

Chapter 1 : The Greek and Roman Stage (Inside the Ancient World) David Taylor: Bristol Classical Press

In Roman Society David Taylor concentrates on aspects of the life of the diverse groups of people who lived in the Roman world - their homes, work, leisure, beliefs.

Most of us today are lucky enough to live in countries where the death penalty has been abolished, but generally this has only happened in the last half century and there are still many parts of the world where some crimes are punishable by death. Capital punishment has been recorded as having been practiced since antiquity and regrettably we have been all too creative in thinking up different methods of inflicting pain, humiliation and death on our fellow human beings. In one ancient society, that of Ancient Rome, capital punishment was seen to be a way of maintaining the status quo and also deterring any would be criminals from any future disobedience. Ancient Rome was both a very hierarchical and patriarchal society. Roman Citizens were at the top of the heap, and then there were the legions of slaves who did all the hard work and kept the households, businesses and farms running. If you were lucky enough to have been born a Roman Citizen, then you were also more fortunate if you were born male. The man of the house was the pater familias, and he was entitled to rule his family with an iron rod if he chose, as his authority was absolute. The Family in Ancient Rome These days it is perhaps hard to understand how important the concept of family was to an ancient society such as Rome. Their whole social world was held together by having stable family units, and preserving the honour of the family name meant everything to an Ancient Roman father. So it is not perhaps surprising that in Ancient Rome, the crime of parricide was regarded as the most heinous crime that you could ever commit and was enshrined in law in 52 BC as the the Lex Pompeia de pariciidis. Murdering one of your blood relations was looked on as being totally unnatural and if you killed your father, mother, or one of your grandparents then you had a special punishment reserved for you – the Poena cullei. If you were unfortunate enough to be sentenced to the Poena cullei, you would have been bound and placed in an ox skin sack along with a snake, a dog, a monkey and a cockerel and then the sack would be flung into deep water. Can you imagine what it would have been like to have been confined in that small space, together with those panicking animals biting and scratching at you, knowing that you were drowning? Each of these animals had a symbolic meaning in Ancient Rome that they connected to what they regarded as the monstrous crime of killing your father or close blood relation. The snake put in the sack was generally a viper, a reptile that was both feared and reviled in Ancient Rome, as they give birth to live young during which the young snakes could kill their own mother. Dogs did not enjoy the same levels of affection as we give them today, and were pretty much regarded as a despised animal, the lowest of the low. A monkey was seen as a lesser, inferior version of a human being and cockerels were thought to have no family feelings at all. You would not be subjected to this unusual form of capital punishment if you were a grandfather who killed his grandsons, or a mother who killed her children, as there were different sentences for those crimes. And if you were a father who murdered his children, then you probably would not get punished at all. Public Executions in Ancient Rome Generally speaking, Roman Citizens were not sentenced to capital punishment if they murdered another Roman Citizen of equal status, but were more often fined or exiled, and if they were executed they were beheaded, which was regarded as a more honourable way to die. If a Roman Citizen killed a slave or any person of lesser status then there was no punishment at all. Protecting the status and position of the Roman Citizens was considered to be a paramount concern and to be stripped of that status was one of the worst punishments imaginable, especially as then you could be subjected to one of the more inventive methods of Roman execution. So public executions were generally events put on to execute slaves who had run away, prisoners of war, common criminals and army deserters, and were regarded as great spectacles and a form of entertainment. The early Christians were also often publicly executed because of their refusal to worship or make sacrifices to the Roman gods or the Emperor. There were special areas set aside in Roman towns for public executions, usually outside the town gates, and also in the same arena where the gladiatorial games took place. Roman Arena The Roman games that took place in arena such as the Colosseum in Rome were lavish affairs that could sometimes go on for several days. The executions were an accepted part of the proceedings, and were quite often held at midday

when some of the audience would retire home for lunch or a siesta. There were lots of different ways to execute these lowly criminals, but they were all designed to emphasize their inferior status and demonstrate the folly of those who dared to sin against the mighty Roman state. These could be big cats, bears, rampaging bulls or sometimes they were tied to the tails of stampeding horses and dragged to their deaths. The important thing to the Roman authorities was that they would be seen as no better than the animals, and thus fully deserved their harsh fate and could expect no sympathy. There is even artwork depicting the condemned being killed by animals in the arena found on the walls of Roman villas. Roman Ampitheatre - Palmyra, Syria Source Crucifixion in Roman Times Burning alive was another favoured form of execution, but perhaps the most shameful way to be executed for a Roman was to be crucified. Again, you would not suffer this punishment if you were a Roman citizen, which is why St Paul was beheaded and St Peter was crucified. Crucifixion was carried out in several different ways on different shapes of cross, but generally the prisoners were stripped naked, and either bound or nailed by their wrists to the crossbeam of a wooden cross. This meant that the whole bodyweight of the prisoner was supported only by their arms, which would soon lead to excruciating pain, and often lead to their shoulders and elbow joints dislocating. They would also be unable to breathe properly. It could take several days for a condemned man to die on the cross, and the whole point of the spectacle was that it was to serve as a warning by being so public, prolonged, painful and humiliating. Also the corpse would also be left on the cross to be picked clean by carrion birds, thus ensuring that the unfortunate victim also did not receive an honourable burial. Mass Crucifixions in Roman Times Prisoners would often be crucified in great numbers after a period of civil unrest, and after the slave rebellion led by Spartacus from BC around 6, of his followers were crucified along the Appian Way between Rome and Capua. Also after Jerusalem was destroyed in 70 AD, mass crucifixions were carried out to ensure that message was taken on board that rebellion was not going to be tolerated by the Roman authorities. So for the Ancient Romans capital punishment was a method of maintaining, albeit brutally, their social order and their empire. If you had the good fortune to have been born a Roman Citizen, you could probably assume that you would be treated with some respect and dignity if you committed a crime. But if you were a slave or prisoner of war you could expect to have the full force of Roman law and authority thrown at you, so that both you and any others who were thinking of disobedience would come to understand that rebellion or crime was not to be tolerated. However it may seem to modern eyes, these executions were not carried out to be cruel, but were undertaken to support the Roman state and ensure the continuation of the Roman Empire.

