more easily if the running page heading 'ILIAD VIII' ('IX') had been used for it as for the Text and Translation.

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This book is actually a translation from the original German version, first published in Berlin in 1990, so the general thesis that Wolfram maintains has been generally available for some time now. California UP should be congratulated on their initiative in having this valuable book translated.

The title of the book is programmatic, indicating from the start that W holds firmly to the line that there was no such thing as The Fall of the Roman Empire; that Germanic peoples drifted into the Western Empire, made their permanent homes within the old borders, and adapted themselves in various ways to the structures they found; and as the Empire itself faded away into an age of uncertainty, new kingdoms established themselves as the proto-medieval states. W's unparalleled knowledge of the incredibly scattered (and sketchy) source material, and his sophisticated synthesis and analysis of the history of the peoples, follows much the same pattern as his earlier *History of the Goths* (Berkeley 1988), but his net has been cast wider, to cover all the important German-speaking tribal groups, their origins both mythic and real, their first and subsequent contacts with the Roman world, their movements and the smallness of their real numbers, and their settlement patterns in their new areas, both
organised by the Roman authorities and, in a more limited sense, through conquest. The period he covers is huge, from the early imperial period as general background, then in increasing detail right through to the end of the eighth century.

Early in his text, W feels it necessary to deal with the misuse of Germanic history particularly by nationalist historians of the nineteenth and twentieth centuries (American and British, as well as German) in equating the Roman idea of Germania with the growing identity after the tenth century of Germany. This is strong stuff when applied to the recent political field, and his firmness in making the statement forces his readers to pay much closer attention to his general thesis.

His survey of late-imperial diplomatic negotiations and the treaties established with the new arrivals is fascinating, as well as masterful. It spotlights the marked differences between the East Roman view of appeasement as a purely temporary expedient, to be subsequently settled by the use of force, and the West Roman one of continued attempts at accommodation, within which the tribal leaders manoeuvred with the government in Milan or Ravenna or Constantinople to establish themselves as the recognised and legitimate leaders of the armed forces of the empire. Recognition by the imperial authorities was important in the eyes of the immigrants, and in general they got it: but when the agreements were breached (often over succession policy within the tribes), it was then legitimate for the Empire to intervene and enforce its will. It is this view, more than any other, which supports his general thesis of adaptation and accommodation.

Equally fascinating is his explanation of the contacts and interaction between the aristocracies within the various groups of Germanic immigrants. This becomes particularly evident when the family trees are so clearly laid out: both Fig. 1, Genealogy of the Older and Younger Balthi, and Fig. 2, Genealogy of the Amali show up the remarkable relationships between Visigoths,
Ostrogoths, Vandals, Burgundians, Franks and Romans themselves.

W accords considerable space to the socio-political side of his account of the Germanic peoples, and much less to the economic, here extending to only some four-and-a-half pages (112-116). The sources are undoubtedly at the bottom of this apparent shortcoming, but since he is so good at inferring facts about tribal structures, one could have hoped for more pointers to the way these peoples fed and sustained themselves in a period of mass tribal movement, and then on their survival after they had settled in their new home areas—the introduction and continued use of many Germanic agriculture-related words in the Romance languages suggests considerable impact in both directions between Roman occupiers and their new neighbours.

W makes the somewhat surprising claim that, apart from the actions of the Alani settled in the Loire valley, the process of settlement took place without the legal expropriation of a single Roman's land, and that a share of the land taxes originally paid to the imperial administration now went to the new overlords (113). This is ultimately misleading and smacks of special pleading, since only a page or so later, he has to remark that 'excesses' that resulted in violent redistribution did in fact take place, and that the 'excesses' might have been painful and numerous, but that they were really only isolated instances, exaggerated by highly-literate contemporary Roman writers mainly from the senatorial class whose land-holdings were unimaginably vast.

W has been served unsatisfactorily by his translator, Thomas Dunlap (who did a rather better job on The Goths). Three particularly irritating issues stand out. The first concerns geographical names, in that occasionally he does not make up his mind whether to use the older German name for certain geographical features, or the modern name (e.g. R. Theiss and R. Tisza, in the same Chapter Two, is egregious); in other cases, he
uses the Roman place names and the modern ones in mixed modes, e.g. 'Constantine’s bridge between modern-day Gigen (Oescus) and Sucidava (Celeiu) in Romania', (63). The second is his translation *passim* of the adjective ‘augusteisch’ as ‘Augustean’ (*sic*). The third is aroused by lapses in register, inappropriate to the style of W’s clear and flowing academic original, e.g. ‘he wouldn’t dream of concluding a new treaty’ (98), among many other examples. There are further similar infelicities which indicate what seems to be a lack of expertise in Roman technical and administrative terminology, as well as of basic grammar, e.g. ‘illustri’ for ‘illustres’, (117).

The book is an outstanding piece of scholarly work; it strikes me as unlikely to be superseded in the immediate future, and its ideas will undoubtedly remain as the influential ones in its field.

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1. In M. Johnson, ‘Martial and Domitian’s Moral Reforms’, p. 61, line 12, for ‘The statue of Earinus’ read ‘The status of Earinus’; and in nn. 98-100 italics have been used in error.

2. A number of misprints appear in the review by C.T.H.R. Ehrhardt of Kevin Herbert *Roman Imperial Coins, Augustus to Hadrian with Antonine Selections, 31 BC to AD 180* (Wauconda, Illinois, Bolchazy-Carducci, 1996). The worst of these is at p.90, where near the beginning of the last paragraph of the page