

by A. at pp. 74–5) dates to 401/0, not 403/2, and likely served as the base of a votive statue (SEG 62.50).

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ISMARD (P.) *Democracy's Slaves. A Political History of Ancient Greece*. Translated by Jane Marie Todd. Pp. xii + 188. Cambridge, MA and London: Harvard University Press, 2017 (originally published as *La Démocratie contre les experts. Les esclaves publics en Grèce ancienne*, 2015). Cased, £25.95, €31.50, US\$35. ISBN: 978-0-674-66007-6.
 doi:10.1017/S0009840X18000392

The re-publication of this important study in a good English translation is a welcome event. In it I. takes a comparatively neglected aspect of the institutional framework of Athens and uses the scattered surviving evidence for it to make a forceful argument about the nature of Athenian political society (and, by extension, that of other *poleis*). I.'s central thesis is that the use of public slaves instead of citizen specialists to perform some of the necessary administrative functions of government enabled the Athenians to resist the creation of 'an agency separate from society' (p. 132) and thus, effectively, to strangle 'the state' at birth, at least as a potential rival to the citizen collective. After an introduction, which situates this work in the context of comparative studies of slavery, I. begins by exploring the pre-Classical evidence for public workers (*demiourgoi*), whom he considers, in terms of their functions and expertise, the forerunners of the *demosioi* (Chapter 1). In the two chapters that follow I. then proceeds to analyse the surviving evidence for the functions *demosioi* are attested as performing, at Athens and elsewhere (Chapter 2), and for their status (Chapters 3). In the final chapters I. develops his main argument about the implications of the use of slave experts for Athenian democratic ideology and its insistence that specialist knowledge did not justify political power (Chapter 4) and for the development of the Greek state, supplemented by a detailed analysis of three famous literary *demosioi*, in Sophocles' *Oedipus Tyrannus*, Plato's *Phaedo* and the *Acts of the Apostles* (Chapter 5).

This book has many virtues. Not the least is I.'s deep engagement with studies of public and royal slavery in other periods. However, in his efforts to write an engaging account of *demosioi* based on an exiguous and problematic record, I. sometimes reads too much too quickly into the sources. For example, the public slave in Ancient Athens 'in charge of clearing away the dead bodies lying in the street and of maintaining the roads' introduced by comparison with Joe, the public slave of Athens, Georgia, in I.'s opening vignette is not quite what we find in the *Ath. Pol.* 50.2. Here these functions are assigned, among others, to ten citizen *astynomoi*, who are recorded as having public slave-attendants (perhaps principally in relation to the distasteful job of clearing away dead bodies). At p. 41 I. doubts that the seal used by Lakon, the probable coin verifier, to seal a box of false staters was the state seal of Athens, which leaves us with the intriguing possibility that some public slaves may have had access to personal seals to function within the Athenian bureaucracy. The discussion of the forerunners of public slaves (Chapter 1), in seeking to establish a genealogy for democratic *demosioi*, pays too little attention to the importance of the examples

cited, especially the extraordinary position for Spensithius, hereditary archivist of Dreros, as alternatives to the weak slave bureaucracies I. reconstructs. There are also some slips, at least one of which (Corinth and Corinthians for Samos and Samians, pp. 31–2) might cause some confusion to the Anglophone undergraduates in whose hands we can now, happily, place this stimulating book.

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HABICHT (C.) *Divine Honors for Mortal Men in Greek Cities. The Early Cases*. Translated by John Noël Dillon. Pp. xvi + 238. Ann Arbor: Michigan Classical Press, 2017 (originally published as *Gottmenschentum und griechische Städte*, 1956/1970). Cased, £55. ISBN: 978-0-9799713-9-6.

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H.'s *Gottmenschentum und griechische Städte*, originally published in 1956 and in a second edition with a significant addendum in 1970, has long remained the standard study of the early Hellenistic ruler cult as practised by the Greek *poleis*. This new volume, a superb translation of the 1970 edition with updates to the evidence for individual cults and bibliography, should do much to perpetuate the long-lasting influence of this study, and it is likely to become a near-mandatory inclusion in graduate reading lists throughout the Anglophone world.

H.'s principle contribution in this work was to present the civic practice of the royal cult not as a sign of the subservience and decline of the *polis* but rather as a marker of its adaptability and continued vitality. This remarkable argument was made through the recognition of civic cults as an extension of Greek euergetic practices. By granting divine honours to a mortal man, Greek cities pronounced their gratitude for specific actions taken by individuals that had benefited the city by ensuring either its survival or liberty (p. 167) and expressed their hope for continued benefactions. As noted by reviewers of earlier editions (including O. Murray in *CR* 22 [1972], 167), this expressly political interpretation leaves aside religious aspects of the royal cult, and this omission has grown perhaps even more surprising in light of recent trends in scholarship. Despite this limitation, however, the work remains a classic of both method and conclusion, and is vital to understanding the development of the historiography not only of early Hellenistic ruler cults but also that of Greek *poleis* and their interactions with the emergent Hellenistic kingdoms.

The new material in the book serves to update the survey of evidence for individual cults discussing new inscriptions and interpretations published since 1970, and also includes a bibliographic supplement of works cited by these new entries. As this new material is integrated into the text of the 1970 supplement, however, it is often difficult to discern the new material and commentary from that simply translated from the 1970 edition. This mixture of old and new runs some risk of leading readers astray as to the state of scholarship on evidence dating from the earlier edition. Nonetheless, these updates will serve to further extend the usefulness of the volume as a reference work. Part 2, the historical synthesis, remains as in the 1970 edition despite the new material.