the first paleontologists. However, even if one were to agree with her that there is indeed a correlation between the stories of giants and the discovery of big bones, there is nothing to indicate that the ancients were looking to extend their knowledge. They were simply making mythical conjectures (e.g. elephant skulls suggest Cyclops; human remains in caves suggest that Cyclops were cannibals). Clearly this is not what we generally understand by proof (*contra* M. p. 201).

But these criticisms should not detract from the overall value of the book. It is well written and referenced, and an excellent example of interdisciplinary work.

York University GERARD NADDAF

RELIGION IN THE POLIS

R. HÄGG: *The Role of Religion in the Early Greek Polis. Proceedings of the Third International Seminar on Ancient Greek Cult, organized by the Swedish Institute at Athens, 16–18 October 1992*. (Acta Instituti Atheniensis Regni Sueciae, series 8, 14.) Pp. 176, ills. Stockholm: Svenska Institutet i Athen, 1996. SEK 250. ISBN: 91-7916-033-6.

This book follows the by-now familiar format for volumes from the Swedish Institute's conferences on Greek religion: twelve short papers by an impressive line-up of contributors are presented, each prefaced by a convenient English abstract (two papers are in French, the rest in English), along with a record of the conference programme and participants. The central theme is 'the formation and early history of the Greek *polis*, with special reference to the rôle of religion in this process' (p. 7), and indeed most of the papers keep reasonably well to this remit. Malkin looks at 'land myths' and 'territorial myths', both typical of the period of Greek colonization, but each articulating different aspects of human beings' relationship with the land they live in. Burkert tackles the problem of early temple-building, and its implications for our understanding of the formation of the *polis*. De Polignac examines another vexed issue, the supposed shift from 'private' to 'public' concerns reflected in offerings to the dead and to the gods in the eighth and seventh centuries B.C., his conclusions complemented by Houby-Nielsen's more closely focused study of offering-trenches in the Kerameikos. The next two papers turn to aspects of ritual, Graf proposing a dichotomy between centripetal and centrifugal *pompai*, each fulfilling different religious and civic functions, while Brumfield discusses the interesting phenomenon of ritual obscenity in women-only cults. Four prohibitionary inscriptions, all from the Cyclades and restricting the access of *xenoi* to cult places or practices, are examined by Butz as possible vestiges of early *polis* regulations concerned with the definition of insiders and outsiders. Bremmer reviews the mostly literary evidence for the rôle and status of the seer, a figure whose fortunes appear to be closely bound up with the development of the democratic *polis*. Both literary and epigraphic sources are used by Clinton in his discussion of the Thesmophoria's status as a *deme*-administered festival, reflecting Athens' origins as a collection of smaller communities. Moving forward in time, Shapiro surveys the meagre evidence for religious life in Solonian Athens, examining the parallels in the tradition between Solon and Theseus as 'culture heroes' supposedly responsible for all kinds of positive developments in Athens' early history. The last two papers focus on narrower topics, Marinatos

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looking at the seashore sanctuary of a *kourotrophos* at Amnisos in southern Crete, and Piérart at a double mythological tradition concerning Dionysos at Argos.

As is usually the case with such a volume, readers will find different papers appealing according to taste and preoccupation. Personally, I would be most likely to return to the contributions of Burkert, Graf, Brumfield, Bremmer, and Clinton, since they address issues which recur in my teaching, but others will no doubt find application for a different selection.

University of Leeds EMMA STAFFORD

ATHENA

S. DEACY, A. VILLING (edd.): *Athena in the Classical World*. Pp. xii + 435, ills, pls. Leiden, Boston, and Cologne: Brill, 2001. Cased, $116. ISBN: 90-04-12142-0.

The papers collected here are part of the fruits of a conference on Athena held at Lincoln College, Oxford in April 1998. The aim, as the editors explain, is to bring together papers representing a broad geographical and chronological scope, from India to Rome, prehistory to the twentieth century, and a range of methods and approaches. Indeed, the nineteen papers provide something of interest for just about everyone in the field of classics. Two papers discuss Athena's influence on Roman cult or her place in Roman literature; two others take up the question of her connections with other Indo-European deities; one paper looks ahead to her influence on the modern world. The rest are all concerned with Greece, with the inevitable predominance of Athens (despite the editors' claim to the contrary), though there are several papers reaching into other parts of the Greek world, near and far. The volume represents numerous areas of study that bear on Athena, as suggested in the headings of the volume's three sections: Cult, Ritual and Myth; Artistic Representations; Literary Accounts.

In the most adventurous of the papers on cult, Noel Robertson argues that the *aigis* was used at Athens as an instrument of weather magic to bring rain in late fall for the newly sown crops. The chain of his arguments is long and intricate, reconstructing a ceremonial combat beside the Palladion at Phaleron, and the placement of the *aigis* on the Palladion just before the combat. Before placing it on the Palladion, he suggests, someone shook it, just at the time when the crops had been planted and needed rain, in November. If the reader accepts the many steps involved in this reconstruction of ritual, he may also accept the final imaginative leap, that the goat-star, representative of the victim whose skin becomes the *aegis* and associated with rainstorms, was invoked through shaking the skin to bring the desirable rain.

A different facet of Athena appears in Serghidou's paper, which examines Athena's changing attitude to the *aulos* and her association with the *salpinx* in view of the ethical values which these instruments come to have; like the goddess, the *salpinx* has a regulatory rôle in war and in the city. Still other rôles of Athena and her Roman counterpart, Minerva, are the subject of Graf's paper examining the functions of Minerva. This goddess's place in the Capitoline triad seems to represent Athena Polias translated to Rome, to give one example of Athena's influence on the Italic deity. Graf's close analysis of Minerva's place in the state, in the transformation of girls into wives and mothers and boys into citizens, in the world of craftsmen, and in healing reveals subtle differences as well as likenesses in comparison to Athena, and enhances our understanding of both deities.

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