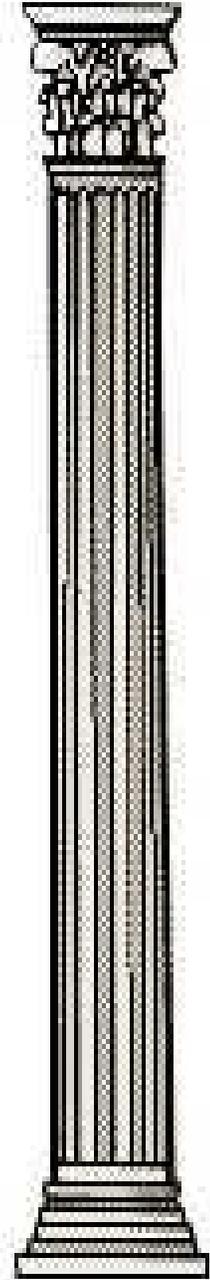
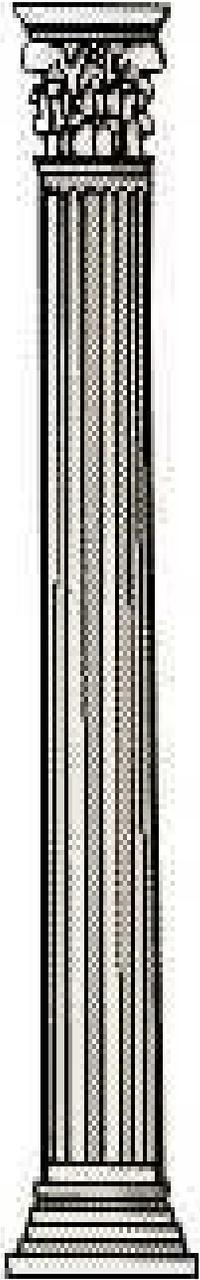


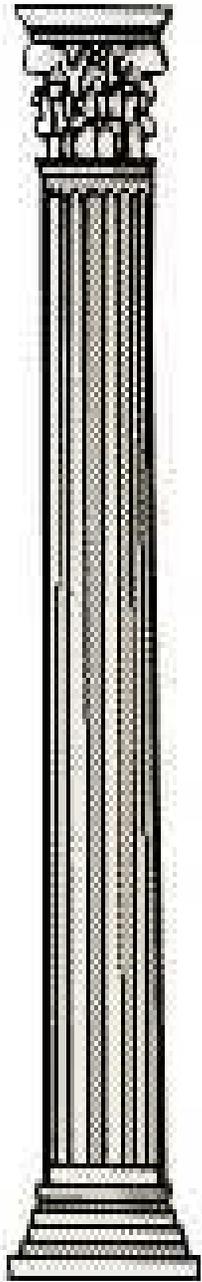
**Gaius Julius Caesar Octavianus Augustus**  
**63 B.C. - 14 A.D.**

## Rise to Power

**44 B.C.** Although great-nephew to Julius Caesar, Octavius was named Caesar's adopted son in his will; at the age of eighteen, he became Caesar's heir, inheriting, besides his material estate, the all-important loyalty of Caesar's troops.

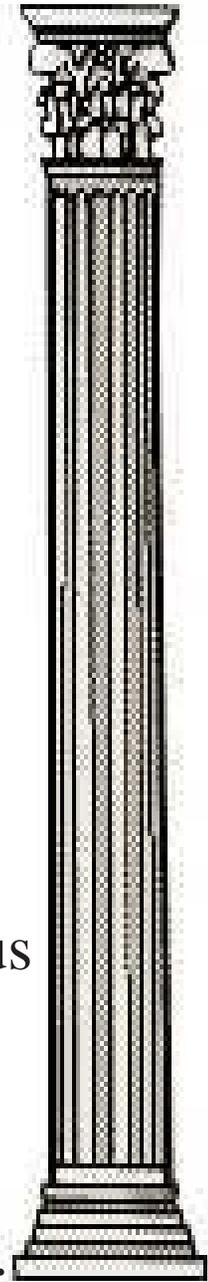
By law required to assume the name Octavianus to reflect his biological origins, he raised a large army in Italy, and swayed two legions of his rival Marcus Antonius to join his army.

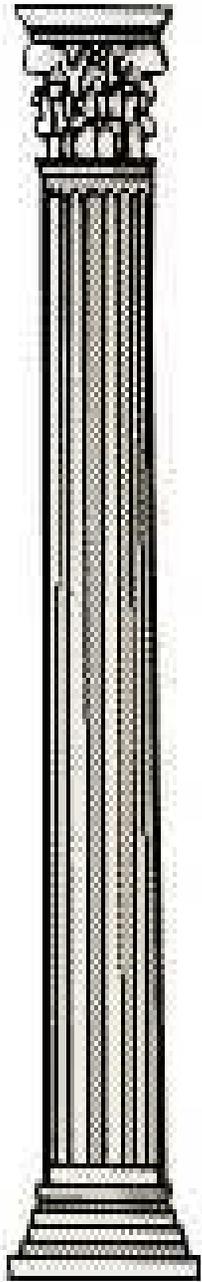




**43 B.C.** Following the deaths of the ruling consuls, Hirtius and Pansa, in fighting between Antony and the senate's forces, Octavian was left in sole command of the consular armies. When the senate attempted to grant their command to Decimus Brutus, one of Caesar's assassins, Octavian refused to hand over the armies, and marched into Rome at the head of eight legions. He had demanded the consulship; when the senate refused, he ran for the office, and was elected.

