

'restrictive' regimes between 322 and 229, it treats principally the Macedonian regimes down to 260 and only briefly discusses Antigonos Gonatas. Notably, the Antigonid regime of 307–301 receives short shrift; if this is to be classed as 'restrictive', some discussion of the implications is needed. D. argues for a change in the relationship between the Athenians and their democracy. The contrast between periods of foreign rule and 'freedom' becomes less sharp with time, the treatment of collaborators milder, and Athens presents itself less strongly as the champion of freedom after the defeat of 260, which (for D.) marks the beginning of the 'Hellenistic' period in Athens. These things may or may not be true, but they do not seem to damage the notion that democracy remained real.

The third section (pp. 197–281) jumps back in time to the period of independence between 286 B.C. and the start of the Chremonidean war in c. 270. D. believes Kallias and Phaidros were on the same side (as does M. Osborne, *ZPE* 35 [1979], 181–94) but sometimes acted independently. The chronology of Demetrios's capture by Seleukos is re-examined. *Contra* Habicht, Athens in the early 270s was (for D.) less a stabilizing influence upon Greece than a power seeking change. The Piraeus, usually thought to have remained Macedonian from 295 to 229, was recaptured for a number of years in 280, though D. does not explain how it was lost again in the 270s.

In Section 4, the archonship of Peithidemos is related to 265/4, the middle of the Chremonidean war rather than its beginning, which entails a reinterpretation of the Chremonides decree itself. The war is seen as one episode in a long Ptolemaic war-game against Macedonia. (Useful chronological tables follow on pp. 374–5.) The main text ends with a sketch of the consequences of Athens' defeat, leaving the reader to make connections back to the main theses of the book.

Detailed chronological studies are central to D.'s argument, and only time will tell whether his specific claims stand up to scrutiny. For the present, it is not clear that major revisions are required to Habicht's reconstruction of Athenian history. In reading the book, one gets a sense of not seeing the wood for the trees. The syntax is often complex and many sentences extremely long. Neither does the order in which topics are treated make it easy to follow the arguments. There are few signposts, and readers may find it most helpful to start with the introduction and the chapter summaries.

The work is tightly focused on documentary analyses, with no exploration of the wider historical and cultural context. (The only illustration, McCredie's map of Attic rural forts, reproduced in an appendix, is upside down.) D. assimilates detailed evidence and a huge bulk of scholarship, but obscures his central argument with excessive detail. The book is a valuable reference tool, but illustrates the risk of inadequately modifying a thesis for publication and the need for firm editing. The book we have is definitely for specialists only.

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OUT AMONG WOMEN

N. RABINOWITZ, L. AVANGER (edd.): *Among Women. From the Homosocial to the Homoerotic in the Ancient World*. Pp. xv + 389, pls. Austin: University of Texas Press, 2002. Cased, US\$50. ISBN: 0-292-77113-4.

A rapprochement has been long overdue on the battlefield of female sexuality studies in classics, an area of inquiry which lost many classicists' interest when bitter

infighting broke out in the ranks over what seemed to outsiders to be personal and political, rather than scholarly, issues. There is probably no scholar more suitable to engineer such a ceasefire than Rabinowitz, whose excellent introduction to this wide-ranging volume tactfully addresses both the touchy issues underlying the conception (and we surmise the execution) of such a project and its importance: to represent in a single volume the numerous and often exclusive approaches taken to female society, homoerotic and otherwise, in the ancient world.

The essays discuss a variety of material from a variety of temporal and cultural contexts. The volume is heavily weighted toward the Greeks (six essays), from the Bronze Age (Rehak) to the Roman Empire (Haley), with only two on Italian/Roman evidence (Avanger and Pintabone) and one on fifth-century A.D. Egyptian monastic women (Wilfong). Three essays exclusively examine physical remains (Rehak and Rabinowitz on painting, Younger on Attic tombstones), while five focus on texts (Skinner and Greene on Sappho, Pintabone on Ovid, Haley on Lucian, and Wilfong on epistles); Avanger alone examines both art and texts.

Both the strength and the weakness of the volume lie in its ambitious scope. Its geographical and temporal inclusiveness will attract a wide range of scholarly readers, but to only a narrow spectrum of its essays. Even the most broadly trained will find the disparate and often slim evidence evaluated by the essays, from their authors' many theoretical perspectives, daunting to evaluate. So while the volume successfully takes the pulse of the current state of theoretical perspectives on ancient women's relationships, it is denied its potential value as 'the last word' on the subject.

