

region (which have caused problems in the past) can now be established more securely. The author himself contributes to clearing up other problems in various sources, for a considerable part of the book in fact consists of careful investigations in the tradition of "Quellenforschung". In particular, the sources used by Appian for the *Mithridateios* are analyzed. Mastrocinque concludes that, on events involving Sulla, Sulla's own *Memoirs* constituted the ultimate source (perhaps via Cornelius Sisenna) for Appian, whose crucial work he considers the most pro-Sullan account to survive. The conclusion might seem surprising when one considers several blatant pro-Sullan passages in Plutarch's *Life of Sulla*, which expressly refers to Sulla's autobiography in several places, but Mastrocinque points out that Plutarch's biography also contains criticism of its subject.

Based on the author's thorough knowledge of the sources for the period, several cases of mixed identities are addressed in the book. For instance – and of a certain importance for the historical events – Mastrocinque argues that the Cappadocian king Ariarates IX is identical to Mithridates' son Arkathias. This was suggested over a century ago by Reinach, but the idea was out of favour in the 1900s. Another confusion of names and identities concerns the pro-Mithridatic leader of Athens during the siege by Sulla. Was he called Aristion or Athenion and were there, in fact, two leaders? Mastrocinque convincingly shows that only one politician called Aristion was operating in those years.

Insights to be had from this book concerning larger issues relate to, for instance, the involvement in the East of Marius and his followers, many of them *equites*; this is considered one factor that ultimately led to war with Mithridates (p. 27) (one wonders, though, if the author perhaps puts too much weight on the existence of clearcut "Marian" and "Sullan" cliques during the 90s). Another important point considers the Second Mithridatic War, conducted by Murena in 83-81 B.C. and often maligned as a Roman robbery raid. Mastrocinque argues that Appian used a different source for his narration of these events, namely a Pontic one. This explains the bad press Murena has received for a campaign that, in some sense, was justified (Mithridates did not uphold the Dardanus treaty he had struck with Sulla) and certainly politically necessary for Sulla (even his own soldiers almost accused him of treason after letting Mithridates off nearly scot-free at Dardanus).

All in all, Mastrocinque's short but dense, learned and very useful Mithridatic study is a welcome addition to scholarship on the subject. The bibliography at the end of the book is selective; much other scholarship is mentioned only in the footnotes.

*Christer Bruun*

*Being Greek under Rome. Cultural Identity, the Second Sophistic and the Development of Empire.* Edited by SIMON GOLDHILL. Cambridge University Press, Cambridge 2001. ISBN 0-521-66317-2. viii, 395 pp. GBP 45 (USD 69.95).

The title of this book approximately presents its contents. Admittedly, in his introduction the editor already questions the subtitle, though lets it stand for lack of a better one. The following contributions are included: "From Megalopolis to Cosmopolis: Polybius, or there and back again" (John Henderson); "Mutilated messengers: body language in

Josephus" (Maud Gleason); "Roman questions, Greek answers: Plutarch and the construction of identity" (Rebecca Preston); "Describing Self in the language of the Other: Pseudo (?) Lucian at the temple of Hierapolis" (Jas Elsner); "The erotic eye: visual stimulation and cultural conflict" (Simon Goldhill); "Visions and revisions of Homer" (Froma I. Zeitlin); "'Greece is the World': exile and identity in the Second Sophistic" (Tim Whitmarsh); "Local heroes: athletics, festivals and elite self-fashioning in the Roman East" (Onno van Nijf); "The Rabbi in Aphrodite's bath: Palestinian society and Jewish identity in the High Roman Empire" (Seth Schwartz). Almost all of the nine contributions thus discuss literary authors, ranging from Polybius and Josephus to Plutarch, Lucian, and their contemporaries. The focus is on the ways the "hyper-literate elite" conceived and represented its Greekness, especially in relation to imperial pressures. It is probably significant that in the only article which utilizes inscriptions to a large extent, van Nijf suggests that the literary and rhetorical culture was not the only way to define Greek identity, and for many people it may not even have been the most important way (334).

