interest and discussion. Tracy does a useful service by dedicating a short chapter to Herodotus, as it impresses upon the reader both the significance of the Alcmaionid background and also Herodotus' cyclical view of history; later, he opens up another avenue of thought by offering the view that Sophocles' Oedipus 'may well recall the real Pericles' (125). The stomachs of historians will turn on reading phrases such as 'Athens' greatest leader', 'giant among giants', 'greatest of all ancient statesmen' (xxi, 14, 24), though there are remedial hints in the closing chapters about the mid-fourth-century origins of the adulation. Overall, this is a useful and thought-provoking sourcebook; it is produced with North American undergraduates in mind, but it may be useful for Ancient History A-level (the latest specifications for which emphasize the role of individuals in Greek history). The 41st *Annual of the Academy of Athens Research Centre for the History of Greek Law* contains two contributions of particular interest to readers of these reviews:[45] Photeine Dekazou-Stephanopoulou gathers the evidence for the magistracy of *horistai* (boundary setters) in the Greek world, drawing heavily on the epigraphy of Herakleia in south Italy. Chosen by, and accountable to assemblies, they nevertheless appear to have had a high level of authority in delimiting boundaries and imposing penalties upon those who ignored them. Meanwhile, Ilias Arnaoutoglou argues that, in spring 318 BC, Phocion was tried on the charges of treason and abolishing the democratic constitution in 322/1, and that his execution was less the consequence of mob rule (which is the impression that Plut. *Phoc.* 34 gives) and more related to an *eisangelia* submitted in the assembly on the basis of the fact that he was a magistrate at the time of prosecution.

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Roman History

This and the batch of books reviewed in the previous issue illustrate current preoccupation with relations between the ancient and modern worlds. Fear for the Classics and their value in the twenty-first century is one root of this; so is fear for our own roots in a barren political landscape. Dean Hammer's *Roman Political Thought and the Modern Theoretical Imagination*[46] has the admirable aim of establishing the Romans' claims to be political thinkers. He attempts this, after a chapter on the Romans in political thought, by bringing four modern writers into conversation with four ancient. The pairs are sharp: Arendt/Cicero (notably in the *Tusculan Disputations*, with care for beautiful things a remedy); Machiavelli/Livy, with the maintenance of 'felt meanings' accessible to all a leading issue; Montesquieu/Tacitus, for whom something more enduring than mere tyranny had penetrated into political life, bringing on apathy or *furor*; and Foucault/Seneca (a solution). The bibliography is wide, the reading scrupulous, with copious notes; for particular inquirers there is an

[45] *Επετηρίς του Κέντρου Ερεύνης της Ιστορίας του Ελληνικού Δικαίου* 41. Athens, Academy of Athens, 2008. Pp. 253. ISSN: 1105-0055.

[46] *Roman Political Thought and the Modern Theoretical Imagination*. By Dean Hammer. Oklahoma Series in Classical Culture 34. Norman, OK, University of Oklahoma Press, 2008. Pp. xiv + 358. Hardback $39.95, ISBN: 978-0-8061-3927-2.

