

legal tradition (the book's organization is uncompromised by recent comparative and anthropological approaches to Greek law, though note the bibliography on 'Greek legal history through different lenses' on 107–9). The second half consists of an alphabetical bibliography of modern authors. This is an extremely useful and well-produced book and is a valuable asset for anyone navigating the massive scholarship of an important subject. Users can find the summer 2011 supplement to the volume on the NOMOI website (<http://www.sfu.ca/nomoi/>), and one hopes that the editors will maintain their biannual update of the bibliography and that they will realize their intention of extending it to cover the period to AD 212.

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### *Roman History*

Central Roman historical subjects make the backbone of this review, but it must begin with R. J. A. Talbert's examination of *Rome's World. The Peutinger Map Reconsidered*.<sup>48</sup> A master cartographer, with able assistance, has set out in methodical and lucid style all we could ask about that delightful object, which he concludes to be not an early AA route map, as most scholars have believed, but a display piece celebrating the restoration of peace and order by Diocletian's tetrarchy. In the Introduction, he explains one main object of the work: to present the map in digital form. Associated with this display, with routes and rivers traced on a mosaic of the *Barrington Atlas*, is a database with entries and commentary for more than 3,500 items. Talbert goes on to a chapter on the history, publication, and scholarship of the surviving copy; an examination of the material object – early thirteenth century, uncertain provenance; its design; its relation to the original map; and the nature and date of the original. The author is not K. Miller's 'Castorius' but remains an unknown artist; Talbert imagines his work in an apse behind an imperial throne. A concluding chapter places the map in a cartographical context, but there are nine appendices, including 'User's Guides'. Oddly, the illustrations of this elegant book are rather dim, but Talbert and his aides have made the Peutinger Table spring off the page. Saskia Roselaar's *Public Land in the Roman Republic*<sup>49</sup> treats a phenomenon that had profound effects on political, economic, and social life. It has a worthy exponent. By chronology and geography, Roselaar systematically and lucidly examines knotty problems that

<sup>48</sup> *Rome's World. The Peutinger Map Reconsidered*. By R. J. A. Talbert in association with Tom Elliott, assisted by Nora Harris, Gannon Hubbard, David O'Brien, and Graham Shepherd, with a contribution by Martin Steinmann. Cambridge, Cambridge University Press, 2010. Pp. xviii + 357. Frontispiece, 26 plates, 7 figures, 1 table. Hardback £50, ISBN: 978-0-521-76480-3.

<sup>49</sup> *Public Land in the Roman Republic. A Social and Economic History of Ager Publicus in Italy, 396–89 BC*. By Saskia T. Roselaar. Oxford Studies in Roman Society and Law. Oxford, Oxford University Press, 2010. Pp. x + 360. 22 figures, 1 table. Hardback, £75, ISBN: 978-0-19-957723-1.

have undergone scrutiny over the last century and a half (notoriously the three post-Gracchan laws, where that of 111 comes into its own), and relates *ager publicus* to the outbreak of the Social War. Her conclusions are convincing (though some may doubt the claim that the law of 367 BC concerned both public and private land, and the proposed aim of the Lex Licinia Mucia); in any case, her well-documented arguments must be taken into account and used by scholars and students. Major and minor theses are mutually supportive, the main being retention by the state of *ager publicus*, the growth of population in the second century causing particular kinds of difficulties for small farmers, and the special conditions of the area round growing markets (Rome); regional variation is a key. Roselaar has more than historical problems to deal with: Chapter 3 is devoted to the legal conditions, *ager quaestorius*, *ensorius*, and so on. She is equally helpful here, and there is a useful chronological survey of the location of *ager publicus* in Italy. The work of the British School at Rome has always been central in Roman history and archaeology, but it is not common to find its volumes submitted for review here, as is *Papers of the British School at Rome*, Vol. 78, New Series Vol. 65.<sup>50</sup> The reason is a sad one: it commemorates the life and work of Geoffrey Rickman, who was loved by all who came into contact with him, and who died in 2010. The sensitive appreciation was contributed by John Richardson and Christopher Smith, and it contains a remarkable photograph of Rickman seated at Ostia with Patrick Burke, Antony Blunt, Derek Hill, Martin Frederiksen, and Michael Ballance. I did not see him there in 1958, but vividly remember him later bounding down his garden path to carry me in to tea as I wandered past, sightseeing, in St Andrews. A memorial fund has been established. The remainder of the volume offers the normal wide-ranging and exemplary papers, from luxury building in second century BC Rome, through African cooking pots, to Warmundus of Ivrea. Now straight into mainstream Roman politics we go with Henriette van der Blom's *Cicero's Role Models*.<sup>51</sup> It is itself a model performance; exemplary, in fact, and a monograph in the fullest sense, being essentially monothematic. That means a certain amount of repetition and the driving home of familiar items, though the author analyses the notion of an *exemplum* and fastidiously divides her material. It is another merit to eschew shallow accusations of vanity, common in the past. First we have *mos* in society and Cicero's background – as important in his earlier career as the subtitle suggests. (There is a clear statement of the *nobilis* controversy.) The nature of historical *exempla* comes next, then Cicero's choice, not from his obscure family but from distinguished figures, some *novi* like himself (Marius is particularly complex). Some were offered for the emulation of audiences, some ostensibly adopted by himself ('personal *exempla*'). Chapter 8 shows Cicero changing models as he moved on or tackled different genres (see the *index locorum*). Finally, Cicero became, or wanted to be, an *exemplum* himself, teacher to the next generation and model to his descendants. What a manipulative feature of Roman society this was: capturing the past, imprisoning the author as well as his addressees and his posterity! Further reflection on this would

