editor, the volume is made up of twenty-one newly commissioned articles by an impressive array of leading scholars. The aim, amply fulfilled, is that each short snappy piece should demonstrate current scholarship in action, as well as providing an introduction to the field. A substantial final section is devoted to the reception of Tacitus' writings, including in the manuscripts and early printed editions (Martin's contribution), then by Gibbon, by Syme, and in twentieth-century novels, bringing us back to the point where this review article began: the extent to which understanding the history of a text's reception has become a key aspect of understanding the Roman text itself.

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Greek History

Raaflaub and van Wees' *Companion to Archaic Greece* is a scholarly enterprise.[43] Its Preface sets out its goals: to offer a survey of the current state of the evidence and scholarship, and to offer suggestions for new research (xx). It does both successfully. The collection is divided into four parts: Part I consists of Davies' assessment of the modern historiography of 'archaic' Greece (which portrays the modern currents and meta-narratives and urges a comparative perspective) and Thomas' Mediterranean contextualization of archaic Greece. In Part II ('Histories'), Morgan's overview of the Early Iron Age warns against notions of a 'Dark Age' and of 'Progress' and emphasizes the prominence of the elite over the course of the eighth century; Morris, on the other hand, underlines egalitarianism and promotes the idea of an eighth-century revolution. Ulf suggests that the works of Homer and Hesiod addressed contemporary political issues that would appeal to a wide audience of archaic Greeks; Hölkeskamp's article links the emergence of tyranny with *polis*-identity and views tyrants as preoccupied with strategies to maintain power; Nafissi places emphasis in Spartan history on the role of military success and the mythical and genealogical discourse surrounding the *basileis*; Stahl and Walter sketch a 'logical' evolution of the Athenian state; Wiesehöfer accentuates the significance of transcultural exchanges of ideas and objects between Greece and the east. Part III ('Regions') opens with Sanne Houby-Nielsen's highly original view of Athens 'from the sea', which stresses the role of islands, promontories, straits, and rivers in the emergence of Athens; Mazarakis Ainian and Leventi emphasize the role of the Aegean Sea in enabling interaction with the east and the north; Kennell and Luraghi suggest that more understanding of *periokoi* and helots may be possible in the light of recent archaeology; Nielsen and Roy highlight interaction between the Peloponnese and the rest of the Greek world and argue that the Peloponnesians were in the mainstream or at the forefront of social development; Whitley suggests the atypicality and diversity of Crete, and posits a link between the absence of visual culture or mainstream epigraphic activity and the lack of democratic institutions on

[43] *A Companion to Archaic Greece*. Edited by Kurt A. Raaflaub and Hans van Wees. Chichester, Wiley-Blackwell, 2009. Pp. xii + 750. 15 maps, 75 figures, 12 tables. Hardback £105, ISBN: 978-0-631-23045-8.

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that island; Archibald places northern Greece in the context of wider networks; Antonaccio outlines the deterioration, over the course of the archaic period, of Greek relations with western neighbours; in contrast, Tsetskhladze emphasizes collaboration between Greeks and non-Greeks in the Black Sea area. It is surprising that there is no treatment of the Argolid or the west coast of Asia Minor. Part IV ('Themes') begins with Crielaard on the formation and organization of urban centres; Malkin offers perspectives on the social, cultural, and political force of foundations (a process known to many as colonization); Gehrke assesses the degree to which belligerence to outsiders was a stabilizing influence on the Greek state; Wallace draws out three kinds of charismatic leader (lawgivers, tyrants, and sages); de Polignac demonstrates the multidimensional significance of sanctuaries and festivals; van Wees emphasizes the role that competitive economic values played in the transformation of archaic Greek society; Rose envisages 'a Panhellenic class war' at the end of the period; Foxhall challenges the rigidity of the notion of gendered space while maintaining that demarcation of gender was an important organizing principle in archaic Greek communities; Murray demonstrates the significance of the symposion as a focus of aristocratic cultural activity; Fisher links the organization of civic competitions to the maintenance of egalitarianism and social cohesion; Wilson downplays the significance of writing and the 'literate revolution' of Goody and Ong, while drawing up an extremely useful typology of archaic Greek inscriptions; Raaflaub offers an overview of broadly intellectual developments; Signor surveys the emergence of customs in inter-state relations; and Hall emphasizes the promotion of cultural criteria in identity, while demonstrating the problems of understanding what constituted 'Greek' culture in the archaic period. Perhaps one shortcoming, shared with some (but not all) of Blackwell's *Companions*, is the brevity and rather skeletal nature of the editors' Preface; nevertheless, despite the refreshing plurality of views and approaches that characterize this collection, it is clear that the editors have done a great deal to shape the collection into one that brings a wide range of approaches and evidence to a broad readership. Plenty of coherent themes run through the collection and successfully demonstrate the potential of archaeology and comparative approaches for rethinking archaic history. These themes include the place and significance of the *polis*, the issue of Greek unity (in terms both of identity and social experience), the significance of connectivity and the formation of local networks, the role of elite competition in Greek culture, and the 'intentional' nature of some of the sources. This rich collection signals the transformation of the historiography of archaic Greece.

