Arch at Benevento as concerned mainly with victory in Dacia, and did not explore its complex iconographic articulation of the emperor's concern with local interests. The chapter has many insights, but is too abbreviated for such a complex topic.

The remaining essays focus largely on Rome. They are better suited to a book on patronage in the capital. Claire Holleran considers public entertainment. Her essay opens with some interesting observations on places of entertainment in the *municipia*, but then shifts quickly to the theater and amphitheater at Rome. She discuss only briefly the rôle of the Circus Maximus, the oldest, largest, and most important Roman entertainment structure. Kathleen Coleman provides a companion piece focused almost entirely on specific issues of the amphitheater in early imperial Rome. The space would have been better devoted to municipal topics like the development of town amphitheaters in Italy or the social history of the amphitheater in Pompeii.

The final essays center on late imperial Italy and again almost exclusively on Rome. The major exception is Jill Harries's chapter on the continuing rôle of the populus and popular assemblies in legitimizing the position of patrons in late antique Italy. Her foci are a mid-fourth-century inscription from Paestum that records official thanks voted by the town's popular assembly for acts of private euergetism and the complex interaction between saint, patron, and populus in the Nola of Paulinus. The brief Paulinus section contrasts with the general neglect in this work of the impact that the new Christian world had on local patronage patterns.

The essays of E. D. Hunt and Rowland Smith, in contrast, return to the capital, concentrating on élite patronage and building programs in fourth/fifth-century Rome. Hunt is totally concerned with the Roman constructions of Constantine. Smith notes in passing that the élite of late imperial Rome had strong social and economic bases in the countryside, but concerns himself with patronage at Rome. Their observations are often interesting, but add little to our understanding of the late Roman Italian towns.

The book in the end says relatively provides limited coverage of its proclaimed topic. Geographic coverage is spotty. There is almost no discussion of the towns of northern Italy. Neither Verona nor Velleia appear in the index. They also fail to employ much in the way of historical comparisons or social science analysis. Some authors indicate that they intend to employ social historical or urban theory, but little of that is pursued. In the end, as with a parsimonious municipal festival, one wishes both for more wine and for that served in newer wine bottles.

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BENEVENTUM

M. R. Torelli: *Benevento romana*. (Saggi di Storia Antica 18.) Pp. 555, maps, ill. Rome: 'L'Erma' di Bretschneider, 2002. Cased. ISBN: 88-8265-209-2.

Marina Torelli's account of Roman Beneventum belongs to a well-established tradition of local history whose characteristics will be particularly familiar to scholars of Roman Italy—T.'s book is in fact the second example of the genre published in the Saggi di Storia Antica series (cf. Grelle, *Canosa romana* [Rome, 1993]). T.'s book accordingly seeks to bring together all surviving literary, epigraphic, and archaeological evidence relevant to a single community, with the aim of reconstructing as comprehensively as possible the political, institutional, social, and

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economic history of that community, as well as the topography of the urban centre and its territory, from the beginning to the end of the Roman period. Given its significant presence in the literary record and rich epigraphic patrimony, the important community of Beneventum has always been a good candidate for such treatment. That recent excavations by the Soprintendenza have revealed significant elements of Beneventum's archaeological record, long hidden under the modern city, strengthens T.'s claim that the time was right for a new synthesis. T.'s account traces the history of Beneventum from its original occupation by the Hirpini in the sixth century B.C. to its conquest by the Lombards in the sixth century A.D., covering along the way the Latin colony of 268 B.C., the *municipium* of the early first century, the veteran settlement of the triumviral period, and the general prosperity of the city through the Imperial period. Following the main text, a lengthy appendix (154 pp.) is dedicated to close examination of the *tabula alimentaria* from neighbouring Ligures Baebiani, accompanied by seven tables that break down in various ways the onomastic, topographic, and property value data preserved in the inscription.

One theme that emerges clearly is the importance of Beneventum's crucial location as a determining factor in its history. Situated in the western foothills of the Apennines at the point of easiest communication across the mountain spine of Italy, crossed by both the via Appia and the later via Traiana, Beneventum was an almost unavoidable stop for land-based traffic on any route between Campania and southeast Italy and between Rome and the eastern Mediterranean through the port at Brundisium. To this centrality of position T. links the city's strategic importance and hence attractiveness to both sides in the Samnite and Hannibalic wars; its choice for veteran settlement in 41 (Antony was glad to place such strategic, as well as prosperous and fertile, territory in the hands of his own men); its continued vitality even when neighbouring centres began to fade; its period of greatest prosperity from Trajan with the increased traffic from the new via Traiana; and the vitality of Christianity at Beneventum already in the early fourth century. A second, related general theme is the apparent marginality of Beneventum to the Samnite world. As a result of the pull exerted on the city by its close links with Campania and Apulia, Samnite Maleventum was, for example, associated with the mythical traditions of Daunia through its legendary foundation by Diomedes and showed early signs of economic and urban development more consistent with Daunian and Campanian contexts than with the rest of Samnium, a situation later reflected in its Augustan assignment to *regio* II instead of IV.