index of classical passages cited. But Hammer has a double task: explaining what the moderns saw in the Roman writers and vindicating Roman thought; and that seems to blunt the attack. The formulation (though not always Latin phrases) is careful, but there are over-simplifications: 'Rome passed…to an increasingly cruel and corrupt imperial monarchy'. Loss is a recurring theme; the Roman task was to 'reconstitute a *terra recognita*' (5–6). Exactly: why should Romans construct systems when they believed that they (had) had a perfect one? The task of Neville Morley's *Antiquity and Modernity*[47] is more straightforward. It is brilliantly (not showily) executed, with substantial and apposite quotations (translated by whom the author has not always disclosed) and the book's clarity makes it hard to put down. The two nouns of the title trip off the tongue with no questions asked, but they are slippery concepts – 'modernity' with its qualitative aspect, 'antiquity' for a start standing for both Greece and Rome, and both applicable to innumerable fields of endeavour. Phenomenological 'modernizers' and 'primitivists' alike have made the mistake of failing to recognize that they have different ideas of what 'modernity' is. Morley examines the role of 'antiquity' in the construction of 'modernity' from Adam Smith through the nineteenth-century giants to Weber and Freud. He starts with the economy; here the past came to be ignored because underlying principles were taken to be universal, until Toynbee and Roscher pressed the importance of change, and Marx urged it, damning the notion of capitalism in antiquity and 'Herr Mommsen's' use of modern terminology. The possibility of novelty remained. Next Morley goes on to 'The Classical Critique of Modern Society', in which earlier 'states of society' replaced Rousseau's 'state of nature'. Here the contrast of ancient and modern is sharpest, and regret for lost values plangent. Culture follows naturally, and Nietzsche's pessimism is allowed the last word. An epigraph from Nietzsche also presides over 'History as Nightmare', where modernity seemed to have the advantage, but showed some at least that modernity itself could not last: Marx derided those for whom there was no longer any history. Morley ends with rhetorical uses of Antiquity, offering three perspectives (Hegel, Marx, Nietzsche) and slavery as an area in which (appropriately) exploitation can be displayed. The author's summing up of the multifarious dialectic is necessarily brief (161–2): there needs to be an alternative to which we can refer in making sense of our own situation. All that a reader might wish is the dates of the authors listed. It is only a year since Mary Beard's *The Roman Triumph* was reviewed here (*G&R* 56 [2008], 118). Now we have three more contributions.. First, an account of the *matériel* of the triumphal performance, Ida Östenburg's *Staging the World*,[48] sober and soberly illustrated, but acknowledging Beard's work. After an introduction that reviews previous studies, the author deals systematically with spoils (from arms to golden crowns), captives (prisoners, hostages, animals, and…trees), and representations, including 'triumphal paintings', cities, and war scenes; she ends with 'Parading the World Order' and 'Messages and Meanings'. These may not be startling, except for the downplaying of the Republican *triumphator*, but the core of the book is a valuable resource, an analytic procession of processions,

[47] *Antiquity and Modernity*. By Neville Morley. Classical Receptions. Malden, MA, Oxford, and Chichester, Wiley-Blackwell, 2009. Pp. xvi + 182. Hardback £40, ISBN: 978-1-4051-3139-1.

[48] *Staging the World. Spoils, Captives, and Representations in the Roman Triumphal Procession*. By Ida Östenburg. Oxford Studies in Ancient Culture and Representation. Oxford, Oxford University Press, 2009. Pp. xii + 327. 27 figures. Hardback £70, ISBN: 978-0-19-921597-3.

