

a very early text, it would be surprising to find a man with a praenomen not identical with that of his father, and that is why I wonder whether it would not be preferable to give the father the praenomen *L.* but to restore not *f.* but *fil.*, possibly with a ligature, in the lacuna. – No. 3073, with the text *L. Octavi L. Pol. Martialis*; the nomenclature receives the comment "F. for *f(ili)* is omitted after the father's praenomen, which is very unusual, but see *RIB* 3121 for another instance". A bit more can perhaps be said on this phenomenon, which is not that unusual if one considers not Latin inscriptions in general, but only inscriptions of soldiers, the only category in which it is found. In inscriptions of soldiers, the omission of *f.* in the filiation is in fact quite common, especially in some places of which Carnuntum is no doubt the most prominent example (but one can observe the phenomenon practically everywhere; note, e.g., *AE* 2005, 616 from Emerita in Lusitania, with *L. Helvius L. Pap. Rebilus*). In my opinion, the omission of *f.* must have originated in military rosters, in which there were separate columns for the different items of a soldier's name, and in which apparently only the father's praenomen but not the indication *f.* was written in the field reserved for this particular item. – No. 3179, *In his praediis Aurel(iae) Con[ce]ssae san[ctis]simae pu[ellae]*. The name is taken to be a dative, but I wonder whether a genitive might not be preferable. It should be noted that there is in fact a paper published on the expression *in his praediis* (D. Lengrand, *REA* 98 [1996] 109–31). – No. 3195 (of AD 221): I am fairly sure that if L. Viducius Placidus is identical with *Placidus Viduci fil.* (but I cannot see why we could not be dealing with representants of different generations), he must have "adopted Roman-style nomenclature" not after (as asserted in the commentary) but before the *constitutio Antoniniana* in 212, for most, if not all, of the new citizens in 212 seem to have adopted the nomen *Aurelius*.

The volume ends with "Concordance tables", a "Glossary of Latin technical terms" (in the explanation of *votum*, "'vow', promise made to gain divine favour", the addition of "esp. (in plural) in a public ceremony at the New Year" in my view distracts the student from the most common meaning of the term in inscriptions). There is also an "Index of sites", but not an epigraphic index, which we are told in the preface "will be published separately". *RIB* I and II are cited as precedents for this procedure, but the indexes to *RIB* I appeared only in 1983, 18 years later than the volume itself, and so I wonder if the practice of publishing indexes separately is something which deserves imitation. But let us hope that this time we do not have to wait as long.

Olli Salomies

Le vie della storia. Migrazioni di popoli, viaggi di individui, circolazioni di idee nel Mediterraneo antico. Atti del II Incontro Internazionale di Storia Antica (Genova 6–8 ottobre 2004). A cura di M. G. ANGELI BERTINELLI – A. DONATI. Serta Antiqua et Mediaevalia 9. Giorgio Bretschneider Editore, Roma 2006. ISBN 88-7689-230-3. XIV, 405 pp., 6 tavv. EUR 160.

This volume contains the proceedings of a conference, organized in 2004 in Genoa, on migrations of ethnic and cultural groups, movements of individuals and the circulation of ideas in the Mediterranean world in Antiquity. This general topic has received a great deal of attention in recent years; for instance, the theme of the XVII International Congress of Classical Archaeology, organized by *AIAC* in Rome in September of 2008, was *Meetings between Cultures in the*

Ancient Mediterranean. However, not all the papers are in keeping with the theme as specified in the title. There are actually several odd inclusions in the book.

In his introduction ("Riferimenti alla tradizione classica e biblica nella percezione e rappresentazione del Nuovo Mondo", pp. 3–26) Francesco Surdich provides a very interesting introduction to the theme of the book by venturing outside the conventional chronological limits of the "Ancient World". Discussing how the explorers of the 15th and 16th centuries interpreted and relayed their discoveries in the New World to the inhabitants of the Old World, he shows how important the classical and biblical traditions were in the beginning of the modern era when it came to processing new geographic and ethnographic data.

After the introduction there are nine papers organized under the heading *Storia ed epigrafia greca*. Pierre Carlier, in his contribution ("L'età delle migrazioni nelle tradizioni greche", pp. 29–35), is chiefly concerned with Thucydides in a demonstration of the importance of migrations as a theme in the narratives of Greek historiography. Marcel Piérart ("Le roi venu d'ailleurs. Réflexion sur les voyages dans les temps héroïques", pp. 37–50) analyses tales pertaining to the Heroic Age, suggesting that the familiar stories of Greek mythology were extensively modified during the period of colonization. Franco Montanari's paper ("I poemi omerici fra realtà e fantasia", pp. 51–65) is an interesting but inconclusive contribution to the debate as to the relationship, if any, between Homeric Troy and the famous mound excavated at Hisarlik. Serena Bianchetti, in her article ("Le tradizioni storiche sul Mediterraneo nella concezione dei 'geografi scienziati'", pp. 67–79), deals with the mutually conflicting views of Eratosthenes and Strabo of the relationship between traditional, Homeric geography and the scientific descriptions of the Mediterranean.

