



Eduqas Latin GCSE

Resource material for Component 3B:
Roman Civilisation

Roman Family Life

(Examination in 2024-26)

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Introduction

This booklet on Roman Family Life is intended to support teachers and students preparing for the WJEC Eduqas GCSE Latin Component 3B examination in Roman Civilisation in 2024, 2025 and 2026.

Important notice: the purpose and status of this booklet

The purpose of this booklet is to provide teachers with a wide range of sources for their teaching. It should therefore be considered only as a teaching support publication. Such booklets are not intended to be definitive catalogues of sources which may be used in the examination and students should not attempt, nor be encouraged, to 'rote learn' the sources contained within. Although examiners may use some of the sources in the booklets, other similar sources may also be used in the GCSE examination.

Likewise, teachers should feel under no obligation to study any or all of the sources contained herein with their students.

Additional Support Resources

Teachers may find additional support materials in the following textbooks which are endorsed by WJEC Eduqas.

- The Cambridge Latin Course – Books I, II, III IV and V
<https://www.clc.cambridgescp.com/course>
- Subarani - Books 1 and 2. <https://hands-up-education.org/textbook.html>

Men and women

- The paterfamilias, role and responsibility

The paterfamilias

- The word paterfamilias denotes the head of a Roman familia (the family and household)
- Roman law gave the paterfamilias absolute control over his family, financially and legally.
- He would arrange marriages for his children and might even force them to divorce their husband/wife.

Romulus granted absolute power to the Roman father over his son, and this power was valid until the father's death. He could decide to imprison him or whip him, to put him in chains and make him work on a farm or even to kill him. Romulus even allowed the Roman father to sell his son into slavery.

Dionysius of Halicarnassus 2. 26-27

A father looks on as his wife feeds their child.



https://en.wikipedia.org/wiki/Women_in_ancient_Rome

- **Women's role in the household**

- A married woman's life was largely centred on the home
- She ran the household, controlled the money and raised the children, something which gained her respect and prestige.
- A Roman wife could leave her home to visit friends and to attend the games, the theatre, and the courts with her husband.
- She could own property and run her own business (although this was unusual)

A father, mother and their children.



<https://eaglesanddragonpublishing.com/ancient-everyday-paterfamilias-the-father-in-roman-society/>

The historian Tacitus describes the relationship between Agricola and his mother who took an active role in her son's education, moral guidance and political career.

His mother was Julia Procilla, a lady of exceptional virtue. Close by her side with fond affection, he spent his boyhood and youth being gently trained in every aspect of honourable attainment. He was guarded from the enticements of immorality not only by his own good and straightforward character, but also by living as a child in Massilia, a place where Greek refinement and provincial frugality were blended. I remember that he used to tell us how in his early youth he would have been absorbed by a keener love of philosophy than was proper for a Roman and a senator, had not his mother's good sense controlled his ardent and passionate nature.

Tacitus, Agricola 4, 2-4 (adapted)

An epitaph to a faithful wife and mother

Friend, what is written here is short —stop and read it all.
This is the unattractive tomb of an attractive woman.
Her parents named her Claudia
She loved her husband with her whole heart.
She had two sons and leaves one of them
On the earth, but placed the other beneath it.
She was charming in conversation; but proper in behaviour.
She looked after her house. She made wool. I have said it all. Go.

CIL 1211

(Allatus.org - Claudia. Tablet or pillar found at Rome, now lost: c. 135-120 B.C.: Senarii.)

Image of the Eumachia building in Pompeii



<https://www.planetpompeii.com/en/map/the-building-of-eumachia.html>

- Eumachia was the daughter of Lucius Eumachius, a manufacturer of bricks, tiles and amphorae.
- She married Marcus Numistrius Fronto, who may have left his wealth to Eumachia and their son.
- Eumachia was able to use her wealth and social standing to obtain the position of public priestess of the goddess Venus Pompeiana (the city's patron goddess)
- She became a successful patron of the guild of fullers (tanners, dyers and clothing-makers).
- Eumachia is an example of how a Roman woman could become an important figure in a community and involved in public affairs and business.

