

the title "dottorato in Scienze storiche dell'antichità") rather than one meant for contributions on subjects alien to the preceding chapters. Providing a description and an evaluation of all the papers is well outside the scope of this review; instead, let me point out those contributions which I thought of as most interesting. S. Mitchell discusses (p. 57ff.) "La comunicazione di ideologie religiose" in the Roman Empire; this contribution includes observations on the inscriptions recording the *interpretatio oraculi Clari Apollinis* and on the question how the text was disseminated. In an interesting contribution, G. L. Gregori examines (p. 83ff.) Republican funerary inscriptions from the city of Rome addressing a passer-by (with *(h)ave*, etc.); this contribution also includes a list of these inscriptions (note no. 17 pertaining to *Erato quasillaria* which is not in *CIL I*<sup>2</sup>, although already published in 1923). Two interesting inscriptions from Aesernia, *AE* 1975, 349 and *CIL IX* 2655 are the subject of a paper by M. Buonocore (p. 153ff.).

There is also much of interest in the other papers included in the volume, including those in the chapter "Comunicazioni". At the end, there is a short recapitulation by A. Donati.

*Olli Salomies*

*The Cambridge Companion to the Age of Pericles*. Edited by LOREN J. SAMONS II. Cambridge University Press, Cambridge 2007. ISBN 978-0-521-80793-7 (hb), 978-0-521-00389-6 (pb). XX, 343 pp. GBP 53, USD 87 (hb), GBP 18.99, USD 33.99 (pb).

"It is as if some ever-flowering life and unaging spirit had been infused into the creation of these works." These words, by which Plutarch describes the new monuments of the Acropolis in the age of Pericles, are part of a longer quotation from Plutarch's *Life of Pericles* in Kenneth Lapatin's article in this *Cambridge Companion* (p. 125f.). They could also aptly describe the common view of the Periclean age as the heyday of Athens.

Pericles is one of those political leaders whose names characterize their own period. The Athenian statesman and his times have been described in numerous presentations and analyses, from Plutarch to Nietzsche, often with admiration or even enthusiasm, sometimes with reservation. Giving a clear account of Pericles and the different aspects of the politics and culture of his time, *The Cambridge Companion to the Age of Pericles* does by no means idealize the Athenian politician. Several later ideals such as humanism, democracy, or egalitarianism, often attributed to or connected with Pericles and Periclean Athens, are questioned, at least to some extent. Loren J. Samons, the editor of the *Companion*, warns us against looking at Periclean Athens through the eyes of the twentieth century observer. According to Samons, Pericles was a politician, who "used demokratia as a force to build Athenian power". In leading Athens with this goal in mind, Pericles "defined his age even as he radically altered it." (p. 301)

The *Companion* is divided into eleven chapters, which deal with religion, economy, warfare, art and architecture, groups without citizenship (slaves, foreigners and women), drama, bureaucracy, intellectual history and the conflict between Athens and Sparta. Not surprisingly, the most important topic is democracy. Two of the chapters are devoted to this topic, but the word "democracy" also occurs in the titles of two more chapters. The introduction by the editor of the *Companion* gives a characterization of the Athenian history and society in the age of Pericles, as well as a synopsis of the main sources. The conclusion, also by the editor of the book, summarizes the role of Pericles in the age which often bears his name. The articles also

deal with some aspects which are not indicated in the titles. E.g., the discussion of Athenian bureaucracy (J. P. Sickinger's article) is not possible without a reconsideration of literacy and the function of writing.

The main emphasis in this *Companion* lies in economic, social and political development in Pericles' times. Art, architecture, drama and philosophy occupy about one-fifth of the book, but even they are discussed in their social and political context. Vice versa, literature, especially drama, offers material for discussing politics and social life.

Along with the concept of democracy (cf. also *demos* and *demokratia*), other key concepts are assembly, council of 500, and (Athenian) empire. While Athens is seen as a combination of democracy and empire (P. J. Rhodes's article), special attention has been paid to the question of Pericles' role and influence in the political process. In his concluding chapter, L. J. Samons emphasizes Athenian power as a pervading theme in Pericles' orations. A clear account of the practices, i.e., political and judicial organs, of Athenian democracy is given by R. Sealey.

An influential person like Pericles is inevitably attacked by his enemies or ridiculed by comedians and satirists. In his biography of Pericles, Plutarch several times quotes verses from old Attic comedies, the works of Aristophanes, Cratinus, Eupolis and Hermippus. Respectively, in this *Companion*, the most often quoted Greek author is Aristophanes. In many respects, comedies may be unreliable as historical sources, but, to be a good comedian or satirist, one has to be an acute observer of one's time. It is obvious that Aristophanes has noted several important and essential features in Athenian society and culture. The references to Aristophanes in the *Companion* are well chosen and illuminating, contributing also to the enjoyment of reading the book. More importantly, the role of drama was essential in fifth century Athens, having, as Jeffrey Henderson reminds us, democracy as its precondition. On the other hand, as Henderson also emphasizes, democracy was not an ideological theme or a didactic project in the tragedies, which discuss matters on a more universal level. It was the task of Old Comedy to discuss political issues more directly; as such, it was "a phenomenon related to democracy, especially to the *parrhesia* that encouraged other forms of intellectual debate during the Periclean age," as Henderson puts it.

