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Centro de História da Universidade de Lisboa | Centre for History of the University of Lisbon  
Faculdade de Letras da Universidade de Lisboa | School of Arts and Humanities of the University of Lisbon  
Cidade Universitária - Alameda da Universidade, 1600 - 214 LISBOA / PORTUGAL  
Tel.: (+351) 21 792 00 00 (Extension: 11610) | Fax: (+351) 21 796 00 63  
cadmo.journal@letras.uilisboa.pt | www.centrodehistoria-flul.com/cadmo



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highlights the performative and contextual aspects of old plays, making experienced researchers look afresh to them and presenting itself as a great introduction for students and young scholars.

By the end of the book, we find ourselves facing a poet of his time (as Dunn states: “we find Euripides actively engaged in the intellectual and creative currents of his day.” p. 465), relevant, influential, adored by the public (more than once we are reminded of Plutarch’s story of the those who saved their lives because they could sing Euripides by heart), and more than anything, an Euripides pivotal to understand drama while he is alive and long after.

**Sofia Frade**

*Universidade de Lisboa, Faculdade de Letras, Centro de Estudos Clássicos*

**THOMAS FIGUEIRA ed.** (2016), *Myth, text and history of Sparta*. Piscataway, Gorgias Press, 353 pp. ISBN 978-1-4632-0595-9 (\$170.00).

The present work might seem somewhat unusual as a juxtaposition of three extremely erudite and insightful articles that ultimately stand on their own. The first two are related to the subject of Spartan myth, ideology and self-representation, and the third stands, more or less, in their periphery, that is to say, Attica. In fact, the title does not reflect the overarching consistency of these essays. Developed within the field of studies on Sparta led by Figueira, the common denominator for this book is methodology, wherein rests the virtues and usefulness of the efforts: the intricate and thoughtful analysis of historiography and mythography based on the criticism of documented testimonies, reconstruction of the transmission processes of information in between lost and extant authors, the reassessment of fragments and their inferences within historical context, and the subsequent heuristic valuation of source material.

In “*Politeia* and *Lakonika* in Spartan Historiography”, Thomas Figueira presents a comprehensive and masterfully heuristic reassessment of the lost historiographers, their fragments and the traditions to which they belonged to, with respect to the transmission of information on Lacedaemonian History and institutions. The question of Spartan exceptionalism presented by Hellenistic and Roman Antiquity, and to which extent it would have been warped from specific testimonies and traditions, is given the proper documental context according to the sources ancient authors themselves quoted and would have drawn from in their presentations of the Lycurgean, or Lycurgean-inspired, order. Directly tackling this, Figueira traces tentative biographies of authors concerned with these communities, infers the scope of their agendas, establishes the main characteristics of their lost works, and reviews the identifiable fragments accordingly. Historical context is given to the Spartan realities described by the sources, as well as for the ideological readings of political and social practicalities, not necessarily owing to a Lycurgean virtuousness, even if consequently justified as such. On the other hand, testimonies themselves can be sources for revivals and ideological aggrandizing, especially for “an audience with a marked propensity for nostalgia” (p.97) as Laconian historiography seems to suggest. On this matter, the discussion on Kleomenes and the readings on his life and actions is quite striking.

Notwithstanding the peculiarities of Laconian culture and its intellectual milieu, several authors are considered and categorized, some of them of Lacedaemonian origin themselves. Of those, the most relevant intermediaries are: Persaios, Sphairos and Dioskurides – the “stoic *politetai*” – whose works Figueira grounds on peripatetic traditions, which would be of more consequence than the stoic assessments on the *polis* themselves; Sosibos, who emerges as the most significant author to have been lost, proliferous and extensively quoted; and Aristokrates, the most relevant intermediary for the early Roman-dominated period. The usefulness of this essay is paramount, as the method of reconstructing the traditions, the origin, and contexts of testimonies reevaluates the validity of the sources as it dispels their acritical acceptance. Within their contexts, isolated fragments are given securer standing, and are often followed by their systematic presentation in comprehensive tables, according to their authors, comparative passages, and the later compilers.

The second essay, “The Lysandreia”, by Aaron Beck-Schachter, focuses on the figure of Lysander and the institution (or renaming) of the eponymous festival in Samos, in light of the Laconian ideologic peculiarities of kingship and its relation to the foundational authority for the *polis*. The complexity of the establishment of a festival to a human figure in this period is explained in the historical context of Lysander itself (his ambitions and achievement of hegemony in the late 5<sup>th</sup> Century), by the character of non-Lycurgean foundations (either within Laconia or by Lacedaemonians abroad), and in the ritual traditions that preceded both in the festival in Samos and the in archetypes from Sparta. Lysander would not just have schemed for kingship, but by doing in such manner he would have been intelligibly subverting the legitimacy of the dual monarchy in Sparta, whose lineages he did not belonged to.