Chapter 2 : Ancient Egypt - HISTORY

In Roman Society David Taylor concentrates on aspects of the life of the diverse groups of people who lived in the Roman world - their homes, work, leisure, beliefs and attitudes. Providing valuable coursework material for GCSE Latin as well as Classical Studies, this book focuses on the period

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Legal status Roman society is often represented as one of social extremes - with the wealth, power and opulence of an emperor existing alongside the poverty, vulnerability and degradation of a slave. But beyond this, how and why was Roman society stratified? In Rome - and across the empire - status mattered. At the end of the first century AD, the Roman administrator, poet and writer Pliny the Younger today known particularly for his letters attended a dinner party. He noted that the food and wine on offer differed in quality. The guests were not being treated equally. Instead the host was mirroring status distinctions in the standard of the food and beverages he presented to his guests. Who and what you were affected how you were treated and how you treated others. In the eyes of Roman law, people were not equal. Legal status helped to define power, influence, criminal punishments, marriage partners, even dress and where you sat in the amphitheatre. The main legal distinctions were between those who were free, and those who were slaves. All inhabitants of the empire were either free or in servitude. Slaves were either born into slavery, or were forced, often through defeat in war, into it. Slaves were the possessions of their masters and the latter had the power of life and death over them. Slavery was not, however, always a life-long state. Slaves could be - and regularly were - given their freedom.

Top Citizen and non-citizen All free inhabitants were either citizens or non-citizens. Only citizens could hold positions in the administration of Rome and the other towns and cities of the empire, only citizens could serve in the legions, and only citizens enjoyed certain legal privileges. From the end of the first century BC, Rome and the Roman empire were ruled by a succession of emperors. Political and military power was concentrated in their hands, and they represented the pinnacle of the imperial status hierarchy. Under the emperors, the senate continued to represent the citizen upper crust. Under the emperors the citizen vote in Rome was curtailed, but citizenship expanded rapidly across the empire, and was given as a reward to individuals, families and whole settlements. In AD the emperor Caracalla expanded the franchise to all free inhabitants of the empire. Citizens can be further divided into the privileged and the non-privileged - with some Roman citizens being very clearly distinguished by their power and privilege. These were the senators, equestrians and the provincial elite. The senate was the traditional ruling body of Rome, and under the emperors the senate continued to represent the citizen upper crust. The senate was usually limited to members, and entrance was dependent on property qualifications and election to key offices. The equestrian order was traditionally limited to those who were entitled to a public horse. There were no limits to equestrian numbers, but property requirements had to be met. Senators were recognised by a toga with a broad purple stripe, while the equestrian wore a toga with a narrow purple stripe and a gold finger ring.

Top Evaluating status Legal status marked some fundamental boundaries in the life of a Roman man or woman. It mattered whether a person was a senator or a slave, and arguably it was at these extremes that legal status mattered the most. Certainly, our understanding of the Roman social order is coloured by ancient sources that tend to focus on the importance of status display and status symbols in elite, urban and male circles. And in the late empire the terms *honestiores* and *humiliores* were employed to denote the privileged and the humble. In an age before mass personal documentation, there were few ways to prove who and what you were. The powerful were defined by the privileges they enjoyed, and knowledge of some of these aspects of their lives has been handed down to us, but unfortunately the symbols of privilege tell us little about the lives and status expectations of the powerless masses. For the mass of the free population, did legal status matter? Citizenship may have conferred certain advantages, but these may have been little noted - or just taken for granted - by the urban poor, and by the end of the first century AD it was observed that the toga - the visual symbol of citizenship - was little worn. So, for example, illegal marriages were contracted between citizens and non-citizens either through ignorance or mistake. Unless a legal crisis arose, people may have taken their legal status - and that of others - for granted. In much of daily life status distinctions based on age, gender,

