

in book format: there is no genuinely new overarching argument, whereas numerous important observations on particular problems might have been more visible if published as articles. G.'s detailed footnotes need to be read with attention by anybody who is interested in the same subjects and much information is conveniently tabulated for the first time, e.g. on the attestations of autonomous status (59) or grants of colonial status (389–93). G. could benefit from the publication of the Roman treaty with Lycia (*SEG LV 1452*) and especially of the letters of Hadrian to Dionysiac artists (*SEG LVI 1359*), discussed in detail in ch. 3.

The treatment is arranged topically and proceeds roughly in the order of first attestation of a particular institution. Seven chapters cover 'the privilege of freedom' (a phrase borrowed from the famous study of the Latin West by F. Jacques), the provincial *koina* together with neocories and the *metropolis* status, sacred festivals, the *conuentus* system, the title of 'first in the province', the title of *nauarchis*, and, finally, promotion to colonial status. *Asylia* and the status of *caput prouinciae* are left out of consideration.

Methodologically, the stress is on continuities and on viewing developments, in the *Annales* tradition, 'sur la longue durée, dans un cadre géographique étendu' (15). It is to be all the more regretted that the principate of Augustus has been taken as a starting date. This leads G. to giving a somewhat truncated account of the status of free and federate cities in ch. 1 (only 45 pages as opposed to 88 on sacred festivals in the High Empire) and of the *conuentus* system in ch. 4. It seems dangerous to discuss the 'free status' or the rôle of *foedera* (downplayed by G.) without addressing their Republican roots in more detail, though perhaps that argument has been reserved for another monograph, announced as forthcoming in the bibliography, *Liberté grecque et intégration dans l'Empire romain*. In the same way, ch. 7, dealing with promotions to the status of Roman colony, discusses purely titular promotions of the third century A.D. without the context of earlier Roman settlements in the region (sometimes within already existing Greek cities) and their status. Notably, B. Levick, *Roman Colonies in Southern Asia Minor* (1967), is absent from the bibliography.

On the status of free cities, while (rightly in my view) treating R. Bernhardt's theory of connection between free status and fiscal immunity with caution, G. still goes further than many in viewing the rights of free cities as relatively uniform and quite extensive. On a number of points his views may be doubted: the term *philanthropa* for the city privileges which he sees as replaced in the imperial period by that of *dikaia*, reflecting perhaps a perception of city liberty as a 'right' (66), does in fact appear in an important decree of Maroneia (*I.Thrak.Aig.* E180, fragm. A, l. 14) not discussed by G.; it is perhaps dangerous to assume (62) that local legislative activity was in no way restricted in autonomous cities (compare restrictions on grants of local citizenship at Termessus and Tyras: *RS* 19, col. I, ll. 1–8; *IGRR* I 598, ll. 23–8). Nonetheless, the stress on the surviving practical importance of the free status is very welcome.

Treatment of other institutions pays much attention to the new hierarchies of city privileges developing in the imperial period, without strikingly new conclusions, but often suggesting new nuances, as for example on the attractiveness of colonial status. A stress on regional peculiarities is perhaps the most interesting: while attention paid to different provinces is inevitably uneven, G.'s case for certain fundamental distinctions between Achaia and the rest of the Roman East is attractive. To what extent these distinctions reflect the cultural pride of the 'old Greece' is, of course, a more difficult question. Ch. 6 gives the best analysis of the little-discussed title *nauarchis*.

Inevitably, given the state of our evidence and the vast field covered by G., parts of this review have been dedicated to points of disagreement. This should not obscure the fact that this is a work of solid epigraphic and numismatic scholarship and that it will be useful for any student of the Roman East under the Empire.

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B. LONGFELLOW, *ROMAN IMPERIALISM AND CIVIC PATRONAGE: FORM, MEANING AND IDEOLOGY IN MONUMENTAL FOUNTAIN COMPLEXES*. Cambridge: Cambridge University Press, 2011. Pp. xiv + 292, illus. ISBN 9780521194938. £55.00/US \$90.00.

