

ropes, threatening the *urbs* itself, no one apparently appealed for a dictator, but it was praetors, consuls and promagistrates who successively took charge of the war by decision of the Senate. As W. points out, the problems that had prompted the appointment of dictators in previous decades did not disappear or change; what changed were the solutions available and the responses applied.

Beyond certain minor details (the author resorts to the much-discussed concept of ‘proconsular’ *imperium*, for example) and some gaps in the bibliography (e.g. L. Garofalo (ed.), *La dittatura romana* (2017)), this is a notable contribution not only to the study of a magistracy as misunderstood as the dictatorship, but also to the knowledge of Roman institutions as a whole. W.’s interpretation of the dictatorship as a dynamic, malleable institution, capable of adapting to the needs of the *res publica* and of providing solutions to the problems that arose, is undoubtedly applicable to the rest of the Roman institutional system and raises new lines of study that allow us to abandon once and for all the corseted and legalistic visions of the Roman Republic.

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SOFIA PIACENTIN, *FINANCIAL PENALTIES IN THE ROMAN REPUBLIC: A STUDY OF CONFISCATIONS OF INDIVIDUAL PROPERTY, PUBLIC SALES, AND FINES* (509–58 BC). Leiden and Boston: Brill, 2021. Pp. xv + 234. ISBN 9789004498662. €99.00.

In this volume, Sofia Piacentin surveys the ‘confiscation and sale of the property of convicted individuals and fines imposed by public authority’ (4) under the Republic. Her first chapter examines consecration as well as confiscation in Livy’s early books. Although she acknowledges the doubtful historicity of these accounts, she argues that they reflect later authors’ expectations about how such procedures would operate. Her key point here is that consecration and confiscation were separate and distinct; the latter did not, as some have held, develop out of the former. Instead, consecration of someone’s property to a divinity was a response to threats to plebeian magistrates, while would-be tyrants suffered confiscation and demolition of their houses.

The following two chapters treat run-of-the-mill fines, those imposed by aediles and then those attested epigraphically in Italy. Tables in each chapter helpfully list the relevant data. P. sees the monuments aediles built and the objects they dedicated out of the fines they levied as a means of self-promotion in preparation for seeking further political office. Intriguingly, in several cases aediles built temples or porticos out of fines they imposed on graziers. That contemporary generals were doing the same with their war booty must reveal something about the economics of pasturage and transhumance. P. acknowledges the context, and one hopes she will pursue the connection further in future research. She makes a start in the following chapter by connecting some of the Italian inscriptions to the cult of Hercules, a divinity associated with cattle and transhumance. More generally, she suggests that income from fines for agricultural or pastoral offences contributed significantly to the extraordinary wealth of some temples.

Chs 4 and 5 cover a rather mixed bag of fines and confiscations. The former examines those occurring in a military context. P. argues, following Brunt, that confiscation of property, flogging and even sale into slavery for evading the draft or failing to register for the census reflect the need to coerce conscripts to come forward, although here one might have wished for more attention to the military context in which such means had to be employed. Recruits were eager to join up when a war in prospect offered the promise of an easy victory and plentiful booty. The chapter continues with an examination of four generals who suffered financial penalties after they lost battles. While she notes correctly that very few generals were similarly mulcted, more might have been offered to explain why these four were exceptions.

The chapter that follows focuses on various fines levied in a political context. Some the Pontifex Maximus imposed on other priests to secure their performance of religious duties. Others resulted from charges against generals of misappropriation of booty, particularly during the great eastern conquests in the second century. The prosecution of Lucius Scipio, she argues, did not destroy his political career even if a fine was imposed on him, despite the sources’ moralising. Next, the

evidence for fines levied for *res repetundae* is examined along with the question of whether exile enabled those convicted to preserve their property, to which P. answers in the affirmative. Finally, she tabulates all extant figures for fines levied and concludes that their amounts corresponded to multiples of the census of the first class and were intended to ‘downgrade the status of the convicted and the related opportunities to run for office and canvass for votes’ (112).

The last four chapters treat confiscations during the political violence of the late Republic, beginning with those occurring after the deaths of Gaius Gracchus and Fulvius Flaccus in 121 and Saturninus in 100. She suggests that the *Senatus consulta ultima* passed against them came in response to their aspirations to *regnum*, connecting the confiscations of their property to the confiscations in the cases of the early republican would-be tyrants discussed in the first chapter. Ch. 7 looks at the *hostis* declarations against Marius, Sulpicius and Sulla and argues that the senate’s rejection in 63 of Caesar’s proposal to imprison the Catilinarian conspirators but acceptance of his proposal to confiscate their property shows that the latter was not at this point the invariable consequence of a capital charge. There follows a discussion of confiscations during Sulla’s proscriptions. She suggests that the declaration of his enemies as *hostes* justified him in treating their property as *spolia* to be seized and disposed of through auctions and other means. The consequences of so much property coming onto the market all at once, she argues, must have depressed prices while clouded titles made buying and selling problematic, further weakening the value of land. P. interestingly suggests that these undesirable results shed important light on the motives of the triumvirs in proscribing their enemies in 43: ‘profitability was not a crucial aim ... [but instead] the immediate need to eliminate political enemies ...’ (152). Thus, families developed various strategies to preserve their property in the face of confiscations in order to avoid ruin. The last chapter, as one might expect, discusses Clodius’ confiscation, consecration, and auction of Cicero’s property through an extended analysis of the *De domo suo*. She concludes that not all of his property was expropriated.

Overall, P.’s careful, thorough and judicious work reveals that the fines and confiscations most prominent in our sources — those levied on the political elite — were comparatively rare until Sulla, while fines on ordinary Romans and Italians were probably far more common than their limited appearance in our evidence would suggest.

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AMBER GARTRELL, *THE CULT OF CASTOR AND POLLUX IN ANCIENT ROME*.

Cambridge and New York: Cambridge University Press, 2021. Pp. xii + 223, illus. ISBN 9781108477550. £75.00.

Amber Gartrell’s monograph connects her interests in Augustus succession strategies and the cult of Castor and Pollux at Rome, the subject of her Oxford doctoral dissertation defended in 2015. Its objectives are first, to analyse the history and development of the cult of the Dioscuri in Rome from its arrival to the Julio-Claudian period, while locating this development within the wider socio-political context; and second, to relate the detailed study of a single cult to wider considerations of the role of religion within Roman society.

The analysis is developed over four chapters. The first focuses on the temples of Castor and Pollux, discussing their different phases and rightly emphasising that Roman temples also had functions in the political and cultural spheres. G.’s discussion of the Forum Temple emphasises its political use, especially with regards to its platform. The discussion on the lesser-known temple by the Circus Flaminius is less assured and ‘does not always provide a reliable summary of, or references to, the relevant evidence and bibliography’ (P. L. Tucci, *AJA* 126, 2022, 100). The chapter as a whole would have benefited from engagement with D. Padilla Peralta’s recent analysis of the overall significance and functions of Roman temples (*Divine Institutions*, 2020).

The second chapter deals with the epiphanies of the Dioscuri in the tradition, ‘epiphany’ being understood as ‘the physical manifestation of a deity or hero in anthropomorphic form’. Rather