and Sean Byrne in *LGPN* ii (s.v.). However, Willemsen himself (*ap.* R. Thomsen, *The Origin of Ostracism* [Copenhagen, 1972], p. 104 n. 342) had already championed the alternative, and Brenne here presents a measured case for this. To my mind the case convinces, but there is probably more to be said either way; and if this is, as suggested, a personification, one would very much like to know what was, or was deemed to be, *hochwohlgeborener* (T1/75 alone) about it. Other puzzles include: whether *Βόῶν Κάσōνος Θορικοῖ οἰκôν* (T1/39) was a metic (cf. generally D. Whitehead, *The Ideology of the Athenian Metic* [Cambridge, 1977], 31–2, 72–5) or simply someone having his citizenship impugned; the meaning and implications of *δημοτεύτης* (T1/44); why Leagros deserved the epithets *βάσκανος* (T1/72) and *μέλας* (T1/73); what Megakles had to do with 'Rhoikos' (T1/86), why he was not to go to Eretria (T1/94), and what was objectionable about his (?)new hairstyle (T1/107–108); the meaning and implications of *ἀφελής* (T1/119–130), and much else about Menon Menekleidou of Gargettos; and the identity (Themistokles? Xanthippos?) of 'Xanthias the kithara-player' (T1/151–2).

Surrounding these two substantive parts of the volume are two others: *Teil I* (pp. 25–35), which is S.'s own, introductory *Forschungsgeschichte*, and *Teil IV* (pp. 479–509), where S., Heftner, and Scheidel ruminate to advantage on various general aspects of this pre-Hellenistic testimony. Underpinning the project as a whole is a core bibliography (pp. 17–24, with addenda pp. 518–20); it has missed very little demanded by its purposes, and individual contributors naturally cite a broader range of material where the need arises. (See, for example, Brenne at p. 99 n. 104 on the religious/ritual aspects of ostracism.) The volume ends with a convenient *Zeittafel* (p. 521; Kimon's alleged premature return from ostracism in the 450s [T28] is there but, oddly, not the ostracism itself, for which see T19 and T25) and laudably lavish indexing. All in all, then, a valuable resource-bank and *vade mecum* for serious work on this perennially fascinating phenomenon.

The Queen's University of Belfast DAVID WHITEHEAD

ANTIDEMOCRATIC IDEOLOGY IN ATHENS

T. MORAWETZ: *Der Demos als Tyrann und Banause. Aspekte antidemokratischer Polemik im Athen des 5. und 4. Jahrhunderts v. Chr.* Pp. 186. Frankfurt am Main, etc.: Peter Lang. Paper, £22. ISBN: 3-631-35591-2.

This lightly revised Munich dissertation addresses two related aspects of anti-democratic propaganda at Athens: representation of the typical member of the demos as *banausos*, and the equation of the demos with a tyrant, since both enjoy the capacity to do or live as they please. Morawetz identifies the former as a fourth-century development, and argues that the *banausos*, lacking leisure, military capability, and, indeed, given his economic dependence, genuine freedom, is an ideological construct that served as the antithesis to a positive self-assessment among the élite, rather than corresponding closely to any social or economic reality.

The second aspect is a more complicated story: for M., the identification of demos and tyrant originated in criticism of the new radical democracy, expressed first in veiled form with reference to unruly individuals and then with increasing directness, so that by the time of Pericles' pre-eminence, there is talk both of a tyranny of the demos

© The Classical Association, 2003

https://doi.org/10.1093/cr/53.2.402 Published online by Cambridge University Press

and of Pericles himself. Then the tables were turned: acknowledging the Athenian Empire as a tyranny evoked at best uneasy pride, but the freedom of individual citizens to live as they pleased under democracy became in the same period an unequivocally positive slogan. However, the extrapolation of the demos's claim to complete freedom from constraint to corporate political action at the Arginusae trial dealt severe damage to freedom as an aspect of democratic propaganda. This was somewhat counter-balanced by the experience of real autocracy under the Thirty, which strongly influenced the fourth-century conception of 'tyranny': thus in the courts the upholding of the laws, now more firmly buttressed constitutionally, is opposed to the individual who in allegedly acting as he pleases aligns himself with the enemies of democracy. Critics of democracy correspondingly retrenched, revaluing democracy's freedom of choice in private life as the freedom not to be properly educated, to indulge in unnecessary pleasures, obliterate the proper distinctions between social classes and confuse values to create a topsy-turvy world. The argument over freedom thus became a dispute as to whether a distinct leisured élite was, as it believed, entitled to a privileged position by superior fitness for political life, especially proper education. Hence the blurring of status divisions in democratic ideology can be viewed as an active defensive strategy against such exclusive codes, though the levelling effect was not only upwards (slaves indistinguishable from citizens), and élite propaganda was directed as much or more against 'class traitors' who failed to uphold traditional values. The two aspects of fourth-century anti-democratic propaganda thus had a common foundation in élite self-perception (p. 167).

M.'s discussion is often acute and stimulating, and much of this looks very plausible, though he sometimes seems to press the sources and their expression rather hard, especially early in the second part, where the argument rests on the precise wording of brief passages in works often of uncertain date (S. *Ajax* 1081–6, *Ant.* 59–60, 506–7, [A.] *P.V.* 938–40, Hdt. 3.80.3); given the early identification of tyranny as the ideological antithesis of democracy, an alternative evolution from the inversion of a democratic slogan seems quite possible. Elsewhere, the lexical analysis could sometimes be refined—ἐξουσία (p. 135 n. 296, pp. 158–9) surely has a more negative resonance than ἐλευθερία, and χρῆσθαι ὡς βούλεται (pp. 108–9, p. 135) is not the same as ποιεῖν or ζῆν—and one sometimes misses an exploration of the wider ideological landscape (e.g. pp. 139–40 on oligarchy and the rule of law, p. 159 on pity at Athens).

Particular disagreements aside, this is a useful study and a welcome complement to more author-oriented works such as Ober's *Political Dissent in Democratic Athens* (*CR* 50 [2000], 509–11).

University of Leeds ROGER BROCK

GREEK CAVALRY

R. E. GAEBEL: *Cavalry Operations in the Ancient Greek World*. Pp. xiv + 345, ills. Norman: University of Oklahoma Press, 2002. Cased, $34.95. ISBN: 0-8061-3365-1.

Robert E. Gaebel's detailed and persuasive *Cavalry Operations in the Ancient Greek World* argues for a continuous advance in the effectiveness and use of cavalry beginning already in the late fifth century and culminating in the decisive use of cavalry by Alexander the Great. Rather than positing a sudden breakthrough by the

© The Classical Association, 2003

https://doi.org/10.1093/cr/53.2.402 Published online by Cambridge University Press