

French speakers hitherto have had only *Ancient Mystery Cults* and *Wilder Ursprung* (*Sauvages origines*, 1998), a random selection.

Bonnechère (pp. 7–8) attributes the overlooking of *Griechische Religion* to a French scholarly focus, instead, on the work of the so-called Paris school (Vernant, Vidal-Naquet, Detienne). These are things about which one may speculate, but it is certainly striking, given his towering authority in Germany and the Anglo-Saxon world by then, to read in a 2003 review of *Les cultes à mystères* (<http://www.parutions.com/pages/1-4-4-3826.html>) that ‘W. Burkert est un professeur suisse déjà bien connu des spécialistes pour ses études sur la religion grecque’.

The translator of this French edition, P. Bonnechère, is a well-established scholar of Greek religion, with particular interests in divination, gardens and sacrifice, whose *magnum opus* to date is the definitive study *Le sacrifice humain en Grèce ancienne* (1994). He has worked with all the previous translations and with the manuscript of the second German edition as it stood at the end of 2009, and has been supported particularly by Bernabé and Bremmer. Earlier translations had indeed been expert – one thinks of Arrigoni’s 2003 Italian edition and Bernabé’s Spanish of 2007. Bonnechère’s is wholly reliable, confident and indeed elegant.

Repeated translations of *Griechische Religion* have led to a patchy updating of the original, which is well analysed by A. Herda in his Bryn Mawr review of the second German edition (<http://bmcr.brynmawr.edu/2012/2012-02-21.html>). Bonnechère has addressed this problem with a particularly ambitious update of the bibliography, broadening its scope, and in the process creating a formidable bibliographic resource. The usability of this volume is enhanced by its high quality of production and the clear printing of footnotes, rather than the endnotes of the English edition. The index is much fuller too. This volume is an enviable asset for French students of Greek religion, and they can now set alongside it J. Bremmer, *La religion grecque* (2012).

As for the content, that remains pure B., almost unchanged, steering the steady path that has allowed his work its monumentality. The Near East has engaged him, rather than the Indo-European comparativism and Indology of Dumézil (oddly placed among the structuralists at p. 336, Engl. p. 217; in his own right at p. 35, Engl. p. 18) and the post-Dumézilians. There remains little on J.-P. Vernant and P. Vidal-Naquet (pp. 17, 296–7; Engl. pp. 3, 217–18): their thought and method remain alien to the ‘deutsch-klassisch-humanistische Sicht’ that B. inherited from Walter Otto and Karl Reinhardt (2nd German edition, Vorwort). It is a clear and consistent view. The work of synthesis is for another generation.

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MEI (O.) *Cirene e la ceramica laconica*. (Monografie di Archeologia Libica 35.) Pp. 136, figs, pls. Rome: L’Erma di Bretschneider, 2013. Paper, €105. ISBN: 978-88-913-0695-1.

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The core of this volume is a catalogue of some 77 entries of unpublished Laconian pottery from recent excavations at Cyrene, chosen for reasons that are not divulged, embedded in a fuller statistical analysis of all accessible Laconian from the site, and a useful overview of that

from the rest of Cyrenaica. Further sections discuss the old question of why Cyrenaic scenes appear on Laconian pots, not least the Arcesilas cup, and how Laconian ceramic exports may reflect or be reflected in broader historical concerns. Illustrations are excellent and plentiful; just one drawing omits the black-glaze (23) and one pair of photos (cat. 61) seems upside-down, in as far as matched outside and inside photos of a cup can be; the transcription of the name on the cup 60 is Archaïos, not Arkaïos (probably not the same man who dedicated in Ionic script at Naukratis at the same period). The landscape-printed quantitative tables could perhaps have been better presented. An inadvertent phrase ‘collezione provata’ may sheepishly hide some dislike of such holdings. The price is modest, by ‘L’Erma’ standards. Throughout M. uses the work of Conrad Stibbe as the cornerstone of both his chronological and typological conclusions, adding some valuable evidence for the former from recent excavations at Cyrene and noting new workshop connections regarding the latter.

There is little here for the art-historian, merely a few small sherds which are iconographically challenging; but the number of more unusual, mostly simply decorated, shapes properly gives rise to thoughts of a ‘special relationship’ between Sparta and Cyrene. Some early ‘peri-colonial’ – if not perioikic – skyphoi point in that direction, but when arguing along these lines, one must wonder why Laconian pottery is so rare on Thera and, as M. acknowledges, absent at Taranto through the seventh century.

The ‘end’ of Laconian production after c. 540 invokes similar bivalent thoughts. M. notes that exports to Cyrenaica and Sicily continue later than those to other areas, and argues that there must be some connection here with the areas of interest that Dorieus made use of in the period in question. An elaborate black bell-krater indeed demonstrates some peculiar link, as it was carefully conserved into the fifth century in a room of the recently excavated sanctuary of Athena and Zeus Apotropaïos.

A fuller picture is perhaps needed in this respect. Much of the relevant later pottery is black-glazed, and it would seem likely that such material may well not have been kept or recognised at some other sites, despite Stibbe’s best efforts. It does appear in quantity nearer home, for example Olympia, Kythera, Aegina; were the undoubtedly perioikic producers ‘kept going’, in whatever economic environment, by the more local markets, with increasing populations? At the same time perhaps western Greek visitors to Olympia, well attested in both historical and archaeological records, took a liking to the pots they found there.

The volume does raise such questions and responses, indeed many more, and we must thank M. for providing a platform, or even springboard, for debate.

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VALAVANIS (P.) *The Acropolis through its Museum. Wandering among the Monuments on the Sacred Rock and the Great Achievements*. Translated by Alexandra Doumas. Pp. 160, b/w & colour ills, map. Athens: Kapon Editions, 2013. Paper. ISBN: 978-960-6878-61-9. doi:10.1017/S0009840X14000705

After the New Acropolis Museum opened in June 2009, the problems of not being able to take photographs within the museum were compounded by the lack of a good guide to the museum’s collection. In the last couple of years this situation has been somewhat remedied with the publication of V.’s guide and a range of others including Servi’s *The Acropolis*