

Corbier<sup>3</sup> that Livia's position may have been designed for the purpose of legitimizing the succession of her son, Tiberius, Barrett argues that Livia was revered largely and simply as "mother" of the emperor. He explores other aspects of her status, in particular her motherly patronage, which made her an important public figure in her own right and a role model for other aristocratic women living under the imperial monarchy (170). He also acknowledges the tension, as related in primary sources such as Cassius Dio and Tacitus, that existed between the gender roles dictated by the emperor's public position and the traditionally domestic and private role of the mother (162). Livia's status as mother of the emperor clearly put her in a public light and demanded that she step outside the private sphere of the domus.

Barrett's book is very thorough and the vast amount of material has the potential to overwhelm the reader. Occasionally, Livia gets lost in Barrett's lengthy discourses on historical events in which Livia was only indirectly involved.<sup>4</sup> Nevertheless, the book's richness of detail regarding Livia's life provides the foundation from which any critical study of Livia should be launched. While it has a strong academic focus, the book is also very accessible to the non-specialist and Barrett's enthusiasm and wittiness makes the book a very entertaining read.

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*Homo Viator: Itineraries of Exile, Displacement and Writing in Renaissance Europe.* By Tucker, George Hugo. Genève: Librairie Droz S.A., 2003: Pp. xix, 396. \$95.00 US Cloth.

George Hugo Tucker, in *Homo Viator: Itineraries of Exile, Displacement and Writing in Renaissance Europe*, takes a journey into the humanist world of fifteenth through seventeenth-century Europe, examining four forms of exile discourse: physical journeys, metaphysical journeys, the physical and metaphysical journeys of specific classes, and finally the journeys incumbent upon reading and writing. Along the way, Tucker paints an "ekphrastic," or

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<sup>3</sup> Mireille Corbier, "Male power and legitimacy through women: the *domus Augusta* under the Julio-Claudians," *Women in Antiquity: New Assessments*, eds. Richard Hawley and Barbara Levick, (London: Routledge, 1995) 178-193.

<sup>4</sup> For example, see Barrett's discussion of Germanicus and the mutinies of German legions, pp 76-77.

metaphysically visual, picture of the humanist phenomenon as hundreds of characters, major and minor, become connected through the web of academia developed during the Renaissance. Tucker's ultimate claim is that the pilgrimage of life realized through *homo viator* is a "textual process (that) must be understood as being a quintessential part of this intellectual and existential journey." (306) Ergo, only through writing could the exile fully comprehend and complete the journey of life he or she had undertaken through choice and/or force.

There are several key facts to keep in mind before undertaking the journey of reading *Homo Viator*. First of all, this book is the culmination of Tucker's studies and has been nearly a decade in the making. Each chapter is composed from essays written as he researched exilic writing. While the essays have been revised and updated, each portion of this book has appeared previously in scholarly journals and collections of essays. His ideas have been tested and analyzed by his peers in the field over a long period of time, allowing them to grow and mature free from the deadlines associated with publication. The transformation of Tucker's dissertation, "The Frenchman's Rome in Rome: A Re-Appraisal of Joachim Du Bellay's *Antiquitez de Rome* in the Light of his Poetic Development and their Relationship to Classical, Medieval Latin and Renaissance Literature and Scholarship" (Cambridge, 1987), into *Homo Viator* is a textual journey in itself, encompassing dozens of articles and two other books: *Joachim Du Bellay: <<Les Regrets et autres œuvres poétiques>>* (Paris, 2000) and *The Poet's Odyssey: Joachim Du Bellay and the Antiquitez de Rome* (Oxford, 1990). It is Tucker's placement of Du Bellay within the wider context of Renaissance Europe that is the critical step in *Homo Viator*. The arguments Tucker makes, while complicated, are well thought out and marvelously structured.

With this in mind, do not attempt to read *Homo Viator* without a good dictionary of the Renaissance by your side. Tucker obviously writes with the dedicated Renaissance scholar in mind. The textual journey of *Homo Viator* led him through hundreds of different personalities and characters whose relevance is not immediately apparent for one unfamiliar with the person being discussed. Many times these characters are only mentioned in passing, and if you are not familiar with every single person, some of Tucker's argument is lost. A helpful process while reading this book is to keep a journal of all the names he discusses. After completing about fifty pages, return to your dictionary and examine the names Tucker uses. Then re-read the material. The world Tucker creates takes on a new meaning as you begin to realize that all the humanist personalities that might seem unrelated were all interconnected in one way or another: Tucker is suggesting that perhaps it was the humanists themselves and their academic web that brought cohesiveness to Europe at the end of the medieval age. While this book might have been made more accessible to the non-expert with more explanation and clearly a better job could have been done making these interconnections more apparent, extraneous material might have produced a nearly

unreadable work. The journey of reading *Homo Viator* for the non-expert is certainly worth the effort.

