SVENSKA INSTITUTEN I ATHEN OCH ROM
INSTITUTUM ATHENIENSE ATQUE INSTITUTUM ROMANUM REGNI SUECIAE

Opuscula

Annual of the Swedish Institutes at Athens and Rome

5
2012

STOCKHOLM

EDITORIAL COMMITTEE:
Prof. Gunnel Ekroth, Uppsala, Chairman
Prof. Arne Jönsson, Lund, Vice-chairman
Ms Lisbeth Andersson, Stockholm, Treasurer
Dr Erika Weiberg, Uppsala, Secretary
Dr Jesper Blid, Stockholm
Prof. Peter M. Fischer, Göteborg
Prof. Karin Hult, Stockholm
Prof. Arja Karivieri, Stockholm
Prof. Anne-Marie Leander Touati, Lund
Dr Arto Penttinen, Athens
Prof. Barbro Santillo Frizell, Rome
Dr Mårten Snickare, Stockholm

SECRETARY'S ADDRESS:
Department of Archaeology and Ancient History
Box 626
SE-751 26 Uppsala, Sweden
E-mail: secretary@ecsi.se

EDITOR:
Dr Jenni Hjohlman, Stockholm
E-mail: editor@ecsi.se

DISTRIBUTOR:
eddy.se ab
Box 1310
SE-621 24 Visby, Sweden

For general information, see www.ecsi.se
For subscriptions, prices and delivery, see http://ecsi.bokorder.se

Published with the aid and of a grant from the Swedish Research Council
The English text was revised by Ms Catherine Parnell, Athens, and Dr Carole Gillis, Lund

Contributions to *Opuscula* should be sent to the Secretary of the Editorial Committee (address above) before November 1 every year. Contributors are requested to include an abstract summarizing the main points and principal conclusions of their article.
For style of references to be adopted, see www.ecsi.se/guide-contributors. All articles are sent to referees for peer review.
Books for review should be sent to the Secretary of the Editorial Committee (address above).

ISSN 2000-0898
ISBN 978-91-977798-4-5
© Svenska Institutet i Athen and Svenska Institutet i Rom
Production and graphic design by eddy.se ab, Visby 2012
Printed by Elanders Sverige AB, Mölnlycke 2012

how the audience experienced it. The study of ancient Greek music requires interdisciplinary and creative approaches, including reconstructions, and the field of ethnomusicology can be most helpful here regarding how to conceive the setting, forms and conceptualizations of music in antiquity. In the case of religion, music is an important element in creating the cultic context and serves as a mediator between mortals and immortals, as well as expressing inner and spiritual sensations. Lind stresses that reconstructions are always interpretations influenced by contemporary music, in particular what is called "World Music" today, and that they also echo the trends of the period when the recordings were made, a reconstruction from the 1970s would sound different from one made in 2004. He advocates an increased awareness of the impact of the present on such attempts. Though this paper offers many interesting thoughts, it deals more with methods of accessing ancient Greek music than with its relation to cult.

The final contribution, by George Hinge, explores the *partheneions* of Alkman and Pindar, arguing that the personal names included are to be taken as generic role names or "cultic personae" and that the poets did not have specific living girls in mind. He suggests that the choral lyrics were not composed to be performed at a single occasion only, but were re-performed in connection with certain festivals linked to particular kinship groups, who rehearsed and performed these traditional compositions generation after generation down to the Hellenistic period. The transmission of Alkman's poetry within a cultic context in Sparta led to these works being almost unknown outside this region before the 3rd or 2nd century BC, when collected by Alexandrian philologists. It would have been interesting if the relevance of the cultic context for the preservation of the choral lyrics had been further explored.

A general trait of the papers in the volume is that they are quite short (apart from Schultz), which does not have to be a problem, but in several cases this brevity results in the arguments not being fully developed or the main support of the discussion not being presented here, but referred to as published elsewhere or forthcoming. This is unfortunate, as it is stated in the preface that the contributors could choose the length of their papers themselves.

