

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.

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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

vollständigen Neubearbeitung des Stoffes und zur Einarbeitung – I assume that "vollständigen" is to be supplied here, too – der beständig anwachsenden Literatur". It would be interesting to know if the author thought that a "complete revision" would have been desirable or even necessary; I personally think that even as such this an impressive study on an important topic.

Although the subtitle of the book defines its scope, I would assume that many readers would expect it to deal mainly with the *constitutio Antoniniana* (henceforth "CA"), and this impression could be corroborated by, e.g., the fact that, in his original preface (p. XI), the author mentions "Bürgerrechtspolitik" as the main object of study and that the first chapter ("Teil") is called "Einführende Bemerkungen zur Constitutio Antoniniana und zur Forschungsmethode". But although the CA and its consequences are in fact dealt with in great detail, much of the book is dedicated to an analysis of the development of the historical circumstances that led to the proclamation of the CA, the author disagreeing with those scholars who, perhaps following the ancient sources which do not have much to say on the subject, prefer to see the CA mainly as the result of a "whim" of Caracalla.

The fact that the author tries to analyse the *constitutio* as the result or the culmination of a historical process, or, more accurately, as the result of a determined policy of the Severans, means that instead of being just a study of the CA – a worthy subject in itself – this book becomes a very notable contribution to the period and the ideology of the Severans in general. No future account of the period can afford to ignore this study.

The "Einführende Bemerkungen" (cf. above), with interesting observations on the history of the study, and on the text, of the CA, ends (p. 13) with the statement that the CA deserves to be studied not just as a part of "Bürgerrechtspolitik" or as reflecting aspects "der sozio-ökonomischen Verhältnisse ihrer Zeit", but also as a document "des geistigen Hintergrunds der Severer sowie ... ihrer Regierungsphilosophie und der von ihnen praktizierten Politik", and that a study of the historical factors "als potentielle Rahmenelemente der Constitutio" did not exist. A study on these lines is what the author sets about doing, and in my opinion he does this with great success. In a spectacular display of erudition, the author manages to prove, if not definitively, at least very plausibly, that the CA, instead of being just a "whim" or a desperate attempt to make some money, was the result of a conscious policy of *aequitas* and "Egalisierung" as practiced by the Severans, at least in some details inspired by no lesser a person than Alexander the Great. The account offered by the author is based on a very thorough reading of all the available epigraphical, papyrological and literary sources (all listed on p. 175ff.), among whom he also reckons Curtius Rufus, who is assigned a Severan date (p. 36); this new dating will, however, perhaps not be accepted by all scholars.

The consequences of the CA are discussed in the latter part of the book. The onomastic consequences – the spread of Aurelii, etc. – are discussed on p. 94ff. (with an interesting list of persons referring in inscriptions to their pre-CA nomenclature on p. 108ff.), and "der faktische Inhalt" of the CA is studied on p. 120ff. In this part the author studies the consequences of the CA from the point of view of private law and criminal law – with the observation that the CA, by largely eliminating the dichotomy between citizens and *peregrini*, intensified (verschärften) the need for distinguishing between *honestiores* and *humiliores* (p. 133). The book concludes with an impressive examination of the relationship of the CA to taxation (p. 143ff.). To conclude, this is an important book on an important subject.