must change, K.'s reconstruction and hypothetical garrison can no longer explain the loss of Histiaea's seat on the Amphictyonic council (see now F. Lefèvre, *L'Amphictionie Pyléo-Delphique: Histoire et Institutions*, *BEFAR* 298 [Athens and Paris, 1998], p. 62 n. 675). This weakens his argument for the late date of **15**.

Eretria XI is a major work of scholarship with a significant number of important new decrees and new interpretations of inscriptions that have been known for a long time. K. has presented the academic community with a feast of detail, and we now await the third course, *La cité de Ménédème*.

The volume lacks a concordance of decrees: (*ed. pr.* = first published edition): **1** *ed. pr.* (majuscule text, *Arch. Delt*. 24 [1969], Chron. p. 197); **2** *ed. pr.*; **3** *ed. pr.*; **4** *IG* XII 9, 227 + *ed. pr.*; **5** *IG* XII 9, 205 + 226; **6** *ed. pr.*; **7** *ed. pr.*; **8** *IG* XII 9, 217 + 229; **9** *ed. pr.*; **10** *IG* XII 9, 199 + 230; **11** *ed. pr.*; **12** *ed. pr.*; **13** *ed. pr.*; **14** *BCH* 99 (1975) 89–93 (not in *SEG*); **15** *ed. pr.*; **16** *ed. pr.* + *IG* XII 9, 231; **17** *ed. pr.*; **18** *SEG* XXV 539; **19** *IG* XII 9, 238; **I** *IG* XII 9, Suppl. 549A; **II–III** *IG* XII 9 187A–B = *Syll.*^{3} 105–6; **IV** *IG* XII 9, 204 + Suppl. p. 178; **V** *IG* XII 9, 222; **VI** *IG* XII 9, 197; **VII** *IG* XII 9, 196; **VIII** *IG* XII 9, 221; **IX** *IG* XII 9, 195; **X** *IG* XII 9, 200 + Add. p. 176; **XI** *IG* XII 9, 206; **XII** *IG* XII 9, 211; **XIII** *IG* XII 9, 198; **XIV** *IG* XII 9, 210 = *Syll.*^{3} 348; **XV** *IG* XII 9, 214; **XVI** *IG* XII 9, 201; **XVII** *IG* XII 9, 202; **XVIII** *IG* XII 9, 203; **XIX** *IG* XII 9, 225; **XX** *IG* XII Suppl. 550; **XXI** *IG* XII 9, 209; **XXII** *IG* XII 9, 216; **XXIII** *IG* XII 9, 208; **XXIV** *IG* XII 9, 218; **XXV** *IG* XII 9, 212 + p. 177 + *IG* XII Suppl. p. 179 (cf. *ZPE* 96 [1993], 245–57); **XXVI** *IG* XII 9, 220; **XXVII** *IG* XII 9, 219; **XXVIII** *IG* XII 9, 215 p. vii, *IG* XII Suppl. p. 179; **XXIX** *IG* XII Suppl. 551; **XXX** *IG* Suppl. 552; **XXXI** *IG* XII 9, p. 162, no. 5.

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SAMNITE EPIGRAPHY

M. BUONOCORE: *L'Abruzzo e il Molise in età romana tra storia e epigrafia*. In two volumes. Pp. 1116, map, pls. L'Aquila: Edizioni Libreria Colacchi, 2002. €52.

Marco Buonocore, well known equally to those who frequent the Biblioteca Apostolica Vaticana and to those who care about the epigraphy and history of central Italy, here presents a selection from over twenty years of work in preparation for a new edition of *CIL* IX, a worthy offering to his teacher Silvio Panciera and to the shades of *his* teacher Attilio Degrassi, and of Mommsen and Borghesi. The work is divided into a general section and a section devoted to particular localities, according to the standard geographical order. Endnotes, often long, bring the articles up to date. I cannot in any case here do justice to the richness of a work that will be indispensable for any future discussion of ancient Samnium and the neighbouring peoples; I shall reflect rather on the nature of the enterprise, draw attention to some highlights, inevitably selectively, since however hard I try I cannot bring myself to be interested in such topics as the Augustales or the Carmina Latina Epigraphica, and comment on some points for discussion.

It may seem ungracious, when so much is given, to ask for more; but it is a pity that only a selection of the original illustrations could be included; that the way in which later material is referred to is not systematic (thus references in *AE* to the inscriptions published in the original articles are usually in round brackets, but at p. 908 n. 6 in square brackets; in the same note a cross-reference to p. 923 is missing, at p. 743 n. 38

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to pp. 775 and 755); and that the page divisions of the original articles are not indicated.

An enormous achievement of B.'s articles, and now of this book, is to make readily accessible a vast body of evidence previously available only in a variety of local publications, something that is particularly valuable, since in Italy, more than in any other country known to me, one is often left with the impression that the purpose of publication is not to diffuse knowledge, but to give it permanent form for people who already have it. But above all, the work represented by this book is a triumphant refutation of Moses Finley's disdain for local history: there is a vast amount of knowledge, capable of transforming historical enquiry, the processing of which can *only* take place in the framework of local archives and museums. And while the financial reasons are only too intelligible, it is nonetheless a tragedy that it has not been possible to continue the programme of *Inscriptiones Italiae* of including inscriptions in all ancient languages; and that almost none of the volumes published cover areas that are linguistically interesting: for the area covered by this volume, the separation of Italic from Latin is particularly unfortunate.

