new generation of citizens. Women's history was marshaled into service to promote this view' (p. 62). P.'s book is less a work of history, more an exercise in civics—and civics of a notably privileged kind. She states, 'motherhood could be a fulfilling experience for women, especially, a modern woman imagines, where nurses are available and the mother has no domestic chores' (pp. 61–2).

Given the present tenses, it does sound rather as if the condition of helot women at Sparta is in effect being used to commend the use of women today as domestic servants. This book will undoubtedly take a large place in women's studies courses. But when students are informed that Spartan women could 'outrace a hare', or that 'Marriage at a mature age produced healthy children for healthy mothers' (p. 136), there seems a good chance that they will detect that familiar burden of the young, unrealistic uplift.

Before reprinting, the publisher should re-edit. As things stand, we have 'Philopoimon' (p. 91), 'charicature' (p. 155), and 'overexaggerate' (p. 123), while at p. 128 Sappho (of *c.* 600 B.C.) is said to predate Julia Balbilla (at 130 A.D.) by 'almost a thousand years'. On Spartan marriage: at p. 44 'bride and groom were around eighteen', but on p. 56 the groom is older (the figure of 30 is suggested). Sparta was not normally 'a monarchy' (p. 124), but a dyarchy. Three women bearing the name 'Chilonis' (one from the sixth century, two from the third) have been conflated into one in the index. But editing of a different level would have been needed to deal with the statement (p. 76) that Kyniska 'defied her brother' Agesilaos. There is no word of this 'defiance' in any source. And the chariot-racing which is supposed to embody the defiance was, according to Xenophon, taken up by Kyniska at her brother's wish (Xen. *Ages.* 9.6, acknowledged by P. at p. 23; Plut. *Ages.* 20.1, *Mor.* 212b). As to P.'s claim (p. 170) that Artemisia of Halikarnassos 'commanded her fleet admirably' at Salamis according to Herodotos: Xerxes did indeed think so, at a distance. But, according to Herodotos, the ship which Artemisia—in full flight—rammed and sank was in fact one from her own side; all its crew were killed, and Artemisia's action was for her cause *κακόν* (Hdt. 8.88). Thus, P.'s Kyniska has far more independence, and her Artemisia far more competence, than the sources allow us to say. In this book, idealizing is of the essence. But, as has been observed (by G. Devereux), to idealize is in a sense to reject, to deem the reality unacceptable. This is a work in which the women of Sparta are—as of old—kept at a distance and used as instruments.

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THE FOURTH-CENTURY AEGEAN

J. BUCKLER: *Aegean Greece in the Fourth Century B.C.* Pp. xi + 544, 7 maps, pls. Leiden and Boston: Brill, 2003. US$190. ISBN: 90-04-09785-6.

As Buckler notes in his preface (p. ix), the last coherent history of this period was K. J. Beloch's *Griechische Geschichte*, the relevant volumes of which were published in 1922–3. There have been numerous histories of Greece since then, as well as biographies or treatments of political figures and kings, together with specialized works on aspects of the period. The last would include B.'s previous books, *The Theban Hegemony, 371-362 B.C.* (Cambridge, MA, 1980) and *Philip II and the Sacred War* (Leiden, 1989). However, given epigraphic and numismatic discoveries, plus the increase in topographical studies, a new history of Aegean Greece in the fourth

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century is needed. That is what B. gives us. At almost 550 pages, this book is not for the faint-hearted, but it will become—if it has not already—the standard work on this period.

The book has twelve chapters, arranged chronologically. Chapter 1 (pp. 1–11) is a prelude describing the aftermath of the Peloponnesian War for Athens and Greece in general. Significant in the period 404–400 was the emergence not only of Spartan hegemony, but also of states, like Thebes and Corinth, bent on resistance. Thus is set the scene for the political make-up of Greece for the next half-century.

The Spartan hegemony is covered in Chapters 2–7 (pp. 12–295). These chapters are split into chronological periods characterized by events that show Sparta's gradual decline in power. For example, Chapter 4 (pp. 75–128) deals with the Corinthian War (the end of which forms part of the next chapter on the King's Peace) and Chapter 7 (pp. 232–95) with the Boeotian War leading to the Battle of Leuctra in 371. The Theban hegemony, which ends at the Battle of Mantinea in 362, is treated in Chapter 8 (pp. 296–350). Chapter 9 (pp. 351–84), titled 'Tumult in the North (366–355)', details events in the eastern Aegean, Athenian imperialism in the north, and the Social War of 357–355. Philip II does not figure in this chapter, nor do the complicated events that lead to the Third Sacred War.

