

In Chapter 4 "The city, the suburbs, and the Wall: the rise of a topographical institution" (pp. 160–208), Dey analyzes the topographical impact of the wall on the city, the *suburbium*, and Rome itself. The interruption of the wall is analyzed on many levels, such as socio-economic, urban space, and the concept of inside or outside the walls. Especially the creation of the empty "killing zone" just outside the walls is an interesting read.

Chapter 5 "Sacred geography, interrupted" (pp. 209–240) discusses the change of Rome's urban space as a concept in relation to the rise of Christianity and the cult of saints. This post-Aurelian change of extramural churches and sacred sites and their impact on the concept of the ecclesiastical administration is especially interesting.

Chapter 6 "The Wall and the Republic of St. Peter" (pp. 241–278) discusses the later life of the wall in the hands of the popes claiming the inheritance of Imperial Rome. In Conclusion (pp. 279–282), Dey sums up the impact of the wall, best presented by wall-defined phrases like *in urbe*, *intra muros*, etc.

This book is an excellent read for anyone primarily interested in the cultural history of the Aurelian Wall. The language is a pleasure to read. However, the book would have benefitted from, along with crucial Italian research, the German research, which has been left out. The disregard of the latter is probably best indicated by the systematic misspelling of Christian Hülsen's name. And the other more general lack concerning architectural history is the figures. When discussing a superstructure of this magnitude, more detailed maps, at the least, would be very beneficial.

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JONATHAN BARDILL: *Constantine, Divine Emperor of the Christian Golden Age*. Cambridge University Press, New York 2012. ISBN 9780-521-76423-0. 440 pp. USD 99.

This beautiful volume by Jonathan Bardill is a well-researched attempt to look into the many sides of Constantinian imperial ideology and Christianity. The book is divided into nine chapters of very different lengths. In the Introduction (pp. 1–10), Bardill's intention is to set Constantine in the broader imperial context, starting with the Greeks. On the other hand, Bardill's intention is also to bring together the vast corpus of Constantinian studies from historical to archaeological evidence.

The first four chapters discuss Constantinian imagery. In Chapter 1 "A Change of Image" (pp. 11–27) Bardill concentrates on Constantinian portraiture that changes in 306 into the now better known clean-shaven and youthful representations. Bardill argues, that after 324, when the portraiture started to include a diadem, Constantine's intention was to relate his rule to an eastern monarchy. In Chapter 2 "Emperors and Divine Protectors" the discussion of Constantinian portraiture continues with the long since lost statue of Constantine, originally erected in Constantinople in 330. The main focus is on the radiate crown that Bardill argues to be possible proof of Constantine's intention to refer images of himself to the Roman and Hellenistic use of radiate headgear and that they should be understood in the light of philosophical theories that the ruler reflected the light of a supreme solar Deity on earth. The relationship of Constantine and Sol Invictus, in Bardill's opinion, should be understood so that the sovereign power of Constantine is the reflection of a supreme solar

deity, while the thesis of identification with the sun deity must be rejected. Chapter 3 "The Saving Ruler and The Logos-nomos" continues the previous themes by exploring the theme of the reflecting light of the Supreme Deity from Hellenistic times to Late Antiquity and how the worldly ruler becomes the savior of his people. In this capacity Constantine is active in his salutary efficacy as an image of the Logos-nomos. This concept, derived from Hellenism, and related to the tetrarchic struggle, leads to an original interpretation of the transfer of the Serpent Column from Delphi to Constantinople. In Chapter 4 "The Hippodrome Procession" (pp. 151–158), Bardill continues with the theme of Constantine as an eastern monarch, but this time with the procession held on the day of the dedication of Constantinople in 330 and repeated annually after this.

In Chapter 5 "The Symbol from the Sun, the Standard, and the Sarcophagus" (pp. 159–202), Bardill moves to the famous story of Constantine's heavenly vision and its aspect as more of a long-standing traditional powerful tale that was forged to connect the ruler with a supreme solar Deity who promised victory and long life by bestowing upon him the now famous potent sign. The discussion continues with the various versions of the sign itself, famously described by Eusebius, and leads to new assumptions about Constantine's sarcophagus in Constantinople.

Chapter 6 "The Roman Colossus" (pp. 203–217) examines the Basilica of Maxentius/Constantinus and the remains of the colossal statue. The many association with the Supreme Deity are discussed raising issues of Constantine's relationship with his God.

The very long Chapter 7 "Constantine and Christianity" (pp. 218–325) takes Christianity more in the focus for the first time in this book. The archaeological remains of Constantine's building program are considered in the light of historical evidence relevant to the relationship between Constantine and Christianity. This includes pictorial representations on coins and the Arch of Constantine to start with. This long chapter also includes the building programs in Rome and Constantinople, the Donatist controversy, legislation, etc. This controversial material is also discussed in Chapter 8 "Sol and Christianity" (pp. 326–337) where Bardill explores how Sol and the sun could serve as a symbol for the Christian God taking into account the solar character of Christ.

Finally, Chapter 9 "Constantine as Christ" (pp. 218–325) brings Constantine and Christ together, so to speak. This chapter deals with the problem of how Constantine could connect the earlier imperial cult and the worship of his person as a Christian emperor using the same pictorial language as Christ was portrayed with at the time. The Epilogue (pp. 397–400) summarizes the core argument of this book, which, as a whole, outlines the picture of a gradual religious change from a rich tradition of imperial ideology and imagery.

The vast material and the well-put argument of this book are excellent and very important additions to the research of early Christianity and Constantine. What makes this study of Late Antiquity more appealing is that, unlike too many studies from the Anglophone world, this book does not disregard earlier research in languages other than English. The book would probably have benefitted if the very long Chapter 7 had been divided into smaller chapters. As everyone will read this from their own standpoint, what comes to mind is that Chapters 7 and 9 would have greatly benefitted from Steffen Diefenbach's "Römische Erinnerungsräume" (Walter de Gruyter, 2007), especially Chapter III "Kaiser und Stadt: Konstantins Rom" (pp. 81–214).