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ARCHAEOLOGY IN SICILY 2006–2010

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For Bonnie MacLachlan, teacher, mentor, and friend, to mark her retirement

INTRODUCTION

Archaeology in Sicily over this five-year period has had to grapple with many of the same issues raised in the last two reports. But the news is far from being all bad. This is particularly the case with the problem of **looting and the illicit trade in antiquities**. Two new developments are starting to take shape. The first regards blogs, such as those maintained by David Gill (http://lootingmatters.blogspot.ca/) and Paul Barford (http://paul-barford.blogspot.ca/), which are facilitating the transmission of information on a global level. These blogs are helping to curb such activities, especially the trafficking of antiquities, something which the second development – the creation of transnational policies and legislation – is also seeking to do. What set the latter development into motion was the meeting held in, not surprisingly, Rome on 16–17 December 2009 (http://www.ufficiostudi.beniculturali.it/mibac/multimedia/UfficioStudi/documents/1269425816535_NL_2010_2_ok.pdf; *cf.* also the brief report by S. Pennestrì, *AIIN* 55 [2009] 295–98). Organized by the relevant Italian government ministry, the meeting brought together important national stakeholders. While looting and the illict trade in antiquities will continue to be a fact of life in archaeology in Sicily and elsewhere for the foreseeable future (*cf.* G. Macaluso and S. Vassallo, *Kalos* 18.4 [2006] 8–11; P. Pelagatti, *Kalos* 21.4 [2009] 16–17), what is novel is the flow and sharing of information at all levels happening at such a quick and in-depth manner. We have such blogs and transnational co-operation to thank for this in part. We also have committed individuals working behind the scenes, who have been instrumental in these areas and, no less importantly, in the restoration of plundered artefacts back to Italy. The latter continues, as noted in the previous Sicily report, but ever more regularly and in a more public way than was previously the case. An important exhibition of such returned artefacts was held in Rome between December 2007 and March 2008, which resulted in a catalogue: L. Godart and S. De Caro (eds), *Nostoi: capolavori ritrovati. Roma, Palazzo del Quirinale, Galleria di Alessandro VII, 21 dicembre 2007–2 marzo 2008* (Rome 2007) (reviewed by D.W.J. Gill, *The Journal of Art Crime* 1 [2009] 70–71). A selection of returned artefacts can also be found in AA.VV., *La tutela per i beni culturali aspetti giuridico-operativi. Atti del Convegno*, published as a supplement to *Bollettino di Numismatica* 48–49 (2007) 1–105 and in L.D. Volpe, *L'Arma per l'Arte: Antologia di meraviglie* (Rome 2009). For relevant background reading, one can turn to D.W.J. Gill and C. Chippindale, *International Journal of Cultural Property* 13 (2006) 311–31; 14 (2007) 205–40 and J. Felch and R. Frammolino, *Chasing Aphrodite: The Hunt for Looted Antiquities at the World's Richest Museum* (Boston 2011) (reviewed by D.W.J. Gill, *BMCR* 2011.07.02).

The so-called 'Dea di Morgantina' and marble acroliths belonging to statues also from Morgantina have been returned to Sicily from the USA. There is an official website on these returns, which are now on display in the Aidone Museum close to Morgantina (http://www.deadimorgantina.it/). Internet surfers will find numerous photographs on this website of these recently returned finds, as well as the Hellenistic silver set discussed and illustrated in the last report (*AR* 53 [2006–2007] 163). Scholarly analysis of the returned objects appeared quickly in the literature (*cf.* AA.VV., *Kalos* 19.2 [2007] 2–19; C. Marconi, *Prospettiva* 130–31 [2008] 2–21), identifying decisive elements for their connection with Morgantina and thus to their restoration to Sicily. All the finds seem to derive from the ancient suburban sanctuary at San Francesco Bisconti. The 'Dea di Morgantina' stands to a height of 2.2m and dates to the mid fifth century BC. It is made of tuff from the nearby Hyblaian hills, as revealed through petrographic analyses. Traces of blue, red and pink can still be seen on it. The statue's visible parts (face and arms) consist of Parian marble. The figure has been identified as either Demeter or Kore. The acroliths are made up of eight pieces, belonging to two statues of seated female figures: of acrolith A, we have the head, hands and feet; of acrolith B, we have only the head, left hand and right foot. Acrolith A may have stood to a height of about 207cm and acrolith B to about 180cm. Traces of red are visible on the feet of acrolith A. Both sets of acroliths can be dated, on anatomical grounds, to about 530–520 BC and identified as Demeter and Kore. Scientific analysis of acrolith A has revealed that it was made of Thasian marble. The acroliths, given their date, are to be connected with the foundation of the San Francesco Bisconti sanctuary and are our earliest surviving evidence for the use of acroliths in monumental art. They also help link together several different strands of Sicilian religion and art, and can thus be naturally fitted into a wider cultural context. In light of all these developments, it is little wonder, therefore, that the J. Paul Getty Museum, from where the 'Dea di Morgantina' was returned, and the Sicilian Ministry of Culture and Identity have signed an agreement for long-term collaboration (http://www.getty.edu/news/press/center/sicily_announcement_0210.html). The trial of Marion True (*cf. AR* 53 [2006–2007] 123) has quietly faded into the background, being dismissed in October 2010 in a Rome courtroom. All the scholars and officials involved in these and other returns to Sicily are to be highly commended for their painstaking work, which not only has paid off, but also demonstrates, if ever confirmation were needed, the merits of pursuing justice. Our understanding of Morgantina, Sicilian sculpture and the wider Mediterranean has been immensely enriched by their efforts. A new page has been turned in the story of international cultural heritage.

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This is already partly evident from the new bibliography on looting and cultural heritage that steadily grows. For publications in this period alone, see: P.C. Aldrich, *Common Ground* 524–26; P. Watson, *The Medici Conspiracy: The Illicit Journey of Looted Antiquities, from Italy's Tomb Raiders to the World's Greatest Museums* (New York 2006); R.F. Rhodes (ed.), *The Acquisition and Exhibition of Classical Antiquities: Professional, Legal, and Ethical Perspectives. A Symposium held at the Suite Museum of Art, University of Notre Dame, February 24, 2007* (Notre Dame 2007) (reviewed by D. Fincham, *BMCR* 2008.05.28); S. Waxman, *Loot: The Battle over Stolen Treasures of the Ancient World* (New York 2008) (reviewed by T.C. Rust, *BMCR* 2009.06.39); M.M. Miles, *Art as Plunder: The Ancient Origins of Debate about Cultural Property* (New York 2008) (reviewed by S. Knippschild, *BMCR* 2008.10.21); J. Cuno (ed.), *Who owns Antiquity? Museums and the Battle over our Ancient Heritage* (Princeton 2008); J. Cuno (ed.), *Whose Culture? The Promise of Museums and the Debate over Antiquities* (Princeton 2009); J.A.R. Nafziger and A.M. Nicgorski (eds), *Cultural Heritage Issues: The Legacy of Conquest, Colonization, and Commerce* (Leiden 2009).

Issues involving the **sea** continue, in the words of one initiative (discussed momentarily), 'to make waves' (*cf. AR* 53 [2006–2007] 123). Both the bibliography and policies concerning finds from the sea are in a process of development. The publication of new books and articles on the field as a whole is gathering steam: F. Avilia, *Archeo* 22.8 (2006) 82–99; G. Lattanzi, *Navi e città sommerse: la storia riemerge dal mare* (Rome 2007) (*cf.* also his brief pieces in *Archeo* 24.4–12 [2008]; 25.1–10 [2009]); R.D. Ballard (ed.), *Archaeological Oceanography* (Princeton 2008); S. Tusa, *Archeologia e storia nei mari di Sicilia* (Udine 2010), with an introduction by George F. Bass. The results of an attempt to establish best practices can be read in E.S. Greene *et al.*, *IJNA* 39 (2010) 437–39; *AJA* 115 (2011) 311–19. Also to be noted is the 'Making Waves in the Mediterranean' initiative, in which 21 European Union countries met in Paris and agreed upon the 'Action Plan for Integrated Coastal Zone Management for the Mediterranean (2012–2019)'. Greater attention to all these matters concerning the sea can only be a good thing for underwater cultural heritage.

The world economic meltdown of 2008 will do nothing to restore misspent money once earmarked for **cultural heritage**. Sicily is no exception, as in the recent case of the museum still needing to be built at Segesta (http://palermo.repubblica.it/cronaca/2011/10/15/news/dsa_dsa_dsadsad_s_dsa_d_dsada-23201213/). Some of the issues underlying this state of affairs are commented on elsewhere by M. Torelli (*Ostraka* 16 [2007] 3–7; 17 [2008] 3–10; 18 [2009] 3–8) and G.F. La Torre (*Sicilia Antiqua* 3 [2006] 129–33; *cf.* also F. Spatafora, *Kalos* 21.4 [2009] 12–15). Torelli's opinion pieces appeared as he was about to retire and concern the bigger situation in Italy, including the growing privatization encouraged by governments on the right. La Torre also addresses this issue, providing some insightful and blunt remarks, on the 60th anniversary of Sicilian regional autonomy, regarding the relationship between cultural heritage, archaeological superintendencies and universities. His piece makes for sobering reading and takes stock of how the ideals of the founding period of Sicilian regional autonomy have fared since their inception. Together, the opinion pieces of Torelli and La Torre may also serve as thumbnail sketches of archaeology's evolution over these two generations and as up-to-date overviews of where matters currently stand.

One of the factors that will keep Classical archaeology alive in Italy is its thriving cultural tourism, as noted by Torelli in one of his opinion pieces. In Sicily, such tourism could be developed much more, according to the arguments advanced in P. Busetta and R. Ruozi (eds), *L'isola del Tesoro: la potenzialità del turismo culturale in Sicilia* (Naples 2006). The authors outline the island's current strengths and weaknesses as the point of departure for policies seeking to achieve this. A part of these policies includes restoring ancient monuments, which has always been a feature of attracting visitors to Sicily, as discussed in M.L. Ferrara, *Il culto delle ruine: storia del restauro archeologico in Sicilia* (Palermo 2009). Calls to restore the massive Temple G at Selinous have returned (see below under 'Selinous'). What is different now from the past is that globalism is causing cultural tourism to be expanded and accelerated to unprecedented levels, and this will bring both possibilities and challenges to archaeology, a subject considered recently by G. Wallace in *Globalism and Archaeology* (London 2007). Sicilian authorities are well aware of this problem, as reflected in the recent literature: G. Barbera *et al.*, in M. Agnoletti (ed.), *The Conservation of Cultural Landscapes* (Wallingford 2006) 253–61 (on the kolymbethra at Agrigento); M. Sorbello, *ArchStorSicO* 1–2 (2007 [2009]) 21–68 (on the Valle dell'Alcantara, like the next work); AA.VV., *Modelli di studio a scala locale della Carta del Rischio del Patrimonio Culturale ed Ambientale della Regione Siciliana: Taormina, Castelmola, Giardini Naxos* (Palermo 2008); AA.VV., *Il sistema informativo territoriale e gli studi tematici* (Palermo 2008); P. Selvaggio *et al.*, *IJNA* 38 (2009) 417–21 (on a biofouling monitoring system on Pantelleria). Some other efforts at these and other sites are mentioned below.

What Classical remains mean to tourists and scholars alike continues to receive discussion, as in the last reporting period, as the role of classicism in Italy and elsewhere draws more and more attention (*cf. AR* 53 [2006–2007] 123). An ongoing and updated role appropriate for this century is argued for and sketched out by the distinguished archaeologist A. Carandini in *Archeologia classica. Vedere il tempo antico con gli occhi del 2000* (Turin 2008). Also to note in this regard is the conference volume *Common Ground*. Three of the new journals (see below) that have recently appeared are devoted to the Classical tradition and the study of antiquities. Note also A. Grafton, G.W. Most and S. Settis (eds), *The Classical Tradition* (Cambridge MA 2010), which includes entries on 'colony' (211–13) by A. Pagden and 'Sicily' (885–87) by G. Ceserani. One important impact of this ongoing discussion needs to be singled out here in particular.

In an earlier report, I talked about the retreat from 'Hellenocentric' archaeology and the general **development of archaeological practices and thinking** (*cf. AR* 47 [2000–2001] 145). We are now moving into another phase of this process, which involves the study of the ancient Greek world increasingly happening in a world historical context, in which a greater range of questions and a broader range of networks are being investigated. Interaction is seen as the key to understanding historical developments, and, as a result, regions like Sicily are

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being viewed less and less as peripheral and secondary and no longer measured against Greece with a cultural yardstick. The two editions of a standard Greek history textbook illustrate this very well: in 1996 Nancy Demand titled her book *A History of Ancient Greece*, but by the second edition in 2006 the title had changed to *A History of Ancient Greece in its Mediterranean Context* and more material from outside Greece was included. The opening paragraph of the second edition's preface talks about a 'paradigm shift' and goes on to outline the same developments as noted here. Demand is not the lone wolf in this regard. Some of the other works that embody this sort of new thinking from this reporting period alone include the following: J. Goody, *The Theft of History* (Cambrdige 2006); K. Vlassopoulos, *AWE* 6 (2007) 91–111; E.A. Pollard, *Classical World* 102 (2008) 53–68; R. Schulz, *Kleine Geschichte des antiken Griechenland* (Stuttgart 2008); I. Malkin, C. Constantakopoulou and K. Panagopoulou (eds), *Greek and Roman Networks in the Mediterranean* (London 2009), originally published in *Mediterranean Historical Review* 22 (2007) 1–323; T. Hodos, *Cambridge Archaeological Journal* 19 (2009) 221–41; *Journal of Mediterranean Archaeology* 23 (2010) 81–106. Also of relevance to Sicily and more generally are two other works: V.H. Mair, *Contact and Exchange in the Ancient World* (Honolulu 2006); K. Moore and D. Lewis, *The Origins of Globalization* (New York 2009). These developments are having a very noticeable knock-on effect on Sicilian scholarship, as the island provides much grist to this mill. This is creating greater interest from scholars inside and outside Sicily in its ancient Greek remains, resulting in an ever increasing amount of information as never seen before. Moreover, recent urban excavations in major Sicilian cities, particularly Messina and Catania, have defied the odds and brought to light important new material for the Greek period (see below for full discussion). What this all means is that some rethinking is in order for this report, as part of the continuing evolution of the field. Thus, in order to follow strictly the mandate of *Archaeological Reports*, the focus has to be primarily placed on the ancient Greek world of the Bronze Age, the Iron Age, and the Archaic, Classical and Hellenistic periods.

The **sources of information** for Sicilian Greek archaeology have remained fairly constant over the last reporting period. Of the long-established standard **bibliographies**, volume 18 of the *BTCGI* series appeared in 2010. The volume encompasses the sites 'San Cesario sul Panaro–Siccomonte' and among the numerous entries we may note those on 'Segesta', 'Selinunte' and 'Serra Orlando' to name only some of the more prominent Sicilian sites. A useful round-up of Andrea Carandini's bibliography is contained in M.C. Capanna and M.T. D'Alessio (eds), *Bibliografia di Andrea Carandini in occasione dei suoi settanta anni* (Pisa 2008), which helpfully includes references to his many newspaper and magazine articles and interviews. The **internet** is, as in virtually everything else in the world, facilitating the flow of information at unprecedented levels. Books and journals, including those created in the last century and even the century before, are like never before being digitized in extremely helpful, if sometimes overwhelming ways. This is all in addition to the already well-established practice of archaeological projects maintaining some form of online presence.

There are developments to report on **journals**. The publication of *Kokalos*, besides being behind (*cf. AR* 47 [2000–2001] 145), has changed hands in this period. Volumes 47–48 (2001–2002 [2008–2009]) were the last volumes published by Giorgio Bretschneider. Volume 49 (2003 [2008]) was published by the now omnipresent Fabrizio Serra Editore based in Pisa and Rome. The Palermo-based journal *Mythos: Rivista di Storia delle Religioni* has begun a new series (Caltanisetta 2006–), a development which has been reviewed by P.D. Scirpo (*BMCR* 2009.10.53). The same has happened for *ArchStorSicO* (ns 1– (2001 [2008]–) because of a change in editor, *ArchStorSir* (ns 1– [2009]–) to mark its 40th year of publication and *Atti dell'Accademia, Lettere e Arti di Palermo* (ns 1– [2009–2010]–). *BdA* turned 100 in 2007, and several scholars, including some notable Sicilianists, published articles on the history of the journal, its policies, its relationship to archaeology, venues for publication before its inception and noteworthy finds (see M. Gras, P. Pelagatti, L. De Lachenal, P. Guzzo, *BdA* 141 [2007] 1–39; H. Blanck and A. Di Vita, *BdA* 142 [2007] 1–30). *BdA* started a new series in 2009. The *Bollettino di Numismatica* marked its 25th anniversary by devoting volume 50 (2008) to taking stock of and producing useful analytical indices for the years 1983–2007. The two volumes of the *Bollettino di Archeologia* for 2008 (published in 2011) are devoted to 'Scavi delle scuole straniere in Italia: 1975–2000' and contain brief reports on many of the projects, including those in Sicily, undertaken in this period. The long-established *Mededelingen van het Nederlands Instituut te Rome* has had a recent make-over, appearing since 2007 under a different title and format as *Fragmenta: Journal of the Royal Netherlands Institute in Rome*. Three volumes have been published to date by Brepols in Turnhout, and they have exhibited a preference to date for thematic volumes. We can also add here the establishment of a series that is a cross between a journal and a monograph, namely *Euarchos*, the venue of the Scuola di Specializzazione in Archeologia of the University of Catania (published by Bonanno Editore in Acireale and Rome). The first volume, which appeared in 2010, is edited by M. Frasca and called *Nelle terre di Ducezio*. It contains articles derived from theses defended in the 2006–2007 academic year, which will be discussed in their appropriate places below.

The number of **new journals** continues to grow, though at a slower pace than during the last reporting period (*cf. AR* 53 [2006-2007] 124). All these journals have mandates which can support the publication of Sicilian material, which has already happened in some cases during their brief existences. The new journals are as follows: *Amoenitas: Rivista Internazionale di Studi Miscellanei sulla Villa Romana Antica* (Rome 2010–); *Anabases: Traditions et Réception de l'Antiquité* (Toulouse 2005–; online only at http://plh.univ-tlse2.fr/accueil-plh/publications/anabases/); *Aristonothos: Scritti per il Mediterraneo Antico* (Milan 2007–; online only at http://riviste.unimi.it/index.php/aristonothos/index); *Classical Receptions Journal* (Oxford 2009–); *Facta: A Journal of Roman Material Culture Studies* (Pisa 2007–) (reviewed by X. Deru, *BMCR* 2009.04.12); *Iuris Antiqui Historia: An International Journal of Ancient Law* (Pisa 2009–); *Journal of Island & Coastal Archaeology* (London 2006–); *Mare Internum: Archeologia e Culture del Mediterraneo* (Pisa 2009–); *Quaderni Scientifici del Museo Archeologico Ibleo* (Ragusa 2008–); *Symbolae*

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Antiquariae (Pisa 2008–) (reviewed by W. Stenhouse, *BMCR* 2009.06.17); *Technai: An International Journal for Ancient Science and Technology* (Pisa 2010–); *The Journal of Art Crime* (Boston 2009–); *The Journal of Late Antiquity* (Baltimore 2008–).

There are several relevant **Festschriften** from this period to note. For M.F. Buonaiuto: J.-P. (ed.), *Artisants antiques d'Italie et de Gaule. Mélanges offerts à Maria Francesca Buonaiuto* (Collection du Centre Jean Bérard 32) (Naples 2009). For G. Camporeale: S. Bruni (ed.), *Etruria e Italia preromana. Studi in onore di Giovannangelo Camporeale* (2 vols.) (Pisa 2009) (reviewed by E. Blake, *BMCR* 2010.01.46). For S.N. Consolo Langher: M. Caccamo Caltabiano, C. Raccuia, E. Santagati (eds), *Tyrannis, Basileia, Imperium: forme, prassi e simboli del potere politico nel mondo greco e romano. Atti delle Giornate seminariali in onore di S. Nerina Consolo Langher, Messina, 17–19 dicembre 2007* (Pelorias 18) (Messina 2010) (reviewed by A. Vento, *Mediterraneo Antico* 13 [2010] 448–54; P.D. Scirpo, *BMCR* 2012.02.49). For T. Hackens: G. Moucharte *et al.* (eds), *Liber Amicorum Tony Hackens* (Louvain-la-Neuve 2007). For R.R. Holloway: *Studies Holloway*. For D. Mertens: *Krise und Wandel*, as well as in L. Quilici and S. Quilici Gigli (eds), *Architettura pubblica e privata nell'Italia antica* (Atlante Tematico di Topografia Antica 16) (Rome 2007) 133–42. For N. Parise: F. Camia and S. Privitera (eds), *Obeloi: Contatti, scambi e valori nel Mediterraneo antico. Studi offerti a Nicola Parise* (Paestum and Athens 2009). For the late R. Peroni: AA.VV., *Studi di protostoria in onore di Renato Peroni* (Florence 2006). For the late D. Ridgway and the late F. Serra Ridgway: *Studies Ridgways*. For the late G. Rizza: *Studi Rizza*. For M. Torelli: AA.VV., *Le perle e il filo: a Mario Torelli per i suoi settanta anni* (Venosa 2008). For G. Uggeri: C. Marangio and G. Laudizi (eds), *Παλαιὰ Φιλία: Studi di topografia antica in onore di Giovanni Uggeri* (RTA/JAT Supplementary Volume 4) (Galatina 2009). For V. von Falkenhausen: two more special issues of the journal *Nea Rhome* (2 [2005]; 3 [2006]) contain works in her honour (*cf. AR* 53 [2006–2007] 125).

Reprinted books have been a common occurrence in this reporting period. They are listed here according to their original year of publication (from oldest to newest): V. Amico, *Dizionario topografico della Sicilia* (Bologna 2006; original edition 1855–1856); E.A. Freeman, *The History of Sicily from the Earliest Times* (4 vols. in 5 pts.) (Boston 2005–2006; orginal edition 1891–1894); E. Pais, *Il Sud prima di Roma: storia della Sicilia e della Magna Grecia* (2 vols., with an introductory essay) (Lecce 2008; original edition 1894); F.S. Benson, *Ancient Greek Coins* (3 vols.) (London 2009; orginal edition privately printed in 1901–1904, drawing in turn on some articles published in *The American Journal of Numismatics*); E. Ciaceri, *Culti e miti nella storia dell'antica Sicilia* (Bologna 2007; original edition 1911); S. Mazzarino, *Fra Oriente e Occidente: ricerche di storia greca arcaica* (Turin 2007; republication of the 1989 reprint with an introductory essay by F. Cassola; original edition 1947); A.T. Hodge, *The Woodwork of Greek Roofs* (Cambridge 2010; original edition 1960); G. Navarra, *Città sicane, sicule greche nella zona di Gela* (Licata 2004; orginal edition 1964); R.J.A. Talbert, *Timoleon and the Revival of Greek Sicily 344–317 BC* (Cambridge 2006; original edition 1974). Several of the books and articles of Angelo Brelich continued to be reprinted or posthumously published in this period; the Italian wikipedia entry for him contains the best and most easily accessible list for those interested readers. **Reprinted essays**, besides the latter, were slightly less common in this reporting period than in the previous one. There is much on Sicily in A.M. Snodgrass, *Archaeology and the Emergence of Greece* (Ithaca NY 2006) (reviewed by T. Howe, *BMCR* 2007.07.12; C. Thomas, *Classical Journal* 103 [2008] 301–03).

While the regular **meetings** in Palermo originally spearheaded by E. Manni are no longer occurring (*cf. AR* 53 [2006–2007] 125), the *Atti elimi* organized by C. Ampolo and his colleagues at the Scuola Normale Superiore, Pisa contain basic reports by the western Sicilian superintendencies. Archaeologists elsewhere on the island are less fortunate, though some are starting to find venues for the regular dissemination of their new work, as in the case of archaeologists in Messina province who turned recently to *ArchStorMess*, the journal of their regional historical society. This is an issue from which future developments can be expected.

Of the **exhibitions**, a major one on the Archaic period was organized by the new museum at Caltanisetta. The catalogue is published as the second volume of R. Panvini and L. Sole (eds), *La Sicilia in età arcaica: dalle apoikiai al 480 a.C.* (Palermo 2009), with the first volume devoted to individual contributions from virtually all of the research currently being conducted on the Archaic period in Sicily (for reviews, see J. Maffre *et al.*, *REG* 123 [2010] 273–74; C. Marconi, *Classical Review* 61 [2011] 186–88). This undoubtedly important achievement will benefit students and scholars alike for years to come. A more general exhibition happened in Bonn, Germany, between 25 January and 25 May 2008, called 'Sizilien: von Odysseus bis Garibaldi'. The original German catalogue with the same title as the exhibition is published in Munich and Berlin by Deutscher Kunstverlag and has been translated into Italian as *Sicilia. Arte e archeologia dalla preistoria all'Unità d'Italia*, edited by D. Cimorelli and translated by M.C. Coldagelli, C. Colotto and B. Venturi (Cinisello Balsamo 2008). The rich finds of Attic and other pottery from central Sicily went on display in 2007 at the Christian-Albrechts-Universität in Kiel, Germany: R. Panvini and L. Sole (eds), *Sicani, greci e sicelioti: ceramiche antiche dalle necropoli della Sicilia centrale. Kiel, Antikensammlung-Kunsthalle, 27 maggio–23 settembre 2007* (Caltanissetta 2007). For the Phoenicians, the Institut du monde arabe in Paris organized *La Méditerranée des Phéniciens: de Tyr à Carthage: exposition, Institut du monde arabe, 6 novembre 2007–20 avril 2008* (Paris 2008). Another exhibition was dedicated to Syracuse's archaeological collections: A. Crispino and A. Musumeci (eds), *Musei nascosti: collezioni e raccolte archeologiche a Siracusa dal XVIII al XX secolo* (Naples 2008). The grottos of Mount Etna, usually overlooked in favour of the volcano, have received a much welcome exhibtion and volume: F. Privitera and V. La Rosa (eds), *Im ima Tartara. Preistoria e leggenda della grotte dell'Etna. Catalogo della mostra, Catania 15 dicembre 2007–31 marzo 2008* (Palermo 2008) (there is a long review article by P. Militello, *ArchStorSicO* ns 3 [2007 (2009)] 105–26). Two informative and well-illustrated overviews of recent work on Hellenistic settlements and Archaic and Classical cemeteries, both resulting from exhibitions, have been edited by the archaeological duo of F. Spatafora and S. Vassallo: *Memorie della terra. Insediamenti ellenistici nelle vallate della Sicilia centro-settentrionale. Caltavuturo, Museo Civico Chiostro San*

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Francesco 19 ottobre–2 dicembre 2007 (Palermo 2007); *L'ultima città: rituali e spazi funerari nella Sicilia nord-occidentale di età arcaica e classica. Palermo, Convento della Magione, 30 aprile 2010* (Palermo 2010). On artistic representations related to the theatre, an exhibition held at the J. Paul Getty Museum has been published in catalogue form by M.L. Hart (ed.), *The Art of the Ancient Greek Theater. Exhibition Catalogue* (Los Angeles 2010) (reviewed by J. Neils, *BMCR* 2010.10.31). Also worth noting is the exhibition on prehistoric megalithism in Sicily and elsewhere in the western Mediterranean: C. Buccellato *et al*., *Le orme dei giganti* (Palermo 2009).

Acknowledegments

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I would like to dedicate these reports to Bonnie MacLachlan as she retires from the Department of Classical Studies at the University of Western Ontario. Although Bonnie is too humble to admit this, she has provided over the years much encouragement and excellent advice from which I have benefitted. I wish her all the best.

Abbreviations

Abbreviations used in this report are to be found at the end.

GENERAL DEVELOPMENTS

Following tradition, this report is divided into two main parts: the first deals with general developments relevant to all or large parts of Sicily; and the second with the regional developments on a site-by-site basis. Discussion of the general developments follows a roughly chronological and cultural order, with the exception of the first two sections which contain more general material relevant to all or large parts of Sicily.

History of scholarship

It is with deep regret that I begin by reporting on the passing away of several distinguished scholars: Delfino Ambaglio; Horst Blanck; Nicholas Coldstream; Honor Frost; Gino Vincio Gentili; Pietro Griffo; Silvia Mani Hurter; Giuseppe Martorana (missed in the last report); Domenico Musti; Hans Georg Niemeyer; Piero Orlandini; Renato Peroni; Luigi Polacco; Giovanni Pugliese Carratelli; Claude Rolley; Giacomo Scibona; Marta Sordi; Antonella Spanò Giammellaro; Attilio Stazio; Vincenzo Tusa; Dietrich von Bothmer; Frank Walbank. Accounts of their lives and scholarly legacies have already appeared. It should be noted that a few scholars who have passed away since 2010, the cut-off date for this report (A. Di Vita, T. Hodge, D. Ridgway and G. Rizza), are described as 'late' here. These scholars will be fully discussed in the next report covering the quinquennium 2011–2015.

On **Ambaglio**: M.T. Zambianchi (ed.), *Ricordo di Delfino Ambaglio* (Biblioteca di Athenaeum 55) (Como 2009). On **Blanck**: S. Steingräber, *Studi Etruschi* 74 (2008 [2011]) 615–18; H. von Hesberg, *MDAI(R)* 116 (2010) 13–20; as well as a posthumous colloquium in his honour on the reception of the Greek symposium in Etruscan culture at the Museo Nazionale Etrusco di Villa Giulia (http://villagiulia.beniculturali.it/index.php?it/22/eventi/24/in-memoriam-horst-blanck-il-simposio-greco-e-la-sua-recezione-nella-cultura-etrusca). On **Coldstream**: D. Ridgway, *AION* ns 15–16 (2008–2009 [2009]) 17–19; G. Cadogan, *BSA* 104 (2009) 1–8. On **Frost**: E.F. Castagnino, *Archaeologia Maritima Mediterranea* 8 (2011) 213–18; A. Croome, *IJNA* 40 (2011) 201–03. On **Griffo**: an obituary appeared in the the 'Corriere di Gela'. On **Mani Hurter**: W. Fischer-Bossert, *Jahrbuch für Numismatik und Geldgeschichte* 59 (2009) 227–32; S. Frey-Kupper, *SNR* 88 (2009) 7–14; G.M. Staffieri, *RIN* 111 (2010) 573–74. On **Martorana**: N. Cusumano, *Thalassa* 3 (2006) 309–11. On **Niemeyer**: a brief obituary appeared on the website of the International Phoenician and Punic Studies Association: http://www.ippsa.net/headlines/niemeyer. htm; his work and bibliography are considered by H. Schubart, *Madrider Mitteilungen* 50 (2009) 355–74; R. Docter, *Carthage Studies* 3 (2009) 1–12. On **Orlandini**: M. Bonghi Jovino, *Studi Etruschi* 74 (2008 [2011]) 603–05. On **Peroni**: F. Lo Schiavo, *Studi Etruschi* 74 (2008 [2011]) 611–14. On **Pugliese Carratelli**: C. Ampolo, *Studi Etruschi* 74 (2008 [2011]) ix–xiv; G.M. Della Fina, *Archaeologiae* 6.1–2 (2008) 79–98; A. Giuliano and L. De Lachenal, *BdA* ns 2 (2009) 5–6; C. Ghidini, *Antiquorum Philosophia* 4 (2010) 203–09; M.R. Cautadella, *Sileno* 37 (2011) 225–30. On **Rolley**: V. Meirano, *ASAA* 7 (2007 [2009]) 299–300. On **Scibona**: E. De Miro, *Sicilia Antiqua* 8 (2011) 143–44; http://www.antikitera.net/ news.asp?ID=3795. On **Sordi**: G. Firpo, *Studi Etruschi* 74 (2008 [2011]) 593–98. On **Spanò Giammellaro**: a brief obituary appeared on the

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website of the International Phoenician and Punic Studies Association: http:// www.ippsa.net/headlines/spano.htm. On **Stazio**: AA.VV., *AIIN* 55 (2009) 7–8. On **Tusa**: E. De Miro, *Sicilia Antiqua* 7 (2010) 205–06; G. Falsone, *RSF* 38 (2010) 9–16; S. Tusa, *ArchViva* 29.140 (2010) 77; N. Bonacasa and G. Mannino, *SicArch* 105 (2011) 15–32; N. Bonacasa, *Atti dell'Accademia di Scienze, Lettere e Arti di Palermo* ns 1 (2009–2010 [2011]) 25–41; two conferences were held in his memory in 2009, and we can expect the proceedings to be published during the next reporting period. On **von Bothmer**: an obituary appeared in the *New York Times* in October 2009. On **Walbank**: G. Herman, *Scripta Classica Israelica* 28 (2009) 182–83; obituaries have also been published in three British newspapers in October and November 2008: *The Independent*, *The Times* and *The Guardian*.

There have also been bibliographic developments to report for those scholars who passed away in the previous reporting period and earlier. On P.E. **Arias**: M.C. Parra (ed.), *Paolo Enrico Arias ed i suoi luoghi: in ricordo: Pisa, Scuola Normale Superiore, 2 ottobre 2002* (Pisa 2004) (missed in the last report). On S. **Moscati**: P. Xella, *RSF* 35 (2007) 123–27. On A.D. **Trendall**: J.M. Thorn, *Antiquity* 83 (2009) 174–83 tackles how Trendall's colonialist assumptions shaped his views about the development of south Italian red-figure pottery (*cf.* also J.M. Thorn and M. Glascock, *Archaeometry* 52 [2010] 77–95). On E. **Manni**: D. Musti and F.P. Rizzo, *Kokalos* 49 (2003 [2008]) 303–17. On S. **Mazzarino**: AA.VV., *Mediterraneo Antico* 11.1–2 (2008 [2009]) 289–368. On A. **Momigliano**: L. Polverini (ed.), *Arnaldo Momigliano nella storiografia del Novecento* (Rome 2006). On E. **Mauceri**: S. La Barbera (ed.), *Enrico Mauceri (1869–1966) storico dell'arte tra connoiseurship e conservazione. Atti del Convegno internazionale di studi (Palermo, 27–29 settembre 2007)* (Palermo 2009) (reviewed by F. Gallo, *ArchStorSir* ns 1 [2009] 293–96). For J. **Bérard**: J.-P. Brun and M. Gras (eds), *Avec Jean Bérard, 1908–1957: la colonisation grecque, Italie sous le fascisme* (Collection de l'École française de Rome 440) (Rome 2010), which, among other things, includes a contribution by E. Greco (51–59) on his relationship to archaeology and one by M. Gras (255–60) on his anti-Fascism and his authoring under a pseudonym of a critical history of the Italian fascist regime. For T.J. **Dunbabin**, especially in relation to Megara Hyblaia: M. Gras, *Studies Ridgways* (173–77). For work on G.E. **Rizzo** and U. **Zanotti Bianco**, see immediately below. On A. **Hardcastle**: A. Richardson, *Passionate Patron: The Life of Alexander Hardcastle and the Greek Temples of Agrigento* (Oxford 2009). On K.J. **Beloch**: L. Polverini (*Rivista Storica Italiana* 121 [2009] 1232–45) argues that Beloch was 90 years ahead of his time among Italy-based historians with his social science methods. The proceedings of the conference on A. **Holm** cited as 'forthcoming' in the last report (*AR* 53 [2006–2007] 127) have now appeared in *Kokalos* 49 (2003 [2008]) 133–302; for a perspective of Holm's life and career from his native Lübeck, see G. Ahrens, *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 87 (2007) 135–54. On M. **Amari**: G. Giarrizzo, *Mediterranea: Ricerche storiche* 8 (2006) 407–08; A. Pellitteri, *Kalos* 19.1 (2007) 16–20; K. Mallette, *European Modernity and the Arab Mediterranean. Toward a New Philology and a Counter-Orientalism* (Philadelphia 2010), especially 65–99; A. Nef, in B. Grévin (ed.), *Maghreb-Italie: des passeurs médiévaux à l'orientalisme moderne (XIIIe–milieu XXe siècle)* (Collection de l'École française de Rome 439) (Rome 2010) 285–306. On R. **Politi**: C. Bajamonte, *Kalos* 19.1 (2007) 28–33. On the Polish-Russian traveller and writer O. **Senkovskij** (pen-name **Baron Brambeus**): an Italian translation of his immaginary Sicilian work has appeared as *Viaggio sentimentale sul Monte Etna. Da «I viaggi fantastici del barone Brambeus»* (Lugano 2008). On J.J. **Winckelmann** and ancient coins: F. de Callataÿ, *REG* 120 (2007) 553–601. On G.M. **Pancrazi**: A. Carlino, *Sicilia Antiqua* 7 (2010) 179–204. On T. **Fazello**: N. Allegro (ed.), *Atti del Convegno di studi in onore di Tommaso Fazello per il quinto centenario della nascita (Sciacca 1998)* (Sciacca 2003) (missed in the last report).

The **history of archaeology**, on which the foregoing studies of individuals are in part based, continues to receive much attention, as research frameworks and practices are reassessed. In 2006, the annual **Magna Graecia conference** had as its theme past and future studies (*Atti Taranto* XLVI). M. Gras (15–36) points out some of the areas that have never been the subject of a conference – political history, social history, the problem of foundations, chronology, demography, food supply and a comparison between modern and ancient agricultural structures and organization. Clearly, there is much to do. Other essays tackle recent methodologies, theories and interpretation (A. Mele 39–60; E. Greco 61–77; F. D'Andria 117–68). For other studies on the development of Greek archaeology, including in Italy, see the essays collected in F. de Polignac and S. Levin (eds), *European Review of History* 13 (2006) 509–676, especially that by K. Lourdin-Casal and R. Roure (607–20) on the history of the term '**pre-colonization**' in the study of ancient Italy and France. Work by Italians on ancient Crete in Italy is discussed by V. La Rosa (*Studi Rizza* 1.273–90). All these works emphasize the role of **nationalism** in the formation of archaeological practice and interpretations, a topic which is also investigated in great detail in N. de Haan, M. Eickhoff and M. Schwegman (eds) in *Archaeology and National Identity in Italy and Europe 1800–1950*, published as a special issue of *Fragmenta: Journal of the Royal Netherlands Institute in Rome* 2 (2008) (reviewed by C. Pavel, *BMCR* 2009.09.75, and responded to by the editors, *BMCR* 2009.11.06). For specifically Sicilian material, note in particular the essays by R. Dubbini (215–32) on G.E. Rizzo and N. de Haan (233–49) on U. Zanotti Bianco. On Italian and German Classical archaeology between the 1920s and 1950s, several essays can be found in AA.VV., *Hephaistos* 27 (2010) 9–81. The relationship between Fascism and Nazism appears in the latter two works, but it is explored in greater detail in P.G. Zunino (ed.), *Università e accademie negli anni del fascismo e del nazismo. Atti del convegno internazionale (Torino, 11–13 maggio 2005)* (Florence 2008). On national cultural traditions, see also: A. Tsingarida and A. Verbanck-Piérard (eds), *L'Antiquité au service de la Modernité? La reception de l'antiquité classique en Belgique au XIXe siècle* (Brussels 2008) (reviewed by C. Bonnet, *BMCR* 2011.02.27); S.A. Stephens and P. Vasunia (eds), *Classics and National Cultures* (Oxford 2010). A first step toward writing a history of the **French School at Rome**, whose origins and ongoing presence have much to do with nationalism, has been taken in M. Gras (ed.), *À l'école de toute l'Italie: pour*

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une histoire de l'École française de Rome (Collection de l'École française de Rome 431) (Rome 2010), which collects documents often previously published between 1872 and 1993 (*cf*. also two articles by Gras, *MEFRIM* 122 [2010] 371–83 and 385–98 on the Palazzo Farnese, the School's home). A broad approach is taken to the history of classical archaeology by S.L. Dyson, *In Pursuit of Ancient Past: A History of Classical Archaeology in the Nineteenth and Twentieth Centuries* (New Haven 2006) (reviewed by W.M. Calder III, *AJA* 111 [2007] 803; S. Marchand, *Current Anthropology* 49 [2008] 340–42; N. Terrenato, *Cambridge Archaeological Journal* 18 [2008] 281–83) and G. Calcani, *Storia dell'archeologia: il passato come ricerca di attualità* (Rome 2007). The history of scholarship, not just archaeology, features in another important book: C. Bonnet, V. Krings and C. Valenti (eds), *Connaître l'Antiquité: individus, réseaux, stratégies du XVIIIe au XXIe siècle. Histoire* (Rennes 2010) (reviewed by C. Stray, *BMCR* 2011.07.53). These three books make frequent reference to ancient Sicily. An excellent comparative view is taken by M. Diaz-Andreu, *A World History of Nineteenth-Century Archaeology: Nationalism, Colonialism, and the Past* (Oxford 2007), which also includes discussion of **Philhellenism** and **Hellenization**. These themes are also taken up in three other books: P. Pakkanen, *August Myhrberg and North-European Philhellenism: Building the Myth of a Hero* (Papers and Monographs of the Finnish Institute at Athens 10) (Helsinki 2006) (reviewed by S. Papaioannou, *BMCR* 2007.12.33); C. Guethenke, *Placing Modern Greece: The Dynamics of Romantic Hellenism, 1770–1840* (Classical Presences) (Oxford 2008) (reviewed by D.t.D. Held, *BMCR* 2009.07.72); D. Damaskos and D. Plantzos (eds), *A Singular Antiquity: Archaeology and the Hellenic Identity in the Twentieth Century* (Mouseio Benaki Supplementary Volume 3) (Athens 2008) (reviewed by K. Kourelis, *BMCR* 2010.01.43). All of the the foregoing themes are also discussed in the context of the **British Empire** in M. Bradley (ed.), *Classics and Imperialism in the British Empire* (Oxford 2010). Particularly relevant are the essays by K. Vlassopoulos (29–53) on the 18th century, when, because of the American Revolution, intense debates took place on the question between ancient and modern relations between mother-countries and colonies, and D. Challis (94–120) on the ancient Greeks in Victorian racial theorizing.

There continues to be much interest in **antiquarians**, **learned travellers,** and the development of **collections and museums** before and after the development of national cultural institutions. On the history of collecting, see G. Gizrrizzo and S. Pafumi (eds), *Oggetti, uomini, idee. Percorsi multidisciplinari per la storia del collezionism. Atti della tavola rotunda, Catania, 4 dicembre 2006* (Pisa 2009) (reviewed by C. Franzoni, *BMCR* 2010.02.29). On questions of identity in relation to museum collections, see R. Balzani (ed.), *Collezioni, musei, identità tra XVIII e XIX secolo* (Bologna 2007). For the **San Martino alle Scale** collection: R. Equizzi, *San Martio alle Scale: la collezione archeologica: storia della collezione e catalogo della ceramica* (Studia Archaeologica 148) (Rome 2006). On the **Biscari Museum**, see S. Pafumi, *Museum Biscarianum. Materiali per lo studio delle collezioni di Ignazio Paternò Castello di Biscari (1719–1786)* (Catania 2006). On the **Grand Tour**, there are two pieces in *Atti elimi* VI by M. Paoletti (195–220) on Sicily and the growing fascination with ancient Greece and by M.C. Parra (221–30) on some descriptions and illustrations of temples at Segesta and Agrigento – which mark the first appreciations of the fact that Greek architectural elements were not originally pure white. K. Korhonen (*ZPE* 161 [2007] 291–98) considers the possibility that Cesare Gaetani forged Greek inscriptions from Syracuse in the late 18th century. Modern attempts to restore on paper the two massive temples of ancient Greek Selinous and Akragas, Temple G and the Olympieion, are collected and discussed by S. Amari in *I disegni di restituzione dal Settecento al Novecento del tempio G di Selinunte e dell'Olympieion di Agrigento* (Siracusa 2010). To a similar vein belongs A. Carlino, *La Sicilia e il Grand Tour: la riscoperta di Akragas, 1700–1800* (Rome 2009). Two other general works, accompanied by numerous colour illustrations, also deal with the Grand Tour: L. Fino, *La Sicilia: vedute e ricordi di viaggio di fine 700* (Sorrento 2008); V. Bonaventura, *La Sicilia al tempo del Grand Tour: l'isola vista dai viaggiatori stranieri della second metà del Settecento* (Messina 2009). On modern **British and French travellers**, a thorough overview is now provided by P.D. Smecca, *Viaggiatori britannici e francesi in Sicilia, 1500—1915: bibliografia commentata* (Viaggi e viaggiatori in Sicilia 10) (La Spezia 2006). An ethnographic treasure trove of photographs of Sicily in the early 20th century by an otherwise anonymous American photographer working for the Stereo-Travel Company in New York can be explored in D. Anselmo, F. La Cecla and D. Lo Dico, *Un fotografo americano in Sicilia/An American Photographer in Sicily* (Palermo 2008). This collection of photographs documents the two sides of Sicily, as both a land of immigrants to the New World and as a land rich in culture and history. The photographer M. Vidor has also recently produced a handsome volume that includes ancient Sicily: *Sicilia: tracce dal passato/Sicily: Traces of the Past* (Punto Marte 2007), with texts by E. Angella and P. Bongi.

Guidebooks

Several guidebooks dealing with Sicily in whole or in part have been published during this reporting period. For Italy as a whole: S. Maggi and C. Troso, *Guida all'Italia archeologica: regione per regione* (Casale Monferrato 2007). For ancient Greek southern Italy and Sicily: N.A. Przesang, *Magna Graecia: Die Griechen in Unteritalien und Sizilien. Handbuch für Studienreisende und Studierende* (Halle 2009). For Sicily alone: Touring Club Italiano, *Guida d'Italia: Sicilia* (seventh edition) (Milan 2009); R. Trevelyan, *The Companion Guide to Sicily* (third edition) (Woodbridge 2009). On the reconstruction of sites and monuments, see G. Messineo and E. Borgia, *Ancient Sicily* (Monuments Past and Present Series) (Malibu 2006) (reviewed by B.E. McConnell, *BMCR* 2007.05.07). This book has 95 colour illustrations and 17 colour overlaps, and conjurs up well what the sites and monuments may have looked like. There are three new museum guides that encompass all or large parts of ancient Sicily: D. Alessi (ed.), *Nel tempo degli Dei: le collezioni dei musei archeologici in Sicilia* (Palermo 2009); M.C. Di Natale, *Il Museo Diocesano di Palermo* (Palermo 2010); A. Mottola Molfino, *Viaggio nei musei della Sicilia: guida ai luoghi* (Piccola Biblioteca d'Arte 11) (Palermo 2010). Other new museum guides with a local or regional focus are listed below in their appropriate location.

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NATIVE AND OTHER ITALIC

Of the **syntheses** and **period studies**, a revised and enlarged edition of a standard work (*cf. AR* 47 [2000–2001] 149) has now been published: A.M. Bietti Sestieri, *L'Italia nell'età del bronzo e del ferro: dalle palafitte a Romolo (2200–700 a.C.)* (Rome 2010). As in the case of the original edition, this version focuses on the Italian mainland, to the exclusion of Sicily and Sardinia; however, there is ample and relevant food for thought here that scholars interested in this period will simply have to consult. There is also no chapter per se on Sicily in G. Bradley, E. Isayev and C. Riva (eds), *Ancient Italy: Regions without Boundaries* (Exeter 2007), though it contains a wealth of informative and relevant material.

The subjects of **interregional contact and exchange** show every sign of healthy research attention, as elsewhere in the study of the ancient Mediterranean. Two general works contain much relevant food for thought for Sicily: W.A. Parkinson and M.L. Galaty (eds), *Archaic State Interaction. The Eastern Mediterranean in the Bronze Age* (Santa Fe 2009) (reviewed by J.S. Smith, *BMCR* 2011.05.44); D.J. Pullen (ed.), *Political Economies of the Aegean Bronze Age. Papers from the Langford Conference, Florida State University, Tallahassee, 22–24 February 2007* (Oxford and Oakville 2010) (reviewed by J.C. McEnroe, *BMCR* 2011.07.05). Earlier (mainly pre-World War II) interpretations of Sicily's Middle Bronze Age Thapsos culture are revisited by D. Tanasi (*Sicilia Antiqua* 3 [2006] 9–17) in light of more recent scholarly developments. V. La Rosa (*Mare Internum* 1 [2009] 55–60) revisits the question of the name 'Kokalos' in Linear B tablets, and after reviewing the archaeological evidence for relations between Sicania and **Mycenaean Greece**, he concludes that the name is a Mycenaean anthroponym for a Sicilian élite. In a similar vein, D. Tanasi (*Orizzonti* 10 [2009],11-27) reconsiders the bronze basins found in Sicily between the Middle Bronze Age and Early Iron Age in light of new discoveries from **Malta**. He convincingly argues that these imports and imitations are due to contact with the Mycenaean world, and that they were used in native Sicilian religious rituals in ways different from those of their place of origin. Elsewhere, Tanasi also revisits the interconnections between Sicily, Malta and the Aegean from the Middle Bronze Age to the Early Iron Age in three other studies: *La Sicilia e l'arcipelago maltese nell'età del Bronzo Medio* (Palermo 2008); *Creta Antica* 10 (2009) 519–38; *Mare Internum* 2 (2010) 103–11. G. Graziadio (*Atti elimi* VI 359–83) provides a useful summary of Cyprus' presence in Italy in the 14th–13th century BC, in which it is emphasized that Mycenaeans did not act as intermediaries. F. Lo Schiavo (*Atti elimi* VI 401–20) reviews relations the Aegean and Cyprus had with both Sicily and Sardinia in the second millennium BC. A.M. Bietti Sestieri (*Atti elimi* VI 421–36) returns to the transformation of Sicily's central role in the Mediterranean at the end of the Bronze Age/start of the Iron Age (*cf. AR* 53 [2006–2007] 129). This role was taken over by Etruria and Sardinia. On the end of the Bronze Age in Sicily, see also D. Tanasi, in C. Bachhuber and R.G. Roberts (eds), *Forces of Transformation: The End of the Bronze Age in the Mediterranean. Proceedings of an International Conference held at St John's College, University of Oxford, 25–26 March 2006* (Oxford 2009) 51-58. For the **Sea Peoples**, who helped usher in the end of the Bronze Age, see A. Yasur-Landau, *The Philistines and Aegean Migration at the End of the Late Bronze Age* (Cambridge 2010), which also draws on Archaic Sicily for a comparative perspective; W.M.J. van Binsbergen and F.C. Woudhuizen, *Ethnicity in Mediterranean Protohistory* (BA 2256) (Oxford 2010), which includes discussion of the 'Skekelesh' (291–93). For the iconographic and other evidence for **seafaring** at this time, a solid and balanced assessment can be found in C. Calcagno, in L. Blue, F. Hocker and A. Englert (eds), *Connected by the Sea: Proceedings of the Tenth International Symposium on Boat and Ship Archaeology, Roskilde 2003* (Oxford 2006) 226–33. These issues also feature in a volume on Etruscans in Mediterranean contexts: G.M. Della Fina (ed.), *Gli etruschi e il Mediterraneo: commerci e politica. Atti del XIII Convegno internazionale di studi sulla storia e l'archeologia dell'Etruria* (Annali della Fondazione per il Museo Claudio Faina 13) (Rome 2006). On '**pre-colonization**' there is a wealth of information in S. Celestino, N. Rafel and X.-L. Armade (eds), *Contacto cultural entre el Mediterráneo y el Atlántico (siglos XII–VIII ANE). La precolonización a debate* (Madrid 2008), which contains two specifically Sicilian contributions by A.J. Domínguez (149–59) and R.M. Albanese Procelli (403–15), who both provide up-to-date overview of the question.

