

Bertinelli, I Semiti e Roma: appunti da una lettura di fonti semitiche; Giovanni Mennella, Tra Libarna e Veleia. Nuove conoscenze epigrafiche sulla topografia e l'amministrazione del territorio; Adelina Arnaldi, Termini e dati monetari nelle biografie da Adriano a Caracalla nell'*Historia Augusta*; Eleonora Salomone Gaggero, La viabilità a Genova nel tardo impero: CIL V 8082; Mariagrazia Bianchini, Disparità di culto e matrimonio: orientamenti del pensiero cristiano e della legislazione imperiale nel IV sec. d.C.; Lia Raffaella Cresci, Lineamenti strutturali e ideologici della figura di Belisario nei *Bella* procopiani.

For a student of late ancient marriage law, Mariagrazia Bianchini's article offers a good treatment of restrictions placed on intermarriage between Jews and Christians. She compares them with the teachings of the Church Fathers, who usually condemned marriages not only with Jews, but also with pagans and heretics. She concludes that the legal intervention of the emperors was motivated less by theology than by a political antisemitism, which certainly received support from many bishops.

Bianchini also notes, quite correctly in my view, that before the fourth century the bishops' insistence that Christians should marry only inside their own small community was so dominant that even unions across social classes had to be tolerated if the believers were to marry at all. But this "liberal" view was apparently later rejected, when more and more noble families joined the faith. One would have wished to learn more about her views on this development, which is not particularly well-documented in our sources. Evidently Bianchini does not see the Christian doctrine as an independent, solid block that rolls through the ages influencing everything it hits, but rather as an ideology which, though based on an exceptionally authoritative book, is constantly subject to interpretation and adaptation in changing social conditions. This is an attractive attitude, if not very common.

*Antti Arjava*

*A.B. Bosworth: Conquest and empire. The reign of Alexander the Great. Cambridge University Press, Cambridge 1988. XIII, 330 p. GBP 9.95 (paperback).*

Few stories are fascinating enough to be told as often as this. After reading, say, Arrian, Diodor and Curtius as well as Wilcken, Tarn, and Schachermeyr, it must be confessed that a new version is opened with a certain suspicion. But on the other hand, it is a fascinating story. There are also many ways to tell it. After the somewhat unscholarly enjoyment one is bound to have when reading Tarn and Wheeler, this more sober

approach is at first rather dull. However, this is to be unfair to an author who has done very well in discarding the dramatic flight and personal commitment of a Tarn and choosing instead a dry, Arrianus-like style, which suits him better. For him, Alexander is neither hero nor villain, but an object of research whose career is traced strictly according to the sources.

The first half of the book follows Alexander's career by always selecting the most trustworthy tradition. The campaigns are illustrated with nine maps, where the route is marked only when known exactly. The different shades of grey make them sometimes a bit difficult to read. The second part is formed by "Thematic Studies" dealing with Greece in Alexander's reign, administration of the empire, the army, and the divinity of Alexander. Everything is concluded with two appendices and a good summary of ancient sources.

The book is well suited for the wider public for which it is intended: and as an introduction for students it will be happy choice. At the same time, the author's sober assessments will interest even the specialist, see e.g. chapters on satrapal government, the new foundations, and the use of oriental troops.

*Klaus Karttunen*

*Mauro Cristofani: Saggi di storia etrusca arcaica. Archaeologica 70. Giorgio Bretschneider, Roma 1987. 153 p. 18 tavv. ITL 200.000.*

In questo volume sono compresi sette saggi di uno dei più noti specialisti sul mondo etrusco, scritti e già pubblicati in varie sedi tra il 1981 e il 1985. Il discorso si muove nel periodo arcaico, un periodo dove i rapporti fra le diverse culture della penisola e di tutto il Mediterraneo continuano a suscitare un vivido dibattito.

Il primo capitolo è intitolato "I greci in Etruria" e tratta i primi contatti fra le due culture. Nel capitolo "Il ruolo degli Etruschi nel Lazio antico" si tocca la ben nota questione di come le influenze greche e quelle etrusche condizionavano lo sviluppo di Roma. Secondo l'autore, in una prima fase dell'espansione greca nel Tirreno, i *prospectors* greci avrebbero più facilmente potuto penetrare la valle del Tevere, mentre i centri più sviluppati dell'Etruria avrebbero resistito ai primi contatti. Più tardi invece la situazione cambia, l'interesse dei greci si rivolge verso l'aristocrazia etrusca ormai aperta alle influenze culturali. Intorno al 700 l'alfabeto esiste già a Tarquinia e Caere. Lo sviluppo urbanistico di Roma è invece da collegare a una influenza etrusca. Secondo il Cristofani non è un caso che