adopts a broader perspective in his exploration of the changing ratio of land rents to land prices, and of the price of land relative to wheat during the first six centuries A.D. In late antiquity, higher taxes translated to smaller profits for landlords who relied on tenants. Lo Cascio calculates the gold equivalent of attested grain and wine prices of the second to fifth centuries, an exercise which once more reveals a fair measure of long-term stability underneath periodic variation.

I will comment only briefly on the Near Eastern papers, which will be of minor interest to this audience. Menu finds that land 'prices' in (mostly) late Pharaonic Egypt were determined by the quality and legal status of the soil, but reminds us that as long as rulers or priests retained an ultimate claim to all land, sales of real estate are best understood as mere transfers of the right to exploit it. Aperghis looks at prices in the Persepolis tablets, Fales deals with Neo-Assyrian sources, and Joannes considers various samples of Neo-Babylonian prices and wages. The three remaining papers in this section (by Vargyas, Slotsky, and Zaccagnini) revolve around a unique body of price data, a large number of market quotations for various commodities preserved in the astronomical diaries of the Neo-Babylonian period. Somewhat disappointingly, apart from two brief comments on Schaps's paper tucked away at the end of the volume, this is the only time the reader is presented with alternative interpretations of the same evidence and given the chance to witness some genuine debate among the contributors. Even so, notwithstanding the lack of (explicit) dialogue between most of the chapters, this volume significantly advances our knowledge of the potential and the limits of price data from the ancient world, and for this the organizers deserve our sincere thanks.

University of Chicago WALTER SCHEIDEL

SITUATING ROME

K. CLARKE: *Between Geography and History. Hellenistic Constructions of the Roman World.* Pp. xi + 407. Oxford: Clarendon Press, 1999. Cased, £50. ISBN: 0-19-924003-5.

This scholarly and intelligent book, a revision of the author's doctoral thesis, adds to the continuing debate about the relationship between the disciplines of geography and history (in ancient and modern times), and explores how three intellectuals of the Hellenistic period cross easily from one to the other.

The first chapter begins with a broad look at the modern constructions of geography and history. Hayden White, Einstein, Evans-Pritchard, *Annales*, modern feminist geography, and Don Fowler jostle somewhat unhappily with Scylax of Caryanda, Agathemerus, Herodotus, Ptolemy, Eudoxus of Cnidus, et al. Modern geographers turn out to be a most self-reflective tribe (no surprise here to non-geographers). They can teach us about abstract and experienced space, the identity of space and time by the Matapuquio of the Peruvian Andes, about how space, place, and time can be linked to notions of narrativity, and the disjuncture between the categories of the continuous-universal and discrete-local. The rise of geographical studies in the Oxford ancient history school presumably exemplifies the latter (pp. 46–52). But the final section on Müller and Jacoby, their classifications of ancient historians, and the Jacoby-an undifferentiated beginnings of ancient historiography is more obviously relevant to the rest of the book (where modern theories of geography are rarely needed or mentioned).

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Chapter II studies Polybius and argues for a much wider, 'Herodotean' consciousness of 'geography' in him than modern scholars usually allow. C. looks at the rôle of geographic discourse in Polybius' ideas of causation, his view of how events happened, his reflections on the writing of history, and finally how historical narrative shaped his presentation of geography. All of this is literary history, and somehow surely not quite as unnoticed as C. contends. C. then moves on to Polybius' four conceptions of space. Focalization is a matter of Greek or Roman. C. opts briefly for a Greek slant in a vastness of spatial Greekness. Second come geographical similes, third geometrical presentation of larger areas, fourth wider geographical/spatial descriptions such as of the site of Carthage. The final section of the chapter (pp. 114–28) is rather more interesting and sophisticated on the Man of Many Lives' universalism, in which—the historian emerges—space is subordinate to time.

Chapter III turns to Posidonius. The aim is to consider the distribution of the fragments between his Histories and *On Ocean*, and to reconsider his work against the 'holistic approach [of the Herodotean model] and its capacious notions of geography and history' (p. 130). C. devotes much space to blowing up cosy reconstructions, and although the approach is deliberately negative (the extensive criticism of Kidd's categories for the unplaced fragments is unnecessary, pp. 171–85), there is a good deal of value and truth in her approach. The one securely attributed fragment of *On Ocean* would not be out of place in the *Histories*, hence 'the difficulty of placing unassigned fragments' (p. 145). For the *Histories* C. gently re-proposes a regional organization, thereby saving the book numbers given by Athenaeus, though with a chronological progression. Finally, and again more interestingly, C. discusses Posidonius' Stoic universalism. What I missed here is the philo-Roman politics of Posidonius' Stoicism, where the Roman empire is a privileged political space guaranteed by the Stoic cycle of time.