It has long been established (in the work of Finley, Cartledge, and Patterson) that a comparative approach can contribute a great deal to the study of slavery in antiquity. Page Du Bois's *Slavery. Antiquity and Its Legacy*[44] marks a step forward by emphasizing the modern deployment of ancient (Graeco-Roman and Biblical) ideas on slavery. Her eye-opening first chapter offers some first-person accounts of the experience of slaves in the contemporary world (the directness of the slaves' voices stands in contrast to accounts of ancient slavery, which are largely dominated by masters' voices) and some explanations – beyond the economically exploitative – for the existence of slavery. The second chapter emphasizes the racialized nature of slavery in the early modern world;

[44] *Slavery. Antiquity and its Legacy*. By Page DuBois. New York, Oxford University Press, 2009. Pp. xi + 154. Paperback $24.95, ISBN: 978-0-19-538085-9.

https://doi.org/10.1017/S0017383510000574 Published online by Cambridge University Press

the third chapter turns to ancient ideas about slavery and their centrality to notions of political and social hierarchy. Du Bois shows the ways in which advocates of modern slavery drew upon the Bible (Old and New Testament) and Graeco-Roman ideas about slavery (in particular Aristotle's notion of the natural slave) to produce a rationale for slave-holding. At the same time, she emphasizes the variety of receptions: Paul's *Letter to Philemon* was deployed also by abolitionists. A final chapter explores the modern cinematic fascination with ancient slavery: while modern filmmakers assume an identification with the struggle for freedom of heroic slaves, Du Bois offers contrasting readings of *Spartacus* (which emphasizes 'the collective nature of suffering and of resistance', p. 130) and *Gladiator* (which 'offers nothing to those enslaved in the present', p. 139). This memorable chapter does most to demonstrate the significance of ideas – and anxieties – about slavery for a spectrum of political positions; Du Bois asserts strongly the fluidity of modern perceptions of ancient slavery, while emphasizing the universality of bondage, victimhood, social death, and a life lived in dishonour, experiences shared by slaves ancient and modern. Peter Hunt's second book explores classical Athenian feelings about war, peace, and alliance.[45] For judiciously argued, methodological reasons, it places assembly speeches (which tend to highlight the significance of self-interest) at the forefront of the picture but introduces other sources to bring out the gap between popular and intellectual views. The book is deeply versed in the modern scholarship of ancient Greek interstate relations and Athenian ethics and society, and this is reflected in its structure. Chapter 1 challenges those scholars who deploy 'unmasking' methodologies in their reading of ancient evidence: Hunt's view is that the ancient sources tend to recognize the most important factors that led them to go to war. Accordingly, Chapter 2 finds that financial prosperity was a requirement of fighting but not a result of war. Chapter 3 argues against the tendency to view Athens as excessively militaristic: while the Athenians overestimated their own military skill, Athenian society was far from obsessed with militarism. Chapter 4 explores the significance of hierarchy, egalitarian ethics, politics, ethnicity, and religion in Athenian attitudes to other states but concludes that the calculation of interests was generally a more important motivating factor. Chapter 5 sees the invocation of household metaphors as strengthening factors rather than the central factor in the motivation of conflict. The book then turns to calculations of interest: Chapter 6 explores the significance of defence, and Chapter 7 shows the intertwined nature of interest and morality and offers a distinction between the 'bandwagoning' and 'balancing' tendencies of the fifth and fourth centuries. Chapters 8 and 9 investigate the significance of reciprocal and legalistic norms: while the honour-based ethics of the former tended to be an equalizing force that could conceivably distract states from their best interests, legal obligations generally favoured the enforcing party. Chapter 10 juxtaposes intellectual ideals of peace with its powerlessness in the face of necessity. Overall, Hunt places emphasis on the calculation of interests but demonstrates their inseparability from morality; he does not pretend that any single factor dominated Athenian decision-making nor does he hide its complexity. The conclusions that are drawn are worthwhile and to a degree surprising: Hunt stresses the inapplicability of the primitivist/modernist divide, pointing to the

[45] *War, Peace, and Alliance in Demosthenes' Athens*. By Peter Hunt. Cambridge, Cambridge University Press 2010. Pp. xiii + 317. Hardback £60, ISBN: 978-0-521-83551-0.