occupation, education and wealth may have been more relevant than legal status alone. The same man could derive status from several co-existing roles: Depending on context, one or all of these identities may have affected how he acted and interacted with others. Wealth, unsurprisingly, was one such factor. People could amass a fortune, and money could buy status symbols. Trimalchio, the fictitious freed slave invented by the Roman writer Petronius, had all the trappings that Roman money could buy. He lived in a vast house, wore extravagant clothes, owned many slaves, entertained lavishly and even built his own grand tomb. Such dependency relationships were a marked feature of Roman life. He was portrayed as grotesque, but he may not have been that far removed from reality - it is known that freed slaves did advertise their own personal success stories. The tomb built by the freed slave Eurysaces still stands in Rome. It was built in the shape of a giant oven, decorated with scenes of baking. We can also note that the highest ranking slaves and freed slaves of the emperors could become wealthy - thanks to their proximity to the seat of power, which allowed them to wield considerable authority. In many ways it was their servility that allowed these men to become so close to the emperor. Unlike other members of the elite, the slaves were not serious rivals to Imperial power. Besides, a slave was at the mercy of his master; he could easily be dismissed or punished. Freed slaves were also bound to their former masters, whether the master was an emperor, a senator or an artisan. There was a dense and complex patronage network, and this united people of diverse backgrounds, wealth and standing. The emperor eventually became the ultimate patron, and as time went on, without his support and favour, even the most ambitious senator could not hold high office. Beneath him, the senators acted in their turn as patrons to the lesser senators, and throughout society these relationships were replicated. Thus, through the patronage system, the lower strata of the Roman population could gain some indirect access to power and authority. A client might look to his patron for financial assistance, or legal help. In return the patron received respect, favours and a retinue of followers. Even for those without great wealth or access to power, there were opportunities to enhance social status and gain recognition among their peers. Many organisations - such as the army, and trade or religious guilds often organised for burial purposes - operated on hierarchical principles. In these settings people could hold office and obtain titles, whereas in the wider world they could not. The system rewarded hard work, ambition and the accumulation of wealth, but there were limits. Birth remained important, and new citizens, however wealthy, could be stigmatised by their past. Ex-slaves in particular could not escape the taint of slavery, and were not allowed to hold high office. These nouveaux-riches citizens could be mocked and despised for copying their social betters. Money could not buy everything, and individuals such as Trimalchio could find themselves in an incongruous position, fabulously wealthy but not part of high society. Rome and the empire needed new blood. This of course may not have concerned Trimalchio, or others like him; he had his money, and the trappings that it bought, and within his own house he was king. In time it became possible to break down some social boundaries. Rome and the empire needed new blood, and even the senate was not a closed body. The ex-slave could not hold office, but eventually his descendants might. The emperor Vitellius was said to have been descended from a freed slave; and the emperors Trajan and Septimius Severus came from provincial families. For the mass of the urban population, however, we can question whether social mobility was ever a reality. For some, legal status could change; non-citizens could become citizens; a slave could become a free man. This was upward mobility and could bring real advantages, but unless this legal change was accompanied by an economic change the individual may have felt few immediate benefits. Top Status symbols For many Roman people, their unchanging place in the Roman social order was accepted or taken for granted. For others the maintenance, negotiation and re-negotiation of their status position became crucial, and this can be seen in the way that the language and symbols of status were manipulated. Some people claimed to be citizens when they were not, or wore clothes suggesting senatorial or equestrian status, or tried to sit in the reserved seats at the theatre and amphitheatre. Others sought to define their status and that of their guests in the food, seating plans and entertainment offered at their dinner-parties. On the one hand all this suggests that status distinctions mattered, on the other that status could be disputed, contested and even invented. There were clear levels on the Roman social ladder, but not everyone could be - or wished to be - neatly categorised.

Chapter 3 : Roman Empire - Wikipedia

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The Augustus of Prima Porta early 1st century AD The Roman Empire was among the most powerful economic, cultural, political and military forces in the world of its time. It was one of the largest empires in world history. At its height under Trajan, it covered 5 million square kilometres. Throughout the European medieval period, attempts were even made to establish successors to the Roman Empire, including the Empire of Romania, a Crusader state; and the Holy Roman Empire. By means of European colonialism following the Renaissance, and their descendant states, Greco-Roman and Judaeo-Christian culture was exported on a worldwide scale, playing a crucial role in the development of the modern world. Rome had begun expanding shortly after the founding of the republic in the 6th century BC, though it did not expand outside the Italian Peninsula until the 3rd century BC. Then, it was an "empire" long before it had an emperor. It was ruled, not by emperors, but by annually elected magistrates Roman Consuls above all in conjunction with the senate. This was the period of the Crisis of the Roman Republic. Towards the end of this era, in 44 BC, Julius Caesar was briefly perpetual dictator before being assassinated. In 27 BC the Senate and People of Rome made Octavian princeps "first citizen" with proconsular imperium, thus beginning the Principate the first epoch of Roman imperial history, usually dated from 27 BC to AD, and gave him the name "Augustus" "the venerated". Though the old constitutional machinery remained in place, Augustus came to predominate it. Although the republic stood in name, contemporaries of Augustus knew it was just a veil and that Augustus had all meaningful authority in Rome. During the years of his rule, a new constitutional order emerged in part organically and in part by design, so that, upon his death, this new constitutional order operated as before when Tiberius was accepted as the new emperor. During this period, the cohesion of the empire was furthered by a degree of social stability and economic prosperity that Rome had never before experienced. Uprisings in the provinces were infrequent, but put down "mercilessly and swiftly" when they occurred. The success of Augustus in establishing principles of dynastic succession was limited by his outliving a number of talented potential heirs. Vespasian became the founder of the brief Flavian dynasty, to be followed by the Nerva-Antonine dynasty which produced the "Five Good Emperors": Trajan, unlike all his predecessors, was not an Italian, but came from a family of Roman settlers in Spain. Aurelian reigned and brought the empire back from the brink and stabilized it. Diocletian completed the work of fully restoring the empire, but declined the role of princeps and became the first emperor to be addressed regularly as domine, "master" or "lord". The state of absolute monarchy that began with Diocletian endured until the fall of the Eastern Roman Empire in 1453. Even though northern invasions took place throughout the life of the Empire, this period officially began in the IV century and lasted for many centuries during which the western territory was under the dominion of foreign northern rulers, a notable one being Charlemagne. Historically, this event marked the transition between the ancient world and the medieval ages. Diocletian divided the empire into four regions, each ruled by a separate emperor, the Tetrarchy. Order was eventually restored by Constantine the Great, who became the first emperor to convert to Christianity, and who established Constantinople as the new capital of the eastern empire. During the decades of the Constantinian and Valentinian dynasties, the empire was divided along an east-west axis, with dual power centres in Constantinople and Rome. The reign of Julian, who under the influence of his adviser Mardonius attempted to restore Classical Roman and Hellenistic religion, only briefly interrupted the succession of Christian emperors. Theodosius I, the last emperor to rule over both East and West, died in AD 395 after making Christianity the official religion of the empire. It survived for almost a millennium after the fall of its Western counterpart and became the most stable Christian realm during the Middle Ages. The Romans, however, managed to stop further Islamic expansion into their lands during the 8th century and, beginning in the 9th century, reclaimed parts of the conquered lands. Basil II reconquered Bulgaria and Armenia, culture and trade flourished. The aftermath of

