

como el de la Celtiberia y suministra tan sólo indicios de articulación étnica por parte de las elites urbanas. Entre ellos parecen dominantes, en opinión de Beltrán, los signos genealógicos (apoyados en una estructura familiar de linajes) y guerreros (con un *ethos* agonístico que ha sido muy bien estudiado por G. Sopena), mientras que otros, como los elementos lingüísticos o religiosos, parecen tener importancia secundaria o, al menos, un reflejo muy limitado en las fuentes de información. Ello parece cierto a primera vista; sin embargo, creo que las claves religiosas de ese *ethos* se manifiestan claramente a través de la iconografía cerámica y funeraria del mundo arévaco o de la Celtiberia más occidental, donde, como acertadamente señala el autor, la persistencia de las formas vernáculas fue más larga que en la Celtiberia nordoriental. Y sería ya en el Principado cuando existen indicios de la interiorización por vez primera de la noción colectiva de «celtíberos» por parte de éstos, a través de la antroponimia o de los apelativos de unidades militares auxiliares.

Estamos, en suma, ante una obra oportuna y novedosa que aporta luces de mucho interés al conocimiento de la identidad, en su doble relación con la etnia y la ciudad-estado en la Hispania prerromana.

Bibliografía

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MARCO SIMÓN, F., PINA POLO, F. y REMESAL RODRÍGUEZ, J. (eds.), 2004, *Vivir en tierra extraña: emigración e integración cultural en el mundo antiguo*, actas de la reunión celebrada en Zaragoza, 2 y 3 de junio, 2004, Col·lecció *Instrumenta* 16, Barcelona.

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MARCO SIMÓN, Francisco, PINA POLO, Francisco y REMESAL, José, *Vivir en tierra extraña: emigración e integración cultural en el mundo antiguo*. Barcelona, Universitat de Barcelona, 2004, Col·lecció *Instrumenta* 16, 290 p.

The University of Barcelona Publishing House has a renowned book collection, *Instrumenta*, inaugurated in 1993 and now publishes its sixteenth volume, dedicated to the proceedings of a conference held in Zaragoza, Spain, in June 2003. Overall fifteen authors contribute chapters, representing several countries (Spain, Germany, Italy and Argentina) and a wide variety of theoretical approaches and case studies. All the chapters are published in Spanish and the volume is completed by a complete set of indices, most useful for the readers. There are four main themes: mythical migration, geographic mobility and emigration, cultural interaction and exile and deportation. The editors stress that the interest in migra-

tion in the third Millennium led to a new and growing interest in the study of cultural contacts in the ancient world.

Two chapters deal with the ancient representations about migrations and cultural contacts. F. Javier (Alcalá de Henares University) studies the Odyssey and proposes that it is possible to uncover the origins of the later invention of the Barbarian in Greek society, as he interprets the absence of rule in western societies visited by Ulysses. Martínez-Pina (Málaga University) considers the Roman ethnogenesis ideology as a unique case of mixed origins, being aborigines, but also related to the Trojans. The Roman city was never grounded on ethnic purity, as in Greek *poleis*, but from the start as a mix of peoples, open to renewed influxes.

Adolfo J. Domínguez (Madrid Autónoma University) study several cases of migration in the Greek world and concludes that to live in a foreign land in Greece was no easy task, considering the strict limitations applied to foreigners. F. Marco (Zaragoza University) turns to a somewhat neglected subject, the Celtic migrations in the Iberian Peninsula. Marco relates the upsurge in interest on the subject to the upheavals in Europe since the demise of Communism and the growing migrations in the continent. He proposes that Celtic migrations should be dated to the third century BC, not a single movement, but as a complex process over a long period of time. Arminda Lozano (Complutense Madrid University) turns to another neglected subject, the Greek presence in far-eastern part of the Macedonian empire, such as modern Afghanistan. Lozano reminds us that Alexander himself was keen to preserve local mores and that Greeks in the far-eastern areas contributed to new and distinctive cultural mixes.

