

## RECENZII / BOOK REVIEWS

George Cupcea, Rada Varga (eds), *SOCIAL INTERACTIONS AND STATUS MARKERS IN THE ROMAN WORLD*, Archaeopress Roman Archaeology 37, Oxford, 2018, xi+164 p., ISBN 978 1 78491 748 7.

The volume here under review contains the proceedings of a conference held in Cluj-Napoca on the 13<sup>th</sup> -15<sup>th</sup> of October 2016, organized in the framework of the research project *Romans 1 by 1*, led by Rada Varga, one of the editors. Not all papers delivered at the conference are published here, but there is enough material to get a good impression of the main approaches and case-studies, as the editors underline (p. xi): “All these elements highlight the great diversity of Roman social standings, of exhibited social markers and – maybe most importantly – the stress upon the variety of forms of expressing status and place within the community”. The papers focus mostly on the western provinces, with the exception of Annamária-Izabella Pázsint’s paper which is related to the Black Sea area (pp. 79-90).

The volume is opened by Markus Zimmerman with a paper on *The Barbii, trade in Noricum and the influence of the local epigraphic habit on status display* (pp. 1-8). He resumes the entire discussion on the members of the *gens Barbia*, located in Aquileia, who were believed to have been one of the most important merchants in the Noricum province.<sup>1</sup> This idea arose from the general belief that “a considerable number of north Italian merchants, especially those from Aquileia, were constantly present in the province of Noricum (p. 2). Silvio Panciera was the very first to reject this assumption, and Zimmerman follows the same path, stressing the “little epigraphic evidence”<sup>2</sup> (only *Lucius Barbius L. libertus Philotaerus*<sup>3</sup> during the Augustan period, or even earlier). But this “scarce epigraphic evidence of merchants in Noricum”, in general, not only related to the members of the *gens Barbia* (p. 4), is explained by Zimmerman through “the local epigraphic habit which was influenced by the local social

structure and the values shared in the local society” (p. 5). He argues that probably, from the social point of view, being a merchant was not seen as a prestigious activity, something that a person did not want to stress. This epigraphic habit could be explained by the continuation of the Norican elite in the Roman period, an elite whose shared values were very aristocratic (p. 6). Although, we tend to agree with the author, one should not dismiss without any kind of hesitation a rich epigraphic evidence on the *Barbii* in the Noricum province.<sup>4</sup> Perhaps not all of them were involved in trading activities, since they were widely spread throughout the province, but as the author also points out mostly during the first century BC – first century AD.<sup>5</sup>

The next paper is dedicated to *The professionals of the Latin West. Encoding the occupational titles*, by Rada Varga (pp. 9-21), a part of a larger project on the “occupational inscriptions from the Latin language provinces” (p. 9). They were divided, following the HIISCO (Historical International Standard Classification of Occupations), into nine professional Major groups: 0/1 – Professional, technical and related workers; 2 – Administrative and managerial workers; 3 – Clerical and related workers; 4 – Sales workers; 5 – Service workers; 6 – Agricultural, animal husbandry and forestry workers, fishermen and hunters; 7-8-9 – Production and related workers, transport equipment operators and labourers (p. 13). Every Major group contains Minor and Micro groups, as well. The system was adapted by Varga for the Roman occupation titles, and the results look promising (the encoded professional titles are summarized into a synoptic table, pp. 17-20): “Regardless of the problems raised and the doubts faced during the encoding process, the codifications proved a useful step in the analysis of the data, especially through social networks analyses (SNA), connecting people based on common traits, obtaining and finally visualizing multiple types of connections”. The author concludes that “encoding is the first quasi-analytical step to be undertaken – right after the gathering and cataloguing of sources” (p. 16).

