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MARIA REGINA (ORGS).  
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The book that is the content of this review, *CAESAR AUGUSTUS: Entre Práticas e Representações* (untitled in English yet), was organized by Professors Doctor Carlos Eduardo da Costa Campos and Doctor Maria Regina Candido, and it was published in the first semester of 2015. It is about a political figure, or, a very significant character to what was conventionally called “West”: Augustus, the emperor.

The image of Augustus, and with it the image of the Roman Empire, served as ideological support for many kingdoms, empires and leaders that looked for legitimation facing the political games they were acting on. In this sense, the historian Jacques Le Goff, on the book *Medieval Civilization*, identifies during the medieval period, not only a “renaissance” (or, the “big Renaissance”, when the author refers to the political/cultural transformations occurred in the XIV, XV and XVI centuries), but “renaissances” that emerged since Carolingian and pervaded the XIII century. And those “Renaissances” looked for a mean to link their period to the days of the Imperial and August Rome. Furthermore, according to Richard Hingley, on *O Imperialismo Romano: Novas perspectivas a partir da Bretanha* (untitled in English), also during the XIX century the Europeans, such as the English and the French, used the image of the first Roman emperor and his empire to legitimate their domains in African, Asian and South American continents. During the XX century something very similar happened

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during the 1930s and 1940s, because according to Gláydson José da Silva, on the book *História Antiga e Usos do Passado: um estudo de apropriações da Antiguidade sob o regime de Vichy (1940 e 1944)* (untitled in English yet), the totalitarian regimes of Hitler, Mussolini, Franco and Vichy on France, on the eagerness to ensure the national identity shaped by the idea of civilization, reflected Augustus in Rome. Therefore, Emperor Augustus was not exponent just in his days, but apart from being projected beyond the imperial borders of the first century, he was also beyond the temporal boundaries.

The work is divided in four parts that cover religion, the relationship between Rome and the provinces, the restorations by Augustus and his image that was appropriated by many cultures. Ana Teresa Marques Gonçalves, who wrote the presentation to the book, explains the division very well: “In the first part of the selection, studies about the relationship between Rome and the provinces during the Augustan era are assembled; in the second one, the religious practices and the innovations and restitutions implemented by Octavius [...]; in the third one, the researches [...] about the social-political relations engineered by Octavius and those around him [...]; and in the fourth one, there are analysis of some representations that were made about Octavius during different eras and cultures of Rome [...]”.

Accordingly, in the first part, the relationship between Rome and the provinces is analyzed in several regions of the empire: the first two articles, *Atenas sob o domínio do imperator Cesar Augusto* (untitled in English yet), de Maria Regina Candido and Alair Figueiredo Duarte, and *O Princeps Augusto e as relações políticas com a sociedade espartana* (untitled in English yet), by Luis Filipe Bantim de Assumpção, treat about the interaction between Greeks and Romans. Through these two articles it is possible to realize that this relationship already existed in the II century B.C. during the three Macedonian wars and the conflicts against Nabis from Sparta. But Rome was also interacting with Hella coopting the elite through deals and resignification in the Greek region. The authors show very well how this coopting relation of the elites and the religious practices helped Augustus during the war against Mark Antony and Cleopatra. In the article *L'Egitto e i poteri di Augusto: una breve riflessione sulle Provinciae Caesaris* (untitled in English yet), by Davide Ambrogio Faoro, the author shows how the Egypt was a fundamental part to the power games in which Augustus was involved. And to finish the first part, the article *Espaço e poder no principado augustano: a criação da província da Lusitânia em perspectiva* (untitled in English yet) by Airan dos Santos Borges, elucidates how the reforms made by Augustus caused changes in *Hispania* since the organization of its spaces, colonies and even villages, making possible, this way, the creation of Lusitania.

The religion is analyzed through several prisms in the second part of the book: the article *Religious policy and the rule of Augustus – Between political exploitation and righteous*

