

- Heath, J. 2005. *The Talking Greeks: Speech, Animals, and the Other in Homer, Aeschylus, and Plato*. Cambridge: Cambridge University Press.
- Kindt, J. 2017. Capturing the Ancient Animal: Human/Animal Studies and the Classics. *JHS* 137: 213-25
- Newmyer, S. 2006. *Animal, Rights, and Reason in Plutarch and Modern Ethics*. New York: Routledge
- Osborne, C. 2007. *Dumb Beasts and Dead Philosophers: Humanity and the Humane in Ancient Philosophy and Literature*. Oxford: Oxford University Press
- Sorabji, R. 1993. *Animal Minds and Human Morals: The Origins of the Western Debate*. Ithaca: Cornell University Press.

Francesca Giovagnorio. *Dediche votive private attiche del IV sec. a. C. Il culto di Atena e delle divinità mediche*. pp. 110, b/w illustrations. 2016. Oxford: BAR. ISBN 978-1-40731-381-8 £29.

In this relatively short essay, the author discusses the historical and religious background of the 4th c. BC Attic dedicatory offerings, their archaeological and artistic contexts, and their inscriptions. In particular she addresses the cult of Athena according to the epithets attested for the Goddess in that period (= Athena Ergane, i.e.) and the health deities, among whom are Asklepios and Amynos.

Francesca Giovagnorio's light volume (less than 100 pages excluding indexes and references) is written in Italian, a thing which automatically precludes a good portion of scholars from carefully reading it. Given the length of the book, an English translation might have been arranged relatively quickly. Anyhow, a short English summary is offered at the beginning of the book, and one might be surprised to read the author referring to the volume as a 'paper'. I would also say that, very likely, the syntax, the choice of words, and the entire structure of the summary did not undergo a native-speaker reviewing process, as it reads a little bit awkwardly in English.

As far as it is understandable in the preface (pp. 3-4) the volume directly derives from the author's MA thesis, which has been completed at the Sapienza Università di Roma, under the supervision of Maria Letizia Lazzarini. The existence of a strong umbilical cord between the author and her supervisor is manifestly expressed in the very same preface. Giovagnorio's volume is declared as the natural sequel to Lazzarini's earlier work *Le forme delle*

dediche votive nella Grecia arcaica, published in the *Memoria dell'Accademia dei Lincei* in 1976.¹ This is a topic which has experienced renewed interest in recent years, such as books on private dedications like Theodora Jim's *Sharing with the Gods*, which have emphasized the relevance of this particular medium in the framework of Greek society and its relation with the divine.² And yet, Jim's observation about the lack of details in private dedications and their *uninformative* character should be kept well in mind in order to properly approach the topic. In this sense, the analysis that the author offers of the private dedications is very fascinating in principle, as it aims to shed a new light on some cultic aspects that involved private citizens. The author also focuses on the archaeology of the sanctuaries involved, on the artistic features of the offerings, on the employment of specific formulae, and on the private dedicators themselves.

By private Giovagnorio primarily refers to dedications offered by individuals regardless of their own social or political status. These dedications were accomplished out of private citizens' own money and they represented a clear expression of social religiosity, which is well manifested in the dedicatory evidence.

The focus on the morphological aspects of the figurative decorations as well as the analysis of the accompanying texts can be combined in order to investigate the dedicator's background, supplying necessary evidence to contextualize the archaeological and epigraphic datasets as well. Private dedications, as rightly observed by the author, are more common in local rather than Panhellenic sanctuaries, and they mostly refer to local and civic deities. This particularity does fit especially well in the chronological context of the book. Indeed, the 4th c. BC - and by extension the Hellenistic Age - saw the reinforcement of the role of individuals and private citizens in shaping religious constructions.

In regard to the volume's structure, Giovagnorio's volume is divided into three chapters, addressing respectively the typology of the dedications and their provenance, the formulas employed, and the particular formulas. There is a bizarre discrepancy between the sections, as Chapter 1 covers approximately 75 pages, whereas Chapters 2 and 3 are summarized in just eight pages.

Short archaeological notes are provided in order to contextualize the examined findings. Among

¹ Lazzarini 1976.

