

criticizing the Greeks (and epic poets), the Roman satirist thus created a "free-speaking, rugged, and utterly Roman self" (p. 5). John Henderson returns to the issue of the Roman-ness in his retrospective on the volume, but it would have been very useful had satire's supposed *Romanitas* and the satirists' relationship with Greek culture been thoroughly discussed in a separate article.

The up-to-date bibliography at the end includes the most important recent studies on Roman satire. The suggestions for further reading attached to every article are extremely useful for readers. A Nordic reader might note the absence of Lennart Pagrot's Swedish book *Verssatirens teori* (1961), which is still one of the best historical surveys in the field. All in all, this volume is primarily of interest to graduate or postgraduate students beginning their studies on Roman satire, but it also appeals to scholars interested in updating their views of recent developments in research on Roman satire.

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*The Cambridge History of Greek and Roman Political Thought*. Edited by CHRISTOPHER ROWE and MALCOLM SCHOFIELD. Cambridge University Press, Cambridge 2000. ISBN 0-521-48136-8. XX, 745 pp. GBP 75.

The volume under review here, authored by an international team of distinguished scholars under the able editorship of Christopher Rowe and Malcolm Schofield (who also both contribute substantially to the book), is nothing less than the very first general and comprehensive treatment of its subject in the English language. Its expressed purpose is to provide a fresh, critical account of Greek and Roman political thought, broadly conceived. Observing that it is quite possible to think and reflect politically without doing so in a systematic or philosophical manner – and that such thinking may be expressed in literature of any sort – Rowe, in his introduction (pp. 1 f.), stresses that the subject matter of the volume is *political thought*, rather than *political theory*. This means that the book, adopting a largely author-based approach, is not concerned exclusively with the authors of the great political works of antiquity. Writers such as Plato, Aristotle and Cicero receive their due share of attention, but the volume begins with none else than Homer and ends with fourth-century Christian and pagan writers reflecting on divine and human order. In between, a host of writers more or less commonly associated with political thinking are dealt with, ranging from Hesiod, Tyrtæus and the early natural philosophers to the historians, philosophers and jurists of the Roman Empire. The overview cuts short in the middle of the fourth century AD; only a short epilogue takes the story a little further, down to Augustine. The rationale for the choice of this terminal point, which of course is an altogether arbitrary one, is that another volume published by the Cambridge University Press, *The Cambridge History of Mediaeval Political Thought, c. 350 – c. 1450* (edited by James H. Burns, 1991), begins its story at this very point.

The broad and inclusive conception of *political thought* is reflected not only in the range of authors discussed, but also in the heterogeneous authorship of the volume itself. The scholars assembled by the editors include historians of law, politics, culture

and religion, as well as philosophers. Though united in their quest for political thinking, the contributors sometimes differ considerably in approach, scope and overall objectives. Whereas some are principally concerned with the historical context of the ideas they discuss, others deal with these ideas more specifically as systems of thought.

Part I. *Archaic and Classical Greece* contains nineteen contributions grouped in three major sections. Preceded by a general introduction into Greek political thought and its historical context (by Paul Cartledge), the section entitled *The Beginnings* include the following discussions: 'Poets, lawgivers, and the beginnings of political reflection in Archaic Greece' (Kurt A. Raaflaub); 'Greek drama and political theory' (Simon Goldhill); 'Herodotus, Thucydides and the Sophists' (Richard Winton); 'Democritus' (C. C. W. Taylor); 'The orators' (Josiah Ober) and 'Xenophon and Isocrates' (V. J. Gray). The section *Socrates and Plato* contains seven discussions: 'Socrates and Plato: an introduction' (Melissa Lane); Socrates (T. M. Penner); 'Approaching the *Republic*' (Malcolm Schofield); 'The *Politicus* and other dialogues' (Christopher Rowe); 'The *Laws*' (André Laks); 'Plato and practical politics' (Malcolm Schofield) and '*Cleitophon* and *Minos*' (Christopher Rowe). An entire section, *Aristotle*, is devoted to Aristotle and the Peripatos. This part of the book contains five discussions: 'Aristotle: an introduction' (Malcolm Schofield); 'Naturalism' (Fred D. Miller, Jr); 'Justice and the *polis*' (Jean Roberts); 'Aristotelian constitutions' (Rowe); 'The Peripatos after Aristotle' (Rowe).

Part II. *The Hellenistic and Roman Worlds* is not structured in larger sections like the first part, but contains twelve thematic discussions arranged in a roughly chronological order. After an introduction to the Hellenistic and Roman periods (by Peter Garnsey), the themes covered are the following: 'The Cynics' (John Moles); 'Epicurean and Stoic political thought' (Malcolm Schofield); 'Kings and constitutions: Hellenistic theories' (David E. Hahm); 'Cicero' (E. M. Atkins); 'Reflections of Roman political thought in Latin historical writing' (Thomas Wiedemann); 'Seneca and Pliny' (Miriam Griffin); 'Platonism and Pythagoreanism in the Early Empire' (Bruno Centrone); 'Josephus' (Tessa Rajak); 'Stoic writers of the imperial era' (Christopher Gill); 'The jurists' (David Johnston) and 'Christianity' (Frances Young). The absence of a discussion devoted specifically to Polybius, famed for his theory of the cyclical nature of governments and his description of the mixed constitution of the Roman Republic, was perhaps unexpected. A bit curious also, at least *prima facie*, is the inclusion of a discussion focusing on Josephus, who is not normally considered a typical exponent of Graeco-Roman thought.

The epilogue, by Malcolm Schofield, is followed by an extensive bibliography arranged in three sections (pp. 672–728). At the end of the book, there is a very useful general index. There are no illustrations, except for two maps.

It is not easy to do justice to a volume of this kind, composed as it is of so many individual discussions. However, I should conclude by noting that the contributions generally constitute first-rate scholarly works, being for the most part lucid, well-informed as well as highly readable. There can be no doubt that this well-organized, accessible and carefully produced volume will remain one of the standard overviews of Greek and Roman political thought for years to come.

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