Since this book is very much about insiders and outsiders and is so well aware of the many subtle ways in which people, often unconsciously, expose their identities and attitudes, "affirming Self through contrast with, even implicit criticism of the Other" (141), it is not without interest to examine the self-positioning of the book itself. Quite clearly, the Self is defined by modern approaches to cultural study and by implicit criticism of those who would be naive enough to use concepts like "second sophistic", "culture" and "identity" without raising their eyebrows (14-20). Thus, the analysis is firmly placed floating in the currents of the latest scholarship. The accepted meaning of expressions is constantly negotiated and renegotiated, e.g., Vespasian's use of bound human bodies for a flotation test in the Dead Sea is adduced as an example of "body language" (50-1). Such self-confident manipulation of terminology serves to strengthen the cultural superiority of the insiders, who share a similar view of language as an ever-changing vehicle of self-expression, which loses its fascination as soon as it has become fixed and comprehensible to the masses. The references are naturally not restricted to the classics: it would be difficult to imagine a wider reading than that displayed in the footnotes. Even the Middle Earth of *Elves* and *Hobbits* has become part of the book's cultural topography (29). However, this all-embracing inclusiveness is matched by other, implicit exclusions, based on language and civilization. Beyond the obvious point that all the articles have been written in English by scholars who have been affiliated with British or American universities, it appears that English has become "a language of advancement and a key sign of the cultivated [scholar], the [English] language transcends [...] ethnic origin in the determination of affiliation and status" (cf. the similar role of Greek, 13-14). Accordingly, almost four-fifths of the bibliography is composed of works in English. Foreign influences are not denied, though preferably these have been glossed, explained and naturalized by a writer in English (18 n. 53). The investigation of the past is linked with contemporary issues familiar to many Britons, Americans and civilized outsiders (154-5). The message is delicate but unmistakable: only such discourse has some claim to importance which takes place in the English language within the Anglo-Saxon world.

There is, of course, no fault in this. Every text has to be addressed to some

audience. Someone has to buy it, and it would be eccentric to demand that a book meant for Anglo-Saxon hyper-literate readers would try to tie its discourse to issues which are debated by commoners in, say, Scandinavian, Asian or Arab societies. Such issues would undoubtedly have seemed to the authors not only foreign but also in some sense disturbingly old-fashioned and naive. The writers of this book have faced similar problems as those Greek authors they discuss – and have solved them no less satisfactorily.

*Antti Arjava*

MAURO CRISTOFANI: *Etruschi e altre genti nell'Italia preromana. Mobilità in età arcaica*. *Archaeologica* 120. Giorgio Bretschneider Editore, Roma 1996. ISBN 88-7689-126-9. 183 pp., xi tavole. EUR 180,76.

Mauro Cristofani collected eight papers published in diverse journals and books during the years 1991-95 into a volume of the *Archaeologica* series which appeared before his untimely death in 1997. They have a central theme indicated by the subtitle: we have either merchants from the Eastern or Southern Mediterranean in Etruria or in contact with the Etruscans, or Etruscans outside Etruria proper. This archaic mobility, both commercial and colonial, has been much in focus during the last decades; Cristofani clearly had a more ambitious research plan, but other duties forced him to satisfy his readers with this collection of articles. One would have naturally hoped for a comprehensive, systematic presentation by Cristofani on this theme, but due to the author's too early demise, we are left with this book.

As it is, we must be content with the discussion of some of the most interesting aspects of the theme: Sostratos at Gravisca, Phoenicians at Pyrgi, an Etruscan "letter" at Pech Maso, early Etruscan colonization in Campania, Etruscans at Pompeii, and the rich Etruscan colony at Spina which has not been handled too often in recent years. There is also a new Introduction discussing the distribution of early Etruscan inscriptions outside Etruria. Cristofani's discussion of these subjects is acute and well founded, sometimes raising objections, but always interesting.

*Jorma Kaimio*

*Sordes urbis: La eliminación de residuos en la ciudad romana. Actas de la reunión de Roma (15-16 Noviembre de 1996)*. Ed. XAVIER DUPRÉ RAVENTÓS & JOSEP-ANTON REMOLÀ. *Bibliotheca Italica* 24. "L'Erma" di Bretschneider, Roma 2000. ISBN 88-8265-082-0. xv, 150 pp. EUR 82.

The accumulation of waste is a universal problem, perhaps today more so than ever before. Waste and rubbish are also the bread and butter of archaeology: a dump can tell us more about life in a house or in a community than buildings in themselves or even texts can. The relationship of human beings and their waste has not been explored very thoroughly – at least not in the archaeological context. The work of William Rathje (e.g.