus est mīrābilis ipse.
Sē cupit inprūdēns et, quī probat, ipse probātur,
dumque petit, petitur pariterque accendit et ardet.

427 **inritus, -a, -um**, futile, empty.
428 **in mediīs . . . aquīs** (429): artfully interlocked word order suggests the confusion of boy and reflection. A revised order that might help an English translation would be: **quotiēns bracchia captantia collum vīsum in mediīs aquīs.**
429 **illīs**: i.e., **aquīs.**
430 **quid videat . . . quod videt**: explain the different syntax of these two clauses.
431 ***error, errōris** (*m*), mistake, error. Narcissus is now deceived by a reflection as earlier (385) by an echo.
432 **crēdulus, -a, -um**, credulous, gullible.
fugācia: note the theme of flight throughout this story (384, 456, 477), the fugitive being a beloved, rather than a hunted animal.
captō (1), to chase, try to catch.
433 **avertere**: "turn away" (imperative). Ovid has compressed his structure to put the three verbs together.
434 **repercutiō, repercutere** (3), **repercussī, repercussum**, to strike back, reflect. Narcissus is emphatically told that he merely sees the "shadow of a reflection."
435 **vēnitque manetque**: the double **-que** is an imitation of a device of Homeric Greek epic. Translate only the second **-que.**
436 **discēdet . . . possīs**: what is the effect here of the mixed condition?

437 **illum**: Narcissus, who pays no attention to the apostrophe of the poet.
***Cereris**: Ceres, divine giver of grain to mankind, here stands for food in general. The use of a god's name to refer to his or her area of activity is known as *antonomasia*.
438 **fūsus**: "sprawled," "collapsed." The grass around the spring was mentioned in line 411.
439 **inexplētus, -a, -um**, unsatisfied.
mendāx, mendācis, lying, deceptive. Ovid regularly suggests in this poem that physical form is deceptive. Even more unreliable are reflections of forms.
lūmine: cf. **sua lūmina** (420).
440 **perit**: Ovid emphasizes the paradox of Narcissus' foolish love: he dies "through" or because of his own eyes.
441 **tendēns sua bracchia**: as Narcissus gets ready to make a long speech, Ovid assigns him a dramatic gesture somewhat like that in line 404, but different in significance: the boy appeals for sympathy from nonhuman nature (ironic for one who has proved so indifferent to other human beings).
442 **Ecquis**: "Is there anyone who?"
***crūdēlius**, more cruelly. "Cruel love" is an old theme.
443 **latebra**: Narcissus alludes to the fact that the woods have always been a favorite place for making love.
444 **saecula**: nominative subject.
445 **quī . . . tābuerit**: the antecedent of **quī** is **ecquem** (444).
tābēscō, tābēscere (3), **tābuī**, to waste away. **tābuerit**: perfect subjunctive in relative clause of characteristic.
446 **quod**: object of the first and subject of the second of the two verbs.

V. *Mirror Effects*

When the poet has described the irrational acts and feelings of this self-love, he intervenes and addresses his character Narcissus, trying, of course in vain, to bring him to his senses.

Inrita fallācī quotiēns dedit ōscula fontī!
In mediīs quotiēns vīsum captantia collum
bracchia mersit aquīs nec sē dēprendit in illīs!
Quid videat, nescit, sed, quod videt, ūritur illō
atque oculōs īdem, quī dēcipit, incitat error.
Crēdule, quid frūstrā simulacra fugācia captās?
Quod petis, est nusquam; quod amās, avertere, perdēs.
Ista repercussae, quam cernis, imāginis umbra est:
nīl habet ista suī: tēcum vēnitque manetque,
tēcum discēdet, sī tū discēdere possīs.

Deaf to advice, indifferent to food and sleep, Narcissus continues to stare fondly at his reflection. He then launches into a pathetic speech and appeals to the sympathy of the surrounding woods.

Nōn illum Cereris, nōn illum cūra quiētis
abstrahere inde potest, sed opācā fūsus in herbā
spectat inexplētō mendācem lūmine fōrmam
perque oculōs perit ipse suōs paulumque levātus,
ad circumstantēs tendēns sua bracchia silvās,
"Ecquis, iō silvae, crūdēlius," inquit, "amāvit?
Scītis enim et multīs latebra opportūna fuistis.
Ecquem, cum vestrae tot agantur saecula vītae,
quī sīc tābuerit, longō meministis in aevō?
Et placet et videō, sed, quod videōque placetque,
nōn tamen inveniō: tantus tenet error amantem!

448 **Quōque**: = **Et quō**, introducing a relative clause of purpose.
sēparō (1), to separate, divide. Lovers' separation is a common pathetic theme in Latin poetry.
449 **clausīs . . . portīs**: ablative of means.
450 **Cupit ipse**: Narcissus sees his own desires reflected but believes that the image projects an independent passion that responds to his.
451 ***porrigō, porrigere** (3), **porrēxī, porrēctum**, to extend, offer. **porrēximus**: editorial "we" (cf. **nostrī**, 391).
lympha, lymphae (*f*), water.
452 **resupīnus, -a, -um**, bent back, lying back.
453 **posse . . . tangī**: **hunc** is implied as the subject of the indirect statement.
obstō, obstāre (1), **obstitī, obstātum** (+ *dat.*), to stand in the way of, hinder.
455 **-ve**, or.
456 **fugiās**: why subjunctive?

457 **nescio quam**: "some" (lit., "I do not know what"). The two words function as an adjective.
prōmittō, prōmittere (3), prōmīsī, prōmissum, to promise.
amīcō: here, an adjective rather than noun.
458 **porrēxī**: Narcissus starts to list some of his movements that are mirrored in the water.
460 **mē lacrimante**, ablative absolute.
lacrimō (1), to cry, weep.
461 **quantum**: "as."
462 **verba refers**: since he is speaking as he looks at his reflection, Narcissus thinks it speaks.
463 **Iste ego sum**: here, the opening prophecy (348) is fulfilled.
464 **ūror**: cf. **ūritur** (430).
meī: genitive of **ego**; why does Ovid use this word instead of the possessive adjective?
465 **Quid faciam? . . . Quid . . . rogābō?**: the questions imply helpless desperation.
466 **inops, inopis**, needy, destitute. Ovid deliberately places **inopem** near the word **cōpia**, its opposite in sense. Remember, Narcissus denied that same **cōpia** to Echo (391).

Myth Project Evaluation

Name and Myth: Michael
Echo + Narcissus

Storytelling

Visual

Great!

Summary

50/50 A+

Activity

Dec 12

Latin II Myth Project

Most of these myths are Greek in origin. The Romans preserved them.

Alone or with a partner, choose a Greek myth below.

1. **Tell the story** to the class without notes of any kind. Try to make it interesting.

2. **Illustrate** the myth: a mosaic (100 piece minimum)
   a video or skit of the myth (should demonstrate effort)
   a poster with six images of ancient or Renaissance art inspired by the myth

3. **After** your presentation, pass out a **handout** with a **summary** of the myth

4. Prepare an **activity** to help the class remember your myth.

Don't need to write it yourself

Myths:

Creation story: Uranus, Cronos, etc.
Atlas
Prometheus and Pandora
Zeus and Semele
Zeus and his lovers: Io, Europa, Leda, Ganymede, etc.
Aphrodite and her lovers: Ares and Adonis
Demeter and Persephone
Artemis and Actaeon
Athena and Arachne
Niobe
Cupid and Psyche
Atalanta
Echo and Narcissus
Midas
Daedalus and Icarus
Baucis and Philemon
Pygmalion and Galatea
Orpheus and Eurydice
Hera and Hephaestus
Phaethon
Dionysus and Pentheus
Oedipus
Tereus, Procne, and Philomela
Aeneas
Underworld stories: Tantalus, Sisyphus

?

Daffodil + Girl - P

love w/ himself

Michael Plasmeier

Echo and Narcissus

When Zeus came to the mountains, the wood nymphs rushed to embrace the jovial god. They played with him in icy waterfalls and laughed with him in lush green glades.

Zeus' wife, Hera, was very jealous, and often she searched the mountainside, trying to catch her husband with the nymphs. But whenever Hera came close to finding Zeus, a charming nymph named Echo stepped across her path. Echo chatted with Hera in a lively fashion and did whatever she could to stall the goddess until Zeus and the other nymphs had escaped.

Narcissus in love with his own reflection

Eventually Hera discovered that Echo had been tricking her, and she flew into a rage. "Your tongue has made a fool of me!" she shouted at Echo. "Henceforth, your voice will be more brief, my dear! You will always have the last word - but never the first. From that day on, poor Echo could only repeat the last words of what others said.

At the same time, a golden-haired youth was hunting deer in the woods. The boy's name was Narcissus, and he was the most beautiful young man in the forest. All who looked upon Narcissus fell in love with him immediately. But he would have nothing to do with anyone, for he was very conceited.

One person loved him above all of the others. Ameinias could not resist Narcissus, so Narcissus gave him a sword and told him to prove his love. Ameinias plunged the sword into his heart, but not before pleading with the gods to punish Narcissus. The gods decreed that Narcissus could only love what was unattainable.

One day, Echo caught sight of Narcissus, and her heart burned like the flame of a torch. She secretly followed him through the woods, loving him more with each step. She got closer and closer until finally Narcissus heard the leaves rustling. He whirled around and cried out, "Who's here?"

From behind a tree, Echo repeated his last word, "Here!"

Narcissus looked about in wonder, "Who are you? Come to me!" he said.

Narcissus searched the woods, but could not find the nymph. "Stop hiding! Why do you shun me!" he shouted.

"Why do you shun me?" Echo cried. Then she stepped from behind the tree and rushed to embrace Narcissus.

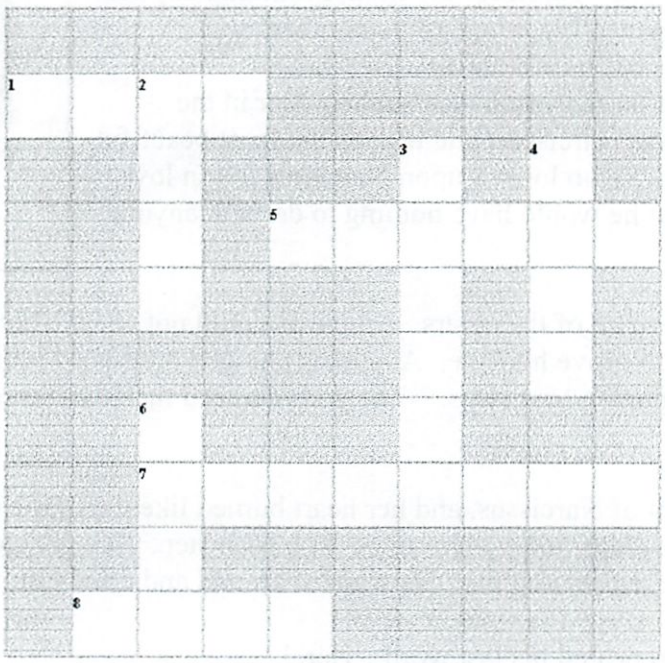
But the youth panicked when the nymph flung her arms around his neck. He pushed her away and shouted, "Leave me alone! I'd rather die than you should have me!"

"Have me!" was all poor Echo could say as she watched Narcissus run from her through the woods. "Have me! Have me! Have me!" Humiliated and filled with sorrow, Echo found a cave to live in and is still replying to all who call to her. Echo! Echo! Echo! Echo!

Meanwhile Narcissus hunted in the woods, tending only to himself, until one day he discovered a hidden silvery-smooth pool of water. No one ever disturbed its waters; only the sun dances upon the still pond.

Tired from hunting and eager to quench his thirst, Narcissus lay on his stomach and leaned over the water. But when he looked at the glassy surface, he saw someone staring back at him. Narcissus was instantly spellbound. Gazing up at him from the pool were eyes like twin stars, framed by hair as golden as Apollo's and cheeks as smooth as ivory. But when he leaned down and tried to kiss the perfect lips, he kissed only spring water. When he reached out and tried to embrace this vision of beauty, the water rippled and the face disappeared.

"Stay I entreat you!" he cried. "Let me at least gaze upon you, if I may not have you!" Day after day, Narcissus stared at the water, in love with his own reflection. He began to waste away from grief. Slowly he began to turn into a flower.



Down

2. Who did Echo tell a long story to?
3. What color (according to the handout) was Narcissus's hair?
4. What animal was Narcissus hunting?
6. Where did Echo live after she was rejected by Narcissus?

Across

1. Who still replies to all who call out to her?
5. What did Narcissus turn into?
7. Who did Narcissus tell to kill himself?
8. Who left Mt. Olympics?

Myth Summary content based mostly off:
http://lrs.ed.uiuc.edu/students/mmarassa/mythology/echo.html
Other content from: http://en.wikipedia.org/wiki/Narcissus_(mythology)
http://en.wikipedia.org/wiki/Echo_(mythology)
http://thanasis.com/echo.htm
Michael Plasmeier

Narcissus (mythology)

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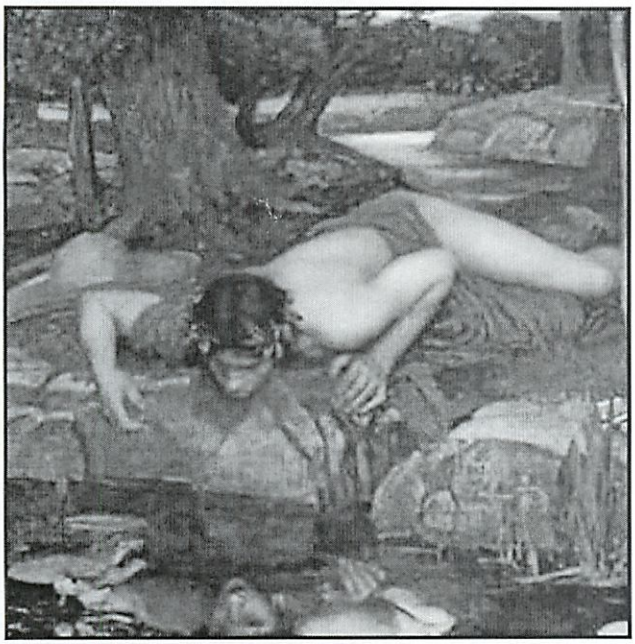
For other uses of the name Narcissus, see Narcissus (disambiguation)



Narcissus in John William Waterhouse's famous painting *Echo and Narcissus*

In Greek mythology, **Narcissus** or **Narkissos** (Greek **Ν?ρκισσος**), was a hero of the territory of Thespiae in Boeotia who was renowned for his beauty and his pride. Several versions of his myth have survived.

Ovid, from his *Metamorphoses* , (3.341–510) is probably the best known. According to Ovid, Narcissus was the son of the Boeotian river Cephissus and the nymph Liriope (otherwise unknown). Narcissus, who had "just reached his sixteenth year" (fifteen, by modern standards), spurned the love of both youths and girls. A nymph, Echo, loved him, but she could never get his attention. He was riveted to the water's edge, entranced by the beautiful boy he thought he glimpsed within, and she eventually pined away longing for him... until nothing was left of Echo but her sad, pleading voice. Narcissus thought the image in the water was real and pined away with desire, eventually transforming into the flower that bears his name.

Pausanias (9.31.7) locates the spring of Narcissus at Donacon 'Reed-bed' in the territory of the Thespians. Pausianias finds it incredible that someone could not distinguish a reflection from a real person, and cites a less known variant in which Narcissus had a twin sister. Both dressed the same and wore the same kind of clothes and hunted together. Narcissus fell in love with her. When she died, Narcissus pined after her and pretended that the reflection he saw in the water was his sister.

Another version claims that **Ameinias**, a young man, loved Narcissus but was scorned. To tell Ameinias off, Narcissus gave him a sword as a present. Ameinias used the sword to kill himself on Narcissus' doorstep and prayed to Nemesis that Narcissus would one day know the pain of unrequited love. This curse was fulfilled when Narcissus became entranced by his reflection in the pool and tried to seduce the beautiful boy, not realizing it was himself he was looking at.[1]

As Pausanias also notes, yet another tale is that the narcissus flower was created to entice Demeter's daughter Core away from her companions to enable Hades to abduct her.

Narcissism is named after Narcissus, and both derive from the Greek word *narke* "numb" from which we also get the word *narcotic* . Thus for the Greeks Narcissus stood for callousness and insensitivity, as he was emotionally numb to the entreaties of those who fell in love with his beauty.

The parable of Narcissus has been a rich vein for artists to mine for at least two thousand years, beginning with the Roman poet Ovid (book III of *Metamorphoses*), followed in more recent centuries by other poets (Keats), and painters (Caravaggio, Poussin, Turner, Dalí, and Waterhouse). In Stendhal's novel *Le Rouge et le Noir* (1830), there is a classic narcissist in the character of Mathilde. Says Prince Korasoff to Julien Sorel, the protagonist, with respect to his beloved:

> She looks at herself instead of looking at you, and so doesn't know you. During the two or three little outbursts of passion she has allowed herself in your favor, she has, by a great effort of imagination, seen in you the hero of her dreams, and not yourself as you really are. (Page 401, 1953 Penguin Edition, trans. Margaret R.B. Shaw)

The Narcissus flower blooms early in the spring and is often found in damp soil near to a pond. It is a self-sufficient, fertile but stagnant environment. The flower is usually of six white vesica-shaped radiating petals with a central yellow funnel containing the stamen and the stigma. It has a firm and upright stalk.

Echo (mythology)

From Wikipedia, the free encyclopedia.

Jump to: navigation, search

In Greek mythology, **Echo** (Greek Ηχ?) was an Oread (nymph) that loved her own voice. Zeus loved being with beautiful nymphs and visited them on earth often. Eventually, Zeus's wife, Hera, became suspicious, and came to Earth in an attempt catch Zeus with the nymphs.

Echo wanted to save her nymph friends, so she talked to Hera incessantly (talking was her passion anyway) in order to distract her and allow time for Zeus and the nymphs to leave.

However, Hera eventually interrupted Echo and went into the field where Zeus and the nymphs had been. When she saw the field was empty, Hera realized what Echo had done and punished her so that she could say only the last words of other people's sentences.

In the time of Echo's suffering, there was a human named Narcissus. He was so handsome that every girl that saw him immediately fell in love with him. But Narcissus had no heart, and loved no one.

One day, Echo met Narcissus and, like every other girl, fell in love with him. Echo could not speak to him, but she had felt she needed to see him. So Echo followed him, just enough to see him, but not enough to be seen.

Narcissus became lost and called out, "Is anyone here?"

Echo said, "Here, here, here."

Narcissus told whoever was there to come out. Echo came out and, because she couldn't talk, used her hands to show Narcissus how much she loved him. Narcissus, annoyed that so many people liked him, rejected her love. Echo, heart-broken, prayed to Aphrodite for death. Her prayer was answered, but Aphrodite loved her voice, so she let her voice live on.

Alternatively, Echo was a nymph who was a great singer and dancer and scorned the love of any man. This angered Pan, a lecherous god, and he instructed his followers to kill her. Echo was torn to pieces and spread all over the Earth.

The goddess of the earth, Gaia, received the pieces of Echo, whose voice remains repeating the last words of others.

In some versions, Echo and Pan first had one child: Iambe.

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Category: Nymphs

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Mr. Marassa's Greek Mythology Course
The Face In The Pool
The Story of Echo and Narcissus

Narcissus in love with his own reflection

When Zeus came to the mountains, the wood nymphs rushed to embrace the jovial god. They played with him in icy waterfalls and laughed with him in lush green glades.

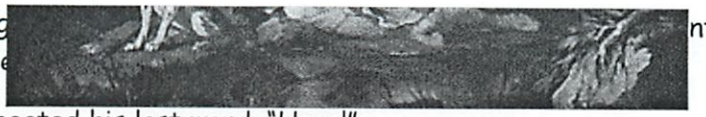
Zeus' wife, Hera, was very jealous, and often she searched the mountainside, trying to catch her husband with the nymphs. But whenever Hera came close to finding Zeus, a charming nymph named Echo stepped across her path. Echo chatted with Hera in a lively fashion and did whatever she could to stall the goddess until Zeus and the other nymphs had escaped.

Eventually Hera discovered that Echo had been tricking her, and she flew into a rage. "Your tongue has made a fool of me!" she shouted at Echo. "Henceforth, your voice will be more brief, my dear! You will always have the last word - but never the first.

From that day on, poor Echo could only repeat the last words of what others said.

One day Echo spied a golden-haired youth hunting deer in the woods. The boy's name was Narcissus, and he was the most beautiful young man in the forest. All who looked upon Narcissus fell in love with him immediately. But he would have nothing to do with anyone, for he was very conceited.

When Echo first laid eyes upon Narcissus, her heart burned like the flame of a torch. She secretly followed

him through the woods, loving  ntil finally Narcissus heard the leaves rustling. He whirle

From behind a tree, Echo repeated his last word, "Here!"

Narcissus looked about in wonder, "Who are you? Come to me!" he said.

Narcissus searched the woods, but could not find the nymph. "Stop hiding! Let us meet!" he shouted.

"Let us meet!" Echo cried. Then she stepped from behind the tree and rushed to embrace Narcissus.

But the youth panicked when the nymph flung her arms around his neck. He pushed her away and shouted, "Leave me alone! I'd rather die than let you love me!"

"Love me!" was all poor Echo could say as she watched Narcissus run from her through the woods. "Love me! Love me! Love me!"

Humiliated and filled with sorrow, Echo wandered the mountains until she found a lonely cave to live in.

Meanwhile Narcissus hunted in the woods, tending only to himself, until one day he discovered a hidden pool of water. The pool had a silvery-smooth surface. No shepherds ever disturbed its waters - no goats or cattle, no birds or fallen leaves. Only the sun danced upon the still pond.

Tired from hunting and eager to quench his thirst, Narcissus lay on his stomach and leaned over the water. But when he looked at the glassy surface, he saw someone staring back at him.

Narcissus was spellbound. Gazing up at him from the pool were eyes like twin stars, framed by hair as golden as Apollo's and cheeks as smooth as ivory. But when he leaned down and tried to kiss the perfect lips, he kissed only spring water. When he reached out and tried to embrace this vision of beauty, he found no one there.

"What love could be more cruel than this?" he cried. "When my lips kiss the beloved, they touch only water! When I reach for my beloved, I hold only water!"

Narcissus began to weep. When he wiped away his tears, the person in the water also wiped away tears. "Oh, no," sobbed Narcissus. "I see the truth now; It is myself I weep for! I yearn for my own reflection!"

As Narcissus cried harder, the tears broke the glassy surface of the pool and caused his reflection to disappear. "Come back! Where did you go?" the youth cried. "I love you so much! At least stay and let me look upon you!"

Day after day, Narcissus stared at the water, in love with his own reflection. He began to waste away from grief, until one sad morning, he felt himself dying. "Good-bye, my love!" he shouted to his reflection.

"Good-bye, my love!" Echo cried to Narcissus from her cave deep in the woods.