As in all conference volumes, there is the risk of the contributions being too disparate and not adhering to a unified theme, and this is the case also with this book. The topics given in the title—context, ritual and iconography—actually cover almost any aspect of Greek cult: however, the cultic angle of some of the papers could certainly have been made stronger. Although the individual papers are often interesting and offer new insights, in particular the new empirical evidence presented from the Asklepieion at Athens and the Philippeion at Olympia, a more co-ordinated approach would have been welcome, both when choosing and editing the contributions. A case in point is the small structure in the eastern part of the Asklepieion which in one paper is presented unequivocally as an altar, while in the following text re-interpreted as a small building (or shrine?), without either of the contributions acknowledging the completely opposite interpretation presented by the other. Here some editing would have been welcome. The illustrations are also problematic, in particular the maps and some of the plans, which unfortunately are too small and unclear.

GUNNEL EKROTH
Department of Archaeology and Ancient History
Uppsala University
Box 626
SE-751 26 Uppsala
gunnel.ekroth@antiken.uu.se

A. Powell & S. Hodkinson (eds.), *Sparta. The body politic* (Study of Sparta), The Classical Press of Wales: Oxford 2010. viii + 348 pp., 5 figs. ISBN 978-1-905125-26-5.

For anyone who is interested in Sparta and current research on the Lakedaimonian state, this book is a must-have. The present publication forms the seventh volume of collected papers from the International Sparta Seminar, presented at the Celtic Conference of 2006 held at the University of Wales Lampeter (now University of Wales, Trinity Saint David). Eight distinguished scholars dealt with various expressions as well as impressions of Spartan politics. Topics varied from Spartan nudity to British perceptions of Sparta and Nazi Germany. Certainly, each of the eight individual studies in this volume can stand on its own, but the "Introduction" does not shed enough light on the common theme or the aims of the publication as a whole. As for the editorial details, each chapter concludes with notes and a bibliography; the volume as a whole ends with a general index.

To facilitate for readers who wish to locate their respective fields of interest, a short account of each chapter will follow.

Chapter 1. Nicholas Rider, "Elements of the Spartan bestiary in the Archaic and Classical periods" (pp. 1–84). Rider explores the link between human communities and particular animals by investigating the presence of Spartan personal names composed of names of animals. He also examines the presence of animals in Spartan vase painting as well as in literary sources. Although the investigated area was not a large producer of inscriptions, the use of whatever is left could have contributed to this survey of personal names. Rider's chapter is divided into three main parts. The first part deals with personal names referring to animals. In this section, Rider divides the animals into groups of domestic and carnivorous animals, birds, flying insects and snakes. Each individual spe-

cies (horse, dogs, cattle etc.) is treated separately within each group. In part two, the context of the animal images is examined. Rider classifies the animals according to context, i.e. animals on their own, in groups, in combat, associated with men etc. In part three he discusses animals as mediators between men and gods. As well as this classification system, the role of animals in sacrifice and their various symbolic meanings are discussed. Rider concludes that the creation of Spartan personal names is contemporary with the appearance of animals in Laconian vase painting. In addition the animals which were viewed as important were restricted to a few species. However, even though names of animals were common in Greek personal names, Rider makes no comparison with the rest of the Greek world.

Chapter 2. Anton Powell, "Divination, royalty and insecurity in Classical Sparta" (pp. 85–135). Powell examines the use of religious rituals in times of insecurity, whether caused by military or internal threats, or natural disasters. Powell's hypothesis is that, although the Spartan society "worked successfully to impose a false view of its own 'unchanging' character", and appeared as stable, the Spartan kings were extensively executed or exiled. Powell presents a couple of case studies of specific periods of unrest and the Spartan response to them. He concludes that the performance of rituals such as divination, the usage of omens, seers and oracles in times of crisis was a political instrument which was consciously wielded by the diarchy to maintain power.

Chapter 3. Ephraim David, "Sparta and the politics of nudity" (pp. 137–163). David looks at nudity in Spartan society during the Archaic and Classical periods. According to him, nudity was institutionalized and supportive of the ideology of the *homoioi*. Using many different sources, David examines different aspects of nudity such as its origins, its relationship to age, its pedagogic aims, female nudity, and finally the negative connotations of nudity. To conclude, David claims that Sparta was not a nudist society, but nudity was practised and accepted in certain contexts, and moreover, it was an indigenous Spartan innovation. However, exactly where were nudity practised in the institutionalized way except in the gymnasia?

