

Leaving aside the astounding fact that, fifteen years after the decipherment of Linear B, its validity was still doubted in some circles, it cannot be denied that, on the whole, the cautious approach adopted in the 1968 edition was largely justified at the time. Not a few original identifications of Linear B words were challenged in the years following the decipherment, and it was not till 1973 that the first edition of *Documents in Mycenaean Greek* by Ventris and Chadwick (1956) was superseded by the second edition which took the changes into account. Today, the situation is different. This is not to say of course that all the Mycenaean words have been safely identified by now. Yet no one would deny today that the 'hard core' of the Mycenaean vocabulary consists of words whose identification can be regarded as secure. This is the situation that underlies the decision to include such words in the present Supplement. To quote the Preface, 'Ventris's interpretation is now generally accepted and the [Linear B] tablets can no longer be ignored in a comprehensive Greek dictionary' (p. vi). The new Supplement thus returns to the practice adopted in the later editions of Liddell and Scott, which recorded new words and forms discovered upon the decipherment of the Classical Cypriot Syllabary. Owing to this welcome change in editorial policy, not only the narrow circle of specialists in Linear B but every user of LSJ can now trace the history of such Greek words as ἄναξ (*wa-na-ka*), βασιλεύς (*qa-si-re-u*, *chief*, not *king*), δῆμος (*da-mo*), ἱερεύς (*i-je-re-u*), λαβύρινθος (*da-pu<sub>2</sub>-ri-to-jo*; *gen.*), πόντια (*po-ti-ni-ja*), as well as many others, back to the Bronze Age.

New words are marked, as in the 1968 Supplement, by a superscript 'x'; entries from LSJ which have been totally rewritten are marked by a superscript '+'. Cross-references within the Supplement are marked with a superscript circle, and cross-references to both Supplement and LSJ with a double cross. Those who prefer to replace their copy of LSJ with the new reprint, that is, the *Lexicon* and the Supplement united in one volume (\$125), will have the advantage of finding in the main lexicon the superscript circled asterisk indicating the cases in which the Supplement should be consulted. Needless to say, all these hardly make the Supplement user-friendly, and it can be predicted that, as was the case with its predecessor, the circle of consumers of the new Supplement will consist of a limited number of specialists, such as epigraphists and papyrologists, who are professionally involved with the new data that it contains. A new edition of LSJ is certainly needed. Such a new edition will, it is to be hoped, not only incorporate the present Supplement but also correct the strategic error in Liddell and Scott, the omission of place-names and the bulk of personal names.

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Robert Parker, *Athenian Religion. A History*, Oxford: Clarendon Press, 1996. xix + 370 pp. ISBN 0-19-814979-4.

The synoecism of Attica; the rise of the polis; the hero-cults; the laws of Solon; the Attic *gene*; Athens under Pisistratus; Clisthenes' reforms; democracy and empire; the trial and execution of Socrates; Philip II of Macedonia and the statesman Lycurgus — most of these are subjects usually associated with Athenian history proper rather than

with the history of Athenian religion. And yet these are the main issues discussed in *Athenian Religion. A History* by Robert Parker, the first part of a project which is to be continued with a thematic study of Athenian religious practices and institutions. As P. states explicitly at the beginning of his book, his approach to Greek religion is in the vein of the Durkheimian position that 'religion is something eminently social' (p. 1). The result is a comprehensive historical study of what is probably the most characteristic of Greek institutions, the civic religion of the Greek city-state.

Formally consisting of twelve consecutive chapters, the book actually falls into three parts: (i) what P. himself calls, on p. 83, 'the prehistoric period', which ends with the reforms of Clisthenes (Chapters 2-6); (ii) the fifth century B.C. (Chapters 7-10); and (iii) from the fourth century to somewhere between 300 and 250, the point at which P. draws a line under his study (Chapters 11-12). While the scholarly value of most of P.'s discussion of the Archaic and Hellenistic period (see for example his exemplary treatment of the problem of the *gene*, pp. 56-66 and Appendix 2) is undeniable, it is the history of the fifth century, from the reforms of Clisthenes to the execution of Socrates, that provides the focus of his book. 'To reshape the political life of Athens, Clisthenes had also to reshape its society. These social changes meant a transformation of the structures within which religious life took place. Thus Attic religion in its familiar shape is a creation of Clisthenes no less than is the democracy' (p. 102). The new position of the democratic council as the 'nerve-centre' of the city's religion enabled it to exercise its control over the traditional structures of religious life and to concentrate in its hands the supervision over all religious activity undertaken on Attic soil. The new power acquired by the *demos* as a result of Clisthenes' reforms is neatly reflected in the archaeological phenomena of the shaping of the Pnyx as a place of public assembly and the sudden outburst of decrees passed by the *demos* which assembled there (p. 123). It is in this perspective that most events of the religious life of fifth century Athens should be considered.