Still, there is much to admire and learn. On the literary side, Skinner and Greene both tackle the question of Sappho and male poetic and social values. Marilyn Skinner adapts a 1991 study to argue that the poetry of Sappho and Nossis betrays an unusual, perhaps distinctly female, performance dynamic, in which the primary creative relationship is not a hierarchical dyad of Muse and poet, but an erotically charged interplay of poet and auditors in the presence of Aphrodite. A certain resistance to 'mainstream, male-oriented poetics' is particularly suggested by her reading of Poem 1. Greene's contribution dovetails neatly with Skinner's scenario, arguing that the 'gaze' of the Sapphic narrator upon her beloved is far less hegemonic than is customary in male love poetry. Sensibly limiting her thesis to avoid stretching the fragile evidence, Greene suggests that the flexibility of subject/object in Sappho's poems 'may serve as a paradigm for imagining non-hierarchical, symmetrical erotic relationships in general'. Pintabone reconsiders the desire of Ovid's Iphis, in an episode variously considered 'an indictment or an endorsement of female homoeroticism', alongside other female desires in the *Metamorphoses*, and finds a contrast: aggressive (masculine) female passion is condemned by the narrator and punished, while relatively passive (female) passion, like that of Iphis, is rewarded. Recovery of Ovid's own views on female sexuality are stymied by the narrative's complexity. Haley's essay opens with a long introduction on queer theory and its more inclusive recent offspring, pomosexuality, which allows for a more elastic definition of individual sexual identity. This is interesting, but not crucial to her brief but useful reading of Lucian's *Dialogue* 5 as either mimetic of a now-lost literary form (deriding female homosexuals), or surprisingly open-minded; the question is unanswerable and unanswered. Wilfong's concluding essay defines the elements of a 'discourse of female homoeroticism' in fifth-century Egyptian monasteries, where hostility to and punishment of female homoerotic behavior is revealed by her careful study of original texts. Lastly, Avanger, in an essay bridging the textual/visual divide, considers a wide range of Roman materials on female relationships rarely viewed together, including a useful discussion

of Sappho in Roman literary sources in both Greek and Latin, and a more imaginative (and somewhat less persuasive) homoerotic evaluation of visual representations of Roman female homosocial groups, particularly the Muses and Aphrodite.

My occasional hesitation about Avanger's conclusions reflect my greater discomfort with several of the essays on physical evidence. Sensual, intimate representations of women apart from the company of men are interesting in their own right. Perhaps too strictly for the volume's editors, I find attempts to sharply distinguish friendly from erotic touch, embrace, or glance between women often fail to persuade, and wonder ultimately whether it is terribly important; how much more interesting if the ambiguity in the evidence reflects ancient female indifference to the modern categories 'erotic' and 'non-erotic'. Perhaps the most important lesson of this volume is how difficult such distinctions are.

Rabinowitz's introductory admonition against assuming a necessary connection between homosocial activities and the homoerotic is too infrequently taken by the remaining contributors. Rehak's essay on the paintings of Xeste 3 at Akrotiri draws some remarkable conclusions about odd coloration in the eyes of figures in the frescoes and medicinal use of saffron in the women's cult there depicted, but needlessly conjectures, 'it would be surprising indeed if these healthy women did not express their care and attention for each other erotically'. Rabinowitz's careful reading and judicious contextualization of Greek vase paintings depicting female homosocial groups, in contrast, finds an appropriate balance between open-mindedness and rigor; comparison with visual evidence for male homoerotic scenes reveals similarities (gestures and love tokens) and differences (no age/class distinctions among women). Younger discusses the fascinating Kerameikos tombstones representing unrelated female pairs. He views the cemetery as a women's space, 'an extension of the gynaikonitis', which, he argues, would have encouraged homoerotic interpretations of the tombstones, particularly as many 'triangulate' the spectator into the groups there depicted. He, like Rabinowitz, is most persuasive when comparing male homoerotic representations; unlike Rabinowitz, he imaginatively conjures the female viewers' responses to the images as homoerotic.

This volume is interesting, both for what one learns generally about ancient female homosocial and homoerotic relationships, and about the current range of approaches to the relationships of ancient women, from the old-fashioned literary critical to the more contemporary agenda-driven. The cooperation demonstrated here is a laudable model for future efforts, where Rome, and studies of both textual and visual material, might find a larger rôle.

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GREEK DISEASES, ROMAN CORPSES

V. M. HOPE, E. MARSHALL (edd.): *Death and Disease in the Ancient City*. Pp. xii + 194. London and New York: Routledge, 2000. Cased, £45. ISBN: 0-415-21427-0.

Given that its origins lie in a conference on 'Pollution and the Ancient City', it is perhaps unsurprising that the content of this collection of eleven essays is somewhat narrower than the title of the volume might suggest. The focus is upon perceptions of and responses to death and disease rather than the underlying phenomena of urban morbidity and mortality. Considerations of ancient concepts of disease causation

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