

Horace and Augustan Ideology: The Callimachean and Epicurean Politics of the *Odes*

Horace's *Odes*, including 1.35, 3.3, and 3.5 for example, seem to endorse Augustus and his political program, with the caveat that he should adhere to traditional Roman values. This appraisal is elucidated by Syndikus 2010. But Fowler 2009 believes that the Callimachean and Epicurean influences in the *Odes* undermine any attempt to praise Augustus and his regime. I argue that these influences can in fact be reconciled with the political elements of the *Odes*.

I point out that several of the Roman *Odes* demonstrate a Callimachean influence. Heyworth 1994 shows how *Odes* 3.1 reflects themes found in Callimachus' *Epigram* 28 and *Hymn to Zeus*, and Bleisch 2001 demonstrates that *Odes* 3.2 utilizes Callimachus' *Aetia* (75.1-9) as a model through the lens of Simonides. Additionally, I point out that Epicurean influences can be seen in *Odes* 4, where Augustus is depicted as the guarantor of peace and prosperity for the Roman Empire (for example, in 4.2, 4.5, and 4.15). Horace's praise of Augustus is intrinsically linked to his hope that the emperor can provide the peace and tranquility which the Epicurean seeks. His political engagement thus meshes with and relies on both his Callimachean poetics and his Epicurean hopes.

These ideas can also be considered in light of Horace's conception of poetic status and immortality, which provides the necessary space for his Callimachean and Epicurean influences to operate within his political poetry. *Odes* 3.1 and 3.3 suggest that Horace has an exalted status as a poet which allows him to comment on Rome's current status. *Odes* 2.20 lays claim to a kind of poetic immortality which detaches the poetic Horace from normal human limits and releases him from the city. This detachment and elevated status allow Horace to discuss politics in a measured way without sacrificing his Callimachean and Epicurean influences.

Bibliography

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