have been found from these sites. The book looks for an answer to the question whether the army documents were uniform in their layout and form. The total number of documents studied is 77, and among the Latin ones some Latin-Greek bilingual texts are included. The analysis is divided into four chapters: 1) Reports relating to Units: *acta diurna,* various daily, monthly and strength reports and *pridiana*, 2) reports relating to personnel, 3) reports relating to administration, and 4) further official correspondence between soldiers.

The chapters all have the same structure and proceed by rigidly following the same order of analysis. This arrangement makes the reading of the volume somewhat monotonous, almost like going through an uninspired student paper, offering, finally, as its result that the layout and typology of the documents were quite similar in the Roman army, even if minor exceptions also existed.

The analysis primarily describes the layout, structure and procedural style of the various document types, and it is competent and careful. There are, however, some unfortunate shortcomings in the book's layout. The most conspicuous defect is the relation between the photos and the document numbering: there is no connection between the 43 photos of the documents and S's own numbering of the documents (1–77). It is irritating to follow the analysis without a reference to a possible photo, if one is included. As it is now, the reader must remember the actual source reference to connect a photo plate with the number of the document analysed in the text. This lack of correspondence is even more annoying if one wants to check the author's analysis of a document without immediate access to its edition(s) at hand. The option to check it in, for example, www.papyri.info, is useless, as this otherwise most useful tool seldom if ever has photos of the Latin papyri that are included in it.

S. has included an adequate bibliography and the volume has a special value for those who are interested in the mostly technical aspects of Latin documents written in the Roman army.

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Emotion and Persuasion in Classical Antiquity. Edited by Ed Sanders – Matthew Johncock. Franz Steiner Verlag, Stuttgart 2016. ISBN 978-3-515-11361-8; ISBN (e-book) 978-3-515-11364-9. 321 pp. EUR 56.

Emotion and Persuasion in Classical Antiquity collects selected papers from the workshop held at Royal Holloway, University of London, in June 2013. As the editors note, these are among the best papers and have been selected because they fit together into a coherent collection. This is clearly the case, although any real discussion between the papers is not easily found.

This is a very literary collection. Most papers discuss texts in fine detail, and although the texts discussed are situated in their social and cultural contexts, at least to the extent that is possible in such short articles, most of the articles focus very much on how the particular texts analysed used something that could be called emotion to persuade their readers.

In general, the concept of "emotion" is used in a very vague sense to indicate something that seems obvious and simple to understand, an unproblematic concept. This rather naive sense also extends to the use of various emotion names. The Greek and Latin words are mostly uncritically translated into English, and the corresponding emotions are a simple set of basic emotions: hate, love, desire, envy, etc. Kate Hammond's contribution, "'It ain't necessarily so': Reinterpreting some poems of Catullus from a discursive psychological point of view", on how to read the emotional content of Catullus' poems, is one of the few articles in the collection that manages to bring forth the question of how and in what sense are we even able to understand the potentially complicated emotional states Catullus tries to evoke in his readers. To some extent, the same could be said about Matthew Johncock's study of emotional appeals in Ovid's *Metamorphoses* ("'He was moved, but …': Failed appeals to the emotions in Ovid's *Metamorphoses*"). Federicia Iurescia's study of Plautus' comedies ("Strategies of persuasion in provoked quarrels in Plautus: A pragmatic perspective") addresses similar questions by studying how quarrels were promoted in the plays.

In all these cases, the reader was supposed to feel something; there is another set of papers dealing with situations where people definitively felt something, usually negative, in connection with politics. Amanda Eckert's paper ("'There is no one who does not hate Sulla': Emotion, persuasion and cultural trauma") is an insightful analysis of the long shadow cast by Sulla in the Roman psyche, and how this was still relevant decades later. In "Anger as a mechanism of social control in Imperial Rome" Jayne Knight analyses how imperial anger functioned as the performance of power, and how presenting imperial power could be used to discredit past emperors. Judith Hagen's "Emotions in Roman historiography: The rhetorical use of tears as a means of persuasion" adds to the imperial emotive toolkit by showing how tears could also be used to convey a sense of seriousness, be the speaker a general or the emperor himself, and how tears were among the means politicians used to persuade people.

Two papers explore ancient discussions on how to use emotions. Lucy Jackson ("Greater than *logos*? Kinaesthetic empathy and mass persuasion in the choruses of Plato's *Laws*") discusses the role of the *chorus* in Plato's *Laws*, especially in its role of evoking emotional responses through kinaesthetics. This is a particularly interesting contribution, managing to convey both the alienness of Greek culture as well as the advanced level of social understanding they might well have had. While it might be self-evident for an avid observer of dance performances that watching movement causes some feelings in the observer, the idea that the Greeks might well have understood this and used

it fluently is novel and very useful. Jennifer Winter in her study of how Xenophon in *Hipparchicus* advises the cavalry general on the use of emotional tools ("Instruction and example: Emotions in Xenophon's *Hipparchicus* and *Anabasis*"), focuses more on showing how the examples for the cases in *Hipparchicus* were to be found in *Anabasis*, and therefore, that the reader was expected to already have read the earlier text; in this case, the emotions are a side matter, but the case is clear.