² Jim 2014.

these, the evidence collected for the identification of the *naiskos* of Athena Ergane on the Athenian Acropolis is the most interesting one. The author seems to support Manolis Korres' interpretation of the existence of a small temple within the northern *peristasis* of the Parthenon.³ However, the other hypothesis, related to the existence of a sole *temenos* opposite from the one of Artemis Brauronia, is not completely dismissed by the author.

The bulk of the volume, however, focuses on the votive offerings found on the Acropolis (Athena Polias and Ergane), in the Asklepeion of Athens (southern slope of the Acropolis), and in the Amphiareion at Rhamnous. These are presented in a catalogue (115 entries) with pictures, measurements, and a brief comment for each one. More detailed discussions are reserved for some specimens which have been considered more prominent by the author. Drawings of the engraved texts are also provided in most cases, making the reading easier for a non-specialist.

A large part of the catalogue is dedicated to the inscriptions tied to the cult of health deities, with a preponderant number of them connected to the Athenian Asklepeion. On the typological level, the majority of the artefacts analyzed belong either to bases – sustaining both ex-voti or statues, reliefs with the depiction of different scenes connected to specific cults and, to a lesser extent, representations of body parts. However, one should not forget that besides the marble artefacts, other materials – presumably less expensive – were also used as votive offerings (i.e. ceramics).

The figurative corpus that was meant to support the catalogue is not adequate. In more than a single case, pictures are presented at low resolution, whereas some plans and maps are scanned (?) from outdated volumes. The case of the plan of the temple of Athena Polias is somewhat emblematic. The author uses a plan which dates back to Dörpfeld's book of 1885 (!), while more recent publications (i.e. B. Holtzmann, *L'Acropole d'Athènes. Monuments, Cultes, et histoire du sanctuaire d'Athéna Poliàs*, 2003) are ignored.

Besides the catalogue, however, very little discussion and analysis is presented by the author. The idea that the collection of private dedicatory reliefs could be somehow self-standing in the book structure makes the volume more of a printed-out database than a serious discussion of evidence, contexts and interpretations. And yet, some good observations can be found throughout the volume, especially when the author addresses the issues of

the dedicative inscriptions related to health deities. It is indeed particularly interesting that some of the inscriptions connected to the Asklepeion do mention the name of the priest, as if to recall the eponymous role of the archontes (magistrates) in the official documents. However, the author suggests that this should be interpreted as a pseudo-reference to the civic archontes, as these were most likely and solely connected to the internal management of the sanctuary in which the dedication was offered.

The author also points to the strong degree of continuity with the earlier phases as far as concerns the formula employed in the inscriptions. A major presence of the demotic in a large part of the texts might be related – and there is no reason to doubt the author's thoughts on this – to the fact that this was made necessary in the 5th c. BC.

The final chapter on the structure of the formulas and texts inscribed on the dedicatory offerings is perhaps the most interesting one. The author divides the inscriptions into several groups, according to specific (and relevant) features: the presence/absence of the demotic, the joint inscriptions, the use of specific formulae to refer to the deity, etc. The presence of men-women joint dedicatory inscriptions (cf. nos. 78 and 104) in the catalogue is particularly interesting. Indeed, it represents a novelty from the previous centuries, where men-women joint inscriptions were incredibly rare. Indeed, only a handful of this particular type of joint inscriptions are attested from previous periods.⁴

Notwithstanding these positive notes, Giovagnorio's book proves to be a rather simple catalogue of artefacts, with a basic approach to the detailed contextualization of the collected data. The author simply printed out her thoughts on the topic – some of which are also interesting – but without a proper and detailed discussion.

What about the audience of this book? It might certainly be an initial tool for the study of votive inscriptions and private dedications in 4th c. BC Greece, at least to entry levels of academic research, but it definitely lacks a detailed analysis in order to be considered among the top 10% publications on the topic

A final paragraph on the stylistic and typographic style of the book. It is surprising to see at page 5 a dozen lines printed out as they were highlighted

³ Korres 1988.