The third theme opens with a chapter by Maria Grazia Lancellotti (Pisa University) and Paolo Xella (Italian Institute for the Study of Ancient Italic and Mediterranean civilizations), on Phoenicians and the others. Using the concept of *encontronazo*, usually used to refer to the violent encounter between Europeans and Native Americans, they manage to show the diversity within both colonizing, Phoenician, and colonized contexts, producing a plethora of mixed contexts. Remesal shows the importance of trade for social mobility in the Roman world and Géza Alföldy of inscriptions for social interaction. Beltrán Lloris also use inscriptions and study freedmen in Spain, a large proportion from foreign lands, concluding that the Roman world was both cosmopolitan and mixed (*mestizo*). Hugo Andrés Zurutuza (Buenos Aires University) concludes the third session with a study of ethnicity and religious identities in the fourth century AD Italy.

The session on exile and deportation starts with a chapter on *stasis, fugé and homonoia* at Athen, by Laura Sancho (Zaragoza University). Exile proves that the ideals of homogeneity, as applied to the Greek polis, were rather theoretical. Sancho proposes though that democratic Athens and its strength was grounded on a stress on integration, a policy supported by the *plethos* and which led to measures against diversity within the city. Forced exiles were enticed to ally themselves with enemies of Athens. *Statis* (revolt) led to exile and to further divisions. Francisco Pina (Zaragoza University) turns to a similar subject, deportation as a colonizing tool in Republican Spain. The Roman Republic used deportation (*deportatio*) as a way

of dealing with recalcitrant cities, such as was the case of Capua (Livius, 31.31.14-15). The deportations served at the same time as a way of punishing and resocializing the recalcitrant. Fernando Martín (Barcelona University) examines the plethora of Latin terms related to exile (*exilium*, *expulsio*, *relegatio*, *iectio*, *extorris*). María Victoria Escribano (Zaragoza University) turns to heretic exile in the fourth century AD, the harshest punishment against heresy.

Migrations have been characteristic of human behavior for thousands of years and indeed the whole human experience is linked to settlement spreading to new areas. This process dates back to the early hominids and the ancient world has witnessed such processes in several historical contexts. There were movements related to economic and social factors, as there were also political underpinnings. Social theory, in the last three decades, has shown the limitation of normative interpretive models, with their emphasis on homogeneity and social cohesion. It has been stressed that societies are always heterogeneous, with conflicting and competing social groups and stands. The ancient world was no exception and migrations and cultural contacts were both the cause and the result of diversity in social life. Phoenicians and Greeks, Romans and Celts, different ancient societies were always prone to expelling people but were also able to create mechanisms for the incorporation of new migration waves. All over the Mediterranean, from the early historic period, there has been a series of migrations, producing renewed social realities. It is probably no coincidence the fact that such a pluralistic subject and such a variety of standpoints has resulted in a volume published in the first years of the new century. Several authors spell clearly that recent migration issues are at the heart of the renewed interest on migration in the ancient world. The growing diversity in modern societies, related to official UNESCO's motto for the protection of cultural diversity, are also indirectly related to the volume. The reading of this most invaluable book is thus a pledge for a pluralist understanding of both the ancient and the modern worlds.

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CELA ESPÍN, X. i REVILLA CALVO, V. *La transició del municipium d'Illuro a Alarona (Mataró). Cultura material i transformacions d'un espai urbà entre els segles v i vii dC.*, Annexos de Jaume Buxeda i Garrigós i Miquel Àngel Cau Ontiveros; Mariana Pérez-Sala i Rodés; Eva Orri Terrado i Alicia Estrada Martín, *Laietania* 15, 2004.

Aquest llibre reuneix un estudi arqueològic extraordinàriament acurat referit a tot un seguit d'actuacions detectades a partir del registre arqueològic, que caracteritzen l'espai urbà de l'antiga *Illuro* durant el període de l'Antiguitat tardana. S'hi estudia amb molt deteniment cadascuna de les accions detectades —així com tot el mobiliari ceràmic relacio-