

Du point de vue méthodologique, l'ouvrage nous confronte avec les approches pertinentes dans le domaine de l'étude des lampes antiques. Au début, durant le Seicento, il y eut les trouveurs-collectionneurs de lampes bien informés, comme Liceti et Bellori. Ils ne se laissaient plus égarer par une supposée fonction magique, rituelle et funéraire, mais regardaient les lampes comme des sources historiques et iconographiques (voir Elena Vaiani). Le XVIII<sup>e</sup> siècle a logiquement vu naître un savant comme Passeri. Celui-ci a orienté l'attention de la recherche vers l'utilisation des objets, la technique de production, les motifs et la signification iconographique des lampes (voir Maria Elisa Micheli). Mais dans son ardeur, Passeri a parfois tiré des conclusions abusives, et même adapté ou falsifié le matériel, comme Heinrich Dressel l'a remarqué pour les marques (voir Anna Santucci). L'étude actuelle des lampes, qui a sans nul doute profité des idées de Passeri, privilégie une approche typo-chronologique et, dans le meilleur des cas, une interprétation globale qui part des données stratigraphiques et les combine avec la typo-chronologie et les autres approches. Dans ce contexte, on peut regretter que Custode Silvio Fiorelli, dans son remarquable aperçu concernant les lampes de l'Antiquité tardive, se soit limité au matériel de cette époque, et n'ait même pas essayé d'étendre son domaine de recherche (en tenant compte, par exemple, des lampes plus anciennes appartenant au *corpus* de Passeri, ou même d'autres lampes comparables de la région de Pesaro). Les articles du recueil qui traitent de la tradition littéraire sont intéressants, mais moins pertinents pour la *lychnologie*.  
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Marta García MORCILLO / James H. RICHARDSON / Federico SANTANGELO (ed.), *Ruin or Renewal? Places and the Transformation of Memory in the City of Rome*, Roma, Quasar, 2016, 24 × 16 cm, 299 p., fig., 30 €, ISBN 978-88-7140-698-5.

Rome is an eternal city. It has spoken to our imagination for centuries. During his Grand Tour, Goethe writes in his diary, on the first of November 1786, how the city vividly brings to life 'known and familiar ideas', images which differentiate from the world he used to wander in (*wohin ich gehe, finde ich eine Bekanntschaft in einer neuen Welt; es ist alles, wie ich mir's dachte, und alles neu*). This is the eternal fascination of Rome – or *Maxima Roma* as Propertius calls the city in the first elegy of his fourth book. *Maxima Roma* is strongly connected to memories which pervade all aspects of Rome and Roman culture: architecture, literature, art, socio-political history,... In fact, *Maxima Roma* was 'memory culture'. During the last decades, this became an important research topic illustrated by the interesting project *Memoria Romana: Memory in Roman Civilization* (2009-2013), which was conducted at the Ruhr-Universität Bochum and led by Prof. Karl Galinsky, and by books such as *Urban Dreams and Realities in Antiquity: Remains and Representations of the Ancient City* by A. M. Kemezis (2015). In line with this trend, a conference was held in March, 2012 at Lampeter (Wales) about memory and its transformation in Ancient Rome, mainly focusing on the Roman 'collective memory', a term coined by Maurice Halbwachs in *Les Cadres sociaux de la mémoire* (1952), viz. on the many views, beliefs, interpretations, stories and experiences held in the memory of the Romans and the way they evolved over time. The contributions to this congress are edited by Marta García Morcillo, James H. Richardson and Federico Santangelo; the last two scholars already edited together *The Roman Historical Tradition: Regal and Republican Periods* (2014) and *Priests and State in the Roman World* (2011). The volume under review focuses particularly on the relationship between the collective memory and the city of Rome in the framework of constant ruin and renewal. Ancient Rome changed in terms of urban landscape in the same way as did the accompanying stories, experiences and beliefs. Those several levels knew moments of decay