⁴ Lohr 2000.. Some exceptions can be found, among others, in Lazzarini (1976, no. 342), which records a 5th c. BC joint dedication from Locri, and in Lohr (2000, nos. 54): a joint dedication of this type from Eretria. Joint dedications that do not involve men-women are much better attested (Lohr 2000).

in colour (presumably yellow?). This denotes a lack of post-draft control by the author, but most culpably by the editors who did not go through the text before sending it to the printing machines. Many typos (double spaces, capital letters missing, etc.) are also observable throughout the volume. The bibliography looks pretty unusual as well. It looks like a mix of different citation styles, with consistency issues. With these types of ready-to-go publications, there are more pitfalls than advantages to the author, especially a young scholar. A more accurate control would have allowed the author to produce a better book.

ROCCO PALERMO
UNIVERSITY OF GRONINGEN
r.palermo@rug.nl

Jim, S.F. 2014. *Sharing with the Gods. Aparchai and Dekatai in Ancient Greece*. Oxford: Oxford University Press.

Korres, M. 1988. 'Athènes', in G. Touchais (ed.), *Chroniques des fouilles et découvertes archéologiques en Grèce en 1987* (Bulletin de Correspondence Hellénique). Paris: De Boccard.

Lazzarini, M.L. 1976. *Le Forme delle Dediche Votive nella Grecia Arcaica*. Roma: Accademia Nazionale dei Lincei.

Lohr, C. 2000. *Griechische Familien-weiungen: Untersuchungen einer Repräsentationsform von ihren Anfängen bis zum Ende des 4. Jhs. v. Chr.* (Internationale Archäologie 54). Rahden: Lolling.

Aneta Petrova. *Funerary Reliefs from the West Pontic Area (6th-1st Centuries BC)* (Colloquia Antiqua 14). pp. XXII+312, 27 b/w plates. 2015. Leuven–Paris–Bristol, CT: Peeters. ISBN 978-90-429-3088-9. €95.

Aneta Petrova's book is a most welcome contribution to research on the Greek colonies on the West Pontic coast. Based on her doctoral dissertation defended in 2005, it brings together all known funerary monuments with figured relief decoration from the region. To my knowledge, the archaeological investigations in the last decade or so have not added new specimens – at least not from present-day Bulgaria, where large-scale excavations have been conducted in the necropoleis of Apollonia and Mesambria.

Due to the limited expertise of the reviewer in the field of ancient sculpture, the present text aims to

provide a general overview of the book, with some comments that will put the study of the funerary reliefs in the broader context of the history and archaeology of the West Pontic region, with an accent on burial customs. For a complementary discussion, the reader can consult the review by R. Posamentir.¹

One major merit of Petrova's book should be emphasized – while there have been studies on the West Pontic colonies that treat both Romanian and Bulgarian coast,² this is the first specialized monograph on a specific type of archaeological material that overcomes the inherent regionalism of the western littoral of the Black Sea. In this respect, it is regretful that the author chose not to compare the West Pontic with the North Pontic region and trace parallels or differences. This was apparently due to the lack of published corpora about the latter by the time Petrova was working on her doctoral thesis. The editor's introduction lists several such titles, published between 2006 and 2012 (p. XI).

The book is also a valuable addition to the study of the burial customs of the Greek colonies on the West Pontic coast. Almost all necropoleis in the region have been excavated to some extent and there are summarizing publications that offer useful overviews.³ However, the archaeologists that excavate and study them are interested more in the burial structures, grave inventories, etc. Usually, they are less knowledgeable in the specific field of ancient sculpture, more related to art history, and grave markers are often given only a cursory treatment. In addition, as a rule, the funerary reliefs from the region have not been discovered in their ancient context. Thus, Petrova's book elucidates a frequently overlooked aspect of the Greek funerary space in the region.

In this line of thought, the reader would have profited from a presentation, if only a short one with a few references, of the respective necropoleis. It is certainly beyond the intended scope of the book and not including it was the choice of the author, but it would have provided some context and shed more light on the state of research. The burial customs in the region are rather diverse and illustrate different attitudes and approaches to the funerary sphere – for example the clear separation of a North Dobrudzhan group of Histria and Orgame with cremation as the preferred rite. These two are also the only cities with excavated Archaic

¹ Posamentir 2016.

² E.g. Oppermann 2004.

³ See for example Panayotova 2007 for the Bulgarian part of the West Pontic coast and Lungu 2007 for the Romanian.