All the images are of the high quality we expect from de Gruyter, and will be indispensable to students and teachers of epigraphy.

The editors and publishers are to be commended for bringing into the light of day texts often transcribed up to 130 years ago, or published only in old, inaccessible, and rare publications, and in both cases often now vanished. *IG* XII 6 will be the foundation for all future research into the history of Samos and its neighbours, and an important resource for the burgeoning field of island studies. It is a pleasure to handle a volume that attains the highest standards of scholarship and presentation.

Linguists may rejoice to discover the Latin for 'airport' (*aeroportus*, see 812) and 'internet' (*rete electronicum*, p. 629).

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WESTERN LOCRI

J. M. REDFIELD: *The Locrian Maidens. Love and Death in Greek Italy*. Pp. xviii + 459, ills. Princeton and Oxford: Princeton University Press, 2003. Cased, £36.95. ISBN: 0-691-11605-9.

James Redfield has produced a *tour de force* of scholarly poeisis on the culture of the Epizephyrian Locrians. R. began work on Locri in the 1970s, finding it an under-studied and under-theorized area. This leisurely, idiosyncratic book sets out to correct that deficiency. It does so by piecing together a mosaic portrait of a large oligarchic polis that developed a self-contained culture, marked especially by female-dominated iconography and mythology, and thereby provided a distinct, perhaps even deliberate, 'third way' in contrast to the systems of classical Athens and Sparta. Gaps in the evidence preclude building a case step by step; R. uses instead an eclectic, aggregative approach. As he explains (p. xi), each section begins afresh with a text, problem, or object that generates a set of questions and hypotheses; the components eventually interlock to yield a coherent, though still hypothetical, picture of Locrian society.

R. is interested in how societies use natural differences, of which he considers sex the most basic and universal, to construct a sustaining culture. Politics and religion contribute their share, but gender, he believes, is at the heart of Locri's *différence*. He begins with three chapters on ancient Greek sexual complementarity. After finding in Hesiod the underpinnings of ideas on women, marriage, and mortality, R. provides an excellent overview of 'Women in Civil Society', with occasional attention to (possible) examples of female agency. He highlights measures taken to protect wives, even to allow them a degree of 'consent' (see the discussion of *peitho*, pp. 66–72). He argues convincingly for parallels between marriage and politics, analogies that will turn out to be important for Western Locri.

Next comes an elaborate discussion of the maidens who were sent to tend Athena's temple at Troy, in a unique ritual performed by the Locrians of mainland Greece to compensate for Oilean Ajax' rape of Cassandra. In a rich anthropological, historical, and philological analysis, R. masterfully combines theoretical insight with scholarly detail. Occasionally, the results appear more brilliant than convincing, as when he constructs a related *system* of stories or practices out of fragmentary reports from disparate sources. This can devolve into elegant but dubious dichotomies, such as 'Through seduction [as attested in the Hesiodic *Catalogue*] the gods produce

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something divine that is mortal, a hero; through self-sacrifice [of various cult heroines] the women produce something human that is immortal, a hero-cult' (pp. 95–6)—where there is no intrinsic connection between the stories of maiden sacrifice and those of seduction. More often, R.'s generalizations are well motivated by the evidence (e.g. what goes 'wrong in the myth is put right in the ritual', p. 140)—and he himself notes that structural analogies are dialectical, not true all the time (p. 23).

Next comes an extended excursus in which R. applies classic theories of economic and political development to archaic Greece, as it 'heated up' (in Lévi-Strauss's sense) with the interrelated phenomena of monetization, class conflict (especially the emergence of creditor and debtor classes), and resulting political problems. As did Sparta, R. argues, Western Locri seems to have resisted such development by 'avoiding class competition altogether' (p. 200).

Halfway through the book, R. turns in earnest to the textual and material evidence for Western Locri. He examines the city's history, anecdotes, practices, myths, and especially its artifacts, focusing on how frequently all these seem to involve the exchange of women. Rather than trying to summarize R.'s nuanced and intertwining discussions, I will mention a few that I find especially striking, and then turn to his conclusions.

R. thinks that Epizephyrian Locri *chose* to be historically insignificant; its long-standing dependence on Syracuse he calls 'a kind of Finlandization' (p. 207). The western city's relative lack of engagement in power struggles recalls the 'backward' Locrians of Greece proper, who were claimed as the founders of Western Locri—strangely, for there is no linguistic or archaeological evidence connecting them to their 'colony'. R. wonders what links the two Locris, and finds the answer partly in the shared importance of maiden exchange.

