

part of the empire. This can be explained by their common source, which is the Parthian court. Like de Jong, Winkelmann sees elite acculturation as a starting point for the transmission of Parthian cultural elements into the cultural life of Hatra.

It must be said that the book has easily achieved its aims. While it does offer much interesting reading, it must be admitted that in order to be able to follow the argumentation of the authors without frustration one must have some previous knowledge of the themes the book deals with. To anyone interested in Hatra, Rome and its eastern neighbours and their relations this is a most inspiring book that provokes fresh thoughts concerning life on the border of Rome and Parthia. I hope this book will keep the existence of Hatra in people's minds and will encourage further research although the city itself is for the moment unreachable. Hatra deserves to be remembered.

*Kirsi Simpanen*

KYLE HARPER: *Slavery in the Late Roman World AD 275–425*. Cambridge University Press, Cambridge – New York 2011. ISBN 978-0-521-19861-5. XIV, 611 pp. USD 144.00 (hb).

Harper's book is based on his dissertation, although according to the author it is heavily revised version. This book is clearly the product of systematic research that is apparent in every chapter. It is divided into three parts. The first part tackles the question of the economy of slavery. The second part explores the role of slaves in society. The third part draws our attention to the institutional aspects of enslavement.

Harper presents Roman slavery as the most extensive and enduring slave system in pre-modern history. In the first part (pp. 3–201), the author assures us that the Roman slave system cannot be explained as the result of imperial conquest. Harper claims (p. 3ff) that Roman slavery was an enduring constant feature of an entire historical epoch, driven by the very forces that made Rome historically exceptional. Military hegemony, the rule of law, the privatization of property, urbanism, the accumulation of capital, an enormous market economy – the circulation of human slavery developed in step with these other characteristic elements of Roman civilization. This statement of the author is both compelling and justified. Slavery is an economic phenomenon, and a history of slavery must be situated within the economic history of the ancient world. Therefore, the author delineates on several pages the Roman economic system before late antiquity and how it developed over the course of several hundred years. The development is explained with the use of and reference to models and economic theories. The author carefully defines (pp. 33–66) slavery and slave society using both his sources and modern research on the subject. Chapter two discusses briefly the topic of the supply and the trade of slaves (pp. 67–99). Chapters three (pp. 100–143) and four (pp. 144–201) cover private households and slavery intended for production and agriculture. In late antiquity especially, slaves were skilled workers even if they worked in domestic production. Much attention is also paid to the subject of slave labor and agricultural estates in the eastern Mediterranean. According to the author: "in the Roman world, commercialization, intensification, and slavery were connected by deep and sinister logic that made control over human chattel the road to riches." (pp. 199–200).

Part two (pp. 203–349) explores the human relationships involved in Roman slavery. Four chapters concentrate on identifying moments of humanity in an abusive system. But there

are several methodological problems and much attention is given to Finley's and Bradley's theoretical framework. Roman society was a unique historical conjuncture, determined by systems of production and reproduction in which the use of slaves was instrumental. The author tests different models and theories and sometimes the focus seems lost. The aim of the chapters in part two seems to be to demonstrate that the type of labor sought from the slave was of fundamental and structural importance. Employment in the production of wheat, wine, oil, livestock, and textiles, in financial management, business agency, personal service, and so on, required different modes of management, different techniques of domination, with thorough effects for the master-slave relationship. Chapter 5 (pp. 219–248) focuses on the master's effort to extract labor from the slave. Chapter 6 (pp. 249–280) explores these dynamics from the slave's perspective. And Chapter 7 (pp. 281–348) considers the role of sexual exploitation in the Roman slave system; this subject has been popular with scholars in recent years.

