or polemic. She does not, however, do more than gesture at analyzing the forensic oratory. While she makes a couple of brilliant points about how Antiphon's view that the soul affects the body's qualities (and not vice versa as the Hippocratics thought) surfaces in his forensic oratory, one needs to turn to G. for analysis of the speeches. In fact, his excellent readings of the *Tetralogies* and of Antiphon's views of the usefulness and meaning of probability arguments take on even more power against the backdrop of H.'s larger arguments about Antiphon on causality.

Anyone interested in Antiphon should read both books. Were one to read one only, one would by the end of that book have the feeling that Humpty-Dumpty had not quite been put back together again: a philosopher emerges from one book and a legal theorist from the other. To have a single, whole Antiphon, finally, we have to put H. and G. together, too. Start with H., then read G., and then one can see how the person who wrote *On Truth*, the *Tetralogies*, and *Against the Stepmother*, could also have been a renowned dream interpreter and the head of an oligarchic coup.

A man whose philosophically grounded political caution gave him a long life with many and diverse opportunities finally threw his caution to the wind. As H. writes: 'L'engagement final d'Antiphon, à près de soixante-dix ans, dans ce coup d'État extrêmement risqué ayant eu les conséquences que l'on sait, laisse augurer de sa part une précipitation dont il s'est pourtant gardé toute sa vie. Sans aucun doute a-t-il fini, en voulant pourtant le combattre, par être lui-même la victime du *nomos*' (p. 141).

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NEAIRA'S STORY

D. HAMEL: *Trying Neaira. The True Story of a Courtesan's Scandalous Life in Ancient Greece*. Pp. xxiii + 200, maps, ills. New Haven and London: Yale University Press, 2003. Cased, £16.95. ISBN: 0-300-09431-0.

On the dust jacket of *Trying Neaira: the True Story of a Courtesan's Scandalous Life in Ancient Greece* is a detail from Jean-Léon Gérôme's mid-nineteenth-century painting 'Phryne before the Areopagus' in which a woman stands white and naked before a jury of dark faced and leering men. The choice of both illustration and subtitle are puzzling—given that the main argument of the book itself challenges the veracity of the portrait of Neaira and her 'family' presented to the Athenian jury by the notoriously litigious Apollodorus, son of the wealthy ex-slave Pasion and bitter enemy of the man with whom Neaira lived. In his speech charging Neaira with *xenia* (fraudulent claim to citizenship), Apollodorus does his best (or worst) to show Neaira to be a woman of 'scandalous' sexual promiscuity, which she has thoroughly taught to her (alleged) daughter Phano, whose performance of sacred rights in behalf of the city is the most egregious scandal of all. H.'s argument seems to be that Apollodorus is an out and out 'mud-slinger', and that although Neaira was in fact raised as a slave prostitute, at the time of the trial she had been living for some thirty years as a free woman in a respectable domestic arrangement with an Athenian man who already had legitimate sons—and probably also a legitimate daughter (i.e. Phano

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or, to use what seems to have been her given name, Strybele). The speech prepared by Apollodorus is our sole source of information about the life of Neaira, and H.'s project would seem to be to read it 'against the grain' for its 'rare view of a woman's life' (p. xi) and of a woman who H. judges is not 'guilty as charged' (p. 160) and who H. hopes was left 'free to return to her life with Stephanus—and free perhaps, to give him hell for involving her in such a mess in the first place' (p. 162). Would a more appropriate subtitle then be 'the true story behind the alleged scandalous life of an ex-courtesan' and a better image for the cover one of the many Attic grave reliefs of family members (whose exact relation to one another can often only be speculated upon)?

Still, one cannot judge a book by its cover or subtitle. In the remainder of this review I will briefly summarize the content of the book's nine short chapters and offer an appraisal of their interest for the scholar, student or general reader. Chapters 1 and 2 ('Nikarete's Brothel' and 'Owners and Other Lovers') focus on Neaira's early life as a slave prostitute in Corinth. The essential biographical detail is provided by Apollodorus: Neaira was raised as a child for a career in prostitution by a woman named Nikarete and then, when still a young woman, was sold by Nikarete to two of her clients. H. provides further information about the practice and business of prostitution in Ancient Greece, with general comments on the status of women (including the worn and unconvincing antithesis between Athenian women who remained in their homes and Spartan women who 'enjoyed far more freedoms', p. 14). Chapters 3–6 ('Sons and Citizenship in Ancient Athens', 'Stephanos, Breadwinner and Champion', 'Phano's First Marriage', and 'Houseguests and Husbands') discuss the issue of the identity of Stephanus' sons (including comments on such problems as verifying citizen identity in ancient Athens and the use of torture for the extraction of slave evidence in Athenian courts), the various legal suits brought by Stephanus (including comments on the peculiar punishments meted out to the *moichos* or 'adulterer'), and the complicated history of Phano's two marriages (including general comments on marriage and particular observations on the marriage of the 'king archon' and the rôle of his wife in public rituals). Chapters 7–9 ('The Trial', 'Supporting Characters', and 'Neaira's Trial) discuss the political motivation behind Apollodorus' suit and the family background of Apollodorus and his son-in-law Theomnestus, who formally brought the charge, as well as Athenian legal procedure including the selection of jurors; finally, in the last nine pages, H. turns to an assessment of Apollodorus' case, ending with the judgement noted earlier that 'presented with ballots ourselves, we jurors—with our modern sensibilities, and with more time to consider Neaira's guilt or innocence than her historical jurors had—must in good conscience drop solid ballots into the bronze amphora; the defendant was *not*, we must imagine, guilty as charged' (p. 162).

