

CIL X 7121, vd. M. Gaggiotti, *L'Africa romana* 13 (2002) 1053–62 (*AE* 2002, 612), che spiega meglio l'epiteto di Venere, tramandato come TARIC; non si tratta probabilmente di Venere Ericina. – P. 279: Per l'uso del nominativo negli epitafi siciliani, vd. ad es. le mie riflessioni in E. N. Ostenfeld (ed.), *Greek Romans and Roman Greeks* (2002), 71–3. – P. 282: Nella traduzione dell'epitafio di P. Iunius Servienus dedicatogli dalla moglie Maria Ampliata, l'espressione "*gens* Maria Ampliata" è incomprensibile. – P. 290: Per l'epitafio di Aurelius Samohil, vd. *AE* 2005, 16. – P. 377: La generalizzazione "*fast alle Inschriften aus dieser Zeit [= il IV secolo] verwenden die griechische Sprache*" vale solamente per le catacombe di Siracusa. Soprattutto nell'ambito pubblico il latino rimane più comune, anche se le iscrizioni greche sono più numerose rispetto alla prima età imperiale.

Dal punto di vista tecnica, spiace osservare la mancanza di un indice degli autori e documenti antichi, perché si citano molte iscrizioni ed il testo del volume non è (al momento) disponibile in forma digitale.

Kalle Korhonen

WILLIAM VAN ANDRINGA: *Quotidien des dieux et des hommes: la vie religieuse dans les cités du Vésuve à l'époque romaine*. Bibliothèque des Écoles Françaises d'Athènes et de Rome, 337. École Française de Rome, Roma 2009. ISBN 978-2-7283-0843-9. XXIV, 404 pp. EUR 87.

The modern visitor to Pompeii climbs up the slope from Porta Marina, stops to draw breath by the forum and probably notices the temples around it. The visit continues and the visitor's eyes are inevitably drawn to the small domestic shrines in the *atria* and peristyles as well as to the paintings of featuring gods and ceremonies on the walls inside the houses and on their façades. On the way out, the last thing the visitor sees are the many tombs flanking all the roads. Gods, rituals and ceremonies can be encountered everywhere in the Roman city, even to such an extent that they become too commonplace and it is easy to forget their significance. William Van Andringa's book attempts to create a holistic view of how pervasive religion was in the everyday life of Pompeii and Herculaneum.

The book consists of three parts and the two first discuss the public religion: temples, gods worshipped, how ceremonies and rituals were conducted, etc. The third part is dedicated to the religion in the houses, shops and workshops of Pompeii. The aim is ambitious and difficult: how to manage the vast material available and not be swamped by it? How to avoid merely cataloguing and instead be analytical and able to synthesize views and conclusions on the various topics? To my mind, Van Andringa is quite successful in the first two parts of the book, but the third part is slightly disappointing. The author's mastery of varying aspects of public religion in the Roman world is clearly visible and he is able to provide good generalizations, powerful insights as well as new interpretations. In the third part, the vast amount of material related to the domestic and commercial life in Pompeii apparently becomes a problem and the analytical texts of the previous chapters are replaced by descriptions of images related to sacrifice and ritual. The last chapter on the tomb as a location of cult, however, is again excellent and firmly based on Van Andringa's innovative work on the necropolis of Porta Nocera (see, e.g., <http://www.mourirapompei.net/>).

The first part is on the city and its gods and its three chapters provide the reader with a good general view of what happens in the religious life of Pompeii before and after the creation of the Roman *colonia*, as well as how things changed in the imperial period. The third chapter is on the persons involved, particularly how the elite participated in the public religion. After very briefly discussing the concept of sacred space in general, Van Andringa analyses the changes in sacred spaces in Pompeii over time. The current known temple locations seem to have been in use for very long periods of time and few other sites are known. The gods remained the same even after the establishment of the *colonia*: Apollo, Venus, Hercules, etc. Only the sacred areas were developed over time: new altars could be added, the buildings repaired or changed slightly. The Samnite society of the 2nd century BC had already adopted many Roman habits and the later reorganization was relatively easy. The third chapter discusses the imperial cult and interesting suggestions regarding the temples around the forum are made – the so-called Temple of Vespasian could in fact be the Temple of Augustus. The imperial cult was firmly inserted in the forum of Pompeii and its importance and popularity are also visible in other parts of the city in inscriptions and graffiti. The last chapter deals with persons, particularly priests and benefactors. In addition to the public priesthoods as well as building and maintenance of sacred spaces, the Pompeian elite probably controlled the crossroad altars in their neighbourhoods. The altars can often be found very close to the largest and richest houses in the area. It should be noted that Fig. 63 featuring the distribution of the crossroads shrines does not include the numbers by which they are referred to in the text, which is unfortunate as placing the shrines discussed in detail in the topography of Pompeii is not always possible.