<sup>50</sup> *Papers of the British School at Rome*, Vol. 78, New Series Vol. 65. London, The British School at Rome, at the British Academy, 2010. Pp. xiv + 346. 8 colour plates, 101 b/w illustrations. Hardback £60, ISSN: 0068-2462.

<sup>51</sup> *Cicero's Role Models. The Political Strategy of a Newcomer*. By Henriette van der Blom. Oxford Classical Monographs. Oxford, Oxford University Press, 2010. Pp. xii + 388. Hardback £80, ISBN: 978-0-19-958293-8.

have been welcome, but it is good to have this excellent exposition of something at the core. That is where we continue, with Zsuzsanna Várhelyi's *The Religion of Senators in the Roman Empire*.<sup>52</sup> With care and industry (but a couple of minor errors at 112 and 114: *CIL* 5.7598 is not for Tiberius but for his grandchild, and the priestess of Augusta at Formiae is usually and rightly taken to be serving Julia Domna, not Faustina II) she examines detailed material that has been taken for granted as desiccated routine, and has animated what lies behind it. She has probed widely, passing from senatorial power – yes! for she emphasizes the importance of the collective and the cultural – through priesthoods and informal gatherings at sick-beds to religion in Rome, distinguishing between that and what went on in Italy (she rightly eschews notions of senators proselytizing for deities they favoured), and to provincial life, both civil – in which the imperial cult validated ‘practicing power’ (41) for provincial senators – and military. In the third section Várhelyi pulls out the ‘theology’ of Roman religion and finds senators seeking posthumous divinity and, like emperors, having vows taken *pro salute*. This is admirable and informative, but it is indeed a reticulate, with, for me, some baffling recesses; the apposite title might have been *Religion and Senators*. And, although religion provided opportunities for social networking, it seems doubtful how much political weight this would afford the House.

Emperors, too, are central. It is more than two decades since a biography was devoted to Claudius. Besides, Josiah Osgood's *Claudius Caesar*<sup>53</sup> is more than that. Following studies such as Champlin's *Nero* (Cambridge, MA and London, 2003), it exposes the emperor's image and shows how he was seen by his subjects. Indeed it turns the background of earlier works into the foreground and creates new perspectives. Close scrutiny of monuments and documents sometimes neglected in the past achieves this. Statuary is given great, perhaps undue, prominence to show subjects in communication with their master. Activity abroad proves Claudius to have had a grasp of strategic matters (the section on Lycia is very strong): he balanced vital aggression in Britain with management elsewhere. Similarly, he gave up building when he had to save for Nero's donatives. Whether he, as well as Agrippina, was responsible for the downfall of Messalina is another matter. Corruption he could not check. Time is another factor: everything goes back to Augustus, and Claudius' permanent achievements are assessed. The book's claim to inform not only about the Roman Empire but about imperialism generally is well justified. Each set of notes is preceded by a bibliographical introduction, and the notes themselves offer evidence of exhaustive reading. Illustrations and maps are excellent. It should be prescribed reading for students, as well as offering food for thought for scholars and others. Next, read, mark, learn, inwardly digest, and pass on with critical faculties reinforced from Leonardo de Arrizabalagala y Prado's *The Emperor Elagabalus. Fact or Fiction?*<sup>54</sup> Even those uninterested in that emperor can benefit from this

<sup>52</sup> *The Religion of Senators in the Roman Empire. Power and the Beyond*. By Zsuzsanna Várhelyi. Cambridge, Cambridge University Press, 2010. Pp. xii + 267. Hardback £55, ISBN: 978-0-521-89724-2.

<sup>53</sup> *Claudius Caesar. Image and Power in the Early Roman Empire*. By Josiah Osgood. Cambridge, Cambridge University Press, 2010. Pp. xvi + 357. 83 b/w illustrations, 5 maps, 4 tables. Hardback £55, ISBN: 978-0-521-88181-4; paperback £19.99, ISBN: 978-0-521-70825-8.

