

patronage generated such things as gifts, loans, and legacies; very few stones indeed have been left unturned in V.'s quest for completeness. As new categories are introduced, many of the same pieces of evidence are revisited and reappraised, causing them to become familiar. This is useful, as the indices sadly make it nearly impossible to find a specific reference in a particular context mentioned within the text. One minor caveat concerning evidence arises in that despite the book's focus on the late Republic V., as he freely admits, fairly regularly exploits imperial sources such as Pliny the Younger or Seneca when he deems the Republican testimony to be insufficient.

This work as a whole, of course, is clearly not designed for use by those without some grounding in the material already. This becomes especially apparent in Part III, on the organization and pursuit of economic activities, where V. delves into formal and informal contracts. Nevertheless, his highlighting of how the Romans' use of indirect agency in business was tied to the key networks produced in the social world of *amicitia* and patronage is particularly trenchant. Additionally, in this section V. has provided an analysis of recommendations and their role in the economic world, which is a most welcome thing indeed.

*The Economy of Friends* is important not merely for the questions which it addresses, but also, perhaps more so, for those questions it provokes which remain at large. V. has himself suggested that future research ought to be forthcoming on other economic aspects of *amicitia* and patronage, such as how they influenced prices or how they affected the awarding of the public contracts; however, these are merely his suggestions and readers will undoubtedly form their own views as to future avenues of inquiry along similar lines. By providing a solid example of an analysis of these two venerable institutions from an economic perspective, though, V. has blazed a trail down which both social and economic historians will surely travel and which will continue to be developed for the common benefit.

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G. REYDAMS-SCHILS, *THE ROMAN STOICS: SELF, RESPONSIBILITY, AND AFFECTION*. Chicago/London: University of Chicago Press, 2005. Pp. 210. ISBN 0-226-30837-5. £24.50/US\$35.00.

Stoicism is very much in fashion. Three new books on Stoicism, apart from this one, have been published this year, by Tad Brennan, Brad Inwood, and Nancy Sherman, following A. A. Long's recent study of Epictetus (2002). Stoic ethics, especially practical ethics, taken together with moral psychology, constitute the central theme of these books, and these topics also figure prominently in more wide-ranging earlier studies by Michel Foucault, Martha Nussbaum, and Richard Sorabji. The book under review has several distinctive features, which make it of special interest to scholars of Roman studies generally and not just of ancient philosophers. First, the focus is on Roman Stoics, especially Seneca, Musonius Rufus, Epictetus, and Marcus Aurelius, studied in their own right and not just as sources for earlier ideas. Second, the book emphasizes social ethics, especially within the family, considered in relation to other philosophical and conventional approaches to this topic. Also Reydams-Schils writes in a direct, engaging, and lively style, with ample quotation and unobtrusive (though well-researched and up-to-date) documentation. So the book provides access for a wide range of readers, including Roman social historians, for instance, to a rich and intriguing body of ideas, some of which are surprisingly little known (for instance, Musonius' strongly egalitarian views on women).

This book also offers a distinctive vision of Stoic ethics. Whereas much earlier work, both scholarly and popular, has stressed the inward or self-related and passive, enduring side of Stoic ethics, R.-S. focuses on the active, other-directed and socially embedded dimension. This might seem simply to reflect the emphases of her sources and to convey a version of Stoicism coloured by Roman attitudes and the needs of practical ethics. But in ch. 2 ('From Self-Sufficiency to Human Bonding') R.-S. shows convincingly that these motifs are fully based on key features of Stoic theory. These include the ideas that the development of social engagement is natural to human beings and that performing 'appropriate actions' (including family and communal duties) is an integral element in making progress towards virtue, which is conceived as the only good. Parental love is presented in Stoicism as a paradigm of this natural other-directed motivation. R.-S. does not deny the importance in Stoicism of the ideals of the brotherhood of humankind and cosmopolitanism, which scholars such as Martha Nussbaum have recently stressed. But the emphasis in this book and, to a large extent, in Roman Stoicism generally falls on the thought that engagement in the normal patterns of family and social life is also a valid way of realizing the

