Demades' proposal to deify Alexander, his rôle in the Harpalus affair, and activities during the Lamian War, and Chapter VIII details his activities in post-Crannon Athens until his execution on Cassander's orders in 319.

Chapters IX and X are thematic. In Chapter IX, Demades' political ideology throughout his career, linked to his political and official religious activities, is discussed and evaluated. Chapter X is an exhaustive treatment of Demades' alleged venality during his career. B. focuses on the later Greek and Roman sources, which all portray Demades as corrupt and, in doing so, have affected opinions of modern scholars. The arguments are not especially novel; for example, later authors wrongly applied the standards of political honesty and moral worth of their own times to a much earlier period (in this case, Greek history and Athenian statesmen, particularly Phocion, from Chaeronea); Plutarch downplayed Demades' influence during the oligarchy because he was intent on promoting Phocion ('homme d'État idéal et idéalisé, victime des complots de la populace', p. 169), and so Demades becomes Phocion's foil; and Demades should not be seen as politically dishonest because he did not take bribes *per se* but gifts, an essential part of Greek diplomacy. However, B.'s treatment does make us question the source tradition on Demades, and he emerges as a patriotic politician who did not feather his nest at Athens' expense. A brief Conclusion summarizes and rounds off the book nicely.

The biographical chapters have the right emphasis on discussion rather than mere description, and are based not only on a close reading of the literary (and inscriptional) evidence but also a constant and tough questioning of it. They raise important questions, even if not always satisfactorily answering them, and they will be useful for anyone seriously studying this period in Greek history. The careful analysis of the source material leads to the legitimate conclusion that the later authors principally were biased in their narratives and presentations of Demades. B.'s book is not meant to be a 'rehabilitation' of Demades (cf. p. 16), but it does positively re-evaluate his political activities and relations with Macedon, and by extension his loyalty to his city.

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STRABO IN ROME

D. DUECK: *Strabo of Amasia. A Greek Man of Letters in Augustan Rome*. Pp. ix + 227, map. London and New York: Routledge, 2000. Cased, £47.50. ISBN: 0-415-21672-9.

Strabonian studies are currently enjoying something of a renaissance to which Dueck's book provides a valuable and distinctive contribution. Her title neatly encapsulates her approach. The sub-text is the interface between Greek intellectual life under the early principate and the magnetism of Rome and its power. This is a cultural and political phenomenon which has been studied before and which D. herself treats directly at some length in Chapter V. However, the primary driving force behind this book is biographical, concentrating on the author, his background, his experiences, and his methods of composition. Strabo of Amasia is kept at the fore, and this focus gives the book both its distinctive flavour and its greatest strength. D.'s careful and delicate reading of the text enables her to build up an extraordinarily rich and vivid sense of a literary personality about whom we know little from direct evidence. D. breathes new life into sometimes rather sterile debates about, for example, Strabo's travels, by deducing from his descriptions the likelihood of his

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direct experience of the place concerned. With D. as our guide, we can picture Strabo on the beach at Sinope or wondering at the numbers of scorpions at Alabanda. Her detailed analysis transforms a name into a real figure, whom the reader of her book comes to know well.

D.'s combination of a biographical approach with an attentive reading of the text is employed to particularly good effect in Chapter III, on 'Strabo and the World of Augustan Rome'. Here she not only constructs a picture of Strabonian contacts in Rome, both political and intellectual, thereby adding depth to her portrait of the protagonist, but she then uses this as the springboard for discussion of Augustus and Augustan Rome themselves, neatly moving from the historiographical to the more strictly historical. In this chapter, as throughout, focused observation (in this case, on Strabo's usage of Latin words) is integrated into broader discussion of his authorial perspective: Greek in education, but Roman in his political context. The ambiguity of labels such as 'Greek' and 'Roman' emerges still more clearly in Chapter V, on Greek intellectual circles in Rome. Here, the risk of creating a mere inventory of Greek writers in Augustan Rome is successfully overcome, as elsewhere, by gentle persistence in building up, through weight of accumulated detail, a surprisingly keen sense of a vibrant intellectual milieu. Historians such as Nicolaus of Damascus and Dionysius of Halicarnassus are joined by poets such as Crinagoras of Mytilene and Diodorus of Sardis, and D. carefully traces the friendships which made individuals into 'circles'.

Throughout, D. engages in many of the debates which drove Strabonian scholarship through times of less profuse interest than these. One such debate is predictably the 'source problem', which D. wisely states will not form her focus, but which nevertheless turns up in various guises. In Chapter II, D. addresses the question of Strabo's relationship to his Greek antecedents and considers the various strands of the literary tradition which make up his work: Homer, *periplus* literature, historiography, scientific geography, and philosophy all feature here. In some ways, this is perhaps the least well-developed chapter of D.'s book, covering as it does a disparate set of authors and approaches, and broader themes such as the presentation of *Hellenica* and *barbarica.* The implicit link, namely that these are all major intellectual threads in Strabo's work, could perhaps be brought out more strongly, although D.'s survey remains useful nonetheless. The final chapter also returns to some of the better-worn debates—the textual tradition, the source question, the date of composition. D. presents these issues with clarity, as well as providing useful book summaries and brief discussions of sources for each part of the text. This material might indeed have been well placed near the start of D.'s book, since it acts as an excellent introduction to Strabo's work overall.

However, in my view, D. is most effective and invigorating when she presents her *own* readings of Strabo, particularly in his Roman context, and when she touches on older scholarly debates without becoming embroiled in them. Chapter IV is a good example of this. Here discussion of Strabo's possible use of Agrippa's map as a source is adeptly addressed, but in the broader context of Strabo's place in the world of Augustan imperialism. Just like D.'s book overall, this chapter covers important ground, showing itself fully aware of the major themes and debates of Strabonian scholarship, but at the same time maintaining a lively interest in direct elucidation of the text.

D.'s book does Strabo a real service. Her vivid though delicate construction of Strabo the man, and her simultaneously careful and refreshing analysis of his work, presented with elegance and enthusiasm, must surely entice the reader of this book to pick up the text of Strabo again, or, even better, for the first time.

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