<sup>54</sup> *The Emperor Elagabalus. Fact or Fiction?* By Leonardo de Arrizabalagala y Prado. Cambridge, Cambridge University Press, 2010. Pp. xxxviii + 381. 112 b/w illustrations, 1 map, 24 tables. Hardback £60, ISBN: 978-0-521-89555-2.

rigorous (and repetitious) exercise. By-passing the wretched literary sources ('historiography': each of 840 'propositions' about Elagabalus is graded in an appendix), from epigraphic, papyrological, and numismatic evidence the author replaces the 'avatar' with a true 'Varius'. For this is the name that he pedantically adopts as that of his subject. The reduction completed, the author allows himself 'speculation' as free as that of the more restrained writers on the subject,<sup>55</sup> and devises his own account of Elagabalus' motivation. It is persuasive: Varius, rejecting the story of his birth as a bastard of Caracalla that was used to legitimate his regime, preferred instead to bring forward his priestly status (acquired after short training in Emesa, for, as the author cogently argues, Varius knew more of the West than scholars have admitted) as a protection against Maesa and Mamaea. The deployment of his priesthood is convincing, rejection of his origin not so; more of a threat might be attributed to forces outside the family, notably the praetorians. What the author has done, then, on a light philosophical basis, is to formalize critical procedures that any scholar should apply. It is a salutary and refreshing exercise. Central as it is, the Roman army figures only once here; and *Die Verwaltung der kaiserzeitlichen römischen Armee*,<sup>56</sup> edited by Armin Eich, is a set of essays in German. Necessarily that means missing the unity of a good monograph, although the editor offers a substantial opening piece. So the volume contains some papers on overarching topics, such as Konrad Stauner's on the internal organization of a unit, Werner Eck's answer to the question 'Wie ergänzt man das römische Heer?' ('What was the make-up of the Roman army?'), and Peter Herz's essay on provisioning. Others are limited geographically and/or temporally (though they might well be exemplary): Michael Alexander Speidel studies supply during the Severan wars with Parthia, while Bernhard Palme is concerned with Egypt; Helmut Bender on the influence of the army on civil production and assessment takes his four examples from the north-west; Rudolf Haensch's work on the responsibilities of *officiales* leans towards the late Empire; Hartmut Leppin considers emergency recruitment after Adrianople. Chapter bibliographies are few, but there is an index of sources, and many footnotes are rich and weighty. One might buy the book for one's interest in the army as a whole, consult it for one topic, or follow up a text in it. Of course it is for libraries. What a shame for scholarship that twice as many books on Roman pleasures have reached me as on the Roman army! But they were dear to the *plebs*, and that worries moderns, especially those who see a particular virtue in Roman civilization. Garrett G. Fagan's *The Lure of the Arena*<sup>57</sup> is intent on allaying that unease by illustrating (literally) acts of savagery and their audiences from more recent centuries, and by pointing out that current film and TV violence is not always faked. In being successful, it succeeds in instilling despair. The author finds membership an 'in-group' and discovers the unleashing of prejudice in the various motives (the technical term is positive/negative

<sup>55</sup> Note the prudently named 'Images of Elagabalus' of M. Icks (unpublished PhD thesis, Radboud Universiteit, Nijmegen, 2008).

<sup>56</sup> *Die Verwaltung der kaiserzeitlichen römischen Armee. Studien für Martmut Wolff*. Edited by Armin Eich. *Historia Einzelschriften* 115. Stuttgart, Franz Steiner Verlag, 2010. Pp. 210. Hardback €54, ISBN: 978-3-515-09420-7.

<sup>57</sup> *The Lure of the Arena. Social Psychology and the Crowd at the Roman Games*. By Garrett G. Fagan. Cambridge, Cambridge University Press, 2011. Pp. xii + 362. 10 b/w illustrations. Hardback £60, ISBN: 978-0-521-19616-1; paperback £22.99, ISBN: 978-0-521-18596-7.