Local identities in the Greek East, and micro-level interactions between Greek and Roman cultures, are a fruitful subject in current literature, and a subject that continues to give: Longfellow's

monograph, a revised and expanded version of her 2005 PhD thesis, deals with one tangible manifestation of ideologies and aspirations of local and imperial players, the nymphaeum or monumental civic fountain. Beside its obvious purpose as vital infrastructure and embellishment of a cityscape, the nymphaeum played a rôle that far transcended pipes, bricks and marble. It offered a public stage for civic patrons, urban communities and imperial authority, a place where honour and prestige could be traded. Since a comprehensive study of all examples of such a key feature of Roman cities would far exceed the scope of a monograph, L. focuses on nymphaea in Rome and the Greek world dedicated by or for the emperor (for the western part of the Empire, see now A. Schmölder-Veit, *Brunnen in den Städten des westlichen römischen Reiches* (2010)).

The study considers archaeological, epigraphic and numismatic evidence for such monuments. Its stated goal is not to establish typologies of the architecture, statues or portraits, but rather to address what L. perceives as an under-appreciated aspect: how did monumental fountains impact not only on the urban, but also on the social and cultural fabric of the community? How did they shape civic identities? To this end, she explores ‘the social, political, and cultural expectations embodied in monuments associated with emperors’ (5). This ambitious goal is fully achieved in this fine study.

The book proceeds in roughly chronological order, from Rome to the Greek East and back again. The limited number of case studies (some twenty monuments) allows for detailed discussions, each following more or less the same structure: archaeological remains; reconstruction, comparison and context; ideological significance. Each chapter ends with brief conclusions, which are recapitulated in the final chapter. Chs 1 and 2 deal with late republican and early imperial public fountains. One common type of monumental nymphaea, which would be replicated for centuries to come, was the ‘basilical’ type, a barrel-vaulted hall subdivided lengthwise by colonnades, with an apsidal niche at the far end. But already at this early date, there was a remarkable variety of designs and decorations. Another aspect, which L. emphasizes here (but less so in later chapters), is the religious connotations of fountains, as exemplified in the close tie between the Meta Sudans in the Colosseum valley and the cult of Apollo on the nearby Palatine.

Chs 3–5 deal with Greece and Asia Minor. In both areas the pivotal reign of Hadrian brought an unprecedented intensity and diversity of construction. In Greece, a monumental fountain had since Classical times typically consisted of a basin at the back wall of a short stoa. Such traditions were now combined and supplemented with new hydraulic technologies, curvilinear designs and lavish decorations. In Asia Minor (to which Antioch is mis-attributed here) the situation was different. Builders and benefactors could plug into long-standing traditions of locally-sponsored hydraulic displays and well-established designs. The result is a large variety of idiosyncratic monuments with little similarity to one another. Yet despite such striking disparities, L. rightly insists that through their designs and decorations, these nymphaea were in like manner striving ‘to extol the past glories of the Greek mythical, literary, and cultural heritage; the city’s history and place in the Greek world; and the present-day benefits of Roman amenities’ (94), thanks to the largesse of emperors and local benefactors. The study of these monuments thus provides an insight into the mechanics of status, honour, competition and euergetism.

Lavish nymphaea were must-haves for every self-respecting city in the Greek East, just like baths, odea, city walls and colonnaded streets. Also the modules and décor elements of these monuments are virtually interchangeable: the same broken pediments, aedicular façades, and alternating round and rectangular niches. As a consequence, questions arise which to my mind deserve more consideration: how would the inhabitants perceive public fountains as opposed to other public monuments? Does it make a difference whether one has one’s statue in the nymphaeum façade rather than in the agora, the baths or the theatre? What, if any, is the specific appeal and significance of nymphaea as opposed to these other urban armatures? This is, however, material for another day.

L.’s monograph is a well-structured and well-researched study relying on up-to-date literature (including a good number of items in Italian and German) and recent excavation results. Written in an approachable style that appeals to laymen and scholars, this study manages to throw new light on familiar monuments and to re-place them firmly in their original cultural context.

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