Tucker breaks *Homo Viator* into three parts. Part I, or "Travel, Writing, Identity and the Typology of Exile," examines the links between travel, writing, and reading through the external, internal, and metaphorical models. Ulysses' Odysseus becomes a central figure in the humanists' lives, as they strive to emulate his journey in their own travels, both physical and metaphysical. Columbus' journey to the new world opens new intellectual horizons for the scholars, and just as Odysseus strove to find his center, so do the humanists. Emulating the ancient world, they initially focus on Rome. However, the experience of exile teaches the humanists that their home, wherever it might be, is actually their center. The exilic travel embodies a voyage or journey, described by Tucker as centrifugal and centripetal. (16) Writers such as Joachim Du Bellay and Johannes Sambuccus highlight this group of intellectuals who eventually discover their identity through their external, internal, and metaphorical experiences of exile, characterized by their travel, writing, and reading. Tucker introduces Petrarch as the "renaissance archetype" of exile, a person who embodied exile as a necessary element in the journey of life for the humanist. This is certainly a novel approach that Tucker takes, for it demonstrates the transformation that takes place within the humanists, as they shift their focus from the ancient world to the present.

In Part II, "Homo Viator: Versions of the Pilgrimage of Life, Versions of the *Tabula Cebetis*," Tucker explores the humanist image of Odysseus in greater detail. He explains that in their lives, humanists searched for an "allegorical Odysseus," (54) or exile unto itself. Earthly existence was an exile from heaven, and this existence was merely a journey, or a "quest of the soul to return to heaven." (54) Tucker takes the reader from Cicero to Plato to Pythagoras, mixing the ancient writers that humanists strove to incorporate into their lives with the humanists' ideas themselves. He then examines the role of  $\gamma$ , the Greek upsilon, Pythagoras' symbol for the journey of life. It is the journey of life that examines the choice between two roads: one easy and one difficult. This tale is encapsulated in the *Tabula Cebetis*, a fourth century B.C.E. ekphrastic tale of the journey of life, which Tucker states was "virtually unknown in the medieval period." (109) It appears in Greek in 1494, after an Arabic paraphrasing in 1030, and becomes the subject of intense study during the Renaissance. This is one area that deserves further study. The story of the *Tabula Cebetis* is very similar to Petrarch's fourteenth-century essay, *The Ascent of Mount Ventoux*. The similarities between the two stories suggest that perhaps the *Tabula Cebetis* had a following in Europe before the late fifteenth-century. Nevertheless, the tale the *Tabula Cebetis* weaves--the journey of life as viewed through the Temple of Saturn, and its subsequent christianization through humanist translations--allowed readers to place the tale into their own circumstances and experience the journey of life on their own terms. Tucker proves that humanists' use of the *Tabula*

*Cebelis* was more than convenience, and was certainly an expression of their understanding of the journey of life.

Part III, or "Homo Viator: Homo Scribens," is the longest portion of Tucker's textual journey, comprising nearly half of the book. Here, he examines the process of writing in exile, and how the two are interrelated and inseparable. Figures such as Petrus Alcyonius exemplify exile through writing, where the journey takes place solely on a metaphysical scale. Tucker also highlights forced deportation in this section: Marrano Jews such as Diego Pires and João Rodrigues de Castelo Branco brought the idea of exile to Europeans who had never experienced it. Tucker ties these two worlds, metaphysical and real exile, together through the fictional exiles of Joachim Du Bellay. The crux of Tucker's argument arrives in Part III: writing and reading are crucial to exile. It is through the textual representation of exile that the true nature of the journey of life is discovered for the humanist: homo viator and exile are intertwined and inseparable.

Tucker's work is important and historically significant for several reasons. First of all, *Homo Viator* is a wonderful journey into the world of humanism and the Renaissance. The book forces the reader to become acquainted with a number of figures, works, and ideas that are crucial to understanding the nature of the times. The reader will attain a firmer grasp of the international relationships the renewed sense of academic inquiry during the Renaissance created, as well as the people who made this possible. As a graduate student, I feel Tucker not only includes a study of exile during the Renaissance in *Homo Viator*, but he shows it to be a valuable standpoint from which to view the entire humanist world. More importantly, Tucker places the humanists at the forefront of the world-turned-upside-down when a new world became known. Columbus' voyage forced the European community to come to terms with a world that went against all its combined scholarship. The world of writing allowed scholars to journey to the new world and face its consequences without ever leaving Europe. The new world was a frontier that became more and more important as the centuries progressed, and the metaphysical journeys that took place created conceptions that would define how Europeans thought of the new world for hundreds of years. Tucker is correct to place the beginning of this process here, and more study must be done to further connect the physical and metaphysical homo viator between Europe and the new world.

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