

women in general in so far as Hephaistos created Pandora, the first of their kind. Thus, according to Hesiod, the presence of men predated that of women, who merely added misery to the life of mortals. L. brings this kind of discrimination into line with the Athenian practice of democracy. Women and immigrants seem to be the victims of exclusion. In its ancient form, democracy meant equal right, *isonomia*, for men by virtue of equal birth, *isogonia*. Women, slaves, and foreigners (i.e. the Metics) were not part of this category. In the case of women, however, their inevitable association with the birth of (male) citizens threatened the integrity of the autochthony myth. L. thus devotes several chapters to the reading of a passage in Plato's *Menexenus* that asserts that 'it is not the earth which imitated women in conception and generation, but women the earth' (p. 85). In spite of this explicit statement, she tries to demonstrate that the context of 237d3–238a5 produces the opposite order. The ways in which the process of birth by Mother Earth is described already depend on the description of procreation (as, for instance, in the use of *tiktō*, which specifically denotes human reproduction; cf. pp. 85 and 124). Undauntedly drawing on Freud and Derrida, L. would thus have us realize that in Plato, as well as in Bachofen and other modern classicists, a male community tends to consolidate itself through anxious exclusion of the Other, in this case, women. The stranger is another example. Being a slave or just a foreigner within the confines of Athens, the stranger presented a challenge that had to be dealt with. So did the myth of autochthony, but in various ways that made the position of the stranger re-emerge as part of the constitution of the Same. So, for example, in the writings of Plato, where it is realized that the ideal city must be founded in 'alterity', on having a 'stranger from Athens' present the laws to Cretans, and so on (pp. 121ff.). L.'s acute interpretations of various ancient texts take us some way towards recognizing the overall idea; yet it remains almost ironically true that 'it is up the reader to follow the stranger . . . in his endless return to the roots of the same' (p. 124). The author reveals her inspiration from Derrida's *Nous autres Grecs* on p. 111, yet without this influence in mind, the reader might have some difficulty in realizing what she was really getting at. That said, the perspective of relocating the Same in the regime of *différance*, i.e. revealing the liaison between the myth of autochthony and the politics of democracy through their ambivalent exclusion of the Other, throws exciting new light on the connections between myth and politics, not least in regard to the concluding critique of the way in which the National Front in France used a similar strategy by misrepresenting a scholarly view of ancient Athenian democracy. Hence one realizes that the implicit notion of ideology which hides behind the concept of myth constitutes the real crux of the matter from antiquity to modern times. That leaves the very concept of myth for further discussion, though.

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K.-W. WELWEI: *Das Klassische Athen. Demokratie und Machtpolitik im 5. und 4. Jahrhundert*. Pp. viii + 468, maps. Darmstadt: Primus Verlag, 1999. Cased, DM 98. ISBN: 3-89678-117-0.

This work surveys Athenian political history from the Cleisthenic reforms to the battle of Chaironeia. It is a successor to the author's earlier book, *Athen. Vom neolithischen Siedlungsplatz zur archaischen Grosspolis* (Darmstadt, 1992). Their difference in magnitude is striking: 265 pages for text and notes on pre-Cleisthenic Athens; 434 pages for this work. It is divided into four sections. The first covers the rise of Athens to great power status, ending with Plateia and Mycale (479). The next part opens with the foundation of the Delian League, and discusses the Pentekontaetia with an emphasis on Attic naval hegemony. The Peloponnesian War and its aftermath in the regime of the 'Thirty Tyrants', closing with the trial of Socrates, is the subject of the next section. These years receive ample treatment, as they account for 35% of the work. Under the title 'Erneuerung, Wiederaufstieg und Weg nach Chaironeia', the fourth section recounts the fourth-century struggles for hegemony and subsequent resistance to Philip II. The nearly fifty years after the King's Peace (386) are treated expeditiously in seventy-five pages.

