Antoine Hermary and Bertrand Jaeger (eds.)


Vol. VI: *Stages and Circumstances of Life; Work, Hunting, Travel; Addendum to Vol II. Music.* 704 pp, 464 b/w illustrations, 50 line drawings.


Vol. VIII: *Private Space and Public Space; Polarities in Religious Life; Religious Interrelations between the Classical World and Neighboring Civilizations; Addendum to Vol. VI Death and Burial; Supplementum Animals and Plants.* xvii + 557 pp, 72 plates, 52 line drawings.

Index Volume. xix + 411 pp. (hbk.)

On a previous occasion, I had the privilege of being invited to review in the present journal volumes I–V of the series *Thesaurus Cultus et Rituum Antiquorum* (Auffarth 2008: 101–104). In the meantime, just a few years later, the second installment was published, which is the subject of this review. It is indeed an ambitious project, dedicated to systematically presenting all archaeological and literary sources of rituals and cult in Greco-Roman (and Etruscan) antiquity and their interpretations in precise differentiation, while refraining from attempting to achieve the comprehensiveness of monographs and full catalogues (“not exhaustiveness but representativeness” (vol. VI, p. x1)).

In contrast to the alphabetical order of the *Lexicon Iconographicum Mythologiae Classicae* (*LIMC*), the editors were here faced with the formidable task of determining systematic issues, especially for volumes VI–VIII, “the contexts and circumstances of cultic and ritual activities.” Fritz Graf, with his expertise in *Religionswissenschaft*, laid the foundation for a systematic design. As the editorial board, the following scholars were engaged in planning and completing the work (“brought to fruition”): Jean Balty, John Boardman, Richard Buxton, Giovannangelo Camporeale, Antoine Hermary, Tonio Hölscher, Vassilis
Lambrinoudakis, John Scheid, and Erika Simon. The volumes are dedicated to the memory of Lilly Khalil.

Volume VI begins with life in its various stages and circumstances: birth and infancy, adolescence, marriage, old age, death, and burial. Health/medicine (pp. 217–276; 32 pages Greek; 22 pages Roman) is a central issue of religion. It was not invoked in lieu of but was instead combined with existing medical treatments. The second part of the volume deals with food and the work necessary for its production, including craftsmanship, trade, and travel. Cooking — a central female activity — is regarded as part of “sacrifice” and therefore was covered in volume I. Metalwork has its own group of gods and rituals, as do weaving and processing wool. The index lists clothing, white clothing, Arrhephoria, and peplos, but there is no specific entry for weaving. Loom weight as dedication was the only relevant keyword I could find. Thus, one must ask, where are the women in the overall scheme? Robin Osborne (vol. VIII, pp. 247–261) makes many excellent observations in his essay on male/female, but the issue should have been addressed in every section. A section on “Greek music” is appended as a supplement to volume II 4.c.

In the foreword to volume VII concerning festivals and contests, Angelo Chaniotis poses an intriguing question: Why, in a volume of ThesCRA on festivals in classical antiquity, was there no room for Jewish festivals (for example Hanukkah), which was invented in the Hellenistic period of that Greek speaking culture? The contacts with “foreign” cultures shaped all Greek and Roman cultures, to which this lexicon claims to be exclusively devoted. The religious culture of the neighbors (announced as the next extensive project in the general introduction to vol. VI, p. xii) is later sketched in volume VIII as a mere “thin description” of the vast issue. The authors tried in this section to stress the continual transformation and regional variations. The volume cannot compete with a comprehensive encyclopedia of all festivals (there is no new Attische Feste [Deubner 1932] or Griechische Feste von religiöser Bedeutung mit Ausschluß der attischen [Nilsson 1906] or Kultusalterthümer like Wissowa 1912 for Roman religion). Instead, new questions and new findings are presented “representatively” with selective examples at the end: How did Greeks define “festivals,” terms, and organization? What were the physical settings for festivals: sanctuaries or the polis? Who was their audience: every inhabitant or male citizens only (Ioannis Mylonopoulos, vol. VII, pp. 43–78)? Images of festivals are presented by Ingrid Krauskopf. Especially innovative is Anton Bierl’s contribution on the entangled development of ritual, festivals, and “literature”: epic, lyrics, and Attic drama down to Hellenistic artificial lyrics and the Greek novel. Five festivals are analyzed at the end of the Greek section: