

erlaubt sein, hier auf einige Details hinzuweisen, bei denen ich mich nicht ganz überzeugt fühle. S. 81f.: Ich würde die Form *Pileius* (wo die Mittelsilbe metrisch lang ist) nicht mit *Pilius* identifizieren und als eine "altertümliche Variante" desselben Namens ansehen; m.E. handelt es sich bei *-eius* um ein anderes Suffix (vgl. z.B. *Alleius* neben *Allius* usw.). – S. 280: Aus der Di Vita-Evrardschen und von Alföldy übernommenen Lesung des Namens des M. Atilius Metilius usw. folgt der m.E. sehr störende Umstand, daß der Mann ein auf *[-]blicus* endendes Cognomen haben soll; ein solches Cognomen fällt aber mir jedenfalls nicht ein. – S. 284: Ich würde die Tribus *Sabatina* von Nr. 6 vielmehr mit Etrurien – vgl. das Nomen *Caecina* – als mit Minturnae verbinden; jedenfalls kann sie kaum als die Tribus von Minturnae angesehen werden. – S. 303f.: Bei Claudius Augustanus ... Bellicius Sollers hält Alföldy an seiner alten Rekonstruktion der Verhältnisse fest (jedoch mit einem Hinweis auf meine abweichende Meinung), und an sich kann sie sehr wohl richtig sein. Nur scheint mir immer noch ganz evident, daß die natürliche Interpretation der Worte *Claudio ... Augustano patri Bellici Sollertis proc. Aug. prov. Britan.* (*CIL* V 3337) die sein muß, daß Sollers selbst, nicht der Vater Augustanus (wie normalerweise angenommen wird), der britannische Prokurator war (in *Adoptive Nomenclature* 46 bin ich darauf nicht näher eingegangen, weil m. E. nur das Gegenteil dieser Interpretation bewiesen werden müßte); daraus würde folgen, daß Sollers noch als Ritter durch einen Bellicius adoptiert wurde (und daß für seinen Vater kein Amt bezeugt ist). Der Nutzen dieser Rekonstruktion wäre auch, daß man die adoptive Nomenklatur *Bellicius Sollers* am Anfang der Inschrift *CIL* V 3356 ergänzen könnte. – S. 311: Der Vorschlag, Clodia Varilla mit T. Clodius Vibius Varus in Zusammenhang zu bringen, scheint mir deswegen problematisch, weil nicht *Clodius*, sondern *Vibius* das (Haupt-) Gentiliz des Varus war. – S. 326: Ich würde Iulia A[-] und ihren Sohn Fronto (*CIL* XIV 2445), die m.E. mit Senatoren überhaupt nichts zu tun haben, hier nicht heranziehen (*Adoptive Nomenclature* 110). – S. 329: Die Cordii in Torino sind hier vielleicht nicht relevant, weil das Cognomen *Cordinus* des Rutilius Gallicus wegen des Senators Q. Iulius Cordus (*PIR*² I 272) eher mit *Cordus* als mit *Cordius* in Zusammenhang zu bringen ist.

Dieser feine Band, der in jede seriöse Bibliothek gehört, wird durch sehr detaillierte Indizes (S. 345–380) abgeschlossen; zum Schluß folgen noch sechs Tafeln mit Abbildungen einschlägiger Inschriften.

Olli Salomies

GIAN LUCA GREGORI: *Brescia romana. Ricerche di prosopografia e storia sociale II. Analisi dei documenti.* Vetera 13. Edizioni Quasar, Roma 1999. ISBN 88-7140-166-2. 475 pp. EUR 46.48.

Nine years after the first volume (*Brescia romana. Ricerche di prosopografia e storia sociale I. I documenti*, Roma 1990 – see *Arctos* 29 (1995) 214–215) the author now publishes his synthesis. The time in between has been well spent, and in conjunction with the first volume which presents the sources, *Brescia romana* can be said to provide the scholar with every information on ancient Brixia and the surrounding country one could conceivably need. The large size of the pages means that 475 of them accomodate a huge

amount of information, making this research endeavour into a model study of a mid-sized Roman town. In fact Brixia was not chosen at random, but precisely because with over 1,300 inscriptions, naming some 2,000 individuals (80% of whom lived during the first two centuries A.D.), it looked like a promising area of study.

The material was in fact so extensive that the author, wanting to compromise neither when presenting and discussing the epigraphic evidence nor when drawing his conclusions from the sources, was forced to divide his study into two volumes. The user ought to be aware that both volumes are needed side by side in order to benefit optimally, as vol. II throughout refers to the texts in vol. I by the author's own codes, not by the standard epigraphical references. This system seems to me the only thing about the book(s) open to some criticism, and one must hope that those unfortunate enough not to own both volumes will not find either one missing in the library.

The first major chapter of the book traces the remains of the original Celtic population of the area (above all the Camunni and the Trumplini) in the onomastic material, noting that for some 10% of the population during the first century A.D. the names do not quite conform to the Roman name system. Next follows an even more detailed onomastic study of the names born by Roman citizens (45–104). (The author spent some time at the Institutum Classicum in Helsinki and obviously made good use of his discussions with colleagues from the "Finnish onomastic school".)