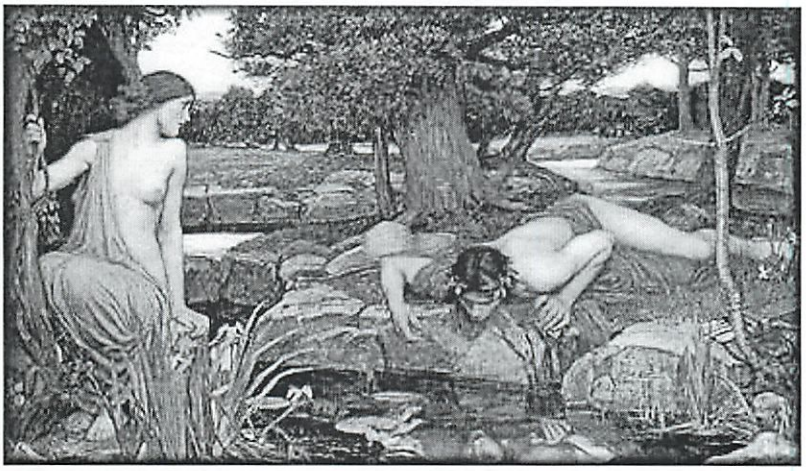
Then Narcissus took his last breath.

After he died, the water nymphs and wood nymphs searched for his body. But all they found was a magnificently beautiful flower beside the hidden pool where the youth had once yearned for his own reflection. The flower had white petals and a yellow center, and from that time on, it was called Narcissus.

And alas, poor Echo, desolate after Narcissus's death, did not eat or sleep. AS she lay forlornly in her cave, all her beauty faded away, and she became very thin until her voice was all that was left. Thereafter, the lonely voice of Echo was heard in the mountains, repeating the last words anyone said.

MYTH MAN'S HOMEWORK HELP CENTER

ECHO & NARCISSUS



ECHO & NARCISSUS

Zeus, the King of the Olympians, was known for his many love affairs. Sometimes the young and beautiful Nymph Echo would distract and amuse his wife Hera with long and entertaining stories, while Zeus took advantage of the moment to ravish the other mountain nymphs. When Hera discovered the trickery she punished the talkative Echo by taking away her voice, except in foolish repetition of another's shouted words. Thus, all Echo could do was repeat the voice of another.

Echo fell in love with a vain youth named Narcissus, who was the son of the blue Nymph Leiriope of Thespia. The River god Cephisus had once encircled Leirope with the windings of his streams, and thus trapping her, had seduced the nymph. Narcissus was their child.

Concerned about the baby's welfare, Leirope went to consult the oracle called Teiresias regarding her son's future. Teiresias told the nymph that Narcissus "would live to a ripe old age, as long as he never knew himself."

Narcissus was beautiful as a child and grew even more so as he matured. By the age of sixteen he had left a trail of broken hearts, from rejected lovers of both sexes. Narcissus wanted nothing to do with falling in love with anyone and rebuffed all attempts at romance.

One day when Narcissus was out hunting stags, Echo stealthily followed the handsome youth through the woods, longing to address him but unable to speak first. When Narcissus finally heard footsteps and shouted "Who's there?", Echo answered "Who's there?" And so it went, until finally Echo showed herself and rushed to embrace the lovely youth.

He pulled away from the nymph and vainly told her to get lost. Narcissus left Echo heartbroken and she spent the rest of her life in lonely glens, pining away for the love she never knew, until only her voice remained.

A man named Ameinius was one of Narcissus' most ardent admirers, and repeatedly vied for his attention. The conceited youth responded by sending his suitor a sword, telling him to prove his adoration. Ameinious proceeded to plunge the sword into his heart, committing suicide to demonstrate his love, but not before he beseeched the gods to punish the vain Narcissus.

The goddess of the hunt, Artemis, heard the plea and made Narcissus fall in love, but a kind a love that couldn't be fulfilled. Narcissus came upon a clear spring at Donacon in Thespia and, as he bent low to take a drink, for the first time caught sight of himself reflected in the pool. Try as he might to touch this exquisite person in the waters, however, he never could.

For hours he sat enraptured by the spring, at last recognizing himself but tortured by the realization that he could never possess the object of his infatuation. Narcissus was tormented, much as he had tormented all those who in the past had been unlucky enough to fall in love with him.

Finally unable to stand the agony Narcissus plunged a dagger in his heart and died, calling out a last goodbye to his reflected image. Where his blood soaked the earth sprung up the white narcissus flower with its red corollary.

(Short Greek version)

Echo was a very beautiful and musical nymph who could sing sweetly and expertly play many instruments. She lived deep in the woods and denied the love of any mortal or god. She therefore attracted the hatred and anger of many, including the god Pan whose love she turned down. Pan caused his followers the shepherds to kill Echo and tear her to pieces that were subsequently scattered far and wide. Gaea, Mother Earth, received the pieces in her bosom and thus Echo, scattered now all over the earth, retained her voice and talents answering or imitating every sound or voice.

ECHO & NARCISSUS BY THOMAS BULLFINCH

Echo was a beautiful nymph, fond of the woods and hills, where she devoted herself to woodland sports. She was a favourite of Diana, and attended her in the chase. But Echo had one failing; she was fond of talking, and whether in chat or argument, would have the last word. One day Juno was seeking her husband, who, she had reason to fear, was amusing himself among the nymphs. Echo by her talk contrived to detain the goddess till the nymphs made their escape. When Juno discovered it, she passed sentence upon Echo in these words: "You shall forfeit the use of that tongue with which you have cheated me, except for that one purpose you are so fond of- reply. You shall still have the last word, but no power to speak first."

This nymph saw Narcissus, a beautiful youth, as he pursued the chase upon the mountains. She loved him and followed his footsteps. O how she longed to address him in the softest accents, and win him to converse! but it was not in her power. She waited with impatience for him to speak first, and had her answer ready. One day the youth, being separated from his companions, shouted aloud, "Who's here?" Echo replied, "Here." Narcissus looked around, but seeing no one, called out, "Come." Echo answered, "Come." As no one came, Narcissus called again, "Why do you shun me?" Echo asked the same question. "Let us join one another," said the youth. The maid answered with all her heart in the same words, and hastened to the spot, ready to throw her arms about his neck. He started back, exclaiming, "Hands off! I would rather die than you should have me!" "Have me," said she; but it was all in vain. He left her, and she went to hide her blushes in the recesses of the woods. From that time forth she lived in caves and among mountain cliffs. Her form faded with grief, till at last all her flesh shrank away. Her bones were changed into rocks and there was nothing left of her but her voice. With that she is still ready to reply to any one who calls her, and keeps up her old habit of having the last word.

Narcissus's cruelty in this case was not the only instance. He shunned all the rest of the nymphs, as he had done poor Echo. One day a maiden who had in vain endeavored to attract him uttered a prayer that he might some time or other feel what it was to love and meet no return of affection. The avenging goddess heard and granted the prayer.

There was a clear fountain, with water like silver, to which the shepherds never drove their flocks, nor the mountain goats resorted, nor any of the beasts of the forests; neither was it defaced with fallen leaves or branches; but the grass grew fresh around it, and the rocks sheltered it from the sun. Hither came one day the youth, fatigued with hunting, heated

and thirsty. He stooped down to drink, and saw his own image in the water; he thought it was some beautiful water-spirit living in the fountain. He stood gazing with admiration at those bright eyes, those locks curled like the locks of Bacchus or Apollo, the rounded cheeks, the ivory neck, the parted lips, and the glow of health and exercise over all. He fell in love with himself. He brought his lips near to take a kiss; he plunged his arms in to embrace the beloved object. It fled at the touch, but returned again after a moment and renewed the fascination. He could not tear himself away; he lost all thought of food or rest. while he hovered over the brink of the fountain gazing upon his own image. He talked with the supposed spirit: "Why, beautiful being, do you shun me? Surely my face is not one to repel you. The nymphs love me, and you yourself look not indifferent upon me. When I stretch forth my arms you do the same; and you smile upon me and answer my beckonings with the like." His tears fell into the water and disturbed the image. As he saw it depart, he exclaimed, "Stay, I entreat you! Let me at least gaze upon you, if I may not touch you." With this, and much more of the same kind, he cherished the flame that consumed him, so that by degrees be lost his colour, his vigour, and the beauty which formerly had so charmed the nymph Echo.

She kept near him, however, and when he exclaimed, "Alas! alas!" she answered him with the same words. He pined away and died; and when his shade passed the Stygian river, it leaned over the boat to catch a look of itself in the waters. The nymphs mourned for him, especially the water-nymphs; and when they smote their breasts Echo smote hers also. They prepared a funeral pile and would have burned the body, but it was nowhere to be found; but in its place a flower, purple within, and surrounded with white leaves, which bears the name and preserves the memory of Narcissus.

Milton alludes to the story of Echo and Narcissus in the Lady's song in "Comus." She is seeking her brothers in the forest, and sings to attract their attention:

"Sweet Echo, sweetest nymph, that liv'st unseen
Within thy aery shell
By slow Meander's margent green,
And in the violet-embroidered vale,
Where the love-lorn nightingale
Nightly to thee her sad song mourneth well;
Canst thou not tell me of a gentle pair
That likest thy Narcissus are?
O, if thou have
Hid them in some flowery cave,
Tell me but where,
Sweet queen of parly, daughter of the sphere,
So may'st thou be translated to the skies,
And give resounding grace to all heaven's harmonies."

Milton has imitated the story of Narcissus in the account which he makes Eve give of the first sight of herself reflected in the fountain.

"That day I oft remember when from sleep
I first awaked, and found myself reposed
Under a shade on flowers, much wondering where
And what I was, whence thither brought, and how
Not distant far from thence a murmuring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmoved
Pure as the expanse of heaven; I tither went
With unexperienced thought, and laid me down
On the green bank, to look into the clear
Smooth lake that to me seemed another sky.

As I bent down to look, just opposite
A shape within the watery gleam appeared,
Bending to look on me. I started back;
It started back; but pleased I soon returned,
Pleased it returned as soon with answering looks
Of sympathy and love. There had I fixed
Mine eyes till now, and pined with vain desire,
Had not a voice thus warned me: 'What thou seest,
What there thou seest, fair creature, is thyself;" etc.
[Paradise Lost, Book IV]

No one of the fables of antiquity has been oftener alluded to by the poets than that of Narcissus. Here are two epigrams which treat it in different ways. The first is by Goldsmith:

ON A BEAUTIFUL YOUTH, STRUCK BLIND BY LIGHTNING

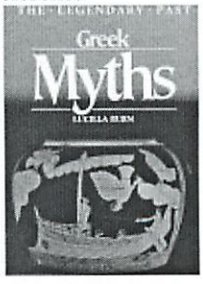
"Sure 'twas by Providence designed
Rather in pity than in hate,
That he should be like Cupid blind,
To save him from Narcissus' fate."

The other is by Cowper:

ON AN UGLY FELLOW

"Beware, my friend, of crystal brook
Or fountain, lest that hideous hook,
Thy nose, thou chance to see;
Narcissus' fate would then be thine,
And self-detested thou would'st pine,
As self-enamoured he."

Below are some of the source books used for reference



Cathy Kaing & Laura Farrell

Encyclopedia Mythica™

Adonis

by Morgan Upright

Adonis is a complex figure, for the outlines of his tale were fully as a part of the sub-Olympian Greek mythology by Greek and Roman authors, and yet he also retains many deep associations with his Semitic origins. The name "Adonis" is a variation of the Semitic word "Adonai", which means "lord", and which is also one of the names used to refer to YHWH in the Old Testament.

At the beginning of his appearance in Greek myth, there is some confusion as to his parentage and his birth. Hesiod considers this Greek hero to be the son of Phoenix and Aephesiboea, while Apollodorus calls him the son of Cinyras and Metharme. The generally accepted version is that Aphrodite compelled Myrrha (or Smyrna) to commit incest with Theias, her father, the king of Assyria. Her nurse helped her with this trickery to become pregnant, and when Theias discovered this he chased her with a knife. To avoid his wrath the gods turned her into a myrrh tree. The tree later burst open, allowing Adonis to emerge. Another version says that after she slept with her father she hid in a forest where Aphrodite changed her into a tree. Theias struck the tree with an arrow, causing the tree to open and Adonis to be born. Yet another version says a wild boar open the tree with its tusks and freed the child; this is considered to be a foreshadowing of his death.

Once the child was born Aphrodite was so moved by his beauty that she sheltered him and entrusted him to Persephone. She was also taken by his beauty and refused to give him back.

The dispute between the two goddesses, in one version, was settled by Zeus; in others it was settled by Calliope on Zeus' behalf. The decision was that Adonis was to spend one-third of every year with each goddess and the last third wherever he chose. He always chose to spend two-thirds of the year with Aphrodite.

This went on till his death, where he was fatally wounded by a wild boar, said to be caused by Artemis. In some versions his death was caused not by Artemis, but by Aphrodite's lover, Ares, who was jealous of Adonis. Apollo is also said to be responsible because his son, Erymanthus, had seen Aphrodite naked and she blinded him for it. The story of Adonis provides a basis for the origin of myrrh and the origin of the rose, which grew from each drop of blood that fell.

The story of Adonis, despite its variants, is certainly another example of the dying vegetation god (see: Tammuz). The close association with Aphrodite or Persephone also brings his myth into line with the many other mated couples, where the male partener dies and is reborn, that is spread across North Africa and the Near East.

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Aphrodite & Her Lovers

Q Q F N K J M F I T A N S I N O D A K
G Z W C C S A O H V M S P O Y H K B S V
K M L D O R J E Z E V O A H D J F D N Q
M N C I R A T C I P P O M O R I D P U S
Y W L I S E R A D K U H Q Z J O E L G U
J E A B K R E V P Z O L A E N N D S G B
H G A E X R E T E N I B D E K X N I O N
E B N V C A E M B A R R A S S M E N T P
Y H A O M O A Q F O G V G X V T C K R E
C X N L C B V D X C T W I B H G U M W K
Q K B X X M N W F H C H U F Q D E S T I
K M N D U E H Q D V H Y Q K T C U O W A

ADONIS
APHRODITE
ARES
BABY
BOAR
EMBARRASSMENT
HELIOS
HEPHAESTUS
LOVE
MARRIAGE
NET
POSEIDON
TREE

13 of 13 words were placed into the puzzle.

Solution

Save to My Custom Classroom Account

Created by Puzzlemaker at DiscoverySchool.com

DiscoverySchool.com

Myth Summaries

Pandora's Box

By Randy Schur and
Paul Schwartz

A long time ago

The titan Epimetheus was responsible for giving one good trait to all animals. When it came time to give a good trait to man, he was fresh out of ideas. His brother Prometheus, believing that man was superior to all other animals, decided to give them the upper hand. He stole fire from Zeus and gave it man. What an idiot.

Zeus, being the angry redneck he was, decided to punish both Prometheus and mankind. He chained Prometheus to a rock, and had an eagle eat out his liver every day. Since Prometheus was immortal, his liver grew back each time, so it could be eaten again the next day!

Then, he had to punish the people. He decided to create Pandora, who would be given traits from the different gods. She would be a mixed blessing. Hephaestus made her out of clay, Aphrodite gave her beauty, Apollo gave her musical gifts and the power of healing, Athena taught her dexterity and to spin wool, Demeter gave her knowledge to tend a garden, Poseidon gave her a necklace so she wouldn't drown, Zeus made her mischievous and foolish, Hera made her curious, Hermes gave her cunning and boldness. He also gave her a box.

Prometheus had warned his brother not to take any gifts from the gods. Epimetheus ignored the warning, and fell in love with Pandora. Hermes told them never to open the box, because it was Pandora's dowry. But one day Pandora got curious, and opened it just a little to see what was inside.

Unfortunately for her, all kinds of bad things popped out. Bad things like plague, sorrow, poverty, crime. Pandora closed the box, just in time to keep one little idea in there, Hope. Since the world was starting to become a horrible place, Pandora decided to trust to Hope, and let it out. That's why, despite all of the bad things in the world, there is always hope.

Midas + Golden Touch

The Myth

Midas was a king of Phrygia, a region nowadays part of Turkey. Once, Dionysus, the god of wine, found his old school master and foster father, Silenus, missing. The old man had been drinking, and had wandered away drunk, and was found by some peasants, who carried him to their king, Midas (alternatively, he passed out in Midas' rose garden). Midas recognized him, and treated him hospitably, entertaining him for ten days and nights with politeness, while Silenus entertained Midas and his friends with stories and songs. On the eleventh day he brought Silenus back to Dionysus. Dionysus offered Midas his choice of whatever reward he wanted. Midas asked that whatever he might touch should be changed into gold. Dionysus consented, though was sorry that he had not made a better choice. Midas rejoiced in his new power, which he hastened to put to the test. He touched and turned to gold an oak twig and a stone. Overjoyed, as soon as he got home, he ordered the servants to set a feast on the table. Then he found that his bread, meat and wine turned to gold and became inedible. He found that when he touched his daughter, she turned into a statue as well. This made him realize the bad choice he'd made.

Upset, Midas strove to divest himself of his power (the "Midas Touch"); he hated the gift he had coveted. He prayed to Dionysus, begging to be delivered from starvation. Dionysus heard and consented; he told Midas to wash in the river Pactolus. He did so, and when he touched the waters the power passed into the river, and the river sands became changed into gold. (Note: this explained why the river Pactolus was so rich in gold)

The Midas Touch

L W I H C C S L E S S O N Y H
B L Y I V G M T F X R Q U O O
W Y G O F K C B A G Y T K K S
B A U K J O I X O T Z I O G P
M K B O U K J W I K U Q Q Q I
B H C N A R B E N I P E I T T
T R A N S F O R M A T I O N A
S S Z R E R U V D H C U O T B
U I S E P R E I I S O G M T L
L L F V D P O E W N C E F M Y
O E E I U N J K A N E I V S J
T N J R Y X P N G J G Y A E K
C U I S P H R Y G I A D A H A
A S U S C E P T R E I A X R J
P S Y M O N O C E M G O L D D

DIONYSUS
ECONOMY
GIFT
GOLD
HOSPITABLY
LESSON
MAGIC
MIDAS
PACTOLUS
PHRYGIA
PINEBRANCH
RIVER
SCEPTRE
SILENUS
STATUE
TOUCH
TRANSFORMATION
VINEYARD

Summary
Peter Hiebert
Latin 2
Block 1

Creation Story.

First there was Kaos. Then, out of the Kaos came Gaia, mother Earth. She gave birth to Uranus, Father sky. Together they had many children. Among these were the six Titans, three hekatonchires (hundred-handed ones), and three Cyclopses. Uranus threw all the hekatonchires and Cyclopses in Tautarus because they were ugly. This angered Gaia, who asked one of her sons to kill Uranus. Kronos volunteered and was given a sickle with which to cut Uranus to bits. Kronos did this and became the new ruler of the universe. Gaia then prophesied that one of his sons would kill him. Kronos then ate the first 5 children that he had. Rhea, his wife, stole their sixth baby away, and replaced him with a stone. Kronos eagerly swallowed the stone, thinking that all his children were safely in his stomach. The sixth baby, Zeus, was raised on a mountain. When Zeus grew old enough, he went to Kronos as a cupbearer and gave Kronos a potion to make him throw up his other 5 children. Then there was a war that the gods won, with the help of the hekatonchires and Cyclopses. Gaia was angry with the Olympians for throwing the Titans into Tautarus. So she sent the big monster Typhon to destroy them all. The gods almost lost, but Typhon was buried under Mount Aetna. Gaia's last hope was the giants, who couldn't be killed when they touched the ground. The Olympians won another narrow victory, this time with the help of Hercules and a magic herb. Gaia finally gave up and let the Olympians rule in peace.

Questions
(No cheating!)

1. What is the name of mother earth?

Gaia

2. How many children did Gaia and Uranus have?

6

3. Name all of Kronos' children.

4. Why didn't Gaia like it when the Olympians beat the Titans?

Bonus Question. What material was Kronos' sickle made of?

Flint

Underworld Story

Sisyphus

Sisyphus is the son of Aeolus (the king of Thessaly) and Enarete, and founder of Corinth. He instituted, among others, the Isthmian Games. According to tradition he was sly and evil and used to way-lay travelers and murder them. He betrayed the secrets of the gods and chained the god of death, Thanatos, so the deceased could not reach the underworld. Hades himself intervened and Sisyphus was severely punished.

In the realm of the dead, he is forced to roll a block of stone against a steep hill, which tumbles back down when he reaches the top. Then the whole process starts again, lasting all eternity. His punishment was depicted on many Greek vases. He is represented as a naked man, or wearing a fur over his shoulders, pushing a boulder.

According to some sources, Sisyphus was the father of Odysseus by Anticlea, before she married Laertus. They also mention Theseus as the hero who freed the country of Sisyphus.

Tantalus

Tantalus was the son of Zeus and was the king of Sipylos. He was uniquely favored among mortals since he was invited to share the food of the gods. However, he abused the guest-host relationship and was punished by being "tantalized" with hunger and thirst in Tartarus: he was immersed up to his neck in water, but when he bent to drink, it all drained away; luscious fruit hung on trees above him, but when he reached for it the winds blew the branches beyond his reach.

There are differing stories about what Tantalus' crime was. One account says that he tried to share the divine ambrosia with other mortals, and thus aroused the ire of the gods. A more famous account says that he invited the gods to a banquet and served them the dismembered body of his own son, Pelops; when the gods discovered the trick, they punished Tantalus and restored Pelops to life, replacing with ivory a part of the shoulder which had been eaten by Demeter.

Tantalus' family was an ill-fated one. His daughter, Niobe, lost all her children and was turned to stone. His son, Pelops, was murdered, cooked, and restored to life. His grandsons, Atreus and Thyestes, struggled for power, and Atreus committed a variation of Tantalus' cannabilistic trick with Thyestes' children. His great-grandson, Agamemnon, was murdered by another great-grandson, Aegisthus, who was in turn killed by a great-great-grandson, Orestes.

Solution

Underworld Stories: Tantalus, Sisyphus

Z B N I C R K S Q S V K S E Z

T M W Q E J O S P Q P Z U N R

H F O T E T D M U B Y G L Z S

H A A R A S I P Y L O S A T H

D W D N T A X E M D O V T J F

V E A E G A N X S Q K E N D E

X H Z W S A L C D X K D A E E

T S O I R I Z S F R U I T M G

H E N E L S P O L E P N Q E G

I B T I R A U Z Y P W E Z T L

V E J U U O T C D J J T A E Z

M J L Z D U C N K D M A N R E

X M X U P B O B A K C E K Y U

S L R I H X X E L T R D W H S

K N R O Y Y G K B G V L R H I

AEOLUS
ENARETE
HADES
SIPYLOS
THANATOS

DEMETER
FRUIT
MORTALS
TANTALIZED
WATER

EATEN
GODS
PELOPS
TANTALUS
ZEUS

15 of 15 words were placed into the puzzle.

Caitlin Bonfig

Baucis and Philemon

Baucis and Philemon were an old couple who were the only ones in their town to welcome the disguised gods, Zeus and Hermes. Though they were poor, they were more polite than their rich neighbors. As punishment, Zeus turned their neighbors' land into swamp but turned Baucis and Philemon's shack into an ornate temple. The couple was also granted a wish; they chose to stay together forever and to be guardians of the temple until they died. Upon their death, they were changed into an intertwining pair of trees, one oak and one linden. Zeus and Hermes also changed the surrounding area into a swamp as punishment for the villagers not welcoming them immediately.

