

expliquent l'envolée dans la valorisation sociale des athlètes pendant le VI^e siècle, et comment Milon devient finalement le modèle des vertus incarnées par les athlètes ; 4) dans un même contexte de controverses sur la valorisation sociale des athlètes et de leur contribution au bien-être de la communauté, le chapitre « L'athlète et le bouvier » aborde les interprétations de ce qui est symbolisé par l'anecdote de l'épreuve de force légendaire entre un athlète « professionnel » tel que Milon et le bouvier Titormos, l'une des rares défaites de Milon ; 5) « Milon, terrible mangeur » analyse les exploits alimentaires que la tradition attribue à l'athlète, leur signification symbolique et leur rapport avec le développement d'une diététique sportive « rationnelle » ; 6) le chapitre intitulé « Les deux corps de Milon » présente une reconstruction détaillée, à partir du témoignage des sources écrites, tant du corps réel de Milon, fruit de l'entraînement systématique au gymnase et préparé pour la compétition, que de son corps « symbolique », constitué en archétype du corps athlétique à des fins laudatives ou critiques dans les discours savants, qu'ils soient d'ordre médical, philosophique ou esthétique ; 7) le thème central du chapitre « Le taureau et la mouche » est la vie familiale de Milon. L'auteur offre, à partir du nom de son épouse, la fille de Pythagore Myia (« Mouche », un surnom selon Roubineau), une interprétation (à mon avis trop sophistiquée, bien qu'ici encore bien défendue) des raisons du surnom et de ce qu'il signifie dans la relation entre Milon et sa femme ; 8) le chapitre « Sus à l'ennemi » montre la tradition qui présente Milon conduisant à la victoire l'armée de Crotone contre Sybaris et aborde la relation entre sport et guerre dans la Grèce archaïque et classique (point beaucoup débattu ces derniers temps) ; 9) le dernier chapitre, « Dévoré d'orgueil », étudie les traditions antiques sur la mort de Milon, dans le sens indiqué plus haut. Le volume comprend un index des lieux et des personnes et un superbe appareil de notes. Le fait que les notes ne soient pas en bas de page, mais regroupées à la fin du livre, peut se révéler gênant pour le lecteur ; mais dans le cas qui nous occupe, ce choix s'explique parfaitement, compte tenu de la longueur des notes proposant souvent un traitement très détaillé d'aspects spécifiques qui apportent d'intéressantes informations supplémentaires (à titre d'exemple, l'auteur consacre plus de deux pages aux problèmes posés par l'épigramme sur Milon que la tradition attribue à Simonide, p. 257-260). Quant à la bibliographie, le livre est superbement documenté, et en ces temps de plus en plus enclins au monolinguisme, il est très réconfortant de trouver un livre dont la bibliographie fait preuve d'une consultation énorme et réfléchie d'ouvrages dans les quatre grandes langues traditionnelles des études classiques, ainsi qu'en espagnol et en grec moderne. En conclusion, Roubineau propose un livre très bien documenté et argumenté, qui constitue une reconstruction non seulement de la vie et de la légende de Milon, mais aussi de la naissance du sport au VI^e siècle av. J.-C., et signe un portrait très vivant du monde du sport grec ancien.

Fernando GARCÍA ROMERO

Jean-Manuel ROUBINEAU, *Les cités grecques. Essai d'histoire sociale*. Paris, PUF, 2015. 1 vol., 480 p. Prix : 29 €. ISBN 978-2-13-063362-4.

The two major characteristics of Roubineau's lively, passionate book on the Greek city-states are first, a concentration on the social history of this particular organism,