Guido Schepens ("Travelling Greek historians", pp. 81–102) discusses the travels of Greek historians. Those considered are chiefly the great names of the current canon of Greek historiography, who often claimed authority for their works by referring to their journeys, but the author also discusses the evidence for itinerant scholars whose works do not survive – namely local historians mentioned in Hellenistic inscriptions. Francesca Gazzano, in her paper ("Ambasciatori greci in viaggio", pp. 103–25), deals with the world of Greek diplomacy in the Classical, Hellenistic and Roman periods. This study of literary and epigraphic evidence is primarily concerned with the social prestige accorded to individual envoys by their *poleis*. Margherita Giuffrida's contribution to the volume ("Contatti, analogie, parallelismi tra Cipro e la Sicilia in età classica", pp. 127–44) is a very interesting discussion examining several intriguing cultural and historical parallels in the historical developments of the islands of Cyprus and Sicily.

Franca Ferrandina Troisi ("Professionisti 'di giro' nel Mediterraneo antico. Testimonianze epigrafiche", pp. 145–54) provides another study of epigraphically attested wandering individuals; this one deals with itinerant professionals such as artists, athletes and physicians. Eugenio Lanzillotta's contribution ("Solone, Tucidide, Paolo di Tarso e il Preambolo del Progetto di Trattato della Costituzione per l'Europa", pp. 155–62) is a discussion of the classical and Christian foundation of the constitution of the European Union.

The bulk of the remaining papers are grouped under the heading *Storia ed epigrafia romana*, though the first two deal with non-Romans. Giuseppe Zecchini's paper ("Migrazioni e invasioni in Polibio: il caso dei Celti", pp. 165–73) is concerned with the movements of Celtic tribes in Italy as presented by Polybius and Livy. Marjeta Šašel Kos' article ("The Illyrian History of Appian and migrations of peoples", pp. 175–92) examines the migrations of Illyrian tribes in the light of the evidence of Appian.

Elisabetta Todisco ("La comunità cittadina e 'l'altro': la percezione del forestiero a Roma tra tardarepubblica e altoimpero", pp. 193–207) deals with the Roman perceptions, in various social environments from the Late Republic to the High Empire, of foreigners. Daniele Manacorda's contribution ("Maestranze alessandrine nella Puglia di età repubblicana", pp. 209–22) discusses the presence of foreign artisans in Magna Graecia and Sicily in the light of the evidence of a new reading, proposed by Manacorda himself in the paper, of a graffito recovered in Herdoniae in present-day Apulia. Marc Mayer's paper ("Viajes, aventuras y desventuras de un hombre con ideas propias: Apuleyo de Madaura", pp. 223–36) examines the cultural importance of travelling by means of a case study focusing on the travels and life of Apuleius of Madaura.

Alicia Canto's paper ("*Advenae, externi et longe meliores*: la dinastía ulpio-aelia", pp. 237–67) stands out as a manifestation of Spanish patriotism more than anything else. The author discusses the terms normally used to designate the emperors from Trajan to Commodus, suggesting that current appellatives do not adequately convey the fact that the rulers in question formed a dynasty of Spanish ancestry. As this state of affairs, in her mind, does not make justice to the cultural and political role that Spain played in the Empire in the second century CE (she seems oblivious of the roles played by Africa and the East in this period), she suggests that the proper way to refer to these emperors is to use the designation Ulpio-Aelian dynasty. Giuseppe Camodeca's contribution ("Comunità di peregrini a Puteoli nei primi due secoli dell'impero", pp. 269–87) is a study that brings together epigraphic documentation and recent findings of underwater archaeology; it is demonstrated that in Puteoli there were, already in the first centuries CE, several permanent communities of foreigners, both from the western and the eastern parts of the Empire and organized in *vici* located in the vicinity of the port.

Antonio Sartori ("Uomini e idee insieme in cammino?", pp. 289–97) is an abortive attempt at establishing the route Paul of Tarsus took when he (possibly) traveled beyond the Alps. José d'Encarnação ("La Lusitanie romaine, pôle d'immigration: témoins épigraphiques", pp. 299–305) provides a very interesting study of the immigration to the Roman province of Lusitania during the Empire. The whole question has been largely neglected in previous research, due to a dearth of appropriate data; it was not customary among foreigners to indicate their *origines* in their inscriptions. Using other criteria, such as onomastic elements in the epigraphs and typological and stylistic characteristics of the monuments themselves, the author sets out to demonstrate that the province was more affected by immigration than what has earlier been assumed.