F K Z E L G E N K L J S P Z W
P D Y J L N G X B B T C P K E
W H V Q V P B Q N L S Z N S N
E B I Z I A M T J I S L U Q H
L V V L U Z E E S E M R E H R
C N M C E X C W T F B Z G V X
O R I Z T M Z V B I F L J H G
M S A T E S O H E R G X P Y G
E V I L V U G N E Y K F E F F
S K U F L Z S S W X X J V R E
I U Y D F C E S H N Z J I G D
Y F Z O Y U E W K H F K R O V
A T D H E E C F Y V L I R M B
Q L D C R S W A M P Q I A D J
A T N T T L A Q E V B B J J N

ARRIVE
BAUCIS
HERMES
PHILEMON
SWAMP
TEMPLE
TREES
WELCOME
ZEUS

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F K Z E I G E N K L J S P Z W
P D Y U L N G X B E T C P K E
W H V Q V P B Q N L S Z N S N
E B I Z I A M T J I S I U Q A
L V V L U Z E E S E M R E H R
C N M C E X C W T F B Z G V X
O R I Z T M Z V B I F L J H C
M S A I E S O H E R G X P Y G
E V I L V U G N E Y K F E F F
S K U F L Z S S W X X J V R E
I U Y D F C E S H N Z J I G D
Y F Z O Y U E W K H F K R O V
A T D H E E C F Y V L I R M B
Q I D C R S W A M P O I A D T
A T N T I L A Q E V B E J U N

ARRIVE
PHILEMON
TREES

BAUCIS
SWAMP
WELCOME

HERMES
TEMPLE
ZEUS

 Gabriella Breithaupt + Tam Gochman

Aphrodite + Ares

V	S	A	G	P	A	I	M	A	M	T	Z	L	W
N	X	A	Q	H	A	P	G	P	P	Q	O	I	A
W	Q	L	N	O	R	L	X	H	H	A	N	J	Z
D	F	C	L	B	E	V	J	R	K	S	S	H	G
S	E	N	F	O	S	Z	K	O	O	E	U	U	Q
H	T	I	F	S	L	L	F	D	I	X	T	M	H
D	W	C	M	B	E	V	B	I	V	C	S	I	G
P	B	O	T	O	T	K	X	T	U	W	E	L	O
S	U	K	G	V	S	Q	T	E	B	I	A	A	D
I	C	X	S	E	S	S	E	D	O	G	H	T	S
Z	T	E	N	Z	H	L	I	E	F	O	P	I	E
S	U	P	M	Y	L	O	T	M	C	C	E	O	L
T	N	A	I	N	O	M	R	A	H	H	H	N	L
A	H	D	Y	R	E	T	L	U	D	A	B	S	J

adultery
Aphrodite
Ares
Deimos
godesses
gods
Harmonia
Hephaestus
humilation
Mt Olympus
net
Phobos

Michael Plasmeier

Echo and Narcissus

When Zeus came to the mountains, the wood nymphs rushed to embrace the jovial god. They played with him in icy waterfalls and laughed with him in lush green glades.

Zeus' wife, Hera, was very jealous, and often she searched the mountainside, trying to catch her husband with the nymphs. But whenever Hera came close to finding Zeus, a charming nymph named Echo stepped across her path. Echo chatted with Hera in a lively fashion and did whatever she could to stall the goddess until Zeus and the other nymphs had escaped.

Narcissus in love with his own reflection

Eventually Hera discovered that Echo had been tricking her, and she flew into a rage. "Your tongue has made a fool of me!" she shouted at Echo. "Henceforth, your voice will be more brief, my dear! You will always have the last word - but never the first. From that day on, poor Echo could only repeat the last words of what others said.

At the same time, a golden-haired youth was hunting deer in the woods. The boy's name was Narcissus, and he was the most beautiful young man in the forest. All who looked upon Narcissus fell in love with him immediately. But he would have nothing to do with anyone, for he was very conceited.

One person loved him above all of the others. Ameinias could not resist Narcissus, so Narcissus gave him a sword and told him to prove his love. Ameinias plunged the sword into his heart, but not before pleading with the gods to punish Narcissus. The gods decreed that Narcissus could only love what was unattainable.

One day, Echo caught sight of Narcissus, and her heart burned like the flame of a torch. She secretly followed him through the woods, loving him more with each step. She got closer and closer until finally Narcissus heard the leaves rustling. He whirled around and cried out, "Who's here?"

From behind a tree, Echo repeated his last word, "Here!"

Narcissus looked about in wonder, "Who are you? Come to me!" he said.

Narcissus searched the woods, but could not find the nymph. "Stop hiding! Why do you shun me!" he shouted.

"Why do you shun me?" Echo cried. Then she stepped from behind the tree and rushed to embrace Narcissus.

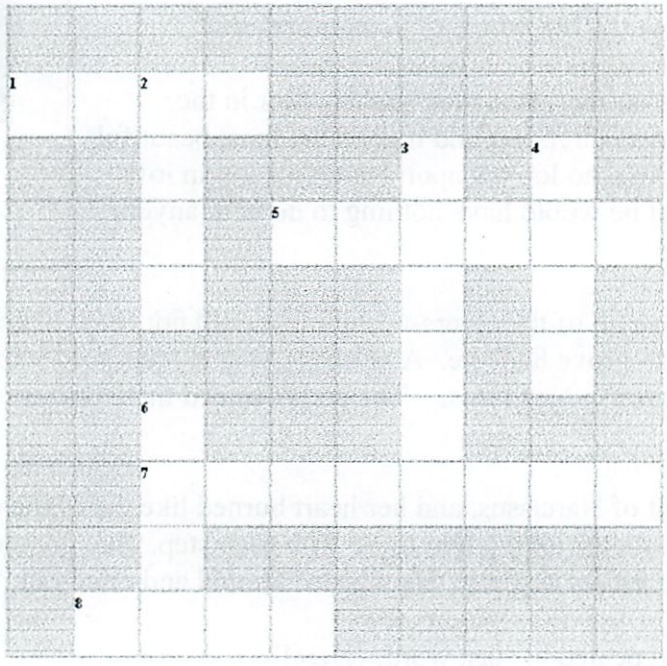
But the youth panicked when the nymph flung her arms around his neck. He pushed her away and shouted, "Leave me alone! I'd rather die than you should have me!"

"Have me!" was all poor Echo could say as she watched Narcissus run from her through the woods. "Have me! Have me! Have me!" Humiliated and filled with sorrow, Echo found a cave to live in and is still replying to all who call to her. Echo! Echo! Echo! Echo!

Meanwhile Narcissus hunted in the woods, tending only to himself, until one day he discovered a hidden silvery-smooth pool of water. No one ever disturbed its waters; only the sun dances upon the still pond.

Tired from hunting and eager to quench his thirst, Narcissus lay on his stomach and leaned over the water. But when he looked at the glassy surface, he saw someone staring back at him. Narcissus was instantly spellbound. Gazing up at him from the pool were eyes like twin stars, framed by hair as golden as Apollo's and cheeks as smooth as ivory. But when he leaned down and tried to kiss the perfect lips, he kissed only spring water. When he reached out and tried to embrace this vision of beauty, the water rippled and the face disappeared.

"Stay I entreat you!" he cried. "Let me at least gaze upon you, if I may not have you!" Day after day, Narcissus stared at the water, in love with his own reflection. He began to waste away from grief. Slowly he began to turn into a flower.



Down

2. Who did Echo tell a long story to?
3. What color (according to the handout) was Narcissus's hair?
4. What animal was Narcissus hunting?
6. Where did Echo live after she was rejected by Narcissus?

Across

1. Who still replies to all who call out to her?
5. What did Narcissus turn into?
7. Who did Narcissus tell to kill himself?
8. Who left Mt. Olympics?

Myth Summary content based mostly off:
http://lrs.ed.uiuc.edu/students/mmarassa/mythology/echo.html
Other content from: http://en.wikipedia.org/wiki/Narcissus_(mythology)
http://en.wikipedia.org/wiki/Echo_(mythology)
http://thanasis.com/echo.htm
Michael Plasmeier

Name _____ Date _____

Orpheus + Eurydice

~~Latin Myth~~

O	N	T	E	Y	B	R	F	S	Y	P	R	G	R	N	A	E	G	O	R	A	P	H	S	W
L	K	S	S	T	O	B	M	S	O	D	T	A	L	C	E	R	S	D	L	V	Y	N	L	U
P	D	S	O	R	E	O	U	E	A	E	W	U	Y	S	U	A	E	A	S	Z	S	O	E	K
D	E	E	S	A	U	E	L	O	V	H	A	S	A	U	E	L	E	T	R	B	O	U	E	O
A	E	R	A	E	A	M	Q	A	R	E	L	B	S	S	O	R	D	E	V	K	R	V	T	N
K	O	E	S	N	K	I	S	S	S	L	N	I	M	U	E	L	V	E	B	Y	N	U	H	C
A	R	A	E	O	R	U	S	O	E	U	D	U	Y	N	O	R	N	A	D	W	E	N	M	O
G	O	M	N	U	P	U	R	N	R	D	D	M	M	E	E	H	C	I	D	E	L	Y	H	M
I	Y	R	A	I	E	H	S	A	S	L	A	J	E	N	H	K	C	W	S	R		H	K	U
H	U	U	O	H	E	K	O	E	R	O	O	H	O	A	W	E	S	S	H	O	S	O	E	E
T	A	H	P	E	H	C	R	N	M	N	E	T	C	A	J	C	E	A	J	J	M	O	L	A
C	S	R	M	U	U	P	K	R	E	R	R	Y	R	E	P	E	E	P	L	P	N	Y	P	R
J	O	J	E	A	H	M	I	P	T	J	E	D	J	D	J	L	A	I	I	M	R	N	C	M
E	I	R	M	U	D	S	L	F	R	L	S	Y	U	C	O	Z	R	D	O	E	R	S	Y	T
I	O	O	U	D	L	U	O	L	F	E	R	E	I	F	R	C	W	K	R	C	S	O	O	O
M	O	S	E	E		E	C	B	R	W	R	S	S	W	D	L	N	D	H	V	A	J	D	U
J	S	N	N	D	E	E	H	N	C	O	U	P	H	E	P	L	O	A	N	D	H	S	O	O
A	O	N	K	I	J	A	G	U	R	M	L	E	M	N	L	C	R	V	V	M	M	W	R	E
A	S	O	A	S	A	O	R	A	D	E	O	J	K	J	J	A	V	O	U	H	D	J	E	R
E	P	U	R	K	E	A	S	J	I	A	R	M	P	A	A	N	M	R	W	I	L	B	C	O
E	N	O	L	H	E	J	E	E	U	R	W	D	Z	Z	C	E	Y	P	E	R		A	M	R
N	E	N	L	N	T	Z	U	I	L	H	R	H	R	W	A	Y	L	S	O	R	E	O	B	P
E	H	W	S	L	P	Y	M	E	E	T	Z	A	D	R	E	I	D	V	A	I	N	D	O	S
N	D	W	U	A	O	E	M	D	K	E	I	Y	M	E	H	O	H	R	U	S	H	H	N	L
S	L	N	H	O	P	Z	S	Y	I	E	A	E	N	R	L	O	E	D	T	L	H	H	D	U

MYTH	Apollo	orpheus	Eurydice
lyre	music	hades	underworld
Hymenaeus	marriage	snake	lookbackwards
persophone	venum		

Aphrodite and Ares

By: Pam G and Gabby B

Aphrodite was the goddess of love and beauty. Because she was so beautiful she was desired by nearly all the Greek Gods. Even though Aphrodite was so beautiful, she still wore her magic girdle which made everyone fall in love with her. Zeus, the ruler of Olympus was angered by Aphrodite making all the gods fall in love with her so he arranged a marriage for her with Hephaestus, the lame and ugly fire-god. Aphrodite didn't really mind this marriage arrangement, though, because she knew that Hephaestus would never notice her having extra-marital affairs with the other gods while he was busy working. So, that's exactly what Aphrodite did. She slept with whoever she pleased and had many lovers, but her true love was Ares, the god of war. Together, Aphrodite and Ares had a beautiful daughter, Harmonia.

Hephaestus knew nothing of Aphrodite's deception until Helius, the sun-god (who sees everything and couldn't keep a secret if his life depended on it) told Hephaestus how Ares would come over to his house after he left and sleep with Aphrodite. This made Hephaestus REALLY angry. He decided that he needed to get revenge.

So, one day while Aphrodite and Ares were together, Hephaestus literally caught them, in action, in an invisible (but strong) net. Then Hephaestus decided to expose the two naked lovers in front of all the other gods and goddesses at Mt. Olympus.

Some commented on the beauty of Aphrodite, others remarked that they would eagerly trade places with Ares, and they all laughed ….well, except for Ares and Aphrodite.

kristen & Kelly

Orpheus and Eurydice

Orpheus was the son of Apollo and the Muse Calliope. He was given a lyre by his father and was taught to play on it. He did it to so much perfection that nothing could withstand the charm of his music. Fierce animals would stand dazed, trees would enclose around him and rocks would soften with the wonderful notes.
Hymenaeus, the god of marriage was asked to come to the marriage of Orpheus and Eurydice. Unfortunately he did not bring any good omens. His torch smoked and brought tears to the newlywed's eyes.
One day, while frolicking with her sisters the nymphs, a shepherd by the name of Aristaeus saw Eurydice and made advances on her. Being a married women she fled but because Hymenaeus had brought no good omens to the marriage, Eurydice stepped on a snake, was bitten by it and died.
For a long time, Orpheus sang with grief to the gods and the mortals, but finding that did no good he went to find his wife in the land of the dead. He went down to the realms of the dead and passed many ghosts until he presented himself before Hades and Persephone.
Then he sang to them, "O deities of the underworld, to whom all we who live must come, hear my words, for they are true. I come not to spy out the secrets of Tartarus, nor to try my strength against Cerberus, the three-headed dog with snaky hair who guards the entrance. I come to seek my wife, whose opening years the poisonous viper's fang has brought to an untimely end. Love has led me here, Love, a god all powerful with us who dwell on the earth, and, if old traditions say true, not less so here. I implore you by these abodes full of terror, these realms of silence and uncreated things, unite again the thread of Eurydice's life. We all are destined to you, and sooner or later must pass to your domain. She too, when she shall have filled her term of life, will rightly be yours. But 'til then grant her to me, I beseech you. If you deny one, I cannot return alone; you shall triumph in the death of us both."
As he sang all of the underworld became wet with tears and even Hades himself gave way to his song. Eurydice was called to them. Hades allowed him to take her with him but on one condition, he could not look back at her at any time while they were leaving. So they went up the dark stairs and hallways, Orpheus leading and Eurydice following. They were nearly to the tip of the steps when by accident in a moment of forgetfulness, Orpheus looked back to make sure that Eurydice was still following. Instantly she was taken back to her untimely doom. They stretched out their arms to embrace each other but all they felt was air. Eurydice didn't blame Orpheus for his impatience.
When Orpheus tried to follow her, the ferryman Charon refused to let him pass so he had to turn back. For seven days he lingered without food and sleep. He sung of his depression to the rocks, the mountains and the animals who softened as he passed.
He held himself away from womankind in his grief. The Thracian maidens tried as hard as the could to bring him out of his funk but could not budge him. One day they got angry with his stubbornness and tried to kill him. The threw their javelins and rocks at him but they bounced away from the soft notes of his lyre. So in more frustration they stole the lyre from his hands and tore him limb from limb. The Muses gathered up the fragments of his body and buried them at Libethra, where the nightingale is said to sing over his

Looking back in underworld

grave more sweetly than in any other part of Greece. And his lyre was placed among the stars.

So once again Orpheus and Eurydice were reunited in the underworld. Now they roam happily in the fields together and he doesn't get punished for staring at her.

Patti Sharp

Semele & Zeus

The legendary character Semele played a significant role in Greek mythology. Because Semele was the mother of the god Dionysos, knowing her story is an essential part of understanding the nature of the Greek god of wine and the theatre.

In mythology, Semele was the daughter of Cadmus and Harmonia. Scholars agree that the name Semele is not a native Greek word, and several compelling theories about the origin of this name have been offered over the years. One possibility is that Semele is derived from the Thracian/Phrygian name Zemelo (an earth goddess).

And while there is some controversy about the precise origin of this legendary figure, one thing about Semele is certain - her story. For Semele's tale was quite popular in Greek myth.

According to the legend, Semele was one of the many love interests of Zeus. Indeed, Zeus engaged in an affair with this lovely mortal despite the fact that his wife Hera was aware of her husband's treachery. Hera was so angry with Zeus's infidelity that she decided to get her revenge. And in this case, Hera's target was the unfortunate Semele.

So the Queen of the Olympian gods disguised herself and appeared to Semele one day. Hera made Semele doubt her lover's claims to immortality, and convinced the poor mortal woman to demand proof of his divinity. Unfortunately, Semele accepted this piece of deadly advice. The next time she was visited by Zeus, she requested that she be granted whatever she asked of him. Zeus reluctantly agreed. And so Semele ordered Zeus to reveal himself in all of his divine glory. As much as Zeus wanted to resist, he could not - and when the god showed himself to the woman, she was incinerated by the heat of his thunderbolts.

Semele, who was pregnant at the time, died immediately. But Zeus rescued the unborn child and placed him in his thigh. When the child was ready to be born, the immortal Dionysos emerged.

Zeus & Semele

Y O M L J O E T T K I A Y C U D J R Q P
T X C I O G N J M M J Q S T T Z O R U Q
D S A V N X M V M G O L Y P I A N P E Y
Y N E E D J T O S B S F Q L Y N U O E C
S J V M I K R J O D E T A R E N I C N I
B E Q S E T C I S S W N J B B R C V K M
R C B D A L U E Y B N K W I W J P U I C
C G Q L L S E S N G P N P D U Q U L W D
Y I I Z F S X R O Y K K X P W G Z S Q W
N T E I L T R J I Z N I R Q F Q Y I X U
Y C L B Y U C G D E H K A C V X J M S R
E G E C W P D Z K O R K F J X D G U I H
P K M S X G E G D Y P Z P N X D G O G W
Y I Q X P U A R E H D Z Y P B U Z G C Y
Z W L Q S A U C R E V R Z H X P H M W D

DIONYSOS
DIVINITY
HERA
IMMORTALITY
INCINERATED
ZEUS
OLYPIAN
QUEEN
REVENGE
SEMELE

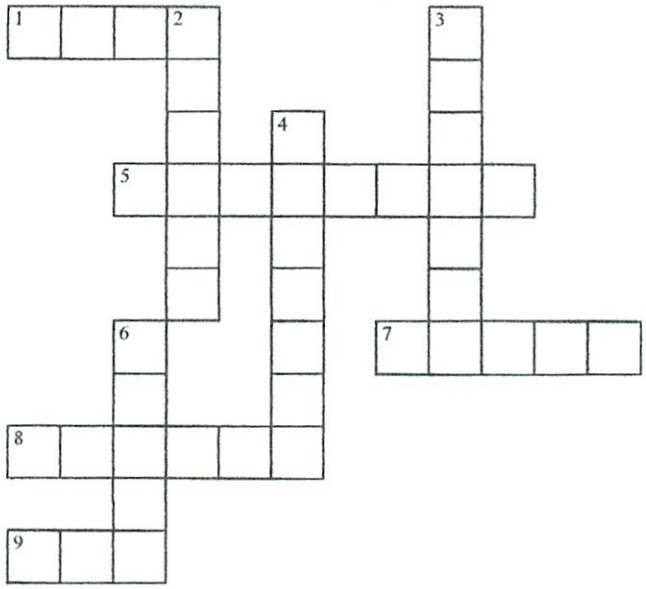
"THE WEIRD, TRAGIC TALE OF OEDIPUS"

As summarized by Alex Schaffer et Tom Powell

The story of Oedipus is not a happy one. He was born to the Thebian royal family, born of King Laius and Queen Jacosta. After Laius kidnapped and killed a girl, a prophet told him that Oedipus would kill him and marry his wife (Oedipus' mother). Laius abandoned Oedipus to prevent this, and Oedipus ended up in the care of the Corinthian royal family. When the prophecy was told to Oedipus, he ran away from Corinth. On the road, a man wanted to get by in his chariot. Oedipus didn't budge, and they got in a fight. Oedipus killed the man, who turned out to be his father. When Oedipus arrived in Thebes, he found a Sphinx terrorizing the citizens. He answered the Sphinx's riddle correctly...NO MORE SPHINX! The recently-widowed Queen of Thebes was so impressed she picked Oedipus to marry her. He accepted, and they eventually had four kids. When he found out the prophecy had come true, Oedipus blinded himself.

THE END

The Story of Oedipus



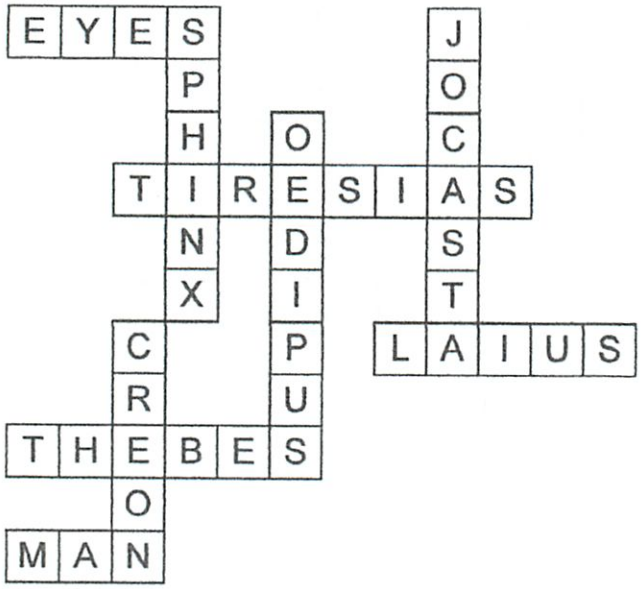
ACROSS

1 Oedipus stabs these out when he finds out what he has done to his father and mother
5 Seer that unveils Oedipus' crimes
7 King of Thebes, father of Oedipus
8 City that is being terrorized by a monster
9 Answer to the monster's riddle

DOWN

2 Monster terrorizing Thebes
3 Queen of Thebes, mother of Oedipus
4 Kills his father, marries his mother
6 Brother of Jocasta, temporary king of Thebes after true king is murdered

The Story of Oedipus



Mark Esher-Hagel

Atlas

Atlas was a character in Greek mythology; he was a Titan, which is similar to a giant. Atlas had become the leader of the Titans and they joined a war on the side of Cronus who was fighting his son Zeus for the title of ruler of the Gods. After ten long years of fighting Zeus and the rest of the Olympians won the war. Atlas being the leader of the Titans was forced to hold the Earth of his shoulder s forever. Another myth involving Atlas is the story of Hercules and the golden apples. To become immortal Hercules had to perform twelve labors, one of these was picking golden apples from a tree. Only Atlas knew where the tree was located. Atlas agreed to pick Hercules the apples if he'd hold the Earth while Atlas picked them. When Atlas came back Hercules knew he didn't want to hold it again so he told him to hold it while he gets a pad for his shoulders. Of course after Atlas started holding it again Hercules left with the golden apples. The reason a book of maps is called an Atlas is because a man named Geradus Mercator made a book of maps and in it he included the myth of Atlas. Since then a book of maps has been called an Atlas. This myth is the way that the Greeks and Romans explained why the Earth didn't fall through the sky. They said that the Earth would have fallen if Atlas wasn't there to support it. They also explain that Atlas turned into stone and that's how the Atlas Mountains in Northern Africa were formed. That is the story of Atlas.

