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Kalapodi (R.C.S.) Felsch (ed.) *Kalapodi II. Ergebnisse der Ausgrabungen im Heiligtum der Artemis und des Apollon von Hyampolis in der antiken Phokis*. Pp. xvi + 558, figs, ills, maps, pls. Mainz am Rhein: Philipp von Zabern, 2007. Cased, €144. ISBN: 978-3-8053-3771-7.

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Pappas and Shear), the focus is on exceptional objects: there is little room for consideration of how banal and quotidian forms of documentary and dedicatory epigraphy with scant decoration interacted with the images and arrangements that surrounded them.

The book does even more than the title, preface and introduction suggest. As well as raising awareness of the value of thinking about the symbiotic relationship between image and text, it invites us to think about the three-way relationship between image, inscribed words and the literary texts with which their viewers may have been familiar. Several of the papers engage with the way in which inscribed texts and images rework well-known literary works (Newby in the introduction, Davies, Bergman), the way in which the objects may have invited erudite responses from readers versed in canonical literature (Newby, Leader-Newby), and the way in which the combinations of words and images were modelled on literary patterns such as the Garland (Bergman, esp. pp. 67–9). This is done most powerfully by Squire who invites us to think about the way in which the Sperlonga epigram's Virgilian framework can be contextualised within the late antique hagiographic attitude towards Virgil. The final contribution, that of Platt, leads us to think of the ways in which ancient oratory may be used to re-think the notion of the label: Constantius treated the contradiction between image and inscription not as a corruption of classical values but rather as a potentially positive demonstration of *paideia*. The reader is left with the impression that there is much more to say on the subject of the intertexts and correspondences between the textual and epigraphical records of Graeco-Roman literature.

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KALAPODI

FELSCH (R. C. S.) (ed.) *Kalapodi II. Ergebnisse der Ausgrabungen im Heiligtum der Artemis und des Apollon von Hyampolis in der antiken Phokis*. Pp. xvi + 558, figs, ills, maps, pls. Mainz am Rhein: Philipp von Zabern, 2007. Cased, €144. ISBN: 978-3-8053-3771-7.

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The excavation of the sanctuary at Kalapodi in ancient Phocis, modern Phthiotis, has been a labour of love for the principal author and editor of this volume, Rainer Felsch. This is the second major volume of his to appear (*Kalapodi I*, dealing with the stratigraphy and pottery, was published in 1996). It provides full coverage of the bronze objects and iron weapons uncovered during the first phase of the recent excavations (1973–82).

The results should be of considerable historical as well as archaeological interest, for several reasons. First, this is one of the few sanctuary sites excavated to modern standards in recent years whose finds are being systematically published. Second, highly plausible claims have been made that cult practice at Kalapodi begins in the LHIII C period (that is, at the very end of the Bronze Age, though after the fall of the Mycenaean palaces). Third, the sanctuary is one of only a very few known that clearly belong to that form of ancient Greek political community we now call the *ethnos* – in this case the Phocians. Finally, the volume provides a useful sideways glance at the fundamental differences between German and 'Anglo-Saxon' approaches in contemporary Classical Archaeology.

In many ways this volume demonstrates the great and continuing vitality of the German tradition. It is exceptionally thorough and very well illustrated. The discussion of the objects, whether bronze or iron, draws upon the particular German strength in this area of artefact studies. Most of the parallels are to works by other German scholars – not only to the Olympia series, but also to numerous synthetic studies of Northern Greek and Balkan bronzes that have appeared in the various volumes of the *Praehistorische Bronzefunde*. The format is traditional: grouping is by material and type rather than by deposit.

This does not mean that stratigraphy and chronology have been neglected. Chapter 1, by Felsch, is devoted to these questions. Over 100 *Schichten* (levels or contexts), mainly dating to before 480 B.C., have been identified – level numbers trail off in the later, Classical and later architectural phases. The absolute chronology is fixed, according to the author, by three destruction horizons: a Persian destruction (in 480); another destruction associated with an earthquake in 427/6 B.C. (Thuc. 3.87); and another associated with the Third Sacred War (sometime in 356–346 B.C.). These horizons conveniently correspond to various building phases. Though the Persian and ‘Sacred War’ destructions are well attested (Hdt. 8.33; Paus. 10.35), the earthquake destruction is no more than a plausible inference.

