

## The Local Horizon of Ancient Greek Religion

Which dimensions of the religious experience of the ancient Greeks become tangible only if we foreground their local horizon? This book explores the manifold ways in which Greek religious beliefs and practices are encoded in and communicate with various local environments. Its individual chapters explore ‘the local’ in its different forms and formulations. Besides the polis perspective, they include numerous other places and locations above and below the polis level, as well as those fully or largely independent of the city-state. Overall, the local emerges as a relational concept that changes together with our understanding of the general or universal forces as they shape ancient Greek religion. The unity and diversity of ancient Greek religion becomes tangible in the various ways in which localising and generalising forces interact with each other at different times and in different places across the ancient Greek world.

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## Contents

*List of Figures* [page vii]

*List of Contributors* [ix]

*Preface* [xiii]

*List of Abbreviations* [xv]

- 1 Localism and the Study of Ancient Greek Religion: The Example of the Divine Persona [1]  
JULIA KINDT
- 2 Refitting the Local Horizon of Ancient Greek Religion (Including Some Remarks on the Sanctuary of Poseidon on Kalaureia) [28]  
HANS BECK
- 3 Mycenaean Greek Worship in Minoan Territory [67]  
SUSAN LUPACK
- 4 Hera on Samos: Between the Global and the Local [105]  
JAN N. BREMMER
- 5 Polytheism and the Distribution of Votives in the Corinthia [141]  
TULSI PARIKH
- 6 Demeter Chthonia at Hermione: Landscapes and Cult [183]  
DIANA BURTON
- 7 Local Variation in the Thesmophoria Festival: A Case Study of the Attic and Sicilian Thesmophoria Festivals [205]  
KATHERINE R. L. MCLARDY
- 8 The Lindian Chronicle and Local Identity [232]  
JEREMY MCINERNEY
- 9 Shifting Identities and Defensive Localism: Conflicts of Religious Narratives in Post-Synoikism Rhodes [262]  
JULIANE ZACHHUBER

- 10 Between Local and Global? Religion in Late-Hellenistic  
Delos [290]  
JULIETTA STEINHAUER
- 11 Personal or Communal? Social Horizons of Local  
Greek Religion [312]  
IRENE POLINSKAYA
- 12 How to Write a Local History of Imperial Greek Cults:  
Observations from Pausanias [342]  
GRETA HAWES
- 13 Panhellenic Sanctuaries: Local and Regional Perspectives [362]  
PETER FUNKE
- Epilogue: A Tribute to Potnia of the Labyrinth [376]  
CORINNE BONNET
- Index* [387]

## Figures

- 1.1 Apollo and Tityos. Attic red-figure calyx-krater [page 10]
- 2.1 The Saronic Gulf: natural environment and major sites in the Classical Age [45]
- 2.2 Kalaureia, view from the plateau north toward the natural harbour [47]
- 2.3 Late Archaic reorganisation of sacred space: site map detailing the south-eastern corner of the peribolos wall of the Temple of Poseidon and the find-spot of Archaic column drums discovered during the 2007–09 excavation programme [50]
- 2.4 The local horizon of Troizen: terrestrial and marine contiguity [58]
- 3.1 Plan of Knossos, with the central court as its focus [71]
- 3.2 Grandstand Fresco (after a wall painting at Knossos, Heraklion Archaeological Museum) [73]
- 3.3 Plan of Pylos, with the megaron complex as its focus [75]
- 3.4 Reconstruction of the fresco from the throne room at Pylos depicting the lyre player and men feasting [76]
- 3.5 Hand-to-hand combat scenes depicted in frescos from Hall 64 at Pylos [77]
- 3.6 (a) Combat agate from the Griffin Warrior's shaft grave at Pylos; (b) drawing of the scene depicted on the combat agate [83]
- 3.7 The Hagia Triada sarcophagus: (a) side a showing two processions; (b) side b showing the sacrificed bull and a priestess at an altar; (c) the two short sides showing two scenes of chariots driven by women, one drawn by horses or agrimi; (d) the other by gryphons [95]
- 5.1 Map of the Corinthia [143]
- 5.2 Illyrian-type helmet from the Sanctuary of Poseidon at Isthmia, ca. 680–550 BCE [145]
- 5.3 Terracotta figurine of horse and female rider from the Sanctuary of Hera at Perachora, ca. 550 BCE [149]
- 5.4 Terracotta *koulouria* fragments from the Sanctuary of Hera at Perachora, 7th century BCE [149]
- 5.5 *Likna* and offering trays from the Sanctuary of Demeter and Kore on Acrocorinth, late Archaic/Classical period [151]

