ADOPTION

M. CORBIER (ed.): *Adoption et Fosterage*. Pp. 392. Paris: De Boccard, 1999. Paper. ISBN: 2-7018-0137-0.

Historians of the Roman family are familiar with Corbier's depiction of divorce and adoption as two cards which the aristocracy could play to secure continuation of a family, cards which later became unavailable (e.g. 'Constructing Kinship in Rome' in D. I. Kertzer and R. P. Saller, *The Family in Italy from Antiquity to the Present* [New Haven, 1991], pp. 127–44, 'Divorce and Adoption as Roman Family Strategies', in B. Rawson, *Marriage, Divorce and Children* [Canberra and Oxford, 1991], pp. 47–78). This perception inspired a conference in Paris in 1993, which brought together historians and anthropologists to test in analysis of later European and of non-European societies hypotheses developed chiefly from Roman practices. Nineteen revised contributions, in French and English, form the present volume. Recurring themes include the dialogue which medieval and modern European lawyers had with Rome (rejecting as well as readopting or adapting rules or practices), and the frequent mismatch between law and practice (e.g. private adoptions might be arranged through notaries, although adoption had theoretically ceased to be a legal option in early modern Catholic Europe). Corbier, in her stimulating introduction, relates the papers to current scholarship. Although essays on ancient China, Japan, Byzantium, the Franks, medieval France, Italy, and England, early-modern France, Italy, and Finland, and modern Malaysia and West Africa present interesting contrasts and comparisons for the Greek or Roman historian, this review concentrates on the five classical contributions.

Lene Rubinstein, author of a 1993 monograph on the topic, succinctly describes adoption in classical Athens, arguing that the adopter's motive was to ensure support in old age and continued commemoration after death. She rightly insists that preconceptions based on Roman law must not affect our interpretation of the Athenian evidence, which consists of law-court speeches.

Of four papers on Roman topics, the non-specialist should start with Suzanne Dixon, 'The Circulation of Children in Roman Society' (pp. 217–30). She takes issue with Keith Bradley's influential article, 'Dislocation in the Roman Family' (revised in *Discovering the Roman Family* [Oxford, 1991]), which demonstrated that the norm of the two-generation cohabiting family did not mean that a Roman upper-class child could expect to live throughout childhood with both parents: many experienced divorce and remarriage of parents, or the death of one or both. Surrogates such as nurses and *paedagogi* played an important rôle in a child's life. Dixon objects to the idea of 'dislocation' that it is based on cultural assumptions of the 'exclusive rôle of the mother' and the importance of stability to the child. She sketches a list of topics for further work: 'non-maternal breasts', adoption, apprenticeship, foundlings, *alumni* and quasi-adoption, flexible care-arrangements. This gives some idea of the diversity of experience of children in various classes in the Roman world. We need to look at legal adoption; fostering; wet-nursing (the emotional relationship betwen nurse and nurseling was explored at the conference, but not in this volume: see Bradley, *Thamyris* 1.2 [1994], 137–56); apprenticeship; slave or abandoned children; those housed and reared by kin or step-kin, and those reared with step- and half-siblings; and the guardianship of the fatherless (a topic not treated here). Jane Gardner, in 'Status, Sentiment and Strategy in Roman Adoption', details the rules for *adrogatio* of a *sui iuris* person (originally only male) and *adoptio* of a person in paternal power, by male

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citizens. Then she considers the possibility, in later law, of adoption by women; the desirability of adoption of illegitimate children and within families of slave origin; the practice of reconstructing priority of right to intestate succession, when a *paterfamilias*, for instance, adopted a grandson, and the motives for transferring children from one family to another. Gardner has now discussed these themes more fully in *Family and Familia in Roman Law and Life* (Oxford, 1998), pp. 114–208 and elsewhere. Olli Salomies, 'Names and Adoptions in Ancient Rome' (pp. 141–56, updated) demonstrates how far we can explore adoption through names, attested chiefly by inscriptions. Under the Empire, at least, 'for all name types there is always at least one alternative explanation' (p. 154). This is a useful summary, though readers must be referred to the author's *Adoptive and Polyonymous Nomenclature in the Roman Empire* (Helsinki, 1992). Hanne Sigismund Nielsen, 'Quasi-kin, Quasi-adoption and the Roman Family' (pp. 249–62), studies foster-children (3% of all persons described by a kinship term in *CIL* vi). Nielsen has now treated the adjectives used for foster-children more fully in B. Rawson, P. Weaver (edd.), *The Roman Family in Italy* (Canberra and Oxford, 1997), pp. 169–204.

Each paper has a separate bibliography. There is no index. Contributions in English might usefully have been checked for style by an anglophone. The book will interest non-specialists who want to situate contemporary adoption, which aims primarily to give a family to a child, in the different traditions humans have evolved.

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THE CELTS AND ROMAN ITALY

J. H. C. Williams: *Beyond the Rubicon. Romans and Gauls in Republican Italy.* Pp. xiii + 264, 1 map. Oxford: Oxford University Press, 2001. Cased, £40. ISBN: 0-19-815300-7.

Williams's book addresses the characterization of the peoples and the geography of Northern Italy by outsiders following Rome's conquest of the region, in particular Cato and Polybius. The author initially investigates the modern mythology of a 'Celtic' people, noting that the modern acceptability of this term within the discourse of a united Europe was wholly absent in antiquity (pp. 6–7, compare S. James, *The Atlantic Celts* [London, 1999]). This factor alone points to the difficulty of pinning down the ethnicity of the peoples of Northern Italy, and as W. observes: 'There were, it seems, as many different ethnic arrangements of the peoples of the north as there were authors who wrote about them' (p. 74). Faced with this problem, W. juxtaposes Cato's *Galli* with Polybius' *Keltoi* to investigate the conceptual frameworks within which these two very different authors characterized or represented the peoples of northern Italy with reference to their own and other cultures. These frameworks shaped the discourse of these two authors' texts, as much as the original information. There are dire implications for those scholars wishing to simply read off the characteristics in these texts to create an unproblematic view of these peoples from antiquity. What W. provides is a grid or frame from which to contemplate the information from Cato and Polybius—ethnicity was remade or recreated, and seldom remained static even within the written record of antiquity.

The second half of the book is concerned with the rôle of a mythology of a Gallic invasion of Italy and destruction of Rome within Greek and Latin writers. W. makes it clear that these accounts are not real but are mythologies or simplifications made by

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