in representing the diversity of evidence that contributes to our understanding of Greek religion. While most of these papers focus on a particular kind of evidence, perhaps this collection will persuade readers of the utility of combining different kinds of evidence and approaches in order to understand as fully as possible any facet of Greek religion.

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DEMETER AND PERSEPHONE

V. HINZ: *Der Kult von Demeter und Kore auf Sizilien und in der Magna Graecia*. (Palilia 4.) Pp. 252, pls. Wiesbaden: Dr Ludwig Reichard Verlag, 1998. Paper. ISBN: 3-89500-052-3.

Sicily and Magna Graecia were two areas of the Greek world which were particularly closely associated with the cults of Demeter and Kore. Sicily was said by ancient authors to be the site of the abduction of Kore, and the cults are attested archaeologically by a substantial number of sanctuaries. This volume collects the archaeological evidence for these sanctuaries, including both the votive deposits and evidence of buildings. The geographical coverage is comprehensive, including not only the major temples such as that of Demeter Malephoros at Selinus and the sanctuary of Persephone at Locri, but also smaller sanctuaries, and those which have been found in the non-Greek hinterland of the Greek colonies. Chronologically, however, the study is more restricted and does not cover any material later than the third century B.C., thus precluding any discussion of these cults in the Roman period.

As well as providing a valuable collection of evidence, Hinz undertakes an analysis of the chronological development of these cults and their geographical distribution. This reveals some striking patterns. The cults were relatively small-scale in their distribution until the middle of the sixth century B.C., when both the number of sanctuaries of Demeter and Kore and the quantity of terracotta votive statuettes increased considerably, and a distinctive local style of votive developed. Further major changes occurred in the fifth century, when sanctuaries were transformed by the construction of monumental temples, new forms of votives were introduced, and the festivals of Demeter and Kore became more closely embedded in the life of the city rather than of the *chora*. H. sees these cults as highly politicized, linking the expansion of the late archaic period to the political domination of the Deinomenid dynasty, and the subsequent establishment of the cult of Demeter Thesmophoros as an important urban cult to the establishment of democratic government in the later fifth century. She also links changes in the distribution of the cults in the fourth and third centuries, notably an expansion in the non-Greek areas of Sicily and a greater frequency of Demeter cults in Italy, to migrations and demographic changes initiated by Dionysius I and his successors, and thus links their history closely to the political history of Syracuse. This model works well for Sicily, although it is less convincing for southern Italy, where there are a number of Demeter cults in areas which were not notably dominated by Syracuse. Nevertheless, this is a useful collection of the evidence for these two important cults, and a stimulating discussion of their social, political, and economic significance.

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