The phenomenon of 'kainotheism', or the introduction of new gods, is the focus of P.'s attention in this central part of his book. In four case studies dedicated to the cults of Pan, Asclepius, Bendis, and Theseus, P. shows that, rather than being mechanically transferred to the new soil, foreign deities underwent a complex process of adaptation to the local cults (see especially his treatment of the introduction of the Arcadian cult of Pan, pp. 163-8). P. dwells at length on the apparently paradoxical situation of the Athenians simultaneously displaying hospitality and hostility towards new gods and their partisans. On the one hand, the introduction of Arcadian Pan, Epidaurian Asclepius, Thracian Bendis, Phrygian Cybele, and others, was secured by state decrees and accompanied by ceremonies sponsored by the state; the case of Sophocles, who made his own house a place of worship for Asclepius until the temple was ready and who, in recognition of his service to the god, was canonized and worshipped in Athens under the cult name of Dexion, provides a good illustration. On the other hand, three 'priestesses' of new gods, the famous courtesan Phryne among them, were prosecuted in the fourth century; Phryne, charged with introduction of the new god Isodaites, 'equal divider', was the only one who escaped execution. 'The crucial distinction is not between foreign and native but between established and non-established cults; native or foreign, the unlicensed god is exposed to suspicion, hostility, contempt, and the threat of actual repressive action' (p. 163).

This is the social and religious background against which the accusation of 'acknowledging new deities', brought against Socrates in 399 B.C., makes its appearance. As P. has shown, this accusation as such cannot be regarded as sufficient justification for the trial. In spite of the general negative attitude on the part of the state, individuals did in practice 'introduce new gods' with some freedom, and by no means every case of such unauthorized religious innovation was prosecuted by the state. Socrates' prosecution for kainotheism was in fact 'only a counterpoise to that other and much more damning one of "not acknowledging the gods the city believes in." And it was as a priestess in what we have called an "elective" cult, a "leader of lawless revel-bands of men and women", that Phryne was attacked' (pp. 216-17). That is to say, it was above all what was grasped by the Athenians as the antisocial character of the religious activities of Socrates and Phryne rather than the issue of 'theological orthodoxy' as such that brought both to trial.

To be sure, the phenomenon which P. calls 'the totalitarian side of the classical city and its religion' (p. 50) ('communitarian' seems to be a better term) was not a fifth-century Athenian invention. It can be discerned already in the legislative activities of Solon, and it was far from unfamiliar to other city-states of Archaic and Classical Greece. Yet, as P. himself puts it, 'The great attraction of studying the religion of classical Athens is not so much that it is either Athenian or classical as that it can indeed be studied, in some detail' (p. 280). The bulk of literary, archaeological, and epigraphic evidence relating to the religious life of classical Athens inevitably makes this city a representative of the Greek city-state as such. This certainly justifies P.'s proposal to regard his 'Athenian religion' as an abbreviation for 'Greek religion as practised in Attica' (p. 4). P.'s book makes it clear that no treatment of Greek history can be comprehensive if it does not take into account the religious framework of Greek society, and it is this that makes his work indispensable not only to the student of Greek religion but also to the student of Greek history in general.

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Nicolas Richer, *Les Éphores, Études sur l'histoire et sur l'image de Sparte (VIIIe-IIIe siècles avant Jésus-Christ)*, Histoire ancienne et médiévale-50, Paris: Publications de la Sorbonne, 1998. 636 pp.

The ephorate was a subject much in vogue during the second half of the 19th century: this period witnessed the publication of at least seven monographs (in Latin and German), including G. Dum's, *Entstehung und Entwicklung des spartanischen Ephorats* 1878, repr. 1970, by far the most influential of them all. The first half of the 20th century was less prolific in this respect, but still the subject was honoured with monographic or quasi-monographic treatment (mostly in Italian and German), especially through remarkably large sections of books and journals, e.g. L. Pareti, 'Origine e sviluppo dell' eforato spartano', in *Studi spartani* 1910, repr. in *Studi minori di Storia antica* I, 1958, 101-220; W. Norvin, in *C&M* 3, 1940, 47-118. There is nothing comparable for the second half of our century, and this despite two important contemporary trends: the growing interest in Spartan history on the one hand and the publication of seminal monographs (most of them in English) on all of