- Enslaved people and freedmen/women in the household

Relief showing a slave caring for a child, gravestone, Cologne, third century AD



<https://pbs.twimg.com/media/Ec5m0qYWAAEbyg8?format=jpg&name=4096x4096>

Relief showing a slave working as a scribe



https://upload.wikimedia.org/wikipedia/commons/thumb/c/c2/Sarcofago_avvocato_Valerius_Petrianus-optimized.jpg/1024px-Sarcofago_avvocato_Valerius_Petrianus-optimized.jpg

Funerary monument showing enslaved women tending to their mistress.



Alamy Image ID GBWDYA

Enslaved women such as these shown in the picture would have helped their mistress to dress each morning.

- A skilled hairdresser would arrange her hair (seen on the left)
- Another enslaved woman is shown holding a mirror
- The jug carried by the figure on the right may have contained oil or perfume.
- Enslaved woman would have helped with childcare and the general upkeep of the house.

The poet Martial complains that the freeman who looked after him from birth does not accept that he is now a grown man.

You had been the rocker of my cradle, Charidemus, and guardian and constant companion *for me* as a boy. Now the barber's towels grow black *when* my beard *has been* shaved and *my* girl complains *when* pricked by my lips; but to you I have not grown up: our estate manager trembles at you, *our* accountant fears you, the house itself *fears* you. You allow us neither to play nor to love; you want nothing to be allowed to me and you want everything to be allowed to you. You scold, you watch, you complain, you sigh, and your anger scarcely refrains from the canes. If I have taken up purple clothes or I have dressed my hair, you exclaim 'Your father had never done those things'; and you count our drinking cups with knotted brow, as if that wine jar were from your cellar. Stop; I cannot bear a kill-joy freedman. My girlfriend will tell you that I am already a man.

Martial, *Epigrams* 11.39

Children

- Birth and death

Birth announcements written on walls in Pompeii.

Our daughter was born early in the evening on Saturday 2nd August

Announcing the birth of Cornelius Sabinus!

CIL 4.294, 8149*

Cicero writes to his brother Atticus with good news.

Please be informed that I have been blessed with a little son. Terentia (Cicero's wife) is doing well.

Cicero, Letters to Atticus 1.2.1

Not all children lived to adulthood.

To the spirits of the dead. Hateria Superba who lived for one year, six months and 25 days. The most unfortunate parents Quintus Haterius Ephebus and Julia Zosime made (this) for their daughter, for themselves and their descendants.

CIL 06, 19159

To you, Fronto, father, *and* mother, Flaccilla, I entrust this girl, my little pet/sweetie and my darling, so that tiny Erotion may not shudder at the dark shadows/shades and the monstrous mouths of the dog of the underworld. She was going to complete the chills of her sixth winter now, if she had not lived as many days too few. Among so old protectors may she play mischievously and may she chatter my name with lispings mouth. May the turf not harshly cover her soft bones; and may you, earth, not be heavy for her: she was not for you.

Martial, *Epigrams* 5.34

A letter from a Roman citizen to his sister, or a pregnant wife from her husband, dating from the first century BC demonstrates the practice of exposing an unwanted new-born child to the elements.

I am still in Alexandria. ... I beg and plead with you to take care of our little child, and as soon as we receive wages, I will send them to you. In the meantime, if (good fortune to you!) you give birth, if it is a boy, let it live; if it is a girl, expose it.*

Ovid tell the mythical story of Iphis whose mother hid the fact she had given birth to a girl in order to save the child's life.

When the time drew near for his wife to give birth to the child, [her husband] warned her and instructed her with these words:

“There are two things which I would ask of Heaven: that you may be delivered with small pain, and that your child may surely be a boy. Girls are such trouble, fair strength is denied to them. Therefore (may Heaven refuse the thought) if chance should cause your child to be a girl, (gods pardon me for having said the word!) we must agree to have her put to death.”

And all the time he spoke such dreaded words, their faces were completely bathed in tears; not only hers but also his while he forced on her that unnatural command.....

