

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.

*Elina M. Salminen*

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

capitoli precedenti, soprattutto nell'analisi della storia sociale, benché Németh sembra abbia ragione nel ritenere, per esempio, che il metodo prosopografico non aiuti molto per stabilire come i membri dei Trenta siano stati eletti. La prosopografia del resto non consente neppure di approfondire l'immagine propagata dalle fonti antiche dei Trenta come avari cacciatori di lucro e potere.

Németh fa anche riferimento al notissimo frammento del *Sisifo* satirico (fr. 19 Snell) attribuito a Crizia (p. 27 n. 88). Anche se l'attribuzione (che risale a Sesto Empirico) non è del tutto scontata, tale possibilità, e le conseguenze in caso di conferma, potevano essere discusse, vista l'importanza politico-religiosa dei temi trattati nel passo.

Non mancano errori di stampa o altre sviste di carattere tecnico. Un index locorum sarebbe stato auspicabile. Insomma, si tratta di un utilissimo resoconto di un tema rilevante, con importanti conclusioni e risposte che non sembrano forzate, bensì basate su una lettura critica delle fonti.

*Mika Kajava*

FERGUS MILLAR: *Rome, the Greek World, and the East*. Vol. 3: *The Greek World, the Jews, and the East*. Edited by HANNAH M. COTTON – GUY M. ROGERS. Studies in the History of Greece and Rome. The University of North Carolina Press, Chapel Hill 2006. ISBN 0-8078-5693-2. XXVII, 516 pp. USD 70.00 (hb), 29.95 (pb).

*The Greek World, the Jews, and the East* completes the three-volume series of essays and articles by Sir Fergus Millar, the first two being *The Roman Republic and the Augustan Revolution* and *Government, Society, and Culture in the Roman Empire*. All papers in the third volume have been previously published over the course of several decades and, as suggested by the multi-part title, cover a range of topics. The eighteen essays have been divided into sections, however, and this helps the reader see the development of Millar's ideas and arguments, sometimes over the course of more than one article.

The first six articles deal with the Hellenistic world and Rome. Millar looks at Hellenistic Syria and Phoenician cities on the one hand, and at individual events and people such as the Maccabean Revolution and Polybius on the other. He points out the nuanced and complex interactions between groups of people, and concludes that neither "Hellenization" nor "Romanization" were ever completed as processes: in Syria, Hellenization was mainly prevalent among the urban upper classes and never replaced local cultures; in Phoenicia things already familiar were readily adopted – for example the polis system which resembled Phoenician cities – but cities could retain autonomy and local officials under both the Seleucids and the Romans; and Greek cities were given various privileges allowing more autonomy (as evidenced by coins, for example). The paper on the Maccabean Revolution adds a slightly different twist to the theme: Millar believes Antiochus Epiphanes' attempts to abolish Judaism reflect a relationship characterized better by conflict than syncretism or coexistence, again testifying to the Hellenizing movement failing.

The next six papers pair Rome with the East, although again in the broadest sense. In the first paper, Millar looks at the Gospels as historical documents and concludes that John shows the most understanding of Judaism and should be considered most accurate as a result.