and secondly, a fierce attention to injustice and inequality. This twin purpose gives the book, written as a survey with a student audience at least partly in mind, an originality and coherence in argument which will deserve wide attention: this should be mulled by advanced scholars of Greek history and political thought. This book is also an exemplified manifesto for a social history of ancient Greece, with ideology dependent on social relations and specifically the position of a class that has captured property. The central thesis of the *polis* being based in exclusion, inequalities and domination is worked out through a number of thematic chapters which draw on a remarkably extended range of evidence (notably but not exclusively literary), very shrewdly read and cleverly used: this reflects the freshness and sustained nature of Roubineau's vision. Epigraphy is very effectively deployed to discuss bridal dowries, using a document from Mykonos which is subtly read (230); comic fragments provide a constant source of striking vignettes and textual titbits. The theme of inequality in the polis is pursued throughout the centuries of the "classical" polis, defined as a recognizable social organism from the high archaic to the late Hellenistic period, from the sixth to the second centuries BCE, based on a closed citizen body, conceptualized in contrast to excluded others – especially slaves. Roubineau explores the social images and realities of the polis under four angles: as a "system of inequalities" (covering status, gender and wealth distinctions) – as a lived reality of inequalities (as seen in costume, food, and material culture: housing, funerary arrangements) – as a system of social reproduction (through marriage, the control of biological reproductions, education, and the limitations on social mobility) – as a world of social interactions and forms of mutual aid (which again are structured by reciprocity and exclusion). This is a book full of original, good things – there are pages in this book unparalleled in any other treatment of the polis, illustrating Roubineau's sense of the politics of *Alltaggeschichte*, so that the details are never antiquarian, and the learning pointed and accurate. (On p. 219, correct "Lymnatis" to "Limnatis"). Roubineau has managed the extraordinary feat of the successful extension of the range of the sort of history we can tell about the polis, a sustained *allongement du questionnaire*. The sections on food, sexuality and pederasty, clothing, manumission, the spaces of sociability, could hardly be bettered, as nimble yet thoughtfully illustrated explorations (Roubineau's points on vestimentary distinction could be amplified by examining female dress and its representation). But this original work is also a *livre à these* – and a tendentious one. Roubineau's main target is the notion, utopian and ideologized in his view, of a genuinely democratic and egalitarian *polis* – a vision which underlies much recent work (notably the claimed prosperity or economic effervescence of the *polis* world, supposedly based on egalitarianism and political rights and values). Roubineau's starting point is that the polis of the late archaic period crystallises around the clear distinction between the political citizen stakeholder and the excluded other, deprived of rights; and that this ideological structure favours the leisured class, who can fully exercise their political and participatory rights and hence embody the citizen ideal, flaunt their distinction through physical and symbolical signs, and deploy property and marriage strategies to perpetuate their position of domination within their communities, which leave only thin margins for social mobility. For instance, only the wealthy can enact in the physical environment of the house the citizen ideals of leisure, political sociability, and exclusion of slaves and women. I see

a number of problems with this thesis. It is true that Roubineau's analysis of the logic of exclusion admirably explains the harsh treatment of women, children, the poor, and the old, all viewed instrumentally and transactionally in relation to the in-group of adult male citizens: the polis was no *État-providence*, and cannot be viewed as liberal or modern in nature (even if some of the harsh features, rather than being specifically generated by the polis' social structures, might be common to pre-industrial societies; neighbourly jealousy, family feuds, violence in the polis and between poleis might also be thrown into the mix: Roubineau pays too little attention to physical and legal conflict in the citizen realm). The extension of this analysis (on the basis that the image of citizenship is best fulfilled by the wealthy and leisured) does not justify Roubineau's vision of the polis as a cascade of statuses and forms of stratification and hierarchy (though this view has recently also been argued for by C. Müller, *Annales* 2014, p. 533-554). That (once again) food, furniture, housing, funerary practice, made social differences and inequalities visible is clearly shown by Roubineau; that they reproduced social hierarchy is far less easy to prove (and the Gortyn code cannot do this). Many of the practices Roubineau analyses show the unity and widespread nature of citizen ideals (for instance in the case of marriage or birth rituals) rather than exclusion and restriction. What this vision leaves out is the existence of non-elite, property-owning citizens, and the possibility of widely dispersed capital – in the form of actual stock, but also social and political capital. Social inequality (in terms of wealth disparities) seems to have been relatively low (as argued quantitatively for by the recent students of Greek economics such as J. Ober, G. Kron or A. Bresson). Roubineau might be too quick to dismiss the existence of a polis middle class. The reason for this must ultimately be the presence of the political institutions that crystallised at the same time as the social and ideological foundations of the polis. The wide franchise and political egalitarian institutions that were the concomitant of the radical exclusion of others also had institutional, juridical, and political consequences, notably in terms of the provision of collective goods (provided by redistributive practices), the embedding of power and prestige in frameworks of popular vetting and approval, the concomitant wide distribution of decision-making: the refreshing, bold perspective of this book also results in an absence of the state and its power, in the form of the assembly, rotation, the lot, accountability, popular juries, political pay – the mainstays of traditional, institutionally focused histories of the *polis*, which still deserve attention. These institutional features matter because of their influence on social power and the power of wealth; notably, many items of elite display and behaviour should be read in a dialectical relationship with the political-institutional framework, rather than as simple manifestations of social hierarchy. Stake-holding and political egalitarianism generate tensions and muddle, but not necessarily the pyramid of unequal statuses that Roubineau is quick to see everywhere. Socio-economical history, so masterfully practised by Roubineau, is undoubtedly political; but (as recent electoral events might remind us) political and institutional history also matter in their direct socio-economic consequences. John MA