Iulia Dumitrache provides thereafter an extremely useful overview of the *Latin occupational titles in Roman textile trade* (pp. 23-45). She acknowledges from the very beginning that the most numerous are the *centonarii* (pp. 23-24 and fig. 1), in fact the *collegia centonariorum* (196 attestations; see also the discussion at pp. 33-34). This could lead us to the conclusion that *centonarius* was

<sup>1</sup> Šašel 1966, pp. 134-137. See also p. 130: “Ihr primäres Zentrum war Aquileia; die einzelnen Familienverhältnisse und- verbindungen legen dies überzeugend nah”.

<sup>2</sup> Panciera 1957, pp. 95-99.

<sup>3</sup> CIL III 4815 = AE 1957, 16 (“die Jünglingstatue vom Magdalensberg”); Šašel 1966, p. 130: “Es handelte sich um eine Gruppe Freigelassener der in Aquileia öfters dokumentierten *gentes Poblicia* und *Barbia*, eines norischen (?) Sklaven im Eigentume der *Barbii* und eines freien Norikers. ... die Leute waren also im Handel und Handwerk tätig”.

<sup>4</sup> See the table provided by Šašel 1966, pp. 120-127 and the comments at pp. 131-134.

<sup>5</sup> Šašel 1966, p. 137.

used as a generic occupational title for everything that involved fabrics and textiles (as the author also points out at p. 41). Also numerous there are the *vestiarii* (101 attestations; see also the discussion at pp. 38-40), which was probably generic for every type of cloth dealer, and *sagarii* (from *sagum*, 37 attestations, mostly in the area of Gallic provinces and the northern part of Italy, since *sagum* has clear Celtic origins; see also the discussion at pp. 35-37). A very interesting discussion is made on the *barbaricarii* (pp. 24-25); they were specialised in attaching gold ornaments and gold images on clothes (especially on the cloaks), which was seen as something taken over from the *barbaricum*. During the late antique period, some of the soldiers were even awarded by the emperors with gold adorned military cloaks, being attested as *barbaricati*.<sup>6</sup> The main conclusion is that the “Roman textile production and trade were strictly specialized” (p. 41).

The slaves and the freedmen in the Lower Moesia province are the subject of Lucrețiu Mihailescu-Bîrliba’s paper (*The professions of private slaves and freedmen in Moesia Inferior. The epigraphic evidence*, pp. 47-55). Interesting enough is the highlight of the name of Iulius Fronto, former *primus pilus* of an unknown legion, *pragmateutes* (= *actor*), *Castresios* (*Castre(n)sis* is an attested *cognomen* especially for *peregrini*, slaves and freedmen in the Latin inscriptions; it seems that this is the only attestation in a Greek inscription), which can be also linked with the period when Fronto was serving in the army (probably born *castris*, in the *canabae* of the legion). The name of the only attested member of the *ordo senatorius* from Lower Moesia must have probably been *L(a)elius Marcianus* and not *L. (A)elius Marcianus* (p. 49). He is mentioned in an inscription made by his *vilicus*, *Iaebetav*.<sup>7</sup> At the same time, *Titius Crispus* was *cornicul(arius)* of the governor *T. Flavius Longinus Q. Marcius Turbo*, the head of the *officium consularis*, and not *cornicul(um)*.<sup>8</sup> The author concludes that “the texts of Moesia Inferior attesting the professions of slaves and freedmen are almost exclusively related to the agricultural field (p. 54). To the list provided by the author there should also be added *M(arcus)*, *maio(rarius) rerum* (administrator) of the veteran *L. Pompeius Valens*, from *regio Histriae*, who erected the funerary monument for the former master and his wife in AD 157.<sup>9</sup> He was probably a freedman.