Atlas Word Search

G H E E I Z Q T J V Z X I A A T N J C Q
L E T I T A N S R A G N X E T R S T K I
G G R C Z L N U T C X T S U L O G T S X
X E V A Z V F G C G U M W B A P H K E C
Q D P C D Y R Z G V B A Z O S P Q K R Z
S C E F I U S Y X J N A K V M U F U W O
I H M U P O S H N A O A T N O S U D X M
V M W D P N Z M H B Q I L G U A I C N D
S E A T K I J J E Y S G J C N X P T F T
O I A A Y S M P O R O S L W T K L R M E
T C H R U S K P O L C W C F A W O N W K
T W C N T K F K D A B A X L I Y N D I S
Z R O B Q H K E I R S L T L N H W D S A
H R Z X W O N B I A F E T O S Z O K O L
C K I B Q A D L V Y K O L K R E Y C R M
H J E L P T N E M H S I N U P U N Z W X
Q D D P J R W M W W P P Y V C S O N X X
R H L G X R R L X I A R L C U R I W Z X
E E B L N H E B C V Z Q Q K A O E E J L
J Q R W L R R J M F N B G Q I Q T H U E

Word Bank

Atlas Mountains, Cronus, Zeus, Geradus Mercator, Golden Apple, Hercules, Punishment, Sky, Support, Titans, Zeus

Mark Esher-Hagel

Beau Friedman, Sam Garson
Demeter and Persephone
Summary

This story started with Hades, god of the underworld, being very lonely. One day, he decided to come up to the earth and there he saw Persephone, and was in love. Persephone was the daughter of Demeter, goddess of the harvest. Instead of trying to win over Persephone, Hades went to his brother, Zeus. Zeus then sent an enchanted flower to Persephone that would take her to the underworld.

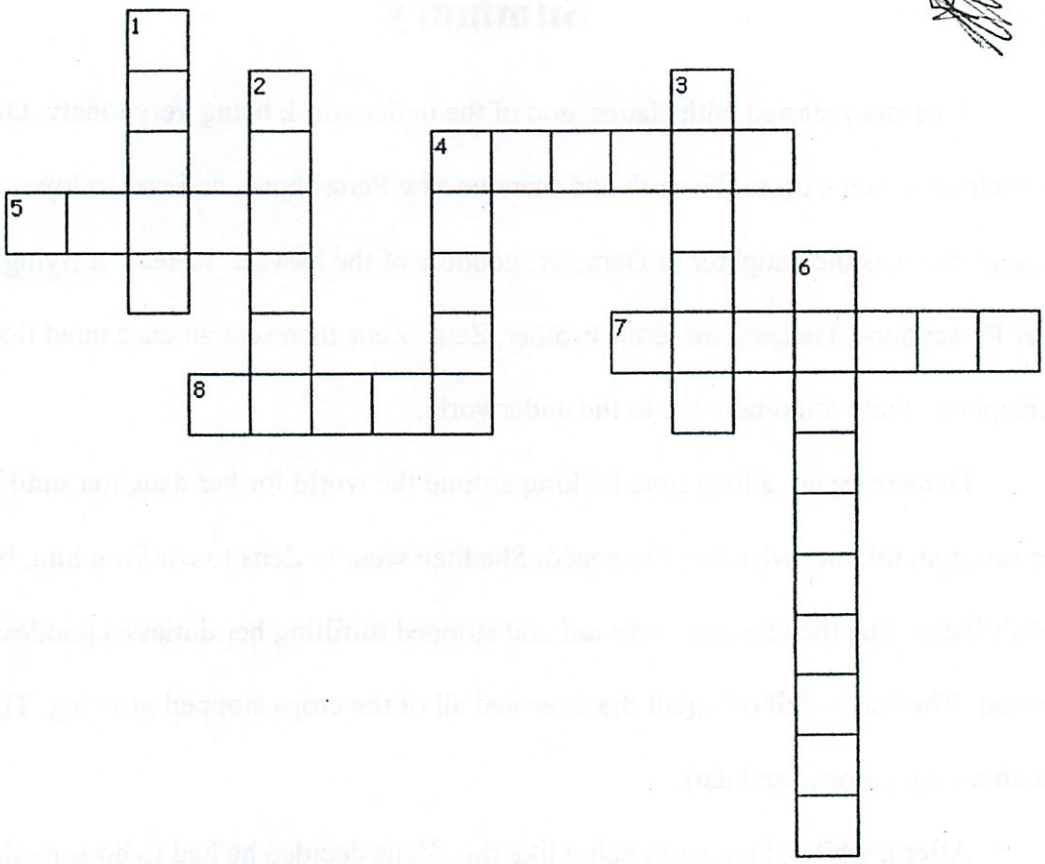
Demeter spent a long time looking around the world for her daughter until Helios, the sun god, told her what had happened. She then went to Zeus to confront him, but he didn't listen. She then became very sad and stopped fulfilling her duties as goddess of the harvest. The leaves fell off of all the trees and all of the crops stopped growing. The earth became very gloomy and dark.

After a while of the earth being like this, Zeus decided he had to do something. He sent Hermes, the messenger god, to go to the underworld and take Persephone back to the earth. As Persephone was leaving, Hades offered her a pomegranate, knowing that if she ate it she would be bound to the underworld. Since she had eaten it, the gods made a compromise where Persephone would spend part of the year on earth, and part of the year in the underworld.

While Persephone was on the earth the crops flourished and the mood was very cheerful and the weather was good because of Demeter's happiness. While Persephone would be in the underworld, Demeter would become very sad and the crops stopped growing and the weather was very bad, explaining the Seasons on the Earth.

Demeter and Persephone

Sam Carson



Across
4. the island where persephone was captured
5. what hades made the girl he captured
7. god of the harvest
8. the gift that demeter supplied humans

Down
1. the god who captured persephone
2. the season when persephone lives in the underworld
3. what hades captured persephone through
4. the number of pomegranate seeds persephone ate
6. demeters daughter

9 of 9 words were placed into the puzzle.

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sara + diana

Cupid and Psyche

Diana Joskowicz & Sara Rubenstein

Latin ~~11,~~ Block 1

December 9, 2005

There once was a princess named Psyche who practically as beautiful as Venus. Venus soon noticed that her temples were deserted. There were no warm ashes on her alters. She summoned Cupid. I want you to go down and shoot her with one of your love arrows and make her fall in love with some horrible man. When Cupid found Psyche, he fell in love with her. He just couldn't kill her. No men asked for psyche's hand in marriage so Psyche's parents became alarmed. Her parents decided to consult an oracle of Apollo for advice. Cupid had told Apollo that he should dress psyche for her marriage and death and then go to a mountain top where she will be left alone for her husband to find her. After her parents left her on the mountain top, Zephyr lifted Psyche away and took her to a grassy meadow where she slept. When she woke, she saw a mansion and started walking toward it. At the threshold she heard voices, invisible voices, inviting her to come inside. Here she was tended to every second. Her husband visited one night and told her to never try to see him and never light a lamp because he could only come at night. Cupid didn't want psyche's sisters to come visit her but she let them come, the discovered that psyche had never seen her husband. Her sisters reminded Psyche of what the oracle said that her husband would kill her and she had to kill him before he did her. One night she tried to see cupid and when she dropped hot oil on him he woke up and rushed out. Psyche left and ended up in a temple of Ceres who came and advised Psyche to seek out Venus and offer herself as a servant. Venus laughed but decided to give Psyche some tasks. First Psyche had to separate a pile of various seeds, one grain at a time. An army of ants came in and helped her. Then Psyche had to get golden wool from fearful rams. Psyche waited until evening when they came to drink and as they walked trough the thickets, their golden wool was caught. Her third task was to go to the source of the river Styx and fill a flash of its water. Psyche climbed a tower, and as she climbed stones in the tower spoke to her telling her how to get there. Then an eagle flew by picking the flash from her hands and dipping it in the river. Venus told Psyche to ask Persephone for some of her beauty and bring it to her in a box. Psyche did this but on her way back to earth she thought she could use some beauty but fell when she opened the box, she had gotten death from Persephone, not beauty. Venus had tricked her. Cupid found her; he put the death back in the box and gave her ambrosia and nectar to make her immortal. Venus was finally happy that the men would start to return to her temples.

sara y Diana

Cupid and Psyche Wordsearch

X X G O L D E N L G Z S V B C

X A K M M C W O E J I E K V C

Q E M P Y D V J Y H N K S A W

S E R E C E X H E U C L A E V

V T D O A W Y P S H O Y X P Z

O B P R S F M F M O K S S I V

L N R H D I W S W S D E X P E

Z O E X A F D G A G C C F N U

W O V V Z S N X Q G U Z K Q C

J P O Y Z I W E V Q P Y U Z R

S M L T N R T M C B I X U Y I

T D C U J A J K H T D E H P B

T W E A I S O R B M A P S K V

Q S Y E B T G T E S E R L F H

C D S B S E M G Z Z U R U I F

AMBROSIA
BEAUTY
CERES
CUPID
GOLDEN
LOVE
LOVEARROW
NECTAR
PSYCHE
SEEDS
VENUS
WOOL
ZEPHYR

13 of 13 words were placed into the puzzle.

Solution

Niobe

Niobe

by Anna Baldwin

Niobe is one of the more tragic figures in Greek myth. She was the daughter of Tantalus and either Euryanassa, Eurythemista, Clytia, or Dione (no one seems to know for sure) and had two brothers, Broteas and Pelops. Niobe was the queen of Thebes (the principle city in Boetia), married to Amphion, King of Thebes.

Niobe and Amphion had fourteen children (the Niobids), and in a moment of arrogance, Niobe bragged about her seven sons and seven daughters at a ceremony in honor of Leto, the daughter of the titans Coeus and Phoebe. She mocked Leto, who only had two children, Apollo, god of prophecy and music, and Artemis, virgin goddess of the wild. Leto did not take the insult lightly, and in retaliation, sent Apollo and Artemis to earth to slaughter all of Niobe's children. Apollo killed the seven sons while they practiced their athletics. The last son begged to be spared, but the arrow had already left Apollo's bow, and the boy was struck dead. Artemis killed the seven daughters with her lethal arrows. (Some versions have a few of the children being spared.)

At the sight of his dead sons, Amphion either committed suicide or was also killed by Apollo for wanting to avenge his children's deaths. In any event, Niobe's entire family was dead in a matter of minutes. In shock, she cradled the youngest daughter in her arms, then fled to Mt. Siplyon in Asia Minor. There she turned to stone and from the rock formed a stream (the Achelous) from her ceaseless tears. She became the symbol of eternal mourning. Niobe's children were left unburied for nine days because Zeus had turned all of the people of Thebes into stone. Only on the tenth day did the gods have pity and entomb her children.

Niobe is weeping even to this day. Carved on a rock cliff on Mt Sipylus is the fading image of a female that the Greeks claim is Niobe (it was probably Cybele, the great mother-goddess of Asia Minor originally). Composed of porous limestone, the stone appears to weep as the water after a rain seeps through it

This myth vividly illustrates the vicious nature of the gods. Often, the gods would strike deadly revenge on mortals merely for acting on human weaknesses. Leto had Niobe's entire family killed because of an arrogant comment. This theme of deadly revenge is common in myths of Artemis and Apollo. For example, Artemis turns Actaeon into a stag which his hunting dogs devour because he accidentally saw her naked after a bath. Apollo is as equally unforgiving. He took lethal action against the mortal Marsyas after Marsyas challenged Apollo to a contest of music and lost. Apollo skinned him alive. Clearly, the myth of Niobe demonstrates the wrath of both Apollo and Artemis and is a warning to mortals not to compare themselves to the gods.

Stephen Elgart

Niobe

C I X F Q P T C E H L K M D P H O R W D O O X D D
Z E X H O S N A A E G Z H F O T F W G V W O O A E
M E Q O A U M P T F Q K R I K R L U E G K Z N V V
J B U O E P R O W K K J K O U T W R I S L R Y A J
E O B Y H W T T S P J B R H U M H Y Q V B Q B M N
C I Z I U L Y D E T U P J P M X O D B U C X T G M
T N O Q N H V G M E S U L Y P I S C L J M I N Z D
G N H M S N T I K T N F T E M E T Q D I H H P A A
W V P V G Q O Y F Z E H S F S M U K V A I F F O S
J A J W Q J K R N D K V T M O K B Q Q T A H J W T
Y V I G D S S I M Z S V A K N U K V L F R R L Z K
O M T J A L D O K M S T G S S Z F S K U K T U L P
C G W Y D D L S Z S U S O S E O L Z H R W Q A P V
U O E T E J G H M U D O O N I R O I C I W S H V I
Y C G V D A U G H T E R S L E K A P S A D Z Q Z D
P E R M P J M O U N T M D U L Q P M V R J Y V R K
O G Z F E O Y U C V H P L U N O Q L V T M Y E W B
L H W F S J H I H B B Q C A L Y P C O E N T I W V
O C K Z E J N X Q N M C H H J F W A Y M P Z C U S
E N V X Y L S N L E A G Q R O V K C G I X V B Z F
T T T Z T K F K Z F L W R I R R S Y U S U K A L H
N Y C I S P S G C N B X Y O H M Y P I F K M D Q X
J U V Z G X H K S K P M W J S J S J G H Q W F H D
X U V X Z R B Z M D Z L W B G Y P L R Y W X T X A
T J Q X V E K O J N Q D B K I F N C O G W E D B R

AMPHION
APOLLO
ARTEMIS
BOAST
DAUGHTERS
FOURTEEN
LETO
MOUNT
NIOBE
SIPYLUS
SONS
STONE

HERA AND HEPHAESTUS

Hephaestus, the god of fire, especially the blacksmith's fire, was the patron of all craftsmen, principally those working with metals. He was worshiped predominantly in Athens, but also in other manufacturing centres. He was the god of volcanos. Later, the fire within them represented the smith's furnace. Hephaestus was associated with Mount Etna, which is on the island of Sicily. Known as the lame god, Hephaestus was born weak and crippled. Displeased by the sight of her son, threw Hephaestus from Mount Olympus, and he fell for a whole day before landing in the sea. Nymphs rescued him and took him to Lemnos, where the people of the island cared for him. But other versions say threw him from after Hephaestus had sided with his mother in a quarrel. This legend says that Hephaestus fell for nine days and nine nights, and he landed on the island of Lemnos. It was on Lemnos where he built his palace and his forges under a volcano.

To gain revenge for his rejection by Hera, Hephaestus fashioned a magic throne, which was presented to her on Mount Olympus. When Hera sat on the throne, it entrapped her, making her a prisoner. The gods on Mount Olympus pleaded with Hephaestus to return to their heavenly domain, as to release Hera, but he refused. gave the smith god wine, and when Hephaestus was intoxicated, Dionysus took him back to Mount Olympus slumped over the back of a mule. This scene was a favourite in Greek art. Hephaestus released Hera after being given the beautiful as his bride. Dionysus was rewarded by being made one of the Olympian Pantheon

http://www.pantheon.org/articles/h/hephaestus.html

staci sable

Stacy Sayler

hera and hephaestus

N Z N T Q J A R E H M P G C M L B W L T

J T W V N H F Z K A P P E V O V W Y X M

Q S C N U M G F G K V Y Z Q U P J X S K

I B T N I O T I L O F C R N N S M D J P

T V I H Z E C Z P Y S E P G T T Q Z O S

I M N Q G T M Q J U K Q X O O Z S H W C

I Z B J H I N R S L Z H L W L M I T M C

H F X R O L N Y N I N E D A Y S C X O M

D P O Q E D N E C V T R V O M F I N U W

R N E M Z O E I N Q P I R G P Z L M M L

E N N U I E A F Q I Z F R H U K Y U J G

V O A D H T T B B H N F X N S E R X G S

S X T G I L G X K L W O N M N V E B P O

O L Y B L A V V A R W D R A V M C Q O T

Z D P C Z K H Y B P U O H E N R E Q K V

P A P L T U N A X A H G R M V Q K Q V N

P Z G Y D W E M X W X R K H Z E L H J T

K X C Z S G Q B W A V B B C F N N L D U

W A L S S U T S E A H P E H U O F G O F

S T H A L H K Q Z U C G J C Y X C F E T

DIONYSUS
HERA
MOUNTOLYMPUS
REVENGE
GODOFFIRE
LEMNOS
NINEDAYS
SICILY
HEPHAESTUS
MAGICTHRONE
NINENIGHTS

Lauren Cowan
Latin II
Myth Project

Athena and Arachne

Arachne was a mortal woman known for her extraordinary weaving skills and abilities. Her fellow mortals assumed she learned her great skill from the great goddess Athena. Arachne was upset to think that her skill was anyone's but her own and let her feelings be known. She said, "Let Athens try her skill with mine. If beaten I will pay the penalty." Athena took offence to this and came to Arachne in the form of an old woman. The old woman shared with Arachne some of her wisdom. "I have had much experience and I hope you will not despise my counsel. Challenge your fellow-mortals as you will, but do not compete with a Goddess. On the contrary, I advise you to ask her forgiveness for what you have said, and as she is merciful perhaps she will pardon you." Arachne as astounded by the old woman. "Keep your counsel for your daughters or handmaids; for my part I know what I say, and I stand to it. I am not afraid of the Goddess; let her try her skill, if she dare venture." Athena came from her disguise as the old woman as with authority replied, "She comes."

Arachne and Athena proceeded with their contest. Both began to weave with speed and skill as bystanders looked on. On her web, Athena depicted the scene of her contest with Poseidon. Twelve powers from the heavens were there to watch, including Zeus. Poseidon, ruler of the sea, had just destroyed the earth and a horse leapt from its center. This was all in the middle of the web while in the four corners were pictures of gods and goddesses showing their displeasure with mortals who dared to contest with them. The pictures in the corners were interpreted as warnings to the mortals to give up their fights against the higher powers. Arachne's web depicted failures of the gods. Many gods have disguised themselves in another form to deceive a fellow god or goddess. Athena was stricken by Arachne's web and shattered it. She then placed her hand on Arachne's forehead and made her feel guilt and shame. The guilt and shame drove her to hang herself. Athena felt pity for her and said, "Live, guilty woman! And that you may preserve the memory of this lesson, continue to hang, both you and your descendants, to all future times." She then sprinkles Arachne with juices and watched her change. Arachne lost her hair, nose, and ears. Her body and head began to shrink and her fingers shifted to the sides of her body to serve as legs. Arachne was still able to weave, but only as a spider on her web. Now all will know when they see a spider suspended in her web that challenging the gods is never wise.

Lauren Cowan

~1~ "He who is not satisfied with a little is not satisfied with a lot."
(We should be happy with what we have and appreciate it)

~2~ "The rich man with his' riches and the poor man with his children."
(Rich aren't always happy, poor aren't always without)

~3~ "The fox is one hundred years old its' child is one hundred and ten."
(Even the young sometimes can surpass the wisdom of the old)

~4~ "If you are truthful you will have as much gold as you want."
(Those who are truthful will succeed in the end)

~5~ "Many words are poverty."
(Don't talk endlessly about what you are going to do, instead be precise and to the point while accomplishing your task)

~6~ "The rabbits' eye differs from that of the owl."
(Different people see things in different ways, but there is value in variety)

~7~ "The liar and the thief rejoice in their first year only."
(If you do wrong, eventually it will catch up to you and you will be taught a lesson)

~8~ "Passing from mouth to mouth it was learned by a thousand, and by the time it came to be heard by the king he learned of how a cow laid an egg!"
(Be weary of all stories passed by mouth as they change along the way)

Phaethon Riding the Sun Chariot

Phaethon was a boy whose mother, Clymene, was a nymph and whose father, Helios, was the Sun God, but he was raised mortal. His peers did not believe that Phaethon's father was really Helios, and he started questioning this also. He went to his mother who said it was indeed true, but she suggested if he wanted to confirm the connection he should go to the temple of Helios. So he did and Helios, who admired Phaethon, said yes he was his father, and also he offered to grant him one wish. So Phaethon wished that he could ride the sun chariots for a day. Helios cautioned him against that, but he acknowledged that he couldn't stop him after he promised him whatever he wished for. Then, Helios took Phaethon to ride the sun chariot, but he directed him to be very careful by following certain conditions, for if the chariot was too low, it would burn the Earth; however, if it was too high it would burn the heavens. Phaethon next started on his ascent, but the horses realized it was not Helios riding the chariot so they decided to go their own path and Phaethon lost control. Zeus saw the imminent danger so he threw a lightening bolt at the chariot and Phaethon was knocked off. However, by the time he hit it, parts of the Earth had already been burned. The skin of the Ethiopians was burned black and North Africa turned into the giant Sahara Desert. Also, when he flew too high some parts of the Earth didn't get enough light so they froze, creating the poles. Helios retrieved the horses and got a new chariot; Phaethon, however, died without learning from the lesson that sometimes it's better to avoid overly risky desires.

Tereus, Procne, Philonea

Tereus was a son of Ares and husband of Procne. He had one son, Itys. Tereus loved his wife's sister, Philomela. Telling Philomela that her sister had died, he seduced her, cut her tongue out and held her captive so she could never tell anyone. Philomela wove a tapestry that told her story and gave it to Procne. In revenge, Procne killed her son Itys, and fed him to Tereus unknowingly. Tereus tried to kill the sisters but all three were changed by the Olympian Gods into birds: Tereus was a hoopoe; Procne was a nightingale whose song is a song of mourning for the loss of her son.; Philomela was a swallow commonly thought of as a voiceless bird.

Hoopoe

Jason W.

Nightingale

Jeff Hall and Natalie Nunez
Garrett
Latin II
12/12/05

Artemis and Actaeon

Aristaeus and Autonoe had a son named Actaeon. Little Actaeon grew up to be a famous Greek hunter known all throughout the land. One day, he came to a stream that ran through Gargaohie where Artemis, the Huntress, was bathing. She caught sight of him sneaking a peak and her nymphs flew up to cover her. Artemis was too tall for them to cover her, so he saw her nude body. Being a virgin goddess, she couldn't have this sort of thing happening. So, she transformed him into a stag so that he couldn't go home and brag to the boys. His dogs, not knowing he was now a stag, hunted the stag (Actaeon) down and ate it.

The dogs wandered the woods howling in search of their master.

ThE eNd

Cathy Kaing & Laura Farrell

Encyclopedia Mythica™

Adonis

Aphrodite + Her lovers

by Morgan Upright

Adonis is a complex figure, for the outlines of his tale were fully as a part of the sub-Olympian Greek mythology by Greek and Roman authors, and yet he also retains many deep associations with his Semitic origins. The name "Adonis" is a variation of the Semitic word "Adonai", which means "lord", and which is also one of the names used to refer to YHWH in the Old Testament.