this battle sent the empire into a short period of decline. Two decades of internal strife and Turkic invasions ultimately paved the way for Emperor Alexios I Komnenos to send a call for help to the Western European kingdoms in the Sack of Constantinople found place by participants in the Fourth Crusade. The conquest of Constantinople fragmented what remained of the Empire into successor states, the ultimate victor being that of Nicaea. Classical demography The Roman Empire was one of the largest in history, with contiguous territories throughout Europe, North Africa, and the Middle East. For instance, entire forests were cut down to provide enough wood resources for an expanding empire. In his book Critias, Plato described that deforestation: During the reign of Augustus, a "global map of the known world" was displayed for the first time in public at Rome, coinciding with the composition of the most comprehensive work on political geography that survives from antiquity, the Geography of the Pontic Greek writer Strabo. The empire completely circled the Mediterranean Borders fines were marked, and the frontiers limites patrolled. Please help clarify this article according to any suggestions provided on the talk page. September Main article: Roman jurists also show a concern for local languages such as Punic, Gaulish, and Aramaic in assuring the correct understanding and application of laws and oaths. Libyco-Berber and Punic inscriptions appear on public buildings into the 2nd century, some bilingual with Latin. These papyri, named for a Jewish woman in the province of Arabia and dating from 93 to AD, mostly employ Aramaic, the local language, written in Greek characters with Semitic and Latin influences; a petition to the Roman governor, however, was written in Greek. Commonalities in syntax and vocabulary facilitated the adoption of Latin. Today, more than million people are native speakers worldwide. As an international language of learning and literature, Latin itself continued as an active medium of expression for diplomacy and for intellectual developments identified with Renaissance humanism up to the 17th century, and for law and the Roman Catholic Church to the present. A Greek-speaking majority lived in the Greek peninsula and islands, western Anatolia, major cities, and some coastal areas. The international use of Greek, however, was one factor enabling the spread of Christianity, as indicated for example by the use of Greek for the Epistles of Paul. From the perspective of the lower classes, a peak was merely added to the social pyramid.

Chapter 4 : The Roman Empire: in the First Century. The Roman Empire. Life In Roman Times. Family Life

The exact role and status of women in the Roman world, and indeed in most ancient societies, has often been obscured by the biases of both ancient male writers and th century CE male scholars, a situation only relatively recently redressed by modern scholarship which has sought to more.

