period instead of seeing it as becoming bastardized under the pressure of war or infiltrated and perverted by 'exotic cults' (pp. 257–61), all make this a seminal work.

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GREEK PIETY

L. B. ZAIDMAN: *Le commerce des dieux;* eusebeia*, essai sur la piété en Grèce ancienne*. Pp. 239, pls. Paris: Éditions la Découverte, 2001. Paper, frs. 135. ISBN: 2-7071-3258-6.

In this work on Greek piety, Z. has taken two distinct approaches, looking at piety both as a concrete expression of worship and belief in the gods, but also as a more abstract concept. The book is divided into three sections. The first of these, 'Rites, pratiques, comportements' (pp. 19–84), has three chapters, the first covering actual acts and expressions of piety, the second, divination and oracles, and the third, mystery religions and initiations. The second section, 'Naissance d'une notion: histoires de mots, histoires d'hommes' (pp. 87–177), has four chapters; Chapter IV covers the piety of Homer through an exploration of the themes of *Iliad* 1, Chapter V discusses the development of *eusebeia* as a concept, Chapter VI deals with Aeschylus and piety, while Chapter VII consists of portraits: the 'antithetical' Nicias and Alcibiades, Xenophon ('ou la piété d'un parfait cavalier'), the Xenophontic and the Platonic Socrates; Chapter VIII covers piety, impiety, and superstition. A third section, 'Le discours des philosophes sur la piété' (pp. 179–209), has four small chapters; Chapter IX is on Pythagoreans and blood sacrifice; Chapter X concerns anthropology and piety (Theophrastus on the development of the Greek sacrifice); Chapter XI deals with Theophrastus and Dicaearchus on piety; while Chapter XII covers Porphyry: 'philosophical piety and civic cult'.

The material on the practical manifestations of piety is of its very nature an overview, and provides what are largely summaries on topics such as festivals, offerings, prayers, sacrifices, bloodless offerings, trapezomata, dedications, and the concrete expressions of piety in Aristophanes *Ploutos*, dealing specifically with the procedure of incubation in Asklepios' shrine. Z. does well to quote *LSS* 107, 'déposer les offrandes là où elles n'encombrent pas le passage' (p. 45), to indicate the sheer number of dedications which could come to clutter up a temple, as expressions of the *eusebeia* of 'ordinary' people. Most of the chapters in the book are along similar lines, with overviews rather than detailed arguments, and there are no in-depth discussions of evidence. For example, Theophrastus' 'Superstitious Man' receives little attention in the chapter on piety and superstition (see p. 169). This first section is in a sense the most useful, as it is the particular workings of *eusebeia*, and how individuals actually displayed them, which are of most interest in considering piety in ancient Greece.

The discussions of literature and philosophical writings in the second and third sections of the book will, however, help the reader to consider Greek concepts of piety. Several writers, as the titles of chapters indicate, are examined.

To illustrate the ordinary Greek's piety, there are hundreds of suitable images. Zaidman has chosen seventeen; some are represented as line drawings. Only one of these shows women by themselves in a pious gathering; all the other representations are of men or of family groups. All of them are immediately recognizable, except perhaps 11 and 12, each a relief of a praying man, one in silver and one in bronze. It will be difficult for the reader to find where a particular illustration is discussed in the

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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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