The next paper studies a Roman town from Samnium, Elizabeth C. Robinson, *Prosopography of the leading families of Larinum in the Roman period* (pp. 57-78). This was a previous Samnite town (*Regio II*),

which became a Roman *municipium* after the Social War (90-88 BC). As the title shows, the author focuses on the municipal elite during the second part of the first century BC and the first three centuries AD: *Cluentii* (pp. 59-61), *Didii* and *Paquii* (pp. 61-65), *Papii* (p. 65), *Vibii* (pp. 65-68), together with three prominent families which gained importance after the middle of the first century AD, *Raii* (pp. 69-71), *Coelii* (pp. 71-73) and *Gabii* (pp. 73-74). The first five families had pre-Roman roots in the area of Larinum (see also Cicero’s speech *Pro Cluentio*, pronounced in *Aulus Cluentius Habitus*<sup>10</sup> defence in 66 BC). An homonymous descendant is attested *praefectus cohortis I Bataavorum* in Britain, at Carrawburgh in the *mithraeum*, during the Severan period (AD 198-211), recording his origins from *colonia Septimia Aurelia Larinum* (p. 60).<sup>11</sup> While the *Cluentii* were Roman knights, members of the *gens Vibia* who became part of the *ordo senatorius*, some of them also reached the consulship and were thereafter sent as governors all over the empire, such as *C. Vibius C. f. Postumus* and his brother, *A. Vibius Habitus*, during the Augustan period (pp. 66-68). Referring to the *Gabii* family, the author cites an inscription (p. 73), which had already been very well restored in AE (1997, 343): *[Aedem Iuno]nis Reginae / [terrae motu co]llapsam Gab[b]ia / [M(arci) f(ilia) - -] sacerdos divae / [Augustae refici] unda[m] cur(avit) + + tis* (see also p. 71, AE 1991, 514a).

The next paper takes us to the western and northern coasts of the Black Sea, Annamária-Izabella Pázsint, *The kindred dimension of the Black Sea associations: between fictive and real meaning* (pp. 79-90). The goal of the paper is “to provide an overview on the family vocabulary and composition of the private associations from the Greek colonies of the Black Sea” (p. 79; without the southern coast). Thus, the author deals with terms like *mater* (p. 81), *pater* (pp. 81-83), *adelphos* (pp. 83-84), used in the context of religious associations. The conclusion is that “besides being ‘des cites en miniature’, the associations were also ‘des familles en miniature’, which even though did not intimate so closely the structure of the family and its role, did create a sense of familial belonging” (p. 84). The titles *pater collegii* and *mater collegii* were widespread. Having a Roman origin, they were also adopted by the religious associations located in the Greek speaking part of the empire. In the table (p. 87), *Aurelius Valerianus* and *Flavia Nona* were *pater* and *mater dumii* and not simply *pater* and *mater*, where *dumus* means the place of meeting

<sup>6</sup> Szabó 2016.

<sup>7</sup> CIL III 12463 = ISM IV 34: *Eroni / inv(icto) / Iaebetav / vilicus / LE/li Marci/ani c(larissimi) v(iri) s(ervus) e / visu c(um) sues / pos(uit)*.

<sup>8</sup> CIL III 7542 = ISM II 56.

<sup>9</sup> CIL III 12489 = ISM I 373.

<sup>10</sup> Cicero, *Pro Cluentio* 11: *A. Cluentius Habitus fuit, pater huiusce, iudices, homo non solum municipi Larinatis, ex quo erat, sed etiam regionis illius et vicinitatis virtute, existimatione, nobilitate facile princeps.*

<sup>11</sup> AE 1951, 125b = RIB I 1545; PME C 210.

of the religious association, in fact the association itself.<sup>12</sup>

From the Black Sea, the next paper takes us to Tarraco, in Hispania Citerior or Tarraconensis, Diana Gorodisti, Ricardo Mar and Joaquín Ruiz de Arbulo, *Tarraco. Town and society in a 2<sup>nd</sup>-century AD Roman provincial capital* (pp. 91-113), providing an useful and richly illustrated overview of the monuments and the society there during the second century AD, especially after Hadrian's visit to the city during the winter of AD 122-123, no doubt Tarraco's finest hour (p. 97).<sup>13</sup> The city was the seat of the governor, the location of the provincial forum and of the provincial imperial cult temple (pp. 97-98). The authors focus on the veterans of the *VII Gemina* legion settled at Tarraco (pp. 98-100), on the *Africani* immigrated to Tarraco (pp. 100-101) and on the society in general, both inside and outside the city (pp. 101-108).