with some knotty problems, such as the meaning of *argentum oscense*, tackled along the way, and a convincing discussion of how Roman spectators viewed the alien effigies of gods that had been carried off (as goods) raising questions of sacrilege. The author had to go beyond mere description into other forms of sculpture to come to her conclusions here. Equally interesting is the discussion of *tabulae* and the alleged role of paintings in the processions; Östenburg is sceptical, and advocates models, sculptures, and tableaux for cities too, with the recalcitrant walls emphasized. Another work on the triumph spans history and literature and is valuable on both counts: readers need to know beforehand that Miriam Pelikan Pittenger's *Contested Triumphs*[49] is also and necessarily a study of Livy (she aims to treat the *Ab urbe condita* as a source of historical data and a text of the Augustan era), though she has concluding pages on pageantry. The first part of her work deals with procedures and standards involved in the award of triumphs, examining such things as qualifying magistracies, joint campaigns, overlapping jurisdictions, the importance of closure, and body counts. The second is devoted to 'performative' elements in the hunt for honours and constitutes a series of case studies, from the Second Punic War to 'The Soldiers' Revenge', the triumph of L. Aemilius Paullus in 167 BC. Any repetition is not obtrusive and the author's skilful writing carries us on. Moreover, she is championing two hypotheses: the first, easily accepted, is that, despite an underlying continuity, there were shifting patterns in the award of triumphs; the second, more complex, is that opposition benefited partisans, even when it was unlikely to succeed – all who participated won *existimatio* (a key word for the author) simply by participating (as Livy himself sometimes does). By proffering these defining debates, Pelikan Pittenger concludes, Livy enabled traumatized Augustan readers to join in and continue them. This I readily believe, but the prestige accruing to failed dissidents is more difficult: age, 'party', support basis might all be relevant. Thirdly, a volume of colloquium essays that neatly follows on from the Republican volume: *Triplici invectus triumpho. Der römische Triumph in augusteischer Zeit*[50] focuses on the Augustan age. This close focus necessarily splits the topic in diverse directions and will divide its readership accordingly. Keeping their routes as close as they can, the editors programme three essays on the triumph as political ritual; four on the triumph in art and city space; and six on the triumph in authors of the age – one each on Horace and Propertius, two each on Virgil and Ovid. They include an index of passages cited and, most considerately for English speakers, substantial summaries of each essay in German and English. A striking image remains from Jörg Rüpke's meditation on *Res gestae Divi Augusti* 4: the general as statue; Vera Binder does justice to the underestimated Hor. *Od.* 4.4; and Dennis Pausch extracts poignant contemporary significance from Verg. *Aen.* 11.1–99. But there is a certain turgidity elsewhere. Another book on Julius Caesar! That demands either a new slant or

[49] *Contested Triumphs. Politics, Pageantry and Performance in Livy's Republican Rome*. By Miriam R. Pelikan Pittenger. The Joan Palevsky Imprint in Classical Literature. Berkeley and Los Angeles, CA, University of California Press, 2008. Pp. xiv + 365. Hardback £41.95, ISBN: 978-0-520-24139-8.

[50] *Triplici invectus triumpho: Der römische Triumph in augusteischer Zeit*. Edited by Helmut Krasser, Dennis Pausch, and Ivana Petrovic. Potsdamer altertumswissenschaftliche Beiträge 24. Stuttgart, Franz Steiner Verlag, 2008. Pp. 327, including unlisted plates. Paperback €60, ISBN: 978-3-515-09249-4.

a slot in a series. Richard Billows' *Julius Caesar. The Colossus of Rome*[51] has both: it is one of Routledge's Imperial Biographies, and it proposes the thesis, novel nowadays, that Caesar was a party man (*popularis*). To establish this (though he admits that Lily Ross Taylor's *Party Politics* of sixty years ago was too schematic), Billows provides a history of Caesar's times, workmanlike, conservative, even old-fashioned, especially as he eschews argument in his annotations. Unsurprisingly, the Gracchi come out as disinterested reformers, their opponents as mere reactionaries: nothing of any personal feuds. The technique, inevitable for an author intent on rebutting Erich Gruen's society, in which nothing was irreparably wrong, involves sacrificing perspective: such things as the campaigns against Mithridates VI need keeping in their place, while the *Rechtsfrage* and the deification flash past. In sum, but unconvincingly, Caesar sought to build 'a *popularis* system open to reform' (110) and 'stood for the policies of Marius and Cinna' (206); 'the movement behind him…made him' (262). The author uses snappy opening sentences to inject life into his narrative ('Cato swept into the Senate house with an almost regal air', 3) but it is deadened by clichés ('staunch optimates', those zombies of Roman history, rise again, 128). Maps and stemmata are clear, with a single slip involving Octavian. Along with this book comes a classic in respectful new guise: M. Gelzer's *Caesar. Der Politiker und Staatsmann*, based on the edition of 1983.[52] After a foreword to the new edition, Ernst Baltrusch provides an introduction to Gelzer and his *Caesar*, laying out why the work holds its incomparable place in the literature and noting later writers who have been influenced by it. Clearly, for German speakers not in possession of the 1983 edition this would be something to buy. In English we have Peter Needham's English translation, published in 1968, of the 1960 edition, with no bibliography. Baltrusch has added a bibliography of works used by Gelzer and a select list of later works, without pretensions to completeness. One might have thought that, given Gelzer's rich annotation, a list of passages cited would have been worth including. It is a matter of judgment whether or not, for owners of Needham's translation, these additions to the 1983 edition make this of 2008 worth buying. (It has the same map, slightly smaller in scale.) Kevin McGeogh's *The Romans*[53] is avowedly a handbook for (North American?) students and general public (it begins from films), to whom one has the highest responsibility. It is divided as follows: introduction; environment; sources of information; origins, growth, and decline; economics; social organization; politics; religion; material culture; intellectual accomplishments; and current assessments (helpful). The author has put in effort, and the book is attractively presented, but it is defective. The maps look like reproductions from coloured versions (the last, representing the third-century Empire, shows Constantinople). The illustrations, largely from post-classical pictures, are not only unlisted but mostly not even attributed. Inscriptions are neglected, though there

