



The Age of Augustus (LATN 3002)

TTh 11-12:15 Ragsdale 133

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Continuity of instruction: This is a synchronous online Canvas course that is also available face to face in my office. In the event of an interruption in campus services, instruction will revert to Canvas only.

LATN 3002 Objectives. By the end of this course, you will be able to:

- Read golden Latin poetry, explain the grammar and syntax of a passage, answer questions about content, and translate it into cogent English.
- Analyze the literary qualities of a passage of classical Latin, commenting on its vocabulary and mode of composition, and using: appropriate citation of the original literary source as evidence; a correct understanding of the passages cited; multiple modes of analysis (word choice, imagery, and where appropriate, metrical scansion); and a persuasive interpretation.
- Locate, organize, and evaluate information to investigate complex, relevant topics and address significant questions through engagement with and effective use of credible sources
- Situate the dominant imagery of Augustan poetry in its historical and material contexts.

Grading. For the class participation and translation grade, you are expected to have read each assigned passage 2 or 3 times, to have identified every word carefully and to be prepared to translate and discuss the passage.

Daily Translation	25%	Scale: A 93-100, A- 90-92,
Oral Presentation and maps	25%	B+ 87-89, B 83-86, B- 80-82,
4 page paper due 2/25	25%	C+ 77-79, C 73-76, C- 70-72,
6 page final paper due 5/5	25%	D+ 67-69, D 63-66, D- 60-62, F 0-59

1. Presentation. The oral presentation should be 10-15 min. and will be graded on the following: 1. situating your topic in the history of Rome (names, dates, places, events); 2. indicating its significance for our subject of the fall of the Republic, and issues like leadership and politics; 3. the clarity and quality of the materials you share with the class in a handout or powerpoint; 4. richness of content, citation of sources, and bonus points for use of ancient sources, esp. if you incorporate them into the presentation.

2. Short 4pp Paper. The purpose of this paper on Horace Ode 2.7 is to introduce the use of close reading and multiple modes of analysis of poetry. The ideal paper will comment on vocabulary, imagery, rhetorical figures, structure of the poem with attention to beginning, middle line, and end, the arrangement of words to suggest interactions with other parts of the poem, interdisciplinary approaches (observe the role of history, geography, philosophy / morality, and politics), and the poet's use of development / arrested development in the poem. Discussion of Latin throughout required.

3. Final paper Close reading of passages in any Latin text in this course 6pp.

Course Summary: After our historical introduction, we will start reading the poetry of the period, beginning with Vergil's Eclogues. From your reading in Catullus, you will understand that Roman poetry had adopted the Hellenistic ideal of the small, perfect, poem. Another of the other ideals of Hellenistic poetry (set down by the 3rd cent. BC Greek poet, Callimachus in his Hymn to Apollo, and Aetia) includes "expertise" *technē*, which means that the poet is supposed to be an expert of his craft. This they understood to include a mastery of obscure myths, the interpretation of all prior literary and philosophical models, the etymology of names, sometimes including Latin words that allude to the meanings of Greek words. The result is an intricate infrastructure of veiled references to previous Greek authors. Their poetry was intended to reflect nature: on the surface one perceives beauty; upon deeper reflection there appear so many component structures of allusion and symbolism that art seems to surpass nature by imposing a moral order upon nature's apparent simplicity. The task of the reader is to rise to the creator's view of his creation. In nature, this would be God as the divine artifex, which the poet tries to rival. This tradition was inspired in large measure by the arguments on aesthetics outlined in Plato's Phaedrus, in which Plato suggests that poetry could retain its claim to reveal the divine (and thus its moral authority) only if it adopts a philosophical purpose.

The theme that dominates all Roman poetry after 60 BC is the moral failure of the Republic that has led to civil war. Rome has been tearing itself apart for 100 years: from the Gracchi who first provoked riots with their reforms (133, 121BC); to the social wars that pitted Italy against Rome (91-89 BC); to the proscriptions of Sulla that killed off his entire political opposition (the liberal half of the Roman aristocracy, 82 BC), which had itself massacred many of the conservative wing under Marius and Octavius (87); to the unconstitutional first triumvirate (Caesar, Pompey, Crassus) and its bloody end which pitted the Roman army of Caesar against Pompey, the Senate, and its forces at Pharsalus (49-48 BC), spreading revolt from Asia Minor to Egypt to Spain; to the assassination of Caesar himself (44 BC); to the second triumvirate (Octavian, Antony, Lepidus) which renewed proscriptions (43), this time against Caesar's murderers (Brutus, Cassius, and many senatorial families including Cicero); and to another civil war battle between the triumvirate and the patricides at Philippi in 42; and finally, at the breakup of the second triumvirate, to universal war between Octavian and Antony, splitting the Mediterranean world into armed camps, west against east, at the battle of Actium in 31. After this, Octavian was the sole power. By the time Vergil (70-19 BC) was writing the Eclogues (42-40 BC), nearly the entire aristocracy of Rome (senatorial families) had been decimated, and even Vergil himself had lost his home in the proscriptions.

