



Review

Reviewed Work(s): *Agyptisches Vereinswesen zur Zeit der Ptolemäer und Römer* by Mariano San Nicolò

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Roman in that period? One looks in vain for good accounts of economics, commerce, industry, society at all levels, the intellectual and spiritual maelstrom into which Christianity was about to be born, the opposition, the occupations and preoccupations, diversions, pressures on others than the top military and political cadres and Augustus's family. Barely a hint that a revolutionary change separates the Augustan Age from the Ciceronian Age; the world outlook is strictly in terms of Augustan politics and government. The Index is limited: we read of executions (p. 163) but "executions" and "assassins (of Caesar)" are missing. The chapter on religion has a page on the Jews, but no entry in the Index. So it goes. The book then is not to be used for reference but read as an informative survey of the man and his public life. But the work on the man now calls for one on his age.

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Mariano San Nicolò. Agyptisches Vereinswesen zur Zeit der Ptolemäer und Römer. (Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte, 2.) I. Teil: Die Vereinsarten. II. Teil: Vereinswesen und Vereinsrecht. Zweite, durchgesehene Auflage mit Nachträgen von Johannes Herrmann. Munich: C. H. Beck'sche Verlagsbuchhandlung. 1972. Pp. x, 246; ix, 222. DM 68 (paper); DM 48 (paper).

The first part of San Nicolò's work on associations in Ptolemaic and Roman Egypt was published as an independent monograph in 1913; two years later the first of two projected sections of a second part appeared as the second volume of *Münchener Beiträge*. These two parts are now both reprinted under the rubric of Vol. 2 of that series. One is grateful to Beck for bringing the first volume into the series in this manner, so that it will not suffer the permanent unavailability of so many singly published works, but rather benefit from Beck's enlightened policy of keeping the series nearly entirely in print.

These volumes have long been the standard work in the field, and the appendices to each volume by San Nicolò's student J. Herrmann make it clear that despite some new evidence and discussion of individual points during the last six decades there has been no general work to displace San Nicolò's study from its position. Vol. 1 enumerates the associations in systematic fashion with a full discussion of the evidence for each, while Vol. 2 contains discussion of various legal and organizational questions connected with these groups. (The second part of Vol. 2, often referred to in the course of the first part, was, unfortunately, never published; some of San Nicolò's views appear, however, in his article in *Epitymbion H. Swoboda* [1927] 255-300.) The discussions in Vol. 2 often seem rather strained by a lack of evidence and in consequence to rest more on ancient legal theory or documents from outside Egypt than on the Egyptian evidence; and even within Egypt, the material is very diverse in time and function. One cannot therefore be confident of the applicability of many of the patterns derived from such a collocation of possibly unrelated evidence.

The fundamental soundness of the work is nonetheless undeniable. The new appendices will be of substantial utility; they cite much of the same material in each volume, but for different purposes. The rather small amount of material cited is well-suited to Vol. 2, where it is substantive discussions that are of importance; the far more detailed Vol. 1 fares less well, for no attempt is made to cope with the minor additions to the evidence nor the alterations in the interpretation of the extensive original documentation. Only a few noteworthy texts are cited. In all fairness, it is hard to see how Herrmann could have done otherwise without rewriting the book. One must regret that no page of corrections for misprints was provided for Vol. 1 (as

is done for Vol. 2), for they are not uncommon (cf. H. I. Bell's complaint on this score in *CR* 28 [1914] 200). The index to the sources used, provided here for the first time for each volume by Herrmann, is a welcome addition; one might wish that the subject index (promised for the unpublished last part) could also have been compiled.

Such minor defects scarcely detract from the great service Beck and Herrmann have provided: a needed reprint with an index and a bibliographical supplement for a work that is still of importance to all who interest themselves in the social, economic, and religious institutions of the ancient world.

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Verena Zinserling. Women in Greece and Rome. Translated from the German by L. A. Jones. New York: Abner Schram, 1973; distributed by Universe Books, New York. Pp. 88; (plus) 112 pls. (32 in color); (incl.) 12 ill. \$20.00.

Classicists and ancient historians have been interested in women in antiquity long before the current movements for women's "liberation" made the subject so fashionable. Ranking among the best known passages in classical literature are Aristophanes' *Lysistrata*, Sappho's erotic poetry, Hesiod's misogynous poetry, Ovid's guides for lovers, and the stories revolving around Helen, Alcestis, Medea, Aspasia, Phryne, Tanaquil, Dido, Lucretia, Terentia, Livia, etc., while representations of women in all of life's aspects have figured prominently in Greek and Roman vase painting and other visual remains. We have not answered the last question on the topic, but it has been under serious investigation for a long time. The evidence indicates for most ancient women a status of inferiority, but one which fluctuated widely from place to place, from one century to the next, and always dependent on the social class to which they and their families belonged.

Zinserling sets out, then, not to add new evidence nor to suggest new interpretations, but rather to bring together for the first time the most pertinent of the literary and pictorial ancient sources bearing on the life of women from Minoan times to the later Roman empire, and this she does exceptionally well. *Women in Greece and Rome* is a presentation at the same time informative and enjoyable for both the scholar and the general reader.

Lengthy passages from Homer, Anacreon, Sappho, Aristophanes, Catullus, Ovid, Pliny and other ancient authors dominate the text which serves mainly to provide an adequate historical framework around which the excerpts may be woven. Particularly well done are the chapters on Greek women, the hetaerae, dress and cosmetics, marriage customs, and the legal status of Greek and Roman women.

The English text falls prey to some of the common defects of translation: stilted phraseology, awkward tense sequences and the occasional omission of a preposition or conjunction, but these are not serious. Four times in as many consecutive pages the Diadochi are identified (as if for the first time) as Alexander's successors, and on p. 37 Philadelphos is twice translated "brother-loving" in successive sentences.

The panoramic scope of the work leads the writer into some inevitably superficial generalities and a few over-blown generalizations. It is as hard to imagine how Messalina alone could ruin imperial finances as to believe Julia Agrippina could "restore stability and confidence to throne and empire" (p. 67). The Roman empresses from Livia to Theodora are encompassed in little more than three pages, so it