[51] *Julius Caesar. The Colossus of Rome*. By Richard A. Billows. Roman Imperial Biographies. London and New York, Routledge, 2009. Pp. xxii + 312. 6 pages of plates. Hardback £60, ISBN: 978-0-415-33314-6.

[52] *Caesar. Der Politiker und Staatsmann*. By Matthias Gelzer. Reprint of 1983 edition with foreword and select bibliography by Ernst Baltrusch. Stuttgart, Franz Steiner Verlag, 2008. Pp. xxiii + 310, including stemma and map. Paperback €36, ISBN: 978-3-515-09112-1.

[53] *The Romans. An Introduction*. By Kevin M. McGeogh. Santa Barbara, CA, ABC-CLIO, 2004; New York, Oxford University Press, 2009. Pp. xvi + 380; 4 maps, unlisted halftones and line illustrations in text. Paperback £15.99, ISBN: 978-0-19-537986-0.

is a photo of a votive – labelled as a milestone. Each chapter has a list of books consulted (overwhelmingly in English), and there is a list of works for further reading, as well as a chronology and glossary (with some vapid items). Worst, there is a sprinkling of typos (the population of Rome was between 80,000 and one million), mishandling of Latin words, and even howlers: for example, bureaucrats coming from the equine class (Caligula's consul?). The author ought to have given his manuscript to a competent reader; so ought his original publisher, and the New York OUP, who have published the work as a paperback. Even on grounds of cost, given the fall in the pound, this work would be hard put to stand up to David Potter's *Rome in the Ancient World from Romulus to Justinian*.[54] The format of the latter makes it look like a Thames and Hudson coffee-table book, but the author's name entitles us to more. This is a superior specimen in the 'informative work for the general reader' category, which reputable publishers tend to have in their stable. Serious discussion is beautifully illustrated, with legible and attractive coloured maps and those fashionable boxes to divert the reader. There is also a glossary and a list of books for recommended reading. No one will agree with everything in the volume (for example, the acceptance of the 'conspiracy' of 22 BC as a fact). In particular, there are misleading garnishes: the speculation that Augustus was difficult to live with; the cavalier dismissal of Tiberius as a terrible public speaker; and Claudius' club foot (twice). On a larger scale, the discussion of the reasons for the falls (*sic*) of the Roman Empire in a work that takes us to Justinian seems out of place. Nevertheless, I would still opt for this volume (as a gift for interested friends rather than as a textbook, as it calls itself) before other such handsome volumes. *Gregory Aldrete's *Daily Life in the Roman City. Rome, Pompeii, and Ostia*[55] is a solid piece of work intended for school and college students. It comes ready garlanded with a review from the *Journal of Classics Teaching* as containing all the background required for A-level modules on Cicero, Roman building, and satire. More besides, but the observant student will wonder why it gives two different figures from the same source for the numbers of households in Rome, claims that women did not possess Roman citizenship, and treats marriage as if it were all of the *manus* type. The title is a little misleading: Rome itself occupies thirteen of the fifteen chapters, Ostia and Pompeii two; what is 'the Roman city'? Unsurprisingly, the author stresses uniformity: cities were 'nodes from which administration disseminated [*sic*] and the Romans were…successful in instilling Roman culture in these key points' (235). There are additional 'brief guides' (time-keeping, clothing), which might have benefited from diagrams replacing any irrelevant illustrations (head of Constantine); chronology; a bald and useless list of ancient authors; and an English bibliography. Now, with Elio Lo Cascio and Giovanna Merola's *Forme di aggregazione nel mondo Romano*[56] we have a closer look at Romans getting together.