The didactic theme of all Augustan poetry is that the old republic and Rome's vaunted austere morality has been corrupted by wealth and power into a pervasive greed and lust for power. A new order of rule and of man is needed. Vergil declares in the Aeneid, *maior nascitur ordo*, "a greater order of things is being born". (He is referring to the new theme that his poem takes up in Book 7 in Italy, the new world). The word *maior* is key: Octavian, now Augustus, is conceived as creating a new world, as if he were God (Jupiter), and this world is "senior", superseding or having greater moral authority than the previous world, alluding to the *maius imperium* of the Roman consul. The concept of "the previous world", oddly enough, denoted the Roman republic only at the level of allusion: rather than damning their own recent history, the Augustan poets generally speak allegorically of Homeric myth, as though Troy rather than Republican Rome is the fallen morally bankrupt world. The dominant imagery of Augustan poetry is a new Rome rising from the ashes of the old yet morally "immature" world. The hero Aeneas must "mature" before the new society can be created, and his maturation is in some ways identical to the creation of a new Rome.

Vergil's Eclogues may seem escapist at first against these historical realities. They portray, as is the tradition of such "pastoral" poetry (cf. V's model, the idylls of the 3rd cent. Alexandrian poet, Theocritus), a utopian world built from low characters from comedy where shepherds feast on rustic cheeses and answer each other in artful songs amid the pleasures of pastures and flocks. But the art produced by the shepherds in Vergil's pastoral world suggests the conflict in the real world. Eclogue 1 sets the tone, as one shepherd driven off his land by proscriptions meets another who is prospering under the protection of a mighty sponsor from the city. Eclogue 4 suggests the birth of a golden race. A child is coming whose birth will usher in a new age, and for this reason Vergil is revered by Christians as having foreseen the Messiah. Romans would have conceived of the imagery in Hesiodic terms: an iron age is coming to an end, to be replaced by a new mature (2nd) golden age. Vergil wrote three great works:

Eclogues (publ. 37 BC), Georgics (publ. 29 BC) and Aeneid (publ. after Vergil's death in 19 BC). After Eclogues, we will read the Roman archeology of Aeneid VIII.

There were four other major poets of the Augustan age: Horace, Propertius, Tibullus, and Ovid. Of these, we will concentrate on Horace (65-8BC). Vergil conceives of his literary heritage (established in Ecl. 6) as following a genealogy that includes Apollo, Linus, Orpheus, Hesiod, Callimachus, Aratus, Theocritus, Apollonius, Euphorion, Parthenius and Gallus. This suggests a world of lyric poetry (traditionally personal and light in theme) informed both by a didactic strain (Hesiod) as well as by a sort of scientific knowledge of man, nature, and god: Vergil's conception of τέχνη is to be a poet philosopher. Horace on the other hand chooses Archilochus, the grumbling swag-bellied soldier-poet with the sharp tongue, and Alcaeus, whose themes combine the soldier and poet into one (he gives us the allegory of the ship of state), and Sappho, whose love poems seem to allegorize erôs into something morally instructive. Horace was indeed a soldier and a poet. He had the decency and poor political sense to be on the losing side at Philippi commanding a legion (Od. 2.7). He returned to Rome in 38 and became a friend of its wealthiest citizen, Maecenas, who also happened to be a friend of Octavian. Through this friendship, Horace grew to become poet laureate of Rome. In 35 he published Satires, whereupon Maecenas gave him an estate in the Sabine Hills which amounted to financial independence. In 30, he published Epodes and a second book of Satires; in 23, books 1-3 of Odes (Carmina), his masterwork. After the death of Vergil, Horace was the leading poet of his day. He had resolved upon becoming a literary critic and theorist, publishing his first book of letters (Epistulae) in 19, when he was asked to write a hymn to mark the dawn of a new age at the ludi saeculares in 17. He did so, some say reluctantly; but it is difficult to detect any reluctance in this beautiful short poem (Carmen Saeculare) in which he allegorizes the three spheres of the world (sky, earth/sea, and underworld), as a union with the gods of those spheres in harmony with man. After this success, he was also prevailed upon to write a fourth book of Odes, which he published in 13 BC rather near the time that his second book of Epistles appeared. We will concentrate on the Epodes and Odes 1-3. Horace compares himself to a follower of Bacchus, singing the hymns by which the god conquers the world and teaches it civilization, the symbolism being that Augustus is like the god himself, but Horace is author of the song by which the world is educated in the new ways of civilization. There is a constant struggle in his poems between two levels of interpretation: the political, where all seems to refer to Augustus, and the poetic, where it seems to refer to Horace. And this gives us the Augustan adaptation of Hellenistic poetry: small lyric poems purporting to represent the personal experience of the poet actually describe the activity of the state and its princeps.

