

the Peutinger map originally decorating an apse of a Late Roman Imperial *aula*. This is, however, speculative.

Contra T., I think that the map is essentially a lavish route network (I see no reason to think of it as imperial propaganda or to suppose that it was commissioned by an emperor), and I think that the map's curious size strongly suggests that the document (and presumably others very similar to it) was intended for use by a traveller or merchant. I would suggest that this hypothetical merchant might have used route maps (maps that were, however, much less elaborate than this one) during his career and that as a member of the *nouveau riche*, he commissioned the elaborate Peutinger map to celebrate his success in commerce. This hypothesis would account for the unusual shape, since it would be based on functional maps originally kept on papyrus scrolls (cf. T. p. 143). This is, of course, gross speculation, but perhaps not unwarranted, since it reminds us how little we know about the map and its context, even after the extensive and valuable attention that T. et al. have given them.

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TRANSFORMATION

MATHISEN (R. W.), SHANZER (D.) (edd.) *Romans, Barbarians, and the Transformation of the Roman World. Cultural Interaction and the Creation of Identity in Late Antiquity*. Pp. xx + 378, ill., maps. Farnham, Surrey and Burlington, VT: Ashgate, 2011. Cased, £65. ISBN: 978-0-7546-6814-5.

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This volume consists of papers that were originally delivered at the sixth biennial Shifting Frontiers in Late Antiquity Conference held at the University of Illinois at Urbana-Champaign in March 2005. In the brief Introduction, the Editors explain that their aim is 'to break down old stereotypes about the cultural and social segregation of Roman and barbarian populations' (p. 4). The main body of the volume is divided into four parts containing a total of 25 essays. Two-thirds of the contributors are from the USA, the rest from Western Europe, with one contributor from Israel, but all the essays are in English. Some of the contributors are senior scholars with long records of publication while others are quite junior, but most fall somewhere in between. While some discuss the archaeological evidence, the majority focus on the traditional literary sources. The Editors are keen to stress that 'the volume boasts full geographical coverage of the late antique world' (p. 11) and that it includes discussions of regions both within and without the Roman borders. Nevertheless, some regions or barbarian groups fare better than others, with small clusters of papers on the Sasanians in the east or the Visigoths in the west. The chronological coverage is good. Some of the synthetic studies discuss developments over a period of several centuries, from about A.D. 300 to A.D. 600, while other more specialised studies deal with a variety of texts from within the same approximate range, although there is a slight bias towards the fourth and early fifth centuries. The volume concludes with a 20-page index of people, places and key phrases or topics.

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The first part, 'Constructing Images of the Impact and Identity of Barbarians', contains ten essays divided between three sections. The first section, 'Literary Constructions of Barbarian Activities', contains five papers, by R.W. Mathisen on the history and purpose of the cataloguing of barbarian peoples, by G. Clark on the failure of St Augustine to pursue the role of the barbarians in the Christian world, by S. Fanning on the meaning of the term *regulus* in the millennium from Livy to the *Annales de Vendôme*, by S. Donogh on the attitude of Agathias towards the Sasanians, and by J.W. Drijvers on the attitude of Roman authors more generally towards the Sasanians. The second section, 'Political and Religious Interpretations of Barbarian Activities', contains two papers, by A.R. Brown on the nature of the three major barbarian invasions of Greece, from the Costobocs in c. A.D. 170 until the Visigoths in A.D. 395, and by E. Watts on the identification by non-Chalcedonian authors in the east of the seizure of power in Rome by Odovacar as divine punishment for the *Tome* of Pope Leo. The third section, 'Imperial Manipulation of Perceptions of Barbarians', contains three papers, by Y. Shahar on the effects of Diocletianic religious policy in furthering the division between Jews and Samaritans, by E. DePalma Digeser on the role of Neoplatonic political theory in justifying the Diocletianic persecution of Christians, and by C. Sogno on the apparent staging of a skirmish between Roman troops and Alamanni on the Rhine frontier in order to impress a visiting dignitary.

