

W.'s case for Augustus as the champion of the people is thoroughly developed, but it also raises questions. One thing I would have welcomed is some comment on the extent to which Augustus' championing of the people was a matter of genuine philanthropy or political expedience. Certainly, he consistently presented himself as their champion, but the behaviour through which he signalled this would look the same whether he 'really' wanted to liberate the people from oligarchic oppression, or merely to *appear* to be doing so. W. knows this, but the unwary reader might come away from his book with the impression that we can be certain of Augustus' ideological commitment to the popular cause. I am also not sure that all of W.'s arguments for Augustus the champion of the people wholly ring true. One example is the Mausoleum (26–7). W. defends this against Zanker's characterisation as a quasi-monarchical project by pointing out that the groves and walks around it were a demonstration of public magnificence, not private luxury. But if Augustus had merely wished to gift the public a park, he did not also have to build the most grandiose tomb Rome had ever seen in the middle of it.

In the end, though, Augustus' true motivations did not matter to the emperors who followed him. They could see what worked, and W.'s hypothesis about the Augustan Palatine helps to explain some of their behaviour. In its light, we can now see Vespasian's destruction of the Domus Aurea and rededication of the space for public use not only as general positioning against Nero, but as more specific positioning in the tradition of Augustus. Indeed, it clarifies Suetonius' comment that in building the Colosseum, Vespasian was realising a plan which Augustus had cherished (*Vesp.* 9.1). This has always struck me as an unconvincing claim. If Augustus had wanted to build an amphitheatre, surely he would have done so? But with W.'s work to hand, we can now understand this not as a specific claim to have built an unrealised Augustan amphitheatre, but as a more generalised parallel between Augustus' reclamation of private property and Vespasian's. I am certainly happy to agree with W. that that is what Augustus wanted to be seen to be doing, whether or not he was really a heartfelt champion of the people.

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MIREILLE CÉBEILLAC-GERVASONI, NICOLAS LAUBRY and FAUSTO ZEVI (EDS), *RICERCHER SU OSTIA E IL SUO TERRITORIO. ATTI DEL TERZO SEMINARIO OSTIENSE* (Collection de l'École française de Rome 553). Rome: École française de Rome, 2019. Pp. 412, illus. ISBN 9782728313327. €69.00.

This book collects the proceedings of the Terzo Seminario Ostiense, held at the École française de Rome in 2015. This event was of particular importance, for it resumed the organisation on a regular basis of this series of workshops on ancient Ostia and its territory; the most recent of these (Sesto Seminario) took place in April 2019. The city of Ostia continues to raise the interest of archaeologists and historians, due to its own characteristics and the connections with Rome, the Italian peninsula and the Roman Mediterranean. The range of international projects carried out at the site in recent years is exemplified by numerous colloquia and related publications, such as C. De Ruyt, T. Morard and F. Van Haeperen (eds), *Ostia Antica. Nouvelles études et recherches sur les quartiers occidentaux de la cité* (2018).

Before being published in print, the proceedings of the Terzo Seminario were released in 2018 as an open-access digital book (available at [books.openedition.org/efr/3637](https://books.openedition.org/efr/3637)), which allowed for its contents to become available to a broader, even non-academic, readership. The volume collects twenty-four contributions by international scholars, grouped into four thematic sections. The first section engages with the pre-Roman settlement trajectories of the Tiber's right bank in the region of the river mouth. The two papers by Francesca Romana De Castro and her colleagues outline the development of this territory throughout the protohistoric and archaic periods (3–26), discussing also a selection of materials discovered during the excavation at the site of Le Vignole (27–49).