Visit Website Neolithic late Stone Age communities in northeastern Africa exchanged hunting for agriculture and made early advances that paved the way for the later development of Egyptian arts and crafts, technology, politics and religion including a great reverence for the dead and possibly a belief in life after death. Visit Website Around B. A southern king, Scorpion, made the first attempts to conquer the northern kingdom around B. A century later, King Menes would subdue the north and unify the country, becoming the first king of the first dynasty. Archaic Early Dynastic Period c. King Menes founded the capital of ancient Egypt at White Walls later known as Memphis , in the north, near the apex of the Nile River delta. The capital would grow into a great metropolis that dominated Egyptian society during the Old Kingdom period. The Archaic Period saw the development of the foundations of Egyptian society, including the all-important ideology of kingship. To the ancient Egyptians, the king was a godlike being, closely identified with the all-powerful god Horus. The earliest known hieroglyphic writing also dates to this period. In the Archaic Period, as in all other periods, most ancient Egyptians were farmers living in small villages, and agriculture largely wheat and barley formed the economic base of the Egyptian state. The annual flooding of the great Nile River provided the necessary irrigation and fertilization each year; farmers sowed the wheat after the flooding receded and harvested it before the season of high temperatures and drought returned. Age of the Pyramid Builders c. The Old Kingdom began with the third dynasty of pharaohs. Pyramid-building reached its zenith with the construction of the Great Pyramid at Giza, on the outskirts of Cairo. Built for Khufu or Cheops, in Greek , who ruled from to B. C and Menkaura B. During the third and fourth dynasties, Egypt enjoyed a golden age of peace and prosperity. The pharaohs held absolute power and provided a stable central government; the kingdom faced no serious threats from abroad; and successful military campaigns in foreign countries like Nubia and Libya added to its considerable economic prosperity. First Intermediate Period c. This chaotic situation was intensified by Bedouin invasions and accompanied by famine and disease. From this era of conflict emerged two different kingdoms: A line of 17 rulers dynasties nine and 10 based in Heracleopolis ruled Middle Egypt between Memphis and Thebes, while another family of rulers arose in Thebes to challenge Heracleopolitan power. After the last ruler of the 11th dynasty, Mentuhotep IV, was assassinated, the throne passed to his vizier, or chief minister, who became King Amenemhet I, founder of dynasty A new capital was established at It-towy, south of Memphis, while Thebes remained a great religious center. The 12th dynasty kings ensured the smooth succession of their line by making each successor co-regent, a custom that began with Amenemhet I. Middle-Kingdom Egypt pursued an aggressive foreign policy, colonizing Nubia with its rich supply of gold, ebony, ivory and other resources and repelling the Bedouins who had infiltrated Egypt during the First Intermediate Period. The kingdom also built diplomatic and trade relations with Syria , Palestine and other countries; undertook building projects including military fortresses and mining quarries; and returned to pyramid-building in the tradition of the Old Kingdom. Second Intermediate Period c. The 13th dynasty marked the beginning of another unsettled period in Egyptian history, during which a rapid succession of kings failed to consolidate power. As a consequence, during the Second Intermediate Period Egypt was divided into several spheres of influence. The official royal court and seat of government was relocated to Thebes, while a rival dynasty the 14th , centered on the city of Xoïs in the Nile delta, seems to have existed at the same time as the 13th. The Hyksos rulers of the 15th dynasty adopted and continued many of the existing Egyptian traditions in government as well as culture. They ruled concurrently with the line of native Theban rulers of the 17th dynasty, who retained control over most of southern Egypt despite having to pay taxes to the Hyksos. The 16th dynasty is variously believed to be Theban or Hyksos rulers. Conflict eventually flared between the two groups, and the Thebans launched a war against the Hyksos around B. Under Ahmose I, the first king of the 18th dynasty, Egypt was once again reunited. During the 18th dynasty, Egypt restored its

control over Nubia and began military campaigns in Palestine, clashing with other powers in the area such as the Mitannians and the Hittites. In addition to powerful kings such as Amenhotep I B. The controversial Amenhotep IV c. The 19th and 20th dynasties, known as the Ramesside period for the line of kings named Ramses saw the restoration of the weakened Egyptian empire and an impressive amount of building, including great temples and cities. All of the New Kingdom rulers with the exception of Akhenaton were laid to rest in deep, rock-cut tombs not pyramids in the Valley of the Kings, a burial site on the west bank of the Nile opposite Thebes. Most of them were raided and destroyed, with the exception of the tomb and treasure of Tutankhamen c. The splendid mortuary temple of the last great king of the 20th dynasty, Ramses III c. The kings who followed Ramses III were less successful: Egypt lost its provinces in Palestine and Syria for good and suffered from foreign invasions notably by the Libyans , while its wealth was being steadily but inevitably depleted. Third Intermediate Period c. The next yearsâ€™ known as the Third Intermediate Periodâ€™ saw important changes in Egyptian politics, society and culture. The 22nd dynasty began around B. Many local rulers were virtually autonomous during this period and dynasties are poorly documented. In the eighth century B. Under Kushite rule, Egypt clashed with the growing Assyrian empire. One of them, Necho of Sais, ruled briefly as the first king of the 26th dynasty before being killed by the Kushite leader Tanuatamun, in a final, unsuccessful grab for power. Persian rulers such as Darius B. The tyrannical rule of Xerxes B. One of these rebellions triumphed in B. In the mid-fourth century B. Barely a decade later, in B. Six centuries of Roman rule followed, during which Christianity became the official religion of Rome and its provinces including Egypt. The conquest of Egypt by the Arabs in the seventh century A.

Chapter 5 : The Ancient World | Rome | Culture | The Guardian

In the ancient world, only few works carry a "signature", a mark. It would allow to determine its origin or property. On the contrary, are the objects of common use those that most frequently carry symbols of ownership and allow to define its history.

