lie in it at no risk. The slope down towards deeper water is hardly detectable but it is inexorable so that, eventually, it is as deep as anyone could desire. So it is with this book which starts by demonstrating the most elementary features of Latin word order but eventually and imperceptibly draws the reader into the most technical discussion. All Latin quotations are translated so that the weaker swimmers are provided with water-wings. There is frequent humour throughout the book.

doi: 10.1017/S0017383507000083 D. E. HILL

*Roman History*

Anyone approaching T. Habinek's *The World of Roman Song*[1] expecting a merry scamper through the meadows will be given pause by its sub-title. What follows is a deep, wide-ranging study of how Rome kept men in line and moral (*mos* is measure), and going beyond that to what made Rome Rome. Not surprisingly, for *carmen* was ritualized speech, poetry, story-telling and even spells ('even' because they were outside the law). Habinek's purpose is to describe the system through the language and examine its significance. The first chapter concerns foundation, links between 'now' and what is distant, the Salian rite, and mimesis of nature in a cultural context, the second *sodales* and ritual (the convivial transcends the boundary between life and death, and comedy harmonizes discordant elements in culture), the third forms of utterance, the fourth play, the open-ended *ludus*, the fifth the body, birds and their voices – Habinek invokes the film *The Cranes are Flying*, and detects a shift in perception as the Principate emerges – the sixth magic, the *vates*, and the boundary figure Carmentis, entailing discussion of funerary practices and views of history. The author luxuriates in his astonishingly rich ancient and modern resources, most often Virgil, Plautus, Horace and Cicero. A plain reader might find a less virtuosic treatment more friendly (what is the point of referring to Domitian as 'Germanicus'?, 79; and his interpretation of Suet. *Aug.* 100. 2, *canentibus neniam principum liberis*, 235, is unconvincing), but this is as important a book as if it were on another means of control, Roman law; it will long be quarried, quoted, and discussed. With *Gender, Domesticity and the Age of Augustus*,[2] K. Milnor is in a corner of this universe. As part of the regeneration of society, women were to reclaim their status as caretakers of the Roman home. Yet the publicity accorded that role gave it a significant place in political discourse. The author offers comprehensive discussions, going down to what she calls Nero's burning down of the house, when the fundamental femininity of Julio-Claudian rule triumphed; and each section has independent value for scholars working primarily in the areas she scrutinizes (there is an *index locorum*). Milnor passes from Augustus' house on the Palatine to Vitruvius' conception of the house as a space of display. The absence of gendered spaces illustrates the blended state of Italian domestic life, and Octavia offers a glimpse of the proudly public function of femininity as a part of the imperial Roman home. Then, in her discussion of the social legislation and of Livy on the repeal of the *lex Oppia* (a framework showing both speakers' arguments erroneous), she suggests an adjustment in our

[1] *The World of Roman Song. From Ritualized Speech to Social Order.* By Thomas Habinek. The Johns Hopkins University Press, Baltimore and London, 2005. Pp. x + 329. Hardback £34.50.

[2] *Gender, Domesticity and the Age of Augustus. Inventing Private Life*. By Kristina Milnor. Oxford Studies in Classical Literature and Gender Theory. Oxford UP, New York, 2005. Pp. xii + 360, with 2 figs. Hardback £55.

https://doi.org/10.1017/S0017383507000095 Published online by Cambridge University Press

