

the relationship between coins and conquest must be re-examined. The author believes the fluctuations in production are to be accounted for in terms of 'adjustments to the financial organization of the province, or in the case of Nero's reforms, several different provinces'. In his view, the imposition of related silver standards would have facilitated assessment and payment of taxes while maintaining provincial currencies. But the argument is in danger of circularity: the only province for which we have more than one kind of evidence available is Egypt, and the tax documents do not always fit well with what we know of the coinage.

B. has provided for the first time a reliable conspectus, with excellent and ample illustrations, of North Syrian coinage, together with the reflections of one who has studied it more deeply than anyone, perhaps ever. The new framework will be fundamental when the appropriate volumes of *Roman Provincial Coinage* come to be written.

*Yale University*

WILLIAM E. METCALF

C. CERCHIAI MANODORI SAGREDO, *CIBI E BANCHETTI NELL'ANTICA ROMA*. Rome: Libreria dello Stato, Istituto poligrafico e Zecca dello Stato, 2004. Pp. 144, 187 figs. ISBN 8-8240-3443-8. €60.00.

This unusually handsome volume is a valuable addition to the recent wave of works on Roman food and ancient gastronomy more generally. On the one hand it could be mistaken for an exhibition catalogue, so lavish and frequent are the apposite illustrations; on the other, it is a scholarly account, rooted in the ancient literature, which is cited throughout.

The structure of the book is not especially clear — it follows food stuffs before ending with anecdotes of Roman dinner parties, but without a table of contents it is hard to discern a pattern. The literary sources are clear; there is little attempt to make the images anything other than a running visual commentary, and there is little attempt to relate image to context. The consequence is a beautifully illustrated but slightly disjointed account, with a lack of theory in relation to text or image, and a slightly timeless feel, despite the possibility of making distinctions between different periods of the Roman world, and indeed different areas. Roman Italy is the obvious focus, with examples taken from Pompeii in particular.

What is striking, though inevitable in a book which returns repeatedly to élite manifestations, is the wealth and variety of food available. Anyone who turns to this book could be forgiven for mistaking it for one of the many modern, glossy productions on food, and the volume acknowledges luxury foods and star chefs. This is a reminder that Rome had the capacity and the inclination to treat food with huge pretension, and to invest its preparation and presentation with the kinds of social meaning which we have learnt both as historians and as consumers. The volume reflects less than it might on this, and by underplaying the significance of the images, does less than it should to use this dense and rich imagery as an index of the complex interplay between food and art. On the front cover is a stunning Pompeian still-life with birds, eggs, cloth and vessels — reproduced again without comment at p. 35. Yet the combination of items cries out for interpretation in terms of the artistic handling of volume and shape, of formality and informality, perhaps even of symbolism. A more careful juxtaposition of the sensuousness of food as described, as depicted, and as experienced remains to be written.

*University of St Andrews*

CHRISTOPHER SMITH

A. MACMAHON and J. PRICE (EDS), *ROMAN WORKING LIVES AND URBAN LIVING*. Oxford: Oxbow, 2005. Pp. viii + 224, illus. ISBN 1-8421-7186-0. £20.00.

The stated aim of this volume is to draw attention to the daily lives of the many artisans and craftspeople of the towns of the Roman Empire. The editors have indeed succeeded in marshalling papers which present a wide range of material relating to this topic, both archaeological and literary. However, the book is somewhat lacking in coherence, and in innovative approaches to the significance of these 'working lives' beyond mere descriptive elaboration. The absence of a full introductory chapter to highlight connections and themes in the papers is a significant factor in this, and the book is therefore more likely to be referred to for particular contributions than for significantly pushing forward a broad research area. Several of these contributions are individually important and interesting. The volume begins with a single-page introduction which simply outlines its origins, in a conference at Durham in 2001, and lists the papers. The first five of these are collected under the heading 'Urban Living and the Settings for Working Lives', dealing mainly

with spaces, while the remaining seven are categorized in terms of ‘People at Work: Owners and Artisans, Crafts and Professions’, and focus on artefacts and other evidence for particular activities.

