

NOTICES

Calendar-year 1989 dues were due on January 1, 1989.

Paid-up members of the AAH are entitled to a \$12.80 (20% discount) annual subscription rate to the *American Journal of Ancient History*. Write to: AJAH, Dept. of History, Robinson Hall, Harvard Univ., Cambridge, MA 02138.

Members with new books out, honors, or positions should notify me at the return address on this Newsletter. My reportage is largely determined by what you submit.

—Jack Cargill

PUBLICATIONS
OF THE AAH, vol. 2

Alan E. Samuel's study, *The Shifting Sands of History: Interpretations of Ptolemaic Egypt*, should have reached everyone who was in the mailing list as of January 30. Since the May meeting, I have been very generous about sending copies to new members who requested them. But dwindling supplies make such generosity impossible henceforth. A limited number of copies are still available for new members, but only while they last, one per person, by request, and there will be a \$3 postage-and-handling fee. The same conditions prevail for members who have joined since volume 1 of PAAH, Chester G. Starr's *Past and Future in Ancient History*, came out in 1987. I will send either volume only to paid-up members, i.e., only to those paid through the *current* year.

Let me add my hearty thanks to certain members in Kentucky and Ohio, to each of whom an extra copy of the Samuel monograph was sent, through my error. The response to my appeal for the extras' return has been nearly 100%. This is in fact the main reason why we do indeed have a few more copies available. I am very grateful — not only to those who returned the extra book, but also to those who took the trouble to explain why they would be unable to rectify my error.

PERSONALIA

Roger Bagnall has been appointed Dean of the Graduate School of Arts and Sciences at Columbia University, and has also won a 1989-90 Guggenheim Fellowship, to work on a social history of later Roman Egypt.

Erich Gruen (University of California, Berkeley) has been awarded a Guggenheim Fellowship, for researching culture and public life in the middle years of the Roman republic.

Christopher Haas (Villanova University) has received a National Endowment for the Humanities Summer Research Stipend for studying the Alexandrian Christian community in late antiquity, A.D. 297-642.

Josiah Ober (Montana State University) has been granted a fellowship from the American Council of Learned Societies, a Junior Fellowship from the Center for Hellenic Studies, and a Summer Stipend from the National Endowment for the Humanities, to work on Athenian critics of popular rule.

Philip Stadter (University of Oklahoma) is a National Humanities Center Fellow for 1989-90, his project being an economic and social history of the ancient Near East.

ANNOUNCEMENTS

Festschrift for Sir Kenneth Dover

Oxford University Press will issue the Festschrift in 1990; royalties from it will be used to create the K.J. Dover Fund, which will support research in classical studies along lines to be suggested by Sir Kenneth himself. Contributions to the fund (say \$10-20) are invited; contributors will be listed in the volume and will be able to buy the book at a discount. Send checks (payable to the K.J. Dover Fund) to: Mortimer Chambers, Department of History, UCLA, Los Angeles, CA 90024.

National Registry
for the Bibliography of History

Sponsored by the Association for the Bibliography of History, the Registry solicits listings of bibliographical projects in progress, in any field of history, by scholars in the United States and Canada, in hopes of reducing possible duplication of projects and providing information on work in progress. The listing is published each year in *American History: A Bibliographical Review*. For information and forms, write to: Prof. Thomas T. Helde, Director, National Registry for the Bibliography of History, Department of History, Georgetown University, Washington, DC 20057.

Ninth International
Patristic-Byzantine Symposium

Scheduled for October 7, 1989, at Princeton University, on the theme of "The Apocalypse in Patristic Exegesis". For information (since time is so short), phone Dr. Constantine Tsirpanlis: (914) 336-8797.

BOOKS

Robert Kebric, *Greek People* (Mayfield Publishing Co. 1989).

Josiah Ober, *Mass and Elite in Democratic Athens: Rhetoric, Ideology, and the Power of the People* (Princeton University Press, 1989).

Morton Smith and R. Joseph Hoffman (eds.), *What the Bible Really Says About Capital Punishment, Government, the Future, Marriage and Divorce, Miracles, Segregation and Intolerance, Slavery, War, Wealth, Wisdom, Women, the World* (Prometheus Books 1989).

CALLS FOR PAPERS

AAH May 1990 Meeting in Los Angeles: The program committee for the 1990 meeting, which will be hosted by USC, UCLA, and (a new addition) Loyola-Marymount, invites AAH members to submit proposals for papers or panels in the following areas:

- Rome: Ideology and Iconography, preferably emphasizing visual evidence.
- Greco-Persian Relations, sixth to fourth centuries B.C.
- The Classical Tradition: Images of antiquity in the modern age.
- East-West Relations, third and fourth centuries A.D.

Send brief descriptions of proposals (by November 15) to: D. Brendan Nagle, Program Committee, Association of Ancient Historians, History Department, University of Southern California, Los Angeles, CA 90089-0034.

