POWELL (A.) and HODKINSON (S.) *Eds.* **Sparta: the Body Politic**. Swansea: The Classical Press of Wales, 2010. Pp. viii + 348, illus. £50. 9781905125265.
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This volume, the seventh to come out of the International Sparta Seminar series, presents eight papers delivered at the 2006 'Celtic Conference in Classics' held at the University of Wales Lampeter, now University of Wales, Trinity Saint David.

N. Richer's 'Elements of the Spartan bestiary in the Archaic and Classical periods' opens the volume with a wholly original approach to Spartan thought – via an investigation of the Spartans' use of animals in personal names and in Laconian vase-painting. Richer provides an exhaustive study of the available literary and iconographic evidence. The paper, however, would have benefited from a consideration of the comparative evidence and what the resulting correspondences and divergences between the 'Spartan bestiary' and other Greeks' conceptions of animals can reveal about Spartan ideology.

A. Powell's 'Divination, royalty and insecurity in Classical Sparta' follows with a welcome diachronic study of Spartan religious practice. Through his thoughtful analysis of the evidence on Spartan divinatory practice, Powell reveals the key role that divination played in Spartan policy-making from the sixth to the fourth century BC. More significantly, Powell's examination of the Spartans' changing religious practices and attitudes toward their hereditary kings illuminates the insecure position of the dyarchy during this period, which witnessed the execution or exile of many kings and other contestations of royal power.

In a study of nudity that goes far beyond the gymnasium, E. David's 'Sparta and the politics of nudity' argues that the Spartans, as part of the mid-seventh-century Lycurgan reforms, institutionalized public nudity to foster the ideology of the *homoioi*. According to David, nudity in Sparta, instead of being an aristocratic privilege as in other *poleis*, became a 'civic' costume that defined and demarcated the Spartiate peers from other social classes. While David's reading of Spartan nudity is compelling, more attention to comparative evidence would have helped the reader to gauge the extent to which the Spartans' treatment of nudity was exceptional beyond the high frequency of artistic treatments of female nudity in Archaic and early Classical Laconia.

A. Scott's 'Laconian black-figure pottery and Spartan elite consumption', in turn, explores Laconian black-figure vases produced from 580–530 BC that feature symposial scenes, which seem to counter the Spartans' ostensible progression toward austerity during this period. Scott considers the range of cultural, economic and political forces that may help to explain both the Spartans' consumption of such vases and the decline of black-figure production during the sixth century. He argues that the production and consumption of fine black-figure pottery reflected élite Spartans' continued concern to differentiate themselves from ordinary citizens during the transition toward homogenization of the citizen body and the rise of the *syssition*. Through his careful investigation of the literary and archaeological evidence, Scott challenges the traditional view of Spartan austerity and sheds further light on the economic and social divisions that increasingly fractured Sparta's supposed *homoioi*.

J. Ducat's 'The ghost of the Lakedaimonian state' follows with a long overdue study of the relationship between the terms 'Sparta' and 'Lakedaimon'. Ducat's paper elucidates the complex relationship between the Spartiates and the *perioikoi* and offers a new approach to Lakedaimon as a political and cultural entity. He argues that most Classical occurrences of the name 'Lakedaimon' denote Sparta, even though the term 'Lakedaimonian' could designate the Spartans alone or the ensemble composed by the Spartans and the *perioikoi.* After considering the evidence that has led scholars to view Lakedaimon as a *polis*, a federal state, an alliance or an *ethnos*, Ducat defines Lakedaimon as a 'non-political human community' constituted by men who, he argues, shared common institutions, culture and ethnicity, though ethnic homogeneity was not uniform throughout the region.

P. Christesen offers a similarly timely study in his 'Spartans and Scythians, a meeting of mirages: the portrayal of the Lycurgan *politeia* in Ephorus' *Histories*'. Christesen investigates Ephorus' understudied treatment of the Lycurgan *politeia* to illuminate the *Histories*' narrative structure and place in the Greek historiographical tradition. He argues that Ephorus studied Sparta to elucidate the reasons behind the acquisition and loss of hegemony. According to Christesen, Ephorus believed that the Lycurgan reforms' production of *andreia* and *homonoia* enabled the Spartans to enjoy *eleutheria* and hegemony until the erosion

of the Lycurgan *politeia* in the fourth century. Through his examination of Ephorus' idealized vision of Sparta and its place in the *Histories*' study of hegemony, Christesen demonstrates that Ephorus played a central role in the development of both Greek historical writing and the Spartan mirage.

