

Alison E. Cooley and M.G.L. Cooley, *Pompeii and Herculaneum: A Sourcebook* (Routledge Sourcebooks for the Ancient World). London: Routledge, Second Edition 2014. Pp. xvi + 334. ISBN 978-0-415-66680-0. \$39.95 (pb)

Cooley and Cooley's *Pompeii: A Sourcebook* (2004) was the first English-language sourcebook on Pompeii to be published; the volume focused primarily on ancient texts found within the town, presenting a translation of material ranging from official inscriptions on buildings and statue bases to unofficial *graffiti* and *dipinti* written on walls, pottery, and the like. Now a decade later, Cooley and Cooley have put forth a second edition of their book; however, as the title *Pompeii and Herculaneum: A Sourcebook* clearly indicates, this new edition has been expanded to include material from a second site in the region that was destroyed by the eruption of Vesuvius in AD 79. The intention of this addition is "to allow readers to form a richer and more diverse picture of urban life on the Bay of Naples" (back cover), specifically because Pompeii and Herculaneum "were quite distinct from each other in terms of their size and society" (1).

The second edition of the sourcebook is divided into eight chapters. The first three chapters retain the chronological order of the first edition, with slight changes in the wording of the titles to better accommodate Herculaneum (Ch. 1 "Pre-Roman Pompeii and Herculaneum," Ch. 2 "The Social War and its Aftermath," and Ch. 3 "Destruction of Pompeii and Herculaneum"). The subsequent five chapters preserve their original thematic character (Ch. 4 "Leisure," Ch. 5 "Religion," Ch. 6 "Politics and Public Life," Ch. 7 "Law and Society," and Ch. 8 "Commercial Life." The first edition's chapter on "Tombs" has been removed, with much of this material redistributed throughout the book where appropriate; for example, the epitaphs of freedmen and freedwomen are included in the new "Law and Society" chapter. The chapter on "Excavation Reports" has also been removed, with pertinent passages instead incorporated directly into the other chapters. The supplemental materials still include a section on further reading and a bibliography, both of which are updated through 2013.

In some parts of this new edition, the inclusion of the Herculaneum material feels like a mere addendum to a book about Pompeii; however, Herculaneum does indeed offer some very interesting points of comparison. For example, F85 is the only possible election notice that has been discovered in Herculaneum thus far (compared to some 2,800 such notices known from Pompeii) and F110 is one of the few epitaphs to have been found in Herculaneum. Although differing states of preservation or degrees of excavation may account for differences in the types and content of the textual evidence found at the two sites, the actual situation is likely to be more complex. The wax tablets from Herculaneum (G1–G13) contribute a great deal to the second edition of the sourcebook, and may have been one impetus for restructuring some of the book's content.

Beyond the addition of material from Herculaneum, there is the occasional removal or replacement of one text by another. There is also some addition of clarifying or contextual details (dates, materials, size, original language of a text, etc.) to the

commentary; for example, A17's Altar to the goddess Flora is now specified as dating to 150–100 BC and located in the *second* atrium of the House of the Faun. However, the volume has primarily been changed in terms of its formatting—this includes slight reordering of the material and reworking of the commentary as well as overhauling the system of headings (e.g. all capitals are used for sections, larger font sizes for sub-sections, and each item heading is in a bolder font than was used in the first edition). The reformatting is definitely deserving of recognition, as it makes everything much more coherent: the first edition was difficult to navigate, and it was often initially unclear as to how the translations and commentary matched up. As in the first edition, each item is still labeled with a letter corresponding to a particular chapter followed by a sequential number (e.g., A10 indicates the tenth item discussed in Chapter 1); after this designation, however, the boldface headings of the second edition now usefully give a short identifier of the *type* of information found in a particular text, rather than the source of the text itself. This reformatting makes it a great deal easier to skim through the book or to search for particular items or ideas: for example, in the sub-section on “Popular Views of the Gods,” skimming over headings like “E25 *CIL* IV 7716, III.v.1” and E26 *CIL* 8417” in the first edition of the book is not as useful when compared to the headings “E37 Invoking Jupiter’s anger” and “E38 A beneficent god” in the second edition. Each item’s heading is followed by the translated text in a different font, with the author/source given in parentheses, and then typically by a short commentary. Any cross-references are helpfully indicated by an item’s letter-number designation (e.g., E26) in bold, rather than a page number.