'dispositional alignment' [242]). So a new framework for the games is claimed, emphasizing lived motivations over implicit symbolism and subconscious attractions, with the psychology complementing the culturally specific analyses of prior studies, which the author examines. The point is made, at length. There is an appendix of literary and epigraphic *testimonia*. Fik Meijer's *Chariot Racing in the Roman Empire*<sup>58</sup> is more relaxed. This sibling of his book on gladiators,<sup>59</sup> oddly described in the blurb as a narrative, starts its ten chapters late, with a description of the Nika riot. Next, developments up to the first century BC, including the Olympics, containing a description of the race in *Iliad* 23, which, entertainingly, Homer treats in episodes, like William Wyler in *Ben Hur* (see the last chapter). Then there are descriptions of the Circus Maximus and other tracks. Preparation and organization take up Chapter 4. The author scores good points with some out-of-the-way citations: for example, Galen on fans who took droppings home to check the health of their favourites. A day at the races follows, with contributions from Ovid and Sidonius Apollinaris. Spectators and their graphic curses do not escape scrutiny, but it is odd to find Pliny admitting that senators were in thrall – 'Fronto for example' (108). Meijer traces changes as far as the career of Porphyrius, without startling novelties, but is probably right to argue for rioting before the third century. This is a good read, as the blurb claims. Sixth-formers and lay persons will relish it. The notes sometimes make demands ('Horsmann gives a good analysis of the *Tabula Larinas*' [66]), but there is a glossary. While the *plebs* got away with its pleasures, being a threat to authority, the wealthier classes were curbed, as Emmanuela Zanda shows in her quirkily and perhaps offputtingly titled *Fighting Hydra-like Luxury* (its reference to Plutarch would have been fine for an article).<sup>60</sup> After an introductory chapter on conceptions of luxury as an evil, the author examines how the Romans responded to their opportunities, and how they dealt with the problem (for example, in the Twelve Tables, she suggests) before sumptuary legislation proper, which she lists in an appendix and which she links to the Augustan marriage legislation. Enquiring into theories on the motives that lay behind it, such as David Daube's on the 'protection of the non-tipper' (my favourite), she argues for the good idea that they were multifarious. She has another rewarding idea, that of comparing Roman practice with Italian, British, and (especially interesting) Japanese. How differently the societies behaved shows the variety of motivation, in particular how the Romans were intent on suppressing dangerous competition within a securely established aristocracy, while the others were afraid of the lower orders getting out of hand. The author writes well, wears her learning lightly, and has produced a volume that will be useful to scholars at more than one level. Paradoxically, the next core theme takes us to real deviants: *Christianity in Ancient Rome. The First Three Centuries*,<sup>61</sup> by Bernard Green. The reader needs to remember that the author really

<sup>58</sup> *Chariot Racing in the Roman Empire*. By Fik Meijer. Translated from the Dutch by Liz Waters. Baltimore, MD, Johns Hopkins University Press, 2010. Pp. xxii + 185. 22 b/w illustrations, 2 maps. Hardback £15.50, ISBN: 978-0-8018-9697-2.

<sup>59</sup> F. Meijer, *Gladiators. History's Most Deadly Sport* (London, 2004); reviewed in *G&R* 53 (2006) 125.

<sup>60</sup> *Fighting Hydra-like Luxury. Sumptuary Legislation in the Roman Republic*. By Emmanuela Zanda. London, Bristol Classical Press/Bloomsbury Academic, 2011. Pp. xii + 172. Hardback £50, ISBN: 978-0-7156-3707-4.

<sup>61</sup> *Christianity in Ancient Rome. The First Three Centuries*. By Bernard Green. London and New York, T & T Clark, 2010. Pp. x + 258. Hardback £65, ISBN: 978-0-567-03249-2; paperback

is writing about Rome itself, though (for example) he has much to say about Cyprian; one might wonder how feasible it is to maintain that focus. All the same, there is no shortage of topics and controversies, which the author deals with very clearly, and he certainly establishes a convincing narrative line, starting with the Jewish community and the expulsion of AD 49, which allowed gentiles a place in leadership. 'Community' expounds conflicting beliefs of the following generations, notably those of Marcion and Justin Martyr on the Logos, and problems of Christology. A thorough examination of 'Persecution' and *lapsi* follows. Green loves the scene, and his discussion of the Catacombs and their art and inscriptions is a highlight. So to Constantine, the Lateran, and *tricennalia* celebrated in Constantinople. It is not altogether common for a reviewer, breaking off her reading, to look forward eagerly to the next session, but that is how it proved with this book, so clearly and gratefully written is it. Off the main area there are one or two infelicities: Gaius is Claudius' 'lunatic nephew' (18), Domitian's assassination was 'inevitable' (18), and we still have 'The Crisis of the Third Century' (138). Now to an individual 'deviant', whom we have already met, in a city that we shall meet again. But Allen Brent in *Cyprian and Roman Carthage*<sup>62</sup> is bent on setting the 'patrician' Cyprian firmly in the moral, social, and political basis of his native city; in particular he is concerned with the sacred space inside the boundary, forbidden when the site was cursed by Scipio Aemilianus (a rich discussion). To achieve this he offers an illustrated analysis of the colony in its origins. Cyprian's conduct, he argues, has to be understood in terms of this backdrop. But Brent is also concerned with the construction put by contemporaries upon events of their times, which both makes history and fits Cyprian into a Stoic perspective. That brings him to the pagan point of view, and Decius' 'persecution', by way of a necessary (alas!) rehearsal of the earlier position of Christianity (he is sensibly agnostic on 'laws') and by examining the iconography of his successors. Decius aimed at a thanksgiving for his accession and an apotropaic rite banishing cosmic disorder. The author ends with the dispute on the lapsed (see also Green, above), and concludes that Cyprian's view of Church order, rooted in third-century Carthage, failed, providing warnings for contemporary followers. Another dimension, then, for a book of great interest; so, too, the gestures to Wittgenstein (nary a reference) and the mistrust of Enlightenment spectacles. Social history in general is represented by a weighty volume: *The Oxford Handbook of Social Relations in the Roman World*,<sup>63</sup> edited by Michael Peachin. Of thirty-five contributors, twenty-four work in North America, the rest in Continental Europe; evidently this country is falling behind in an important field. The work aims to provide a synthesis and to indicate new directions. Two introductory chapters precede the main body: one, by Peachin, on the state of play and possible future advances, the other, by Clifford Ando, on developments between Republic and Empire. The main body of the volume is divided into seven sections, such as 'Modes of Interpersonal Relations' (honour, friendship, hospitality, dining, violence). There is no doubt of the value of this work: the contributors are authoritative.