reading of the speeches. Women, a force to be reckoned with, must be given a place in public life, even by rewriting the terms in which public life is constituted. Next comes a review of the Triumvirate as presented in the early empire, stressing, perhaps overmuch, the way its history was seen as located within the *domus*. Finally, another resource ingeniously deployed: Columella on the garnering role of the *vilica*. This book is an incisive contribution to recent gender studies, but questions remain. Has the author not (excusably) overstated her case for the centrality of the domestic? Was that period created by, and did it create, the image of the good woman within the good home? Hence, does this work, with all its insights, make a whole? And how, if at all, may this work be related to the revaluation of the domestic in current, dangerously post-feminist, society? The title of S. W. Rasmussen's elegantly produced *Public Portents in Republican Rome*[3] threatens dryness, but the author's thrusting argumentation (and humour: she claims to have heard a ruminating cow – of what nationality? – utter what could be Latin) make it absorbing and engaging. Rasmussen offers a list of prodigies and an analysis of portent types, with illustrated discussion of the bronze liver of Piacenza. But it is the big argument that makes this book important. Rejecting 'stress' and 'manipulation' theories of divination, the author, though shocking in her claims for it as a 'scientific discipline', offers a convincing sociological explanation: keeping Rome in good relations with the gods, it helped to (re)construct Rome's identity. Even small problems lead to big solutions: Mommsen's influential view, based on 'a single problematic passage from Livy', that portents in *ager peregrinus* were not accepted is rebutted, and such portents reinterpreted as part of Roman encroachment. Above all, Rasmussen understands what she calls the 'religio-political' nature of the Republic. All the more important, then, to recognize that rival theories may have some place in the sociological structure; that needs articulating. Working in an earlier methodological universe J. Carlsen, in *The Rise and Fall of a Roman Noble Family*,[4] undertakes a diachronic and synchronic study of the Domitii Ahenobarbi. There are seven sections: the first on thirteen individuals (Nero is awkward: only his aspect as an Ahenobarbus can be treated), then five on property (perhaps the most interesting), political practice, religion and social life; there are two appendices of untranslated inscriptions (not Neronian), a stemma, source- and name-indexes and bibliography, but no list of abbreviations. The author candidly admits his difficulties: he has to show what Romans did, and the Ahenobarbi doing it. The method leads to acknowledged repetition and the breaking of a cook's rule against rolling out pastry in one direction after another in an effort to cover a pie. He succeeds, if not in creating a synthesis of Roman history (23), then in collecting the evidence for the Ahenobarbi, fragmentary and slanted as it is, and examining what his predecessors have said about it. Prospective readers of M. Sternini's *La Romanizzazione della Sabina Tiberina*[5] will ask two questions: first the geographical scope of the work, answered by the maps, especially the coloured Geographical Information System print. We are on the east bank of the Tiber, south of Narnia, west of

[3] *Public Portents in Republican Rome*. By Susanne William Rasmussen. Analecta Romana Instituti Danici, Suppl. 34. 'L'Erma di Bretschneider, Rome, 2003. Pp. 296, with 23 figs. and 4 maps. Paperback €82.

[4] *The Rise and Fall of a Roman Noble Family. The Domitii Ahenobarbi 196 BC–AD 68*. By Jesper Carlsen. University of Southern Denmark Stud. in Hist. and Soc. Sciences 314, Odense, 2006. Pp. 259, with maps and 26 figs. Paperback $35.

[5] *La romanizzazione della Sabina Tiberina*. By Maria Sternini. Bibliotheca Archaeologica 13. Edipuglia, Bari, 2004. Pp. 230, with 6 maps and plates (one in colour); unlisted figs €42.

https://doi.org/10.1017/S0017383507000095 Published online by Cambridge University Press

Reate, with Forum Novum (Vescovio) the main centre. Oh, for a plain modern map! Second, what is the author's 'Romanizzazione'? This emerges, not from discussions on the word, but from her proceedings. After a 'Storia degli Studi', with lavish reproductions of old maps, she comes to a forty-five-page core: four on the history of the region and the *municipium* are followed by a catalogue of notables (e.g. Vibii and Lollii), impeccably documented, and illustrated often from the author's own photographs, with a chronological summary. The most substantial section (140 pages) is an archaeological catalogue, arranged alphabetically into seventeen localities, some offering several villas, with long extracts from previous writers, and again admirably illustrated. Finally G. Frustalupi contributes a chapter on the G.I.S. print and its value. This work then is a useful resource, not an analytic inquiry into 'Romanization'. Pleasingly produced, it has a bibliography and an epigraphic index, regrettably not one of names. The Tiber also features in *Roman Working Lives and Urban Living*, edited by A. Mac Mahon and J. Price,[6] that is, in a stimulating paper by S. Graham on 'Lumberjacks and Brick Stamps': we need to 'put ourselves in the water'. It is methodologies that give this book its main interest. It also offers clues to the old conundrum about ancient cities and the countryside, but not much theory, except at the opening of D. Robinson's ingenious attempt to sort out the social organization of trade and industry in Pompeii. In her paper on 'The Commercial Landscape of Ostia' J. DeLaine stresses the role of the individual as against central control. There are nine other papers, heterogeneous, though divided into 'urban living' and 'people at work'. They have a clear Pompeii–Britain axis, but J. Price's general survey of glass-working, like R. Jackson's of doctors (nicely illustrated), is particularly valuable. She has not done enough editorial work, however, to judge by the style and accuracy of some English in this volume, the main offender her fellow-editor: *quis custodiet*. . . ? Another collection of conference papers, *Concepts, pratiques et enjeux environnementaux dans l'empire romain*, edited by R. Bedon and E. Hermon,[7] delivers what it says on the tin, with ten French, four English and two Italian contributions. Hermon starts off with concepts ('l'évolution diachroniqiue'), dealing with the notions of 'ecosystems' and 'environmental risk management'. But in the two main themes in which the concerns of the conference were articulated, 'Frontières et écosystèmes' (there is a paper on the concepts by J. Peyras and a much longer one where they are juxtaposed to 'Arpentage') and 'Catastrophes naturelles et gestion des crises' there is room for some very down-to-earth pieces (a few pedestrian, little more than catalogues). Three particular areas are treated: northern Etruria, the Rhone delta, and Yavneh-Yam near Tel Aviv. As to 'calamities', Roman agricultural practice gets an unusually good press from G. Kron, and P. Jaillette directs a sceptical look at assumptions of climate change in late antiquity, with strictures on faulty methodology. Throughout, our own worries peep out, but the scholarly interest of this book depends on those of its several readers. Again the editors have not done enough: there is misplaced text, and some bizarre English summaries. It is good to have a second edition of K. Raaflaub's *Social*