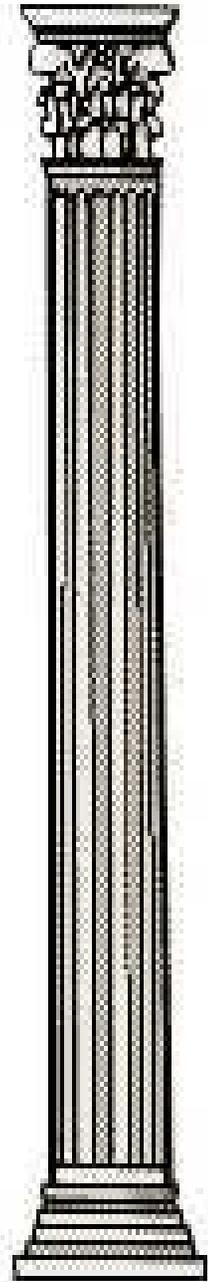
Marc Antony formed an alliance with Marcus Lepidus. Recognizing the undeniable strength of Octavian's support, the two men entered into an arrangement with him, sanctioned by Roman law, for a maximum period of five years.

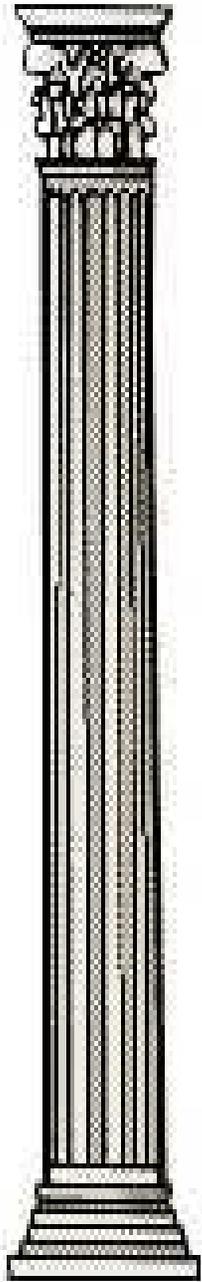




This limited alliance, designed to establish a balance in the powers among the three rivals while also increasing their powers, was called the **Second Triumvirate**.

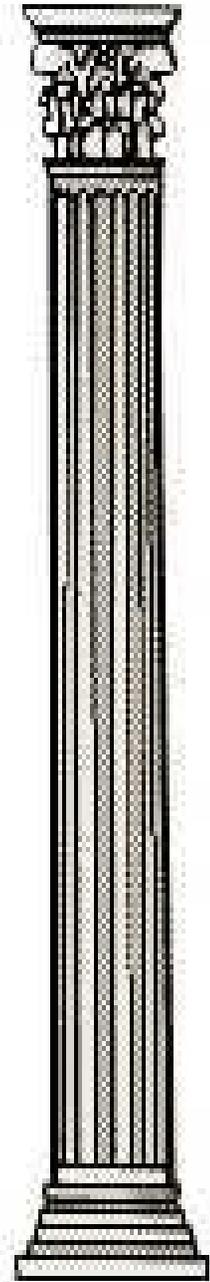
Octavian, Antony and Lepidus initiated a period of **proscriptions**, or forcible takeovers of the estates and assets of wealthy Romans. While the primary reason for the campaign was probably to gain funds to pay their troops, the proscriptions also served to eliminate a number of their chief rivals, critics, and anyone who might pose a threat to their power. Three hundred senators and two hundred knights (*equites*) were deprived of their property, and many were murdered; Marcus Tullius Cicero fell victim to these proscriptions.

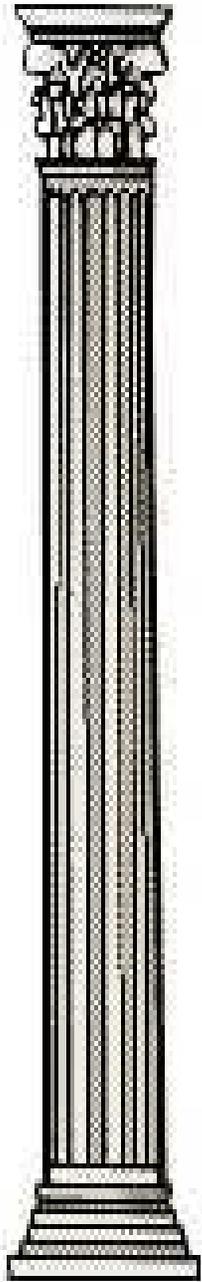




**42 B.C.** On January 1, the senate declared that Julius Caesar was a god, the first such designation since Romulus. Octavian capitalized on this development, noting that he, then, was *divi filius*, a title he maintained throughout his career. This also provided the foundation for all subsequent emperors to lay claim to divinity.