restoration by Christoph L. Hesse treats about how the restorations made by Augustus in the religion to preserve the *mos maiorum* helped him in the complex Roman political game. The first emperor needed to maintain the Republic by centralizing the power in his own person, which constituted a paradox. His religious figure, therefore, gave him means to dibble such complexity. In the article *Práticas sacrificiais humanas por Caio Otávio? Uma proposta de debate (untitled in English yet)*, Carlos Eduardo da Costa Campos analyzes a dear theme to historiography: human sacrificial practices. According to Campos, this practice was only acceptable in the Roman Empire if it was executed by the State and, consequently, which made justifiable all the human sacrifices made by Augustus. In the book *Augusto, Tito Lívio e as ambiguidades do divino Rômulo (untitled in English yet)*, Moisés Antikeira studies the ambiguous way Titus operated the approaches of Augustus with Romulus deified, in view of the great power the emperor has acquired. Therefore, Titus manipulated the report to provide political lessons for the present. The article *Augustales e outros Collegia sacerdotais sob Augustus: testemunhos epigráficos na Campania (untitled in English yet)*, by Maricé Martins Magalhães has the character of micro history. Magalhães identified that most of the epigraphic testimonials from Campania are by free people and former slaves. These pieces of evidence, most of them, are dedications to *Domus Augusta*. To the author, this epigraphy can reveal a lot about the conditions and hierarchies of the “servants” of the *Família Caesaris* and contributes to the understanding of slavery in the ancient world. There is an interesting dialogue in the articles *A Domus Augusta no Vicus Sandaliarius: imagem e presença augustana num altar romano (untitled in English yet) (2 AEC)*, by Cláudia Beltrão da Rosa e Debora Casanova da Silva, and *Augusto, a Gália e o culto imperial (untitled in English yet)*, by Tatiana Bina. In both of them the *Domus Augusto* compose the analysis. In the first one, the authors study a Roman altar dedicated to *Domus Augusta* that was located at *Vicus Sandaliarius*, next to the Palatine. The important thing about this analysis is the perception of how Augustus used these small altars, originated from his religious restoration and renovation, located in strategic places in the city of Rome to promote his own image and his family’s as well. In the second article there is a study about the imperial worship at Gaul through coins, temples and material evidence. Bina, using statistics, shows dexterously the particularities and the origin of the imperial worship and the way *Domus Augusta* was represented in several Gallic religions. Taking these both articles in consideration, it is possible to infer that not only the *genius* of the emperor was something to worship and represent, but his Family as well.

Gender, Sexuality and slavery and succession issues compose the third part of the work: the article *O gênero do poder: Plutarco e a contenda de Otávio e Cleópatra (untitled in English yet)*, by Gregory da Silva Balthazar, clarifies that Plutarch, actually, did not foster a misogynist image of Cleopatra, but this ancient writer tried to understand a

woman that, besides being a queen of a very important kingdom, knew how to keep power relations with Augustus, which was not the usual behavior for a female Greco-Roman stance. In the article *Sexualidade e Política à época de Augusto: considerações acerca da 'Lei Júlia sobre adultério'* (untitled in English yet), Sarah Fernandes Lino de Azevedo analyzes how something private, such as adultery, had become public. This fact allowed Augustus, after he implemented this law, to interfere with the daily life of Roman houses. João Victor Lanna and Ygor Klain Belchior, in the article *Augusto e a Escravidão* (untitled in English yet), treat about slavery and its various modes during the Modern and Contemporary period of History. The authors show, as well, that slaves from *Domus Caesaris* were able to reach better positions and status than slaves from another Roman society segments and so, slavery was something very important for the maintenance of the empire. In the article by Henrique Modanez de Sant'Anna, *'Nunquam ex malo patre bona filia': a questão sucessória no principado de Augusto* (untitled in English), it is evident the tension Augustus had to face about his succession, because he needed to find means to legitimate it, considering that it was not something official for not being in accordance with the tradition of the Republic.

The image of Augustus, in the fourth part of the book, was taken from its time-space and used as a role model and inspiration by several leaders and kingdoms. In this sense, André Bueno, in the article *Augusto Índico: a apropriação da Imagem de Augusto pelos soberanos Kushans nos sécs. 1 - 2 EC* (untitled in English yet), shows how Kanishka I, from Kushan dynasty, located in Northern India today, was inspired by the image of *Augustus of Prima Porta* to mint and, this way, legitimate himself as a great leader and maintainer of Buddhism in his kingdom. In another article, Renan Marques Birro clarifies how the *Pax Romana* and *Pax Christi* merged. In Scandinavia, as in great part of Europe, Peace, based on said merger, was a synonym of enemies/unfaithful defeated and dominated. This way, the Scandinavian kingdoms operated a crusade in the Baltic region during the XII and XIII centuries. And, consequently, the Roman literature merged to Christian literature influenced the Scandinavian one. This analysis is in the article *Pax Augusta e Pax Christi na Literatura Escandinava Medieval* (untitled in English yet). Glaydson José da Silva and Rafael Augusto N. Rufino, in the article *O bimilenário do nascimento de Augusto na Espanha Franquista (1939 - 1940): leitura e escrita da História entre o passado e o presente* (untitled in English yet), analyze how the image of Augustus was used to legitimate the Spanish identity, based on the idea of civility and romanity, in two circumstances during the Franco period: the visit of the Italian Prime Minister Galeazzo Ciano in 1939 and The week Augustea Zaragoza in 1940 (during the second event a replica of the statue of *Augusto de Prima Porta* was used). And ending the fourth part and the book, the article *Augusto e a coleção do Museu Histórico Nacional: alguns exemplos numismáticos* (untitled in English yet), Cláudio Umpierre Carlan studies the construction of the National History Museum, focused on the numismatics, which

began when the Royal Family came to Brazil. In this museum there are several copies of coinages that bring the representations of Augustus in the process of the construction of his image.

The set of four parts of the book, with its various analysis and objects, provide the reader with a broad understanding of the person of emperor Augustus, his image and appropriations, his political deeds and the dynamics, values and culture of the Roman Empire in general. The way the studies were arranged and combined facilitates its understanding. Therefore, *CAESAR AUGUSTUS: Entre práticas e representações* shows itself as an excellent work and rich content, which make its Reading highly recommended.