in Antiquity. This, however, is one of the basic premises of Hammond’s approach to the origin and original nature of the Macedonian society and its kingdom.

These critical remarks, however, are not meant to say that the pro-Macedonian bias of Hammond is totally unjustified. He is absolutely right in emphasizing that the general tendency of the ancient historiographical tradition was to blame and to defy those who had been on the losing side. His defence of the Macedonians and their kings against the Romans cannot always be dismissed easily; my main points of critique are, first, that Hammond’s approach is black-and-white the other way, and, second, that it pervades too expressly the entire book. But on the other hand one must admit that this is a sound albeit rather traditional book on its proper subject: the political history of the kings and people of the Macedonians and their institutions. Besides, the author has clarified some aspects of the Macedonian monarchy and state which are interesting from a comparative point of view. I would like to refer in particular to the mediating position of the royal house between the community and the gods (its ‘sacrality’ if one wishes to use that term), the extension and confirmation of political power by means of creating networks of marriage alliances, the remarkable similarities between the Macedonian and Spartan kingship (which, by the way, sheds light on the particularity of the Spartan state in the Greek context), the control by the king of the economic resources of his ‘house’, resembling the concept of the patrimonial state, the creation of various categories of personal dependants of the ruler, and, on the other hand, the intensification of production and exploitation as a means to strengthen the political system. In other words, this is and will remain a fundamental book.

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The interest in the Roman history of North Africa has always been determined by chauvinistic motives. The French saw their occupation of the Maghreb as a modern act of Romanization. In their eyes the resistance of the local population was to be compared to the

annoying incursions of tribes which were unwilling to share the fruits of Roman civilization. After the end of colonial rule there was a natural tendency among the scholars of the new states to ascribe nationalistic motives to the rebels of the past.

The author of this new book on North African rebels points out right from the start that much is wrong in these established views. The mere fact that a relatively small number of troops sufficed to keep up the Roman order makes it clear that there was not such a thing as a permanent threat of rebellion, as is held since Cagnat (p. 24). In this respect the situation was completely different from that in—for instance—Great Britain where always a strong force was needed (p. 10-11). In an introductory chapter Gutsfeld warns us not to take the numerous descriptions of nomads at their face value. There is a strong tradition in this kind of excursus (p. 14 sqq.)

After these methodological statements the writer reviews the military history in a chronological order. The first period was characterized by wars of conquest as the title of the chapter says (p. 25-80; the chapters have no numbers). Then follows the phase of an offensive frontier policy (p. 81-125) and only the last era is characterized by numerous incursions of the tribes (126-137). In this core of the book the story is told with all the documentary evidence which is needed and which especially is expected in a dissertation. But from time to time the author shows his sound judgement by demonstrating that Tacitus in his description of Tacfarinas' rebellion was led by the admired prototype of the Bellum Iugurthinum to exaggerate or even to invent certain data. So it is highly improbable that Tacfarinas ever sent an embassy to Rome (p. 63 sqq.). But Iugurtha's trip of 111 B.C. to the rotten urbs required a similar act on Tacfarinas' side. Gutsfeld is right in asserting that only in the first instance Tacfarinas led something what could be styled a revolt; after 17 A.D. the struggle had only the character of guerilla warfare (p. 54). Later than in other provinces the proconsul of Africa stayed in command of a legion, the legio III Augusta. It was only Caligula who ended this "anachronism", which proves that Africa was regarded as a safe province (p. 65).

The author's capacity to make keen observations is in particular demonstrated in two small chapters at the end. Especially revealing is "Das Unvermögen nordafrikanischer Stämme zu militärischem Widerstand" (p. 147-165). Incursions are part of the way of life of nomads, to which they have to resort when the balance of their