Chapter 4. Andrew Scott, "Laconian black-figure pottery and the Spartan elite consumption" (pp. 165–181). Scott estimates the extent of the industry of Laconian black-figure pottery, and tries to understand and explain its rise in ca 580–575 BC, and its fall at the end of the 6th century BC. It is well-known that Laconian pottery from the 6th century BC is of high quality. Scott maintains that every Spartan had his own personal drinking cup and that black-figure pottery was used by the elite to display status. According to Scott, the establishment of a black-figure industry is contemporaneous with the Spartan elite's wish to stand out from the rest of the Spartans, who used plain ware in the *syssitia*.

Chapter 5. Jean Ducat, "The ghost of the Lakedaimonian state" (pp. 183–210). Spartan—Lakedaimonian—*perioikoi*: the relationships between these denominations, discussed in the present chapter, are presumed to be clear-cut, but for the non-Spartan historian they are sometimes confusing and seem to be exchangeable. The roles of the *perioikoi* were crucial since they together with the Spartans were part of the army, and the two groups were included in the Lakedaimonians. Ducat examines the use and meaning of the words "Spartan" and "Lakedaimonian" found in texts by Herodotos, Thucydides, Xenophon and other ancient authors. It becomes evident that the word *Lakedaimon* can mean both Lakedaimon and Sparta. In addition, Ducat clarifies how 20th-century scholars have contributed to our understanding of Lakaedaimon as a *polis*, a city-state. He suggests that Lakedaimon should be considered as a federal state—having examined the evidence, he claims that there were no city, no citizens, no institutions of Lakedaimonia itself, and thus it was a ghost city. Regarding the perioikic cities, Ducat stresses that we know nothing about their traditions, political systems etc., but he proposes that slavery of the helotic type may have been practised in some of them.

Chapter 6. Paul Christesen, "Spartans and Scythians, a meeting of mirages: the portrayal of the Lycurgian *Politeia* in Ephorus' *Histories*" (pp. 211–263). Christesen analyzes the representation of the Lycurgian *politiea* in the fragments of Ephorus of Cyme (ca 405–330 BC). According to Christesen's reading, the success of the Spartan hegemony was due to the Lycurgan reforms; its loss of power in the 4th century must be related to the general political circumstances of the time. Comparatively, Ephorus, who drew on Herodotus, examined the traditions and life-style of the Scythians. He emphasized that both groups—Sparta and the Scythians—took pleasure in a public harmonious relationship and were not concerned with possessions. Christesen maintains that, in the text of Ephorus it emerges that as early as in the 4th century the picture of Sparta was contrasted to the picture of the "Spartan mirage", i.e. Sparta as successful leader of the Peloponnesian League in the 5th century. Christesen also discusses the methodological problems with extracting the narrative structure of a specific text from fragments. Christesen defends Ephorus from other scholars, who consider him as a mere compiler, and asserts that the *Histories* is one of the most important piece of historical narrative in Classical antiquity.

Chapter 7. Thomas J. Figueira, "Gynecocracy: how women policed masculine behaviour in Archaic and Classical Sparta" (pp. 265–296). Figueira examines the role of Spartan women from an unusual point of view. Most of the studies concerning Spartan women have focused upon their

emancipation, political and economic influence and independence—areas which, according to Figueira, are anachronistic. In his investigation, Figueira takes a closer look at Spartan women's direct influence on male upbringing and behaviour—spheres which he thinks are the most important and significant aspects in the study of Spartan women. Spartan women's influence on and supervising of the male part of society is presented in the ancient texts by Herodotus, Aristotle, Xenophon, the Attic Old Comedy and 4th century historiography. Also Plutarch, although a late writer, is a usable source since he relies on earlier, now lost, sources. How mothers treated sons going into battle, as well as their reactions when sons did not show bravery in combat are discussed—a part which especially strengthens one's impression that the author sometimes uses the sources too literally. Figueira underscores that the gynecocracy must be understood in the context of the unique Spartan society. Women's behaviour reflects Spartan customs and women had different roles from those of women in other Greek cities. The roles of Spartan women should not be compared to the roles which women in Athens played in the *oikoi* and the cult. A crucial feature in Spartan society was the elongated maturation of citizen women and men. As a consequence, young women married when they were adults, and were married to men of the same age, which in turn were absent from home most of the time; something which must have contributed to women's possibility to be in power of the *oikos*.