At the beginning of his appearance in Greek myth, there is some confusion as to his parentage and his birth. Hesiod considers this Greek hero to be the son of Phoenix and Aephesiboea, while Apollodorus calls him the son of Cinyras and Metharme. The generally accepted version is that Aphrodite compelled Myrrha (or Smyrna) to commit incest with Theias, her father, the king of Assyria. Her nurse helped her with this trickery to become pregnant, and when Theias discovered this he chased her with a knife. To avoid his wrath the gods turned her into a myrrh tree. The tree later burst open, allowing Adonis to emerge. Another version says that after she slept with her father she hid in a forest where Aphrodite changed her into a tree. Theias struck the tree with an arrow, causing the tree to open and Adonis to be born. Yet another version says a wild boar open the tree with its tusks and freed the child; this is considered to be a foreshadowing of his death.

Once the child was born Aphrodite was so moved by his beauty that she sheltered him and entrusted him to Persephone. She was also taken by his beauty and refused to give him back.

The dispute between the two goddesses, in one version, was settled by Zeus; in others it was settled by Calliope on Zeus' behalf. The decision was that Adonis was to spend one-third of every year with each goddess and the last third wherever he chose. He always chose to spend two-thirds of the year with Aphrodite.

This went on till his death, where he was fatally wounded by a wild boar, said to be caused by Artemis. In some versions his death was caused not by Artemis, but by Aphrodite's lover, Ares, who was jealous of Adonis. Apollo is also said to be responsible because his son, Erymanthus, had seen Aphrodite naked and she blinded him for it. The story of Adonis provides a basis for the origin of myrrh and the origin of the rose, which grew from each drop of blood that fell.

The story of Adonis, despite its variants, is certainly another example of the dying vegetation god (see: Tammuz). The close association with Aphrodite or Persephone also brings his myth into line with the many other mated couples, where the male partener dies and is reborn, that is spread across North Africa and the Near East.

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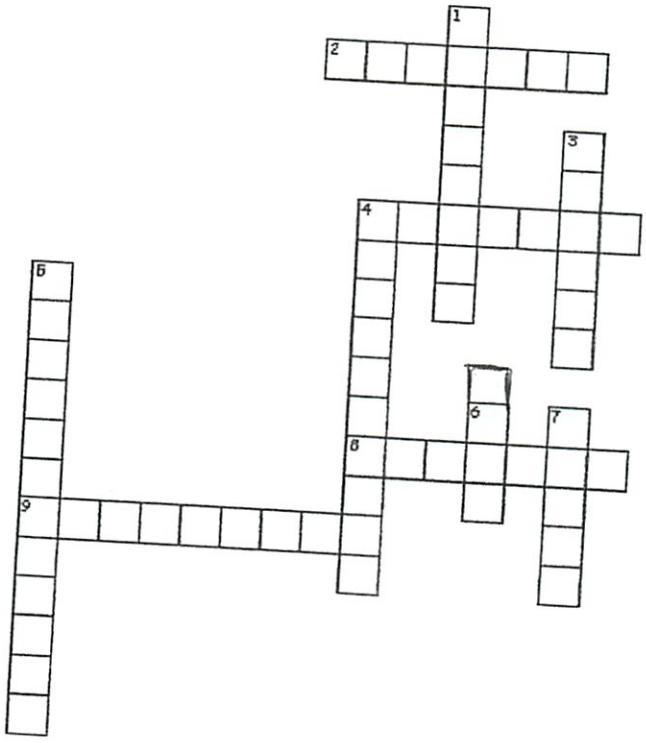
Gabi
Gavin-Hanner

Atalanta



Across
2. Atalanta agreed to a _____ with her as the prize
4. Atalanta went _____ with the men
8. Atalanta was ___ at birth
9. goddess of beauty; called on for help by Hippomenes

Down
1. the main character in the myth
3. Atalanta was a very fast ____
4. the winner of the contest
5. used to distract Atalanta
6. the animal Atalanta and her lover are turned into
7. the punishment for anyone who loses the contest

Summary

Abandoned at birth by a father who wanted a son, Atalanta became a great heroine and one the Argonauts. Unwilling to marry, she finally consented to wed any man who could beat her at a foot race (to all those who lost, the punishment was death). Such was her fleetness that she would have remained happily single, but that the Goddess of Love gave Hippomenes three golden apples to scatter on the racecourse. These were magical, and Atalanta could not resist them. Stooping to gather them in, she lost the contest to her destined husband. Later because Hippomenes, her husband forgot to thank Venus, she made Cybele very angry at them and so Cybele turned them both into lions.

Aeneas

Encyclopedia Article
Edit this article

Aeneas in Roman mythology, the son of Anchises, a Trojan prince, and Venus, goddess of love. After the capture of Troy by the Greeks, Aeneas escaped from the fallen city with the help of his mother. Carrying his aged father on his back and leading his little son by the hand, Aeneas made his way to the seacoast. In the confusion of flight, his wife was left behind.

A long, adventure-filled voyage took Aeneas to Thrace, Delos, Crete, and Sicily, where his father died. The goddess Juno, who had always hated Aeneas and wanted to prevent him from founding Rome, which she knew to be his destiny, tried to drown him in a violent storm. He and his crew were cast up on the African coast, where they were welcomed by Dido, the beautiful queen of Carthage. Dido fell in love with Aeneas and begged him to remain. When he refused and set sail, she took her own life in despair.

After several years of wandering, Aeneas reached Italy and the mouth of the Tiber. There he was hospitably received by Latinus, king of Latium. He became betrothed to Lavinia, the daughter of Latinus, but before he could marry her, Juno caused Turnus, king of the Rutuli and a rejected suitor of Lavinia, to make war against Aeneas and Latinus. The war was resolved by hand-to-hand combat, in which Turnus was defeated and slain by Aeneas. Aeneas then ruled for several years in Latium and, by marrying Lavinia, accomplished the union of Trojans and Latins that would one day produce the Roman people.

The great Roman epic the *Aeneid,* by Virgil, tells the story of Aeneas's perilous wanderings in detail and ends with the death of Turnus.

Chris Penny

	25	Glenn	Terrace		Stephen	Re		DEM	43	2	4		
	26	Glenn	Terrace		Ian	Sale		REP	32	2	4		
	26	Glenn	Terrace		Lisa	Watson		REP	29	2	4		
	509	Grand	Ave		Candace	Spaulding		NP	42	2	4		
	509	Grand	Ave		Dale	Spaulding		NP	45	2	4		
	513	Grand	Ave		Matthew	Birch		NP	38	2	4		
	513	Grand	Ave		Margaret	Glascott		DEM	39	2	4		
	517	Grand	Ave		Charles	Lynch		REP	49	2	4		
	525	Grand	Ave		Andrew	Mcdermott		REP	44	2	4		
	531	Grand	Ave		Lindsay	Mckeighan		DEM	24	2	4		
	531	Grand	Ave		Andrew	Mclain		DEM	25	2	4		
	531	Grand	Ave		Drew	Mclain		DEM	25	2	4		
	537	Grand	Ave		Anne	Beers		REP	54	2	4		
	537	Grand	Ave		Barbara	Recupido		DEM	35	2	4		
	537	Grand	Ave		Dolores	Recupido		DEM	62	2	4		
	547	Grand	Ave		Charles	Thompson		REP	48	2	4		
	547	Grand	Ave		Isabella	Thompson	x	DEM	81	2	4		
	551	Grand	Ave		John	Frankau		REP	52	2	4		
	551	Grand	Ave		Khadijah	Knox		DEM	27	2	4		
	551	Grand	Ave		Khadijah	Knox Mcdowell		DEM	101	2	4		
	551	Grand	Ave		Stanley	Newman		DEM	34	2	4		
	551	Grand	Ave		Tene	Wilson		DEM	33	2	4		
	559	Grand	Ave		Peter	Jemo		DEM	45	2	4		
	605	Grand	Ave		Ronald	Patten		REP	57	2	4		
	609	Grand	Ave		Keith	Lipton		REP	48	2	4		
	609	Grand	Ave		Linda	Lipton		REP	50	2	4		
	613	Grand	Ave		Bonnie	Weaver	x	REP	70	2	4		
	613	Grand	Ave		Walter	Weaver	x	REP	71	2	4		
	617	Grand	Ave		Philip	Delia	x	REP	65	2	4		
	617	Grand	Ave		Linda	Delia		REP	49	2	4		
	617	Grand	Ave		Stephen	Delia		REP	22	2	4		
	617	Grand	Ave		Randy	Norris		REP	24	2	4		
	621	Grand	Ave		Alicia	Quirk	x	REP	40	2	4		
	621	Grand	Ave		Patricia	Quirk	x	REP	66	2	4		
	627	Grand	Ave		Monique	Williams		DEM	33	2	4		
	627	Grand	Ave		Omar	Williams		DEM	36	2	4		
	635	Grand	Ave		Grace	Desanctis	x	REP	73	2	4		
	635	Grand	Ave		Vincent	Desanctis	x	REP	79	2	4		
	637	Grand	Ave		David	Cullen		DEM	73	2	4		
	637	Grand	Ave		Susan	Cullen		DEM	40	2	4		
	641	Grand	Ave		Samuel	Jones		REP	33	2	4		
	641	Grand	Ave		Susan	Jones		DEM	57	2	4		
	502	Greenview	Lane		Judith	Sexton		DEM	48	2	3		
	502	Greenview	Lane		Timothy	Sexton		DEM	49	2	3		
	506	Greenview	Lane		Thomas	Mcgee		REP	77	2	3		

CHAPTER I

Perseus

This story is on the level of the fairy story. Hermes and Athena act like the fairy godmother in Cinderella. The magical wallet and cap belong to the properties fairy tales abound in everywhere. It is the only myth in which magic plays a decisive part, and it seems to have been a great favorite in Greece. Many poets allude to it. The description of Danaë in the wooden chest was the most famous passage of a famous poem by Simonides of Ceos, a great lyric poet who lived in the sixth century. The entire story is told by both Ovid and Apollodorus. The latter, probably a hundred years later than Ovid, is here the superior of the two. His account is simple and straightforward; Ovid's extremely verbose — for instance, he takes a hundred lines to kill the sea serpent. I have followed Apollodorus, but I have added the fragment from Simonides, and short quotations from other poets, notably Hesiod and Pindar.

KING ACRISIUS of Argos had only one child, a daughter, Danaë. She was beautiful above all the other women of the land, but this was small comfort to the King for not having a son. He journeyed to Delphi to ask the god if there was any hope that some day he would be the father

of a boy. The priestess told him no, and added what was far worse: that his daughter would have a son who would kill him.

The only sure way to escape that fate was for the King to have Danaë instantly put to death – taking no chances, but seeing to it himself. This Acrisius would not do. His fatherly affection was not strong, as events proved, but his fear of the gods was. They visited with terrible punishments those who shed the blood of kindred. Acrisius did not dare slay his daughter. Instead, he had a house built all of bronze and sunk underground, but with part of the roof open to the sky so that light and air could come through. Here he shut her up and guarded her.

> So Danaë endured, the beautiful,
> To change the glad daylight for brass-bound walls,
> And in that chamber secret as the grave
> She lived a prisoner. Yet to her came
> Zeus in the golden rain.

As she sat there through the long days and hours with nothing to do, nothing to see except the clouds moving by overhead, a mysterious thing happened, a shower of gold fell from the sky and filled her chamber. How it was revealed to her that it was Zeus who had visited her in this shape we are not told, but she knew that the child she bore was his son.

For a time she kept his birth secret from her father, but it became increasingly difficult to do so in the narrow limits of that bronze house and finally one day the little boy – his name was Perseus – was discovered by his grandfather. "Your child!" Acrisius cried in great anger. "Who is his father?" But when Danaë answered proudly, "Zeus," he would not believe her. One thing only he was sure of, that the

boy's life was a terrible danger to his own. He was afraid to kill him for the same reason that had kept him from killing her, fear of Zeus and the Furies who pursue such murderers. But if he could not kill them outright, he could put them in the way of tolerably certain death. He had a great chest made, and the two placed in it. Then it was taken out to sea and cast into the water.

In that strange boat Danaë sat with her little son. The daylight faded and she was alone on the sea.

> When in the carven chest the winds and waves
> Struck fear into her heart she put her arms,
> Not without tears, round Perseus tenderly
> She said, "O son, what grief is mine.
> But you sleep softly, little child,
> Sunk deep in rest within your cheerless home,
> Only a box, brass-bound. The night, this darkness visible,
> The scudding waves so near to your soft curls,
> The shrill voice of the wind, you do not heed,
> Nestled in your red cloak, fair little face."

Through the night in the tossing chest she listened to the waters that seemed always about to wash over them. The dawn came, but with no comfort to her for she could not see it. Neither could she see that around them there were islands rising high above the sea, many islands. All she knew was that presently a wave seemed to lift them and carry them swiftly on and then, retreating, leave them on something solid and motionless. They had made land; they were safe from the sea, but they were still in the chest with no way to get out.

Fate willed it – or perhaps Zeus, who up to now had done little for his love and his child – that they should be discovered by a good man, a fisherman named Dictys. He

came upon the great box and broke it open and took the pitiful cargo home to his wife who was as kind as he. They had no children and they cared for Danaë and Perseus as if they were their own. The two lived there many years, Danaë content to let her son follow the fisherman's humble trade, out of harm's way. But in the end more trouble came. Polydectes, the ruler of the little island, was the brother of Dictys, but he was a cruel and ruthless man. He seems to have taken no notice of the mother and son for a long time, but at last Danaë attracted his attention. She was still radiantly beautiful even though Perseus by now was full grown, and Polydectes fell in love with her. He wanted her, but he did not want her son, and he set himself to think out a way of getting rid of him.

There were some fearsome monsters called Gorgons who lived on an island and were known far and wide because of their deadly power. Polydectes evidently talked to Perseus about them; he probably told him that he would rather have the head of one of them than anything else in the world. This seems practically certain from the plan he devised for killing Perseus. He announced that he was about to be married and he called his friends together for a celebration, including Perseus in the invitation. Each guest, as was customary, brought a gift for the bride-to-be, except Perseus alone. He had nothing he could give. He was young and proud and keenly mortified. He stood up before them all and did exactly what the King had hoped he would do, declared that he would give him a present better than any there. He would go off and kill Medusa and bring back her head as his gift. Nothing could have suited the King better. No one in his senses would have made such a proposal. Medusa was one of the Gorgons,

> And they are three, the Gorgons, each with wings
> And snaky hair, most horrible to mortals.
> Whom no man shall behold and draw again
> The breath of life,

for the reason that whoever looked at them was turned instantly into stone. It seemed that Perseus had been led by his angry pride into making an empty boast. No man unaided could kill Medusa.

But Perseus was saved from his folly. Two great gods were watching over him. He took ship as soon as he left the King's hall, not daring to see his mother first and tell her what he intended, and he sailed to Greece to learn where the three monsters were to be found. He went to Delphi, but all the priestess would say was to bid him seek the land where men eat not Demeter's golden grain, but only acorns. So he went to Dodona, in the land of oak trees, where the talking oaks were which declared Zeus's will and where the Selli lived who made their bread from acorns. They could tell him, however, no more than this, that he was under the protection of the gods. They did not know where the Gorgons lived.

When and how Hermes and Athena came to his help is not told in any story, but he must have known despair before they did so. At last, however, as he wandered on, he met a strange and beautiful person. We know what he looked like from many a poem, a young man with the first down upon his cheek when youth is loveliest, carrying, as no other young man ever did, a wand of gold with wings at one end, wearing a winged hat, too, and winged sandals. At sight of him hope must have entered Perseus' heart, for he would know that this could be none other than Hermes, the guide and the giver of good.

This radiant personage told him that before he attacked Medusa he must first be properly equipped, and that what he needed was in the possession of the nymphs of the North. To find the nymphs' abode, they must go to the Gray Women who alone could tell them the way. These women dwelt in a land where all was dim and shrouded in twilight. No ray of sun looked ever on that country, nor the moon by night. In that gray place the three women lived, all gray themselves and withered as in extreme old age. They were strange creatures, indeed, most of all because they had but one eye for the three, which it was their custom to take turns with, each removing it from her forehead when she had had it for a time and handing it to another.

All this Hermes told Perseus and then he unfolded his plan. He would himself guide Perseus to them. Once there Perseus must keep hidden until he saw one of them take the eye out of her forehead to pass it on. At that moment, when none of the three could see, he must rush forward and seize the eye and refuse to give it back until they told him how to reach the nymphs of the North.

He himself, Hermes said, would give him a sword to attack Medusa with — which could not be bent or broken by the Gorgon's scales, no matter how hard they were. This was a wonderful gift, no doubt, and yet of what use was a sword when the creature to be struck by it could turn the swordsman into stone before he was within striking distance? But another great deity was at hand to help. Pallas Athena stood beside Perseus. She took off the shield of polished bronze which covered her breast and held it out to him. "Look into this when you attack the Gorgon," she said. "You will be able to see her in it as in a mirror, and so avoid her deadly power."

Now, indeed, Perseus had good reason to hope. The journey to the twilight land was long, over the stream of Ocean and on to the very border of the black country where the Cimmerians dwell, but Hermes was his guide and he could not go astray. They found the Gray Women at last, looking in the wavering light like gray birds, for they had the shape of swans. But their heads were human and beneath their wings they had arms and hands. Perseus did just as Hermes had said, he held back until he saw one of them take the eye out of her forehead. Then before she could give it to her sister, he snatched it out of her hand. It was a moment or two before the three realized they had lost it. Each thought one of the others had it. But Perseus spoke out and told them he had taken it and that it would be theirs again only when they showed him how to find the nymphs of the North. They gave him full directions at once; they would have done anything to get their eye back. He returned it to them and went on the way they had pointed out to him. He was bound, although he did not know it, to the blessed country of the Hyperboreans, at the back of the North Wind, of which it is said: "Neither by ship nor yet by land shall one find the wondrous road to the gathering place of the Hyperboreans." But Perseus had Hermes with him, so that the road lay open to him, and he reached that host of happy people who are always banqueting and holding joyful revelry. They showed him great kindness: they welcomed him to their feast, and the maidens dancing to the sound of flute and lyre paused to get for him the gifts he sought. These were three: winged sandals, a magic wallet which would always become the right size for whatever was to be carried in it, and, most important of all, a cap which made the wearer invisible. With these and Athena's shield and Hermes' sword Perseus was ready for the Gorgons. Hermes knew where they lived, and

leaving the happy land the two flew back across Ocean and over the sea to the Terrible Sisters' island.

By great good fortune they were all asleep when Perseus found them. In the mirror of the bright shield he could see them clearly, creatures with great wings and bodies covered with golden scales and hair a mass of twisting snakes. Athena was beside him now as well as Hermes. They told him which one was Medusa and that was important, for she alone of the three could be killed; the other two were immortal. Perseus on his winged sandals hovered above them, looking, however, only at the shield. Then he aimed a stroke down at Medusa's throat and Athena guided his hand. With a single sweep of his sword he cut through her neck and, his eyes still fixed on the shield with never a glance at her, he swooped low enough to seize the head. He dropped it into the wallet which closed around it. He had nothing to fear from it now. But the two other Gorgons had awakened and, horrified at the sight of their sister slain, tried to pursue the slayer. Perseus was safe; he had on the cap of darkness and they could not find him.

So over the sea rich-haired Danaë's son,
Perseus, on his winged sandals sped,
Flying swift as thought.
In a wallet all of silver,
A wonder to behold,
He bore the head of the monster,
While Hermes, the son of Maia,
The messenger of Zeus,
Kept ever at his side.

On his way back he came to Ethiopia and alighted there. By this time Hermes had left him. Perseus found, as Hercules was later to find, that a lovely maiden had been given

up to be devoured by a horrible sea serpent. Her name was Andromeda and she was the daughter of a silly vain woman,

> That starred Ethiop queen who strove
> To set her beauty's praise above
> The sea-nymphs, and their power offended.

She had boasted that she was more beautiful than the daughters of Nereus, the Sea-god. An absolutely certain way in those days to draw down on one a wretched fate was to claim superiority in anything over any deity; nevertheless people were perpetually doing so. In this case the punishment for the arrogance the gods detested fell not on Queen Cassiopeia, Andromeda's mother, but on her daughter. The Ethiopians were being devoured in numbers by the serpent; and, learning from the oracle that they could be freed from the pest only if Andromeda were offered up to it, they forced Cepheus, her father, to consent. When Perseus arrived the maiden was on a rocky ledge by the sea, chained there to wait for the coming of the monster. Perseus saw her and on the instant loved her. He waited beside her until the great snake came for its prey; then he cut its head off just as he had the Gorgon's. The headless body dropped back into the water; Perseus took Andromeda to her parents and asked for her hand, which they gladly gave him.

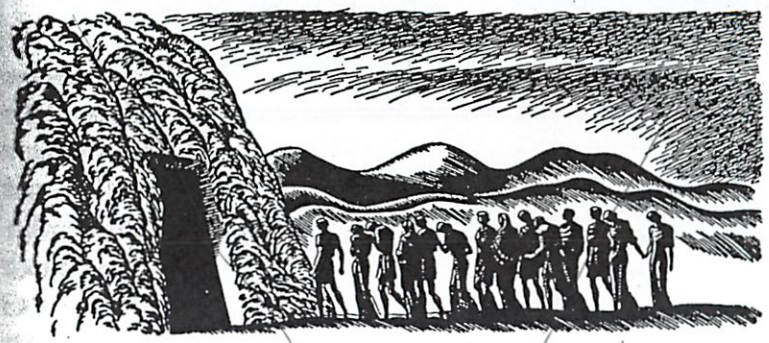
With her he sailed back to the island and his mother, but in the house where he had lived so long he found no one. The fisherman Dictys' wife was long since dead, and the two others, Danaë and the man who had been like a father to Perseus, had had to fly and hide themselves from Polydectes, who was furious at Danaë's refusal to marry him. They had taken refuge in a temple, Perseus was told. He learned also that the King was holding a banquet in the palace and all the men who favored him were gathered there. Perseus

instantly saw his opportunity. He went straight to the palace and entered the hall. As he stood at the entrance, Athena's shining buckler on his breast, the silver wallet at his side, he drew the eyes of every man there. Then before any could look away he held up the Gorgon's head; and at the sight one and all, the cruel King and his servile courtiers, were turned into stone. There they sat, a row of statues, each, as it were, frozen stiff in the attitude he had struck when he first saw Perseus.

When the islanders knew themselves freed from the tyrant it was easy for Perseus to find Danaë and Dictys. He made Dictys king of the island, but he and his mother decided that they would go back with Andromeda to Greece and try to be reconciled to Acrisius, to see if the many years that had passed since he had put them in the chest had not softened him so that he would be glad to receive his daughter and grandson. When they reached Argos, however, they found that Acrisius had been driven away from the city, and where he was no one could say. It happened that soon after their arrival Perseus heard that the King of Larissa, in the North, was holding a great athletic contest, and he journeyed there to take part. In the discus-throwing when his turn came and he hurled the heavy missile, it swerved and fell among the spectators. Acrisius was there on a visit to the King, and the discus struck him. The blow was fatal and he died at once.

So Apollo's oracle was again proved true. If Perseus felt any grief, at least he knew that his grandfather had done his best to kill him and his mother. With his death their troubles came to an end. Perseus and Andromeda lived happily ever after. Their son, Electryon, was the grandfather of Hercules.