Soon, when her pains gave birth, the mother knew her infant was a girl (the father had no knowledge of it, as he was not there). Intending to deceive, the mother said, “Feed the dear boy.” All things had favoured her deceit—no one except the trusted nurse, knew of it.

Ovid, *Metamorphoses* 9, 669-684, 704 -706 (adapted)

- Coming of age rituals

The toga of manhood (toga virilis)

When a boy was around fifteen years old, he came of age. He dedicated to the household gods his boyhood toga (the toga praetexta) with its purple border along with the bulla, a lucky charm he had worn around his neck since infancy. He put on a plain white toga (the toga virilis) and was then escorted by his family and friends to the forum where he was formally registered as a citizen. His name was recorded on the roll of his family's tribe. After a sacrifice was offered at the temple of Jupiter on the Capitoline Hill, the rest of the day was devoted to celebrations and a banquet.

Bulla

Roman boys, both rich and poor, would have been given a bulla, a special amulet to protect them until they safely reached adulthood. It is unclear when the child would have first received it but it is possible that it could have been as early as the dies lustricus (around 9 days after birth) to mark the child's entry into the family.*

Roman boy wearing a bulla



https://commons.wikimedia.org/wiki/File:Roman_boy_wearing_bulla.jpg

A rich child may have had a bulla made of gold and a poor child of leather or a less precious but still shiny material. These tokens are not found buried with children who died prematurely so we can assume that the bulla would be passed on to the next born child with the hope that it might more effective this time.

When a boy reached adulthood, he would take off his bulla and lay it aside in a rite of passage that symbolised his safe passing into adulthood. However, it might still be worn after that point on certain special occasions. Along with the toga praetexta, it was symbolic of youth.

The bulla was only for boys. Girls would wear a lunula (a crescent moon-shaped pendant), to similarly ward off evil spirits. It would be dedicated along with the rest of her childhood toys to the goddess Venus on the eve her wedding day.

Gold Bulla



[https://commons.wikimedia.org/wiki/File:Necklace_with_lenticular_bulla,_Ostia,_Augustan_age,_gold,_inv. 13379 - Phot_Museo_Gregoriano_Etrusco_-_Vatican_Museums_-_DSC01141.jpg](https://commons.wikimedia.org/wiki/File:Necklace_with_lenticular_bulla,_Ostia,_Augustan_age,_gold,_inv._13379_-_Phot_Museo_Gregoriano_Etrusco_-_Vatican_Museums_-_DSC01141.jpg)

- Attitudes towards children

Bringing up a child properly

A careful upbringing is of great importance: for our minds are easily formed in our youth, but it is a harder thing to cure bad habits in later life.

The choice of a well-natured tutor goes a long way because his manners will pass to the child. Nothing breeds anger more than a soft education without discipline. Seldom does a mother's or schoolmaster's little darling come to any good but rather produces one who is unable to deal with the harsh realities of life.

Check a child's tendency to angry outbursts but not to an extent that you take away his personality. Find a middle way between unlimited freedom which leads to over-confidence, and harshness which wears him down. Praise gives a child courage and confidence – but too much praise makes him insolent and bad-tempered. Therefore, learn when to spur him on and when to hold him back.

Don't allow him to keep begging for things: if he does, let him go without until he is quiet in order to show him that nothing is gained by whining. Let him be pleased when he has done well, but without becoming over-excited in case he develops an over-inflated opinion of himself. Allow a certain amount of leisure but never idleness or sloth.

Seneca, De Ira, 9 (adapted)

Education

- Girls' and boys' education

Image of writing materials from a wall painting in Pompeii



https://commons.wikimedia.org/wiki/File:Pompei_-_House_of_Julia_Felix_-_MAN.jpg

- In schools, pupils generally wrote with a pointed stylus on wooden tablets coated with a thin film of wax, seen here on the right.
- Several tablets could be strung together with strips of leather to form a notebook.
- Older pupils wrote on papyrus rolls with a quill and ink which was stored in an inkwell, seen here on the left.

