condemn Alexander has forced him, at times, into a prejudiced reading of the source material. The other chapters operate along similar lines.

W. has produced an interesting and very useful reader. A different editor might have chosen a slightly different list of topics, but I see little wrong with the present selection. One might argue that we ought now to drop Tarn's much refuted 'unity of mankind' theory and yet it does still provide a starting point. W. makes reference to another Reader on Alexander, edited by W. Heckel and J. Yardley, and scheduled for publication in 2004, which will provide extracts from the secondary source material. Combined, these Readers might be enough to prevent much of the population from believing in the fast approaching Alexanders of Leonardo DiCaprio and Colin Farrell, but I doubt it. For reprint purposes, I noticed minor typographical errors on pp. 20, 57, 67, 94, 100, 154, 193, 198, 248, and 252.

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THE HELLENISTIC WORLD

A. ERSKINE (ed.): *A Companion to the Hellenistic World* (Blackwell Companions to the Ancient World). Pp. xxviii + 588, maps, ills. Malden, MA and Oxford: Blackwell Publishing 2003. Cased, US$99.95. ISBN: 0-631-22537-4.

A Companion to the Hellenistic World is the first volume to appear in the Blackwell Companions to the Ancient World Series. As such, it augurs well for the quality and usefulness of the series as a whole. The twenty-nine essays contained in it are well written and do, as the cover blurb proclaims, reflect 'the very latest research'. The volume is also a testimonial to the remarkable renaissance in Hellenistic studies that has taken place during the last few decades.

For most of the twentieth century, Hellenistic history was the orphan of Greek historiography, particularly in the English-speaking world. The editor of a similar volume when I entered the field in the late 1960s would have been faced with a very short list of potential contributors, prime among them being the distinguished scholar to whom it is dedicated, Frank Walbank. By contrast, Professor Erskine has been able to assemble a distinguished list of twenty-nine contributors from Europe, the UK, and the USA, without exhausting the list of potential authors. The resulting volume is organized around seven major themes of contemporary Hellenistic scholarship.

The first section, entitled 'Narratives', contains five essays surveying Hellenistic history from the death of Alexander in 323 B.C. to the death of Augustus in A.D. 14. The emphasis in this section is on the decisive rôle played by the Successors in the creation of the Hellenistic state system and the centrality of Rome to Hellenistic history. David Braund describes the emergence of the Macedonian kingdoms in the years from 323 B.C. to 281 B.C. Sheila Ager continues the story, analyzing the see-saw struggle for pre-eminence in Asia between the Ptolemies and the Seleucids between the death of Seleucus I and the Battle of Raphia in 217 B.C.; while Brian McGing traces the unsuccessful struggle of the Hellenistic states to maintain their independence in the face of growing Roman intervention in the decades between

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the Battle of Pydna in 167 B.C. and the death of Mithridates VI in 63 B.C. The section is rounded out with Peter Derow's lucid account of Rome's entry into the Hellenistic world from the Illyrian War to the end of the Second Macedonian War, and Claude Eilers's survey of Roman efforts to reorganize the Near East from Pompey to Augustus.

In Part II: Protagonists, Dorothy Thompson, Michel Austin, Joseph Scholten, and Elizabeth Kosmetatou survey the histories of Ptolemaic Egypt, Seleucid Asia, Macedon and third-century B.C. Greece, and the Attalids. Particularly welcome is Austin's emphasis on the military character of the Seleucid state and Scholton's insistence that the growth of regional states such as the Aitolian and Achaean Leagues is the unifying thread running through the otherwise chaotic political history of the southern Balkans in the mid-third century B.C. Closely related to this section are the first two essays in Part III: Change and Continuity, by John Ma, who emphasizes the Greek origins of Hellenistic kingship, and Richard Billows, whose essay 'Cities' argues that, far from dying, the *polis* flourished as never before in the Hellenistic period. In the remaining two essays in this section, Tanja Scheer analyzes the political use of heroic genealogy in Hellenistic politics with particular emphasis on the manipulation of Argive myths to link Greek and non-Greek states; and Klaus Geuss surveys Greek ideas of the oecumene before and after Alexander's campaign.

