importance of PPI in enticing smaller communities to join together with larger ones. Through an exploration of these factors, L. also dispenses with monarchical fiat as a major cause of Karian *sympoliteiai*, emphasizing that these agreements largely resulted from local attitudes.

Chapter Two discusses the *sympoliteiai* themselves, examining fourteen instances of these political agreements. L. is attentive to factors such as geographical location and regional topography, and his analysis of the textual evidence is careful and persuasive, particularly when he argues for *sympoliteiai* as the result of regional aspirations and tensions. Yet I feel that L. could delve more deeply into the meaning of the evidence. For instance, his analysis of the surviving texts is not fully contextualized within an understanding of *polis* agreements in other times and places. Similarly, he does not consider how the geographical factors of the cities he studies can be codified into meaningful patterns. Such a carefully qualified analysis might broaden the interest and applicability of his work.

Chapter Three analyzes the intra-state activity which facilitated the formation of *sympoliteiai* through a prosopographical analysis of the elites involved in two such agreements. In “Pidaseans in Miletos”, the elites of smaller Pidasa covet the status and economic benefits of Milesian citizenship, while in “Mylaseans in Olymos”, the elites of larger Mylasa acquire the religious center located in Olymos. Yet these two examples inadequately explain the sub-*polis* motivations for the complex phenomenon of the *sympoliteia*. Specifically, one of the most fascinating aspects of the *sympoliteia* is the mutuality of the agreement — in other words, the need for both sides to concur in the absorption. In both of his examples, L. only focuses on the elites of a single city without fully explaining the other city’s perspective. For instance, he describes how the Mylasean elites move to acquire the religious center of Olymos. Yet what prompted the citizens of Olymos to accede to such a proposal? This lack of a thoroughly bilateral examination weakens L.’s argument.

In *Polis Expansion and Elite Power in Hellenistic Karia*, L. certainly advances our understanding of Karian *sympoliteiai* in the Hellenistic period. The biggest contribution of L.’s work is his assertion that power in Hellenistic Karia was not simply projected onto the region by one or more of the major Hellenistic kingdoms but was, instead, the result of a complex, ongoing negotiation conducted by a multifarious array of political entities. This assertion sits at the crux of his argument and is crucial to developing a complex understanding of Karia in the Hellenistic period. Yet L. also misses opportunities to deepen the impact of his scholarship. For instance, he does not discuss the ways in which Karian *sympoliteiai* of the Hellenistic period illuminate the workings of political agreements in different times and regions. Such a discussion would greatly increase the impact of his work. Nevertheless, this book makes a valuable contribution to our understanding of Hellenistic Karia and is recommended for specialists.

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Geoffrey Greatrex and Hugh Elton (with Lucas McMahon) (eds.), *Shifting Genres in Late Antiquity*. Farnham, Surrey and Burlington, VT: Ashgate, 2015. xvi + 341 pp. ills. ISBN 978-1-4724-4348-9.

Greek and Latin literature in Late Antiquity was subject to considerable change, just like the historical context that gave rise to it. This collection of essays, which derives from the tenth “Shifting Frontiers in Late Antiquity” conference (Ottawa, March 2013), clearly demonstrates — contrary to traditional evaluations — the vitality of late antique literature. The essays in this volume offer close readings of that literature, which they strive to understand in terms of (both literary and non-literary) genres. By examining specific literary and artistic features, these essays reveal the creativity of late antique authors and their willingness to undertake experimentation.

This unifying thesis, however, remains underdeveloped. Nor does this volume address other fundamental questions, such as: how does late antique literary culture fit into the general historical context? How can Late Antiquity be understood through the diverse Greek and Latin literature that it produced? A more substantial introduction would have helped to elucidate the connections between the essays, as well as locate them within a broader historical context and theoretical framework.

Part 1, entitled "Homiletics and Disputation," opens with an examination of the transformation of the medical treatise into a homily in the late fourth century. Wendy Mayer links this shift in medico-philosophical genres with the dissolution of traditional distinctions between natural and ethical philosophy. Moral and physical health were closely intertwined in the eyes of contemporaries, and Mayer convincingly proposes that we situate in this context the bringing together of the literatures of health and heresy in Late Antiquity. The second chapter examines another aspect of the evolution of literary genres in Late Antiquity. Tiphaine Moreau's contribution interprets Ambrose of Milan's *De obitu Theodosii* as projecting, through its combination of diverse literary styles, a new image of the imperial dynasty. The shifting frontiers of literary styles, she argues, reflect those of politics, power, and religion at the end of the fourth century.