To give a brief overview of the topics covered by these chapters, the first block of five cover urban boundaries (Esmonde Cleary), houses (Perring), and shops or workshops (DeLaine and two papers by MacMahon). The points of reference in these are most frequently taken from Britain or Italy, but the key issues raised across the group as a whole — the identification and meaning of particular kinds of space — are of course relevant across the Empire. The second part of the volume is more eclectic, and comprises contributions on the following: the organization of different industries in Pompeii (Robinson); trade along the Tiber (Graham); artisans and traders in London (Hall); pottery (Evans), glass (Price) and plants (Ciaraldi) as urban commodities; and the role of medical specialists in town life (Jackson). Britain and Italy are again the main sources of material, though some authors draw upon wider examples. Connections between these papers are a little harder to define than in the first section, though all make at least some effort to look at the working people behind the artefacts, and a number make good connections between different crafts or spheres of life. However, just as there is no real introduction, the book lacks any concluding discussion piece to pull these threads together.

The strengths of the volume are therefore to be found more in the detail than in the bigger picture. Some particular highlights include Esmonde Cleary’s interesting examination of the ritual intertwining of space, time, and society in boundary-marking ceremonies in Britain, and Robinson’s detailed study of the relationship between work and status in Pompeii. Price and Jackson both produce well-rounded accounts of the lives of glass-workers and healers, respectively, while Hall’s survey of evidence for an enormous range of crafts across Roman London is very useful. Graham, Evans, and Ciaraldi all explore the important connections between towns and the surrounding landscape in quite different ways, while Perring, DeLaine, and MacMahon tackle aspects of the most ubiquitous structures in Roman towns — houses and shops — which add a range of different angles for consideration.

However, and as already noted, the volume as a whole is somewhat uninspiring. Any edited volume will, of course, contain variable emphasis on particular themes, but it is the job of the editors either to guide contributors in specific directions, or to overtly address the collection at key problems within the field. The absence of introductory or concluding discussion chapters means that this direction and focus is conspicuously lacking. There is, therefore, only rather sporadic attention to major issues like the nature of Roman towns, and to consideration of how terms like ‘markets’, ‘trade’, or ‘retail’ describe the social and economic relations between the people living in them. Our understanding of these people, who are the volume’s major explicit concern, is also compromised by the rather descriptive approach of a number of the papers. Some fuller discussion of the relationship of occupational identities to others — and not just status, but also gender, ethnicity and so on — would have been welcome, as these are now major themes in Roman studies which connect it to other disciplines. Major areas of research in the sociology and anthropology of consumption and its relation to identity are, for example, almost entirely ignored. How the working lives of the Roman Empire contributed to the ongoing development and change of that empire is thus hard to discern from the detail, and their real significance — and interest, potentially, to those outside the discipline — has still to be effectively captured.

*Institute of Archaeology, UCL*

ANDREW GARDNER

R. A. KASTER, *EMOTION, RESTRAINT, AND COMMUNITY IN ANCIENT ROME*.

Oxford: Oxford University Press, 2005. Pp. ix + 245. ISBN 0-1951-4078-8. £26.99.

This book is a splendid contribution to a field that has recently burgeoned: the study of the emotions in classical antiquity. Kaster investigates a complex of five interrelated Latin emotion terms: *verecundia*, *pudor*, *paenitentia*, *invidia*, and *fastidium*; to the chapters devoted to each of these, he appends an epilogue on *integritas*. The result is a rich portrait of what these ideas meant to the Romans and how they conditioned their behaviour.

It is a great virtue of this book that it is not about ‘shame’ or ‘envy’ or ‘disgust’ — that is, about the English equivalents of the Latin terms (of course, one has to translate them somehow or other). It may be reasonable to consider whether the Romans experienced modern shame, but K. is concerned rather with how the Romans themselves identified their feelings. Having examined two and three times over every occurrence of these terms in classical Latin — there are many