Aristophanes is quoted, e.g., by Lisa Kallet in her article about the Athenian economy. The comedian has concretely shown the place of money and economic activity in the life of the Athenian citizens. A fragment of Hermippus, for its part, tells about the products brought from abroad by a shipowner. Kallet situates the fragment in its historical context. According to her, "the passage is revealing for its inclusion of both raw and manufactured commodities, for the variety of foodstuffs, and for the intermingling of luxury items such as ivory and carpets with essential commodities such as slaves, wheat, timber, and linen for sails and rigging." (p. 83)

Writing about Athenian religion in the age of Pericles, Deborah Boedeker focuses on the right ways to treat the gods and on major beliefs and practices. For her purposes, Aristophanes' *Clouds* offers rich material, which also shows the comedian's eye for details of social life.

The presentation of intellectual climate in the *Companion* is rewarding. Robert W. Wallace draws special attention to Damon, Pericles' fascinating but also enigmatic music teacher, as an influential figure. Wallace sees Pericles' death as a turning point not only in politics but in intellectual history as well. E.g., Damon no longer engaged himself in politics. Wallace summarizes the development after Pericles' death as follows: "This withdrawal from public life into darker, more private moods reflected three developments. Many elite citizens were themselves

now alienated from politics; these were years of war and plague; finally, various theoretical positions evolved into more extreme, sometimes even offensive forms, as intellectuals sought fame or notoriety by bolder conceptual innovations." (p. 226) As the representatives of this change, Wallace discusses the speech-writer Antiphon and the politicians Cleon and Anytos.

Although in popular presentations the fifth century BC has been seen as an age of philosophers, sophists, dramatists and the representatives of other forms of high literature, in contrast to the Hellenistic age, one of its traits was polymathy, as Wallace points out. Among philosophers and sophists, there were those whose interests ranged from astronomy to social issues and, as in the case of Hippias and Democritus, to more practical matters.

A modern cultural history cannot be written without taking into account the role which "the others" play in society. Cynthia Patterson discusses this challenging question especially in the light of concrete examples taken from some selected passages in the texts of Greek authors. The readers learn, e.g., of the estate manager Evangelos in *Pericles* 16, workmen on the Acropolis in *Pericles* 12, the fugitive slaves in Thucydides 7,27 and, very briefly, about Pericles' mistress Aspasia. Patterson's semantic analysis of the word *astos* is very important (pp. 167ff. and footnote 38). Respectively, writing about warfare, Kurt A. Raaflaub not only discusses Athens's resources and Pericles' strategy, but also – in the light of deplorably scarce sources – the common soldiers' experience of war.

The last chapter of the *Companion* before the conclusion discusses the causes of the Peloponnesian war. J. E. Lendon offers an alternative view to Thucydides' famous explanation, according to which the cause of the war was the growing greatness of Athens and the fear which it inspired among the Lacedaemonians. Lendon refers to Polybius' explanation, in a later context, of war as a struggle for first place: among the key words in this explanation are *timē*, *hēgemonia* and *hybris* (p. 261f). The difference between Thucydides' and Polybius' explanations can be illustrated by the words "power" and "prestige". As a parallel explanation, Lendon refers to and quotes from Diodorus Siculus' description of the outbreak of a war between Argos and Mycenae in the 460s (p. 262f.). As far as I can see, Lendon's view differs to some extent from the main views of the *Companion*, which emphasize Pericles' struggle for Athenian power and Athens as an empire.

The *Companion* does not include any chapter about the heritage of the Periclean age or presentations of parallels between Periclean Athens and later ages. However, there are some exceptions. One of them, not a very happy one, is Wallace's view of parallel development between the period after Pericles' death and the history of 19th and 20th century arts (p. 226). Another exception is Lendon's view of Thucydides and Hobbes as progenitors of "Realism" in the study of international relations (p. 260). Sealey's brief paragraphs on the senses of the word "law" in different languages and the differences between Greek and Roman ideas about legal argument (p. 248) are illuminating. The information about the Tokugawa period in Japan (footnote 22, p. 256) is interesting, although it falls outside the scope of the *Companion*.

The contributors have written extensively on the topics which they discuss in this *Companion*. They have managed to condense their own researches and other recent scholarship into very readable articles. The 43 figures illuminating the article on art and architecture are well-chosen, the pearl being Dexamenos' gem, which, according to Arthur Evans, is the portrait of Cimon. Each chapter is provided with a useful list of further reading. Moreover, there is a general bibliography of over 20 pages.

H. K. Riikonen