

to the Council. All in all, the challenge is that the material is sometimes hardly sufficient; especially the suggestion of whitened or waxed wooden tablets as "primary working documents" is based on rather little evidence. On the other hand, Missiou admits herself that the evidence is relatively insufficient. However speculative it might be, Missiou has managed to provide a persuasive argument that literacy was part of the social and political history of democratic Athens.

Suvi Kuokkanen

CHARLOTTE LEROUGE: *L'image des Parthes dans le monde gréco-romain. Du début du I^{er} siècle av. J.-C. jusqu'à la fin du Haut-Empire romain*. Oriens et Occidens 17. Franz Steiner Verlag, Stuttgart 2007. ISBN 978-3-515-08530-4. 427 pp. EUR 62.

Nella sua ricca monografia, l'autrice rintraccia e illustra le caratteristiche e immagini riservate ai Parti nella letteratura romana dall'inizio del I sec. a.C. fino alla fine della dinastia arsacide nel 224 d.C., immagini queste che venivano influenzate anche da eventi storici quali il disastro di Carrhae nel 53 a.C. o l'incontro a Roma tra Nerone e Tiridate nel 66 d.C. Oltre al panorama dell'evoluzione "storica" dell'immagine partica a Roma, viene offerto un ampio spettro di informazioni sulla civiltà partica tratte dalle fonti antiche (organizzazione statale e istituzionale, l'arte di guerra, estensione geografica, religione [e.g., Mitra], usi e costumi, tradizioni sull'origine, ecc.). L'immagine complessiva sembrerebbe di duplice carattere, frutto di due tradizioni etno-storiografiche fra loro distinte: agli occhi greco-romani, da un lato, i Parti rappresentano ricchezza e mollezza orientale (mondo persiano), mentre sono efferati e temibili barbari dall'altro (mondo scito), caratteristiche, ambedue, irrimediabilmente inferiori ai valori romani. Riguardo alla restituzione sotto Augusto dei *signa* di Crasso nonché all'esistenza di un tempio rotondo di Mars Ultor in Campidoglio (pp. 105 sgg.), colgo l'occasione per notare che la vicenda probabilmente risulta più complicata di quanto qui sostenuto; si vedano, a proposito, le mie osservazioni in "Vesta and Athens", in *The Greek East in the Roman Context* (Proc. Coll. Finnish Inst. Athens, 1999), Helsinki 2001, 81 sgg. L'opera di Lerouge rimarrà senz'altro basilare per tutti i futuri studi sul regno arsacide, ma è anche destinata a diventare lettura obbligatoria per chiunque si occupi delle varie percezioni presso i greci e i romani di altri popoli e culture.

Mika Kajava

The Oxford Handbook of Social Relations in the Roman World. Edited by MICHAEL PEACHIN. Oxford Handbooks in Classics and Ancient History. Oxford University Press, Oxford – New York 2011. ISBN 978-0-19-518800-4. XVI, 738 pp. GBP 95.

The scope of this volume, as indicated in its title, is outright daunting. One might well ask whether there is any human activity (beyond mere physiological processes) that does not entail reciprocal interaction – and thus, by very definition, social relations – between individuals and groups of individuals. True, there is a scholarly tradition to cite. Ramsay MacMullen's classic

from 1974 was entitled *Roman Social Relations*, but as the concerns of that slim volume were further specified inside the book, it was clear to its readers that it did not purport to be anything else than a study on a selection of specific aspects of rural, rural-urban, urban and class relations. In the title of a multi-authored tome of the *Oxford Handbook Series* the element 'social relations' easily raises expectations that are impossible to meet.

The initial, somewhat skeptical reflection spurred by the declared contents of the book is further substantiated by a glance at the actual topics featured between its covers. Dealt with is a host of most diverse aspects of social life and human existence, from birth to last rites. Moreover, in addition to chapters dealing with the Roman family, primary and rhetorical education, philosophy as socio-political upbringing, law and social formation (grouped together in a section entitled *Mechanisms of Socialization*, constituting Part II), elite self-representation, public speaking, the Second Sophistic, Roman society in the courtroom, public entertainment and socializing at the baths (*Communal Contexts for Social Interaction*, Part IV), honor, friendship, hospitality, dining and violence (*Modes of Interpersonal Relations*, Part V), there is an entire section with individual chapters on literature, epigraphy, papyri and coins on the rationale that they reflect *Mechanisms of Communication and Interaction* (Part III). These examples illustrate the almost excessive miscellany of the subjects addressed.

The professed objective of the book is twofold – on the one hand, to synthesize the results of the multifarious research that since the 1970s has been devoted to the individuals and groups constituting the Roman community, and to their interaction in particular, and, on the other, to make an attempt at configuring the study of Roman social relations in novel ways and thereby suggesting new directions for such research. While these objectives clearly have been achieved to no small degree, my one serious objection to the book concerns the selection of its topics, which I find overambitious and arbitrary at the same time.