Women's Classical Caucus Panel at 1990 APA Meeting: The panel topic will be "The Uses and Abuses of Patriarchy." The panel will discuss the utility or significance of recent discussions of antiquity which rely on the construct of patriarchy, e.g., Lerner, Eisler, Gimbutas. Since the panel is to be organized by the Task Force for Ancient History, historians are especially encouraged to submit proposals. *Without identifying yourself* on either, submit, by December 1, 1989, (1) a 300-word, one-paragraph abstract, and (2) a detailed outline of the argument of the paper, with key passages or evidence noted, to: Phyllis Culham, Department of History, U.S. Naval Academy, Annapolis, MD 21402.

AAH May 17-19, 1991 Meeting at Chapel Hill (with one session likely at Duke University): Papers (of no more than 30 minutes each) are sought for sessions on:

- Fresh perspectives on fifth-century Athens
- Legal evidence in antiquity
- Ancient technologies and their implications
- The character of ancient communities other than city-states

Submit one-to-two-page proposals before June 1, 1990, to: Prof. Richard Talbert, Department of History, University of North Carolina, Chapel Hill, NC 27599-3195.

FELLOWSHIPS AND SCHOLARSHIPS

National Endowment for the Humanities Travel to Collections Program: Grants of \$750 to assist American scholars in long-distance travel to the research collections of libraries, archives, museums, or other repositories in the U.S. and abroad. Application deadlines are January 15 and July 15. For information and application materials, write to: Travel to Collections Program, Division of Fellowships and Seminars, Room 316, National Endowment for the Humanities, 1100 Pennsylvania Avenue, NW, Washington, DC 20506. Direct questions to Kathleen Mitchell, Program Officer.

American Academy Summer Session Scholarships: Two awards of \$1500 each, one for a graduate student and one for a teacher of classical languages and/or classical civilization (high school students and college undergraduates ineligible), awarded on a competitive basis, for attendance at the 1990 Summer Session of the American Academy in Rome, along with \$100 remission on tuition. For application forms (to be returned completed by February 15, 1990), write to: Anne Laidlaw, Department of Classical Studies, Hollins College, P.O. Box 9691, Roanoke, VA 24020.

Fellowships for Independent Study in the Humanities: Up to 170 awards of \$3000 each for Humanities teachers in grades K-12, to finance six weeks of independent study in summer of 1990. Request application form by December 1, 1989, and complete application by January 5, 1990. Write to: Council for Basic Education, Independent Study in the Humanities, Department F-2, P.O. Box 799, Columbia, MD 21045. Questions may be directed to Nancy Switkes, Program Coordinator, or to Barbara Manzon, Program Assistant.

Warlick-Mannion Scholarship for incoming undergraduate studying classical languages at the University of Georgia: A minimum stipend of \$1000 for the first year, renewable for three years. For information and application forms (due completed by February 1, 1990), write to: Dr. Edward Best, Scholarship Committee, Department of Classics, Park Hall, University of Georgia, Athens, GA 30602.

MAILING LIST INFORMATION

Your mailing label is printed from AAH's computerized database, and automatically includes your most recent year of paid-up dues. If you find a mistake in your address or in the spelling of your name, please send me a correction, using the AAH Member Information form on the next page. Please realize that my computer program allows me a maximum of four lines in the address and limits the length of individual lines; do not "correct" an adequate address merely because it is abbreviated.

The list on disk is constantly updated, but it is printed out only three times a year, i.e., for each Newsletter mailing. Copies of our mailing list are sent to the editor of *AJAH* and to the organizers of annual meetings, and occasionally to others for bona fide scholar-

ly purposes. These lists are up to date when they are sent (as of the most recent Newsletter), but by the time you receive mail from such persons the lists may be somewhat out of date (they may not show the correct year of your paid-up dues, for example). Do not be concerned unless something incorrect occurs in the label on a Newsletter or on a letter directly from me.

Members who last paid dues for 1986 will be kept on the mailing list through the next Newsletter (January 1990). If you are this far in arrears, please send your back dues before it is time to send out the April 1990 Newsletter, because names of those who have not paid since 1986 will be removed at that time.

I still have not found a bank that will process checks for Canadian dollars, or checks for U.S. dollars drawn on a Canadian bank, or some kinds of Canadian money orders, without charging collection fees that generally exceed the value of the checks or money orders themselves. Fortunately, many Canadian banks have U.S. branches, and their money orders, bearing an "American Banking Association" number on their faces, can be deposited as if they were U.S. checks. Canadian *Postal Money Orders* can be cashed at U.S. Post Offices, but the "payee" line should include my name in addition to "AAH". Gene Borza and I will also accept dues payments in cash, and give receipts for them, if you encounter either of us at meetings. My impression is that this has not caused much of a problem lately; please let me know if this is incorrect.

I have no current address for Bruce Kapela (paid through 1986). If you know him, please ask him to write to me.