[6] *Roman Working Lives and Urban Living*. Edited by Ardle Mac Mahon and Jennifer Price. Oxbow Books, Oxford, 2005. Pp. viii + 224, with 2 maps, 29 illustrations. Paperback £20.

[7] *Concepts, pratiques et enjeux environnementaux dans l'empire romain*. Edited by Robert Bedon and Ella Hermon. *Caesarodunum* 39. Université de Limoges–Université Laval, Centre de Recherche en Interactions Société – Environnement; Centre de Recherches André Piganiol, Limoges, 2005. Pp. 400; unlisted figs. Paperback €40.

https://doi.org/10.1017/S0017383507000095 Published online by Cambridge University Press

*Struggles in Archaic Rome*,[8] which has been updated from the 1986 edition by its authors (A. Momigliano's article, originally delivered in 1967, is an historic piece) and supplemented by R. T. Scott's nine-page chapter on 'The Contribution of Archaeology'. These updatings are not rewritings (too much to hope for) but additions to each text; the notes are also supplemented. The method provides perspectives on a developing, not to say choppy, subject. The editor himself has candidly noted reviews of the first edition and criticism of lightness on the economic, archaeological and military sides; any present gaps would be different. F. G. B. Millar, in a review of 1989, or reaction, as he dubbed it,[9] commented on contributions, but remarked that the origins of archaic social divisions were a matter of speculation. 'The Conflict of the Orders' seems to be dissolving, and Scott's cautious chapter does not solidify it. Bibliography, indices, and above all a list of sources add to the value of the volume. From grave concerns to leisure: Alison Futrell's **Roman Games*[10] makes a good job of collecting – and introducing – the sources, which come from existing translations but go beyond the usual warhorses (the idea of Spartacus' games is piquant); they are unnumbered and placed in glum grey boxes. Six sections deal with politics, Republican and imperial, the various venues, the programmes, gladiators' lives, deaths, and status, Christians and the arena, chariot races and water shows. There is a helpful 'Timeline', a glossary with some anomalous entries ('*aedile* Lower magistracy'; '*eques* A type of armature'; elsewhere we have '*comitiae*', p. 25f.; the author claims that assemblies were phased out completely under Tiberius), notes, suggestions for further reading and index. The means of studying all this lie in archaeological as well as literary and epigraphic evidence; there is an adequate supply of photographs (some dim), but no plans. This is a useful volume; a second edition, blemishes in details and in English removed, the page jollied up, would make it even more useful and attractive. The Roman army, or part of it, receives attention in M. Biancardi's *La Cavalleria Romana del Principato nelle Province occidentali dell'Impero*.[11] After an introduction comes a chapter on *auxilia*, terminology, the role and functions of the cavalry, size of mounts and capability. The next two are devoted to Britain and to Germany, Raetia and Noricum – these then are the 'western provinces'; narratives precede lists of units and sites. Then comes a chapter on quarters, transfers within and between provinces and their rationale (one feels the absence of Pannonia and Moesia). 'Conclusions', cautiously accepting a grand strategy, are succeeded by an epigraphic appendix (indications of the presence of units in a province), and a table of units and stations, bibliography, and segmented index. It is a useful reference work. Handsome as it is, G. de la Bédoyère's **Roman Britain*[12] will not languish on a coffee table; it is a doer. The author has been

[8] *Social Struggles in Archaic Rome. New Perspectives on the Conflict of the Orders*. Edited by Kurt A. Raaflaub. Expanded and updated edition, Blackwell Publishing, Oxford, 2005. Pp. xxx + 417. Hardback £60; paperback £24.99.

