

strongest. P. successfully highlights the diversity and complexity of the evidence for feasting on Crete.

The book has its problems. The bibliography has surprising holes: there is nothing by Clairly Palyvou, for example, much of whose work, both on Crete and Thera, would be directly relevant. Chapters 2 and 3 amass a good theoretical and methodological foundation but there is a disconnection between this and the actual treatment of the evidence. At the root of the problem is the failure to engage fully with the question how to identify ritual. This means that one is left with the feeling that the identification of ritual depends on previous scholarship rather than on a methodologically consistent analysis. Finally, the decision to limit the data set to buildings under 800m² is arbitrary given the complex nature of the architectural record. As P. recognises, Minoan buildings cannot be easily or neatly divided up. Attempting to do so hinders seeing broad contextual patterns and can compromise conclusions drawn from any single part of the continuum that is the Minoan architectural record.

Nevertheless, there is much in this book that is valuable. It is clearly written. It positions itself well, taking full account of the recent trend towards seeing Neopalatial society as heterarchical and heterogeneous, and contributing some new dimensions to this. It more widely applies some of the new ideas in the field and has some intriguing new interpretations of its own. Most importantly, by concentrating on ritual and activity rather than religion and space the book refreshes the discussion and moves it on. Overall, then, this book is a valuable update to the state of research in the study of Minoan ritual and one that is broadly in line with current trends. It amply demonstrates the potential of the rich settlement record of Crete beyond monumental buildings, something that should serve to spur further research.

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ARTEMIS/DIANA

FISCHER-HANSEN (T.), POULSEN (B.) (edd.) *From Artemis to Diana. The Goddess of Man and Beast.* (Acta Hyperborea 12.) Pp. 585, b/w and colour ills. Copenhagen: Museum Tusculanum Press, 2009. Paper, €64, US\$82. ISBN: 978-87-635-0788-2.

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This edited collection is the proceedings of a conference held in Copenhagen in 2005. It is the first full-length volume to be dedicated entirely to the goddess Artemis/Diana, a striking fact given her prominence in Greco-Roman religion, literature and art. The collection achieves a remarkably wide geographical and chronological range, spanning Greece, Italy, the Roman provinces and the Near East from the late Bronze Age to the Renaissance, and many stopping-off points in between. In keeping with the archaeological interests of the Collegium Hyperboreum, whose members organised the original conference, the contributors to this volume are largely concerned with understanding the figure of Artemis/Diana via evidence for cult practice and iconographical and epigraphic material.

The Editors describe this project as 'an overall picture of the goddess in time and space' (p. 12). They have organised the contributions in a logical progression which

reflects the conventional aspects of Artemis and related deities in ancient religion with few conspicuous instances of overlap or omission. Beyond the provision of detailed indexes, editorial intervention is minimal. This collection does not have an overtly polemical dimension: it functions primarily as a survey of material relating to Artemis/Diana; it does not, on the whole, offer new and distinctive approaches.

Perhaps inevitably in a volume of this form and scope, the quality of the contributions is uneven. The best of them offer important insights into the worship of this goddess in antiquity. A good number present useful surveys of the available evidence for an aspect of cult activity or material culture but are less compelling in their analysis of this material or discussion of its wider relevance. One disappointing aspect is a notable lack of methodological and interpretative sophistication in the treatment and integration of mythical and literary evidence.

The following review seeks to provide an indication of the contents of the volume, highlighting articles of particular note.

M.L. Nosch carefully surveys evidence for the worship of Artemis in Linear B inscriptions and contemporary archaeological remains and concludes that her cult was well established at this time, but rightly avoids making more extravagant claims for her importance. B. Hjerrild offers a study of some Near Eastern goddesses who were, like Artemis, associated with fertility, virginity, hunting and warfare, but his discussion is hampered by imprecision and the use of outdated scholarship.

J. Mejer writes about the prominent role of Artemis in Athens and her importance to both the religious and the artistic traditions of the city. He argues that her cult at Athens was related to important civic events and that this cultural aspect of her worship as a goddess of initiation and political life was more influential in the context of the city than her typical literary and mythological associations with hunting and the wilderness. I. Nielsen boldly attempts a detailed reconstruction of the rituals of Artemis Brauronia on the basis of pictorial and archaeological evidence. This approach is complemented by B. Lundgreen's discussion of the difficulties of identifying and establishing the significance of a sculptured head – possibly of a boy – said to have been found at Brauron.