and renewal. The book aims at illustrating the tension that held between reliably factual and entirely fictional elements concerning history, urban landscape and its development, and the memories related to this developing urban landscape: 'It aims to uncover past meanings, trace changes in memories and mentalities, and shed light on the life of the buildings and monuments of the city in the *longue durée*' (back cover). The methodology combines findings from archaeology and numismatics with a rigorous critical approach to the literary sources. In their introductory chapter, the three editors outline the finality and structure of the collection (p. 9-26). Even though the volume deals with a grand variety of topics, ranging from articles with a broader panorama to contributions concerning a specific question, the editors tried to ensure coherence between the several articles. In the first contribution (p. 27-47), Dominique Briquel explores the various traditions on a number of heroic figures, in particular Cloelia, G. Mucius Scaevola, Horatius Cocles and Attus Navius, from the era of the kings, the overthrow of their rule, and the foundation of the Republic, in order to capture the dynamics of renewal: how stories and explanations could be linked to statues, but also how statues could influence the stories and memories themselves. For example, a statue situated in the Comitium represented Attus Navius, the great augur during the reign of the first Tarquinius, cutting a stone in half with a razor. According to D. Briquel, this story, settled in the collective memory, linked the reconstruction of the legendary past to material remains of Rome's remote history – specifically to the old tradition of the *burial of lightning* (hiding stones under the earth that were considered to be 'lightning transformed into stones') and to the razors that were often placed in tombs as a sign of both gender and age (p. 44). Federico Santangelo's contribution (p. 49-71) concerns the statue of Marsyas that stood on the Forum Romanum. He shows in detail how, over the ages, the monument experienced a renewal of its functions, purposes and intentions; this fits nicely with the contribution of D. Briquel. James H. Richardson has taken care of the third article (p. 73-94) concerning the role of the Camenae, in both oral and written traditions, and their evolution in the collective memory of Rome. This contribution provides interesting and important insights into the development of Roman literature and the claim that Livius Andronicus was the first 'Latin poet'. J. H. Richardson advocates an attractive approach to oral tradition in Rome that differs from current studies, which have so far been dominated by the search for traces of oral traditions in (obviously younger) literary works. The link he establishes between, on the one hand, the cult site of the Camenae in the area outside the Porta Capena and, on the other hand, its function as a place for recounting (military) achievements is also a good transition to the next contribution by Don Miller (p. 95-112). The Roman established *nobilitas* had need of commemoration of their deeds and of constant renewal of those memories, especially before the emergence of written literature, at a time when much of the population was illiterate. Richardson explores the role of the Camenae and the location of their cult place, while Miller, on his turn, focuses on the Capitoline Hill and the monuments and dedications situated on it. Miller considers the example of the arch dedicated by P. Cornelius Scipio Africanus in 190 B.C. before going on campaign in the East. He looks particularly at the political, military and religious connotations that potentially form the basis of the vowing and dedication of the arch. This combination of military, political, religious and socio-economic spheres is also approached by Marta García Morcillo in her contribution (p. 113-133). The submission and sale of prisoners and booty 'under the spear' (*sub hasta*), the displacement of this symbol of power and victory from the battlefield to the Forum Romanum, and the associated implications are the subject of her article. M. García Morcillo focuses particularly on Cicero's texts (*De Officiis*, *Pro Sexto Roscio Amerino*, *Pro Quinctio*, *De Lege Agraria* and *Philippicae*) and his view on the mechanisms of this process and its impact

on the locations where it took place, in particular the Forum Romanum. The ordering of the contributions is determined not only by their content, but also by their chronological anchoring. The papers discussed above deal with memories in the Republic. These *memoriae* and, generally, the collective memory did not suddenly change with the advent of the Principate. The first emperor, Augustus, was a Roman and was raised in the Roman collective memory, as showed by his building politics and his achievements written down in his *Res Gestae* – his own account of his career. But he acted in a very clever way, as we can see in his restoration of the temples of Jupiter Optimus Maximus and Jupiter Feretrius, both on the Capitoline Hill. In the case of the temple of Jupiter Optimus Maximus, many modern scholars think that the little attention Capitoline Jupiter and the accompanying temple received in works other than the *Res Gestae* means that Augustus actually marginalised them. Alexander Thein (p. 135-156) provides a convincing and nuanced rejoinder to this view. The regal connotations of this temple, its links with the tyrannical rule of Tarquinius and with Julius Caesar caused Octavianus (later Augustus) to be careful about the memories associated with it. By remaining silent about these particular memories and by referring to the dedication of the temple by Q. Lutatius Catulus, he created a link to the republican tradition that proved welcome in turbulent times. Augustus also devoted his attention to another temple on the Capitoline Hill: that of Jupiter Feretrius. The first emperor managed to use the particular honour surrounding this temple, namely the so-called *spolia opima* which only a Roman commander could earn after killing the commander of the enemy. He used not only this tradition, but also the association of this temple with the college of the *Fetiales* (of which he was a member) that could perform rituals concerning the declaration of war and the making of peace. As pointed out by Lily Withycombe (p. 157-182), the restoration of this temple had rich political implications in a period of frequent civil conflicts. Here, I should note that it is not C. Claudius Marcellus, but Marcus Claudius Marcellus, who dedicated the *spolia opima* in 222 (p. 159). In contrast to the preceding papers, which dealt with statues, cult sites and temples, Lucy Jones's wider contribution (p. 183-211) sheds light on the role of the Roman houses in the collective memory. It is a very interesting and important addition to the memory studies devoted to the context of the home, for understanding both the identity of the *nouus homo* and the way the achievements of an established family as a whole were promoted, as were those of the later owners belonging to the Roman *nobilitas*. The memories surrounding the houses could provide *exempla* to the current owner and influence the Roman people and their expectations. With this contribution, we slightly go back in time, more specifically to the late Republic, but this is well balanced by the editors' choice to let the contribution of John R. Patterson come after L. Jones's article (p. 213-242). Addressing the topic of the value of homes in the Imperial time, J. R. Patterson states that the imperial use of the ancestral homes of the *nobilitas* was a means to claim authority in times of crisis. Meanwhile, there was a decline of the established Roman *nobilitas*, but this does not mean that there was also a decline in the collective memory: many emperors traced their origins back to the ancient *nobilitas* to claim authority. Maria Letizia Caldelli and Cecilia Ricci (p. 243-258) examine how the memorial practices of the republican nobility were adopted by individuals from other social strata with the advent of the Principate. This contribution offers some preliminary results of a greater project about the role of the *pauper* in the city of Rome. The last contribution, provided by Silvia Orlandi (p. 259-271), is a real chronological leap to Late Antiquity, a period which receives too little attention in this book compared to the other periods of the Republic and the Principate. S. Orlandi shows how Rome was conceived of as an 'Eternal City' in epigraphic material, in spite of the fact that it had no claims to such 'eternity'. She wants to demonstrate how that period dealt with its past