*Soldiers and their monuments for posterity: manifestations of martial identity in the funerary iconography of Roman Dacia*, by Monica Gui and Dávid Petruț (pp. 115-138), takes into consideration the representations of soldiers, focusing mostly on various details of the military equipment. A special attention is given to the origin of the representation of the funerary banquet on the Dacian monuments. We agree with the author on this point, that the origins must be searched in the Rhine area and not at all in the Western Pontic area (Lower Moesia and Thrace), since there are many auxiliary units, especially from Germania inferior, that were transferred to Pannonia and Moesia Superior and, subsequently, to Dacia.<sup>14</sup> If we can agree that the *aedicula* wall discovered at Brâncovenesti depicts an equestrian officer (pp. 118-120, fig. 2), the equestrian rank of the person represented by the famous marble statue from Apulum (pp. 117-118, fig. 1) is still controversial. Although we agree that we

do not have enough evidence to assert that it depicts the governor *P. Helvius Pertinax*, the future emperor, the features are more related to the depictions of governors and members of the senatorial order than to the equestrian rank. We should rather think, therefore, that it depicts an unknown governor of the *tres Daciae* from the Severan period.

Tibor Grüll focuses next on the *Origo as identity factor in Roman epitaphs* (pp. 139-150), observing that "Roman epitaphs often use the terms *natione, civis, patria, domo*, which are usually accompanied by the name of a province, settlement (*colonia, municipium, civitas, vicus*), or tribe" (p. 139). By referencing the Epigraphische Datenbank Heidelberg (<https://edh-www.adw.uni-heidelberg.de/home?lang=de>), the author discusses these terms: *civis* (pp. 139-141), *domo* (pp. 141-143) and *natione* (pp. 143-145). The *civis* is always related to the hometown, *domus* to the tribal or ethnic origin and the home province, while *natio* appears mostly in the military field, having multiple meanings (province, hometown or tribal origin).

In the last paper, George Cupcea deals with the *Centurions: military or social elite* (pp. 151-164), starting from the following questions: "Why centurions? Are centurions soldiers? What is their place in and relation to the civil society? Are they society members or political agents? Are they any kind of elite?" (p. 151). The author concludes that a centurion is a little bit of everything, being "the officer who best defines the Roman imperial society" (p. 152). They were a military elite and an "imported/conjuncture" (p. 161) social elite. On the second topic, one should have expected a longer discussion on the relationship between the centurions and the *ordo equester* (leaving aside the *centuriones ex equitibus Romanis*) and how many of them reached the equestrian rank by means of their military career, since almost all of the *primi ordines* were in fact of equestrian rank.

To conclude, the volume provides a very useful collection of studies, very different in style and approach, but nonetheless offering an overview of the social interaction and status in the Roman imperial period, mainly in the western provinces of the Roman Empire.

**Florian Matei Popescu**

#### Bibliography

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<sup>12</sup> AE 1964, 230 = ISM II 160. A very interesting inscription, since a person connected with the Emperor (l. 3 *Aug(usti)*, highly probable a *procurator Aug(usti)*) suffered *damnatio memoriae* (l. 2 is completely erased). For *dumus* see also *dumopireti* at Novae, Moesia Inferior, AE 1929, 120 = ILB 295: *L. Oppius Maximus sacer/dos M(atris) d(eum) dendroforis et du/mopiretis d(onum) d(edit)*. *Dumus* has been taken from the Phrygian word δούμος.

<sup>13</sup> *SHA, Vita Hadriani*, 12, 3-4: *Post haec Hispania petit et Tarracone hiemavit, ubi sumptu suo aedem Augusti restituit. Omnibus Hispanis Tarraconem in conventum vocatis dilectumque ioculariter, ut verba ipsa ponit Marius Maximus, retractantibus Italicis, vehementissime ceteris prudenter et caute consuluit*, the Emperor escaped that winter an assassination attempt from an allegedly mad slave: 12, 5: *quo quidem tempore non sine gloria gravissimum periculum adiit apud Tarraconem spatians per viridiaria servo in se hospitis cum gladio furiosius inruente. quem retentum ille ministris adcurrentibus tradidit et, ubi furiosum esse constitit, medicis curandum dedit in nullo omnino commotus*.

