

The Introduction (14 pages) is followed by a chapter on hoplite shields, helmets, armour and weapons, and their practical limitations in combat (77 pages). Schwartz combines textual, archaeological and iconographical evidence to draw a minute picture of the equipment and practical ways of wielding it. He argues that the equipment was rather heavy and unwieldy, not readily suited to single combat, and was specifically designed to offer maximum protection in a dense formation.

The other main chapter discusses the development, practicality, deployment, and push (*othismos*) of the phalanx (99 pages). Schwartz argues that fighting in a phalanx formation goes back to the eighth century BC, i.e. to the time when the special choice of equipment became commonplace. In order to find an illustrative comparison to the hoplite fighting style, Schwarz compares phalanx fighting to equipment and tactics utilized by the Danish riot police. The main result of this comparison is that even modern equipment and shields which are lighter than those of the hoplite limit effective movement and deployment to such a degree that massed and ranked formation with interlocked shields emerges as the most efficient method. Discussion of the push of the phalanx, the *othismos*, is mainly based on somewhat vague examples of mass shoving in non-military situations, e.g. rock concerts, and here the language turns persuasive rather than explicit.

The last chapter discusses the duration of hoplite battles (34 pages), and is based on an appendix inventory of 41 hoplite battles (58 pages). The aim of the discussion of hoplite battles is to show that they were fought in tight phalanxes, and that the length of the actual combat was short, partly because of the constraints of the heavy equipment. Here, Schwarz is using mainly literary evidence. His most relevant and unambiguous conclusion is that the evidence is patchy.

The basic methodology of the book is sound, even if the interpretations are sometimes forced by the argumentative goals. For example, it is a good idea to compare hoplite equipment and phalanx combat with similar modern close combat styles and equipment. But whereas the presentation of hoplite fighting relies on an in-depth analysis of hoplite equipment and a discussion on the possible ways of using this equipment, the equipment and tactics utilized by the Danish riot police seem to lack a similar depth of analysis. Thus, while comparison with known modern examples is a hallmark of this book, it may also demand further study.

Despite the criticism offered above, this book is likely to become a milestone in the discussion of the nature of hoplite equipment and phalanx combat. The merits of the book lie in the detailed presentation of the debate (up to 2006), in the meticulous comparison of written, artistic, archaeological and comparative present-day sources, and in the stress given to the analysis of actual hoplite equipment. This is an excellent introduction to the subject and the inherent problems of interpretation surrounding it.

Ilkka Leskelä

HUGH LINDSAY: *Adoption in the Roman World*. Cambridge University Press, Cambridge – New York 2009. ISBN 978-0-521-76050-8. XIII, 242 pp. GBP 55, USD 95.

Seeing that adoptions were quite common in ancient Rome, this book deals with a subject which is of some interest and on which there are accordingly some previous studies, although not in English on this scale (for a fairly recent book in German, see below). However, I must

say that this book leaves one with mixed feelings, and, to be quite honest, I cannot help finding it somewhat disappointing. The general impression one gets is that the book was written rather in a hurry, and many of the normally very short chapters and sections seem to end without having said the last word on whatever is being discussed, often leaving the reader still asking questions. Moreover, although rather abrupt on some important issues, the book also seems to include passages not directly connected to the subject (cf. below on the chapter on freedmen). That the book was written in a hurry also seems to be indicated by its structure, for the order of the various chapters seems to be pretty haphazard (note, e. g., that testamentary adoptions are dealt with in two different chapters, 5 and 12, that Chapter 13 on "Political adoptions in the Republic", which one would expect to be a central one, only comes after chapters on freedmen, adoptions in Roman comedy and the adoption of Jugurtha, and that, although there is a separate chapter on this Numidian character, adoptions in the cities of Pompeii and Ostia and in the imperial families are crammed into a single chapter (Ch. 16). This book also seems to rely very heavily on the work of, and the material collected by, previous scholars dealing with the subject, the result being that, instead of finding in this book all the facts and interpretations one is looking for, the reader is constantly being advised to turn to other studies for the clarification of detail; in fact, my impression is that in order to use this book with profit, one needs to consult, in addition to the author's own papers in, e. g., the *Newcastle Law Review* (a journal not very well known among classicists), several other books (e. g., that by Kunst – cf. below – and my 1992 book on adoptive nomenclature) at the same time.