Carthage was a rich, flourishing Phoenician city-state that intended to dominate the Mediterranean area. After the Carthaginian intercession, Messana asked Rome to expel the Carthaginians. Rome entered this war because Syracuse and Messana were too close to the newly conquered Greek cities of Southern Italy and Carthage was now able to make an offensive through Roman territory; along with this, Rome could extend its domain over Sicily. Carthage was a maritime power, and the Roman lack of ships and naval experience would make the path to the victory a long and difficult one for the Roman Republic. Despite this, after more than 20 years of war, Rome defeated Carthage and a peace treaty was signed. Among the reasons for the Second Punic War [36] was the subsequent war reparations Carthage acquiesced to at the end of the First Punic War. Rome fought this war simultaneously with the First Macedonian War. The war began with the audacious invasion of Hispania by Hannibal, the Carthaginian general who had led operations on Sicily in the First Punic War. At great cost, Rome had made significant gains: More than a half century after these events, Carthage was humiliated and Rome was no more concerned about the African menace. However, Carthage, after having paid the war indemnity, felt that its commitments and submission to Rome had ceased, a vision not shared by the Roman Senate. Ambassadors were sent to Carthage, among them was Marcus Porcius Cato, who after seeing that Carthage could make a comeback and regain its importance, ended all his speeches, no matter what the subject was, by saying: Carthage resisted well at the first strike, with the participation of all the inhabitants of the city. However, Carthage could not withstand the attack of Scipio Aemilianus, who entirely destroyed the city and its walls, enslaved and sold all the citizens and gained control of that region, which became the province of Africa. Thus ended the Punic War period. At this time Rome was a consolidated empire in the military view and had no major enemies. Gaius Marius, a Roman general and politician who dramatically reformed the Roman military Foreign dominance led to internal strife. Violent gangs of the urban unemployed, controlled by rival Senators, intimidated the electorate through violence. The situation came to a head in the late 2nd century BC under the Gracchi brothers, a pair of tribunes who attempted to pass land reform legislation that would redistribute the major patrician landholdings among the plebeians. Marius then started his military reform: At this time, Marius began his quarrel with Lucius Cornelius Sulla: Marius, who wanted to capture Jugurtha, asked Bocchus, son-in-law of Jugurtha, to hand him over. As Marius failed, Sulla, a general of Marius at that time, in a dangerous enterprise, went himself to Bocchus and convinced Bocchus to hand Jugurtha over to him. This was very provocative to Marius, since many of his enemies were encouraging Sulla to oppose Marius. The reformist Marcus Livius Drusus supported their legal process but was assassinated, and the *socii* revolted against the Romans in the Social War. At one point both consuls were killed; Marius was appointed to command the army together with Lucius Julius Caesar and Sulla. To consolidate his own power, Sulla conducted a surprising and illegal action: He seized power along with the consul Lucius Cornelius Cinna and killed the other consul, Gnaeus Octavius, achieving his seventh consulship. Sulla after returning from his Eastern campaigns, had a free path to reestablish his own power. Sulla also held two dictatorships and one more consulship, which began the crisis and decline of Roman Republic. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Political divisions in Rome became identified with two groupings, *populares* who hoped for the support of the people and *optimates* the "best", who wanted to maintain exclusive aristocratic control. Sulla overthrew all populist leaders and his constitutional reforms removed powers such as those of the tribune of the plebs that had supported populist approaches. Meanwhile, social and economic stresses continued to build; Rome had become a metropolis with a super-rich aristocracy, debt-ridden aspirants, and a large proletariat often of impoverished farmers. The latter groups supported the Catilinarian conspiracy a resounding failure, since the consul Marcus Tullius Cicero quickly arrested and executed the main leaders of

the conspiracy. Onto this turbulent scene emerged Gaius Julius Caesar, from an aristocratic family of limited wealth. To achieve power, Caesar reconciled the two most powerful men in Rome: He formed them into a new informal alliance including himself, the First Triumvirate "three men". This satisfied the interests of all three: Crassus, the richest man in Rome, became richer and ultimately achieved high military command; Pompey exerted more influence in the Senate; and Caesar obtained the consulship and military command in Gaul. Crassus had acted as mediator between Caesar and Pompey, and, without him, the two generals manoeuvred against each other for power. Caesar conquered Gaul, obtaining immense wealth, respect in Rome and the loyalty of battle-hardened legions. He also became a clear menace to Pompey and was loathed by many optimates. Pompey and his party fled from Italy, pursued by Caesar. Caesar was now pre-eminent over Rome, attracting the bitter enmity of many aristocrats. He was granted many offices and honours. In just five years, he held four consulships, two ordinary dictatorships, and two special dictatorships: Soon afterward, Octavius, whom Caesar adopted through his will, arrived in Rome. Octavian historians regard Octavius as Octavian due to the Roman naming conventions tried to align himself with the Caesarian faction. This alliance would last for five years. Upon its formation, 300 senators were executed, and their property was confiscated, due to their supposed support for the Liberatores. The Second Triumvirate was marked by the proscriptions of many senators and equites: However, Lucius was pardoned, perhaps because his sister Julia had intervened for him. Lepidus was given charge of Africa, Antony, the eastern provinces, and Octavian remained in Italia and controlled Hispania and Gaul. Additionally, Antony adopted a lifestyle considered too extravagant and Hellenistic for a Roman statesman. Antony and Cleopatra committed suicide. Now Egypt was conquered by the Roman Empire, and for the Romans, a new era had begun. Empire 30 the Principate Main article: In that year, he took the name Augustus. Officially, the government was republican, but Augustus assumed absolute powers. The emperors of this dynasty were: Augustus, Tiberius, Caligula, Claudius and Nero. The dynasty is so-called due to the gens Julia, family of Augustus, and the gens Claudia, family of Tiberius. This dynasty instituted imperial tradition in Rome [62] and frustrated any attempt to reestablish a Republic. With this title he not only boasted his familial link to deified Julius Caesar, but the use of Imperator signified a permanent link to the Roman tradition of victory. The Augustus of Prima Porta, 1st century AD, depicting Augustus, the first Roman emperor He also diminished the Senatorial class influence in politics by boosting the equestrian class. The senators lost their right to rule certain provinces, like Egypt; since the governor of that province was directly nominated by the emperor. The creation of the Praetorian Guard and his reforms in the military, creating a standing army with a fixed size of 28 legions, ensured his total control over the army. This peace and richness that was granted by the agrarian province of Egypt [66] led the people and the nobles of Rome to support Augustus increasing his strength in political affairs. His generals were responsible for the field command; gaining such commanders as Marcus Vipsanius Agrippa, Nero Claudius Drusus and Germanicus much respect from the populace and the legions. Augustus intended to extend the Roman Empire to the whole known world, and in his reign, Rome conquered Cantabria Aquitania, Raetia, Dalmatia, Illyricum and Pannonia. Poets like Virgil, Horace, Ovid and Rufus developed a rich literature, and were close friends of Augustus. The works of this literary age lasted through Roman times, and are classics. Augustus also continued the shifts on the calendar promoted by Caesar, and the month of August is named after him. Influenced by his wife, Livia Drusilla, Augustus appointed her son from another marriage, Tiberius, as his heir.

