

stration of the dominance of eastern influences on the Roman Empire, but Anatolia and Armenia are excluded from the study. B. justifies this because of the enormity of the subject, but his knowledge of material remains from within modern Turkey is also clearly inferior to his grasp of Syrian and Jordanian evidence (of which he provides numerous excellent photographs): thus sites like Edessa, Constantina, Nisibis, and Dara are presented sketchily.

B.'s overall approach is as determinedly anti-western as Millar's is pro-Graeco-Roman, and so is just as suspect. B. accepts that Rome was the aggressor in its conflicts with Parthia and Iran (p. 9), on shaky grounds. The lack of evidence for destruction during the 540s in the 'Dead Cities' above Antioch does not prove that Sasanid invaders protected the Roman countryside (pp. 27, 231); the connection of these prosperous villages with a flight of middle-class Antiochenes to the countryside is merely one possible explanation for their development (pp. 232–3), but is somewhat at odds with the economic link that is urged with the continuing consumer demands of Antioch. B. is right to note that academic priorities have affected the availability and interpretation of evidence for urban continuity in the Middle East, but his relentless insistence on the thinness of the veneer of Roman urbanization is not backed up by solid evidence: even if there were plenty of physical cities in the area before Alexander's conquests, the Seleucids introduced new forms of social organization which were then further transformed by the Romans. Their physical appearance incorporated many eastern elements, for example processional ways, colonnaded streets, or temple enclosures, on all of which B. is illuminating, but they were also different from what had been there before. The epigraphic record matters as well. Like Bernal, B. advocates a thesis which is rather less radical than he imagines: recent studies of Asia Minor have urged the important influence of local traditions and beliefs on Greek and Roman incomers, while Millar does not deny the very substantial eastern input into the public appearance of Roman cities and the behaviour of their inhabitants, even if he does not accord these a separate cultural identity.

John Curtis edits a collection of papers presented at the fourth Lukonin memorial seminar, held at the British Museum in 1997: R. N. Frye, 'Parthian and Sasanian History of Iran'; V. S. Curtis, 'Parthian Culture and Costume'; G. Herrmann, 'The Rock Reliefs of Sasanian Iran'; P. O. Harper, 'Sasanian Silver Vessels: the Formation and Study of Early Museum Collections'; St-J. Simpson, 'Mesopotamia in the Sasanian Period: Settlement Patterns, Arts and Crafts'; G. Azarpay, 'Sasanian Art Beyond the Persian World'. Granted the brevity of the pieces, only those with a narrow scope can succeed: Vesta Curtis is informative on Parthian dress, and Azarpay throws out interesting ideas about the development and appeal of Sasanian royal iconography; by contrast, Harper provides little information about the construction of the major collections of Sasanian material, and Simpson can only peck at an enormous subject.

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AD FONTES

M. MAAS: *Readings in Late Antiquity: a Sourcebook*. Pp. lxxviii + 375, maps. London and New York: Routledge, 2000. Paper, £19.99. ISBN: 0-300-07148-5.

Producing a sourcebook is, I sometimes think, a brave undertaking—and almost

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inevitably a thankless one. On the one hand, some critics will condemn such enterprises because they discourage students from reading whole texts. On the other, even those who accept that sourcebooks are useful (necessary, even) may carp about the omission of this or that favoured text. I think all of us would agree that, in the best of all possible worlds, we would like students to read (some) ancient sources in their entirety. Yet, as the proliferation of sourcebooks over recent years perhaps suggests, more of us seem to be teaching from them. That may be no bad thing: in broad history and culture courses, we usually find that there is no single source text that covers everything, and in any case we want students to experience as wide a range of sources as possible. Whether used as the basic collections of primary sources, or as supplements to closer readings of individual texts, sourcebooks plainly have a rôle to play. It is in this context that M.'s text should be judged.

M.'s scope is broad, extending in temporal terms from Diocletian's reforms of the late-third century to the rise of Islam in the seventh and, as this implies, encompassing the history not just of the Mediterranean world but also of much of the Near East too. In both respects it matches neatly with the conception of Late Antiquity adopted by the recent encyclopaedia edited by Bowersock, Brown, and Grabar (*Late Antiquity: a Guide to the Postclassical World* [Cambridge, MA, 1999], for which see *CR* 50 [2000], 564–6). Hence the book may seem less useful to those hard-nosed traditionalists amongst us whose courses are restricted to shorter periods (such as the old chestnut 284–410). Certainly, it would be difficult for anyone who teaches that way to recommend M. as an 'essential purchase' for students, as I suspect it is intended by both author and publisher. Even so, there is plenty here towards which one might want to direct students. For those of us with the imagination (or, perhaps more importantly in these days of truncated, semester-long courselets, the academic freedom) to teach on the temporal and geographical scale that M. envisages, however, the book might well become a useful classroom aid.