‘community of reason’ which is the ideal norm for human aspiration. This does not mean that Stoic ethical ideals are compromised in this period and have become merely identical with conventional standards, although this has sometimes been maintained (by Paul Veyne, for instance). The challenge for Stoics, in any period, was to reconcile the moral rigour of their ethical ideal with the kinds of social involvement that were seen as a proper means of expressing this ideal. R.-S. characterizes this balancing act in terms of the idea of ‘the self as mediator’ (ch. 1). ‘The self’ here signifies our nature as embodied psychological and ethical beings living a finite life over time, motivated by the aspiration of matching objective, universal standards in a localized social context. The severity of the demands of this process of mediation comes out in the fact that, under certain circumstances, political dissent or even suicide could present themselves to Stoics as appropriate ethical responses and forms of communal action or statement.

After two opening chapters setting out the main themes and claims of the book, three further chapters deal with specific aspects: ‘Politics, the Philosophical Life, and Leisure’, ‘Parenthood’, and ‘Marriage and Community’. Each chapter draws on a range of sources in Roman Stoicism, though special use is made of Musonius’ teachings in the final chapter. In each area, R.-S. both underlines the coherence and credibility of this strand of Stoic thinking and highlights certain striking (and often relatively unnoticed) implications. In ch. 3, on politics, she shows how the characteristic Stoic negotiation between realizing our ethical nature and fulfilling a constructive political role pervades relevant writings by Cicero (in his more Stoic moments), Seneca, and Marcus Aurelius. A sub-strand in her account is the rethinking in this period of the significance of the figure of Socrates, and also of Plato’s *Republic* (taken by Marcus, for instance, as a symbol of unrealistic utopianism). In ch. 4, R.-S. shows how the standard Stoic idea of parenthood as an exemplar of other-benefiting action gives rise in Roman Stoic teaching to practical ethical advice that sometimes runs counter to the norms of élite society. This is true of, for instance, Musonius’ recommendation to mothers to breast-feed their own children and Epictetus’ criticism of a Roman upper-class father for failing to look after his sick daughter himself. Here too, the Stoic approach is defined by contrast with the tendency in Platonism, in this period as earlier, to idealize philosophical rather than biological bonds. The final chapter, on marriage and community, stresses Musonius’ arresting claim that women are as naturally capable of philosophy as men and his ideal of marriage as a physical as well as intellectual and ethical partnership. Again, R.-S. underlines the solid basis for these ideas in Stoic theory as well as the contrast with certain apparently egalitarian themes in Platonic thinking. Although she shows that Musonius’ views on women’s natural capacities were only partly mirrored in other Roman Stoics, she highlights the significance of reports of shared ethical stances within marriage. For instance, she stresses the famous presentation by Roman historians of the joint-suicide of Seneca and his wife Paulina as a shared response to — and critique of — Nero’s tyrannous cruelty.

How effectively does R.-S. make her case? Taken as a whole, the book seems to me highly successful. It offers what is, to my knowledge, the first sustained account of social ethics in Roman Stoicism, and one which strikes a very good balance between examining the relevant features of Stoic theory and the various ways that Stoic ideas are worked out by writers on practical ethics in the Roman period. The emphasis on social and familial embeddedness captures a genuine dimension of Stoicism and one that is often understated or undervalued by scholars. As already indicated, the book is written in an accessible and informative style that will make it useful to scholars and students of Roman social history as well as ancient philosophy. Obviously, in a longer study — this book is of medium length — one could explore in more detail relevant philosophical issues in Stoic theory or the different conceptual approaches of specific Roman Stoic teachers (although this book already offers suggestive insights on both topics). But, in any case, the book makes a very valuable contribution both to understanding Roman Stoicism and to making this available to a wider audience.

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W. STENHOUSE, *ANCIENT INSCRIPTIONS* (The Paper Museum Of Cassiano Dal Pozzo: A Catalogue Raisonné. Series A: Antiquities and Architecture 7). London: Harvey Miller Publishers, in association with the Royal Collection, 2002. Pp. viii + 439, 16 pls. ISBN 1-872501-45-1. €200.00.

Cassiano dal Pozzo (1588–1657) was a renowned patron of the arts and sciences in seventeenth-century Italy. In the 1620s, dal Pozzo began an ambitious project to assemble a collection of