

THE UNIVERSITY OF ADELAIDE

EXAMINATION FOR THE DEGREE OF B.A.

November 2001

**9437/5830 ROMAN IMPERIAL HISTORY**

TIME: Two (2) hours

Answer Section A and TWO questions from section B

In addition, candidates are allowed ten minutes before the examination begins, to read the paper

**Section A**

(This question carries 14 marks)

Answer the questions on TWO of the following passages:

- (a) *It is of the utmost importance that children be raised in the correct manner even if this means harsh discipline. We must be careful not to allow them to have fits of anger, but we must also be careful not to stifle their individual personalities. ... Unlimited freedom creates an intractable personality, total repression produces an abject personality. Praise lifts the spirit and makes a child self-confident, but too much praise makes him insolent and bad-tempered. We must therefore steer a middle course when raising a child, sometimes checking him back, sometimes spurring him on. ... Don't let him whine and pester you for treats; give rewards only for good deeds or for promised good behaviour. When he is thrust into competition with children of his own age, don't let him sulk or become angry. ... When he wins or does something laudable, he should be praised, but not allowed to become excessively elated, for joy leads to exultation, and exultation leads to a swollen head and an inflated opinion of oneself. We should allow a certain amount of leisure, but never let this develop into idleness and sloth, and never let the child become accustomed to a soft and easy life.... For the child who has been denied nothing, whose tears an anxious mother always dried, who always had his own way with the paedagogue – this child will be unable to cope with the harsh realities of life.*

**Seneca The Younger, An Essay about Anger 2.21.1-6**

- (i) What is the author's main point?
- (ii) What argument(s) does he use to support his case?
- (iii) What assumptions are being made and what value priorities are evident?
- (iv) How might the pressure of slaves in the household affect the rearing of children?

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(b) *'Are you who have been called by Christ a slave? It shouldn't concern you; even if you are able to gain manumission, you should accept your slave status all the more.'* God's Grace recognises no difference between being a slave and being a master. So you should not try to escape from your status as a slave on the grounds that it is degrading for the Christian Faith. And even if it is possible for you to win manumission, you must stay and be a slave and await the reward you will obtain for this. This is hyperbole, but it is not pointless: he is telling you not to use religion as a pretext for running away from slavery. And he also offers you quite a different consolation:

*'The slave who has been called by Christ becomes Christ's freedman; and in the same way, the free man who has been called becomes Christ's slave.'* It is our custom to call someone who is an ex-slave a freedman; Paul applies this term to the slave who has been blessed by Faith. He calls the free man Christ's slave, and the slave his freedman, both in order to teach those who are free that they have attained true freedom. For no one is so truly free as he who has been set free from sin; and no one endures a slavery as grievous as that of the man subject to the slavery of passions.

*'You have been bought free for a price: do not become the slaves of human masters.'* This ruling does not contradict what he has just said: he is ordering us not to have the thoughts of a slave, whether we are labelled slaves or addressed as free men. And he has cleverly demonstrated that both slaves and their masters are actually slaves by saying that both categories 'have been bought free for a price': for the Master has redeemed you both for the price of his own blood.

**St Theodoret of Cyrrhus' commentary on St Paul's First Letter to the Corinthians, 7.21-3**

(Theodoret quotes from St. Paul (the bits in inverted commas) and explains what (he thinks) Paul meant).

- (i) What is the main point Theodoret, relying on Paul, is trying to make?
- (ii) What argument(s) does he use to support his case?
- (iii) What assumptions are being made and what value priorities are evident?
- (iv) Do you find the argument convincing?

