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I particularly appreciated Johnston's continuous stress on the importance of the enquirers' experience. She establishes that deity and mortal met through divination, and chooses to present the included oracles through the kind of divine encounter an oracle offered: this is a successful take on the matter. The book takes divination seriously but does not treat it as a dead object in need of dissection. Johnston sometimes suggests practical explanations to puzzling features, but without over-rationalizing. Greek religion (and thus divination) was neither all belief, nor all practicality.

My only objection to Johnston's study is that I felt somewhat cheated by the end chapter. Its focus on magic rather than divination makes it more suitable as a case study in an appendix than as part of the main text. A brief general discussion leading to conclusions and pointing to further questions would have been preferable. Despite this, through careful use of sources and honesty in how she uses them (the fundamental problem of combining evidence from various periods is for example discussed, necessarily so since the author presupposes a basic continuity of divinatory practice through the centuries), Johnston has written a highly informative and enjoyable book.

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P. von Rummel, *Habitus barbarus: Kleidung und Repräsentation spätantiker Eliten im 4. und 5. Jahrhundert*. Berlin: de Gruyter 2007. xi + 481 pp. ISBN: 978-3-11-019150-9.

Rummel's book, which is based upon a doctoral thesis at the University of Freiburg presented in 2005, treats how dress was an important way to express individual and collective identity in Late Antiquity. Despite extensive previous research within the area, this is the first interdisciplinary study of all available source material: texts, images and archaeological finds. Based on these sources R. argues for a new interpretation of so-called "barbarian" dress, which, according to the author, is an expression of status rather than ethnicity.

R. concentrates on the importance of dress as a social marker, which is made clear already in the introductory part of the book (pp. 1–96). The author begins by locating his work within the framework of modern sociological scholarship. Here Pierre Bourdieu occupies a key position, which is also mirrored in the title of the book. The introduction contains a thorough survey of earlier research from 1884 to 2005, which places R.'s study in its context. Common to much of earlier scholarship has been the focus placed on the opposition between the Roman and Germanic peoples, stressing ethnic affiliation. R. warns of the danger of equating ethnic iden-

tity with archaeological find categories: instead, different sources should balance each other (p. 63). Already at this point is established that "ethnicity is not a primary archaeological category" (p. 12).

The core of the book, comprising a study of the source material, follows in the three following chapters. The first of these chapters treats the written sources (pp. 97–196). R. argues that these, which stem mainly from the Roman senatorial aristocracy, puts a positive, traditional Roman self-image against a negative, ideologically motivated depiction of the "barbarians", who are identified by their dress, among other things. But R. wishes to establish that this "barbarian" look, with neck rings, trousers and long hair, was an integrated part of Roman military dress code, creating an opposition towards Roman *civilian* clothing rather than Roman dress in general.

Depictions are the object of interest in the following chapter (pp. 197–268). R. argues that identifications of "barbarians" in the study of Roman art are based in the final analysis on textual sources, which already have been dismissed in the preceding chapter. R. believes that scholars have allowed themselves to be guided too much by written material, without questioning the circumstances in which they were written. One of the most important and debated examples is the so-called Stilicho Diptych, where the depicted soldier in R.'s interpretation is dressed in official Roman military attire (*chlamys*) in contrast to the civilian dress of office (*toga*). No ethnic features are visible to the author.

The same kind of argumentation permeates the third analytical chapter, which treats the archaeological sources (pp. 269–375). In archaeology one has often assumed that the types of clothing ascribed to "barbarians" in written sources, and which then crop up in excavations, can readily be identified as non-Roman burials. R. discusses for example the tombs in Tunisia which have traditionally been identified as Vandal burials. The artefacts found in these graves are distinguishable from other local styles, but not from "Roman" burials in Spain and France. Since these kinds of graves have richer finds, R. chooses to interpret this as a question of status rather than ethnicity. The dress ornaments found in the tomb of the Frankish King Childeric may be viewed similarly, according to the author: as signs of military, Roman status, not as ethnic, Germanic dress code.

For R. to have written this dissertation at the University of Freiburg is no coincidence. The Department of Early Medieval Archaeology there has in later years become the foremost advocate in Germany for a more flexible interpretation of ethnicity during the age of migrations, arising in opposition to the cultural-historical movement, primarily represented at the University of Munich by such greats as Joachim Werner and Volker Bierbrauer.

