

Le Bohec Yann (coord.), *Etat et Société aux deux derniers siècles de la République romaine. Hommage à François Hinard*, Paris, De Boccard 2010, 154 p.

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This volume publishes the papers of a conference in honor of the late François Hinard – a renowned specialist of the Roman Late Republic. The quality of the contributions varies, but they form a surprisingly coherent whole. After a short biography of Hinard, the book is subdivided into three sections: “Idéologie” (three papers), “Etat et société” (three papers) and “Personnages” (four papers).

Giovanni Brizzi reconstructs the strategy deployed by Marius at the battle of the Campi Raudii against the Cimbri and the subsequent monuments erected by Marius to *Honos et Virtus* and by Catullus (who commanded the central part of the Roman army) to *Fortuna Huiusce Diei* (“*Honos et uirtus, Fortuna Huiusce Diei*. Idéologies et propagande au dernier siècle de la République”). This is a fine piece of detective work and a pleasure to read.

Estelle Bertrand takes up a suggestion of Hinard concerning the monument celebrating Sulla’s capture of Jugurtha (“Sur les couronnes de Sylla (et sur la couronne civique à la fin de la République romaine et au début du Principat)”). The preserved relief shows two winged Victories carrying a ceremonial shield showing an eagle with two crowns. Hinard suggested that one was the *corona civica* (oak leaf crown) awarded for saving a citizen’s life. Bertrand argues that the iconographic meaning of this crown shifted in the Late Republic from a private military decoration to a symbol denoting the ‘Saviour of the State’. Sulla’s use of the symbol would have presented an important phase in this evolution. This paper is well worth reading and adds to our understanding of Roman iconography.

Michèle Coltelloni-Trannoy studies omens which involve clothing in the Late Republic. All of these concern private destinies of great individuals (“Les vêtements dans les présages, de la République à l’Empire”). She shows how they reflect a new and original ‘système de signifiants’. This was able to develop because clothes had always played an important role in Roman social rituals. A list of all attested omens involving clothes is added in an appendix. This is both an original and insightful study.

Agnès Berenger studies the procedures and customs of how foreign embassies were received in Rome (“État et société Ambassades et ambassadeurs à Rome aux deux derniers siècles de la République”). Her text is a useful summary but adds little to what is already said in the ancient sources.

Marianne Coudry revisits Hinard’s study of Sulla’s *lex sumptuaria* (“François Hinard et la loi somptuaire de Sylla, un itinéraire exemplaire”). After summarizing previous scholarship and interpretations, she contextualizes the law in Sulla’s policy to reform the state. After doubling the number of senators, Sulla would have wanted to avoid tensions between the wealthy top and the

rest of the senate. Hypothetic as this may be, Coudry's interpretation is at least more plausible than previous naïve economic or moralistic interpretations.

Albert Foulon reconstructs Tibullus's personality to show how it fit late Republican rural society ("La peinture de la société romaine à la fin du I^{er} siècle d'après le témoignage des *Élégies* de Tibulle"). Most of the paper are quotes from Tibullus's work, knit together with brief commentaries. It may be useful to students of Tibullus's work but I doubt if this tells us much about Tibullus as a historical person or as an author, nor does it add much to what we already know about late republican society.

Dominique Briquel studies the case of the M. Oppius who saved his father from the proscriptions in 43 BCE by carrying him on his back out of Rome ("Un appendice aux Proscriptions de la Rome républicaine : le cas de M. Oppius en 43 av. J.-C."). The author argues that Oppius's act not only referred to Aeneas as a symbol of piety, but also as a symbol for refugees in search of a new fatherland. Although for obvious this excellent contribution is placed in the section of 'personnages', it reaches back to the first papers on ideology.

André Laronde discusses a very fragmentary inscription from Cyrenaeca ("Une inscription de Ptolémaïs, Libye, et Marcus Juventius Laterensis"). He proposes a new reading of the name of the stratègos [Sex]tius Lateranus. He proposes to identify the man as M. Iuventius Laterensis, who appears to have been on a mission in Cyrene in 63 BCE. Intrinsically this is certainly possible, but the absence of a good photograph makes it hard to comment on the epigraphic sense of Laronde's proposition. The reading implies that a lot more text is missing on the left of the stone. It also requires us to change an A into H, something not commented upon in the paper.

Jean-Michel Roddaz's paper on Balbus gives a synopsis of (what we know of) his life ("L. Cornelius Balbus, l'ami de César"). I don't see where this adds to what we already know.

Last but not least, Yann Le Bohec studies the attestation of the name SVLA on silver coins of the Lingones ("Sulla chez les Lingons"). He lists all known attestations of the name Sul(l)a, concluding that we cannot assume any link with the dictator. Instead the name should be considered as a Gallic personal name, either adopted from Latin (long?) before the Roman conquest or merely resembling its Roman homonym.

This book is certainly worth reading. The text on the back cover, however, announces this as work that touches upon many research themes, among which the numismatics of the Lingones. Numismatists will find that only Bohec's contribution is directly relevant. For the study of the iconography of coins, Bertrand's paper too sheds new light on the meaning of the oak leaf crown on late Republican and early imperial coins.