## Quillbot, Expand:

The gladiatorial games provided their sponsors with opportunities for self-promotion that were extravagantly expensive but effective. Additionally, the games provided their customers and potential voters with exhilarating entertainment for little or no expense to the participants.

Gladiators became a lucrative industry for trainers and owners, for politicians looking to further their careers, and for those who were already successful but wanted to maintain their position.

A politically ambitious privatus (private citizen) might postpone his deceased father's munus until election season, when a generous show might drum up votes; those in power and those seeking it needed the support of the plebeians and their tribunes, whose votes might be won with the mere promise of an exceptionally good show.

During the time that Sulla was Praetor of Rome, he displayed his typical cunning by breaching his own sumptuary laws in order to provide the most extravagant munus that Rome had ever seen for the burial of his wife, Metella.

During the last years of the politically and socially turbulent Late Republic, any aristocratic owner of gladiators had political clout at his disposal. Gladiators were a common form of entertainment in Roman society.

Julius Caesar, who had just been elected as Curule aedile, hosted games in 65 BC that he explained away as a munus to his father, who had been deceased for 20 years at the time.

He used 320 gladiator pairs outfitted in silvered armour, despite the fact that his personal debt was already immense.

The senate, mindful of the recent Spartacus revolt and fearful of Caesar's expanding private armies and rising popularity, imposed a limit of 320 pairs as the maximum number of gladiators any citizen could keep in Rome. He had more available in Capua, but the senate limited the number of gladiators any citizen could keep in Rome to that amount.

Caesar's showmanship was unique in both its magnitude and its extravagance; he had produced a munus as a monument rather than as a burial ritual, erasing any practical or substantive distinction between a munus and a ludi.

The gladiatorial games, which were typically associated with beast exhibits, expanded across the republic and even further beyond.

The anti-corruption regulations that were enacted in 65 and 63 BC made an attempt, but were ultimately unsuccessful, in limiting the political utility of the games for their sponsors.

Augustus seized imperial power over the games, including munera, after the killing of Caesar and the beginning of the Roman Civil War. He also formalised the supply of the games as a civic and religious obligation.

His revision of sumptuary law capped private and public expenditures on munera, claiming to save the Roman elite from the bankruptcies they would otherwise suffer, and restricting gladiator munera to the festivals of Saturnalia and Quinquatria. He also claimed to have saved the Roman elite from the bankruptcies they would otherwise suffer.

A maximum of 120 gladiators may be included in an imperial praetor's official munus, and the cost could not exceed 25,000 denarii. On the other hand, an imperial ludi could cost no less than 180,000 denarii.

The best and most renowned games would now be connected with the state-sponsored imperial religion, which furthered popular awareness, respect, and acceptance for the emperor's divine numen, his laws, and his agents. This new association would take place across the whole empire.

During the years 108 and 109 AD, Trajan held a celebration for his triumphs over the Dacians that lasted for 123 days and reportedly involved 10,000 gladiators and 11,000 animals.

The price of gladiators and munera was escalating out of hand despite attempts to rein it in.

The legislation that Marcus Aurelius enacted in the year 177 AD did very little to halt it, and his son, Commodus, utterly disregarded it.