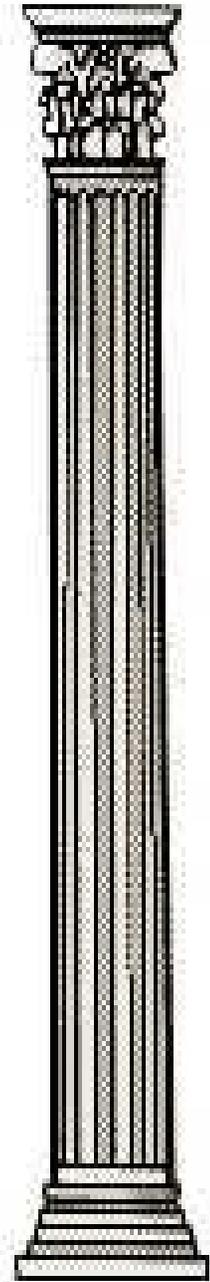
**38 B.C.** The period of control of the Triumvirate was renewed for another five years.

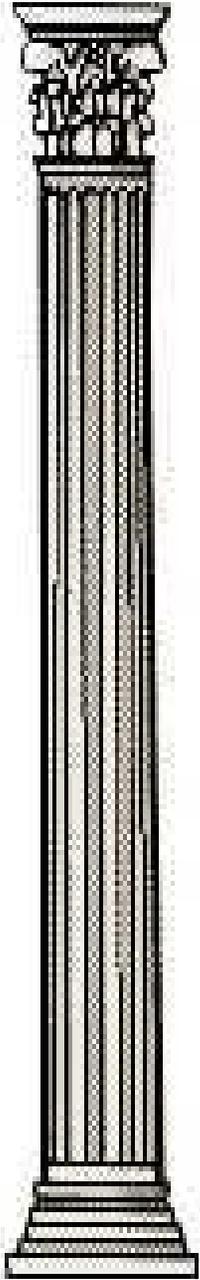




**37 B.C.** Antony, while in Egypt, had had a long affair with Queen Cleopatra, fathering three children by her. He renounced his Roman wife of three years, Octavia, the sister of Octavian, and drove the wedge further between the powers in Rome and in Egypt.

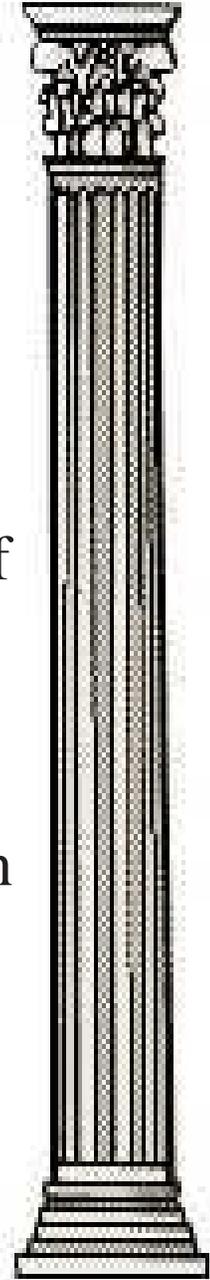
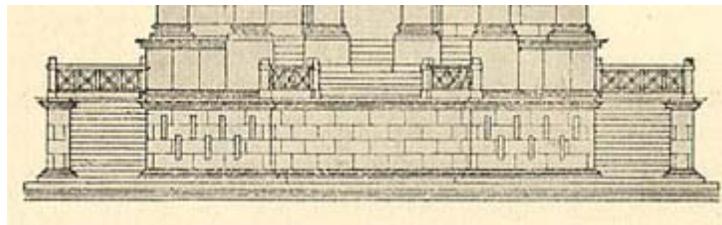
**36 B.C.** Marcus Lepidus was charged by Octavian with usurping power and attempted rebellion in Sicily; he was stripped of all of his powers and offices, except that of *Pontifex Maximus*, and sent into exile. His departure brought the showdown between Octavian and Antony closer.

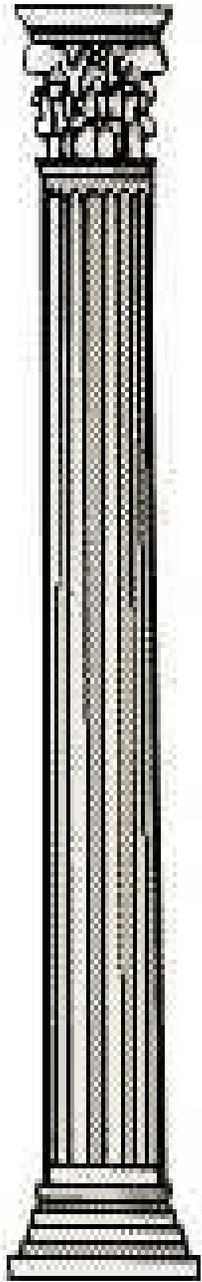




**32 B.C.** The senate declared war on Cleopatra (a “*regina aliena*”), attempting to disguise what in fact was another civil war.