The second section is dedicated to recent research in the Isola Sacra, with particular regard to the necropolis of Portus. Excavated in the 1920s–30s by Guido Calza and published in *La necropoli del porto di Roma nell'Isola Sacra* (1940), the necropolis has been the target of further investigations

since the late 1960s. Ida Baldassarre and other scholars illustrate some of these activities (53–66), revisiting and updating the content of their valuable guidebook (I. Baldassarre, I. Bragantini, C. Morselli and F. Taglietti, *Necropoli di Porto. Isola Sacra* (1996)). Paola Olivanti and Marcello Spanu examine the relationship between graves in the ground and monumental tombs (67–77); while built tombs began to be set up in the Trajanic-Hadrianic period and continued to be erected, or modified, until the third century, most graves seem to date within a shorter time frame, c. 150–180 A.D. Another important point concerns the use of stamped bricks of different chronology in the construction of some burials. This should encourage us to address broader questions, such as the time span of the bricks' circulation and possible stockpiling at Ostia and Portus, in view of their employment in future building projects.

In the same vein, Luciano Camilli and Franca Taglietti present a useful overview of stamped bricks recovered from the excavation of graves in 1988–89 (103–23). In addition to the importance of the brick-stamps themselves, the authors draw attention to the relevance of bricks and brickwork architecture for the study of construction projects in antiquity; for recent studies on this subject, see E. Bukowiecki, R. Volpe and U. Wulf-Rheidt (eds), *Il laterizio nei cantieri imperiali. Roma e il Mediterraneo* (2016). The necropolis of the Isola Sacra is a privileged context, as it offers a wealth of information not only on building processes, but also on the ornamental use of bricks on the tomb façades — a topic that would deserve to be investigated through systematic field research. Camilli and Taglietti also offer a paper on the presence of coins in local burials; their study shows a high concentration of coins around the mid second century A.D., fitting quite well with the chronology of the graves (79–102). Moving beyond the Isola Sacra's mortuary landscape, Paola Germoni, Simon Keay, Martin Millett and Kristian Strutt describe the results of their recent field survey (2007–2012) as part of the University of Southampton's Portus Project ([www.portusproject.org](http://www.portusproject.org)) and as an ongoing collaborative programme of protection of the local archaeological heritage (149–68).

In the third section, the attention shifts to Ostia's south-east territory. Drawing on her extensive field research, Simona Pannuzi discusses the main topographical features of this area, such as the south-east necropolis, the *via Ostiensis* and the salt marshes (181–211). While cemeteries have traditionally been divided into different groups (Porta Romana, Porta Laurentina and Pianabella), the new discoveries rather suggest the existence of one large funerary area that encompassed all of them. The other papers are concerned with archaeological research in Ostia's southern suburbs. Some features of the ancient coastline are analysed by Ascanio D'Andrea, Lucia De Gregorio, Germoni and Carla Ninel Pischedda (215–26). The same authors also review the development of the extra-urban landscape in the area of Pianabella (227–44), which is complemented by the study of C  beillac-Gervasoni, Maria Mimmo and Matthias Bruno on the related epigraphic materials (245–57).

The final section addresses various themes of archaeology and epigraphy. Massimiliano David illustrates the discovery of a fourth-century mithraeum in the Porta Marina district, characterised by an elaborate floor made of recycled coloured marbles (269–86). The much-debated issue of the identification of late antique layers at Ostia is the subject of Luke Lavan's paper, who discusses the methodological approach of the Kent-Berlin Late Antique Ostia Project and some of their preliminary results from the *palaestra* of the Forum Baths (287–317). With regard to Ostia's funerary inscriptions, Laubry engages with the local *iura sepulcrorum* (349–67), supplementing the data collected in F. Zevi *et al.*, *Epigrafia ostiense dopo il CIL: 2000 iscrizioni funerarie* (2018). Through an accurate examination of inscriptions referring to public dedications and celebrations, Christer Bruun argues that such events at Ostia tended to be associated with significant dates of the calendar, although the extant evidence is not sufficient to understand whether this was a phenomenon specific to this city (369–84).

The variety of topics covered in this volume makes it an important addition to the scholarly literature on Ostia. Anyone who has an interest in this site will find plenty of information for their own studies and up-to-date references to other works. The book marks a clear progress of our knowledge of the archaeology, topography, history and epigraphy of Ostia and its region, as it puts together additional pieces of a complex puzzle. Beyond an academic context, the diversity of themes treated by the authors also testifies to the efforts of the Archaeological Park of Ostia Antica to open up to international partners (alongside long-existing relationships, such as those with the *  cole fran  aise de Rome* and other foreign institutes in Rome). Indeed, one of the Park's key targets since 2016 has been engagement with a non-academic audience. The enhanced fruition of the archaeological areas is another point that is currently being addressed. The necropolis of the Isola Sacra, which features largely in this volume, is an authentic jewel that deserves to be

better known by visitors, students and researchers alike; it is to be hoped that some logistical problems related to its location can be overcome, so that this site will become more easily accessible.

