

successivo valorizza la forza del giuramento, atto non solo vincolante ma momento rituale da celebrare in luoghi adatti all'interno della polis e iscrivere poi nella sua memoria collettiva (Williamson). A questo segue un'indagine sul valore degli oracoli e sul rango degli individui che ne erano sacerdoti in Asia Minore in età romana; non si riscontra nessun declino: al contrario l'ambito di utilizzo e frequentazione dei santuari oracolari si espande all'interno del nuovo Impero che ne permette una crescita prima sconosciuta (Busine). Le dediche *ex voto* poste dalle autorità locali della provincia di Acaia rappresentano l'oggetto del lavoro successivo (Schörner); le divinità tradizionali, come Apollo, sono i destinatari principali delle offerte, l'unica nuova divinità onorata è, naturalmente, l'imperatore. A ciò segue un'indagine sul modo in cui nella *Periegesi della Grecia* Pausania integra nelle tradizioni consolidate le innovazioni religiose, in particolare nei casi di Mantinea, Corinto e Patrai (Pretzler). Per inquadrare l'opera e i suoi obiettivi utile anche F. De Angelis, *Pausania e i periegeti. La guida antica sulla Grecia*, in E. Vaiani (a cura di), *Dell'antiquaria e dei suoi metodi*, Pisa, 1998, p. 1-14. I rimanenti contributi, come già osservato, guardano non al passato e al rapporto delle nuove realtà religiose con le strutture precedenti, ma indagano i contatti e le modificazioni reciproche determinate dal rapporto con il Giudaismo e il Cristianesimo. Così si può rilevare il grado d'integrazione per i Giudei di Dura-Europos (Sorek, Noy) o la posizione di San Paolo di fronte al colto e impegnativo pubblico di Corinto (van Kooten), in un articolo con lacune bibliografiche sorprendenti (mancano, per esempio, M.W. Gleason, *Making Men. Sophists and Self-Presentation in Ancient Rome*, Princeton, 1995 e *Le martyre de Pionios, prêtre de Smyrne*, édité, traduit et commenté par Louis Robert, mis au point et complété par G. W. Bowersock et C. P. Jones, Washington, 1994). Contrariamente all'immagine che gli autori tendono a fornire, il comportamento dei primi Cristiani non si distingueva troppo da quello degli altri abitanti dell'Impero. Una lettura attenta delle fonti mostra la partecipazione – più tardi considerata inammissibile – ad attività caratteristiche della vita romana come le cerimonie religiose pagane, i giochi del circo, il teatro o la frequentazione di terme (Iosif). La trasformazione di Gerusalemme, la cristianizzazione dell'intero paesaggio urbano compiutasi nel IV secolo d.C. e le ricadute economiche di questo processo sono oggetto di un bel saggio di Drijvers. In quello successivo (Mulryan) viene studiata la disposizione delle prime chiese a Costantinopoli, edificate in siti scelti perché i nuovi luoghi di culto si sovrapponevano e oscuravano gli antichi templi pagani e per riprodurre la topografia cristiana di Roma. L'ultimo articolo (March) indaga la nuova morfologia urbana di Gerasa (odierna Giordania) e mostra quanto le basiliche e una spazialità alterata dalle necessità della religione cristiana abbiano obliterato i tratti della città classica. Un *Index locorum* e un *Index* completano un libro importante e ben curato; la scelta dei saggi e la loro congruenza rappresenta la degna conclusione di un progetto così impegnativo.

Domitilla CAMPANILE

Paraskevi MARTZAVOU & Nikolaos PAPAZARKADAS (Ed.), *Epigraphical Approaches to the Post-Classical Polis*. Oxford, University Press, 2013. 1 vol. 16,5 x 24 cm, XX-370 p., 28 fig. (OXFORD STUDIES IN ANCIENT DOCUMENTS). Prix : 90 £. ISBN 978-0-19-965214-3.

