

ROBERT GARLAND: *Wandering Greeks. The Ancient Greek Diaspora from the Age of Homer to the Death of Alexander the Great*. Princeton University Press, Princeton – Oxford 2014. ISBN 978-0-691-16105-1. XXI, 319 pp. USD 35 GBP 24.95.

This book discusses ancient counterparts of important contemporary issues: migration, asylum and population displacement. Robert Garland is in the habit of selecting topical themes that have relevance today, such as disability in the Graeco-Roman world.<sup>1</sup> The book reviewed here is more of a handbook covering examples from Homeric poetry down to the dawn of the Hellenistic times organised thematically than a proper analytic study of the topic. It is an extensive introduction to its subject and one must hope that these themes will receive more discussion elsewhere.

This does not mean that Garland's book does not have its merits. The first chapters are, however, somewhat uneven, covering a large number of various issues, and especially Chapter 3, "The Wanderer", seems somewhat confusing to this reader. After the first chapters the focus moves momentarily from migration to the Greek tradition of moving around. References are made to many kinds of movements, including those in the *Odyssey*. After a brief discussion of the wanderings, however, the emphasis in this chapter unexpectedly moves on to exile. Perhaps movements in general should have been dealt with in the introductory chapter as background information, and this chapter could have been dedicated to the topic of exile. Nevertheless, the book regains a firm footing with Chapter 6, "The Evacuee", and after the discussion of displaced or resettled populations remains strongly focused on economic migration.

A clearer separation between fiction and historical sources and the different types of evidence they bring to the discussion would have been desirable. The historical events described in the historical sources and the varied attitudes revealed by poetry and drama are presented almost indiscriminately side by side. A critical discussion of the different types of sources and their nature in the introduction would not have gone amiss.

The intended audience is also unclear. The prose is targeted at an educated general public when discussing the definitions of different contemporary issues such as refugees, and when making references to Polish plumbers as an example of economic migrants in our time. However, the more scholarly narrative requires a grasp of detail of the ancient world that must be considered above any general knowledge. There are maps, but not at the beginning, and areas such as Boeotia are not found on any of them. A map of the ancient kingdoms and sites mentioned in Chapter 1 would also have been useful. Some statements seem to remain incomplete such as the one on p. 36, where it is not crystal clear that the reference to the non-existence of Athenian colonies is true only during the Archaic period. Nevertheless, many of the less familiar concepts such as *stasis*, the political struggle between two opposing groups and the potential expulsions of the losing side from a *polis*, are presented in a clear manner and underline the differences between the modern world and ancient Greek societies.

I noticed some omissions and topics Garland touches upon only sparingly. These include Greek explorations as a separate category of learned wanderings, and movements of individuals who wanted to attend different philosophical schools or visit various religious establishments. Naturally, these are not themes directly related to mass economic migration or asylum seekers, but they can be seen as representing the topic of wandering. Tourism is not

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<sup>1</sup> R. Garland, *The Eye of the Beholder: Deformity and Disability in the Graeco-Roman World*, Ithaca (NY), 1995.

touched upon either, but this is understandable because the movements were not permanent and as an upcoming phenomenon it was more of a feature of Hellenistic times. However, a narrower, better defined focus would have left no room for pining after such social and intellectual reasons for moving around the Mediterranean and would have helped to leave out unnecessary material from the book.

Even if analytical clarity is not always apparent, this book gives a valuable outline of the character of Greek colonisation, migration and repatriation and the political and economic reasons behind these phenomena. It is thus a valuable contribution to its field.

*Ulla Rajala*

*Greek and Roman Networks in the Mediterranean*. Edited by IRAD MALKIN – CHRISTY CONSTANTAKOPOULOU – KATERINA PANAGOPOULOU. Routledge, Abingdon – New York 2009. ISBN 978-0-415-45989-1. XIII, 321 pp. EUR 82.90, USD 115.

Based on a conference held in May 2006, in Rethymno, Crete, and initially published as two special issues of the *Mediterranean Historical Review* (vol. 22, 2007), this book – a collection of 18 individual papers – aims to take the notion of Mediterranean "networks" "beyond its descriptive value" (p. 2), and to apply Social Network Analysis and theories of connectivity to historical questions being posed about the Mediterranean in antiquity. Keeping in mind F. Braudel's *longue durée*, the authors state that the aim is "to qualify networks, to understand their duration, function, scope, overlapping, and historical implications." (p. 2). The papers offer a selection of themes to which network analysis can be applied to enhance our understanding of history of the Mediterranean. The papers all consider "network-related historical questions" (p. 8), regardless of whether they explicitly apply Network Analysis or not.

In the first paper, "Beyond and Below the Polis: Networks, Associations and the Writing of Greek History" (pp. 12–23) Kostas Vlassopoulos looks at the role of networks and their associations in the writing of Greek history. Rejecting Greek history as written through the polis "unified history based on the rise, acme, and decline of the polis," Vlassopoulos instead applies networks to look at "social, economic, political, and cultural interaction" at the levels below the polis and beyond the polis. The level below the polis constitutes *koinônai*: subgroupings within the city that includes not only the demos and the various professional guilds, but also foreigners in the city (there by virtue of networks?). This then hints at the level beyond the polis – the interactions (commercial, military, and artistic) and between the different poleis and other Mediterranean powers that together formed a Classical "world-system" which allows for an interpretation of the period of the Classical polis on a global, mobile, fragmented level.

Ian Rutherford's contribution ("Network Theory and Theoric Networks", pp. 24–38) hinges on a play on words, the theory of networking, and the networks of *theoria* – religious delegations sent from city to city. By employing Social Network Analysis to graphically represent relationships of cultic centres and cities sending delegations, it becomes possible to chart nodes, clusters, and even the "prestige" of some centres over others.

Simon Hornblower's paper ("Did the Delphic Amphiktionia Play a Political Role in the Classical Period?", pp. 39–56) considers whether the league's punitive actions could be considered stepping outside the bounds of "essentially" religious affairs. Condemnation of the