Whereas there are in my mind several unnecessary or at least unwarranted inclusions among the themes featured, there is also a number of quite odd omissions. Though a principal subject matter of the volume is declared to be the groups that constituted the Roman community, the coverage is not what reasonably might be expected in this regard. While a whole section contains individual chapters on what is termed *Marginalized Persons* (Part VII) – slaves, women, children, prostitutes, entertainers, magicians and astrologers, bandits and physically deformed and disabled people (in several cases, it would seem, marginalized in no other way than that they represent groups that have received no or little scholarly attention before the last few decades) and while another section, entitled *Societies Within the Roman Community* (Part VI), contains chapters on, respectively, *collegia*, the Roman army, Graeco-Roman cultic societies, Jews and Christians, there is not a single chapter on any other group of legally, socially or professionally defined Romans.

Whatever the possible shortcomings with regard to its organization and coverage, the volume offers a wealth of thought-provoking and highly rewarding reading. And it must be made absolutely clear that all the individual contributions – written by 35 leading scholars in the field – represent first-rate scholarship. Of special value is the introduction by the editor of the volume, Michael Peachin, providing an outstanding overview of the history of research on Roman social history from Rostovtzeff up to the present. This introduction also contains a very valuable presentation of handbooks of as well as central issues in current research on Roman social history. The section with *Prefatory Material* (Part I) also features an introductory essay,

by Clifford Ando, which provides the overall historical context for the discussions contained in the book. The bibliographies accompanying each chapter cover literature in all relevant languages, not only in English.

Kaj Sandberg

A. J. S. SPAWFORTH: *Greece and the Augustan Cultural Revolution*. Cambridge University Press, Cambridge – New York 2012. ISBN 978-1-107-01211-0. VIII, 319 pp. GBP 60, USD 99.

In this book Antony Spawforth, a well-known authority on Roman Greece, sets out to study the impact of the Roman cultural revolution under Augustus on the Roman province of Greece. The argument set out in the start is that the transformation of Roman Greece into a classicizing "museum" was a specific response of the provincial Greek elites to the cultural policies of the Roman imperial monarchy. The mounting exposure of Greek elites to cultural "Roman-ness" gave rise to new forms of identity, leading to a process of the Greeks' acculturation to Roman values. At the core of the argument lie the moral values promoted by Augustus (hence the cultural revolution, a concept originally introduced by Bowersock) and the communication, adoption and use of these values by the Greek local notables in the acculturation process, the visible results of which are studied through a number of aspects. An underlying discourse is how to address the paradox of Roman (moral) depreciation of Greek culture which, however, was at the core of Roman (Hellenistic) culture. The conceptual tool for achieving this was the promotion of "proper" Hellenism and the distinction between 'good' (Attic) and 'bad' (Asiatic) Greekness. This methodologically difficult question Spawforth sets out to answer by "paying detailed attention to historical and social context".

Spawforth acknowledges his intellectual debt especially to Glen Bowersock's influential book *Augustus and the Greek World* (1965), but also makes frequent reference to Andrew Wallace-Hadrill's *Rome's Cultural Revolution* (2008) as well as to Clifford Ando's *Imperial Ideology and Provincial Loyalty in the Roman Empire* (2000). The whole concept of the book is built upon acceptance of an idea of a specific Augustan ideology of the restoration of *mores*.

The reflections of this ideology in the acculturation process are studied in an interrelated series of chapters. The first chapter, titled "Greece and the Augustan Age" (pp. 1–58), is extensive and makes a sound exploration of the approach used and of previous research on the discussion of the Augustan impact on Greece in terms of imperialism and 'cultural politics'. This chapter introduces topics like the Augustan "moral revolution", Roman images of Greece, Augustan classicism, Augustus' relationship with the Greek world, Augustan urban foundations in Greece and the position of Greek provincial elites. The focus is astutely directed, e.g., to the reciprocity of the "cultural dialogue": how Greek cultural trends were adopted and used in Rome, and how the educated elite of the Greek east was already familiar with Roman cultural values prior to the expansion of the empire. Spawforth sees the promotion of Augustan cultural values in Greece as an extraordinary Roman intervention, where Romans are active players, the regime recommending its ethical standards to elite Greeks in order to consciously create a particular climate of opinion. This "cocktail of culture, power and coercion" (p. 25) is introduced to a specific class of Greek (and Roman) cultural brokers.

The concept of 'Romanization' is also taken up (p. 28). However, a theoretical discussion of the concept is not a key issue to Spawforth. His view is that as a concept, 'Romaniza-