The middle portion of the book carries the heading "La struttura sociale" (107–225) and surveys the individuals of Brixia and surroundings according to their social rank. The categories included are: senators, equestrians, local magistrates and notables, the *seviri*, soldiers, women, foreigners, and slaves and freedmen (there is obviously some overlapping between these groups). It is a most meticulous study, which for the more notable individuals presents the following material: senators (47 texts, mostly defined as "honorary" by the author), *equites Romani* (33), magistrates (60), *seviri (Augustales)* (78), and soldiers (35 texts, almost exclusively funerary). The actual number of individuals is naturally smaller, so that, for instance, the senatorial inscriptions name some 30 individuals in total from the late Republican period onwards; only in some cases do they seem to be of local origin.

Towards the other end of the social spectrum there are the slaves and freedmen, which receive equally careful attention from Gregori (215–25). Here one finds some interesting numbers, as the author counts those individuals for whom the legal status as slave or freedman is certain (no inference from Greek cognomina *vel sim.*). He reaches the conclusion that some 240 individuals (from a total of *c.* 2000) belong in this category (the number of recorded slaves and freedmen must be higher, as not everyone indicated his/her origin or status). The highest percentage is not surprisingly found in the town of Brixia itself (*c.* 14 % of all known individuals), followed by the *ager* surrounding the town (*c.* 13 %), while the percentage in the countryside is very low indeed (between 2 and 5 %). Clearly such results have their relevance also for larger questions such as the number of slaves in the Roman world, recently vividly debated by scholars such as William Harris, Walter Scheidel, and Elio Lo Cascio (by whom the most recent contribution, with bibliography; see his "Considerazioni sul numero e sulle fonti di approvvigionamento degli schiavi in età imperiale", in W. Suder (ed.), *Études de démographie du monde gréco-romain* (Acta Univ. Wratislawensis 2425. Antiquitas 26),

Wrocław 2002, 51–65).

Due to the reviewer's current interests, the *servi* and *liberti publici* of Brixia were chosen as a test case for determining the usefulness of the book under review. The work which still is standard in this field, L. Halkin, *Les esclaves publics chez les Romains*, Bruxelles 1897, 238 lists six public slaves, of which "Catil(lus)" (CIL V 4186 = *Inscr. It.* X.5 900) is discarded by Gregori (the explanation is given in vol. I, 274 n. 7: the man is probably a C. Atilius), who instead adds a more recent find (one Ascula *publicus*). Halkin (p. 245) listed three freedmen of Brixia (more are known today) and had little to say about them, while Gregori discusses the question in detail (220 f.). The identification of these freedmen is complicated by the fact that they did not adopt a gentilicium referring to the town's name, but instead one derived from their status as (*servi*) *publici*, becoming Publicii. Not all Publicii were freed municipal slaves or descended from such individuals, however, and thus the name in itself is not enough for an identification. Gregori tentatively suggests that public slaves may have been better off than those of private families, as one is found as owner of a *vicarius* and two were living in *contubernium* with free women. This is possible, but it seems to me that, overall, public freedmen had less success in their social advancement than the most successful freedmen of private individuals (not to mention imperial freedmen, but in Brixia no *servi Caesaris* and perhaps no *liberti* either are found, p. 219).

Following this very competently handled section is the third part on "Economy, Evergetism, Religion, and Culture" (229–300). As indicated by the heading, the range is here very wide, and the content stretches from a study of Brixian agriculture and manufacture to an analysis of the metre in local poetry from funerary inscriptions. A brief last chapter contains comments on Brixia in Late Antiquity, including the Christianization of the area, but from this period there is little evidence. As is to be expected, the book is rounded off by very substantial indices (393–459). All in all, this is a most impressive study, which is of interest to anyone studying local societies in the Roman world.

Christer Bruun

NADJA SCHÄFER: *Die Einbeziehung der Provinzialen in den Reichsdienst in augusteischer Zeit*. Heidelberger Althistorische Beiträge und Epigraphische Studien 33. Franz Steiner Verlag, Stuttgart 2000. ISBN 3-515-07723-5. 182 S. EUR 34.

Restauration oder Erneuerung – diese Frage bezüglich der augusteischen Politik hat in der Forschung z.T. weit auseinanderdriftende Beurteilungen gefunden. Schäfer will anhand prosopographischer Methoden überprüfen, inwiefern Cassius Dio's Aussagen und Claudius' Bezug auf augusteische Erneuerung des Senats durch Provinziale in augusteischer Zeit zutreffen.

Im ersten Teil der Arbeit geht es um eine Auswertung des literarischen Materials, insbesondere in der Frage, wie der Zugang zum Senat nach den von Augustus durchgeführten Zensen und anderen Maßnahmen geregelt wurde. Die Stellung provinzialer Ritter und Senatoren in ihrer Heimat, ihre ethnische Herkunft sowie ihre materiellen Ressourcen sind dagegen hauptsächlich aus epigraphischen Resten ablesbar.