Part three (pp. 350–495) and its four chapters conclude the book. The last part has the title "the imperial order". The focus of the four chapters is on the institutional foundations of slave status from the late third century to the completion of the *Theodosian Code* in AD 438. The author claims that the investigation is an integral component of a revisionist history of slavery. A slave system so massive and complex was inherently unstable, and it required constant, active regulation. The legal record reflects the constant institutional activity required to govern a slave society. The period covered by these chapters, the long fourth century, is in many ways a discrete phase in the history of Roman law. Chapters 9–12 explore the institutional foundations of slave status in the late empire. Chapter 9 (pp. 367–390) seems to be some sort of prolegomenon which rescripts the *Code of Justinian*. Chapters 10–12 cover the *Theodosian Code*. The roots of late antique legal institutions lay in the third century. The Antonine Constitution extended citizenship to all free inhabitants of the empire, thus altering the scope and jurisdiction of Roman private law. Chapter 10 (pp. 391–423) analyzes the legal rules which handled the sale of children into slavery and the enslavement of exposed infants. Chapter 11 (p. 424–462) explores the late Roman state's more aggressive stance towards the problem of illegitimate children. The author argues that in maintaining a community of honor in late antiquity, the means employed by the state changed, but not the ends it sought. Chapter 12 (pp. 463–493) draws our attention to the shifting institutional framework of manumission. In the reign of Constantine, the church was granted the right to perform formal manumissions and to mediate patron-freemen relations.

Harper ends his book with his conclusions. After the fall: Roman slavery and that of antiquity is the theme of the conclusions. He claims (p. 500ff) that the transition from Roman to post-Roman societies in the west was not a shift from one mode of production to another. The transition was from an unusually complex society to much simpler forms of social and economic organization. The fall of the empire saw a dramatic loss of structural complexity. Roman society, with its exceptional levels of commerce and urbanism, fostered an unusually complex stratification of wealth. The process of social simplification asserted itself at both the top and bottom of society.

In summary, Harper's book covers almost every aspect of Roman slavery in late antiquity. The author presents his evidence in a systematic way, and his references, appendix and bibliography are most informative. Construction of the book is clever and the impressive introductions to the subject lead the reader; however, I would have preferred a conclusion at the end of every chapter.

Kyle Harper's book covers an interesting facet of Roman antiquity by demonstrating the vitality of slavery into the later Roman empire.

Katja Varakas

LESLIE BRUBAKER – JOHN HALDON: *Byzantium in the Iconoclast Era c. 680–850: A History*. Cambridge University Press, Cambridge 2011. ISBN 978-0-521-43093-7. XXIV, 918 pp, 70 figures, 7 maps. GBP 110, USD 165.

Review of this notable study has unfortunately been delayed. I received the book only in spring 2016, apparently because the first reviewer had given up the task. I do not wonder at that, for the book is massive and at some points tedious. I actually took up the task believing that it would only be some kind of an update of an earlier work by the same authors, namely *Byzantium in the Era of Iconoclasm: The Sources* (2001).

Haldon and Brubaker are both eminent Byzantinists (Haldon was actually elected as the head of *The International Association of Byzantine Studies* [AIEB] in August 2016). The book reviewed here combines a synthesis of previous studies concerning the era with new original research. Works by Chris Wickham and Michael McCormick have evidently been inspirations. As with these, *Byzantium in the Iconoclast Era c. 680–850* makes extensive use of archaeological material, especially concerning economy and settlement patterns. This is one of the major strengths of this book. For long, archaeologists neglected Byzantine times, but things have started to change and we begin to see the fruits of this.

The major problem with studying the iconoclast era, when there was hostility towards religious images in Byzantium, is the scarcity of sources and the fact that these were written by those who supported the veneration of holy images (i.e. the iconophiles). In much of modern historical writing, their narrative is more or less accepted. Haldon and Brubaker are, however, among those who are skeptical towards the iconophile tradition. Without straightforwardly dismissing the iconophile accounts, they meticulously examine the available sources and their worth as testimonies, accepting versions fitting with traditional narration only grudgingly, if at all.

The authors describe iconoclast policies as far more moderate than traditionally imagined. This is not a novelty in current research. It has, for example, been noted that the production of images continued and that the destruction of old religious pictures was not complete. The harsh treatment of people holding views contrary to official policy is claimed to have been rare. Haldon and Brubaker note that the number of persons who ardently took part in the controversy was not great. Most people, even in church and among those belonging to the secular elite, continued with their business as usual and those who played a significant part in the controversy may have had other than theological motives.

The writers also deny the claims made in modern historiography that certain groups in Byzantine society, such as monks or soldiers, would, in general, have been particularly iconophile or iconoclast. The evidence for this view is in fact weak, especially after closer examination. Haldon and Brubaker also suggest that proper veneration of holy images in eastern Christianity was really