

vince at the first reading, but is worth being taken into consideration (pp. 9, 13, 20, 108, 199, 249). Her discussion of Proclus' fear towards rebellious matter and disordered infinity is most interesting (especially pp. 12, 61–3, 111–2). One finds her emphasis of Proclus' emphasis regarding infinity in the One itself stimulating (especially pp. 231, 243–9).

All these and many other points make Kutash's book a rewarding read.

*Tuomo Lankila*

ANGELA KÜHR: *Als Kadmos nach Boiotien kam. Polis und Ethnos im Spiegel thebanischer Gründungsmythen*. Hermes Einzelschriften 98. Franz Steiner Verlag, Stuttgart 2006. ISBN 978-3-515-08984-5. 377 S. EUR 76.

Ecco un nuovo contributo sulla etnicità antica, un filo di ricerca questo che continua a fiorire sulla scia dei lavori di Jonathan Hall, Greg Woolf e altri. Il libro di Kühr si presenta con lo scopo di illustrare il rapporto tra *ethnos* (dei Beozii) e città (di Tebe). Dopo un capitolo introduttivo di stampo teoretico su "mito, identità e memoria", l'autrice offre uno sguardo ai testi più significativi riguardanti il territorio della Beozia (il Catalogo delle navi dell'*Iliade*, l'inno omerico ad Apollo, la descrizione nel IX libro di Strabone, e il libro IX di Pausania) per poi analizzare le storie (apparentemente contraddittorie) della fondazione di Tebe (da parte di Cadmo) e altri miti relativi alla città (Anfione e Zeto, i sette contro Tebe, Edipo, ecc.). Significativamente, Kühr considera la topografia tebana come un'espressione delle pretese locali nei confronti di più miti. Le origini tebane di Ercole, un eroe beozio e panellenico (pp. 167sgg.), per esempio, si manifestano concretamente attraverso un noto culto locale. Tutto sommato, un prezioso studio, anche se forse eccessivamente concentrato sulla città di Tebe e i suoi miti a scapito delle altre località beozie e le loro tradizioni che probabilmente una volta erano più importanti di quanto suggerito dalle fonti oggi disponibili.

*Mika Kajava*

SETH SCHWARTZ: *Were the Jews a Mediterranean Society? Reciprocity and Solidarity in Ancient Judaism*. Princeton University Press, Princeton – Oxford 2010. ISBN 978-0-691-14054-4. X, 212 pp. GBP 20.95, USD 29.95.

In this illuminating study, Seth Schwartz, a specialist of Classical Jewish Civilization, and known for his monographs *Imperialism and Jewish Society, 200 BCE to 640 CE* (2004) and *Josephus and Judean Politics* (1990), seeks to answer the question he poses in the title.

Schwartz's book is divided into six carefully constructed chapters, plus two appendices in which the relevant texts that were too long to be included in the bulk of the chapters are to be found. Chapter 1 is entitled "Reciprocity and Solidarity" and deals with these concepts from a social-anthropological point of view. Chapter 2, "The Problem with Mediterraneanism", concerns the construction of "Mediterraneanism". Schwartz presents the scholarly history of this concept and argues for its continued usability today, but merely as a heuristic tool. These two chapters thus make up the theoretical framework of the study. The following three chap-

ters are case studies. Schwartz has chosen examples from three different eras of the Judaism of antiquity to illustrate the possible historical development of Jewish accommodation into "Mediterranean" values. Thus, chapter 3 is entitled "A God of Reciprocity: Torah and Social Relations in the Wisdom of Jesus ben Sira" and covers 34 pages. Schwartz refreshingly argues that the ideas expressed by Ben Sira (ca. 180 BCE), which theologians usually label as "common sense" advice, are actually often attempts to harmonize the commandments of Torah to the "Mediterranean" values especially of reciprocity and honor that are ultimately very alien to biblical (at least deuteronomistic) theology. In chapter 4, "Josephus: Honor, Memory, Benefaction" (29 pp.), Schwartz deals with Flavius Josephus' (37/38 – ca. 100 CE) accounts of Jewish reactions in particular to the practice of euergetism. Schwartz concludes that the fact that Jerusalem has no normal epigraphical culture is indeed mirrored in Josephus' accounts: the town had no normal euergetistic culture either, but an adapted one. The "good deeds" of the benefactors that were specifically approved by the inhabitants were not public buildings or the like, but rather such actions that could be viewed as expressions of the benefactors' Torah-based piety (e.g. feeding the poor). The memory of these benefactions was also best transmitted orally, as Josephus attests to in his almost Thucydidean formulations. Chapter 5, "Roman Values and the Palestinian Rabbis" (55 pp.) is an exceptionally fascinating survey into how the rabbis of the third and early fourth centuries might have perceived themselves as countercultural. Yet in other ways they seem to have adopted a Roman system of values, they only sought to adapt it according to their own needs and declare their own way superior to that of others. In chapter 6, finally, Schwartz answers his initial question "Were the Ancient Jews a Mediterranean Society?" in the affirmative: they were, but in an adapted way. In this concluding chapter, Schwartz makes the final connections between his three case studies and offers suggestions for further survey.