This is not to say that there are not interesting things here nor that there are not instructive sections; the problem is rather in locating them. As for its contents (already touched upon above), it is said that on p. ix that the book is "about the social and political impact of adoption in the Roman world", but seeing the results, this seems a bit grand, for much of the book is on details (sometimes presented in an awkward way); moreover, there is much citation from jurists and similar authors (Gellius in passages of a technical nature, etc.) who often do not seem to illustrate real life or at least that kind of real life non-juristic readers will be interested in. My point here is that a normal reader with an historical or philological background would probably be interested in being informed about the significance and consequences of adoption in everyday life (for instance, there must be a point – but what exactly? – in the Capitoline Fasti calling, as we learn on p. 171, C. Livius, consul in 147 BC, *C. Livius M. Aimiliani f. M. [n. D]rusus*, thus emphasizing that the consul's father was by birth a patrician Aemilius) rather than about the exact details of (say) *bonorum possessio* (p. 113).

The book starts with an overview on adoption in other cultures (e. g., Mesopotamia, Japan, etc.) and then turns (in Ch. 3) to Greek adoptions (many instances coming from Isaeus) and their "possible influences on the Roman world". This is followed by Ch. 4 on "Procedural aspects of Roman adoption", with a lot of technical detail (including quotations from the *XII Tables*), but also, e. g., with sections on "Adoption by women" (71–3) and "Adoption of women" (73f.). In the section on adoption by women, the author begins by observing that women could not adopt; however, he notes the case of a woman called Syra who was allowed by Diocletian (in a constitution of 291) to adopt her stepson (this case is of course cited in all expositions of the subject). It is also observed that (if I understand this passage correctly) Russo Ruggeri thinks that the cases mentioned in Cicero, *Att.* 7,8,3 (Dolabella being said *Liviae testamento cum duobus coheredibus esse in triente sed iuberi mutare nomen*) and Suetonius, *Galba* 4 (*adoptatus a noverca sua Livia*) could be real adoptions *inter vivos*, but it is then said

(p. 72) that these cases "will be dealt with in this work as testamentary adoptions" (a reference to p. 164ff. would have been useful), which is surely a correct solution. However, it would have been interesting to find out, seeing that Cicero speaks of Livia's testament, why and how exactly Russo Ruggieri thinks that Dolabella's "adoption" could have been a real adoption. From the short section on adoption of women one learns that the earliest known adoption is that of Octavia, the daughter of Claudius and that there was also the case of Domitia Lucilla (a reference to p. 156ff. would have been useful). This chapter also includes a section on "Procedure under *adrogatio* and *adoptio*", but this section consists mainly of a translation of Gellius 5,19,1–14, a passage which seems to raise a question or two not addressed in the same section. It is said (p. 74) that the procedure is also described in Cicero's *de domo* and by Gaius, but in order to find out what these authors do say the users of this book will have to turn to these authors' *ipsa verba*.

The (first) chapter (5) on testamentary adoptions (p. 79ff.) ends with the observation that even during the Republic, testamentary adoptions were probably not "real" adoptions and that in the two cases of Metellus Scipio and Atticus the fact that they referred to their "adoptive" rather than to their natural fathers in their filiations need not mean more than that they had "personal reasons" for this, these reasons being dealt with in a later chapter "11" (in fact, 12). Ch. 6 (p. 87ff.) deals with "Roman nomenclature after adoption". This chapter seems a bit disorganized as regards both its structure and its contents. As for its structure, note that between two sections both dealing with adoptive nomenclature (p. 87–94 and 95f.) there is most surprisingly a not very informative section (p. 94f.) on the names of freedmen, but ending (again surprisingly) in an observation on the onomastic habits in the families of M. Licinius Crassus Frugi cos. 27 and of Marcus Aurelius. As for its contents, this chapter seems to introduce elements not necessary for the understanding of the subject (e.g. Octavian perhaps at some point called *Thurinus*; double cognomina attested in the Capitoline Fasti for consuls of the 5th century; Romulus, Remus and Faustulus using only one name, etc.). Instead, the reader will not be very well informed about the most common types of adoptive nomenclature, although it is true that he or she will find out that the type "(P. Cornelius) Scipio Aemilianus" is the "best attested" (p. 88), and will observe, by reading the text very carefully, that there are also some other types of adoptive names, the same types, however, also being attested for persons who were not adopted. The question of adoptees' tribes (a question of some importance) does not seem to be addressed except for the observation (p. 95) that there is much variation in "the position [within a complete nomenclature] of tribal name" (sic).