£19.99, ISBN: 978-0-567-03250-8.

<sup>62</sup> *Cyprian and Roman Carthage*. By Allen Brent. Cambridge, Cambridge University Press, 2010. Pp. xvi + 365. 31 b/w illustrations. Hardback £60, ISBN: 978-0-521-51547-4.

<sup>63</sup> *The Oxford Handbook of Social Relations in the Roman World*. Edited by Michael Peachin. Oxford Handbooks in Classics and Ancient History. New York, Oxford University Press Inc., 2011. Pp. xvi + 738. Illustrated. Hardback £95, ISBN: 978-0-19-518800-4.

However, on the one hand the categories cannot cover every interesting theme (the old – we have only the disabled; youth); and on the other the length of the essays (averaging twenty-three pages) does not always allow sufficient space for the importance of the topic covered. Hence the suggestions for further reading at the end of each, and the bibliographies (the index is brief). The essays would make excellent starting points for students embarking on ‘social’ topics; their teachers might feel the comfort of familiarity as they read.

On a more intimate level, Véronique Dasen and Thomas Späth have brought together thirteen essays on *Children, Memory, and Family Identity in Roman Culture*.<sup>64</sup> They are selected from papers given at a conference in Switzerland, and again are by scholars from North America and the European Continent, with the exception of one by Beryl Rawson, to whom appropriate tribute is also paid. The translations are good, but I am baffled by the child riding, with just a cloth on the horse, ‘and as we know no underwear or pant’ (xi). The editors have shepherded their papers into sensible pastures: Rawson’s essay heads Part II, ‘Children in the Margins’ (the first part is about family identities and traditions), and it provides the touching and emblematic cover picture: the tombstone of two infants, son and *verna* of Publicia Glypte. The editors also offer an introduction, explaining their focus: the role of children in the transmission of social identities within the family. Some essays make that very clear (Dasen’s own, with its uncanny masks of children); another (by Philippe Moureau) concludes that the children of incestuous unions are almost invisible. Leave the title and enjoy whatever is of particular interest, such as Danielle Gourevitch’s paper on the sick child.

Before children should come the wedding – whatever that is. Karen K. Hersch tells about it in her *The Roman Wedding. Ritual and Meaning in Antiquity*.<sup>65</sup> There are frequent nods to Susan Treggiari’s classic on marriage, though the title is not given fully in the Bibliography. Hersch writes engagingly under five headings: the laws of humans and gods; at the House of the Bride; to the groom’s house; gods; and conclusion. There is clear discussion of (the bride’s) clothing. Her great day turns out to have been religious for her, for she, unlike the groom, needed protection; in other words, the wedding was another aspect of Roman women’s life that was prescribed by men, for men. The reference to Claude Lévi-Strauss shows that the author realizes how widespread this has been. The wedding represented the perpetuation of Roman culture (like the children that followed). It is an unsurprising conclusion, but it is welcome to have it spelled out; the book is equipped with scholarly notes, but for the non-specialist one might have hoped to have it more generously illustrated. The book claims to be the first on its subject, and the index is vital; this one seems adequate.

We are still with central social themes with Sandra R. Joshel’s *Slavery in the Roman World*.<sup>66</sup> This one is well worn, and the work is explicitly introductory, as one of the series ‘Cambridge

<sup>64</sup> *Children, Memory, and Family Identity in Roman Culture*. Edited by Véronique Dasen and Thomas Späth. Oxford, Oxford University Press, 2010. Pp. xvi + 371. 24 illustrations. Hardback £70, ISBN: 978-0-19-958257-0.

<sup>65</sup> *The Roman Wedding. Ritual and Meaning in Antiquity*. By Karen K. Hersch. Cambridge, Cambridge University Press, 2010. Pp. xii + 341. 9 b/w illustrations. Hardback £55, ISBN: 978-0-521-19610-9; paperback £17.99, ISBN: 978-521-12427-0.