Medusa's head was given to Athena, who bore it always upon the aegis, Zeus's shield, which she carried for him.



CHAPTER II

Theseus

This dearest of heroes to the Athenians engaged the attention of many writers. Ovid, who lived in the Augustan Age, tells his life in detail and so does Apollodorus, in the first or second century A.D. *Plutarch, too, toward the end of the first century* A.D. *He is a prominent character in three of Euripides' plays and in one of Sophocles. There are many allusions to him in prose writers as well as poets. I have followed Apollodorus on the whole, but I have added from Euripides the stories of the appeal of Adrastus, the madness of Hercules, and the fate of Hippolytus; from Sophocles his kindness to Oedipus; from Plutarch the story of his death, to which Apollodorus gives only a sentence.*

THE GREAT ATHENIAN hero was Theseus. He had so many adventures and took part in so many great enterprises that there grew up a saying in Athens, "Nothing without Theseus."

He was the son of the Athenian King, Aegeus. He spent his youth, however, in his mother's home, a city in southern Greece. Aegeus went back to Athens before the child was born, but first he placed in a hollow a sword and a pair of shoes and covered them with a great stone. He did this with

Michael Plasmeier
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Class: Latin 2 Block: 1

Perseus Myth

What I Learned

Perseus was the child of Danaë and Zeus. Danaë was locked up in an underground house when Zeus came to visit her. She was locked up there because her father, Acrisius, knew from a prophet that Danaë's son would kill him.

When he found out that Danaë had a son, he sent them both afloat in a small chest. They sailed to an island where Dictys, an old man took care of both of them for many years.

Then Polydectes fell in love with Danaë, but didn't want her son, Perseus. So he set up a weeding celebration and arranged it so that Persus would announce that he would bring the best gift of all, the head of Medusa. Polydectes knew that it was impossible to kill Medusa because anyone who looked at her were turn to stone.

Hermes and Athena liked what Perseus was doing and Hermes came down from the heavens to help Perseus. He gave him a super-strong sword and told him who to ask to find Medusa. Athena gave him a shield which was shiny, so it would function as a mirror. As they were journeying, Perseus received winged sandals, a magic bag that could hold anything of any size, and a hat that would make the wearer invisible.

So Perseus went and killed Medusa, never looking at her. He then dropped her head into his magic bag and used his whined sandals and invisible hat to escaped from the other monsters with Medusa.

When he returned, the evil king Polydectes was holding a banquet with all of his followers. Perseus held up Medusa's head and they all turned to stone. Then Perseus returned to try and find his grandfather. He found him at a disc-throwing contest, where he hit and killed him accidentally.

Personal Response

I actually did not realize what this myth was about until I read most of it. Ah yes, the Medusa myth! I didn't know that I knew the myth already until I read that part. I did not even notice her picture on the first page of the packet. However, I do not remember the myth being that long. It goes on and on with many different parts until it gets to Medusa.

How did Polydectes know that Perseus would not bring a normal gift to his weeding celebration? That would have totally ruined his plan. I guess he thought that Perseus was too poor to bring anything. Sill that was too big of an assumption to make. He should have had a backup plan, just in case.

This story uses magic artifacts to help with the telling of the story. As the forward says, this is very rare. Most myths have only the gods have special or magic power. A mortal does not have the help of special artifacts.

How was Perseus able to kill Medusa without looking at her? Wouldn't he have to look up to orient himself or become adjusted to the reverse image in the mirror? Also would look at Medusa's reflection be the same as actually looking at her? What is the difference? On that note, how does looking at someone turn you into stone?

10/10

5 steps on the Journey of the Hero

- Call to Adventure
- Cross the Threshold
  - Threshold Guardian
    - Helpers
- Series of Tests then Supream test
  - in Shadow Realm (unknown world)
- Reward
- Return

CHAPTER III

Hercules

Ovid gives an account of Hercules' life, but very briefly, quite unlike his usual extremely detailed method. He never cares to dwell on heroic exploits; he loves best a pathetic story. At first sight it seems odd that he passes over Hercules' slaying of his wife and children, but that tale had been told by a master, the fifth-century poet Euripides, and Ovid's reticence was probably due to his intelligence. He has very little to say about any of the myths the Greek tragedians write of. He passes over also one of the most famous tales about Hercules, how he freed Alcestis from death, which was the subject of another of Euripides' plays. Sophocles, Euripides' contemporary, describes how the hero died. His adventure with the snakes when he was a baby is told by Pindar in the fifth century and by Theocritus in the third. In my account I have followed the stories given by the two tragic poets and by Theocritus, rather than Pindar, one of the most difficult of poets to translate or even to paraphrase. For the rest I have followed Apollodorus, a prose writer of the first or second century A.D. *who is the only writer except Ovid to tell Hercules' life in full. I have preferred his treatment to Ovid's because, in this instance only, it is more detailed.*

THE GREATEST HERO of Greece was Hercules. He was a personage of quite another order from the great hero of Athens, Theseus. He was what all Greece except

Athens most admired. The Athenians were different from the other Greeks and their hero therefore was different. Theseus was, of course, bravest of the brave as all heroes are, but unlike other heroes he was as compassionate as he was brave and a man of great intellect as well as great bodily strength. It was natural that the Athenians should have such a hero because they valued thought and ideas as no other part of the country did. In Theseus their ideal was embodied. But Hercules embodied what the rest of Greece most valued. His qualities were those the Greeks in general honored and admired. Except for unflinching courage, they were not those that distinguished Theseus.

Hercules was the strongest man on earth and he had the supreme self-confidence magnificent physical strength gives. He considered himself on an equality with the gods — and with some reason. They needed his help to conquer the Giants. In the final victory of the Olympians over the brutish sons of Earth, Hercules' arrows played an important part. He treated the gods accordingly. Once when the priestess at Delphi gave no response to the question he asked, he seized the tripod she sat on and declared that he would carry it off and have an oracle of his own. Apollo, of course, would not put up with this, but Hercules was perfectly willing to fight him and Zeus had to intervene. The quarrel was easily settled, however. Hercules was quite good-natured about it. He did not want to quarrel with Apollo, he only wanted an answer from his oracle. If Apollo would give it the matter was settled as far as he was concerned. Apollo on his side, facing this undaunted person, felt an admiration for his boldness and made his priestess deliver the response.

Throughout his life Hercules had this perfect confidence that no matter who was against him he could never be de-

feated, and facts bore him out. Whenever he fought with anyone the issue was certain beforehand. He could be overcome only by a supernatural force. Hera used hers against him with terrible effect and in the end he was killed by magic, but nothing that lived in the air, sea, or on land ever defeated him.

Intelligence did not figure largely in anything he did and was often conspicuously absent. Once when he was too hot he pointed an arrow at the sun and threatened to shoot him. Another time when the boat he was in was tossed about by the waves he told the waters that he would punish them if they did not grow calm. His intellect was not strong. His emotions were. They were quickly aroused and apt to get out of control, as when he deserted the *Argo* and forgot all about his comrades and the Quest of the Golden Fleece in his despairing grief at losing his young armor-bearer, Hylas. This power of deep feeling in a man of his tremendous strength was oddly endearing, but it worked immense harm, too. He had sudden outbursts of furious anger which were always fatal to the often innocent objects. When the rage had passed and he had come to himself he would show a most disarming penitence and agree humbly to any punishment it was proposed to inflict on him. Without his consent he could not have been punished by anyone – yet nobody ever endured so many punishments. He spent a large part of his life expiating one unfortunate deed after another and never rebelling against the almost impossible demands made upon him. Sometimes he punished himself when others were inclined to exonerate him.

It would have been ludicrous to put him in command of a kingdom as Theseus was put; he had more than enough to do to command himself. He could never have thought out any

new or great idea as the Athenian hero was held to have done. His thinking was limited to devising a way to kill a monster which was threatening to kill him. Nevertheless he had true greatness. Not because he had complete courage based upon overwhelming strength, which is merely a matter of course, but because, by his sorrow for wrongdoing and his willingness to do anything to expiate it, he showed greatness of soul. If only he had had some greatness of mind as well, at least enough to lead him along the ways of reason, he would have been the perfect hero.

He was born in Thebes and for a long time was held to be the son of Amphitryon, a distinguished general. In those earlier years he was called Alcides, or descendant of Alcaeus who was Amphitryon's father. But in reality he was the son of Zeus, who had visited Amphitryon's wife Alcmena in the shape of her husband when the general was away fighting. She bore two children, Hercules to Zeus and Iphicles to Amphitryon. The difference in the boys' descent was clearly shown in the way each acted in face of a great danger which came to them before they were a year old. Hera, as always, was furiously jealous and she determined to kill Hercules.

One evening Alcmena gave both the children their bath and their fill of milk and laid them in their crib, caressing them and saying, "Sleep, my little ones, soul of my soul. Happy be your slumber and happy your awakening." She rocked the cradle and in a moment the babies were asleep. But at darkest midnight when all was silent in the house two great snakes came crawling into the nursery. There was a light in the room and as the two reared up above the crib, with weaving heads and flickering tongues, the children woke. Iphicles screamed and tried to get out of bed, but Hercules sat up and grasped the deadly creatures by the

throat. They turned and twisted and wound their coils around his body, but he held them fast. The mother heard Iphicles' screams and, calling to her husband, rushed to the nursery. There sat Hercules laughing, in each hand a long limp body. He gave them gleefully to Amphitryon. They were dead. All knew then that the child was destined to great things. Teiresias, the blind prophet of Thebes, told Alcmena: "I swear that many a Greek woman as she cards the wool at eventide shall sing of this your son and you who bore him. He shall be the hero of all mankind."

Great care was taken with his education, but teaching him what he did not wish to learn was a dangerous business. He seems not to have liked music, which was a most important part of a Greek boy's training, or else he disliked his music master. He flew into a rage with him and brained him with his lute. This was the first time he dealt a fatal blow without intending it. He did not mean to kill the poor musician; he just struck out on the impulse of the moment without thinking, hardly aware of his strength. He was sorry, very sorry, but that did not keep him from doing the same thing again and again. The other subjects he was taught, fencing, wrestling and driving, he took to more kindly, and his teachers in these branches all survived. By the time he was eighteen he was full-grown and he killed, alone by himself, a great lion which lived in the woods of Cithaeron, the Thespian lion. Ever after he wore its skin as a cloak with the head forming a kind of hood over his own head.

His next exploit was to fight and conquer the Minyans, who had been exacting a burdensome tribute from the Thebans. The grateful citizens gave him as a reward the hand of the Princess Megara. He was devoted to her and to their children and yet this marriage brought upon him the great-

est sorrow of his life as well as trials and dangers such as no one ever went through, before or after. When Megara had borne him three sons he went mad. Hera who never forgot a wrong sent the madness upon him. He killed his children and Megara, too, as she tried to protect the youngest. Then his sanity returned. He found himself in his bloodstained hall, the dead bodies of his sons and his wife beside him. He had no idea what had happened, how they had been killed. Only a moment since, as it seemed to him, they had all been talking together. As he stood there in utter bewilderment the terrified people who were watching him from a distance saw that the mad fit was over, and Amphitryon dared to approach him. There was no keeping the truth from Hercules. He had to know how this horror had come to pass and Amphitryon told him. Hercules heard him out; then he said, "And I myself am the murderer of my dearest."

"Yes," Amphitryon answered trembling. "But you were out of your mind."

Hercules paid no attention to the implied excuse.

"Shall I spare my own life then?" he said. "I will avenge upon myself these deaths."

But before he could rush out and kill himself, even as he started to do so, his desperate purpose was changed and his life was spared. This miracle – it was nothing less – of recalling Hercules, from frenzied feeling and violent action to sober reason and sorrowful acceptance, was not wrought by a god descending from the sky. It was a miracle caused by human friendship. His friend Theseus stood before him and stretched out his hands to clasp those bloodstained hands. Thus according to the common Greek idea he would himself become defiled and have a part in Hercules' guilt.

"Do not start back," he told Hercules. "Do not keep me

from sharing all with you. Evil I share with you is not evil to me. And hear me. Men great of soul can bear the blows of heaven and not flinch."

Hercules said, "Do you know what I have done?"

"I know this," Theseus answered. "Your sorrows reach from earth to heaven."

"So I will die," said Hercules.

"No hero spoke those words," Theseus said.

"What can I do but die?" Hercules cried. "Live? A branded man, for all to say, 'Look. There is he who killed his wife and sons'! Everywhere my jailers, the sharp scorpions of the tongue!"

"Even so, suffer and be strong," Theseus answered. "You shall come to Athens with me, share my home and all things with me. And you will give to me and to the city a great return, the glory of having helped you."

A long silence followed. At last Hercules spoke, slow, heavy words. "So let it be," he said. "I will be strong and wait for death."

The two went to Athens, but Hercules did not stay there long. Theseus, the thinker, rejected the idea that a man could be guilty of murder when he had not known what he was doing and that those who helped such a one could be reckoned defiled. The Athenians agreed and welcomed the poor hero. But he himself could not understand such ideas. He could not think the thing out at all; he could only feel. He had killed his family. Therefore he was defiled and a defiler of others. He deserved that all should turn from him with loathing. At Delphi where he went to consult the oracle, the priestess looked at the matter just as he did. He needed to be purified, she told him, and only a terrible penance could do that. She bade him go to his cousin Eurystheus, King of

Mycenae (of Tiryns in some stories) and submit to whatever he demanded of him. He went willingly, ready to do anything that could make him clean again. It is plain from the rest of the story that the priestess knew what Eurystheus was like and that he would beyond question purge Hercules thoroughly.

Eurystheus was by no means stupid, but of a very ingenious turn of mind, and when the strongest man on earth came to him humbly prepared to be his slave, he devised a series of penances which from the point of view of difficulty and danger could not have been improved upon. It must be said, however, that he was helped and urged on by Hera. To the end of Hercules' life she never forgave him for being Zeus's son. The tasks Eurystheus gave him to do are called "the Labors of Hercules." There were twelve of them and each one was all but impossible.

The first was to kill the lion of Nemea, a beast no weapons could wound. That difficulty Hercules solved by choking the life out of him. Then he heaved the huge carcass up on his back and carried it into Mycenae. After that, Eurystheus, a cautious man, would not let him inside the city. He gave him his orders from afar.

The second labor was to go to Lerna and kill a creature with nine heads called the Hydra which lived in a swamp there. This was exceedingly hard to do, because one of the heads was immortal and the others almost as bad, inasmuch as when Hercules chopped off one, two grew up instead. However, he was helped by his nephew Iolaus who brought him a burning brand with which he seared the neck as he cut each head off so that it could not sprout again. When all had been chopped off he disposed of the one that was immortal by burying it securely under a great rock.

The third labor was to bring back alive a stag with horns of gold, sacred to Artemis, which lived in the forests of Cerynitia. He could have killed it easily, but to take it alive was another matter and he hunted it a whole year before he succeeded.

The fourth labor was to capture a great boar which had its lair on Mount Erymanthus. He chased the beast from one place to another until it was exhausted; then he drove it into deep snow and trapped it.

The fifth labor was to clean the Augean stables in a single day. Augeas had thousands of cattle and their stalls had not been cleared out for years. Hercules diverted the courses of two rivers and made them flow through the stables in a great flood that washed out the filth in no time at all.

The sixth labor was to drive away the Stymphalian birds, which were a plague to the people of Stymphalus because of their enormous numbers. He was helped by Athena to drive them out of their coverts, and as they flew up he shot them.

The seventh labor was to go to Crete and fetch from there the beautiful savage bull that Poseidon had given Minos. Hercules mastered him, put him in a boat and brought him to Eurystheus.

The eighth labor was to get the man-eating mares of King Diomedes of Thrace. Hercules slew Diomedes first and then drove off the mares unopposed.

The ninth labor was to bring back the girdle of Hippolyta, the Queen of the Amazons. When Hercules arrived she met him kindly and told him she would give him the girdle, but Hera stirred up trouble. She made the Amazons think that Hercules was going to carry off their queen, and they charged down on his ship. Hercules, without a thought of

how kind Hippolyta had been, without any thought at all, instantly killed her, taking it for granted that she was responsible for the attack. He was able to fight off the others and get away with the girdle.

The tenth labor was to bring back the cattle of Geryon, who was a monster with three bodies living on Erythia, a western island. On his way there Hercules reached the land at the end of the Mediterranean and he set up as a memorial of his journey two great rocks, called the Pillars of Hercules (now Gibraltar and Ceuta). Then he got the oxen and took them to Mycenae.

The eleventh labor was the most difficult of all so far. It was to bring back the Golden Apples of the Hesperides, and he did not know where they were to be found. Atlas, who bore the vault of heaven upon his shoulders, was the father of the Hesperides, so Hercules went to him and asked him to get the apples for him. He offered to take upon himself the burden of the sky while Atlas was away. Atlas, seeing a chance of being relieved forever from his heavy task, gladly agreed. He came back with the apples, but he did not give them to Hercules. He told Hercules he could keep on holding up the sky, for Atlas himself would take the apples to Eurystheus. On this occasion Hercules had only his wits to trust to; he had to give all his strength to supporting that mighty load. He was successful, but because of Atlas' stupidity rather than his own cleverness. He agreed to Atlas' plan, but asked him to take the sky back for just a moment so that Hercules could put a pad on his shoulders to ease the pressure. Atlas did so, and Hercules picked up the apples and went off.

The twelfth labor was the worst of all. It took him down to the lower world, and it was then that he freed Theseus

from the Chair of Forgetfulness. His task was to bring Cerberus, the three-headed dog, up from Hades. Pluto gave his permission provided Hercules used no weapons to overcome him. He could use his hands only. Even so, he forced the terrible monster to submit to him. He lifted him and carried him all the way up to the earth and on to Mycenae. Eurystheus very sensibly did not want to keep him and made Hercules carry him back. This was his last labor.

When all were completed and full expiation made for the death of his wife and children, he would seem to have earned ease and tranquillity for the rest of his life. But it was not so. He was never tranquil and at ease. An exploit quite as difficult as most of the labors was the conquest of Antaeus, a Giant and a mighty wrestler who forced strangers to wrestle with him on condition that if he was victor he should kill them. He was roofing a temple with the skulls of his victims. As long as he could touch the earth he was invincible. If thrown to the ground, he sprang up with renewed strength from the contact. Hercules lifted him up and holding him in the air strangled him.

Story after story is told of his adventures. He fought the river-god Achelous because Achelous was in love with the girl Hercules now wanted to marry. Like everyone else by this time, Achelous had no desire to fight him and he tried to reason with him. But that never worked with Hercules. It only made him more angry. He said, "My hand is better than my tongue. Let me win fighting and you may win talking." Achelous took the form of a bull and attacked him fiercely, but Hercules was used to subduing bulls. He conquered him and broke off one of his horns. The cause of the contest, a young princess named Deianira, became his wife.

He traveled to many lands and did many other great deeds.

At Troy he rescued a maiden who was in the same plight as Andromeda, waiting on the shore to be devoured by a sea monster which could be appeased in no other way. She was the daughter of King Laomedon, who had cheated Apollo and Poseidon of their wages after at Zeus's command they had built for the King the walls of Troy. In return Apollo sent a pestilence, and Poseidon the sea serpent. Hercules agreed to rescue the girl if her father would give him the horses Zeus had given his grandfather. Laomedon promised, but when Hercules had slain the monster the King refused to pay. Hercules captured the city, killed the King, and gave the maiden to his friend, Telamon of Salamis, who had helped him.

On his way to Atlas to ask him about the Golden Apples, Hercules came to the Caucasus, where he freed Prometheus, slaying the eagle that preyed on him.

Along with these glorious deeds there were others not glorious. He killed with a careless thrust of his arm a lad who was serving him by pouring water on his hands before a feast. It was an accident and the boy's father forgave Hercules, but Hercules could not forgive himself and he went into exile for a time. Far worse was his deliberately slaying a good friend in order to avenge an insult offered him by the young man's father, King Eurytus. For this base action Zeus himself punished him: he sent him to Lydia to be a slave to the Queen, Omphale, some say for a year, some for three years. She amused herself with him, making him at times dress up as a woman and do woman's work, weave or spin. He submitted patiently, as always, but he felt himself degraded by this servitude and with complete unreason blamed Eurytus for it and swore he would punish him to the utmost when he was freed.

All the stories told about him are characteristic, but the one which gives the clearest picture of him is the account of a visit he made when he was on his way to get the man-eating mares of Diomedes, one of the twelve labors. The house he had planned to spend a night in, that of his friend Admetus, a king in Thessaly, was a place of deep mourning when he came to it although he did not know. Admetus had just lost his wife in a very strange way.

The cause of her death went back into the past, to the time when Apollo in anger at Zeus for killing his son Aesculapius killed Zeus's workmen, the Cyclopes. He was punished by being forced to serve on earth as a slave for a year and Admetus was the master he chose or Zeus chose for him. During his servitude Apollo made friends with the household, especially with the head of it and his wife Alcestis. When he had an opportunity to prove how strong his friendship was he took it. He learned that the three Fates had spun all of Admetus' thread of life, and were on the point of cutting it. He obtained from them a respite. If someone would die in Admetus' stead, he could live. This news he took to Admetus, who at once set about finding a substitute for himself. He went first quite confidently to his father and mother. They were old and they were devoted to him. Certainly one or the other would consent to take his place in the world of the dead. But to his astonishment he found they would not. They told him, "God's daylight is sweet even to the old. We do not ask you to die for us. We will not die for you." And they were completely unmoved by his angry contempt: "You, standing palsied at the gate of death and yet afraid to die!"

He would not give up, however. He went to his friends begging one after another of them to die and let him live. He evidently thought his life was so valuable that someone would

surely save it even at the cost of the supreme sacrifice. But he met with an invariable refusal. At last in despair he went back to his house and there he found a substitute. His wife Alcestis offered to die for him. No one who has read so far will need to be told that he accepted the offer. He felt exceedingly sorry for her and still more for himself in having to lose so good a wife, and he stood weeping beside her as she died. When she was gone he was overwhelmed with grief and decreed that she should have the most magnificent of funerals.

It was at this point that Hercules arrived, to rest and enjoy himself under a friend's roof on his journey north to Diomedes. The way Admetus treated him shows more plainly than any other story we have how high the standards of hospitality were, how much was expected from a host to a guest.

As soon as Admetus was told of Hercules' arrival, he came to meet him with no appearance of mourning except in his dress. His manner was that of one gladly welcoming a friend. To Hercules' question who was dead he answered quietly that a woman of his household, but no relative of his, was to be buried that day. Hercules instantly declared that he would not trouble him with his presence at such a time, but Admetus steadily refused to let him go elsewhere. "I will not have you sleep under another's roof," he told him. To his servants he said that the guest was to be taken to a distant room where he could hear no sounds of grief, and given dinner and lodging there. No one must let him know what had happened.

Hercules dined alone, but he understood that Admetus must as a matter of form attend the funeral and the fact did not stand in the way of his enjoying himself. The servants left at home to attend to him were kept busy satisfying his enormous appetite and, still more, refilling his wine-jug. Her-

cules became very happy and very drunk and very noisy. He roared out songs at the top of his voice, some of them highly objectionable songs, and behaved himself in a way that was nothing less than indecent at the time of a funeral. When the servants looked their disapproval he shouted at them not to be so solemn. Couldn't they give him a smile now and then like good fellows? Their gloomy faces took away his appetite. "Have a drink with me," he cried, "many drinks."