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overlaps between ancient and modern motivations for foreign policy and the fact that warfare is endemic to both worlds. Victoria Wohl's *Law's Cosmos* offers a challenging and thought-provoking literary perspective on Athenian law-court speeches.[46] It maintains that forensic oratory must be viewed as a mode of legal thought and a genre of literary language: this is the way to appreciate the way in which the speeches generate a sophisticated judicial world of their own. Deconstruction is never far from the agenda: Wohl detects superfluous meanings and contradictions among the norms. Chapter 1 argues that Aeschines 1 and Demosthenes 25 portray both rhetoric and law as inadequate, strategies that give rise to an ideal of aligning popular sovereignty with the rule of law. Chapter 2 explores the relationship between law and violence: brutalistic visions of society serve as justifications for the legal system, while the latter's contradictory deployment of torture is an attempt to displace the violence of the agonistic and hierarchical Athenian society onto the body of a slave. The next two chapters explore the ways in which speeches construct their stories about their subjects, in terms of intention, probability, and the balance of justice. Speeches provide coherent normative accounts that are complicated and contradicted by acknowledgement of opponents' counter-arguments. Chapter 5 turns to the question of legal memory, looking at the way in which Andocides and Lysias (speeches 12 and 13) manipulate the past by selective remembering: Wohl identifies tensions between the historical past and the contribution of legal discourse to the reconstruction of the city. In Chapter 6, inheritance speeches are held to portray the crisis of family structures and, accordingly, the necessity of judicial intervention. The conclusion demonstrates Athenian ambivalence towards codification and the enervating remedy that law-court rhetoric offered to the potential stagnancy of law. Deploying the language of Derrida and Foucault, Wohl applies close reading to texts rarely submitted to such nuanced literary scrutiny (Demosthenes 39 and 48 and the black comedy of Lysias 24, for instance); thus, the book demonstrates the centrality of rhetorical artfulness to Athenian jurisprudence. She deploys contemporary literary theory widely; at times this feels distracting, but the theory contributes significantly to the bigger picture. Similar in this respect is Jonas Grethlein's *The Greeks and Their Past*,[47] which draws on modern phenomenological views of historiography in its interpretation of Greek ideas about the past. The book illustrates some relatively straightforward points: the universality of interest in the past; the fact that historiography was not the only genre – and was certainly not the first – to treat the past as its subject of study; the prominence of the *polis* in ancient Greek conceptions of the past; the fact that the past is remembered in various ways according to the socio-cultural context within which it is performed or disseminated. But the major *frisson* of the work comes in assessing how the different genres navigate what Grethlein sees as the polarity between contingency and the construction of continuities and regularities. Using Hans-Georg Gadamer's notion of the 'contingency of chance', according to which real experiences refute expectations, Grethlein considers the ways in which ancient writers coped with the contingency of chance and counterbalanced

[46] *Law's Cosmos. Juridical Discourse in Athenian Forensic Oratory*. By Victoria Wohl. Cambridge, Cambridge University Press, 2010. Pp. xiv + 362. Hardback £60, ISBN: 978-0-521-11074-7.

[47] *The Greeks and their Past. Poetry, Oratory and History in the Fifth Century* BCE. By Jonas Grethlein. Cambridge, Cambridge University Press 2010. Pp. xii + 350. Hardback £55, ISBN: 978-0-521-11077-8.

