history of the complexities of development from kingdoms to provinces up to Diocletian. Trade and economy are summarily dealt with in this chapter. Chapter 6, 'Diocletian's reform of *Palaestina* and *Arabia*', is relatively uncontroversial. It is in Chapters 7, '*Arabia* and *Palaestina* in the Fourth Century', and 8, '*Arabia* and *Tres Palaestinae* from Arcadius to Phocas', that S. makes some bold claims about territorial change. Placing the incorporation of southern Transjordan and the Negev into *Palaestina* around 299, S. posits a small shift north of the *Arabian* border to incorporate the northern Leja'. This same southern territory, including the city of Eleutheropolis, he believes formed *Arabia Noua* between 314 and 324/5, after which it reverted again to *Palaestina*. S. argues that 'Arabia' was clearly sometimes used in ancient sources as a geographic rather than administrative term, but he relies on this designation in the rosters of the Councils of Serdica and Alexandria to argue that Transjordan south of the Wadi el-Hesa was detached from *Palaestina* and combined with *Arabia* in around 340. Furthermore, he suggests that references in Libanius' letters to administrative changes (p. 167) can be taken to indicate that the Negev was reassigned to *Arabia* in around 357/8. He concurs that the division of *Palaestina* into three occurred in the 390s, at which point the Negev/south Jordan territory again was called *Palaestina Salutaris* or *Tertia*, and suggests that the final realignment of the south border of *Arabia* to the Wadi el-Mujib was in large part due to the desire of the bishop of Jerusalem or Petra for the extra glory this additional area would give to his office (p. 209). These frequent changes naturally have implications for the responsibilities of the relevant governors and *duces*, leading S. to suggest that the *dux* of *Phoenicia* controlled the forces stationed in *Palaestina* between 357 and *c*. 392 (pp. 176–7).

The arrangement of the book is frustrating: S. assumes a great deal of familiarity with an exhaustive bibliography, so that he does not so much summarise in his general sections as list references. His use of footnotes for sometimes trivial cross-referencing (there is no index) becomes irritating. His handling of the archaeological evidence is less adept than his command of the written material, and there are small inconsistencies of dating and logic in some places. However, the overall theme of the book and his attempt to use an objective measure to analyse and tease out the little consistency there may have been in imperial decision-making, combine to make this a welcome addition to modern studies of the complexity of the Roman Empire.

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ALPINE EPIGRAPHY

MIGLIARIO (E.), BARONI (A.) (edd.) *Epigrafia delle Alpi. Bilanci e prospettive.* (Labirinti 107.) Pp. 370, ills, maps. Trento: Editrice Università degli Studi di Trento, 2007. Paper, €23. ISBN: 978-88-8443-223-0.

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This book contains the contributions made at a colloquium devoted to the epigraphy of the Alps, held in 2005 to mark the end of the research project 'Le Alpi on-line' conducted at the University of Trento. It is worth highlighting this project first

of all in its own right: the website at *http://alpiantiche.unitn.it* gathers together many different types of source material relating to the Alps, including literary and epigraphic texts, archaeological sites, maps and bibliography. The book as a whole stimulates reflection on the nature of the Alpine region, the extent to which it should be viewed as a cohesive unit – whether we can think in terms of *alpinité* – its relationship with adjoining territories and the impact of its conquest by Rome. Inscriptions, along with archaeology, are the backbone of such investigations.

The Alpine region is defined broadly in this volume, with papers covering not just the central districts, but the valleys on either side of the mountain range in France, Austria, Switzerland and Slovenia, as well as in Italy. Most of the chapters have a topographical focus, offering surveys of recent epigraphic work in a particular district. Many of them harvest the fruits of recently published corpora (such as *Inscriptions Latines de Narbonnaise* V, *Vienne*; *Inscriptions Latines des Alpes* I, *Alpes Graies*; *Inscriptions de l'Ain*; *Itinerari epigrafici – Iulium Carnicum*), but it may be worth highlighting chapters which offer previews of forthcoming corpora, namely, the supplement to *Supplementa Italica* for the hinterland of Brixia (Valvo), of *Inscriptions Latines de Narbonnaise – Die* (Rémy), and of work on the fascicule for Noricum which is part of the wider project in preparation for a second edition of *CIL* III (Weber). The chapter on Tridentum and its territory (Buonopane) has a slightly different emphasis, focussing on factors that influenced the production of inscriptions in the area. It highlights the importance of a local supply of good quality stone suitable for promoting epigraphic habits in a particular region, and offers an interesting alternative to more traditional interpretations which would stress the role of grants of Roman citizenship in stimulating the adoption of epitaphic habits by individuals.

