

Stephen V. Tracy. *I.G. II² 2336: Contributors of First Fruits for the Pythais*. Beiträge zur klassischen Philologie, 139. Meisenheim am Glan: Verlag Anton Hain, 1982. Pp. 244, incl. 24 b/w plates. DM 64.

IG II² 2336 is a record of contributions to the expenses of an offering ("first fruits") by Athens to Apollo of Delphi (as Tracy shows [146-53], not of Delos), presented by a mammoth procession (the Pythais) in 98/7 B.C. The contributors to the fund were key magistrates in Athens and in Delos, at that period an Athenian possession. Imaginatively but carefully examined, the inscription has much to tell us about Athens around 100 B.C.

Tracy, who earlier edited new fragments of the stele, now presents a re-edition of the entire stone: physical description, identification of stonecutters (an area of particular expertise for Tracy), text with very full commentary on readings and restorations (271 lines occupy 51 pages), analysis of the contents, general historical comment, indices (prosopographical, sources, general), a text reduced to fit on three pages, and plates. The standard of work throughout is very high; there can be few inscriptions for which we are so well served.

The reader may well wonder if the results justify the devotion of so much time, space, and money (at DM 64 the book is reasonably priced for something specialized and full of Greek). Apart from the convenience of an integrated and accurate text, the justification surely lies in the commentary. Anyone who teaches Hellenistic history—or Greek history at all—can learn from these pages. A few indications of their interest must suffice.

We find (110) that offices are referred to with notable lack of consistency in terminology, even in this official text: a point deserving meditation by all who would hang conclusions about institutions on the thread of small variations in Greek vocabulary. The nine archonships, though still often held by well-off nobodies, were useful early career steps for the ambitious seeking a seat on the Areopagus (115, 178). The failure of the priests on Delos to carry through in their contributions may foreshadow the split between Athens and Delos when the choice between Rome and Mithridates was unavoidable (150, 158, 176).

This book is both a fine working tool and an exemplary lesson in what the historian can reasonably get out of lists. On both counts it is most welcome.

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Jenny Strauss Clay. *The Wrath of Athena: Gods and Men in the Odyssey*. Princeton: Princeton University Press, 1983. Pp. xii, 268. \$27.50.

The anger of Athena against the Greeks after the fall of Troy is a recurrent theme of the Homeric tradition. The *Odyssey* cites it specifically as the cause for the destruction of most of the Greeks either at Troy after the War or on their homeward journeys. The Greeks had conquered Troy with the special arts of Athena, when the strength of Achilles proved ineffectual; yet at the very moment of triumph they so offended their patron that she turned on them in revenge. Where was Odysseus in all of this? As the principal architect of the fall of Troy, and one of the most conspicuous offenders against Athena after the capture of the city, we would expect Odysseus to bear the brunt of Athena's anger. But no one in the *Odyssey*, not even Athena herself, implicates him in the offenses which aroused her anger. Odysseus, in his dialogue with Athena in Book 13, hints at an estrangement between him and his goddess after the fall of Troy, but