<sup>14</sup> Matei-Popescu, Țentea 2006.

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**Raluca Iosipescu, Sergiu Iosipescu, Florentina Matache, Raluca Bărbulescu, Andreea Pop, Lucia Leca, Anamaria Stănescu, Mihaela Hărmănescu, CÂMPUL ISTORIC MĂRĂȘTI**, Ed. Patrimonia, București, 2018, ISBN 978-606-94656-2-2

“Câmpul Istoric Mărăști” represents a thorough research led by a mixed team of specialists in the field of history, architecture, archaeology, landscape architecture and anthropology<sup>15</sup> and published by the end of 2018 – a year of great significance for both the European and Romanian history<sup>16</sup> – in Bucharest, at the Romanian National Heritage Institute’s recently established “Patrimonia” publishing house. The publication represents an editorial outcome that followed a rich cultural and research project that bears the same title and it highlights its most important and interesting results.<sup>17</sup>

The aim of this publication is to emphasize the cultural, historical and socio-anthropological values of the chosen former war landscape and to underline

the importance and pressing need to list it as cultural heritage in the National List of Historical Monuments, and thus officially recognize it as cultural heritage and offer legal protection against improper management and urban development.

In my opinion, the value of this research stands mostly in the fact that it describes, debates over and reveals the significance of a series of complementary layers that make up this heritage site (its history, its architecture, its natural and built surroundings, its scars within the landscape, its people and their oral history etc.) and not only its role in the outcome of the War. Moreover, the publication debates over a type of heritage little researched so far in Romania, namely cultural landscapes. Besides its rich body of information and the complex complementary researches, the publication is illustrated with numerous archival materials such as maps, plans, and photographs, as well as contemporary images and drone footage. “Then and now” visual comparisons help the reader better understand the written descriptions and get a better overview of the cultural values of the site.

The introduction emphasizes the novelty of the research and its importance in the current national context. The authors begin by briefly describing the research methodology and then they move towards describing the chosen war landscape at Mărăști as “cultural battle fields”, emphasizing its cultural, architectural and memorial values. Apart from these descriptions, the authors underline the importance of education in regard to the preservation of cultural heritage in general, and of this site in particular and they conclude with a statement about the importance of including this site into European cultural tours dedicated to the remembrance of the First World War: “An important objective of the project is to educate and involve the local community, be it represented by the local administration or just by the inhabitants of the village of Mărăști, to protect the built and natural heritage of the Mărăști Historic (battle) field and to design a local cultural tourism project that must include this cultural site on the European cultural routes dedicated to the First World War and underline the historical significant events that took place here and led to the achievement of the Great Union of Romania” (p. 5).

The first chapter, entitled “Canevas istoric” describes the 1916 disastrous military campaign that led to the retreat of the Romanian army and government to Moldavia and the loss of more than half of the Old Kingdom of Romania. In addition to the information about the local and national history, the authors describe the unfolding of the 1916 and 1917 overall military campaigns and war strategies, war alliances and the favorable conjuncture and alliances that helped revive the Romanian army. The research then focuses towards describing the German-fortified village of Mărăști, the

<sup>15</sup> The authors of this publication are: Raluca Iosipescu (archaeologist, scientific director of the publication), Sergiu Iosipescu (historian and archaeologist), Florentina Matache (architect), Raluca Bărbulescu (architect), Andreea Pop (architect), Lucia Leca (architect), Anamaria Stănescu (ethnologist) and Mihaela Hărmănescu (landscape architect)

<sup>16</sup> 2018 was declared by the European Commission as the European Year of Cultural Heritage and was also the year when Europeans commemorated 100 years since the end of the First World War and the Romanians celebrated Romania’s Centenary.

