To enjoy any kind of substantial run historically *Empire* must effectively combine brute force and military might with a rhetorical and philosophical structure that explains and extols expansion and rule. Speaking of the Principate, Gibbon said, “when the world fell into the hands of a single person, it became a safe but dreary prison.”1 But there is more to the success of empire than martial effectiveness and brutality. A world is built around the economic exploitation that characterizes imperial realities. That world is a language, an educational structure, and a system of rewards and punishments. It is a world with images and monuments that surround the conquered or absorbed. A world replete of reminders and justifications surround both the occupied and the occupiers with a potent impact on both.2

In the transition from Republic to Principate the necessary trappings of empire appear with force and frequency. Archaeologically a structural and monumental transition is easily observable across a very wide geographical range; in Spain, in Narrona, in Croatia at Pula, in Gaul at Nîmes, Athens and Asia Minor, Syria and the Hauran, as well as Judea and Galilee.3 Augustus was clearly aware of the power such structural innovations would hold for his reign, for the nascent empire, and for the development and legitimation of *imperium*. It is no wonder that subsequent so-called good emperors consciously mimicked so much of the Augustan imagery, architecture and ideology.4

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1 Quoted in Padget 2001, 22.
2 A process discussed in an expansive fashion with respect to British imperialism by Niall Ferguson 2002.
3 Trillmich and Zanker 1990; Huff and Rotroff 1997; Marin 2001; Fischer 1996; Amy and Gros 1979. For Asia Minor, see also the still useful MacMullen 1959; Mitchell 1993; for a review of Augustan architectural developments in Judea and Galilee see Overman et al. 2003, 40–49 and 67–68. And for a thorough overview of these broad architectural developments, see Macready and Thompson 1987.
4 Zanker 1988. And for a work that details much of the same program for the Flavian period imitating many of the Augustan innovations see Darwall-Smith 1996.
Early Roman Imperial Strategies

The ways in which empire made itself known were varied but substantial. Land was redistributed through new settlements, cadasters, veterans coloniae, and an intensified economic program to feed the needs of an expanding empire, were each consistent features of romanization. *Centuratio* was an intentional program of redistribution that impacted traditional landowning in rural areas. After Actium this practice multiplied and was easily recognized as a sign of the effect of conquest on traditional life. The traditional and historical relationship between city and country was changed for good. It was during the early and middle Roman periods in particular that, in the words of Marshall Hodgson, the Levant, and for him the entire region from the Nile to the Oxus, became “an agrarianate citied society.” The city was an intentional part of Roman imperial policy and ideology. Rome knew well how the city transformed provincial elite as well as the hinterlands or *chora*. Roman imperialism affected more than simply the Greek landscape. Most of the empire and virtually the entire Greek east were caught up in these changes.

Urbanization as an imperial strategy and force had far reaching ramifications on long-standing traditional structures. Few places were left untouched by this development. Cities acquired and finally required specialists. The necessary compliment of local elites and families were drawn into imperial service as clientele. The so-called “Caesarean structure,” the rectangular Roman style began to characterize urban space. The raised podium platform gained prominence in the public square and was obviously associated with imperial presence and culture. This was a Roman architectural pronouncement. Augustus himself seems to have been in the forefront of an architectural design that swiftly became associated with imperial honors and devotion. A very high, rectangular temple on a raised podium, prostyle and either tetra or hexastyle, usually of Corinthian order, prominently placed in a city or region became the virtually unmistakable form of the Augusteum. This form and these distinctive buildings found their way to urban centers across the empire with alacrity. So-called *Augusteums* are today

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