

Velleius, an aspect of his historiography that has received insufficient attention previously. Victoria Emma Pagán argues, unconvincingly it seems to me, for an intertextual allusion between Tacitus, *Historiae* 4.81.2 and Velleius 2.30.6. Christopher Pelling takes on the implied thesis in the titles of Woodman's commentaries on Velleius (e.g., *The Caesarian and Augustan Narrative*), which suggest 'biostructuring' on Velleius' part, and examines Velleius' treatment of Caesar to test that implied claim; Pelling argues (unsuccessfully I think) against those who have seen an intention on Velleius' part to telegraph a linear movement toward one-man rule through such structuring.

Ulrich Schmitzer begins Part Three of this volume, 'Roman Themes, Roman Values', with an overview of the German preoccupation with the study of value terms; he suggests further research in this area and uses Velleius' praise of Tiberius at 2.126.2–4 as a case study. John Alexander Lobur continues the focus on Roman values, drawing a parallel between Velleius and his contemporary Valerius Maximus to suggest that both employed unique approaches to time to highlight exemplars of *Romanitas*. Tom Hillard provides a rich examination of Velleius' portrayal of Tiberius' reluctance to assume the burden of the Principate, concluding that it reflected 'the message of his age' that 'ennobled industry and labour' but also hesitation. Luke Pitcher directs his attention to the transition between Velleius' first and second books, arguing that Velleius used Aemilius Paulus, Metellus Macedonicus, and Lucius Mummius to comment 'upon themes of memorialisation, felicity, and luxury'. Catherine Steel concludes this portion of the volume with the thesis that Velleius' focus on exemplary individuals creates a tension with his narrative of decline that ultimately plays into his 'programme ... to construct a panegyric of Tiberius as the restorer and epitome of republican virtue'.

The final section of this work collects four thematically unrelated articles under the heading of 'Velleius and ...'. In the first of these T. P. Wiseman makes a series of interesting observations on the odd attention Velleius gives to public entertainments and *ludi scaenici* in particular, noting the importance of theatre in the presentation of Roman history and Velleius' use of theatrical metaphors in describing historical events. Robin Seager surveys Velleius' treatment of Pompey and concludes that, unlike Antony and Sextus Pompeius, 'Pompey is never a villain'; indeed, an argument could be made that Velleius' treatment of Pompey is structurally crucial to his presentation of the late Republic. Kathryn Welch sees in Velleius' enthusiasm for Livia, whom he describes at 2.75.2 as *Romanarum ementissima*, a reflection of the way Livia was used as a symbol of reconciliation in the aftermath of the civil war. In the final chapter of this volume Eleanor Cowan explores Velleius' use of *Romanum nomen* ('the Roman name') in association with Marius, Pompey, Octavian, and Mars; her conclusions here nicely demonstrate the 'possibilities for further research' that she suggests in her introduction to this volume.

For those wishing to pursue research on Velleius the 'Consolidated Bibliography' provided in this volume will be of great use. The only major omission I noticed was my own dissertation, *Imaging Empire: Aspects of Velleius Paterculus' Historiography* (University of Cincinnati, 1999). This volume also contains a general index and an index of passages cited. The fit and finish of this volume are superb, in keeping with The Classical Press of Wales' standards; I noticed no errors in the text itself, and only one small typo in the footnotes (p. 49 n. 47).

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A. HALTENHOFF, A. HEIL and F.-H. MUTSCHLER, *RÖMISCHE WERTE UND RÖMISCHE LITERATUR IM FRÜHEN PRINZIPAT* (Beiträge zur Altertumskunde 275). Berlin: De Gruyter, 2011. Pp. vi + 285. ISBN 9783110212983. €99.95.

This book represents a continuation of the work undertaken by the Latinist section of the Special Research Group on 'Institutionality and Historicity' (*Sonderforschungsbereich* 537) organized at the Technical University of Dresden, which over the course of a decade sponsored colloquia and produced a series of edited volumes on the production and transmission of the *mos maiorum* in Republican literature. The present work builds upon those empirical and methodological foundations to examine Roman values in the literature of the early Principate (mostly Julio-Claudian, with Nepos and the younger Pliny as the chronological outliers). The emphasis on literary texts will strike many readers as restrictive, when so much work on the communication of

Roman values has centred on ritual practice and material culture. Some attention had been granted to these issues in previous instalments of the series, but their impact on this volume is mostly incidental.

