enfin H. POUSTHOMIS-DALLE analyse l’épitaphe d’un prêtre du XIIIᵉ s. dans l’église de Notre-Dame-de-Sassis (Hautes-Pyrénées).

Le dernier ensemble, moins fourni, est centré sur des thématiques historiographiques : la construction de l’intrigue à partir du problème de la guerre et de ses revers comme fil directeur de la tradition historique chez Hérodote, Thucydide et Xénophon (P. PAYEN), la mise en regard des différentes sources relatives aux incursions maures en 721–732 en Aquitaine (G. PRADALIER) ou encore, les réseaux de sociabilité savante en Europe aux XIXᵉ et XXᵉ s. autour des figures de Ch. Roach-Smith (S. ESMONDE CLEARY, J. WOOD) ou de Fr. Cumont et G. de Sanctis (C. BONNET).

Selon la loi du genre, ces mélanges rassemblent donc des textes hétérogènes, sur des sujets variés dont l’unité tient surtout au geste de l’hommage à leur destinataire. Les contributions sont de bonne tenue dans leur ensemble et l’ouvrage est édité de façon soignée, avec une belle qualité dans l’illustration : aussi bien pour des dossiers spécifiques que pour des synthèses plus amples, le spécialiste ou le lecteur curieux partageant les mêmes centres d’intérêt que R. Sablayrolles sauront assurément y trouver leur compte.

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This fascinating collection of articles, developed in connection with the Berlin excellence cluster TOPOI (‘Historische Geographie des antiken Mittelmeerraumes’) introduces readers to a new approach to the study of geographical references in ancient texts. In the two introductory essays ‘Common Sense Geography’ (henceforth CSG) is defined as a heuristic concept that allows scholars to examine ordinary people’s knowledge and use of the spaces they lived in. This ‘spread and application of geographical know-ledge [sic] outside of expert circles’ (p. 5) is seen as a ‘lower’ kind of geography distinguished from the scientific geography of a few specialist authors. In the following articles, which present case studies, it becomes clear that – with few exceptions – almost all ancient writers wrote from the perspective of CSG and that there are blurred boundaries between ‘intuitive’, ‘scholarly’ and ‘fully reasoned’ geography (authors are listed under these rubrics in a table on p. 28–9). This approach distinguishes itself from the traditional study of ancient geographical texts which tries to trace a development toward a scientific geography in antiquity already. By contrast, the authors of this volume show that CSG was so common because it was, and still is, most useful to
people in everyday life, while scientific geography remained abstract and theoretical.

The case studies which constitute the main body of the volume concern a variety of ancient authors from the fifth century BC until the second century AD. PASCAL ARNAUD points to the connection between ancient mariners’ concrete experiences of sailing distances and the eventual development of maps which were based on this experiential knowledge. He argues that the *periploi* (descriptions of measured segments of the sea) were ‘armchair products’ (p. 40) relying on mariners’ ‘life-long repetition of a limited number of routes’ (p. 66). ‘It remains doubtful, whether they ‘had a coherent vision of the Mediterranean’ (ibid.). The CSG of the mariners should therefore be seen as ‘a sum ... of common sense perceptions of limited areas’ of the sea (ibid.). The limitations in ancient perceptions of space are also stressed by THOMAS POISS. With few exceptions, ancient writers present a linear perspective on how to get from point A to point B, the itinerary model or hodological view. Nevertheless, occasionally a different perspective, the so-called ‘bird’s eye view’ appears in the sources, especially when describing the gods’ views onto the earth from above. The author wonders why this perspective, which would have been available in some everyday life situations (e.g., shepherds on mountains; soldiers observing the approach of enemy armies) is so scarce in the texts and suggests practical considerations: the hodological view would have been most useful in daily pursuits. GIAN FRANCO CHIAI examines the mental perception of islands and insularity in the Greek and Roman world. He argues that the terminology was ‘used for encoding and defining places’ (p. 101) surrounded by something else and could therefore also be applied to the so-called *insulae*, shared living quarters surrounded by streets. Greeks used islands as trading posts and associated them with security; sometimes they fantasized about islands as unknown utopian places. For Romans, on the other hand, islands evoked the image of either forced exile or elite holiday resorts. As far as the island of Britannia was concerned, Romans distinguished between its southern part, which formed part of the *oikumene*, and its unknown ‘barbaric and alien’ (p. 126) northern part, as SERENA BIANCHETTI points out. TØNNES BEKKER-NIELSEN defines the shore between the land and the sea as a ‘soft space’ with ‘fuzzy boundaries’ (p. 132) in contrast to the ‘hard spaces’ defined by political, legal, and administrative regulations. The phenomenon that ‘the clear-cut dividing line between the sea and the land did not apply in real life’ (p. 138), where the social boundaries between fishermen and wealthy sea-view villa owners were crucial, indicates ‘the contradictory realities of Roman society’ (p. 145).

