

twelfth chapter, "The supposed *lex Cornelia de provinciis ordinandis* and the presence of consuls in Rome in the post-Sullan period" (pp. 225–48), is dedicated to a detailed study of an alleged reform of the consulship by Sulla. According to Mommsen, the dictator passed a law which put the administration of the provinces in the hands of promagistrates, obliging the consuls, along with the whole collegium of the praetors, to remain in Rome during their year in office. Pina Polo gives his full support to Adalberto Giovannini (*Consulare imperium*, Basel 1983), who in his view "finally dismantled Mommsen's thesis" (p. 227). He does recognize that the evidence suggests that the consuls of the post-Sullan period spent their year in office at Rome rather than setting out for their provinces in the beginning of the year, but he explains this new situation by reference to the recurring outbreaks of political unrest which is arguably a defining feature of the decades between the Gracchan period and the ascendancy of Sulla. According to Pina Polo the Senate increasingly preferred the consuls to remain in Rome "as an instrument of control against possibly seditious tribunes" (p. 247). Pina Polo is absolutely right in stressing that there is no evidence for a formal statute reforming the governance of Rome and the Roman realm overseas, but – whatever the cause (the possibility of a senatorial decree is mentioned (p. 247) – it is clear that Sulla's supremacy heralded a new era in the administration of the Roman state.

In the thirteenth and fourteenth chapters, "Consular functions from the year 80 to 50" (pp. 249–315) and "The consular year in the post-Sullan period" (pp. 316–28), Pina Polo collects and discusses the evidence for the activities of the consuls after Sulla. The most important observation he makes here is that the main outcome of the consuls' presence in Rome during the entire year was that they engaged in day-to-day politics: "Without a doubt, one of the most significant changes from the pre-Sullan period was the greater importance that the consuls began to have in the legislative field" (p. 249).

At the end of the book, after the conclusion (pp. 329–34), there is an extensive and very good bibliography (pp. 335–57). Three indices – of subjects (pp. 358 f.), of ancient sources (pp. 360–74) as well as of ancient personal names (pp. 375–9) – add to the usefulness of the book as a research tool.

Kaj Sandberg

DAVID J. MATTINGLY: *Imperialism, Power, and Identity: Experiencing the Roman Empire*. Princeton University Press, Princeton – Oxford 2011. ISBN 978-0-691-14605-8. XXIV, 342 pp., 38 halftones, 14 line illustrations, 15 tables, 17 maps. GBP 27.95, USD 39.95.

*Experiencing the Roman Empire* is not a monograph in its strictest sense; instead, it is a collection of studies all shedding light on the same theme, the impact of Rome's imperialism on its subject people. This aptly-named book is based on a series of invited lectures given at Tufts University in 2006. It is David Mattingly's personal drawing-together of three decades of research, reissued, updated and distilled in order to discuss the implications of the expansion of the Roman Empire and the new theory-influenced paradigms related to this. This is a modern take on the issue of utilising post-colonial studies and their explanatory power as a framework, executed by focusing on a series of case studies across the empire, specifically in the provinces. The underlying but not hidden agenda is Mattingly's self-expressed scepticism

about the supposed universal benefits of the Roman rule especially in the provinces and his quest to replace the Romanization paradigm with a more sophisticated explanatory model. The focus on the meaningfulness of analogies and similarities with modern empires and imperialism is also important.

Mattingly is an archaeologist who bases much of his research on his own fieldwork. He also uses epigraphical records and literary sources throughout the work – although normally by referring to modern literature rather than to the sources themselves and possibly not as extensively as one would wish. Some of the work included here has previously been published in articles and monographs, but some is unpublished previously and dealing with new, emerging issues. This and the fact that these studies have been originally presented as lectures is to some extent reflected in the contents of the book, as some of the "new" chapters read more like the setting out of a research agenda, whereas there are also chapters which are based on very thorough research and extensive fieldwork (Ch. 2, 6, 7, 8 and 9). The inevitable result is that while some parts of the book are very detailed, others are more general and vary in depth and style of approach.

All chapters have kept furnished with an extensive reference apparatus, and there is a bibliography that is up-to-date and contains virtually everything needed to illustrate the subjects discussed, this fact making the book a very useful tool for further research, as the author himself intended (p. xix).

The book is divided into four parts, (I) Imperialism and Colonialism, (II) Power, (III) Resources and (IV) Identity, reflecting Mattingly's chosen fields of approach and containing nine chapters in all. After an Introduction on a personal note (pp. xvii–xxiv), Part One, "Imperialism and Colonialism", starts with a chapter (Ch. 1 "From *Imperium* to Imperialism: Writing the Roman Empire", pp. 3–42) laying out the theoretical background of the work and charting out the debate on "imperialism", the traditional understanding of the Roman Empire as well as the problems with the orthodox paradigm of "Romanization". Ch. 2 ("From One Colonialism to Another: Imperialism and the Maghreb", pp. 43–72) studies the implications of the old paradigm of imperialism in relation to the archaeology of Roman Africa.

