

*Religion auf dem Lande. Entstehung und Veränderung von Sakrallandschaften unter römischer Herrschaft.* Herausgegeben von CHRISTOPH AUFFARTH. Potsdamer Altertumswissenschaftliche Beiträge (PAwB), Band 28. Franz Steiner Verlag, Stuttgart 2009. ISBN 978-3-515-09347-7. 271 S., 65 s/w Abb. EUR 56.

Collections of papers such as this one are normally results of colloquia and other meetings of a similar nature. As there seems to be nothing to be ashamed of in this, the fact that a certain publication is based on a colloquium (*vel sim.*) is normally advertised on the first page. Here, however, there is no mention of this anywhere on the first pages, but one gets a hint of the truth on p. 15, where a colloquium is referred to as "another" colloquium; it is only on p. 18 that one discovers that the papers published here were in fact delivered at a "meeting" (Tagung) in Erfurt in 2005.

In any case, the point of this collection is to explore rural religion, i.e., mainly rural sanctuaries and other places of cult during the Roman Empire. In the beginning, there is a 20-page introduction by Auffarth. In a German publication of this nature, one would expect the introduction to be a bit on the technical side (with various French philosophers being referred to, etc.), but there is nothing of this in Auffarth's introduction which is well written and most informative. The questions addressed in this book are summed up on p. 17: the difference between "Roman" and "provincial" religion (with observations on *interpretatio Romana*, etc.); the background of the visitors to the sanctuaries; the timing and the calendar of the visits to the sanctuaries, their infrastructure; how the sanctuaries were reached and where the visitors stayed; whether there might have been competition or networking between various sanctuaries. I am not sure all these questions receive an answer, but certainly it can be said that there is much of interest here. The question of the definition of a "rural sanctuary" is dealt with not only in the introduction but also in some of the contributions. Some of these are not very substantial and seem to be summaries of work still in progress. The point of view of the authors ranges from the archaeological to the epigraphical; Roman Greece is well served, whereas some areas (Italy, Gaul, Spain, etc.) are not covered.

G. Schörner examines rural sanctuaries of Saturn in Africa (p. 27ff.), concluding (p. 35f.) that there does not seem to be much difference between urban and rural sanctuaries. K. Matijević studies religion, i.e., inscribed and other monuments pertaining to religion, in the area north of the Mosel around Mayen and Kottenheim with its sanctuary of the *Matronae* (p. 41ff.; the sanctuary does not seem to predate the second half of the first century A.D.). Sanctuaries of *Matronae* are also the subject of the next paper, that of W. Eck and D. Koßmann (p. 73ff.) on the votive altars to be found in the sanctuaries of Lower Germany. The cult of the *Matronae* is now attested in more than 60 places, normally by the existence of inscribed altars dedicated to these deities. In some places, the cult is attested by just one altar, but in other places there are altars in great numbers, the highest number, at least 185 altars, being reached in the sanctuary of Pesch near Euskirchen (west of Bonn). Cologne (p. 78ff.) and Bonn (p. 83ff.) are also well represented. Remarkably, almost all of the dedicants are Roman citizens or at least have names of the Roman type (p. 96). Altars in some rural sanctuaries in Dacia are discussed by A. Schäfer (p. 103ff.), one of them being the "Quellheiligtum" in Germisara (p. 121f.). There is a section also on votive altars close to villas, cities and military camps, and the results are compared to what one can observe in the NW provinces and in Italy.

Moving on to the East and (the reader cannot help feeling) to a totally different world, G. F. Chiai studies rural sanctuaries in Phrygia (p. 133ff.), concentrating on deities with a special relation to the place of the cult (e.g., an attribute derived from the name of the place, Ἀλσηνός etc., this relation being called in German "Ortsgebundenheit"). This is a well-informed and wide-ranging paper which ends with a list of attested local Phrygian deities. The "sakrale Landschaft" in the Peloponnese is the subject of I. M. Felten (p. 161ff.), the result being that one can observe some change in the Roman period mainly in the territories of the colonies of Corinth and Patrae. L. E. Baumer's contribution deals with rural sanctuaries in Attica (p. 177ff.). It seems that their numbers were already diminishing from the Hellenistic period onwards; this is ascribed to the diminishing role of the demes (p. 188). Back in the Peloponnese, C. Auffarth's learned and interesting paper deals with "Sakrallandschaft" and provincialisation in Achaëa (p. 191ff.). The paper, in which other papers in this volume are also taken into consideration, in fact illustrates much more than just "religion" and seems to me to be a significant contribution on Roman Achaëa in general. As for the expression κατὰ συμφορὰν ἀρχῆς τῆς Ῥωμαίων in Pausanias 8,27,1, the author follows (p. 197) the recent interpretation of the Swedish scholar J. Akujärvi (a reference to the beginnings rather than to the "catastrophe" of Roman rule). A. Hupfloher (p. 221ff.) studies the "Heil-Kultstätten" in the Roman province of Achaëa, basing the exposition on Pausanias. One would expect there to be much on Epidauros, but in fact Epidauros is not accorded special attention (and in the Argolid there are in any case 15 other "Heil-Kultstätten": p. 238). At the end of the volume, there is a paper by J. Rüpke on cults in the countryside, the point of view being more general; somewhat unexpectedly, but most appropriately, the paper ends with a quotation from the *Codex Theodosianus* (i.e., 16,10,12, with interesting details on "rural" religion).

At the end of the book, there is a list of illustrations and one of abbreviations, but no index. In spite of this, this is a useful and welcome volume which will be of interest not only to those who study rural cults.

Olli Salomies

ADRIAN LANNI: *Law and Justice in the Courts of Classical Athens*. Cambridge University Press, New York 2006. ISBN 978-0-521-85759-8. X, 210 pp. GBP 45, USD 76.

Max Weber argued in his *Economy and Society* that "rational and systematic quality sets off Roman law sharply from all law produced by the Orient and by Hellenistic culture". In Weber's sociology of law, the normative order of a society may qualify as irrational in the sense that adjudication, even if controlled by the human intellect, consists of mere reaction to the circumstances of each particular case evaluated upon the basis of standards other than established rules of decision. This is in stark contrast to a legal order consisting of general rules based on statute or case-law applied to concrete cases according to their legally relevant characteristics. Combined with judicial formalism, the rational law guarantees to the members of the society the maximum predictability of the legal consequences of their actions. Any attention paid in adjudication to extra-legal (social, economic, ethical, political, or religious) circumstances, standards and goals increases the arbitrariness and instability of legal decisions. The highly