[9] F. G. B. Millar in *JRS* 79 (1989) 138–50.

[10] *Roman Games, A Sourcebook*. By Alison Futrell. Blackwell Sourcebooks in Ancient History, Blackwell Publishing, Malden MA, Oxford, and Carlton, Victoria, 2006. Pp. xii + 253, 28 illustrations. Hardback £55; paperback £19.99.

[11] *La Cavalleria Romana del Principato nelle Province occidentali dell'Impero*. By Massimo Biancardi. Documenti e Studi. Collana del Dipartimento di Scienze dell'Antichità dell'Università di Bari, Sezione storica 34. Bari, 2004. Pp. 249, 37 maps. €26.

[12] *Roman Britain. A New History*. By Guy de la Bédoyère. Thames and Hudson, London, 2006. Pp. 288, with 285 illustrations, 75 in colour. Hardback £24.95 (a paperback is available).

https://doi.org/10.1017/S0017383507000095 Published online by Cambridge University Press

about and has recent information to impart. He writes clearly and the well-chosen, varied and excellently reproduced illustrations help to make this a highly attractive work for students beginnng or continuing to study the province and its acceptance of Roman rule (255), indeed for anyone interested in the history of this country. De la Bédoyère knows his audience and makes an admirable instructor, candidly stating the shocking fact that 'it is commonplace for lecturers . . . teaching Roman history to have no Latin' and its consequences (Is there no *Teach Yourself* available?). He is also scrupulous in warning of the limitations of his evidence, even of the rich archaeology. He rightly insists throughout on the importance of the military, but is less happy in saying that the local nobility were 'excluded' from metropolitan life; like Gauls from Comata, they may have had other interests. Three 'history' chapters precede eight that are thematic and subdivided, ending with 'Religion' ('a subject we barely understand') and 'Aftermath'. A Chronology is followed by practical advice on visits, notes, bibliography (a work that lists governors should mention A. R. Birley's book,[13] which knows no Q. Veranius *Nepos*), and index. Merit and modest price will guarantee success. One could hardly hope for a more useful and generous work of its kind than J. H. W. G. Liebeschuetz' *Ambrose of Milan.*[14] The title declares its scope: *Letters*, Book 10; Letters outside the Collection; Letter 30 to Magnus Maximus; and the oration on the death of Valentinian II. Liebeschuetz has extended introductions to Ambrose's life and letters; amongst the topics discussed in his introductions to his scrupulous translations, which have linguistic, historical and biblical guidance that positively panders to the uninformed reader, is the original form of the works – and how far Ambrose is to be trusted. Liebeschuetz indicates how his approach differs from that of N. B. McLynn,[15] stressing the religious rather than the political. There is a glossary, bibliography and maps. Pedantic rooting, not made easier by tiny-point footnote numbers, uncovered a few infelicities, but the purchaser will consider the juiciness of the material: it includes the affair of the Altar of Victory, of the destruction of the synagogue at Callinicum and the massacre at Thessalonica, Ambrose's conflict with the Empress Justina, the claims of asceticism, and the death of Valentinian II. It is worth every pound. Ambrose features in the controversies about *Almsgiving in the Later Roman Empire,* by R. Finn OP.[16] Controversies? They are both ancient and modern, for in early scholarship a dismissal of pagan and Jewish almsgiving, together with a myth of novelty and purity, came to be accompanied by a Lutheran theology of faith in opposition to works; regional and chronological differences were obscured (28). It is the author's achievement to analyse from many points of view what seemed a bland concept and so to give it life and body. After the lucid introduction the author discusses forms of almsgiving, the various beneficiaries, and changes through time. The role of bishops in collecting and distributing alms receives a chapter to itself, then those of monks and the laity, with a trenchant reassessment of

[13] *The Fasti of Roman Britain* (Oxford, 1981); now *The Roman Government of Britain* (Oxford, 2005).

