

The fifth chapter is about Greek key concepts and their Latin translations. These include the following words or expression pairs: (1) ἀδιάφορα - *indifferentia* ('indifferent things'); (2) βούλησις - *voluntas* ('will'); (3) εἰμαρμένη - *fatum* ('fate'); (4) καθήκον - *officium* ('duty'); (5) κατάληψις, καταληπτική φαντασία - *comprehensio* ('comprehension,' 'understanding'), *visum comprehendibile* ('perceived image,' 'comprehensible appearance'); (6) οἰκείωσις - *conciliatio* ('reconciliation'); (7) πιθανόν - *probabile* ('probable'); (8) πρόληψις - *anticipatio* ('anticipation'), *praenotio* ('foreknowledge'), and *praesensio* ('preconception'). Maso discusses here in detail the philosophical meanings of the Greek and Latin terms. In addition, he explains Cicero's reasons for the translations and provides instances of the above-mentioned delicate concepts in different philosophical traditions.

Maso's book is a wide-ranging and compact study of Cicero's philosophical thinking and its context, touching upon Roman intellectual culture and ancient philosophy in many ways. To me, the book is most suitable for intermediate and advance level studies. I also think that philosophers would benefit most from chapters two, four and five, whereas Cicero scholars would profit primarily from chapters three, four and five. Chapter five, on the other hand, would be useful for translators since it contains stimulating discussions on Cicero's principles of translation. I am not, however, completely happy with certain details. The volume includes some tortuous sentences (see, e.g., the closing of p. 87); the markings of lists and subjects ("A"; "(A)"; "a"; "(a)"; "1"; etc.) are inconsistent; some of the source information in the body of the text should be in footnotes (see, e.g., the middle part of p. 63); and some key words, such as Epicureanism, Stoicism, and truth, are omitted in the index. The absence of these words means that it is difficult to find vital and specific parts of the text quickly. Finally, a separate section defining these key terms would have been useful. Overall, *Cicero's Philosophy* is a versatile guide to Cicero's philosophical thinking and recent studies on this topic. It includes relevant information as well as useful clarifications and explanations, especially concerning challenging parts of Cicero's philosophical thinking and certain difficult subjects in ancient philosophy.

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VLADIMIR D. MIHAJLOVIĆ – MARKO A. JANKOVIĆ (eds.): *Pervading Empire: Relationality and Diversity in the Roman Provinces*. Potsdamer Altertumswissenschaftliche Beiträge 73. Franz Steiner Verlag, Stuttgart 2020. ISBN 978-3-515-12716-5; ISBN (e-book) 978-3-515-12738-7. 332 pp. EUR 64.

The volume under review contains 17 essays, which emerged from a series of meetings at the Petnica Science Center in Valjevo (Serbia) on the topic "Imperialism and Identities at the Edges of the

Roman World". The meetings and the volume reflect the increasing interest in the application of a range of theoretical perspectives on the archaeology of the Roman world and a shift in focus to a broader geographical range across the Empire. In their brief introduction and later in Mihajlović's contribution (p. 89–91), the editors outline the theoretical and methodological framework of the discussions, which is addressed in the subtitle by the terms "relationality" and "diversity".

Moving away from the Romanisation paradigm considered outdated and unhelpful, the authors do not wish to fall into opposing theoretical "grand narratives" but rather present "particular and clearly defined case studies that are maximally informed with recent theoretical-methodological approaches" (p. 9). This approach is reflected, both positively and negatively, throughout the volume in the wide variety of its contributions. The volume is generally organised around the themes of "Relationalities, diversity of intercultural contacts", "Producing landscape and architecture", "Entanglements of humans and things", and "Entanglements of humans and divine entities".

The volume presents different geographical, chronological and thematic case studies on a variety of different research questions, such as integration in the Roman world, transformations of social structures and landscape, places of entertainment, patterns of consumption and the dynamics of the religious sphere. The writers are both established and emerging specialists in the field of Roman Studies and represent a variety of disciplines.

Although space does not permit a full reading of the contributions, it might be of use to highlight some individual contributions, in this case purely out of personal interest. Inés Sastre's summary of the issues of social and territorial change in NW Iberia were interesting as they show how rural societies in this region were treated by Rome. Her contribution suggests important ways in which other areas without strong urban traditions might be reanalysed. The papers by Antonio Rodríguez-Fernández (on NW Iberia) and Vladimir D. Mihajlović on SE Pannonia also address the complex issues of Roman integration of local peoples in interesting ways, drawing on a variety of new information.

All in all, there is much food for thought in the contributions, and a general view is gained that such detailed readings of the evidence can contribute very positively to our understanding of the complexities and fluctuating nature of the Roman Empire and its provinces, both in terms of sameness and of diversity. On the other hand, its lack of coherence and wide diversity inevitably lead to a situation where individual readers might well find some contributions more relevant and valuable than others for their work.

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