Part Two, "Power", focuses on the uses and dynamics of "power" in imperial decision-making. Ch. 3. ("Regime Change, Resistance, and Reconstruction: Imperialism Ancient and Modern", pp. 75–93) explores the Roman invasion of Britain in AD 43, its concept and morals, also in the light of modern British imperialism, whereas Ch. 4 ("Power, Sex and Empire", pp. 94–122) deals with the power asymmetries in sexual encounters.

Part Three, "Resources", studies the economic dynamics of the Empire. Ch. 5 ("Ruling Regions, Exploiting Resources", pp. 125–45) argues for a significant state intervention in imperial economy and underlines the behavioural consequences of an empire's efforts to exploit its subjects economically. In Ch. 6 ("Landscapes of Imperialism. Africa: A Landscape of Opportunity?", pp. 146–66) and in Ch. 7 ("Metals and Metalla: A Roman Copper-Mining Landscape in the Wadi Faynan, Jordan", pp. 167–201) two specific cases are presented, an imperial power fashioning a landscape and exploiting resources on a large scale, respectively.

Part Four, "Identity", begins with the seminal Ch. 8 ("Identity and Discrepancy", pp. 203–45), where Mattingly returns to the more theoretical issue of identities. According to Mattingly, the demographic, economic and social impact of the Empire, which requires much closer attention than is currently allowed for, was much less homogenous than commonly presented under the "Romanization" model to which Mattingly ascribes the old unilateral civilizing com-

ponents already defined by Francis Haverfield and which suffers from the historic weight of modern "imperialism". To replace this out-dated, and – to Mattingly – non-explanatory and hopelessly entangled paradigm ("A paradigm with so many different meanings is no paradigm at all", p. 39) Mattingly offers the concepts of discrepant experience and discrepant identity, terms derived from the work of Edward Said. Discrepancy, according to Mattingly, is to be understood not simply as a postcolonial opposition to participation and collaboration but as representing the full spectrum of different experiences of and reactions to the Empire. At the end of the chapter, specific examples of discrepant identities in Britain and in Roman Africa are studied. Finally, Ch. 9 ("Family Values: Art and Power at Ghirza in the Libyan Pre-desert", pp. 246–97) explores issues in readings of iconography and the significance of local identities in studying art in the Roman provinces.

The book ends with an Afterword ("Empire Experienced", pp. 269–76), extensive References (pp. 277–324) and an Index (pp. 325–42).

Mattingly has been criticized for an unnecessarily negative view of the implications of the Empire and for disregarding the research tradition (and results) of the previous two centuries predominantly focused on elites. While the focus of the book is without doubt on the setting of a new agenda, Mattingly counters this criticism and responds to some previous criticism by promising to incorporate the traditional elite-focused approach into a broad scheme of social analysis and not to abandon this approach in favour of an agenda that simply prioritizes resistance as a subject.

The text is very well structured, with ample definitions, introductions, subtitling and conclusions reiterating the main points. Mattingly is a good writer and his prose makes good reading, regardless of whether or not one is willing fully to share his new readings of the issues involved. The scholarship of this book is admirable and the points well argued. Mattingly may not be such a lonely front line soldier defending a new paradigm as he sometimes implies, but there is no denying that he is a central figure in the discussion that more and more pervades archaeological studies dealing with the understanding of the implications of Roman imperialism, whether we call this "Romanization" or "discrepant identities". This book is a passionate, thought-provoking and necessary statement in this debate.

*Pirjo Hamari*

KOSTAS BURASELIS: *Θεία δωρεά. Das göttlich-kaiserliche Geschenk. Studien zur Politik der Severer und zur Constitutio Antoniniana*. Akten der Gesellschaft für griechische and hellenistische Rechtsgeschichte 18. Verlag der Österreichischen Akademie der Wissenschaften, Wien 2007. ISBN 978-3-7001-3725-2. XII, 181 S. EUR 39.20.

This is the German translation – in my opinion a very good translation, by W. Schürmann – of a monograph originally published in Greek in 1989. The author is well-known for his work both on Hellenistic and Roman history and the topic is of great interest; seeing that books written in modern Greek do not necessarily receive the attention they may deserve, it is very good that the monograph is now available in one of the major scholarly languages. It is also to be observed that this book is not simply a translation of the original Greek version, but that the author has brought the text up to date with various addenda, especially with references to literature published after 1989, although he himself admits (p. IX) that he did not have the time "zu einer