text (the 'Sources des illustrations', pp. 233–4 do not help); the discussion of the depicted items was fairly perfunctory.

There is a slim index (pp. 235–8); the bibliography is reasonably comprehensive (pp. 219–32). This is a useful manual, which is a solid survey of the topic. There is no Greek text, and all of the passages quoted are translated into French, assisting the Greekless reader. *Le commerce des dieux* is not particularly original, but rather serves as an introduction to Greek piety; Zaidman's book will be more useful as background reading than for the specialist scholar.

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SPARTA

S. HODKINSON, A. POWELL (edd.): *Sparta: New Perspectives*. Pp. xxvi + 427, pls, map. London: The Classical Press of Wales, 2000. Cased, £40. ISBN: 0-7156-2908-5.

Stephen Hodkinson and Anton Powell had already put Laconophiles in their debt by two excellent collective volumes, *The Shadow of Sparta* (London, 1994) and *Classical Sparta: Techniques behind her Success* (London, 1989, edited by P. alone). This new book is different in many ways from its two predecessors. Thematic cohesiveness has been somewhat neglected, but the range of topics and scholars brought together in the volume more than compensates for that loss. For the first time, work by scholars such as Jean Ducat, Massimo Nafissi, and Nicolas Richer, all authors of major monographs on Sparta in the past decade, is available to the English reader. Perhaps even more importantly, at the congress from which this volume derives, research on Sparta has been pursued in a really international framework for the first time. One suspects that the exchange of ideas and the links forged by the congress may in the long run prove even more fruitful than this very remarkable volume.

H.'s introduction provides summaries of the contributions and a brief perspective on Spartan studies. Here, H.'s willingness to 'omit works on Sparta distorted by their alignment with Nazi ideology' raises a very real problem: conspicuous for their absence from his *tour d'horizon* are Helmut Berve and Franz Hampl, yet Victor Ehrenberg, whose early work was very much in line with Berve's, and Detlef Lotze, a pupil of Berve's who graduated well after the war, are both (deservedly) mentioned, the first of them side by side with Ulrich Kahrstedt, who was compromised by association with the Nazi regime even more than Berve. On the other hand, Ehrenberg defended against Kahrstedt an interpretation of early Spartan history where racial factors played a central rôle. Separating the sheep from the goats in twentieth-century German scholarship on Sparta is more difficult than one might think. If there is a lesson in this, it is the need for a future volume on Sparta to include a substantial section about modern scholarship, say from Pierre Bayle to the generation of Moses Finley and Geoffrey de Ste. Croix.

The contributions are loosely arranged in three sections, called 'Spartiate Institutions and Society' (first five), 'Spartans and the Outside World' (next five), and 'Representations of Spartan Society' (last four). The range of topics covered is very broad. Hans van Wees (pp. 1–41) presents a very strong case for separating Tyrtaeus' fr. 4 West from the Great Rhetra quoted by Plutarch in the *Life of Lycurgus*, and tentatively suggests for the latter a date towards the beginning of the sixth century. Jean Ducat (pp. 43–66) explores Spartan education, carefully separating its public and

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communal side from the private one, and trying to reconcile what he calls the 'anthropological' and the 'historical' view of the former. Using model life tables, H. W. Singor (pp. 67–89) tries to assess the frequency with which new members were admitted to Spartan *syssitia* in the fifth century, the possible dynamics produced by the proportion of new to old members, and the relationship among them. Nicolas Richer (pp. 91–115) discusses *Aidos* in the framework of Spartan cults of abstract concepts such as fear, death, or laughter, in particular in its relation to *phobos.* Ephraim David (pp. 117–46), in one of the volume's most interesting contributions, observes different uses of silence in Spartan society, concluding that classical Sparta was a *sigocracy.* In the first contribution of the second section, Stephen Hodkinson (pp. 147–87) scrutinizes carefully the evidence for Spartan participation in athletic competitions and celebration of agonistic success. The pattern turns out to be remarkably similar to what can be observed in other cities, although the control of the celebration of individual excellence by the community is also visible. Nigel Kennell (pp. 189–210), in a groundbreaking contribution, investigates the history of the Laconian *perioikoi* after they became independent from Sparta in 195 B.C. Thomas Figueira (pp. 211–44) brilliantly reconstructs the emergence of Messenian identity in the Peloponnese from the revolt of the earthquake to the Peloponnesian war, and its changing perception in Athenian sources. Massimo Nafissi (pp. 245–72) considers the analogies in political and religious institutions between Taras and her mother-city Sparta, showing how the latter became a sort of repository of ancestral traditions for the former, so that Spartan institutions could be adopted by the colony long after the foundation—a point of general importance for the study of the relations between mother-cities and their colonies. P. J. Shaw (pp. 273–309) concludes this section with a revision of the chronology of many key events of archaic Spartan history. The thesis will be set out in greater detail in her forthcoming dissertation. Regretfully, this reviewer finds Shaw's arguments, in the form in which they appear in this contribution, not very convincing. Some of the problems with Shaw's approach are (unwittingly) pointed to by H.'s commentary on her contribution: 'Nafissi's account of Spartan–Tarentine relations . . . would look very different with the foundation of Taras . . . placed in the later sixth . . . century' (Introduction, p. xviii), an impossible chronology on archaeological grounds. Paul Cartledge (pp. 311–37) opens the last section, exploring the interesting paradox whereby the democratic Rousseau had a more positive view of Sparta than the Laconophiles Xenophon and Plato. Noreen Humble (pp. 339–53) argues that Xenophon did not regard *sophrosyne* as a defining characteristic of the Spartans, and that his *Cyropaedia* does not implicitly describe Sparta. Ellen Millender (pp. 355–91) shows that the Athenian perception of the rôle of women in Spartan society was to a significant extent a projection of otherness, reversing what was in the Athenians' eye the proper rôle of women. Finally, P. (393–419) gives one more proof of his ability to spot juicy pieces of evidence among the thoroughly chewed-up corpus of sources on Sparta, focusing on women connected with the two reformer kings Agis and Kleomenes. Navigating carefully among the shallows of the sources, he formulates an admittedly speculative but highly fascinating reconstruction of conflicting political attitudes of upper-class Spartan women in the late third century.

