

Early in the book L. acknowledges that as she seeks to incorporate more and more material into her treatment, and sees all images as meditating on maturation and marriage, so the sceptical reader may find her case less and less convincing. Certainly the method here is strongly associative. L. resorts variously to Homer, to modern anthropology, to later ritual practice, to comparisons or contrasts with the Bronze Age. She makes very little of the wider eighth-century setting, with minimal discussion of settlement pattern or settlement abroad, of the buildings, siting or variety of votives at sanctuaries. Local variation is variously asserted and ignored. Yet part of what compels belief is the very combination of insistence that there are structural issues about bringing up children and forming households that need negotiation in every human society, with awareness that exactly how scenes and symbols are used in this process will vary. Even those not immediately persuaded by the answers will have to face up to L.'s questions. The centaur as educator and abductor should henceforth have a firm place in the study of eighth-century Greece.

King's College, Cambridge

ROBIN OSBORNE
ro225@cam.ac.uk

GREEK SANCTUARIES IN SICILY

VERONESE (F.) *Lo spazio e la dimensione del sacro. Santuari greci e territorio nella Sicilia arcaica.* (Saggi di Antichità e Tradizione Classica 24.) Pp. 682, b/w & colour figs, b/w & colour ill., b/w & colour maps. Padova: Esedra Editrice, 2006. Paper, €50. ISBN: 978-88-6058-016-0. doi:10.1017/S0009840X09991314

This volume is a massive compilation and analysis of information on archaic Greek sanctuaries in Sicily, organised in three parts. The first, consisting of three chapters, sets out the aims and method of the study, starting with a very brief review of Greek colonisation, followed by a discussion of the sanctuary as a 'critical reality' (realtà critica) which focusses on the relationship of religion to politics and to the Greek landscape. The second chapter outlines V.'s method and recent work on the archaeologies of space and of landscape. Critical assumptions about territory (see below) appear in this chapter. A section is devoted to the topic 'landscapes of power'. Finally, the use of GIS (Geographic Information Systems) for the study of sanctuaries within landscapes, and a definition of the data universe, are dealt with in Chapter 2, and Chapter 3 sets out the criteria that structure the catalogue of sites that follows.

The second part is a voluminous catalogue of sanctuaries which the author associates with the majority of Greek colonies (and their subcolonies) in Sicily, covered in ten chapters. In the first chapter V. sets forth the reasons for beginning with Himera, on the north coast, and proceeding 'clockwise' around the island (pp. 26–7). Himera, she reasons, is the only colony on the north coast, and it has been intensively investigated by the University of Palermo since the 1970s, but it is also part of a two-pronged penetration of the interior by colonists of Rhodian and Cretan origins, based on a reading of the activities of the Akragantine tyrant Phalaris. At this point V. also specifies that she will not deal with Heraclea Minoa (because its archaic sanctuaries are unknown) or Lipari, but more important for her results is the omission of any Phoenician or Elymian sanctuaries in the western part of the island,

even if such sanctuaries could take the form and serve cults of Greek type. Part 3, in two chapters, offers a critical analysis of the data collected and presents some hypotheses about their meaning in terms of the 'ethnic matrix' of the colonies and 'cultural macroareas' corresponding to four main groups: Euboean, Megarian, Corinthian and Rhodio-Cretan. The book concludes with a discussion of sacred space in three dimensions – visualised through the possibilities afforded by GIS and Landsat imagery – which models the spatial distribution, cultic connections and investment in various sanctuaries.

There are two major flaws in the structure of this work. The first is the assumption that all architecture of Greek form has a Greek meaning and denotes Greek cult, in any settlement in central and eastern Sicily, and manifests Greek power. The choice to exclude the western part of the island betrays an awareness that Greek architecture and even cult (e.g. Aphrodite at Mt Iato) could be embraced by non-Greeks, but this awareness is not applied to other sites in the various 'cultural macroareas' outlined in the work, especially in the island's interior. One wonders what V. would have done with the Doric temple at Segesta, if it had fallen within her chronological limits. The inclusion of the Sicel sanctuary of the Palikoi near Mineo in rapport with Leontinoi is inexplicable except on the assumption that a cult site with Greek characteristics in the sphere of a Greek colony must be part of that colony's sacred landscape. In addition, V. does not refer to recent work conducted under the auspices of the Soprintendenza at Catania in the last decade. (V. is constrained by published data, as are we all, but she has not made the most of the publications available in several instances.) This draws attention to a second and related problem, which is her assumption that interior sites can always be confidently assigned to the political, cultural and/or ethnic orbit of a coastal Greek colony.