The narrower focus allows for a more cohesive discussion, at least, even as it exposes the disciplinary confines in which it was produced. If the field of classics (if not *Altertumswissenschaft*) must have its own version of Pierre Nora's *Les Lieux de mémoire*, this is what one might expect it to look like. In contrast to the maddeningly amorphous, but also occasionally brilliant, collections of *Erinnerungsorte der Antike* edited by E. Stein-Hölkeskamp and K.-J. Hölkeskamp (2006; 2010), the contributions that make up *Römische Werte und römische Literatur* constitute a more tightly focused group of studies, which explicate the most relevant passages with fulsome references, the predictable theoretical sound and fury, and a minimum of razzle-dazzle.

The collection's chronological specificity is unequivocally a benefit. Roman values obviously meant something different in the competitive aristocratic ethos of the middle Republic than in the more monopolistic political environment (and broader cultural horizons) of the early Principate. Indeed, the peculiar problem of the system that Augustus created was that innovations in practice were presented and, in theory, accepted as a restoration of traditional values. The result was a sustained ambivalence about the past, which manifested itself in various ways.

The first three chapters treat the most obvious aspect of this uncertainty: the response of Augustan-era authors (Vergil, Horace, Ovid, Propertius, and Livy) to the dominant political narrative of peace, stability, and *respublica restituta*. The arguments advanced are compelling enough (I found Heil's reading of Prop. 2.31 — the only sustained discussion of a monumental complex other than the Forum Augustum — particularly engaging), but an overly blinkered concern for whether and how much each poet or historian supported the 'official line' tends to obscure the nuances of the larger ideological conversation in which these writers were participants. For example, Mutschler notes that two of the three references to *libertas* in the *Aeneid* refer to the founding of the Republic, but goes on to suggest that the poet sought to de-emphasize the constitutional implications of this term by playing up the external threat of Lars Porsenna's invasion in each case. This move works better with Cocles and Cloelia on the shield of Aeneas (8.646–51) than with Brutus in the underworld, fated to execute his own sons for conspiring to restore the Tarquins (6.817–23). More importantly, it overlooks the fact that the underlying sense of both passages, that the preservation of freedom requires personal sacrifice on behalf of the common good, is rooted in one of the central themes of Vergil's epic (*tantae molis erat*, etc.). This notion of self-sacrifice was also central to Livy's understanding of *libertas*, which P. Witzmann characterizes as anti-Augustan(!) in a subsequent chapter.

Whether they embraced these changes or not, Romans living in the new era needed to find new values (or at least new ways of construing the old ones). This process of reinvention and reorientation is explored more successfully in subsequent chapters, which highlight efforts to balance ancestral tradition against the opportunities for innovation opened up by the changing social conditions of the early Principate. As the centres of power receded from public view, private life and its pursuits (*otium*) took on greater significance as arenas for the performance of virtue among the Roman élite. In the second trio of studies, the articulation of new models for élite self-fashioning are explored in Nepos' *Life of Atticus* and Pliny's *Letters*, which have been mined for this purpose before, as well as in such relatively under-studied texts as the *Elegiae in Maecenatem* and the *Laus Pisonis* (discussed in the exceptionally substantial contribution of H. Krasser). The final three chapters examine this reconfiguration of the relationship between the personal and the political from the more populist perspective of such 'new' literary forms as declamation, Valerius Maximus' thesaurus of historical *exempla*, and the *Fabulae* of Phaedrus.

By virtue of the manner of their presentation, individual chapters inevitably will be carved out and read by specialists working on particular authors or types of text. Taken as a whole, however, this book offers the reader with broader interests in the cultural history of the early Principate, particularly issues of community and identity, much to think about. There is a remarkable coherence across the contributions, even if they do not add up to a comprehensive account of Roman values and how they operated in this period.

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