C. now turns to Strabo. First (Chapter IV), Strabo and space. Strabo's surviving *Geography* contains a good deal of history and C. rather labours the point about the interconnectedness of the two modern disciplines in ancient times. Models from the periplus tradition are explored before coming to Strabo's 'circular world', with its relatively clear Roman centre and the constant movement towards this centre. All of this is done well, as is the discussion of the eastern self-localizations of Strabo (C. sees no compelling evidence for ideological connections to Pontus or Mithridates, but does point to his claim to be part of the intellectual élite of western and southern Anatolia, pp. 228–44). Secondly (Chapter V), Strabo and time. C. examines Strabo's focus on the past and contends (too much) that he is drawn to history despite his own statements of the past's subordination to the present (pp. 245–51). Having observed that Strabo has no real system of recording time (apart from a few major events, such as the Troika, the Return of the Heracleidae, and Actium, which had ethnographical repercussions), C. explores the structure of the past in the *Geography*, focusing on the text (Strabo alludes to some events as forthcoming, for example), the life of cities, and the life of peoples. Lived-in space, which makes for a sense of place (a rare invocation of the theory of the first chapter), is what made the past important for Strabo. C. then turns her attention to what makes the present. Present and place combine in the focus on Rome (but also the attachment to the Greek intelligentsia). The regime of Octavian/Augustus and Tiberius and a few temporal markers such as 'in our time' are the rather scrappy results of this enquiry.

The final chapter studies Strabo's universalism and the interaction of space and time in his work. C. reminds us of the ancient rhetorical requirements of praising a city's location and history. She concentrates on 'literary questions': does Strabo 'allow space

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precedence over time, so perhaps giving us a means of distinguishing the work from one of universal history'? (Well, yes.) What periods does Strabo look at? He mentions foundations, the Persian Wars (but without a focus on Athens and Sparta), and then his own period. So, why is the *Geography* not a history? Because it is not interested in history (p. 304). So, what is Strabo's universalism (pp. 307–28)? Rome is the focus, and Rome is behind the whole conception. Indeed, the work 'was a spatial parallel' to Nicolaus' universal history, though the discrete presentation makes it difficult to claim a universal conception (pp. 313–14). Yet, Strabo is also part of an Hellenic tradition, and his 'geography' must be located within Greek discourse (pp. 329–36). Given this, it is disappointing to fall back on Bowersock's old idea of Strabo's 'proposed reader, the Roman πολιτικός (man of state) educated in Greek φιλοσοφία (philosophy)'. We do not know (1.1.16 [9] has no bearing on such a reader). What we do know is that the work was not mentioned for some time. And one reason for that is that Strabo was writing at the end of an epoch and the direction he took was not congenial to the coming one. With exceptions (of course), a Rome-focused view of the world was not at the centre of intellectual life in Greek in the next few centuries. The possibility, however unsuccessful, of basing oneself properly in the Greek world was preferable despite or because of the extension of Roman citizenship and jobs, leaving Strabo's problematical loyalties firmly on the shelf.

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EROS CONTEXTUALIZED

C. CALAME: *The Poetics of Eros in Ancient Greece* (first published in Italian, trans. by J. Lloyd). Pp. xxvi + 213, pls. Princeton: Princeton University Press, 1999. Cased, £21.50. ISBN: 0-691-04341-8.

It is a common habit for translations to change the titles of their original, but in this case it might have been preferable to retain it. *I Greci e l'eros: simboli, pratiche, e luoghi* does actually describe the contents of the book, for Calame has much to say beyond the confines of poetics. Symbols, practices, and places all receive the benefit of his acute and sensitive eye, and the book is full of interesting aperçus and enlightening observations. It is divided into five parts, each of which deals with a different aspect of Eros and is arranged so that C.'s argument can be seen developing from one stage to the next in a clear progression, which is often lacking in works of a less delicate sensibility.

C. begins with poetry, and Euripides' *Hippolytus* in particular, and shows how the effects of love are portrayed therein in terms especially of their physiological impact—Eros is regularly kept separate from the organs of intellect: hence the importance of understanding the range of suggestions contained in such terms as *pothos*, *kharis*, *himeros*, and *thumos*. Since the principal evidence we have of Greek (i.e. largely Athenian) culture consists of texts and pictures, it is crucial to our proper understanding of the words and our interpretation of pictorial representations that we constantly place them and grapple with them in their contexts. Thus C. emphasizes that poetry and ornamented objects were linked with particular institutions such as the symposium and the palaestra, and must be interpreted in relation to them, not wrenched from their social settings. Part 1 is largely devoted to etymological argument and especially to the study of *philotes* in the melic poets. Same-sex love, we learn, is doomed to create an asymmetrical and therefore unhappy relationship, and this

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