The design of settlements and their architecture in native Sicily is a topic that is often interpreted against a backdrop of interregional contact and exchange. R.R. Holloway (*Studi Rizza* 1.299–305) reviews the evidence for **fortifications** with towers from Bronze Age Ustica, Thapsos and Melilli, and ascribes their development to Mycenaean contact. He adds that Ustica's fortifications are very original, far from being a carbon-copy of a foreign prototype, and that Crete played an important role in transmitting this technology to the west, on the basis of parallels between large storehouse buildings at Hagia Photia and Thapsos. Prehistoric Sicilian sites were often located on hill-tops that were naturally protected to some degree. A new volume explores the whole question of Sicilian hill-top settlements from prehistory down to the Roman conquest of the island: M. Congiu, C. Miccichè and S. Modeo (eds), *Eis acra: insediamenti d'altura in Sicilia dalla preistoria al III sec. a.C. Atti del V Convegno di studi* (Caltanissetta 2009). Archaic to Classical fortifications at native sites in relation to Greek ones are discussed by the leading specialist (H. Tréziny, *Grecs et indigènes* 557–66). Two useful round-ups of native **domestic space** in Sicily, including their transformation as a result of Archaic culture contact, are contributed by R.M. Albanese Procelli and F. Spatafora to M.C. Belarte (ed.), *L'espai domèstic i l'organització de la societat a la protohistòria de la Mediterrània occidental (Ier millennia C). Actes de la IV Reunió Internacional d'Arqueologia de Calafell (Calafell-Taragona, 6 al 9 de marc de 2007)* (Barcelona 2009) 349–62, 363–77. The amazing array and complexities of Sicilian **religion** from prehistoric to Late Roman times can be followed in detail in P. Anello, G. Martorana and R. Sammartano (eds), *Ethne e religioni della Sicilia antica. Atti del Convegno (Palermo, 6–7 dicembre 2000)* (Kokalos Supplementary Volume 18) (Rome 2006) (reviewed by P.D. Scirpo, *BMCR* 2007.01.13).

On the **exchange** of raw and worked materials in prehistoric Italy, see D. Cocchi Genick (ed.), *Atti della XXXIX Riunione Scientifica dell'Istituto Italiano di Preistoria e Protostoria, Firenze, 25–27 novembre 2004.*

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Materie prime e scambi nella preistoria italiana (3 vols.) (Florence 2006), which considers both the processes behind this exchange and the products themselves, such as obsidian (from Lipari and elsewhere), ivory and other worked bone, pottery, metals, amber and salt. Oxhide ingots in the central Mediterranean are discussed in this volume, as well as elsewhere by F. Lo Schiavo, the leading specialist, who reviews the state of play in I. Tzachili (ed.), *Aegean Metallurgy in the Bronze Age: Proceedings of an International Symposium held at the University of Crete, Rethymnon, Greece, on November 19–21, 2004* (Athens 2008) 227–45 and in *Oxhide Ingots in the Central Mediterranean* (Nicosia 2009). Italian prehistoric metal artefacts in the British Museum have now been fully published (*cf. AR* 47 [2006–2007] 130) by A.M. Bietti Sestieri, E. Macnamara and D. Hook, *Prehistoric Metal Artefacts from Italy (3500–720 BC) in the British Museum* (British Museum Research Publications 159) (London 2007). While most of these artefacts, where possible to ascertain, were found in Italy, the fascinating new discovery of a possible Sicilian Bronze Age bronze object in a shipwreck in UK waters will give the whole matter of interregionalism another dimension: see D. Parham, S. Needham and M. Palmer, *British Archaeology* 91 (2006) 42–47; S. Needham and C. Giardino, *Antiquity* 82 (2008) 60–72. R.M. Albanese Procelli provides some summary remarks on this and later metal-working (in AA.VV., *Studi di protostoria in onore di Renato Peroni* [Florence 2006] 183–89). On amber in Bronze Age Sicily, see M. Cultraro, in I. Galanaki *et al.* (eds), *Between the Aegean and Baltic Seas. Prehistory Across Borders. Proceedings of the International Conference Bronze and Iron Age Interconnections and Contemporary Developments between the Aegean and the Regions of the Balkan Peninsula, Central and Northern Europe University of Zagreb, 11–14 April 2005* (Aegaeum 27) (Liège and Austin 2007) 377–90.

The working of **bronze** in central Italy, to which Sicily was connected, is discussed by A. Lehoërff in *L'artisanat du bronze en Italie centrale (1200–750 avant notre ère): le métal des dépôts volontaires* (BEFAR 335) (Rome 2007). A long-awaited study of **fibulae**, from the 13th to the sixth century BC, has now appeared: F. Lo Schiavo, *Le fibule dell'Italia meridionale e della Sicilia: dall'età del bronzo recente al VI secolo a.C.* (3 vols.) (Prähistorische Bronzefunde 14) (Stuttgart 2010). This is a remarkable achievement which discusses 8,000 fibulae (of which 1,000 are from Sicily), presented at a scale of 1:3. See also in this respect, M. Buora, M. Lavarone and S. Seidel, *Habitus. Identità e integrazione nel mondo antico attraverso lo studio delle fibule* (Udine 2007), accompanied by a dvd. D. Gullì (*QuadMess* 4 [2003 (2009)] 53–60) publishes the surviving half of a bronze mould for casting a stylized swan or goose from a private collection in Sciacca. The mould is said to have come originally from somewhere in central-southern Sicily, and its exterior consists of a human face. The bird's closest stylistic parallels are with the Greek figured tradition of the seventh century BC. While the mould was probably imported, Gullì's excellent comparative analysis demonstrates how it is likely that it was once used in a native Sicilian settlement.

On **pottery**, Cypriot influences in Middle Bronze Age Sicily as usually seen through the lens of Base Ring wares are reconsidered by G. Alberti, in A.P. McCarthy (ed.), *Island Dialogues: Cyprus in the Mediterranean Network. Proceedings of the Postgraduate Cypriot Archaeology Conference (POCA), Edinburgh, 27–28 October 2006* (University of Edinburgh Archaeology Occasional Papers 21) (Edinburgh 2008) 130–53. R. Jung studies Aegean-type pottery around the Mediterranean, in B. Horejs, R. Jung and P. Pavúk (eds), *Analysing Pottery: Processing, Classification, Publication* (Bratislava 2010) 145–62. The 'Denti di lupo' ware of western Sicily is studied from the perspective of social identity and interaction by M.J. Kolb, S. Tusa and R.J. Speakman, *SicArch* 39.104 (2006 [2008]) 33–46. R.M. Albanese Procelli (*Studies Ridgways* 113–25) investigates the six pilgrim flasks known from Sicily (Adrano, Centuripe and Villasmundo) that range in date from 750 to 500 BC. It is appropriate to mention here a study on the Etruscan pottery in the Palermo museum by M. Scalfani, *Studi Etruschi* 70 (2004 [2005]) 97–115, as well as another on a database collecting and analysing all known kilns and ceramics made in central-southern Italy between the fourth century BC and the first century AD and found in Etruria, Lazio, Campania and Sicily (G. Olcese, *Rei Cretariae Romanae Fautorum* 41 [2010] 275–82). Worth also noting is the study by J.L.L. Williams and S.T. Levi (*Proceedings of the Prehistoric Society* 74 [2008] 141–70), who submitted 74 Ausonian Late Bronze Age sherds from the Lipari acropolis for petrographic analyses, to work out whether they were of mainland or local production. Their analyses revealed that both local and imported materials were used, thus underlining how Subappenine and Protovillanovan ceramic forms were quickly transposed by native potters. This study supplies theoretical food for thought for later ceramic interchange in historic Sicily.

J.-P. Brun (*Grecs et indigènes* 425–31) looks at viticulture and oleiculture in southern Italy and Sicily through the lens of **Greek/native contact**. The latter topic continues to draw much attention, as interest in cultural contact blossoms. T. Hodos, *Local Responses to Colonization in the Iron Age Mediterranean* (London 2006) includes a lengthy chapter on Sicily (89–157), in which the author concludes that the adoption of Greek culture in Sicily was not uniform and nor did it happen at the same rate (for reviews of the entire book, see C. Antonaccio, *Antiquity* 81 [2007] 805–06; P. van Dommelen; *Cambridge Archaeological Journal* 18 [2008]; A. Rabinowitz, *BMCR* 2008.08.29). F. Spatafora (*Grecs et indigènes* 25–39) summarizes the state of play in western Sicily. R.M. Albanese Procelli (*Grecs et indigènes* 501–08) considers the archaeological indicators for native presence in Sicilian Greek contexts and makes a case, through close reading of pottery, dedications, burial practices and fibulae, for natives in many Greek contexts. She argues that cohabitation on both an equal and subaltern footing was possible. C. Trombi (*QuadMess* 3 [2002] 91–118) collects the known native material found at four Greek cities in western Sicily (Akragas, Himera, Gela and Selinous); the material consists mainly of pottery, bronzes (from sanctuary and burial contexts) and various other miscellanea. This study is complemented by that of L. Mercuri (*Grecs et indigènes* 521–27), who reviews the 51 known cases from southern Italian and Sicilian Archaic and Classical Greek cities of inhumation burials with the deceased in a contracted position. She observes that the cases are few when spread out over 12 cities and five centuries. This burial practice is common in Greece, Apulia, Calabria and Sicily, to name the main

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regions concerned, in the Bronze Age and Early Iron Age. However, its presence in Sicilian Greek cities is actually a reflection of natives living there, rather than as some kind of survival from the past. On transculturation, as attested through household archaeology, there is much food for thought in K. Streiffert-Eikeland, *Indigenous Households: Transculturation of Sicily and Southern Italy in the Archaic Period* (Gothenburg Archaeological Thesis 44) (Gothenburg 2006). This material is complemented by the Attic imports found in native sanctuaries in western Sicily studied by F. Spatafora (*Ceramica attica da santuari* 739–57). P. Poccetti considers the results of language and linguistics as a result of Greek/native contacts in *Grecs et indigènes* (659–78). See also the wealth of information on such issues in another work edited by Poccetti: *L'onomastica dell'Italia antica: aspetti linguistici, storici, culturali, tipologici e classificatori* (Collection de l'École française de Rome 413) (Rome 2009), with an essay by L. Agostiniani (49–57) on native Sicilian proper names and the languages to which they belong (the whole volume is reviewed by E. Nieto Ballester, *BMCR* 2010.04.39). On the uses of writing, see T. Hodos, in K. Lomas, R.D. Whitehouse and J.B. Wilkins (eds), *Literacy and the State in the Ancient Mediterranean* (Accordia Specialist Studies on the Mediterranean 7) (London 2007) 77–97. There is much, among other things, on the **end of native Sicilian identities** and the emergence of a cultural *koine* in the island's interior in C. Micciché, S. Modeo and L. Santagati (eds), *Diodoro Siculo e la Sicilia indigena. Atti del Convegno di studi, Caltanissetta, 21–22 maggio 2005* (Palermo 2006), especially the papers by E. Galvagno (26–33) and P. Anello (150–57).

PHOENICIO-PUNIC AND OTHER NEAR EASTERN

The **bibliographies** under this heading continue to grow and develop. The literature has been collected and analysed in different ways in the works published in this reporting period. For the Phoenicians, see *RSF* 33 (2005) 261–75; 34 (2006) 205–21; 35 (2007) 199–228; 38 (2010) 257–79. The state of play regarding coinage is thoroughly reviewed by E. Acquaro, *Byrsa* 7 (2008 [2010]) 1–59. Current issues in the study of the ancient Near East are thoroughly reviewed in M.W. Chavalas (ed.), *Current Issues and the Study of the Ancient Near East* (Publications of the Association of Ancient Historians 8) (Claremont 2007) (reviewed by T.C. Rust, *BMCR* 2008.01.24). Of particular relevance are the chapters by S.J. Garfinkle (53–96) on the Assyrians and their empires and by D.C. Snell (113–49) on Syria-Palestine. These chapters border on being **works of synthesis** in their own right, to which can be added: M.J. Strazzulla, *Ancient Lebanon: Monuments Past and Present* (Los Angeles 2006) (reviewed by M. Decker, *BMCR* 2006.08.44); M. Sommer, *Die Phönizier: Geschichte und Kultur* (Munich 2008); E. Acquaro and D. Ferrari, *Le antichità fenicie rivistitate. Miti e culture* (Lugano 2009); S.F. Bondì (ed.), *Fenici e Cartaginesi. Una civiltà mediterranea* (Rome 2009); N.R. Ganor, *Who were the Phoenicians?* (Tel Aviv 2009).

Advances continue to be made in the study of the **absolute chronologies** of the Phoenicians in the west thanks to radiocarbon dating. These advances provide much food for thought for ancient Greek chronology, since Greek artefacts are often found in the same layers being independently dated by these scientific methods. Greek scholars working outside Italy still give little indication that they are aware of or care about these advances. Therefore, it has been decided to discuss the results of the research from this reporting period in the Greek 'Chronology' section below. Here we may mention a recent book which addresses this chronology from the perspective of the Phoenicians: C. Sagona (ed.), *Beyond the Homeland: Markers in Phoenician Chronology* (Ancient Near Eastern Studies Supplementary Volume 28) (Leuven 2008), with a chapter specifically on Sicily by R.M. Albanese Procelli (461–86).

On the subject of **trade and exchange**, we may note some relevant works. There is much on Phoenician artefacts and the possibility of Phoenician residents in the Greek cities of eastern Sicily, and on relations between the islands of the Tyrrhenian Sea and Archaic Sicily in R.M. Albanese Procelli's contribution to *Atti elimi* VI (437–56). D. Ferrari's (*Byrsa* 6 [2007 (2009)] 1–7) discussion of glass includes the possibility of Greek interconnections in the picture (on which subject, see more fully the book by the late A. Spanò Giammellaro, *Vetri della Sicilia punica* [Rome 2008]).

On the Punic **city**, there is a helpful round-up by A. Morigi, *La città punica. Topografia e urbanistica* (Lugano 2007). S. Helas and D. Marzoli (eds), *Phönizisches und punisches Städtewesen. Akten der internationalen Tagung in Rom vom 21. bis 23. Februar 2007* (Iberia Archaeologica 13) (Mainz 2009) has six contributions devoted specifically to Sicily, summarizing research discussed in previous reports. On **building techniques**, A. Morigi (*Byrsa* 5 [2006 (2008)] 29–62) includes for Sicily those Greek cities and towns (like Selinous, Monte Adranone and Akragas) taken over by the Carthaginians.

Our knowledge of Punic **rural settlement** continues to grow, providing useful comparisons with data from Greek and other surveys. On farmsteads in the central Mediterranean, P. van Dommelen (*Journal of Roman Archaeology* 19 [2006] 1–22) reviews the evidence. These and other related matters are more fully treated in P. van Dommelen and C. Gómez Bellard (eds), *Rural Landscapes of the Punic World* (Monographs in Mediterranean Archaeology 11) (London 2008) (reviewed by E. Guillon, *BMCR* 2009.12.09; J. Prag, *Levant* 43 [2011] 123–24). There is a wealth of new information and interpretations in this volume, not just of interest to Punic scholars. This becomes evident from V. Krings' (22–43) reassessment of the surviving literary sources for Punic agriculture. These are all authored by Greek and Roman writers, such as Diodorus Siculus and Appian, and cannot be considered primary accounts. Thus, Krings argues, they are not neutral, but instead are prone to the rhetorical exaggerations and ideologies of the times in which they were written. Krings urges scholars not to take these sources at face value or, least of all, to build archaeological reconstructions into them, as previous generations have done. Krings' contribution acts as one of the background chapters to the regional syntheses that follow. That devoted to Punic Sicily (which also includes Malta) is written by the late A. Spanò Giammellaro, F. Spatafora and P. van Dommelen (129–58). They draw on the evidence of seven intensive and systematic field surveys and note, among other things, that most rural sites were established in the fourth century BC and that not a single Punic rural site has ever been excavated in Sicily. They suggest that larger rural settlements acted as distribution

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centres for rural products and imports, and that large native hill-top settlements played an organizing and controlling role for agriculture in Punic Sicily. The limits of Punic penetration into western Sicily are thereby made clear. Also worth noting are the two final chapters by the editors (202–30, 231–40), in which the results of the entire volume are collected and analysed to reveal regional patterns and idiosyncrasies. Among the many results, we may draw attention to the following few. Although small numbers of rural sites are attested for the seventh and sixth centuries, the fourth century BC was formative and fundamental for the entire Punic rural world in the western Mediterranean, a trajectory that continued into the third century and later still in Ibiza, until challenged by Rome. Farmsteads and agricultural centres are the only types of settlements found in all regions, with hamlets and villages being the least known. Rural burial, though poorly documented, appears outside some villages. The authors observe that '... it is only in Sicily that a good correlation can be noted between the historically attested epikrateia of the end of the fifth century BC, allegedly created in 405/404 BC, and the widespread establishment of rural settlement, even if only in the central and northern reaches of western Sicily ...' (221). The possible role of Carthage is also recognized for other regions of the western Mediterranean, though the authors are careful to embed any particularistic Punic explanation in the larger interregional and economic developments that occurred across cultural lines in the Classical period.

Some developments regarding **Carthage** must also be noted, given the inseparability of that city from Sicily. Four readable general accounts have appeared in this reporting period: H. Dridi, *Carthage et le monde punique* (Paris 2006); M.G. Amadasi Guzzo, *Carthage* (Que sais-je? 340) (Paris 2007); D. Hoyos, *The Carthaginians* (Peoples of the Ancient World series) (London 2010); R. Miles, *Carthage must be Destroyed: The Rise and Fall of An Ancient Civilisation* (London 2010). J. Boardman (*Oxford Journal of Archaeology* 25 [2006] 195–200) and G. Di Stefano (*RSF* 36 [2008] 149–56) both point to the growing evidence of early Greek/Phoenician relations and co-operation around Carthage. In light of this evidence, it is not surprising that new attention is being given to the famous passage in Thucydides 6.2.6, in which it is said that the Phoenicians retreated to western Sicily when Greeks arrived in numbers to settle eastern Sicily. P.G. Guzzo (*AION* ns 15–16 [2008–2009 (2009)] 21–34) observes that such zones of influence on the island do not in actual fact seem to have existed in the early Greek period. Toponyms ending in –oussa are attested in Phoenician areas, and Guzzo's overall conclusion is that Thucydides projected his present onto the Archaic past. The same passage of Thucydides is also re-examined by C. Bonnet (*Pallas* 79 [2009] 27–40), who similarly argues that it has to be inserted into the logic and politics of his own time and emphasizes that the text is part of the Greek 'colonial' memory and one-sided, intended to underline the voice of the Greek conquerors. Bonnet wonders how many details can be taken at face value. S.F. Bondì (*Atti elimi* VI 457–65) considers the relations Carthage had with Sicily and Sardinia from the sixth century BC onwards, building his discussion around a passage of Diodorus Siculus (11.20) on Hamilcar provisioning himself with grain from Sardinia, and not Sicily. The means by which Carthage put its political and military hold in creating its *epikrateia* in western Sicily is investigated by S. Helas (*Krise und Wandel* 175–91). She rightly argues that this happened in the second half of the fourth century BC as a response to Timoleon's arrival on the island. Relations between Punic and Greek Sicily are treated in great detail in M. Congiu, C. Micciché, S. Modeo and L. Santagati (eds), *Greci e Punici in Sicilia tra V e IV secolo a.C.* (Caltanissetta 2008). There is an important contribution in this volume by C. Raccuia (173–91) on representations of the Punic peoples as pirates and barbarians in the ancient sources. The place of Sicily in Carthaginian strategy during the Hannibalic War is considered by S. Crouzet in *Pallas* 79 (2010) 119–30. The question of Punic identity and representation that is bound up in all these relations is also explored in three other works: J.R.W. Prag, *PBSR* 74 (2006) 1–37; T. Camous, *Revue des Etudes Anciennes* 109 (2007) 227–46; T. Brüggemann, *Mediterraneo Antico* 12 (2010) 123–38. Trade between Carthage, western Sicily and Campania between the late fifth and mid second century BC is studied on the basis of transport amphorae and black-gloss wares by B. Bechtold (*BABesch* 82 [2007] 51–76), who suggests that Roman success in the Second Punic War opened up Carthaginian and western Sicilian markets to Campanian wine in a decisive manner. See also two other important studies by Bechtold: *La classe Byrsa 661 a Cartagine* (Carthage Studies 1) (Ghent 2007); *The Amphora Repertoire of Middle Punic Carthage* (Carthage Studies 2) (Ghent 2008). On transport amphorae from Carthage, *cf.* also her contribution with R. Docter, in L. Nigro (ed.), *Motya and the Phoenician Ceramic Repertoire between the Levant and the West 9th–6th Century BC. Proceedings of the International Conference held in Rome, 26th February 2010* (Rome 2010) 85–116.

For **Cyprus**, A.B. Knapp collects a career of work in *Prehistoric and Protohistoric Cyprus: Identity, Insularity, and Connectivity* (Oxford 2008) (reviewed by E. Peltenburg, *Proceedings of the Prehistoric Society* [September 2008] http://www.ucl.ac.uk/prehistoric/reviews/08_09_knapp.htm; S. Katsarou-Tzeveleki, *Mediterranean Archaeology and Archaeometry* 9 [2008] 123–28; J. Webb, *European Journal of Archaeology* 11 [2008] 295–96; D. Bolger, *Antiquity* 83 [2009] 550–51; L. Casson, *IJNA* 38 [2009] 178–79). The development of Cyprus during the Middle Bronze Age and Late Bronze Age as a result of such stimuli as external trade can be followed now in I. Hein (ed.), *The Formation of Cyprus in the 2nd Millennium BC: Studies in Regionalism during the Middle and Late Bronze Ages* (Vienna 2009). See also V. Karageorghis below, in the Greek section: 'Land, sea and economics'.

On **Ugarit**, see M. Yon, *The Royal City of Ugarit on the Tell of Ras Shamra* (Winona Lake 2006).

GREEK

General developments in art and archaeology

The Banco di Sicilia has sponsored the publication of another large and glossy volume, in which the emphasis is on art and architecture: C. Napoleone (ed.), *Enciclopedia della Sicilia* (Parma 2006). Of a similar approach is E. De Miro, *L'arte greca in Sicilia. Testimonianze della cultura classica d'Occidente* (Piccola Biblioteca d'Arte 4) (Palermo 2008). A. Siracusano, the noted Sicilianist, has published a snappy synthesis entitled *Arte greca: un'interpretazione* (Pelorias 15) (Messina 2009), in which she

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discusses the rigid canon that exists around Greek art, in which Greece is used as the yardstick against which western Greek developments are measured (76–78). Material culture more broadly is the focus of S.E. Alcock and R. Osborne (eds), *Classical Archaeology* (Blackwell Studies in Global Archaeology 10) (Oxford 2007), which includes some Sicilian data. The Daedalic art of Sicily is discussed in S. Böhm, *Dädalische Kunst Siziliens* (Würzburg 2007). The subject of Archaic Cretan art is revisited by D. Palermo (*Studi Rizza* 1.167–75), who argues against the idea it was 'arido' at the end of the seventh/start of the sixth century BC. He finds instead evidence that Crete was quite active in this area and open to change, and sent skilled craftsmen to other parts of the Greek world. This is an important and relevant contribution, providing food for thought for the larger question of whether Archaic Cretan art played an ongoing role in Sicily after the foundation of Gela. For the Cretan connection in Sicily in material and other spheres of life (prosopography, onomastics and myth), see also P.J. Perlman, *Cretan Studies* 7 (2002) 177–211 (missed in the last report); B.L. Erickson, *Crete in Transition: The Pottery Styles and Island History in the Archaic and Classical Periods* (Princeton 2010), especially chapter 11; S. Wallace, *Ancient Crete: From Successful Collapse to Democracy's Alternatives, Twelfth to Fifth Centuries BC* (Cambridge 2010), especially chapters 21 and 24. On the beginnings of the Classical Greek style, including in Sicily, fundamental work by A. Stewart has appeared: *Classical Greece and the Birth of Western Art* (Cambridge 2008) (reviews: A. Duplouy, *L'Antiquité Classique* 79 [2010] 713–14; D.C. Sturgeon, *Classical Review* 60 [2010] 559–60; P.A. Webb, *BMCR* 2010.04.32); and his two long articles in *AJA* (112 [2008] 377–412, 581–615). There also is much on art and archaeology in G. Boys-Stones, B. Graziosi and P. Vasunia (eds), *The Oxford Handbook of Hellenic Studies* (Oxford 2009).

Urbanism and architecture

Some recent developments in the study of urbanism are reviewed by F. de Polignac, *Revue des Etudes Anciennes* 108 (2006) 203–23. The single biggest new development to report on architecture and urbanism is the appearance of the *magnum opus* by D. Mertens, *Città e monumenti dei Greci d'Occidente. Dalla colonizzazione alla crisi del V secolo a.C.* (Rome 2006), which is also available in the German original as *Städte und Bauten der Westgriechen von der Kolonisationszeit bis zur Krise um 400 vor Christus* (Munich 2006) (reviewed by C. Grüner, *Antike Welt* 37.5 [2006] 99–100; H. Tréziny, *Bonner Jahrbücher* 206 [2006] 311–12; C. Lehmler-Veit, *Historische Zeitschrift* 284 [2007] 417–18; V. Dasen, *Museum Helveticum* 64 [2007] 160; C. Voigts, *Architectura* 37 [2007] 117–19; A.J. Domínguez, *Polifemo* 8 [2008] 201–05; R. Rollinger, *Anzeiger für die Altertumswissenschaft* 62 [2009] 65–68; S. Pope, *Phoenix* 63 [2009] 213–15; N. Luraghi, *BMCR* 2010.08.22). This is a copiously-illustrated and well-produced work which sums up the results of fieldwork largely conducted since the end of World War II. A. Haug (*Hephaistos* 25 [2007] 45–67) argues that the earliest town plans of Naxos, Megara Hyblaia, Syracuse and Selinous are anything but 'textbook examples' of town planning. Instead, they all reveal highly unsystematic planning, which was rectified at only a relatively late date. H. Tréziny (*Colonie di colonie* 161–81) explores the transfer of urbanism from mother-cities to 'sub-colonies' in Sicily, focusing in particular on the Megarian and Corinthian cities. While common features can be noted, as between the agorai of Megara Hyblaia and Selinous, Tréziny concludes that many more factors need to be taken into consideration, including pre-existing features, and more work must be undertaken before one can meaningfully speak of 'Megarian' versus 'Corinthian' urbanism in Sicily. The transference of spatial behaviour is also addressed in another article by Tréziny, *Revue des Etudes Anciennes* 108 (2006) 225–47, which compares the Ionic cities of the west with those of their homeland, and by D. Mertens in two articles (*Geographia Antiqua* 18 [2009] 75–95; *MDAI(R)* 116 [2010] 55–103) which address Megara Hyblaia and Selinous. There is much reference to Greek material in G.R. Storey (ed.), *Urbanism in the Preindustrial World: Cross-cultural Approaches* (Tuscaloosa 2006), particularly in the chapter by I. Morris (27–51) on the growth of Greek cities in the first millennium BC. Taking as his point of departure R. Fletcher's *The Limits of Settlement Growth: A Theoretical Outline* (Cambridge 1995), Morris applies Fletcher's two independent variables, interaction and communication limits (or I- and C-limits), to the Greek city, noting similarities and differences between Fletcher's theory and ancient Greek material realities. Morris observes that Fletcher's second and third settlement transitions, from village to agrarian city and from agrarian city to industrial super-city, require a Weberian explanation that combines politics, economics and power. The ancient Greek cities, moreover, that could make the third transition, were almost always imperial consumer cities, like Athens and Syracuse (the latter discussed in detail at 43–46), that developed from the fifth century BC. A similar conclusion is reached by M.H. Hansen, that Greek consumer cities could only develop in the context of territorial states and thus under imperialism (in the only Classical contribution to J. Marcus and J.A. Sabloff [eds], *The Ancient City: New Perspectives on Urbanism in the Old and New Worlds* [Santa Fe 2008] 67–76). S. Owen and L. Preston (eds), *Inside the City in the Greek World: Studies of Urbanism from the Bronze Age to the Hellenistic Period* (Oxford 2009) contains much of general relevance to understanding Sicily, such as the paper by A. Snodgrass (99–107) on cemeteries as barometers of citizenship. Archaic Greek urbanism forms part of the comparative perspective of C. Riva, *The Urbanisation of Etruria: Funerary Practices and Social Change, 700–600* (Cambridge 2010).

On the **agora** we have W. Hoepner and L. Lehmann (eds), *Die griechische Agora* (Mainz 2007). Influences from the Greek homeland on the development of **early Classical architecture** in the west are explored by G. Rocco (*Atti Taranto* XLVII 287–324). On **Hellenistic architecture** in Sicily, see M. Osanna and M. Torelli (eds), *Sicilia ellenistica, consuetudo italica. Alle origini dell'architettura ellenistica d'Occidente* (Biblioteca di Sicilia Antiqua 1) (Rome 2006), the aim of which is to down-date much of the material from the fourth and third centuries BC to the Early Roman period. This must be read with the important review by H.-P. Isler (*Museum Helveticum* 65 [2008] 159), who has also just published a long rebuttal regarding Monte Iato in *MEFRA* 123 (2011) 107–44 (a study to be featured fully in the next report for

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Sicily). There is another relevant volume to note: A. Matthaei and M. Zimmermann (eds), *Stadtbilder im Hellenismus. Die hellenistische Polis als Lebensform* I (Munich 2009), containing two relevant essays by C. Veit (365–79) on Hieron II's 'Kulturpolitik' and A. Thomsen (380–402) on southern Italy.

Three very good overviews of **houses**, including reference to Sicily, can be found now in R. Westgate, N. Fisher and J. Whitley (eds), *Building Communities: House, Settlement and Society in the Aegean and Beyond* (BSA Studies 15) (London 2007); J. Morgan, *The Classical Greek House* (Exeter 2010) (reviewed by B. Tsakirgis, *BMCR* 2011.05.65); L.C. Nevett, *Domestic Space in Classical Antiquity* (Key Themes in Ancient History) (Cambridge 2010) (reviewed by R.B. Salisbury, *BMCR* 2011.06.35). B. Tsakirgis (*Studies Holloway* 109–21) sums up the evidence for Hellenistic houses, underlining how innovations from the Greek homeland were quickly adopted. While the evidence from Syracuse is necessarily limited given modern conditions, she is right in thinking that the palaces of Agathokles and Hieron II must have been the first to adopt Macedonian forms, perhaps via Epirus, such as the double courtyard and the suite of rooms – a central exedra flanked by dining rooms. The excavations at Morgantina, in which Tsakirgis has long been closely involved, supply good evidence of their adoption, as well as of the emphasis on luxury decoration and amenities. Of relevance to this subject is the hefty volume by S. Ladstätter and V. Scheibelreiter (eds), *Städtisches Wohnen im östlichen Mittelmeeraum 4. Jh. v. Chr–1. Jh. N. Chr. Akten des internationalen Kolloquiums vom 24.–27. Oktober 2007 an der Österreichischen Akademie der Wissenschaften* (Vienna 2010), with two contributions specifically on Sicily by H.-P. Isler (313–32) and A. Harms (333–46).

On **temples**, A. Spawforth, *The Complete Greek Temples* (London 2006) (reviewed by R. Osborne, *BMCR* 2006.07.05) and L. Capone, *Templi e fortificazioni in Grecia e Magna Grecia* (Lecce 2009) are both informative and handsomely produced. B.A. Barletta (*Studies Holloway* 154–66) restates in amplified form her argument from her book on the subject (*cf. AR* 53 [2006-2007] 134) that '[a]lthough probably inspired by wood, the [Doric or Ionic] entablature as we know it must be understood as a creation in stone' (165). It may be of interest to note in this connection the article on the origins of the Doric temple published by E. Østby, the noted scholar who has also worked on Greek Sicily (*Acta ad Archaeologiam et Artium Historiam pertinentia* 20 [2006] 9–38). He argues that some of its elements, like the cella, columns and epistyle, go back to the Bronze Age, and that the new synthesis came together in the Argive Heraion in the Late Geometric period.

Study of the Sicilian Greek **theatre** (both the physical space and performance) is entering an exciting new period thanks to recent studies and discoveries. H.-P. Isler, the long-time excavator of Monte Iato in western Sicily, was the driving force behind an exhibition held in Naples on the ancient theatre and the origins of communication: H.-P. Isler (ed.), *Memoria del futuro. Viaggio nel teatro antico del Mediterraneo, alle radici del communicare. Mostra sui teatri greci e romani del Mediterraneo. Napoli, Maschio Angioino, 1-12-2003/15-3-2004* (Naples 2004). An excellent collection of all of Sicily's ancient theatres can be consulted in AA.VV., *Studio tematico della Carta del Rischio del Patrimonio Culturale ed Ambientale della Regione Siciliana* I*: Architetture teatrali siciliane di età antica* (Palermo 2008). The question of conservation *vis-à-vis* continued modern use features in this work, and it was also the theme of a recent Sicilian conference: AA.VV., *Teatri antichi nell'area del Mediterraneo: conservazione programmata e fruizone sostenibile, contributi analitici alla carta del rischio. Atti del II Convegno internazionale di studi. La materia e i segni della storia, Siracusa 13–17 ottobre 2004* (Palermo 2007). Two other general works contain discussion of Sicily: E. Csapo, *Actors and Icons of the Ancient Theater* (Chichester 2010); G.W. Dobrov (ed.), *Brill's Companion to the Study of Greek Comedy* (Leiden 2010). That the subject of western Greek theatre is in need of re-evaluation, including from a post-colonial perspective, becomes clear on reading the comments by E.G.D. Robinson in *Mediterranean Archaeology* 17 (2004) 193–212 (an article appearing as part of a special issue of the journal hosting a Festschrift in honour of J. Richard Green). The Sicilian Greek context of Roman theatre is underlined in another contribution in the same volume by C. Dearden (121–30). The questions of beginnings and identities are themes that have also been tackled for the early fifth century BC in connection with **Aeschylus** and his relationship with Sicily: J. Jouanna and F. Montanari (eds), *Eschyle à l'aube du theatre occidental: neuf exposés suivis de discussions: Vandoeuvres-Genève, 25–29 août 2008* (Entretiens sur l'Antiquité classique 55) (Geneva 2009) (reviewed by J. Gilbert, *BMCR* 2010.07.28); O. Taplin, in D. Cairns and V. Liapis (eds), *Dionysalexandros: Essays on Aeschylus and his Fellow Tragedians in Honour of Alexander F. Garvie* (Swansea 2006) 1–10. Taplin argues that the first reperformance of a Greek tragedy may been Aeschylus' *Persians* at the court of Hieron of Syracuse. See also D. Lanza, *Atene e l'Occidente* 269–84 for the interplay between Athens and Syracuse. The Greek west also features in another collection of essays: G. Salanitro (ed.), 'Il teatro greco. Politica e società. Atti del Convegno. Catania, 28–29 maggio 2007' published in a special issue of the journal *Sileno* (35 [2009] 11–166). B. Kowalzig, in M. Revermann and P. Wilson (eds), *Performance, Iconography, Reception: Studies in Honour of Oliver Taplin* (Oxford 2008) 128–57, investigates the relationship between **the theatre and sanctuaries of Demeter and Kore** in Sicily. Syracuse's tyrants in particular jumped on the opportunity to promote agricultural ideologies in this way, in order to cement their position with the people and to conduct a relationship with especially Athens on the Panhellenic stage. Also relevant in this connection are L.G. Mitchell, *Panhellenism and the Barbarian in Archaic and Classical Greece* (Swansea 2007) (reviewed by K. Joss Wrenhaven, *BMCR* 2008.05.22) and D.M. Carter, *The Politics of Greek Tragedy* (Greece and Rome Live series) (Exeter 2007) (reviewed by S. Des Bouvrie, *BMCR* 2008.12.06). P. Wilson (ed.), *The Greek Theatre and Festivals: Documentary Studies* (Oxford 2007) contains two specifically Sicilian chapters by D. Jordan (335–50) on the evidence of *choregoi* from a curse tablet from Gela and an accompanying piece by P. Wilson (351–77) on Sicilian choruses (for a review of the whole volume, see R. Mitchell-Boyask, *BMCR* 2008.05.24). Another important line of work is being undertaken by K. Bosher (Northwestern University, Evanston). Readers can access a preliminary overview of her doctoral work at the

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Department of Classical Studies of the University of Michigan in the departmental online newsletter/journal *Classics Convivium* 15 (Fall 2006) 4, 9 (http://www.umich.edu/~classics/news/newsletter/fall2006ClassicsNewsletter.pdf). There will be publications to discuss in the next report, already alluded to in the 'Montagna dei Cavalli' entry below.

E. Mango (*Atti elimi* VI 763–72), discussing in particular the **gymansia** known from western Sicily (from Solunto, Segesta, Akragas and Lilybaion/Lilybaeum), compares them with gymnasia in the rest of Greek world. A marked military component characterized the Sicilian examples, perhaps, says Mango, as a result of all the mercenary troops used in Sicily over time. A similar conclusion has been reached independently by J.R.W. Prag (*JRS* 97 [2007] 68–100). On **city walls**, there are two general works to note: N. Fields, *Ancient Greek Fortifications 500–300 BC* (London 2006); L. Capone, *Templi e fortificazioni in Grecia e Magna Grecia* (Lecce 2009). See also the 'Historical topics' section below.

Chronology

A strong interest in Greek chronology has persisted into this reporting period (*cf. AR* 47 [2000–2001] 150, 153; 53 [2006–2007] 134–35). More of the results of the Austrian-led project mentioned in the last report have appeared: R. Jung, *ΧΡΟΝΟΛΟΓΙΑ comparata. Vergleichende Chronologie von Südgriechenland und Süditalien von ca. 1700/1600 bis 1000 v.u.Z.* (Vienna 2006); S. Deger-Jalkotzy and A.E. Bächle (eds), *LH IIIC Chronology and Synchronisms* III*: LH IIIC Late and the Transition to the Early Iron Age* (Vienna 2009). Readers of the second edition of the late J.N. Coldstream's classic work on Greek Geometric pottery (discussed below in the 'Pottery' section) will be disappointed to find not a single word mentioned on the challenges to the traditional Archaic chronology prompted by the radiocarbon and dendrochronological dates from across the Mediterranean and especially from north of the Alps. Advances in absolute chronology are coming instead from Phoenician and Etruscan scholars seeking to establish an independent framework that is not subservient to Greek literary sources and the chronological edifice built on them. Radiocarbon dates are now available from Huelva in southwest Spain (A.J. Nijboer and J. van der Plicht, *BABesch* 81 [2006] 31–36; see also F. González de Canales, L. Serrano and J. Llompart, *BABesch* 81 [2006] 13–29; *AWE* 8 [2009] 1–20). Carefully executed rescue excavations in 1998 led to the discovery of local handmade pottery alongside considerable evidence of Phoenician pottery (some 3,233 items out of a total of 8,009 identifiable items) and craft production (metallurgy, pottery, carpentry and ivory carving). Much smaller quantities of Greek, Cypriot, Sardinian and Etruscan (Villanovan) pottery were also found. Radiocarbon dates were obtained from samples of cattle bone, which, although from a secondary deposit, still allow for the conclusion that '[t]he Huelva deposit demonstrates that Phoenician contacts with cultures in the Western Mediterranean and beyond are far older than previously thought possible. They start probably during the first half of the 9th century BC if not before' (35). Following up on these discoveries, D. Brandherm (*Madrider Mitteilungen* 47 [2006] 1–23; 49 [2008] 116–44) argues, among other things, that the MGII fragment from Huelva is about 80 years older than previously believed. Brandherm has also edited a volume with M. Trachsel entitled *A New Dawn for the Dark Age? Shifting Paradigms in Mediterranean Iron Age Chronology* (BAR International Series 1871) (Oxford 2008), which addresses many of the same and other issues for this highly important topic. The evidence continues to grow that the period we traditionally call the 'Dark Age' is shrinking in size, and that the challenges are coming from the final decades of this period. See also J. van der Plicht, H.J. Bruins and A.J. Nijboer, *Radiocarbon* 51 (2009) 213–42, an article that is responded to by A. Fantalkin, I. Finkelstein and E. Piasetzky (*Radiocarbon* 53 [2011] 179–98), who instead argue for the 'Conventional Chronology' which corresponds to the 'Low Chronology' in the Levant. This response has in turn been replied to by J. van der Plicht, H.J. Bruins and A.J. Nijboer in the same journal issue: *Radiocarbon* 53 (2011) 199–220. We are far from hearing the end of this debate surrounding absolute chronologies. More from a literary perspective is the book by D. Feeney, *Caesar's Calendar: Ancient Time and the Beginnings of History* (Berkeley 2007), whose second chapter is devoted to Sicily and the coming together of the chronological systems of the west and east.

Demography

The field of osteological research is reviewed by M. MacKinnon in *AJA* 111 (2007) 473–504. Important advances in Greek demography have emerged out the work of the Copenhagen Polis Centre. On Greek **population numbers**, there is much food for thought in M.H. Hansen, *The Shotgun Method: The Demography of the Ancient Greek City-State Culture* (Columbia 2006) (reviewed by P. Hunt, *BMCR* 2007.04.58; E. Robinson, *American Historical Review* 112 [2007] 1244–45; C. Taylor, *Classical Review* 58 [2008] 187–89). Hansen himself revises some of his arguments made there in *Greek, Roman, Byzantine Studies* 48 (2008) 259–86. Hansen begins by arguing that the four usual ways of reconstructing ancient Greek population are 'minimalistic', and that '[a] fifth and completely different approach is to use the degree of urbanization as a source for the population of a polis and, by extrapolation, of all poleis' (15). On this basis, he estimates that the Greek world, including Sicily, at the time of Alexander contained a minimum of 7.5 million people, and perhaps as many as 10 million people. Hansen recognizes that his figures also require a different economic framework from that proposed by Moses Finley and other orthodox thinkers, adding that long-distance trade in grain from the 'colonies' was vital for Greece's survival (33–34).

On **child burials** in the Greek west, see G. Shepherd (*Studies Ridgways* 311–25); D. Elia and V. Meirano, in A.-M. Guimier-Sorbets and Y. Morizot (eds), *L'enfant et la mort dans l'Antiquité I. Nouvelles recherches dans les necropoles grecques. Le signalement des tombes d'enfants* (Paris 2010) 289–325 (the whole volume is reviewed by N. Massar, *BMCR* 2012.03.45). The 'knucklebones' (astragoloi) that are usually associated with children in life and in death are given a closer look by B. Carè (*Orizzonti* 7 [2006] 143–51), who reveals through an analysis of pre-adult burials from Greek southern Italy and Sicily that they are more rarely interred than previously believed. Carè argues on this basis that the interpretation of such knucklebones has been too limited and asks whether broader meanings should be sought for their presence. M. De Cesare (*Sicilia Antiqua* 4 [2007]

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9–31) devotes a study to élite Sicilian Greek usage of **Attic red-figure kraters** as **cinerary urns**. On Hellenistic **funerary iconography**, especially the *Totenmahl* (funerary banquet), see E.C. Portale, *Sicilia Antiqua* 7 (2010) 39–78, who, instead of Romanization, sees self-acculturation at work by local élites in the adoption of Greek figurative language and ritual practices that drew from the Greek east and not just Syracuse.

On **malaria**, a disease found in Sicily right up to the last century, see the general account by R.M. Packard, *The Making of a Tropical Disease: A Short History of Malaria* (Baltimore 2007).

Epigraphy and language

Any developments in Sicilian **epigraphy** to report are thoroughly reviewed in the two standard places: *REG* and *SEG*. See *REG* 119 (2006) 747–48; 120 (2007) 768–69; 121 (2008) 769–70; 122 (2009) 565–67; *SEG* 53 (2003 [2007]) 195–224; 54 (2004 [2008]) 304–26; 55 (2005 [2009]) 312–27; 56 (2006 [2010]) 334–52. Some of these volumes contain material discussed in the previous Sicilian report, and some of the material published in this period, it should be noted, has not yet appeared in these reviews. Worth beginning with are J. Davies' suggestions for the future development of Greek epigraphy, in which he urges a new edition of *IG* 14, the volume containing Sicilian material (in L. Mitchell and L. Rubinstein [eds], *Greek History and Epigraphy: Essays in Honour of P.J. Rhodes* [Swansea 2009] 265–74).

On **language**, literature, and society, we may note here the excellent book by A. Willi, *Sikelismos: Sprache, Literatur und Gesellschaft im griechischen Sizilien (8.–5. Jh. v. Chr.)* (Basel 2008) (reviewed by S. Mimbrera Olarte, *BMCR* 2008.12.38).

On **onomastics**, we may cite again (see the 'Native and Other Italic' section above), P. Poccetti (ed.), *L'onomastica dell'Italia antica: aspetti linguistici, storici, culturali, tipologici e classificatori* (Collection de l'École française de Rome 413) (Rome 2009), which contains an essay by F. Cordano (43–47) on the connection between naming traditions and regional geography (confirmed again by a new inscription from Selinous discussed in that entry below). Three Sicilian papers by F. Cordano, M.L. Lazzarini and G. Manganaro are contained in R.W.V. Catling and F. Marchand (eds), *Onomatologos: Studies in Greek Personal Names presented to Elaine Matthews* (Oxford 2010) (reviewed by C. Cheesman, *BMCR* 2011.10.51). We have the second volume of L. Dubois' *Inscriptions grecques dialectales de Sicile* (Hautes Études du monde gréco-romain 40) (Geneva 2008) (reviewed by S. Péré-Noguès, *BMCR* 2009.04.42). Dubois' book follows the same format as used in the first volume published in 1989. A related avenue of inquiry is outlined by D. Knoepfler, drawing largely on the evidence of inscriptions, that there existed commonalities in anthroponymy in Euboean overseas settlement in the west and Thrace (*Proceedings of the British Academy* 148 [2007] 87–119). B. Garozzo (*Atti elimi* VI 727–30) contributes another study of western Sicilian onomastics from amphora stamps (from particularly Entella, Monte Iato and Segesta) (*cf. AR* 47 [2000–2001] 195–96; *AR* 53 [2006–2007] 173).

A. Brugnone (*Atti elimi* VI 707–20) provides a historical reading of the **alphabets** in use at Naxos, Leontinoi, Megara Hyblaia and Selinous from the seventh to the fifth century BC (see also an article by her cited in the 'Selinous' entry below). She notes how the Ionic alphabet started to be used at Naxos and Leontinoi around 430 BC alongside the Euboean script, and about 20 years earlier at Selinous alongside the Corinthian/Megarian script. The question of local scripts in also considered by N. Luraghi, *Classical Antiquity* 29 (2010) 68–91, who includes discussion of the Deinomenid dedications at Olympia and Delphi.

On **trademarks**, we now have an update by A.W. Johnston, *Trademarks on Greek Vases: Addenda* (Oxford 2006) (reviewed by K. Gex-Morgenthaler, *Museum Helveticum* 65 [2008] 168; J. Boardman, *AWE* 7 [2008] 413–14; D.W.J. Gill, *Classical Review* 59 [2009] 247–48). For Sicily, Johnston notes how recent publications have expanded the corpus.

On **magic** (a subject which often refers to Sicilian curse tablets), see M. Carastro, *La cite des mages: penser la magie en Grèce ancienne* (Grenoble 2006) (reviewed by G. Bodord, *BMCR* 2007.07.33); D. Collins, *Magic in the Ancient Greek World* (Malden 2008) (reviewed by G. Bodord, *BMCR* 2009.08.67).

Historical topics

Sicily's fundamental role in **cultural contact and interaction** continues to be underlined in recent work. N. Cusumano (*Pallas* 79 [2009] 41–63) reviews the ways in which ancient Sicilian contact between the fifth and the first century BC has been described and conceived in antiquity and modern times. C. Ulf (*AWE* 8 [2009] 81–132) has penned an important contribution taking stock of the different theoretical possibilities behind ancient culture contact (including in Sicily) that will be necessary reading for years to come. See also more recently, M.P. Canepa (ed.), *Theorizing Cross-Cultural Interaction among the Ancient and Early Medieval Mediterranean, Near East and Asia* (Ars Orientalis 38) (Washington DC 2010), which includes discussions on ancient Greek and Byzantine material, as well as the revisiting of R. White's classic book on the Middle Ground in S. Sleeper-Smith (ed.), *William and Mary Quarterly* 63 (2006) 1–208. For violence as a feature of human interaction, see V. Andò and N. Cusumano (eds), *Come bestie? Forme e paradossi della violenza tra mondo antico e disagio contemporaneo* (Mathesis 4) (Caltanisetta 2010) (reviewed by F. Carlà, *BMCR* 2011.08.32). There is much Sicilian content in this volume, as is to be expected for an initiative emerging from the island, including a chapter on Phalaris and his bull, Punic trophies and Greek/Carthaginian relations. The dominance of one-sided cultural relationships involving superior Greeks and inferior natives is redressed by M. Fitzjohn (*World Archaeology* 39 [2007] 215–28), who rightly finds signs of equality in Sicily. F. De Angelis (*MDAI(R)* 116 [2010] 21–53) argues against the pendulum-swinging of recent years, which has caused interpretations to move from conquest as the main form of cultural interaction to ones involving only the Middle Ground or ones which see a two-step process of Middle Ground at first followed by conquest later. Instead, he argues that these were contemporary possibilities, and that a third scenario also existed, one involving previously unworked and uncleared land as also available to Greek settlers in Sicily. Together, these three possibilities impacted social, economic, political and cultural developments in ways that have to be taken into account.

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Besides the book by T. Hodos cited earlier in the 'Native and Other Italic' section, there are nine other works relevant to ancient Sicily: M.G. Angeli Bertinelli and A. Donati (eds), *Le vie della storia: migrazioni di popoli, viaggi di individui, circolazione di idee nel Mediterraneo antico. Atti del II Incontro internazionale di storia antica (Genova 6–8 ottobre 2004)* (Rome 2006), with papers by P. Carlier (29–35) on the centrality of migration in Thucydides, by M. Giuffrida (127–44) on Cyprus and Sicily and by G. Zecchini (165–73) on Gauls in Italy in Polybios; P. Rouillard (ed.), *Mobilités, immobilismes: l'emprunt et son refus* (Colloque de la Maison René-Ginouvès 3) (Paris 2007); P. Anello and J. Martínez-Pinna (eds), *Relaciones interculturale en el Mediterráneo antiguo. Sicilia e Iberia. Rapporti interculturali nel Mediterraneo antico. Sicilia and Iberia* (Malaga 2008); I. Chambers, *Mediterranean Crossings: The Politics of an Interrupted Modernity* (Durham NC 2008); P. Rouillard (ed.), *Portraits de migrants, portraits de colons* (2 vols.) (Colloque de la Maison René-Ginouvès 5–6) (Paris 2009–2010); R. Rollinger, B. Gufler, M. Lang and I. Madreiter (eds), *Interkulturalität in der Alten Welt* (Wiesbaden 2010); F. Gazzano and L.S. Amantini (eds), *Incontri e conflitti: ripensando la colonizzazione greca* (Rome 2010); M. Giangiulio, *Memorie coloniali* (Hesperìa 27) (Rome 2010); AA.VV., 'Meetings between cultures in the ancient Mediterranean, Rome, September 22–26, 2008' (Rome 2011), proceedings of the 17th International Congress of Classical Archaeology, published in *Bollettino di Archeologia* online (http://151.12.58.75/archeologia/index.php?option=com_content&view=article&id=2&Itemid=2).