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it with the positing of continuities and regularities located in the mythical or ancient past: in *Ol.* 2, Pindar helped his subject, Theron, escape the constraints of time by jumping freely between past, present, and future; Simonides neutralized the threats of chance by equating mythological and historical warfare; tragedies placed emphasis on the contingency of chance but, through their annual performance at the Great Dionysia, projected it onto Others. In a similar vein, Athenian *epitaphioi logoi* dealt with the negative outcomes of warfare by associating it with a heroic past; and conceptions of the past in deliberative oratory were deployed to make cases about present and future policy. The second part argues that Herodotus and Thucydides, by their implied criticism of the legitimating use of historical exempla, asserted themselves within the field of memory studies: Herodotus highlighted contingency of chance and attempted to master it through his narrative; Thucydides, on the other hand, criticized the idea that the past could be directly useful for the present but thought that the juxtaposition of the two could shed critical light on the present. While it could be objected that, at points, the argument exaggerates the universality of its case studies, the book amounts to an artful and stimulating assessment of Greek historiography. P. M. Fraser had an impressive career in Greek epigraphy, Greek (and particularly Hellenistic) history, and, later in his career, Greek onomastics. He was one of the editors of the truly monumental *Lexicon of Greek Personal Names*, which now counts six published and three forthcoming volumes. He died in 2007, when *Greek Ethnic Terminology* was still not completely finished;[48] Simon Hornblower took over the job of final editing and produced a wonderful volume. The title is in some ways misleading: indeed, this book is so much more than a treatise on the Greek uses of names to denote someone's place of origin. In many ways, the focus of the work, and its starting point, is a close examination of Stephanus Byzantius, a grammarian of the sixth century AD, who collected geographic names and the ethnics related to them. We do not have the whole of his work, the *Ethnica*, but rather an epitome. His entries are invaluable for anyone working on Greek geography or Greek history beyond the big and famous *poleis*, and it is therefore surprising how little this author has been studied. Most scholars still depend on Meineke's 1849 edition, which is an excellent scholarly work, but a new edition is now being prepared by M. Billerbeck and a team of scholars, with the first volume (covering the first three letters) out in 2006. Fraser provides us with an outstanding analysis of Stephanus Byzantius, which includes the historical understanding of what an 'ethnic' is, and 'of the variations and changes in its public and private use' (xii). This essentially means an examination of the 'varying Greek attitudes to the concepts of ethnicity and citizenship'; indeed, the result is an engrossing historical analysis with an exquisite attention to detail and a broad geographical and chronological span. It is incredibly difficult to do justice in a short review to the many stimulating comments, original readings, and important historical conclusions offered in this book. What follows is a short selection of some of Fraser's most important positions: the use of the ethnic is not related to any concept of 'ethnos' – it simply expresses the notion of 'belonging to'; the use of the term '*ethnicon*' to embrace the *polis* was 'probably a product of later Hellenistic grammarian theory' (58), and this use can be found in Stephanus; the

[48] *Greek Ethnic Terminology*. By P. M. Fraser. Oxford, Oxford University Press, 2009. Pp. xxi + 424. Hardback £50, ISBN: 978-0-19-726428-7.

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ethnic name was mostly used as a means of external identification (that is, outside one's community); we should not attempt to ascribe any meaning to the absence of patronymic or demotic in a large number of Athenian funeral inscriptions: these may simply reflect a personal choice and nothing else; there was considerable variation in the use and inclusion of ethnic names in public records – consistency could be found only with 'regard to matters within the traditional framework of the *poleis*' (101); similarly, the Greek cities followed a variety of ways in which metics were recorded in their public documents; there were many variations in the forms of ethnic differentiations used in *koina* (federal organizations), but there was also some consistency in the changes of the ethnic formulae that reflect the political allegiance of cities and individuals; ethnic names, and more particularly a study of *metonomasiai* (name changes), can provide wonderful glimpses into the history of constitutional, political, or geographic (through relocation) transformation of cities; no single explanation can be found for the use of ethnics as personal names, but we should assume some association (either recent or mythological) with the place; although the coming of Rome did not in principle alter the use of Greek ethnic terminology, in reality it caused the decline in the use of the ethnic; the grammarian Oros of Alexandria was one of Stephanus' main sources; finally, the person (or persons) who produced the *Epitome* behaved in an 'irregular and capricious manner' (321). Appendix 1 on 'Hellenistic Eponymous Cities and Ethnics as Recorded by Stephanus and Others', will be, we suspect, a particularly valuable contribution, helping scholars navigate through what has rightly been described as a 'minefield' of invented history. It would be a pity if the title of this rich and rewarding book put off prospective readers: it may not be an easy book to read but it is a scholarly work that anyone working on Greek history will avoid at his or her peril.