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JULIEN SCHOEVAERT, *LES BOUTIQUES D'OSTIE: L'ÉCONOMIE URBAINE AU QUOTIDIEN*, I<sup>er</sup> S. AV. J.-C. – V<sup>e</sup> S. AP. J.-C. (Collection de l'École française de Rome 537). Rome: École française de Rome, 2018. Pp. xviii + 310, illus., plans. ISBN 9782728312948. €39.00.

Julien Schoevaert's book on the shops of Ostia is based on his doctoral dissertation, and combines a printed in-depth analysis with an extensive online catalogue. Notwithstanding their omnipresence in the harbour city, these retail structures have hitherto attracted only a few scholars, in part due to their poor preservation. While G. Girri, author of the previous standard title *La Taberna nel Quadro urbanistico e sociale di Ostia* (1956), focuses mainly on typological aspects of the shops, S. tries to 'question des activités qui y avaient lieu, de leurs évolutions et de leur insertion dans le tissu urbain' (4).

The prologue forms the theoretical basis of the work (7–50): S. analyses the polysemy of the term *taberna*, the Latin word often equated with shops (9–20), and defines the latter as 'pièces pourvues d'un seuil à rainure longitudinale, situées en rez-de-chaussée, accessibles directement ou indirectement depuis la voie publique et ne possédant pas de fonction non-commerciale manifeste' (37). Subsequently, S. identifies 1,263 shops matching this definition partly or completely, thus establishing a quantitative approach. Two additional introductory chapters (3 and 4) explain the difficulty of dating the structures (39–43), and comment on the archival documents used by S. (45–50).

The following section concentrates on the physical appearance and architectural development of Ostian shops (51–115). S. opens this part with a re-examination of their domestic use (ch. 5, 55–78) which seems not to fit very well into this part of the book. More appropriate are the following chapters (6 and 7), focusing on the remarkable spread and the immediate architectural contexts of shops during Ostia's heyday in the second century A.D. (79–102), as well as on their manifold destinies in later times (103–15). For S., the so-called crisis of the third century and structural changes in the region resulted in a decline of Ostia's shops in the later third and fourth centuries, leading to an irretrievable 'fin des boutiques' (113) early in the fifth century.

The next part of the book deals with the urban economy (117–203). Of greatest significance is ch. 8, analysing the numerous activities that took place in the shops, among which the sale of food and the textile industry are best attested (121–60). An examination of other types of commercial buildings in ch. 9 (161–86) leads S. to suppose 'deux sphères économiques relativement indépendantes' (179): the retail represented by shops, and the wholesale trade represented by huge warehouses and suchlike. Ch. 10 throws light on the shop owners and tenants, placing them on the lower levels of the social structure (187–202).

The last section gathers a couple of quite different considerations, centring around the role of the shops in the Ostian streetscape (205–69). Ch. 11 points out that shops were often connected with porticoes or – especially in Late Antiquity – spilled out into streets and sidewalks (209–32). The uneven distribution within Ostia of the shops in general, but also of specific activities, seem to attest an orientation towards the consumer (233–53). Consequently, the final ch. 13 concentrates on different strategies that seem to have been employed by the owners and tenants to attract consumers (255–69).

A concise conclusion in French sums up the most important results and puts them into a broader historical context (271–2). Unfortunately, S. omitted to include English and Italian summaries. While the latter absence is compensated by Carlo Pavolini's preface (xi–xviii), the former constitutes a real deficit in view of current standards.

I leave aside the discussion of minor details, to highlight some more crucial points. The structure of the book seems somewhat confusing and incoherent, maybe due to the many different aspects that S. tries to address (e.g. ch. 5). Frequent comparisons with oriental and modern cities, though