

It may well be that not many persons read these two volumes from cover to cover, but they are an endless source of fresh information and exemplify the vigour of modern Etruscology.

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LENNART GILHAUS: *Statue und Status. Statuen als Repräsentationsmedien der städtischen Eliten im kaiserzeitlichen Nordafrika*. Antiquitas 1 – Abhandlungen zur alten Geschichte 66. Dr. Rudolf Habelt, Bonn 2015. ISBN 978-3-7749-3973-8. VIII, 432 S. EUR 89.

The aim of this interesting book, a revised version of a Bonn University dissertation of 2014/5, is to study honorific statues in Roman Africa or, to be more precise, in the province of *Africa (proconsularis)* (p. 6 n. 32) between 31 BC and AD 284 (p. 5) as a means of the self-representation of the local elites. The representatives of these elites appear on the one hand as honorands, i.e. as persons represented by statues, and on the other as dedicators of statues of other persons, e.g. of emperors or governors. The aim of the book is of course made pretty clear by the title itself, but the author explains himself in more detail in the Introduction (p. 1–10), where the exact aim of the book is formulated as follows (p. 3): “The objective of this study is to reconstruct the structuring (*strukturierend*) elements and characteristics of urban societies and particularly of their elites on the basis of the practice of setting up statues” (*anhand der Praxis der Statuenaufstellungen*). To some readers, this may sound not only pretty grand but perhaps also somewhat vague, but the fact is that at least after its introductory parts (which may retain some elements of a German historical dissertation) the book proves to be an informative and useful study of various aspects of the setting up, and the presence, of honorific statues in some particularly important and interesting cities of Roman Africa.

The introduction includes an overview of modern studies of the phenomenon of the honorific statue from an historical and cultural (rather than from an art-historical) viewpoint in general. Here the author twice points out the importance of N. Africa as the subject of such a study (p. 4f., 9) without ignoring its problems (p. 7). This is followed by a chapter (ch. 2) on the urban elites of the Roman period. Some readers may find this chapter somewhat theoretical and the author’s German rather demanding here and there. Others, especially those who simply wish to find out how, why and where statues were set up without having to deal with Max Weber’s or some other thinkers’ views, may be worried about the programmatic approach with four components outlined by the author on p. 16 and its possible implementation. However, once the book gets down to real business the exposition is straightforward and is based on the analysis of the sources rather than on considerations of a more theoretical nature.

The following chapter (3, p. 17–47) is dedicated to a presentation of the “general framework” (*Rahmenbedingungen*) of the study, consisting of sections on urbanism (*Städtewesen*) in N. Africa in the Hellenistic period and on the consequences of the fall of Carthage. It also deals with Roman rule in Africa in the late Republican period (note that only eight Latin inscriptions are known from the period preceding 31 BC, p. 39 and 40). These sections are most interesting, although I’m not sure everything that is presented here is of immediate relevance for the understanding of what is said in the main part of the study. Finally, there is a section (3.3, p. 41–7) on the “administrative framework” (*Administrative Rahmenbedingungen*) of urban life in N. Africa in the imperial period. This shortish section deals mainly with Roman colonisation in Africa and the promotion of cities to the status of *municipia* and *coloniae* and, on the other hand, with the activities of governors, most often attested as dedicators of buildings (p. 45).

The longest chapter (4, p. 49–292) consists of the study proper, divided into two sub-chapters (4.1 and 4.2) and numerous sections and sub-sections. Sub-chapter 4.1 (p. 49–162) deals with both the honorands of statues and with those who erected statues in honour of others. The names of the ten sections discussing various groups (emperors, high officials, etc.) associated with statues do not reflect this division into honorands and dedicators very clearly, but section 4.1.7 on local office-holders and priests is divided into sub-sections on “recipients” of statues (4.1.7.1) and on those who set up statues (4.1.7.2). Other sections deal either exclusively or at least mainly with “recipients” (thus obviously the sections on emperors and other representatives of the upper classes; for persons of equestrian status mainly receiving, but in some cases *setting up* statues, see p. 87 and 134), or with dedicators of statues (in the sections on slaves and freedmen and in that on associations and the local *populus* as dedicators). Section 4.1.9 differs from the other sections inasmuch as it does not deal with a certain group of people receiving or setting up statues but with “statues (set up) on grounds of personal connections” (*aufgrund persönlicher Nahbeziehungen*). We thus have here observations on statues set up in honour of persons described e.g. as relatives or schoolfellows or patrons (p. 141). In this chapter (and in the catalogue 6.3, cf. below), monuments from a large number of N. African cities, i.e. not just from the cities discussed in ch. 4.2, are taken into consideration.

The exposition now moves on to ch. 4.2, “Space and Representation” (p. 163–292), in which the author’s focus is on the sites of honorific statues within an urban context in a few selected N. African cities suitable for an approach of this type. There are subchapters on statues placed in fora, theatres, baths, administrative and commercial buildings, and temples (4.2.2–4.2.6); each of these five subchapters contains two to four sections dealing with the situation in some selected cities. Lepcis Magna appears in all five subchapters, Bulla Regia in three, Carthage and Sabratha in two. Cities appearing only once are Hippo Regius (in 4.2.4 on baths), Madauros and Thugga (in 4.2.3 on

theatres), and Sufetula and Uchi Maius (in 4.2.2 on fora). A further subchapter (4.2.7) is dedicated to other sites “in Lepcis Magna and elsewhere” (“elsewhere” apparently meaning Sabratha, p. 289), with observations on statues in circuses, amphitheatres, nymphaea, along streets, etc. However, there are apparently not very many of such statues, and some statue bases may have been reused in sites in which they were not originally placed (e.g., *IRT* 706, found in the Severan nymphaeum, p. 285). This chapter includes maps of city centres and plans of individual buildings.

