

Insgesamt gehen von der Sammlung sicher neue Impulse aus. Es bleibt zu hoffen, daß die Reihe auch in der Zukunft mit der gleichen Flexibilität zu arbeiten vermag und nicht als "noch eine Zeitschrift mehr" Sparmaßnahmen im Bibliothekenbereich zum Opfer fällt.

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PAUL CARTLEDGE – PAUL MILLETT – SITTA VON REDEN (Eds): *Kosmos. Essays in Order and Community in Classical Athens*. Cambridge UP, Cambridge 1998. ISBN 0–521–57081–6. xv, 268 p. GBP 40 (H/b).

*Kosmos* is based on a seminar series held in the Faculty of Classics in Cambridge in 1994. The majority of the essays are closely linked together by their sources and themes thus resulting in a fairly consistent book. The contributors and the contents of the book are briefly outlined below.

Paul Cartledge has written the Introduction entitled "Defining a *kosmos*". The theme with its problems is defined as the study of sociability and interpersonal transactions within a *polis*. The focus is mostly on the individual rather than the public or formal levels even though some aspect of the latter has naturally to be included. The introduction includes a useful summary of the contents as well.

Robin Osborne writes about "Inter-personal relations on Athenian pots: putting others in their place". He analyses the figurative scenes of some Athenian pots. These are the Hirschfeld krater, c. 740 BCE., a Black Figure amphora, the name vase of the Nessos Painter, c. 620 BCE., Dionysos sailing and combat over a fallen warrior on an eye-cup by Exekias, c. 540 BCE., a Red Figure amphora, the name vase of the Berlin Painter, c. 490 BCE., an Attic Red Figure bell krater, the name vase of the Pan Painter, c. 460 BCE. and two Phoenician silver gilt bowls, one from the Bernardini tomb, the other from Idalion, Cyprus, 8/7th cent. BCE. The analysis of the scenes concentrates on power relations between persons, and individual and group behaviour. It shows that inter-personal and power relationships changed in a way which can not be seen in any literary sources. Malcolm Schofield's title is "Political friendship and the ideology of reciprocity". His focus is on the *Eudemian Ethics* and its relation to the *Nicomachean Ethics*. The rather abstract philosophically oriented discourse works on friends and friendship in these treatments. There seem to be a linguistic problem. Though, the Greeks use the word *philia* with its derivatives to express a variety of different kinds of relationships, this does not mean that all the semantic complexity involved has to be expressed with one English word: friendship. Here we come to the area of linguistics, and I think that a pragmatic and semantic viewpoint is obligatory, when such terms are discussed philosophically or socially. Lin Foxhall's subject is close to S's: "The politics of affection: emotional attachments in Athenian society". She analyses relationships between female and male friends, and in the household, *oikos*. Again, there are some problems with the terminology. It is a different thing to have friends on one hand, and members of family on the other. The Greek word *philia* with its derivatives can mean affection and love, and these feelings may connect, e.g., a parent to her/his child, but is the child a friend of her/his parents? F. does discuss this

difference, but still calls all the emerging complexity concerned with relations friendships (pp. 55, 63, 65).

Ilias Arnaoutoglou writes about cult associations: "Between *koinon* and *idion*: legal and social dimensions of religious associations in Athens". He argues convincingly that modern legal terminology and thinking have to be abandoned, when these associations are studied. Linguistically – again – the word cult is difficult, and, on the other hand, I am not certain whether every association had a cult. If men gathered to drink for fun, did they constitute a cult (cf. Ath. 276a–c; other aspects, cf. also Theophr. *Char.* 9.3; 10.3; 12.11; 22.4)? If a trust or *eranos*-loan is organized through a private association, the religious element may have been nominal. Or, if religion was everywhere, it was not religion in the sense modern people think. Nick Fisher's title is "Gymnasia and the democratic values of leisure". He shows that leisure activities were not restricted to rich. The poor could participate at least in some degree to athletic and gymnastic training and thus improve their social status. In an interesting paper Simon Goldhill studies the problem of usefulness: "The seductions of the gaze: Socrates and his girlfriends". G. has found a very revealing passage of Xenophon (*Mem.* 3.11), where Socrates wonders about a beautiful *hetaira* and asks the question: ought we to be more grateful to Theodote for displaying her beauty to us, or she to us for viewing her? Socrates begins a discussion where almost all important questions of a reciprocal engagement in fifth/fourth century Athens are treated.

The Athenian political perception of the *idiotes* is the subject of Lene Rubinstein. R. begins from an Athenian amphictyonist called Idiotes Theogenous Acharneus. She asks, why this rare name was given to this person, and proceeds to study the socio-political context of this term. P.J. Rhodes and Stephen Todd both contribute with a discussion concerning enmity: "Enmity in fourth-century Athens" and "The rhetoric of enmity in the Attic orators", respectively. R. argues that fourth-century Athens was not a society which had achieved the rule of law in the modern sense, and T. answers by interpreting some of the cases discussed by R. which all are forensic speeches: Dem. XXI, Lys. I, Lys. IV, Dem. XLVII, and Dem. XLV.

Sitta von Reden writes about "The well-ordered *polis*: topographies of civic space". She focuses on the analysis of the differences between local and *asty* by interpreting Sophocles' Oedipus at Colonus. She finds several examples where local topographical values and local identity are contrasted with the city of Athens. Jim Roy's response to von Reden is called "The threat from the Piraeus". R. starts from the famous remark of Aristotle that there was a *stasis* between Athens and Piraeus, and that Piraeus was more democratic than Athens (*Pol.* 1303B7–12). After a thorough discussion he comes to the conclusion that it is not possible to find indisputable reasons for this comment of Aristotle. In the last paper Paul Millett describes the life in the Athenian agora: "Encounters in the agora". It is a summary of different activities and buildings in the agora, the mixture of the private and the public, which would have been considerably enhanced if maps and diagrams had been included.

The general bibliography shows that the emphasis is on Anglo-American studies, although the most important French and German contributions are included. An index locorum and a general index are included in the book.

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