

period: much of the evidence he uses as a corrective comes from Tacitus himself. B. Campbell's paper (pp. 167–80) ranges over the whole of Roman history, showing how the Romans exploited the terror of war to maintain control in their empire. Sometimes the picture is a little too neat: *stationarii*, for example, were not stationed uniformly over the empire. B. Isaac (pp. 181–92) made the response to Campbell. He underlines the use of troops to quell large-scale violence in big cities and concludes that the main purpose of the Roman army was to keep the local population in the provinces under control.

The actual theme of Army and Power seems to have become somewhat lost in the different papers. And much remains to be done. A close analysis of the rôle of groups of soldiers and their comparatively junior officers in forcing changes of policy on the Triumvirs in the late Roman Republic could be made from Appian and other writers. Rome's soldiers aroused dislike and fear among the propertied and the upper classes. Sinister detail is available in such writers as Tacitus, Suetonius, and even Juvenal on how, for example, small numbers of the Praetorian Guard under centurions and tribunes intimidated senators or carried out assassinations.

But a useful and instructive colloquium.

*University of the Witwatersrand, Johannesburg*

D. B. SADDINGTON

## SLAVES

P. DUBOIS: *Slaves and Other Objects*. Pp. xviii + 290, ills. Chicago and London: The University of Chicago Press, 2003. Cased, US\$45/£31.50. ISBN: 0-226-16787-9.

'I should say that there was no action or belief or institution in Graeco-Roman antiquity that was not one way or other affected by the possibility that someone involved might be a slave.' duBois takes this statement of Finley, which she quotes on p. 6, and illustrates its truth with regard to the Greek world by examining the way scholars treat both ancient material objects in Part I and texts in Part II. She argues that slaves are both invisible and ubiquitous, and that a greater awareness of this is necessary not simply because it produces a more rounded and accurate picture of antiquity, but because we should no longer avoid the past and our responsibilities.

Some may be alienated by her moral urgency and by her rather broad condemnation of all aspects of classical scholarship. 'The discipline of classics has often taken for granted a transparent, unmediated access and relationship to antiquity. Many classicists operate with a positivist, scientific model of truth seeking' (p. 7). However, the book is entertaining, polemical, and thought-provoking and should not be thrown down in exasperation. Quite apart from her insights into the ancient world, there is a mine of startling information about modern slavery and scholarship.

As duB. admits, the book does not offer a continuous argument, and the ungenerous might interpret it as disparate talks reworked as chapters with the general theme of slavery, but there is much of value here. The first chapter laments the dismissive attitude shown by many who should know better towards ancient everyday objects which can often shed light on the lives of slaves. She then proceeds to demonstrate the under-representation of slaves in museums and, perhaps unfortunately for the

institutions involved, gives a detailed review of the faults of three in particular: the Getty Villa, the British Museum, and the National Archaeological Museum of Athens.

The next chapter is entitled 'Dildos', which may mean many readers will read it first. This is, however, one of the least interesting chapters and has very little about slaves, although a link is made in the first paragraph. It seems unsurprising to learn that, 'The dildo, a representation, a simulacrum of a human body part, is for the Greeks not a fetish, a veil for the castration of the female, nor a toy. Rather it is an inanimate imitation of a part of an animate human body' (p. 100). At the end of a discussion of the ways slaves' bodies were abused in the following chapter, we are reminded that until comparatively recently the USA was a slave-owning society, and this fact has contributed to the blind spot many modern scholars have towards slavery.

The second part of the book is much more informative and enlightening. The author discusses a variety of authors, including Homer, Aristophanes, Euripides, Plato, Aristotle, and Aesop, to show both where slaves occur in their works and how modern writers have dealt (or, more often, not) with the subject. The huge range of the examination may irritate some, but duB.'s wide reading and astute observations mean there is much to be gained from this book. Not least fascinating is her constant tracking of modern, usually American, scholarship and the impact New World slavery had on its observations on the ancient world.

Fittingly for such an angry book, the last chapter is on 'Irate Greek Masters and Their Slaves'. She starts with a quote from Theognis, 'for just as the squill does not produce roses or hyacinths, so no slave-woman ever produces a free-spirited child', and she observes that we never read of angry slaves in the ancient texts, only irate masters. The words of Frederick Douglass are used to show the difference between the way modern and ancient slaves are portrayed. Greek slaves are never shown to be angry, whereas Douglass lost his temper and fought with a 'nigger-breaker' and did not give in (p. 207). Douglass introduces this episode 'You have seen how a man was made a slave; you shall see how a slave was made a man'. Rage made him a man.

It is not entirely accurate that we never read of angry slaves in the ancient world. Slaves, when they rebelled by running away or killing their masters, were angry. Diodorus described the rage of the slaves from the first Sicilian slave war as 'the most powerful weapon of all', and he discusses the anger they had towards their abusive owners (34/35.2.24b). duB. herself mentions in passing the rebels in Chios, and quotes Athenaeus' words that the leader Drimakos was remembered by the slaves as a hero (p. 26) but omits the previous sentence, that the owners themselves built a shrine to him. Drimakos had established a kind of peace on the island by reaching an accommodation with the slave owners that he would not accept all runaway slaves but only those badly treated, and would only steal a limited amount. Once he died, there was chaos, so the slave owners looked back to his era fondly.

Incidentally, Athenaeus is not quoting Theopompus here but Nymphodorus of Syracuse, and one might suppose that Nymphodorus only records this episode because he was interested in paradoxes: the paradox here being that a slave leader was a hero for both owners and slaves. duB. could have included more discussion of episodes of revolt, as they confirm her overall thesis, since, although we do have some ancient evidence, it is often ignored or cursorily dismissed as insignificant.

This is a passionate, intelligent, and engaged book. It will make many feel uncomfortable and therefore should be required reading for all classicists.

*University College Dublin*

THERESA URBAINCZYK