Generic experimentation and the historical context which gave rise to it are also crucial to Colin Whiting's interesting study of Jerome's *De viris illustribus*, a collection of summarized literary biographies. Whiting argues that in the fourth century there was a new need for reference handbooks of Christian authors for the use in intra-Christian debates, and that *De viris illustribus* was intended to address this need. Part 1 is brought to a close by an examination of the development of heresiological literature in Late Antiquity. Heresiology, as Young Richard Kim shows, was not a static genre, but rather it changed with the shifting circumstances and needs of the Christian church. Epiphanius of Cyprus' *Panarion* represents an apex in this evolution.

Part 2 looks at "Ecclesiastical Genres." It opens with an examination of the generic innovations in Liberatus of Carthage's *Breviarium causae Nestorianorum et Eutychianorum*, a digest of ecclesiastical events in the fifth and sixth century. Philippe Blaudeau examines the semantic field of the *Breviarium* and concludes that Liberatus did not adopt the "Eusebian model" of writing church history, but rather developed his own style. The second contribution examines the emergence of papal decretals as a literary genre. Geoffrey Dunn convincingly argues that the term "decretal" reflects more an interpretative attitude of those who later collected the letters of Roman bishops than that of the authors themselves. These collectors invested the letters with an authority not envisaged by their authors, thereby contributing to the augmenting of papal authority.

Techniques of collecting, compiling, and excerpting are also crucial to the third chapter, in which Dana Iuliana Viezure looks at the *Collectio Avellana* and examines what its internal structure can tell us of the political context of its compilation. The *Avellana*, she argues, offers a thematically coherent perspective on political order in the early sixth century, one from which the Ostrogoths have been eliminated. Selectively compiled material thus helped shape a new type of historical and theological discourse.

The fourth chapter provides another vivid example of the adaptation of genres in Late Antiquity. É. Fournier's analysis the literary genre of Victor of Vita's *History of the Vandal Persecution* opens up new perspectives from which to examine the *History*. Fournier shows that the *History* is a hybrid of three distinct literary genres, and argues that this hybridization was required by Victor's perception of contemporary events. Part 2 ends with a fascinating chapter on diabolical motivation as an explanation for the origin of human evils in ecclesiastical histories. Sophie Lunn-Rockliffe shows that the devil did not respect the classical distinction of literary genres. Thereby she points to the limits of "genre" as a hermeneutic tool for understanding late antique literary culture.

Part 3, entitled “Visual Genres,” takes a further step in modulating scholarly compartmentalisations into genres, as well as the common assumption that literature is necessarily written. The first contribution explores visual representations of the senatorial elites at their intersection with imperial ideology. Mariana Bodnaruk shows that honorary statues of members of the Roman aristocracy underwent conspicuous transformation in the Constantinian period. She argues that different types of senatorial elite managed to produce distinctions among themselves by means of visual representations. The chapter is followed by a numismatic study, in which Christopher Doyle uncovers a gradual transition in imperial iconography of victory during the fourth century. In the next chapter A. Christ assesses the state of research into the diptych form, and proposes several ways in which the audiences and aims of this iconographic genre can be reconstructed.

Part 4 focuses on Procopius and the literature of the sixth century. In the first chapter Federico Montinaro compares the two redactions of Procopius’ *De Aedificiis*, thereby revealing new details about the genre and the audience of this interesting text. The literary taste of Procopius’ audience is also crucial to the next contribution, which focuses on Procopius’ allusions to Thucydides’ *Wars* (Book 7). Charles Pazdernik traces here the intertextual links that Procopius forges with his classical predecessor, and suggests that Procopius’ implied readers were well equipped to recognize and appreciate these links.

The third chapter examines a variety of literary “textures” in Procopius (from sophisticated ekphrases to lists of place names). Elodie Turquois argues that this variety enabled Procopius to represent himself as a learned author. She convincingly links between Procopius’ literary style and the close connection between knowledge and power in this period. Part 4 ends with an examination of literary and legal manifestations of Justinian’s renovatio-ideology, as well as the discussions of Republican history that this ideology engendered. Marion Kruse argues that these discussions are evidence for a willingness to shift generic boundaries in order to participate in a debate over the trajectory of the contemporary empire.