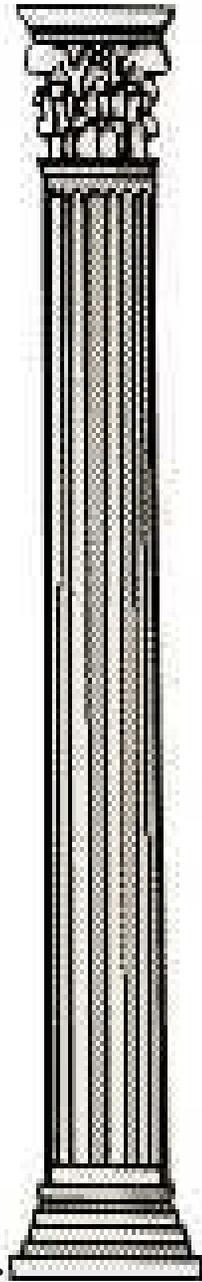
**31 B.C.** Naval forces of Octavian, under the command of Marcus Agrippa, defeated the fleet of Cleopatra and Antony at the Greek channel of **Actium**. Following the dedication of the Temple of the Deified Julius in 29 B.C., Octavian had the ramming prows from the defeated fleet mounted as trophies on the wall in front of the temple.

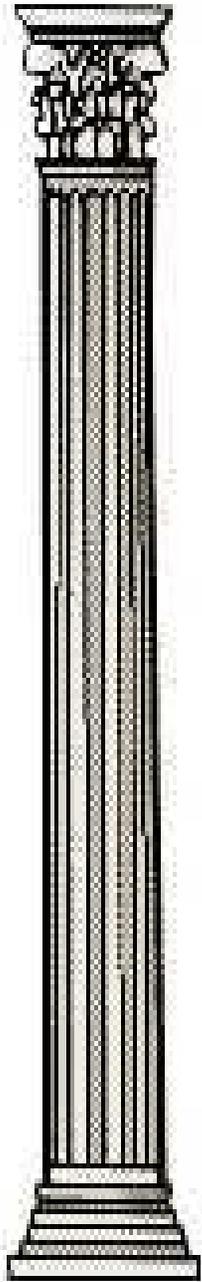




Octavian returned to Rome, and forced the senate to name him consul. He gave up his personal armies, while assuming sole command of the consular armies.

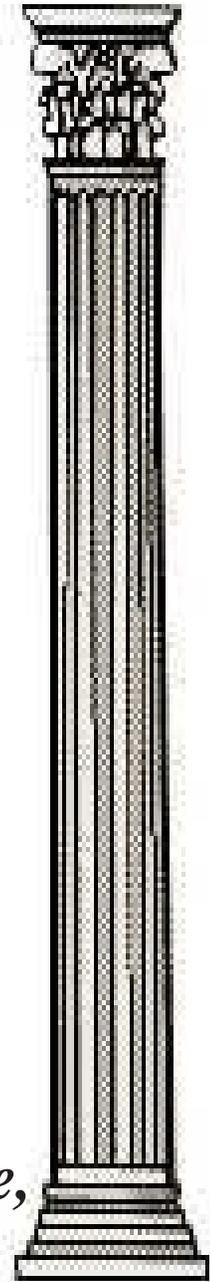
**27 B.C.** Augustus officially returned control to the Roman senate, and offered to surrender his control of Egypt. The senate conferred on him two titles: *Princeps* (“first citizen”) and *Augustus* (“revered”); the former denoted political rank; the latter had great religious significance. The title *Princeps* was derived from the Republican title *Princeps Senatus*, and suited well Augustus’ aim of a powerful one-man form of rule, while still embedded in the symbolic context of the traditional Republic.

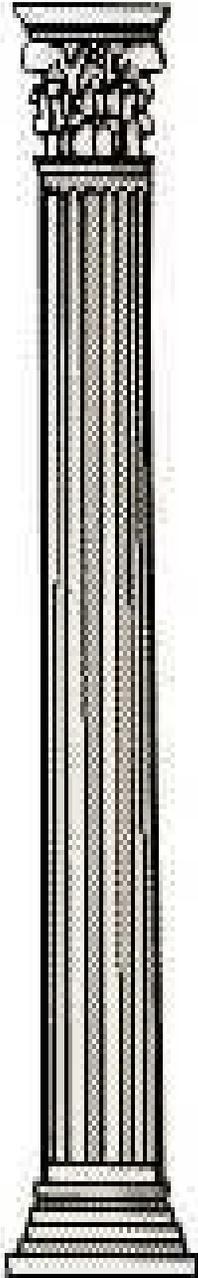




Thus, Augustus shrewdly appealed to the two major camps--those who had been encouraged by the stability provided by Julius Caesar's firm hold on the state; and those who, fearing one-man-rule, yearned for the restoration of the old Republic.