The authors have done a very good job of updating the information in the book to reflect the new or revised scholarship that has been undertaken since the publication of the first edition. This goes beyond the dating of specific structures (e.g., D121 the Stabian Baths and E55 Eumachia’s Building). For example, the “Altstadt” is no longer included on the plan of Pompeii as it was in the first edition, and a discussion in Chapter 1 acknowledges changing interpretations of this section of the city (7). Similarly, *Augustalis* has been redefined in the glossary, changed from “a priest involved in emperor-worship” to “a privileged social group, below the level of the town council” (296); an expanded section on this topic has been added to the “Politics and Public Life” chapter (F115–F131), explaining that despite traditional interpretations the exact role of the *Augustales* is disputed (196). A new section is also included about the now-plausible Temple of Venus in Pompeii (E17–E22), incorporating statue label evidence published in the 2008 *Année Epigraphique* (117, 127–128). A single vestige of outdated ideas may be seen in the plan of Pompeii (xv), which still depicts a gateway between the Vesuvian and Nolan Gates on the north side of the city walls; as there is no archaeological evidence supporting the existence of a gate at this location (the so-called “Capuan Gate”), its presence on the map is misleading.

The reformatted and updated content of the second edition of the book indisputably makes a great improvement on the first. Still, there are some minor problems or shortcomings. Moving, removing, and adding material in a second edition necessitates

that the letter-number designations all be changed; this is essentially successful, with some exceptions (e.g., E55 the Plan of Eumachia's Building does not have updated letter-number designations in its key, making cross-referencing inaccurate). The Sarno gate is unlabeled on the plan of Pompeii (xv), and even though the Sanctuary of Dionysus at S. Abbondio would be located off the page, an arrow with the label would be useful as it is a significant monument (enough to warrant a plan of its own, A19). The Herculaneum plan (xvi) is rather small and sparsely labeled; the "temple A" and "temple B" to Venus discussed in E29-31 are labeled together as "Temples of Venus," and the forum is not labeled at all. The helpful explanation of the conventions used at Pompeii to refer to specific locations (i.e., *regio-insula-doorway*) has been removed from the "Abbreviations" section, which is an unfortunate editorial excision. Some entries lack important contextual information, such as clear indications of the locations where they were found (e.g., only noting E36 as being "above an oven in a bakery," rather than including the more specific VI.6.17) or whether something is *graffiti* or *dipinti*. There are also some inconsistencies, like putting the location information in a heading rather than in the commentary, or giving the original language for some but not all texts (if only cases of Greek or Oscan were noted we could assume rest is Latin; however, some examples are noted as being in Latin, so the original language of all the texts becomes a concern). Pompeii's formal title as the *Colonia Veneria Cornelia* also appears at least once as *Colonia Cornelia Veneria* (127). The most conspicuous inconsistency is the identification of whether a text derives from Pompeii or from Herculaneum—this information is sometimes given in the section headings, sometimes in the commentary or in the individual entry headings, but sometimes is not included at all.

The authors seem to be aware of how the 2004 edition was received, as the very poor quality plates of the first edition (noted in one review, Andrews 2005: 316) have been replaced with sharper, more detailed photographs taken from better viewpoints. Another criticism of the first edition of the sourcebook was the division of the material into "very traditional themes," and the decision to include specific texts in one section over another (Laurence 2005: 272). While there is no one right way to organize this material, the chapter themes do feel more heavily weighted towards public aspects. There are also, of course, multiple ways to categorize specific texts—prostitution can certainly be considered to be a type of leisure activity as much as it is commercial—and the authors' internal cross-referencing system in many cases is the best way to address this issue. It is important to remember, however, that there will be disagreements no matter how the evidence is ultimately organized, precisely because it is such a diverse and overlapping body of material.

A highly important critique of the first edition was that the sources "are decontextualized from their original location, raising ... numerous questions about the relation of these texts to the place where they were written and read in Pompeii" (Laurence 2005: 271). This issue of context largely continues in the second edition. Regularly identifying the *regio-insula-doorway* would certainly have helped address this concern, and the authors could use the commentary section to notify the reader when

provenance information is simply not recoverable (as they do in one notable instance, 170). Similarly, if the purpose of this sourcebook is indeed “to allow the inhabitants of the two towns to speak for themselves” (2), translating the texts into English without also providing the original language seems somewhat counterproductive. As one reviewer has previously noted (Raepsaet-Charlier 2005: 465), the editor may have been the one to make this decision, as the inclusion of the texts in their original language—in addition to their English translation—would certainly have increased the girth and thus the cost of the final product.

Overall, the fundamental aim of this type of book remains commendable: to bring together, in translation, a representative sample of difficult-to-access documentary evidence. For students, teachers, and visitors to the archaeological sites alike, this much-improved second edition can indeed be used to build a richer understanding of the ancient inhabitants of the region.

References:

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