

noting how the idea of an "absolute", non-subjective law and justice was associated with good citizenship and character in general: Farenga gives examples of how the jurors themselves were "on trial", judged based on the judgments they made.

*Citizen and Self in Ancient Greece* is top-heavy with theory. This is not unwelcome in a field that is sometimes accused of lack of explicit theory, but it does make the monograph heavy reading and, at times, difficult to follow for someone not familiar with the theoretical scholarship. Farenga certainly seems to push his readings a bit far at times, but *Citizen and Self in Ancient Greece* still provides an interesting approach to topics frequently studied, as well as an experiment in how to explicitly apply a theoretical framework to literary material.

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SUSAN LAPE: *Race and Citizen Identity in the Classical Athenian Democracy*. Cambridge University Press, New York 2010. ISBN 978-0-521-19104-3. XII, 341 pp. GBP 55, USD 90.

In this book, Susan Lape looks at Athenian citizenship during the Classical period: how and why it was controlled, how definitions changed depending on the circumstances, and also why the boundary between citizen and non-citizen was so important. The word "race" in the title is bound to raise some questions, and Lape explains her usage of the term. The term, simultaneously ambiguous and heavily burdened by 19<sup>th</sup> and 20<sup>th</sup>-century ideologies, in Lape's work mainly refers to social identities that revolve around ancestry and the importance of not mixing Athenian and non-Athenian blood, supported by myths of autochthony and thus Athenians "belonging" to a specific territory.

Lape draws on written sources ranging from drama to epigraphy as well as anthropologists, Classicists and historians. She starts off by summarizing the development of laws and decrees on citizen status starting with Draco and continuing on to Pericles. She utilizes anthropological theory – including the monstrous term "social actor" for a person – to explain the tendency for stricter limitations on what qualified for a citizen. Although a complicated system with many variables, it largely functioned pragmatically. Control of citizen status allowed for privileges on one hand, and for an illusion of equality on the other: metics could be taxed more heavily and citizens less, while an "equal" status as citizens lessened conflict and bitterness between economic classes.

While Lape says she focuses on things Athenian citizens had in common, in order to do this she looks at trials and comedic plays that outline why someone was not an Athenian (Chapter 2). Poor character ran hand in hand with mixed or otherwise suspicious ancestry: an impostor could be recognized by a lack of love for democracy and other Athenian virtues. In an interesting section she discusses the role gender played in lawsuits against supposed impostors. Since women were largely isolated from the public sphere, it was easy to question their legitimacy or their marital status. At the same time, Lape points out trials were often between family members, making accusations of illegitimacy a risky business to say the least.

Chapters three and four are case studies on tragedy and historiography respectively. Lape sees opposing ideas regarding reproduction in Euripides' *Ion*: Creousa is the one preserving the Athenian bloodline, but at the same time Apollo, by raping her, makes her less than an active agent. In other words, the play acknowledges the importance of female bloodlines and

yet represents women as rather hapless when it comes to the important task of preserving Athenian lineage. Herodotus' and Thucydides' silence about Athenian racial identity Lape takes to be a counter-reaction: nurture is emphasized to counter Athenians' own emphasis on nature. At times she seems to push the texts a bit too far, for example saying the anecdote about Pelasgian-Athenian children growing up democratic and Athenian despite their Pelasgian surroundings is, in fact, a case of nurture over nature. This seems like explaining away evidence contrary to the main argument while not giving similar attention to other passages.

Following this, Lape turns to oratory and trials against suspected impostors such as Demosthenes' *Against Eubulides* and *Against Neaera*. Such texts are useful sources for how citizens were scrutinized. Special, polis-wide *dokimasiai* were conducted in 445/6 and 346/5 BC in addition to the routine scrutinies performed as a rite of passage and on entering public office. In addition to supposedly weeding out outsiders, the scrutinies encouraged exemplary behaviour as democratic and pro-Athenian conduct was considered evidence of being Athenian.

*Race and Citizen Identity in the Classical Athenian Democracy* starts out with the broad outline of the development of citizenship laws and finishes by showing how circumstance caused slackening and tightening the legislation. During the worst years of the Peloponnesian War, male citizens were allowed to procreate with two women – free Athenians or not – to supply the polis with much-needed offspring. After the Civil War, the strict Periclean criteria were reintroduced but with a grace period to prevent favouritism (for example only the opponents of the oligarchy gaining citizen status) while allowing for children born during the tumultuous period to be integrated without any awkward questions asked.

Susan Lape draws on an impressive range of ancient sources and scholarship to show how Athenian citizen status was motivated by self-interest and was constantly in flux, but throughout the Classical period was an important factor in upholding stability. *Race and Citizen Identity in the Classical Athenian Democracy* is a valuable contribution to the study of identity in Antiquity, and shows that even though currently a popular topic, much of interest can still be said about it.

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GYÖRGY NÉMETH: *Kritias und die Dreißig Tyrannen. Untersuchungen zur Politik und Prosopographie der Führungselite in Athen 404/403 v. Chr.* Heidelberger Althistorische Beiträge und Epigraphische Studien (HABES), Band 43. Franz Steiner Verlag, Stuttgart 2006. ISBN 978-3-515-08866-4. 203 S. EUR 39.

Il libro di György Németh costituisce un'analisi dettagliata della politica e delle istituzioni ateniesi nel tormentato periodo dei Trenta. Particolare attenzione viene data alla natura e alla composizione di questo gruppo oligarchico, come pure al ruolo e allo status della classe dei cavalieri e degli opliti, senza dimenticare le risorse economiche in possesso della classe dirigente. L'autore ritiene che i numeri a noi noti dei componenti del regime dei Trenta siano derivati dalle considerazioni politico-teoretiche, secondo le quali lo stato ideale dovesse consistere di 3000 cittadini-opliti, 300 cavalieri e 30 oligarchi. Nei Capitoli 4 e 5 vengono presentati cataloghi prosopografici di coloro che in qualche modo erano associati ai Trenta, o in qualità di sostenitori o come vittime. Tuttavia questi materiali potevano essere meglio utilizzati nei