

Time in Augustan Literature

This panel addresses the construction of narratives of time in literature of the Augustan era. Denis Feeney's groundbreaking study on time in the transition of Rome from Republic to Principate (2007) explores how time itself is a subjective experience based upon rhythms of culture, space, and language, and as such, the codification of the Caesar's calendar and the shift in the recording of the consular lists represents a reshaping of the temporal experience based upon a standardized demonstration of power. Following his adoptive father's cue, Augustus continues the demonstration of control of time with his building projects, harnessing the power of the stars as a tangible manifestation of the markers of time and his own auspicious horoscope to solidify his position. The four papers of this panel build upon this premise, considering how the introduction of alternative time narratives in the Augustan poets both affirms the power of the Principate and interrogates its temporal structure.

Paper #1, "History or Horoscope?: Competing Approaches to Time Measurement in Propertius IV.1," offers a new reading of Propertius 4.1, arguing that the apparent disjunction between the two halves of the poem is actually a manifestation of competing notions of time: the Imperial and the elegiac. At the pivot of the poem is Horos, the astrologer, who critiques the linear, aetiological time of Caesar's Roman calendar and surfaces an astrological notion of time that counters the strict historical progression of the Empire and challenges the building initiatives that were likely undertaken at the time of the poem's publication.

Paper #2, entitled "Phaethon's Fall in the Augustan Campus Martius: Myth, Monuments, and Muddled Time in Book 2 of Ovid's *Metamorphoses*" also considers the relevance of Augustus' monuments to the harnessing of time, arguing that the Phaethon episode subtly alludes to Augustan monuments, including the *Horologium Augustii* in Ovid's *Metamorphoses* and

the *Mausoleum Augusti* and its affiliated *Ustrinum*, thereby drawing attention to the narrative time in the Phaethon's journey along the path of the sun in distinction to the terrestrial Augustan monuments that communicate the control of time.

Paper #3, "*Materna tempora: Compression and Delay in Ovidian Gestation Narratives*" considers the temporal compression and expansion of Ovidian narratives surrounding conception, gestation, and birth. With few exceptions, the removal of delay from birth narrative not only mirrors the writing process—itsself a birth of a kind—but also subtly provides an alternative framework to the linear progression of time as dictated by the Augustan regime.

Paper #4, "Time in Counterpoint: A Study of *Tristia* 1.3," likewise explores the irregularities of time as a sort of cognitive dissonance that disturbs the linear passage of time with poetic creation of poetic memory, thereby disrupting the linear time narrative as a poetic manifestation of grief and isolation, while also establishing a new mode of time in a new geographical space, an alternative to the monolith of Roman history.

The panel will proceed as follows. The co-organizer will make brief introductory remarks to the panel. Then each presenter will have 15 minutes to present and 5 minutes to answer questions. At the end of the papers, the respondent, who is an internationally renowned specialist in Latin literature, will make concluding remarks.

Bibliography

Feeney, Denis. *Cæsar's Calendar: Ancient Time and the Beginnings of History*. Berkeley: University of California Press, 2008.