Martha Taylor's new book provides us with a detailed analysis of Thucydides' image of Pericles and the idea of Athens.[49] Taylor challenges the usual understanding of the Thucydidean Pericles as an ideal leader and argues that Thucydides carefully undermines the image of Pericles and criticizes Pericles' policy, which redefined Athens as essentially a city divorced from its countryside. This is an intelligent reading and Taylor is consistent in providing support to her main argument. At the same time, however, one cannot but wonder as to how far an analysis targeted on Pericles is useful: yes, we need to revisit the previously 'established' scholarly argument about Thucydides' idealization of the great statesman but, on the other hand, the policies that resulted in the dissociation of the city from its territory were not simply Periclean: the building of the first Long Walls (discussed in Thucydides 1.107.4) took place in the late 460s or early 450s, and cannot therefore be entirely associated with Pericles. Indeed, in a later anecdote, which may or may not be spurious, Cimon was associated with the building of these walls (Plut. *Vit. Cim*. 13.6). The building of the Long Walls so early in the Pentekontaetia proves that Athenian policy was consistent in this respect – Thucydides may be critical of the policy, but this cannot be entirely associated with a critique of Pericles; in other words, even in Thucydides, this new image of Athens is not simply 'Pericles' radical redefinition of Athens as a city divorced from its traditional homeland' (1) but the

[49] *Thucydides, Pericles and the Idea of Athens in the Peloponnesian War*. By Martha Taylor. Cambridge, Cambridge University Press, 2010. Pp. xii + 311. 3 maps. Hardback £50, ISBN: 978-0-521-76593-0.

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result of a longer process of gradual transformation. Chapter 4, 'The Oligarchic City', is a new version of the author's article for the 2002 volume of *Journal of Hellenic Studies*, entitled 'Implicating the *demos*: A Reading of Thucydides and the Rise of the Four Hundred'. In this, Taylor discusses Thucydides' multi-layered analysis of the oligarchic coup of 411 and shows how his narrative resists any obvious political reading. It is a pity that the author does not engage with non-Anglophone scholarship, which is abundant and important on this particular aspect of Thucydides and Greek history. Nevertheless, the result is a readable and well-argued book, with interesting ideas, suitable for an advanced undergraduate. The ancient economy has always been a fascinating subject for ancient historians; recently, however, it seems that there has been a renewed interest in the subject, with the publication of many new works attempting to move beyond the 'old' debate of modernists vs. primitivists, or substantivists vs. formalists, such as the *Cambridge Economic History of the Greco-Roman World*, published in 2007. The translation of Migeotte's excellent book *L économie des cites grecques* (2002) is an extremely welcome addition to the debate, particularly because its concise format and accessible language make it ideal for students.[50] The focus, as the title reveals, is the Greek *polis*. Migeotte covers an impressive geographic and chronological span, stressing continuities of economic practices (while recognizing the obvious problem of local differences). He examines Greek economic activities within their cultural framework. The first chapter, 'The Greek Cities and the Economy', is arguably the most useful in the book: it examines questions such as exploitation and agrarian crisis (or the Marxist 'class struggle'); the role of the environment, the impact of ideological constraints (such as the Greek dislike of manual labour); the differentiation between public, private, and sacred economic realms; taxation, coinage and its diffusion; and the impact of political control by another *polis* (or external power) on the economy. The rest of the book is divided into three sections, one each on agriculture, craft industries and business ventures, and trade. The book is packed with extremely useful information: this reviewer particularly appreciated the insightful analysis of the average size of an agricultural plot in different *poleis* (such as Athens and Sparta, where there is better documentation) and the impact of the existence of significantly different plot sizes on the social stability of a *polis* (78 ff). Migeotte cannot easily be put into any of the different theoretical camps that have prevailed in the study of the ancient economy. He may stress the relevance of the Weberian model of the consumer city (64: the economic activities of the *polis* reveal 'no economic agenda of any kind, not even one of laissez-faire', other than dealing with current needs and circumstances, but there is one overwhelming motive behind such activities: the interests of the citizens), but, at the same time, he shows that trade and exchange were very important for the economy and that there was considerable economic development, especially in the Hellenistic and Roman periods. This book is a splendid synthesis of extremely fragmentary data, which impressively demonstrates the continuities of economic activities in the Greek *poleis*. Students would certainly benefit from reading this book. Cartledge's

[50] *The Economy of the Greek Cities. From the Archaic Period to the Early Roman Empire*. By Léopold Migeotte. Translated by Janet Lloyd. Berkeley, University of California Press, 2009. Pp. ix + 200. 3 maps. Hardback £34.95, ISBN: 978-0-520-25365-0; paperback £13.95, ISBN: 978-0-520-25366-7.