The expansiveness of the general conception is matched by the contents of the individual chapters. The first two deal with political and military affairs. 'The Roman Empire' (pp. 1–68) contains sections on emperors, administration, cities, Rome and Constantinople, education, and the economy; while 'The Roman Army' (pp. 69–102) covers organization, operations, the rôle of the soldiery, recruitment, and Christian influences. This leads to a series of chapters on religious matters. 'Christianity' (pp. 103–65) encompasses such favourite topics as conversion, Church and state, bishops, theology, cult, and practice. 'Polytheism' (pp. 166–91) covers varieties of what used to be called paganism, its suppression by the Church, and problems associated with conversion. 'Jews' (pp. 192–216) prioritizes the hostility of Church and state and Jewish reactions to it, with a coda on the internal life of Jewish communities. Next come chapters on what might be termed 'miscellaneous topics in social and intellectual history': 'Women' (pp. 217–37), which includes consideration of male attitudes; 'Law' (pp. 238–49); 'Medicine' (pp. 250–63); and 'Philosophy' (pp. 264–80). Chapters X–XIII deal with non-Roman peoples, respectively Persia (pp. 281–98), the Germanic tribes (pp. 299–317), Eurasian nomads (pp. 318–334), and the rise of Islam (pp. 335–55). Organizing such a diverse range of material is always going to be difficult, with numerous options possible, but I wonder if I will be the only reader to find it strange that administration and law should occur separately, while education and philosophy occur some 200 pages apart. Of course, most users will probably dip into the book, rather than read it through from cover to cover, so such fine points of organization may ultimately prove unimportant. Indeed, in general conception the book is extremely helpful to its target audience of students. Each chapter is provided with a brief

introduction and a succinct list of further reading, while basic orientation is provided in the form of nice crisp maps, a chronology of events, and lists of important political and religious officials. At the end of the book is a useful guide to late antique resources on the Web: M. is plainly sensitive to the modern student's preference for surfing over reading.

In terms of the material presented, M. deserves high commendation for its variety and interest. The extension of the geographical horizons of the world of late antiquity to include Sassanid Persia and early Islamic Arabia will challenge western students to get their imaginations round Zoroastrian creeds and Quranic Suras. That said, however, the book did occasion some disappointments. In terms of the character of the sources cited, the overwhelming majority is culled from literary sources. There are some inscriptions, but on the whole I wondered if epigraphic material could have been exploited more thoroughly to illuminate such topics as city life and the social integration of the Church into the habits of élite patronage. Indeed, the selection might have been even bolder: as the second volume of Beard, North, and Price's *Religions of Rome* (Cambridge, 1998) showed, archaeological and iconographic material can be successfully included in a sourcebook. Perhaps it may seem unfair to criticize a book for what it does not include, so let me conclude with some remarks on the actual contents. Even if many of us will put aside our misgivings about getting students to read selected extracts rather than whole texts, I suspect that we would prefer those extracts to be as complete as possible. Seeing the preamble to Diocletian's Price Edict emasculated of the names of the emperors and their various titles (pp. 61–3) means that students are denied appreciation of an essential part of the document's rhetoric. In addition, the absence of any thorough discussion of the nature of the sources cited (elucidating their generic concerns and rhetorical agendas) may further reduce students' abilities to use them sensitively. Of course, these deficiencies are not unique to M., but are an affliction more generally of sourcebooks as a pedagogic genre, and they will doubtless be compensated for by teachers using the book in class. For all my misgivings, I do hope they will, because M. has presented students with an astonishing array of material, and for that we must be grateful.

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FEEDING AN ARMY

P. ERDKAMP: *Hunger and the Sword: Warfare and Food Supply in Roman Republican Wars (264–30 B.C.)*. Pp. 324. Amsterdam: J. C. Gieben, 1998. Cased, Hfl. 145. ISBN: 90-5063-608-X.

J. P. ROTH: *The Logistics of the Roman Army at War (264 BC–AD 235)*. Pp. xxi + 399, 9 figs. Leiden, etc.: Brill, 1999. Cased, \$123.50. ISBN: 90-04-11271-5.

Without a system of supply and re-supply, no army can function in the field, large-scale or long-distance campaigns are impossible, and an army cannot even maintain its existence, let alone conquer and maintain an empire. The Romans, successful at all these things, and so generally well organized (at least in many aspects and for much of the time), must have had a sophisticated logistical organization. Despite the importance of supply and logistics, however, books on the topics have been few and far between, and one of the most valuable works until now has been