<sup>66</sup> *Slavery in the Roman World*. By Sandra R. Joshel. Cambridge Introduction to Roman Civilization. Cambridge, Cambridge University Press, 2010. Pp. xvi + 236. 84 illustrations, 4 maps, 2 tables. Hardback £45, ISBN: 978-0-521-82774-4; paperback £15.99, ISBN: 978-0-521-53501-4.

Introduction to Roman Civilization', and has topics of the Cambridge Latin Course in mind; it is intended for students and non-academic readers, and all technical terms are explained. Nonetheless it stands out, both for the freshness of the approach and the clarity of the writing (give or take an Americanism or two) and for the attractiveness of the presentation, notably the plentiful illustrations, many in crisp colour. I warmly commend it to students in the UK and Commonwealth, from about fourteen upwards. The book is thoughtfully and elegantly structured to bring the institution into confrontation with the experience, one chapter slotting into the next, as with 'The Practices of Slaveholders and the Lives of Slaves' and 'Slaves at Work: In the Fields, the Household, and the Marketplace'. Besides, the author has wider aims: to illuminate Roman society generally (she raises hopes of that with her use of manifold sources), and to encourage the reader to think about freedom in our own day.

Next to slaves, freedmen, and it seems that they made up the greatest part of Rome's free population. But dip anywhere into Henrik Mouritsen's *The Freedman in the Roman World*<sup>67</sup> and find stimulating argument backed up with engaging material, such as Horace's fourth *Epode*, from which the author demonstrates the social gap that opened up between the freedman and his son – 'servility' could not be transmitted. And, as to the numbers, Mouritsen is rightly cautious on certain types of epigraphic evidence (the 'habit' needs handling with discretion) and puts more trust in nomenclature. Potential purchasers of this volume – private individuals (for libraries are unlikely to hesitate) – may think that there are already classic studies in the subject. But not only does Mouritsen's work cover both Republic and Empire, it offers new perspectives, notably on manumission. Those high numbers at Rome are connected with the frequency of the practice. And Mouritsen does not neglect the unease that it aroused. Hence Augustus' precautions, concerned not with manumission as such, but with the status of the freedman in an empire in which Roman citizenship had changed and was being granted to eminent provincials. Could it be given *en masse* to slaves? This is a valuable book.

Central again, and introductory, is Andrew M. Riggsby's *Roman Law and the Legal World of the Romans*.<sup>68</sup> The target audience is student tiros without knowledge of Latin legal terms, but also more advanced students and scholars, for reference. It will serve the first admirably; to some of the latter, who don't need to be told more than once the dates of Cicero's birth and death, it may seem less adequate (though it was good to understand, for the moment at least, what *stipulatio* is): there are no notes, only references to a concluding collection of twenty-seven documents. After a nervous start (jokes fit for friends' email), Riggsby reveals his double purpose, of expounding the law as understood by the Romans themselves, and of showing how law interacted with the rest of the social world. He does it admirably, from the Gracchi to Alexander Severus, with examples and comparisons with English as well as US law. A sketch of Rome's development is followed by 'Sources' and succinct chapters on such topics as legal professions, social control (if anything, the author underplays the violence at the core of Roman society), (in)equality, writing (in which he over-explains the use of certain materials for certain purposes), status, civil procedure, contracts and ownership (very instructive), inheritance, women and family, delicts and

<sup>67</sup> *The Freedman in the Roman Empire*. By Henrik Mouritsen. Cambridge, Cambridge University Press, 2011. Pp. vi + 344. Hardback £60, ISBN: 978-0-521-85613-3.

<sup>68</sup> *Roman Law and the Legal World of the Romans*. By Andrew M. Riggsby. New York, Cambridge University Press, 2010. Pp. x + 283. Paperback £16.99, ISBN: 978-0-521-68711-9.



punishments, religion, and law in the provinces. This is not a recital of dry ‘facts’; Riggsby seeks, and with success, to explain whys and wherefores, as far as that can be done. The tone throughout is friendly, not over-familiar, though it allows constructions such as ‘enough that’.

A little removed, into literary pastures, but close to elite social history, comes Sarah C. Stroup’s *Catullus, Cicero, and a Society of Patrons*.<sup>69</sup> With insights and joy in the writing (the translations are arresting), the author builds up a picture of writers engaged in intellectual exchange (of dedicated texts) with peers and equals. This ‘isonomic’ relationship is no banal patronage, and the author closely analyses the meanings of *otium*, *munus*, and *libellus* (‘a book in motion’) in this context and into the successor society of the Principate. In Part 2, ‘The Textualization of Display’, the core of the study, the ‘homosocial’ approaches the erotic; and in Part 3, ‘The Materialization of the Text’, we find the physical book as fetish (both Freud and Marx assisting, however imperfectly). This text ends with a neat essay on *Brutus*, the personification of *Eloquentia*, and her reclamation at Rome in the (textual) villa, only to expire in the unexpected silence of the *Dialogus*. Words and titles above serve as warning notice of the veil of unfamiliar language that covers this text (‘valence’, ‘iconofaction’) and makes it a hard read. But, besides a prosopography, there is an Index Locorum that makes individual inquiry easier. A more general notice: against acknowledgments that are ever more coy, cute, ingratiating, even touching – but that can alienate.