The bulk of the volume is devoted to the 2,343 catalogued bronzes out of a total of 4,990 recovered. First discussed are the 104 Geometric and Archaic tripod cauldrons, the earliest examples of which date to around 850 B.C. These in general conform to the typology established for Olympia, though the publication breaks new ground with an extended discussion of the Archaic examples. There is one Oriental vessel (105) and several, apparently daedalic (not Cypriot) ‘rod tripods’ (106–8). Next come the human and animal figurines, the Geometric and Archaic examples being mainly small (109–19) – though there are several intriguing fragments of larger, principally fifth-century, sculptures (120–7), including a toe (121) from a figure of the same date and type, if not necessarily quality, as the Riace bronzes and the Artemision Zeus. There is a representative selection (128–95) of what are known in English as ‘bottle-stoppers’, small votives of Geometric or Archaic date topped by small figures of animals or birds.

The bulk of the smaller votives are ornaments or jewellery, predominantly of Geometric and Archaic date, but with a significant proportion of Bronze Age, Sub-Mycenaean, Protogeometric and Sub-Protogeometric examples: the ubiquitous long dress pins (196–449); fibulae (450–528); arm-rings (529–617); small rings, presumably for fingers (618–1371); beads (1372–1570), small tubes (*Blechröllen* 1571–1876) and other fragments from neck ornaments (1877–81); ear-rings (1882–1913); diadems (1914–24); together with some toiletries, including tweezers (1940–56). The deposition of these small objects, which are confusingly referred to as *Weihungen* (offerings?) but not *Votiven*, trails off in Classical times, there being only a few (if any) residual Hellenistic, Roman or Byzantine examples in any category.

The last of the bronzes are the dedications of armour – helmets (1960–2050), greaves (2051–3), and shields (2054–96). Like the bulk of the other dedications, these date from the late eighth century (the *Kegelhelm*) until the fifth, with very few if any later examples, almost all of which have good parallels in the Olympia sequence. Throughout F. insists that these dedications are entirely appropriate for and consistent with the established identification of the sanctuary as that of Artemis Elaphebolos at Hyampolis (see Paus. 10.35.5–7). The identification of the sanctuary has always been problematic, and is not helped by the general paucity of inscriptions (I counted less than seven), few if any of which are dedications using the normal

anethêke formula, with the name of the deity in the dative case. Offerings of armour (presumably victory trophies) are more often to be found at sanctuaries of male deities – Zeus (Olympia), Poseidon (Isthmia) and Apollo (Delphi). Indeed, Herodotus (8.27.4–5) records that over 2,000 shields were taken from the Thessalians and dedicated by the Phocians to Apollo at Abai shortly before 480 B.C. This sanctuary is next to Hyampolis (Paus. 10.35.1–4). It is for this reason that the director of the most recent campaign of excavations here, W.D. Niemeier, now prefers to identify Kalapodi as this sanctuary of Apollo (see *AR* 53 [2006–7], 41–3).

The remaining material comprises mainly bronze vessels (2145–2221) and some tools (2230–43). Whether the vessels – in particular the fragment of a Laconian volute krater (2201) – are dedications, or part of the cult equipment perhaps connected to forms of ‘diacritical feasting’, is not, unfortunately, discussed.

After the catalogue, there follows Josef Roderer’s metallographic analysis of the objects in copper alloy (‘bronzes’). Using atomic absorption (spectrometry?), he analyses around 200 or so bronzes of all types and dates, and groups them into the following categories: pure copper; copper with high iron concentration; tin-bronze, with low, medium and high concentrations of tin; and tin-lead bronze, again with low, medium and high concentrations. Pure and iron copper objects are rare, and, though there is no lack of tin-bronzes in earlier periods (eleventh–ninth centuries B.C.), the later Archaic and Classical objects are predominantly of tin-bronze or tin-lead-bronze. While this is clearly something worth knowing from a purely technological point of view, it might have been useful to have a more extended discussion as to which alloy best fits an object’s purpose or function.

The final chapter, by Hans-Otto Schmitt, is on the 494 iron weapons, for which there is a separate catalogue. These comprise 317 *Lanzen*, 31 pike- or spear-butts, some 72 arrowheads, 62 swords (and daggers) and nine knives. Most of the discussion concentrates on the *Lanzen*, which S. is reluctant to identify with specific Greek terms (in English, pikes, spears or javelins). Rather, he undertakes a statistical analysis to distinguish the thrusting from the throwing weapons: the longer the head, the more likely it is to be a pike rather than a javelin. The swords by contrast can be grouped into known types distinguished by their hilts, the earliest being the well-known Naue II *Griffzungenschwert*. The whole is rounded off with a brief general overview in both German and English.

