convenient if the technical discussion of the images was confined to these catalogues. At the end of each chapter, a conclusion recapitulates the most important aspects of the representational consequences of the condemnation of the emperor or members of his family discussed. These result in some interesting observations, showing that the way in which images of the condemned were dealt with varied in time.

In the catalogues (pp. 225–88) are given not only a detailed description of the mutilated and transformed statues, but also many references to further literature. Furthermore, the index of museums and collections deserves to be mentioned, as well as the addition of generally excellent photographs of 215 objects (mostly statuary). The book is well produced, which is only to be expected, considering its price. It is, however, marred by a number of typographical errors, inconsistent use of italics, and incomplete references.

In general, the book is a good contribution to an important topic. Imperial *damnatio memoriae* is interesting and regularly discussed. However, often *damnatio* itself is not the scope, but is only hinted at. In other cases, where the focus is on damnation, this is often confined to a very specific case, e.g. discussion of a reworked head of Nero. In this respect V.'s book adds substantially to the present state of scholarship about *damnatio memoriae*. The book offers a large collection of material both directly (by means of the statues discussed and displayed) and indirectly (bibliographical references). However, the book is unclear about its methodological framework. Nowhere does the author state what the purpose of the book is, nor does he summarize his findings. Admittedly, it becomes clear soon enough that the book offers an overview of particularly the statuary evidence of condemned emperors, but some readers may be disappointed. The observation, for instance, that there is a development in the use of *damnatio memoriae* during the principate could have been explored more systematically (but see pp. 4–5 and then *passim* within the chapters, especially in the conclusions on pp. 154–5, 198–9 and 223–4). The merit of the volume under discussion is that it has made it possible for others to pursue such questions.

In conclusion, the book could be perceived as being 'merely' a catalogue of mutilated and transformed imperial statues, but in fact it has more to offer. It is a pity that its full potential has not been realized. Nevertheless, the book will be of use to anyone who is interested in the topic of *damnatio memoriae* in Roman imperial times.

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BEIRUT

L. JONES HALL: *Roman Berytus. Beirut in Late Antiquity*. Pp. xxiv + 375, map, pls. London and New York: Routledge, 2004. Cased, £60. ISBN: 0-415-28919-X.

The aim of this book is 'to present not only an urban history of the city of Berytus but also a reconstruction of the self-identification of the people of Berytus' (p. 1). To that purpose, nine chapters deal with the city's geographical setting; its dependence on trade and artisan products; the continuing effect of its unique position as the only Roman *colonia* in the Levant that was (re)founded as a veteran settlement; public buildings; the adjusting provincial administration to which the city was subject; pagan cults and their reaction to the growing dominance of the public religious sphere by Christianity; the study of Roman law (which made Beirut into one of the most 'Roman' cities of the

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empire); and the place in society held by craftsmen. There are appendices on provincial and local leaders, on those involved in the study of Roman law, and on coins struck by the local mint. As the subtitle of the volume suggests, its main emphasis is on the later centuries, when the city had developed into an important centre for the study of Roman law, although the investigation of late antique Berytus is placed against the background of the earlier period, from the foundation of the *colonia* under Augustus onwards. The paucity of what can be known about the Hellenistic period is tacitly accepted throughout, although there may have been more familiarity with 'Greek culture' in the Roman city than meets the eye, partly subdued by Roman interpretations.

As a synthesis of different sources from, or related to, Roman Berytus, the book unfortunately promises more than it manages to offer to the reader. Or rather, one gets the impression that it provides too much information for its own sake, information which often causes the reader not to see the wood for the trees. At the same time, however, most of the material that Hall brings in deserves to be treated in much more detail, and one cannot escape the feeling that her handling of the sources is a bit superficial. In order to reconstruct the city's ancient history, she applies a 'technique of three-dimensional graphing', in which 'points of data from Berytus can be plotted on a general model of a Romanized city of the Greek East, and additional data can be supplied from cities that are demonstrably comparable'. Roman Beirut is further recreated as 'missing data can be "filled in" from the legal codes, economic and numismatic evidence, and geographical and political background. In addition, the shape of the city has been deduced from the references to buildings and some archeological information'. In what is thus pieced together, H. seeks 'to place the people and hear them "speak" through the saints' lives, and inscriptions' (pp. 4–5). The conclusions of the book are rather simplistic, namely that 'in a city such as Berytus, individuals formed a personal identity based on such multi-variable factors as their economic, social, ethnic, and religious affiliations. Although each person had an identity which consisted of multiple facets, it seems that some shared conclusions can be drawn about the construction of identity for and by Berytians in Late Antiquity' (p. 257). As for these 'shared conclusions', it is emphasized that literacy and education were thought highly of (where not?), that the city's inhabitants—'although religious competitiveness was valued'—were 'more open to 'reason'' (p. 258) than those of other places in the Greek East and the Levant, and that 'Berytus was a city that valued its "multi-cultural" confluence' (p. 258).

Ultimately, this ambitious book does not fulfil its potential. But it provides easy access to a lot of interesting information linked directly or indirectly to ancient Beirut and, as a work of reference, it can be a useful tool for further studies of various aspects of Beirut in the Roman and Late Roman periods, and of its place in the Phoenician lands, in the Levant, and in the empire.

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TAKING THE VEIL

L. Llewellyn-Jones: *Aphrodite's Tortoise. The Veiled Woman of Ancient Greece*. Pp. x + 358, ills. Swansea: The Classical Press of Wales, 2003. Cased, £45. ISBN: 0-9543845-3-9.

Women and the veil is a topic of great contemporary currency and political urgency. From the controversial headscarf ban in French schools to Orhan Pamuk's new novel

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