One of them answered timidly that it was not a time for laughter and drinking.

"Why not?" thundered Hercules. "Because a stranger woman is dead?"

"A stranger — " faltered the servant.

"Well, that's what Admetus told me," Hercules said angrily. "I suppose you won't say he lied to me."

"Oh, no," the servant answered. "Only — he's too hospitable. But please have some more wine. Our trouble is only our own."

He turned to fill the winecup but Hercules seized him — and no one ever disregarded that grasp.

"There's something strange here," he said to the frightened man. "What is wrong?"

"You see for yourself we are in mourning," the other answered.

"But why, man, why?" Hercules cried. "Has my host made a fool of me? Who is dead?"

"Alcestis," the servant whispered. "Our Queen."

There was a long silence. Then Hercules threw down his cup.

"I might have known," he said. "I saw he had been weeping. His eyes were red. But he swore it was a stranger. He made me come in. Oh, good friend and good host. And I — got drunk, made merry, in this house of sorrow. Oh, he should have told me."

Then he did as always, he heaped blame upon himself. He had been a fool, a drunken fool, when the man he cared for was crushed with grief. As always, too, his thoughts turned quickly to find some way of atoning. What could he do to make amends? There was nothing he could not do. He was perfectly sure of that, but what was there which would help his friend? Then light dawned on him. "Of course," he said to himself. "That is the way. I must bring Alcestis back from the dead. Of course. Nothing could be clearer. I'll find that old fellow, Death. He is sure to be near her tomb and I'll wrestle with him. I will crack his body between my arms until he gives her to me. If he is not by the grave I will go down to Hades after him. Oh, I will return good to my friend who has been so good to me." He hurried out exceedingly pleased with himself and enjoying the prospect of what promised to be a very good wrestling match.

When Admetus returned to his empty and desolate house Hercules was there to greet him, and by his side was a woman. "Look at her, Admetus," he said. "Is she like anyone you know?" And when Admetus cried out, "A ghost! Is it a trick — some mockery of the gods?" Hercules answered, "It is your wife. I fought Death for her and I made him give her back."

There is no other story about Hercules which shows so clearly his character as the Greeks saw it: his simplicity and blundering stupidity; his inability not to get roaring drunk in a house where someone was dead; his quick penitence and desire to make amends at no matter what cost; his perfect confidence that not even Death was his match. That is the portrait of Hercules. To be sure, it would have been still more

accurate if it had shown him in a fit of rage killing one of the servants who were annoying him with their gloomy faces, but the poet Euripides from whom we get the story kept it clear of everything that did not bear directly on Alcestis' death and return to life. Another death or two, however natural when Hercules was present, would have blurred the picture he wanted to paint.

As Hercules had sworn to do while he was Omphale's slave, no sooner was he free than he started to punish King Eurytus because he himself had been punished by Zeus for killing Eurytus' son. He collected an army, captured the King's city and put him to death. But Eurytus, too, was avenged, for indirectly this victory was the cause of Hercules' own death.

Before he had quite completed the destruction of the city, he sent home – where Deianira, his devoted wife, was waiting for him to come back from Omphale in Lydia – a band of captive maidens, one of them especially beautiful, Iole, the King's daughter. The man who brought them to Deianira told her that Hercules was madly in love with this Princess. This news was not so hard for Deianira as might be expected, because she believed she had a powerful love-charm which she had kept for years against just such an evil, a woman in her own house preferred before her. Directly after her marriage, when Hercules was taking her home, they had reached a river where the Centaur Nessus acted as ferryman, carrying travelers over the water. He took Deianira on his back and in midstream insulted her. She shrieked and Hercules shot the beast as he reached the other bank. Before he died he told Deianira to take some of his blood and use it as a charm for Hercules if ever he loved another woman more than her. When she heard about Iole, it seemed to her the time had

come, and she anointed a splendid robe with the blood and sent it to Hercules by the messenger.

As the hero put it on, the effect was the same as that of the robe Medea had sent her rival whom Jason was about to marry. A fearful pain seized him, as though he were in a burning fire. In his first agony he turned on Deianira's messenger, who was, of course, completely innocent, seized him and hurled him down into the sea. He could still slay others, but it seemed that he himself could not die. The anguish he felt hardly weakened him. What had instantly killed the young Princess of Corinth could not kill Hercules. He was in torture, but he lived and they brought him home. Long before, Deianira had heard what her gift had done to him and had killed herself. In the end he did the same. Since death would not come to him, he would go to death. He ordered those around him to build a great pyre on Mount Oeta and carry him to it. When at last he reached it he knew that now he could die and he was glad. "This is rest," he said. "This is the end." And as they lifted him to the pyre he lay down on it as one who at a banquet table lies down upon his couch.

He asked his youthful follower, Philoctetes, to hold the torch to set the wood on fire; and he gave him his bow and arrows, which were to be far-famed in the young man's hands, too, at Troy. Then the flames rushed up and Hercules was seen no more on earth. He was taken to heaven, where he was reconciled to Hera and married her daughter Hebe, and where

> After his mighty labors he has rest.
> His choicest prize eternal peace
> Within the homes of blessedness.

But it is not easy to imagine him contentedly enjoying rest and peace or allowing the blessed gods to do so, either.

Project #4 – the Journey of the Hero

1. Compare one Greek myth and one modern story (movie, book, play, etc.) with Joseph's Campbell's five stages of the hero's journey. How well do these stories follow the hero pattern? (1-2 pages)

1. call to adventure
2. crossing the threshold (guardians/obstacles/helpers)
3. tests (in the shadow realm) -- supreme test
4. reward
5. return

2. Create your own hero's journey , using the five stages as a guide (1-2 pages)

Evaluation criteria:

1. Typed, organized thoughts, minimum 3 pages double-spaced
2. Discusses all five stages of the journey with three examples: the Greek myth, the modern story, and your own story.

Extra credit: summarize your paper for the class and/or present with visual aid

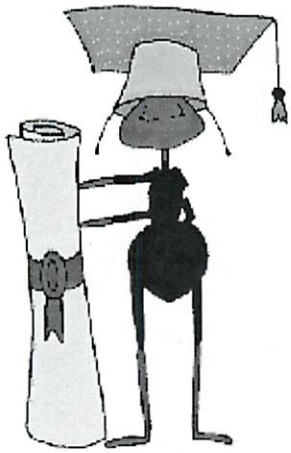
Due Mon 1/23

Can use Hercules

Lion King?

Wizard of Oz

A Practical Guide to THE HERO WITH A THOUSAND FACES by Joseph Campbell In the long run, th



A Practical Guide to
THE HERO WITH A THOUSAND FACES
by Joseph Campbell

In the long run, the most influential book of the 20th Century may turn out to be Joseph Campbell's THE HERO WITH A THOUSAND FACES.

It's certainly true that the book is having a major impact on writing and story-telling, but above all on movie-making. Aware or not, filmmakers like John Boorman, George Miller, Steven Spielberg, George Lucas, and Francis Coppola owe their successes to the ageless pattern that Joseph Campbell identifies in the book.

The ideas in the book are an excellent set of analytical tools.

With them you can compose a story to meet any situation, a story that will be dramatic, entertaining, and psychologically true.

With them you can always determine what's wrong with a story that's floundering, and you can find a better solution to almost any story problem by examining the pattern laid out in the book.

There's nothing new in the book. The ideas in it are older than the Pyramids, older than Stonehenge, older than the earliest cave painting.

Campbell's contribution was to gather the ideas together, recognize them, articulate them, name them. He exposed the pattern for the first time, the pattern that lies behind every story ever told.

Campbell is a mythographer -- he writes about myths. What he discovered in his study of world myths is that THEY ARE ALL BASICALLY THE SAME STORY -- retold endlessly in infinite variation.

He discovered that all story-telling, consciously or not, follows the ancient patterns of myth, and that all stories, from the crudest jokes to the highest flights of literature, can be understood in terms of the "HERO MYTH"; the "MONOMYTH" whose principles he lays out in the book.

Campbell was a student of the Swiss psychologist Carl Jung, and the ideas in THE HERO WITH A THOUSAND FACES are often described as Jungian.

The book is based on Jung's idea of the "Archetypes" constantly repeating characters who occur in the dreams of all people and the myths of all cultures.

Jung believed that these archetypes are reflections of the human mind -- that our minds divide themselves into these characters to play out the drama of our lives.

The repeating characters of the hero myth, such as the young hero, the wise old man, the shape-shifting woman, and the shadowy nemesis, are identical with the archetypes of the human mind, as shown in dreams. That's why myths, and stories constructed on the mythological model, are always psychologically true.

Such stories are true models of the workings of the human mind, true maps of the psyche. They are psychologically valid and realistic even when they portray fantastic, impossible, unreal events.

This accounts for the universal power of such stories. Stories built on the model of THE HERO OF A THOUSAND FACES have an appeal that can be felt by everyone, because they spring from a universal source in the collective unconscious, and because they reflect universal concerns. They deal with universal questions like "Why was I born?" "What happens when I die?" "How can I overcome my life problems and be happy?"

The ideas in the book can be applied to understanding any human problem. They are a great key to life as well as being a major tool for dealing more effectively with a mass audience.

Christ, Hitler, Mohammed, and Buddha all understood the principles in the book and applied them to influence millions.

If you want to understand the ideas behind the HERO MYTH, there's no substitute for actually reading the book. It's an experience that has a way of changing people. It's also a good idea to read a lot of myths, but it amounts to the same thing since Campbell spends most of the book illustrating his point by re-telling old myths.

Campbell gives a condensed version of the hero myth on p. 245. However, since he uses some specialized technical terms that require going back to his examples in earlier chapters to find out what he's talking about, I've taken the liberty of amending his outline slightly, re-telling the hero myth in my own way. Feel free to do the same. Every story-teller bends the myth to his own purpose. That's why THE HERO

HAS A THOUSAND FACES

The stages of the HERO are:

1) THE HERO IS INTRODUCED IN HIS ORDINARY WORLD.

Most stories take place in a special world, a world that is new and alien to its hero. If you're going to tell a story about a fish out of his customary element, you first have to create a contrast by showing him in his mundane, ordinary world. In WITNESS you see both the Amish boy and the policeman in their ordinary worlds before they are thrust into alien worlds -- the farmboy into the city, and the

city cop into the unfamiliar countryside. In STAR WARS you see Luke Skywalker bored to death as a farmboy before he takes on the universe.

2) THE CALL TO ADVENTURE.

The hero is presented with a problem, challenge, or adventure. Maybe the land is dying, as in the Arthur stories about the search for the Holy Grail. In STAR WARS again, it's Princess Leia's holographic message to Obi Wan Kenobi, who asks Luke to join in the quest. In detective stories, it's the hero accepting a new case. In romantic comedies it could be the first sight of that special -- but annoying someone the hero or heroine will be pursuing/sparring with the remainder of the story.

3) THE HERO IS RELUCTANT AT FIRST. then motivated

Often at this point, the hero balks at the threshold of adventure. After all, he or she is facing the greatest of all fears -- fear of the unknown. At this point Luke refuses Obi Wan's call to adventure, and returns to his aunt and uncle's farmhouse, only to find they have been barbqued by the Emperor's stormtroopers. Suddenly Luke is no longer reluctant, and is eager to undertake the adventure. He is motivated.

4) THE HERO IS ENCOURAGED BY THE WISE OLD MAN OR WOMAN.

By this time many stories will have introduced a Merlin-like character who is the hero's mentor. In JAWS it's the crusty Robert Shaw character who knows all about sharks; in the mythology of the Mary Tyler Moore Show, it's Lou Grant. The mentor gives advice and sometimes magical weapons. This is Obi Wan Kenobi giving Luke Skywalker his father's light sabre.

The mentor can only go so far with the hero. Eventually the hero must face the unknown by himself. Sometimes the wise old man is required to give the hero a swift kick in the pants to get the adventure going.

5) THE HERO PASSES THE FIRST THRESHOLD.

He fully enters the special world of his story for the first time. This is the moment at which the story takes off and the adventure gets going. The balloon goes up, the romance begins, the plane or spaceship blasts off, the wagon train gets rolling. Dorothy sets out on the Yellow Brick Road. The hero is now committed to his journey... and there's no turning back.

6) THE HERO ENCOUNTERS TESTS AND HELPERS.

The hero is forced to make allies and enemies in the special world, and to pass certain tests and challenges that are part of his training. In STAR WARS, the cantina is the setting for the forging of an important alliance with Han Solo, and the start of an important enmity with Jabba The Hut. In CASABLANCA, Rick's Cafe is the setting for the "alliances and enmities" phase, and in many westersn it's the saloon where these relationships are established.

The tests and challenges phase is represented in STAR WARS by the scene of Obi Wan teaching Luke about the Force, as Luke is made to

learn by fighting blindfolded. The early laser battles with the Imperial Fighters are another test which Luke passes successfully.

7) THE HERO REACHES THE INNERMOST CAVE

The hero comes at last to a dangerous place, often deep underground, where the object of his quest is hidden. In the Arthurian stories the Chapel Perilous is the dangerous chamber where the seeker finds the Grail. In many myths the hero has to descend into hell to retrieve a loved one, or into a cave to fight a dragon and gain a treasure. It's Theseus going into the Labyrinth to face the Minotaur. In STAR WARS it's Luke and company being sucked into the Death Star where they will rescue Princess Leia. Sometimes it's the hero entering the headquarters of his nemesis; and sometimes it's just the hero going into his or her own dream world to confront his or hers worst fears... and overcome them.

8) THE HERO ENDURES THE SUPREME ORDEAL.

This is the moment at which the hero touches bottom. He faces the possibility of death, brought to the brink in a fight with a mythical beast. For us, the audience standing outside the cave waiting for the victor to emerge, it's a black moment. In STAR WARS, it's the harrowing moment in the bowels of the Death Star, where Luke, Leia and company are trapped in the giant trash-masher. Luke is pulled under by the tentacled monster that lives in the sewage, and is held down so long the audience begins to wonder if he's dead. E.T. momentarily appears to die on the operating table.

This is a critical moment in any story, an ordeal in which the hero appears to die and is born again. It's a major source of the magic of the hero myth. What happens is that the audience has been led to identify with the hero. We are encouraged to experience the brink-of- -death feeling with the hero. We are temporarily depressed, and then we are revived by the hero's return from death.

This is the magic of any well-designed amusement park thrill ride. Space Mountain or The Great White Knuckler make the passengers feel like they're going to die, and there's a great thrill that comes from surviving a moment like that. This is also the trick of rites of passage and rites of initiation into fraternities and secret societies. The initiate is forced to taste death and experience resurrection. You're never more alive than when you think you're going to die.

9) THE HERO SIEZES THE SWORD.

Having survived death, beaten the dragon, slain the Minotaur, the hero now takes possession of the treasure he's come seeking. Sometimes it's a special weapon like a magic sword, or it may be a token like the Grail or some elixer which can heal the wounded land.

Sometimes the "sword" is knowledge and experience that leads to greater understanding and a reconciliation with hostile forces.

The hero may settle a conflict with his father or with his shadowy nemesis. In RETURN OF THE JEDI, Luke is reconciled with both, as he discovers that the dying Darth Vader is his father, and not such a bad guy after all.

The hero may also be reconciled with a woman. Often she is the treasure he's come to win or rescue, and there is often a love scene or sacred marriage at this point. Women in these stories (or men if the hero is female) tend to be SHAPE-SHIFTERS. They appear to change in form or age, reflecting the confusing and constantly changing aspects of the opposite sex as seen from the hero's point of view. The hero's supreme ordeal may grant him a better understanding of women, leading to a reconciliation with the opposite sex.

10) THE ROAD BACK.

The hero's not out of the woods yet. Some of the best chase scenes come at this point, as the hero is pursued by the vengeful forces from whom he has stolen the elixir or the treasure. This is the chase as Luke and friends escape from the Death Star, with Princess Leia and the plans that will bring down Darth Vader.

If the hero has not yet managed to reconcile with his father or the gods, they may come raging after him at this point. This is the moonlight bicycle flight of Elliott and E.T. as they escape from "Keys" (Peter Coyote), a force representing governmental authority. By the end of the movie, Keys and Elliott have been reconciled, and it even looks like Keys will end up as Elliott's father. (The script not the final cut, guys).

another test possibly

11) RESURRECTION.

The hero emerges from the special world, transformed by his experience. There is often a replay here of the mock death-and-rebirth of stage 8, as the hero once again faces death and survives. Each ordeal wins him new command over the Force. He is transformed into a new being by his experience.

12) RETURN WITH THE ELIXIR.

The hero comes back to his ordinary world, but his adventure would be meaningless unless he brought back the elixir, treasure, or some lesson from the special world. Sometimes it's just knowledge or experience, but unless he comes back with the exlixir or some boon to mankind, he's doomed to repeat the adventure until he does. Many comedies use this ending, as a foolish character refuses to learn his lesson and embarks on the same folly that got him in trouble in the first place.

Sometimes the boon is treasure won on the quest, or love, or just the knowledge that the special world exists and can be survived. Sometimes it's just coming home with a good story to tell.

THE SHORT FORM OF THE HERO STORY:

The hero is introduced in his ordinary world, where he receives the call to adventure. He is reluctant at first but is encouraged by the wise old man or woman to cross the first threshold, where he encounters tests and helpers. He reaches the innermost cave, where he endures the supreme ordeal. He seizes the sword or the treasure and is pursued on the road back to his world. He is resurrected and transformed by his experience. He returns to his ordinary world with

a treasure, boon, or elixir to benefit his world.

As with any formula, there are pitfalls to be avoided. Following the guidelines of myth too rigidly can lead to a stiff, unnatural structure, and there is danger of being too obvious.

The HERO MYTH is a skeleton that should be masked with the details of the individual story, and the structure should not call attention to itself. The order of the hero's stages as given here is only one of many variations. The stages can be deleted, added to, and drastically reshuffled without losing their power.

The values of the myth are what's important. The images of the basic version -- young heroes seeking magic swords from old wizards, fighting evil dragons in deep caves, etc., -- are just symbols, and can be changed infinitely to suit the story at hand.

The myth is easily translated to contemporary dramas, comedies, romances, or action-adventures by substituting modern equivalents for the symbolic figures and props of the hero story. The Wise Old Man may be a real shaman or Wizard, but he can also be any kind of mentor or teacher, doctor or therapist, crusty but benign boss, tough but fair top sargeant, parent, grandfather, etc. Modern heroes may not be going into caves and labyrinths to fight their mythical beasts, but they do enter an innermost cave by going into space, to the bottom of the sea, into their own minds, or into the depths of a modern city.

The myth can be used to tell the simplest comic book story or the most sophisticated drama. It grows and matures as new experiments are tried within its basic framework. Changing the sex and ages of the basic characters only makes it more interesting, and allows ever more complex webs of understanding to be spun among them. The basic characters can be combined, or divided into several figures to show different aspects of the same idea. The myth is infinitely flexible, capable of endless variation without sacrificing any of its magic.

And it will outlive us all.

Adapted from coverage by Chris Vogler

E-Mail Fredric L. Rice / The Skeptic Tank

Joseph Campbell

The Hero's Journey

1-4

1. Call to Adventure: How does the character receive the call to adventure?

Refusal of the Call: Does the character accept the call immediately?

Answering the Call: What motivates the character to accept the call?

Supernatural Aid

Guide/Mentor: Is there a specific character who helps the hero understand the life situation or provides the hero with special training?

Talisman: Is there a particular item that has special significance to the hero?

Companions: Who is with the hero on his/ her journey? How do these companions help the hero face the challenges?

2. Crossing the Threshold: At what point in the story does the hero leave the familiar world and move into a new, unfamiliar circumstance?

5

Threshold Guardians: Are there characters that try to prevent the hero from crossing over into the unfamiliar territory or circumstance?

3. Tests: What specific challenges does the hero face?

6

Brother Battle: Does the hero battle physically or mentally with someone who is a relative or close friend?

Dragon Battle: Does the hero battle some kind of monster? Does the hero have to face some inner demon?

Ritual Death or Dismemberment: Is the hero injured and thought to be dead? Does the hero mistakenly believe someone close to him is dead? Does the hero suffer an injury in which he loses a limb or use of some other body part?

Entering the Belly of the Whale: Is there some point in the story where the hero must face his deepest fear or the darkest evil in the story?

Ultimate Boon / Magic Elixir: Does the hero find some special solution to the problem he is attempting to resolve? This might be a magic potion or a key to something.

4. Reward: What is the hero's reward?

5. Return

Refusal of the Return: Does the hero initially refuse to return to the homeland or the place that he began the journey?

Magic Flight / Pursuit: Is there some point (generally toward the end) where the hero is being chased or is otherwise trying to escape something?

Rescue from Without: Is there some point in the story, when all seems hopeless, when it looks like the hero is going to die, then suddenly (s)he is rescued unexpectedly?

Crossing the Return Threshold: Is there some point where the hero clearly returns "home"?

Master of Two Worlds: Does it appear that the hero has conquered life in both the familiar and unfamiliar worlds?

Freedom to Live: Since the hero typically begins the journey to resolve a problem, does it appear the problem is at last resolved so that all can live freely?

The Wizard of Oz (1939 film)

From Wikipedia, the free encyclopedia.

It has been suggested that *Wicked Witch of the West's Castle* be merged into this article or section. (Discuss)

Important: This article is becoming *very long*. Please consider transferring content to subtopic articles where appropriate.

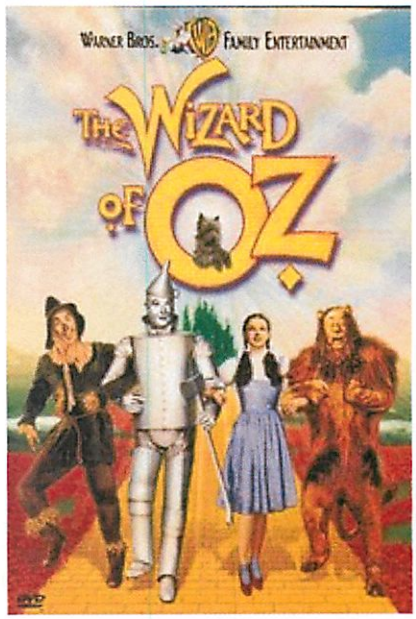
Oz Portal

See Wikipedia:Long article layout and Wikipedia:Longpages for more information. To propose reduction methods, please post on this talk page.

For the novel, see The Wonderful Wizard of Oz;
For other senses of this title, see The Wizard of Oz.

The Wizard of Oz is a 1939 musical fantasy film produced by Metro-Goldwyn-Mayer. It is based on L. Frank Baum's turn-of-the-century children's story *The Wonderful Wizard of Oz*, in which a resourceful American girl is snatched up by a Kansas tornado and deposited in a fantastic land of witches, talking scarecrows, cowardly lions, and more. It stars Judy Garland, Frank Morgan, Ray Bolger, Jack Haley, Bert Lahr, Billie Burke and Margaret Hamilton. It also featured a cast of little people in the roles of the munchkins including Jerry Maren in the Lollipop Guild and Meinhardt Raabe as the Munchkin Coroner. While not the first feature film produced in Technicolor (as commonly believed), *The Wizard of Oz* makes conspicuous use of the technique; its Kansas bookend sequences are in sepia-toned black-and-white, while the Oz scenes are in full three-strip Technicolor.