- 5.6 *Kalathiskoi* from the Sanctuary of Demeter and Kore on Acrocorinth,  
5<sup>th</sup> century BCE [152]
- 8.1 Arrangement of text on the Lindian Temple Chronicle [237]
- 8.2 The geography of the Lindian Chronicle [249]
- 10.1 Sanctuaries on Mount Kynthos, Delos [295]
- 10.2 Serapeion C, Delos [302]
- 10.3 Dromos and Naos C in Serapeion C, Delos [304]

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(Cambridge 2016), *Animals in Ancient Greek Religion* (edited, London 2020), *The Oxford Handbook of Ancient Greek Religion* (jointly edited with E. Eidinow, Oxford 2015), and *Theologies of Ancient Greek Religion* (jointly edited with R. Osborne and E. Eidinow, Cambridge 2016). She is a member of the editorial board of *The Journal of Ancient History*, *Antichthon*, and Sydney University Press, and Senior Editor of the *Oxford Research Encyclopedia of Religions (ORE)*.

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## Preface

Ancient Greek religion has traditionally been thought to manifest itself in both a local and a panhellenic dimension. While the latter involved the notion of universality and was associated above all with the sanctuaries of Olympia and Delphi, as well as with the Homeric tradition, the former was largely equated with the polis as the basic unit in which ancient Greek religion expressed itself. If other (regional, individual) perspectives came into focus, they did so mostly as an extension of the kind of mediatory function that the polis had in the ancient Greek world.

More recently, however, there has been an upsurge of scholarly interest in diversifying our understanding of ancient Greek religion. In the wake of the criticism of the polis model for the study of ancient Greek religion, classical scholars have explored alternative locations of the religious besides those demarcated by the polis. Scholars have pointed to the manifold ways in which religion was embedded in place, landscape, and the natural world more widely than the political structures of the ancient Greek city-state.

At the same time, new conceptual work on localism and the local in classical studies and beyond has provided new insights into the lived experience in the ancient Greek world. ‘Local’ has long been understood as small-scale, confined in size and relevance, with little if any bearing on greater cultural currencies. The label has thus been used typically in a pejorative sense to describe low-key knowledge systems, underdeveloped artistic styles, or cultural practices that were out of sync with more dynamic constellations. Against reductionist images of social slow motion or seclusion, recent research highlights the foundational quality of the local. Dynamic, fast-changing, and multicode, the ‘new local’ is a frame of reference that lends normativity to human agency, a domain of meaning and purpose, and a feeder of connected cultural processes.

This book combines both research axes. Its overall aim is to illustrate the manifold ways in which religious belief and practice are encoded in and in communication with the local environment. To this end, conceptions of the local at work in the individual chapters necessarily range widely. Besides the polis perspective, they include numerous other places and locations above and below the polis-level, or fully or largely independent

of it. The reason for this is that the local itself is a relational concept; the way classical scholars make use of it changes together with their conceptions of the general or universal.

Throughout this study, the local emerges as a quantity in its own right, as a sphere of religious conduct that allows for the exercise of religion in ancient Greece in interaction with generalising or universalising forces. In all instances we have asked authors to speak to the specific question of how the local comes into the picture in their contribution. The result is a collection of chapters exploring the local horizon of ancient Greek religion as it transpires in both the literary and the material evidence in different parts of the Greek world and at different points in time. At the same time, these studies come together in disclosing the creative tension and vibrant cross-fertilisation between the local sphere, on the one hand, and general, universal, or panhellenic paradigms on the other. Each chapter is preceded by a brief preface written by the editors that introduces its approach, explains where it is situated in the volume, and maps its argument as the conversation between chapters unfolds. Taken together, the contributions to this book illustrate, we hope, the productivity of an approach that is appreciative of the local's inherent quality to fuse Greek religion with structure and meaning.