- Different stages

A carving showing a school scene



<https://www.alamy.com/6388-roman-school-teacher-seated-in-centre-and-pupils-stone-relief>

- This is a scene from a secondary school.
- The figure second from the left is the teacher.
- The two pupils holding papyrus scrolls, from which they are reading, sit on high backed chairs.
- The figure standing behind the pupils holding a book of wax tablets may either be (i) a slave wearing a tunic or (ii) a pupil who has arrived late.

Quintilian outlines the ideal curriculum at the Grammaticus' school

As soon as the boy has learned to read and write without difficulty, it is the turn for the teacher of literature. My words apply equally to Greek and Latin masters, though I prefer that a start should be made with a Greek: in either case the method is the same. There are two important things; the art of speaking correctly and the interpretation of the poets but there is more beneath the surface than meets the eye.

Nor is it sufficient to have read the poets only; every kind of writer must be carefully studied, not merely for the subject matter, but for the vocabulary; for words often acquire authority from their use by a particular author. Nor can such training be regarded as complete if it stops short of music, for the teacher of literature has to speak of metre and rhythm: nor again if he is ignorant of astronomy can he understand the poets; for they frequently give their indications of time by reference to the rising and setting of the stars.

Ignorance of philosophy is an equal drawback, since there are numerous passages in almost every poem based on the most intricate questions of natural philosophy, while among the Greeks we have Empedocles and among our own poets Varro and Lucretius, all of whom have expounded their philosophies in verse.

No small powers of eloquence also are required to enable the teacher to speak appropriately and fluently on the various points which have just been mentioned. For this reason, those who criticise the art of teaching literature as trivial and lacking in substance put themselves out of court. Unless the foundations of oratory are well and truly laid by the teaching of literature, the superstructure will collapse.

Quintilian, The elements of oratory 1.4.1 -5 (adapted)

Horace describes how his father chose the best school for him

The reason for these things was my father, who, though a poor man with a poor little farm, did not want to send me to Flavius' school, where great big boys, born from great big centurions, used to go, dangling satchels and writing tablet on the left shoulder, duly bringing eight copper coins each on the Ides: but he dared to take his boy to Rome, to be taught the sort of skills which any knight and even a senator would teach his descendants. If, as happens in a large population, anyone had seen my clothes and slaves following me, he would believe that those funds were provided for me from an ancestral estate. He himself was there among all the teachers as a most incorruptible guardian for me. What more can I say? He kept me pure, which is the first honour of virtue, not only from every foul deed, but also from every foul slander; and he was not afraid that someone might treat it as a fault on his part if one day I might aim at small wages as an auctioneer or, as he himself was, a tax collector; and neither would I have complained: on the contrary, because of this now praise and even greater thanks is owed to him from me.

Horace, *Satires* 1.6, lines 71-88

The Greek writer Plutarch commends Cato for himself choosing to be his son's teacher.

After the birth of his son, no business could be so urgent, except government business, as to prevent him from being present when his wife bathed and swaddled the babe. And the mother nursed the child herself.....

As soon as the boy showed signs of understanding, his father took him under his own charge and taught him to read, although he had an accomplished slave, Chilo by name, who was a school-teacher and taught many boys. Still, Cato thought it not right, as he tells us himself, that his son should be scolded by a slave or have his ears tweaked when he was slow to learn, still less that he should be indebted to his slave for such a priceless thing as education. He was therefore himself not only the boys' reading-teacher, but his tutor in law, and his athletic trainer, and he taught his son not only to throw the javelin and fight in armour and ride a horse but also to box, to endure heat and cold, and to swim strongly through the currents and billows of the Tiber. Cato wrote out with his own hand his book, the History of Rome, in large letters so that his son might have an opportunity in his own home to become familiar with his country's ancient customs and traditions. He declares that his son's presence put him on his guard against using indecent language just as much as if he were in the presence of the Vestal Virgins,

Plutarch, *The Life of Cato the Elder* 20. 4-7 (adapted)

Juvenal complains about the demands put upon a schoolteacher – for little reward.