Schwartz's book is extremely interesting, and his ample remarks and critical discussion with other scholars in the footnotes very clearly indicate of a committed and intellectually curious scholar. The bibliography of the book includes more than three hundred items, roughly a third of which are from this century, but Schwartz does not hesitate to cite even very old works whenever he finds it appropriate. The three case studies dealing with Ben Sira, Josephus, and the rabbis are valuable pieces of scholarship. My only critical remarks concern the methodological framework.

It seems as if Schwartz has been compelled to label the phenomena he explores sweepingly as "Mediterranean" only because his inclusion of Ben Sira prevents him from using the otherwise more appropriate designation "Roman". This discomfort is actually visible also in the summary text on the dust-jacket of the book, and even somewhat in the treatment of Ben Sira: "In sum, Ben Sira here offers advice, based on a keen sense of its inherent danger, about the proper management of a social institution he did not yet have a name for but that following Roman precedent, we would call patronage" (p. 69). Thus, Schwartz's use of a concept called "Mediterranean", borrowed from social and anthropological sciences, appears to be too much an emergency solution to be entirely convincing even as a "heuristic tool". The history and development of certain cultural traits that are supposed to constitute this "Mediterraneanism" are not seriously addressed, which is nevertheless quite understandable in such a short survey.

This objection concerns above all the concept of "honor" which, I think, Schwartz does not define quite accurately. He admits that stories of wounded honor are present in the Hebrew Bible (e.g. *Gen.* 34), but he states that revenge is condemned, and the overall bias of the HB is

that honor is due to God only (p. 26). I think Schwartz does not properly address the issue about the possible meanings of "honor". I would argue that honor and shame are crucial ideas in the HB, but often in the more "primitive" meaning of personal or family integrity, often connected to sexual behavior (e.g. *Gen.* 9, 20–27; *Deut.* 22, 13–20; *Judges* 14 etc.). What Schwartz actually appears to mean by "honor" is the more "advanced" or "civilized" notion of fame or glory, resulting in deference which is due to certain persons by the means of their rank (age, wealth or public position). He is right in that the deuteronomistic utopian legislation largely denies this for humans, as it stresses the principal equality of all Israel(ite men). The bewildering thing is then that the social-anthropological notion of "Mediterraneanism" appears to define honor more in the primitive way, and the reader is thus left wondering whether this actually is not precisely the characteristic of especially the patriarchal narratives, even if Schwartz claims that honor is largely absent in the HB.

In sum, however, Schwartz's book is essential reading for specialists in Ben Sira, Josephus and rabbinic values, and useful reading for everyone interested in social-scientific approaches to antiquity. In a country like Finland, where the studies of Judaism and of classical antiquity have been largely separated, approaches like Schwartz's are much needed.

*Lotta Valve*

*Texte als Medium und Reflexion von Religion im römischen Reich.* Hrsg. von DOROTHEE ELM VON DER OSTEN – JÖRG RÜPKE – KATHARINA WALDNER. Potsdamer Altertumswissenschaftliche Beiträge 14. Franz Steiner Verlag, Stuttgart 2006. ISBN 978-3-515-08641-7. 260 S. EUR 49.

Si tratta di una raccolta di contributi nata nel quadro del programma di ricerca dedicato a "Römische Reichsreligion und Provinzialreligion", diretto da Jörg Rüpke. Negli articoli pubblicati si studiano le modalità in cui la religione, soprattutto quella "pagana", è stata costruita e diffusa nella letteratura dei primi secoli dell'impero. Ecco i titoli: A. Barchiesi: Mobilità e religione nell'Eneide. Diaspora, culto, spazio, identità locali; H. Cancik: 'Götter einführen': ein myth-historisches Modell für die Diffusion von Religionen in Vergils Aeneis; U. Egelhaaf-Gaiser: Der triumphierende Leser: Die Siegesfeier von Amphipolis in der Geschichtserzählung des Livius; Chr. Auffarth: 'Euer Leib sei der Tempel des Herrn!' Religiöse Sprache bei Paulus; I. Henderson: Early Christianity, Textual Representation and Ritual Extension; K. Waldner: Die poetische Gerechtigkeit der Götter. Recht und Religion im griechischen Roman; S. Goldhill: Religion, Wissenschaftlichkeit und griechische Identität im römischen Kaiserreich; D. Elm von der Osten: Die Inszenierung des Betrugers und seiner Entlarvung. Divination und ihre Kritiker in Lukians Schrift 'Alexandros oder der Lügenprophet'; A. Bendlin: Vom Nutzen und Nachteil der Mantik. Orakel im Medium von Handlung und Literatur in der Zeit der zweiten Sophistik; J. Rüpke: Literarische Darstellungen römischer Religion in christlicher Apologetik. Universal- und Lokalreligion bei Tertullian und Minucius Felix; H. Cancik: Wahrnehmung, Vermeidung, Entheiligung, Aneignung: Fremde Religionen bei Tertullian, im Talmud (AZ) und bei Eusebios; R. Haensch: Religion und Kulte im juristischen Schrifttum und in rechtsverbindlichen Verlautbarungen der Hohen Kaiserzeit.

Tra i testi inclusi, che destano tutti grande interesse, ho trovato particolarmente rilevanti quelli sulla posizione della religione nei dibattiti della Seconda Sofistica (Bendlin, Elm