Focusing on this nostalgia, Augustus was eager to cultivate a great nationalistic pride in Rome and her origins, to inculcate the impression that her rise and dominion was the result of destiny, and to establish a link between her ruler and the gods and goddesses of popular state religion. He turned to propaganda, delivered principally through *laws, architecture,* and *literature*, to secure these goals.



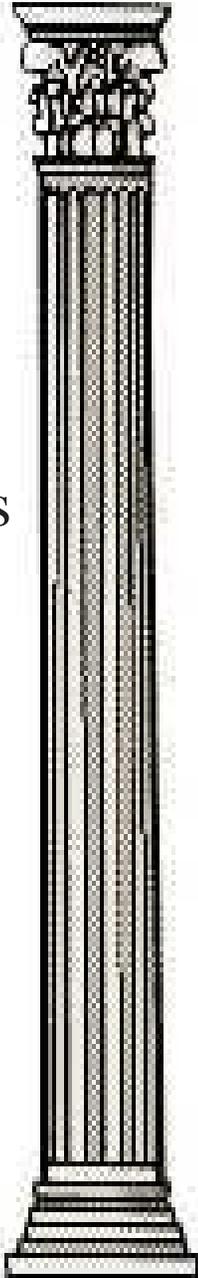


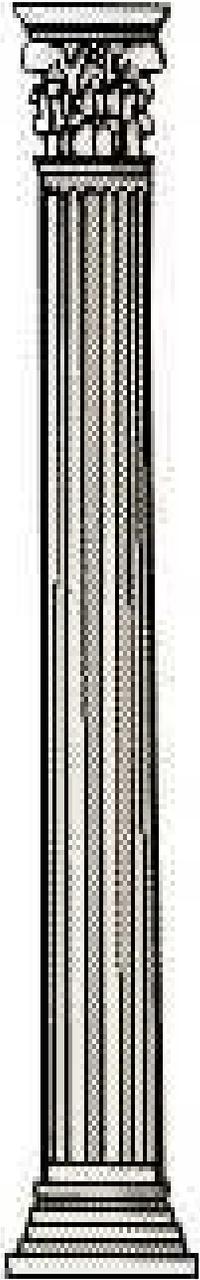
## Major Vehicles of Augustan Propaganda

### *Legislation.*

The conservative moral ideals to which Augustus strove, both to recall Rome's noble origins and to raise the moral standard, which had deteriorated alarmingly during decades of civil war and grappling for power, are exemplified by a series of laws known as the Julian laws.

***Lex Julia de Ambitu (18 B.C.):*** Punished bribery when used to gain political office.



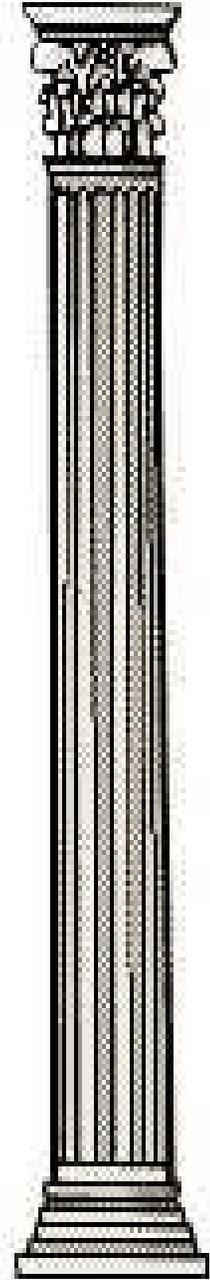


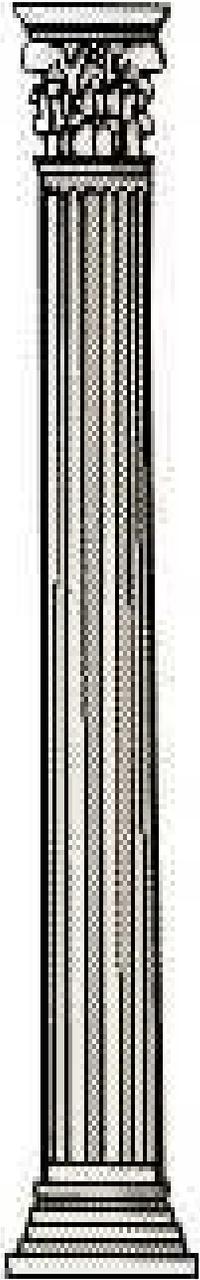
***Lex Julia de Maritandis Ordinibus (18 B.C.):***

Placed limitations on marriage across social classes.

***Lex Julia de Adulteriis Coercendis (17 B.C.):***

Provided that the two people complicit in adultery were to be banished to two separate islands, and that some of their properties could be seized. The father of a guilty daughter could kill her; and the offended husband could kill his wife. [Augustus invoked the law against his own daughter Julia, and again to punish his granddaughter Julia.]