Overall, *Trying Neaira* presents Neaira's story—and the numerous points of social history it raises—in a clear and lively style aimed at the Greekless and 'Greek history-less' reader (who is instructed on matters of pronunciation—p. ix: 'neh-EYE-ruh'—and geography—p. 24: 'the Isthmus of Corinth (the narrow strip of land that separates central Greece from the Peloponnese)'—as well as basic events in Athenian history such as rule of the oligarchs in 404/3). On the case itself, those who know the speech well will find little new here and will note H.'s fundamental dependence on Kapparis' 1999 translation and commentary. Undergraduates can read the book as an enthusiastic introduction to some of the major issues of Athenian social history, but most likely will need to turn to other sources, primary and secondary, for further study. And the general reader, if enticed to look inside by the

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cover and title, will discover a colorful story that brings to life the society of Athens in the fourth century B.C.E.

Apollodorus' speech 'Against Neaira' has received considerable attention in the past decade. The publication of *Trying Neaira* underlines the growing consensus that the attention is deserved.

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THE *REPUBLIC*

B. MITCHELL, J. R. LUCAS: *An Engagement with Plato's* Republic. *A Companion to the* Republic. Pp. xii + 177. Aldershot and Burlington, VT: Ashgate, 2003. Paper, £15.99 (Cased, £45). ISBN: 0-7546-3366-7 (0-7546-3365-9 hbk).

An Engagement with Plato's Republic contributes to a genre on the rise: a work about Greek Philosophy whose target audience is the non-specialist. Sales of scholarly books have been dwindling, and academic publishers must gain a foothold among the general readership in order to survive. The marketing strategy of a book such as this is displayed on its cover: the all-too-familiar reproduction of Raphael's 'School of Athens' has been updated with photographs of a man holding a cell phone and a woman gazing into a laptop.

Even if fueled by economic motives, this trend should be welcomed. It is useful and fair to challenge serious scholars to write books accessible to intelligent readers of all sorts, and not just fellow specialists. In other words, a good scholar should be able to teach as well as do 'research'. (Disclosure: the author of this review has himself contributed to this genre. On the cover of his *Retrieving the Ancients: An Introduction to Greek Philosophy* [Malden, MA, 2004], a photograph of a skyscraper is juxtaposed with one of a Doric column.)

Mitchell and Lucas are serious scholars whose goal is to 'engage' their readers in a study of Plato's *Republic*. They explicate the central issues of the dialogue—morality as mental health, the theory of forms, feminism, the critiques of democracy and poetry—by writing clearly, but never condescendingly. They often cite contemporary examples (television, airport bookstores, British educational policy) to illustrate the 'relevance' of Plato's philosophical arguments. Particularly effective are their discussions of (i) the tripartite soul of Book 4, which they explain as 'three classes' of 'motives' (p. 32); (ii) the tyrant in Book 9, whom they describe as an 'autistic autocrat' (p. 43); (iii) the theory of forms, which they introduce as a 'theory of adjectives' and defend because 'communication would break down if I applied adjectives just as I fancied' (p. 58); and (iv) dialectic, which for them is an 'informal, cumulative style of argument' (p. 107), a notion they illuminate with a vivid 'architectural analogy' (p. 104). In these exemplary sections the reader is in the hands of experienced teachers and able guides.

Nonetheless, this useful little book does not quite live up to its own billing. Rather than *An Engagement with Plato's Republic*, a more accurate title would be 'An Engagement with a Few of Socrates' Arguments that Have been Extracted from Plato's *Republic*'. For, despite their acknowledgement that 'Plato believed that philosophy could only be properly carried out in the form of a dialogue' (p. viii), the authors

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