

scope. Historical satirical texts could easily be discussed in terms of such significant topical questions as gender, hate speech, or other political issues, for instance, that would be of wider interest to the contemporary reader, but the collection remains in the distance of history, which is also known to be very male-centred. Within this nostalgic perspective the volume successfully addresses many nuanced aspects of ancient humour and its reception in humanist editions.

Sari Kivistö
Tampere University

ANDREA FRIZZERA: *Roma: la sovranità e il modello. Le istituzioni politiche romane nel IV libro del Contrat social di Jean-Jacques Rousseau*. Studi sul Mondo Antico, STUSMA 15. Le Monnier Università, Firenze 2021. ISBN 978-88-00-78488-7; ISBN (e-book) 978-88-00-86256-1. 198 pp. EUR 18.

Roma: la sovranità e il modello. Le istituzioni politiche romane nel IV libro del Contrat social di Jean-Jacques Rousseau, as the title clearly indicates, is about Jean-Jacques Rousseau's fourth book of *The Social Contract*. It focuses in particular on the parts (Chapters IV–VII) discussing the institutions of the Roman Republic, namely *comitia curiata*, *comitia tributa* and *comitia centuriata*, and the offices of tribune, dictator and censor.

Roma: la sovranità e il modello is based on Andrea Frizzera's Master's thesis, which he completed in 2019 at the University of Padova (*Università degli Studi di Padova*). Despite efforts to unify university curriculums, there is still national variation. This work – at least the present book – is much more extensive than a Master's thesis in Finland and, according to my understanding, in many Anglophone countries. In terms of workload, it could fall somewhere between a Master's and a doctoral thesis, as a licentiate thesis does in Finland. Occasionally, the book resembles an academic thesis: some parts appear to be demonstrations of the author's knowledge rather than integral parts in building the argumentation. This is an area in which a little extra work before publishing a student thesis might have been expected from the editor and the author.

The topic in itself justifies the work's publication. The word sovereignty (*la sovranità*) has been trending in world politics in recent decades. Rousseau, for one, was a strong – although perhaps benevolent – foe of the recent sensation book of (pre)history: *The Dawn of Everything: A New History of Humanity* (New York 2021), written by D. Graeber and D. Wengrow.

Whereas Graeber and Wengrow aim to write for a large audience, Frizzera's intended readers strictly represent academic circles, consisting mainly of classicists and historians who are interested in republicanism, or Rousseau in general. The book has heavy and long footnotes (e.g., p.

100–101), and in addition, the use of the original languages of the quoted texts limits the audience to a small niche of academics. Quotations, both in the main text and in the footnotes, are in Italian as well as at least French, German, English and Spanish – without translations.

Material in the ancient languages Latin and Greek are translated into Italian, and the original text is included in the footnotes. This is one of the ways in which the work resembles a thesis: perhaps a translation and reference to the original text would have been enough. Moreover, many of the quotations in various modern languages could have been replaced with the author's own explanation of the passage – with, of course, an adequate reference to the original source.

Nonetheless, it is not a simple matter to decide how much information about sources to offer one's readers. Admittedly, providing the original text with a translation is more transparent in that linguistically competent readers could quickly compare their interpretation with that of the authors, noting the differences and similarities. However, this abundance of information may sometimes obscure what the author finds most relevant in these passages, thereby detracting from the desired transparency. For example, readers of this book are without a doubt interested in what Livy, Rousseau, and their contemporaries wrote, but their main reason for choosing this specific volume is to learn what Frizzera thinks about the passages – otherwise they probably would have chosen to read the original works. Of course, the original might text be needed on occasions, for example, if it is not easily accessible it should be added in a footnote to help the reader. Many Latin and Greek texts are available online, thus often a translation is more than enough.

Another way in which the book resembles a thesis is that it includes a wealth of background information, but it is not always clear how relevant it all is to the main theme. Chapter 1.1 *Rousseau, Ginevra e l'antico*, for example, goes into a lot of detail about Geneva and its political organization. It is not difficult to imagine that the city influenced Rousseau and *The Social Contract*, but it remains somewhat unclear how this connects to its fourth book. The focus could have been less strongly on Geneva and somewhat more strongly on Rome. It could, for instance, have been restricted to answering the question of how differently or similarly the two cities, Rome and Geneva, functioned as models for Rousseau, which would have emphasized the connection with the fourth book. On the other hand, given that the main discussion of the fourth book takes place later in Frizzera's work, it might have been better to make this comparison in later chapters. Chapter 1.1 would then comprise a very short introduction of Rousseau's possible sources of inspiration, leaving the question of their role largely open at this point to be addressed later.

In addition, in its structure Chapter 2 seems to create an excessive gap between current knowledge of Roman institutions and Rousseau's understanding of them. It is clear that Rousseau did not have the same amount of information as we do, but what is not always clear is why the modern understanding of the institutions is relevant in terms of understanding Rousseau. Given the focus

of the book on Rousseau, it might have been better to combine Chapters 2.1 and 2.2, Chapters 2.3 and 2.4, and Chapters 2.5 and 2.6, and thereby to highlight Rousseau's understanding of the different *comitia*: this would be compared with modern interpretations only when it shed light on Rousseau's thinking.

Frizzera's work strictly follows the tradition of intellectual history: accordingly, the author discusses ideas and concepts on the basis of literary sources and limits the use of visual sources. The book has just one illustration, a reconstruction of a *saepta* in Rome (p. 53, Tabella 4). There are also six tables. The illustration and the tables are based mainly on the work of other scholars, notably Lily Ross Taylor's *Roman Voting Assemblies: From the Hannibalic War to the Dictatorship of Caesar* (Ann Arbor 1966).

As noted above, this subject is at the core of some present-day debates, and as Frizzera states (p. 28), these Roman institutions are often neglected in studies of Rousseau, further justifying the relevance of his work. Frizzera demonstrates that these neglected aspects had an important role in The Social Contract as a constitutional example, tying it to the tradition of republicanism in which ancient Rome was a major player. He also aptly illustrates the connection between ancient sources and Rousseau, but more to the point, he shows that the philosopher often accessed them via later writers. One might well assume that they included thinkers such as Montesquieu, but interestingly, Carlo Sigonio seems to be the key source of Roman institutions for Rousseau. Perhaps the most interesting chapters in the book for readers who are familiar with the subject matter are the two last: *Un bilancio* (4) and *Conclusioni*. For those who are not experts on Rousseau, or on the Roman institutions under discussion, however, the other chapters have a lot to offer, and provide good insights.

Samuli Simelius
University of Helsinki

MARCO ERPETTI: *Lorenzo Fortunati, "intraprendente scopritore" di antichità a Roma e nel Lazio nel XIX secolo*. Studia Archaeologica 233. L'Erma di Bretschneider, Roma 2020. ISBN 978-88-913-1933-3. 160 p. EUR 100.

Il bicentenario dalla nascita di Lorenzo Fortunati nel 2019 ha creato l'occasione per la realizzazione di questo volume, nel quale è stato definito il ruolo di uno dei principali attori della scena archeologica della seconda metà del XIX secolo. Il libro è una vera e propria cronistoria, in quanto scandisce negli anni le principali tappe della vita di Fortunati, dalla nascita a Torri in Sabina nel 1819 alla morte nel 1886, arco temporale in cui le vicende private si intrecciano con le scoperte archeologiche.