T. Figueira follows with his paper, 'Gynecocracy: how women policed masculine behavior in Archaic and Classical Sparta', which examines the belief that Spartan women ruled their men. Figueira argues that Spartan women enjoyed an unusual degree of influence on male upbringing and masculine behaviour. Figueira grounds this reading of Spartan gynecocracy in a study of the intertwined socio-political structures, customs, and ideology that, he concludes, necessitated female supervision of the social code for Spartiate males. While Figueira offers a refreshing approach to Spartan women which deviates from the scholarly focus on the issues of female liberation and empowerment, his argument rests very heavily on Plutarch's problematic *apophthegmata* (*Mor.* 240c–42d).

The volume concludes with S. Hodkinson's 'Sparta and Nazi Germany in mid-20th-century British liberal and left-wing thought'. Hodkinson explores the analogy that classically trained British intellectuals constructed between Sparta and Nazi Germany from the 1930s to the 1960s. According to Hodkinson, these intellectuals' lectures and radio broadcasts, which built upon the Nazis' own self-identification with Sparta, over-emphasized the correspondence between Nazi and Spartan militarism. By demonstrating that these intellectuals significantly contributed to modern perceptions of Sparta as a militaristic society, Hodkinson has added an important chapter to the ongoing study of the Spartan mirage.

While the other volumes in this series have presented a range of topics, this collection is particularly eclectic. It would have benefited from the longer introduction that has accompanied the previous volumes and that could both explicate the volume's aims and establish links among the individual papers. Nevertheless, this collection offers readers stimulating studies that reflect continuing and lively debate on issues at the heart of Spartan studies.

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CAWKWELL (G.) **Cyrene to Chaeronea: Selected Essays on Ancient Greek History**. Oxford: Oxford University Press, 2011. Pp. xi + 485. £80. 9780199593286.
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Cawkwell, the author of *Cyrene to Chaeronea*, needs no introduction, and neither do many of the famous and influential articles contained therein. After a lively introduction by S. Hornblower, and sensibly arranged in chronological order, those articles cover a vast expanse of Greek history, all the way from the foundation of Cyrene to the rise of Macedon. Moreover, as might be expected from such an eminent author, those articles contribute to some of the most important debates of that fascinating period.

In particular, this volume explores the causes of colonization and tyranny, the origin of the Peloponnesian League, the lives and historical influence of figures such as Agesilaus and Themistocles, the evolution of Athenian and Spartan politics, military strategy and tactics, inter-state relations, the decline of Sparta, the rise of Thebes and, of course, Macedon. Readers, however, will not just benefit from Cawkwell's highly informed contributions to those fundamental issues. With his penchant for detailed source criticism, Cawkwell invites his readers to enhance their appreciation of the evidential foundation upon which much of Archaic and Classical Greek history is constructed. Herodotus, Thucydides and Demosthenes all receive detailed scrutiny, but it is the evidentiary value of Xenophon which absorbs Cawkwell most. This volume, then, provides two services to ancient historians. Firstly, it collects valuable contributions to a range of debates highly relevant to many of us and, secondly, it provides detailed commentary on a range of evidence that is highly relevant to us all.

Naturally, like most similar collections, *Cyrene to Chaeronea* has its weaknesses. Unlike, say, D. Pritchard's edited volume, *War, Democracy and Culture in Classical Athens* (Cambridge, 2010), which is thematically unified by the aims of the conference at which its collected papers were delivered, Cawkwell's collection lacks unity. The arrangement of the essays in chronological order offers some amelioration, as does the focus on Xenophon. Nevertheless, as a collection unified only by their author, the selection of articles feels rather random. This reduces the reader's inclination to read the book from cover to cover, and increases the attractiveness of selected reading. In