

L. Cecchett and A. Busetto, eds. *Citizens in the Graeco-Roman World: Aspects of citizenship from the Archaic period to AD 212*. Mnemosyne Supplement 407. Leiden: Brill, 2017. Pp. xi, 340. ISBN: 978-90-04-35261-2. \$ 122.00 (€ 105.00).

The present volume derives from a conference in Urbino in 2014 on citizenship, immigration, and cosmopolitanism that was inspired by the contemporary European migrant crisis. The aims of the volume are admirable: to highlight the differences between Greek and Roman discourses of citizenship and how these functioned in practice, and to explore the tensions of citizenship within a cosmopolitan world shaped by migration. Four chapters concentrate on the Greek world, six on the Roman (including one on Greek cities under Rome rule), and two on topics of (broadly speaking) reception.

Cecchet's opening chapter provides the overall framework for the volume, emphasising the differences between Greek notions of citizenship (participatory, collective, and inward-looking) and Roman ones (top-down, non-participatory and outward-looking). Expanding on institutionalist interpretations, the volume argues for a more 'flexible approach' that accounts for historical development, variety of political organisation, public discourses about citizenship, and discussion of the experience and construction of citizen identities. This is the only chapter that is explicitly comparativist; the others concentrate on elucidating specific aspects of citizenship in various contexts.

Following the call to push beyond institutionalism, Giangiulio emphasizes the need to view citizenship (in the Greek world) as a process that shapes participation in the polity rather than a defined legal status. This, he argues, not only accounts better for the variety of forms of citizenship in different political structures such as *poleis*, *ethne* and federations, but also bypasses the need to search for a single (non-existent) origin point for the development of citizenship. In a similar way, Lasagni argues that *sympoliteia* within Greek federal states should be viewed as much as an activity as a political institution. This provides a springboard to investigate relations between federal structures and member states and to emphasize the variety of interactions between them.

Cecchet's second chapter, on the reshaping of civic subdivisions in Athens, Cyrene, and Camarina, ably argues that reforms to civic subdivisions can be seen as reactions to tensions within the civic body and therefore as a way to resolve internal conflicts. The substance of these tensions varied from place to place, but the effect of these reforms was to stabilise the civic body.

Isayev examines the plays of Plautus, demonstrating through careful analysis of the different status groups that appear within them, that they capture a moment of change when Roman society was adapting to immigration. In contrast to Athenian comedy, citizenship was not the main marker of difference in these plays, with various terms used for strangers that denote various types of outsiders (*peregrinus*,

alienus, ignotus, hostis etc). Thus, the Plautine corpus provides good evidence for the contexts and consequences of migration within the Roman Mediterranean (this is expanded on by I. in her excellent book *Migration, Mobility, and Place in Roman Italy* (2017)).

Fasolini's chapter reports an (as yet unavailable) digital humanities project—the Roman Imperial Tribal Ascription database—that seeks to update and replace Kubitschek's *Imperium Romanum Tributim Discriptum* (1889), the major work on the topic. Here, F. describes the project and uses that material to dispute the idea that the tribal ascription of children was 'improper', rather, it indicates the importance of children as citizens-to-be. This chapter sits uneasily with the rest of the volume with much space taken up with basic discussion of Roman children in general and too little discussion of the body of evidence collected under the auspices of the project and the analysis of it.

Ştefan, Marotta, and Besson examine the effects of Roman rule on different parts of the Empire. Ş.'s focus on multiple-citizenship holders in Greek cities in Asia Minor argues for the primacy of Roman citizenship but that Greek expressions of identity remained important in context. Elite men like Opramaos had access to multiple citizenships but professionals also did too. One wonders whether professionals were the 'ordinary people' as Ş. suggests, that is, whether citizenship was obtained in order to enhance one's social networks or whether it was a result of having already existing robust ones. M. and B. discuss different aspects of the *Constitutio Antoniniana*: M. on its impact in Egypt, B. on the mechanisms for acquiring citizenship in the years running up to 212.

Filonik provides a thoughtful reading of Lycurgus, *Against Leocrates* that brings out the metaphorical aspects of the texts and what they reveal about attitudes towards citizenship, whereas Carlà-Uhink explores how Cicero's ideas about Italy developed over the course of his career.

Prima facie it makes sense to include chapters on how ideas about aspects of citizenship have developed in the modern era and Lozano and Busetto, respectively, trace the reception of Roman citizenship in Hegel and ideas about cosmopolitanism. However, this is reception-lite: none of the other contributors seem to have been influenced by these chapters in any discernible way, meaning that they appear rather as add-ons. These chapters are interesting enough in themselves, but Lozano's is explicitly framed as *Hegelforschung*, with no attempt made to draw out how ancient historians today might think about Roman citizenship differently as a result of the discussion here, and Busetto's necessarily selective history of the concept of cosmopolitanism, although providing a quick overview for those who might want to find out more, does not relate this rich history of thought to the rest of the volume. It is telling that all entries on 'cosmopolitanism' in the index point to this chapter alone.

As is often the case with edited volumes, contributions vary in length and in strength, with some papers (both of Cecchet's, Filonik, Lasagni) almost twice as long

as others (Giangiulio, Fasolini, Busetto). In general, the chapters are loosely bound together, focusing on different aspects of the overall theme rather than on different examples of the same aspect: contributors rarely refer to discussions in other chapters and only a few index entries link concepts that the editors flag as being important themes across the volume. This will inevitably make individual chapters more valuable as stand-alone pieces contributing to debates within their own sub-fields, than ensuring the book as a whole has an essential role in discussions of citizenship across the Graeco-Roman world. A stronger editorial hand would also have standardised citations across the volume (of ancient sources and modern bibliographies) and the large number of typos suggest that Brill needs to be much more rigorous with copy-editing. Figures are included at the ends of some chapters, but without pointers in the text (which do not always appear) they are essentially little more than window-dressing. Despite these problems, this is a thoughtful book which brings a fascinating range of material to the fore and suggests a rich variety of topics for further study and engagement.

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