Ch. 5 consists of two concluding subchapters, both with a number of interesting observations. 5.1 is on the “social functions” of honorific statues in African cities. 5.2 is on the connection of “epigraphic culture” with “social practice” (*Epigraphische Kultur und soziale Praxis*), with observations e.g. on the “epigraphic habit” (a reference to MacMullen’s famous article on p. 298) and on the proliferation of honorific statues in the second century reflecting the “Aufwärtsmentalität” (possibly something like a “mentality striving for upward mobility”; p. 301) of the local elites. At the end of the book, there is a long chapter (6, p. 305–79) with three annexes. 6.1 is on the “criteria of the identification” of Latin inscriptions on statue bases in N. Africa, the point being to differentiate between inscriptions belonging to statue bases and other types of inscriptions (building and votive inscriptions, etc.). Most of the criteria discussed are related to the appearance of the stones themselves, but there are also sections on the “Formular” of the inscriptions (p. 310ff.) and on the possibility of dating honorific inscriptions. 6.2 (p. 317–20) deals with the statues of Apuleius as described mainly by the author himself. The longest section, 6.3 (p. 321ff.), contains a catalogue of the monuments discussed in ch. 4.1 which, as mentioned above, covers N. African cities in general, not just the cities studied in ch. 4.2. This catalogue is divided in about the same sections (i.e., emperors, high officials, etc.) as ch. 4.1, and each entry consists of an entry number, a reference to the publication of the inscription in question, a description of the honorand(s) (e.g., “proconsul”) and of the dedicator(s), the city and the date. Within each section, the entries are arranged according to the date, not geographically. The section on local office-holders (6.3.6) is the largest one, with 323 entries, to be contrasted e.g. with 232 statues of emperors (6.3.1) and with just one statue of a provincial quaestor (6.3.2.3), set up, as one would expect, not by a city but by a group of *amici*.

My impression is, then, that this is an important book by a qualified scholar, covering as it does hundreds of inscriptions, many, if not most, of them of great interest, and studying them from all possible angles. This book is an important contribution not only to the study of N. African honorific epigraphy, but also to the study of the topography of a number of important cities. However, I must add that there are no indices at all, neither about persons nor on cities or inscriptions. This is a pity, for there are certain to be persons interested in knowing about the statues erected in a certain city in addition to the cities studied in ch. 4.2. Others might want to know more about certain inscriptions, taking advantage of the many notes in ch. 4.1, which are a mine of information on

individual inscriptions. In order to find out about these and other details, one has, then, to browse through the relevant chapters. This, however, may not necessarily be a bad idea.

To its credit, this book is notable for its overall lack of errors. I did observe some, however. On p.119 we find *Egatius* instead of *Egnatius*, and there are some misspelt names in the bibliography (e.g. “Ceccioni” instead of Cecconi, p. 392). I observed a mistaken interpretation of *CIL* VIII 11115 on p. 139 n. 507, where the honorand, a man of equestrian rank, is said to be the *patruus* of the two dedicators calling themselves imperial freedmen (*Augg. lib[er]t[i]*). That would be an unusual scenario; but what we read (in l.11) is in fact not *patruo* (dative) but *patrui* (nominative), and the two freedmen are the uncles of the equestrian honorand, said to be *domo Ro[ma]*. As he is called L. Septimius Malchio Fortun[a]tus, one can surely conclude that his father, the brother of the freedmen, had also been an imperial freedman, namely a freedman of Septimius Severus and Caracalla and that we have here another instance of an imperial freedman’s son attaining equestrian rank. There are also some details I wondered about, such as the point of the observation on the *clientes* on p. 146 (“der Rang der *clientes* war offenbar immer deutlich niedriger als der des *patronus*”) and the use of the term “*vorchristlich*”, which I think normally refers to the centuries before Constantine, in (apparently) referring to the period BC (p. 186). But these are, relatively speaking, trifles, and I can thus conclude by congratulating the author on the one hand and by presenting my excuses for the delay of this review on the other.

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Brill’s Companion to the Reception of Aristotle in Antiquity. Edited by ANDREA FALCON. Brill’s Companions to Classical Reception 7. Brill, Leiden 2016. ISBN 978-90-04-26647-6. XV, 512 pp. EUR 182.

Andrea Falcon has edited a fine companion on the reception of Aristotle in antiquity. To my knowledge, this topic has not been previously studied in a single comprehensive collection. Besides, there are areas such as the early Christian reception in which not much earlier research has been done thus far. That is why the companion is and will be an important source for anyone who wishes to form a conception of the breadth and depth of Aristotle’s impact on his successors and critics. Furthermore, since Aristotle, together with Plato, was a figure who could not be easily overlooked by any serious philosopher of the time (or any time), a study of his reception gives a valuable overview of most of ancient philosophy.