There are three papers that deal with popular texts, i.e., textual material produced by and for everyday communications by unknown, more or less ordinary people. Irene Salvo analyses the emotional language used in love spells and erotic curses ("Emotions, persuasions and gender in Greek erotic curses"), and is able to draw some interesting results that may alter the view the reader has of the self-image of the authors of the spells and curses. The relation with other people, social structures and divinities may not be quite as simple as often thought. Likewise, Angelos Chaniotis ("Displaying emotional community – the epigraphic evidence") is able to challenge the conception of Greek *poleis* being based on a strict social separation between people of different classes by showing how the language used in epitaphs actually evokes the whole *polis* independent of individual status. Eleanor Dickey ("Emotional language and formulae of persuasion in Greek papyrus letters"), on the other hand, is able to show by reading the emotional language in Greek papyrus letters from Egypt how there is no direct continuity between Greek culture and the local Egyptian culture, even though the language used is the same, simply because the linguistic forms are so different. This conclusion may be challenged, but the argumentation seems sound.

A final group or articles, which are in fact the first five in the book, deals with Greek oratory, both deliberative and forensic. These articles (Chris Carey: "Bashing the establishment"; Brenda Griffith-Williams: "Rational and emotional persuasion in Athenian inheritance cases"; Ed Sanders: "Persuasion through emotions in Athenian deliberative oratory"; Guy Westood: "Nostalgia, politics and persuasion in Demosthenes' *Letters*"; and Maria Fragoulaki: "Emotion, persuasion and kinship in Thucydides: The Plataian debate (3.52–68) and the Melian Dialogue (5.85–113)") form a very compact and coherent whole that should be read by anyone interested in the use of emotive arguments in Greek oratory. There is little need to analyse these articles in further detail. All treat their subject very similarly, namely analysing emotives as triggers that were used in speeches (or letters, in the case of Westwood) to arouse an emotional state in the recipient. These papers do not have especially clear arguments, but they illustrate the subject matter very well, although in rather limited contexts.

Overall, the quality of the papers is quite good. On the other hand, relatively few of them stand out as really interesting contributions to the theme, mostly being content to describe rhetorical practices. In many cases, the text is unnecessarily convoluted, leaving the reader in the dark as to what the author actually wanted to say.

I am not sure who to recommend this book to. For a reader interested in the history of emotions, there is little beside the few highlights I pointed out in the beginning, nor does this book serve as an introduction to the theme as the papers are all rather narrowly focused.

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Adam Ziółkowski: *From* Roma Quadrata *to* La grande Roma dei Tarquini*: A Study of the Literary Tradition on Rome's Territorial Growth under the Kings*. Potsdamer Altertumswissenschaftliche Beiträge 70. Franz Steiner Verlag, Stuttgart 2019. ISBN 978-3-515-12451-5; ISBN (e-book) 978-3-515-12452-2. 352 pp. EUR 58.

This volume, penned by the eminent Polish scholar Adam Ziółkowski, is a study on the territorial expansion of the city of Rome in the regal period – or, more accurately, on the historical traditions concerning this gradual urban extension at the dawn of Roman history. Methodologically, it is primarily a historical investigation of those traditions, but it also considers material evidence and archaeological research.

The urbanistic development of Early Rome is, in many respects, an extraordinary one. Long before the inception of the republican period, the primordial 15-hectare settlement on the Palatine evolved into the "the Great Rome of the Tarquins". This urban entity, comprising about 400 hectares, was at the time by far the greatest non-Greek city on the Apennine peninsula, that is, and quite remarkably, bigger than any of the Etruscan cities to the north. While broadly agreeing on the origins of what was perceived as the Romulean city and on the eventual outcome of the extension under the kings, as plainly evidenced by the "Servian Wall", the ancient authors provide somewhat differing accounts of what occurred in between. This is where the focus of the present study lies, but it also engages with modern archaeological research on the prehistory and early history of Rome. This is, as we know, research that has frequently called into question several of the most basic constituent elements of the traditional accounts. For instance, it has been suggested that the Palatine was inhabited much earlier than the 8th century BCE and that there was an even earlier settlement on the Capitol. Moreover, scholars have also hypothesized an extensive (200–300 hectares) "proto-urban centre" on the site later occupied by Rome.

The professed principal aim of the study is to assess the value of the traditional accounts that all unanimously insist that the city grew out from the Palatine. I quote (p. 8): "The subject matter I want to study can be reduced to two basic questions: what is the worth (or, perhaps, what