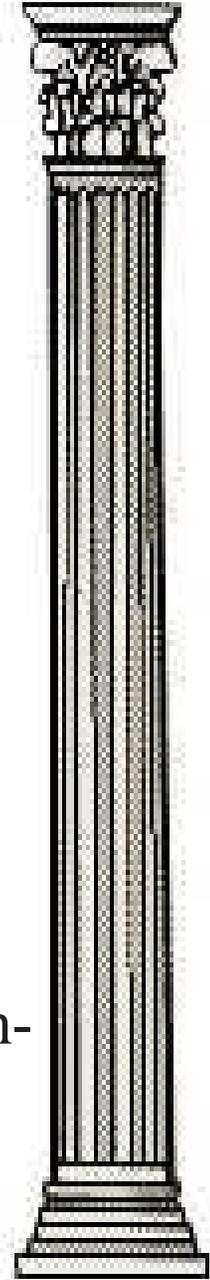


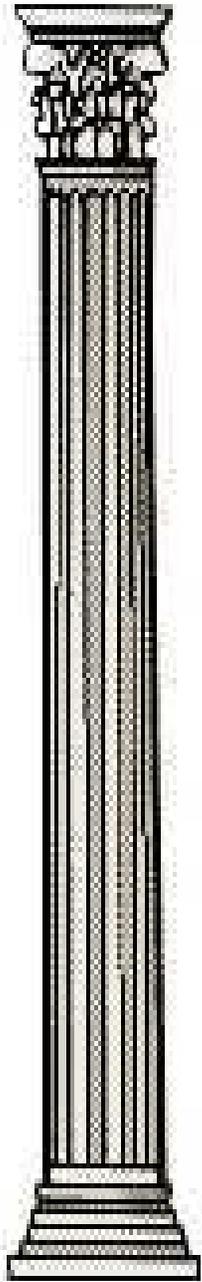
***Lex Papia Poppaea (9 A.D.):*** Promoted proliferation of offspring, within a legal marriage.

***Building Programs.***

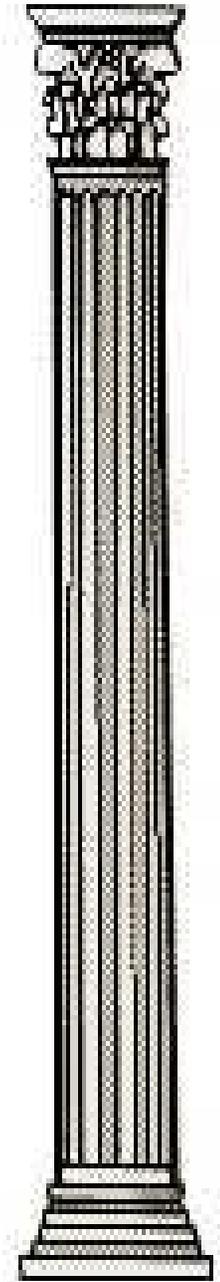
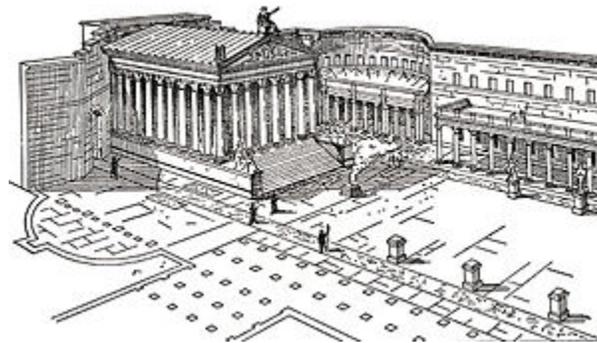
Augustus said of himself that he “found Rome a city of brick, and left it a city of marble.” In his effort to glorify the past, he refurbished older public buildings and temples, and also constructed new ones. Among the notable:

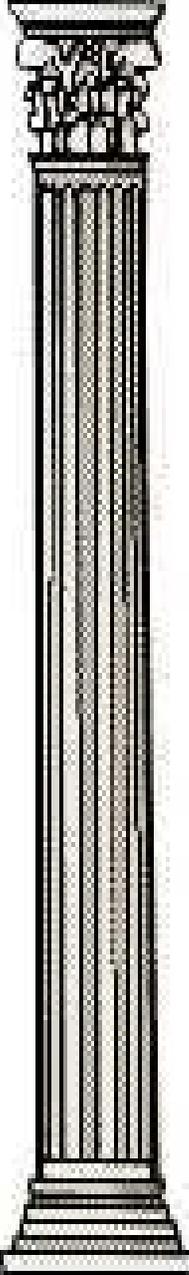
***The Temple of Deified Caesar (29 B. C.):*** Constructed on the site of Julius Caesar’s cremation; there he displayed the *rostra* of Cleopatra.