To take only Morgantina, a site this writer knows well, as an example of all these issues, V. does not refer to any work published by the excavators or their successors since 1971, including the work of John Kenfield, who has considered the so-called Farmhouse Hill *naiskos* and other monumental archaic buildings in a series of papers since the 1990s. A *temenos* on the lower plateau is also incorrectly located on the plan on p. 200 (fig. 6.15) and only a *bothros*, rather than its three *naiskoi*, are mentioned. The deposit is not sufficient reason to assign any cult here to chthonic deities. Another sanctuary in Contrada San Francesco Bisconti has been incorrectly located on the map on p. 204 (fig. 6.18) and the plan, published by Romeo in 1989, is out of date in the light of excavations carried out in recent years by the Soprintendenza at Enna. Moreover, the site is assigned to the territory of expansion of the Greek community of Leontinoi, and its sanctuaries characterised with respect to this colony as 'extrarurban, in an indigenous centre'. This is to almost wholly misrepresent Morgantina in this period: while Chalcidian cultural influences can be detected, these are not the only Greek ones in the archaic period at the site, which features a *naiskos* on the lower plateau with terracottas more typical of Geloan buildings. But more importantly, it is also to deny to Morgantina, as well as other settlements in the interior, their still vigorous indigenous identities, their own cult practices, their own histories and topographies.

It should be asked if these criticisms wholly negate the value of V.'s conclusion. As noted by N. Bonacasa in his introduction, V.'s methodology, which seeks to quantify spatial relationships and political and economic relationships between sites, to define their territories and understand the reasons for their locations and characteristics, has a pedigree in the New Archaeology or Processualism of the 1960s and later. More recent work on archaeologies of meaning would take greater account of the

pre-existing and co-existing indigenous landscape, for example. Nevertheless, the scalograms presented by V. in the last section, created by superimposing representations of the investment in monumentalisation and areas of political control with real distance and topography, are of interest and are likely to convey, despite flaws in the data, revealing relationships. But without a serious consideration of the indigenous presence in these landscapes (noted also by Bonacasa) – what, for example, could be said about the relationships of Morgantina’s archaic sanctuaries and that of the Palikoi? – and much other detail (for investment in sanctuaries is not limited to their architecture or spatial extent), this study is exhaustive but not sufficient to understand archaic Sicilian cult and its functions.

A final word about the production of the volume, which is printed on heavy paper and with abundant colour illustrations in the final section. Authors share responsibility for illustrations with the publisher: this volume would be more successful if the illustrations were more consistent. All that pertain to the catalogue of sites are drawn directly from earlier publications, including maps, sometimes with specific locations emphasised by the author through use of a superimposed circle. The virtue of the illustrations is that they are plentiful, but some are extremely difficult to read; even when an entire page is devoted to a figure, it often occupies only half the page.

Duke University

CARLA M. ANTONACCIO
canton@duke.edu

SARDIS

CAHILL (N.D.) (ed.) *Love for Lydia. A Sardis Anniversary Volume Presented to Crawford H. Greenewalt, Jr.* (Archaeological Exploration of Sardis Report 4.) Pp. xvi + 250, b/w & colour ills, maps, colour pls. Cambridge, MA and London: Harvard University Press, 2008. Cased, £37.95, €45, US\$50. ISBN: 978-0-674-03195-1.

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Archaeological exploration at Sardis, begun in the early twentieth century, was renewed in 1958, when George Hanfmann instituted excavations there on a large scale. That project – The Archaeological Exploration of Sardis – is now established as one of the ‘big digs’, excavations that have evolved into institutions, fostering archaeological exploration, training and innovation. The volume under review does double duty: to celebrate the fiftieth anniversary of the project; and to honour Crawford Greenewalt, Jr, its second director, a man whose knowledge of and devotion to the archaeology of Sardis and Lydia is legendary. Although the papers cover topics ranging from the seventh century B.C.E. to the sixth century C.E., *Love for Lydia* enjoys greater cohesion than is usual in a Festschrift, with all but three of its thirteen papers directly concerned with the site, and largely with discoveries made during Greenewalt’s directorship.

Over a third of the text (pp. 1–78) is devoted to the detailed publication of a single monument, a Late Lydian tomb at Lale Tepe, 11 km west of the city. C. Roosevelt introduces the topic with an account of the tomb’s discovery and investigation and a catalogue of its contents. Although it had been plundered repeatedly from antiquity to the present, careful excavation recovered datable material left behind by the