

BRULÉ (P.) **Comment percevoir le sanctuaire grec? Une analyse sensorielle du paysage sacré.** Paris: Les Belles Lettres. 2012. Pp. 261. €25.50. 9782251444536.

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Brulé will be familiar to the majority of Classical scholars for his excellent books, edited volumes and articles over the last three decades on varying aspects of ancient Greek religious practice (for example *La fille d'Athènes*, Paris 1987; *La norme en matière religieuse en Grèce ancienne*, Liège 2009). This book in turn represents the results of a long period of consideration on the fundamental ways in which we perceive and study the sacred in ancient Greece.

Central to this work is the idea that we are missing out on a crucial part of the way in which the sacred was conceived of by the ancient Greeks if we focus solely on the built architecture of the sanctuary. Instead, this book seeks to identify and analyse the role and sense of nature in the creation of the 'sacred'. It asks, on the one hand, what were the salient parts of the natural landscape perceived by the ancient Greeks as denoting the presence of a divinity and which catalysed the labelling of a particular place as sacred; and, on the other, to what extent did thinking about the divine conjure up in the ancient Greek mind a series of particular images and landscapes? This work, as a result, goes far beyond the traditional *temenos* of the 'sanctuary' and engages more widely with what Brulé terms 'l'archéologie des sensations' (225).

In responding to his challenge, Brulé offers us a complex and detailed analysis of the literary evidence for the identification, categorization and perception of 'sacred' landscapes in the first half of the book and an extremely useful and diverse investigation of the epigraphic evidence for the maintenance and protection of particular kinds of natural landscapes within 'sacred spaces' in the second half of the book. What emerges as a result, Brulé argues, is the importance of key factors, such as 'beauty' (33), 'charm' and 'purity' (for example 39) as well as the density of natural features (for example 210) and the presence of a topological specificity (for example 210) in the association of a natural landscape with the divine. Most useful as well is his confident treatment of the variety of Greek terms associated with the 'sacred' (25–90), as well as his argument for an enduring Greek concern both with maintaining the integrity of a sacred landscape (193) and for the description of the sacred often by way of adver-

tising what it is not (200). In parts, Brulé also strengthens his argument by reference to Biblical, Achaemenid and modern examples (for example 17, 210).

This is a rich, diverse and thought-provoking work, and, in its essence, few will not applaud Brulé's goal to widen our gaze when it comes to the essence of the sacred in ancient Greek culture. The two halves of the book amass a fascinating and difficult range of evidence about what is, as all will agree, a slippery and subtle topic, and Brulé is by and large convincing in his central argument that the natural landscape was more important in shaping the sacred than we have previously given it credit for. In this vein, his work overlaps with that of other recent works, such as S. Cole, *Landscapes, Gender and Ritual Space: the Ancient Greek Experience* (Berkeley 2004), and more generally the developing field of the archaeology of the senses (*cf.* much of the recent work of Yannis Hamilakis); this makes it even more surprising that Brulé does not take all the previous work in this field into account. There is no mention, for example, of the central work perhaps closest to Brulé's thesis (particularly 63–69): V. Scully, *The Earth, the Temple and the Gods: Greek Sacred Architecture* (New Haven 1969). The book does, however, offer a rich range of literary and epigraphical sources (translated into French with the key Greek terms and phrases picked out), as well as a useful index of both French and Greek terms.

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HORSTER (M.) and KLÖCKNER (A.) **Eds Civic Priests: Cult Personnel in Athens from the Hellenistic Period to Late Antiquity** (Religionsgeschichtliche Versuche und Vorarbeiten 58). Berlin and Boston: De Gruyter, 2012. Pp. 249. €99.95. 9783110-258073.

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This book collects together seven papers by six authors who took part in a workshop held in Berlin in March 2010. Each paper is provided with a bibliography and an index closes the volume.

As the two editors explain in a short introduction, the main questions concern the social and political functions of cult personnel in the civic community and how the priest's identity was