The Wizard of Oz



Directed by Victor Fleming
Produced by Mervyn LeRoy
Written by Noel Langley, Florence Ryerson, and Edgar Allan Woolf (screenplay). Based on L. Frank Baum's novel
Starring Judy Garland, Frank Morgan, Ray Bolger, Jack Haley, Bert Lahr, Billie Burke, and Margaret Hamilton
Distributed by Metro-Goldwyn-Mayer
Released August 25, 1939 (USA)
Running time 101 min

Contents

History

L. Frank Baum (born Lyman Frank Baum on May 15, 1856, in

Chittenango, New York) published his book *The Wonderful Wizard of Oz* in 1900. Over the following years it sold millions of copies, and Baum wrote thirteen more *Oz* books before his death on May 15, 1919.

Language English
Budget $2,777,000 USD (estimated)
IMDb profile (http://www.imdb.com/title/tt0032138)

In January 1938, MGM bought the rights to the book. The script was completed on October 8, 1938 (following numerous rewrites). Filming started on October 13, 1938 and was completed on March 16, 1939. The film premiered on August 12, 1939, and went into general release on August 25.

The movie's script was adapted by Noel Langley, Florence Ryerson, and Edgar Allan Woolf. Several people assisted with the adaptation without official credit: Irving Brecher, William H. Cannon, Herbert Fields, Arthur Freed, Jack Haley, E.Y. Harburg, Samuel Hoffenstein, Bert Lahr, John Lee Mahin, Herman J. Mankiewicz, Jack Mintz, Ogden Nash, and Sid Silvers. It was directed by Victor Fleming, Richard Thorpe (uncredited), George Cukor (uncredited), and King Vidor (uncredited). Costume design was by Adrian.

Music and Lyrics were by Harold Arlen and E.Y. "Yip" Harburg, who won Academy Awards for Best Music, Original Score and Best Music, Song for "Over the Rainbow").

Casting the film was problematic, with actors shifting roles repeatedly at the beginning of filming. One of the primary changes was in the role of the Tin Woodsman. The Tin Man was originally slated for Ray Bolger, and Buddy Ebsen was to play the Scarecrow. Bolger was unhappy with the part, and convinced producer Mervyn LeRoy to recast him as the Scarecrow. Ebsen didn't object to the change at first, but just 9 days into filming, he suffered a reaction to the aluminum powder makeup, as it had coated his lungs as he breathed it in while it was applied daily. Consequently, Ebsen (now in critical condition) had to be hospitalized and leave the project. Jack Haley was given the part the next day. The makeup used on Jack Haley was quietly changed to an aluminum paste makeup. Ironically, despite his near-death experience with the makeup, Ebsen well-outlived all the principal players.

The role of Dorothy was given to Judy Garland on February 24, 1938. After the casting of her role, a few executives at MGM contemplated replacing her with Shirley Temple, but were not able to get Fox to comply with the "loan" of the young actress. Other MGM officials vetoed the idea of using Temple.

Interestingly, consideration of Temple for the role of Dorothy tipped Fox to the film's production which they'd not heard about beforehand. Due to this advance knowledge of the upcoming film, they not only denied MGM access to Temple but decided to cast Temple in a "competing" film, The Blue Bird. Due to the complexity of this Fox film production and the decision to make it being made at the "last minute," The Wizard of Oz beat The Blue Bird to the box office by a year. And while The Wizard of Oz did well at the box office, The Blue Bird did not.

Originally, Gale Sondergaard was cast as the Witch villain. She became unhappy with the role when the Witch's persona shifted from a sly glamorous witch into the familiar ugly hag. She turned down the role, and was replaced on October 10, 1938 with Margaret Hamilton.

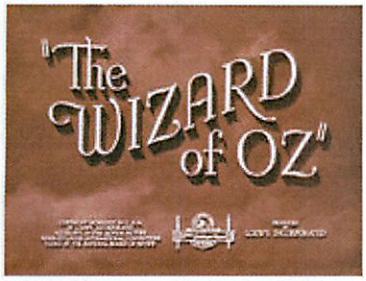
On July 25, 1938, Bert Lahr was signed and cast as the Cowardly Lion. Frank Morgan was cast as the Wizard on September 22, 1938. On August 12, 1938, Charley Grapewin was cast as Uncle Henry.

The songs were recorded in a studio prior to filming. Several of the recordings were completed while Buddy Ebsen was still with the cast. So, while he had to be dropped from the cast, his singing voice remained, in the group vocals of "We're off to See the Wizard". His voice is easy to detect. Ray Bolger and Bert Lahr (and also Jack Haley, who had a solo but was not in the group vocal) were speakers of non-rhotic accents from the Northeast, and did not pronounce the *r* in *wizard*. Buddy Ebsen was a Midwesterner, like Judy Garland, and pronounced the *r*.

Filming began on October 13, 1938, with Richard Thorpe directing. Thorpe was fired an unknown number of days after some scenes were shot, and George Cukor took over. He changed Judy Garland and Margaret Hamilton's makeup and costumes, which meant that all of their scenes had to be discarded and re-filmed. Cukor had a prior commitment to direct the film *Gone with the Wind*, so he left on November 3, 1938, and Victor Fleming took over

for him.

Ironically, on February 12, 1939, Victor Fleming again replaced George Cukor in directing *Gone with the Wind*. The next day King Vidor would be assigned as director to finish the filming of the movie (mainly the sepia shots of the Kansas farm).



The main title card from the opening credits of MGM's *The Wizard of Oz*.

The movie's filming was completed on March 16, 1939. On June 5, 1939 it had its first sneak preview. After this preview, as a response to several audience members, several scenes were deleted. Audience members responded that the movie was too long; others deemed some of the witch's scenes too scary for children. Be that as it may, but from a film-history perspective, that audience went away with a precious and rare memory: what would now be called the "director's cut" of this classic film, never to be seen again. It is now generally known by "Oz" aficionados that three extended sequences wound up on the cutting-room floor. First, there's the Scarecrow's extensive dance after the vocal "If I Only Had A Brain", which includes Bolger's signature "split" trick. This footage has been released as part of "That's Dancing" (1985); second, the "Jitterbug" song and dance, only surviving today on soundtrack; finally, Dorothy's triumphant return to Emerald City, a small portion of which was used as part of the extant theatrical trailer.

On August 7, 1939, *The Wizard Of Oz*, a movie that cost $2,777,000 to make, unheard of at the time, was officially and legally copyrighted. It premiered at the Strand Theatre in Oconomowoc, Wisconsin on August 12, 1939, and in Hollywood's Grauman's Chinese Theater on August 15.

On August 17, 1939, the movie opened nationally. Judy Garland and her frequent film co-star Mickey Rooney performed after the screening at Loews Capitol Theater in New York City, and would continue to do this after each screening for a week.

In spite of the publicity, and generally favorable reviews, the movie was only moderately successful in its initial theatrical run, earning about 3 million dollars vs. production and distribution costs of around 3.8 million (as per the 50th Anniversary History book published in 1989). It finally went into the black when it was re-released in the summer of 1949 and garnered another 1.5 million dollars in box office receipts. Its eventual iconic status was achieved after decades of television showings, beginning on November 3, 1956. The viewing audience for this broadcast was estimated at 45 million people, and was the beginning of a tradition. For decades to follow, the movie was aired in the United States on or near Easter, although today with the Turner cable networks now holding the television rights, the film is generally shown during the summer and Christmas seasons. As of now, the rights to its distribution are held by Warner Bros. Family Entertainment.

Plot

(Also including deleted scenes and other filming information.)

These opening scenes were the last ones to be filmed. They were filmed from late February - March 16, 1939. Dorothy is an orphan from Kansas, raised by her Aunt Em and Uncle Henry. At the beginning of the film, Dorothy is telling the three farm hands about her conflict with a local rich, stern and humorless woman, Almira Gulch (played by Margaret Hamilton, who also plays the Witch of the West). Each hand advises her in his characteristic way, foreshadowing their appearance in Dorothy's dream of Oz. One suggests that it's not smart to walk with her dog Toto near Gulch's property (Scarecrow). The next starts making a passionate speech, straight from the heart (Tin Man), but is stopped in mid-speech by Aunt Em, with his right arm upraised. The last recommends a more aggressive approach, as he would do... then is found to be afraid of hogs (Cowardly Lion).

Dorothy's dog, Toto, is in trouble for biting Miss Gulch, and Gulch comes to the Gale farm with an order from the

sheriff allowing her to take the dog, to be "destroyed". Dorothy's aunt and uncle argue unsuccessfully with Ms. Gulch about the ordeal, and Toto is taken away, as the exasperated Dorothy calls her "a wicked old witch" (foreshadowing her role in Dorothy's dream). Toto escapes by jumping out of Miss Gulch's basket, unnoticed by her. When the dog gets home, Dorothy decides that they should run away from home, because Miss Gulch would be coming back for him.

Dorothy and Toto begin their journey, and they soon encounter Professor Marvel (played by Frank Morgan, who will reappear as the Wizard of Oz, the doorman, the cabbie, and the guard; each of his characters is essentially, in his own words, a "humbug", i.e. a fraud). (Trivia note: His circus wagon is parked near a small bridge, a set piece that was also used in a dramatic scene in *Gone With the Wind*). He leads Dorothy into his traveling abode, and after sneaking a peek in her basket and finding a family photo, he pretends to see her Aunt Em crying, in his crystal ball. Dorothy is convinced, and she and Toto hurry home. On her way out of the trailer, though, a cyclone begins to form ("a 'whopper', speaking in the vernacular of the peasantry"). When she gets home, her whole family is already down in the storm cellar and cannot hear her stomping on its door. Seeing the tornado approaching (a very convincing special effect, made from a large muslin stocking spinning on a sliding track, accompanied by powerful off-screen fans that nearly knocked the actress off her feet at one point), Dorothy rushes inside the house and gets to her bedroom, but the wind blows the window out of its frame, hitting her in the head and leaving her unconscious.

Although Dorothy is lying senseless, the audience (and Toto) begin to see various objects, stirred up by the cyclone, which appear outside her bedroom window. (There is also a very noticeable edit in the audio track. A three-CD collection of all the music from the film, issued in 1995 with remastered music, contains a fuller version of this track).

Dorothy awakes suddenly, to find that her house is being carried up inside the cyclone. She sees some familiar faces out of the window, including the wicked Miss Gulch. In a dramatic, terrifying moment (underscored by the audio track's sudden and powerful mood change), Miss Gulch transforms into a witch (which witch, though, is a matter of some debate) and her bicycle into a broomstick. She cackles with an *Eeeeh-heh-heh-heh-heh-heh!* (that has since become an English-language icon of fictional witches) and flies away. Moments later, girl, dog and house all land in Munchkinland, a county in the land of Oz. (The dramatic footage of the house falling toward the viewer was actually an inverted and time-reversed shot, made by dropping a model house toward a floor painted to resemble sky and clouds.) The movie makes a transition from sepia-tone to vibrant Technicolor as Dorothy carries Toto out of the house.

Shortly thereafter, Glinda, the Good Witch of the North (played by Billie Burke), arrives in an iridescent bubble. She asks Dorothy whether she is a good witch or a bad witch, and despite Dorothy's repeated disclaimers, Glinda appears to not quite understand who Dorothy is, nor where she came from. She does inform the child of where she *is*, and that she killed the Wicked Witch of the East by dropping her house on the ruby-slippered victim. She introduces her to the Munchkins, a small community of little people who sing and dance thanking Dorothy for freeing them from the Witch's tyrannical reign.

Margaret Hamilton as the Wicked Witch

As the amazingly impromptu festivities reach their seeming climax, there is a burst of flame and the Wicked Witch of the West (Margaret Hamilton) arrives. Having heard about the recent death, she wants to know who killed her sister, and to claim her dead sister's powerful ruby slippers. To her horror, Glinda magically transports the slippers to Dorothy's feet. The Wicked Witch makes threats against Dorothy, but Glinda reminds her that her magic is largely ineffective in Munchkinland: "Oh rubbish! You have no power here! Begone, before somebody drops a house on *you*, too!" The Wicked Witch vows revenge on Dorothy and Toto, with her famous "I'll get you, my pretty, *and your little dog, too*!"; she disappears in the same way she arrived.

The Munchkin Land scenes were filmed from December 10 - 23, 1938.

On December 23, 1938, during a second filming of her departure from Munchkinland the lift Margaret Hamilton was

standing on did not go down fast enough. When the fire started she nearly got caught in it. Her green makeup did catch fire, she was severely burned and she was out of the filming for six weeks, spending time in the local hospital. She returned to the set on February 11, 1939.

Glinda tells Dorothy that the only way to get back to Kansas is to follow the yellow brick road to the Emerald City, where she can ask the mysterious Wizard of Oz for help. Before Glinda disappears in her bubble, she tells Dorothy never to take off the slippers, and to "just follow the Yellow Brick Road".

On her journey, Dorothy befriends a supposedly brainless (though very resourceful) talking scarecrow (Ray Bolger), a supposedly heartless (though very kind) tin woodsman (Jack Haley), and a definitely cowardly lion (Bert Lahr). All three of them sing songs detailing their difficult handicaps. They too decide they will visit the Wizard to obtain what they desire, despite the Witch's threats to stop them.

from left to right, Jack Haley, Ray Bolger, Judy Garland, and Bert Lahr

Two scenes from this part of the film were cut in previews. First is the aformentioned dance to "If I Only Had A Brain". The second one was a scene where the witch follows up on her threat to turn the Tin Man into a beehive. Originally there was a scene with dozens of animated bees flying around the Tin Man.

Just before the group reaches the Art Deco-style Emerald City, the Wicked Witch casts a spell to stop them. She produces a giant field of poppies that put Dorothy, Toto and the Lion to sleep. The Scarecrow and the Tinman (who are not conventional organic creatures and are immune to the spell) cry for help, and Glinda produces a counterspell in the form of a snow shower to wake everybody up. They immediately arrive at the Emerald City, where they are only allowed in after Dorothy proves by her footwear that Glinda sent her there.

Dorothy and friends arrive at the Emerald City

Inside the Emerald City, everything is green except for the Horse of a Different Color, who changes colors several times while taking the group to a salon (a special effect reportedly accomplished by coating the horse with different colors of Jell-o). The travelers are professionally refreshed, and just before they go to see the Wizard, the Wicked Witch flies above the Emerald City, writing words in the sky with her smoldering broomstick, demanding that the citizens "SURRENDER DOROTHY".

(Originally it was "SURRENDER DOROTHY OR DIE SIGNED WWW"; the last few words were cut after the first preview. A lot of the witch's scenes were cut, or script ideas never filmed, because MGM executives felt it made the witch too scary for children. Given the full text of that message, arguably the executives also felt some ideas were too *silly*.)

The emerald citizenry are quite frightened by this development, and even though they have just welcomed five strangers (one canine, one feline to boot) en masse, they are unaware that one of them is indeed "the witch's Dorothy". The Wizard's guard shoos away the worried locals as well as our heroes and heroine; but when he's confronted by the Scarecrow, "she's Dorothy!" he states: "That makes a difference. Wait here, I'll announce you at

once." The respite allows the Lion to wax rhapsodic on his imminent acquisition of courage: "Monarch am I, and I shall reign."

When the party at last stand before the Wizard of Oz, they find him to be a terrifying floating head surrounded by fire and smoke. He bellows that he will only help them if they can obtain the broomstick of the Witch of the West (coincidentally enough). On their way to her castle, flying monkeys, sent by the Wicked Witch, capture Dorothy and Toto and take them to the castle.

There was another deleted scene that the witch hints at when she says "They'll give you no trouble; I promise you that. I've sent a little insect on ahead to take the fight out of them" she sends a fictitious bug, "the jitterbug", that bites or stings them, causing Dorothy and friends to dance helplessly until the flying monkeys arrive to take Dorothy and Toto away. It, too, was cut after an early preview. The only archival evidence remaining of this scene is the sound recordings and a backstage home movie filmed during rehearsals. Any original footage appears to have been lost. Some critics have pointed out that the bouncy song was inappropriate to the mood of the scene, as well as "dating" the movie, so that cutting it was a wise decision. In any case, dropping the "beehive" and "jitterbug" sequences leaves the only "humbug" in the movie as the figurative one: the Wizard himself.

Once Dorothy is delivered to the castle, its evil resident demands the ruby slippers, but it turns out that the shoes actually cannot be removed... as long as Dorothy is alive (although not overtly stated, but this relates back to the earlier dialogue in which Glinda asks the Witch of the West if she has forgotten the Witch of the East's slippers; they could only be removed with the Witch of the East being dead, but Glinda got to them first). In a fury, the Witch orders one of her monkey slaves to kill Toto. The dog, however, escapes, finds their friends, and leads them to the castle to save Dorothy.

Dorothy, meanwhile, is locked inside a chamber with an hourglass and a crystal ball. When the hourglass runs out, Dorothy will die. As she waits and cries, she sees her Aunt Em in the crystal ball, wondering where her niece is. Dorothy cries out to her aunt, but the image of Aunt Em fades out as the image of the Wicked Witch fades in, cackling and mocking Dorothy, terrifying her; then turning and *looking into the camera*, continuing her devilish laughter before fading out.

(Originally, during these scenes there was a reprise of Dorothy, in despair, singing a faltering "Over the Rainbow" with slightly altered lyrics. It too was cut after an early preview of the film).

The Scarecrow, the Tinman, Lion and Toto arrive at the Wicked Witch's castle where they are surprised by three of her guards. They get into a scuffle, hidden from the audience's view behind some rocks and a quick fadeout in order to hide the "payoff": the Scarecrow, Tinman, and Lion emerge *dressed in the defeated guards' uniforms* and are then able to sneak in by bringing up the rear of the unwitting guard contingent marching across the drawbridge and into the castle. When they finally get inside the castle, they find Dorothy and try to escape (to the tune of Moussorgsky's *Night on Bald Mountain*). The Witch stops them, and once she and her soldiers have them cornered, sets the Scarecrow on fire. Dorothy grabs a nearby bucket of water and, in throwing the water on her friend, she also hits the horrified Witch and causes her to melt down to nothing (presumably dropping through that infamous trap door again), leaving just her dress, her pointed hat, her broomstick, and feeble wisps of steam. To the travelers' surprise, her soldiers are delighted at their liberation. They award Dorothy the broomstick she has been charged with retrieving and graciously send them on their way, chanting "Hail to Dorothy, The Wicked Witch Is Dead".

In the preview release, the travelers return Emerald City to a "hero's welcome", with a grand reprise of "The Wicked Witch is Dead". This too was cut after early previews. Footage of this scene no longer exists, except for a few frames seen in a later re-issue trailer.

Once again in the Wizard's chamber, the requested broom is proffered to a shocked Wizard, who it would seem did not expect their return. He tells them, "Go away and come back tomorrow". Having just defeated the evil Witch, the four now feel empowered and bold; even the Lion growls in real, not feigned, anger. The previously "small and meek" Dorothy scolds the Wizard for breaking his promise, and they soon discover, thanks to Toto's exploring, that the Wizard is just a "man behind a curtain" (also played by Frank Morgan), not really a wizard at all, just a

"humbug" as he himself admits. The four friends are horrified, but the Wizard (as with his alter ego Professor Marvel) solves their problems through psychology rather than magic. He gives the Scarecrow a diploma, the Tinman a heart-shaped clock (he calls it a "testimonial"), and the Lion a badge of courage.

He explains to them that his presence in Oz was an accident, that he was lost in (ironically enough) a "hot air" balloon, and that he is, in fact, from Kansas as well (which seems strange since the text on his balloon reads "Omaha", a city in Nebraska). He promises to take Dorothy home in the same balloon that got him there in the first place. He announces to his people that he will leave the Scarecrow, the Tinman and the Lion in charge of the Emerald City. Just before takeoff, though, Toto jumps out of the balloon's basket to chase a cat. Dorothy goes after him, and the Wizard inadvertently lifts off in the balloon, unable to get back to the ground, and once again proving to be a humbug: "I can't come back! I don't know how it works!" Given that admission, it's anyone's guess how he might have found his way back to Kansas with girl and dog.

Just as Dorothy is resigning herself to spending the rest of her life in Oz, Glinda reappears. She tells Dorothy that she can use the ruby slippers to return home... both herself and "Toto too!" She didn't tell her at first, though, because Dorothy had to learn a lesson. When her three friends asked what she has learned, a tearful Dorothy replies that, if she can't find what she's looking for in her own backyard, then she never really lost it to begin with.

Dorothy and Toto say goodbye to their friends, and Glinda instructs her to click her heels together and repeat the words, "There's no place like home." There is a montage of her face, her shoes' clicking heels, and the house again falling toward the camera, all transitioning from Technicolor back into the same sepia tones that had begun the film. She awakens in her Kansas house surrounded by her family and friends. She tells them about her journey, and they tell her it was all a bad dream, although Dorothy protests that it was real. The movie ends with Dorothy hugging Toto and exclaiming to her Auntie Em that there really is no place like home.

Differences from the book

The film's basic plot is not very different from the original novel, *The Wonderful Wizard of Oz*, but quite a bit less detailed. Baum originally provided complex back stories for all the characters and locations, which are largely omitted in the film. The book featured several sub-plots (including a confrontation with the belligerent Hammer-Heads and a visit to a town with inhabitants and structures constructed of china) that, though relevant, weren't integral to the main plot. Numerous other abridgments occur: for example, the mice have no involvement with the band's escape from the poppies in the movie; a blizzard is used instead. It is also worth noting that in the original book, the enchanted slippers Dorothy wore, which originally belonged to The Wicked Witch Of The East, were silver, not ruby. This was changed to show off the film's sophisticated color technology.

In the movie, Glinda is the name of the Good Witch of the North who returns to show Dorothy how to use the Ruby Slippers to go home. In the book, however, the Witch of the North's name is not given; and Dorothy must journey to visit Glinda, the Good Witch of the South, to learn how to use the silver slippers. Also the Tin Woodsman's name is changed to simply the Tin Man.

Some fans believe that the book tends to be a lot darker and in some places even gruesome, greatly diverging from the movie. For instance, in the book there is a scene in which the Tin Woodsman chops the head off a tiger, and the head then bleeds all over. He also uses his axe to chop off all the limbs of anthropomorphized trees, which are not capable of speaking as in the movie. The trees then shake in pain and terror. In the movie, the only time he wields his axe is to chop through the door of the room where the witch is holding Dorothy captive. The fans who have this opinion generally tend to agree that *Return to Oz*, the 1985 semisequel to *The Wizard of Oz*, is much closer to the feel of the original books. They blame *The Wizard of Oz* for spreading misconceptions, the unpopularity of Oz in *Return to Oz*, and the unlikelihood of producing another movie closer in spirit to the books. It is well to keep in mind that it is only in recent generations that fairy tales have been "sanitized". Baum's seemingly gruesome imagery and violence was on a par with that of standard fairy tales such as the aptly-named Brothers Grimm stories.

The main point of contention with Baum's fans is the ending, which they feel strongly goes against the nature of the