S. des Bouvrie's analysis of the rites of Artemis Ortheia in the Classical period is a bold one: she argues that, far from being associated with nature or fertility, the cult had a powerful social function in separating out the elite youths of Spartiate society and indoctrinating them into the brutal, militaristic environment they would inhabit and propagate as adults. It stands out within this generally conservative collection for offering an anthropological perspective on the worship of Artemis and for introducing a more nuanced and careful discussion of the various, often paradoxical, aspects traditionally associated with this goddess. In discussing Artemis' importance to men, it provides a fitting complement to S.G. Cole's recent discussion of the role that Artemis played in women's lives in her *Landscapes, Gender, and Ritual Space* (2004).

T. Fischer-Hansen offers a detailed survey of Artemis in Sicily and South Italy, and suggests that her cult there followed Greek models and was little influenced by indigenous religion. By contrast, a highly syncretised deity emerges from M. Nielsen and A. Rathje's rich discussion of the Etruscan Artumes. P. Guldager Bilde's contribution, a quantitative survey of the cult of Artemis in the Black Sea region, is a model of the use of careful and systematic methods in the analysis of evidence for cult ritual. Her cautious and attentive approach pays off, and she presents some thought-provoking conclusions regarding not only the historical prominence of Artemis in certain periods, but also the relationships between

imported Greco-Roman cult and local culture. This section is concluded by L. Ballesteros-Pastor's speculative, and not entirely convincing, suggestion that literary hints and mythological symbolism can allow us to postulate the existence of a sanctuary to Artemis at Themiscyra.

R. Raja discusses the prominent sanctuary of Artemis in Gerasa and suggests some ways in which this cult interacted with the surrounding city both physically and culturally. She correctly stresses the importance of understanding individual cult sites in the context of their surrounding environments. B. Poulsen collates a large amount of written, iconographic and epigraphic evidence for Artemis in her role as tutelary goddess of the hunt and notes that Artemis was more commonly worshipped as a hunting goddess alongside her other aspects, rather than in isolation. N. Hannestad provides a fascinating model for how a single artefact can act as both commentary and key to its context of creation. He uses a statuette of Diana found at a shrine at the mineral springs near Bertrich to discuss the iconographical and artistic traditions of the late Empire in this distant, but wealthy, region of Gaul. He rightly relates the form of this statuette to practical considerations and traces it to a workshop in that area which produced both pagan statuary and sarcophagi with Christian iconography, an intriguing illustration of the eclectic environment of late antique material culture. M. Nielsen concludes the collection with a fascinating and wide-ranging discussion of the symbolism which the striking form of the cult statue of Artemis at Ephesus took on in the Renaissance and later.

The value of this edited collection resides in its broad scope; the diverse perspectives of the contributors allow for a wide discussion of many different types of evidence for the cult of Artemis. Its effectiveness is hampered by the occasional use of clumsy English and the persistence of many typographical errors which, in more than a few cases, make the meaning obscure. As with many such collections, the constituent articles do not come together to offer anything greater than the sum of their parts, and the reader is left with a somewhat sketchy 'picture of Artemis' and with a number of unanswered questions. Nevertheless, this volume will be a useful resource for those interested in various aspects of the worship of Artemis and related deities in the ancient world.

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CULTURAL PROPERTY

MILES (M.M.) *Art as Plunder. The Ancient Origins of Debate about Cultural Property*. Pp. xiv + 426, ills, maps. Cambridge: Cambridge University Press, 2008. Cased, £50, US\$90. ISBN: 978-0-521-87280-5. doi:10.1017/S0009840X10002829

True novelties are few in human experience. Suicide bombers today defeat orthodox military tactics, which always depend on the desire of soldiers and commanders to avoid loss of life. But there have been suicide bombers, voluntary or forced, in past times, and unorthodox military responses devised accordingly. That kind of continuing relevance, of course, makes for the continuing value of the Classical world – as offering more to us today than the simple history of certain distant regions and periods – and explains there being a broad-minded *Classical Review*.