Excavations of Epizephyrian Locri, including fifth-century graves and sanctuaries (especially the 'U-shaped stoa' and the extramural Mannella sanctuary), reveal that Persephone and Aphrodite were prominent and probably connected to one another. Women's graves were relatively rich, and include some unusual implements (possibly ceremonial incense burners), perhaps used in weddings, whose decoration and function might allude to female power and sexual happiness. Similarly, scenes of seduction, rape (where a sometimes willing Persephone suggests the honor and happiness a bride will find in marriage), and marriage decorate many of the thousands of clay pinaces that are classical Locri's most typical artifacts. Most intriguing is R.'s hypothesis that the famous Ludovisi and Boston 'thrones' are two halves of a single monument (the Boston throne being a close Roman copy of the Locrian original), harmoniously juxtaposing life and death, wife and courtesan, male and female, young and old. R. also examines the prevalence of Orphic motifs in Western Locri. He suggests that Locrian élites participated in a semi-official Orphic society, seeing themselves as (already) saved, and enjoying in life—especially in marriage—a foretaste of eternal bliss. This stable, inward-turning oligarchy collapsed in the fourth century with the sudden advent of Dionysius II of Syracuse, son of Dionysius I and a certain Doris of Locri. The tyrant, a Locrian citizen through his matriline, came seeking safety in exile, and shattered by his excesses the self-contained system based on the circulation of status and wealth through intermarriage.

Locrian Maidens is a handsome book, including the stylish pinax decoration reproduced on its cover, and well produced, with a generous number of plates; a map would have been welcome as well. Footnotes are in their proper place; a twenty-five-page general index offers many points of entry to the text for browser or

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researcher. Editorial errors are few and mostly benign; but the important pinax type identified as 8/29 P 3 in Pl. 11 is frequently cited in the text as 8/29 P 30; *Odyssey* 6.184–5 is given as 8.184 and slightly misquoted on p. 79; and Sabbatucci is missing a 'b' in bibliography and notes. R.'s synthetic work spans many fields of expertise and it would be odious to expect full coverage in all of them; still, given the book's primary focus, the absence of some relevant recent work on women and heroines is conspicuous: S. Pomeroy's *Spartan Women* (2002: too recent to consult?), J. H. Oakley and R. H. Sinos, *The Wedding in Ancient Athens* (1993), J. Larson's *Greek Heroine Cults* (1995), and D. Lyons' *Gender and Immortality* (1997).

Locrian Maidens is a book 'good to think with', though its discursive, nonlinear structure will not appeal to impatient readers. R. writes with grace and fervor, inviting the open-minded to engage with his shrewd, imaginative, even haunting interpretations. Many discussions lead to unprovable hypotheses, as the author freely admits, but he meticulously provides the evidence underlying his arguments. This transparency, along with the intelligent boldness of R.'s work, will encourage classicists to venture further into the plurality of Western Greek cultures.

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ETRURIA AND SURROUNDINGS

F. Fulminante: *Le 'sepolture principesche' nel Latium vetus tra la fine della prima età del ferro e l'inizio dell'età orientalizzante.* (Bibliotheca Archaeologica 36.) Pp. xiv + 267, maps, ills, figs. Rome: 'L'Erma' di Bretschneider, 2003. Cased, €200. ISBN: 88-8265-253-X.

C. Lambrugo: *Il mondo degli Etruschi. Museo Archeologico di Milano: guida alla sezione etrusca.* Pp. 78, ills. Milan: Civiche Raccolte Archeologiche e Numismatiche, 2004. Paper, €5. No ISBN.

A. Muggia: *Impronte nella sabbia. Tombe infantili e di adolescenti dalla necropoli di Valle Trebba a Spina.* (Quaderni di Archeologia dell'Emilia Romagna 9.) Pp. 255, ills. Florence: All'Insegna del Giglio, 2004. Paper, €30. ISBN: 88-7814-272-7.

A. Naso (ed.): *Appunti sul bucchero. Atti delle giornate di studio.* Pp. 332, ills. Florence: All'Insegna del Giglio, 2004. Paper, €35. ISBN: 88-7814-223-9.

C. Wikander, Ö. Wikander: *Etruscan Inscriptions from the Collections of Olof August Danielsson. Addenda to* CIE *II.1.4.* (Medelhavsmuseet, Memoir 10.) Pp. 162, ills. Stockholm: Medelhavsmuseet/Almqvist & Wiksell International, 2003. Paper, SKr 310. ISBN: 91-89242-10-6.

Here are two revised *tesi*, a museum guide, the combined proceedings of two one-day conferences, and a return visit to an important *CIE* fascicule: a mere fraction of the outcomes of current research in Etruria and adjacent regions, but enough to show

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