Several conclusions can be drawn from this summary. First, the quantity of bronze finds of the eleventh, twelfth and thirteenth centuries and earlier amply confirms F.’s view that cult began here during LHIIIC at the latest and continued right through the Dark Ages. After three seasons of renewed excavations, the inception of cult has now been pushed back further, to the beginning of the late Bronze Age. But this does not quite mean that the eighth-century threshold has been abolished. Indeed, this volume provides plenty of data to substantiate the thesis that it was in the late ninth and early eighth centuries that a new form of cult practice, what we might call the ‘votive habit’, crystallised, since the bulk of the bronze and iron finds date to between 800 and 480 B.C. These bronzes are, with the possible exception of the tripods and the ‘bottle stoppers’, ‘raw’ rather than ‘converted’ offerings, in Snodgrass’s sense: that is, they are objects which had a social life before becoming an offering to a god. As in many other sanctuaries, particularly in the north and west of Greece (such as Olympia), bronze dedications of this ‘raw’ type tail off in the fifth century and later, to be partially replaced by offerings of the ‘converted’ kind (such as sculptures). Is this kind of pattern then one characteristic of the *ethnos* rather than the *polis*? The example of the nearby sanctuary of Apollo at Ptoion in Boeotia, which has the largest collection of

Archaic marble kouroi (clearly offerings of a converted type), would suggest that it is difficult to sustain such distinctions.

These questions of politics and what might be called ‘social agency’ are not those which mainly interest the authors. Though neither F. nor S. neglects to consider the purpose of the objects they discuss, their priority is (rightly) to describe, to draw parallels and to date. From the perspective of a scholar interested in social agency, we might suggest that it would be useful to consider, for example, the bronze armour and iron weapons together, to group them by deposit and try to isolate particular trophies. Equally, the overwhelming number of references to works in German might, superficially, be taken as evidence of German insularity; but this would be unfair. That the only British scholars referred to with any frequency are Hector Catling, Anthony Snodgrass and Alastair Jackson clearly illustrates the alarming erosion of the archaeological skills base within British classical studies. The only proper reaction to this handsome volume should be one of gratitude to our German colleagues.

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CNIDUS

BERGES (D.) *Knidos. Beiträge zur Geschichte der archaischen Stadt*. Pp. 212, figs, maps, b/w & colour pls. Mainz: Verlag Philipp von Zabern, 2006. Cased, €76.80. ISBN: 978-3-8053-3457-0.

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Cnidus was undoubtedly a settlement of some significance in the archaic period, yet awareness of it has often been hindered by lack of evidence and its being overshadowed by its larger neighbours, Miletus, Samos and Rhodes. This publication not only goes a long way towards rectifying this lack of information, but also firmly places recent discoveries at the site within a regional context, thus allowing it to feature in future academic discussions of the south-east Aegean and south-west Anatolia.

The introduction by Dietrich Berges (pp. 19–34) sets the background for the remainder of the book, which deals with the results of excavations at the sanctuary of Apollo near Emecik. This introduction examines in detail discussions about the location of the Doric Pentapolis’ sanctuary of Apollo Triopios (Hdt 1.144; Thuc. 8.35.3), which is probably to be located further to the west, and the relationship between Old Knidos, identified with the archaic and classical discoveries at Burgaz, and the long-known Hellenistic and Roman site of New Knidos (Neapolis).

The sanctuary at Emecik is located on the south central side of the Knidian peninsula, east of Burgaz/Datça, and this volume catalogues and discusses the finds from the recent excavations. The main archaeological features identified here included a Doric temple, a Byzantine church and a subterranean vaulted chamber, all built across an upper and a lower terrace. We are told that a planned further volume by Numan Tuna will detail the architectural remains of these buildings.

The description of the excavations begins with an overview of the research history and locality of the site and a brief description of the sanctuary itself, all by B. (pp. 37–59). Of particular interest here is a section that documents an exchange of correspondence and visits to the site by archaeologists in the early twentieth century, taken from the archives of the British School at Athens. The full transcripts of letters