were involved in commerce than in any other polis (cf. pp. 159-164). That the interpretations, especially of economic affairs but also of some other topics (e.g. the oligarchic constitution, pp. 231-239), rest for a large part on reasoning on general grounds and/or on arguments e silentio, is a weakness for which the author can hardly be blamed, given the paucity of our evidence on so many subjects. Naturally in a work of this scope one can always find some points, and not necessarily minor ones, on which to disagree, but for this reviewer all doubts one could possibly have (to mention but one: Cypselus' 'Revolution', pp. 186-195, remains to my mind unexplained) do not detract from the over-all value of this book. 'Wealthy Corinth' will surely be 'the' book on ancient Corinth for the next future. It has a lengthy bibliography (though perhaps a bit too heavily leaning to the archaeological side) and a series of 44 photographs. The latter illustrate for the most part the countryside and its immediate surroundings and can hardly give an impression of what the ancient town must have been like—but for that history itself and not the historian is to blame. One misses the diolkos, however, and one wonders whether Corinthian pottery could not have been represented by some more and better illustrations than the three rather poor ones presented here. Be that as it may, with this book the author and the publishers of the Clarendon Press have certainly served each other and the public very well.

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Our information about the Athenian state of the fifth and fourth centuries B.C. is more extensive and more detailed than that about any other city-state of the ancient Greek world. The same applies to our knowledge of the smaller political and social units on which the Athenian state had been built up. The author of the book under review, who has a firm grip of the various types of evidence, archaeological, epigraphic and literary (also in this domain the Attic orators remain an important historical source), tries to shed new light upon the history of Athens by focussing upon its demes, whose totality constituted the Athenian state. These demes were not only the basic units of the political structure of Athenian
democracy, they were also centres of family life and of local solidarity which kept up traditions of long lasting influence. Among the demes as constituting elements of the Athenian community there were no essential differences; therefore in Athens town and countryside were fundamentally a unity.

Within these demes there were a number of inequalities, not only in economic, but also in social and (local) political influence. Despite these inequalities the deme created and maintained also a strong bond of unity between its members which connected "the humble demesmen to the network of the well-to-do" who dominated Athenian political life. "Through the demes, what was in theory a direct democracy was in practice a subtle representational one" (p. 92; cp. p. 184; 188 f.).

Apparently neither the democratic Athenian state, despite its outspoken egalitarianism, nor the demes, despite their strong ties of local solidarity, could establish absolute equality in political influence between their citizens or members. Not so much, I think, because Athenian democracy tallied more with what Aristotle considered the best form of democracy (in which the peasants as a rule abstained from political activity and attending the assembly) than Aristotle himself thought, nor because, as some modern political theorists think (cp. p. 72), political apathy of the major part of the population is necessary to the well-run state, but rather because human individuals are never equal to each other and that therefore political inequality is unavoidable: democracy can only give equal rights to individuals, but not force these individuals to exercise these rights in the same way.

On p. 40 f. O. argues convincingly that the nucleated settlement pattern of Attica is not enforced by geographical conditions, and that economically it is inefficient. It must therefore be a product of human choice. The kernels of this way of settlement, the demes, existed already before the Kleisthenic reforms and these communities were to supply the indispensable basic framework for the democratic system of Athens. Here one might ask, how far civic organisation based upon the small communities of a nucleated settlement pattern is typical of Athens and how far it is of a more generally Greek or even mediterranean character (cp. p. 41).

This book is an important contribution to our understanding, not only of the character and the functioning of the Athenian demes, but also of the Athenian democracy as a whole, although the title of the book is pretentious and its claim on the cover: "This