<sup>17</sup> The “Câmpul Istoric Mărăști. Memoria Primului Război Mondial – O abordare multidisciplinară” represents a challenging research and cultural project that was implemented in 2018 by the Romanian National Heritage Institute and its partners (The Romanian National Archives, ICOMOS Romania, the Răcoasa-Vrancea City hall, the Vrancea County Directorate for Culture and the “Mărăști 1917 – Mareșalul Averescu” association) and was co-funded by the Administration of the National Cultural Fund. The project represents a work in progress.

battle strategies and the unfolding military events that eventually lead to reconquering the village. Furthermore, the authors underline the significance of these battles in the history of Romania and also in the history of the First World War.

The second chapter focuses on the Memorial Importance and the contribution of the Mărăști Society<sup>18</sup> in the modern rebuilding of the village and its cultural and social reconstruction. An interesting description about the reconstruction designs and the way that the war and post-war architectural layers were merged is offered to the readers.

The third chapter begins with a listing of the physical components that make up the cultural heritage landscape of Mărăști (“trenches, attack and artillery positions, battle lines, paths and perspective points on the battlefield”) and briefly describes battle strategies, military techniques and war equipment and the natural relief and surroundings. However, despite the fact that the authors argue that topography directly influenced the unfolding of the battles, they do not offer descriptions about the ways that it did. However, an interesting description about the visual relationship between the reconstructed village and the war memorials (a mausoleum and an arch of triumph) with the surrounding landscapes is described.

The following six chapters (the Heroes’ Mausoleum, the Arch of Triumph and the Well, the Church and the Bell Tower, the “Queen Marie” School, the Water factory and the Electric Power Plant, and the new Housing Models) offer detailed descriptions about the importance, significance and use of the buildings built by the Mărăști Society, their dates of construction, their history, their evolution and current state of conservation, their architects and the construction enterprises, and also about their architecture, building techniques and artistic components. Regarding the Mausoleum and the church, brief mentions about landscaping and decorative plantings are made. These chapters offer precious visual “then and now” comparisons between how these buildings and their surroundings changed over time.

The last chapter focuses on a sociological and ethnographic research and discusses about the memory

of the inhabitants of the Mărăști village, the oral history of the place, customs and traditions, as well as about the craftsmanship; emphasizing on the importance of such researches in the effort to save and promote cultural heritage.

The publication ends with a brief conclusion that reviews the most important facts relevant for each chapter and reaffirms the need to protect and promote cultural landscapes such as Câmpul Istoric Mărăști.

Although the publication is short, it is concise and describes the main and most relevant values of the chosen cultural site. In my opinion, I argue that this is a very promising start for the newly established “Patrimonia” publishing house and the “Câmpul Istoric Mărăști” publication is of great significance for the cultural sector in Romania. Furthermore, I consider that such initiatives that bring together researchers with different backgrounds to work together and understand the ‘bigger picture’ of a certain cultural heritage site should be encouraged.

I believe that this brief, yet most interesting description, should be detailed and I argue that a more comprising book be published soon as to celebrate 100 years since the Versailles treaty of 1919 and the official end of the First World War and more importantly, to underline the importance of such cultural sites not only for Romania, but also for Europe’s early 20th century tumultuous history. In this respect, I would firstly suggest publishing a new and much more detailed book and secondly, I would encourage the authors to publish it in English or in any other foreign language and make it available not only in printed format, but also digitally so that a much broader public may get access to such valuable information.

As I final note, I believe that one of the aims of the cultural and research project that also lead to this publication, namely the listing of this site in the National List of Historical Monuments is of great importance and I hope that the authors will be successful in their endeavor!

**Alexandru Mexi**

<sup>18</sup> The Mărăști Society represents an institution which was born by the end of the First World War with the purpose of reconstructing the highly damaged village of Mărăști, commemorate the departed and build a memorial for the victims of the battles that took place there.