conspicuously left out, the selection seems a little bit odd. Important omissions include Lactantius, Hydatius, Philostorgius, Gelasius of Caesarea, the scriptores (scriptorii) 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 in 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.

Kaj Sandberg


Jean-Pierre Callu est un excellent historien de la culture de l'antiquité tardive. C'est pourquoi on sait 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. Souhaits 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


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 Lyssias 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 Lyssias 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 often 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
The articles in the fourth part of the book examine law outside Athens and the first of surprisingly complicated question of who really was a citizen in the polis of Athens. C. Patterson discusses in her lucid and informative chapter "Athenian Citizenship Law" the Cantarella, "Family and Property Law" by A. Maffi and "Commercial Law" by E.E. Cohen. Tiina Purola "Law in Classical Athens". The third part also includes articles "Gender and Sexuality" by E. of inequality in front of law in a most inspiring article "Crime, Punishment, and the Rule of law" led to the increasing power of the jurors and, of course, of oratory and orators. While this may be true, one can ask whether the power of rhetoric was any less in the Roman, more formalistic law system. All in all, this brilliant article offered, at least to me, new angles on the whole of Greek culture and the way we look at it.

The other articles in the first part are on the problematics concerning written and unwritten laws (R. Thomas), the relationship between religion and law (R. Parker) and a second article by M. Gagarin on the juridical procedure in the archaic period, where he points out that the special character of the Greek legal system compared to, e.g., Near Eastern legal systems (written legislation, oral procedure, lack of formality, importance of public debate) had already developed at an early stage of Greek culture.

The second part is dedicated to legal procedure in classical Athens. This part consists of articles on topics such as the oratory and rhetoric in courts (S.C. Todd, A. Lanni, H. Yunis), the role of witnesses (G. Thir) and penalties seen from a theoretical angle (D. Cohen). Rubin compares the nature of legal procedure and "strategies" used in courts and attempts to show that a litigant could choose between different ways to approach the jurors and the choice depended on the nature of the case. This section, in my opinion, is the least successful in the book, partly because of the indigestibility of the problematic, partly because there is a feeling of a slight artificiality in the way oratory is being approached "in a new way". But time will, of course, show whether this approach will open fresh viewpoints in rhetorical studies.

The third part of the book deals with the practice of criminal, family and commercial law in classical Athens. Much of the difficulty in understanding the Greek legal systems derives from the religious background of law, which expresses itself in the definitions of "crime" and "punishment", definitions which differ profoundly from post-Christian ideas. To commit a crime could also be seen as an expression of hybris and a crime harmed the polis as well as an individual. Many apparent awkwardnesses of the reported lawsuits in Athens originate from this idea of crime being committed against "society". In addition to this question, D. Cohen discusses the very concept of crime and, e.g., the level of consciousness of inequality in front of law in a most inspiring article "Crime, Punishment, and the Rule of Law in Classical Athens".

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The articles in the fourth part of the book examine law outside Athens and the first of them discusses the exceptional case of the Gortyn laws (J. Davies). As is already pointed out in an earlier article by R. Thomas (Ch. 2.), a written law without context does not contribute much to our understanding of law or society. This is especially true in the case of Crete where there are an abundance of surviving legal inscriptions but not much else. The most famous of the Cretan law texts is the Gortyn law code, dating from ca. 600–350 and consisting of 12 columns and ca. 600 lines. J. Davies gives a good overview of the text, as well as of the problems it has raised, which include both matters of terminology and contents. Beyond linguistic problems, the Gortyn code presents passages regarding family law which seem to be controversial if compared with other known Greek legislation (for example, there are rules on marriages between free men/women and slaves and the status of their children).

The existence of the Gortyn laws is one the main reasons for the unity of Greek law having been questioned. The case has often been solved by stating that Crete is an exception in the Greek world, but one should, of course, also ask why it is so different, as R. Thomas does. While many of the problems of the Gortyn laws are probably due to lack of parallel material from other parts of the Greek world, or other material from the same place, one must also admit that the code remains in many aspects a mystery and that it deserves further investigation.

After the chapter on Gortyn, H.-A. Rupprecht and J.M. Modrzejewski cover the Hellenistic world, the source material now consisting mainly of papyri and inscriptions. H.-A. Rupprecht discusses the changes in Greek legal culture after Alexander's conquests and J.M. Modrzejewski the status of family and marriage in the Hellenistic period; both articles seem to me intelligent and most illuminating.

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Tiina Purola
description of the differing arguments put forward on the unity in Greek law by the opposing schools, the "continental" and "Anglo-American". Depending on one's view, one can either see all the Greek legal systems as reflections of the same "Greek spiritual unity", or see no unity at all. M. Finley was apparently the first scholar to present the latter view in 1951 when he claimed that in reality there were no essentially common features among the legal systems of Homeric world, classical Athens, Gortyn and Ptolemaic Egypt.

Gagarin offers a nice compromise between these two views, suggesting that the unity of Greek law can be pointed out in the procedural nature of Greek legal systems where penalties are not fixed and the importance of litigants, jurors and magistrates is significant. Another unifying feature, according to G., is that, unlike the Romans, the Greeks tolerated well "gaps" in the law, which was perhaps connected with their "passion for discussion and debate". This "openness of law" led to the increasing power of the jurors and, of course, of oratory and orators. While this may be true, one can ask whether the power of rhetoric was any less in the Roman, more formalistic law system. All in all, this brilliant article offered, at least to me, new angles on the whole of Greek culture and the way we look at it.

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