The importance of Sicily for questions of **ethnicity and identity** also continues to be recognized. P. Ruby (*Revue des Etudes Anciennes* 108 [2006] 25–60) revisits the possibility of identifying ethnic identity in the archaeological record. He reviews extensively the possible definitions of ethnicity, including those of Jonathan Hall (*cf. AR* 47 [2000–2001] 158; *AR* 53 [2006–2007] 136), which he believes are destined to reach a theoretical impasse. Instead, Ruby draws attention to the many existing ancient ethnonyms and to the fact that, in these same places, a real homogeneity can be seen in regional material culture assemblages from protohistoric times. The conditions were in place, therefore, for group consciousness and identity to take root. These and other issues are also addressed in J.-M. Luce (ed.), *Identités ethniques dans le monde antique* (Pallas 73) (Toulouse 2007), in which, among other contributions, F. Croissant (27–37) has an article on style and identity in Archaic Greek art and I. Malkin (181–90) one on network theory and ethnic identity in Sicily. The role of material culture in the construction of social identitities, including in Sicily, is treated in detail in S. Hales and T. Hodos (eds), *Material Culture and Social Identities in the Ancient World* (Cambridge 2009) (reviewed by A. Ibarra, *BMCR* 2010.08.09). N. Luraghi considers at times Sicily in his *The Ancient Messenians: Constructions of Ethnicity and Memory* (Cambridge 2008) (reviewed by Y. Lafond, *BMCR* 2009.04.30), as does the work by E. Herring and K. Lomas (eds), *Gender Identities in Italy in the First Millennium BC* (BAR International Series 1983) (Oxford 2009). Many different periods and forms of evidence can be found in another volume on ethnicity: T. Derks and N. Roymans (eds), *Ethnic Constructs in Antiquity: The Role of Power and Tradition* (Amsterdam Archaeological Studies 13) (Amsterdam 2009); note the chapters with particular relevance to Greek Sicily by C. Morgan (11–36) and J.-P. Crielaard (37–84) (the volume is reviewed by O. Coloru, *BMCR* 2009.07.71; M.A. Fernández-Götz, *European Journal of Archaeology* 13 [2010] 267–68). M. Giangiulio (*BABesch* 85 [2010] 13–23) is of the view that the Middle Ground is not particularly well suited for studying the Archaic Mediterranean, since interaction rarely occurred between profoundly different cultures, and because it entails reverting to oppositional classifications of lower versus higher cultures. Giangiulio also joins the growing number of scholars who see ethnicity as not being the most salient line of demarcation, supporting this view by discussing the evidence from Montagna di Marzo, the Hyblaian region (especially Castiglione di Ragusa) and Morgantina. C. Cardete (*ASAA* 8 [2008] 153–67) argues that the mid fifth century BC marks a major shift in Sicilian ethnicity, with the period before being one of Sicilian Greek élites identifying with homeland Hellenism and so needing to defeat the Carthaginian barbarian, and with the period after being one in which cohesion within the island was sought as a means to deal with the Other, which was no longer the barbarian, but Athens. Sicilian Greek identities *vis-à-vis* Carthage are also explored by S. Péré-Noguès in *Pallas* 70 (2006) 57–70, which is part of a special issue on Hellenization in the western Mediterreanan in the time of the Punic Wars. Sicily is also included in six other works: E. Olshausen and H. Sonnabend (eds), *Troianer sind wir gewesen. Migrationen in der antiken Welt* (Stuttgarter Kolloquium zur Historischen Geographie des Altertums 8, 2002; Geographica Historica 21) (Stuttgart 2006), with at least a handful of relevant papers (that by M.I. Gulletta is discussed in the 'Southern Sicily' section below); P. Fraser, *Greek Ethnic Terminology* (A Lexicon of Greek Personal Names Supplementary Volume, edited by S. Hornblower) (Oxford 2009); L. Porciani, in T. Rahimy (ed.), *Representation, Expression and Identity: Interdisciplinary Insights on Multiculturalism, Conflict and Belonging* (Oxford 2009) 234–42 (located at http://www.inter-disciplinary.net/at-the-interface/); M. Santucci, *L'alba della grecità. Indagini sui miti, teorie e realtà delle identità greche nei secoli bui* (Lanciano 2010); R.M. Rosen and I. Sluiter (eds), *Valuing Others in Classical Antiquity* (Mnemosyne Supplementary Volume 323) (Leiden 2010) (reviewed by B. Boyle, *BMCR* 2011.08.11); A. Colombo, S. Pittia and M.T. Schettino (eds), *Mémoire d'Italie. Identités, représentations, enjeux: antiquité et classicisme: à l'occasion du 150e anniversaire de l'Unité italienne (1861–2011)* (Biblioteca di Athenaeum 56) (Como 2010).

Sicily features much in recent **historical overviews**, as the island's place in wider Greek history undergoes reassessment and earns greater appreciation, as discussed in the 'Introduction'. For sweeping overviews, see S. Benjamin, *Sicily: Three Thousand Years of Human History* (Hanover, NH 2006); J.-Y. Frétigné, *Histoire de la Sicile: des origines à nos jours* (Paris 2009). A snappy overview of ancient Sicily, relying mainly on written sources, can be read in M. Dreher, *Das antike Sizilien* (Wissen series 2437) (Munich 2008), translated into Italian by M. Cupellaro as *La Sicilia antica* (Bologna 2010). Sicily also looms large in the following works: M. Morris and B. Powell, *The Greeks: History, Culture, and*

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Society (second edition) (Upper Saddle River 2009; original edition 2006); M. Sartre, *Histoires grecques* (Paris 2006; English edition 2009) with a chapter (43–53) devoted to the tyrant Phalaris and his bull; E. Greco, *Archeologia della grecità occidentale* 1*: la Magna Grecia* (Bologna 2008); F. Lefèvre, *Histoire du monde grec antique* (Paris 2007) especially chapter 14 (257–80) on the western Greeks; I. Morris, in G.M. Schwartz and J.J. Nichols (eds), *After Collapse: The Regeneration of Complex Societies* (Tuscon 2006) 72–84, focusing on the period between 1500 and 500 BC; L. Braccesi (ed.), *Hesperìa: studi sulla grecità di Occidente* XXII*,* XXVI (Rome 2008–2010).

On the **Bronze Age**, E. Blake (*PBSR* 76 [2008] 1–34) takes 'a minimalist position' on the Mycenaean presence in Italy. Of the more general works, note M. Cultraro, *I Micenei: archeologia, storia, società dei Greci prima di Omero* (Rome 2006), which includes in a serious way interconnections with Sicily; L. Schofield, *The Mycenaeans* (London 2007); C.W. Shelmerdine (ed.), *The Cambridge Companion to the Aegean Bronze Age* (Cambridge 2008) (reviewed by C. Souyoudzogolou-Haywood, *BMCR* 2012.01.05); B.E. Burns, *Mycenaean Greece, Mediterranean Commerce, and the Formation of Identity* (New York 2010); E.H. Cline (ed.), *The Oxford Handbook of the Bronze Age Aegean* (Oxford 2010) (reviewed by G.J. van Wijngaarden, *BMCR* 2011.05.04; J. Bennet, *Antiquity* 85 [2011] 298–300) with a chapter by L. Vagnetti on the western Mediterranean (890–906). Recent trends in the study of Aegean prehistory are also reviewed by T.F. Tartaron in *Journal of Archaeological Research* 16 (2008) 83–161.

On the **Early Iron Age**, S. Deger-Jalkotzy and I.S. Lemos (eds), *Ancient Greece: From the Mycenaean Palaces to the Age of Homer* (Edinburgh 2006) contains a chapter by D. Ridgway (299–313) on recent developments in the western Mediterranean. See also O. Dickinson, *The Aegean from the Bronze Age to the Iron Age: Continuity and Change between the Twelfth and Eighth Centuries BC* (London 2006) (reviewed by P.D. Scotton, *BMCR* 2008.01.62); L. Rizzuti, *Il Medioevo ellenico: the dark age XII–VIII sec. a.C.: la diaspora micenea: Elimi, Sicani e Siculi in Sicilia* (Sciacca 2009). Recent trends in the study of the Iron Age in Eurasia, including Sicily, are reviewed by T. Thurston, *Journal of Archaeological Research* 17 (2009) 347–423.

On the **Archaic Greek** world, see G.R. Tsetskhladze (ed.), *Greek Colonisation: An Account of Greek Colonies and Other Settlements Overseas* (2 vols.) (Leiden 2006–2008) (reviewed by T. Hodos, *BMCR* 2007.08.38; I.E.K. Petropoulos, *BMCR* 2009.03.14; M.B. Muratov, *Classical Review* 60 [2010] 154–56) with a long chapter (253–357) in volume one on Sicily by A.J. Domínguez; J. Hall, *A History of the Archaic Greek World ca. 1200–479 BCE* (Oxford 2007) (reviewed by K. Vlassopoulos, *BMCR* 2007.01.41; T. Harrison, *Greece and Rome* 54 [2007] 263; A.J. Podlecki, *Canadian Journal of History* 42 [2007] 485–87); H.A. Shapiro (ed.), *The Cambridge Companion to the Archaic Greek World* (Cambridge 2007) (reviewed by A. Kühr, *BMCR* 2008.01.13; J.G. De Voto, *The Ancient World* 40 [2009] 200–07) with a chapter (201–24) by C. Antonaccio on 'colonization' and mobility; A.-M. Knoblauch and T. Papillon (eds), 'The mythology and iconography of colonization', *Electronic Antiquity* 11 (2007) 1–207; R. Lane Fox, *Travelling Heroes: Greeks and their Myths in the Epic Age of Homer* (London 2008); K.A. Raaflaub and H. van Wees (eds), *A Companion to Archaic Greece* (Oxford 2009) (reviewed by L. Mitchell, *BMCR* 2011.02.45); R. Osborne, *Greece in the Making 1200–479 BC* (second edition) (London 2009; original edition 1996).

The seventh century has received the attention it deserves in C. Riva and N.C. Vella (eds), *Debating Orientalization: Multidisciplinary Approaches to Change in the Ancient Mediterranean* (London 2006); R. Étienne and A. Esposito (eds), *La Méditerranée au VIIe siècle av. J.-C. Essais d'analyses archéologiques* (Travaux de la Maison René-Ginouvès 7) (Paris 2010). Every aspect of the subject is considered in these works, from modern historiography to regional syntheses of the material. We might also add here the book by A. Greaves, *The Land of Ionia: Society and Economy in the Archaic Period* (Oxford 2010), especially chapter 6 on the 'Ionians overseas'.

On the **Classical Greek** world, see K. Kinzl (ed.), *A Companion to the Classical Greek World* (Oxford 2006) especially the chapters by P. Funke (153–73) and K. Lomas (174–96) on the western Mediterranean; P.J. Rhodes, *A History of the Classical World: 478–323 BC* (Oxford 2006). Two Italian conferences were devoted to the subject of **Athens and the west** in this period: *Atene e l'Occidente*; *Atti Taranto* XLVII. There is much new information here on ancient and modern historiography and Athenian aims in the west, besides work dealing with material culture (discussed elsewhere in this report). In the conclusions to *Atene e l'Occidente* (515–24), M. Lombardo makes the laudable call for the integration of studies on Greece and Magna Graecia and the western Mediterranean as a whole (for a similar message, see also his essay jointly written with F. Frisone in M. Giangiulio [ed.], *Storia d'Europa e del Mediterraneo* III*: Grecia e Mediterraneo dall'VIII sec. a.C. all'Età delle guerre persiane* [Rome 2007] 177–225). Now, if only he were listened to by scholars working on Greece! Regarding Athenians in fourth-century Sicily, D. Whitehead re-evaluates the arguments built around the combination of literary and epigraphic sources to come to some new conclusions, in C. Cooper (ed.), *Epigraphy and the Greek Historian* (Phoenix Supplementary Volume 47) (Toronto 2008) 57–67. Recent re-evaluations of the Athenian Empire also contain much of relevance to Sicily: see J. Ma, N. Papazarkadas and R. Parker (eds), *Interpreting the Athenian Empire* (London 2009) on such matters as ancient and modern historiography (13–66), models for the Athenian Empire (89–124) and questions of chronology (67–88); I. Morris, in I. Morris and W. Scheidel (eds), *The Dynamics of Ancient Empires: State Power from Assyria to Byzantium* (Oxford 2009) 99–177 on Syracuse and Athens (C.J. Tuplin, *BMCR* 2009.10.14, reviews the entire volume).

For the **Peloponnesian War**, see the new narrative by L.A. Tritle, *A New History of the Peloponnesian War* (Boston 2010) (reviewed by K. Mason, *BMCR* 2010.12.48). On the **Hellenistic** world, see in particular E. Zambon, *Tradition and Innovation: Sicily between Hellenism and Rome* (Historia Supplementary Volume 205) (Stuttgart 2008); and more generally G.R. Bugh (ed.), *The Cambridge Companion to the Hellenistic World* (Cambridge 2006) (reviewed by D.W. Madsen, *BMCR* 2006.11.08); R.M. Errington, *A History of the Hellenistic World: 323–30 BC* (Malden MA 2008).

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We may turn now to works on the ***polis*** and **political institutions**. The main results of the Copenhagen Polis Centre's massive inventory mentioned in the previous report (*AR* 53 [2006–2007] 136) have been made more accessible and built upon in a snappy synthesis by M.H. Hansen, *Polis: An Introduction to the Ancient Greek City-state* (Oxford 2006) (reviewed by M. Schmidt, *BMCR* 2008.01.41). See also M.H. Hansen (ed.), *The Return of the Polis. The Use and Meanings of the Word Polis in Archaic and Classical Sources* (Papers of the Copenhagen Polis Centre 8; Historia Supplementary Volume 198) (Stuttgart 2007) (reviewed by J. Rzepka, *BMCR* 2008.02.46). This work is causing new reflection, as does another book: K. Vlassopoulos, *Unthinking the Greek Polis: Ancient Greek History beyond Eurocentrism* (Cambridge 2007) (reviewed by A. Kuehr, *BMCR* 2009.01.16; J.G. De Voto, *The Ancient World* 40 [2009] 207–15). On the *polis* in southern Italy and Sicily specifically, see the essays collected in S. Cataldi (ed.), *Polis e politeiai: esperienze politiche, tradizioni letterarie, progetti costituzionali. Atti del Convegno internazionale di storia greca, Torino, 29–31 maggio 2002* (Turin 2004), especially that by M. Lombardo (351–68) (missed in the last report). On democracy and anti-democracy, see U. Bultrighini (ed.), *Democrazia e antidemocrazia nel mondo Greco. Atti del Convegno internazionale di studi, Chieti, 9–11 aprile 2003* (Alessandria 2005), with an essay on Syracuse by S.N. Consolo Langher (235–50). Supra- and inter-*polis* forms of organization are extensively discussed, with considerable reference to Sicily, in M. Lombardo and F. Frisone (eds), *Forme sovrapoleiche e interpoleiche di organizzazione nel mondo greco antico. Atti del convegno internazionale, Lecce, 17–20 settembre 2008* (Galatina 2008). Three new overviews of **Archaic law**, which include Sicily, have appeared in this period: J.D. Lewis, *Early Greek Lawgivers* (London 2007) (reviewed by I. Worthington, *BMCR* 2008.02.35); M. Gagarin, *Writing Greek Law* (Cambridge 2008) (reviewed by Z. Papakonstantinou, *BMCR* 2009.06.49); Z. Papakonstantinou, *Lawmaking and Adjudication in Archaic Greece* (London 2008) (reviewed by A. Gottesman, *BMCR* 2009.08.28). All of the foregoing issues and more make appearances in S.N. Consolo Langher, C. Raccuia and G. Mafodda, *Forme del potere, problemi storiografici, percorsi istituzionali in Sicilia* (Messina 2007).

M. Lombardo (*Colonie di colonie* 17–30) provides an overview of his co-organized research project on '**sub-colonization**', underlining the importance of territorial strategizing and the foundation of most 'sub-colonies' between the third and fourth generations after the foundation of the original 'colony' (the entire volume is reviewed by N. Sudano, *Mediterraneo Antico* 13 [2010] 427–30). This presupposes several developments leading up to 'sub-colonization', including, obviously, growth, the internal articulation of communities and territorial expansion. Also in *Colonie di colonie*, A.J. Dominguez Monedero observes (263–66) how 'colonies' and 'sub-colonies' had territorial aims and strategies that cannot be fully paralleled in the Greek homeland, where some pre-political forms of organization prevailed. Nucleated settlements, moreover, characterized the 'colonial' landscape as a consequence. On the ancient terminology of 'sub-colonization' used to describe the Greek settlements of southern Italy and Sicily, see M. Costanzi, *AWE* 9 (2010) 87–107.

On **élite culture**, a major reconsideration of the development of the Greek élite between the tenth and fifth centuries BC has been authored by A. Duplouy: *Le prestige des élites: recherches sur les modes de reconnaissance sociale en Grèce entre les Xe e Ve siècle avant J.-C.* (Paris 2006) (reviewed by T. Power, BMCR 2006.08.22). Duplouy makes the important point that social history in the Greek world should not be studied as in the Roman world, where the orders established by law help to demarcate their study. Moreover, modern historiography has made the Greek aristocracy into an ancient equivalent of the *Ancien Regime*. Greek élites need rethinking, Duplouy argues. For a start, the word 'aristocratic' should be dropped from our vocabulary, and instead we should be thinking in terms of ongoing social recognition through six different strategies (genealogies; marriage; in death; through collecting Orientalia and other exotica; through dedication; and originality). A similar line of argument can be found in H.-L. Fernoux and C. Stein (eds), *Aristocratie antique: modèles et exemplarité sociale* (Dijon 2007). On **Pindar**, who represents élite culture *par excellence*, there is a review article of recent work by N. Nicholson, *Classical Philology* 102 (2007) 208–27. This appeared too late to include three more major volumes: A.D. Morrison, *Performances and Audiences in Pindar's Sicilian Victory Odes* (London 2007); S. Hornblower and C. Morgan (eds), *Pindar's Poetry, Patrons, and Festivals. From Archaic Greece to the Roman Empire* (Oxford 2007) (reviewed by R. Ivanov, *BMCR* 2007.10.45); A.P. Burnett, *Pindar* (Ancients in Action series) (London 2008) (reviewed by M. Pavlon, *BMCR* 2010.03.34). For the related themes of **sport** and **Olympic victors**, see N.B. Crowther, *Sport in Ancient Times* (Norman 2007) (reviewed by P. Christesen, *BMCR* 2010.07.45); P. Christesen, *Olympic Victor Lists and Ancient Greek History* (New York 2007); M. Golden, *Greek Sport and Social Status* (Austin 2008) (reviewed by P. Christesen, *BMCR* 2009.10.15).

On **tyranny**, S. Lewis (ed.), *Ancient Tyranny* (Edinburgh 2006) contains several essays relevant to Sicily and attempts to go beyond the stereotypes of ancient and hence modern accounts with their negative portrayals to consider the benefits. See also more generally, S. Lewis, *Greek Tyranny* (Exeter 2009); C. De Oliveira Gomes, *La cité tyrannique. Histoire politique de la Grèce archaïque* (Rennes 2007); M.F. Vysokii, *Istoriya Sitsilii v arkhaicheskuyu epokhu: rannayay grecheskaya tiraniya konsta VII–serediny V v do n.e.* (St Petersburg 2004) (missed in the last report); the Festschrift for S.N. Consolo Langher cited in the 'Introduction'. V.A. Sirago (*Quaderni Catanesi di Studi Antichi e Medievali* 6 [2007] 161–94) divides Greek tyranny into geocultural areas, one of them being the west, noting how tyranny was both different and long-lasting here. The relationship between Classical élites and tyrants in Sicily is examined by S. Collin-Bouffier in L. Capdetrey and Y. Lafond (eds), *La cité et ses élites: pratiques et représentation des forms de domination et de contrôle social dans les cités grecques. Actes du colloque de Potiers, 19–20 octobre 2006* (Pessac 2010) 291–305. Wealth and status are criteria by which to denote distinction for the Archaic élite in Sicily. In the late fifth century the Syracusan élite, as Collin-Bouffier observes, were no longer represented in this way because the city's tyrants changed their attitudes toward the traditional élite by increasingly seeking the support of the

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people and mercenaries in order to prop up their regimes. On the *Nachleben* of Sicilian tyranny, see M. Vegetti, in S. Gastaldi and J.F. Pradean (eds), *Le philosophe, le roi, le tyran* (Sankt Augustin 2009) 189–201; J. Prag, in A. Turner, K.O. Chong-Gossard and F. Vervaet (eds), *Private and Public Lies: The Discourse of Despotism and Deceit in the Graeco-Roman World* (Leiden 2010) 51–71.

Recent approaches to and developments in the study of **warfare** and **mercenaries** are reviewed by J.-C. Couvenhes and S. Péré-Noguès, *Pallas* 67 (2005) 379–99; G.G. Fagan and M. Trundle (eds), *New Perspectives on Ancient Warfare* (History of Warfare 59) (Leiden 2010). The *Atti elimi* V represent the biggest single contribution to the subject of warfare published in this period. Several contributions address Sicily as a whole, or at least large parts of it, and so are addressed here, while others are devoted to particular cities and are thus discussed below in the appropriate place. M. Moggi (67–89) wonders whether warfare in Sicily has its own peculiarities. He notes four main points in this connection: the limited use of hoplites and of hoplite behaviour in war; the frequent and heavy use of mercenaries and their impact; the recurrent wars between Greeks and non-Greeks; and the destruction and reorganization of conquered cities via deportations and massacres. Moggi concludes that these peculiarities also affected Sicily's socio-economic and political spheres, to which they were closely bound up. The question of mercenaries is also taken up by A.M. Prestianni Giallombardo (107–29), who tackles the period between the late fifth century and the the First Punic War, by S. Péré-Noguès (483–90) and U. Fantasia (491–501), who both consider Campanian mercenaries, and M. De Cesare (431–45), who collects the evidence for depictions of mercenaries on pottery. Elsewhere, the history of mercenary use is extended back in time by N. Luraghi (*Phoenix* 60 [2006] 21-47); M. Vinci (*Hormos* ns 2 [2010] 55–66) examines the recruitment of mercenaries at Classical Syracuse; S. Péré-Noguès (*Pallas* 66 [2004] 145–55) looks at the question of citizenship grants to mercenaries by the Sicilian Greek tyrants (missed in the last report). Sicily also makes frequent appearances in A. Bernand, *Guerre et violence dans la Grèce antique* (Paris 2007); P. Sabin, H. van Wees and M. Whitby (eds), *The Cambridge History of Greek and Roman Warfare* (2 vols.) (Cambridge 2007) (reviewed by P.C. Nadig, *BMCR* 2009.02.45; J. Levithan, *BMCR* 2009.03.46). Returning to *Atti elimi* V, M. Caccamo Caltabiano, D. Castrizio and M. Puglisi (655–73) also remind us of the costs of war incurred in connection with the control, defence and agricultural exploitation of Sicilian territories and go on to relate these matters to the appearance of bronze coinage, 'a true and proper frontier currency', examining the earliest and best known instances from Selinous, Himera and Akragas. F. Spatafora (215–26) collects the evidence for the **dedication of arms and armour** at Sicilian (both Greek and native) sanctuaries in the seventh and sixth centuries. The items consist mostly of offensive weaponry which are dedicated to female divinities in the case of the Greek sanctuaries. H. Tréziny (255–66) argues for the very existence of Archaic Greek **fortifications**, which until recently scholars have tended to deny. He demonstrates, by contrast, that every western Greek city that has been archaeologically explored has revealed evidence of fortifications belonging to the second half of the sixth century. Tréziny adds that some fortifications date to before 600 BC and are contemporary with the creation of town plans established in the decades after their cities had been founded. A. Corretti (415–30) provides an excellent and insightful investigation into the development of Sicilian Greek **navies**, underlining in particular their technological, economic and socio-political dimensions. See also more generally, N. Fields and P. Bull, *Ancient Greek Warship: 500–322 BC* (Oxford 2007). On **hoplites**, see A. Schwartz, *Reinstating the Hoplite: Arms, Armour and Phalanx Fighting in Archaic and Classical Greece* (Historia Supplementary Volume 207) (Stuttgart 2009) (reviewed by S. Flory, *BMCR* 2011.02.23), which includes discussion of Herodotus' representation of Gelon. On the development of **cavalry** in Archaic Sicily, see N. Lubtchansky, in A. Gardeisen (ed.), *Les équidés dans le monde méditerranéen antique. Actes du colloque organisé par l'École française d'Athènes, le Centre Camille Julien, et l'UMR 5140 du CNRS, 26–28 novembre 2003* (Paris 2006) 219–31. She underlines the importance of cavalry and hippic activities for the organization of tyrannical power and sees the Bacchiads fleeing from Corinth in 657 BC as significant for the spread of horse culture in Italy, including in the realm of art. On a related topic, J.J. Brouwers (*BABesch* 82 [2007] 305–19) argues that 'the horse was originally an integral part of the accoutrement of the heavy-armed warrior (the so-called "hoplite")'. He draws on the iconography of especially seventh-century pottery, and in this and other regards advances an argument that has much relevance to Sicily. A history of the **catapult** which includes discussion of Greek Sicily can be found in T.E. Rihll, *The Catapult: A History* (Yardley 2007) (reviewed by D.B. Campbell, *AJA* 112 [2008]; M. Hassall, *Classical Review* 60 [2010] 621; S. Cuomo, *Aestimatio: Critical Reviews in the History of Science* 5 [2008] 133–41). Rihll accepts Diodorus Siculus' account that the catapult was invented in Syracuse in 399 BC by an individual who may have been a slave, encouraged by and receiving incentives from Dionysius I. On the archaeology of catapults, we may note J. González-Ocaña, *Common Ground* 368–71.

The **written sources**, which have long directed for better and/or worse archaeological agendas in Sicily as elsewhere in Classical archaeology (*cf. AR* 53 [2006–2007] 137), continue to receive attention and to be re-evaluated. In addition to the recent works on Pindar mentioned above, note should also be taken of the following publications. An up-to-date overview of Greek and Roman **historiography** appears in J. Marincola (ed.), *A Companion to Greek and Roman Historiography* (2 vols.) (Oxford 2007) (reviewed by J. Bauschatz, *BMCR* 2008.07.45) with a chapter by R. Vattuone (189–99) on western Greek historiography. On the reliability of literary traditions for oikists, see A. Mele, *Studies Ridgways* 463–69; on their reliability for the causes of 'colonization', see J. Zurbach, *ASAA* 8 (2008) 87–103. On **Homer**, see H. Warnecke, *Homers Wilder Westen. Die historisch-geographische Wiedergeburt der Odyssee* (Stuttgart 2008). On **Hesiod**, see A. Debiasi, *Esiodo e l'Occidente* (Hesperìa 24) (Rome 2008). On **early Greek poetry**, note M. Kivilo, *Early Greek Poets' Lives: The Shaping of the Tradition* (Mnemosyne Supplementary Volume 322) (Leiden 2010) (reviewed by M.R. Lefkowitz, *BMCR* 2011.05.38). The book contains discussion of Steisichorus, among other poets. On **Herodotus**, we now have C. Dewald and J. Marincola (eds), *The Cambridge Companion to Herodotus* (Cambridge 2006) (reviewed by

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J. Evans, *BMCR* 2007.04.47) which contains a chapter by R.V. Munson on Herodotus and Italy (257–73). On **Thucydides**: E. Greenwood, *Thucydides and the Shaping of History* (London 2006); J. Morrison, *Reading Thucydides* (Columbus 2006); N. Morpeth, *Thucydides' War: Accounting for the Faces of Battles* (Hildesheim 2006); A. Rengakos and A. Tsakmakis (eds), *Brill's Companion to Thucydides* (Leiden 2006) with a chapter by M. Zahrnt on southern Italy and Sicily (629–55); D. Kagan, *Thucydides: The Reinvention of History* (New York 2009) (reviewed by T. Rood, *BMCR* 2009.12.28); V. Fromentin, S. Gotteland and P. Payen (eds), *Ombres de Thucydides. La reception de l'historien depuis l'Antiquité jusqu'au début du XXe siècle. Actes des colloques de Bordeaux, les 16–17 mars 2007, de Bordeaux, les 30–31 mai 2008, et de Toulouse, les 23–25 octobre 2008)* (Bordeaux 2010) (reviewed by C. Scardino, *BMCR* 2011.06.38) which contains 47 papers; S. Hornblower, *A Commentary on Thucydides III: Books 5.25–8.109* (Oxford 2010); *Thucydidean Themes* (Oxford 2010) (reviewed by E. Greenwood, *BMCR* 2011.09.27). On **Plato**: R. Knab, *Platons siebter Brief: Einleitung, Text, Übersetzung, Kommentar* (Hildesheim 2006). On **Timaeus**: C.A. Baron, *Timaios of Tauromenion: A Case Study in Hellenistic Historiography* (Unpublished Ph.D. dissertation, University of Pennsylvania 2006). On **Ps.-Aristotle** (and the famed second book of the *Oikonomika*): K. Brodersen, in F. Burrer and H. Mueller (eds), *Kriegskosten und Kriegsfinanzierung in der Antike* (Darmstadt 2008) 106–27 (reviewed as a whole by A. Schütze, *BMCR* 2009.07.11; D. Colling, *BMCR* 2009.07.51). On **Diodorus Siculus**: P. Green, *Diodorus Siculus. Books 11–12.371. Greek History, 480–431 BC. The Alternative Version* (Austin 2006); D. Ambaglio *et al.*, *Diodoro Siculo: Biblioteca storica: commento storico: introduzione generale. Storia. Ricerche* (Milan 2008) (reviewed by C. Rubincam, *BMCR* 2009.12.03); AA.VV. *Mediterraneo Antico* 11.1–2 (2008 [2009]) 369–427; AA.VV., *Aristonothos: Scritti per il Mediterraneo antico* 2 (2008). On **Strabo**: N. Biffi, *Strabone di Amasea. Magna Grecia e dintorni (Geografia 5, 4, 3–6, 3, 11)* (Bari 2006). On **Polyaenus**: K. Brodersen (ed.), *Polyainos: Neue Studien/Polyaenus: New Studies* (Berlin 2010). On **Stephanus of Byzantium**: M. Billerbeck (ed.), *Stephani Byzantii Ethnica* I*: A–G* (Corpus Fontium Historiae Byzantinae 43.1) (Berlin 2006). The Sicilian material in the ***Suda*** **lexicon** is discussed in separate contributions by A. Franco and G. Cordiano, in G. Vanotti (ed.), *Il lessico Suda e gli storici greci in frammenti. Atti dell'Incontro internazionale, Vercelli, 6–7 novembre 2008* (Tivoli 2010) 191–205, 371–91 (reviewed by P. Rance, *BMCR* 2012.02.28).

Land, sea and economics

Perhaps the single biggest contribution to the topics under this heading to report is W. Scheidel, I. Morris and R. Saller (eds), *The Cambridge Economic History of the Greco-Roman World* (Cambridge 2007) (reviewed by C. Katsari, *BMCR* 2009.04.74; A. Bresson, *The Economic History Review* 61 [2008] 1021–22). The volume adopts a New Institutional Economics perspective and thus focuses on structure and performance. Sicilian material can be found throughout. It is the hope of the editors that the volume be consulted not just by specialists, noting that '[t]he cultural achievements of classical Mediterranean civilization rested on a remarkable economic efflorescence' (7). Although Sicily is only fleetingly mentioned in A. Bresson, *L'économie de la Grèce des cités (fin VIe–Ier siècle a.C.)* (2 vols.) (Paris 2007–2008) (reviewed by E. Lytle, *BMCR* 2009.08.17), much relevant food for thought can be found there.

On **island history**, we may start with an article by V. Karageorghis (*Studi Rizza* 1.21–26), which discusses how the major islands of the Mediterranean played a primary role in Bronze Age interregional integration that lasted until the Early Iron Age. He argues that by the early fifth century only Cyprus, because of geographic isolation from Greece, maintained its political and cultural character, of the sort that it still has today. There is much food for thought on island history throughout *Atti elimi* VI, especially 3–194, by various authors. Among other things, these studies place Sicily within a wider ancient Mediterranean context and emphasize the geography and culture of islands, as well as their importance to maritime communication and networks (see also, more generally, an overview of this paradigm shift by two authors who helped cause it: P. Horden and N. Purcell, *American Historical Review* 111 [2006] 722–40). Political geography is one of the pervasive themes of these studies, but it has also been treated in detail in the conference proceedings published in H.-J. Gehrke, P. Arnaud and F. Prontera (eds), *Geographia Antiqua* 18 (2009); 19 (2010). See also A. Magnelli, *RTA/JAT* 15 (2005 [2007]) 95–106 for textual problems with Strabo's Sicilian geography. For those interested in the historical development of ports and waterfront areas in general, there is much relevant to the ancient period in AA.VV., *Modelli di studio a scala locale della Carta del Rischio del Patrimonio Culturale ed Ambientale della Regione Siciliana: waterfront urbani di Catania, Messina, Palermo, Siracusa e Trapani* (Palermo 2008). On Sicilian lighthouses and their associated history, including ancient, see F. Salvo, S. Lo Faro and S. Tusa, *Dei fari e del mare. Periplo dei fari di Sicilia* (Caltagirone 2006).

On **Sicilian geography**, an excellent general account from prehistoric to modern times is contributed by G. Benedetto and A. Giordano to I.N. Vogiatzakis, G. Pungetti and A.M. Mannion (eds), *Mediterreanean Island Landscapes* (Berlin 2008) 117–42. Among other things, they argue that the Greeks and Romans introduced large-scale agriculture to Sicily, which has been followed ever since. A similar point is made by F. De Angelis, who casts Sicily in a Mediterranean-wide micro-regional framework, and discusses the geographical, economic, cultural and sociopolitical impacts, both positive and negative, this agricultural profile had on the Greeks and Romans both inside and outside the island (in E. Hermon [ed.], *Société et climats dans l'empire romain* [Naples 2009] 235–50; the whole volume is reviewed by R. Sassu, *Mediterraneo Antico* 11.1–2 [2008 (2009)] 709–15). A useful counterpoint to the lowland and coastal perspectives taken by many scholars on Sicily can be found in M. Fitzjohn (ed.), *Uplands of Ancient Sicily and Calabria: The Archaeology of Landscape Revisited* (Accordia Specialist Studies on Italy 13) (London 2007) (*cf.* also Fitzjohn's paper in *World Archaeology* 39 [2007] 36–50). This is an offshoot of the Troina project mentioned two reports ago (*AR* 47 [2000–2001] 178–79) and applied more widely to other regions. See also the book by A. Franco discussed in the 'Western Sicily' section below. The natural fascination with the majesty and force of one of these uplands, **Mount**

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Etna, continues. An exhibition on its grottos has already been cited above in the 'Introduction'. The history of the last 2,750 years of eruptions and their dating is revisited and revised by J.C. Tanguy *et al.*, *Bulletin of Volcanology* 70 (2007) 55–83. On **landscapes and territories (including water supply)**, a brief history of landscape archaeology for both Greek southern Italy and Sicily can be found in A. Pollini, *Workshop di Archeologia Classica* 3 (2006) 37-56, which ranges from the air photography work after World War II to the development of systematic diachronic field surveys and digital mapping of the present. Pollini ends by suggesting some possible future directions. S. Collin-Bouffier tackles the question, often with reference to Sicily, of how Greek cities organized their territories with water issues in mind (in E. Hermon [ed.], *Vers un gestion intégrée de l'eau dans l'empire romain. Actes de Colloque International Université Laval, octobre 2006* [Atlante Tematico di Topografia Antica 16] [Rome 2008] 41–54). Collin-Bouffier has also published a state of the question with specific regard to ancient Greek Sicily elsewhere (*Pallas* 79 [2009] 65–79). She is throughout highly critical of R. Wilson's redating of much of the Greek evidence to Hellenistic–Roman times (*cf. AR* 47 [2000–2001] 156), adding that much more work needs to be done before such sweeping conclusions are made. Of relevance to issues of water supply and the (mainly post-ancient) monuments used for adornment, see L. Dufour, *Monumenti d'acqua: fonti e fontane di Sicilia* (Catania 2008). On **thermal springs** and their use from ancient to modern times, there now exists a detailed synopsis by M.L. Bonica Santamaria, *ArchStorMess* 82 (2001) 17–103.

For **science and technology**, Sicilian content is found throughout the pages of P.T. Keyser and G.L. Irby-Massie (eds), *The Encyclopedia of Ancient Natural Scientists: The Greek Tradition and its Many Heirs* (London 2009) (reviewed by K. Volk, *BMCR* 2009.08.25). On Archimedes, see now M. Geymonat, *The Great Archimedes* (translated and edited by R. Alden Smith) (Waco 2010) (reviewed by A. Toscano, *BMCR* 2012.01.14). See also more generally, S. Cuomo, *Technology and Culture in Greek and Roman Antiquity* (Key Themes in Ancient History) (Cambridge 2007) (reviewed by M. Nikolic, *BMCR* 2008.08.25), a work from a scholar who has worked on ancient Sicily.

There is much of relevance to Sicilian Greek **food and cuisine** in the thorough and excellent book by J.M. Wilkins and S. Hill, *Food in the Ancient World* (Oxford 2006). The role of land and **agriculture** in the poetry of Pindar is the subject of an article by E. Vassilaki, in Y. Lehman (ed.), *L'hymne antique et son public* (Turnhout 2007) 205–23. On **grain**, F. De Angelis (*Greece and Rome* 53 [2006] 29–47) looks at the discourses many of the literary sources belong to, underlining how they served ideological and identity purposes, beyond merely recording economic activities. On Athenian grain imports, see now A. Moreno, *Feeding the Democracy: The Athenian Grain Supply in the Fifth and Fourth Centuries* (Oxford 2007) (reviewed by M.R. Christ, *Gnomon* 82 [2009] 127–30). On the cultivation and consumption of **olive oil**, the long-awaited book by L. Foxhall has appeared, *Olive Cultivation in Ancient Greece: Seeking the Ancient Economy* (Oxford 2007) (reviewed by T. Howe, *BMCR* 2008.08.36; J.-P. Brun, *Antiquity* 82 [2008] 1142–44; S. Vacante, *Mediterraneo Antico* 11.1–2 [2008 (2009)] 691–94). The ancient sources for the olive and its oil, including those referring to Sicily, are collected and discussed by C. Cerchiai, *L'olivo e l'olio nelle pagine degli antichi autori* (Bologna 2009). On **honey**: M. Giuman, *Melissa: archeologia delle api e del miele nella Grecia antica* (Rome 2008). Epigraphic notes relating to honey, spices and wine in particularly the Late Classical and Early Hellenistic periods can be found in G. Biondi and G. Manganaro, *Epigraphica* 72 (2010) 51–67. On **fauna**: A. Curci and D. Vitali (eds), *Animali tra uomini e dei: archeozoologia del mondo preromano. Atti del Convegno internazionale, 8–9 novembre 2002* (Bologna 2006); T. Howe, *Pastoral Politics: Animals, Agriculture and Society in Ancient Greece* (Publications of the Association of Ancient Historians 9) (reviewed by E. Tasopoulous, *BMCR* 2009.01.20), which includes a chapter on 'The politics of display: animals, identity, and power' (99–123); J. McInerney, *The Cattle of the Sun: Cows and Culture in the World of the Ancient Greeks* (Princeton 2010) (reviewed by S.A. Curry, *BMCR* 2010.12.59).

On the heels of these topics, one may turn to **textiles and clothing**, beginning with a fundamental new book by M. Gleba, *Textile Production in Pre-Roman Italy* (Oxford 2008) (reviewed by V. Izzet, *Antiquity* 83 [2009] 872–73; A. Tuck, *BMCR* 2010.03.43). Gleba focuses her attention on the Italian peninsula and Sicily between 1000 and 400 BC. She considers the sources, the nature of production, the materials used and finished products, and the tools and techniques. This highly detailed and praiseworthy book is now the point of departure for any future discussion of the subject. Some of the same issues are also tackled in A. Brugnone's investigation (*Kokalos* 49 [2003 (2008)] 51–85) of textiles and clothing in Greek Sicily. She considers the strengths and weaknesses of the evidence, concluding that we know most about the symbolic and social aspects of textiles and clothing. This evidence is collected and then systematically examined, with the conclusion drawn that at least from the time of Phalaris, tyrant of Akragas in the early sixth century, textiles were used as status symbols and could be regarded in both a positive and negative light. A. Pautasso examines possible evidence of textiles as found on Hellenistic shoulder busts, in M.-L. Nosch and C. Gillis (eds), *Ancient Textiles: Production, Craft and Society* (Oxford 2008) 215–19. One can also note here C.S. Colburn and M.K. Heyn (eds), *Reading a Dynastic Canvas: Adornment in the Ancient Mediterranean World* (Newcastle 2008) (reviewed by K. Olson, *BMCR* 2009.03.28). For **perfumes**, two works have appeared in this period: A. Verbanck-Pierard, N. Massar and D. Frère (eds), *Parfums de l'Antiquité. La rose et l'encens en Méditerranée* (Mariemont 2008); G. Squillace, *Il profumo nel mondo antico* (Florence 2010) (reviewed by A. Primo, *BMCR* 2011.07.33).

A major advance in our understanding of **salted fish and fish sauce** is available thanks to E. Botte, *Salaisons et sauces de poissons en Italie du sud et en Sicile durant l'antiquité* (Collection du Centre Jean Bérard 31) (Naples 2009). Botte begins by looking at the finished products and from there works his way back, through the raw materials, to the places and techniques of production, including transport amphorae. Botte notes (71) that the evidence is more abundant for Sicily than southern Italy, and in the case of Sicily all possible production areas, Greek and Punic, are considered. He argues, after reviewing the evidence in detail, that small- and large-scale owners must have existed

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side by side. An important development towards greater production occurred in the late fifth to early fourth century, from when, it seems, more literary, iconographic and archaeological evidence becomes available than ever before. In Sicily commercialization was in place from the fourth century BC to the end of antiquity.

A solid overview of **trade** can be found in N. Morley, *Trade in Classical Antiquity* (Key Themes in Ancient History) (Cambridge 2007) (reviewed by R. Saller, *Journal of Roman Archaeology* 20 [2007] 493–94; S. Vacante, *Mediterraneo Antico* 11.1–2 [2008 (2009)] 694–97; K.L. Reed, *The Ancient World* 30 [2009] 101–03). Morley seeks 'to identify the different structures – physical, social, ideological – that shaped the distribution of goods and the practices of exchange across the ancient world' (15). A social archaeology of Greek and Phoenician trade in the early first millennium BC has been helpfully put together by S. Sherratt in her contribution to A.A. Bauer and A.S. Agbe-Davies (eds), *Social Archaeologies of Trade and Exchange: Exploring Relationships among People, Places, and Things* (Walnut Creek 2010) 119–42. While reference is often made to Sicily in the latter works, Sicily is the main focus of R. Panvini, C. Guzzone and L. Sole (eds), *Traffici commerci e vie di distribuzione nel Mediterraneo tra Protostoria e V secolo a.C.* (Caltanissetta 2009). In the Archaic and Classical periods, **Phocaea** was one of the central players in the distribution of goods and the practice of exchange across the Mediterranean, a subject which we may now follow in a recent monograph by L. Antonelli, *Traffici focei di età arcaica: dalla scoperta dell'Occidente alla battaglia del mare Sardonio* (Hesperìa 23) (Rome 2008). Sicily appears throughout this work. Antonelli (51–59) wonders whether the Trojan connection of Basilicata and northwestern Sicily, especially ancient Drepana (modern Trapani), could have originally been owed to Phocaean traders transposing their mythology on these regions. It is further hypothesized that Drepana may have been used as a transit point to the coasts of Tunisia and from there to Gibraltar and back throughout the sixth century, but that these efforts at passive co-operation with local populations were threatened by the aggressive attempts by Pentathlos and Dorieus to establish 'colonies' hereabouts. In a later chapter, Antonelli (91–102) connects the little Aeolic grey bucchero in Sicily, along with the 'Phocaea' quarter at Leontinoi and architectural terracottas from Morgantina, with Phocaean traders penetrating eastern and eastern-central Sicily (grey monochrome is also revisited by Albanese Procelli in a study discussed in the 'Pottery' section below). On the question of the existence of a **market economy**, see Y. Roman and J. Dalaison (eds), *L'économie antique, une économie de marché? Actes des deux tables rondes tenues à Lyon les 4 février et 30 novembre 2004* (Paris 2008), which contains a contribution, among others, by J. Andreau (127–36) on the price of wheat in Sicily and Asia Minor. A series of articles on **imitation** in Greek/Roman commerce is contained in M. Lawall and P. van Alfen (eds), *Münstersche Beiträge zur antiken Handelsgeschichte* 28 (2010) 1–229. To note is Lawall's article (45–88) on imitating transport amphorae.

On the products and patterns of **pottery imports** in Iron Age Italy, from Greek and non-Greek sites, one is indebted to the many years of hard work made easily accessible by R.N. Fletcher, *Patterns of Imports in Iron Age Italy* (BAR International Series 1732) (Oxford 2007) (see also Fletcher in *Mediterranean Archaeology* 18 [2005] 1–30 for a description of his database and methodology, also included in his monograph). A little over 50,000 objects are included in his database – not just Greek imports but also those from the Near East. In a similar way, J.-P. Descoeudres (*Mediterranean Archaeology* 19–20 [2006–2007] 3–24) helpfully rounds up and discusses all the finds of Euboean pottery from outside its homeland, including from eight sites on Sicily. The export of **Laconian pottery and bronzes** is the subject of a monograph by F. Coudin, *Les Laconiens et la Méditerranée à l'époque archaïque* (Collection de Centre Jean Bérard 33) (Naples 2009), as is her article in *Revue Archéologique* (2009) 227–63 (the book is reviewed by V. Bellelli, *ArchClass* 62 [2011] 357–77). One of the points to emerge is that Sicily is one of the few regions where Laconian pottery is widely distributed in both Greek and native contexts, unlike in other regions, where it is imported less and less regularly. Coudin also bravely attempts to find Laconian influence in Etrurian and Sicilian iconography, an attempt to be read with Bellelli's review. Also relevant to note here is C. Tarditi's contribution (23–52) in C. Tarditi (ed.), *Dalla Grecia all'Europa: la circolazione di beni di lusso e di modelli culturali nel VI e V secolo a.C.* (Milan 2007) on Greek bronze vases in Italy and Europe. While Laconian exports have sometimes been suspected among the **metal objects** found in Gaul, the traffic in metal objects moving in the other direction had been only sporadically discussed until the studies of S. Verger, who collects all the material found in the Archaic sanctuaries of Greece, Sicily and Italy and interprets it (*Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres* [2003] 525–73; D. Vitali [ed.], *Celtes et Gaulois, l'archéologie face à l'histoire* 2. *La préhistoire des Celtes: actes de la table ronde de Bologne, 28–29 mai 2005* [Glux-en-Glenne 2006] 45–61). Verger puts together a fascinating picture of not only the movement of objects but also of people, especially women acting in various capacities (wives, priestesses and slaves). The theme of interconnections is also taken up more generally in D. Frère and A. Morin (eds), *De la Méditerranée vers l'Atlantique. Aspects des relations entre la Méditerranée et la Gaule centrale et occidentale (VIIIe–IIe siècle av. J.-C.)* (Rennes 2006) (reviewed by A. Allély, *Revue des Etudes Anciennes* 110 [2008] 323–25). Western Greek **transport amphorae** found in Athens and dated to before 86 BC are rounded up for discussion by M. Lawall, in D. Malfitana, J. Poblome and J. Lund (eds), *Old Pottery in a New Century: Innovating Perspectives on Roman Pottery Studies. Atti del Convegno internazionale di studi, Catania, 22–24 aprile 2004* (Catania 2006) 265–86. On the production and distribution of **Graeco-Italic amphorae**, see two articles by F. Cibecchini and G. Olcese in *Skyllis* 7 (2005–2006) 50–58, 60–75. See also the results from recent excavations at 'Messina' discussed below.

For **mining and metal-working**, we may begin by noting S. Blakeley, *Myth, Ritual and Metallurgy in Ancient Greece and Recent Africa* (Cambridge 2006). On alum in the Mediterranean (found also in Sicily), see P. Borgard, J.-P. Brun and M. Picon (eds), *L'alun de Mediterranée* (Collection du Centre Jean Bérard 23) (Naples 2005). On ancient views of mineral resources, also with reference to the Lipari islands, see S. Macrì, *Pietre viventi. I minerali nell'immaginario del mondo antico* (Turin 2009) (reviewed by F. Montone, *BMCR* 2010.06.03).

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Some of the developments in the study of **myth and religion** are reviewed as part of the 'Chronique archéologique de la religion grecque' by N. Cucuzza: *Kernos* 19 (2006) 435–41; 20 (2007) 378–81; 21 (2008) 293–95; 22 (2009) 292–95. Recent developments are also extensively reviewed by A.J. Domínguez, *Polifemo* 10 (2010) 131–84, particularly from the perspective of **cultural interaction**. In connection with the latter, mention should also be made of the following four works: C. Bonnet, J. Ruepke and P. Scarpi (eds), *Religions orientales-culti misterici. Neue Perspektiven – nouvelles perspectives – prospettive nuove. Im Rahmen des trilateralen Projektes 'Les religions orientales dans le monde Greco-romain'* (Stuttgart 2006) (reviewed by T. Gnoli, *BMCR* 2007.08.05); C. Bonnet, S. Ribichini and D. Steuernagel (eds), *Religioni in contatto nel Mediterraneo antico: modalità di diffusione e processi di interferenza. Atti del 3o Colloquio su 'Le religioni nel mondo greco e romano' Loveno di Menaggio (Como) 26–28 maggio 2007* published as a special issue of *Mediterranea* (4 [2007] 1–365); L. Bricault (ed.), *Sylloge nummorum religionis isiacae et sarapicae (SBRIS)* (Mémoires de l'Académie des Inscriptions et Belles-Lettres 38) (Paris 2008), accompanied by a cd-rom (reviewed by J. Alexandropoulos, *BMCR* 2010.03.10); L.M. Urquhart, *Colonial Religion and Indigenous Society in the Archaic West Mediterranean: c. 750–400 BC* (unpublished Ph.D. thesis, Stanford University 2010). Of the general works with relevance to ancient Sicily, we may begin with a new series called 'Gods and Heroes of the Ancient World' launched by the Routledge publishing house. Relevant volumes published so far are noted below. J.N. Bremmer and A. Erskine (eds), *The Gods of Ancient Greece: Identities and Transformations* (Edinburgh 2010) (reviewed by F. Naerebout, *BMCR* 2011.04.55) contains chapters, for example, on Hephaistos by J.N. Bremmer (193–208) and on Herakles by E. Stafford (228–44); see also D. Odgen (ed.), *A Companion to Greek Religion* (Blackwell Companions to the Ancient World series) (Malden MA 2010); as well as the volume *Ethne e religioni della Sicilia antica* cited above in the 'Native and Other Italic' section. Questions of landscape and identity, which feature in the latter work, have been dealt with elsewhere in greater detail by M.C. Cardete del Olmo, *Paisaje, identidad y religión: imágenes de la Sicilia Antigua* (Barcelona 2010) (reviewed by R. Sammartano, *BMCR* 2011.08.33). See also E. Olshausen and V. Sauer (eds), *Die Landschaft und die Religion* (Stuttgarter Kolloquium zur Historischen Geographie des Altertums 9, 2005) (Stuttgart 2009) (reviewed by C. Bonnet, *BMCR* 2010.11.39); Y. Ustinova, *Caves and the Ancient Greek Mind: Descending Underground in Search of the Ultimate Truth* (Oxford 2009) (reviewed by C. Partenie, *BMCR* 2009.10.50); B. Kowalzig, *Performance of Myth and Ritual in Archaic and Classical Greece* (Oxford 2008); E. Eidinow, *Oracles, Curses and Risk among the Ancient Greeks* (Oxford 2007); J. Larson, *Ancient Greek Cults: A Guide* (London 2007) contains for Sicily discussion on Artemis, Demeter and Kore/Persephone, Herakles and Zeus. Myth is treated in detail in G. Romagnoli (ed.), *Il mito in Sicilia* (Palermo 2007). On communication through ritual, see E. Stavrianopolou (ed.), *Ritual and Communication in the Graeco-Roman World* (Kernos Supplementary Volume 16) (Liège 2006). Similar themes are taken up by J.-L. Lamboley and F. de Polignac, who consider, with much reference to Sicily (particularly Megara Hyblaia), the question of religious space and the construction of ancient Greek civic communities in, respectively, R. De Carvalho (ed.), *Religion, Ritual and Mythology: Aspects of Identity Formation in Europe* (Pisa 2006) 1–12; *Revue des Etudes Anciennes* 108 (2006) 9–24.

Sanctuaries continue to attract scholarly attention. There is first a general work to mention by J. Pedley, *Sanctuaries and the Sacred in the Ancient Greek World* (Cambridge 2006) (reviewed by B.A. Barletta, *BMCR* 2006.10.20). On **Delphi** and **Olympia**, see T.H. Nielsen, *Olympia and the Classical Hellenic City-State Culture* (Historik-filosofiske Meddelelser 96) (Copenhagen 2007) (reviewed by S. Brunet, *BMCR* 2008.09.46); M. Scott, *Delphi and Olympia: The Spatial Politics of Panhellenism in the Archaic and Classical Periods* (Cambridge 2010) (reviewed by C. Eckerman, *BMCR* 2010.08.55). A hefty and detailed monograph on Archaic sanctuaries in Sicily has been penned by F. Veronese, *Lo spazio e la dimensione del sacro: santuari greci e territorio nella Sicilia arcaica* (Padua 2006) (for a preliminary view by Veronese, *cf. AR* 53 [2006–2007] 137). Every single Sicilian Greek *polis* on the main island (Lipari is thus excluded) is considered in this work, starting with a brief history of research and the various interpretative models used to understand sanctuaries, which all told amount to 138 entries in Veronese's catalogue. She adopts, as in her earlier work, a 'landscapes of power' approach and thus moves regularly between city and country in her analyses. A similar approach, though focused on Classical south-eastern Sicily alone, is taken by M. Annibaletto, in D. Morandi *et al*. (eds), *Tra Oriente e Occidente. Studi in onore di Elena Di Filippo Balestrazzi* (Padua 2006) 117–33. Veronese, for her part, concludes that more work needs to be done on native elements in sanctuaries and the mixed communities that resulted. This theme is taken up in a volume on **foreigners and non-citizens at Greek sanctuaries**: A. Naso (ed.), *Stranieri e non cittadini nei santuari greci. Atti del Convegno internazionale* (Florence 2006). The contribution on Selinous is discussed below along with other developments from that site. It is also worth noting here the three works that have appeared in this period on **sacred prostitution**: C. Panzetti, *La prostituzione sacra nell'Italia antica* (Imola 2006); S. Budin, *The Myth of Sacred Prostitution in Antiquity* (Cambridge 2008) (reviewed by V. Pirenne-Delforge, *BMCR* 2009.04.28); T.S. Scheer (ed.), *Tempelprostitution im Altertum: Fakten und Fiktionen* (Oikumene Studien zur antiken Weltgeschichte 6) (Berlin 2009) (reviewed by K. Kleibel, *BMCR* 2010.02.18).

