improbable that these letters are Philostratean inventions. The story told in VA 5.19 about the meeting of Demetrius and Musonius on the Isthmus, on the other hand, does not affect Apollonius' reputation—contrary to what I understand H. contends. On p. 187, n. 30, Epp. Apoll. 53 (Claudius to Tyana) and 59 (Garmus to Neogyndes) are referred to as examples of Apollonius' contacts with emperors and kings in the epistolary tradition on the Tyanean. However, C. P. Jones has demonstrated that the author of Ep. 53 is probably not the emperor but a Roman citizen of Greek extraction5), while Ep. 59 is a foreign body in the collection.

But none of these minor criticisms affect the validity of H.'s conclusions on the larger issues involved. This book is a welcome contribution to the cultural history of the Early Empire and deserves to be read by scholars and advanced students interested in the life and literature of the period.

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2) A. Brancacci, Rhetorike philosophousa. Dione Crisostomo nella cultura antica e bizantina (Napoli 1985), 91.


Death has become popular among historians from the moment Ariès published his magisterial L'homme devant la mort. Ancient historians and archaeologists to whom epitaphs and tombs have always been their bread and butter, have no difficulty in joining in

this trend in modern historiography. The colloquium on Death, the Dead and the Hereafter held in Caen was intended as a first step towards a synthesis for the ancient world (p. 5). In the introduction the editor assures that a scheme of three circles regulated the contributions: *la Mort comptée* on demographic aspects, *la Mort vécue* on social implications and finally *l'Imaginaire de la mort* on the ‘discourse’ devoted to death, as expressed in literature and artistic representations. The twenty-seven papers which constitute the collection, have been neatly accorded a place in one of these three domains.

In the first nine papers collected under the heading ‘Death counted’ (*la mort comptée*) several attempts are made to draw demographic conclusions from several collections of data on the dead, such as a burial place or a family, but in the last resort the individual contributors admit somewhat grudgingly that their particular group cannot claim to be complete. Various graveyards of Brittany, the family of the Acili Glabriones, the Third Legion, the dynasty of the Flavii, all these entities which at first sight seemed so promising, do not furnish full or representative data. In the two final papers of the first section of *La mort* Pierre Salmon and Keith Hopkins deal deadly blows to the claims that by grave-digging and epigraphic studies a reliable picture of mortality in the ancient world can be obtained.

The presentation of a unifying problem, albeit with a somewhat negative result, which connected the papers of the first part, is completely lost in the second and third sections. There very disparate topics are dealt with, only the word death is the connecting theme. The individual papers have the merit of furnishing and discussing interesting evidence, on medicine, on the law, on the tomb, on the death of children, of slaves and of women, on the funeral associations and magic practices. A fundamental problem, however, is that the papers are so short and disparate that the final picture remains rather kaleidoscopic. One critical note is necessary on a remark made by Grmek in his paper on the medical indications of death on page 134. He regards as one such a ‘prévision de la mort’ the Hippocratic aphorism (2,43) that in people who were hanged, but were cut loose, foam at the mouth indicates that they will not survive. So the sign refers to violent death and the situation is even more extraordinary if one realizes that people are meant who hanged themselves.

Unity is even more lacking in the third section. One moment we