The second part, 'Cultural Interaction on the Roman/Barbarian Frontiers', contains nine essays divided between three sections once more. The first section, 'Becoming Roman: Movements of People across the Frontier and the Effects of Imperial Policies', contains three papers, by C. Grey on the contribution of *C.Th.* 5.6.3 (A.D. 409) to our understanding of the settlement of barbarian prisoners-of-war on Roman territory, by K. Kagan on the various reasons for committing treason against the Roman empire on the different frontiers during the mid fourth century, and by E. Nechaeva on the correct interpretation of a phrase used by Menander Protector while describing an Avar embassy to Justin II in 565, a misunderstood reference to the defection of the Avars from the Turks. The second section, 'Becoming Roman: Social and Economic Interchange', contains two papers, by N. Lenski on the effects of the slave-trade in promoting mutual understanding and cultural interchange between barbarians and Romans, and by H. Ziche on the impact of barbarians upon the Roman economy, whether negatively as raiders or positively as settlers. The third section, 'A New Era of Accommodation', contains four papers, by S. Faraji on the political and religious interaction between the Roman and Kushite empires on the southern Egyptian frontier from the third to the sixth centuries A.D., by J. Moralee on the significance of a recently discovered hexameter inscription from Petra that records the defeat of a 'barbarous-sounding enemy', by L. Ellis on the application of new theoretical ideas in geography to our understanding of the history of Scythia Minor, and by K. Uhalde on the pragmatic approach adopted by St Augustine towards the pagan oaths often sworn by barbarians.

The third part, 'Creating Identity in the Post-Roman World', contains five essays within one section, by A. Schwarcz on the nature of barbarian, particularly Visigothic, settlement upon the land, and how they came to possess land formerly owned by Romans, by L.A. García Moreno on the contribution of a Visigothic dowry document of A.D. 615 towards our understanding of the evolution of a new nobility in Córdoba, by S. de Brestian on the identity of the Vascones and their evolution into the Basques of the later middle ages, by P. Périn and M. Kazanski on the identification of archaeological evidence in Gaul with the peoples historically

attested there, and by M.E. Jones on the contribution of modern genetic studies to our understanding of the nature, and effect, of the various Anglo-Saxon migrations to Britain. Finally, the fourth part, 'Modern Constructions of Barbarian Identity', contains only one paper, by B. Young and B. Oehlschlaeger-Garvey, on the origin of the Spurlock Mervignian Collection housed at the university hosting this conference.

This is an impressive volume, rare in its cohesiveness and comprehensiveness. The focus throughout is on the historical rather than the metaphorical barbarian, with the exception of the essay by DePalma Digeser. There is a good balance between detailed treatment of individual pieces of evidence and synthetic surveys, between the various geographical regions and between the various centuries within the broad period of Late Antiquity. The order of the essays could perhaps be altered in places to proceed in a more logical manner and better to draw out some of the connections between them, but this is always a difficult decision. The only real criticism that one could make of this volume is that it focusses a little too much on the literary evidence, so that no essay tackles the depiction of the barbarian in Roman art, or vice versa. By their nature, some essays are probably destined to enjoy a wider readership and more citation than others. Here one may single out the essay by Lenski. However, the essays are all equally well written and edited to a uniformly high standard. While the reference in the Introduction to the 'gradual – and generally peaceful – integration of Romans and barbarians', combined with the absurd claim that 'the barbarian settlement of the west was accomplished with a minimal, relatively speaking, level of disruption' (p. 4) may cause some alarm initially, the reader may plough on undeterred into a fine collection of essays that deserves a wide readership.

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THE NAVEL OF THE WORLD

JOHRENDT (J.), SCHMITZ-ESSER (R.) (edd.) *Rom – Nabel der Welt. Macht, Glaube, Kultur von der Antike bis heute*. Pp. 224, ill., map. Darmstadt: Wissenschaftliche Buchgesellschaft, 2010. Cased, €29.90. ISBN: 978-3-534-23318-2.

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This collection of eleven essays (plus an introduction) aims to pose the question, in what sense has Rome, in its long history, functioned as the 'navel of the world'? As it turns out, the 'world' here means Europe. And so the question really is, what is the relationship between Rome and a constantly shifting sense of Rome-ness to the multiple histories of the diverse regions of Europe? Not a coherent history of the city as such, this eclectic volume is a series of individual studies, virtually all of which concern themselves with the interplay of *urbs* and *orbis*. Even when the scope is thus limited to Europe, the task is impossibly large for this slim volume and its impressive list of contributors to do justice to in just over 200 pages. But the Editors make no claim to completeness. The essays originated as a series of lectures held at the Ludwigs-Maximilians-Universität München in the Summer of 2009. They range chronologically from the Rome of the emperors to the Rome

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