The second part consists of three chapters starting with a discussion on how the sacred areas functioned. The temple itself and the *temenos* around it are self-evident parts of a sanctuary, but kitchens and dining areas do not usually come to mind, yet they existed. The proximity of the baths to the temples also becomes evident: a purifying bath was often required before the rituals were performed. The second chapter discussed the ceremonies and processions involved based on images. The third chapter takes a closer look at the economic side of religion: the *macellum* and its connection with public religion. The meat from the sacrifices was not squandered nor was it all eaten during ritual meals. Large parts of it were sold in the *macellum* to the general public. A brief reference to the tanner's workshops right next to the *macellum* shows that the hides were also processed nearby.

The third part takes a look at religion in the domestic and commercial spheres of the Roman city. This means taking into consideration the material from the whole city and this is probably the reason for the problems of this section. The first chapter is on Pompeian household religion and discusses the location of altars in the house, how the ceremonies were conducted based on literary sources and analysis of images and how the gods were worshipped based on statues found in the shrines. The analysis of the location of the shrines is unsatisfactory and sketchy – I would have wished for a more rigorous analysis, maybe even with some statistics. The number of dwellings in Pompeii and Herculaneum is high and treating the hundreds of household shrines in the same manner as the few public temples does not work very well – the representativity of the results remains uncertain. The second chapter on how religion is connected to productive and commercial activities, to workshops and shops, discusses the individual gods and combinations of gods worshipped in, for example, carpenter's workshops and bakeries, and also takes a step outside the city with regard to agricultural activities. Here,

the poor quality of the material – the shops and workshops are even more poorly documented and studied than the dwellings – forces Van Andringa to use mostly anecdotal evidence, well-known images and structures. After the brief chapter on religious associations, where the discussion is concentrated on identifying spaces they might possibly have used, the last chapter treats the tombs and cult activity after burials.

Despite the slight problems in the third part, the whole volume is a delightful read. The pervasiveness of religion throughout Roman daily life is amply demonstrated and the problems merely highlight the gaps in our knowledge and the need to study the households and workshops better.

Eeva-Maria Viitanen

SITTA VON REDEN: *Money in Ptolemaic Egypt. From the Macedonian Conquest to the End of the Third Century BC*. Cambridge University Press, Cambridge – New York 2007. ISBN 978-0-521-85264-7 (hb). XXI, 354 pp. GBP 55, USD 110.

Sitta von Reden's book deals with a well defined topic and combines numismatic and papyrological evidence in an interesting and illuminating way. After a general introduction which includes the presentation of "Questions and issues" and "The historical background", the book is divided into four parts which consist of two to four chapters each. Each part and each chapter has an introduction of its own and a short conclusion of topics discussed in the chapter in question.

It is stated in the general introduction that papyrological evidence can be supplemented by a massive body of coins from the period when Ptolemy was satrap, and from the third century. Furthermore, recent finds and research on early Ptolemaic bronze coinage have provided important new insights into the development of local currencies, and this means that numismatic research on Ptolemaic coinage is in a state of rapid progress. Thus, the author has adopted a cautious approach regarding what numismatic evidence can and cannot tell us. Despite this cautious approach, the first part ("Money and coinage"), relying mostly on numismatic evidence, is a solid and illuminating whole on the topics discussed in the first two chapters, that is, chapter 1, "Money of the king", and chapter 2, "Monetising the countryside".

In chapter 1, von Reden discusses monetisation in general and the introduction of coinage in Egypt. Even though there had been coins in Egypt before the Macedonian conquest, it was the Macedonians who introduced a state coinage into Egypt. The opening of a mint in Memphis is dated to 326/5, that is, several years into Macedonian rule. A few years later, as Alexandria was established as the capital and Ptolemy son of Lagos established a cult at Alexander's grave, the mint was transferred from Memphis, and a new coinage was issued. After discussing the Ptolemaic and regal coinage in more detail, the author proceeds to discuss the closed-currency system, which was the direct consequence of the manipulation of the weigh standard of the Ptolemaic coinage. Interestingly, the early evidence for this closed-currency system is purely numismatic, whereas the papyrological evidence (*PCZ I 59022*) refers to a later decree. Chapter 1 further discusses the relation of gold coinage to both Greek and Egyptian religious ideologies (p. 48ff. "Gold coinage, reciprocity and ritual"), which was highly