

Re-viewing Augustan culture

Barbara Kellum

KARL GALINSKY, *AUGUSTAN CULTURE: AN INTERPRETIVE INTRODUCTION* (Princeton University Press, 1996). Pp. 474, 164 pls., 10 figs., 8 col. pls. ISBN 0-691-04435-X. \$39.50.

The reign of Rome's first emperor Augustus has been a source of perpetual fascination and debate for the 20th c., and Karl Galinsky's magisterial synoptic study stands as a significant milestone in its ongoing discussion. Weaving together his own writings on the poetry and monuments of the age, as well as the work of a myriad of other scholars, he produces a commanding overview of "the sum of creative activities during this period" (p. x) in all their dynamic complexity.

From the outset, Galinsky sets forth his project in relation to those that have preceded it, especially *The Roman Revolution* (1939), "an Augustan mirror for the political events of the 1920s and 1930s" with Augustus as a ruthless party leader comparable to Mussolini or Hitler who themselves, to varying degrees, took Augustus as their model (3). G. rightly recommends reading this classic historical narrative in conjunction with his own text (ix-x), while at the same time assessing its consequences for literary and art historical interpretation, where dichotomies such as "pro-" versus "anti-Augustan" and *Hellenismus versus Klassizismus* (4-5) have abounded. He will develop these themes in chaps. 5 and 7, but acknowledges here as well the inspiration of the work of Zanker, whose *Power of images in the age of Augustus* seems a constant point of reference. Although I agree with G. that "we are looking at the Augustan age with different eyes in the 1990s than our forebears in the 1930s," I question to what extent this is because

we have witnessed that 'ideology' and 'propaganda' are inadequate foundations for lasting political systems. We live in a complex and changing world that defies conceptual straitjackets and facile bipolarities, both in domestic politics and on the international scene. And we also have come to realize the need for true values ... (5).

Certainly there has been a transformation in the sheer quantity of archaeological information available, since fully half of the now-canonical major monuments that G. will discuss have been excavated, re-assembled, or re-analyzed in the past 30 years. However, I challenge the notion that the latter-day 20th c. has somehow recovered from ideology and propaganda and recognized "the need for true values ...". Postmodern critics may have focused attention on the fundamental importance of dichotomies to modern western thinking,¹ but they are still very much with us, as G.'s own construction indicates.

He concludes his introduction by urging his readers to consider the *res publica* which Augustus restored not as "the Republic" but as the "commonwealth" with its tradition of custom (*mos*) and law (*ius*), the re-establishment of the protection of private property and other aspects of material welfare, as well as routes for participation in the state religion for a wider spectrum of the population. "Instead of a Roman revolution, it is more accurate to speak of an Augustan evolution" (6-9).

In Chapter 1, G. argues persuasively for the fundamental importance of Augustus' possession of *auctoritas*, a discussion which stems from *Res Gestae* 34.3 and Heinze's 1925 essay, but which is particularly vital here for a cultural model in which "there is a strong center of ideas ... and a clear authorial intentionality that, far from being confining, encourages creative response and interpretation" especially in art and literature (12). The flexibility of the term, its basis in mutuality, and even the etymological link between *auctoritas* and Augustus, establish what

¹ See, for example, J. Flax, "Postmodernism and gender relations in feminist theory," *Signs* 12.4 (1987) 621 ff.; J. W. Scott, "Gender: a useful category of historical analysis," *American Historical Review* 91.5 (Dec. 1986) 1053 ff.

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Table of Contents Augustan Culture An Interpretive Introduction

1. Understanding the eBook Augustan Culture An Interpretive Introduction
 - The Rise of Digital Reading Augustan Culture An Interpretive Introduction
 - Advantages of eBooks Over Traditional Books
2. Identifying Augustan Culture An Interpretive Introduction
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Augustan Culture An Interpretive Introduction
 - User-Friendly Interface
4. Exploring eBook Recommendations from Augustan Culture An Interpretive Introduction
 - Personalized Recommendations
 - Augustan Culture An Interpretive Introduction User Reviews and Ratings
 - Augustan Culture An Interpretive Introduction and Bestseller Lists
5. Accessing Augustan Culture An Interpretive Introduction Free and Paid eBooks
 - Augustan Culture An Interpretive Introduction Public Domain eBooks
 - Augustan Culture An Interpretive Introduction eBook Subscription Services
 - Augustan Culture An Interpretive Introduction Budget-Friendly Options

6. Navigating Augustan Culture An Interpretive Introduction eBook Formats
 - ePub, PDF, MOBI, and More
 - Augustan Culture An Interpretive Introduction Compatibility with Devices
 - Augustan Culture An Interpretive Introduction Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Augustan Culture An Interpretive Introduction
 - Highlighting and Note-Taking Augustan Culture An Interpretive Introduction
 - Interactive Elements Augustan Culture An Interpretive Introduction
8. Staying Engaged with Augustan Culture An Interpretive Introduction
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Augustan Culture An Interpretive Introduction
9. Balancing eBooks and Physical Books Augustan Culture An Interpretive Introduction
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Augustan Culture An Interpretive Introduction
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Augustan Culture An Interpretive Introduction
 - Setting Reading Goals Augustan Culture An Interpretive Introduction
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Augustan Culture An Interpretive Introduction
 - Fact-Checking eBook Content of Augustan Culture An Interpretive Introduction
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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