Chapter 8. Stephen Hodkinson, "Sparta and Nazi Germany in mid-20th century British liberal and left-wing thought" (pp. 297–342). Hodkinson examines the analogy between Sparta and Nazi Germany used by intellectuals in Britain and naturalized Americans (e.g. Moses Finley). Firstly, he examines how this analogy emerged with Arnold Toynbee and Richard Crossman in the 1930s. Secondly, he examines the analogy which developed during World War II, when Britain was at war with Germany; and eventually the post-war heritage in British thought, which was spread by radio broadcasts. The left-wing, intellectual, central figures that are discussed by Hodkinson share a common feature: they were all educated in Classics. This, however, was a rule more than an exception for the time period. The fact that Nazi Germany associated itself with ancient Sparta is well-known, but this article sheds light on how the British "other side" shaped and maintained the analogy over time.

As stated at the beginning, the articles of this volume constitute individual contributions without any mutual coherence—other than dealing with Sparta. This is of course a common feature in conference volumes, nonetheless, a clear summary of each article is missing in the Introduction. A couple of the contributors (Richer, Powell, David), do not clarify what is so special about Sparta, and make no comparison with other Greek societies. The majority of the articles address scholars of respective fields, but the last two articles (Figueira and Hodkinson), are suitable for students and could be used to inspire discussions in seminars.

SUSANNE CARLSSON
Department of Archaeology and Ancient History
Uppsala University
Box 626
SE-751 26 Uppsala, Sweden
susanne.carlsson@antiken.uu.se

L. Bouke van der Meer (ed). Material Aspects of Etruscan Religion. Proceedings of the International Colloquium, Leiden, May 29 and 30, 2008. *BABESCH*, *Annual Papers on Mediterranean Archaeology, supp 16*, 2010, Leuven: Peeters, 2010. 1-164 pp. ISBN 978-90-429-2366-9.

Recently, scholars have been increasingly interested in materiality: how artefacts, patterns of tomb distributions or the landscape's interplay with a sanctuary may be studied, in order to obtain cognitive aspects of ancient societies. The present book, however, proceedings from a colloquium on material aspects of Etruscan religion, examines a variety of religious paraphernalia and constructions as matter *sensu Platonis*. The publication contains ten papers by fourteen scholars on various topics related to Etruscan cult practices and/or cult artefacts.

The initial article is by Maria Bonghi Jovini, and examines the *area sacra/monumental complex* in Tarquinia (pp. 5–16). When this sanctuary was excavated, it received much attention, due to the evidence of human sacrifice and the possible deposit of a young boy with a deformed cranium buried close to a centrally placed, natural gorge. Here, the main focus of the author is to tie the archaeological finds from the area to the possible divinity receiving devotion at this place, from the end of the 10th century BC until ca 400 BC. She scrutinizes the various finds in the area and records changes in the artefacts which were deposited as offerings in the *longue durée* of its existence. Her conclusion is that a female divinity with chthonic aspects, perhaps a combination of characteristica from the cultic spheres of Artumes, Turan, Thesan and Uni, was worshipped here. Uni is evidenced by an inscription on a base of a bucchero vase which was found in the area. The possible connection between the gods is still obscure and the author provides an interesting discussion on the importance of Greek influences on Etruscan, originally aniconic, divine characters.

Giuseppe Sassetelli and Elisabetta Govi present new ideas on the foundation rites which were performed during the planning of Marzabotto (pp. 17–27). They outline how summer and winter solstices were the main points of reference