[14] *Ambrose of Milan. Political Letters and Speeches.* Translated with an introduction and notes by J. H. W. G. Liebeschuetz with the assistance of Carole Hill. Translated Texts for Historians 43. Liverpool University Press, Liverpool, 2005. Pp. xvcii + 424, incl. 3 maps. Hardback £50.

[15] *Ambrose of Milan. Church and Court in a Christian Capital.* By N. McLynn. Berkeley, Los Angeles, and London, 1994. Hardback $65.

[16] *Almsgiving in the Later Roman Empire. Christian Promotion and Practice (313-450).* By R. Finn OP. Oxford Classical Monographs, Oxford UP, Oxford and New York, 2006. Pp. x + 302. Hardback £55.

https://doi.org/10.1017/S0017383507000095 Published online by Cambridge University Press

the importance of tithing. Imperial gifts, church revenues, less the clergy's claims on them, the sale of treasures, which Ambrose had to defend, also come under scrutiny. Then there were the graded types of recipient and items for distribution; and the development of hostels, imitated by Julian the Apostate. Occasions for almsgiving, and resistance are also explored, and all manner of promotion. In culmination comes an acute account of the meanings of almsgiving. The entire analysis incidentally offers readers enriching insights into the life and thought of the age (how important was preaching?). And pagans, like classical traditions, are given their due. The aim of M. S. Cyrino's **Big Screen Rome*[17] is to 'contribute to the continuing exercise of merging classics and cinema' (whatever that means), 'not only to facilitate scholarly research in the field, but also enhance the viewing pleasure of the individual spectator'. Her method is to offer cast list, plot line, ancient background, background to the film, making the movie, themes and interpretations, core issues, and five essay questions each for nine films from *Quo Vadis* to *Gladiator*. It is surprising that the 'connoisseur's piece', *The Fall of the Roman Empire*, which, flop though it was, brought an Oxford Odeon down in the sixties, finds a place only in the introduction to the hangdog *Gladiator*; *Gladiator* also sucks in the discussion of *munera* (218), for all Kirk Douglas' earlier displays. The sections on the films are informative, though gushing (avoid Cyrino on Richard Burton's voice, 146), and certainly would enhance viewing pleasure. The historical backgrounds are basic, with insane emperors, patrician conspirators, Stoic plots, opposing factions of *optimates* and *populares*, Capua a posh city, and the succession of Commodus as Caesar. The book is aimed at an American audience and is the by-product of an industry devoted to material that is often meretricious; it has little to do with studying 'classics', but in case it inspires someone to look further I attach an asterisk to the title.

doi: 10.1017/S0017383507000095 B. M. LEVICK

[17] *Big Screen Rome*. By Monica Silveira Cyrino. Blackwell, Malden, MA, Oxford, and Carlton, Victoria, 2005. Pp. xiv + 274. 15 Illustrations, 2 maps. £50 hardback, £19.99 paperback.

*Philosophy*

This year provides good material for reflection on what one expects from 'histories' and 'encyclopaedias' and 'guides' and 'companions'. Perhaps it should not be the same in each case: but some editors seem clearer about the scope for differentiation than others. The Cambridge Histories of *Hellenistic Philosophy*[1] and of *Greek and Roman Political Thought*,[2] both of which appear this year in paperback, are, as one might expect, fairly straightforwardly accounts of the *status quaestionis*, and excellent in their kind (see my positive notices of their first appearance at *G&R* 48 [2001] 109–10). The new Blackwell *Companion to Ancient Philosophy*[3] is rather different in

[1] *The Cambridge History of Hellenistic Philosophy*. Edited by Keimpe Algra, Jonathan Barnes, Jaap Mansfeld and Malcolm Schofield. Cambridge UP, 1999. Pp. xix + 916. Paperback £29.99.

[2] *The Cambridge History of Greek and Roman Political Thought*. Edited by Christopher Rowe and Malcolm Schofield in association with Simon Harrison and Melissa Lane. Cambridge UP, 2000. 2 maps. Pp. xx + 745. Paperback £27.99.

[3] *A Companion to Ancient Philosophy*. Blackwell Companions to Philosophy. Edited by Mary Louise Gill and Pierre Pellegrin. Oxford, 2006. Pp. xxxvi + 791. 3 maps. Hardback £95.

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