Scholarly support in the form of endnotes is a generous 100 pages. With an eye to the student reader, the select bibliography, which concentrates on monographic authorities, could have been more comprehensive. The indices are good, especially the one involving institutional and conceptual rubrics. Although the author has been scrupulous in adducing literary and epigraphical evidence in his notes, an *index locorum* would have been helpful. The maps on the Marathon plain, Salamis narrows, and eastern Aegean (with the straits) are adequate. A tiny map showing

Greece and the Aegean might be acceptable for general geographical orientation, but the absence of separate maps showing Attica and central Greece in detail and the littoral of the northern Aegean is a flaw.

This is a treatment of Athenian internal politics and international affairs, with a firm grounding in constitutional structures. Therefore, many aspects of Attic history in the relevant period are (by intention) only discussed cursorily. These include the broad headings of social, economic, religious, and cultural history. Questions of ideology are only addressed in regard to the belief system that supported democratic institutions. Naturally, a total history of Athens in the fifth and fourth centuries is a task substantially greater than even the considerable mission undertaken in this volume. This approach does, however, impose its limitations. For example, the failure to delve more deeply into Attic demography means that one tool for enriching the discussion of military affairs is foregone. Moreover, the scale and nature of the Aegean mid-century economy under Attic hegemony conditions our reconstruction of a balance sheet for the Athenian 'empire' to a greater extent than is evident here. I was also disappointed that the sophistic movement received such glancing review in the discussion of fifth-century politics.

The author is fully aware that he is traveling parallel to the chapters of the *Cambridge Ancient History* vols. 5 and 6 that treat Athens. Sensibly, he has provided a continuous stream of references in his endnotes. A decision with wide pedagogic implications was taken by the author to cite recent scholarship systematically except for earlier works that have achieved great authority. His coverage is understandably most complete for German scholarship, but the degree to which publications in English have been identified and cited is also high. Citation of French and especially Italian research is significantly less dense. These notes will be particularly valuable in the short term, since even a student with rudimentary German could profit from Welwei's marshalling of the relevant scholarship. Necessarily, the presence of good works in English covering the same ground (albeit not so compendiously) may limit the usage of this work in anglophonic academe to advanced students and working scholars.

Histories of Greek *poleis* can be placed along a spectrum, the ends of which are marked by monographs stamped with individual perspectives, even iconoclasm, and by works whose authors intend to crystallize contemporary scholarly views. This work takes a conservative approach, so that it necessarily risks some obsolescence at publication. Nevertheless, lucidity in exposition is an important asset. And this narrative is the product of a learned and unusually sensible historian. Thus, there are many junctures at which the author valuably imparts appraisal and measured rejection of speculation. Notwithstanding my reservations over many interpretative points, the author's prudent historical sensibility is nicely demonstrated in many places. Note the judgements on the attitudes of different social classes toward democratic institutions and hegemonic policies where class antagonisms are appropriately downplayed.

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HARTMUT BLUM: *Purpur als Statussymbol in der griechischen Welt*. Pp. xiv + 319. Bonn: Dr. Rudolf Habelt, 1998. Cased, DM 145. ISBN: 3-7749-2875-4.

Despite its rich mythological background and well-recognized place in the representation of power, purple has received little attention among scholars. A short monograph written 30 years ago covered cursorily the use of purple from the Near East to the Roman World (M. Reinhold, *History of Purple as a Status Symbol in Antiquity* [Brussels, 1970]). More recently, M. Belis has explored the multivalence of purple, and the degree to which ancient texts tend to exploit and subvert its symbolism. She argues that the representations of purple in myth and medical texts were related and testified to the enduring links between rational thought and magic ('Purple in Cooking, Medicine and Magic', in R. Buxton [ed.], *From Myth to Reason* [Oxford, 1999], pp. 295–316). Against this background, B.'s more extensive treatment of purple, focused on the Greek world, is highly welcome. Starting from a sociological approach, he proceeds by discussing in separate chapters the use of purple within divine, sacred and non-sacred contexts from Homer to the Hellenistic world. An admirable range of texts is considered, but as the book goes on suspicions arise as to whether the subject can really be treated in a positivistic manner. Exploring first theoretically the meaning of status and its social communication, B. argues that status needs symbolic signification since it is associated with very diverse social attributes and does not necessarily coincide with wealth or office. Conversely, symbols that signify status are