AAH MEMBER INFORMATION FOR MAILING LIST

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REVIEW

Yvon Garlan, *Slavery in Ancient Greece*, rev. & exp. ed., tr. J. Lloyd. Ithaca & London: Cornell University Press, 1988. Pp. xi 216. \$34.50 cb, \$12.95 pb.

In his final paragraph (p. 208), Garlan professes to "feel not the slightest regret at having...definitively alienated" certain readers of both Marxist and non- (he prefers "anti-") Marxist persuasions. Certainly his polemical Introduction and Conclusion may succeed in accomplishing this, along with the harsh personal criticisms scattered throughout the book (e.g., pp.9, 13f, 127, 173f, 198) — despite his professed desire to escape from, among other things, "attacks on personal motivation, and all the other types of condemnation which have in the past all too frequently poisoned the debate" (201).

Chap. 1, "Chattel Slavery", concentrates on the Athenian model of ancient slavery, tracing also its Mycenaean and Homeric predecessors and the diffusion of the type beyond Attika. Garlan stresses, borrowing M.I. Finley's words, the ironic "advance, hand in hand, of liberty and slavery" (39) under Solon. Political liberty, as encouraged by Solon in Athens and by others elsewhere, "had a twofold effect. It reduced the potential of exploitation within the civic community and thus increased both the number and the demands of the privileged. Meanwhile, this process was accompanied by the increase in chattel slavery, that is, by massive recourse to a foreign labor force entirely subject to the will of its masters..." (39). Garlan likes the big numbers that Athenaios 6.272b-d gives for slave populations at various periods: 400,000 in Attika, 460,000 in Korinth, 470,000 on Aigina (56-60), and he especially stresses the size of Attika's *agricultural* slave population (64). As he is well aware, many dispute both the figures and the social/economic implications drawn from them.

Chap. 2 is entitled "Between Liberty and Slavery: Communal Servitude" and deals with "a plurality of states of dependency which the ancient Greeks were apt to assimilate to chattel slavery but which are different from it essentially because they are constituted within a community framework rather than stemming from the misfortune of individuals torn from their own native collectivities" (87). The helots of Sparta are the most prominent example discussed (93-98), but there are enlightening sections on, i.a., Athenians in servitude at the time of Solon (88-91) and what Garlan calls "Tribute-Paying Serfs in the Colonies" (102-106), e.g., the local people subjugated by the Greeks of Herakleia Pontika (102 n.38 oddly cites S.M. Bursteins's 1972 *dissertation* on Herakleia, rather than the 1976 book version of the study). It would also have been interesting to see comments on relations between certain groups of Athenian settlers and indigenous populations, e.g., on Lemnos and in the Chersonesos. A section on "Sacred Slaves" refers to "the very disparate category of *hieroi*", who, it is said, might range from "free men of fairly high rank" to "veritable chattel slaves" (112). Again, it would have been interesting to know what status Garlan would assign to Pelysios, "the *hieros* of the Goddess", mentioned in an inscription of the Athenian klerouchs on Samos of 346/5 (Michel 832, line 39) — whose status

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has sometimes been seen as the key to that of *all* Samians during the 4th-century Athenian occupation.

Chap. 3, "The Theory and Practice of Slaveholding", includes a section on slaveless utopias in Greek thought (126-138), which stresses their purely fantasy character and the theorists' total disinterest in eliminating slavery *for the benefit of the slaves*. Slaves, Garland effectively points out, "were perceived as servants, as providers of service, not as workers or, a fortiori, as producers...Hence the nature of the function assigned to slaves: namely, to satisfy the needs of the beneficiaries of their services" — i.e., to provide their masters the opportunity to engage in "all the political and cultural practices that make a citizen" (139). Since Garland has interesting things to say (156-160) about Greek thinkers' treatment of the relative revolutionary potential of slaves and women (or combinations of the two!), it would additionally have been worthwhile to have some direct comments on theories (compatible with ancient passages cited, 130) such as that of G. Lerner (*The Creation of Patriarchy* 77): "...mental constructs usually derive from some model in reality and consist of a new ordering of past experience. That experience, which was available to men prior to the invention of slavery, was the subordination of women of their own group. The oppression of women antedates slavery and make it possible".

But much of value is present in this useful book, one that can in many places be sobering for insufficiently critical Athenophiles. For example, contrast the implication of the phrasing of A. Powell (*Athens and Sparta* 101), who refers to Sparta's helots as the "disfranchised, Greek poor who in other circumstances might have been recognized as the *demos* of Lakonia and Messenia", with Garland's citation of E. Lévy on "the reason Sparta was considered an oligarchy whereas Athens was not, despite the fact that the ratio of citizens to the rest of the population was barely greater in Athens than in Sparta: 'The reason why nobody ever claims Athens to have been an oligarchy, on the basis of the number of Athenian slaves, is that, unlike the Helots or the *perioikoi*, the slaves were never considered as possible citizen-material'" (155f).

Jack Cargill

Hi! No time to write lately. -gc

ASSOCIATION OF ANCIENT HISTORIANS

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1991
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