

book, one must praise and compliment Mr. Michael Korda, of Simon and Schuster, for his own excellent literary taste and willingness to produce such a rich and rewarding volume. *Modern Greek Poetry* by Mr. Friar is an all-encompassing and monumental collection which will not be superseded for decades.

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Ἰωάννου Α. Βάρτσου, *Ἀθηναῖσαι Κληρουχίαι*, Ἀθήναι 1972.

'The evidence for the status of cleruchies and the function of cleruchs in the fifth century is thoroughly unsatisfactory' (R. Meiggs, *The Athenian Empire*, Oxford 1972, 261); this in spite of the paper by the now Regius Professor in Oxford, P. Brunt, 'Athenian Settlements Abroad in the Fifth Century B.C.' (*Ancient Society and Institutions*, Studies presented to Victor Ehrenberg, New York 1967, 71-92). If Vartsos' book had been published in English and by the Clarendon Press it would have at once received the recognition it deserves: to be the first detailed, well documented, critical and comprehensive study of one of the most striking aspects of Athenian imperial policy, the cleruchies, settlements of Athenians abroad who retained their citizenship and thus served as visible outposts of Athenian power.

Many of the modern studies of Classical Athenian History compete with the ancient historians and offer analyses from a contemporary point of view. Vartsos presents the ancient evidence and explains it without reference to modern theories. He is following here the tradition not only of his distinguished teacher in Athens, Nikolaos Kontoleon, but also of his American mentor, Donald Bradeen, to whom this book is dedicated. It serves as a memorial of this outstanding young scholar from the University of Cincinnati whose sudden and premature death we all mourn.

The cleruchy was undoubtedly one of the means by which Perikles established and maintained Athenian prominence after the Persian Wars had come to an end, and the discussion of the Periclean cleruchies forms accordingly the central section of Vartsos' book (57-104). The cleruchy was, however, not an invention of Perikles; in fact, Vartsos lists two earlier groups of settlements which may have given Perikles the idea for his own enterprise: Salamis and Chalkis (23-41) and Eion and Skyros (45-53). The cases of Salamis and Chalkis are reasonably clear, both places were close to Attika, and the settlements of Athenians who retained their citizenship was in a way an extension of the Athenian territory, although be it noted that the Athenians never fully incorporated these overseas possessions. The same may be true also for Skyros which lies on the other side of Euboia but which was connected with Athens by the presence there of the tomb of the Athenian hero and king Theseus. On the other hand, I find it difficult to consider Eion a cleruchy, nor do I understand why Vartsos thinks (45, note 1) that Eion the colony of Mende (Thucydides 4. 7) was different from the fortified village of the same name which was located at the mouth of the Strymon. Be that as it may, Salamis and Chalkis, and perhaps Skyros, surely served as precedents for the establishment of the cleruchies of the Periclean period.

The discussion of these cleruchies is highly satisfactory; in every case, the ancient evidence is presented and critically examined and the modern treatments are listed and also critically examined. I wish the Greek testimonia had been clearly separated from the Greek text and quoted more fully. The reader should also be warned that the settlement at Brea (98-104) is called an apoikia in all the ancient sources, but I expect that Vartsos will take up the general relationship between cleruchy and apoikia in a second volume which is to contain

a more systematic treatment of the institution of the cleruchy. I should like to mention also that the inscriptions used to indicate that there was a cleruchy on Samos (105, note 1-3) are according to Barron (whom Vartsos quotes) ten years earlier than Vartsos' date for the cleruchy. One should also remember that Plutarch in his famous list of cleruchies gives as the purpose of all these settlements not only security but also the desire to give the lazy proletariat some useful employment.

The fourth group of cleruchies belong to the Peloponnesian War, and their names alone show their political character: Aigina, Poteidaia (called an apoikia in Thucydides and in the fifth century inscriptions), Lesbos (the locus classicus), Skione(?), Melos (called an apoikia in Thucydides). In closing, Vartsos discusses briefly Sestos, Thourioi, and Delos.

This is a good book and we must be grateful to Vartsos for having written it and to Tomadakis for having seen to it that it was published so well and so promptly.

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