The Freiburg movement started in the mid-1980s when Heiko Steuer became professor,¹ and has now spawned a

younger generation of scholars, among whom Sebastian Brather is probably the best known.² Of course, Steuer has also supervised R.'s dissertation. Together with Brather's book on ethnic identity, *Habitus barbarus* forms a milestone in German research on the age of migrations, showing strong influences from Austrian and Anglo-Saxon perspectives, and a new theoretical awareness in tackling a controversial subject.³

Habitus barbarus is very well-documented and R. argues convincingly for his views. Because of its much-needed, multidisciplinary perspective, the book will become a standard reference within its subject. The only drawback is its heavy-handed, and at times repetitive, structure, taken directly from the dissertation format. It would have been better to rework the study in order to improve the readability. For shorter versions of R.'s arguments one may also consult several recent and well-argued articles of his.⁴

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¹ H. Steuer, *Frühgeschichtliche Sozialstrukturen in Mitteleuropa: eine Analyse der Auswertungsmethoden des archäologischen Quellenmaterials* (Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse, 128), Göttingen 1982.

² S. Brather, *Ethnische Interpretationen in der frühgeschichtlichen Archäologie: Geschichte, Grundlagen und Alternativen* (Ergänzungsbände zum Reallexikon der germanischen Altertumskunde, 42), Berlin 2004.

³ E.g., F. Curta, 'Some remarks on ethnicity in medieval archaeology', *Early Medieval Europe* 15, 2007, 159–185.

⁴ E.g., P. von Rummel, 'Where have all the Vandals gone? Migration, Ansiedlung und Identität der Vandalen im Spiegel archäologischer Quellen aus Nordafrika', in *Das Reich der Vandalen und seine (Vor)Geschichten* (Denkschriften, Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse, 366), eds. G. Berndt & R. Steinacher, Vienna 2008, 151–182; *idem*, 'Ambrosius, Julianus Valens und die „Gotische Kleidung“. Eine Schlüsselstelle historisch-archäologische Interpretation', in *Zwischen Spätantike und Frühmittelalter: Archäologie des 4. bis 7. Jahrhunderts im Westen* (Ergänzungsbände zum Reallexikon der germanischen Altertumskunde, 57), ed. S. Brather, Berlin 2008, 45–64. See also S. Brather, 'Kleidung Grab und Identität in Spätantike und Frühmittelalter', in *Das Reich der Vandalen und seine (Vor)Geschichten* (Denkschriften, Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse, 366), eds. G. Berndt & R. Steinacher, Vienna 2008, 283–294.

O. Henry, *Tombes de Carie. Architecture funéraire et culture carienne, VI^e-II^e siècle av. J.-C.* Rennes: Presses Universitaires de Rennes, 2009. 289 pp., 163 figs., 16 pls. ISBN 978-2-7535-0758-6.

History's "first archaeological observation" is usually attributed to Thucydides, when he noticed that the tombs removed from the island of Delos were Carian because of their funeral gifts: Carian weaponry. Furthermore, the Carians are known from their many tombs in Egypt: not less than 170 Carian funerary inscriptions have been found there, many more than those from Caria itself (about 30).¹ The Carians' interest in their tombs may be best illustrated by the tomb that has given the name to all monumental tombs, the Maussolleion at Halikarnassos, built by the Carian satrap Maussollos. But how typical was this tomb in the landscape of Caria? How did the Carian tombs look more generally in the rugged homeland of the Carians?

These questions have been answered by Olivier Henry in a very comprehensive way through his doctoral work under the supervision of Pierre Debord of the University of Bordeaux. Henry's dissertation from 2005 has now been enlarged and printed in a costly volume by the Press of the University of Rennes, which is known for many excellent archaeological publications. Since his doctoral dissertation, Henry has continued and sharpened his Carian knowledge and is now working on the publication of the necropoleis surrounding the Carian Sanctuary of Zeus Labraundos.² Here 80 Carian tombs have been registered, and of these 40 have been excavated by Henry himself. These new excavations are partly included in his new book.

The book is divided into two parts, starting with the typology and chronology of the tombs and then discussing specific details, such as the origin, the forms and the techniques of execution of the tombs themselves. Finally, there is an annex with a complete catalogue of 214 tombs from 86 sites with photos and drawings. Fifty-three of these tombs are published here for the first time. The section on Labraunda contains eleven tombs.

The first part of the book starts with a structural analysis of the tombs in Caria from the sixth to the second centuries BC and includes a general survey of previous studies. Then follows a discussion of typological criteria which leads into a presentation of the study's six different tomb types: (1) the sarcophagus tomb, both rock-cut and free-standing; (2) the rock-cut chamber tomb without a façade; (3) the rock-cut chamber tomb with a rock-cut façade; (4) the tumulus tomb;

¹ See the comprehensive new study by I.J. Adiego, *The Carian language* (= *Handbook of Oriental Studies* 86), Leiden 2007, 17.

² See article in this volume, and in L. Karlsson, 'Labraunda 2004–2007. A preliminary report on the Swedish excavations, with contributions by Olivier Henry and Jesper Blid', *IstMitt* 58, 2008, 116–121.