

construction of all theatres and most public buildings, in the Transpadana dates to the Augustan period, with the notable exception of amphitheatres which he largely dates to the Claudian period (395–7). There is, however, no conclusive archaeological or epigraphic evidence to make such assumptions since our knowledge of even the most important public buildings, such as fora, is just far too sketchy.

Despite its rather descriptive nature, this book is a useful reference work which follows closely in the footsteps of Chevallier's *Romanisation de la Celtique du Pô*. Together with a large number of maps and other illustrations (unfortunately some of poor quality drawn from older publications), the entries provide a short overview and bibliographic references for further reading, although sometimes the author relies on out-of-date works for his accounts. The book's main benefit is a portrayal of the further development of the towns down to Late Antiquity, such as subsequent changes in the urban landscape and evidence for the numerous Christian cult places in the Transpadana.

*University of Osnabrück*

RALPH HÄUSSLER

E. ISAYEV, *INSIDE ANCIENT LUCANIA. DIALOGUES IN HISTORY AND ARCHAEOLOGY* (Bulletin of the Institute of Classical Studies Supplement 90). London: Institute of Classical Studies, University of London, 2007. Pp. xvii + 284, 40 figs. ISBN 978-1-905670-03-1. £50.00.

Recent studies of South Italian archaeology and history have been dominated by the notion of a dichotomy between civilized (i.e. the Greek *apoikiai* along the coast-line) and barbarian (the Italic peoples of the inland areas). Consequently much research has been focused on the 'civilized' areas. Literary sources provide little reliable information on the interior, but a wealth of archaeological material, much of it brought to light during the last quarter of the twentieth century, has created new possibilities for the investigation of the Italic areas.

Isayev sets out to write a history of ancient Lucania in the last four centuries B.C., focusing on the autonomous communities, their identities, socio-political organization and principal characteristics. Ch. 2 ('Identity and Culture', 9–54) explores a great variety of issues. Starting out with a thorough and critical account of the use of ethnic labels in literary sources and the possibilities (or lack of possibilities!) of decoding them, the chapter proceeds with an analysis of the evidence of self-definition among the inhabitants of Lucania based mainly on coin legends. A short section on language is based on the still relatively restricted number of Oscan inscriptions from Lucania, while sections on cult and on 'Lucania as part of the Hellenistic *koimē*' draw mainly on archaeological material. The chapter concludes with a section on 'Regional economies, beyond pastoralism', that attempts to answer the question: how could the area create the surplus needed to acquire elite objects such as the elaborate Hellenistic gold wreaths discussed in the previous section? I. argues that the natural resources of the area had the potential to be more than self-sufficient, 'based around a mixture of pastoralism, and agriculture with additional industries'. Unfortunately the sources, literary as well as archaeological, reveal little about this important question.

A substantial part of ch. 3 ('Socio-political Organization and Forms of Settlement') consists of an account of the best known sites in the region (62–125). There is some inevitable overlap with the more schematic information provided in the site catalogue (199–233). The huge number of site names mentioned must be quite overwhelming for a reader not familiar with the archaeology of this area, but I. has succeeded in presenting the material in a clear and well-structured manner. Tables 1 and 2 (195–7) give an overview of the fortified centres and the open countryside settlements of Lucania, respectively. The remaining part of the chapter (125–40) deals mainly with the fourth century B.C. It is argued that ancient Lucania consisted of a number of autonomous communities, some with a fortified settlement as a focal point, but that normally sanctuaries played the main centralizing role. Boundaries between the communities were 'fluid and permeable', and expressions such as 'constantly changing framework' and 'dynamic processes' are keywords for I.'s understanding of fourth-century Lucania (140).

