

cameos, cork models of ancient building, even souvenir fans with the vedute, and cause those unhappy, not yet able to complete a Grand Tour of their own, long jealousy for it.

It is a lovely book for anyone who might be interested in Roman antiquities and Italy in the last phases of the luxurious and class-conscious eighteenth century, just before the beginning of the revolutions and wars after which Italy would never be the same.

*Leena Pietilä-Castrén*

EMMA GEE: *Ovid, Aratus and Augustus. Astronomy in Ovid's Fasti.* Cambridge University Press, Cambridge 2000. ISBN 0-521-65187-5. XI, 226 p., 3 figs. GBP 35.00 (H/b).

Why is there astronomy in Ovid's *Fasti* at all? This is what puzzled the author when she first approached Ovid's calendar poem. The answer is sought through several lines of approach to the text, which discuss the *Fasti* as a scientific work, as a manifestation of dialogue between Greece and Rome, and as a work reflecting the cultural and political realities of the time. The first three chapters of the book focus on generic and literary historical aspects of the *Fasti* and the *Phaenomena* of Aratus, to which Ovid's work is clearly indebted. The question of calendrical precedents for the astronomy in the *Fasti* is the theme of Ch. 1, while in Ch. 2 it is argued that the *Fasti* can also be taken as a didactic poem partly modelled upon the *Phaenomena*. The next chapter studies the relationship between the poems of Aratus and Ovid in the light of Stoicism and the Stoic world-view. Chapters 4-6 are an analysis of how the literary, scientific, and philosophical ideas relating to astronomy were given a political meaning. The starting point of Ch. 4 is the round temple of Vesta, which Ovid compares with the famous Sphere of Archimedes. This sphere, a symbol of both poetic and cosmic order, is a Roman appropriation from Greek astronomy, and is used for political ends in the Augustan period. Ch. 5 interestingly explores the role of astronomy and astrology in late Republican and Augustan Rome. Stars could serve to underline a cultural opposition between Greece and Rome, as is implied by the well-known words of Anchises in Verg. *Aen.* 6,849 ff. ([the Greeks] *caelique meatus / describent radio et surgentia sidera dicent: / tu regere imperio populos, Romane, memento*), but they were also an efficient means of giving emphasis to the ruler's supreme power. Birth signs and horoscopes, together with theories of astral apotheosis, could be taken to justify the emperor's divinity. According to Gee, Ovid's *Fasti* is not only a metamorphosis of Aratus but also of the Roman appropriation of the Aratean stars in the service of astral monarchy.

On the whole, this is not very easy reading for the inexperienced, considering the complexity of the theme combined with the often very fragmentary and contradictory discourse of the *Fasti* genre (of which Ovid's treatment of Vesta and the *Vestalia* is a good example, see Ch. 4). However, the result is a freshly written book on a little studied subject which can be warmly recommended to anyone interested in Ovid, astronomy, and Augustan policy.

*Mika Kajava*