Chapter 6 : AWOL - The Ancient World Online: The Roman Society YouTube Channe

This text sets out to bring to life the Greek and Roman plays and their staging, evoking the visual and emotional character of performances and dramatic.

Families were dominated by men. At the head of Roman family life was the oldest living male, called the "paterfamilias," or "father of the family. Absolute power The paterfamilias had absolute rule over his household and children. If they angered him, he had the legal right to disown his children, sell them into slavery or even kill them. Only the paterfamilias could own property: Sons were important, because Romans put a lot of value on continuing the family name. Materfamilias Roman women usually married in their early teenage years, while men waited until they were in their mid-twenties. As a result, the materfamilias mother of the family was usually much younger than her husband. As was common in Roman society, while men had the formal power, women exerted influence behind the scenes. It was accepted that the materfamilias was in charge of managing the household. The influence of women only went so far. The paterfamilias had the right to decide whether to keep newborn babies. After birth, the midwife placed babies on the ground: This usually happened to deformed babies, or when the father did not think that the family could support another child. Babies were exposed in specific places and it was assumed that an abandoned baby would be picked up and taken a slave. Infant mortality Even babies accepted into the household by the paterfamilias had a rocky start in life. Around 25 percent of babies in the first century AD did not survive their first year and up to half of all children would die before the age of As a result, the Roman state gave legal rewards to women who had successfully given birth. After three live babies or four children for former slaves , women were recognized as legally independent. For most women, only at this stage could they choose to shrug off male control and take responsibility for their own lives.

Chapter 7 : Slavery in the Roman World - Sandra R. Joshel - Google Books

Ancient Rome had a large influence on the modern world. Though it has been thousands of years since the Roman Empire flourished, we can still see evidence of it in our art, architecture, technology, literature, language, and law.

Predatory, intimidating and ineffably glamorous, her civilisation was both eerily like our own, and utterly, astoundingly strange. It is this tension, between what is familiar and what is not, that best explains the fascination that Rome still holds for us to this day. The famous words that Edward Gibbon applied to her ruin might well describe the entire parabola of her thousand-year rise and fall. How did the Romans achieve all that they did? How did a small community, camped out among marshes and hills, end up ruling an empire that stretched from the moors of Scotland to the sands of Arabia? So solidly planted within our imaginations are the brute facts of this rise to superpower status that we have become, perhaps, desensitised to the full astonishing scale of the Roman adventure. Her truest talent was for conquest. There were other peoples, perhaps, who excelled the Romans in the arts, or in philosophy, or in the study of the heavens, but there were none who could match the legions on the battlefield. Rome was founded, according to tradition, in BC, by Romulus, her first king: The story of this suckling was one that always caused the Romans some embarrassment – for it was the habit of their enemies to condemn Rome as "the city of the wolf. Their undoubted aptitude for violence was mediated by a characteristic no less potent: Later generations would pinpoint this as the moment when Rome came of age. Yet in truth, for a century after the expulsion of their last king, the Romans struggled to establish their city as anything particularly notable. Then, in BC, came the experience that transformed the Republic into a state authentically mutant and lethal. An invading horde of barbarians from the north wiped out an entire Roman army, swept into Rome itself, and pillaged the city mercilessly. A salutary and shocking humiliation – and the episode, more than any other, that served to put steel into the Roman soul. The Republic, from that moment on, was resolved never again to tolerate defeat, dishonour or disrespect. Expanding of the empire Slowly at first, and then with increasing self-assurance, the Romans pushed back the limits of their supremacy. By the s BC, they had established their city as the mistress of Italy, and by , after a terrible war lasting 24 years, succeeded in defeating the great naval power of Carthage, and establishing their first overseas province. But she did not. Against all the conventions of warfare at the time, implacably and barely believably, the Romans fought on. In due course, completing one of the most sensational comebacks in military history, they emerged triumphant – first against Hannibal, and then against anything that any power anywhere could throw against them. By the first century BC, Rome was the undisputed queen of the Mediterranean. This was unprecedented, in that huge empires had often been won by monarchs before – but never by a republic. To the Romans themselves, as startled as everyone else by the scale of their rise to dominance, it appeared self-evident that their liberty and their greatness were different sides of the same coin. There were few of his fellow citizens who would have disagreed. Seeds of destruction Political rights at home, and expansive conquests abroad: Yet, as in all the greatest tragedies, in its ideals and virtues lay the seeds of its fall. Liberty, in the Republic, meant the right of its citizens to compete with one another, and test themselves to the very limit. The consequences of this were soon to become grimly apparent. By the 50s BC, a citizen named Julius Caesar, who as governor of Gaul had succeeded in conquering cities and tribes for the Republic, had also secured for himself the capacity to menace the Republic with destruction. So it happened, in the last half of the 1st century BC, that a series of terrible civil wars were fought. Out of these, first Julius Caesar and then his great-nephew, Octavian, emerged as the undisputed masters of the Roman world. The Republic, having lived by the sword, had duly perished by the sword. The only alternative to anarchy and the total breakdown of Roman power, it appeared, was military dictatorship – and that, in a sense, is precisely what Octavian provided. Yet his genius was to hide it. The Romans, weary of the militarism that had brought them their greatness, now found themselves preferring the comforts of slavery and order to the turmoil of liberty and chaos. Octavian, awarded the splendid honorific of the "Divinely Favoured One" "Augustus" – banished the legions from Italy to the distant frontiers, and proclaimed the dawning of a new and universal era of peace. It was the measure of his success, perhaps, that the word imperator "general" used