With Part IV: Greeks and Others, the focus of the volume shifts to more general social and cultural issues. Jane Rowlandson argues that, while Greek and Egyptian culture remained largely distinct throughout the Hellenistic period, a small but influential class of 'bicultural' individuals did emerge by late Ptolemaic times. Erich Gruen contends in 'Jews and Greeks' that, although Diaspora Jews maintained an attitude of reverence for their Judaean homeland, they were fully committed to their local communities and loyal to their gentile rulers. In the most openly revisionist of the four essays in this part, Stephen Mitchell demonstrates that the propagandistic image of the Gauls as barbarian raiders conflicts with the historical reality of their rôle as an important source of military manpower that was exploited by the same kingdoms that celebrated Gallic victories as a way to win the support of the Greek cities. He also rightly points out that the Gauls were, in fact, the most successful immigrant group in the Hellenistic period. Finally, Emma Dench demonstrates the benefits that abandoning Hellenocentric and Romanocentric perspectives has for understanding the history of Hellenistic Italy and Sicily.

Part V: Society and Economy is a miscellany. Riet van Bremen discusses family structure with particular emphasis on the impact on the family of tension between the new monarchies and the Greek city-states. Gary Reger surveys economic life, arguing that no single analytical framework, whether it be Rostovtzeff's 'capitalist' model or M. I. Finley's revised 'primitivist view', is adequate to deal with the complexities of the Hellenistic economy. In one of the most original contributions in the volume Susan E. Alcock, Jennifer E. Gates, and Jane E. Rempel provide three case studies that convincingly demonstrate the value of survey archaeology for understanding socio-economic processes that are not documented in the extant literary sources, particularly the extraordinary extent of regional variation in the Hellenistic oecumene. In the last two papers of the section, Patrick Baker considers in his essay whether it is meaningful to posit significant continuities between city-state warfare in the Classical and Hellenistic periods; and Vincent Gabrielsen analyzes the connection between piracy and the slave trade, highlighting the ambiguities in Hellenistic views of what constituted piracy and who could be called a pirate.

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Part VI: Gods and Men is the shortest in the volume, containing only two papers. As is true of the volume as a whole, these papers emphasize the theme of continuity in the midst of diversity. In 'Hellenistic Religion' David Potter demonstrates that, while an Athenian 'Rip Van Winkle' would have found little surprising in Hellenistic *polis* religion, religion in Ptolemaic Egypt and Seleucid Asia, with its complex pattern of interaction between Greek and non-Greek traditions, would have astonished him. Similarly, in 'The Divinity of Hellenistic Rulers', Angelos Chaniotis argues that divinization of Ptolemaic and Seleucid kings owed little to the precedent of Alexander, whose achievements were unique in their magnitude, but instead followed Greek tradition in which the ability to offer great benefits such as protection justified recognition of the divinity of mortals. Only in peripheral kingdoms such as Commagene does he allow for a significant rôle of non-Greek traditions.

The volume closes with Part VII: Arts and Sciences, which contains some of the most original and informative articles in the collection. The range of the four papers in this section is broad, covering science, philosophy, literature, and art. In the most unusual paper in the section, Rebecca Flemming suggests that a post-colonial perspective would best enable historians to place Greek medicine in context as a discourse of power that advanced the goals of Hellenistic imperialism. In 'The Institutions of Hellenistic Philosophy', Philip Mitsis eschews the usual summary of the doctrines of the major schools in favor of an analysis of the institutional framework of Hellenistic philosophy, arguing that the lack of the sort of infrastructure we associate with universities accounts for the dynamism of the schools since it provided individual teachers great freedom in their development and presentation of doctrine. Richard Hunter offers an elegant survey of Hellenistic poetry and its themes in 'Literature and its Contexts' with particular emphasis on the varied ways in which poets engaged with the Greek past in their work. In the final essay of the volume Andrew Stewart uses the Laokoon as the key to trace the reception of Hellenistic art in European culture since the Renaissance.

A Companion to the Hellenistic World provides a comprehensive and enlightening survey of the current state of Hellenistic scholarship and will be required reading for students and teachers for years to come. Its comprehensiveness, however, highlights certain disturbing aspects of this scholarship. The problem is not what is included in the volume but what is missing. Most obvious is the lack of any treatment of the histories of Bactria and Parthia, although their influence on the disintegration of the Seleucid state in the east was comparable to that of Rome in the west. Even more remarkable is the omission of any serious discussion of the relationship between Greeks and non-Greeks in Ptolemaic Egypt and Seleucid Asia. Although Demotic studies are flourishing and Hellenistic cuneiform texts are finally being published in large numbers, the volume contains no synthetic discussions of Egyptian and Babylonian culture or of Claire Préaux's thesis that Greek and non-Greek societies coexisted but did not mix in the Hellenistic kingdoms. As Polybius pointed out, it was in the Hellenistic period that Greek history became part of world history. The essays in *A Companion to the Hellenistic World*, however, remain tightly focused on Greece and Rome, and to that extent they and the scholarship they reflect represent a regression from the more comprehensive vision of previous generations of Hellenistic historians.

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