When do Celadus and Palaemon, learned as they are, ever get the rewards their hard work deserves? Whatever the amount (and it's less than a rhetor gets), the pupil's greedy *paedagogus* takes his cut – as does the one who hands the money over! Give into them, Palaemon, and accept that a chunk of your pay will disappear, just as a pedlar accepts a loss when he's haggling the price of a rug or snow-white winter quilt. But make sure you get some reward for sitting up beyond midnight: no blacksmith or one who cards wool would work such hours..... Make sure you get something for breathing in the stink of oil lamps (as many as the boys you teach!) whose black soot completely discolours your copy of Horace and whose dirty grime clings to your copy of Virgil. Even so, it's rare to get paid without appealing to the court. And parents set impossible rules for you, their boy's schoolmaster, demanding you should unfailingly know all the rules of grammar, should memorise histories and memorise all the poets perfectly so that if you happen to be asked a question while on the way to the baths, you can immediately say who Anchises' nurse was, the name of Anchemolus's stepmother - and where she was born! -, how many years Acestes lived and how many jars of Sicilian wine he gave to the Trojans. Parents demand that you shape the tender characters of their sons as if moulding faces from wax; you'll be ordered to act like a father to that crowd, forbidding them to get into trouble or develop bad habits – no easy task! 'But that's your job,' the parents say and when the end of the year comes, you'll get for twelve months' work the same amount of money a driver gets for winning a single race in the Circus.

Juvenal Satires VII: 216-243 (adapted)

- **Pupils' experience**

What have you to do with us, wicked schoolmaster, hated by boys and girls alike? The crested cockerels have not yet broken the silence and you are already thundering on with your cruel continuous roaring and beatings. Bronze echoes just as loudly when the anvil is struck as you, and the shouting rages more gently in the amphitheatre when the supporters cheer on the winning gladiator. We, the neighbours, do not ask to sleep all night. It is a small matter to stay awake, but serious to stay awake all night. Dismiss your pupils. Are you willing to receive as much to be quiet, chatterbox, as you do to shout?

Martial, Epigrams 9.68

- In this poem Martial exaggerates the noise from a teacher in a nearby school.
- He compares the noise to workmen hammering metal or people shouting in the amphitheatre.
- Schools did not have permanent buildings so classes were often held outside.
- School started early and lasted for about six hours

Incentives for learning

While smiling teachers often give children biscuits to try and tempt them to learn their alphabet...

Horace Satires 1.1.25-26

Marcus Verrius Flaccus, a freedman, gained special fame by his method of teaching. For to stimulate the efforts of his pupils, he used to make them compete against one another, not only setting the subject on which they were to write, but also offering a prize for the author of the best work. This was some old book, either beautiful or rare.

Suetonius, On Grammarians.17 (adapted)

Although corporal punishment was common in schools, Quintilian expresses his disapproval of this practice.

I disapprove of flogging, although it is the regular custom. Firstly, it is a disgraceful form of punishment and certainly an insult. Secondly if a boy is so insensible to instruction that scolding him is useless, he will merely become hardened to blows.

Quintilian, The elements of oratory 1.3.13 (adapted)

Marriage

- Different forms of marriage

Marriages were usually arranged by the paterfamilias or other members of a family, with the bride and groom having little choice in the matter. Among upper class families, political or business alliances seem to have been important when arranging a marriage and the hope was that the couple would live together in harmony. If love grew, so much the better and some letters and inscriptions do indeed describe what seems to be a loving and happy relationship. However, virtually all of these accounts were written by men so it is difficult to know how women fared in their marriages.

Most of the sources (although not all) refer to the upper classes and relatively little is known about marriages between people from the rest of society.

There were two kinds of marriage under Roman law. In marriage cum manū, the woman passed completely from the control of her father to the manus (lit. hand, i.e., control) husband. Her husband then owed her property and although he could divorce her, the woman was not allowed to divorce her husband.