At some distance from the centre, *The Oxford Handbook of Jewish Daily Life in Roman Palestine*,<sup>70</sup> edited by Catherine Hezser, will be heartily welcomed, especially by anyone who wishes to pass beyond conflict. The very jacket illustrates a mosaic of two porters carrying a building stone. First note limitations: this is Roman Palestine and also excludes the Diaspora. Note, too, the weight of this ‘handbook’: nearly 1.4 kg. Rightly the editor has devoted Part 1 to methodological matters. This includes a long section on gender issues, tracking the later chapters. There are lessons here for future writers, though it is a straitjacket on the chapter. The other parts are about life in a Roman province, including, most interestingly, language, city and country, labour and trade, family life, education and literacy (with sobering conclusions about the religion of the book), religion and magic, and entertainment. Chapters have both suggestions for future research and final paragraphs of suggested reading, some in addition to surveys of previous scholarship (a danger of repetition here), and also a bibliography. There is a useful list of references. This book, intended to fill a gap between Samuel Krauss’s *Talmudische Archäologie* of 1910–12 and some future replacement, is a solid work for the shelf, showing the extent of research, much of it archaeological, a century on.

Users of the *Handbook* will also wish to know about Martin Goodman and Philip Alexander’s *Rabbinic Texts and the History of Late-Roman Palestine*<sup>71</sup> (Catherine Hezser contributes to this, too, the only person of her sex). In three parts, it examines problems about Rabbinic texts (there are two

<sup>69</sup> *Catullus, Cicero, and a Society of Patrons. The Generation of the Text*. By Sarah Culpepper Stroup. Cambridge, Cambridge University Press, 2010. Pp. xiv + 308. Hardback £60, ISBN: 978-0-521-51390-6.

<sup>70</sup> *The Oxford Handbook of Jewish Daily Life in Roman Palestine*. Edited by Catherine Hezser. Oxford Handbooks in Classics and Ancient History. Oxford University Press, Oxford, 2010. Pp. xvii + 687. 47 illustrations, 1 map. Hardback £85, ISBN: 978-0-19-921643-7.

<sup>71</sup> *Rabbinic Texts and the History of Late-Roman Palestine*. Edited by Martin Goodman and Philip Alexander. Proceedings of the British Academy 165. Oxford, Oxford University Press on behalf of the British Academy, 2010. Pp. xvi + 419. Hardback £70, ISBN: 978-0-19-726474-4.

conflicting chapters on the *status quaestionis* of research into Rabbinic literature), interrogates the texts, and offers chapters on 'Rabbinic Culture', Roman Culture (the validity of the noun comes under scrutiny), and Material Culture and Daily Life. A contribution on methodology and one on the view of Christianity taken in the literature precede two final essays on political and social topics. We are really in the sticks with one of a wide-ranging series on European peoples, *The Vandals*, by Andy Merrills and Richard Miles;<sup>72</sup> as the latter remarks (for he is responsible for the final three chapters), 'The literary life of Vandal North Africa has not always attracted the attention that it deserves' (204). Now the authors offer us all we ever wanted to know about the Vandals that is now known or conjectured from literary sources and archaeology, and candidly tell us what remains unclear. Their history, up to the loss of North Africa to Belisarius, precedes the (to my mind) central chapter on identity and ethnicity. Merrills concludes, unsurprisingly, that 'Vandalness' was an essentially masculine form of identity. Then we have their relations with the wider world, economy (useful pages on the Albertini Tablets), religion, cultural life, and expulsion from Africa (for they were still an identifiable group in spite of intermarriage). How North Africa had changed and in what ways between 435 and 534, how much of all those differences were due to the Vandals, how much to religion, are our prime concerns. North Africa hardly presented Geiseric's 'mixed bunch' with a 'blank canvas' (70). Necessarily we remain unsatisfied, but that is no fault of the authors. They have relevant maps and illustrations (not sparkling), and a bibliography curiously divided at 1800. On the other side of the empire, modern Denmark was part of Barbaricum, and Roman coins were finding their way there. Now, in *Crossing Boundaries*,<sup>73</sup> by Helle W. Horsnæs, an analysis has begun, this opening volume dealing with Sealand, Funen, and Jutland; Bornholm will come in Part 2. Not that the Danes were slow in checking such finds: legislation, the author tells us, goes back to Valdemar II in 1241. Other boundaries will, it is hoped, be crossed: geographical – from Scotland to the Black Sea, an operation facilitated by the use of English – and disciplinary – archaeology, history, and numismatics. After two preparatory chapters, Horsnæs considers the material, with attention to the remarkable effects of metal-detecting. Chapter 4 tackles distribution, and Chapter 5 the contexts of finds, such as graves and wetlands. Then the coins themselves, and their time of striking, are scrutinized. Chapter 7 compares find patterns in other parts of Barbaricum. Finally, the author offers a synthesis. There is much food for thought there and elsewhere in this volume, and students will look forward to the completion of a work that will be indispensable in its field. The book is beautifully produced. Penultimately, a chronological survey; and since Timothy Venning's title *A Chronology of the Roman Empire*<sup>74</sup> is slightly ambiguous, I mention at once that it covers the monarchy and Republic too, and continues until AD 476. The arrangement is, within each year, by