There is much interesting material here, but it is something of a challenge to dig deep into the book to find it. Many papers touch on the extent of 'Romanisation', via onomastics, the spread of Latin, relative epigraphic density and the distinctiveness of funerary and religious inscriptions. Whether or not 'Romanisation' is the best analytical tool to work with, the impact of Rome is clear in many respects, such as in settlement patterns and political reorganisation (Arnaud and Gayet), through the presence of military personnel and veterans, via the juridical categorisation of individuals and settlements (especially grants of *ius Latii*, which appear to have required the emergence of central places suitable for promoting a sense of collective identity), and by the gradual disappearance of ethnic elements in placenames. One of the clearest messages to emerge from the book is that the Alps should not be regarded as a barrier (Mainardis). On the whole, inscriptions create the impression that the elite of the Alps shared a similar outlook and practices to the elite of northern Italy, Narbonensis and the Three Gauls. The cult of the *matronae*, for example, which is often considered particularly characteristic of the Rhineland, spread into the Cottian Alps (Mennella). The great mountain passes still famous today were crucial to integration: the Great-St-Bernard Pass, for example, stimulated the integration of the Vallis Poenina into northern Italy beyond the Alps (Wiblé). But the major passes were not the only significant ones, since a surprisingly dense network of local roads was important in creating opportunities for mobility of various kinds (Arnaud and Gayet; Giorcelli Bersani; Vavassoni; Zaccaria). In addition, the river Sava served similar functions, its importance perhaps reflected in a new inscription to the water-goddess Savercna (Lovenjak). Particularly interesting is the suggestion that cultural units cannot necessarily simply be mapped on to political ones. Environmental and topographical factors were sometimes key to meshing

together cultural units that might exist independently of urban centres or provincial boundaries.

The lack of a thematic index (and, indeed, an index of any sort) is a serious problem. Readers are best advised to turn first to the concluding chapter by Migliario, which goes some way to identifying and tracing themes shared between earlier chapters. In short, readers can gain from this volume a panoramic synopsis of the state of play of Latin epigraphy in the Alps, but they may feel at the end of it that they have been required to climb every mountain to enjoy it.

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INSCRIPTIONS FROM ALBANIA

ANAMALI (S.), CEKA (H.), DENIAUX (É.) *Corpus des inscriptions latines d'Albanie*. (Collection de l'École française de Rome 410.) Pp. viii + 237. Rome: École française de Rome , 2009. Paper €43. ISBN: 978-2-7283-0830-9.

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Albania in antiquity was a crossroads of the central Mediterranean, but it has remained largely unknown because of its isolated history since independence in 1913. The post-war communist government of Enver Hoxha actively looked to its Illyrian tribal roots to define a distinctive nationalist history, and zealously denigrated its Greek and Roman past as an imperialist episode. Fearful of intervention by the Greek government in the affairs of Albania's Greek minority, they deliberately understated the Hellenistic era beginning with the expansionist exploits of King Pyhrrus and his descendants in the region. By contrast, the aggressive impact of Aemilius Paulus in the region, bringing a venomous halt to the Hellenistic period in 167 B.C., seemed to fit the picture that Hoxha's government required of imperialism at work. As for the place of Albania in the late Republic and early Empire, notwithstanding the civil war between Caesar and Pompey transacted on battlefields located on the central Albanian coastline, or, indeed, the existence of a well-known Republican personality like the wealthy Titus Pomponius Atticus (correspondent with Cicero) actually living in what is now southern Albania, little attention was paid to the archaeology and history of this period. Instead, communist-era scholars marched to the nationalist melody, cognisant of N.G.L. Hammond's work on Epirus and the major pre-1939 excavations by Leon Rey at Apollonia and Luigi Maria Ugolini at Butrint. Classical antiquity was effectively off limits. Only late antiquity, as the ancestors of the eleventh-century Albanians were contrived from the so-called Komani-type cemeteries in the later fifth century, received attention. Even the Soviet archaeological missions of the 1950s, familiar with antiquity from the Black Sea regions, were constrained by their Albanian colleagues to identify Illyrian phases and to ignore the archaeology of the imperialist Hellenes and Romans wherever possible. The result was to understate the evidence for Hellenistic and Roman archaeology of Albania to the extent that no Roman villa, for example, was identified until after the fall of communism.