On **Euhemerism**: F. De Angelis and B. Garstad (*Classical Antiquity* 25 [2006] 211–42) attempt to put Euhemerus in a Sicilian context by relating the themes of his work to religious developments on the ground. On **Alpheus** and **Arethusa**: T. Bilić (*IJNA* 38 [2009] 116–32) argues that their myths are a 'picturesque portrayal' of the practice of latitude sailing between the Peloponnese and Sicily along both the 37th and 38th parallels, which would have shortened the voyage considerably and would have been helped by celestial navigation. On Alpheus alone, C. Arnold-Biucchi (*NAC* 36 [2007] 59–74) identifies him on the first tetradrachms minted by Gelon at Syracuse in 485 BC and underlines that this is the oldest known representation of the god. On **Aphrodite**: M.S. Cyrino, *Aphrodite* (Gods and Heroes of the Ancient World) (London 2010)

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(reviewed by V. Pirenne-Delforge, *BMCR* 2011.01.14); A.C. Smith and S. Pickup (eds), *Brill's Companion to Aphrodite* (Leiden 2010) (reviewed by M.M. Lee, *BMCR* 2012.07.13). There is also passing reference to Greek matters in the study by G. Garbini (*Byrsa* 7 [2008] 77–84) on the Semitic inscription from Eryx (modern Erice). On **Apollo and the cults of founders**: F. Graf, *Apollo* (Gods and Heroes of the Ancient World) (London 2008); C.S. Lane, *Archēgetēs, Oikistēs, and New-oikistēs: The Cults of Founders in Greek Southern Italy and Sicily* (unpublished Ph.D. thesis, University of British Columbia 2009). Also relevant and worth mentioning here are: J.F. Miller, *Apollo, Augustus, and the Poets* (Cambridge 2009) (reviewed by N.W. Bernstein, *BMCR* 2010.06.12); S. Casali on the development of the Aeneas legend, in J. Farrell and M.C.J. Putnam (eds), *A Companion to Vergil's Aeneid and its Tradition* (Oxford 2010) 37–51. On **Artemis**, see T. Fischer-Hansen and B. Poulsen (eds), *From Artemis to Diana: The Goddess of Man and Beast* (Acta Hyperborea 12) (Copenhagen 2009) which contains a piece on southern Italy and Sicily by T. Fischer-Hansen (207–60). On **Asclepius**, see E. De Miro, G. Sfameni Gasparro and V. Calì (eds), *Il culto di Asclepio nell'area Mediterranea. Atti del Convegno internazionale, Agrigento 20–22 novembre 2005* (Rome 2009). For Sicily, V. Calì (159–73) provides an excellent overview of the evidence, while a shorter piece is devoted by P. Meli (175–77) to the Asclepieion at Akragas, on which see also C. Zoppi, *SicArch* 39.104 (2006 [2008]) 47–54. On **Athena**: S. Deacy, *Athena* (Gods and Heroes of the Ancient World) (London 2008); V. Consoli, *Eidola* 7 (2010) 9–28, which examines the cult of Athena Ergane from its emergence in Athens to its appearance in Classical Sicily. Consoli is particularly concerned with iconography in her study and finds a place for Sicilian terracottas, mainly those from Himera, Kamarina and Scornavacche. On **Cybele**: G. Pedrucci, *Cibele Frigia e la Sicilia: santuari rupestri ed iconografia della dea* (Studia Archaeologica 168) (Rome 2009). On **Demeter and Persephone** there are the proceedings of a conference (*Demetra*) that include both Sicilian and extra-insular contributions. In one of the relevant contributions, E. De Miro (47–92) investigates in detail all the known Thesmophoria in Sicily, which have so far been identified at Gela, Akragas, Licata (ancient Eknomos), Heloros and Syracuse. Of the common patterns of development, De Miro draws attention to the *aes rude* discovered among the finds of all these sites, save for Syracuse, and connects these pre-monetary dedications to a practice that sought to give thanks to the earth that made wealth possible in the first place. In another contribution, N. Bookidis (99–105) disagrees with the usual view that holds that cults of Demeter and Kore in Sicily emerged only with the economic prosperity of the second half of the sixth century BC. Instead, she sees these cults as having been established with the foundation of the 'colonies' and explains the little surviving evidence before then as not a reliable indication of actual development. Demeter on coins is discussed by a leading numismatic specialist (M. Caccamo Caltabiano, 123–34), and Kore on Carthaginian coins by another (E. Acquaro, 135–36). Connected to the latter are two studies on the transmission of the cult of Demeter to Carthage and Rome (S. Ribichini, 235–41; M.H. Fantar, 243–46). M. Bell III (155–59) discusses plots of sacred land. Other site-specific contributions will be discussed in their appropriate places below. On Demeter's kourotrophic imagery, see S. Ducaté-Paarmann, *Common Ground* 614–16. On Persephone alone, see M. Parca and A. Tzanetou (eds), *Finding Persephone: Women's Rituals in the Ancient Mediterranean* (Bloomington 2007). G. Manganaro (*Sicilia Antiqua* 6 [2009] 111–16) considers some Late Hellenistic female divinities such as Demeter and **Hekate** from the Peloritan region of northern Sicily and Syracuse, connecting their appearance with the arrival of Italic peoples. On Hekate alone, see A. Zografou, *Chemins d'Hécate: portes, routes, carrefours et autres figures de l'entre-dieux* (Kernos Supplementary Volume 24) (Liège 2010) (reviewed by B. Ager, *BMCR* 2011.09.38). N. Cusumano (*Thalassa* 3 [2006] 17–41) explores the various male and female divinites connected with **navigation**. On **nymphs**: C. Lambrugo, in F. Giacobello and P. Schirripa (eds), *Ninfe nel mito e nella città dalla Grecia a Roma* (Milan 2009) 133–54. On **Orestes** in the western Mediterranean: M. Intrieri, in G. De Sensi Sestito (ed.), *Calabria tirrenica* (Soveria Mannelli 2006) 1–31. On the **Palici**: G. Manganaro (*Rivista di Filologia e di Istruzione Classica* 136 [2008] 10–17) considers the personal names derived from them in Sicily. On **Perseus**: D. Ogden, *Perseus* (Gods and Heroes of the Ancient World) (London 2008). On **Scylla**: M.I. Hopman, *Harvard Studies in Classical Philology* 103 (2007) 584 (a summary of a Ph.D. dissertation awarded in 2005); see also F. Ceci, *Archeo* 24.2 (2008) 112–14. On **water cults** (divinities connected with rivers and springs), S. Collin-Bouffier, in V. Teti (ed.), *Storia dell'acqua: mondi materiali e universi simbolici* (Rome 2003) 43–66 (missed in the last report) provides a critical assessment for Greek Sicily, arguing that there is no evidence for such cults per se, and that water cult is instead to be connected with the major divinities like Demeter, Persephone and Herakles. The sacredness of the Ciane river is discussed by F. Veronese, in D. Morandi *et al.* (eds), *Tra Oriente e Occidente. Studi in onore di Elena Di Filippo Balestrazzi* (Padua 2006) 207–25. The karst geology that characterizes southeastern Sicily is part of another work relevant here: C. Clendenon, *Hydromythology and the Ancient Greek World: An Earth Science Perspective emphasizing Karst Hydrology* (Lansing 2009) (reviewed by C. Connors, *BMCR* 2010.08.65). For an overview of the evidence for ancient Italy, see also M. Dall'Aglio, *I culti delle acque nell'Italia antica* (Imola 2009). On **Zeus**: N. Kreutz, *Zeus and die griechischen Poleis. Topographische und religionsgeschichtliche Untersuchungen von archaischer bis in hellenistische Zeit* (Rahden 2007); M. Vonderstein, *Der Zeuskult bei den Westgriechen* (Palilia 17) (Wiesbaden 2006) (reviewed by A.J. Domínguez, *Polifemo* 8 [2008] 195–201; *cf.* also Vonderstein's brief overview in *Antike Welt* 38.6 [2007] 24–30).

Numismatics

Studies on Sicilian numismatics published between 2002 and 2007 have been thoroughly reviewed by S. Frey-Kupper, in M. Amandry and D. Bateson (eds), *A Survey of Numismatic Research 2002–2007* (International Association of Professional Numismatists Special Publication 15) (Glasgow 2009) 24–31. A glossy overview of the coinage of Greek southern Italy and Sicily can be found in F. Catalli, 'La monetazione della Magna Grecia e della Sicilia antica', *Cronaca Numismatica* 33 special issue (2006). Another general relevant work is S.

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von Reden, *Money in Classical Antiquity* (Key Themes in Ancient History) (Cambridge 2010) (reviewed by W.E. Metcalf, *BMCR* 2011.10.06). The transition in Sicily from **pre-monetary uses of metal** for exchange to silver coinage now has a small monograph devoted to it by R. Macaluso, *La Sicilia e la moneta. Dai mezzi di scambio pre-monetari alla coniazione in argento dell'unità ponderale indigena* (Kokalos Supplementary Volume 20) (Pisa 2008). She highlights how Sicily was the first region in the ancient Greek world to use bronze fiduciary coinage, throwing her support behind a long-standing Sicilian theory of native practice and influence in this respect. The first chapter of Macaluso's study is devoted to collecting the evidence and making this argument (25–71). The beginnings of silver coinage are considered in the next chapter (45–58), and this is followed by another on silver litrai (59–67). The last chapter (71–100) publishes Archaic coins from Selinous and Himera in the Museo Archeologico 'Antonino Salinas' in Palermo. On a related topic, the monetary use of weighed bullion in the Archaic Greek world, including in southern Italy and Sicily, is the subject of a fascinating study by J.H. Kroll, in W.V. Harris (ed.), *The Monetary Systems of the Greeks and Romans* (Oxford 2008) 12–37. The beginnings of coinage among the cities of **Chalcidian Sicily** are examined by L. Gasparri (*NAC* 37 [2008] 39–58) in a wide-ranging manner. At one point, she calls for confirmation of whether northeastern Sicily's metal ores were exploited in Greek antiquity. We now have this confirmed: see the entry for 'Messina' in the 'Northeast Sicily' section below. The **symbols of powers** as depicted on coinage are the subject of a volume edited by R. Pera, *L'immaginario del potere. Studi di iconografia monetale* (Rome 2006) (reviewed by G. Scafoglio, *BMCR* 2006.12.17). Two of its essays are devoted to the Sicilian tyrants. There are three studies in *Studies Holloway* devoted to numismatics: K. Rutter (125–30) dates the coins of the '**Signing Artists**' to 413–400 BC; S. Pope (131–37) examines new coin types in the late fifth century, particularly that with the 'Butting-bull' reverse; and M.B.B. Florenzano (138–41) publishes four coins (three from Syracuse and the other from Aetna) from a Brazilian private collection. The 'Signing Artists' are also the subject of two studies by H. Kreutzer (*Jahrbuch für Numismatik und Geldgeschichte* 55–56 [2005–2006] 3–52; 57 [2007] 53–82). Kreutzer comes to similar conclusions as those of Rutter just discussed. M. Caccamo Caltabiano, D. Castrizio and M. Puglisi (*Atti elimi* V 661) discuss how **'KAINON' coinage** was used by Dionysius II to pay *sitos* for garrisons in Magna Graecia. Coinage from **Dionysius I to Sextus Pompey** is the subject of M. Puglisi's monograph *La Sicilia da Dionsio I a Sesto Pompeo: circolazione e funzione della moneta* (Messina 2009) (reviewed by S. Péré-Noguès, *BMCR* 2011.09.40). A worn bronze coin minted by the **Mamertines** in 288 BC was discovered during excavations in Griĉ Park in Zagreb: Z. Dukat and B. Mašić, *Vjesnik Arheološkog muzeja u Zagrebu* 38 (2005) 133–37. The coin is of a well-known type, a pentonkion with a bearded Zeus on the obverse and a *promachos* warrior on the reverse, but what made this find stand out is that the coin has a hole through it and was threaded with an iron chain, and was thus used as a pendant or amulet. Various numismatic notes are contained in G. Manganaro, *Jahrbuch für Numismatik und Geldgeschichte* 55–56 (2005–2006) 53–68.

Pottery

The field of Greek vase-painting has been recently reviewed by J.H. Oakley, *AJA* 113 (2009) 599–627. On interpreting vases, including Sicily (for example, Centuripe), see J.R. Mertens, *How to Read Greek Vases* (New York 2010) (reviewed by J. Neils, *BMCR* 2011.07.23). A very useful overview of Greek pottery in southern Italy and Sicily can be found in M. Denoyelle and M. Iozzo, *La céramique grecque d'Italie méridionale et de Sicile: productions coloniales et apparentées du VIIIe au IIIe siècle av. J.-C.* (Paris 2009) (reviewed by J.K. Papadopoulos, *BMCR* 2010.11.18). A similarly wide range of topics is contained in L. Todisco, *Pittura e ceramica figurata tra Grecia, Magna Grecia e Sicilia* (Archaeologica 3) (Rome 2006). The **drinking cups** used in rituals are the subject of S. Batino, *Itinerari del sacro nelle forme del bere: articolazioni morfologiche e funzionali della ceramica greca ad uso potorio in ambito rituale* (BAR International Series 1961) (Oxford 2009). See also in this regard, M.L. Catoni, *Bere vino puro: immagini del simposio. Campi del sapere/culture* (Milan 2010) (reviewed by M. Wecowski, *BMCR* 2011.11.65), which also includes discussion of *androne*s in private homes. A second edition of the late J.N. Coldstream's classic work on **Greek Geometric pottery** appeared shortly before his death: *Greek Geometric Pottery: A Survey of Ten Local Styles* (Bristol 2008) (reviewed by B. Blandin, *Revue Archéologique* [2010] 75–76; J. Bouzek, *Gnomon* 82 [2010] 668–69; L. Steel, *Classical Review* 60 [2010] 312–13). Coldstream took new developments on board in a supplement appended at the back of the book (459–95). Scholars interested in Greek Sicily will find there, among other things, the observations that the Thapsos class of pottery, because it is rarely found in Corinth itself, may have been produced in a workshop aiming at western markets and that the absence of the type 6 Euboean pendent concentric semi-circle skyphos in the west does not favour R. Kearsley's suppositions (*cf. AR* 42 [1995-1996] 69). As one reviewer (Steel) rightly points out, there is nothing in Coldstream's supplement concerning the challenges to absolute chronology, derived in part from matching Thucydides with Archaic Greek pottery, caused by the advances radiocarbon and dendrochronological dating coming mainly from archaeological contexts north of the Alps. R.M. Albanese Procelli discusses the **grey monochrome** found in Archaic Sicily (*Pontica* 42 [2009] 327–40). She defines this class of material and examines its dating and distribution. For **Wild Goat Style** pottery in Sicily, see M.C. Lentini, *Kalos* 18.2 (2006) 24–27; and especially her edited book, *Vasi del Wild Goat Style dalla Sicilia e dei musei europei. Catalogo della mostra, Gela, Museo archeologico regionale, 27 aprile–21 maggio 2006, Bochum, Kunstsammlung der Ruhr-Universität, 30 maggio–15 luglio 2006* (Siracusa 2009). M. Denti (*Revue Archéologique* [2008] 3–36) contributes a wide-ranging study of Middle Wild Goat I pottery from the Black Sea to the western Mediterranean. K. Neeft (*BdA* ns 3 [2009] 49–78) dedicates a study to the **Hipponion Painter**, some of whose works are found in Sicily. Archaeometric study of **Ionian cups** of the B2 type has been carried out on material from five native and Greek sites in northeastern Sicily: C.M. Belfiore *et al.*, *Periodico di Mineralogia* 79 (2010) 57–80. The results reveal, interestingly, that production occurred at a single – still yet to be identified –

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site somewhere in eastern Sicily. On **epinetra**, see C. Mercati, *Epinetron: storia di una forma ceramica fra archeologia e cultura* (Perugia 2003) (missed in the last report) (reviewed by K.S.D. Ananiades, *Archaiognosia* 13 [2005] 261–66; P. Benbow, *AJA* 110 [2006] 328–29). Black-figure and red-figure epinetra are common and are often deposited as votives in sanctuaries, as in the case of the Malophoros at Selinous. The **Attic black-figure pottery** collection in the Syracuse Museum is published by F. Zisa, *Ceramica ateniese a figure nere dal Museo archeologico regionale 'Paolo Orsi' di Siracusa* (Turin 2007). A new Attic skyphos from Thessaly by the **Gela Painter** is published by K. Volioti, *Rivista di Archeologia* 31 (2007) 91–101. Some of the works of the **Syracuse Painter** and other Sicilian material can be found in two recently-published museum collections: J.G. Szilágyi, *Corpus Vasorum Antiquorum. Hongrie. Budapest, Musée des Beaux-Arts, Fascicule* 2 [18], translated by A. Benze (Rome 2007) (reviewed by J. MacIntosh Turfa, *BMCR* 2009.09.05); S. Pfisterer-Haas, *Corpus Vasorum Antiquorum. Deutschland, München, Antikensammlungen ehemals Museum Antiker Kleinkunst,* 16*: Attisch rotfigurige Schalen* (Corpus Vasorum Antiquorum 88) (Munich 2010) (reviewed by D. Nati, *BMCR* 2011.09.36). For the production of **local versions of Attic black-figure** pottery in Italy, see V. Bellelli (ed.), *La ceramica a figure nere di tipo attico prodotta in Italia*, published as a special issue of *Mediterranea* (7 [2010] 1–274) with an important contribution on Archaic Sicily by M. de Cesare (99–133), who concludes that Attic models were generally faithfully copied and that such copying was generally rare. For **Attic imports** of the second half of the fifth century, found in both southern Italy and Sicily, we now have a very impressive monograph by G. Giudice, *Il tornio, la nave e le terre lontane. Ceramografici attici in Magna Grecia nella seconda metà del V sec. a.C. Rotte e vie di distribuzione* (Studia Archaeologica 152) (Rome 2007) (*cf.* also her brief contribution to *Common Ground* 141–44). This represents a major reconsideration of the subject that will serve as the point of departure for future researchers. Giudice provides a critical overview of her sources, noting how some material that was previously thought to date to this half-century can be shown to date to earlier or later periods. These items are excluded from her catalogue and discussion; for Sicily, these include some material from Leontinoi, Gela, Selinous, Segesta, Monte Bubbonia, Lipari and earlier simpler descriptions of 'Sicily'. Giudice has also identified 204 new vases, making new attributions and, in some cases, challenging previous attributions, revealing the vases to be Italiote. A series of histograms detailing painters and shapes summarize the data, and in the conclusions she considers these Attic imports against the backdrop of the period's political and military history. The **clientele** of Attic and other pottery is examined closely in J. de la Genière (ed.), *Les clients de la céramique grecque. Actes du colloque de l'Académie des Inscriptions et Belles-Lettres, Paris, 30–31 janvier 2004* (Cahiers du Corpus Vasorum Antiquorum) (Paris 2006). This work makes frequent reference to Sicily, which is the focus of two contributions, both dealing with Attic imports in the fifth and fourth centuries BC: R. Panvini (85–91); F. Giudice (93–95). The birth of **Italiote pottery** is delved into by M. Denoyelle (*Atti Taranto* XLVII 339–49) and M. De Cesare (*Atti elimi* VI 277–94), who both consider the transition and transmission from Attic wares (see also K. Mannino, *Atti Taranto* XLVII 425–43). Sicilian fish-plates are discussed in reference to their counterparts of the lower Tyrrhenian Sea basin by F. Mollo (*Sicilia Antiqua* 4 [2007] 65–86). On the subject of **tragedy and vase-painting**, O. Taplin provides us with his latest word on the subject in *Pots and Plays: Interactions between Tragedy and Greek Vase-Painting of the Fourth Century BC* (Los Angeles 2007).

Sculpture and terracotta

On the development of early Classical sculpture, we can now turn to R. Neer, *The Emergence of the Classical Style in Greek Sculpture* (Chicago 2010) (reviewed by G. Hedreen, *BMCR* 2011.07.42). B. Barletta surveys western Greek Archaic and Classica sculpture, in O. Palagia (ed.), *Greek Sculpture. Function, Materials and Techniques in the Archaic and Classical Periods* (Cambridge 2006) 77–118 (the entire volume is reviewed by S. Dillon, *Classical Review* 57 [2007] 521–22). It is very good to have a regionally-based chapter like Barletta's, since it is still common to find western Greek material excluded or little mentioned in such overviews, as recently in B. Holtzmann, *La sculpture grecque: une introduction* (Le livre de poche 31778) (Paris 2010) (reviewed by D. Nati, *BMCR* 2011.06.21). The proceedings of a conference on **marble-working** in the ancient Mediterranean contain material relevant to Greek Sicily: G. Adornato (ed.), *Scolpire il marmo. Importazioni, artisti itineranti, scuole artistiche nel Mediterraneo antico. Atti del Convego di studio tenuto a Pisa Scuola Normale Superiore, 9–11 novembre 2009* (Milan 2010) (reviewed by B.S. Ridgway, *BMCR* 2011.08.46). Three chapters can be discussed here. A. Dimartino (9–40) considers the epigraphic evidence documenting itinerant artists. C. Marconi (339–59) returns to the question of local versus imported production for both southern Italy and Sicily. He looks to possible comparative scenarios from the 14th–16th century AD associated with the marble quarries at Carrara, to reveal a plausible mix of both local and imported skills for his period of study (relevant to note here too is L. Lazzarini's archaeometric work on the marble sculpture of Magna Graecia, which identifies Parian marble as prevalent: *Marmora* 3 [2007] 21–52). E. Ghisellini (279–308) examines Classical funerary stelai from southeastern Sicily. 'Echoes' of **Attic sculpture** in the Greek west are studied by F. Croissant (*Atene e l'Occidente* 295–324), who looks at in particular Attic-Ionic korai at Selinous and Lokroi, the Severe Style (with discussion of the large busts from Grammichele) and busts from Akragas of seemingly the second half of the fourth century. On the **ancient plundering of statues**, C. Michelini (*Atti elimi* VI 231–57) looks at three cases from Sicily (the Daedalic statue from Omphake; the statue of Apollo from Gela; the statue of Diana from Segesta), including the symbolic and propagandistic motivations behind these actions. On the general topic of plundering, not just of statues, we may also note the article by M. McDonnell, in S. Dillon and K.E. Welch (eds), *Representations of War in Ancient Rome* (Cambridge 2006) 68–90, which deals specifically with Syracuse; J.-L. Bastien, *Le triomphe romain et son utilization: Rome aux trois derniers siècles de la République* (Collection de l'École française de Rome 392) (Rome 2007); M. Coudry and M. Humm (eds), *Praeda. Butin de guerre et société dans la Rome républicaine/Kreigsbeute und Gesellschaft im repub-*

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likanischen Rom (Stuttgart 2009) (reviewed by J.W. Rich, *BMCR* 2011.08.22) with an essay by E. Stoffel (209–22) on Marcellus' despatch of Syracusan artworks to Rome and the motivation for it, the first known instance of many to come of this practice. See also the book by M.M. Miles cited above in the 'Introduction' and studies on the 'Motya Boy' cited below in the 'Western Sicily' section.

The third of the *Deliciae Fictiles* conferences has been published in this period. The Sicilian contributions are based on particular sites and will be discussed below in their appropriate place. What this and other **architectural sculpture** meant to ancient viewers is tackled by C. Marconi (*Studies Holloway* 4–17), who argues against the prevailing view that there are no ancient literary and visual sources that tell us anything about this. Instead, the literary evidence (Pindar and Aeschylus) indicates strong emotional reactions (of both attraction and repulsion). He also draws on visual evidence (Attic black-figure pottery) and ancient building models, most notably the famous example from Sabucina. He concludes from an analysis of the latter that images were primarily what was perceived and impressed in the memory of the native artist who probably executed this work. The meanings and messages of Greek architectural sculpture were also discussed at a conference held in Athens: P. Schultz and R. von den Hoff (eds), *Structure, Image, Ornament: Architectural Sculpture in the Greek World. Proceedings of an International Conference held at the American School of Classical Studies, 27–28 November 2004* (Oxford 2009) (reviewed by: S. Leone, *ASAA* 87 [2009] 897–905; N. Spivey, *Greece and Rome* 57 [2010] 401–02; J. Ma, *BMCR* 2011.03.40; E.M. Moorman, *BABesch* 86 [2011] 225–26; P.A. Webb, *JHS* 131 [2011] 258–59). This rich volume contains an article by E. Østby (154–73) on Selinous' relief metopes. **Roof tiles** are the subject of a monograph by M. Lang, *Der bunte Himmel: Untersuchungen zu den Tondächern westgriechischer Typologie* (British Archaeological Reports, International Series S2098) (Oxford 2010).

For **terracottas**, we may begin with the publication of a German museum collection: U. Hübinger and M. Menninger, *Terrakotten der Westgriechen im Akademischen Kunstmuseum der Universität Bonn* (Rahden 2007), containing a total of 229 pieces, of which 37 are from the Sanctuary of Demeter Malophoros at Selinous alone. C. Lamburgo (*NAC* 37 [2008] 61–80) studies a terracotta figure seated on a throne donated by the collector Athos Moretti to the archaeological museum in Milan. The figurine dates to the late sixth century and can be connected with a repertoire produced in the area between Kamarina and Grammichele, from which very area came many such terracottas onto Italian and foreign antiquities markets in the late 19th century, which Orsi decried. **Terracottas related to music** are collected and discussed by A. Bellia, *Coroplastica con raffigurazioni musicali nella Sicilia greca (secoli VI–III a.C.)* (Biblioteca di Sicilia Antiqua 3) (Pisa 2009) (reviewed by I. Cucchiarini, *Archaeologiae* 6 [2008] 99–100; A. Pautasso, *ASAA* 9 [2009] 833–41; M.I. Rodriguez, *Gerión* 27 [2009] 136–38; M. Pisani, *BMCR* 2010.06.11; A. Queyrel Bottineau, *Histara* (2011) http://histara.sorbonne.fr/cr.php?cr=1258). Bellia has also produced a number of articles on finds from particular sites, but readers interested in a good overview in addition to her book are suggested to turn to her article in *Sicilia Antiqua* 7 (2010) 79–118. The '**kouroi vestiti**' are the subject of a study by L. Gasparri (*ASAA* 76 [2008] 327–46). In another study, L. Gasparri examines the few instances in which figured terracottas produced in Greece and Sicily have been found in native and Punic cemeteries in Sicily (in F. Camia and S. Privitera [eds], *Obeloi: Contatti, scambi e valori nel Mediterraneo antico. Studi offerti a Nicola Parise* [Paestum and Athens 2009] 153–74). Female subject matter predominates and usually more than one specimen has been deposited per burial. The presence of these terracottas can be explained in various ways, such as through intermarriage and Greek residents.

ROMAN

Past and present trends in the modern historiography of Republican Sicily are analysed by J. Prag (*Pallas* 79 [2009] 131–44). Two general treatments of Roman Sicily have appeared: F. Coarelli (ed.), *I Romani in Sicilia e nel sud dell'Italia* (Udine 2006); C. Miccichè *et al.* (eds), *La Sicilia romana tra Repubblica e Alto Impero. Atti del Convegno di studi (Caltanissetta, 20–21 maggio 2006)* (Caltanissetta 2007). See also more generally, N. Rosenstein and R. Morstein-Marx (eds), *A Companion to the Roman Republic* (Oxford 2006) (reviewed by S.J. Northwood, *BMCR* 2007.05.30); R.H. Cowan, *Roman Conquests: Italy* (Barnsley 2009) (reviewed by F. Tweedie, *BMCR* 2010.04.43).

On the Roman **army**, a solid overview of the state of play can be found in P. Erdkamp (ed.), *A Companion to the Roman Army* (Blackwell Companions to the Ancient World) (Malden 2007). On the Roman **navy**, see M. Pitassi, *The Navies of Rome* (Woodbridge 2009) (reviewed by M.B. Charles, *BMCR* 2009.12.22). The highly intriguing world of **kinship diplomacy** that played out between Rome and Sicily before, during and after its conquest is traced by M. Bettini, in M. Jehne and R. Pfeilschifter (eds), *Herrschaft ohne Integration? Rom und Italien in republikanischer Zeit* (Frankfurt 2006) 269–92; J. Prag, in D. Bonanno *et al.* (eds), *Alleanze e parentele. Le 'affinità elettive' nella storiografia sulla Sicilia antica. Convegno internazionale Palermo 14–15 aprile 2010* (Caltanissetta 2010) 179–206; and F. Battistoni, *Parenti dei Romani: mito troiano e diplomazia* (Pragmateiai 20) (Bari 2010) (reviewed by H.-G. Nesselrath, *BMCR* 2011.04.27).

On the development of Roman **urbanism and architecture** in relation to foreign, especially Greek, influences, see J. Sewell, *The Formation of Roman Urbanism, 338–200 BC: Between Contemporary Foreign Influence and Roman Tradition* (Journal of Roman Archaeology Supplementary Volume 79) (Portsmouth RI 2010). F. Sear has done a remarkable job of distinguishing Greek from Roman **theatres**, including in Sicily, in his large book *Roman Theatres: An Architectural Study* (Oxford 2006) (reviewed by M.C. Sturgeon, *BMCR* 2007.02.16). On ***opus signinum***, which may have spread from North Africa via Sicily, see V. Vassal, *Les pavements d'opus signinum: technique, décor, fonction architecturale* (BAR International Series 1472) (Oxford 2006). P. Perkins examines Republican Sicily's **cultural development** in P. van Dommelen and N. Terrenato (eds), *Articulating Local Cultures: Power and Identity under the Expanding Roman Republic* (Journal of Roman Archaeology Supplementary Volume 63) (Providence 2007) 33–53, arguing, among other things, that Sicily's trajectory differed from that of

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Italy and the rest of the western Mediterranean. Drawing on the Monreale survey, Perkins also excludes the possibility that rural settlements predated the fourth century, arguing that any earlier rural settlements were all established in the vicinity of the hill-top centres (the volume as a whole is reviewed by R.B. Hitchner, *AJA* 113 [2009] 651–55). See also more generally, A. Wallace-Hadrill, *Rome's Cultural Revolution* (Cambridge 2008) (reviewed by J. Geiger, *BMCR* 2009.07.50); L. de Ligt and S.J. Northwood (eds), *People, Land, and Politics: Demographic Developments and the Transformation of Roman Italy 300 BC–AD 14* (Mnemosyne Supplementary Volume 303) (Leiden 2008).

On Roman **imperialism** in connection with the spreading of the concept of 'Italia', see W.V. Harris, *Studi Storici* 48 (2007) 301–22. Harris sees the end of the fourth century BC as the crucial turning-point. See also more generally: A. Erskine, *Roman Imperialism: Debates and Documents in Ancient History* (Edinburgh 2010) (reviewed by M. Fronda, *BMCR* 2011.04.14). The question of local identity in the face of Roman imperialism is pursued by L. Revell, *Roman Imperialism and Local Identities* (Cambridge 2009) (reviewed by E.-J. Graham, *BMCR* 2009.08.66); T. Whitmarsh (ed.), *Local Knowledge and Microidentities in the Imperial Greek World* (Cambridge 2010) (reviewed by A. Peterson, *BMCR* 2011.07.25; J. Carlsen, *Classical Review* 61 [2011] 428–29; B. Edelmann-Singer, http://hsozkult.geschichte.hu-berlin.de/rezensionen/2011-2-190). On the connection between **amphitheatres and Romanization**, see F. Buscemi, *ArchStorSir* 21 (2007) 7–53. On **colonies and municpia**: U. Laffi, *Colonie e municipi nello stato romano. Storia e letteratura* (Rome 2007). The beginnings of the unique series of **gold coins** are examined afresh by E.L. Rizzo (*Sicilia Antiqua* 4 [2007] 105–31), who dates them to the end of 215/start of 214 BC, and connects them with a Mamertine mint. The making of Sicily into a Roman province also necessitated the finding of equivalent values between different numismatic systems, for which see the study by B. Carroccio, *Minima Epigraphica et Papyrologica* 11.13 (2008) 29–43. On **religion**: H. Kunz, *Religionsgeschichte des römischen Sizilien* (Tübingen 2006). On the links between Hellenistic **ruler-cults** and Roman Imperial ones, see A. Marcone in S. Bussi and D. Foraboschi (eds), *Roma e l'eredità ellenistica. Atti del Convegno internazionale, Milano, Università statale, 14–16 gennaio 2009* (Studi Ellenistici 23) (Pisa 2010) (reviewed as a whole by S. Caneva, *BMCR* 2011.05.59). On **trade**, as evidenced especially by transport amphorae, see D. Malfitana *et al.*, *Facta* 2 (2008) 127–92, a preliminary report of a project to watch out for.

Cicero's Sicily is a continuing source of scholarly attention, with four major works devoted to the subject: J. Dublouz and S. Pittia (eds), *La Sicile de Cicéron, lecture des Verrines* (Besançon 2007); J.R.W. Prag (ed.), *Sicilia nutrix plebis Romanae: Rhetoric, Law, and Taxation in Cicero's Verrines* (Bulletin of the Institute of Classical Studies Supplementary Volume 97) (London 2007) (reviewed by A. Haimson Lushkov, *BMCR* 2009.02.33); A. Lintott, *Cicero as Evidence: A Historian's Companion* (Oxford 2008) (reviewed by B. Saylor Rodgers, *BMCR* 2009.04.39); J. Murrell, *Cicero and the Roman Republic* (Cambridge 2008) (reviewed by A. Haimson Lushkov, *BMCR* 2009.08.49).

All of these topics and more are given up-to-date treatments in A. Barchiesi and W. Scheidel (eds), *The Oxford Handbook of Roman Studies* (Oxford 2010). In view of Sicily's historical trajectories that Rome inherited, the chapters by M. Roller on 'Culture-based approaches' (234–49), P.F. Bang on 'Imperial ecumene and polyethnicity' (671–84) and T. Whitmarsh on 'Hellenism' (728–47) can be singled out here for their particular relevance.

BYZANTINE

We may begin by noting the extensive reviews of Byzantine **bibliography** published in *Byzantinische Zeitschrift* 99 (2006) 279–492, 703–892; 100 (2007) 267–576, 899–1190; 101 (2008) 297–554, 857–1105; 102 (2009) 293–585, 829–1130; 103 (2010) 257–569, 849–1175. Recent developments in the study of medieval Sicily are very helpfully and comprehensively reviewed in two articles: A. Nef and V. Prigent, *Storica* 35–36 (2006) 9–63; S.C. Davis-Secord, *History Compass* 8.1 (2010) 61–87. Both articles contain many signs of the times in terms of intellectual developments and call for the integration of Sicily into wider historical contexts and debates. In light of the all foregoing reviews of literature, the focus here will be put on more recent studies of especially an archaeological nature.

The continuing theoretical **development of medieval archaeology** in Italy and elsewhere (*cf. AR* 47 [2000–2001] 145) can now be better appreciated due to J. Moreland, *Archaeology, Theory and the Middle Ages* (London 2010). Important syntheses of these new approaches and data can be found in: N. Christie, *From Constantine to Charlemagne: An Archaeology of Italy AD 300–800* (Williston 2006); M. Rautman, *Daily Life in the Byzantine Empire* (Westport 2006); M. Grünbart *et al.* (eds), *Material Culture and Well-being in Byzantium (400–1453)* (Österriechische Akademie der Wissenschaften, Philosophisch-historische Klasse, Denkschriften 356) (Vienna 2007); E. Jeffreys, J.F. Haldon and R. Cormack (eds), *The Oxford Handbook of Byzantine Studies* (Oxford 2008) (reviewed by P. Marciniak, *BMCR* 2009.06.52; G. Cacciaguerra, *Facta* 5 [2011] 145–48); C. Wickham, *The Inheritance of Rome: A History of Europe from 400 to 1000* (London 2009); J. Smith, *Europe after Rome: A New Cultural History 500–1000* (Oxford 2009); L. James (ed.), *A Companion to Byzantium* (Blackwell Companions to the Ancient World) (Malden 2010) (reviewed by S.H. Rapp, *BMCR* 2011.03.15).

There have also been **regional studies** devoted to Italy and/or Sicily in this period. A. Jacob, J.-M. Martin and G. Noyé (eds), *Histoire et culture dans l'Italie byzantine: acquis et nouvelles* (Collection de l'École française de Rome 363) (Rome 2006) contains papers on painting and *castra* in Sicily by, respectively, M. Falla Castelfranchi (205–35) and G. Uggeri (319–36). On the periodization of **fortifications** in eastern Sicily, see S. Patitucci and G. Uggeri, *CNAM* V 296–301. A feast of new information for Byzantine Sicily can be found in M. Congiu, S. Modeo and M. Arnone (eds), *La Sicilia bizantina: storia, città e territorio. Atti del VI Convegno di studi, Caltanissetta, 9–10 maggio 2009* (Caltanissetta 2010). On the Valdemone of northeastern Sicily, see now G. De Maria, *Le origini del Valdemone nella Sicilia bizantina* (Sant'Agata Militello 2006).

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On the importance of Sicily to the **grain supply** of Constantinople between AD 618 and 717, see V. Prigent, *MEFRM* 118 (2006) 269-99, which draws mainly on the evidence of numismatics and sigillography. On **religion**, some of the papers relating to Sicily given at two conferences on Christianity in Italy are published in *Seia* 12–13 (2007–2008 [2009]) 11-59, edited by F.P. Rizzo. Ten years of work on southeastern Sicily's **catacombs** of all periods, including some Byzantine examples, are reported on by M. Sgarlata, *Rivista di Archeologia Cristiana* 83 (2007) 61–98. On the question of Byzantine **cultural legacies**: R. Santoro, *Bizantini. L'eredità culturale in Sicilia* (Kalos: Itinerari d'arte) (Palermo 2008). On **mosaics**: A. Cilento, *Byzantine Mosaics in Norman Sicily: Palermo, Monreale, Cefalù* (Udine 2009; original Italian edition 2008); J. Poeschke, *Mosaiken in Italien 300–1300* (Munich 2009), which, unsurprisingly, includes the three same Sicilian sites as the previous work. On **glass**: R. Arletti *et al.* (*Archaeometry* 52 [2010] 99–114) use chemical and spectroscopic analyses on samples from Ganzirri on Sicily's northeasern tip to reveal a wide trade network in raw glass. On **jewellery**: I. Baldini Lippolis, in C. Entwistle and N. Adams (eds), *Intelligible Beauty: Recent Research on Byzantine Jewellery* (London 2010), 123–32. S. Giannobile (*Kokalos* 49 [2003 (2008)] 129–32) returns to a bracelet published by G. Manganaro (*cf. AR* 53 [2006–2007] 145) to show it is not as singular in Sicily as he imagined. On **lamps**, S. Giannobile, *Kokalos* 49 (2003 [2008]) 121–27, also publishes a specimen in the Palermo Museum that was once part of Baron Astuto's collection and places it in a wider Sicilian context. On the **Muslim takeover** of Sicily and North Africa, see, respectively, A. Nef and V. Prigent, *La Sicile de Byzance à l'Islam* (Paris 2010); W.E. Kaegi, *Muslim Expansion and Byzantine Collapse in North Africa* (Cambridge 2010) (reviewed by D. Woods, *BMCR* 2011.08.10).

SOUTHEAST SICILY

(Provinces of Syracuse and Ragusa)

We begin with the **guidebooks** and **general works** on Syracuse and its region. One of the most important developments to report concerns the regional archaeological museum: the gallery on Hellenistic–Roman Syracuse was opened in 2006. This development, put into the context of the museum's history, is outlined by its director C. Ciurcina (*RAL* 19 [2008] 643–62). Other developments include the movement of the Medagliere (or coin collection) from Palazzo Duomo to the main museum, now forming an integrated unit. Over 20,000 items are now on display in the consolidated museum, and together with the vast stores of other material not on display, this museum must today rank among the top ones anywhere concerned with the ancient Mediterranean. These important developments have also been marked by the appearance of several new guidebooks. For the Hellenistic–Roman collections: C. Ciurcina, *Siracusa in età ellenistica e romana. Museo Archeologico Regionale 'Paolo Orsi' Siracusa* (Siracusa 2006). For the coin collections: C. Ciurcina (ed.), *Museo Archeologico Regionale Paolo Orsi: il Medagliere* (Siracusa 2009). Although produced for school children, the two volumes of the 'Progetto Scuola Museo' are also informative for professional scholars, providing excellent overviews of the state of play regarding their respective chronological periods by leading specialists: C. Ciurcina (ed.), *Dalla grotto al villaggio: dal Paleolitico all'età del Ferro* (Palermo 2008), which consists of seven booklets for each major phase and a separate workbook; C. Ciurcina (ed.), *La colonizzazione greca, la fondazione di Siracusa e lo sviluppo della città antica* (Palermo 2006), which contains five booklets with a workbook section in each.

An overview of the ancient city's **history and topography** can be found in R.J. Evans, *Syracuse in Antiquity: History and Topography* (Pretoria 2009) (reviewed by J. Schäfer, *Sehepunkte* 10.7–8 [2010] http://www.sehepunkte.de/2010/07/17558.html). The text is accompanied by numerous illustrations, including some new reconstructions, as well as a separate cd-rom. Chapter 1 (9–27) provides a helpful summary of 'Urban space'; chapter 2 (28–46) is on the '*Choré*'; chapter 3 (47–73) on 'Temples and theatres'; chapter 4 (74–106) on 'The four great sieges of Syracuse'; chapter 5 (107–34) on 'Imperial designs'; and chapter 6 (135–44) on 'A city in the Roman Empire'. Five brief appendices, from one to four pages in length, round out the text and consider issues of a debated nature not suited for the main text, such as the size of the Athenian camp in 415–413 BC and the dating of the monuments of Syracusan imperialism. There are some conclusions in Evans' book that readers will not find elsewhere. To take three examples: the Syracusans do not themselves seem to have operated any significant level of merchant shipping (29); the topography of Syracuse and its subject cities remained largely unchanged in the two decades following Dionysius I's death (123); Syracuse in the early fourth century BC had a population of between 100,000 and 200,000 people, which made it almost equal to Athens (127). Also relevant here are studies by R. Trimarchi (*ArchStorMess* 82 [2001] 125-55) on questions of the modern quality of life within an ancient urban framework and L. Arena (*ArchStorSir* ns 1 [2009] 95–101) on the hydrogeology of the springs on Ortygia's west side. Five more overviews that address historical topography and a host of other issues have also appeared: AA.VV., *Siracusa antica e moderna. Il Val di Noto nella cultura di viaggio* (Annali del Barocco in Sicilia 8) (Rome 2006) (the lecture given by P. Pelagatti to help launch the book is published in *ArchStorSir* ns 1 [2009] 241–72); J.G. De Voto, *The Ancient World* 39 (2008) 11–35; F. Bottari, *Pantalica e Siracusa* (Il Bel Paese, Itinerari 39) (Rome 2008), containing illustrations mostly in colour; a chapter (113–30) in P. Cartledge, *Ancient Greece: History in Eleven Cities* (Oxford 2009) (the entire book is reviewed by E. Varto, *BMCR* 2010.10.15); J. Dummett, *Syracuse, City of Legends: A Glory of Sicily* (London 2010).

We turn now to particular **archaeological and historical themes by period**. The **foundation** of Syracuse is addressed by F. Cordano, *ASAA* 6 (2006 [2008]) 465–80, who believes that Euboeans, Corinthians and Cycladic islanders formed a common project in establishing Syracuse and Corcyra too.

The **remains of dogs** have been uncovered in an ancient well dug to a depth of 17m below the present ground level north of the temples found in Piazza Duomo discussed in an earlier report (*cf. AR* 47 [2000–2001] 163): S. Chilardi, in L.M. Snyder and E.A. Moore (eds), *Dogs and People in Social, Working, Economic or Symbolic Interaction. Proceedings of the Ninth Conference of the International Council of Archaeozoology, Durham, August 2002* (Oxford 2006) 32–37; and in F. D'Andria, J. De

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Grossi Mazzorin and G. Fiorentino (eds), *Uomini, piante e animali nella dimensione del sacro* (Bari 2008) 27–37. The pottery retrieved from the well spans the seventh to the fourth century BC and consists of types usually found as ritual offerings or used in ritual banquets. A total of 491 bones and bone fragments (including not just dogs but also sheep/goat, cattle, pig and fish) was recovered at a depth of 12.22m in association with pottery dated from the late sixth to the fifth century BC. The dog remains belonged to two individuals, one less than a year old and the other an adult. Butchering marks were present on the long bones and innominates and are related to their dismemberment. Burning on the tibia and femurs could be interpreted as the roasting of a meat joint. Overall, the material retrieved from the well points to ritual activity connected to the nearby temples. Chilardi hypothesizes a joint cult involving Artemis and Hekate, suspecting Artemis on the basis of a *potnia theron* painted scene on an oinochoe of the first half of the seventh century BC and Hekate because of the chthonic nature of the offerings. The connection between Hekate and dog sacrifices generally is argued by J. De Grossi Mazzorin, in F. D'Andria, J. De Grossi Mazzorin and G. Fiorentino (eds), *Uomini, piante e animali nella dimensione del sacro* (Bari 2008) 71–81. (The Syracusan finds will have to be added in future to the latest distribution maps for ancient dog sacrifices in J.-C. Lacam, *MEFRA* 120 [2008] 33.)

There are some interesting overall remarks regarding the identification and characteristics of **gender** in female burials in the **Fusco cemetery** by S. Péré-Noguès, *Pallas* 76 (2008) 151–71. D. White (*Mare Internum* 2 [2010] 63–70) builds up a convincing argument that the **Laganello head**, if correctly identified as belonging to Demeter or Kore, may have been deliberately mutilated as an act of Christian iconoclasm. Flat **roof tiles** of the 'de rive' variety, which were seldomly produced at Syracuse, are collected and discussed by A. Ciurcina (*Deliciae Fictiles* III 393–98). The material derives from finds made in different parts of the city at different times and dates to the sixth century BC. The tiles are decorated with an Ionic-inspired pattern with a criss-crossed meander alternating with four-petalled rosettes. G.V. Gentili (*Studi Rizza* 2.127–35) returns to the inscription on the **Apollonion** on Ortygia, restating his previous view that the architect Kleomenes was expressing pride in his work (*cf. ArchStorSicO* 7 [1954] 51–57).

The **Deinomenids** have received much attention in this period. They naturally feature prominently in a new general work by J. Champion, *The Tyrants of Syracuse: War in Ancient Sicily* (Barnsley 2010). Gelon's dedication of a **tripod at Delphi** is re-examined by G. Adornato (*RAL* 16 [2005] 395–420), who argues against the usual view, based on a passage of Diodorus Siculus, of it being connected with the dedication of booty after the Battle of Himera (for the old line, see recently S. Privitera, *ASAA* ns 1 [2003 (2005)] 391–423). Instead, Adornato notes that Nike is not just exclusively connected with victory; it can also be taken to refer to a votive offering by men. It is possible that the inscription is referring to something other than a military event, but later came to be associated with one. However, Adornato suggests that the dedication occurred in 485 BC at the time of Gelon's synoecism at Syracuse, thinking the date earlier because of the semi-lunate gamma more in use at Gela than at Syracuse. It was, in other words, a political monument intended to give thanks to Apollo for success in Gelon's new foundation. Nike is thus part of Gelon's attempt to seek protection for him and his city. Adornato also argues that the monument was reinterpreted in the fourth century as a victory, and that is what Diodorus Siculus records, probably because he made Gelon's victory at Himera the central focus of his historical narrative. On **Hieron I** there is a new book by D. Bonanno, *Ierone il Dinomenide. Storia e rappresentazione* (Kokalos Supplementary Volume 21) (Pisa 2010) (reviewed by S. Péré-Noguès, *BMCR* 2010.10.64). Bonanno's history is mostly based on literary sources, which are thoroughly examined and pushed as far as they can go. She also considers how Hieron I's fortunes fared in the later fifth and fourth centuries (for which, see also Bonanno, *Pallas* 79 [2009] 81–103).

For the archaeology of this period, the efforts of G. Adornato are to be particularly noted. In *Atti elimi* V (447–60), he reminds us that Orsi dated the **Athenaion** statigraphically to the period of Hieron and that the matching of statements in Diodorus Siculus (11.26) with the archaeology is flawed. Instead, Adornato argues that Hieron built the temple with spoils from his victory at Cumae in 474 BC. Two other recent discussions of the temple in this period (cited above: Mertens [2006] 268–73, 315; Veronese [2006] 307–08) follow the traditional line. For an architect's view of the history of the Athenaion from its creation to today, see the book by S. Sgariglia, *L'Athenaion di Siracusa: una lettura stratigrafica tra storia e segni/The Athenaion at Syracuse: A Stratigraphic Analysis based on History and Archaeological Evidence* (Siracusa 2009). As should only be expected, there are numerous reconstructions and model drawings for the eyes to feast on here. See also R. Giangreco, *Templum majus: il duomo simbolo di Siracusa* (Siracusa 2009).

Adornato, in another article (*AJA* 112 [2008] 29–55), convincingly argues that the **Charioteer of Delphi** and the dedication by Polyzalos describing him as 'ruler of Gela' do not belong together, as generally believed (for the old line, see again recently S. Privitera, *ASAA* ns 1 [2003 (2005)] 391–423). Adornato's stylistic re-examination comes to the conclusion that the Kritios Boy is no longer the closest parallel for the Charioteer of Delphi, the Chatsworth Apollo having now taken its place. Thus the statue dates to after 470 BC, and the Charioteer fits better as dating between 470 and 450 BC (the rationale to be discussed momentarily). The inscription shows signs of having been carved twice, and clearly Polyzalos was not the first and only dedicant of the monument. The original inscription was dedicated either by Gelon or Hieron, most likely the latter when he was ruler at Gela between 485 and 478 BC in opposition to Gelon's tripod dedication to Apollo. Hieron had a victory in 482 BC at the Pythian Games, and he may have made the dedication then. The original inscription was erased owing to the tension between Hieron and Polyzalos, who aspired to greater political recognition and authority, even by allying himself with Akragas. On this reading, therefore, the Charioteer of Delphi was not commissioned by a Deinomenid, thus making the bronze sculpture an instance of *Kunstgeschichte ohne Namen*, something which 19th-century scholarship was disinclined to admit. The Charioteer can be contextualized as part of the political-agonistic ex-votos dedicated at Delphi around the second quarter of the fifth century.

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F. Caruso (*Studi Rizza* 2.341–54) re-reads an **Attic red-figure** fragment that seems to have once belonged to a skyphos. It was found in the Giardino Spagna cemetery in 1943 (*cf*. G. Cultrera, *NSc* 68 [1943] 103–04, fig. 66). The fragment depicts a pre-Euripidean version of Medea's filicide, in which Medea, wearing a sacrificer's mantel, is wielding a sword against a young nude boy, her son, in the presence of a paedagogue. Caruso admits that, while any attribution is not easy, the fragment may be referring to the tragedy of Neophron of Sicyon, whose fragments mention Medea and a paedagogue being present at the time of the crime.