[54] *Rome in the Ancient World from Romulus to Justinian*. By David Potter. London, Thames and Hudson, 2009. Pp. 352. 194 b/w and colour illustrations and maps. Hardback £24.95, ISBN: 978-0-500-25152-2.

[55] *Daily Life in the Roman City. Rome, Pompeii, and Ostia*. By Gregory S. Aldrete. Norman, OK, University of Oklahoma Press, Norman, 2009 (originally published as hardback by Greenwood Press, 2004). Pp. xvi + 296. 80 unlisted plates and maps. Paperback $19.95, ISBN: 978-0-8061-4027-8.

[56] *Forme di aggregazione nel mondo Romano*. Edited by Elio Lo Cascio and Giovanna D. Merola. Pragmateiai 13. Bari, Edipuglia, 2007. Pp. 420. Unlisted b/w figures. Hardback €60, ISBN: 978-88-7228-485-8.

The editors' title is purposefully vague. Trawling the phenomena, they mean to bring out their individuality and show how they contributed to the Roman experience. All the twenty-five papers but two are in Italian; Michel Tarpin presents the conclusions in French, and Charalampos Tsochos contributes 'Religion and Cults of Macedonia in Imperial Times'. The editors have used four nets to hold their diverse catch (with a bibliography for each): urban and rural settings, the upper classes, *collegia* and the like, and (four items only) priesthoods. Not only are the nature and dating of the material widespread, but the focus varies giddily as well: Cosimo Cascione's '*Municipes* e *consensus*' alongside Aniello Parma's 'Un'inedita iscrizione su *mensa* per il collegio degli Augustali di Liternum'. No wonder Tarpin's conclusion is dubbed 'spontanéité et diversité'. At the same time, Italy and Cisalpina are the main fishing grounds (two articles concern Egypt, one Mauretania), and there is no doubt of the work's value to students of their life and institutions. Back to fundamentals. Michael Comber and Catalina Balmaceda's *Sallust. The War Against Jugurtha*[57] is a memorial to Michael Comber, as well as being a worthy addition to the Aris and Phillips list. The text is based on editions from the Loeb of 1921 to the *OCT* of 1991, hardly annotated (this may account for uncertainty over consonantal *v*/*u*). The translation is excellently readable, the commentary (on English lemmata) light (eighty-two pages to seventy-five of Latin text) but helpful and clear for students and general readers, and should be available in libraries. There are, besides, two maps, one slightly anachronistic (Tingitana/Caesariensis lay in Sallust's future); a chronological and two genealogical lists (Cornelia Africana is an oddity); and a bibliography. It is in these extras and the commentary that this edition outplays the ancient Loeb, as well as in price. Balmaceda's particular interest has been in *virtus*, although Myles McDonnell's *Roman Manliness.* Virtus *and the Roman Republic* (Cambridge University Press, 2006)[58] does not feature in the bibliography, and I am uneasy about the declared intention of translating this evolving and plastic word as 'virtue' on every occasion. *Virtus* may cover all the meanings that Sallust gives it (28), but 'virtue' (a word associated with women, with ironical overtones, and certainly not with 'manliness') does not. Perhaps an explanatory paragraph and more freedom in choice of words would have proved more satisfactory. J. E. Atkinson and J. C. Yardley's *Curtius Rufus. Histories of Alexander the Great, Book 10*,[59] aims at a more advanced readership, and will be a must for all college libraries as well. There is no need for an apology for investigating a text that deals with Alexander's last days and the aftermath, as well as affording clues to the author's date. In relation to a translation of 26 pages, the introduction (47 pages, including sections on the author, the genre, structure, sources, contemporary writers, truthfulness [very salutary], judging Alexander, and literary value) and commentary (173) are generous and valuable; they admit passages that would be relevant to any of