Carmen Castillo ("Propaganda imperial como vehículo y promotor de ideologías en el tardo imperio", pp. 307–17) is concerned with the ideology and propaganda of the fourth century emperors as reflected in their formal titulature. Catherine Wolff ("Le voyage et les juristes du Digeste", pp. 319–39) deals with the evidence of Digest on travelling and travellers.

The book concludes with a series of short reports sorted under the heading *Comunicazioni*: Francesco Neri ("Viaggi di reliquie nell'antichità greca", pp. 343–52) on the movements of the relics of heroes, Serena Teppa ("Platone in viaggio: alla corte di Dionisio il Vecchio", pp. 353–9) on Plato's first visit in Sicily, Stefania Gallotta ("I mercenari arcadi: dall'Occidente al Mar Nero", pp. 361–5) on Arcadian mercenaries, Federica Pezzoli ("Il progetto di sinecismo fra Teo e Lebedo (306–302 a.C.)", pp. 367–75) on *synoecism* and *sympoliteia* in the Hellenistic period, Maria Tramunto ("Artisti in tournée nell'Egitto romano", pp. 377–87) on the practicalities pertaining to the travels of itinerant artists hired by towns in Roman Egypt (most of the material discussed is constituted by papyri from Oxyrhynchus) and Marco Rolandi ("Il viaggio

di Teofane: recenti prospettive", pp. 389–97) on a document illustrating a journey undertaken by Theophanes of Hermopolis Magna to Antioch in the early 320s CE.

To sum up, the volume contains a number of interesting discussions providing more or less useful insights into the mobility of peoples, persons and ideas in the Ancient World. Many of the contributions constitute finished first-rate studies, others seem more like work papers or interim reports.

Kaj Sandberg

The Cambridge Companion to Ancient Greek Political Thought. Edited by STEPHEN SALKEVER. Cambridge University Press, New York 2009. ISBN 978-0-521-86753-5 (hb), 978-0-521-68712-6 (pb). IX, 380 pp. GBP 55, USD 90 (hb), GBP 19.99, USD 29.99 (pb).

This volume of the Cambridge companions series includes 12 chapters commissioned from a number of prominent scholars. To illustrate various aspects of the topic of "Ancient Greek Political Thought", the papers included here discuss Greek authors from Homer to Stoic philosophers of the Roman period. The term "political" refers to a wide spectrum of public life: the role of political institutions, the ethics of ruling, the complex relationship between citizens (in a broad meaning) and laws, not to mention the even more complex relationship between laws and justice. The book also includes useful attempts to define certain difficult concepts and metaphors such as "personal rights", "natural law" and "cosmopolis".

The first paper by Dan Hammer (= H.) on political thought in Homer raises the question of whether it is possible to discern concepts such as *demos*, gender or politics on general level in the *Iliad* and in the *Odyssey*, and if so, what period they should be seen as representing. The article itself is intriguing: H. argues that the distinction between the Homeric world and political concepts usually seen as typical of city-states should not be emphasized too much. Although the author makes several important observations (e.g., on the emergence of "people"), I was not altogether convinced and could not help asking myself whether it is really possible to study the Homeric epics as sources documenting political thinking or political philosophy. Does the fact that Homer offers us vivid descriptions of charismatic leaders and power struggles between them make these epic poems suitable material for studying political thinking?

Homer is followed by a chapter dedicated to drama, a genre in general deeply involved with human society both in antiquity and in modern times. In the paper on drama included here, called "Foundings vs. Constitutions", A. W. Saxonhouse (= S.) has chosen to concentrate on founding moments of a city, i.e., on scenes in which the beginnings of a political community can be felt and seen and on moments when individuals must realise the limits of their own power under the gods' "natural laws". These moments do not include the writing of laws or the drawing up of a constitution, something which in modern thinking is often regarded as being closely linked with the birth of a nation. To illustrate the problems involved in the founding of a nation with modern parallels S. briefly refers to views of, e.g., John Locke, Thomas Paine, Leo Strauss and Hannah Arendt. Having warmed up, S. proceeds to discuss Sophocles' *Antigone*, Aeschylus' *Oresteia* and Sophocles' *Oedipus Tyrannus*. In these plays, S. highlights moments when natural, unwritten laws clash with laws created by humans, laws that are no longer based on blood ties. S. argues that both the *Antigone* and the *Oresteia* make the idea of obligation