Moving into the fourth century, and to the period of **Dionysius I**, the noted terracotta scholar, A. Pautasso, has analysed the iconography of the bridegroom unveiling his bride (*Demetra* 285–91). She argues that this iconography, when combined with the ancient sources, suggests a concerted effort by the tyrant to promote marriage. He sought to enlarge the civic body with other women and to stimulate population growth following a depletion caused by war. The ongoing work on the **Epipolae** fortification system continues to move ahead, with a monograph still planned (for an update, see *AA* [2010] 76–78). The new cult forms introduced by Dionysius I and his son **Dionysius II** at Lokroi, which for a while was under their control, are examined by M. Barra Bagnasco (*Studi Rizza* 2.79–89). P. Visonà (*Chiron* 37 [2007] 479–94) brings a critical eye, through the medium of especially coinage, to the question of the involvement of Dionysius I–II in the Adriatic Sea. He exposes some previously exaggerated claims and dates some of this activity to the period following their rule. For **Dion**, we have a new book by one of the leading specialists: L.J. Sanders, *The Legend of Dion* (Toronto 2008) (reviewed by M. Dreher, *Gnomon* 82 [2010] 659–62; B. Smarczyk, *Historische Zeitschrift* 292 [2011] 157–58).

To the time of **Timoleon** seem to belong some recently published bone artefacts, the first ever such evidence published from a western Greek context (S. Chilardi, in I. Fiore, G. Malerba and S. Chilardi [eds], *Atti del 3º Convegno Nazionale di Archeozoologia, Siracusa 3–5 novembre 2005* [Rome 2005 (2007)] 371–78). About 300 bone fragments (not horn, teeth or ivory) have been retrieved, mostly from excavations of the first half of the 20th century, when techniques of recovery may have favoured certain bone types over others. Even so, a remarkably consistent pattern has emerged: ox and horse make up 100% of the identifiable fragments, and within this group ox bones comprise 90% of the total. Some of the bone fragments are easily recognizable by their worked shapes and perforations. The concentration of this material in the Acradina quarter suggests the existence of one or more workshops.

On **Agathokles** and **Hieron II**, we may begin with E. De Miro's (*Mare Internum* 1 [2009] 85–98) observation of how these two monarchs established relations with Egypt in unprecedented ways, which precedes his handy overview of Sicilian/Egyptian interconnections down into the Roman period. C. Boehringer (*SNR* 88 [2009] 59–71) has published a hoard of 25 silver tetradrachms and one stater found in 1980 at an undisclosed location in Sicily. The hoard was buried around 310–305 BC and throws more light on the coins of Syracuse under Agathokles. J. Serrati (*Historia* 57 [2008] 80–91) challenges C. Habicht's dismissal of a tiny private altar unearthed in 1949 as providing no evidence of Hieron II's **ruler-cult**. Serrati gathers numismatic and other epigraphic material to argue his case. M. Bell III (*Krise und Wandel* 193–211) combines poetry, art and archaeology to throw more light on Hieron II's agrarian policies. He argues that it is not necessary to look for Ptolemaic precedents for the *Lex Hieronica* and that the idealized world of bucolic poetry has close parallels with contemporary art from eastern Sicily. Among other examples of these, he discusses the famous **bronze rams** which, while admitting a possible later date, he is inclined to date to this Early Hellenistic period. The sole surviving ram has also been the subject of an important reconsideration by A. Villa and A.M. Carruba (*Boreas* 32 [2009] 93–114), as part of their report on the restoration work carried out on the piece between 2005 and 2007. The work involved close inspection of the piece using a variety of methods, among them video endoscopy and chemical analyses of such things as the base metal and patinas. The authors emphasize the uniqueness of the piece itself and its methods of production. They seek parallels in Classical art in order to date the piece. Contrary to the usual opinion, as in Bell's article just discussed, Villa and Carruba date it to the first/second century AD. They raise the possibility that the bronze is a Roman copy of a Greek original, but they find no evidence for this. They also admit that the sculpture's original context is completely unknown: that its first mention places it in the Castello Maniace in Syracuse does not necessarily mean that it came from there. In fact, it is equally possible, they point out, that the ram may have come from Rome to Syracuse.

On **Byzantine sculpture**, C. Gianino (*ArchStorSir* 21 [2007] 55–94) includes material from the Bellomo Museum, the Orsi Museum and the Santa Lucia catacombs, and embeds his discussion in a historical context. On related topics, L. Lazzarini (*Marmora* 3 [2007] 107–31) discusses Byzantine and later re-use of white marbles and coloured stones, as in the Castello Maniace, imported for the construction of Roman Syracuse, and M. Sgarlata (*Nea Rhome* 6 [2009] 171–89) analyses the topography of Syracuse's martyr shrines.

We might also append here that more details are now available on the excavations in Syracuse mentioned in the previous two reports (*AR* 47 [2000–2001] 163–64; *AR* 53 [2006–2007] 146–48): AA.VV., *Kokalos* 47–48 (2001–2002 [2008–2009]) 728–819.

To the northwest of Syracuse is the peninsula of **Thapsos**, the site of the well-known Bronze Age settlement. Two case-studies, besides those mentioned already above in the 'Native and Other Italic' section, have appeared from the pen of G. Alberti (*RSP* 56 [2006] 369–427; 57 [2007] 363–76). In the first and longer piece, Alberti ties contact with the Aegean to the development of social hierarchy at Thapsos, most evident in the exotica found in the burials. In the second piece from 2007, he tackles head-on the relative and absolute chronology of the first two phases of the settlement in a detailed manner. To summarize very crudely, complexes A–C and the circular and square huts were not used after the mid 13th century BC. There followed a hiatus of about two centuries. Then, during the Pantalica III/Cassibile period, the square huts and complex C were re-used.

Brief preliminary reports have appeared of the new work at **Megara Hyblaia** mentioned in the last report (*AR* 53 [2006–2007] 149). On the work by the French, which

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is concentrated on the west gate of the Archaic city wall, see H. Tréziny, *Revue Archéologique* (2007) 183–88; *MEFRA* 120 (2008) 256–60. The purpose of this work is to clarify Orsi's earlier excavations in this area. The most surprising and welcome discovery concerns the prehistoric remains predating the establishment of the Archaic Greek city. Twenty sherds spanning the Middle Bronze Age to the Early Iron Age and a small domestic structure came to light to the northeast of the later gate. It remains to be seen whether the region was actually occupied at the time of Greek settlement. The development of the Archaic Greek city wall has also been revealed to be more complex than previously imagined: the stone wall of the late sixth century explored by Orsi has now been shown to have been preceded by one of agger-fossum type. The external agger came first at some point during the first half of the seventh century BC, and an internal agger towards the city was added at some point during the second half of the seventh century BC. The stone wall thus belongs to a third and final phase and enveloped these earlier defences. Circular tower 5 seems to have been a feature of only the second and third phases. Excavations on the inside of the city wall suggest that the thoroughfares and streets arrived in earnest in the last quarter of the seventh century. Two new streets (labelled E21 and E22) have been uncovered; they are separated by about 22m and run in a north–south direction. Hellenistic remains and later agricultural works have affected preservation in serious ways. Nevertheless, it is clear that street B, which runs south of the agora and temple B, did not extend as far as the west gate. Instead, it must turn south at some point and then perhaps join to a northwest–southeast running artery that connected the west gate to the south gate. Outside the city wall more parts of an already known road leading through the west cemetery were also found. While some Geometric pottery was retrieved in these excavations, most of the pottery dates to the seventh and sixth centuries. One of the items that stands out is a plastic vase in the form of a lion (a so-called *Löwenschale*) of the mid seventh century and most likely of Cretan manufacture. These new data provide much food for thought and underline how much more there is to know of Megara Hyblaia before and after the foundation of the Greek city.

The Sicilian side of these new excavations is concentrating its efforts on the port sanctuary in the city's northeast corner in the Cantera area. The **Attic imports** from these excavations have already been published by L. Guzzardi, G. Germanà and A. Mondo (*Ceramica attica da santuari* 693–702). An overview of the main results of Megara Hyblaia's **urbanism**, as well as some possible future avenues of research that it raises, are succinctly summed up by one of its excavators: M. Gras, *Rendiconti della Pontifica Accademia Romana di Archeologia* 79 (2006–2007) 3–11.

The well-known **kourotrophos** statue of a mother suckling twins is the subject of a study by M. Mertens-Horn (*MDAI[R]* 116 [2010] 105–17), who argues that it must have once stood within an aedicula judging from the frontal view of the seated feature. She identifies the mother as Nyx ('Night') and the children as Thanatos ('Death') and Hypnos ('Sleep'), something which has been done before by R.R. Holloway (*The Archaeology of Ancient Sicily* [London 1991] 82–83, though categorically denied by one reviewer of his book: R.J.A. Wilson, *JHS* 114 [1994] 217–18). In the Megarian homeland, Nyx had an oracular site, and it is likely that it was transferred to Sicily at some point; certainly, the artwork itself can be paralleled with the Samian/Milesian network in Greece. Mertens-Horn hypothesizes that the statue may have marked the grave of the priestess of Nyx at Megara Hyblaia.

There is an excellent study by P. Boissinot (*MEFRA* 121 [2009] 83–132) on the semicircular pits dug into the ground in the area of the south cemetery. These are usually thought to have been used for planting vines. Boissinot provides full details and plans of these pits and draws on comparanda from other ancient Italian sites to show convincingly that they are indeed evidence of **viticulture** in the Classical and Hellenistic periods. M. Torelli (*Sicilia Antiqua* 4 [2007] 99–104) has published the long-known pavement inscription from the **Hellenistic house** 13,22. The inscription is in Greek using mosaic tesserae and contains the name of a certain Cn. Modius in the genitive case. Baths are associated with this house, and the name appears on the pavement of one of its rooms, thus identifying this Italic individual as the proprietor of the entire complex.

The transition from the Roman to the **medieval** period has also received renewed attention. G. Cacciaguerra (*Archeologia Medievale* 34 [2007] 269–81; *CNAM* V 296–301) takes a closer look at the archaeological and written sources and singles out the northern part of the ancient settlement, between the railway line and the sea, as the main area of occupation. While Cacciaguerra has called for renewed excavations on this period, particularly on the Byzantine phase, he is able on present evidence to show that the site was occupied, in contrast to what was previously thought, in the tenth century AD through to the start of the 14th century AD. The site, probably a small village, may have functioned as a node for land and maritime traffic for agricultural products. That the region was occupied in the Byzantine period has been revealed by Cacciaguerra's work at the site of Santa Caterina near **Melilli** (*Archeologia Medievale* 35 [2008] 427–52), a discussion very helpfully cast in the wider context of Mediterranean developments.

The impressive advances previously made for **Leontinoi** (*AR* 53 [2006–2007] 149–51) have been capitalized on thanks to the efforts of its long-time researchers. M. Frasca has produced a crucially important synthesis entitled *Leontinoi: archaeologia di una colonia greca* (Archaeologica 152) (Rome 2009) (reviewed by F. Caruso, *ArchStorSir* ns 1 [2009] 290–93; M. Albertocchi, *BMCR* 2010.12.70; F. De Angelis, *AJA* 115.3 [2011] http://www.ajaonline.org/online-review-book/950). See also under Frasca's direction a dvd (38 minutes) produced by the Scuola di Specializzazione in Archeologia, University of Catania called *Leontinoi: memorie da una città dimenticata* (Catania 2008). Another synthesis has been penned by F. Valenti, *Leontinoi: storie della città. Dalla preistoria alla fine dell'impero romano* (Palermo 2008). Together, these two works consolidate knowledge in a most helpful and scholarly way, and in doing so fill a long-felt gap in the regional histories available for Greek Sicily.

Material from the **Scala Portazza sanctuary** continues to be published (*cf. AR* 53 [2006–2007] 150). An overview of this work, including the sanctuary's identification with the cult of Hera, can be read in M. Frasca, *Studi Rizza* 2.137–45 and L. Grasso, *BABesch* 84

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(2009) 17–22. A first view of the sanctuary's architectural terracottas can be found in M. Frasca's contribution to *Deliciae Fictiles* III (399–406). The finds consist of types with large double-volute palmettes with eight-petalled rosettes in the eyes and a previously unknown type which works with the same motifs. The **Attic imports** from this sanctuary have been studied by M. Frasca and F. Sudano (*Ceramica attica da santuari* 657–76). Preliminary analysis suggests an overwhelming percentage of open shapes (just over 95% of all the material), predominately cups of various kinds. The rest consists of closed shapes, which, where identifiable, are noted as two olpai, a lekythos and a jug. About 400m to the south of this sanctuary is another, at **contrada Alaimo**, dedicated to the Dioscuri (*cf. AR* 53 [2006–2007] 150). The ongoing work here since the 1980s has recently borne fruit in the form of the excellent monograph by L. Grasso and her collaborators: *La stipe del santuario di Alaimo a Lentini. Un'area sacra tra la chora e il mare* (Monografie dell'Istituto per i Beni Archeologici e Monumentali 2) (Rome 2008). Here, in this final report, all the palynological, faunal and material offerings found in excavations have been brought together. As mentioned in the previous *AR Sicily* report, the contexts date from the mid seventh century to the start of the sixth century, and provide a new and important source of evidence for ritual practices at Leontinoi.

The publication of certain classes of material from across the entire site is also moving along. **Etruscan bucchero** deriving from old excavations has been published by R.M. Albanese Procelli (*Studi Rizza* 2.313–16). The material, being pretty much out of context, is difficult to date, but on stylistic grounds the kantharoi appear to belong to the late seventh century to the first half of the sixth century BC. Future petrographic analyses to determine their place of production are promised. L. Grasso (*Studi Rizza* 2.355–74) provides a crucial first step in classifying the **black-gloss pottery** found at Leontinoi over the many years of archaeological explorations. She distinguishes three phases. Phase A lasts from about 375 to 300 BC and is based essentially on material from strata III and II of the late G. Rizza's excavations in the cemetery. Phase B lasts from about 300 to 250 BC and is based essentially on the material from excavations in the 'rupestrian' sanctuary at Caracausi. Phase C lasts from about 250 to 150 BC and is based essentially on stratum I from the cemetery just mentioned. For the material that spans the fourth century to the mid third century, the models are exclusively Attic, and for the next century the inspiration is Campana A (which itself is so far not attested at Leontinoi).

For **Monte San Basilio** to the northwest of Leontinoi, S. Giannobile and D.R. Jordan (*Greek, Roman, and Byzantine Studies* 46 [2006] 73–86) return to a previously published Byzantine (probably seventh-century AD) lead protective tablet, suggesting some new readings and interpretations, as well as providing a list of such inscriptions from Sicily and the rest of the early Byzantine world for comparison.

A glossy book on **Pantalica** has appeared, which not only illustrates many hard-to-reach features from this impressive site but also republishes accounts of it from scholars such as Paolo Orsi and Luigi Bernabò Brea: AA.VV., *Pantalica. L'alveare di pietra* (Siracusa 2005) with an introductory essay by M. Gualtieri. See also the book by F. Bottari just cited in the section on Syracuse.

The debate over Archaic **Kasmenai** has continued into this period (*cf. AR* 53 [2006–2007] 151). The late A. Di Vita, an earlier excavator, responded to M. Melfi's historical re-evaluation (*PdP* 58 [2003] 66–70). After reviewing the metal finds, which are the basis of this debate, the article concludes that no new chapter in the history of the site needs to be written. A reinstatement of Di Vita's old position follows, namely that the weapons dedicated at Greek Kasmenai were taken from native warriors who fought the Syracusans for control of the Hyblaian hills. E. Greco (*Colonie di colonie* 257–58) responds to Di Vita's arguments, siding with Melfi, whom, he feels, provides a better interpretation. This is surely not the last word on this subject, as what underlies this are radically different conceptualizations of cultural contact. In other work, P. Pelagatti (*Deliciae Fictiles* III 433–51) returns to a previously known, but not fully appreciated, clay mould (18cm high) for an Archaic antefix for a female head, which could be taken as evidence of a cult of the nymphs.

From the stony fields around **Canicattini Bagni** comes a boundary stone published by G. Manganaro (*Epigraphica* 70 [2008] 9–20). Of the boundary stone's four faces, two are inscribed, though quite damaged because of ploughing. The alphabet is Graeco/Messapic and refers to land allotments. Manganaro dates the inscription to the fourth century BC and connects it to the presence of Messapian mercenaries in the pay of the Syracusan tyrants. A topographic survey focusing on the Late Roman and Byzantine periods has also been undertaken hereabouts: S.A. Cugno, *RTA/JAT* 19 (2009) 139–66. This work contains the first-ever documentation of the small Byzantine troglodyte village at Cugno Case Vecchie situated about 2.5km northwest of the modern town. Finds include standing walls, cisterns, burials (including the re-use of prehistoric ones), quarries and an oratory.

A team from Warsaw University has studied ancient **Akrai** using the methods of non-intrusive archaeology, particularly air and satellite photography and geophyiscal prospection, on some 3.5ha of the 35ha of the site (R. Chowaniec, *RTA/JAT* 19 [2009] 121–38). Among the results are a 3D-reconstruction of the city's theatre and terrain, the latter in the form of a Digital Terrain Model (DTM), which can in future be populated with visible and other known features.

At **Heloros** on the coast, F. Copani returns (*AR* 53 [2006–2007] 151) to the theme of Greek/native relations (*Grecs et indigènes* 689–93). Two boundary stones are published by M. Vinci, *ArchStorSir* 18 (2004) 83–104. Although their exact find context is unknown, they are said to come from contrada Gioi about 2.5km west of the ancient city. Their letter forms and stoichedon arrangement would suggest a fourth-century BC date. Vinci shows convincingly that the boundary stones can be related to the redistribution of public land, and he connects this with Dionysius I's practice of giving confiscated land to his supporters as known from the literary record.

For **Modica**, there is now available a guide to the local museum and its archaeological collections: V.G. Rizzone (ed.), *Il museo civico di Modica F.L. Belgiorno: guida delle collezioni archeologiche* (Milan 2009).

Almost due west of Modica we have preliminary reports on the excavations in the rural settlement at **Serra Ciarberi** (G. Di Stefano, *SicArch* 39.104 [2006 (2008)]

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147–51; M. Anelli, *SicArch* 39.104 [2006 (2008)] 153–55). Three phases have been recognized: the end of the fourth century BC; the first century BC; and the Late Roman period. A small and fragmentary stretch of wall belongs to the first phase.

A good summary of the archaeological evidence from **Scicli** and its territory can now be read in P. Militello (ed.), *Scicli: archeologia e territorio* (Koiné archeologica, sapiente antichità [KASA] 6) (Palermo 2008), which includes the publication of a new Archaic Greek tombstone written *boustrophedon* from contrada Maestro.

For **Kaukana**, we may begin with P. Pelagatti's publication of the 1903–1906 correspondence between P. Orsi, a government minister and local landowner regarding the possibility of working at the site (*RAL* 17 [2006] 439–78). She puts this correspondence into context by discussing the discoveries and bibliography that have since emerged. Pelagatti's article appeared before renewed investigations (2008–2010) at Kaukana, which have focused on a single house and which, for the Byzantine period, have revealed a tomb of the second quarter of the seventh century AD, together with associated evidence for feasting (R. Wilson, *AJA* 115 [2011] 263–302). The issues of who this individual was and what this burial is doing here are under consideration.

Kamarina continues to rank amongst the best known of all ancient Greek cities in Sicily thanks to the hard work and perseverance of its very active teams of researchers. The starting-point for this reporting period is the volume that takes stock of knowledge of the city as part of the 2600th anniversary of its founding: P. Pelagatti, G. Di Stefano and L. De Lachenal (eds), *Camarina: 2600 anni dopo la fondazione. Atti del Convegno internazionale* (Ragusa and Rome 2006). Of the 27 contributions that make up this volume, most are devoted to Kamarina, while others deal with sites in the hinterland, like Castiglione di Ragusa, and these will be discussed below.

The work of **antiquarians**, **learned travellers** and the development of **collections and museums** are dealt with in three studies in this volume. The late H. Blanck (313–26) looks at young 19th-century German archaeologists in the Ragusano and Siracusano, drawing on archival documents now held by the Deutsches Archäologisches Institut in Rome. G. Sarà (327–32) discusses Cavallari's excavations at Kamarina in 1874 and how the material he uncovered came to be deposited in the Palermo Museum, the only one then in existence in all of Sicily. R. Salibra (333–54) gives us another study on the collectors and collections of material from Kamarina in the 19th and 20th centuries (*cf. AR* 53 [2006–2007] 152).

P. Pelagatti, under whose direction countless discoveries have been made at Kamarina over the years, introduces the volume with two essays on recent research. Here she underlines points that are increasingly achieving common currency: that no total **destruction** happened in 553–552 BC and that no data exist for the period covering the years 484–460 BC, and thus the idea of **abandonment** (26–27). Outside this volume, M.E. De Luna (*Colonie di colonie* 75–86) investigates the **foundation** of Kamarina in the context of Syracusan 'sub-colonization' and joins the growing chorus of scholars who highlight the survival of the city following Syracuse's re-establishment of control in 552 BC. It is clear that Kamarina did not remain unpopulated, suffering only partial damage. Syracuse, De Luna argues, reordered Kamarina's political alignment, including for those pro-Kamarina settlements found in the hinterland. Political and constitutional history is also further discussed in *Camarina: 2600 anni dopo la fondazione* (F. Cordano 273–76; M. Mattioli 277–81; and especially L. Lomiento 285–93, who dates Pindar's fifth Olympian to 488 BC, or to the 73rd Olympiad).

S. Collin-Bouffier (183–96) returns to the question of Kamarina's **hydrology and water management**. On **urbanism**, G. Di Stefano (157–76) reminds us, among other things, that the third phase of Kamarina's urban development from Timoleon to 258 BC is the best documented. Urban connections between Kamarina and Morgantina are explored by M. Bell III (253–58; *cf.* also *AR* 47 [2000–2001] 178). The evidence for **Demeter** in both city and hinterland is collected by G. Di Stefano in his contribution to *Demetra* (261–71). Studies on physical anthropology drawing on the rich finds from the **cemeteries** are ongoing. A work-in-progress summary is provided by S. Di Marco (149–53), who notes the mediocre quality of the bone material due to quite acidic soil conditions. T. Lucchelli (177–82) discusses the **coins** found in the agora between 1983 and 1995 (*cf.* also *AR* 53 [2006–2007] 153).

On **terracottas** and **pottery**, M. Pisani (223–51) has published a very important deposit from the Provide kiln-site near the Hippari river. As the author very rightly notes, this material consists of statuettes, matrices, remains of architectural decoration and hundreds of pots, and provides a direct, but all too rare, connection between finished terracotta and production site in the period 425–350 BC. The most common type of terracotta is a dedicant carrying a piglet, the archetype created in Gela in about 440 BC. Another terracotta type depicts a dedicant wearing a *polos*. There are also examples identifiable as Athena Ergane and Artemis Sicula. Gela was the biggest influence on these types, mediating archetypes also from Selinous and Akragas. Full details are now available in her monograph on the subject: *Camarina. Le terrecotte figurate e la ceramica da una fornace di V e IV secolo a.C.* (Studia Archaeologica 164) (Rome 2008) (reviewed by M. Bedello Tata, *BdA* ns 1 [2009] 149–52; M. Albertocchi, *Rivista di Archeologia* 32–33 [2008–2009] 183–86; A. Pautasso, *ASAA* 9 [2009] 833–41). On **pottery imports** specifically, we have contributions in *Camarina: 2600 anni dopo la fondazione* by C.W. Neeft (77–107) on Mid Corinthian and Late Corinthian, by J.-C. Sourisseau (129–47) on Corinthian A transport amphorae and by G. Giudice (197–222) on fifth-century Attic imports. For the latter, see in greater detail G. Giudice (ed.), *Veder greco a Camarina: dal principe di Biscari ai nostri giorni* I (Rome 2010). Imported pottery has often been found in the **sea off Kamarina**. See G. Di Stefano (*Aristonothos* 2 [2008] 177–83) for an overview of all the known shipwrecks; H. Pflug (259–70 in the *Camarina* volume just cited) for an overview of the helmets found in them.

G. Di Stefano (*Studi Rizza* 2.271-75) publishes a **bust of an anonymous philosopher** made of local stone found in excavations in 1998. It was found in the collapse layer of the south stoa dating to the mid third century BC and may originally have been set up in the nearby *ekklesiasterion*. The bust's archetype is to be located in the Peloponnese, and, although made of local stone, the type was widely reproduced both inside and outside Sicily. The bust from Kamarina shows similarities with a Homer from Olbia and a Sophocles from Argos.

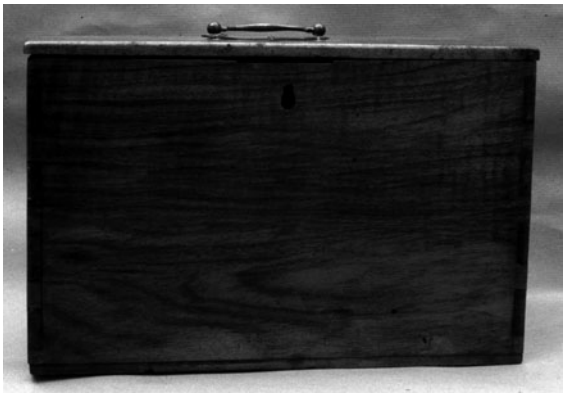
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On the **alphabet and epigraphy**, S. Struffolino (*Camarina: 2600 anni dopo la fondazione*, 295–98) discusses the alphabets in use at Kamarina and at Castiglione di Ragusa in the hinterland. Given Kamarina's turbulent political history, Struffolino observes how the red alphabet in use in Kamarina's mother-city was adopted at first, but that following its refoundation by mainly Geloans in 461 BC it turned to using the blue alphabet. In the same volume, P. Pelagatti discusses (28–30) the archaeological context of the famous **lead tesserae**, which were found in a secondary deposit. The tesserae were most certainly placed in a wooden container of some kind, and she suggests as a tentative possible parallel one from the late 19th century from Loire, France that is preserved in the family collection of one of the researchers working on Kamarina (**Figs 1–2**). The container measures 20cm wide by 33cm long by 21cm high, and, in personal correspondence with me, Pelagatti thinks that this wooden box may in fact be on the small side for the needs of the lead tesserae from Kamarina. It is probable, moreover, that the tesserae once sat in the temple's adytum or even in its pronaos. G. Manganaro (*Rivista di Filologia e di Istruzione Classica* 134 [2006] 129–39) considers the question of military recruitment in relation to this material after publishing a bronze ball from possibly Terina in the Syracuse Museum.

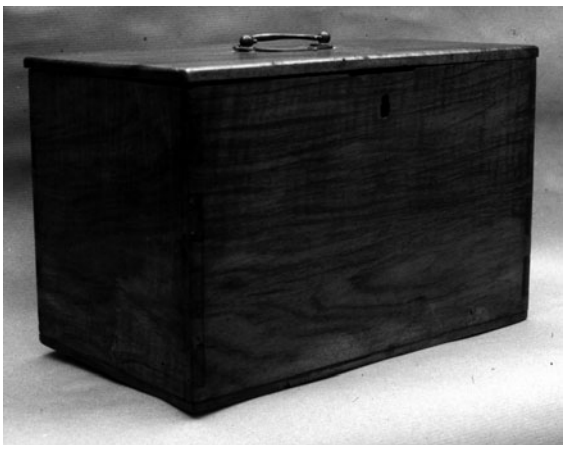
The late A. Di Vita, the excavator of the Rito cemetery at **Ragusa**, revisits his earlier discoveries in light of recent research in the *Camarina: 2600 anni dopo la fondazione* volume (357–58).

To the north-northwest at **Comiso**, C. Boehringer (*SNR* 89 [2010] 5–68) returns to the hoard of didrachms and tetradrachms found there in 1970, dating its burial to about 470 BC.

For **Castiglione di Ragusa**, there are seven contributions to the *Camarina: 2600 anni dopo la fondazione* volume that focus specifically on this site, and in particular on the so-called '**Guerriero di Castiglione**' first discussed in these pages two reports ago (*AR* 47 [2000–2001] 167–68). The site's development prior to the arrival of Greeks is explored in two contributions (P. Pelagatti 391–94; F. Rovetto 395–408). The excavations mentioned in the previous report (*AR* 53 [2006–2007] 154) undertaken in the area of the sculpture's find-spot are summed up by G. Di Stefano (359–65), while new is the preliminary report by H. Duday (367–76) on physical anthropology, the main conclusion of which is that there is no evidence for the acephalous burial rite as previously believed. L. Mercuri (377–84) provides a preliminary report on her publication of the material excavated from the west cemetery between 1969 and 1971. A final publication is in preparation. On the 'Guerriero di Castiglione', A. Giuliano (385–90) argues that its iconography comes from different places, resulting in a cultural autonomy that makes the sculpture stand out in the Sicilian repertoire. He also argues that a cult of personality was being created by the commissioner of this monument. E. De Miro (418–20) also weighs in on the sculpture, suggesting that the 'Guerriero di Castiglione' belongs to a *heroon* and that the dedicant's name, 'Pyrrhinos', means 'the colour of fire'. De Miro, like Giuliano, also focuses his attention on the iconography, thinking that Cypriot influence, attested in Sicily since the Late Bronze Age, could be at work here, having become part of eastern Sicily's cultural fabric by the Archaic period. He also notes parallels with material he has worked on elsewhere, namely burials from Marianopoli and the settlement at Sabucina. The 'Guerriero di Castiglione' has also attracted attention in other publications. The onomastics of the inscriptions are judged Greek by G. Manganaro, *Rivista di Filologia e di Istruzione Classica* 136 (2008) 5–7. W.-D. Heilmeyer (*MDAI(R)* 115 [2009] 13–20) picks up on previous observations concerning the sculpture's **intentional damage**, arguing that it twice suffered a sort of damnatio, shortly after 600 BC and around 550 BC. The piece was originally commissioned for a Greek, he argues, but was later re-used by a native. A summary of many of the issues surrounding this amazing piece may be found in G. Di Stefano, *Quaderni Scientifici del Museo Archeologico Ibleo* 1 (2008) 9–25.



1. Kamarina: modern wooden box of a kind that may have contained the ancient lead tesserae. © F. Fouilland and P. Pelagatti.



2. Kamarina: another view of the modern wooden box. © F. Fouilland and P. Pelagatti.

A fragment of a Byzantine incense burner with a partially surviving dedicatory inscription from **Chiaramonte Gulfi** has been published by G. Di Stefano, *SicArch* 39.104 (2006 [2008]) 167–68.

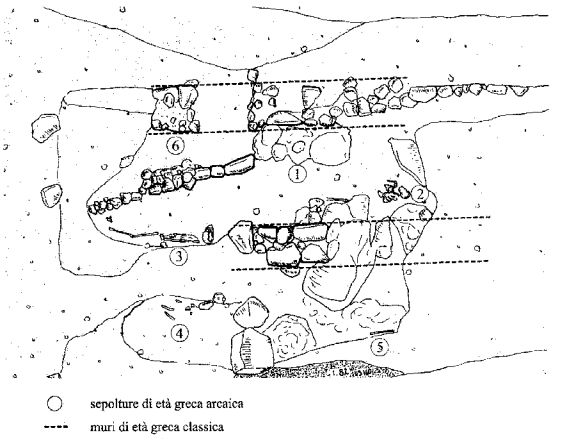
At **Scornavacche**, G. Di Stefano re-examines the claim of Punic influence at the site, concluding that none existed (in M. Congiu, C. Micciché, S. Modeo and L. Santagati (eds), *Greci e Punici in Sicilia tra V e IV secolo a.C.* [Caltanissetta 2008] 221–31).

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NORTHEAST SICILY
(Provinces of Messina and Catania)

For **Catania**, G. Anfuso, the architectural historian, writes about the development of Catania and his hometown Ognina from antiquity to the present in three recent works: *Catania dal cielo* (Catania 2006); *Viaggio a Catania* (Catania 2007); *C'era una volta Ognina* (Catania 2009). The urban history of Catania into the 18th century AD is discussed in two other general works: M. Aymard and G. Giarrizzo (eds), *Storia di Catania* I: *La città, la sua storia* (Catania 2007); L. Scalisi (ed.), *Storia di Catania* II: *Catania: l'identità urbana dall'antichità al Settecento* (Catania 2009). A sweep through historical times, including discussion of new archaeological finds, can be found in M.G. Branciforti and V. La Rosa (eds), *Tra lava e mare: contributi all'archaiologhia di Catania. Atti del Convegno, Catania, ex Monastero dei Benedettini, novembre 2007* (Catania 2010), which contains important overviews of recent discoveries and the state of knowledge for the city's archaeology from prehistoric to modern times. Of most relevance here are the chapters by M. Frasca (101–08) on the protohistoric period and Greek foundation, A. Pautasso (109–18) on the votive deposit from Piazza San Francesco (*cf.* her article in *Sicilia Antiqua* 3 [2006] 39–47 on a vase in the shape of Herakles' head; her monograph *Stipe votive del santuario di Demetra a Catania 2: la ceramica greco-orientale* [Catania 2009] and, more generally, G. Rizza, *Demetra* 187–91); M.G. Branciforti (135–258) on the Classical to Roman period (*cf.* F. Tomasello, *RTA/JAT* 17 [2007] 127–58), as well as the chapters summarizing our overall knowledge by E. Tortorici (319–36), V. La Rosa (469–88), and M.G. Branciforti and S. Rizza (489–93), the latter presenting a preliminary *carta archeologica* accompanied by a cd-rom.

M. Frasca makes some crucial observations: that the site appears to have been largely unoccupied at the time of Greek settlement and that in the hinterland the site of Casalrosato near Valverde (*cf. AR* 47 [2000–2001] 170), which had remained unoccupied after a Late Bronze Age/Early Iron Age phase, was resettled in the eighth century BC jointly by natives and Greeks, both attracted by its resources and strategic position. Similar themes have also been taken up elsewhere by different scholars. M. Moggi (*Colonie di colonie* 37–47) considers the foundation of Katane along with Naxos and Leontinoi, the two sites founded by Thoukles (see also the entries for these sites below). M.G. Branciforti and S. Amari (*Studi Rizza* 2.47–77) discuss the results of archaeological work undertaken in the ex Reclusorio in preparation for its re-use as part of the University of Catania's Faculty of Jurisprudence. The area investigated covered only about 100m east–west by about 200m north–south. Some prehistoric Copper Age material was retrieved, but the layers were predominantly of later date and stretched in time from Archaic Greek to Roman. A small part of an Archaic Greek cemetery was found intact (**Fig. 3**). In an area of about 20m^2, six inhumation burials made in the bare earth and arranged in three parallel rows were uncovered. Of the six individuals, five were adults and the other a child, whose cranium was retrieved in good condition. Large fragments of pottery dated to the sixth century covered the child, including the shoulder of an amphora of Samian type. Bodies in supine position had their heads towards the east and feet towards the west. Grave 3 had a row of stones aligned in an east–west manner to the north of it. Four burials had few associated grave goods on account of the disturbed stratigraphy. Nevertheless, the investigators still found a little bronze ring, an ivory pendant, an unpainted single-handled cup and fragments of 'colonial' pottery, all of sixth-century date. In the fifth century, the burials were disturbed by the construction of two parallel walls oriented east–west and made out of dry-stone masonry (**Fig. 3**). About 1.65m separates one wall from the other, and they both belong to a fragmentary building of quadrangular plan, indicated by the right angle preserved by the walls. A stretch of wall survives to a height of about 2m. The building's foundations sit on the original lava bedrock, and pottery retrieved from the south wall's foundation trench shows that it was constructed in the period between 480 and 450 BC. About 12m west of the just discussed cemetery is another wall that is 3.15m thick and survives to a length of 3.1m. The wall is built in polygonal masonry, and has two faces and an *emplecton* of lava stones of various dimensions (**Fig. 4**).



3. Catania: part of the Archaic cemetery underneath Classical walls. After M.G. Branciforti and S. Amari, *Studi Rizza* 2.53, fig. 5.



4. Catania: part of the Archaic city wall with *emplecton* of lava stones. After M.G. Branciforti and S. Amari, *Studi Rizza* 2.55, fig. 9.

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It too is constructed directly on the lava bedrock. It is clearly part of Greek Katane's city wall, reminiscent of its better-known counterpart at nearby Naxos. Katane's city wall was previously known only from a water-painting by Jean Houel now in the The State Hermitage Museum in St Petersburg. Material found in the *emplecton* and in a sounding made against the wall's west face allowed the investigators to date its construction to the first half of the sixth century BC. Other material retrieved from occupation layers on the inside of the wall preserved signs of usage until Late Archaic times. Underneath the city wall further to the west are two more dry-stone walls constructed in the seventh century BC on the lava bedrock (**Fig. 5**). The walls were also at right angles and had two rooms; the associated deposits were disturbed during the building of the city wall. The function of the building remains unknown, but it is possible that it served a religious purpose.

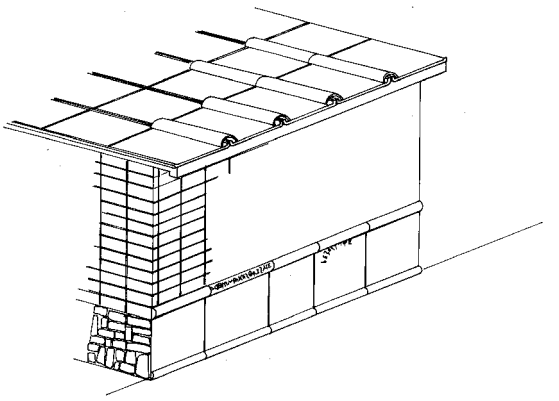
The scholarly literature on Catania's **port and coastline** has been added to in this reporting period. For previously mentioned investigations (*AR* 53 [2006–2007] 155), there are two publications which fill out the details: E. Tortorici, *RTA/JAT* 16 (2006) 129–42; E.F. Castagnino Berlinghieri and C. Monaco, *Il sistema portuale di Catania antica. Studi interdisciplinari di geo-archeologia marittima* (Archaeologia Maritima Mediterranea, Papers 3) (Pisa and Rome 2008) (reviewed by N. Carayon, *BMCR* 2010.02.31).

The complex subject of Katane's late fifth-century **coins** is returned to by C. Boehringer (*SNR* 87 [2008] 5–21), who underlines that the discontinuity of types reflects the city's precarious political situation. Equally complex is the question of claims to the **territory** caused by the waxing and waning of Syracuse as a power within the region. M. Vinci (*Mediterraneo Antico* 13 [2010] 207–18) returns to the key passage of Diodorus Siculus (11.76.3), starting with the attempts to emend and interpret it from the 16th century onwards. He offers a new reading of there being no Greek/Sikel agreement over land, instead of the more convoluted previous one of Sikels and Syracusans subdividing the land because of settlers established at Katane by Hieron.

Our knowledge of the ancient and medieval remains from the environs of **Adrano** has been summed up in two valuable works, both edited by G. Lamagna: *Museo di Adrano: archeologia e storia sotto il vulcano* (4 vols.) (Palermo 2007); *Tra Etna e Simeto. La ricerca archeologica ad Adrano e nel suo territorio* (Catania 2009). In another study, S. Amari has published the Greek-style figured terracottas in the Adrano Museum: *Terrecotte figurate di tipo greco del Museo del Castello normanno di Adrano* (Siracusa 2010). It is worth mentioning the work of a local *appassionato* who bravely tackles the origins of Adrano and its namesake god (F. Branchina, *Adrano, dimora di déi, nella storia del Mediterraneo greco* ([Macerata 2009]), as a way to pass along to the town's young the past in preparation for the future. G. Lamagna (*Studi Rizza* 2.317–39) has published a valuable selection of Greek pottery collected sporadically over the years from the nearby native site at **Mendolito**. As a result, she divides the material by place of production: Corinthian and imitations thereof; figured Attic; Attic black gloss and imitations thereof; 'colonial' band and black-gloss wares. Overall, the material dates from the last quarter of the seventh century to the fifth century and presents nothing



5. Catania: seventh-century BC dry-stone walls. After M.G. Branciforti and S. Amari, *Studi Rizza* 2.54, fig. 7.



6. Mendolito: hypothetical reconstruction of inscribed slabs on public building. After M. Cultraro, *Studi Etruschi* 70 (2004) 244, fig. 7.

out of the ordinary for imports found at native sites in Sicily's interior. It is likely that these imports arrived at Mendolito via Naxos, Katane and possibly Himera. Mendolito nevertheless maintained a strong native identity and engaged little in maritime exchange (judging from the absence of transport amphorae at the site). Therefore, Lamagna reasons, these Greek imports cannot be taken as evidence of Hellenization; instead, they are to be considered prestige goods that did not cause any changes in the structure of the native community. It is interesting to compare this with the study of two inscribed clay slabs of the late sixth century from Mendolito by M. Cultraro, *Studi Etruschi* 70 (2004) 227–51 (a study better appreciated since the last report). He hypothesizes that the slabs were used to cover the walls of a public building and that the inscriptions may record the benefaction of civic magistrates (**Fig. 6**). Students of Sicilian Greek architecture will be interested to know that Cultraro's reconstruction finds a parallel in Temple A at Himera, the only other site in ancient Sicily, so far, for which slabs (though not inscribed) used in this manner have been postulated.

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The work mentioned in the last report on the Sanctuary of the Palici at Rocchicella di **Mineo** (*AR* 53 [2006–2007] 156) is entering its final publication stage: L. Maniscalco (ed.), *Il santuario dei Palici: un centro di culto nella Valle dei Margi* (Palermo 2008) (reviewed by I. Edlund-Berry, *BMCR* 2010.03.26). The dozen fragments of architectural terracottas published there have also been the subject of a separate study by B. McConnell, one of the site's excavators (*Deliciae Fictiles* III 426–32). Elsewhere, McConnell (*Studies Holloway* 100–08) compares the site with the Cherokee capital of New Echota in northwest Georgia (USA), arguing from this historical parallel that talking about simple acculturation or Hellenization at the Sanctuary of the Palici obscures the processes behind its establishment and functioning. A Middle Ground scenario should be envisaged. The rest of McConnell's study is devoted to discussing the site of Caratabia, located about 8km to the east. Monumental chambers cut into the rock have been discovered, in which the Sikel élite were buried. They seem to date to the late seventh and sixth centuries BC, judging from the incised decorations, sometimes employing Greek motifs (hence their dating in the absence of other chronological markers). Horses, riders, a small standing figure holding a shield, canines, deer and geometric decoration are incised on the chambers' walls. McConnell underlines how these chambers attempted not only to communicate visually, but were also storehouses of memories that could have served as inspiration and a source of pride and independence some 150 years later for the Sikel leader Douketios.

About 2km northeast of Mineo is the closely associated hill-top site at **Monte Catalfaro**, which has been variously identified since the 16th century with the toponyms Trinakrie, Eryke, Neai and Noai found in the literary sources connected with Douketios. The few trenches recently opened up here have been published by I.A. Arcidiacono, in M. Frasca (ed.), *Nelle terre di Ducezio: Monte Catalfaro, Terravecchia di Grammichele, Valle Ruscello, Contrada Favarotta* (Acireale and Rome 2010) 9–35. Remains of houses of the late seventh/early sixth to early fifth century BC were uncovered, as were several different types of pottery besides native, including Corinthian and Attic imports and imitations of Ionic and Attic wares. The site appears to have been destroyed in conjunction with events concerning Douketios, but it was reoccupied in the Hellenistic period, when the site seems to have been regularly laid out. Byzantine and later medieval occupation is attested by a castle and hamlet.

The excavations at **Grammichele** on the Poggio del Rullo mentioned in the previous report (*AR* 53 [2006–2007] 156) have now been fully published: M. Barra Bagnasco (ed.), *Da Terravecchia di Grammichele a Occhiolà: archeologia di un insediamento della Sicilia centro-orientale* (Alessandria 2006). The building in question has now been securely identified as a sanctuary on the basis of architectural remains and finds, most notably terracotta statuettes, miniature pottery, lamps, louteria, a possible statue base and an associated small stone altar re-used in a nearby modern wall. Layers of ash and animal bones were also uncovered and can be connected no doubt with ritual meals. The presence of louteria suggested to the excavator that the cult had purification as one of its main rituals, which in turn has been associated with fertility and thus with Demeter and Persephone. The sanctuary had two phases. The first belongs to its construction in the second half of the sixth century, when the sanctuary comprised a square building of 4m per side. This was followed at the start of the fifth century by a sanctuary without peristasis, whose entrance was to the north. The sanctuary was destroyed in the mid fifth century, but it was used again for religious purposes in the second half of the fourth century until the start of the next century. The main evidence for this continuing use is a fragment of terracotta from the so-called 'Sicilian Artemis'. There have also been studies on previously uncovered finds. Emergency excavations carried out in 1985 and 1988 in the Casa Cantoniera cemetery have now been thoroughly published by M. Camera, in M. Frasca (ed.), *Nelle terre di Ducezio: Monte Catalfaro, Terravecchia di Grammichele, Valle Ruscello, Contrada Favarotta* (Acireale and Rome 2010) 37—123. Orsi first explored this cemetery in 1916, and that was pretty much all that was known till now. There is little good documentation of these later excavations, but Camera pushes ahead and puts together a coherent account. In total, 18 rock-cut chamber tombs came to light, dating from the first half of the seventh century to the end of the fifth century BC. Alongside the abundant pottery are some metal and glass paste finds. There is imported and imitated Corinthian, Lakonian and Attic pottery, as well as east Greek-style and 'colonial' wares. On the basis of this material, most of the tombs can be dated from the second quarter of the sixth century BC onwards. No tomb stands out as particularly rich, and Camera is inclined to view them all as non-élite. Inscriptions are found on seven Greek and native pots and range from a simple 'X' (probably a numeral) to one that says ἔμι and the name 'Nendas' in the dative. Camera takes stock of all the evidence for Greeks and natives at the site and joins the chorus of scholars who see co-habitation from especially the late sixth century BC. Elsewhere, M. Bell III (*Studi Rizza* 2.213–26) identifies a marble statue from the site as belonging to a young victor at one of the Panhellenic games between 496 and 492 BC, when the city was under the control of Hippokrates and local Greek families needed to enhance their status in his eyes.

D. Tanasi revists the extensive prehistoric cemetery systematically excavated first by Orsi on the **Montagna di Caltagirone**: *La necropoli protostorica di Montagna di Caltagirone* (Monza 2008). L. Mercuri (*Grecs et indigènes* 695–700) reviews the history of interpretations of **Monte San Mauro di Caltagirone**, focusing her discussion around the question of whether the native community continued to exist here in the sixth century BC. After reviewing the evidence, she rightly prefers to reframe the question in socio-political terms, and not via ethnicity, and follows a long line of scholars in seeing territorial control as a partnership between local élites and Greek migrants. **Attic imports** from sanctuary contexts here have been collected and published by M. Frasca and F. Sudano (*Ceramica attica da santuari* 657–76). As the authors note, the picture is not dissimilar from that outlined earlier for Leontinoi, which is another confirmation of the close connections between these two sites. Attic material is in the minority compared with Corinthian imports. Open shapes (just over 78% of all the material), predominately cups of various kinds, form the bulk of the finds. The closed shapes, where identifiable, consist of olpai and lekythoi.

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A welcome monograph on the archaeology of **San Michele in Ganzaria** has appeared: P. Marchese (ed.), *La Ganzaria: dalla scavo alla fruizone* (Palermo 2008). This is an area that has been little explored in the past, the only previous attention being between 1902 and 1905 by Orsi, a season of excavation in 1980 by the Syracuse Superintendency and another season of excavation in 1990 by the Catania Superintendency. Marchese's efforts have been directed at topographic survey, excavation and the creation of an archaeological park. The book contains a brief overview of the region's geography and history. Most of the finds are of Late Roman, Byzantine and early medieval date. Archaic Greek pottery of the sixth century BC, both imported and locally made wares (in total 34 fragments), was found on the surface and in secondary deposits during work on the Piano Cannelle. We are told that these include Corinthian pottery and transport amphorae, Ionic cups (especially of type B) and Attic black gloss of medium and large shapes, among them an SOS amphora, though none of this material is illustrated or discussed in the catalogue. A Greek settlement has been postulated here, probably like its closest neighbours in this period, namely the better-known sites at Monte San Mauro di Caltagirone and Monte Balchino. For the later Late Roman to Byzantine periods, new details have been added to the previously known small rural chapel and burials, of which there are 21 new ones. This site seems to have been unoccupied between the Byzantine and Arab periods.

The establishment of early Greek **Naxos** is becoming better and better known, thanks to studies of old and new material. M. Moggi (*Colonie di colonie* 37–47) discusses the 'colonies' founded by Thoukles, starting of course with Naxos, which, according to ancient tradition, here regarded as reliable, was the first to be established on Sicily. Moggi also considers the altar of Apollo Archegetes an authentic element which goes back to an early time, though he also argues that in the course of time Leontinoi and Katane, the offshoots of Naxos, outshone the mother-city.

Of the **previously known finds**, an **altar** from Naxos now in Berlin is discussed by M.C. Lentini, *Kalos* 18.3 (2006) 32–33. There are two excellent round-ups of Naxos' architectural terracottas in *Deliciae Fictiles* III by M.C. Lentini (407–25) and H. Plug (452–72).

The results of previous excavations in the **shipsheds** (*cf. AR* 47 [2000–2001] 174; *AR* 53 [2006–2007] 157–58) are being made public through a series of publications: M.C. Lentini and D.J. Blackman, in D.J. Blackman and M.C. Lentini (eds), *Ricoveri per navi militari nei porti del Mediterraneo antico e medievale, Atti del Laboratorio di ricerca: Ravello 4–5 novembre 2000* (Bari 2010) 37–54; M.C. Lentini (ed.), *Naxos di Sicilia: l'abitato coloniale e arsenale navale: scavi 2003–2006* (Palermo 2009); M.C. Lentini, D.J. Blackman and J. Pakkanen, *BSA* 103 (2008) 299–366; M.C. Lentini and D.J. Blackman, *ArchClass* 59 (2008) 1–37; M.C. Lentini, S. Savelli and D.J. Blackman, *Skyllis* 7 (2005–2006) 94–102 on the more than 1,000 transport amphorae, of which only 158 have been identified. A last season of excavations that took place in 2006 has confirmed that the fourth shipshed to the south was the last shipshed and that another major public building lay close by. The discovery of a fine terrace wall reconfirms the possibility of a contiguous agora (at a higher level), providing another example of the vicinity of the agora and military harbour (on which, see M.C. Lentini, in C. Ampolo [ed.], *Agorai di Sicilia, agorai d'Occidente. Atti del Seminario di studio di Pisa, 30 giugno–2 luglio 2008* [Pisa forthcoming] 65–73). This work has also revealed close similarities between slipways 3 and 4, and their differences from slipways 1 and 2. Ramp 3 swings up and narrows into a curving end in the later phases; the same can be assumed for ramp 4 where a straight cross-wall probably represents the first phase. Evidence of burning was found near the head of ramp 4. In shipshed 3 remains of architectural terracottas were found, particularly *gorgoneion* and Silenus-mask antefixes, *geisa*, a raking *sima* and cover tiles; these clearly came from a roof of the sixth to fifth century BC and seem to belong to a decorated Sicilian-type roof, from an early phase of the dockyard, perhaps destroyed by Hippocrates in 492 BC and carefully buried when the dockyard was rebuilt after 461–460 BC. It is the first time that architectural decoration has been identified in a dockyard which is very similar to that used in the temples of the same city, though it is worth bearing in mind that few examples of Archaic dockyards have so far been identified. Some of the (mostly drinking) vessels, almost entirely from slipway 1, bore graffiti. Some evoke a drinking context; some indicate ownership (by members of a crew?); some seem to be *ostraka*, for a (naval?) selection procedure or perhaps a procedure such as ostracism (it is now clear that the dockyard was close to the agora). A surprising find was a scatter of 50 bronze arrowheads, not yet fully studied. They mostly come from shipshed 3, but some come from 2 and 4. It is not yet clear whether they derive from ships housed in the shipsheds or from a hostile attack on the shipsheds. The excavators already acknowledged in 2001 that there may have been an earlier phase of shipsheds on the site, and this has now been confirmed by subsequent excavations, notably in shipshed 3. The earlier phase, of the sixth/fifth century BC, seems to have had the same orientation and almost the same dimensions; shipsheds 3 and 4, and perhaps also shipsheds 1 and 2, had the back wall moved back about 2.4m in phase 2: this was most probably done to align the back walls of the complex and especially sheds 3 and 4 according to the new Classical city grid, and perhaps not so much in response to a rise in sea level or to house somewhat longer ships, as had earlier been suggested. It should go without saying these new excavations have dramatically advanced our knowledge of Greek shipsheds, and we are grateful to the excavators for their thorough and prompt publication.

