

hörenden Steuern. Er zeigt, wie wenig wir von dieser sehr häufig vorkommenden Steuer eigentlich wissen. R. schlägt vor, daß das ptolemäische Biermonopol in römischer Zeit in eine Lizenzgebühr (und also nicht in eine Konsumsteuer, wie üblich behauptet wird) umgewandelt wurde. Es bleibt aber, meiner Meinung nach, immer noch undeutlich, was genau das Verhältnis zwischen ζυτηρά, ζυτηρά κατ' ἄνδρα und ζυτική war.

R. bespricht auch das System der Erhebung der nomarchischen Steuern (IV. 3) und analysiert die Belege, die die Erheber erwähnen. Es wird festgestellt, daß die Nomarchen oder ihre Angestellten nicht immer selbst verantwortlich für die Erhebung der Steuer waren. Die Erhebung konnte weiterverpachtet worden (an die ἐπιτηρηταί). In Dörfern finden sich als Erheber auch Dorfälteste (πρεσβύτεροι) und Mitglieder von Gilden.

Diese Studie von R. macht klar, daß es nicht mehr möglich ist, die nomarchischen Abgaben zusammen mit F. Preisigke nur als "lose Steuern" zu charakterisieren. In dem von R. gezeichneten Bild geht es darum, daß die Römer ganz allgemein die Verwaltungskosten in Ägypten vermindern wollten: sie begründeten ein Ressort νομαρχικὰ ἀσχολήματα, das an einen Nomarchen verpachtet wurde. Diesem Ressort wurden Steuern zugeschlagen, die lokal, aber nicht von allen erhoben wurden, wie etwa die Kopfsteuern.

Die Stärke dieser Studie liegt darin, daß sie alle Quellen berücksichtigt und alle Aspekte des Themas behandelt und daraus dann sinnvolle Schlüsse zieht. R. bedient sich sowohl traditioneller als auch moderner Forschungsmethoden. Im Ganzen gesehen kann gesagt werden, daß man diese Studie als eine außerordentlich gut geordnete Schatzkiste zur Erforschung der gesamten Verwaltung Ägyptens betrachten kann. Die Struktur der Studie ist logisch, und die neuen Gesichtspunkte, die R. bietet, sind immer gut begründet. Man braucht kein Wahrsager zu sein, um voraussagen zu können, daß dieses Buch ein Klassiker werden wird.

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*La comunicazione nella storia antica. Fantasia e realtà.* Atti del III Incontro internazionale di storia antica (Genova, 23–24 novembre 2006). A cura di MARIA GRAZIA ANGELI BERTINELLI – ANGELA DONATI. Serta antiqua et mediaevalia XI. Pubblicazioni della sezione di Storia antica, vol. VII. Giorgio Bretschneider Editore, Roma 2008. ISBN 978-88-7689-220-6. XII, 270 pp., 21 ill. EUR 130.

As is clear from the title, these are the acts of an international colloquium held in Genova in 2006. Most of the participants being from Italy, the majority of the contributions are in Italian; two (by González and Mayer) are in Spanish, two (by Mitchell and Šašel Kos) in English. The subject to be taken into consideration in the colloquium was "communication"; many of the contributions include a reference to this in their titles (e.g., A. Sartori on "La comunicazione epigrafica: realtà e fantasia"). The subject was well chosen, as quite a few things (e.g., a statue or an inscription) can be labelled as "communication", and this is reflected in the variety of the contributions which begin with a paper on Greek myths and legends (by Šašel Kos) and include a paper (by Felle) on quotations from the bible in late-antique inscriptions.

The papers are divided into four chapters, "Storia ed epigrafia greca", "Storia ed epigrafia romana", "Storia ed epigrafia tardoantica" and (suitably) "Comunicazioni", apparently a heading provided for shortish contributions by younger scholars (all contributors are here given

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