The historical transformation of Rome achieved by Augustus will be reserved for our early class discussions and one of our last readings from the Res Gestae Divi Augusti, an inscription erected at the entrance to the Mausoleum of Augustus, with copies sent to provinces all over the Roman world (with the Roman copy lost, we depend upon the so-called "Monument of Ancyra"). In it the emperor describes to his subjects how he wishes his political legacy to be remembered. It gives a marvelous view into the subtle scheme that Octavian devised to avert the fate of Caesar (being killed as a tyrant). Rome now required strong leadership, and given the uncontrolled ambitions of the senatorial aristocracy, one-man rule may have been necessary. But how to have one-man rule without using the hated word "king"? how to have a ruler with unquestionable authority, without being worshipped as a god as was the custom in Greece & Egypt? how to maintain absolute control over the military without doing away with elective government or occupying all the elective offices? how to control political decision making without doing away with the senate, which sat at the top of and gave direction to the entire class system upon which Rome was built? This was one of the most delicate balancing acts in the history of politics, one to which every later ruler from the Popes to Charlemagne to Napoleon to Hitler appealed, but one which was seldom fully understood or even remotely imitated. It, like our own constitution, provided a basis upon which sensible rulers could exercise peaceful authority for nearly five centuries. That Rome never realized the philosophical ideals of Vergil and Horace is not to the point; the poets were merely articulating the pre-requisite for a peaceful society: it is not enough for the emperor to be a good ruler. The people must also rule themselves rather than relying upon an external force to set limits for them. Only when all men accept this philosophical principle is a "new" civilization really possible.

Textbooks:

- [Virgil. Opera](#) (Ed. Mynors) Oxford Classical Texts: 9780198146537 1969
- [Horace. Opera](#) (E.C. Wickham, ed.) Oxford Classical Texts OUP: 9780198146186 1922 2nd ed.
- [Res Gestae Divi Augusti](#) (Cynthia Damon, ed.) Bryn Mawr Latin Commentaries 9780929524849
- [Elementary Latin Dictionary](#) (C. T. Lewis, ed.) Oxford UP 9780199102051
- Additional readings from Catullus and Propertius, and history in translation linked below

Online School Commentaries:

Anthon, Charles. 1846. *The Eclogues and Georgics of Virgil* (<https://bit.ly/2BXRRFh>)

Page, T.E. 1881. *Q. Horatii Flacci. Carminum Liber II* (<http://bit.ly/2CLII4f>)

Page, T.E. 1882. *Q. Horatii Flacci. Carminum Liber III* (<http://bit.ly/2AuAdJl>)

Page, T.E. 1895. *Q. Horatii Flacci. Epodon Liber* (<http://bit.ly/2R2vxVs>)

Internet Resources:

Vergil Homepage: <http://vergil.classics.upenn.edu/>

Views of Rome: <http://www.vedute.fi/imbias/roma/startpage.php?lang=en&action=1>

Internet resources: <http://www.ecu.edu/classics/library.cfm>

Life of Augustus: <http://www.luc.edu/roman-emperors/auggie.htm>

Smith's Dict. Biography: <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0104>

Ara Pacis: https://en.wikipedia.org/wiki/Ara_Pacis

Appian, *Bellum Civile* 4.105-138 on Actium (<https://bit.ly/2GPGIBF>)