Ch. 4 discusses the third century B.C. under the heading 'From Autonomy to Roman Hegemony'. This is not an easy task. The literary sources are no great help: the *lacunae* in our knowledge of Livy's *History* Books 11–20 (292–221 B.C.) are particularly unfortunate. There is also a third-century gap, briefly explained in Appendix II, 'Pottery Types and Dating' (193–5),

and archaeological ‘data have been pushed both forward and back in time’ (142) in order to make the material fit the (elusive) literary sources. This problem is unfortunately not fully integrated into the discussion of the sites in ch. 2, but it is highlighted by the author’s division in her discussion of recently-excavated and published sites from sites known for more than about twenty years. The material from older excavations in general needs a thorough revision in light of the recent changes in the absolute dates of the pottery typologies. The general picture of Lucania in the third century is one of progressive decline. The fortified sites seem to have been abandoned and with them the minor sites situated in their vicinity, a process described as the ‘reverse of centralisation’. Yet the decline cannot be linked with historical events. Abandonment is inferred not from destruction layers, but from the lack of visible activity in the following period. The most recently excavated rural sites were still functioning at the end of the century, and literary sources describing sites that were captured and/or destroyed during the Second Punic War clearly indicate the presence of sites worth conquering. The second and first centuries B.C. are treated in ch. 5 ‘Postscript’. Again we are witnessing changes in the settlement pattern, some of which may be connected to the Gracchan *Lex Agraria* of 133 B.C., in particular in the Vallo di Diano, where Gracchan *termini* have been found. I. suggests a gradual population move towards the new Roman centres and communication routes during the second century B.C. A distinct break in habitation patterns in the first century is ascribed to the historical events related to the figures of Sulla and later Spartacus.

Throughout her work, I. inscribes herself into a British research tradition (exemplified by the work of Kathryn Lomas, Guy Bradley, Emma Dench, Jonathan Hall, and Tim Cornell). She questions the centre-periphery approach inherent in much previous research on ancient Italy and attempts to evaluate the inhabitants of Lucania on their own terms. I. underlines the problems in trying to characterize developments in one region over four hundred years of change. Three periods are identified as needing more attention, viz. the fifth century, the third century, and the period after the Second Punic War (188). The strongest part is that on the fourth century. For the following periods the literary sources are no better while the archaeological sources are more difficult to handle. Recent excavations in Pomarico, Tricarico, and Roccagloriosa have provided a wealth of new material, but none present continuous occupation into the first century. Grumentum and sites in the Vallo di Diano may provide material from this period, but they are overlaid with later occupation and therefore not accessible. And the funerary material, so rich from the fourth and early third centuries, disappears from sight. Despite these difficulties, this work makes a contribution to the history of the Hellenistic/Republican period, where regions were continuing life on a local scale, while exposed to political incursions and increasing cultural interaction from many directions.

*The Royal Coll. of Coins and Medals, The National Museum, Denmark* HELLE W. HORSNÆS

P. J. GOODMAN, *THE ROMAN CITY AND ITS PERIPHERY: FROM ROME TO GAUL*.

London and New York: Routledge, 2007. Pp. xv + 309, 12 pls, 33 figs. ISBN 0-415-33865-4; 978-0-415-33865-3. £50.00.

The contrast between country and city, the former associated with traditional virtues and frugality but also rustic backwardness and ignorance, the latter seen as the locus both of civilization and of corruption, was a staple of ancient rhetoric and political discourse. This tradition has been continued in modern studies; whether the classical city is characterized in negative terms as a ‘consumer’ or in positive terms as a ‘producer’, the key to understanding ancient urbanism — if not, indeed, the whole development of the ancient economy — is assumed to lie in the nature of the relationship between ‘city’ and ‘country’, regarded as clear and straightforward terms of analysis. As Goodman’s detailed and carefully expounded study makes abundantly clear, this is a largely imaginary distinction. While certain sorts of boundaries between rural and urban, such as city walls or the *pomerium*, were clearly delineated, visible and effective, at least during some periods, the total physical reality was far more complex and ambiguous. Dionysius of Halicarnassus was talking specifically of Rome when he remarked that it was impossible to tell where the city ended and the country began (4.13.4), but this was true of many, if not most, cities across the Empire. A simple dichotomy between rural and urban, whether in political, social, economic or