

worn a chiton for daily life, and the elaborate costume of full-length garment, red cape, and complicated head-dress for ceremonial occasions only. It is interesting that the distinctive costume of men is preserved for more occasions than that of women. One could simply argue that men had more formal occasions to be involved in, but one might also wonder about the consequence of the greater Hellenization of women with regard to costume at any rate. Might it extend beyond that? There are instances of a single Greek woman, perhaps of high status, and possibly of a Greek woman as a slave to a Samnite woman. Warriors and women meet in contexts which suggest courtship, wedding, and honorific rituals from women to warriors. Up until the fourth century men and women are also shown mourning for the dead, but this representation then ceases.

The book is lavishly illustrated, and will be valued if for nothing else for the collection of black and white plates. It is a monument to S.-H.'s powers of observation, that permit fascinating insights, such as the fact that many Samnite warriors are painted with their mouths open, perhaps suggesting speech. It is unfortunate that there is nothing about the provenance of the vases, so we cannot yet judge the audience for this complex and sophisticated self-presentation. Were these vases painted by Campanian Samnites for Campanian Samnites? Or were they found in colonial contexts? Did they travel outside Campania? Moreover, the interplay of iconographic and literary texts is more complex than S.-H. allows, and perhaps there is more interplay of different iconographical traditions. The military displays surely owe something to Greek depictions of battle, but Samnite warriors, according to S.-H.'s list, never stand victorious over a Greek, though a 'colonial Greek hoplite' appears to defeat a 'Samnite warrior' on two occasions (pp. 81–2). The boundaries of what is Samnite and what is Greek repeatedly blur; we have seen this with the case of women, and we can also see it where Greeks appear on the Campanian vases with Samnites in funerary representations (p. 121; cf. Dench, *op. cit.* pp. 64–6).

This is a book which can serve as the basis for the continuing discussion of cultural assimilation and difference in colonized Italy, as new readings are added to the sharp-eyed observation and painstaking collection of evidence offered here.

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## ROMAN HOUSING

I. M. BARTON (ed.): *Roman Domestic Buildings* (Exeter Studies in History). Pp xvi + 194, 70 figs, 30 pls, 4 maps. Exeter: University of Exeter Press, 1996. Paper, £10.95. ISBN: 0-85989-415-0.

In this volume 'domestic buildings' are defined broadly: chapters include contributions on residential districts (Owens), military housing (Davison), and gardens (Purcell), as well as on urban housing (Brothers), country houses (Percival), and palaces (Barton). The editor's brief introduction provides an overview of some of the documentary sources available and a discussion of some of the ancient terms used to define different kinds of dwelling. B. justifies the volume's emphasis on Italian material with the somewhat surprising explanation that 'Italy to a large extent set a norm for the Empire as a whole' (p. 4), although this statement is at odds with

evidence presented in some of the following chapters. Brothers, for example, comments that 'the picture given by the urban housing of Italy . . . does not hold good for the whole of the Roman Empire' (p. 59).

In their individual chapters the different authors vary both in coherence and in general approach, but in the interests of economy some generalizations can be made. With the exception of Purcell's contribution (discussed below), the main emphasis is on summarizing evidence and drawing out typological and/or chronological trends based on archaeological evidence. Individual authors differ in the degree to which they attempt to draw conclusions about the erstwhile occupants of the structures discussed, although a noticeable feature of the volume as a whole is the relatively minor rôle played by recent efforts to relate the spatial organization and architecture of Roman houses to social behaviour (for example, Y. Thébert in P. Veyne (ed.), *A History of Private Life Volume 1* [Cambridge, MA, 1987], pp. 313–409; A. Wallace-Hadrill, *Houses and Society in Pompeii and Herculaneum* [Princeton, 1994]). Nevertheless, some conclusions about Roman society are attempted: Owens, for example, associates the layout of Cosa with a 'concept that all of the colonists were equal' (p. 12), citing as a parallel a link between the regular planning of Classical Greek cities and principles of equality (presumably following recent work such as Hoepfner and Schwandner's *Haus und Stadt in klassischen Griechenland* [Munich, 1994<sup>2</sup>]). At the same time, however, his failure to address the question of what is meant by 'residential districts' until halfway through the chapter and his statement that 'there are only a few restricted areas where exclusively residential occupation is to be found' (p. 20) obscure any broader substantive conclusions about the Roman world.