Articles for further reading, bonus for referencing one or more in the final paper (or another scholarly article of your choice):

Arieti, James. 1990. 'Horatian Philosophy and the Regulus Ode (*Odes* 3.5)' *TAPA* 120: 209-20

(<http://www.jstor.org/stable/283987>)

Carrubba, Robert W. 1966. 'The Curse on the Romans' *TAPA* 97: 29-34

(<http://www.jstor.org/stable/2935999>)

Hardie, Philip R. 1983. 'Some Themes from the Gigantomachy in *Aeneid*' *Hermes* 111.3: 311-26

(<http://www.jstor.org/stable/4476324>)

Harrison, S. J. 1986. 'Philosophical Imagery in Horace, *Odes* 3.5' *CQ* 36.2: 502-7

(<https://www.jstor.org/stable/639292>)

Hornsby, Roger A. 1962. 'Horace on Art and Politics' *CJ* 58.3: 97-104

(<http://www.jstor.org/stable/3295131>)

Solmsen, Friedrich. 1947. 'Horace's First Roman Ode' *AJPh* 68.4: 337-52

(<http://www.jstor.org/stable/291525>)

Stevens, John A. 2020. '*Dulce et decorum est, Actium, and the Clupeus Virtutis*' *Phoenix* 74.1-2: 59-78.

(<http://myweb.ecu.edu/stevensj/research/dulceetdecorumest.pdf>)

Traill, David A. 1983. 'Horace C. 1.3. A Political Ode?' *CJ* 78.2: 131-37

(<https://www.jstor.org/stable/3297063>)

Wallace-Hadrill, Andrew. 1981. 'The Emperor and His Virtues' *Historia* 30.3: 298-323

(<https://www.jstor.org/stable/4435768>)

Books in Joyner Library

The Cambridge Ancient History

Ref D 57 C252 (1982) v.9-10

Favro, Diane *The Urban Image of Augustan Rome*

DG69 .F38 1996

Galinsky, Karl. *Augustan Culture. An Interpretive Introduction*

DG279 G17 1996

Nisbet & Hubbard, *A Commentary on Horace Odes II*

PA 6411 N56

Nisbet, R.G.M. and N. Rudd 2004. *A Commentary on Horace: Odes III.*

PA 6411 N57 2004

Oxford Classical Dictionary

Ref DE 5 O9 1996

Syllabus:

- Tues. 1/14 Introduction; Lecture on Roman History from 67-52 BC
- Thurs. 1/16 Read Catullus 64 in English (<https://bit.ly/3CmbHtW>), and read [64.1-30](#) in Latin. For commentary use Garrison link in Canvas. (meter: dactylic hexameter).
- Tues. 1/21 Student presentations: 1. Assassination of Caesar, formation of the 2nd triumvirate, battle of Philippi, Antony and Cleopatra, down to the defeat of Sextus Pompey, based on *Rome from Village to Empire* Ch. 9 (<https://go.exlibris.link/1BSfL994> 267-79), and Suetonius' *Life of Caesar* (<https://bit.ly/2GOcwRW>) LXXXIII-LXXXVI, and *Life of Augustus* (<https://bit.ly/2AnuyVz>) V-XVI.
Students not presenting, read Catullus [64.31-67](#)
- Thurs. 1/23 cont. 2. the conflict with Antony and Cleopatra, the battle of Actium (31 BC), and Augustus' triumph (29BC), based on *Rome from Village to Empire* Ch. 9 (<https://go.exlibris.link/1BSfL994> 279-91) and Suetonius' *Life of Augustus* (<https://bit.ly/2AnuyVz>) XVII-XXII, XLI
3. "Restoration of the Republic" (27BC), and Augustus' political reorganization and building projects in Rome, based on *Rome from Village to Empire* Ch. 9 (<https://go.exlibris.link/1BSfL994> 291-98, 309-12), and Suetonius' *Life of Augustus* (<https://bit.ly/2AnuyVz>) XXVI-XXXI, XLVII.
Student not presenting, read Catullus [64.116-35](#)
- Tues. 1/28 Mapping assignments due (<https://bit.ly/2QieucU>).
Catullus [64.338-74](#)
- Thurs. 1/30 Catullus [64.375-end](#)
- Tues. 2/4 Vergil, *Eclogue* 1.1-39 (meter: dactylic hexameter). [Online text](#); commentary: [Anthon](#)
- Thurs. 2/6 Vergil, *Eclogue* 1.40-end. [Online text](#); commentary: [Anthon](#).
- Tues. 2/11 Vergil, *Eclogue* 4.1-30. [Online text](#); commentary: [Anthon](#)
- Thurs. 2/13 Vergil, *Eclogue* 4.31-end. [Online text](#); commentary: [Anthon](#)