The argument presented by Beck-Schachter is quite straightforward: Lysander found an alternative grounding for his claims. While the status of the first dual monarchs as founders seems to have lapsed, in spite of the legitimacy in Heraclid descent, as the kingships had to contend and acquiesce to the emergence the Lycurgean order and the myth of its legislator, the reference for foundation itself became the character of a closed body politic and a stratified society, to which the monarchs themselves were hold to as a standard. On the contrary, Lacedaemonian foundations outside of the Peloponnese would have anchored in subject groups striving for political recognition, possibly moved with marginal figures unable to achieve it within the system; while the foundations themselves almost working as an escape valve for the stratified order to be maintained. Lysander, by his origin and political actions, can be lent to such a role. Supporting a faction in Samos, that would hold him as a founder through the festival, in way of returning its original inhabitants, whose nativeness was entangled in the polyad cults of the island, the reorganization of the political body – and his legitimacy as king – would have anchored in autochthony and integration, not in the supremacy of Heraclid occupation and descent, that he and the monarchic linages in Sparta would have shared.

The third and last essay, by Aaron Hershkowitz provides a comprehensive outlook of the stories on the abduction of Helen by Theseus. More importantly, in “Getting carried away with Theseus: the evolution and partisan use of the Athenian abduction of Spartan Helen”, Hershkowitz reassesses all the extant documentation, the reconstruction of different variations on the story, and their transmission through ancient authors. In particular, the version that Hellanicus would have systemized and preserved is discussed, as are the proposals of attribution by Jacoby (*Die Fragmente...*)

and Irwin (“The *hybris* of Theseus and the date of the Histories.” In *Herodots Quellen – Die Quellen Herodots*). Several variations on what would be the fundamental structure of the myth are listed, and interpretations for each are advanced.

The main “crux” of Hershkowitz’s proposal anchors on the treatment of Theseus, central as it became within Athenian mythological rhetoric. Such a deed, while it might have been seen as problematic, culturally and chronologically, is seemingly absent in civic art, in spite of the relation to the fundamental epic past of Greece and its figures (that could even make a case for an Attic Helen). The author, considering the documentary evidence provided and reassessed, proposes that political usage of this story would have discouraged later use in Athens after the 6<sup>th</sup> Century. This would have been consequent to a perceived closeness, first, to the Peisistratids (also related to the localities of cult suggested by the story in north-eastern Attica) and, second, to Kleomedes’ incursions into Attica supporting the oligarchic faction, actions which would have echoed parts of the myth itself: the invasion of the Dioscuri and the collaboration of some Athenians in their retrieval of Helen. The extensive appendices on the testimonia for the myth (chronological listing, structure of the story, extant literary accounts with translation, and visual testimonies), complementing the arguments, grant this essay the mantle of reference for the subject, even if the reproduction of the iconographic sources listed and quoted would have completed further what is already an extremely useful resource.

**Martim Aires Horta**

*Universidade de Lisboa, Faculdade de Letras, Centro de História*

**FRANCO DE ANGELIS** (2016), *Archaic and Classical Greek Sicily. A Social and Economic History*. Oxford, Oxford University Press, 484 pp. ISBN: 9780195170474 (£71.00 Hardback)

O volume da autoria de Franco De Angelis, *Archaic and Classical Greek Sicily*, apresenta-se como o primeiro estudo exaustivo e sistemático da história da Sicília grega arcaica e clássica. Abordada como região periférica e altamente dependente do centro metropolitano, que seria, nesta linha, a Grécia continental, poucos esforços foram sendo feitos para estudar e compreender a fundo o papel da Sicília no Mediterrâneo arcaico e clássico, enquanto região política e economicamente autónoma da Grécia continental.

O debate em torno da Sicília polarizou-se entre aqueles estudiosos que favorecem o papel dos migrantes Gregos na forma(ta)ção da região em termos políticos, económicos e mesmo artísticos; por outro lado, houve quem arguisse a favor do papel da ilha e dos seus nativos na constituição da identidade dos gregos sicilianos. Qualquer uma das abordagens se mostra agora manifestamente insatisfatória. De Angelis pretende com a presente obra demonstrar que a situação social e económica da Sicília arcaica e clássica contradiz uma qualquer polarização dos agentes em questão, favorecendo, ao invés, uma interpretação assente na mútua colaboração tanto de nativos, como de gregos e fenícios, na construção e no desenvolvimento desta região, abandonando a tradicional tendência de observar a relação da Sicília e da Grécia continental como movida pelas dinâmicas de centro e periferia.