The following papers focus on specific ancient authors and texts. KLAUS GEUS points to the great variations in measurements of ‘a day’s journey’ in Herodotus’ *Histories*. Obviously, no exact measurements were used and the estimates were based on the personal perception of distances only. Statistical calculations of averages seem to have been ‘alien to Greek and Roman thought’ (p. 153). In her excellent examination of ‘common Greek mental modelling of spaces’ in Xenophon’s *Anabasis* (fifth century BC), ANCA DAN emphasizes the literary and fictitious nature of the text and our lack of information about the author and his audi-
ence. The *Anabasis* would have been inspired by personal experience and should be understood as *autohistoire*, that is, war memoirs with a ‘subjective purpose: to justify Xenophon’s misconduct’ (p. 166). One of the examples of CSG in the *Anabasis* is the perception of Hellas as distinct from the territory of the Persians and other ‘barbarian’ lands. Dan concludes that ‘Xenophon looks at space through the frame of the military and domestic organiser’ (p. 187). Passages that can be identified as reflections of scientific geography seem to belong to a later stratum of the text: ‘In the end, the Anabasis says little about what the Greeks of the 5th–4th century BC could really know about Persia ...’ (p. 191). Florentina Badalanova Geller argues that the biblical narrative of the four rivers running from Eden (Genesis 2:10–14) is based on the cosmological model of the Babylonian *mappa mundi*, which circulated orally and is depicted on a British Museum cuneiform tablet. Babylonia is also the location where Markham J. Geller locates Berossos’ writing of his *Babyloniaka*. In contrast to those scholars who view this text as a Greek composition written on the Greek island of Kos, he suggests that an original Aramaic version existed that was later translated into Greek. The *Babyloniaka* stands close to Babylonian *Listenwissenschaft*. As a Babylonian priest, Berossos would have had little reason to travel to Kos. A translation into Greek would have been made by others at a time when Kos became a centre of Greek learning. Ekaterina Ilyushechkina, Günther Görz and Martin Thiering focus on Dionysius Periegetes’ *Description of the World* (2nd c. AD), a didactic poem offering a comprehensive portrait of the world. They advocate an approach that uses ‘cognitive linguistics with corpus construction, annotation, and parsing’ (p. 247), with the goal of creating mental maps. Some of the major achievements of ancient CSG are highlighted by Kurt Guckelsberger: Eratosthenes’ estimate of the circumference of the earth, the engineering of the Upper Germanic *limes* and the construction of Roman aqueducts.

The final essay by Martin Thiering provides a theoretical and methodological outlook on how the study of CSG could proceed in the future. In the introductory chapter the editors had defined the term ‘common’ in CSG as ‘shared’ or distributed knowledge’ (8). Dan had suggested a distinction between ‘objective’ and ‘subjective’ space perception (p. 161). What remains unexplored is the range of certain geographical notions and ideas, a question that can be answered on the basis of cultural comparisons only. Thiering hopes that future studies will be able to distinguish between ‘universals’ and ‘cultural specific spatial encoding processes’ (p. 267). The ‘linguistically dense topographic reference system for orientation’ (p. 305) in ancient texts has not been studied comprehensively yet. One may add that texts such as the Greek romantic novels, the various versions of the Alexander Romance, as well as the works of Josephus and rabbinic literature would provide interesting text bases for a further exploration of ‘Common Sense Geography’.

The book can be highly recommended to all scholars of ancient texts and cultures and to those interested in historical geography. It will hopefully encourage further studies along the lines proposed by its authors. The book ends with a general bibliography and indexes of ancient sources and (place) names. The text
contains a number of orthographic errors and would have profited from better copy editing.

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Since the pioneering work of André Tchernia and Ricardo Pascual the north-west of the Roman province of Hispania Citerior – roughly modern Cataluña – has been required reading for anyone interested in the spread of viticulture in the Late Republic. The region saw the appearance at the end of the second century BC or beginning of the first century BC of a villa economy based on viticulture and the production of amphorae. This volume consists of fourteen papers offering a multidisciplinary approach to the material evidence in order provide a comprehensive analysis of the development of the production and commerce of wine. Apart from two more theoretical papers at the start of the volume, this is achieved through a series of case studies.

The first section of the book consists of two papers offering theoretical approaches to the study of the development of viticulture and amphora production. The first paper by Víctor Revilla Calvo (p. 1–17) examines the archaeological and literary evidence for wine production. Rejecting the primacy of the villa model that has dominated much previous scholarship, Revilla Calvo stresses the deficiencies of the archaeological record and the ideological biases of the literary sources to suggest that wine production occurred at a wide range of sites of different scale, organization and social context. In contrast to the previous paper, Antoni Martín i Oliveras (p. 19–37) focuses on amphorae, and in particular on the context within which amphorae are found either associated with evidence of production, recovered from shipwrecks, or in locations of demand or consumption. Like Revilla Calvo, Martín i Oliveras stresses the importance of a holistic approach combining a variety of evidence together with the socio-economic factors influencing decisions of an economic nature such as the costs of production and shipment, and the social factors that determined the value of wine as a dietary component and source of prestige.

The second section examines the production and distribution of amphorae from three areas through the medium of the stamps found on the vessels. Albert Martín Menéndez’s paper (p. 39–54) looks at three ceramic workshops in El Maresme: El Mujal-El Roser (Calella) and Ca l’Arnau and Can Rodon de l’Hort (both Cabrera de Mar). In common with many of the sites covered in this volume none of the workshops has been excavated in toto, therefore, Martín Menéndez