up in his later chapters, however, and he does not explore the fact that other aspects of aristocratic life were equally played out on a public stage, as recent studies of Roman housing have demonstrated. Even the *private* lives of Roman senators had to be stage-managed, and the same will have applied to the lives of the notables of the Roman *municipia*. A theatrical perspective on Roman history can be useful, and ancient spectacles deserve to be taken seriously by historians, as is demonstrated by the recent conference volume by B. Bergmann and Chr. Kondoleon (edd.), *The Art of Ancient Spectacle* (Washington, 1999). Unfortunately, the book under review does not do full justice to a fascinating subject.

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## CREATING A DYNASTY

F. HURLET: *Les collègues du prince sous Auguste et Tibère*. (Collection de l'École française de Rome 227.) Pp. 692. Rome: École française de Rome, 1997. ISBN: 2-7283-0372-X; ISSN: 0223-5099.

In outline it is a familiar story: Augustus first cloaked his despotism in Republican vestments; then gradually, through the mechanisms of adoption, dynastic marriage, curule acceleration, and extraordinary forms of *imperium* and *tribunicia potestas* for himself and his heirs, stitched up the fabric of hereditary imperial monarchy. Nevertheless, numerous problems of detail remain—for us as for Augustus himself: how precisely could he confine transmission of power to the *domus regnatrix* while maintaining the fiction of *Res publica restituta*? Hurlet's lengthy book studies specifically the processes by which potential successors were groomed and legitimated. After an introduction setting out aims and discussing methodology and sources (pp. 1–20), there are three main sections: (i) 'L'exercice de la "co-régence" ' devoted *seriatim*, with particular reference to 'official' powers and privileges, to the careers of Agrippa (pp. 24–78), Drusus the Elder, Tiberius (to his accession) and C. and L. Caesar (pp. 79–162), Germanicus (pp. 163–208), and Drusus the Younger (pp. 209–24)—all usefully summarized later in tabular form ('Annexe I', pp. 551–72); (ii) 'Le mythe de la *Res publica restituta*: les fondemonts juridiques de la "co-régence" ', examining the legal and constitutional basis of proconsular *imperium* (pp. 237–319) and *tribunicia potestas* (pp. 321–42), and the usage of the term *collega* in official and other contexts (pp. 343–62); (iii) 'Les *arcana domus*: la place du "co-régent" dans le nouveau régime', on '*Collega*, *Successor* ou *Adiutor*' (pp. 367–413) and, the essential core of the work, 'Le membre de la *Domus Augusta*: la primauté du facteur dynastique' (pp. 415–538), of which more anon. After a 'general conclusion' (pp. 539–49), *Annexes II–IV* catalogue dedications and statuary groupings discussed in Section (iii) and give a simplified stemma (pp. 573–613). There follow bibliography (pp. 615–41), and fifty-seven handsome plates illustrating relevant coins and monuments. Four indices conclude.

H.'s (lavishly produced) book is vastly learned in both ancient testimony and modern scholarship. He presents convincing arguments about the nature and extent of the *co-régents*' imperial and tribunician powers, e.g. for their consistent legitimation through comitial legislation as well as by the *princeps*' choice and senatorial decree (pp. 244ff., 324ff.), and for the development of a kind of 'super-*cursus*', wherein *tribunicia potestas* came regularly to follow *imperium proconsulare* after a five-year interval (pp. 329ff.). His general conclusions on the development of Julio-Claudian

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dynastic strategy are clear and balanced, if mostly unsurprising, and include some felicitously arresting turns of phrase ('un régime qui s'est toujours efforcé de ne pas dire ce qu'il était' (p. 545). Best, the third section, ostensibly discussing, as (wordily) H. puts it, 'the extent to which the real position of the "co-regent" within the régime was part of the more general framework of the birth and development of the dynasty founded by Augustus' (p. 415), but mostly in fact concerned with epigraphic and iconographic evidence from all over the empire (pp. 431–44, 448–81, 487–97, 511–30): going well beyond traditionally juridical or Romanocentric approaches, H. both assumes and in exhaustive detail proves the significance of this material for understanding the *principes*' developing dynastic policy, particularly in its presentation to the vast majority of their subjects for whom constitutional niceties and Republican tradition were of scant concern. This is by far his most valuable contribution.

The bad news is that H. is far, far too verbose. The entire first section brings little that is new, and should have been axed, with light re-organization and re-annotation of the other two. A persistent periphrastic mannerism ('l'historien grec' = 'Dio', 'le fils adoptif de Jules Cesar' = 'Octavien', 'le savant allemand' = 'Mommsen') may irritate even native French readers. So specialized a volume need not tell us that 'the chief materials on which inscriptions are found are stone and bronze' (p. 14) or use nearly half a page (p. 396) explaining what a triumph is. By the time we reach p. 416 we need no reminder that 'the co-regents' 'have in common that they were connected to the *princeps* by family ties'. 'The explanation of what in Rome could at first sight appear a paradoxical situation is in truth the clearest declaration by the new government of its real nature: the honours awarded to Gaius Caesar throughout the last decade before our era only assume their full significance in consideration of the privileged position which is reserved in every dynasty for the son of the monarch' (p. 484). Such bathetic prolixity is all-pervasive and seriously off-putting.

A book on this scale needs good indices. H.'s—of sources, personal and divine names, geography and principal monuments, and finally 'noteworthy terms'—are regrettably disappointing: strings of page-references without sub-headings (162 to 'Rome' in Index 3, for instance, 81 to 'Julia' [i.e. Augustus' daughter] in Index 2) are unhelpful.

A final cavil: Janus' Gates were not those of a 'temple' (p. 58) but just gates (Platner–Ashby, *A Topographical Dictionary of Ancient Rome* [Oxford, 1929], pp. 278ff.).

Despite its good qualities, then, a book probably destined to be cited rather than read.

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## IMPERIAL CULTURE

J. HUSKINSON (ed.): *Experiencing Rome. Culture, Identity and Power in the Roman Empire*. Pp. xv + 378, maps, figs. London and New York: Routledge, 2000. Paper, £16.99. ISBN: 0-415-212840-7.

This exciting new book contains twelve essays written, with two exceptions, by members of the Classics Department at the Open University. It is designed in effect as the coursebook for a third level option, 'Culture, Identity and Power in the Roman Empire', and as such will be at fundamental collection for the University's large body of undergraduates. It deserves, however, to reach a wider audience still. (I have,

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