

BOOK REVIEW

The Power of Individual and Community in Ancient Athens and Beyond: Essays in Honour of John K. Davies. Edited by ZOSIA ARCHIBALD AND JAN HAYWOOD. Swansea, UK: The Classical Press of Wales, 2019. Pp. xxii + 336. Hardback, \$85.00. ISBN: 9781910589731.

The present volume originated as a Summer 2003 colloquium, “The Power of the Individual,” marking the retirement of John Davies as the Rathbone Professor of Ancient History and Classical Archaeology at the University of Liverpool. Professor Davies is one of the “*pezzi grossi*” among the ranks of ancient historians – an assessment offered with affectionate authority by Professor Peter Rhodes (311) – and these eleven contributions attest not merely the enduring relevance of his early work on the Athenian democracy, most notably *Athenian Propertied Families, 600-300 B.C.* (Clarendon Press: Oxford, 1971) and *Wealth and the Power of Wealth in Classical Athens* (Arno Press: Salem, 1981), but his subsequent scholarly influence across geographic and methodological bounds.

As the expanded title of this *Festschrift* suggests, its Homeric-through-Hellenistic contributions are broadly connected by their interest in the reflexive influence(s) individuals and communities exert on one another. Different indications of Professor Davies’ influence emerge throughout, from names and networks to numbers and numismatics, and those influences structure my remarks here.

Two chapters are prosopographical. Surveying the relationships of kin and affines within (primarily) the Homeric epics, so as to better understand the interplay of Homeric and early Greek societies, S. C. Humphreys urges us to embrace complexity and uncertainty rather than “simple alternatives.” Stephen Lambert, considering the Athenian priesthoods of the Eteoboutadai, argues that we should attribute the continuation of the “pre-existing privileges of the *genê*” under the democracy to several factors, notably their initial survival of the Cleisthenic reforms (which in their own way emphasized the value of a descent group); the limited authority of the *genê*; and religious conservatism.

Two chapters take flight from the lapidary remark, found early in *APF* and also invoked here by the editors (xiv), that for wealthy Athenians handling liturgies “[t]he motivation was *philotimia*, the objective *lamprotês*, and the reward a steady income of *charis* from one’s fellow-citizens” (1971: xvii). In his study of “Charis, sweetest of gods” Nick Fisher aims at determining what this *charis* – and its embodiment via the divine *Charites* – actually meant to the ordinary citizens of the Athenian democracy. Noting that Davies himself has preferred speaking in terms of an Athenian *élite* (rather than aristocracy, 51n.7), Fisher elaborates on the reciprocal, relational nature of *charis* and indicates its significance for democratic and market exchanges, while also strengthening his long-running arguments for a more “democratizing” Athenian view of values such as *charis* and beauty. Robin Osborne’s arguments about the nature of early Athenian “*euergetism*” are two-fold: first, there is his (admittedly) quixotic quest to differentiate voluntary financial contributions to a community (“*euergetism*” in its original Veynian sense) from involuntary contributions (e.g. those made by liturgists, or office-holders), which he would term “*megaloprepism*”; second, there is his emphasis on the demes as the place in which voluntary Athenian exhibitions of *philotimia* were first displayed, recorded, and encouraged. While “*megaloprepism*” was largely sufficient for the Classical *polis*, voluntary *euergetism* might – for matters of scale, and community insecurity – be rather more necessary for a deme.

Two chapters offer historical/historiographic arguments via engagement with Herodotus. Jan Haywood juxtaposes lengthier readings of Herodotus’ Croesus and Xerxes with one of Thucydides’ Pausanias in a preliminary exploration of how these historians, in their treatment of leading individuals, engage with contemporary drama not so much “at a close formal or structural level” but such that a “tragic spirit undergirds” their biographical accounts (116). Such engagements, Haywood argues, are not merely added for “dramatic weight” but more fundamentally show that “the tragedy of powerful individuals is an important component of Herodotus’ and Thucydides’ conceptualizations of history itself” (132). Turning from leading individuals to community memories, Edward M. Harris draws on the breadth of the *Histories* to consider “*lieux de mémoire* in the ancient Greek world” (81). His survey enumerates key examples across several categories of places – buildings and shrines, sanctuary dedications, tombs and hero-shrines, grants of land and/or privileges, landscape features, territorial boundaries or possession; and, in brief, oracles, genealogies, and festivals – that facilitate the

reiteration of oral traditions and thereby “preserve the memory of the past” (103).

Four contributions draw our attentions farther beyond Athens: Manuela Mari revisits the relationship(s) between *Makedonia* and *Makedones* from 5th-century conquest through Hellenistic colonization, arguing that – in characteristic ancient Mediterranean fashion – many poorer locals became citizens or “*Makedones* only once the military reforms and land distributions introduced by Philip converted them into hoplites and small holders” (216). A. J. N. W. Prag *et al.* offer “a twenty-first century philippic” reiterating (*pace* Bartsiokas, who favors Philip Arrhidaios) their case for identifying the remains from Vergina Tomb II as those of Philip II. Examining the emergence of Apollo within Seleucid dynastic ideology beginning around 300 B.C., Krzysztof Nawotka argues for the influence of Demodamas of Miletus and civic-minded efforts to advance his *polis* by enhancing the prestige of its sanctuary at Didyma. With emphasis on numismatics, Alain Bresson examines the interplay of politics and economics and the fundamental role of “trade and local production” that underwrote “prosperous Kelainai” from the 5th-through 1st-century B.C.

Finally, I bestow a special, if lightly-charred, palm for Zosia Archibald’s “Tegeas from Torone and some truths about ancient markets.” Inspired by a 4th-century lead tablet dispatched to a certain trader named Tegeas, Archibald considers the interplay of nature and networks implicated by the timely pursuit of industrial amounts of firewood – perhaps some 655 tons (181), roughly equivalent to that required a century earlier for construction of the Athena Promachos (194). Reviewing what we know about wood provision and industrial production, Archibald crafts a compelling, if inevitably speculative, explanation of this “purchase order” that brilliantly reveals what remarkable ancient vistas we may glimpse from seven incomplete lines of inscribed text.

Taken together these contributions, cleanly produced and elegantly bound in the characteristic *Classical Press of Wales* style, stand as a welcome reminder of John Davies’ scholarly accomplishments and collegial influence, an opportunity (whether we’ve been fortunate enough to engage with JKD in person, or simply in print) to appreciate our distinguished colleague. In their range they also offer all of us a reminder – from charcoal to *cistophoroi*, from Athens to Apameia – of how strange and fascinating ancient history remains.

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