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Ancient Greece. A History in Eleven Cities[51] aims to 'provide a fairly painless and highly stimulating introduction' (2) to the history of Greek civilization. It does so with skill. Each of its eleven chapters constitutes the story of one *polis*. The chosen cities are ordered according to the dates at which they are judged to be historically first-level entities ('Prehistory' consists of Cnossos and Mycenae; 'Early History' of Argos, Miletus, Massalia, and Sparta; 'Classical' of Athens, Syracuse, and Thebes; 'Hellenistic' of Alexandria; 'Retrospect and Prospect' of Byzantium and an Epilogue), but this arrangement does not prevent Cartledge from reflecting upon the legacy of each city, whether that be for its classical audience (in the case of Cnossos or Mycenae) or for modern historiography, politics, and culture (in the case of Sparta and Athens). Each chapter skilfully weaves together the significance of landscape and geography, the history of politics, society, and culture, and successfully constitutes a rich portrait on its own. Yet strong themes run through the book, not least the significance of the *polis*, the traditions that cities had about their founders and foundations, and the Herodotean theme of how great powers inevitably collapse. It is a book that wears its scholarship lightly but it does a lot to introduce its audience to recent discoveries (e.g. the new financial accounts from Argos [137], and the new Athenian casualty lists from the Sicilian expedition [92]) and scholarly developments (e.g. 71, re. Dillon on the provision of tombstones at Sparta for priestesses who died in office as discussed in Plut. *Lyk*. 27.3). It is a book that leaves its reader with a very broad impression of the physical and chronological extent, along with the diversity, of Greek history and its sources. At the same time, it maintains the dialectic, familiar to Cartledge's work, of differences and similarities between the ancient and modern worlds, while emphasizing the value of Greek political history to modern political culture. It is an elegant, highly coherent, and admirably non-Athenocentric introduction to Greek history. At some point during the long Peloponnesian War, Gorgias gave a speech entitled *Encomium of Helen*, to absolve Helen from blame in leaving Menelaus and thus starting the chain of events that would lead to the Trojan War. In this speech, Gorgias describes how men who fight in battle carry with them the images of death and violence; these images are so destructive that many of them are unable to work or otherwise function. This is a powerful image, and it illustrates well what Tritle is attempting to do in his new book entitled *A New History of the Peloponnesian War*.[52] Tritle focuses on the impact of war and violence on a society, or what war is really about, rather than on the traditional narrative of events or explanation of causation. He sees war in its social and cultural context, which, he argues, has largely been ignored by previous modern accounts of the Peloponnesian war. To this end, the author often brings parallels from the Vietnam War and its critical impact on American society of the '60s; it is, indeed, a very modern account of the Peloponnesian war. The 'corrosive effect of violence' (xxiii) is well illustrated in this well-footnoted study. Although the author cannot escape the constraints of narrative (this is, after all, an account of a particular war, not a study of the impact of war in general), there is enough in this book to make it a significant contribution to the history of the

[51] *Ancient Greece. A History in Eleven Cities*. By Paul Cartledge. Oxford, Oxford University Press, 2009. Pp. xv + 261. 6 maps, 8 plans, 24 plates. Hardback £12.99, ISBN: 978-0-19-923338-0.

[52] *A New History of the Peloponnesian War*. By Lawrence A. Tritle. Oxford, Wiley-Blackwell, 2010. Pp. xxvi + 287. 5 maps + 16 illustrations. Paperback £22.99, ISBN: 978-1-4051-2251-1.