Diagnosis of the Fall of the Republic:

- Tues. 2/18 Horace *Epode* 7 (meter: iambic stanza). Intro to how to read a classical poem. Assignment: 4 page paper on *Epode* 7 using as many methods of analyzing the poem as possible. Due 2/21. [Online text](#); commentary: [Page](#)
- Thurs. 2/20 The Folly of Philippi: Horace *Ode* 2.7 (meter: Alcaic stanza). [Online text](#); commentary: [Page](#)
- Tues. 2/25 **4 page paper due.** The cursed tree. Horace *Ode* 2.13 (meter: Alcaic stanza). [Online text](#); commentary: [Page](#)

The end of disorder: the battle of Actium

- Thurs. 2/27 Vergil *Aen.* 8.31-56; [online text](#); commentary: [Anthon](#)
Vergil *Aen.* 8.337-69; [online text](#); commentary: [Anthon](#)
- Tues. 3/4 Vergil *Aen.* 8.675-706; [online text](#); commentary: [Anthon](#). Read Propertius *Ode* 4.6 in translation (<https://bit.ly/2QeMHdb>)
- Thurs. 3/6 **Revisions of 4 page paper due.** Vergil *Aen.* 8.707-end; [online text](#); commentary: [Anthon](#). Read Propertius *Ode* 2.31 in translation (<https://bit.ly/2BVxokj>)
- 3/9-16 Spring Break, no class

Augustan Rome (slide shows: <http://myweb.ecu.edu/stevensj/clas2600/>)

Tues. 3/18	Advising this week and next. Augustus, Res Gestae 1-7 ; commentary in Canvas
Thurs. 3/20	Augustus, Res Gestae 8-14 ; commentary in Canvas
Tues. 3/25	Augustus, Res Gestae 19-21, 23, 26-28 ; commentary in Canvas
Thurs. 3/27	Augustus, Res Gestae 29, 31-35 ; commentary in Canvas

The New Rome and the call for a new man:

Tues. 4/1	Pre-registration for Fall and Summer. Horace's 'Roman Odes' (meter: Alcaic stanza). <i>Ode</i> 3.1; online text ; commentary: Page
Thurs. 4/3	Horace <i>Ode</i> 3.2; online text ; commentary: Page
Tues. 4/8	Horace <i>Ode</i> 3.3.1-36; online text ; commentary: Page
Thurs. 4/10	Horace <i>Ode</i> 3.3.37-end; online text ; commentary: Page
Tues. 4/15	Horace <i>Ode</i> 3.4.1-40; online text ; commentary: Page
Thurs. 4/17	Horace <i>Ode</i> 3.4.41-end; online text ; commentary: Page
Tues. 4/22	Horace <i>Ode</i> 3.5; online text ; commentary: Page
Thurs. 4/24	Horace <i>Ode</i> 3.6; online text ; commentary: Page
Mon. 5/5	6 page final paper due.

Guide to Vergil's Dactylic hexameter: <http://myweb.ecu.edu/stevensj/LATN2004/hexameter.pdf>

Horatian Meters

Alcaic stanza:

(2 lines)	x / - ∪ / - - / - ∪ ∪ / - ∪ / x	(Greater Alcaic)
(1 line)	x / - ∪ / - - / - ∪ / - -	(Trochaic Dimeter)
(1 line)	- ∪ ∪ / - ∪ ∪ / - ∪ - x	(Lesser Alcaic)

Iambic stanza:

x - ∪ - / x - ∪ - / x - ∪ -	(Iambic Trimeter)
x - ∪ - / x - ∪ -	(Iambic Dimeter)

East Carolina University seeks to comply fully with the Americans with Disabilities Act (ADA). Reasonable accommodations will be made for students with verifiable disabilities. In order to take advantage of available accommodations, students must be registered with the Department for Disability Support Services located in Slay 138, 252-737-1016." Accommodation Information & Processes: <https://accessibility.ecu.edu/students/dss-guidelines/>.