This volume, the product (mostly) of papers presented at the Oxford Epigraphy Workshop, immediately takes its place among other recent collections of studies devoted to the post-Classical *polis* that signal a scholarly trend away from the narratives of decline that used to dominate the field, and towards a new appreciation of the Hellenistic and Roman-era Greek *poleis* as complex and vibrant communities with a history worth knowing and understanding for its own sake. Unlike some of these other volumes (e.g. O.M. Van Nijf, R. Alston, C. G. Williamson eds., *Political culture in the Greek city after the Classical age*. Leuven, Peeters, 2011), Martzavou and Papazarkadas' collection, as its title indicates, mostly consists of close epigraphical case studies. In terms of genre, the chapters range from the edition-with-commentary presentation to somewhat more wide-ranging reflections on particular types of inscriptions and what they can tell us about civic culture, but throughout the collection, the focus remains, first and foremost, on the documents, rather than on wider historical issues, theories and themes. Given the volume's origin in an epigraphy seminar, and the fact that it appears in OUP's splendid *Oxford Studies in Ancient Documents* series, this is only to be expected, and appropriate. The documentary focus has some drawbacks: the presentation of material can sometimes appear a little austere ("hard epigraphy", to paraphrase the editors) and haphazard, and it is not always immediately clear to the reader what the intellectual motive or research question was that inspired the collection and analysis of the material, for instance in the case of Papazarkadas' contribution on the inscriptions from Siphnos (Chapter 11) and Schachter and Marchand's on texts from Thespiai (Chapter 16), beyond the wish to present new evidence from a particular locality. Some chapters (e.g. Chapters 4 and 9 by Matthaïou and Slater respectively) have a strong work-in-progress feel to them, resulting in rather abrupt endings. To be fair, the editors do their best to make up for such defects (if that is what they are) not only by providing their collection with a clear overall theme, i.e. the vitality *and* complexity of post-Classical *polis* life, but also by ordering their chapters into thematic parts ("I. *Poleis* and Ruling Powers", "II. *Poleis* in Conflict", "III. The Social Economics of the *Poleis*", "IV. *Poleis* of Honour" and "V. Institutions, Ethics, Religion"), thereby linking individual chapters to wider issues in the historiography on the post-Classical *polis*. The strong documentary focus of the collection also proves salutary, however. For one thing, it serves as a useful reminder of the sheer mass of documentary source material for post-Classical *polis* life still "out there", waiting to be analysed and integrated into a broader historical framework, and also of the complex nature of much of this material, defying easy generalisations. But above all, the close and highly accomplished scrutiny of individual documents and types of inscriptions undertaken by the contributors to this volume often results in surprising new insights. Given the constraints of space, I shall only mention my personal favourites. Thus, from Georgy Kantor's discussion of a reform of the local court system in Chersonesus Taurica (Chapter 5) it emerges that surviving democratic constitutional forms could apparently easily be combined with Roman-type judicial innovations, even in the early second century AD in a *polis* located *outside* Roman provincial boundaries! Angelos Chaniotis, discussing public subscriptions (*epidoseis*) related to civic defence (Chapter 6), explains the peculiarity that those first to come forward to contribute are often mentioned first in the epigraphically preserved lists of contributors (even when they did not make the

largest contribution) by relating it to the special honours reserved for those fighting in the first rank on the battlefield (*promachoi*). He also stresses the participation of foreigners and women in these quintessentially civic undertakings. Aneurin Ellis-Evans, in a further contribution on *epidoseis* (Chapter 7) innovatively exploits the documents recording subscriptions as sources for *polis* ideology, arguing *inter alia* that *epidoseis* with specified minimum and maximum contributions were deliberately designed to obscure social inequality among the participants, in order to stress the civic, communal and egalitarian character of the endeavour. In Chapter 10, John Ma notes that the inscriptions accompanying private honorific statues in Hellenistic cities often contain references to “civic activities and identities” (p. 178). The proliferation of such statuary, he argues, therefore should not lead us to interpret Hellenistic *poleis* as increasingly elitist, but should rather provide a stimulus to historians to develop an interpretation of post-Classical politics that “accommodate[s] families, and private display, within models of community equilibrium (whatever the balance of power)” (p. 179). Close reading of the documentary evidence for the somewhat elusive age-group of the *neoi* (corporations of young men associated with the gymnasium) in Hellenistic *poleis* leads Nigel M. Kennell to the conclusion that they were not an “aftermath of the ephebic training”, as was long thought (Chapter 13). Rather, “*epheboi* were cadet *neoi* and often subsumed under that title” (p. 232). Finally, in Chapter 14, Benjamin D. Gray provides a fascinating analysis of later Hellenistic honorific decrees, in which he detects a strong influence of Aristotelian ethical thought on virtue, education, citizenship and the common good. Particularly his discussion of the educational role of the *polis* in “imbuing citizens with the dispositions and knowledge necessary for virtue” (p. 248), stressed in Aristotelian philosophy and in the decrees, provides food for thought, and it would be interesting to see if this is a trend that continues in the honorific epigraphy of the *polis* during the Roman imperial period, when euergetism experienced its greatest proliferation in the Greek East. This selection of highlights is obviously biased by my own research interests, and should by no means be viewed as reflecting negatively on the chapters that I have left unmentioned. Despite the minor queries expressed above, this is a volume that should be read, and will be read with profit, by anyone interested in Hellenistic and Roman-era Greek epigraphy and the history of the post-Classical *polis*. Arjan ZUIDERHOEK

Linda-Marie GÜNTHER (Ed.), *Migration und Bürgerrecht in der hellenistischen Welt*. Wiesbaden, Harrassowitz, 2012. 1 vol. 17 x 24 cm, 174 p., 1 fig. Prix : 44 €. ISBN 978-3-447-06791-1.

L'époque hellénistique est marquée par des mouvements migratoires dont l'ampleur ne fut jamais atteinte auparavant. Des milliers d'Hellènes s'installent dans les territoires conquis par Alexandre et ses troupes. Le phénomène s'observe dans tous les territoires des diadoques et de leurs successeurs, mais plus particulièrement dans l'empire séleucide où un nombre considérable de cités nouvelles sont fondées dans lesquelles viennent s'établir en masse des habitants de la Grèce continentale, de