(c) *Do you wonder where these monsters come from? In the good old days, poverty made our Latin women chaste; small huts didn't provide opportunities for immoral behaviour. Hard work, lack of sleep, hands rough and callused from working wool, Hannibal near the city, their husbands performing militia duty – these things just don't allow vices to develop. Now, however, we are suffering the ill effects of a long peace. Luxury, more destructive than war, threatens the city and takes revenge for the lands we have conquered. No crime or lustful act is missing, now that traditional Roman poverty is dead. ... Obscene wealth brought with it foreign customs, and unmanly luxuries and ugly affluence weakened each generation.*

**Juvenal, Satires 6.286-295, 298-300**

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- (i) What is the author's main point?
  - (ii) What supporting argument(s) does he use?
  - (iii) What assumptions are being made and what value priorities are evident?
  - (iv) What do you think was the most important factor affecting the quality of married life amongst the élite?
- (d) *Whenever someone from the ranks of the illustrious dies, as a part of his funeral procession out of the city he is carried into the Forum and to the Rostra. Usually his body is displayed in an upright pose; sometimes, but rarely, he is lying down. When all the people are standing round, a grown-up son, if the deceased has left one and if he happens to be present, or, if not, some other relative gets up on the Rostra and speaks about the virtues and lifetime achievements of the deceased. And thus it happens that those who shared in these achievements, but even those who had no part, feel such sympathy that the loss appears to be not a personal one, limited to the family, but a common one, felt by all the people.*

*After the interment and the performance of the customary rites, a wax image of the deceased is placed in a very conspicuous spot in the house, in a little wooden shrine. This image is a mask made strikingly similar to the facial features and expression of the deceased. The family puts these images on display during public sacrifices, arranging them with great care. When any illustrious family member dies, the family takes the images or masks to the funeral, putting them on men who seem to be most similar in height and size to the men represented by the masks. These "actors" put on a purple-bordered toga, if their "character" was a consul or praetor, an entirely purple toga if he was a censor, and a gold-embroidered toga if he had celebrated a triumph or done some other such thing. They all ride in chariots, and, according to the respective rank of political office held by each "character" during his lifetime, the "actors" are preceded by the fasces, axes, and other such things which usually accompany the magistrates. When they reach the Rostra, they all sit down on curule seats. It would not be easy to find a more splendid sight for a young man who loves honor and virtue to behold. For who would not be moved by the sight of the images of men renowned for their excellence, all together in one place, portrayed as if still alive and breathing? What finer spectacle could there be than this? And, in addition, when the speaker who delivers the funeral oration for the man to be buried has finished this speech, he then mentions the achievements and accomplishments of each of those other men whose masks are present, beginning with the most ancient. And therefore, since the renown of these noble men and their reputation for excellence is constantly being recalled to mind, the fame of men who have done great deeds is made immortal, and the glory of those who have faithfully served the fatherland becomes well known to the people and is handed down as a model to future generations. The most important thing, however, is that young men are inspired to endure or suffer anything on behalf of the common good in order to achieve the glory that surrounds men who are brave.*

**Polybius 6.53-54**

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The Rostra was the speaker's platform in the Roman Forum. Curule seats were special chairs reserved for high office holders.

Polybius' is an outsider's view of how funerals were an occasion for the expression of certain values in C2 B.C. Republican Rome, in particular an opportunity to inspire young elite males. It is not necessary to have studied Roman Republican history to answer the questions below.

- (i) What characteristics of family life and childhood education under the principate seem at odds with the institution Polybius describes?
- (ii) What incentives were there under the principate to win honour and fame, or just to live a good life (however you define "good")?
- (iii) Do you think the Polybius passage would have much relevance to females (elite and non-elite) and males (elite and non-elite) under the principate?

### **Section B**

(Each question carries 13 marks)

2. Did the Roman emperor really need the senate?
3. By what means did Roman emperors in general seek to ensure their power and popularity? Choose one specific emperor and show how he went about it.
4. Why was it difficult to raise living standards for the majority of the population in the Roman Empire?
5. Spokesmen for provincial communities often hailed Roman emperors as Saviour and Benefactor. What salvation, what benefit could they have had in mind? Would everyone in their community share their enthusiasm?
6. What were the main problems faced by writers in the first 2 centuries A.D. in recording and evaluating the events and personalities of their time?