HELLENISTIC CONTINUITIES

F. CHAMOUX: *Hellenistic Civilization*. Translated by Michel Roussel (in cooperation with Margaret Roussel). Pp. xii + 452, maps, ills. Oxford: Blackwell, 2003 (first published as *La Civilisation hellénistique*, Paris, 1981). Paper, £17.99. ISBN: 0-631-22242-1 (0-631-22241-3 hbk).

Hellenistic Civilization is a survey of the Hellenistic period divided equally between chronological history and cultural themes. The first half of the book covers the period from Alexander's accession to the Macedonian throne to the battle of Actium in 31 B.C., while the second half discusses the Hellenistic city and monarchy, Hellenistic lifestyle, and religion and art. The chronological history is succinct and readable, and clearly succeeds in making an extremely complex period accessible; a main strand of the thematic second half is the large degree of continuity that Chamoux perceives between the Classical and Hellenistic periods, perhaps best summed up in his sixth chapter, entitled 'The Survival of the City'. Here, C. covers much ground, and ranges between, on the one socio-cultural hand, taxes and liturgies, slaves and public physicians, divine eponymous titles, and the increasing of rôle of women in public life, and on the other geo-political hand, Syria, Cyprus, the Cyrenaican cities, and the Achaean and Aetolian leagues.

In Chapter 7, 'The Monarchical System', monarchy is treated as a complex order deeply grounded in the military prowess and individual persona of the monarch and the royal cult, though seen within both a diverse environment and the framework of the Hellenistic court. Here, again, continuity from earlier periods is apparent. Also, as in Chapter 6, there is a focus on Cyrene, with Eupolemus' dedicatory epigram at Cyrene, and Cyrene under Ptolemy Euergetes receiving particular attention. In 'The Hellenistic Lifestyle', C.'s view of continuity is reiterated in environmental terms, with rural economy continuing to be rooted in an agricultural base and in peasant self-sufficiency; the reliability of Menander's *Dyskolos* in constructing this picture is perhaps questionable, however, particularly since C. seeks to expand his interpretation to cover 'the larger part of continental Greece and the Greek islands, in the Hellenistic period as well as in earlier times' (p. 257). This chapter is, perhaps, the most discordant part of the book, with rural and urban life sitting somewhat uncomfortably alongside mercenaries, the Macedonian phalanx, elephants, and the 'navy'. Again though, Cyrenaica is given particular treatment, with Apollonia, originally Cyrene's own harbour, selected as an example of seaports, and as a happy exception to those where research was limited as a result of silt deposits or newer constructions.

Chapters 9 and 10 consider 'The Needs of the Soul' and 'The Life of the Spirit' respectively, again with much emphasis on continuities from earlier periods. In religion, for example, the archaic gods coexisted with the Hellenistic royal cult, and in the arts, the libraries and philosophical schools of Alexandria owed a huge debt to their classical forebears. The impression C. creates is of a dynamic, culturally innovative Hellenistic milieu which nonetheless kept faith with its Hellenic roots. In the conclusion, C. sums up what the Hellenistic age was not: it was not an age of decadence, nor a transitional period between Greece and Rome; it was, rather, a complex world in which 'innovation [was] paired with continuity, adherence to tradition with the appearance of new interests, human beings hankering for the past with others gazing passionately into the future' (p. 393).

The text first appeared in French as *La Civilisation hellénistique* in 1981, and C. has provided a foreword to Roussel's 2003 translation, which stakes a claim to being a

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careful revision of the earlier version, providing an updated bibliography, and to making the work accessible to a new readership in English. Accessible it certainly is, though there are far fewer illustrations than in the French edition. Claims to careful revision, however, may be exaggerated, for there are some minor errors in the work, some of which do not actually exist in the French edition, and the translation is sometimes so literal as to risk confusing the English reader used to conventional terms: an obvious example is Alexander's Exiles Decree, referred to as the Return of the Banished. This raises the difficult question of the intended readership of this book, difficult because although it seems to be aimed at students, there are sufficiently few references to primary sources to irritate even undergraduates in UK universities. This is, in fact, an infuriating aspect of the work, and it is difficult, therefore, to see how this could reasonably be recommended as a general survey book for students, particularly when the likes of G. Shipley, *The Greek World after Alexander* (London, 2000) and D. Ogden, *The Hellenistic World* (London, 2002) are available. For a more general readership, however, there is a useful lexicon of terms, and the chronological tables provide historical and cultural synopses of events in Greece, Asia, Africa, and the Western World.

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HELLENISTIC ECONOMIES

Z. H. Archibald, J. Davies, V. Gabrielsen, G. J. Oliver (edd.): *Hellenistic Economies*. Pp. xvi + 400. London and New York: Routledge, 2001. Cased, £60. ISBN: 0-415-23466-2.

Twelve contributors here offer new treatments of aspects of the economy, or economies, of the Greek world after Alexander, mostly deriving from a 1998 Liverpool conference. The chapters are grouped into six themed sections. This is somewhat artificial but allows the first editor, Archibald, to introduce Part 1 and then give helpful, short introductions to each of Parts 2–5. The illustrations are well presented, the index good. (The only editing flaw I spotted is the lack of page numbers in more than a few bibliography entries.)

In Part 1, 'Setting the Scene', Archibald's introduction formulates the central question as 'What can we accept as a satisfactory analysis of the economic activities and interactions of the Hellenistic world?' The organizers of the original conference also identified key issues such as the use of the term 'Hellenistic', centre–periphery models versus local or regional interaction, the extent of the public or fiscal sector of the economy, period-specific change, and 'flows of resource' (a concept familiar from Davies's recent work). A. acknowledges that some aspects receive only partial coverage and flags them as needing further work: the economy of cult, raw materials, monetization, economic networks, and the scale of production and consumption.

Both A.'s introduction and D.'s keynote essay make it clear that Hellenistic economies, pinioned for too long by the alternative ideal-types of Finley and Rostovtzeff, are overdue for reassessment—which is, of course, already happening wherever new archaeological and epigraphic finds from specific regions are published well. The opportunity results from decades of new data, the accelerating pace of research, and the desire of scholars to escape the tyranny of overarching models. Finley's scheme, itself a reaction against Rostovtzeff's modernism, has taken a battering recently, and the profit motive and regionalism are now watchwords for

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