Under sine manū marriage, however, the woman was still regarded as being part of her father's family; she kept control of any property she might have and was able to divorce her husband. All a couple had to do to enter this form of marriage was to set up home together and to say they were husband and wife.

Image of Roman couple joining hands; the bride's belt may show the knot symbolising that the husband was "belted and bound" to her.



https://en.wikipedia.org/wiki/Women_in_ancient_Rome#/media/File:Roman_marriage_vows.jpg

- Implications for women

This woman was married at a very young age

I was called, while alive, Aurelia Philematium, a woman chaste and modest, unsoiled by the common crowd, faithful to her husband. My husband, whom, alas, I now have left, was a fellow freedman. He was truly like a father to me. When I was seven years old, he embraced me. Now I am forty and in the power of death. Through my constant care, my husband flourished.

CIL 1.2.1221

The author Pliny praises the recently deceased wife of his friend Macrinus.

Our friend Macrinus has received a terrible blow. He has lost his wife, who, even if she had lived in the good old days, would have been considered a most exemplary woman. They lived together for thirty-nine years with never a quarrel or disagreement. What deference she showed to her husband, though she herself deserved that the utmost deference should be shown to her! How wonderfully she exemplified in her character many praiseworthy qualities in her various stages of life. It is true that Macrinus finds great solace in the thought that he enjoyed his treasure for so many years...

Pliny the Younger, Letters 8.5.1 (adapted)

Many women were married to much older men.

My two sons were taken early by cruel death, although innocent. Their mother was taken from me even earlier. She had borne me two sons before the completion of her nineteenth year. And yet, although she also died by a cruel fate, death for her was a blessing. Yet for me her death alone was such a blow that thereafter no good fortune could bring me true happiness. For she had every virtue that is given to a woman to possess, and left her husband with incurable grief; so young was she when death took her, that if her age be compared with mine, her death was like the loss not merely of a wife, but of a daughter.

Quintilian, The elements of oratory 6. Preface 4 & 5

Pliny was around forty years old when he married Calpurnia, a young girl. In this letter, he is writing to Calpurnia's aunt who brought her up after her mother died.

I feel sure you will be delighted to know that [Calpurnia] is proving herself worthy of her father, worthy of you, and worthy of her grandfather. She has a sharp wit, she is wonderfully economical, and she loves me - which is a guarantee of her purity. In addition, owing to her fondness for me she has developed a taste for study. She collects all my speeches, she reads them, and learns them by heart. When I am about to plead, what anxiety she shows; when the pleading is over, how pleased she is! She has relays of people to bring her news as to the reception I get, the applause I receive and the verdicts I win from the judges. Whenever I recite, she sits near me screened from the audience by a curtain and her ears greedily drink in what people say to my credit. She even sings my verses and sets them to music, though she has no master to teach her but love, which is the best instructor of all. I feel perfectly assured that our mutual happiness will be lasting and will continue to grow day by day. For she loves me not for my youth nor my good looks - both of which are subject to gradual decay and age - but for my reputation. Consequently, my wife and I try to see who can thank you best, I because you have given her to me, and she because you gave me to her, as though you chose us the one for the other.

Pliny the Younger, Letters 4.19.2-5 (adapted)

- Divorce

Although the emperor Augustus (previous known as Octavian) expressed his dismay at the widespread adultery and divorce in his time, he had not always been so concerned about moral standards. Before he became emperor, Octavian himself has been married three times. Even as emperor, he did not hesitate to force family members into marriages and divorces they did not want.

In his youth he was engaged to the daughter of Publius Servilius Isauricus, but when he became reconciled with Antony after their first quarrel, and their troops begged that the rivals be further united by some tie of kinship, he therefore married Antony's stepdaughter Claudia, daughter of Fulvia by Publius Clodius, although she was barely of marriageable age; but because of a quarrel with his mother-in-law Fulvia, he divorced her before they had begun to live together. Shortly after that he married Scribonia, who had been married twice before to two ex-consuls and who was a mother by one of them. He divorced her, too, "unable to put up with her perverse nature," as he himself writes, and at once took Livia Drusilla from her husband Tiberius Nero, although she was pregnant at the time. He married her and loved her alone from then on.