Many people and institutions lent their support to this truly collaborative endeavour. We thank the *Centre of Classical and Near Eastern Studies* (CCANESA) at Sydney University for hosting an initial conference, the Faculty of Arts at Sydney University for awarding us a Nicholas Anthony Aaroney Research Grant, and the Australian Research Council (ARC). In addition, we are grateful for matching funds received by the Anneliese Maier Research Prize awarded to Hans Beck by the German Humboldt Foundation and the John MacNaughton Chair of Classics at McGill University in Montreal, which he held at the time. In Münster, the Cluster of Excellence Religion and Politics (project B3–40 Localism and Religion in Ancient Greece) provided a congenial environment for the key process of synthesising the project and bringing the contributions to this book into what we hope has become an organic whole. Thanks are also due to Greta Hawes for her help with the index, to Daniel Hanigan and Emma Barlow for their assistance in organising the conference in Sydney, and to Edward Armstrong, Lukas Duisen, and Daniel Hagen for their help with the manuscript.

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Julia Kindt, Sydney

## Abbreviations

The names and texts of classical authors as well as scholarly journal titles are abbreviated according to the Oxford Classical Dictionary (OCD), 4th edition.

### General

ERC	European Research Council
KN	Knossos
LAR	Lived Ancient Religions
LM	Late Minoan
MAP Project	Mapping Ancient Polytheisms Project
PY	Pylos

### Reference works

<i>AHD</i>	R. Vallois, <i>L'architecture hellénique et hellénistique à Délos jusqu'à l'éviction des Déliens (166 av. J.-C.)</i> . Paris 1944.
<i>BNJ</i>	I. Worthington (ed.), <i>Brill's New Jacoby</i> . 2006–.
<i>CGRN</i>	<i>Corpus of Greek Ritual Norms</i> .
<i>DK</i>	H. Diels and W. Kranz, <i>Fragmente der Vorsokratiker</i> , 6th edn. Berlin 1952.
<i>FGrH</i>	F. Jacoby, <i>Fragmente der griechischen Historiker</i> . 1923–.
<i>HE</i>	A. S. F. Gow and D. L. Page (eds.), <i>The Greek Anthology. Hellenistic Epigrams</i> . Cambridge 1965.
<i>ID</i>	F. Dürrbach (ed.), <i>Inscriptions of Delos</i> . 1923–37.
<i>IG</i>	<i>Inscriptiones Graecae</i>
<i>IGASMGI</i>	R. Arena (ed.), <i>Iscrizioni Greche Arcaiche di Sicilia e Magna Grecia II: Iscrizioni di Gela e Agrigento</i> . Alessandria 2002.
<i>I. Magnesia</i>	O. Kern (ed.), <i>Die Inschriften von Magnesia am Maeander</i> . Berlin 1900.
<i>I.Lindos</i>	C. S. Blinkenberg and K. F. Kinch (eds.), <i>Lindos. Fouilles et recherches, 1902–1914</i> , vol. II: <i>Inscriptions</i> . Berlin 1941.
<i>IosPE</i>	<i>Ancient Inscriptions of the Northern Black Sea</i> .
<i>ISCM III</i>	A. Avram (ed.), <i>Inscriptions grecques et latines de Scythie Mineure, III Callatis et son territoire</i> . Bucarest and Paris 1999.

- I. Thess.* J.-C. Decourt, *Inscriptions de Thessalie*, vol. 1: *Les cités de la vallée de l'Énipeus*. 1995–.
- LC* C. Higbie, *The Lindian Chronicle and the Greek Creation of their Past*. Oxford 2003.
- LSAM* F. Sokolowski, *Lois sacrées de l'Asie Mineure*. Paris 1955.
- LSCG* F. Sokolowski, *Lois sacrées des cités grecques*. Paris 1969.
- LSJ* H. G. Liddell and R. Scott, *Greek–English Lexicon*, 9th edn., rev. H. Stuart-Jones, suppl. E. A. Barber et al. Oxford 1968.
- OCD*<sup>4</sup> *The Oxford Classical Dictionary*, 4th edn.
- RE* A. Pauly, G. Wissowa, and W. Kroll (eds.), *Real-Encyclopädie der classischen Altertumswissenschaft*. 1893–.
- RICIS* L. Bricault, *Recueil des inscriptions concernant les cultes isiaques*, 3 vols. Paris 2005.
- SEG* *Supplementum epigraphicum Graecum*. 1923–.
- SIG* *see Syll.*<sup>3</sup>
- Syll.*<sup>3</sup> W. Dittenberger, *Sylloge Inscriptionum Graecarum*, 3rd edn. 1915–24.
- TRI* N. Badoud, 'Catalogue des inscriptions', *Le Temps de Rhodes*. Munich 2015, 305–453.