New excavations in the eastern sector of the Schisò peninsula by M.C. Lentini (*Atti elimi* VI 519–28) have unearthed important results in an area where she has previously worked (*cf. AR* 47 [2000–2001] 173). The remains of a total of eight **houses** of the eighth century BC have now come to light underneath the road level of plateia A and close by (**Fig. 7**). These houses all respect an east-west orientation and were constructed out of local lava stone, usually of small dimensions. Full plans of these houses are in the process of being worked out, but houses 8 and 10 measure respectively at least 4.29m by 3.59m and 4.42m by 5.18m. House 10 had a series of parallel little walls of difficult interpretation (perhaps belonging to a deposit of some kind) (**Fig. 8**). House 5 is of rectangular plan at 7.8m by 3.5m (or a ratio of 1:2.2) and consists of two rooms (room B is smaller than room A). While the plot sizes on which these houses were built still require final confirmation on the ground, they appear to have been

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7. Naxos: overview of new excavations with eighth-century houses underneath *plateia* A in middle right-hand side. © M.C. Lentini.



8. Naxos: house 10 showing small parallel walls. © M.C. Lentini.

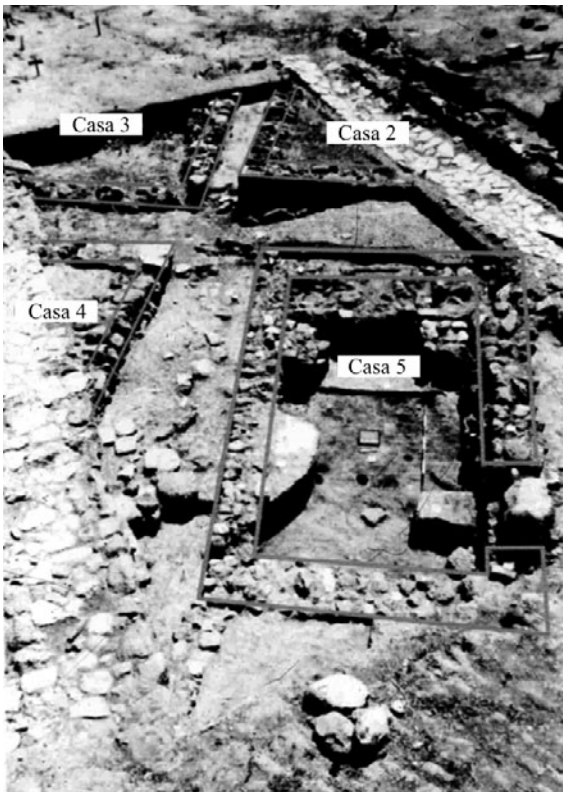
of unequal dimensions. These discoveries enrich our understanding of Sicilian Greek domestic architecture, in that the houses are not of the square variety attested at, say, Megara Hyblaia and Syracuse. Instead, the houses of Naxos, arranged in parallel rows in a densely-packed manner, compare with those found in this reporting period at Messina (see below) and, back in Greece in the Chalcidian sphere, with those of Zagora and Eretria, where, as at Naxos, they are connected with a port area (**Fig. 9**). Excavation has also uncovered a religious structure, dubbed building A. It dates to the first half of the sixth century and measures 6.5m by 9m. The discovery of a fragment of a *gorgoneion* (*kalypter hegemon*) suggests a religious function for the building.

Lentini's excavations have also brought to light prehistoric remains that bear on the question of native/settler relations at early Greek Naxos (see also her article in *ASAA* 6 [2006 (2008)] 493–508). Three **native huts** have emerged: one of Early Bronze Age to Middle Bronze Age date and the other two of the Early Iron Age. The earlier hut (labelled building B) had an ovoid plan and shows signs of re-use in the Archaic period, in a way that is reminiscent of finds from Lipari from the time of the foundation of the Greek settlement. Incorporating part of this hut and constructed on top of it, building B has a curved wall of roughly 3m by 1.1m high in its northwest corner (**Fig. 10**). The technique used to construct this feature is similar to silos and wells, and in fact is a close parallel to the *bothros* of Aeolus at Lipari. Most of the material retrieved from building B can be connected with food consumption and dated from the end of the eighth to the end of the seventh century BC. Among the pottery shapes are oinochoae, skyphoi and other cups, amphorae, deinoi and plates, including of Phoenician type (**Fig. 11**). Buildings C and E were originally built as native houses in

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the Early Iron Age. Excavation of building E revealed a posthole (20cm in diameter) and perimeter wall of this original structure. A modest quantity of native impasto pottery (pithoi and situla) of the eighth/seventh century BC was found alongside Greek pottery. These two native houses provide the first archaeological evidence for occupation of the site of Naxos at the time of the arrival of the Greeks. Diodorus Siculus (14.88.1) mentions the explusion of natives at Naxos, and Lentini follows this line, adding that Greeks at first inhabited the same space and overlapped with these natives before this happened.

The foundation of ancient **Tauromenion** (modern **Taormina**) in the fourth century BC is usually overlooked or mentioned in passing, but that is no more thanks to an in-depth analysis of the evidence, especially Diodorus Siculus' account, by E. Arena (*Sicilia Antiqua* 5 [2008] 93–114), including the period of native occupation of the site that preceded it. F. Battistoni (*Atti elimi* VI 811–15; *ZPE* 157 [2006] 169–79) analyses the fragments of authors like Kallisthenes, Philistos and Fabius Pictor found in inscriptions from the Hellenistic library mentioned two reports ago (*AR* 47 [2000–2001] 175). A. Dimartino (*Atti elimi* VI 721–26) returns to *IG* 14.437, dating it to the second century BC and arguing that the inscription cannot be used to date the foundation of the famous theatre there, as it belongs to a later phase of restoration or renovation. On the theatre itself, there is an exhaustive study on its history and conservation strategies in AA.VV., *Studio tematico della Carta del Rischio del Patrimonio Culturale ed Ambientale della Regione Siciliana* II*: Il teatro greco romano di Taormina* (Palermo 2008).



9. Naxos: house 5 and other closely-packed, eighth-century houses. © M.C. Lentini.



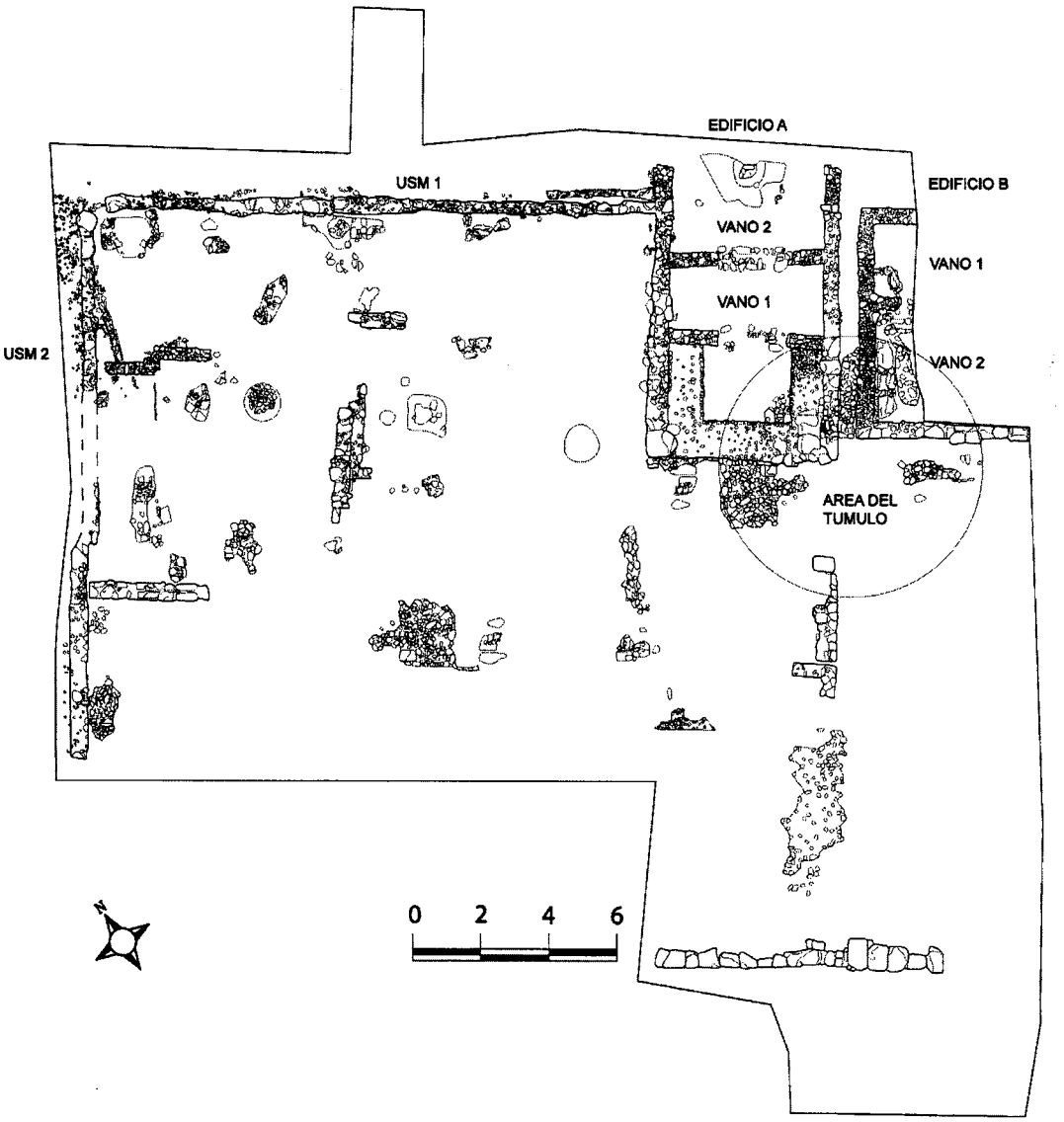
10. Naxos: building B with excavated *bothros* near measuring rod. © M.C. Lentini.



11. Naxos: pottery fragments (cups, plates and an oinochoe) retrieved from the *bothros*. © M.C. Lentini.

A very helpful overview of the ancient site and antiquarium at **Francavilla di Sicilia** has now appeared: U. Spigo (ed.), *Francavilla di Sicilia: l'anonimo centro di età greca. L'area archeologica e l'antiquarium* (Soveria Mannelli 2008). We have more details too of earlier excavations (*AR* 53 [2006–2007] 158) conducted at the site by U. Spigo, G. Giudice and M.A. Mastelloni in *QuadMess* 4 (2003 [2009]) 107–82.

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12. Messina: plan of Palazzo Colapesce excavations. After G.M. Bacci and G. Tigano, *ArchStorMess* 91–92 (2010–2011) 46, fig. 1.

For **Messina**, several works have been published in this reporting period using already existing source material. A broad sweep through the city's history can be found in F. Mazza (ed.), *Messina: storia, cultura, economia* (Soveria Mannelli 2007), which contains a chapter on the prehistoric, Greek and Roman periods by S.N. Consolo Langher (25–61). A similar breadth, also with reference to antiquity, may be followed in F. Cardullo, *Architettura e città: scritti su Messina* (Rome 2010). Welcome studies on the archaeological finds of prehistoric to Roman date in the Messina Museum are collected in M.A. Mastelloni (ed.), *Archeologia a Messina. Studi su materiali preistorici, arcaici, ellenistici e romani del Museo* (Quaderni dell'Attività Didattica del Museo Regionale di Messina 11) (Palermo 2008). Mastelloni herself (9–24) contributes by discussing the prehistoric material, appending a very useful gazetteer of sites for the entire province. G. Sofia (25–30) considers a fragmentary alabaster vase dated to the first and third quarter of the second millennium BC, wondering whether the Straits of Messina extended from Egypt and Crete to the central Mediterranean. G.M. Bacci (31–86) provides a detailed re-evaluation of the San Raineri votive deposit published by Orsi (*NSc* [1929] 38–46) (*cf.* also Bacci's briefer contribution to R. Panvini and L. Sole [eds], *La Sicilia in età arcaica: dalle apoikiai al 480 a.C.* [Palermo 2009] 139–41). Bacci finds Orsi's identification of the cult with the nymph Pelorias unlikely, suggesting instead a major divinity involved with the sea, navigation and ports, such as Poseidon, Apollo, Hera or Aphrodite. She also suspects the cult's demise was due to the tyrant Anaxilas. Elsewhere, Bacci and her colleagues have undertaken archaeometric analyses of the seventh-century aryballoi and lekythoi from this deposit (*Mediterranean Archaeometry and Archaeology* 6.2 [2006] 9–17). The results have revealed that most were made in the Straits of Messina region, except for sample C3, which can be paralleled in eastern Greece. The *Archeologia a Messina*

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volume also contains another much-needed and detailed study by Mastelloni (87–151), on the Classical sculpture recovered from the city, as well as two briefer studies (153–72) on archaeometric analyses of materials used in Hellenistic to Roman mosaics. We should also not forget that the 100th anniversary of the devastating 1908 earthquake occurred in this reporting period, an event commemorated in various publications. To be noted in particular is that by the archaeologist G.M. Tabita (*Geo-Archeologia* 3 [2009] 19–38), who emphasizes the extent of damage caused to the city's cultural heritage and identity. This makes all the more remarkable, therefore, both these older and the new archaeological discoveries discussed below.

On the **foundation** of the Greek city, A.M. Prestianni Giallombardo (*Colonie di colonie* 267–76) provides some thoughts on Zankle and its 'sub-colonies'. She begins by noting the need for more work on the city's territory, usually overlooked because of its presupposed maritime vocation. Prestianni Giallombardo also emphasizes the mixed nature of the community from earliest times, and that the *polis* formed gradually over time. Zankle's possible involvement at Metauros on the Italian peninsula has long been suspected. In the most recent summary of the evidence from the site, G. Cordiano and C. Isola (*Colonie di colonie* 49–73) cast their discussion of Metauros' historical evolution from its beginnings as a Zanklean emporium through its development into a Locrian 'sub-colony'. Prestianni Giallombardo also briefly mentions two of the four **new excavations** that have been undertaken under the trying urban circumstances of Messina. The results are nothing short of amazing. The excavators are to be congratulated for all this new information, which adds a much-needed and crucial dimension to Messina's history.

In one of these new excavations, G.M. Bacci and G. Tigano were able to explore some 700m^2 in the **Palazzo Colapesce** area between the Via La Farina and Via Samperi, where the city and port meet (*ArchStorMess* 91–92 [2010–2011] 45–66; *cf.* also A.M. Prestianni Giallombardo, *Colonie di colonie* 268). They were able to reach layers at a maximum depth of 7.6m below the current street level, where they uncovered a new **sacred area** dating between the eighth and sixth century BC. Parts of two small temples also came to light and date to a second phase of the area's use (**Figs 12–13**). The first phase is represented by a large pit 8m in diameter dug into the ground and lined with clay (**Figs 14–15**). The pit contained mainly pottery and faunal remains. The pottery comprised local and imported wares mostly of open shapes, particularly Thapsos cups, Protocorinthian kotylai, linear Subgeometric cups, oinochoae, cooking wares, Corinthian, Attic and east Greek transport amphorae, and Phoenician red-slip plates. The faunal remains were represented by both land and sea animals, especially adult cattle, adult and young sheep/goats, adult and young wild boar, a dog (with no signs of butchering) and molluscs of



13. Messina: aerial view of Palazzo Colapesce excavations. © G.M. Bacci and G. Tigano.

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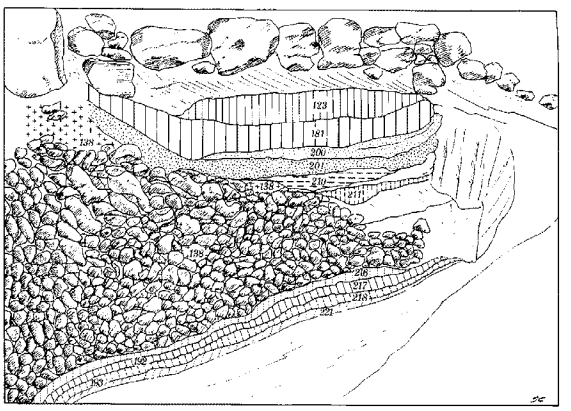
14. Messina: aerial view of ritual pit. © G.M. Bacci and G. Tigano.



15. Messina: stratigraphic section of ritual pit. © G.M. Bacci and G. Tigano.

different sorts (the murex being common). The molluscs were both eaten and given as votive offerings. There are numerous signs of burning and butchering on the bones, and overall the pit's deposits most likely stem from ritual meals. This religious complex may be connected with the consecration of the area in general or, more specifically, to foundation rites and cult perhaps involving the oikist. The excavators admit that it is difficult to know whether this was in the area of the agora or not, where we might expect both of the latter activities to take place. The middle part of the two temples mentioned earlier sits on top of this pit, which was covered over with stones piled up to more than 2m (**Fig. 16**). The two temples (labelled A and B), although partially destroyed by later building, can be identified as rectangular in plan and oriented in a northeast-southwest manner (**Figs 12–13**). This is the first known religious architecture ever excavated from ancient Zankle. Neither temple had a peristasis, nor were any tiles or architectural terracottas found, clues which suggest an earlier Archaic date, confirmed by the ceramic finds made in and around the temples, of which the earliest indicators are consistently of the late seventh century BC. Temple A measures 9.5m by 6m and may have had a tripartite plan (**Fig. 17**). Benches have been discovered around its perimeter, supplying further clues for the practice of ritual feasting. Temple B is a smaller bipartite *oikos* measuring 7m by 5.25m (**Fig. 18**). Some iron tools, pithoi and loomweights were recoverd from the deposits of both temples. Not enough evidence exists to identify the divinity (or divinities) worshipped, but the excavators' impression is that the cult was connected with females. More signs of religious activity, including some fragmentary walls and numerous terracottas, arulae and antefixes date to the sixth and fifth centuries BC, providing further evidence of the area's continuing use for cult. The remains of two Hellenistic structures were also discovered elsewhere in the excavation area.

The second set of new excavations happened in **block P** in Via La Farina and Via Oddo delle Colonne (C. Ingoglia, *QuadMess* 4 [2003 (2009)] 83–105). Excavations occurred in the L-shaped area (of no more than 100m^2) of the future building. Seven phases were recognized spanning the mid seventh to the first half of the fourth century BC. The earliest phase contains mostly local and imported pottery, the latter including Thapsos cups, Euboean pottery with rectilinear patterns, Early Protocorinthian and Middle Protocorinthian kotylai and oinochoae, and Phoenician red-slip plates. This area was



16. Messina: drawing of stratigraphic section of ritual pit. © G.M. Bacci and G. Tigano.



17. Messina: temple A from Palazzo Colapesce excavations. © G.M. Bacci and G. Tigano.

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18. Messina: temple B from Palazzo Colapesce excavations. © G.M. Bacci and G. Tigano.

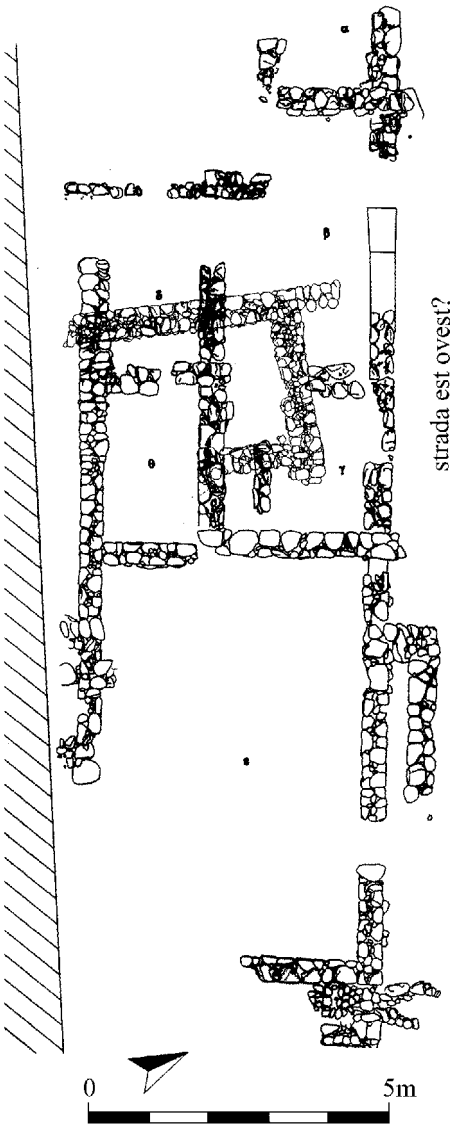
uninhabited until the beginning of the fifth century, the earth accumulation representing this second phase. The third phase has been subdivided into three sub-phases, when the area can be identified as a craftworking quarter for the smelting of iron. A water channel, tub, paved surfaces (often red in colour from burning) and several pits containing debris from the washing and smelting of the ores are associated with this quarter. Sea shells were found in abundance too, suggesting that they were employed in the reduction process. Archaeometric analyses of 30 pieces of slag revealed that the ores came from the nearby Peloritani mountains, thus confirming their (long-suspected) exploitation in Archaic to Classical times. The fourth phase, subdivided into two phases, saw the area abandoned for a little while. The craftworking area was now no longer in use, and reoccupation took the form of a house renovated over the two sub-phases. The house's complete plan is unknown, but it may have been a *pastas* house with courtyard and *andron* (suggested by benches and plastered walls). A well covered by a roof was found in the grounds of the house. In the fifth phase, the area became progressively abandoned, with a very evident layer of collapse material; occupation lasted into the second quarter of the fourth century. Phases six and seven represent another abandonment layer of the late 19th/early 20th century AD. Ingoglia, the excavator, uses this new evidence to reconsider the historical topography of the Greek city. She believes that the excavation area belonged to the inside of the city wall, but that the entire area within it was not at first entirely settled. The impression she has of the Early Archaic period is that the city was at first concentrated near the port, and that the houses were widely distributed and separated by open spaces in a sort of extensive urbanization.

In **block 315** of Via Cavour, beside Piazza Duomo, the third new excavation has revealed a precious sequence of finds from prehistoric to Roman Imperial times (M.C. Lentini, M.G. Vanaria and M.C. Martinelli, *NSc* 19–20 [2008-2009 (2011)] 359–420; *cf.* also A.M. Prestianni Giallombardo, *Colonie di colonie* 267–68). The excavations, made possible because of a construction project, were conducted in an area of about 1,230m^2 and were able to reach a depth of as much as 8m below the current street surface. As the excavators themselves note, the results were nothing short of surprising. The earliest evidence consists of two Middle Bronze Age burials. This is followed by an Archaic Greek residential area that dates to the first half of the seventh century BC and belongs to the second or third generation of Zankle (**Fig. 19**). The house itself is partly preserved and seems to have been the only one in the area. It consists of two rooms: room A is about 4m by 6m in size; room B, which precedes it, is narrow at 4m by 0.5m and is identifiable as a small porch. Evidence of burning and of domestic material assemblages found outside the house suggests that its exterior was used as a domestic area, bounded on the north side by a stream. Pottery found among the stones placed in the stream to ford it, as well as in and around the house, belongs to the first half of the seventh century and provides clear indications of the period of occupation. These finds have already necessitated the revision of earlier ideas that this was a marginal area in the Archaic town plan. The next chronological period documented dates to the late sixth/early fifth century BC, when the tyrant Anaxilas controlled the city from across the strait at Rhegion and renamed the city Messane, a version of which it has maintained ever since. The surviving structural remains belong to houses arranged according to an orthogonal plan, though on a different orientation from the Archaic one (**Fig. 20**). The rest of the fifth century is also attested archaeologically, and this is followed by even more abundant evidence for the Late Classical and Hellenistic periods. Besides more houses and streets (**Fig. 21**), a well-preserved kiln for the production of tiles came to light. Among the finds are oyster shells crushed into temper and tile stamps with the word *Mamertinoum*, the Oscan form of the genitive case. Fragments of Graeco/Italic amphorae (MGS III, Lipari



19. Messina: seventh-century house from block 315 excavations. © M.C. Lentini.

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20. Messina: Classical town plan superimposed on Archaic house of a different orientation. After M.C. Lentini, M.G. Vanaria and M.C. Martinelli, *NSc* 19–20 (2008–2009) 378, fig. 24.



21. Messina: Late Classical to Early Hellenistic houses and street. © M.C. Lentini.



22. Messina: aerial view of stoa excavations. © M.C. Lentini.

type 469) submitted for archaeometric study suggest that they were produced somewhere in the Messina area, perhaps at this very kiln site. Another impressive find consists of the remains of a stoa with decoration similar to that found in the agorai of Halaisa and Solunto. The excavators were able to uncover the stoa's southwest corner, the measurements of which are 22.7m by 14m (**Fig. 22**). Accompanying the building is an area paved in bricks covering a surface area of at least 132m^2. Capitals were retrieved in the excavations from a collapse layer, giving a *terminus post quem* in an advanced moment of the third century BC for its original construction (**Figs 23–24**). The stoa had a second phase in the Roman period and shows all signs of collapse in the late second century AD. The excavators suspect that this was the area of the agora, not

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only because of the nature of these finds, but also because of their topographic location relatively close to the coastline and port area and in a central position between two watercourses on the coastal plain. Moreover, other finds made in the past, particularly the statue of Hygeia and the dedication to Asclepius, suggest the presence of two sanctuaries close by. A sample of all ceramic and other finds is appended to the end of the preliminary report. There are all the usual kinds of finds that one encounters in material assemblages in this part of the island, including several terracottas connected with theatrical themes.

The fourth and final new excavation was conducted in the area of the Greek/Roman **cemeteries** in blocks 83 and 96 of the Via Cesare Battisti (G. Tigano, *ArchStorMess* 91–92 [2010–2011] 328–44). Inhumations and cremations make up the rites. The Greek material comprises more examples of *epitymbia* tombs arranged in parallel rows, a fact that only emerged with these excavations. One (tomb 199/Is. 83/IV comparto) has columns and mouldings with traces of paint surviving on them. Another burial was made in a large stone sarcophagus, a type little known from the ancient city. Study of the organic materials showed that oak and olive wood were preferred for the cremations for their favourable burning qualities, and that organic materials may have also been used to decorate the bodies. Elsewhere, in block S, a **Classical kiln** came to light after the demolition of two buildings on the Via Industriale.

The work at **Milazzo (ancient Mylai)** mentioned in previous reports (*AR* 47 [2000–2001] 171; *AR* 53 [2006–2007] 159) has now received final publication: G. Tigano (ed.), *Mylai* II*: scavi e ricerche nell'area urbana* (Palermo 2009). The title is intended to pick up from the volume entitled simply *Mylai* published by L. Bernabò Brea and M. Cavalier in 1959. The material contained in this second volume is mainly of prehistoric and Roman date, providing helpful 'bookends' to the Greek period in between. Even more recent work here has mainly been devoted to the medieval and modern periods around the castle, although 44 Archaic to Classical tombs came to light during road-works (G. Tigano, *ArchStorMess* 91–92 [2010–2011] 354–55). One of the burials was made in a terracotta sarcophagus of Klazomenian 'bathtub' type of the late sixth century BC.

Previous work undertaken in the Hellenistic cemetery at Tripi (probably **ancient Abakainon/Abacaenum**: *cf. AR* 47 [2000–2001] 171–72; *AR* 53 [2006–2007] 159) has been published in a large preliminary report: G.M. Bacci and P. Coppolino (eds)*, La necropoli di Abakainon: primi dati* (Messina 2009). Study of these tombs is also being undertaken by German scholars, who note that tombs 9 and 58 stand out, the latter especially, as it sat on a large platform some 25m by 25m and was crowned by a structure in the Doric order (*AA* [2010] 78–80). The new **survey work** flagged in the last report (*AR* 53 [2006–2007] 159) now has a preliminary report: G.F. La Torre, F. Mollo and L. Campagna, *Sicilia Antiqua* 6 (2009) 129–51. Two seasons of work have been undertaken, the first dedicated to the ancient settlement and the second to the surrounding territory. In total, 48 scatters of material, mostly pottery and tile, were encountered on the ground. Very little pre-Classical material was found (two sherds in fact of out of 706 recovered); the bulk of the identifiable material belongs to the Hellenistic and Republican periods when, as we know from excavations, the site flourished.



23. Messina: third-century capital associated with stoa. © M.C. Lentini.



24. Messina: third-century capital associated with stoa. © M.C. Lentini.

There is a guidebook for the new antiquarium at **Gioisa Guardia** (or **Gioisa Vecchia**) further along the coast to the west of Milazzo: G. Tigano, P. Coppolino and M.C. Martinelli, *Gioisa Guardia. L'antiquarium e il sito archeologico. Introduzione alla visita* (Soveria Mannelli 2008), which is also available in English. The antiquarium and its guidebook represent the consolidation of archaeological work conducted mainly in the 1980s on this hill-top site (*cf. AR* 34 [1987–1988] 125). The antiquarium is located in the former municipal library of the nearby modern town of Gioisa Marea and contains material that spans prehistoric to Hellenistic times. The Greek material consists of both settlement and cemetery remains. The settlement was established in the sixth century BC. Several rectangular houses separated by little streets have come to light; some of them may have had a second storey. Storage areas are also attested, and in general a variety of household materials were recovered, including especially local and imported pottery. The burials number seven in total and date to the fourth century. They consist of both primary cremation and inhumation. The guidebook also has a very helpful distribution map (18–19) of the region's prehistoric, Greek, Roman and Byzantine remains, providing a wider context for the finds from Gioisa Guardia.

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Ancient sources for the study of **Patti** and **Tyndaris** are collected in G.C. Sciacca (ed.), *Fonti per una storia di Tindari e Patti* (Rome 2004) (missed in the last report). The excavations conducted between 1993 and 2004 in the western part of Tyndaris have now been published: R. Leone and U. Spigo (eds), *Tyndaris* 1. *Ricerche nel settore occidentale: campagne di scavo 1993–2004* (Palermo 2008). The foundation of Tyndaris by Dionysius I as part of his control of the territorial state he was constructing is discussed by A. Nuss, in F. Daubner (ed.), *Militärsiedlungen und Territorialherrschaft in der Antike* (Berlin 2010) 19–40 (the volume as a whole is reviewed by F. Fodorean, *BMCR* 2011.11.10).

The ancient city of **Apollonia** near the modern hill-top town of **San Fratello**, originally identified by L. Bernabò Brea, has had renewed interest in it with the publication of C. Bonanno (ed.), *Apollonia. Indagini archeologiche sul monte di San Fratello 2003–2005* (Rome 2009). This recent work has reconfirmed Bernabò Brea's identification and distinguished three major phases in its occupation: the site was founded in the first half of the fourth century BC by Dionysius I as an outpost against the Carthaginians before being destroyed by Agathokles, reoccupied in the first century BC and slowly abandoned by the first century AD as part of the Roman policy of bringing hill-top settlements down into the lowlands, and reoccupied again, after a long hiatus, in the decades around the mid 12th century AD as part of Norman defence policy (and thus did not outlive it). To the first phase belong the remains of some houses and their associated finds; no cemetery is known. The houses are attested both inside and just outside the city wall. The excavators dub the one outside the city wall a *domus*; it had *opus signinum* paving. On the inside of the wall there is evidence for houses being of different sizes in the eastern and western neighbourhoods. The results of air photogrammetry suggest that land was divided into quadrants of almost 93m per side. The finds consist of the usual items from the period, such as black- and red-gloss pottery, transport amphorae, lamps and unguentaria. Some discoid *oscilla* have been identified and may have been used in connection with the working of wool, an offshoot of pastoralism and a natural economic activity given the site's location. Thin-section analysis has been conducted on some of the pottery to reveal their place of production. Of the 200 coins found in the exacavations, 160 of them date to the period between end of the fourth and the beginning of the first century BC. These are mostly of bronze and concentrated in the time of Agathokles, and naturally the Syracusan mint is predominant. The excavators believe, following the pattern observed elsewhere in Classical and Hellenistic Sicily, that Apollonia's garrison used this coinage to buy what foodstuffs were required. There is much more work that could be done here, especially along the excellent lines charted in this volume; the excavators of this 'grande *polis*' (81) themselves realize that they have only touched the tip of this iceberg.

The work at **Caronia** (**ancient Kaleakte**) mentioned in the last two reports (*AR* 47 [2000–2001] 172; *AR* 53 [2006–2007] 159) has received full publication: C. Bonanno, *Kalè Aktè: scavi in contrada Pantano di Caronia Marina, Messina 2003–2005* (Rome 2009) (reviewed by A. Di Mauro, *Facta* 5 [2011] 149–51). Six chronological phases have been recognized, running from the fourth century BC to the Arab period. The excavators themselves often lament the fact that they were unable to excavate earlier phases, which must remain a future desideratum, given that the city is said to have been founded by Douketios in 446 BC. The sections devoted to the finds are detailed and well illustrated, and among them is one on the black-gloss finds of the fourth to second century BC.

A study assessing the potential for cultural tourism at **Mistretta**, inland to the southwest of Caronia, includes much historical context as well (S. Ballo Alagna, *ArchStorMess* 82 [2001] 105–23).

There has been a considerable amount of attention focused on **ancient Halaisa** (close to modern Tusa) in this reporting period. A handy guide to the local archaeological museum now exists: G. Scibona *et al*., *Alesa Archonidea: A Guide to the Antiquarium* (Introduzione all'archeologia di Halaesa 7) (Palermo 2008). The site's archaeological museum has now been named in honour of the late Giacomo Scibona, who worked there for many years (http://www.messinanotizie.it/2011062091620/cerimonia-di-intitolazione-del-museo-archeologico-qgiacomo-scibonaq-ad-alesa-arconidea-messina.html). We also have a synthesis which collects and interprets what we know of its archaeology and history: A. Facella, *Alesa Arconidea: ricerche su un'antica città della Sicilia tirrenica* (Pisa 2006). There is also another important volume by the late G. Scibona and G. Tigano (eds), *Alaisa – Halaesa: scavi e ricerche* (Palermo 2009). For the countryside, one can turn to A. Burgio (ed.), *Il paesaggio agrario nella Sicilia ellenistico-romana: Alesa e il suo territorio* (Studi e materiali, Università degli studi di Palermo, Istituto di Archeologia 12) (Rome 2008) (reviewed by M. Pluciennik, *Antiquity* 86 [2012] 578–80), as well as more briefly A. Burgio, *Alesa Archonidea: il territorio* (Introduzione all'archeologia di Halaesa 6) (Palermo 2008). These two works, especially the first more detailed one, represent an important new cornerstone in our understanding of the ancient and early medieval landscapes of Sicily, previously documented in these parts by the intriguing *Tabulae Halaesinae* (*cf. AR* 47 [2000–2001] 172; *AR* 53 [2006–2007] 159). The book's core (53–185) contains a catalogue of the 157 find locations revealed through survey. On either side of this chapter are shorter, though no less critical ones on methodology, geomorphology and land use, the surviving written sources, air photography, routeways and a concluding chapter (215–61) on the territory's historical evolution. Here one will see the densest period of occupation, with at least 57 find-spots, belongs to Hellenistic and Roman times (mid third to first century BC), the very general time period of the surviving epigraphic evidence. Olives, cereals and pastoralism are thought on this and other grounds to have been the mainstays of this mixed economy. Later periods see a decline in the number of find-spots, and this is connected with North Africa supplanting this part of Sicily in terms of trade with Rome.

For the **Aeolian islands**, we may begin with a new bibliography and a new guidebook, which both supply invaluable summations of our state of knowledge: V. Giustolisi and H.A. De Oliveira, *Bibliografia generale delle Isole Eolie* (2 vols.) (Palermo 2005); A. Di Santo, *Isole Eolie* (Rome 2006). For the Greek period in particular, the island has now been well explored from the point of view of mother-country and 'colonies' in A. Mele, M.L. Napolitano and A. Visconti (eds), *Eoli ed Eolide: tra*

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madrepatria e colonie (Naples 2005). The establishment of Greek settlement on **Lipari**, as known from the literary sources (especially Diodorus Siculus and Pausanias), is viewed through current debates surrounding Archaic 'colonization' as a whole by L. Porciani (*Atti elimi* VI 315–21). Among other things, Porciani notes that Diodorus Siculus leaves Greek/native relations out of his account. A more final account of the excavations in the thermal complex at San Calogero (*cf. AR* 47 [2000–2001] 153) has appeared by the late L. Bernabò Brea and M. Cavalier (*QuadMess* 4 [2003 (2009)] 5–51), which reveals that the wondrous geology has attracted attention here from prehistoric to modern times. The tholos associated with this complex is said to be Mycenaean, with other structural remains added in the Classical and Roman periods. The state of play regarding Lipari's ancient cemeteries is delineated by C. Ingoglia (*Sicilia Antiqua* 4 [2007] 49–64), who takes stock as a means to future study. For the island of **Salina**, a long-duration perspective is taken in G. Iacolino, *Raccontare Salina* 1*: dalla genesi geologica alla fine del I millennio Cristiano* (Palermo 2009). An invaluable *carta archeologica* for **Basiluzzo**, another of the islands in this archipelago, has been put together by S. Medaglia, *Sicilia Antiqua* 5 (2008) 167–96. As is only to be expected, all the main periods from prehistoric to modern times have been documented. New excavations on **Stromboli** in a prehistoric village of the Capo Graziano culture brought to light various dwellings with an impressive hearth in one of them, as well as Mycenaean drinking cups of the Vapheio type (G. Tigano, *ArchStorMess* 91–92 [2010–2011] 358–61). These imports help to date the village to an advanced phase of the Capo Graziano culture and in particular to the 17th to 15th century BC.

CENTRAL SICILY

(Province of Enna)

For **Enna**, G. Manganaro (*Sicilia Antiqua* 4 [2007] 33–47) has gathered together the evidence for coins depicting Demeter minted between the fifth and the first centuries BC. For the nearby Lago di Pergusa, we have a study of pollen and micro-charcoals which also documents 'drastic drops in arboreal pollen concentration' in the period between 2800 and 2400 years BP (in the Archaic and Classical periods), which is connected with both land clearance and the greater use of wood for everyday activities (L. Sadori and M. Giardini, *Geobios* 40 [2007] 173–80).

The warrior burials at **Montagna di Marzo** are returned to by R.M. Albanese Procelli, in C. Micciché, S. Modeo and L. Santagati (eds), *Diodoro Siculo e la Sicilia indigena. Atti del Convegno di studi, Caltanissetta, 21–22 maggio 2005* (Palermo 2006) 109–20. The suburban Thesmophorion in the Valle Ruscello to the west of the site close to the cemeteries has received the full attention it deserves following its excavation in 1985 by M. Cottonaro, in M. Frasca (ed.), *Nelle terre di Ducezio: Monte Catalfaro, Terravecchia di Grammichele, Valle Ruscello, Contrada Favarotta* (Acireale and Rome 2010) 125–63. The sanctuary, which was used from the late sixth to the third century BC, consists of four buildings, a *naiskos* and two *bothroi*. Cottonaro's focus is on rooms F, G and I of building 3, which is made up of 11 rooms altogether. There are abundant terracotta votive offerings associated with Demeter and Kore, as well as some statuettes of Artemis. The pottery comprises the usual types used in such cult – hydriae, kraters, oinochoae, louteria and cooking wares. Cottonaro is right to remark on the complete Greekness of the cult, while admitting the difficulty of untangling the identities of the various worshippers. In any case, he thinks that a reconsideration of cultural relations at Montagna di Marzo is in order, concluding that a deep horizontal acculturation was in operation.

S. Lagona (*Studi Rizza* 2.295–99) publishes a chance find, a cup with bull protome, from the countryside outside **Barrafranca**. It is of native manufacture and was probably used for ritual purposes. The cup represents one of the earliest signs of Hellenization from Gela into its hinterland and probably comes from contrada Gerace, where other finds from prehistoric to Late Roman times are also attested, though poorly known and little published.

The period before the development of the Roman villa at **Piazza Armerina** is extensively treated in a small monograph of limited circulation (and hence missed in the last report): L. Villari, *Ibla Stiela: il suo nome, il suo sito e la sua millenariana storia* (Accademia Angelica Costantiniana di Lettere Arti e Scienze: Saggi, studi, testi 8) (Rome 2001). Villari argues for identifying the archaeological remains at Monte Naone with Hybla Minor mentioned in ancient Greek and later texts.

The celebrations for the 50th anniversary of the American excavations at **Morgantina** mentioned in the last report (*AR* 53 [2006–2007] 163) are followed in this report by the publication of their associated works of scholarship: G. Guzzetta (ed.), *Morgantina, a cinquant' anni dall'inizio delle ricerche sistematiche. Atti dell'Incontro di studi, Aidone, 10 dicembre 2005* (Caltanissetta 2008); as well as shorter pieces by C. Prestifilippo and M. Bell III, *Kalos* 18.4 (2006) 12–13; G. Romano, *Forma Urbis* 12.12 (2007) 12–20, a brief and glossy account of the history and archaeology of the site. The **Hellenistic silver hoard** that appeared in the last report (*AR* 53 [2006–2007] 163) was exhibited at the Museo Nazionale Romano in Palazzo Massimo in spring 2010, travelling from its new home in the Aidone Museum. The whole story behind the hoard, as well as its scholarly significance, was at the same time made known to a wider public in a glossy article by S. Mammini, *Archeo* 26.4 (2010) 40–49.

The architecture and rites associated with the **chthonic divinities** at Morgantina are examined by A. Sposito (*Demetra* 221–33). The terracottas from one of these sanctuaries, those excavated between 1977 and 1992 in the sanctuary in the San Francesco Bisconti area, are now published by S. Raffiotta, *Terracotte figurate dal santuario di San Francesco Bisconti a Morgantina* (Enna 2007). Raffiotta's work also contains some information on later excavations at the site between 2002 and 2004, which had been previously unpublished. The terracottas date to the sixth to the third century BC and comprise for the most part the well-known types of the dedicant holding a piglet or bird and statuettes of a bedecked figure (the so-called *statuettes aux parures*). Some of these terracottas are of large dimensions, like the so-called 'Dea di Morgantina' discussed in the 'Introduction'. The finds leave little doubt that the sanctuary is to be identified as belonging to chthonic divinities. The sanctuary itself is situated on three terraces and consists of small cult buildings associated with pits and benches. Terracotta antefixes of the mid sixth century BC were also found and presuppose the existence of an accompanying building.

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The marble acroliths of Demeter and Kore also discussed above in the 'Introduction' must have belonged to this complex. A circular altar, similar to the one found in the Hellenistic agora, has also been identified.

Some new work has occurred at **Centuripe** at various locations and has been published in G. Biondi (ed.), *Centuripe. Indagini archeologiche e prospettive di ricerca* (Rome 2010). In the Fontanelle district, located on the west slopes below the rock on which the modern town sits, part of an Archaic cemetery came to light. The cemetery, only previously known from a mention in a local history of 1871, was heavily plundered. Tomb 1 was the best preserved and still had human bones inside it. There is little native material culture of Licodia Eubea type, and the cemetery seems to have been used in a more advanced phase of the Archaic period, as suggested by the Greek imported and imitated pottery retrieved from the tombs. Some 33 coins have also been found; where identifiable, they date from the late fifth to the mid first century BC and are mostly of bronze. Grottos 1 and 2 appear to have been re-used as a craftworking area in Hellenistic times. Other Hellenistic evidence includes a possible sacred area as indicated by terracotta remains related to Demeter discovered in association with two structures and water channels for tapping into the abundant nearby springs. These new finds have already modified the recent round-up of evidence for the cult of Demeter by R.P.A. Patané, (*Demetra* 255–60), whose material is made up of a series of terracotta statuettes and busts of the fourth and third centuries BC. The sanctuary to which this material belongs probably sits underneath the modern town south of the cathedral. The *Centuripe* volume also includes the publication of excavations made possible by public works in 1987 and 1998 on the steep hillside below the Chiesa dell'Addolorata and on another terrace further below the latter. A metalworking area of the end of the third to the second half of the first century BC has been found, evidenced by iron slag, swords, sickles and handles. The longest study in the new *Centuripe* volume is by A. Musumeci (39–114) on the figured terracottas from the 258 tombs unearthed in contrada Casino cemetery. Musumeci examines a total of 200 terracottas, which come from only 15% of these tombs. A little more than two centuries are represented, from the end of the fourth to the first century BC. The first published moulds for the production of terracottas, for which Centuripe is justly famous, have been presented by G. Biondi (*Sicilia Antiqua* 4 [2007] 45–48). These are chance finds with at best only their general ancient contexts known. The moulds consist of a gorgon and, less securely, an antefix or a theatre mask. Seven cylindrical kiln supports were found with the gorgon mould. Despite the lack of more precise information, these finds provide valuable little windows into the well-attested craft production at Centuripe.

SOUTHERN SICILY

(Provinces of Agrigento and Caltanissetta)

For **province-wide** themes, we begin with a new guide to the **Agrigento Museum**: G. Castellana, *Museo archeologico regionale di Agrigento* (Agrigento 2006). R. Panvini collects the **Attic imports** from sanctuaries in 'Sicania' (*Ceramica attica da santuari* 721–37). There is an excellent historical geography of the ancient **Halykos river valley** (modern Platani) by M.I. Gulletta, in E. Olshausen and H. Sonnabend (eds), *Troianer sind wir gewesen. Migrationen in der antiken Welt* (Stuttgarter Kolloquium zur Historischen Geographie des Altertums vol. 8, 2002; Geographica Historica vol. 21) (Stuttgart 2006) 402–19. Gulletta reviews not only the valley's resources, toponymy and main sites, but also attempts to disentangle Punic from Greek spheres here in the fourth century BC, ending by calling for more work on the subject.

New discoveries and the continuing study of previous ones characterize what has happened at ancient **Akragas** (modern **Agrigento**) during this reporting period. Of the latter, we may begin with the final publication of the **city walls** by G. Fiorentini: *Agrigento* V*: le fortificazioni* (Rome 2009) (*cf.* also more briefly her article in *Sicilia Antiqua* 3 [2006] 67–125). Although ancient literary sources credit the tyrant Phalaris with the construction of the city wall within a decade of the city's foundation, this now seems rather unlikely, given the anachronistic nature of the literary tradition and the archaeological record, which indicates, as Fiorentini has so well demonstrated, that the city wall can be dated on stratigraphic grounds to the second half of the sixth century. The city wall had nine gates that connected the city's main arteries to those in the hinterland, such as the emporium. The city wall was strengthened during the reign of the tyrant Theron in the early fifth century. Thereafter, under Carthaginian control, the citizens of Akragas were prevented from maintaining their city wall, but that changed when the city returned to a Greek orbit under Timoleon in 339. Once again, the city wall was strenghthened and taken out of the state of disrepair it had fallen into. More strengthening and refitting can also be observed for the period of the First Punic War, after which, once again, the city wall fell into disuse and neglect in Roman times. Turning to the monumental architecture enclosed by this city wall, the **Olympieion** never ceases to be a source of fascination. The Archaeological Park would like to restore it and called upon the Deutsches Archäologisches Institut in Rome to study it (*AA* [2007] 202–04; [2008] 89–90; [2009] 72–74). New details are emerging regarding the temple's inter-columnation and peristasis, the latter thanks to the discovery of a block from the tympanum with a sketch of a sitting statue on it. Thus it seems that the peristasis was decorated with stone statues and acted as a kind of procession route. A previously-known lion's tail from a gable stone has been refound. Ground-penetrating radar has been used to understand better the construction techniques employed in the **Temple of Concordia** (P.M. Barone *et al.*, *Archaeological Prospection* 14 [2007] 47–59). The results do not confirm previous views of a compact, homogeneous retaining wall, but rather that the geomorphology of the area was exploited to obtain both natural and artificial foundations able to support a temple of this size. Restoration work has also been done on this temple; a brief overview, in which P. Meli, the Archaeological Park's director, is interviewed, may be read in P. Pruneti, *ArchViva* 26.126 (2007) 70–73. The excavations carried out in the **westernmost sanctuary area** since 1975 have now been fully published: E. De Miro and V. Calì, *Agrigento* III*: i santuari urbani. Il settore occidentale della collina dei templi. Il terrazzo dei donari* (Palermo 2006 [2007]). The final reconstruction sees three phases. The first phase spans Akragas' first generation. Finds include a well-known clay-head type and pottery, which suggest that the area was already consecrated to a female divinity. The cult is judged to be one of Demeter from

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these and later finds (discussed by Calì in a detailed catalogue making up the second half of the book). The arrival of architecture in the late sixth/early fifth century BC marks the second phase. Structures A, B, C and E belong to this phase. Structures A, C and E are *anathemata*. Structure B in the northeast corner of the sacred precinct measures 9.1m by 5.5m and is similar to ones used in Thesmophoria for meeting and shelter. To the south of structure B is a well dug to a depth of 12.35m, from which water was drawn for cult purposes. In the fifth century, stelae and cippi were left as offerings to the northeast of this well. A temenos wall surrounded the entire terrace, thus enclosing a trapezoidal area of some 4,400m^2. Structure D, another small rectangular building, was added in the second half of the fourth century, and to the south of it came to light numerous *bothroi* with material deriving from this period of the sanctuary's use. The catalogue of material is informative. Among the finds are bronze phialae, coins (both silver and bronze), lamps (both miniature and full size), Corinthian aryballoi, bronze graters, bronze rings, unguentaria, clay weights, arulae, stamnoi and paterae. Two pie-charts, one for each major phase of the sanctuary, make clear that bronze rings and figured terracottas were the most common finds for the sixth and fifth centuries, while for the fourth and third centuries lamps and black-gloss pottery were the most common.

A **new sacred area** has come to light on the southeast hillside of the **Rupe Atenea**, during work aimed at providing a better context for the monumental Archaic Persephoneion and the city wall near gate I (G. Fiorentini, *Studi Rizza* 2.147–65). The area was frequented from prehistoric times to the third century BC. Three phases have been distinguished. To the first phase belongs a rectangular building without internal divisions (labelled 'A'), which dates to the late sixth/early fifth century BC. In the second phase a paved area to the east of this building was added. The third phase represents the Carthaginian destruction of the area in 406 BC, when a modest cult building was constructed on top of the paved area. The cult can be identified as that of Athena, which is the first archaeological confirmation of the literary sources for the goddess' presence on the acropolis. There are Cretan features to the cult, most notably a clay statuette of Europa on the bull, and among the other finds is a clay head that may have originally been helmeted. The latter may signal the cult of Athena Poliouchos, to complement Zeus Polieus, another divinity in the Akragantine pantheon. The construction of another sanctuary to Demeter in the decade spanning 490–480 BC, on a terrace higher up the hillside, could represent an attempt by the tyrant Theron to suppress the Cretan element at Akragas that the tyrant Phalaris, himself Cretan, favoured. E. De Miro and C. Trombi consider the numerous **Attic imports** from sanctuary contexts (*Ceramica attica da santuari* 583–85; 759–72).

The journalist A. Palillo (*Kalos* 19.1 [2007] 44) claims to have rediscovered a **Temple of Pudicitia** outside the city wall near the seventh gate. He bases his claim on an aerial photograph of 1955 and especially the accounts of travellers who mention seeing remains near the 'Ponte dei Morti'. Palillo calls for excavations here, although officials connected with the Archaeological Park have already expressed their scepticism. If Palillo's claim were to be confirmed, this would make it the sixth temple in the famed valley.

A detailed studied of the Roman 'Ginnasio' (**gymnasium**) is now available from the pen of G. Fiorentini, *Sicilia Antiqua* 6 (2009) 71–109. Fiorentini recognizes several periods in the area's usage preceding and following the complex's actual construction in the second century BC. The second period belongs to the first attested human usage and comprises the remains of a monumental water channel connected with Phaiax's project commissioned by the tyrant Theron, which, if so, would be the first material attestation of something known so far only from literary sources. The Late Classical and Early Hellenistic periods that immediately preceded the Roman gymnasium consisted of a kiln for pottery production and general evidence of usage that could be not further defined. It is appropriate to note here the publication of the long-known **Hellenistic to Roman residential quarter**: E. De Miro, *Agrigento* IV*: l'abitato antico. Il quartiere ellenistico-romano* (2 vols.) (Rome 2009).