Part 5 focuses on technical genres. In the first chapter Conor Whately contextualizes late antique military manuals as literary products and asks pertinent questions about their genre, purpose, and audience. By treating the manuals as cultural artefacts rather than as means of reconstructing warfare, he is able to suggest some intriguing possibilities by way of answer. Christel Freu’s contribution examines late antique contracts of servitude (*locatio conductio*). Freu argues that our knowledge on the social conditions during Late Antiquity can be improved by assessing the extent of change vs. legal traditionalism in the form of the contract. The next chapter examines late antique genres of personal and legal identity, and offers an interesting interpretation regarding the local identity of population groups in the Late Roman Empire. Ralph Mathisen shows that personal identity was increasingly separated from legal identity during that period, and argues that this shift reflects a dissociation of identity from the Roman Empire.

Part 6 addresses some additional genres. The first chapter offers a thought-provoking account of Cassiodorus’ *Variae*, which challenges some assumptions about its value as a purely documentary witness to the Gothic government in Italy. Shane Bjornlie compellingly argues that the *Variae* should be understood as a rhetorical literary enterprise, rather than as an entirely authentic bureaucratic record. The next chapter addresses an important methodological question for the study of late antique historiography. Sergei Mariev examines here attempts by historians of Byzantine literature to define chronicles as a distinct group of texts, as well as evidence offered by the texts themselves that can either corroborate or cast doubt on this hypothesis. Mariev’s analysis reveals the lack of generic considerations in Byzantine characterizations of the chronicle form. In the last chapter Edward Watts examines Himerius’ monody on the death of his son, and shows that Himerius exploited the genre of the monody in innovative ways in the service of his own career.

This volume offers, through its 22 chapters, a series of vivid snapshots of various aspects of late antique literary culture. Less vivid are the links uniting these detailed sketches to each other and to the broader historical picture.

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Roger Riera, Daniel Gómez-Castro and Toni Ñaco del Hoyo (eds.), *Ancient Disasters and Crisis Management in Classical Antiquity*, Akanthina 2016. 164 pp. [Hardback] ISBN: 9788375312171.

Rome's achievements were so gargantuan that it is easy to see them as being somehow inevitable. From a small city state occupying a few square miles of land around the river Tiber, Rome became master of Europe, North Africa and the Middle East, an area containing perhaps 25% of the world's population at the time. But the path to such success was in fact strewn with numerous crises and disasters. From Cannae to Hadrianople, Rome suffered countless military setbacks as well as being on the receiving end of regular food shortages and periodic plagues and earthquakes, to say nothing of volcanic eruptions. And, of course, Rome's expansion itself inflicted overwhelming military catastrophe on many of those it conquered, whether through death on the battlefield, enslavement or displacement. There has been an upsurge in interest in the significance of these difficult periods and what they can tell us about the Roman world and how its inhabitants established and understood their social reality. This rich collection of articles makes a useful and interesting addition to this debate by providing detailed case studies of what exactly disaster meant on the ground within a broader theoretical framework that tries to isolate the difference between modern and ancient understandings of these episodes. Taken alongside another recent collection edited by Juan Ramón Carbó, *El final de los tiempos: perspectivas religiosas de la catástrofe en la Antigüedad*, the book underlines the important contribution currently being made by Spanish scholars to this field.

The aim of the collection is to relate the impact that particular disasters had with public policies that were carried out in their aftermath. The result is "to illustrate that the actions of patronage and euergetism...were not an unusual occurrence" and had little to do with altruism or what we might term "humanitarian aid" (p. 13). The reason for this discrepancy between ancient and modern perceptions about what mattered in a disaster is, of course, that these terrible events were perceived very differently, with the ancient elite often seeing them as a necessary part of pursuing their military or political aims or simply as an opportunity to exercise and extend their patronage networks. The modern world has a clear understanding that a disaster is an inherently bad thing. For the ancients, they knew all too well how much suffering a disaster could generate but often saw that as no more than an inevitable part of human existence.

This difference in attitudes comes out particularly well in the chapter by Barreda and Sanz on earthquakes during the reigns of Augustus and Tiberius. Whereas the crucial ingredient in the modern perception of disaster is the victims, for the Roman authorities it was more often the buildings. Both emperors frequently responded to petitions for help by allocating funds for the reconstruction effort. Of course, there were practical limits as to why rulers focused their aid on longer term rebuilding rather than the immediate disaster relief which we would see as so necessary. The slow speed of communications in the pre-industrial world would always mean that any relief they sent would arrive too late to help the victims in the immediate aftermath. But there was also a clear sense that private loss was not a matter for the authorities or, at least, was not something they could do much to rectify. Instead help was focused on public renewal, with aid given in the form of tax exemptions rather than any immediate injection of funds to help the relief effort. There was an expectation that the financial help emperors did give to help rebuild devastated cities would be reciprocated with structural expressions of gratitude, manifested in