The breadth of subjects covered by this book encourages the reader to look for gaps. Perhaps the most regrettable is the absence of contributions by archaeologists (for which see W. G. Cavanagh and S. E. C. Walker [edd.], *Sparta in Laconia* [London, 1998]). But it would be unfair to evaluate the book based on what it does not have instead of what it does have, which is plenty. Surely each contribution will have its own life independent of the volume, and for some of them it is easy to predict a long,

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exciting, and perhaps controversial life. To have brought them all together, and to have brought together their authors in the first place, is a great achievement. Every ancient historian should be grateful to H. &. P. for this interesting and engaging book.

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THEBES

P. A. Bernardini (ed.): *Presenza e funzione della città di Tebe nella cultura greca. Atti del Convegno Internazionale* (*Urbino 7–9 luglio 1997*). Pp. 378, figs. Pisa and Rome: Istituti Editoriali e Poligrafici Internazionali, 2000. Cased, €63 (Paper, €40). ISBN: 88-8147-199-X.

This book derives from a conference which examined the city of Thebes from various points of view: archaeology, myth, literature, iconography, and history. There are seventeen chapters altogether, eleven in Italian, three in French, and three in English. There is an impressive range of expertise on display, and the volume as a whole makes a substantial contribution to our understanding both of the real and of the imaginary Thebes.

V. L. Aravantinos summarizes the results of his excavations on the Cadmea (1993–7), with particular emphasis on some important Linear B tablets which illuminate among other things the political and commercial links between Boeotia and the rest of the Mycenaean world. These texts are examined in more detail by L. Godart and A. Sacconi, discussing offerings to a triad of deities *ma-ka* (= *Mâ Γâ*, Demeter), *o-po-re-i* (= *'Οπωρεῖ*, an epithet of Zeus as protector of the fruits of the earth), and *ko-wa* (= *Κόρη*). They argue that many elements of this chthonic cult foreshadow the Eleusinian Mysteries.

In the first of the papers on myth and ritual, A. Hurst surveys ancient evidence for the building of the walls of Thebes by Amphion and Zethus. M. Rocchi discusses the rôle of Galinthias in the birth of Heracles, and the significance of the weasel (*γαλῆ*) into which, in some versions, she was transformed. A. Schachter offers a detailed and authoritative account of the Daphnephoria, with particular emphasis on how the ritual evolved over time. E. Cingano discusses Theban myths in epic and lyric poetry, with special reference to the Boeotian catalogue in the *Iliad* (2.494–510). P. Giannini assembles references to ten Theban myths in Pindar. R. Sevieri analyses Pindar's *Isthmian* 7, relating the myths mentioned in the ode to the relevant locations in Thebes, and showing how mythical events are fused with the urban space in which the victory was celebrated.

The most interesting of the four papers on tragedy is P. A. Bernardini's discussion of Euripides' *Heracles*, which demonstrates that although Thebes may temporarily be suffering from the tyranny of Lycus, an interloper from Euboea, it is otherwise favourably portrayed in the play. This is an important corrective to Zeitlin's influential view of Thebes as an 'anti-city'. In a similar vein, G. Cerri concludes a somewhat leisurely survey of the play by stressing that the very richness of Theban myths made it the city *par excellence* through which the tensions of the fifth-century city could be explored. In the other two papers in this section, C. Catenacci explores links between Herodotus and Sophocles, and L. Pepe discusses the agon between Theseus and the Theban herald in Euripides' *Supplices*.

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