publica through the prehistory of Rome, should convince many to reconsider Livy as a political thinker working through the medium of particular stories. (A few typos escaped or were produced by spellcheck: lector for lictor 60; *belva* for *belua*, 69; Polybus for Polybius, 27; promotors for promoters, 93; Crasus for Crassus, 130.)

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R. HAEUSSLER, *BECOMING ROMAN? DIVERGING IDENTITIES AND EXPERIENCES IN ANCIENT NORTHWEST ITALY* (Publications of the Institute of Archaeology, University College London 57). Walnut Creek, CA: Left Coast Press, 2013. Pp. 386, illus. ISBN 9781611321869. £62.95/US$79.00.

This is a timely book, which addresses the question of cultural change in a region often seen as in the heart of the empire, at least from the perspective of those of us dealing with the outer provinces. However, in reality, Ralph Haeussler's study of north-western Italy (initially Gallia Cisaplina) shares many of the wider concerns of those dealing with the subject formerly known as 'Romanization'.

Ch. 1 presents the statement of H.'s theoretical framework in approaching the material. Along with many Anglophone archaeologists, he has a distrust of the traditional assumptions of Romanization studies. However, rather than looking to the post-colonial literature, he turns to anthropological and ethnographic work on colonial contact, allied with ideas of identity from sociology. A central idea is the individual responding creatively to internal and external processes in the changes.

The introduction leads into four chapters charting cultural change over time, highlighting the notion of specific ruptures. Ch. 2, 'Discrepant Identities in the Republic', deals with the Republican period, but rather than beginning with the Battle of Clastidium in 222 B.C., H. sets the impact of Rome into a greater time-depth, going back to the sixth century. He identifies two moments of rupture: the early fourth century, with the so-called Celtic invasion, and the period between Caesar and Augustus. The focus is not on the transfer of a bounded cultural package from a dominant cultural group, whether it be Etruscans, Celts or Romans, but the deliberate and meaningful appropriation or rejection of specific elements, with the exploration of how different sub-groups might adopt different elements to suit more localised social imperatives. Consequently, H. argues that during the cultural changes following the Celtic 'invasion', the material evidence does not only show some incorporation of Celtic materials, but also of goods from Etruria and wider afield in the Mediterranean.

Turning to a second moment of change due to Roman rule, H. argues that this does not immediately follow conquest in the second century B.C. Specific changes, such as in epigraphy and coinage, were due to particular circumstances, such as the payment of troops, but did not require other Roman cultural forms, such as use of Latin. Instead, he places this in the second half of the first century B.C. onwards, which becomes the subject of the detailed argument presented over chs 3–5.

Ch. 3 addresses the demands of Roman imperialism, focusing on the elements which drove cultural change. In considering the economic framework, H. argues that taxation alone is not enough to explain the change, but concentrates on the development of market towns which allowed controlled access to goods, leading to the next step of consumer demand and increased production potentially disrupting socio-economic structures. Turning to urbanization, H. begins with the *coloniae* as initially encouraging immigration, but argues against them stimulating wider cultural change. He balances this by examining the development of pre-existing centres, including cult centres, into Roman-style urban centres. He views this as being a centrally-driven process, which created Roman citizens with privileges but also responsibilities. Rather than seeing this as only impacting on the élite, he sees urbanization as a cultural factor, providing a setting for the subaltern class as craftsmen or merchants, arguing that for all these social groups, new modes of display were needed. Ch. 4 examines the mechanisms through which provincial peoples were integrated into the Roman socio-political system. This covers the élites, who maintained their authority through Roman means, but also includes the subaltern classes through citizenship and recruitment into the army. In these last two, the teasing out of the ensuing responsibilities gives a

clear picture of how they promoted cultural change. For example, in the case of citizenship, he argues that the census requirement of a statement of private property led to a new legal discourse which permeated deeper into society than usually allowed for.

These two chapters examining the 'push' side of cultural change are then followed by ch. 5, the longest in the book, which focuses on the evidence for, and character of, the cultural change. It is set within the paradigm of identity, examining the motivation (whether conscious or not) for the adoption of new materials and modes of living. The chapter begins with local élites, examining the impact of urbanization on their definition through new urban magistracies. He acknowledges the reorientation of their world view towards Rome, particularly for those who joined the equestrian and senatorial ranks. Whilst this group is the focus of much of the chapter, they are balanced by a discussion of the non-élite, for example, through their economic rôles and their organization into the new institutions of the *collegia*. In dealing with both groups, H. uses a range of evidence, such as epigraphy, architecture, onomastics and sanctuaries. The detailed examination of varying communities allows him to create a nuanced picture of the variability of change.

For anyone interested in Roman imperialism, this is a book worth reading and stands amongst the best on the topic of cultural change. Its chief strength is its examination of the framework of Rome's impact on the conquered region (the top-down elements), alongside the modes of incorporation which made the peoples of these regions align themselves with the wider world of Roman Italy (the bottom-up). Alongside this, the material evidence is no longer a diagnostic tool, but is treated as enabling people to fit into this new system, whether through paying their taxes, or expressing their position in a new social hierarchy. The chronological changes in the framework, and the differences in how different groups of people fitted into this imperial world, explain the complexity of the picture presented. Altogether, H. presents a convincing argument.

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S. T. ROSELAAR (ED.), *PROCESSES OF CULTURAL CHANGE AND INTEGRATION IN THE ROMAN WORLD* (*Mnemosyne* Supplements. History and Archaeology of Classical Antiquity 382). Leiden/Boston: Brill, 2015. Pp. x + 314. ISBN 9789004294547. £100.00/€115.00/US$149.00.

Modern visitors who explore the remains of Roman cities in various parts of the former empire are eventually bound to be struck by the essential *sameness* of it all. Indeed, throughout the Roman world, cities shared many similarities in terms of lay-out, urban landscape, architecture and decoration of public buildings, monuments and private dwellings, the range of public amenities available, and the manner of exploitation of the urban hinterland — a truly remarkable feat given the Empire's extraordinary geographical and ecological diversity. While an older generation of scholars mostly viewed these similarities as deriving from a deliberate imperial policy of Romanization, since the 1980s researchers have increasingly stressed native agency, emphasizing how provincial populations (particularly, but not exclusively, their élites) adopted, and creatively adapted to their own needs, Roman ideas, institutions and material culture. Inevitably, with this change in perspective came a shift in focus, towards the *diversity* within and between Roman provincial societies that was also an enduring feature of the Empire.

This volume, a sequel to an earlier collection on similar themes (S. T. Roselaar (ed.), *Processes of Integration and Identity Formation in the Roman Republic* (2012)), reflects that shift. Its contributors mostly problematize Romanization but, eschewing current modish and ideologically loaded terminology such as 'globalization', 'creolization' or 'hybridization', the volume's theme is defined in more neutral-sounding terms as processes of cultural change leading to integration. As Saskia Roselaar notes in her introduction, despite decades of debate, 'it is by no means clear how exactly conquest led to cultural change: what exactly happened in the daily lives of people conquered by Rome, that made them change their culture and, often, the way they represented their identity?' (2). In sixteen relatively short chapters, often representing work-in-progress, the volume's contributors, by and large younger scholars, ancient historians as well as classical archaeologists, try to provide answers to this question in one way or another, for different regions of Republican or Imperial Italy and the provinces. A refreshing aspect of many contributions is that their authors tend to view cultural change in allied or provincial communities not so much as initiated or