[57] *Sallust. The War Against Jugurtha*. Edited with an introduction, translation, and commentary by Michael Comber and Catalina Balmaceda. Aris and Phillips Classical Texts. Oxbow, Oxford, 2008. Pp. viii + 282. 2 maps. Hardback £40, ISBN: 978-0-85668-637-5; paperback £18, ISBN: 978-0-85668-638-2.

[58] Reviewed in *G&R* 55 (2008), 134.

[59] *Curtius Rufus. Histories of Alexander the Great, Book 10*. Translated by J. C. Yardley, with an introduction and historical commentary by J. E. Atkinson. Clarendon Ancient History Series. Oxford and New York, Oxford University Press, 2009. Pp. xiv + 274. 1 map. Hardback £70, ISBN: 978-0-19-955742-2; paperback £27.50, ISBN: 978-0-19-955763-9.

the books. They are also deep and refined, with a fully documented bibliography. This is a composite work: the translation used is that of Yardley's Penguin version of Bardon's Budé, with adaptations to fit Atkinson's Mondadori text, based on Müller's, and his subsequent thoughts. Fine, especially for scholars, but will research students and senior undergraduates have the Latin handy? Face to face with the translation it would have added only another twenty-six pages, and it would have taken away the veil that hangs between Curtius and the reader trying to decide for himself or herself (with the help of the admirable commentary) how to date the author, or how strongly 10.1.22–38 recalls *maiestas*. (Advocacy of the reign of Claudius is temperate but persuasive.) For the next text, we leap the centuries to Richard Price's *The Acts of the Council of Constantinople of 553*,[60] which he edits in two boxed volumes with introduction and notes, and an elegant drawing by R. Tomlin on the front. This item in the Translated Texts series will be especially welcome, given the controversy that surrounded the Council, which condemned Origen and Theodore of Mopsuestia. The editor begins with an essential general introduction tracing events from Chalcedon to 518 and discussing the ecclesiastical policy of Justinian; he goes on to the theological problems and the condemnation of the Three Chapters enacted in 544/5, and ends with the reception of the Council. After offering some relevant documents, Price gives the translation of the acts of the eight sessions, each preceded by an introduction, and follows that with the unhappy Pope Vigilius' *Constituta*. Subscription lists, seven clear maps, glossary, bibliography, and indexes complete an exemplary work. It is as well, given his strenuous labour, that the author takes a comparatively favourable view of the Council as being opportune and constructive and not wholly unsuccessful in its contribution to Christian unity. Excursions abroad are rare indeed on this occasion. Francesco Camia's *Roma e le poleis. L'intervento di Roma nelle controversie territoriali tra le communità greche di Grecia e d'Asia Minore nel secondo secolo a.C. Le testimonianze epigrafiche*[61] is an austere but valuable trip. You get what it says on the cover; what is that, when squabbles about land were as endemic in the Greek world, with its mountains and uneven rainfall, as matters of hunger, revenue, or prestige? Camia's precise brief allows him but twelve cases, chronologically arranged, with eight dubious. They are well mapped and the certified dozen come from western Asia Minor, the Peloponnese, Epirus, Thessaly, Phocis, and Crete. Texts and translations are preceded by bibliography and followed by substantial discussions. That is Part 1. However, cutting this slender section through the story of the early Roman involvement in Greek affairs has a larger purpose, that of examining Roman conduct in the second century, notably after its first eastern acquisitions. That is Part 2, for the less specialized reader, and it involves examining the pre-existing system of arbitration before going on to Rome's dealings with it. The reasonable verdict is that Rome contented itself with supervising agreed arbitration; change came only with the Mithridatic wars. The

[60] *The Acts of the Council of Constantinople of 553. With Related Texts on the Three Chapters Controversy*. Edited with an introduction and notes by Richard Price. Translated Texts for Historians 51. Liverpool, Liverpool University Press, 2009. 2 volumes, pp. xiv + 370; viii + 347. Hardback £120, ISBN: 978-1-84631-18-9.

