Crotoniate aristocracy. Within this context Giangiulio analyses the conflicting traditions told by the Crotoniates and the Sybarites and duly handed down by Herodotus (V, 44-45) on the intervention by the Spartan prince Dorieus. He convincingly, albeit rather extensively, argues that the Crotoniate version must have been an answer to the Sybarite one and that it reflects a basically hostile attitude towards the Spartan prince and his Crotoniate ally. The whole is, besides, interpreted in a wider ideological context.

The hellenisation of the interior and its gradual subjection to the various Greek cities is still mainly unexplored archaeologically. In this respect the author’s approach is essentially still the same as that of Dunbabin. It is the least successful part of this book, while the omission of a map is unfortunate. Giangiulio emphasises the importance of the chora as agricultural land, and concerning the control of the isthmus he speaks prudently, between inverted commas, of a ‘mercantilistic’ stamp of the archaic economy. The expansionist movement probably led to that conflict with the Locrians that ended with the famous battle of the Sagra. Although the details of this event are shrouded in a mist of legend, the battle itself is doubtless an historical fact. Its date, however, remains a matter of dispute. The chronology proposed by the author, between 575/0 and 560, implies a low date for Solon (p. 246, n. 111) which will not be accepted by every student of ancient history.

The force of argument of this book consists in the way dispersed and fragmented data are interpreted by placing them in a wider context. In spite of our fragmentary knowledge, the author presents a convincing and synthetic view. This together with the extensive references to modern scholarship (N.B.: ACT refers to: Atti del Convegno di Studi sulla Magna Grecia) makes this book a good starting-point for further study as well.


Inventing the Barbarian is a beautiful book which developed out of the author’s PhD-thesis. It is elegantly produced, provided with an elaborate bibliography, an index of passages cited and a general in-
Its chief attraction, however, lies in its well-argued and carefully referenced text. It discusses the development of a ‘barbarian vocabulary’ on the fifth century tragic stage, an Athenian ‘discourse’ which only has the appearance of describing barbarians. The fact that it looks like a portrayal of exotic peoples and customs is deceptive; primarily it contributed to Athenian needs for self-definition and identification.

The line of argument chosen by Hall forms an important link between, on the one hand, discussions of the bias of Greek sources with respect to the non-Greek world, including the barbarians par excellence, namely the Persians, and on the other hand debates on the formation of a civic ideology at Athens in the fifth century. In *Inventing the Barbarian* the two processes are seen as closely related: observed phenomena, evaluated elements and stereotyped images of barbarians were amalgamated into a growing discourse, which only on the surface seems to convey something about barbarians or even about Greek views of them. The discourse originated from the Athenian need for self-definition, and was instrumental, even vital, to the creation of the polis-identity. The use of negative mirror-images is an essential element: ‘barbarians’ serve to tell what Greeks or Athenians are not. This in itself is not new. But Hall’s analysis goes well beyond this. She traces the development of a complete vocabulary which, originally applied to real barbarians, was used later on to create an appearance of exoticness around personages who, in the preceding period, had not been adorned with foreign or strange looking behaviour, i.e. mythical kings and epic figures. This vocabulary developed during observation consequentially was used for definition. From a means it became a tool, which in its turn helped to shape the discourse. Hall’s subject matter is tragedy: the only type of source which can be scrutinised in this way: between the battle of Salamis and the end of the fifth century there is no alternative which provides the same more or less continuous testimony of what went on at Athens. Many attempts have been made to search tragedy for clues to the political vicissitudes of this period. Frequently, in such discussions activities on stage are translated directly into political events. The approach of Hall avoids a direct connection but rather concentrates on the way tragic poet and audience, i.e. the larger part of the citizen body, communicated and on the language they used to understand each other. Although only incidentally discussed as such, influence from the French ‘Rhétorique de l’Altérité’ is very clear in the book. Sensible