during his reign should have evolved to mean something much more than our word "emperor". The poet Virgil, whose epic poem the Aeneid was the supreme masterpiece of an unprecedented efflorescence of Roman literature, hailed Augustus as a man destined to "bring back the age of gold" and so, by and large, it proved. A reputation for decadence A later generation of writers, however, would look back on the regime established by Augustus with more jaundiced eyes. It is thanks to Suetonius the founder of racy biography, and above all to Tacitus greatest and most mordant pathologist of autocracy that the court of the Caesars remains to this day the very model of lurid decadence. Augustus, so Tacitus pointed out, had persuaded the Romans to accept his mastery by pretending they were still free. But his successor, Tiberius, made his contempt for what they had become far more evident. He ruled from his villa in Capri, where slave boys could nibble at his genitals while he enjoyed a relaxing swim. Marble bust of Emperor Caligula Photograph: But Caligula was soon to show himself the most terrifying emperor of them all. Read only the pages of Tacitus, and it would appear that the entire world had become a slaughterhouse. The occasional conquest was still made Britain, for instance, in AD And in Judea, between AD66 and , a succession of Jewish uprisings were brutally suppressed, with fateful consequences. For two centuries, however, the Pax Romana Roman peace was something very much more than sham. It did serve to bring order and prosperity to an immense swathe of territories and prolonged peace, in the ancient world, was a condition sufficiently rare to justify Roman self-satisfaction. Indeed, never in human history had so many people lived for so long without experience of war. Throughout the second century AD, a succession of Caesars, disdaining the excesses of a Caligula or a Nero, and the risk of assassination that they brought, sought to rule with "the governing wisdom that comes from laws," rather than through direct intimidation and violence. Here, for the Roman people, was reassurance that they did indeed remain in communion with all that was noblest from their past. Right from the very earliest days of the Republic, they had always been intensely proud of their legal system. Indeed, it was the only intellectual activity that they felt entitled them to sneer at the Greeks. They knew that it was what defined them and that still, even under a monarchy, it was what continued to guarantee them their civic rights. As for their masters, these, by and large, laboured nobly and well. An emperor such as Hadrian, rather than lounging about in a pleasure palace, was instead a tireless traveller across the length and breadth of his dominions, even visiting its chilliest and outermost limit, the north of Britain. By the third century AD, legions on the frontiers had begun to discover that rewards potentially far richer than peace-time pay were to be had by promoting the interests of rival Caesars. In AD, an emperor, the elderly Licinius Valerianus, was even taken prisoner. The wretched captive, still garbed in his imperial purple, was reputedly used by the Persian king as a mounting block for climbing on to his horse. When Valerian, worn out by his humiliations, finally died, his corpse was flayed, and the empty skin filled with straw. A potent symbol, perhaps, of an empire in irrevocable decay? So it might have seemed and yet the Roman order, redeemed from apparent collapse, emerged during the fourth century upon a new and formidable footing. True, the empire was one markedly different from that of three centuries before. Whereas Augustus, "that subtle tyrant", had sought to veil the true foundations of his authority, the emperor Diocletian ruled nakedly as a king something the Romans, back in their early history, had always been most proud to resist. Indeed, in a sense, the entire Roman world had been transformed into an armed camp: But the truth is that the revolution witnessed during the fourth and fifth centuries AD was destined to profoundly influence the future course of global history. In AD, as he was about to engage with a rival for the throne, a brilliant young general named Constantine had a vision of a great cross in the sky. When he emerged victorious, he attributed his triumph not to the ancient gods of Rome, but to the god of a hitherto reviled and persecuted sect: A fateful development indeed: As for the Roman Empire itself, Christianisation provided it with a new lease of life. In the west, the structures of the imperial church were destined to long outlast those commanded directly by the Caesars. The old order had ended a new age had begun. Tom Holland is the author of three works of history: Rubicon, Persian Fire, and Millennium. He is currently writing a book on late antiquity and the origins of Islam.

The Society for the Promotion of Roman Studies - The Roman Society - was founded in as the sister society to the Society for the Promotion of Hellenic Studies. The Roman Society is the leading organisation in the United Kingdom for those interested in the study of Rome and the Roman Empire.

Chapter 9 : Roman Society (Inside the Ancient World) David Taylor: Bristol Classical Press

Roman society, like most ancient societies, was heavily stratified. Some of the people resident in ancient Rome were slaves, who lacked any power of their own. Unlike modern era slaves, however, Roman slaves could win or earn their freedom.