

pages. Likewise, she does not give any longer quotations of the texts studied, but short excerpts or summaries only. Another minor difficulty that I had while reading the book was that certain themes recur throughout it, treated from different viewpoints in different chapters. This pattern creates structural repetition in Morgan's work, and I could not help thinking that it would have been interesting to see this book structured thematically around some key words, instead of treating the same moral themes separately in every genre. However, this would also have forced Morgan to condense the richness of the issues that she now covers in her work.

In any case, Morgan has given a lot of thought to the arrangement of the book. For example, she postpones her comparison between popular morality and high philosophy to the latter part of her work (Ch. 11 and Appendix 3). This is done in order to assess popular morality on its own terms, without any ready-made notions derived from philosophy. Popular morality was not so much concerned with abstract ethical issues familiar from high philosophy (such as the internal qualities of human beings or the virtues of the soul). Rather than concentrating on the internal life, popular morality emphasised words and deeds, good behaviour as a means of survival. Morgan examines how philosophers such as Seneca or Plutarch sometimes strongly relied on popular examples, proverbs and maxims, not only to illustrate some point they wished to make, but also to build their arguments. This point is perhaps rather obvious, considering the overtly literary and rhetorical qualities of their writings, but nevertheless Morgan's comparison between the moral instruction given in philosophical and in popular texts is interesting. Exemplary stories, rhetoric and history were already closely allied with philosophy prior to the first two centuries of the Roman Empire, namely in Cicero's philosophical oeuvre, which Morgan briefly notes by emphasising Cicero's special fondness for moralising examples and genres. Morgan also challenges some widespread assumptions, such as the common association of exempla with oratory, claiming that, apart from Cicero, the use of examples in oratory was not particularly common.

The conclusion of the volume is very brief, and could be stronger. It is followed by three appendices (Babrius; definition of a miscellany; popular morality and philosophical doctrine). The index is not entirely impeccable: for example, Cicero is discussed on p. 123 but not indexed; "trade" lacks a page number, and Thales is wrongly numbered.

In sum, a great merit of this volume is that it is the first concentrated attempt to discuss ancient popular morality based on literary sources. In this sense, the book is invaluable. It also raises several methodological questions about how to study popular thinking. It identifies a rich variety of moral topics in the texts studied and although this richness is sometimes overwhelming and less attention is given to exploring the actual uses of this literature, Morgan's research provides a generous and solid basis for further studies on ancient popular morality.

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ALAIN M. GOWING: *Empire and Memory. The Representation of the Roman Republic in Imperial Culture*. Cambridge University Press, Cambridge 2005. ISBN 978-0-521-83622-7 (hb), 978-0-521-54480-1 (pb). XIV, 178 pp. GBP 48, USD 85 (hb), GBP 17.99, USD 28.99 (pb).

As historical memory – as opposed to formal historiography and other learned literature dedicated to recording and discussing past events and conditions – is establishing itself as an ever

more fashionable subject for research and investigation, there will be many more books of this kind. Current scholarship on ancient Rome is only beginning to address how notions of the past manifested themselves as elements of mainstream culture and of collective (or social) memory as a cultural phenomenon. Therefore, any effort to touch upon such topics constitutes a welcome addition to a slowly increasing bibliography on the subject. This one is concerned with the representation of the Roman Republic in the culture of the imperial period.

Focusing largely on the close interrelationship between *memoria* and *historia* in Roman thought (a distinction which is treated at length in the first chapter, appropriately entitled "*Historia/memoria*", pp. 1–27), Alain Gowing offers a series of case-studies of the evidence provided by authors writing in the decades between the inception of the reign of Tiberius and the end of that of Trajan (AD 14–117). Studying how the Republic is remembered in the Empire, the author could have said something about the fact that the evolution of the Roman state from a republican form of government to the system which became (and is) known as the Principate is not altogether unproblematic, at least not with regard to its exact chronological demarcation. As is well known, Augustus did his best to disguise the fact that things were changing. However, Gowing does not need a very clear definition, as the Republic of his study is not an exact historical phenomenon, but rather a generic past which was used as a point of reference in thinking about the ever-changing present.

In the second chapter, examining the evidence for Tiberius' reign (*Res publica Tiberiana*, pp. 28–66), the author does consider some of the testimonials found in Tacitus and Suetonius, who provide the fullest account of the period, but, in a display of sound methodology, he bases most of his study on Velleius Paterculus and Valerius Maximus, two contemporary authors. The third chapter ("Caesar, now be still", pp. 67–101) takes us to the middle of the first century AD, to the time of Lucan (*Pharsalia*) and Seneca (*Epistulae* 14 and 86), writing under Nero. In the fourth chapter ("Rome's New Past", pp. 102–31), there is an examination of Tacitus (*Dialogus de oratoribus*) and of Pliny the Younger (*Panegyricus*). In the fifth and last chapter ("Remembering Rome", pp. 132–59), Gowing proceeds to examine how the Forum of Augustus and that of Trajan were designed to display the memory of men and events associated with the history of the Republic.

This slim volume, which concludes with a bibliography (pp. 160–9), an index of passages discussed (pp. 170–3) and a general index (174–8), constitutes an important addition to the study of historical memory, which is attracting ever more scholarly attention but is still an under-studied cultural phenomenon in classical scholarship. Well written, accessible and thought-provoking, it is warmly recommended to anyone with an interest in Roman history (whether republican or imperial) or the (Latin) literature of the Empire.

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EVE D'AMBRA: *Roman Women*. Cambridge Introduction to Roman Civilization. Cambridge University Press, New York 2007. ISBN 978-0-521-52158-1. XXI, 215 pp. GBP 13.55, USD 19.99.

Published as a part of the Cambridge Introduction to Roman Civilization series, this monograph by Eve D'Ambra is designed to give easily accessible information about Roman women's lives