After Ch. 7 on "Adoption and inheritance", which seems to be drawing only on legal sources, there is Ch. 8 (p. 123ff.) on "Roman freedmen and their families: the use of adoption". In this chapter, there seems to be much more on freedmen in general than on adoption; in the short section on "Adoption" (p. 130f.), about the only thing one learns is that Jane Gardner has written extensively on "[t]he area of adoption and freedmen" (130), and in the section on the adrogation of freedmen (p. 131–3), real life – as contrasted with quotations from the jurists – is represented pretty much only by the observation that the same scholar has suggested that "there is some epigraphic attestation" of freedmen being adopted by "Roman citizens". I am sure I am not the only reader of the book who wonders whether at least some of this evidence could not have been presented here.

Following on chapters on Plautus and Terence and on Jugurtha, there is Ch. 11 on "*Adrogatio* and *adoptio* from Republic to Empire". In this chapter, the author discusses some

adoptions mentioned in our sources, starting with the consuls of 179 BC, L. Manlius Acidinus Fulvianus and Q. Fulvius Flaccus (*fratres germani* according to the interesting annotation in the Capitoline Fasti); the discussion of this case must seem a bit obscure to some readers, as the author omits to mention that Manlius Acidinus the adopter was a patrician (this is, however, mentioned on p. 171 in another context in Ch. 13 on "Political adoptions in the Republic", the contents of which could perhaps have been integrated into this chapter), thus making his adoptive son also a patrician, from which it followed that the son could hold the consulate together with his plebeian brother Fulvius (it is only from 172 onwards that two plebeians could hold the consulate together). This chapter also includes a review of various relatives – grandfathers, uncles, etc. – attested as adopters.

The book finishes with the following chapters: 12 (again) on testamentary adoptions (this chapter being "a review of some known cases"); 13 on "Political adoptions in the Republic", which, as mentioned above, could perhaps have been integrated into Ch. 11 (the term "political" here means, as in Ch. 16, that we are dealing with adoptions within the upper classes aiming, or at least interpreted to aim, to further "political" aspirations); 14 on the adoption of P. Clodius; 15 on that of Octavian; and finally 16 on a surprisingly broad topic, called as it is "Political adoptions in the early Empire at Rome, Pompeii and Ostia; the imperial family" – there is much of interest here (although the exact point of the mention of the two Cartilii p. 196 escapes me).

Having just mentioned that there is much of interest in Ch. 16, I must point out that the same goes for much of the whole book. However, as I have been trying to show above, there are also passages in which I feel that the author has not been at his best, and, to repeat what I said above, there is much, perhaps according to some readers too much, that seems to have been written in a hurry. Moreover, the author should have furnished the exact details, with sources and discussion, in many cases in which we now have only references to other studies. And one more thing: a list of the most important known adoptions, with quotations from the sources, would in my view have been useful. (I may perhaps be allowed to add that, when writing this review, I could unfortunately not have a look Christiane Kunst's 2005 study on the same topic in German, as the local University library has somehow "lost" its copy of the book).

Olli Salomies

ADRIENNE MAYOR: *The Poison King. The Life and Legend of Mithradates, Rome's Deadliest Enemy*. Princeton University Press, Princeton – Oxford 2010. ISBN 978-0-691-12683-8. XXII, 448 pp. USD 29.95.

In this entertaining and intriguing biography that combines history and fiction, Mayor attempts to reconstruct the story of Mithradates VI Eupator. Mayor claims that, in the modern West, Mithradates' name is relatively unfamiliar although he was one of Rome's most formidable opponents. With current events in the Eastern Mediterranean and the Black Sea region being what they are, she considers that peoples living in this area are starting to recall the name of the king that once "resisted Western encroachment" (p. 3). Indeed, for Mayor the war between Mithradates and Rome represents an encounter between the East and the West par excellence. Mayor's aim is to tell the king's side of the story regardless of the fact that the ancient sources