Much happens in Greece during the first thirteen years of Philip's reign. Rather than cram too much into one chapter, B. splits Philip and the Sacred War and 'Philip Elsewhere' into two chapters. In Chapter 10, 'The Sacred War and the Rise of Philip' (pp. 385–429), we have a cursory examination of the problems facing Philip at his accession (and how he dealt with them) and of relations between the Athenians and him. The bulk of the chapter (pp. 397–429) focuses on the Sacred War, which gave Philip a launching pad into central, and then southern, Greek affairs. The Peace of Philocrates allowed Philip to conclude the Sacred War, but that Peace is not properly discussed until the eleventh chapter (pp. 430–62). In it, B. details Philip's activities in the northern Aegean and on his relations with the Athenians from 353 to 343, when the Peace was in tatters. In Chapter 12 (pp. 463–88), B. traces the further decline of the Peace to the outbreak of Athens' second war against the king. The final chapter (Chapter 13) deals with Philip's defeat of the Greeks, his imposition of Macedonian hegemony, and his assassination (pp. 489–524).

There is an epilogue summarizing Greece's decline and Philip's rise (pp. 525–9), a select bibliography (pp. 531–8), and an index (pp. 539–44), which, given the book's range, is too brief. I also thought there were too few maps (pp. 2, 7, 32, 403, 423, 426, 434), but the drawings of major battlefields are very good (Coronea, p. 91; Leuctra, p. 291; Mantinea, p. 348; Chaeronea, p. 502).

In a nutshell, B.'s book is simply good scholarship based on an encyclopaedic knowledge of the ancient source material and of much modern scholarship, as well as an intimate knowledge of the terrain. He gives us an essentially narrative history that is sensible and lucidly expressed; for example, his account of the King's Peace (pp. 169–80), the torturous Peace of Philocrates (pp. 444–8), or the League of Corinth (pp. 511–15).

I could comment on much in the chapters, but I focus on those that deal with Philip II. B.'s discussion, admirably anchored as it is on the sources, can lead to imbalance. For example, in the context of Athens' second war against Philip, B. confidently says that 'Demosthenes finally had his war' (p. 486) and that 'the Athenians had only themselves to blame for this crisis that ultimately led to their downfall' (p. 489). However, in the context of Philip's motives in invading Persia (pp. 516–19), there is some fence sitting: '[Philip's] precise aims still remain a mystery' (p. 518). There is no

discussion of an economic motive, given that the sources for this are prone to misinterpretation (e.g. Onesicritus, *FGrH* 134 F 2 on how much Alexander owed). On p. 386, B. places Philip's accession in 359, but the arguments for 360 need to be taken into account. I do not believe that Cleopatra bore Philip a son before he died (pp. 521, 523), and B. seems to suggest that Philip believed himself divine since his statue in the procession at Aegae showed that he 'now shone as worthy of divine company' (p. 522).

One major criticism is that the book's title might lead one to expect a discussion of events in Aegean Greece during Alexander's reign or to the end of the Lamian War. However, one has to stop somewhere, and B. perhaps thought that that period is treated well enough in the numerous available biographies of Alexander (modesty ought to prevent me from mentioning the most recent, my *Alexander the Great: Man and God* [London, 2003]).

B. has walked all over Greece, and he took all but one of the excellent topographical photographs. Like Herodotus, B. values personal observation, and we are often treated to his own *opsis*; for example, of six (I think) visits to Orchomenus: 'My later visits revealed traces of one [spring], and I must trust the farmer who told me that the spring on his land "has always been there" ' (p. 241 n. 11).

Brill also needs to be commended. It produced a fine book, thankfully set out notes at the bottom of the page, and in them cited authors' works in full for ease of reference. Unfortunately, the high price of $190 means that few students will be able to afford the book—and perhaps not many individuals either. Nonetheless, B.'s book is a work of immense scholarship dealing with a complex period in which the eventual failure of the *polis* system was realized and Greek autonomy fell to Macedonian hegemony. Any ancient historian will need to read, and use, this book.

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A COMPANION TO ALEXANDER

J. ROISMAN (ed.): *Brill's Companion to Alexander the Great*. Pp. xx + 400, maps, ills, pls. Leiden and Boston: Brill, 2003. Cased, €155/US$180. ISBN: 90-04-12463-2.

This volume claims to give the general reader and specialist a convenient overview of main issues and scholarly trends in the study of Alexander the Great, and to open up new avenues of investigation. Since J. Seibert's *Forschungsbericht* (*Alexander der Grosse* [Darmstadt,1972]), major commentaries on the main authors, feminist readings of ancient literature, and theories of identity and alterity have significantly influenced interpretations of Alexander's reign. Moreover, the discovery of the royal tombs at Vergina has made him the focus of political controversy over modern Greek and Macedonian identity. A retrospective critical survey is therefore timely. The present volume, however, falls short of its goal. Most importantly, it lacks a general introduction defining Alexander scholarship and outlining its main problem areas. The editor's preface only briefly describes each chapter without elucidating the authors' conclusions, methods, or stance in relation to other theories or prevailing trends. The contributors tend to argue their own points rather than define and directly address the issues or interrogate established views; footnotes often give only bibliographic references. The reader thus has to consult additional works to ascertain what has been and is being done in the field, and this defeats the function of a 'Companion', which should, as a work of reference, be authoritative and stimulating

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