[61] *Roma e le poleis. L'intervento di Roma nelle controversie territoriali tra le communità greche di Grecia e d'Asia Minore nel secondo secolo a.C. Le testimonianze epigrafiche*. By Francesco Camia. Tripodes 10. Athens, Scuola Archeologia Italiana di Atene, 2009. Pp. 260. 12 maps. Hardback 50, ISBN: 978-960-98397-3-0.

author provides a handy tabular synopsis of the main cases and a series of indexes. It is good to end with something simply magnificent: Thorsten Opper's *Hadrian. Empire and Conflict*[62] was written to accompany the British Museum exhibition of 2008, referring to itself as a catalogue (there is a list of objects), but it goes further than that. The pictures – figurative (notably the colossus of Sagalassus unearthed in 2007), architectural (including the Antinoeion at Hadrian's villa), and landscape – leap off the page in vivid colour, and the maps are exemplary. As to the text, there is serious reassessment, stressing the darker side of the reign and playing down any soppy, romantic view of Hadrian's philhellenism. The beard is military. (Marguerite Yourcenar is given full and fair attention, based on that of Ronald Syme.) Antinous is given resplendent treatment over thirty-three pages, the wife Sabina naturally less so (nine); the author, by contrast, seems to overdo the position of Livia, calling her an equal partner with considerable powers. On Hadrian's successor, Opper is ready to accept the standard hypothesis – a preference for Marcus Aurelius – but rightly shows caution in the note. For this book also has the proper apparatus: notes, bibliography, and index. This is a treasure for the general reader, attractive and instructive for sixth-formers and undergraduates, a delight to scholars.

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Art and Archaeology

To begin with fundamentals: *Latrinae et Foricae*[63] is a survey of Roman lavatories written by a Yorkshire doctor-turned-archaeologist (Barry Hobson). Much of the material comes from Pompeii (where Hobson has been involved with the Anglo-American Project), but the geographical range extends to most parts of the Roman Empire. It was Julius Frontinus, the conscientious *curator aquarum* (superintendent of aqueducts) to Nerva and Trajan, who perceived that, while Egyptians and Greeks showed some talent for making things, they had little sense of using that talent to practical benefit (*De aquis* 1.16) – how were lives at large made any better by a pyramid, or some pretty statue? – whereas Roman genius could deliver pure water over great distances, and all the boons of hygiene that ensued. This pride seems justified by the material evidence, which contrasts with the relatively inadequate or invisible 'facilities' of not only Greek and Hellenistic habitations but also pre-Victorian Britain. School groups at Ostia invariably find the social aspect of multi-seated toilets (*foricae*) 'gross', so it is worth knowing that the privacy of a single *latrina* was valued by those who could afford it. Above all, however, Hobson takes great care in this study to incorporate allusions (scatological though they may be) from Roman authors, especially the satirists – and, of the satirists, especially Martial. An 'anal' sense of humour is sometimes reckoned peculiar to Northern Europeans, or characteristic of

[62] *Hadrian. Empire and Conflict*. By Thorsten Opper. London, British Museum Press, 2008. Pp. 256. 215 figures and maps. Hardback £40, ISBN: 978-0-714-15074-1; paperback £25, ISBN: 978-0-714-15069-7.

[63] *Latrinae et Foricae. Toilets in the Roman World*. By Barry Hobson. London, Duckworth, 2009. Pp. x + 190. Paperback £14.99, ISBN: 978-0-7156-3850-7.