[*Ioulia*] is a guess—a not unreasonable one arguably, on the assumption that she was enfranchized with her husband in the same grant—but it is entirely unsupported by any ancient evidence, and should not be allowed to harden (as yet) into 'fact';

p. 196, no. 141: 'Idrieus' is a personal name, famously borne by an earlier Carian, the brother of Mausolus, who is presumably being recalled in the nomenclature of this member of Antonine Mylasa's élite;

p. 458, no. 453: Atticus, father of Herodes, is now known from a military diploma to have held a first (and only?) consulate only under Hadrian, as clarified in A. R. Birley's 1997 paper in *ZPE* (cited here).

There are some (mainly trivial) slips in the English. These are far outweighed by the generous decision to publish the material in English (rather than modern Greek) in the first place. The authors and their collaborators have done an invaluable service in imposing order on the great scatter of onomastic data for these regions of the Peloponnese. The project when complete looks set to transform the value of onomastics for studies of Roman rule in the region. The next two volumes are eagerly awaited.

University of Newcastle upon Tyne A. J. S. SPAWFORTH

GREEK POLEIS ONCE AGAIN

T. H. Nielsen (ed.): *Even More Studies in the Ancient Greek Polis. Papers from the Copenhagen Polis Centre 6*. (*Historia* Einzelschriften 162.) Pp. 294, maps, ills, pl. Stuttgart: Franz Steiner Verlag, 2002. Paper, €64. ISBN: 3-515-08102-X.

Yet another book by the Copenhagen Polis Centre (=CPC) has appeared! This is the sixth volume of *Papers from the Copenhagen Polis Centre* that is issued parallel to *Acts of the Copenhagen Polis Centre*. Although the extremely productive CPC project, a brainchild of Mogens Herman Hansen, is getting close to its completion, this is not its last volume. Of the centre's final publications, the first one, a comparative study of thirty attested city-state cultures in the world history, has already appeared (cf. *CR* 51 [2001], 312–14; recently followed by a supplementary volume: M. H. Hansen [ed.], *A Comparative Study of Six City-State Cultures* [Copenhagen, 2002]). The second final publication, a comprehensive inventory of all Greek *poleis* of archaic and classical date attested in contemporary sources, will soon be available from the Oxford University Press. Furthermore another two volumes with general studies on the *polis* are in preparation for the two series of the centre. How, then, is Nielsen's present volume to be judged, and what is its overall contribution to the CPC project?

According to Hansen, the *polis* was a type of state. No matter how self-evident this may seem, it is far from generally accepted. Moshe Berent has, for instance, compared the *polis* with the anthropological concept of a stateless society in contrast to the modern state as described in 1651 by Thomas Hobbes. In the present volume, Hansen argues against Berent, criticizing him for doing this instead of matching it with the anthropologists' own view of what a state is. Furthermore, in order to emphasize the similarities between the *polis* and the state as conceived by Hobbes, Hansen collects all sources showing that the Greeks did not simply identify the *polis* with its citizens, as

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Berent argues, but also saw it as an impersonal abstract power above both rulers and ruled. Finally he stresses how, in regard to several aspects, such as, for example, self-help, and apprehension and prosecution of criminals, although clearly differing from the modern state of the nineteenth and twentieth centuries, the *polis* actually in many ways resembles the early modern European state of the seventeenth and eighteenth centuries.

Hansen is well known for possessing a full command of the ancient sources as well as a masterly scholarly rhetoric, and in his article on whether the *polis* should be described as a state or a stateless society he makes an impressive use of these dual skills. Although the controversy has some of the traits of a scholastic debate, it is still of vital importance for our juridical and political understanding of the *polis*. But even Hansen may find difficulties in convincing everybody that it is correct to describe the *polis* as a state, as the controversy is partly due to different perceptions of the concept of state in different scholarly disciplines.

The CPC inventory of *poleis* of archaic and classical date will only include those cases that are attested in contemporary written sources as *poleis*. This heavy emphasis on written sources is not unproblematic as the state of our sources is very uneven for the regions where Greek *poleis* existed. On the other hand, in its series of publications, the centre has to a large degree also covered communities that could have been *poleis*, although they are not attested as such in contemporary written sources. The present volume includes two further articles in this genre: a study by Tobias Fischer-Hansen on native settlements in the dominions of Gela and Akragas, and one by James Roy on the settlement pattern of Pisatis.

The first volume of *Papers from the Copenhagen Polis Centre* contained a long article on monumental political architecture in archaic and classical Greek *poleis* (discussing palaces, prytaneia, bouleuteria, ekklesiasteria, dikasteria, and stoai). In subsequent volumes architecture typical of *poleis* has not been given similar attention, the main new contribution being some articles on the importance of city walls for *poleis*. However, the present volume promises renewed emphasis on this aspect as it includes a long article by Rune Frederiksen on Greek theatres and their importance as a characteristic building of larger *poleis*.

Nielsen's volume furthermore includes the second part of an interesting study by Paula Perlman tracing the development of Cretan Gortyn from a sub-Minoan village to a classical Greek *polis*. The first part of this study was published in *Polis and Politics*, a Festschrift for Hansen's sixtieth birthday (cf. *CR* 51 [2001], 310–12), and concerned mainly the archaeological evidence, whereas this part is devoted to the archaic inscriptions from the temple of Apollo Pythios and the light they shed on developments within Gortynian society. Another article, by Roy on the synoikism of Elis in 471 B.C., discusses the supposed effects of the synoikism on the Eleian community and rightly stresses how poor our understanding of the concept of synoikism in general is. A useful review by Nielsen of the use of the term *phrourion* in classical sources and in Diodorus Siculus, as well as a short article by Hansen on the classical Greek game called *polis* finally rounds off the book.

In conclusion, following the concept laid out in the previous volumes of the Papers and Acts series of the CPC, this book covers a wide range of different aspects dealing with Greek *poleis*, in several cases reaching further than the final publications of the CPC. Thus it broadens the overall contribution of the centre to our understanding of *poleis* in general.

University of Helsinki BJÖRN FORSÉN

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