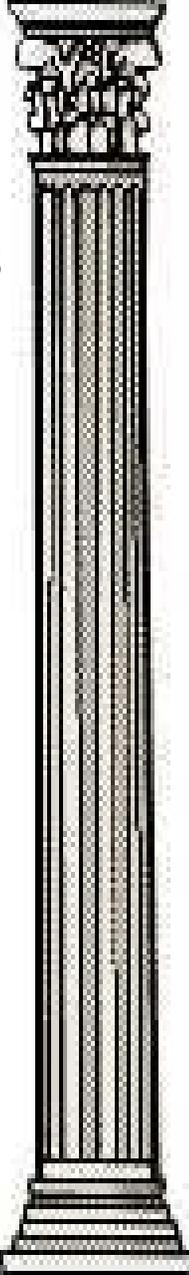


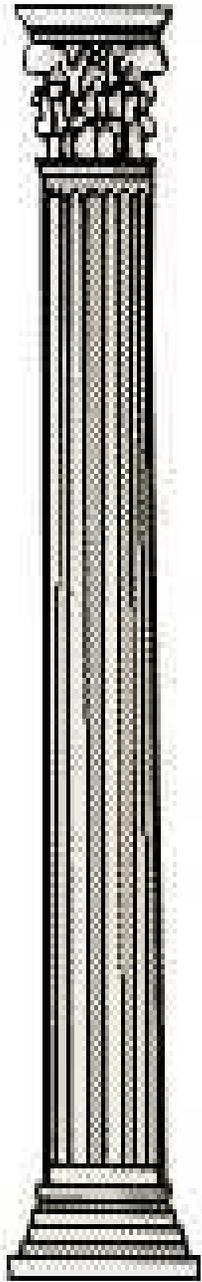
**The Temple of Mars Ultor [the Avenger] (dedicated 2 B.C.):** The centerpiece of the Forum of Augustus, it commemorated the vengeance exacted upon Julius Caesar's assassins at the Battle of Philippi in 42 B.C.





**The Pantheon:** Constructed and dedicated during the third consulship of Marcus Agrippa in 27 B.C., it honored all of the gods and goddesses of the state religion, and commemorated the victory at Actium. (The original building was completely destroyed by fire, and later rebuilt faithfully, in the form known today.)



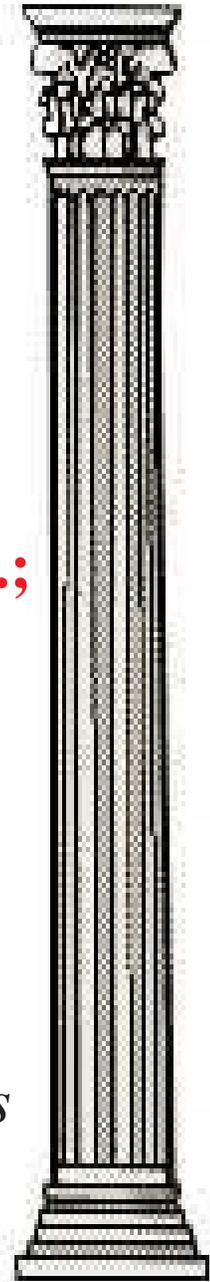


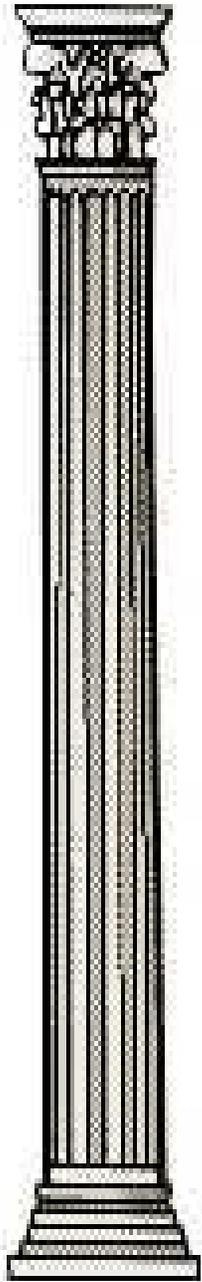
**The Theater of Marcellus (13 B.C.):**

Planned originally to honor Augustus' nephew Marcus Marcellus, briefly an intended heir of Augustus, the theater was completed after Marcellus' untimely death.

**The *Ara Pacis Augustae* (consecrated 13 B.C.; dedicated 9 B.C.):**

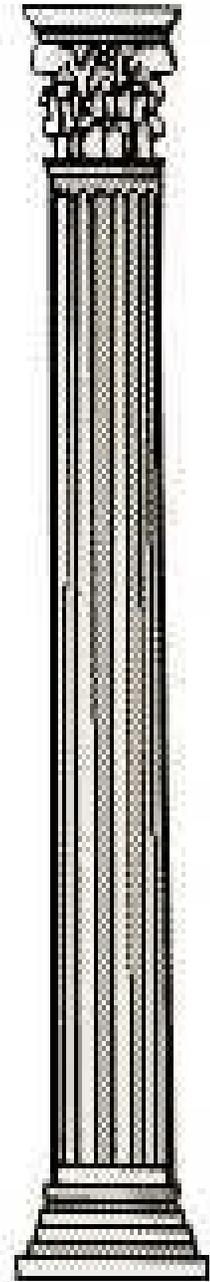
Built to model widespread engagement in religion, the Altar of Peace also visibly commemorated the origins of Rome and Italy (both are personified as goddesses on the Altar), and reinforced the continent-wide peace declared by Augustus. It is significantly located in the *Campus Martius* (the training ground for troops) and is next to the mausoleum built by Augustus for his family.