and present, how literal ruins, an immanent material decay, were part of that world and how this constituted a renewal of the memories of Rome. A *General Index* (p. 273-285) and an *Index Locorum* (p. 287-299) facilitate the use and exploration of the volume. Every contribution has an accompanying bibliography and thus provides a selected list of the important secondary literature on the subject treated. Due to the lack of a general conclusion, the book ends somewhat abruptly. Errors concerning the layout are rather scarce (such as a space missing before *deinde* on p. 56). Still, critical remarks should be made. It is striking that, in a book about the urban landscape, no maps of Rome are included, which would certainly have eased our reading. Most contributors offer translations of the Latin and Greek quotations, but some do not, or do not stick to a consistent practice – surprisingly enough, the three editors: F. Santangelo (p. 60, 64), J. H. Richardson (p. 77), M. García Morcillo (p. 113). As too frequently happens in collections of essays, one misses mutual references and discussions between the authors. For example, L. Withycombe writes that the temple of Jupiter Optimus Maximus was restored after lightning struck the building in 9 B.C. (p. 173), while A. Thein claims that this event should not be taken into account (p. 153); similarly, Patterson (p. 226) briefly deals with the temple of Jupiter Optimus Maximus without referring to Thein's article. Nevertheless, the editors have managed to build up a rich collection of articles that provides a globally consistent view of the different topics under discussion. To sum up, this book gradually makes the reader familiar with the collective memory of the Romans by adopting a geographical and chronological perspective that goes from the Republican times to Late Antiquity, from monuments and temples to houses and tombs (and accompanying memories, stories, explanations), from the Campus Martius to the Porta Capena and from the Capitoline Hill to the Forum Romanum. The volume is dedicated to Tony Brothers (1938-2011) who was for over four decades member of the Classics Department at the University of Wales, Lampeter. He was Lecturer in Classics at the University from 1964 to 2009 and did research work on Roman Comedy, Greek and Roman architecture, and Roman religion. He was also a great champion of the library's special collections. Volumes by artists, poets and learned travellers from the Renaissance to the era of the Grand Tour, their descriptions and images of the ancient ruins and accompanying memories, were especially fascinating to him. Not only to him, but also to every reader, the words of Joachim du Bellay are applicable: *Toi qui de Rome émerveillé contemples / L'antique orgueil, ... (Les Antiquités de Rome, 1558)*. Yes, we are still in awe of eternal Rome.

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Rémy POIGNAULT / Catherine SCHNEIDER (ed.), *Présence de la déclamation antique (controverses et suasoires). Actes du colloque tenu les 17-18 novembre 2011 à Clermont-Ferrand*, Clermont-Ferrand, Centre de Recherches A. Piganiol – Présence de l'Antiquité, 2015 (Collection Caesarodunum, XLVI-XLVII bis), 24 × 16 cm, 495 p., 65 €, ISBN 978-2-900479-20-9.

Il volume collettivo *Présence de la déclamation antique (controverses et suasoires)*, insieme al suo gemello *Fabrique de la déclamation antique (controverses et suasoires)*, apparso nel 2016, raccoglie gli atti di un convegno internazionale tenuto a Clermont-Ferrand e Strasburgo fra 2011 e 2012. I suoi 23 contributi, preceduti da un'introduzione a cura dei due editori, sono articolati in tre sezioni, intitolate rispettivamente *Polémiques déclamatoires*, *déclamations polémiques*, *À la croisée des genres* e *Rémanences déclamatoires*; chiudono il volume i riassunti in francese e inglese di ciascun articolo. In apertura di volume, J. Goeken, *Présence de la déclamation au banquet*, analizza le testimonianze relative alla presenza della declamazione in quella significativa parentesi della vita sociale