Now to the highlights: we meet the god Aternus and the goddess Paelina (pp. 137 and 195); an inscription consisting simply of the cryptic word *exfatom* at Alba Fucens (p. 355); a re-reading of an important inscription of Augustus at Allifae (p. 289), together with much other Julio-Claudian material; the aqueduct of Amiternum (p. 793); real live *bonorum possessores*, i.e. of an inheritance, at p.365.

B. uses the term of art that has become general, 'amministrazione paganico-vicanica'; but it seems to me, as I hope to show elsewhere, that *pagi* in Capua, *pagi* and *uici* in peninsular Italy before and after the reforms of Caesar and Augustus, *pagi* and *uici* in Gallia Cisalpina, *pagi* and *uici* in the provinces, are all very different bits of the menagerie; and that *pagi* and *uici* are not to be spoken of in the same breath, not least because there is almost no geographical overlap between them in peninsular Italy.

B. also, in common with most Roman historians writing in one of the Romance languages, treats *gens* and *famiglia* as interchangeable. Surely this is most unwise???

One result of the geographical arrangement of the second part of the work is that Atina, keeping its designation of *praefectura* after it had become a *municipium* (p. 525), is separated from Interamna Praetuttiorum, keeping its designation of *municipium* after it had become a *colonia* (pp. 907 and 923, the former article actually published a decade after the latter). Two consequences follow. The fact that Interamna called itself a *municipium* and a *colonia* until the late second century A.D. shows only that it had a sentimental attachment to the former title, not necessarily that it was in any sense a double community. (Between the two articles, B. discovered the article of B. de Smet on double communities, so that p. 928 n. 23 = p. 907 n. 35, with de Smet added.) And the title to which a community is attached and which it uses may not correspond to that which is juridically correct.

At pp. 477 and 511, B. discusses the institutional history of the Latin colony of Aesernia, suggesting that those members of the colony who became Roman citizens were placed in the Teretina tribe, whereas the city as a whole was certainly placed in the Tromentina tribe after the Social War (I regard the statements of the 'Liber coloniarum' on the status of Italian communities in the Republic and early Empire as wholly worthless). B. seems to assume that, by the late second century B.C., magistrates of Latin colonies became Roman citizens; but he does not deal with the argument of Lily Ross Taylor, who shares this assumption, that after the Social War Latin colonies were placed in the tribe in which their magistrates had already been placed. The

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underlying assumption itself, moreover, is in the highest degree insecure (see *Roman Statutes*, p. 111).

At pp. 316 and 401, B. deals with the tribe of Larinum, certainly the Clustumina after the Social War. The problem is that a third-century inscription from Carrawburgh (*RIB* 1545) reveals a man who describes himself as *domo Vltina col. Sept. Aur. L[arino]*. (Why soldiers should describe themselves in this curious way is not obvious.) Few will want to follow Birley and hold that the Clustumina was not after all the tribe of Larinum; but B.'s suggestion that Larinum changed its tribe when it became a Severan colony is not obviously preferable: the case of Canusium which he cites is not a parallel, since it did indeed become a colony, but did not change its tribe. I should not want to exclude the possibility that the man had come from an area of the Voltinia tribe and become a citizen of Larinum, or indeed that his years of military service had caused him to forget the tribe of his home town, by now in any case pretty meaningless. B. should also have considered the suggestion of Taylor ('Voting Districts', pp. 321–2), that this and other cases of intrusive members of the Voltinia tribe are the result of Caesarian settlements.

Finally, some *nugae*: on the mosaic inscription from Castel di Ieri, B.'s first thoughts were much better than his second, induced by Olli Salomies, namely that we have three times a *praenomen* + *nomen* + filiation, not a *praenomen* + *nomen* + tribe (!) + *cognomen* and a *praenomen* + *nomen* + filiation (pp. 41 and 45); the best correction of the MS of Varro *RR* II, 9, 6, gives us not an *emporium* at Heraclea, but an *ora maritima* (pp. 71 + 116 + 797); there is in my view no good evidence for a Caesarian municipal reform of 49 B.C. (p. 196: see in *Modus Operandi. Essays in Honour of Geoffrey Rickman* [London, 1998], pp. 31–46, 'How to create a *municipium*'), the life of Vincenzo Balzano is rather spectacularly prolonged at p. 556; Geza Alföldy is mis-spelt at p. 886. Otherwise, these are volumes of astonishing accuracy, with nearly 150 pages of meticulous indexes. Are we entitled to believe that *CIL* IX^2 is imminent? I fervently hope so.

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THE METROPOLIS IN THE MEDITERRANEAN

C. Nicolet, R. Ilbert, J. C. Depaule (edd.): *Mégapoles méditerranéennes. Géographie urbaine rétrospective*. Pp. 1071, ills, photos. Rome: Ecole française, 2000. Paper, frs. 245. ISBN: 2-7068-1377-6.

This massive book publishes the findings of the five year *projet Mégapoles*, an investigation into the larger cities prior to the nineteenth century with a view to demonstrating that: the mega-city was a phenomenon of greater antiquity than previously assumed within the history of urbanism. The approach in the fifty-three chapters ranges from aspects of demography and subsistence to modes of *mentalité* in literature. These are grand themes of investigation, the parts of which are quite briefly treated—for example, six pages of text and two of references to cover the discussion of the vision of the mega-city from Herodotus to Strabo, which results in a summary as opposed to a totally new treatment. This brevity and generality is carried over in the discussion of the development of the mega-city by Pierre Gros, who provides an interesting review of the difference of the metropolis from that of

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