<sup>72</sup> *The Vandals*. By Andy Merrills and Richard Miles. Malden, MA, and Oxford, Wiley-Blackwell, 2010. Pp. xiv + 351. 26 figures. Hardback £75, ISBN: 978-1-4051-6068-1.

<sup>73</sup> *Crossing Boundaries. An Analysis of Roman Coins in Danish Contexts*. Vol. 1. *Finds from Sealand, Funen and Jutland*. By Helle W. Horsnæs. Publications of the National Museum, Studies in Archaeology and History 18. Copenhagen, Syddansk Universitetsforlag, 2010. Pp. 216. 97 figures. Hardback £27.50, ISBN 978-87-7602-133-7.

<sup>74</sup> *A Chronology of the Roman Empire*. Edited by Timothy Venning. London and New York, Continuum, 2011. Pp. xiv + 850. 15 maps. Hardback £150, ISBN: 978-1-4411-5478-1.

'theatres', though it is not always possible to keep to that. Who will use this book? Not scholars, who have their T. R. S. Broughton and their D. Kienast; indeed their Livy and Cassius Dio. I see it in a classroom where Ancient History does not feature, but where there might be World History and literary material that involves Roman matters (there is an index, glossary, and bibliography). It is not a 'complete resource', as the blurb claims. The information here could be supplemented, say from the *Oxford Classical Dictionary*, to give an additional dimension; and the text itself (all in the present tense) is not perfect. There are a few spelling slips in the maps and elsewhere. All the references forward in John Drinkwater's valuable introduction on sources are left as '000', and the author has Caius throughout.

Finally, to return to the centres: Rome, and then Constantinople. Raymond Van Dam gave two lectures that he has published as *Rome and Constantinople*.<sup>75</sup> He regards Rome, no natural Mediterranean centre, as a great wen that worked as a symbol, served as a platform for the performance of emperors, and sucked in resources and people too, until they were diverted by the increasing size of the army and the growth of the Church (surely the process of population decline was not as simple as that?). Then Constantinople took over. He makes an amusing comparison between the two, to the effect that Rome had a history and no future, except as a papal city, and Constantinople a future and no history. The emperors provided the history, with some help from Hesychius but mainly by stripping other cities bare, perhaps including a fragment of the True Cross in a statue of Constantine. But this is not stealing history. Nero had done the same. There is a bibliography and footnotes (confusingly punctuated).

Stephen L. Dyson's book is a solid tribute: *Rome. A Living Portrait of an Ancient City*.<sup>76</sup> His canvas is the centuries between the third BC and the fourth AD. This is not a guide, or archaeology, or art history, but a history of the people of the city, with a hands-on approach, and it is intended as an introduction for the student or tourist who wants an overview. The material is divided, after 'Approaching the City', first into a series of six chronological snapshots – such as 'The Creation of the Imperial City', 'The Consolidation of the Imperial City', 'The Antonine City' – then thematically into five more chapters – 'Neighbourhoods', 'Supply, Service and Productivity' (the most dynamic, and a partial defence against the 'consumerist' view: Rome was an administrative centre), 'The People', 'Rome beyond the Pomerium', and 'Prelude to the Christian City'. Dyson has made fruitful use of his knowledge. There is a glossary and index, but, for non-professional readers, even this approach might have benefited from greater generosity with the illustrations.

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<sup>75</sup> *Rome and Constantinople. Rewriting Roman History During Late Antiquity*. By Raymond Van Dam. Waco, TX, Baylor University Press, 2010. Pp. viii + 101. 3 maps. Hardback £16.99, ISBN: 978-1-6025-8201-9.

<sup>76</sup> *Rome. A Living Portrait of an Ancient City*. By Stephen L. Dyson. Baltimore, MD, Johns Hopkins University Press, 2010. Pp. xix + 467. 28 photographs, 16 figures. Hardback £39, ISBN: 978-0-8018-9253-0; paperback £18, ISBN: 978-0-8018-9254-7.