

The new volume V (1992) of the Cambridge Ancient History (CAH<sup>2</sup>) has given Badian a reason to add an appendix to the present book (103–107). It is important that the appendix is read together with the long treatment of D.M. Lewis of the peace of Callias (CAH<sup>2</sup> V 121–127), since it gives more information and substance for this subject due to Badian's well argued disagreement with Lewis.

The new essay offers a fresh and convincing interpretation of the Athenian military activity in Macedonia, and especially of Thuc. 1.61.4. Badian shows that the emendation for ἐπιστρέψαντες as ἐπὶ Στρέψων long ago suggested by Pluygens is not necessary, although it has been accepted unanimously in new editions. By dismissing the following καί the whole phrase becomes comprehensible: the Athenians arrived at Beroea, and turning away from there (having first tried to take the place and failed), marched by land to Gigonus, in the direction of Potidaea. After this ingenious dismissal of the emendation, Badian shows that the Athenians could have marched all the way to Gigonus in three days, and in this way, reach Potidaea more quickly than by boat.

*Martti Leiwo*

*A Literary Companion to Travel in Greece.* Edited by Richard Stoneman. The J. Paul Getty Museum, 2nd edition 1994. ISBN 0–89236–298–7. 247 p. USD 16.95 (paperback).

"We follow further the Achaean Coast, still the Morea, though Laconia's past, and come upon the island of Cervi whose name seems quite unsuitable to me, since not one deer has there its habitat, but only a great quantity of rats." This is how Bertrand de la Borderie describes in the year 1542 his arrival to the Greek island of Elaphonisos. From there he proceeds to Malvaysie (Monemvasia) and continues: "There was discovered, most authors concede, the first vine to produce that splendid mead called Malmsey from its place of origin, and brought from here to Candy (which was then called Crete), the island of a hundred towns...".

This and many other literary excerpts, ancient and more recent, can be found in the charming new and partly updated edition of R. Stoneman's *Literary Companion to Travel in Greece*. The selected literary passages are arranged geographically according to the places to which they refer. Istanbul, the Troad and Izmir are among the places also included from outside the modern Hellenic republic. On the whole, the selection of literary passages has been made subjectively, but it is interesting as well as amusing, and the book is a nice addition to the genre. It is handy and easy to use especially as it has an updated bibliography, and an Index of Places together with an Index of Names.

*Martti Leiwo*

HELGA BOTERMANN: *Das Judenedikt des Kaisers Claudius.* Römischer Staat und Christiani im 1. Jahrhundert. Hermes Einzelschriften Band 71. Franz Steiner Verlag, Stuttgart 1996. ISBN 3–515–06863–5, ISSN 0341–0064. 200 p. DEM 88.

This monograph by Helga Botermann explores the much-discussed problem of Emperor Claudius' policies against the Jews of Rome. Three sources (Cass. Dio 60,6,6; Acta Apostol. 18,2; Suet. Claud. 25,4) discuss Claudius' measures but there has been

controversy over whether these texts refer to one edict only or even to two edicts. Botermann distinguishes two separate edicts against the Jews (in 41 and in 49).

The prime contribution of Botermann's *Judenedikt* is that she widens the perspective of early Christian history and connects the movement of early Christians with the surrounding Roman Empire. She discusses the relation of early Christians towards their Jewish origins, arguing that Claudius' edicts concerning Jews illustrate the long process in which Christians were separated gradually from Jews.

The main part of the book (chapters II–IV) concentrates on analyzing the sources. Botermann's critical use of the *Acts of the Apostles* as a "normal" historical source shows particularly well how much an exhaustive study of sources can reveal. She remarks that the *Acts* and other early Christian sources cause special problems for theologians while for historians these sources are easier to deal with. Botermann warns of anachronisms since theologians are constantly in danger of interpreting the early Christian movement as a religion of its own, separate from Judaism, because the result is perceptible nowadays as Christianity.

An important question raised by Botermann is when and how early Christians began to identify themselves as a separate group from Jews and when the Roman authorities began to regard Christians as a unit distinct from other Jews. Botermann argues that the distinction between Christians and Jews must be dated to a later period than the 40s that has traditionally been proposed as the turning point of the Christian movement. Paul and the writer of the *Acts*, for example, clearly regard early Christianity as a part of Judaism though they criticize Judaism – inside Judaism, as Botermann points out. The Roman writers and authorities did not make any difference between different Jewish sects either; for the Roman authorities they were all mere troublemakers. The problem concerning the appearance and use of the name *Christiani* – Χριστιανοί – is thoroughly discussed in the last part of the *Judenedikt*. Botermann's argumentation is extremely interesting though her new chronology remains hypothetical.

Botermann's *Judenedikt* is an excellent interdisciplinary study in which she has connected historical, philological and theological scholarship with each other in a fruitful way. She speaks for interdisciplinary studies in several passages in her book, complaining of the lack of cooperation between *Alttertumwissenschaftler* and theologians.

Maijastina Kahlos

JENS-UWE KRAUSE: *Gefängnisse im Römischen Reich*. Heidelberger Althistorische Beiträge und Epigraphische Studien 23. Franz Steiner Verlag, Stuttgart 1996. ISBN 3-515-06976-3. 365 S. DEM 96.

Gefängnis kam im römischen Recht nur als Untersuchungs- und Exekutionshaft vor, also kurz vor und nach dem Urteil, nicht aber als eine eigentliche Strafmassnahme. Dafür wurden Busse, Körperstrafen, Verbannung und Zwangsarbeit gebraucht. Dennoch sind die antiken Quellen voll von Hinweisen auf Häftlinge und auf das mit dem Kerker verknüpfte Elend, und die Erwähnungen scheinen sich besonders in der Spätantike zu häufen. Hatte sich die Freiheitsstrafe also in der Praxis durchgesetzt, und hatte sich die allgemeine Einstellung dazu im Verlauf der Kaiserzeit geändert? Diesen äusserst interessanten Fragenkreis zu untersuchen nimmt sich der Verfasser in seiner Monographie vor, in der