By Scribonia he had a daughter Julia, by Livia no children at all, although he deeply wanted them. One baby was conceived but was prematurely born. He gave Julia in marriage first to Marcellus, son of his sister Octavia while he was still a boy, and then after Marcellus died, to Marcus Agrippa. However, he had to persuade his sister to cause a divorce in the family for at that time, Agrippa was married to Marcella (Octavian's niece) and the couple had children.

When Agrippa also died, Augustus, after considering various marriage alliances for a long time, finally chose his stepson Tiberius. He forced him to divorce his wife who was pregnant at the time and with whom he already had children, and to marry Julia....

Suetonius, *The Lives of the Caesars: Augustus* 62,63 (adapted)

Family Religion

- **Worship in the home**

What is there more holy, what is there more worthy of respect, than the house of every individual citizen? For here are his altars, here are his hearths, here are his household gods: here all his sacred rites, all his religious ceremonies are preserved, a holy spot. ...

Cicero. De domo sua, 41.109 (adapted)

- Each morning Romans prayed and made offerings to a small statue of the *Lar familiaris* which was kept in the family shrine (lararium).

A lararium



<https://collections.vam.ac.uk/item/O617883/painting-of-pompeii-drawing-bazzani-luigi/>



Alamy Image ID PWEW3T

- **Lares and Penates**

- In Roman religion, Lares and Penates were the gods of the family.
- Every Roman family had its own guardian, known as the *Lar familiaris*, who would protect them.
- The statues wore short tunics and carried dishes to hold food or drink offered to them.
- The Penates were originally thought to be the gods of the pantry, ensuring that the family would never run out of food (and therefore survive) but eventually they became guardians of the entire household.
- Other Lares were believed to look after towns, specific districts and crossroads and to protect travellers. In the forum of Pompeii, there was a temple dedicated to the Lares of the city.



[https://commons.wikimedia.org/wiki/File:Lar_romano_de_bronce_\(M.A.N._Inv.2943\)_01.jpg](https://commons.wikimedia.org/wiki/File:Lar_romano_de_bronce_(M.A.N._Inv.2943)_01.jpg)

- Tombs and ancestors

Tombs along the Via Appia, Rome



<https://arsartisticadventureofmankind.wordpress.com/tag/via-appia/>

The tomb of the Haterii showing some of the family's ancestors, building projects and a crane (on the left)



<https://www.gettyimages.co.uk/detail/news-photo/romancivilization-1st-century-a-dtomb-of-haterii-relief-newsphoto/122321534>

A man holds images of the heads of two men, most likely his father and grandfather.



Alamy Stock Photo

A man warns passers-by not to pillage or damage his tomb.

To the Spirits of the Deceased. Caius Tullius Hesper made for himself this altar where his bones shall be interred. If anyone violate it or take (anything) out from it, I wish for him to live a long time with bodily pains, and for the gods of the underworld not to receive him when he has died.

Rome, 1st century A.D. Museo Nazionale Romano

The Parentalia

This was a Roman religious festival held in honour of the dead. It began at noon on the 13th February each year and ended on the 21st February. It began as a private celebration of the lives of deceased family members but was gradually extended to remembering and honouring the dead in general. During the days of the festival, all temples were closed and no weddings could be performed. On the last day a public ceremony, the Feralia, was held, during which offerings and gifts were placed at the graves and the anniversary of the funeral feast was celebrated.

The poet Ovid describes offerings left at a tomb

Honour is also paid to the grave. Appease the souls of your fathers and bring small gifts to the tombs built for them. Ghosts ask only a little: they value piety more than a costly gift A tile wreathed with votive garlands, a sprinkling of corn, a few grains of salt, bread soaked in wine, and some loose violets, these are offerings enough: set these on a potsherd and leave it in the middle of the road. Not that I forbid larger offerings, but even these suffice to appease the shades: add prayers and the appropriate words at the hearths set up for the purpose.

Ovid, Fasti 2. 533-540 (adapted)