

structure and significance, and also guides the reader through modern scholarship. As a practised lecturer on Juvenal, Morton Braund knows what to offer to her audience: focussing on the essential, and omitting overloaded commentaries, she provides many mature discussions relevant to the understanding of Juvenal's work.

*Mika Kajava*

ANTHONY R. BIRLEY: *Onomasticon to the Younger Pliny. Letters and Panegyric*. K. G. Saur Verlag, München – Leipzig 2000. ISBN 3-598-73001-2. xi, 111 pp. DEM 128.

As Birley says in his Preface, this onomasticon was commissioned "in the hope that it might supply for the younger Pliny something comparable to those for Cicero by D.R. Shackleton Bailey" (viii). The idea of producing full onomastic indices to prosopographically rich authors is indeed highly welcome. The work of a writer like the Younger Pliny is so imbued with names, persons and identities that a normal reader would inevitably be lost without a competent guide. What is clear is that Birley's *Onomasticon* provides a necessary substitute for the list of persons included in A.N. Sherwin-White's commentary to the *Letters* of Pliny (1966).

The *Onomasticon* itself is preceded by four introductory chapters on (1) Pliny's family, (2) career, (3) correspondents, and (4) his practice in naming Romans. The first chapter recapitulates what we know about Pliny's family. The question of the number of Pliny's marriages is wisely left open, though, as Birley admits, there is evidence which may suggest that Pliny was married twice altogether (2 f.). As for Ch. 2, one may note the detailed discussion of the date of Pliny's praetorship, traditionally put at A.D. 93; Birley dates, with good grounds, this office to A.D. 89/90 (pp. 10 ff.). He also plausibly argues that Pliny became prefect of the military aerarium only after Domitian's 'terror' phase (14 ff.). Ch. 4, especially pertinent to the scope of the book, catalogues the various onomastic styles used by Pliny (the most popular one being the combination of gentile name and cognomen) and discusses the reasons for their choice (archaism, onomastic traditions, omission of very widespread elements, official forms, 'aristocratic' forms). As a rule, perspicuity and practicality counted most. As an interesting parallel to the naming practice in Pliny, Birley also gives a brief account of the use of personal names in the Vindolanda tablets from northern England and in Fronto's *Letters* (32 ff.).

Birley's work is not a simple list of names but a rich collection of entries with all the necessary information on the persons' identity and origin (known or assumed), and the (relevant) family connections. The entries are not loaded with unnecessary prosopographical details and references, however, but provide a balanced selection of evidence which is likely to match the needs of most readers. In prosopographical and other discussions, Birley often – and justly – differs with the views of Sherwin-White, much more rarely with Ronald Syme (to whose work he is much indebted), or others. Whatever the primary or secondary sources, they are always treated with sound critique and witty argument.

As may be expected from a full onomasticon, not only persons are listed but also the names of deities; a separate index is devoted to the geographical names. As for the

'Miscellaneous' items at the end of the book, some of them might have been included in the preceding indices. The vast majority of the almost 500 entries included in the first index (Persons and Deities) are names of persons (historical or living, including a number of emperors, poets, variously famous persons, etc.). Those persons who are not named but are clearly identifiable have also been given entries, with their names in brackets, e. g., Pliny's mother (Plinia) and his natural father (L. Caecilius Secundus). The geographical index shows 165 entries (with many subentries), many of them referring to places relevant to Pliny's career (Bithynia/Pontus, Syria), or to his origins and the places where he had landed property (Northern Italy, Umbria), though many other regions are also represented.

There is very little to be criticised in this book. For some observations, and suggestions, see my on-line review in *BMCR* (2001.07.13). What we have here is a well-documented book, written in plain style and easy to consult. Birley's work will not only provide an indispensable tool for anyone reading or studying the Younger Pliny, but also a new, handy companion to Roman onomastic studies. Those interested in the history and prosopography of the Flavian and Trajanic periods in general are likely to find it equally profitable.

*Mika Kajava*

JÖRG RÜPKE: *Die Religion der Römer. Eine Einführung*. Verlag C. H. Beck, München 2001. ISBN 3-406-47175-7. 264 S. mit 23 Abb. im Text. DEM 39,80 / EUR 19,90.

In dem vorliegenden Band will J. Rüpke eine neue Einführung in die römische Religion als Religion, nicht als Ansammlung von Mythen und / oder Handlungen geben. Schon ein Blick auf das Inhaltsverzeichnis zeigt, dass es sich nicht um die übliche Struktur von "Religionsgeschichte" handelt. Rüpke teilt seine zwölf Kapitel nach einer allgemeinen Einleitung und dem in klarem Zusammenhang mit dem letzten Kapitel etwas provokativen Titel "von der Wölfin zu Caesar: historische Grundlagen" in drei Blöcke ein: Im ersten unter der Überschrift "Strukturen" geht es um Götter und Menschen, religiöses Handeln und religionsphilosophische Fragen. Hierbei wird das Thema unter einem theologisch-philosophischem Aspekt gleichermaßen eingekreist. Nicht nur Rüpkes eher unkonventionelle Behandlung des Götterbegriffes philosophischer Schulen und des "gemeinen Mannes", auch Vergleiche wie "Aussagen über Götter sind Aussagen über Defizite von Menschen" bei Statuen oder Magistrate und Götter im römischen "Wirken versus Sein" geben zu denken. Interessant sind auch die Bemerkungen zur Rolle beziehungsweise "Nicht-Rolle" von Theologie, was am Beispiel des "Freizeitphilosophen" Cicero im Gegensatz zum christlich geprägten Theologiebegriff deutlich gemacht wird: Kulturausübung und Reflexion stehen in keiner lehrenden-lernenden Beziehung. Ciceros theoretisch-kritische Reflexion steht für ihn in keinem Widerspruch zu seiner Divination als Augur.

Der zweite Block "Leistungen" umfaßt soziale Ordnungen, Gelübde und Flüche – "Entstören und bewußtes Stören" – sowie räumliche und zeitlich-kalendarische Perspektiven unter den Titeln "Orientierung" und "Koordinierung". Als Hauptthesen Rüpkes