It is probably as a work of reference, however, that most readers will find themselves consulting T.'s book, for its compilation of evidence and attention to detail. As such, the book succeeds on many fronts. Individual chapters bring together copious amounts of literary and epigraphic evidence accompanied by extensive bibliographical references, and can comprehensibly be read separately. The coverage is impressive, though certain topics are inevitably treated more comprehensively than others. Readers interested in local élites, for example, will find much of interest in T.'s lengthy prosopographical analyses of Beneventum's Imperial epigraphy. Readers concerned with the immediate and lasting impact of veteran settlement will also find much of interest, especially in T.'s extended analysis of the *tabula alimentaria* from Ligures Baebiani. Readers pursuing the economic history of the city, however, might be less satisfied: evidence for local economic activity is dealt with only briefly or is relegated to footnotes (e.g. pp. 240–3, where T. resorts to a simple list of trades and professions attested epigraphically), as is any attempt to explore Beneventum's rôle in regional commerce (e.g. pp. 174–5).

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The book's only major weakness as a comprehensive introduction to Beneventum is the limited amount and poor quality of illustrative material provided in support of the text, which detracts from its usefulness as a guide to much of the evidence in question. For example, T.'s account of the urban structure of Beneventum (pp. 103–15) presents what is known of the topography of the city and refers the reader to a plan so poorly reproduced that it will be of little use to anyone not already familiar with the archaeological record of the site. Furthermore, no photos or even drawings are offered to allow the reader to come to an independent conclusion on the significance of the material in question. The lack of illustration is also felt in the discussion of early inscriptions: the date of epigraphic attestations of Fortuna (p. 85) and Vesta (pp. 96–7) is central to T.'s account of the cults of the Latin colony, yet readers will have to look elsewhere for images of the relevant inscriptions. A book of this quality (and price) deserves better. Nevertheless, provided readers have simultaneous access to legible maps, plans, and photographs published elsewhere (e.g. Giampaola, in *Studi sull' Italia dei sanniti* [Milan, 2000], pp. 36–46), as well as a copy of *CIL* IX, they will find T.'s book an excellent resource for the study of Roman Beneventum.

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LUCANIA AND BRUTTIUM

L. Cappelletti: *Lucani e Brettii. Ricerche sulla storia politica e istituzionale di due popoli dell'Italia antica*. Pp. xiii + 296. New York, etc.: Peter Lang, 2002. ISBN: 3-631-37712-6.

The aim of this book is to study what are known to modern scholars as the Lucanian and Brettian leagues. The mode is ruthlessly empirical, with little awareness of evidence or methodologies outside a narrowly ancient historical range. The principal problem, however, of which C. is insufficiently aware, is that almost everything we (think we) know about the two peoples depends on the perceptions of outsiders at particular moments, transmitted by a variety of intermediaries; interestingly, the outsiders are not only, or even principally, the Romans, as is the case with many of the peoples of Italy. It is only in the period of the Second Punic War that we have any evidence from inside for either Lucanians or Brettians.

The Brettii are happily there in the fifth century B.C., in Antiochus and Aristophanes; in these circumstances, to take the stories in Diodorus 16.15.1–2; Strabo 6.1.4 (p. 255), or Justin 23.1.4–14 literally is unwise. The ancient (and medieval and modern) worlds are full of charter myths; but there are also what one may call anti-charter myths. And in this case the stories have their origins written all over them, in Lucanian attempts to deny the legitimacy of a Brettian entity. The 'historical reality' to emerge from the stories is not the origin of the Brettians, but the black propaganda of the Lucanians.

C. argues on pp. 186–7 that an issue of coins with the types of Metapontum, of the early third century B.C., was produced by the Lucanians, on the basis of a monogram consisting of the letters *ΛK*; C. cites Marina Taliercio Mensitieri (*DdA*, 3rd ser., 7, 2 [1989], 52), but has not read her with sufficient care: the monogram is one of three different monograms or letters that appear on the issue in question (*HN*^{3} 2680 lists only two), all of which must be those of monetary officials of one sort or another. *ΛK*

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