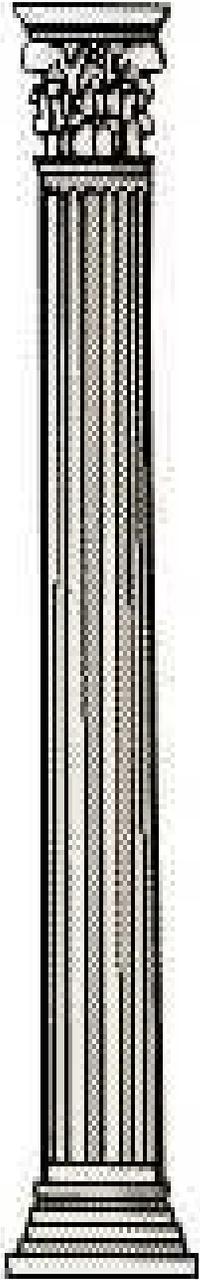




## *Literature.*

The literature--predominantly the poetry--of the age of Augustus was a major vehicle in the propaganda platform. Poets could link artistically, and without the limitation of logical chronology, the roots of Rome with the current culture under Augustus, and highlight elements of his social, political, and moral vision. To achieve these goals, Augustus adapted the entrenched Roman patron-client system, and established wealthy and loyal friends as literary patrons, who provided a very comfortable, and often lavish, lifestyle for promising poets.



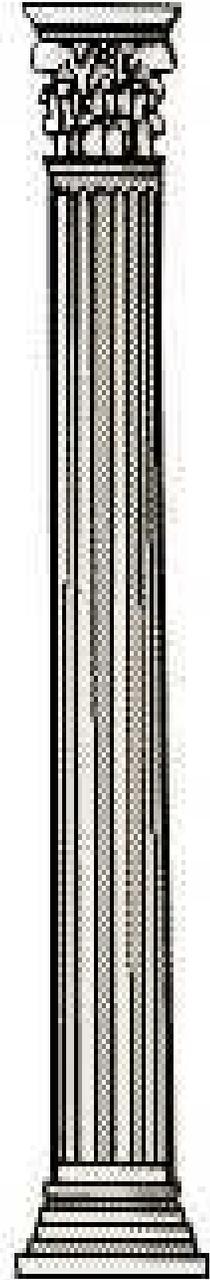


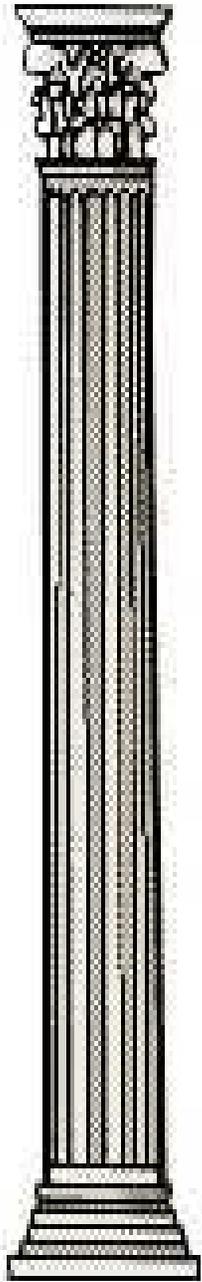
The best known of the patrons was **Maecenas**.  
He supported both Vergil and Horace.



Due to the patronage of  
such men, some of the  
most inspired literature  
of the Augustan period  
would be produced.

Vergil was able to compose  
his *Aeneid* over a period of many years, having  
already referenced Rome's sturdy agrarian  
origins in his pastoral *Eclogues*, and in the  
didactic *Georgics* on the farming life. The  
hero Aeneas often recalls Augustan values and  
even personal traits, and as the son of Venus,  
established a divine lineage for the Julians.





**Ovid** is recognized as the last of the Augustan Age poets. His lofty work *The Metamorphoses* with its implicit and explicit connections between the Greek and Italian myths and legends and the Augustan regime was tempered by the risqué episodes in the *Amores* and the *Ars Amatoria*, each hinting at or overtly presenting extramarital affairs and seduction. From the viewpoint of Augustus, these works represented a revisiting of the earlier days of Catullus' often crude abandon. Ultimately Ovid was banished from Rome because of the *Ars Amatoria*. With his departure the golden age of Augustan poetry came to a close.

