

conspicuously left out, the selection seems a little bit odd. Important omissions include Lactantius, Hydatius, Philostorgius, Gelasius of Caesarea, the *scriptores (scriptor?) Historiae Augustae* and, most strikingly, Eusebius and Jerome. The exclusion of Augustine is also regrettable. His apologetic and theological work *De civitate Dei* is, of course, a very atypical work of Roman historiography, but reflecting as it does extensively on Roman as well as human history it also stands out as the earliest substantial treatise of historical theory in western literature; no general overview of western historiography would ignore it.

The format of the chapters presenting individual writers is an exposition of the known biographical data of the historian in question followed by a consideration of the nature of his work. At the end of each chapter, there is a reference to text and translation; it is important to point out here that this is a short bibliographical appendix and not a full inventory of modern critical editions, containing as it does merely one citation of an edition of the Greek or Latin text in question and citing other than English translations only if such does not exist.

After the presentation of his selected writers, R. turns to a series of thematic discussions of the historiography of the fourth and fifth centuries. Chapter 13 (pp. 150–162) is devoted to a general consideration of historiography, dealing with late antique historians' uses of speeches and documents, and the ways in which they assert their credentials and abilities as historians. Chapters 14–19 contain discussions of a series of major themes in the works of the historians R. covers: government (pp. 163–178), the Roman past (pp. 179–187), religion (pp. 188–206), barbarians (pp. 207–236), and the emperors Julian the Apostate (pp. 237–273) and Theodosius I the Great (pp. 274–288). A striking omission in this section of the book is a consideration of Constantine I the Great, apparently reflecting the exclusion of Eusebius noted above.

At the end of the book, which contains no maps or illustrations, there is a bibliography (pp. 289–306) providing an extensive inventory of relevant research (however, with a heavy emphasis on Anglophone literature) as well as a well-organized analytical index (pp. 307–324), which decisively enhances the book's value as a work of reference on Roman historiography in Late Antiquity, or rather, in the fourth and fifth centuries.

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JEAN-PIERRE CALLU: *Culture profane et critique des sources de l'antiquité tardive. Trente et une études de 1974 à 2003*. Collection de l'École française de Rome 361. École française de Rome 2006. ISSN 0223-5099, ISBN 2-7283-0738-5. 768 p. EUR 108.

Voici un volume bienvenu. Y sont rassemblées 31 études selon un ordre thématique, partagées dans les groupes suivants: après l'article "Ecrire l'histoire à la fin de l'Empire", paru en 2001, suivent cinq études sous la rubrique "Symmaque", puis 13 études sur "Histoire Auguste", six études sur "Mythistoria", cinq études sous la rubrique "Domaine grec". Le volume se termine par un appendice de deux études (une sur Orose, l'autre intitulée "Être romain après l'Empire (475-512)", qui représentent de longs comptes rendus de deux publications collectives italiennes.

Jean-Pierre Callu est un excellent historien de la culture de l'antiquité tardive. C'est pourquoi on salue avec grande satisfaction la publication de ses études les plus importantes.

Les textes sont présentés dans leur rédaction originale, mais cela ne rend pas difficile leur lecture. À part l'index des sources antiques gréco-latines, un index analytique des sujets aurait aussi été le bienvenu. Souhaitons au savant éminent encore une fructueuse période de créativité au service de la recherche scientifique. Une nouvelle contribution, au moins, non encore insérée dans ce volume, nous est connue, la version écrite de son exposé lors d'un colloque pour honorer le centenaire de la naissance du grand historien finlandais Gunnar Mickwitz, tenu à Villa Lante, siège de l'Institut finlandais de Rome en 2005, et dont les Actes paraîtront prochainement.

*Heikki Solin*

*The Cambridge Companion to Ancient Greek Law.* Edited by MICHAEL GAGARIN and DAVID COHEN. Cambridge University Press, Cambridge 2005. ISBN 0-521-52159-9 (pb), 0-521-81840-0 (hb). XIII, 480 pp. GBP 18.99 (pb), GBP 45 (hb).

This book consists of 22 articles meant to illuminate various aspects of the complex and often confusing subject of law, legal proceedings and justice in ancient Greek societies. As is commonly known, our western legal systems owe much to Roman law, which, on many levels, was an organised unity with logical rules, and which is therefore easier for us to understand and accept. Things are different when we deal with the Greek world. The average student, at an early stage of Greek studies, comes up against legal matters and law courts, usually either through Aristophanes' comedies or speeches of Lysias and Demosthenes which are still included in Greek curricula in most universities. Texts like Plato's "Laws", papyrological and epigraphical documents are left for the most dedicated students at an advanced level.

Perhaps because of this, the understanding of Greek legal phenomena is sometimes rather difficult, even to those otherwise familiar with Greek societies. My personal experience while teaching, e.g., speeches of Demosthenes and Lysias has often been a feeling of confusion and outrage at the level of "injustice" and irrationality in the cases dealt within the speeches. This has, of course, also much to do with our sometimes anachronistic way of looking at antiquity. In papyrology, with which I am more familiar, one quickly finds out that the legal matters in Ptolemaic Egypt or in Petra in late antiquity have very little in common with phenomena found in classical Athens. Thus, a study explaining the background of Greek law and putting the subject in its wider context is more than welcome.

The volume has been divided into five thematically connected parts, which cover almost all the aspects of the subject in a reasonably logical order. The first part, "Law in Greece", can be seen as a theoretical and historical background for the following chapters. Parts two and three concentrate on Athens. Part four presents the relatively sparse material on law outside Athens, including the Gortyn laws, and the last articles of the book discuss aspects of law within literary works.

In the opening chapter, entitled "the Unity of Greek law", M. Gagarin touches upon problems concerning the very concept of "Greek law": G. points out how the term itself has been seen as controversial, and how most Anglo-American scholars have avoided it for a long time (only two books have been published with the term "Greek law" in the title since 1950.) This is, of course, not the case with the term "Roman law". G. gives an interesting