The study of **sculpture and art** has been receiving fresh attention. G. Adornato (*Prospettiva* 110–11 [2003] 2–17; missed in the last report) turns his attention to the so-called **Warrior (*Guerriero*)** of Akragas and argues that, as restored, it consists of two different statues. The head does not belong to the torso, and so the pieces require separate study. The closest stylistic parallels for the torso would date it to the decade spanning 470–460 BC. It is also doubtful that the torso belonged to Temple A's frontal decoration. The head fits better with a head from a kouros from Akragas dating to the second quarter of the fifth century. It is possible that both statues could somehow be related. The head was certainly made locally in Akragas, and the torso probably as well. In another study in the same journal, Adornato addresses the **Ephebe (Efebo)** of Agrigento, with the particular objective of providing the necessary context to judge whether its marble was worked locally or externally (*Prospettiva* 128 [2007] 2–25). Instead of following the usual polarized positions, he skillfully delineates local, regional and external (mainly Attic) features and currents, and shows that this is a local product that blends these other features to create a truly Akragantine style. Adornato dates the sculpture to the decade spanning 480–470 BC and situates it amongst the wider repertoire of male statuary in other media too (coroplastics and bronzes). E. De Miro (*Studi Rizza* 2.227–40) also devotes an article to the Ephebe of Agrigento. He studies its find-spot and iconography, concluding from the statue's features that it is to be identified as the river-god Akragas. De Miro prefers a slightly earlier date than Adornato, placing the statue in the early years of Theron's tyranny, claiming that the Ephebe was part of the tyrant's policy of removing Cretan features introduced by his predecessor Phalaris. There is some evidence to suggest that a second statue of this kind, though in ivory, was dedicated by the Akragantines at Delphi. M. Bell III (*Studi Rizza* 2.213–26) focuses attention on another **marble kouros**, suggesting that it could belong to Exainetos, son of Empedocles, victorious in the *stadion* at Olympia in 496 BC. Small, medium and large clay sculpture in relation to external models is considered in another study by G. Adornato (*Atti elimi* VI 269–76), in which he seeks to discern the language and formal characteristics of Akragantine art.

On Akragas' **coinage**, S. Garraffo (*Studi Rizza* 2.375–80) has published a Corinthian stater restruck in the early fifth century. This helps to document the importance

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of Corinthian coinage in Late Archaic Sicily. U. Westermark (*NAC* 36 [2007] 77–88) analyses ancient forgeries of Akragas' dekadrachms. A. Cutroni Tusa (*Atti elimi* VI 731–36) examines the wider Mediterranean usage of the crab, the type used on many of Akragas' coins, noting its spread to Punic Sicily in the fifth century BC.

Some of the **other new discoveries** made at Akragas in this period have come about as a result of cultural heritage projects. Pre-Greek settlement remains have been found in the Valley of Temples during preparatory work for a project intended to shore up the ground near the Temple of Hera (http://dir.groups.yahoo.com/group/Atlantis_Mysteries/message/3118). The date of these finds remains to be clarified. Recent work on air photography has been undertaken to ascertain the extent of ancient remains on the ground (O. Belvedere *et al*., *Orizzonti* 10 [2009] 159–60; *Archeologia Aerea* 4–5 [2010–2011] 207–14). Combining old aerial photographs with the results of archaeology on the ground, the scholars have been able to establish a close correlation between the results, thus giving authorities a clear sense of the overall picture and of the extent of their jurisdiction for cultural conservation.

For **Monte Raffe**, L. Sole (*AIIN* 56 [2010] 29–43) has turned her attention to three coin hoards, one previously known (*IGCH* 2162) and two recently discovered at Monte Raffe and nearby **Sabucina** (see also the dedicated entry on the latter site below, for other developments). The hoards date to the fourth century BC and their contents are mixed, Sole emphasizes. Alongside bronze coinage, the hoards contain *aes rude*, fragmentary bronze objects, iron arrowheads and unworked bronze, usually in proportions never greater than about one-tenth the contents of the total hoard. Nevertheless, these finds do document the continuing use of non-coined metal in this part of Sicily more than two centuries after the introduction of coinage by the Greek coastal cities.

Some new excavations have occurred at the native hill-top site of **Polizzello**. The main publication to note is that by R. Panvini, C. Guzzone and D. Palermo (eds), *Polizzello: scavi del 2004 nell'area del santuario arcaico dell'acropoli* (Palermo 2009) (*cf*. also D. Palermo and D. Tanasi, in C. Miccichè, S. Modeo and L. Santagati [eds], *Diodoro Siculo e la Sicilia indigena. Atti del Convegno di studi, Caltanissetta, 21–22 maggio 2005* [Palermo 2006] 89–102; D. Palermo, in G. Greco and B. Ferrara [eds], *Doni agli dei. Il sistema dei doni votivi nei santuari. Atti del Seminario di studi, Napoli 21 aprile 2006* [Pozzuoli 2008] 257–70). Another sanctuary, dubbed 'B' by the excavators, has been discovered. Eighteen ritual pits cut into the floor were found; they contained pottery (such as paterae and kraters), animal bones (pig, sheep/goat, deer and birds) and weapons, particularly iron spearheads and arrowheads and a helmet of Cretan type. Other finds include numerous objects in amber, bone and ivory. The consumption of ritual meals and the pouring of libations is suggested by these finds. The excavators suggest that the sanctuary was home to a cult of the Meteres, and that these were represented by two ivory heads. They also draw attention, moreover, to a passage of Plutarch (*Marcellus* 20.4), in which he writes of the presence at the Sanctuary of the Meteres at **ancient Engyon** (or **Engyion**), probably to be identified with **modern Gangi** some 30km south-southeast of Cefalù (*cf*. *AR* 53 [2006–2007] 175–76), of Odysseus' spear and helmet and the helmet of the Cretan Meriones.

For **Marianopoli** (probably **ancient Mytistratos**), there is a handy summary of the history of numismatic research at the site and its finds by A. Cutroni Tusa: *AIIN* 52 (2006) 289–304.

For **Milena** there are the results of a detailed topographic survey to report from Monte Conca located about 1.5km north of the modern town (F. Tomasello, in C. Marangio and G. Laudizi [eds], *Παλαιὰ Φιλία: Studi di topografia antica in onore di Giovanni Uggeri* [RTA/JAT Supplementary Volume 4] [Galatina 2009] 537–53). The site was occupied from prehistoric to medieval times. Some visible remains belong to the lowest courses of the walls of a small medieval fort. Some coins and black-gloss pottery of the fourth century BC and Byzantine tiles with striations have been uncovered. Of these two periods, it may have been only in the Byzantine one that the site was occupied for the purpose of defence against Arab incursions.

A new GIS project out of the University of Palermo in the territory of **Palma di Montechiaro** is combining old data and new data obtained via field survey to produce an easily updatable resource tool (O. Belvedere and A. Burgio, in C. Marangio and G. Laudizi [eds], *Παλαιὰ Φιλία: Studi di topografia antica in onore di Giovanni Uggeri* [RTA/JAT Supplementary Volume 4] [Galatina 2009] 515–30). The project's focus is on the territory around a previously excavated Roman villa in contrada Cignana. All told, the survey has revealed 157 scatters of material of various sorts, from lithic and pottery to sites, in an area of 23km^2. The area was first settled in prehistoric times, with small sites of 0.4ha and 1.3ha identified. To the Late Archaic to Classical periods, of prime concern here, belongs one stable settlement on Monte Narbone, as well as material from nearby fields, but little else. There is also some Hellenistic evidence before the advent of the Roman villa. The authors emphasize the preliminary nature of their findings, and there will certainly be more to report on in the next *AR* report for Sicily.

For **Licata**, located at the intersection of two ancient Greek states, Gela and Akragas, G.F. La Torre (*Studi Rizza* 2.91–114) brings out this strategic significance and combines the existing textual and material sources to discuss the steps behind the establishment of the *phrourion* on Monte Poliscia by the Archaic tyrant Phalaris of Akragas and at another site further to the east at Monte Sant'Angelo founded by the Hellenistic tyrant Phintias of Akragas.

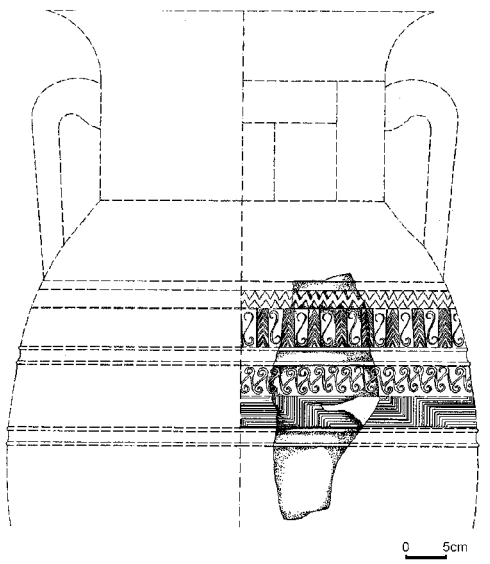
For **Monte Saraceno di Ravanusa**, C. Trombi (*QuadMess* 4 [2003 (2009)] 61–82) publishes native monochrome and bichrome pottery of the seventh and sixth centuries BC, noting, among other things, the impact Greek ceramic traditions had on this material. The **Attic imports** from sanctuaries are discussed in A. Calderone and E. Tramontana (*Ceramica attica da santuari* 587-614). Tramontana elsewhere authors a lengthy study of the water supply systems (wells, cisterns, etc) at the site (*Sicilia Antiqua* 7 [2010] 143–78)

For the hill-top town of **Butera**, E.C. Portale (*Sicilia Antiqua* 5 [2008] 9–58) revisits a votive deposit of the fifth to third century BC from the Fontana Calda originally published by D. Adamesteanu (*Monumenti Antichi* 44 [1958] 205–672), reconsidering it in the light of scholarly developments since then.

The study and consolidation of already acquired data mostly characterize work on **Gela** in this period. A local *appassionato* has reopened the old debate of placing

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ancient Gela at the site of modern Licata: A. Rizzo, *Lindoi e dintori: archeologia in Sicilia* (Cusano Milanino 2006). The question was thought to be settled after Orsi's excavations in the early 20th century and the Fascist renaming of Terranova to Gela. But Rizzo marshalls scholarly opinion and cartographic practice from before then to reveal that it was very common to place ancient Gela at the site of modern Licata. Whether or not one agrees with Rizzo, the book contains a useful scholarly overview of the region's Greek archaeology and history. Recent **palaeoecology** research undertaken in the region has shown that the evergreen forests that existed at the time of Gela's foundation 'declined abruptly' around 650 BC, and that this decline was accompanied by a strong increase of agricultural activity and the first indications of local sweet chestnut and olive trees, the latter became the dominant tree thereafter in the landscape (R. Noti *et al.*, *Vegetation History and Archaeobotany* 18 [2009] 371–87). M.C. Lentini (*Studi Rizza* 2.301–06) turns her attention to an amphora fragment found in the **Villa Garibaldi cemetery** in 1956 (**Fig. 25**). She considers the piece to have once belonged to an ossuary or tomb marker and that it is datable to the first phase of the Lindos I atelier, thus to 710–700 BC. Given the piece's uniqueness, she suspects that it adorned the grave of a member of the local élite who may have belonged to Gela's founding circle. Also from Villa Garibaldi cemetery (tomb 32) is another artefact published in this period, an ovoid pithos with a distinct short neck and decorated with a scene of a dog chasing a goat (G. Biondi, *Studi Rizza* 2.307–11). The original excavators identified the piece as being Geloan, but Biondi argues that it was produced in central-southern Crete. C. Ingoglia (*Sicilia Antiqua* 3 [2006] 20–37) publishes nine fragments of Middle **Wild Goat Style** I found in excavations on the Molino a Vento district of Gela's ancient acropolis between the 1950s and 1980s. The pieces date to the period 650–630 BC and come from different parts of



25. Gela: reconstruction of amphora from the Villa Garibaldi cemetery. After M.C. Lentini, *Studi Rizza* 2.303, fig. 2.

eastern Greece. J.H. Oakley's identification of the **Dinos Painter**'s Bell krater (*Hesperia* 76 [2007] 347–57) has already been challenged by M. Tiverios, in R. Einicke *et al.* (eds), *Züruck zum Gegenstand. Festschrift für Andreas E. Furtwängler* (2 vols.) (Langenweißbach 2009) 275–82, who argues instead that the auspicious outcome of Theseus' journey to Crete is being announced. Athena, his argument continues, will protect Theseus against Medea and win the throne of Athens for Theseus, its rightful heir.

The late P. Orlandini rounds up the evidence for the sanctuaries of **Demeter** at Gela (*Demetra* 173–86). To note is his observation regarding the *aes signatum* from stratum 5, which provides an important chronological datum for the introduction of these ingots and which, according to ancient sources, is attributed to Rome's King Servius Tullius. Demeter is also the subject of an article by R. Panvini, in G. Greco and B. Ferrara (eds), *Doni agli dei. Il sistema dei doni votivi nei santuari. Atti del Seminario di studi, Napoli 21 aprile 2006* (Pozzuoli 2008) 241–55, who connects various votive pits of the sixth to fourth century BC on the Molino a Vento hill with a cult of the goddess. M. Castoldi (*Deliciae Fictiles* III 388–92) returns to the subject of painted antefixes on which she has published extensively (*cf. AR* 47 [2000–2001] 185; *AR* 53 [2006–2007] 169), focusing her attention on this occasion on sixth-century gorgon-head examples found in a different parts of the ancient city. She underlines that these local products are of high quality and stand out in their Sicilian context. Elsewhere she has published other heads of the fifth century that once adorned the protective walls around wells or cisterns (*NAC* 39 [2010] 61–76). These antefixes comprise two variations, one with serpents around the head and the other of a young man with fine features.

There is a glossy and informative overview of the restoration work on the mud-brick **fortifications** at Capo Soprano (C. Greco *et al*., *ArchViva* 29.139 [2010] 18–31). Measures taken will do much to halt the deterioration caused by the elements over the years. The multi-period **surface survey** mentioned in the previous report (*AR* 53 [2006–2007] 170–71) has now been fully published: J. Bergemann, *Der Gela-Survey. 3000 Jahre Siedlungsgeschichte in Sizilien* (3 vols.) (Munich 2010) (*cf.* also the brief overview in *Antike Welt* 38.4 [2007] 25–32). A long-known **shipwreck** (*cf. AR* 53 [2006–2007] 170) was raised from the sea in 2008 by C. Beltrame, the distinguished maritime archaeologist (see http://news.nationalgeographic.com/news/2008/08/080811-greek-ship.html; as well as L. Sole, *Archeo* 24.10 [2008] 38–47). There continues to be talk of a new museum to display the two Greek shipwrecks.

The archaeological museum in **Caltanissetta** has a new edition of its guide: R. Panvini (ed.), *Caltanissetta: il Museo archeologico* (second edition) (Caltanissetta 2006).

Fifty years of archaeological research at **Sabucina** are celebrated and reviewed in R. Panvini, C. Guzzone and M. Congiu (eds), *Sabucina: cinquant'anni di studi e ricerche archeologiche* (Caltanissetta 2008). Elsewhere, R. Panvini focuses on explaining Sabucina's wealth: this is especially evident in its cemeteries and their numerous **Attic imports** (*Studi Rizza* 2.29–45). The existence of a landed élite is supposed, deriving its wealth through exporting grain to Gela, its first client and the motor for Hellenization at Sabucina.

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WESTERN SICILY

(Provinces of Palermo and Trapani)

For a report on the research carried out throughout **Palermo province** in the previous reporting periods, see F. Spatafora, *Atti elimi* VI 623–31. G. Mannino, a leading specialist, has published a guide to the province's prehistoric sites: *Guida alla preistoria del Palermitano: elenco dei siti preistorici della provincia di Palermo* (Palermo 2007). Other studies relating to all or large parts of this and **Trapani province** may also be considered here. On the typology and composition of Hellenistic black-gloss wares from several sites in northwestern Sicily, a major study can be found in O. Belvedere *et al.*, *MEFRA* 118 (2006) 549–71. Fifty-five specimens from Palermo, Termini Imerese, Monte Iato and Montagnola di Marineo were submitted to archaeometric analyses. The specimens belong to two shapes: a plate ('Lamboglia 36'/'Morel series 1310–1320') of the Campana A class dating to the second and first centuries BC; and a cup of either local or regional manufacture dating to the end of the fourth/third century BC. Two compositional groups were recognized, one from the Gulf of Naples and the other from the Ficarazzi clay bed on the eastern outskirts of Palermo. The interesting conclusion to emerge is that the plates belong to both groups, while the cups belong only to the second group.

Ten years of excavations in the Phoenicio-Punic cemetery at Caserma Turköry in **Palermo** have now been fully published: C.A. Di Stefano (ed.), *La necropoli punica di Palermo. Dieci anni di scavi nell'area della Caserma Turköry* (Biblioteca di Sicilia Antiqua 4) (Pisa and Rome 2009).

At **Solunto**, emergency excavations were undertaken when part of the Punic cemetery was encountered during work for sewer pipes in the Via Consolare (A.M.G. Calascibetta, *Atti elimi* VI 633–43). Five tombs of the fourth and third centuries BC were excavated: three were simple rectangular pits without covers, while the other two were *in situ* cremations. The latter are the most important data to emerge from this work, since these represent the first known cases of cremation from Solunto's cemeteries. Moreover, cremation elsewhere in the Punic west consists generally of secondary cremations. Another important contribution of a different sort comes from the pen of E.C. Portale (*ArchClass* 57 [2006] 49–114), who uses Solunto as a case-study to discuss the current problems faced by Hellenistic/Roman archaeology in Sicily as a whole. She joins a growing chorus who thinks that its urban transformation is to be dated not to the second half of the fourth century BC, but to the Greek style of the Early Roman province. Some previously unpublished fragmentary inscriptions from this period of transition are published by S. Giannobile, *Kokalos* 49 (2003 [2008]) 117–20.

For **Caccamo**, about 6km south of Termini Imerese on the coast, we have the publication of archaeological, historical and topographical data, from prehistoric to medieval times, collected over the years in D. Lauro, *Sambuchi: IGM 259 IV SE* (Forma Italiae 45) (Florence 2009).

The ongoing work undertaken over the last generation at **Himera** continues to pay dividends and produce amazing results (for a summary of some of the results, mainly from the last reporting period, see N. Bonacasa, *ArchStorSic* 33 [2007 (2010)] 49–69). Our understanding of Himera's **urban topography** continues to be refined (S. Vassallo, *Atti elimi* V 315–25; *Mare Internum* 2 [2010] 45–56). The known size of the Archaic to Classical city keeps growing, as more information becomes available of its city wall. Vassallo now estimates that Himera's lower and upper parts together covered a surface area of some 120–130ha. The city was thus bigger and more populated than previously imagined. The old problem of how the lower and upper parts of Himera were joined appears to be coming to a resolution. Vassallo's work suggests two possible connection points (see his illustration on p. 47 of his *Mare Internum* article). The likeliest location for the **agora** is in the lower city close to the **Temple of Victory**, where there is an empty space of 120–140m east–west by 140m north–south. On the temple, V. Consoli (*Workshop di Archeologia Classica* 5 [2008] 43–75) dedicates a study to it. She begins by re-examining a passage in Diodorus Siculus (12.26.2) and the historico-cultural context of Himera between 483 and 472 BC. The temple is located within the Emmenid tyranny of Akragas, and the proposal is advanced that the Temple of Victory should be identified as sacred to Herakles. C. Zoppi (*Sicilia Antiqua* 7 [2010] 9–16) publishes a new Doric frieze and sima fragment found re-used in a building excavated by the University of Palermo in 1966 in the immediate environs of the Temple of Victory. The frieze comprises a metope and triglyph and measures 63cm wide by 62cm high. The cyma's profile is in reverse and may be dated to the advanced fifth century BC. The sima fragment is large, like the one previously uncovered in the area by P. Marconi, but the crown fascia is more rounded than the other, leading Zoppi to suspect that a second temple may once have existed hereabouts. A possible solution has been advanced to explain the later closing of the intercolumniation of the Temple of Victory, a practice seen in other contemporary western Greek temples (N. Allegro, *Studi Rizza* 2.167–76). This is thought to have occurred under the city's democracy; a variety of factors could have been at play, including restoration following an earthquake known to have taken place during this time, the protection of votive offerings and political ideology aiming to eliminate the memory of the city's domination by tyrants. Moving to the upper city, the **Attic imports** found in the **Sanctuary of Athena** are discussed in *Ceramica attica da santuari* by N. Allegro, M. Chiovaro and M.C. Parello (721–37). A small bronze ball from this sanctuary and two others without a find context now in Himera's antiquarium, though possibly from the same area, have been closely examined by M. Scalfani (*MDAI[R]* 113 [2007] 247–65). All three balls are inscribed with the names of divinities: Zeus Soter in the case of the one from the sanctuary (from a stratum dated to the first quarter of the fifth century); Leukathea and Herakles in the case of the other two (on palaeographic grounds datable to the second quarter of the fifth century). Scalfani argues against their usual identification as votive offerings, proposing instead that they were used for oracular purposes, and that all three divinities fit comfortably together in a Sanctuary of Athena. N. Bonacasa (*Studi Rizza* 2.241–53) revisits **Temple B** in his publication of material found in earlier excavations in the fill dating to after 415 BC. Five new pieces of clay sculpture have come to light, which suggest the existence of one or two clay votives in tuttotondo inside the temenos. The depiction of animals (bovines and equines) could be a reference to the Labours of Herakles, perhaps in relation to the sculpture on the temple's front. This is yet another confirmation that Temple B is to be identified with a cult of Herakles.

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There has also been the republication of the **houses** in 'Isolato II' (blocks 1–4 of zone 1) in N. Allegro (ed.), *Himera* V. *L'abitato. Isolato II. I blocchi 1–4 della Zona 1* (Palermo 2008). As Allegro notes in his introduction, these finds were first published more than 30 years ago, and knowledge of Himera and the western Greeks in general has increased by leaps and bounds (not to mention the development of household archaeology since then too): thus the need for the present project, which began in 2001 and which assigned individual houses to 'Laurea' students. Allegro (4–16) begins with a very useful history of archaeological research at Himera and then presents detailed overviews of building materials, construction techniques and the various phases of the city's development. Four chapters, each devoted to an individual block, make up the volume's core (L. Danile, A. Amico, F. Badagliacca and L. D'Esposito, 17–207), followed by a summary chapter by N. Allegro (209–20). Among the conclusions, Allegro observes that space in the blocks was divided into equal plots in phase IIA, although with an anomaly here and there, especially in block 1 with two buildings separated by *ambitus* A1. Roof tiles are also rare in phase IIA; some kind of ephemeral material was instead used. Otherwise, this phase witnessed much growth and development, including monumentalization. Contacts with the Tyrrhenian basin can also be better understood a generation of research on. Imports from and exports to Etruria (such as lamps found at Gravisca) are now attested; craft connections between Zankle and Himera right from the latter's foundation are also now attested. For the contributions on native/Greek relations, see below. Four further chapters follow Allegro's, each also devoted to a particular theme: E.C. Portale (221–53) analyses the organization of domestic space; C. Grotta (255–72) publishes 11 new inscriptions besides revisiting those previously known; R. Macaluso (273–81) studies the 92 pieces of *aes rude* and the three Archaic coins found in four houses; and L. Leggio (283–300) outlines a proposal for a computerized database for the management and analysis of excavated finds. There are also other studies on **coinage** published elsewhere. G. Manganaro (*RIN* 109 [2008] 91–104) re-examines the obols minted in the time of the tyrant Terillos (Kraay's group 7), arguing that the female head is to be taken as the oldest known depiction of the nymph Himera and that, with the rooster on the obverse, they can be logically linked together as representing ritual protection. C. Arnold-Biucchi (*SNR* 88 [2009] 47–57) studies three coins of the sixth and fifth centuries BC acquired by the Harvard Art Museum, which also serves as the springboard for reconsidering the question of the city's metrology.

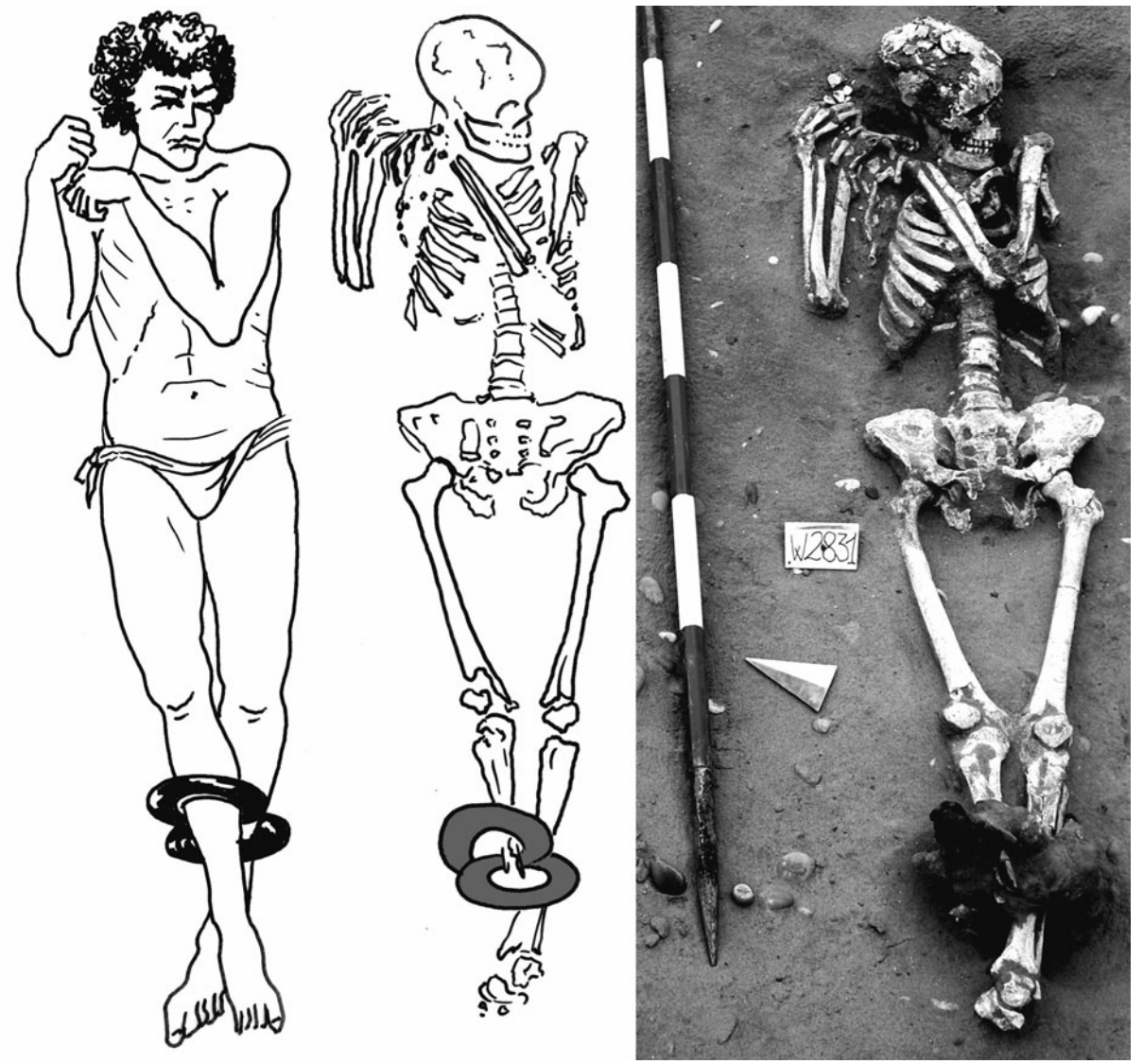
An overview of the many seasons of work, past and present, in the **Pestavecchia cemetery** has been penned by P.F. Fabbri, R. Schettino and S. Vassallo in *Atti elimi* V (613–20). They make several important observations about the overall patterns of usage and ritual. The Pestavecchia cemetery was used from the time of Himera's foundation in the mid seventh century until the city's destruction at the hands of Carthage in 409 BC. At the time of writing in 2006, more than 2,400 tombs were known, making Pestavecchia one of the largest and most important cemeteries in the Greek west; also because this and other cemeteries at Himera have experienced little illicit plundering. About 90% of all burials consist of inhumations. About one-half of these were of children placed in some kind of receptacle, usually amphorae (**Fig. 26**). There was more variety to the burial rites for adults, with simple pits being the most numerous with at least 700 instances, 'a cappuccina' in some 200 cases (starting only from the mid sixth century) with their characteristic tiles in sloping-roof formation, nine clay sarcophagi, 24 clay-tile casings and 14 wooden casings revealed by the presence of iron nails. A possible slave burial has also been uncovered (**Fig. 27**). The remaining burials were made up of cremations, almost exclusively (except for two cases) primary cremations. Cremation burials generally have more grave goods and are richer, providing evidence also for ritual meals around them. Bones are generally poorly preserved in Himera's cemeteries because of soil conditions, though there are some notable exceptions.

These excavations have uncovered some truly spectacular finds that need to be singled out for discussion, particularly the mass burials resulting from the two **battles between Carthage and the Greeks** that took place there in 480 and 409 BC (S. Vassallo, *Sicilia Antiqua* 7 [2010] 17–38). This evidence also allows for a better definition of the topography of the battlefields to be worked out (S. Vassallo and M. Valentino, in R. Bonaudo, L. Cerchiai and C. Pellegrino [eds], *Tra Etruria, Lazio e Magna Grecia: indagini sulle necropoli. Atti dell'Incontro di Studio, Fisciano, 5–6 marzo 2009* [Paestum 2009] 233–60). The 480 BC battle occurred just outside the



26. Himera: *enchytrismos* tomb (W973) containing skeletal remains of a new-born infant and grave goods. © S. Vassallo.

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27. Himera: tomb W2832 from the west cemetery of a slave buried with iron rings around his ankles. © S. Vassallo.

northwest corner of the city wall, close to the hillside where the dead, including other Greeks from Syracuse and Akragas, were buried. The Carthaginian camp must have been located, therefore, at the mouth of the Torto river, and the battle occurred between here and the city wall. Seven mass graves can be related to this battle, one of them, 'fossa 3', is illustrated here (**Fig. 28**). Twenty-six horses from this battle were also buried in these mass graves; one can be seen in the top left-hand corner of the aerial view of 'fossa 9', which otherwise relates to the dead from the 409 BC siege by Carthage (**Fig. 29**). Physical anthropology has also documented signs of trauma and violence (**Fig. 30**).

S. Vassallo, O. Belvedere, N. Allegro and S. Fiorentino all round up different dimensions of the evidence for **Greek/native relations** between Himera and central-northern Sicily in *Grecs et indigènes* (41–54, 55–62 and 511–19 respectively). Elsewhere, Allegro, in N. Allegro (ed.), *Himera* V. *L'abitato. Isolato II. I blocchi 1–4 della Zona 1* (Palermo 2008) 218–19, also sums up the evidence for Greek/native relations at Himera, noting that most native material culture belongs to phase I and is numerically small in quantity. Some natives were certainly living at Himera, judging from their tablewares, which Greeks were very unlikely to have used. He also speculates that native women intermarried with Greek men, bringing pithoi and other material with them as part of their dowries. Allegro rightly finds it interesting to observe that phase IIA saw conflict between natives and Greeks at a time when Himera began to monumentalize. We can also mention here the book by A. Franco, *Periferia e frontiera nella Sicilia antica. Eventi, identità a confronto e dinamiche antropiche nell'area centro-settentrionale fino al IV sec. a.C.* (Kokalos Supplementary Volume 19) (Pisa and Rome 2008), which includes discussion of relations between coastal and upland regions over a wide area, namely the Nebrodi and Madonie mountains of central-northern Sicily (this

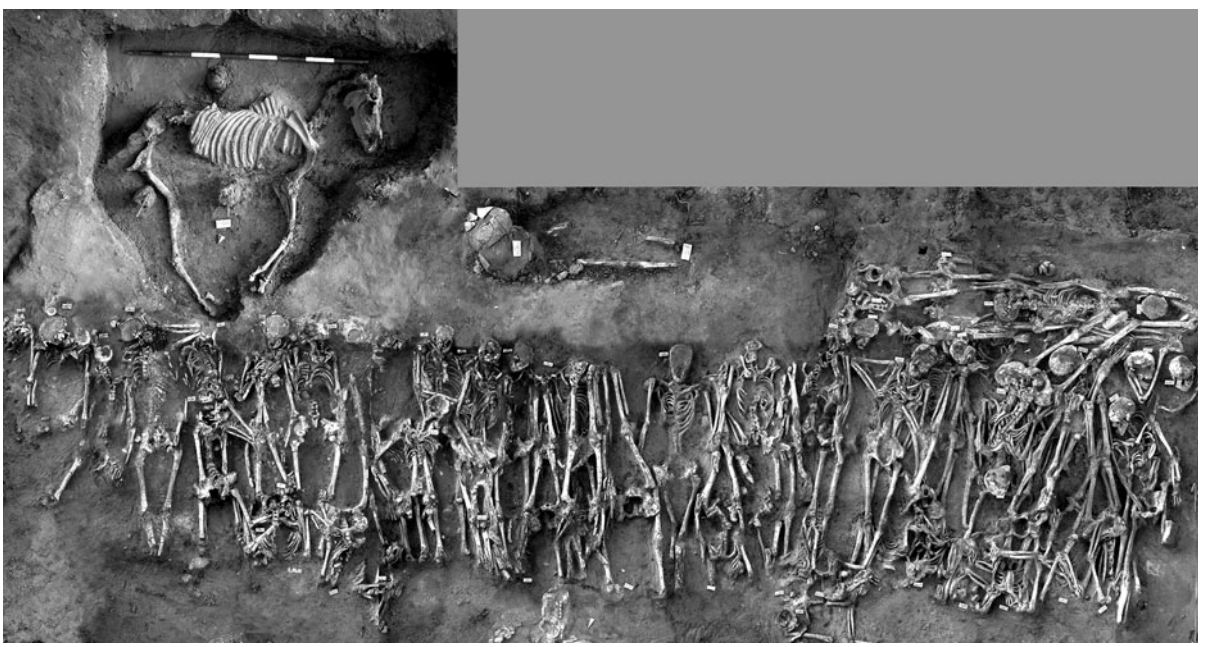
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28. Himera: 'fossa 3' seen from the north. © S. Vassallo.

includes at least four provinces, thus making the book relevant to several other sections of this report). This book, whether or not one agrees with every interpretation it advances, provides a much-needed overview of parts of Sicily previously neglected or treated in a piecemeal fashion.

East of Himera at **Cefalù**, the extensive cemetery excavations that began in 1976 and that have continued right into this reporting report (2007–2008, described as a 'second phase') have now been published in exemplary form: A. Tullio, *Cefalù: la necropoli ellenistica* I (Studi e materiali, Università degli studi di Palermo, Istituto di Archeologia 13) (Rome 2009). A helpful table (13) summarizes the material by tomb type and area of excavation. There are 783 tombs in total, distributed over five chronological levels spanning the mid fourth century to the end of the Hellenistic period. Just over 600 of the tombs consist of cremation burials, all primary cremations except for 14 of them. The cremations were carried out in earth pits, and in almost half the cases were accompanied by *epitymbia*. The remaining tombs are made up mostly of simple inhumations, alongside 37 instances of *enchytrismoi* and 16 instances of child burials between cups. Several chapters follow on the various classes of material. Only a dozen pieces of figured pottery were found; black-gloss pottery was more abundant, as were common wares. There were four plastic vases, terracottas, lamps, architectural fragments and 13 coins. Overall, Tullio has taken the archaeology of Cefalù a big step forward, making him rightly deserving of the honorary citizenship conferred on him by the town in 2002. On **coinage**, we may also note two studies by A. Crisà (*RIN* 110 [2009] 521–32; 111 [2010] 493–96) on aspects of the history of numismatic collecting from the 17th to 19th century.



29. Himera: aerial view of 'fossa 9' containing some of the fallen from the battle of 409 BC along with a horse burial from the battle of 480 BC. © S. Vassallo.

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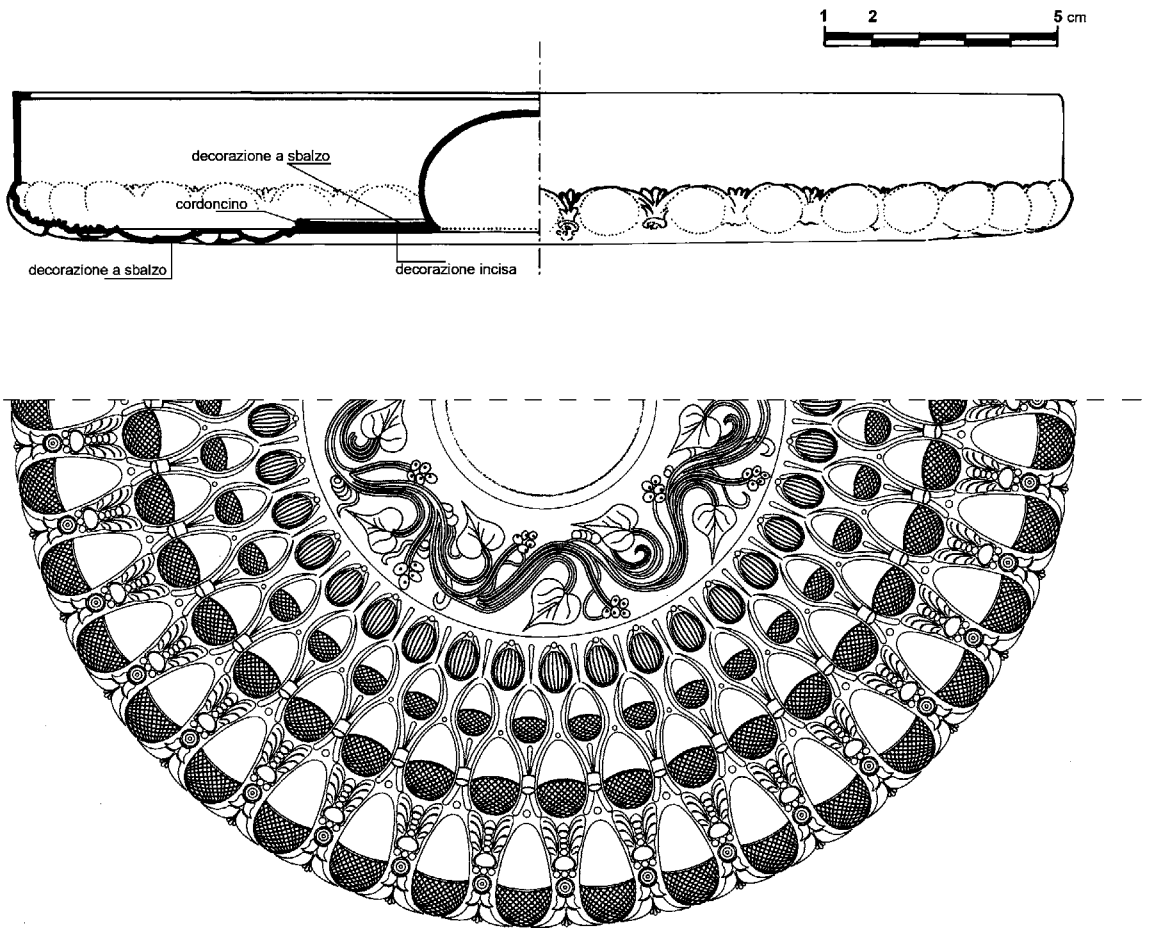
30. Himera: tomb W3855 of a male individual with a spearhead in his thorax. © S. Vassallo.

The gold phiale from **Caltavuturo** mentioned in the last report (*AR* 53 [2006–2007] 176) has received an in-depth study by P.G. Guzzo, F. Spatafora and S. Vassallo, *MEFRA* 122 (2010) 451–77 (see also S. Vassallo, *Krise und Wandel* 64–65). The authors observe that the phiale could date to the fourth/third century BC, and that some of its decorative motifs find close parallels with a phiale in the Metropolitan Museum of Art in New York (**Fig. 31**). The inscription on the Caltavuturo piece is divided into two parts (**Fig. 32**): one is of the dedicant's name (Δαμάρχου Ἀχύριος); the other a numeral (χρυσοῖ ΠΔΔ). The name Ἀχύριος is rare and is found in a dedication made at a synagogue at Stobi; it is probably an 'adnomen' of Semitic origin. The numeral is to be read from right to left and thus as '115' in the 'pseudo-ascendant' numbering system common to Sicily (*cf. AR* 53 [2006–2007] 164). The phiale is certainly Sicilian on this basis alone, but executed by someone knowledgeable of Thracian metal-working traditions.

Carthaginian and Greek Sicily's transition to a Roman province is discussed by J.R.W. Prag (*Atti elimi* V 733–45) through the lens of the **Corleone** milestone, which dates to the time of the First Punic War. Prag argues that the milestone was meant to mark the exit point from the valley and the road's crossing with another. The milestone could have had two possible symbolic uses: as a trophy and as a terminal stone. Rome was also projecting its power through the use of the Latin language, and Prag concludes by rightly reminding us that the spatial definition of provinces could have occurred before Augustus.

The publication of some new and particulary old work at **Entella** continues to move along (*AR* 53 [2006–2007] 177). From the **cemetery**, two possible Campanian tombs (nos. 149–150), dating to no later than 375 BC, are singled out for discussion by R. Guglielmino (*Atti elimi* V 503–13), with an appendix by P.F. Fabbri (515–20), who discusses the results of his physical anthropology study. This may be some of the only material evidence in Sicily for a mercenary migrating from the Italian peninsula and belonging to the first generation of Campanian settlement at Entella otherwise primarily attested in literary sources. These two tombs were located in the middle of the cemetery along with others and were not in any way spatially segregated or treated in any other discernible manner. The two individuals, identified through physical anthropology to be a male and female of, respectively, 25–30 years and 40–50 years of age at death, appear to have been perfectly integrated into the community at Entella. The male may have been a cavalryman, and the woman may have accompanied her mercenary husband, which, if so, would be the first circumstance for which the literary sources on their own would have provided no hint. Some new work continues to add to our knowledge of the **city wall** (M. Gargini, C. Michelini and M.A. Vaggioli, *Atti elimi* V 327–78; *ASNP* 9 [2004 (2008)] 471–512; ns 3 [2011] 43–104). The excavations in the **extra-mural sanctuary** mentioned in the previous report (*AR* 53 [2006–2007] 177) have now identified it as a Thesmophorion; this is discussed further by F. Spatafora (*ASNP* 9 [2004 (2008)] 513–36; *Demetra* 273–84). The results of the **air photography** work undertaken between 1998 and 2002 have been made available (A. Arnese *et al.*, *Archeologia Aerea* 4–5 [2010–2011] 380–83). The researchers have also drawn on archaeological and written sources to throw light on the ancient routeways of the site

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31. Caltavuturo: section drawing and exterior of gold phiale. Reproduced by permission of the Regione Siciliana, Dipartimento dei Beni Culturali e dell'Identità Siciliana, Parco Archeologico di Himera; provided by F. Spatafora.



32. Caltavuturo: inscription on gold phiale. Reproduced by permission of the Regione Siciliana, Dipartimento dei Beni Culturali e dell'Identità Siciliana, Parco Archeologico di Himera; provided by F. Spatafora.

and its immediate region. We also have more details of the region's archaeo-historical map, GIS work and this air photography published in *Atti elimi* V 561–611.

To the northeast of Entella, a season of excavation has recently been undertaken on the hill-top site of 'Castellaccio' at **Campofiorito**: R. Graditi and S. Vassallo, *Il Castellaccio di Campofiorito* (Campofiorito 2010). While most of the written and archaeological evidence is of medieval and early modern date, the site was first occupied in the seventh to sixth century BC. Part of a slightly rounded wall and possibly a fortification belong to this period. Greek pottery, made both in Sicily and beyond, is reported to have been found alongside the more abundant native wares. The site shows every sign of having been abandoned around 400 BC and not being frequented again until the early Roman Empire. This new research provides important information from this part of Sicily, which has traditionally been overlooked.

The same holds for another native hill-top site at **Monte Triona** near **Bisacquino** located to the south of Campofiorito. While its remains have been known since at least the 18th century of our era, a season of preliminary

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surface survey has only just been undertaken there (F. Spatafora *et al.*, *Atti elimi* VI 653–59). The absence of Greek pottery has been interpreted as possibly indicating the abandonment of the site in the first half of the sixth century BC. Elsewhere in Sicily in this period, there was considerable interaction between Greeks and natives, but not at Monte Triona. Perhaps some kind of crisis or change in settlement may have been behind this.

S. Vassallo, as part of his contribution to the volume *Krise und Wandel* (55–77), discusses both earlier (*AR* 47 [2000–2001] 191–92) and new work at **Montagna dei Cavalli** for the fifth to third century BC. Renewed excavations have confirmed earlier hypotheses that a theatre once existed just outside the city wall on a steep hillside; located at 1,007masl, the views must have been stunning (**Fig. 33**). Its *analemma* walls are partially excavated and are 1.7–1.8m wide, acting as retaining walls for the *koilon*'s fill of earth and stone chips (**Fig. 34**). The eastern *analemma* wall has been uncovered to a length of some 23m, and the west one for some 19m; both walls join the *parodoi* (**Fig. 35**). These and other walls are constructed out of irregularly-shaped limestone blocks, which can sometimes reach quite large dimensions. The theatre was divided into seven equal *kerkides*, of which IV and V are the best preserved with up to six rows of seats in their central lower parts. The theatre's maximum frontal diameter is 52m, thus allowing for the hypothesis that a total of 30 rows of seats may once have existed. There is no trace of the *diazoma*. The *proedria* seating does not particularly stand out when compared to other seats. The orchestra has a diameter of 14m. While no traces of the *skene* were recovered, it was probably of a simple rectangular plan. The theatre was built in the second half of the fourth century BC, conceived as part of the plan for the wider urban transformation which was being undertaken at Montagna dei Cavalli. The theatre belongs to the first generation of stone theatres in the Greek west and can be considered of medium size when compared with other known Sicilian ones. The theatre was destroyed in 258 BC by the Romans during their conquest of Sicily. Readers should also look out, before the next *AR* for Sicily, for Vassallo's contribution to the forthcoming volume by K. Bosher (ed.), *Theatre outside Athens: Drama in Greek Sicily and South Italy* (Cambridge).

The excavations at **Monte Iato** have continued into this period. The retirement of H.P. Isler in 2008 led to their direction being passed to his successor in Zürich C. Reusser. The preliminary reports published in this period are still mostly from Isler's pen, and they also include reports on previously discussed finds (*AR* 53 [2006–2007] 177–78). On previously reported finds, see now too *Atti elimi* V 539–44; *Atti elimi* VI 661–69; *SicArch* 38.103 (2005 [2007]) 5–38; 39.104 (2006 [2008]) 5–32. The **publication programme** for the excavations directed by Isler is also moving along. For the oil lamps, see now D. Käch, *Studia Ietina* IX*: Die Öllampen vom Monte Iato. Grabungskampagnen 1971–1992* (Lausanne 2006). A tenth volume on the coin finds by S. Frey-Kupper is slated to appear shortly and will be thus included in the next report. On the new finds, see *SicArch* 40.105 (2011) 34–56; *Antike Kunst* 50 (2007) 108–18; 51 (2008) 134–45; 52 (2009) 95–109; 53 (2010) 114–38; 54 (2011) 71–104



33. Montagna dei Cavalli: remains of the theatre. © S. Vassallo.

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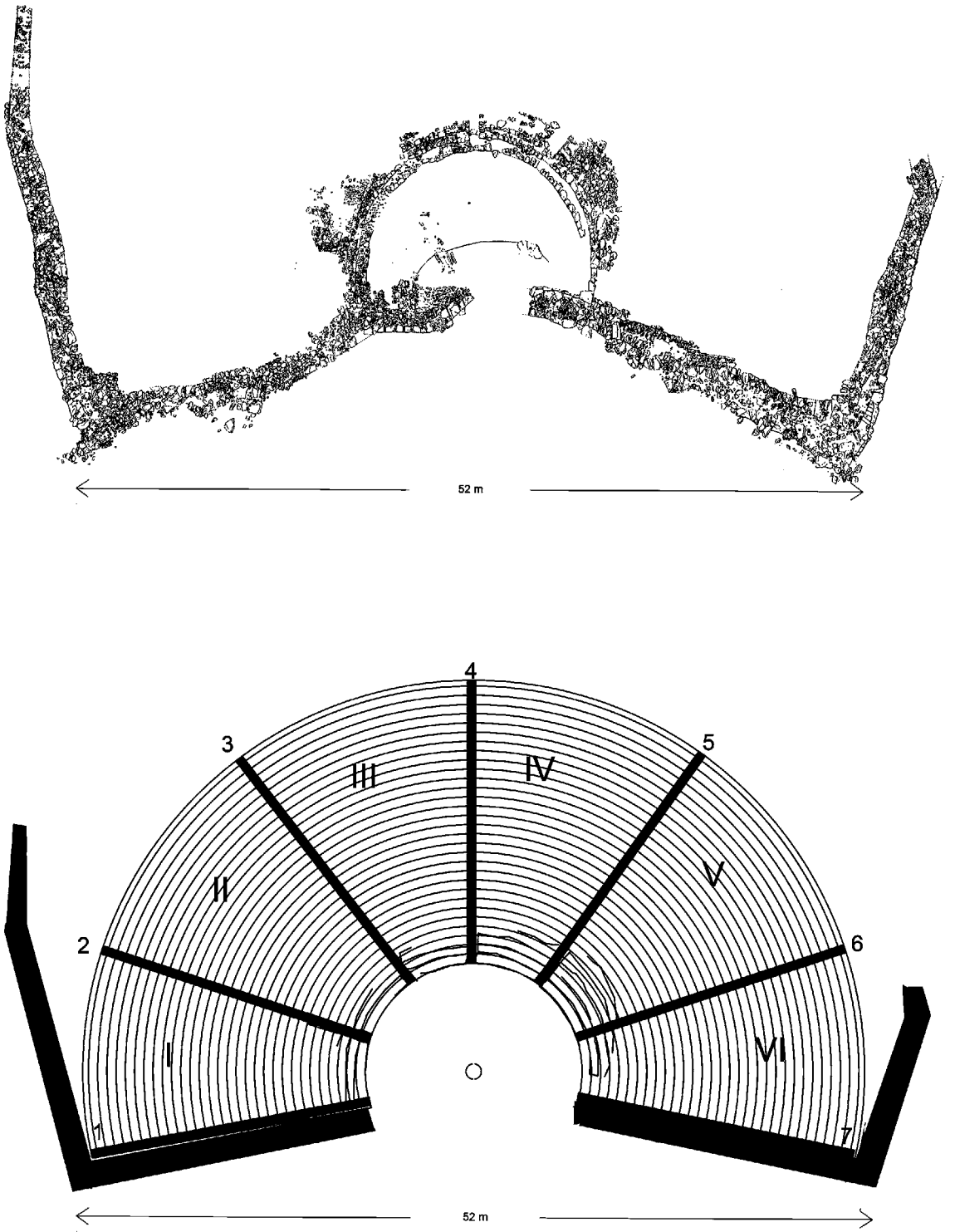
34. Montagna dei Cavalli: the *analemma* walls. © S. Vassallo.

(the last three reports are from the pen of Reusser and his team). The data from the chronological periods of main concern in this report have been summarized in three important studies by Isler, and they will be focused on here.

The arrival of Greek material culture and practices at Monte Iato came soon after the establishment of the Greek cities on the coasts of western Sicily (*Studi Rizza* 2.11–28; *JdI* 124 [2009] 135–222). Isler emphasizes how relations were peaceful. A group of Greeks took up residence there in the **mid sixth century**; their presence was responsible for the fine Attic pottery imports and for the creation of the Sanctuary of Aphrodite. On a related topic, E. Kistler (*Atti elimi* VI 743–61), one of the researchers involved in the Swiss excavations, has 'connected' (also the first word of his title) Monte Iato and other native sites in Sicily's interior to the 'international' Archaic banqueting network, and in doing so underlines how wrong it is to view this site tucked away in the outback of the modern Palermitano as 'provincial' in any way in antiquity. As Isler himself interestingly observes, the signs of native material culture are nowhere to be seen after the mid fifth century. The evidence for the **fourth and third centuries BC** is very helpfully rounded up and discussed by Isler in *Krise und Wandel* (147–73). He notes that evidence for the fifth century and most of the fourth century is still scarce after more than 30 years of systematic excavations. Only one fourth-century monumental structure is known to date, found in what would be the southwest corner of the future Hellenistic agora. In its centre must have once stood betyls, the base of one of which seems to have survived. Inscribed *glandes* containing a numeral (which may refer to one's phratry) and patronym have also come to light. This is then followed by a Greek-style urban transformation at the end of the fourth century, in which a monumental centre and buildings are surrounded by different habitation quarters. Why this sweeping change occurred, as elsewhere in Sicily, cannot be known for certain. The town was located around a main artery that followed the topography of the terrain. Limestone replaced the sandstone used in the Archaic period. Excavations have uncovered over the years a theatre, an agora, a public building on its eastern side (to be identified with a *bouleuterion*) and two temples (one on the agora itself and the other in the western quarter). The agora measures 40m by 50m (all paved over) and is flanked on its north and east sides by porticoes of the Doric order. The west portico was added later in the second century BC. The north portico was also converted in this century into a basilica with a tribunal added to its northwest corner. The theatre has been fully excavated and is now being studied for publication. Its maximum frontal diameter is 68m and it contained 35 rows of seats. Parts of at least four peristyle houses have also been excavated.