Brothers, too, draws some connections between the organization of space and the social relationships which took place there. His chapter focuses mainly on urban housing in Campania and Ostia, and in this context does refer to the work of Wallace-Hadrill on the social structure of the *domus* (although not to its most recent publication, cited above). Nevertheless some aspects of his discussion may strike readers as uncritical; for example, nowhere is there any exploration of the notion that it is possible to transfer modern assumptions about spatial organization into the ancient context (the term 'bedroom' is used without discussion of whether such terms may have been applicable in the Roman world: p. 42).

Somewhat paradoxically, the most rewarding contribution focuses not on domestic architecture itself, but on the rôle of the outdoors in the Roman *psyche*. Purcell's rewarding study of the 'garden as domestic building' ranges from vegetable plot to 'domestic artifice'. Beginning with the foundation of Rome itself, he explores the development of the Romans' relationship with green spaces both real and imaginary, from a variety of perspectives. Despite the diversity of sources explored and the questions raised, there is a coherent thread which runs through the chapter, emerging in the conclusion that the garden was 'intimately connected with domestic architecture at every point' (p. 149) and more than justifying the inclusion of this unusual topic in the volume.

Taken as a whole, the book will be most useful to those with only a limited knowledge of Roman domestic architecture (perhaps at school or undergraduate level), for whom it offers a useful starting place. Unfamiliar words are collected in a glossary, and notes to each chapter provide references to some of the more specialist works. An index of sites serves as a guide to finding discussion of them in the text and to their location on four maps. The text is amplified by black and white plates and a generous number of line drawings, the latter generally placed conveniently close to the discussion. A guide to further reading is also included, although it is a shame that

again the recent work on the domestic environment as a social setting, mentioned above, has not made it into this section, even though it represents a relatively new and distinctive avenue of research in the field of Roman domestic architecture.

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## P.OXY. 62 & 63

J. C. SHELTON, J. E. G. WHITEHORNE (edd.): *The Oxyrhynchus Papyri: Volume LXII: Edited with Translations and Notes*. (Graeco-Roman Memoirs, 82.) Pp. xii + 182, 12 pls. London: Egypt Exploration Society (for the British Academy), 1995. £60. ISBN: 0-85698-127-3.

J. R. REA (ed.): *The Oxyrhynchus Papyri: Volume LXIII: Edited with Translations and Notes*. (Graeco-Roman Memoirs, 83.) Pp. x + 214, 11 pls. London: Egypt Exploration Society (for the British Academy), 1996. £60. ISBN: 0-85698-128-1.

The march of volumes of P.Oxy. continues in Volume LXII with thirty-three literary papyri and eighteen documentary texts, preserving the editorial tradition summarized in the preface to Volume L: 'no parade of scholarship; no clutter of bibliography; . . . an insistence on fact and precision, a distaste for easy solutions and grandiose speculations'. To be sure, that can mean omitting from the introduction and notes anything the editor does not wish to discuss; particularly irritating is the lack of any description of the handwritings of the documents, especially when P.Oxy. continues (unlike most other major series) to print very few plates. When we are told that 4330 is written on the back of 'six lines of handsome cursive', some assessment of their date and character would be welcome.

But enough carping; the contents offer the interest, and the standard of editing the competence and learning, that we have come to expect. 4301 (edd. Austin and Parsons) may be part of the same manuscript as PSI X.1213 (Eupolis, *Prospaltioi*); interesting remarks on papyri, parts of which were found by Grenfell and Hunt, parts by Italian excavators. 4302 (Austin, Handley, and Parsons) combines a new fragment with one published two decades ago by Handley; IV.678 is part of the same manuscript, written in a 'handsome Biblical Uncial script' of the second/third century. The general theme seems to be 'an actual or potential swindle, directed to the property of an heiress who, being a metic, is in the charge of a *prostates* and subject to the jurisdiction of the polemarch': evidently not Menander's *Aspis*. 4303 (P. G. McC. Brown and Parsons) is a small fragment, probably Menander, preserving his characteristic announcement of the arrival of the chorus. 4304 (Handley) is 'remains of fifteen comic iambs . . . from a roll of some bibliographical pretensions': perhaps Middle Comedy. 4305 (Handley), clearly New Comedy, is dialogue from the end of one act (marked by *XOPOY*) and start of the next: conceivably from Menander's *Synaristosai*, the source of Plautus, *Cistellaria*.

Four papyri concerned with mythography, edited by Annette Harder, come next. The largest, 4306, has twenty-seven fragments of a compendium of lists (e.g. temple builders, goddesses' epithets, metamorphoses); it 'shows much similarity with the