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Peloponnesian War. Students may particularly appreciate the useful appendices, which include information on who's who and a glossary. Peter Green publishes the first of two volumes of a translation of Diodorus Siculus' *Bibliotheke*'s coverage of the period from 480 BC to the death of Alexander the Great.[53] This volume covers the period to 401 (11–14.34) and is aimed at an audience of students and general readers; scholars will wish also to consult Green's translation and much fuller commentary published in 2006,[54] in which Green makes a case for the historiographical independence of Diodorus in his own right); indeed, in the case of textual emendation, Green sometimes directs the reader to it (e.g. 86, n. 111; 113, n. 40; but not at 101, n. 18). The book under review has many excellent qualities: it features terse explanatory footnotes, extensive cross-references to corresponding passages in Herodotus and Thucydides and other sources, and a handy system of internal cross-references that allow the reader to trace particular episodes that are fragmented by Diodorus' dedication to chronography; the translation is lucid and Green is wise to leave problematic terms such as *demos*, *barbaros*, *xenos*, and *sykophantia* untranslated; the index is thorough. Green has done a great service by making available for the first time an affordable English translation of a text that encompasses the primary evidence for the Peace of Callias (12.4.4–6), Ephorus' explanation of the Peloponnesian War (12.39), the rise of Dionysos I (13.91–6), and Lysander's plot (14.14), and that places them in parallel with developments in Rome, such as the inscription of the Twelve Tables (12.26). Green's footnotes contain useful observation on these events, and even some new emendations (e.g. 195, n. 35 on 13.37.4; 248, n. 106 on 13.91.3), but the reader will have to consult his 2006 volume for explanations and expansions on other developments (such as the controversial Hetoemaridas incident (11.50), Syracusan petalism (11.87), and the obscure synoicism of Elis (11.54.1)). The downside of publishing a section of Diodorus' work (much of which is lost to the modern world) is that the bigger picture is neglected, and the fact that Diodorus devoted chunks of his *Bibliotheke* to Egypt, Greek mythology, and Hellenistic and Roman history is set aside. Green's 'Introduction' is brief, and the newcomer may overlook significant themes in Diodorus' work (his interest in piety, *euergesia*, his moralizing approach to leaders and empires). Nevertheless, the fruits of Green's labours will be appreciated in both the classroom and the scholarly workplace, and historians of Greek history will eagerly await the second volume (as well as the commentary on Herodotus promised in the preface to this book). Green's work stands in contrast to Pomeroy, Burstein, Roberts, and the late Walter Donlan's second edition of their *Brief History of Ancient Greece*.[55] A strength of this textbook is its breadth: in twelve chapters it covers the Neolithic to the Hellenistic period, though the emphasis is clearly on the classical period. It retains both the clear structure and

[53] *Diodorus Siculus. The Persian Wars and the Fall of Athens. Books 11–14.34 (480–401 BCE)*. Translated, with an introduction and notes by Peter Green. Austin, TX, University of Texas Press, 2010. Pp. 336. 6 maps. Hardback £54, ISBN: 978-0-292-71939-2; paperback £17.99, ISBN: 978-0-72125-8.

[54] P. Green, *Diodorus Siculus, Books 11–12.37. Greek History, 480–431 BC. The Alternative Version* (Austin, TX, 2006).

[55] *A Brief History of Ancient Greece. Politics, Society and Culture*. By Sarah B. Pomeroy, Stanley M. Burstein, Walter Donlan, and Jennifer Tolbert Roberts. Second edition. Oxford, Oxford University Press, 2009. Pp. xxv + 402. 17 maps, 114 illustrations, 14 colour plates. Paperback £30, ISBN: 978-0-19-537235-9.

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presentation of its first edition: improvements include the insertion of key terms at the end of chapters, an expanded index, and bibliographies. It succeeds in bringing together a wide range of types of history (art history, cultural, military, social, and political) to create a narrative: particularly refreshing in a textbook of this kind are the inclusion of documents such as the Kymean hymn to Isis;[56] among the strongest discussions is the section on political and cultural interchanges between archaic communities (96–100); and the two pages on the Spartan Mirage (121–2) are thought-provoking. There are some small revisions to this edition: colour photographs are introduced and its discussions on the history of the family, religion, and funerary practices are expanded. A section on Carthage and the Greek cities of Sicily is added to the chapter on the Persian wars (153–4), a paragraph on childhood is introduced (176–7); the sections on comedy and the law courts are extended (235–8, 265–8), and the section on marriage loses its statement on monogamy and female seclusion (178–81). Its clarity and coherence make it a useful book for students of GCSE and A-level Classical subjects, but university teachers for the most part will look for a textbook that includes more pointers towards historical controversies: the sections on archaic colonization (74–7) or the Greek economy (182–5), for instance, are rather descriptive and do not take into consideration recent reassessments. In addition, users might like to refer to the companion website, which offers a range of open-access student resources (tests geared towards the content of the book, flashcards, web links, and a film/TV guide). John Freely has written a passionate account of the history of the Greeks in Asia Minor.[57] His narrative covers an impressive chronological span of almost four millennia, from the Bronze Age, through the first Ionian migration, the archaic, classical, Hellenistic, Roman, Byzantine, and Ottoman periods, right down to the first quarter of the twentieth century and the final exchange of populations between Greece and Turkey as the result of the 1922 war and the disastrous (for the Greeks) military campaign against Kemal Ataturk's new Turkish state army. Freely shows excellent knowledge of geographical detail and he is informed by modern approaches to tricky subjects, such as the myth of the 'Dorian invasion'. At the same time, however, his narrative account contains some elements that reflect a slightly old-fashioned approach to historical explanation: for example, the period of 'decline' of the Ottoman Empire is linked with the rule of weak, inactive, or insane sultans, or, indeed, with the influence of the harem's women over these sultans (182). Nonetheless, this is an enjoyable and well-written book, which would be appropriate for the general public. The final chapters, in particular, which include the accounts of the fate of the Greeks after the 1922 'catastrophe' (and not 'catastrophia', as the author believes), are especially moving. The images of Greeks on boats fleeing a burning Smyrna by their thousands in September 1922 cannot but bring to mind the images of refugees and immigrants from Anatolia today, reaching Greece by boat, only to be met by the

[56] S. M. Burstein, *The Hellenistic Age from the Battle of Ipsos to the Death of Kleopatra VII* (Cambridge, 1985), no. 112.

[57] *Children of Achilles. The Greeks in Asia Minor Since the Days of Troy*. By John Freely. London, I.B. Tauris, 2009. Pp. xv + 268. 3 maps, 29 illustrations. Hardback £22.50, ISBN: 978-1-84511-941-6.

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uncertainty and destitution that is the life of an illegal immigrant in the European Union.

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Roman History

An unexpected theme will strike readers of some books reviewed here: the lucky dip. Diversity rather than quality is in question. Can a Festschrift, contributions to a conference, or even a set of commissioned papers make a unity? One might feel doubts about such volumes, which are often expensive. The first work I take as an example is no mere successor to traditional surveys – a canter with Cato, central chapters on Livy and Tacitus, an apology for Ammianus. That would have given it unity of a kind.[58] Andrew Feldherr's *Cambridge Companion to the Roman Historians*[59] is nothing like so straightforward, though it provides a chronological list. Most of the contributors are, like the editor, based in the USA. Feldherr, aiming both to guide non-specialist readers and to stimulate new research, contrives to divide the essays into six categories, beginning with 'Approaches' and ending with 'Transformations', but the effect is still that of a scattergun: the novice almost instantly finds him- or herself on the battlefield of 'truth' with William W. Batstone's paper on postmodern historiographical theory, acerbically and salubriously answered by J. E. Lendon. By Chapter 4 (Harriet I. Flower), we are already at alternatives to written history; what sort of a companion is that? Obviously helpful are such papers as Matthew Roller's on the exemplary past and Alain M. Gowing's on the *exempla* tradition in Greek imperial history, 'the case of Camillus'. Ammianus gets his place alongside Tacitus and Gibbon (could we now take apologies as read?). Other obligatory themes are women and religion. Then there is Benedetto Fontana on ancient Roman historians and early modern political theory, a rich reception topic; Emma Dench's conclusion, on twentieth-century approaches (editorial ring composition here?) is challenging. This volume will be of most use for scholars or students pursuing particular themes. Coming in the same year as Alison Cooley's *Res Gestae Divi Augusti*, and containing Christopher Smith's edition for the forthcoming *Fragments of the Roman Historians* of *The Lost Memoirs of Augustus*[60] (though without his commentary), his and Anton Powell's collection is particularly welcome. The distinguished choristers

[58] Cf. J. Marincola (ed.), *A Companion to Greek and Roman Historiography*, 2 vols. Oxford, 2007.

[59] *The Cambridge Companion to the Roman Historians*. Edited by Andrew Feldherr. Cambridge, Cambridge University Press, 2009. Pp. xviii + 464. 4 illustrations. Hardback £66, ISBN: 978-0-521-85453-5; paperback £23.99, ISBN: 978-0-521-67093-7.

[60] *The Lost Memoirs of Augustus and the Development of Roman Autobiography*. Edited by Christopher Smith and Anton Powell. Swansea, Classical Press of Wales, 2009. Pp. xii + 227. Hardback £50, ISBN: 978-1-905125-25-8.

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