The search for ancient **Hykkara**, mentioned by Thucydides (6.62.2–4) and later Greek sources in connection with the Athenian invasion of Sicily in 415 BC, has attracted new attention: C. Palermo, *Orizzonti* 11 (2010) 31–41. Since T. Fazello in the 16th century, the

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35. Montagna dei Cavalli: surviving remains and reconstructed plan of the theatre. © S. Vassallo.

consensus has been that modern **Carini** is the best possibility for this ancient site. But the area is full of ancient and early medieval remains, and the challenge is to pin-point, in default of all-out excavations, which site fits Thucydides' description best as a *polisma* close to the sea in the late fifth century BC. Palermo whittles down the possibilities to two – contrada Rosa on Monte Colubrino and Monte D'Oro/Manico di Quarara – and adds that it is not impossible that they could have both once belonged to Hykkara, as different features of the same settlement, or that Hykkara may have once lain beneath the modern town of Carini. More work is called for to test these various suggestions.

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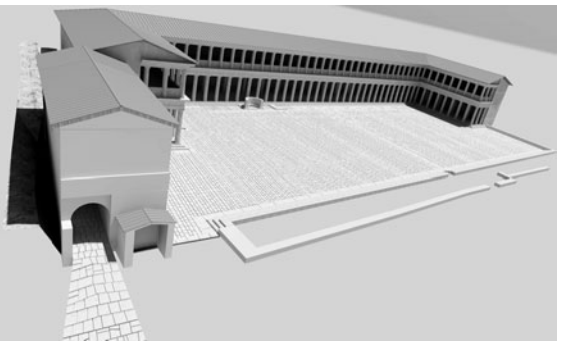
The results of many years of chance and systematic archaeological work on **Ustica** have been summarized by F. Spatafora (*Atti elimi* VI 507–17; see also *ArchViva* 30.147 [2011] 48–57 for the Bronze Age in particular; on which, see also E. Procelli, in AA.VV., *Studi di protostoria in onore di Renato Peroni* [Florence 2006] 544–49). Spatafora notes a gap of 800 years in the island's occupation after the Middle Bronze Age, but that may prove to be more apparent than real through future research. The Archaic finds are entirely chance discoveries, and they include a fragment of an aryballos, perhaps of Late Protocorinthian date, and from the sea comes a Corinthian A transport amphora of the late fifth/early fourth century BC. The Punic and Roman periods are, by contrast, more abundantly attested.

The regional museum in **Trapani** now has a guide to its archaeological collections: M.L. Famà, *Il museo regionale A. Pepoli di Trapani: le collezioni archeologiche* (Bari 2009). The fragmentary marble statue from Marsala identified as Venus (*cf. AR* 53 [2006–2007] 186) has provided the stimulus for a renewed consideration of the earlier cult of Aphrodite and its later manifestations at **Erice** to the northeast, in E. Acquaro, A. Filippi and S. Medas (eds), *La devozione dei naviganti: il culto di Afrodite ericina nel Mediterraneo. Atti del Convegno di Erice, 27–28 novembre 2009* (Lugano 2010). Further to the northeast, a brief study on the geoarchaeology and prehistory of **San Vito Lo Capo** has appeared: F. Torre, G. Accardo and S. Torre, *San Vito Lo Capo: geoarcheologia, preistoria, paleoantropologia* (Lugano 2009).

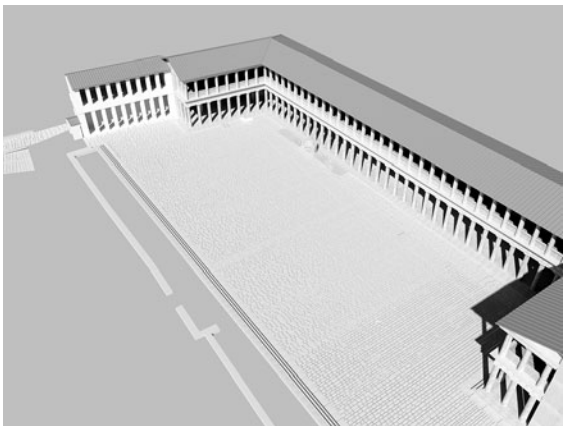
The archaeology of **Segesta** continues to become better known thanks to ongoing excavations and the study of previous investigations. Of the latter, a huge advance regarding the **city walls** can be found in the large and highly detailed book by R. Camerata Scovazzo (ed.), *Segesta* III: *il sistema difensivo di Porta di Valle: scavi 1990–1993* (Mantua 2008). Eight phases have been identified for Segesta's ancient defensive systems, stretching from the sixth century BC to the first century AD. The second phase, belonging to the late sixth century BC, witnessed the construction of the first stone city wall, with a gate that is 6.6m wide and can be paralleled with one built at least a generation earlier at Greek Selinous and possibly another at Punic Motya. This first wall went through successive modifications which reflect the city's history and the evolution of warfare. The book thus opens a window onto a larger world and makes for a fascinating read. Chapters on all the material recovered follow the chapter regarding stratigraphy and building phases. These chapters include studies of human remains, macrobotanical remains, archaeozoological remains, pottery and other clay products (like lamps, figured terracottas, loomweights and amphora stamps), metal, glass and bone finds, weapons (including stone projectiles) and coins. *Segesta* III is an extremely important contribution which supplies much food for thought on the military development of a non-Greek city in western Sicily that was a major regional player.

Attic imports found in Segesta's **sanctuaries** are studied by M. de Cesare (*Ceramica attica da santuari* 639–56). On the city's Classical **silver didrachms** and **bronze coinage** in the fifth and fourth centuries BC, we are heavily indebted to the late S. Mani Hurter for her groundbreaking monograph, *Die Didrachmenprägung von Segesta mit einem Anhang der Hybriden, Teilstücke und Tetradrachmen sowie mit einem Überblick über die Bronzeprägung* (Bern 2008) (reviewed by C. Boehringer, *Jahrbuch für Numismatik und Geldgeschichte* 59 [2009] 233–37; http://culturalpropertyobserver.blogspot.it/2009/01/prominent-numismatist-passes-away.html). Other scholarly reactions to it have also appeared: N.K. Rutter (*SNR* 88 [2009] 25–39) argues that there must have been a centralized mint at Segesta in the late fifth century; J. Morcom (*SNR* 88 [2009] 41–45) reconsiders D. Bérend's chronology of Segesta's Archaic coinage in light of Mani Hurter's conclusions.

The work on the **agora** has continued (*cf. AR* 53 [2006–2007] 179) to produce spectacular results (AA.VV., *ASNP* 9 [2004 (2008)] 403–70; ns 2 [2010] 1–49; ns 3 [2011] 1–41). The north stoa can now be reconstructed as having had two levels, each in a different architectural order (**Figs 36**–**41**). Excluding the roof, it stood to a height of 11m and extended for 78m along the paved area. The stoa had two wings that were 20m long and 11m wide. Altogether the stoa was over 100m in length. Remains of statue bases and exedrae provide us with tantalizing glimpses of its once rich decorative elements. The so-called 'triangular agora' leading into the stoa from the southwest is another paved area, though crossed by a big water system which re-used a Hellenistic collection-basin higher up the hill, and which was covered by slabs with the names of its benefactors inscribed on them, namely Marcus Onasus (mentioned by Cicero) and Marcus



36. Segesta: 3D reconstruction of the agora as viewed from the southwest. © C. Ampolo.



37. Segesta: 3D reconstruction of the agora as viewed from the southeast. © C. Ampolo.

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38. Segesta: 3D reconstruction of the agora as viewed from the west. © C. Ampolo.



39. Segesta: 3D reconstruction of the west wing of the north stoa. © C. Ampolo.



40. Segesta: 3D reconstruction of the colonnade of the west wing of the north stoa looking on to the rest of the stoa and agora. © C. Ampolo.



41. Segesta: 3D reconstruction of the colonnade of the east wing of the north stoa looking on to the rest of the stoa and agora. © C. Ampolo.

Sopolis. A macellum and tholos are also to be found hereabouts, as already mentioned in the previous report (*AR* 53 [2006–2007] 179). The importance of this work for our understanding of Hellenistic to Roman urban development cannot be overstated.

Publications continue to emerge from the work carried out in the previous reporting periods at **Salemi** and its environs (*cf. AR* 47 [2000–2001] 197; *AR* 53 [2006–2007] 180–82). The preliminary results of survey work in the valley between Mokarta and Monte Porticato, located about 5km southwest of Salemi, have recently been made available (A. Di Miceli and M.C. Spagnolo, *Atti elimi* VI 581–87). The survey covered an area of 20km^2 and revealed some 60 sites. Of these, 21 sites date to the Late Bronze Age and can be connected with the nearby flourishing settlement at Mokarta. In general, the sites were located on naturally fortified hill-tops. No traces of settlement between the 11th and seventh century BC were encountered. Sites 25 and 37 date to the Archaic and Classical periods, although the material is so far sparse. The big phase of development arrived in the fourth century BC, when small and medium farmsteads have been postulated on the basis of the finds made at site 43 (which covers a surface area of some 2,500m^2), namely, pithoi for the storage and transport of agricultural products, tablewares and lava millstones. Sites were mainly located on hillsides and sought to exploit sources of water and pre-existing routeways. The small and medium farmsteads disappeared in late Republican times, when fewer but bigger sites became the norm. Material dating to the 13th century AD has been found, and for our purposes here we may note the Byzantine material of the seventh century from sites 10, 25, 31 and 54. Some of the works at **Monte Polizzo** close to Salemi discussed in the last two reports (*AR* 47 [2000–2001] 197; *AR* 53 [2006–2007] 181–82) have been published beyond the stage of preliminary reports. On the Swedish investigation, see C. Mühlenbock, *Fragments from a Mountain Society: Tradition, Innovation and Interaction at Archaic Monte Polizzo, Sicily* (Gothenburg Archaeological Thesis 50) (Gothenburg 2008). On land use, see H. Stika, A.G. Heiss and B. Zach, *Vegetation History and Archaeobotany* 17.1 (2008) 139–48, who discuss the results of their flotation work. The main cereals at Monte Polizzo consisted of barley, emmer and free-threshing wheat. Throughout their work, the authors make reference to nearby **Selinous** and the agricultural interconnections between inland and coastal regions of this part of Sicily.

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More major advances are being made for this monumental Greek city on the southwest coast. All the leading scholars have come together in S. Tusa (ed.), *Selinunte* (Studia Archaeologica 179) (Rome 2010) to produce an introductory **synthesis** of knowledge concerning this site and region, from prehistoric to medieval times, on both land and sea. A series of excellent essays has also appeared: C. Antonetti and S. De Vido (eds), *Temi selinuntini* (Pisa 2009) (reviewed by P.D. Scirpo, *BMCR* 2010.09.08; F. De Angelis, *Classical Review* 61 [2011] 584–86). Recent work on **palaeoecology** has demonstrated the existence of undisturbed Mediterranean evergreen forest until Selinous' establishment (W. Tinner *et al.*, *Quaternary Science Reviews* 28 [2009] 1498–1510), which, it has been estimated, reduced the arboreal pollen sums from 80% to 20% (*cf.* also H. Stika, A.G. Heiss and B. Zach, *Vegetation History and Archaeobotany* 17.1 [2008] 139–48). The **foundation and early development** of Greek Selinous continue to be a source of amazement, not just demonstrated in the latter works but in others as well. The late V. Tusa (*Studi Rizza* 2.7–9), in perhaps his last work devoted to this site on which he had worked for years, was of the opinion that the first Megarian settlers had excellent relations with the native populations, which in turn allowed for Selinous' quick development and which helped to distinguish it (*cf.* also his contribution in *Atti elimi* V 381–83). This is a view at odds with the last two decades of research from the site and wider region (*cf.* F. De Angelis, *Megara Hyblaia and Selinous: The Development of Two Greek City-states in Archaic Sicily* [Oxford 2003] 150–52). The possible '**hero cenotaph**' and **oikists' shrine** discussed in the previous report (*AR* 53 [2006–2007] 182) are the subjects of further studies by D. Mertens and A. Rallo, in G. Bartolini and M.G. Benedettini (eds), *Sepolti tra i vivi = Buried among the Living: evidenza ed interpretazione di contesti funerari in abitato. Atti del Convegno internazionale: Roma, 26–29 aprile 2006* (2 vols.) (Scienze dell'Antichità 14 [2007–2008]) (Rome 2008) 473–87 and 489–96 respectively. New excavated finds also date to the foundation period and are discussed below.

There are also other studies on previously uncovered archaeological finds. The diagnostic **east Greek pottery** from the German excavations in the eastern agora is published by N. Hoesch, in R. Biering *et al.* (eds), *Maiandros: Festschrift für Volkmar von Graeve* (Munich 2006) 141–50, a crucial little study, since such pottery was previously only known from sanctuary and burial contexts. Hoesch concludes that the material dates to the late seventh and the first half of the sixth century BC. The finds include a metope plate made in Miletus, a fruit-stand plate made in northern Ionia, a plate with an animal-floral frieze also made in northern Ionia, a fragment with a swan, possibly part of a scene of animals fighting, made in Miletus or the eastern Dorian area, a cup with an animal frieze made in northern Ionia and 12 sherds of a jug with animal frieze made in Miletus. **Attic imports** found over the years in Selinous' sanctuaries are looked at by C. Greco and V. Tardo (*Ceramica attica da santuari* 677–92). Our knowledge of these sanctuaries has increased significantly thanks to new studies. **Lamps** and the related question of lighting are discussed by M.H. Hermanns, *Licht und Lampen im westgriechischen Alltag: Beleuchtungsgerät des 6.–3. Jhs. v. Chr. in Selinunt* (Rahden 2004) (missed in the last report). **Maritime themes** are discussed also by M.H. Hermanns (*MDAI[R]* 116 [2010] 119–39), who uses as his springboard four previously unpublished graffiti found on blocks from the underground gallery in the northern part of the Hellenistic/Punic fortification. The graffiti consist of representations of ships and a tunny, and Hermanns takes the opportunity also to discuss a clay ship model and Archaic stone relief now in Basel as part of his wider consideration of Selinous' maritime history.

We may next consider Selinous' well-known **sanctuaries**. For the Sanctuary of **Zeus Melikhios**, A. Robu explores the presence of the cult, which is due to the important role played by family and pseudo-familial groups in Megarian 'colonization', in P. Brulé (ed.), *La norme en matière religieuse en Grèce ancienne. Actes du XIIe colloque international du CIERGA (Rennes, septembre 2007)* (Kernos Supplementary Volume 21) (Liège 2009) 277–91. Robu also discusses the open-air area to the west of the Sanctuary of Zeus Melikhios where traces of sacrifices, small altars, curse tablets and stelae were identified. This was a family cult to Zeus Melikhios consisting of *patrae*, a union of several *oikoi* or *gene*; married women joined that of their husbands and these also played a role in the distribution and administration of *kleroi*. N. Cusumano (*Metis* ns 4 [2006] 165–92) considers the cult of Zeus Melikhios across the Greek world, underlining its central role in mediating public versus private as a means of regenerating the political and social tissue of the city. The cult's varied iconography reflects this broadly-based mandate. These latter two excellent studies appeared before the publication of a fundamental book by C. Grotta, *Zeus Meilichios a Selinunte* (Historica 9) (Rome 2010) (reviewed by L.M. Urquhart, *BMCR* 2010.12.49; G. Meyer, *Histara* [2011] http://histara.sorbonne.fr/cr.php?cr=1258; C. Isler-Kerényi, *Museum Helveticum* 68 [2011] 373–74; L. Moscati Castelnuovo, *L'Antiquité Classique* 80 [2011] 373–74; L.-M. Günther, *Klio* 93 [2011] 484–86). Grotta's book is now the point of departure for all future work on this cult, whether or not one chooses to agree with all of his interpretations. That is because he takes a broadly-based interdisciplinary approach, one which combines all the disciplines with published and previously unpublished data, particularly in Appendix I (233–77), which contains a transcript of E. Gabrici's excavation notebooks. Grotta systematically tackles his subject in seven chapters and a concluding section. Among his many conclusions are the following. Although the cult of Zeus Melikhios is located close to that of Demeter Malophoros, the former was by no means secondary to the latter. The area with the famous stelae is most certainly the prime locus of Zeus Melikhios' veneration at Selinous between the late seventh/early sixth century BC and the second half of the fifth century BC. The later cult buildings usually associated with this cult seem to belong to another male divinity. The smaller aniconic stelae also appear to be later (fourth century BC) and similarly not associated with the cult. The dozen curse tablets should also be dissociated from the area with the stelae. The presence of citizens (including the family and pseudo-familial groups just discussed), non-citizens and foreigners in the sanctuaries of Zeus Melikhios and **Demeter Malophoros** receives the attention of the sharp eyes of C. Antonetti and S. De Vido, in A. Naso (ed.), *Stranieri e non cittadini nei santuari greci. Atti del Convegno internazionale* (Florence 2006) 410–51. The

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authors combine epigraphic, literary and archaeological evidence to reveal individuals from all points of the compass and of different statuses, throwing more light on the increasingly clear picture of Selinous as a locus of human mobility and multiculturalism. They also draw attention to the very mixed nature of dedications at the Malophoros, which do not fit well with the usual profile for Demeter, and the iron bits that could have been offered by freed slaves. R.R. Holloway has published a terracotta statuette from this sanctuary in a private collection (in R. Einicke *et al.* [eds], *Züruck zum Gegenstand. Festschrift für Andreas E. Furtwängler* [2 vols.] [Langenweißbach 2009] 263–67). It is of an enthroned goddess and belongs to Dewailly's class XIXb 3b.

The **sacred law** said to have been found in the area of the Sanctuary of Zeus Melikhios continues to attract scholarly attention. L. Dubois, in his book cited above in the 'Epigraphy and language' section, provides an excellent summary of all the relevant bibliography (37–66). There are some other studies to note since the appearance of Dubois' book. F. Frisone takes a close look at the plant and animal products referred to in the law, in F. D'Andria, J. De Grossi Mazzoria and G. Fiorentino (eds), *Uomini, piante e animali nella dimensione del sacro* (Bari 2008) 111–25. Part of a book has also been devoted to this inscription: N. Robertson, *Religion and Reconciliation in Greek Cities: The Sacred Laws of Selinus and Cyrene* (American Philological Association American Classical Studies 54) (Oxford 2010) (reviewed by D. Bonanno, *BMCR* 2010.08.58). For **new inscriptions**, which are not just of a religious nature, see especially G. Rocca, *Nuove iscrizioni da Selinunte* (Alessandria 2009), who has published some in article venues during this reporting period (Rocca's volume is discussed by L. Dubois, *REG* 123 [2010] 873). A fragmentary lead curse tablet of fifth-century date in the Palermo Museum is published by L. Bettarini (*PdP* 64 [2009] 137–46). It is said to have originally come from the Manuzza hill at Selinous, though very few details are at all certain. An overview of Selinous' **alphabet** and **epigraphic habits** is helpfully provided by A. Brugnone (*Thalassa* 3 [2006] 45–123). She also considers onomastics, concluding, as others before her, that they contain non-Greek elements and that Selinous was a culturally complex community.

C. Marconi explores cultural identity through Selinous' **Archaic metopes** in *Temple Decoration and Cultural Identity in the Archaic Greek World: The Metopes of Selinus* (Cambridge 2006) (reviewed by B.A. Barletta, *BMCR* 2007.11.08; M. Stieber, *Classical World* 102 [2009] 189–91; J.G. De Voto, *The Ancient World* 40 [2009] 221–25). Elsewhere, Marconi, along with R. Pumo, returns to the much-neglected question of dedications in western Greek sanctuaries of the Archaic and Classical periods by focusing attention on a large fragmentary clay piece belonging to **Temple C** published by E. Gabrici (*Monumenti Antichi* 35 [1933] 197). Marconi and Pumo argue that the piece, which is at least 2m high, is too big to be a lateral or central acroterion. Instead, the piece is better understood as a dedication. The clues are conclusive enough to exclude the possibility that either Europa and the bull or animals in combat are being depicted, but they are not conclusive enough to distinguish between a bull or cow on its own. The authors draw attention to other possible instances of such dedications at Selinous, for which we can expect future studies. For **Temple D**, C. Zoppi (*Sicilia Antiqua* 3 [2006] 49–66) seeks to explain the odd positioning of its altar and a wall of blocks in the northwest corner the temple's *temenos*. He sides with B. Bergquist (*cf. AR* 42 [1995–1996] 62), arguing that the *temenos* originally consisted of the altar alone, and that Temple D was later sandwiched between this and the *temenos* wall. The situation regarding the wall of blocks is more complicated, but Zoppi makes a convincing case for the redevelopment of the area in the mid fifth century by the élite who built their sumptuous houses nearby, re-using some of the material from this very area and reconfiguring the space to reflect their interests. There is a stylistic re-examination of the metopes from **Temple F** by C. Marconi (*Atti elimi* VI 259–68), who dates them to 490 BC and finds direct links with the sculptural traditions of Aegean Greece. C. Antonetti and S. De Vido (*Atti elimi* V 143–80) examine afresh **Temple G**'s long-known inscription *IG* 14.268 commemorating a victory. They frame their discussion around the question of local conflict and cultural integration, and seek to throw light on a new dimension of the city's history in the sixth and fifth centuries BC. There has been talk recently regarding the restoration of Temple G (http://www.castelvetranoselinunte.it/modello-restauro-tempio-g-selinunte/11731/), but, as with any such plans, both supporters and opponents have made their voices heard. The final decision remains to be taken. C. Zoppi (*Sicilia Antiqua* 6 [2009] 57–70) has returned to challenge the last work on **Temple M** mentioned two reports ago (*AR* 47 [2000–2001] 198–99). Zoppi sides with earlier scholarship which dated it to a slightly earlier mid sixth-century BC date and which identified some remains in the complex as a monumental fountain which drew water from the nearby Gaggera spring. He adduces numismatic and sculptural evidence to connect the fountain with the nymph Eurymedousa, which is not at odds with Temple M's overall identification with a cult of Herakles. The **altars** connected with Selinous' various religious complexes have been studied by C. Voigts, *Koldewey-Gesellschaft, Vereinigung für Baugeschichtliche Forschung* 43 (2006) 112–14, who notes a transition in the late sixth century from simple table altars to costlier ones with raised sacrificial tables and stairs. In the fifth century altars continued to become higher and more complex, reflecting in part the ritual needs of the complexes to which they were attached.

The German excavations led by D. Mertens in the **agora** have continued in this reporting period (*AA* [2006] 154–57; [2007] 196–99; [2008] 84–89; [2009] 81–82; [2010] 75–76; [2011] 68–69). A new phase of the excavations began in 2006 with ground being broken in the agora's northern and western parts. Earlier geophysical prospection had already revealed structural remains not of monumental proportions. What is novel is the discovery that a large part of the eastern half of this area consisted of an unworked and unplanned rocky surface, some 2m higher, and with vertical drops, than the previously explored part of the agora. In other words, the area had a natural landscape look to it. How this connected with the more monumental part of the agora requires more work. Ruts in the ground from wheeled traffic were found all over, as well as the remains of stoas in the agora's northern, western and northeastern parts, all backed by major thoroughfares. The stoas date to the mid sixth

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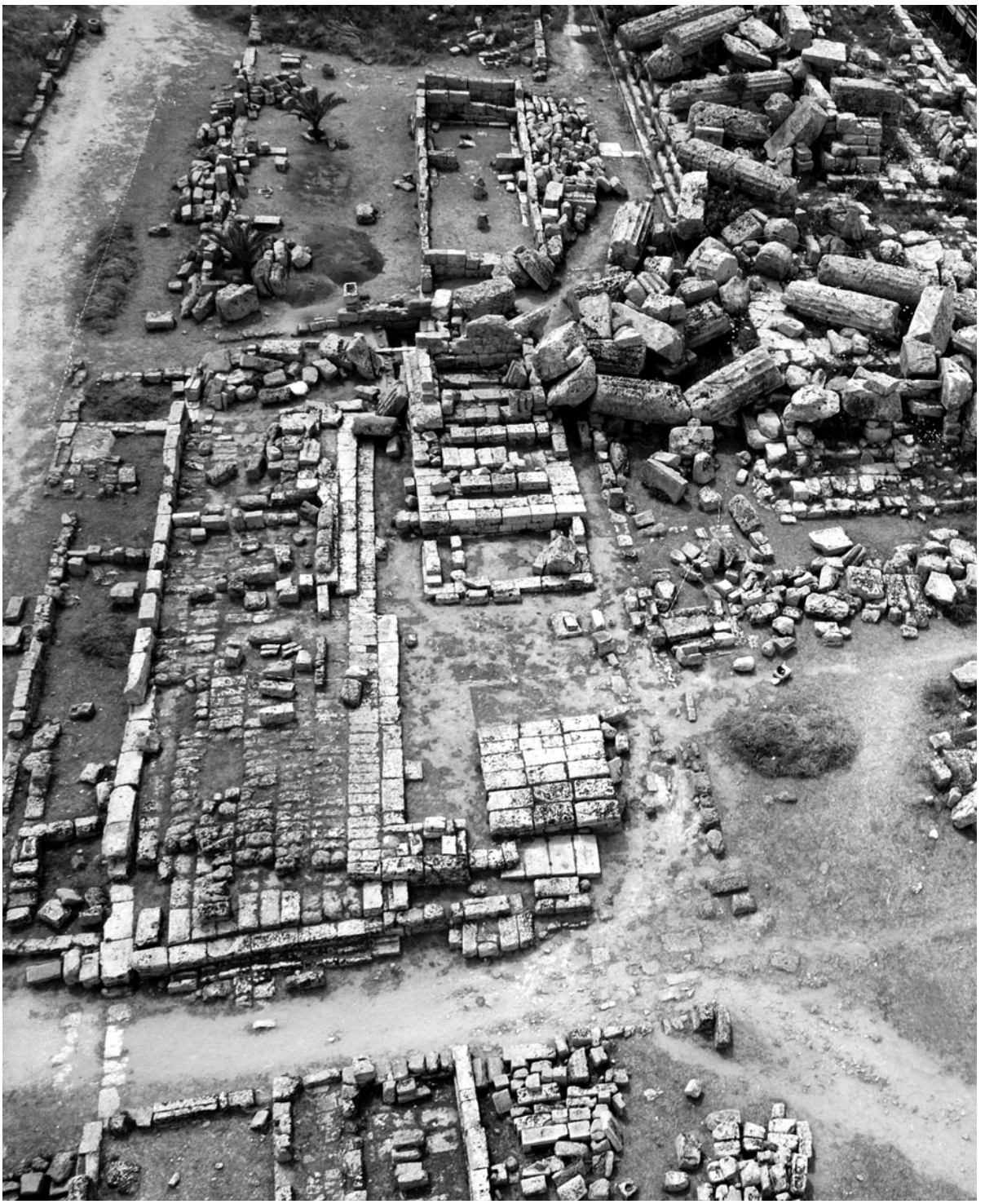
century and belong to the same first urban planning phase recognized for the eastern agora. A lead tablet with Greek inscription was discovered in this northeastern agora. The inscription has been restored, separated and assigned to M.L. Lazzarini for study. The metal finds from the agora that have come to light since 1995 have also been entrusted for study. This is already proving to be a valuable exercise, besides providing a large sample (of about 1,400 items) from a settlement context (and thus complementing the till now dominant sanctuary and burial contexts), for it has revealed more finds from Languedoc-Roussillon in southern France (*cf.* the studies by S. Verger cited above in the section on trade).

New excavations began in September 2010 led by M. Bentz of the University of Bonn in a large craftworking quarter just outside Selinous' city wall. Kilns (one up to 7m in diameter) and storage areas for materials have been mentioned in media reports (see http://www3.uni-bonn.de/Press-releases/an-excavation-is-no-camping-trip). Readers can expect a full report in the next *AR* for Sicily.

New excavations and the restudy of previously-known finds from in and around **Temple B** and **Temple R** (sometimes also called the 'Megaron') have been led since 2006 by C. Marconi (Institute of Fine Arts, New York University) in conjunction with the Trapani Superintendency and the new Archaeological Park of Selinunte (**Fig. 42**). This work is aiming to produce the standard contemporary publication on this southern part of Selinous' main urban sanctuary, which stands in the shadows of the more monumental and earlier Temples C and D, and which, consequently, has been quite neglected in comparison to its apparently more attractive counterparts. Marconi sets out to prove this neglect unfounded, and in doing so has uncovered important new discoveries relating not only to Temples B and R, but also to earlier periods. We may summarize the preliminary results in chronological order. The earliest material dates to prehistoric times, especially the Early Bronze Age and Late Bronze Age, and consists of parts of walls or clay floors. Mycenaean pottery is said to have been found in the later period, and overall the presence of a settlement overlooking the sea looks possible. This is the first ever prehistoric evidence from the acropolis, and a major addition to the scraps of Bronze Age sherds found in the area of the Sanctuary of Demeter Malophoros to the west of here. A phase of abandonment most certainly followed the Late Bronze Age, as attested in other parts of Sicily at this time and as documented by the formation of a sand dune which separated this period from a later Iron Age one. The latter layer contained native pottery and at least one piece of Greek Late Geometric pottery, all of which forms an entirely new piece of Selinous' more and more complicated puzzle. Finds contemporary with Selinous' foundation in the seventh century BC follow upon this. These consist of parts of two structures with apparently different orientations located between Temples B and R. Some clay floors and mud-brick walls sitting on a base and bonded with earth have come to light (**Fig. 43**), their seventh-century date indicated by the pottery retrieved from underneath the floors and in the foundation layers. According to Marconi, 'a fair amount' of Greek and non-Greek material (including native and Phoenician) has been found in association with these seventh-century structures. This throws an entirely new spin on our ideas of cultural interaction at Selinous in its earliest years. Next in date comes the material from Temple R. Excavations in and around it have revealed material that can only be related to it, as Temple B, as we will see in a moment, was nowhere to be seen until much later in 300 BC. Votive offerings and animal sacrifices are amply attested in this area. They include a fragment of Middle Corinthian kotyle with *Frauenfest* scene (**Fig. 44**), an Early Classical terracotta bust with traces of polychromy on the hair, eyebrows, eyelashes and lips (**Fig. 45**), and an iron spear (**Fig. 46**). The animal bones are mostly made up of those of piglets, and there are in addition several lamps and a pyxis inscribed with a fragmentary votive inscription in the local alphabet. All this has rightly led to Temple R being identified as sacred to Demeter. Temple B, which has the latest known material, started off as one of the main focuses of the project, since it contributed much to the 19th-century debate about the polychromy of Greek architecture, and thus invited a more up-to-date scholarly revisit after being pretty much ignored during the 20th century. Marconi has already delved into great detail about Temple B's role in the great 19th-century debate about polychromy (*Sicilia Antiqua* 5 [2008] 59–91). For the field component of his work, he has been driven by four research questions concerning the existence of a podium, the appearance of its front, the restoration of the order and the identification of its cult. A meticulous block-by-block study ensued and has resulted in Temple B being recognized as a Doric prostyle tetrastyle temple that stood on a podium and that had a shallow pronaos and a deeper naos. Its altar lay to the east. A reconstruction of Temple B has been attempted (**Fig. 47**). In this reconstruction it is viewed from the southeast. The identification of the podium is, as Marconi observes, the first of its kind for a Greek temple in all of southern Italy and Sicily. Only its steps are reconstructed in yellow, best preserved on its west side (thanks to being protected by one of Temple C's blocks). Unlike the 19th-century restorations, Marconi finds it highly unlikely that the entire building was in yellow, but other colours are likelier and attested: white for the elevation, blue and red for the front and flanks, and black for the recessed parts (of, for instance, the glyphs of the triglyphs). Stylistically speaking, Temple B fits in well with the Early Hellenistic architecture of Sicily and a date of around 300 BC for its construction has been advanced. Temple B is probably the successor of Temple R and can be similarly ascribed to Demeter, judging from the discovery of a fragmentary terracotta bust close to its altar. Marconi is also absolutely correct in saying that Greeks comprised a not insignificant part of Punic Selinous, and that any previous thinking that the city was home only to Carthaginian inhabitants has to be revised to take account of these new and extremely important discoveries, which argue in favour of seeing Selinous as having had a more mixed and hybrid population and culture, in addition to providing valuable new information on the Bronze Age, the Iron Age and the Archaic period. Readers will readily agree that we should look forward to seeing the final results in print.

For Selinous' **cemeteries**, attention has focused on publishing and reconsidering the various discoveries made over the years, a good thing no doubt. A. Brugnone (*MEFRA* 120 [2008] 21–28) publishes a tombstone discovered by the Trapani Superintendency during excavations in 1997 in the Galera-Bagliazzo cemetery. The stone is 140cm high by 58.5cm long by 21cm wide,

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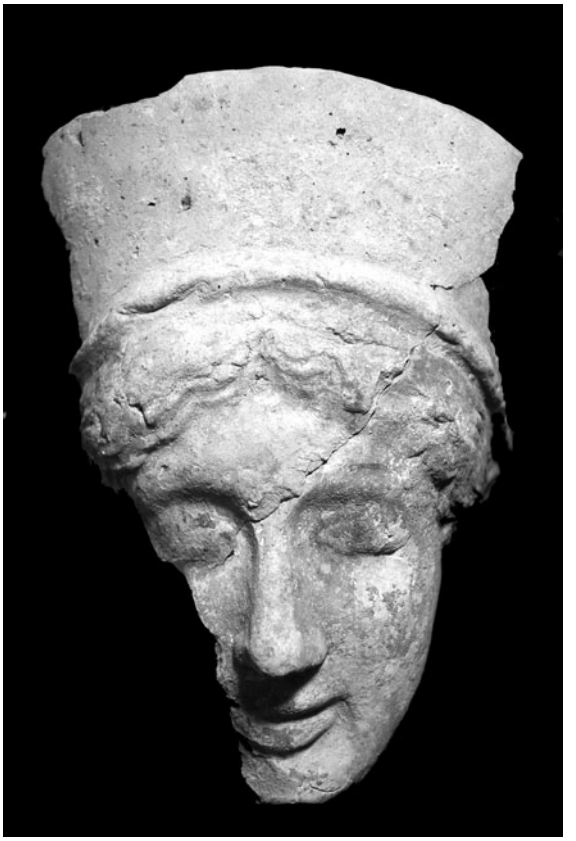
42. Selinous: overview of area investigated by the Institute of Fine Arts, New York University. © C. Marconi.

with letters in the range of 4–6cm in height. On palaeographic grounds, the tombstone dates to the mid sixth century BC, although Brugnone hopes that the inscription's context will soon be published for reasons to be explained in a moment. The text's formula belongs to the well-known *oimoi* class, and the name in the nominative is Βύτος. The name is rare, but finds parallels with western Sicilian onomastics, where it is the name of Eryx's father and one of the heroes killed by Herakles. What is most amazing about this inscription is that it was hidden from sight, that is, in direct contact with the deceased's remains on the inside of the tomb. Thus

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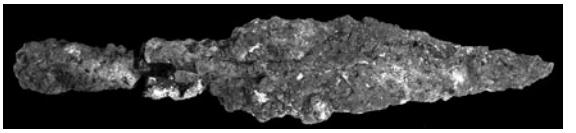
43. Selinous: Archaic floor and wall. © C. Marconi.



45. Selinous: Early Classical terracotta bust. © C. Marconi.



44. Selinous: fragment of Middle Corinthian kotyle with *Frauenfest* scene. © C. Marconi.



46. Selinous: iron spear from the area between Temples B and R. © C. Marconi.



47. Selinous: reconstruction of Temple B. © C. Marconi.

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Brugnone calls for her colleagues and others working elsewhere to pay more attention to the contexts of inscriptions, a view with which one may readily agree. C. Greco (*Atti elimi* VI 532–33) has advanced some new observations of the so-called 'Efebo' (or Ephebe) of Selinous, the bronze kouros of the fifth century BC, said to have been extracted from the same cemetery in 1882. According to Greco, a private funerary destination for the piece may help to explain its non-canonical features.

In the **countryside**, the neighbouring hill-top sites of Pizzo Don Pietro and Castello della Pietra have been surveyed and studied better since first coming to serious attention a generation ago (A. Thomson *AA* [2007] 199–200; [2008] 81–84; [2009] 90–94; *Krise und Wandel* 27–37). Previous work (limited excavation and topographic survey) claimed that a Greek settlement replaced a previous native one as part of Selinous' steady inland march to acquire a territory. However, nothing can be seen today of these earlier explorations, and the project leader, A. Thomsen, is rightly left wondering whether this reconstruction can in fact continue to remain valid. The finds overwhelmingly consist of Iron Age native pottery and more than 500 postholes (diameters ranging from 30–50cm) cut into the rock, which once belonged to houses of round or rectilinear design of, respectively, 3.5–5m diameter and 4–6m per side. One structure covered over 200m^2 and is reminiscent of a monumental hut excavated at Montagnoli (*cf. AR* 47 [2000–2001] 182–83). No burials or proper fortifications have ever been discovered at the site, which makes dating the remains on the hill-tops doubly difficult. In any case, the finds give every impression of this being a small community, an *Einzelhaussiedlung*, that consisted of several families living a pre-urban or at best proto-urban existence. The available literary and epigraphic sources for Selinous' Early Archaic expansion are discussed by E. Persolja, *ZPE* 167 (2008) 113–18, who, drawing hardly at all on archaeology, concludes that Selinous quickly got the upper hand over western Sicily from the Phoenicians, against which Carthage later retaliated.

The fragmentary bronze sculpture, dubbed the 'Satiro Danzante', that now resides in **Mazara del Vallo** has continued to elicit discussion. In *Atti elimi* VI (537–41), C. Greco considers all opinions expressed about it (*cf. AR* 53 [2006–2007] 184–85) and finds the most convincing one that of P. Moreno, who attributes the piece to Praxiteles. J.L. Martinez, in A. Pasquier and J.L. Martinez (eds), *Praxitèle* (Paris 2007) 284–91, also considers the piece to be of the fourth century (for some comments on this volume as a whole, see A. Corso, *Rivista di Archeologia* 30 [2006 (2008)] 63–75). If it is an original, it can only be dated, according to Martinez, to the end of the Hellenistic period to Neo-Attic classicism. In another study, C. Wolf (*NAC* 37 [2008] 103–07) concludes, as part of her discussion of the dance behind the statue, that we are dealing with a Roman copy of a fourth-century original.

The ground-breaking work at **Pantelleria** (**ancient Cossyra**) introduced in the last report (*AR* 53 [2006–2007] 185–86) is now in the publication stage. To note first are two monographs: E. Acquaro and B. Cerasetti (eds), *Pantelleria punica. Saggi critici sui dati archeologici e riflessioni storiche per una nuova generazione di ricerca* (Studi e scavi ns 15) (Bologna 2006); M. Marazzi and S. Tusa (eds), *Pantelleria* 1 (Salerno 2007). For the island's landscape history, particularly in the Punic period, see S. Massa and P. Melis, in A. Akerraz *et al.* (eds), *L'Africa Romana* XVI (Rome 2006) 1149–66. The Hellenistic period is the subject of a study by V. Capozzoli and M. Osanna, *Siris* 10 (2009) 169–209. The 'white surface ware' from this same period has also received preliminary study, by M.T. Rondinella, *Siris* 7 (2006) 171–85. The cisterns, besides being receptacles for the amazing marble portraits discussed and illustrated in the last report, have been studied in their own right by G. Rizzo and L. Ercoli, in G. Wiplinger (ed.), *Cura Aquarum in Ephesus. Proceedings of the Twelfth International Congress on the History of Water Management and Hydraulic Engineering in the Mediterranean Region, Ephesus/Selçuk, Turkey, October 2–10, 2004* (2 vols.) (Leuven 2006) 515–24. What is known of the Byzantine period on the island is reviewed by D. Sami (*Archeologia Medievale* 33 [2006] 491–500).

For **Marsala** (**ancient Lilybaion/Lilybaeum**), we may begin with work on previously-known finds. Readers interested in ship technology can find new observations on the second **Punic ship** by M. Bonino in *Byrsa* 7 (2008) 61–75. Excavations are continuing in the area of the **city wall** (in the so-called 'Zone Mura'; *cf. AR* 53 [2006–2007] 186): see A. Mistretta and A. Mandruzzato, *Mare Internum* 1 (2009) 149–57, which contains a very useful summary of all that is currently known of the **historical topography** of the ancient city. The discoveries are mostly of the third century AD so far. Of a similar date is also the material so far recovered from a second, new project called Il Progetto Archeologico Lilibeo. Its aims and first results are discussed by N. Bonacasa and I. Nielsen, *Mare Internum* 2 (2010) 145–55. The project at first focused on cataloguing the numerous finds from the earlier 2004 excavations into a database called 'Lilybaeum'. That was later followed by a geophysical survey of 16,000m^2, which revealed sub-surface features that were 'approximately pseudo-regular' and similar to the urban plan already known from excavations, besides well-preserved structures. Two areas were opened up for excavation in light of these results, and like the first project just discussed the finds date mainly to the third to the fifith century AD. In the **countryside**, the Marsala Hinterland Survey begun in 2007 has recently released a preliminary report: E. Blake and R. Schon, *Etruscan Studies* 13 (2010) 49–66. The systematic field survey is focusing on a 112km^2 block of territory next to Marsala. The project is seeking to produce a long-term history of the area and is particularly concerned with exploring the interaction between coastal and inland areas, urban centres and their rurual hinterlands, and the relations between different cultural groups. The preliminary results have uncovered practically very little native material, which means that either the area was uninhabited or that the main native centre, still yet to be identified, may have lain outside the survey area. There is also practically no Phoenician nor Greek material from the period when these newcomers were settling in western Sicily, which suggests limited penetration of these inland areas by them. Limited or no finds exist for the fifth century BC, and it is only in the fourth century BC that the landscape begins to show considerable evidence for settlement and exploitation thanks to the policies of Carthage. This fits a pattern that has previously been formulated for western Sicily. Carthaginian material culture is dominant in coastal areas and gradually becomes less abundant in favour of Greek material as one progres-

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sively moves inland. Greek finewares, especially cups, predominate in all areas, alongside Punic common wares, like plates and transport amphorae. Punic control is not in doubt here, and the material assemblages have more to do with cultural packages than with Greek control. The site of Genna is noteworthy among all the sites identified. Its surface material covers an area of 3.5ha and contains material of prehistoric, Archaic, Classical, Hellenistic, Roman, medieval and post-medieval date.

For **Motya**, plans are well under way to publish the **Whitaker Collection** in a systematic manner – *La collezione Whitaker* – initially directed by the (late) V. Tusa (Palermo 2008–). Sixteen volumes in total are projected. Two have so far appeared. The work on the sacred precinct near the **cothon** (*AR* 53 [2006–2007] 187) has continued. We may note here the main publications: L. Nigro (ed.), *Mozia* XII. *Zona D: la casa del sacello domestico, il basamento meridionale e il sondaggio stratigrafico I* (Rome 2007); *Mozia* XIII. *Zona F: la porta Ovest e la fortezza occidentale. Rapporto preliminare delle campagne di scavi XXIII–XXVIII* (Rome 2011); as well as briefer and more popular pieces in *Kalos* 19.1 (2007) 24–29; *Archeo* 25.10 (2009) 36–49. The excavator now speculates whether the precinct was ritually positioned with a view to reading the stars. The **Attic imports** dedicated in this sanctuary are also discussed by L. Nigro (*Ceramica attica da santuari* 703–19). These excavations are also providing a better comparative perspective through which to judge the development of Motya's pottery industries against the wider Phoenician world: L. Nigro (ed.), *Motya and the Phoenician Ceramic Repertoire between the Levant and the West 9th–6th Century BC. Proceedings of the International Conference held in Rome, 26th February 2010* (Rome 2010).

The so-called '**Motya Boy**' marble sculpture shows no signs of lessening the scholarly interest it generates, whether in general or specialist studies (for an example of the former type, see A.M. Reggiani, in A.M. Reggiani and M. Sapelli Ragni [eds], *Eroi e atleti. L'ideale estetico nell'arte di Olimpia e a Roma* [Turin 2006] 104–08). Two recent specialist studies have proposed some new readings. C. Greco (*Atti elimi* VI 533–37), for her part, sides with those scholars who regard the statue as Greek and not Punic. She follows the usual interpretation of this school of thought, which holds that the statue represents a charioteer. She suggests, moreover, that the piece was made in Selinous and moved from there to Motya in 409 BC following Selinous' takeover by Carthage. She bravely attempts to find artistic parallels between the 'Motya Boy' and the known sculptural repertoire at Selinous, which is practically non-existent when it comes to material in the round. Greco finds the 'sexual ambiguity' of the 'Motya Boy' difficult to decode, but that is something M. Santucci's more recent study seems to have a solution for (*Rivista di Filologia e di Istruzione Classica* 136 [2008] 137–60). Santucci begins by supporting a date for this piece in the first half of the fifth century BC, with which most scholars would concur. However, Santucci describes the 'Motya Boy' as 'un vero e proprio ossimoro', one that 'intendeva rappresentare, insomma, un caso di vero e proprio travestitismo!' (144). Santucci likes E. Paribeni's idea that the statue is of a young god dressed in women's clothing for initiation purposes, and that of M. Caccamo Caltabiano, who relates the statue to Herodotus' account of Telines, the ancestor of Gelon from Gela, who is reputed to have initiated mystery rites in honour of Demeter and Persephone there. Santucci hypothesizes that a statue of Telines may have been dedicated at Gela in one of the temples he was associated with. Men in this role are described by Herodotus and other ancient sources as soft and effeminate, and this is precisely what, Santucci argues, may explain the apparent strangeness of the 'Motya Boy'. Santucci draws attention to the statue's *strophion* (or bra-like feature on top of its clothing), which was an indispensable part of the rituals of Demeter and Kore. Santucci ends by suggesting that the Carthaginians took the 'Motya Boy' and other statues from Gela in 405 BC (ancient sources say that this did indeed happen with some statues) to Motya, for display or to send onwards to other destinations.

While it seems likelier and likelier that this amazing sculpture was brought to Motya as war booty, the appeareance and impact of **Greek material culture** at the site has always been notable. The ceramic finds from the 1985 excavations in the '**Casa dei Mosaici**' have now been published by E. Acquaro, C. Del Vais and R. Secci, *Byrsa* 3–4 (2004–2005 [2007]) 125–228. The Greek finds date to between the sixth and the fourth century BC and include pottery of Ionic-type, Attic red figure, black gloss and 'colonial' wares. On this house and the '**Casa dei Capitelli**', see G. Savio, in J.L. López Castro (ed.), *Las ciudades fenicio-púnicas del Mediterráneo Occidental* (Almería 2008) 143–53. Ten **arulae** with scenes of fighting griffons from Motya and other sites in western Sicily are the focus of a study by E. Acquaro and P. De Vita, *Byrsa* 3–4 (2004–2005 [2007]) 93–123, who note their Greek-style iconography and raise the possibility of the presence of Greek cult practices there. This is reinforced by another study which publishes two fragmentary **terracottas**: G. Fiertler, *Byrsa* 5 (2006 [2008]) 11–27. One, found in the 'Casa dei Mosaici', belongs to a female figure with *polos* and dates to before the end of the fifth century. The other piece is also of a female figure and dates to the fourth century. Fiertler argues that its head may have been veiled and that this figure may have been accompanied by another figure seated beside it, and that the pair might be identified with Demeter and Persephone, a likely identification also for the other fragment. The publication of all this material helps to solidify the idea that Motya lived on after the **397 BC siege** (*cf.* E. Acquaro, C. Del Vais and R. Secci, *Byrsa* 3–4 (2004–2005 [2007]) 125–26; see also http://www.italymag.co.uk/italy/sicily/phoenician-city-not-destroyed).

A round-up of the evidence for prehistoric **Favignana** can be found in G. Mannino, *SicArch* 39.104 (2006 [2008]) 107–54.

The sea around the **Aegades islands** has a new guide: AA.VV., *Il mare delle Egadi. Storia, itinerari e parchi archeologici sub-acquei* (Palermo 2005).

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ABBREVIATIONS

AA.VV. various authors (used in connection with miscellanies with no stated editor[s])
AA *Archäologischer Anzeiger*
AIIN *Annali dell'Istituto Italiano di Numismatica*
AION *Annali dell'Istituto Universitario Orientale di Napoli. Seminario di Studi del Mondo Classico. Sezione di Archeologia e Storia Antica*
AJA *American Journal of Archaeology*
AR *Archaeological Reports*
ArchClass *Archeologia Classica*
ArchStorMess *Archivio Storico Messinese*
ArchStorSic *Archivio Storico Siciliano*
ArchStorSicO *Archivio Storico per la Sicilia Orientale*
ArchStorSir *Archivio Storico Siracusano*
ArchViva *Archeologia Viva*
ASAA *Annuario della Scuola Archeologica di Atene e delle Missioni Italiane in Oriente*
ASNP *Annali della Scuola Normale Superiore di Pisa, Classe di Lettere e Filosofia*
Atene e l'Occidente E. Greco and M. Lombardo (eds), *Atene e l'Occidente. I grandi temi: le premesse, i protagonisti, le forme della comunicazione e dell'interazione, i modi dell'intervento ateniese in Occidente. Atti del Convegno internazionale, Atene, 25–27 maggio 2006* (Tripodes 5) (Athens 2007)
Atti elimi V M.A. Vaggioli and C. Michelini (eds), *Guerra e pace in Sicilia e nel Mediterraneo antico (VIII–III sec. a.C.): Arte, prassi e teoria della pace e della guerra. Atti delle quinte Giornate internazionali di studi sull'Area elima e la Sicilia Occidentale nel contesto Mediterraneo, Erice, 12–15 ottobre 2003* (2 vols.) (Pisa 2006)
Atti elimi VI C. Ampolo (ed.), *Immagine e immagini della Sicilia e di altre isole del Mediterraneo antico. Atti delle seste Giornate internazionali di studi sull'Area elima e la Sicilia Occidentale nel contesto Mediterraneo, Erice, 12–16 ottobre 2006* (2 vols.) (Pisa 2010)
Atti Taranto XLVI A. Stazio and S. Ceccoli (eds), *Passato e futuro dei convegni di Taranto. Atti del quarantaseiesimo Convegno di studi sulla Magna Grecia, Taranto, 29 settembre–1 ottobre 2006* (Taranto 2007)
Atti Taranto XLVII A. Stazio and S. Ceccoli (eds), *Atene e la Magna Grecia dall'età arcaica all'ellenismo. Atti del quarantasettesimo Convegno di studi sulla Magna Grecia, Taranto, 27–30 settembre 2007* (2 vols.) (Taranto 2008)
AWE *Ancient West and East*
BABesch *Bulletin Antieke Beschaving*
BAR British Archaeological Reports
BdA *Bollettino d'Arte del Ministero della Pubblica Istruzione*
BEFAR Bibliothèque des Écoles françaises d'Athènes et de Rome
BMCR *Bryn Mawr Classical Review*
BSA *The Annual of the British School at Athens*
BTCGI C. Ampolo (dir.), *Bibliografia topografica della colonizzazione greca in Italia e nelle Isole Tirreniche* (Pisa and Rome 1977–)
Ceramica attica da santuari S. Fortunelli and C. Masseria (eds), *Ceramica attica da santuari della Grecia, della Ionia e dell'Ionia (Atti del Convegno internazionale Perugia 14–17 marzo 2007)* (Venosa 2009)
CNAM V G. Volpe and P. Favia (eds), *V Congresso Nazionale di Archeologia Medievale. Palazzo della Dogana, Salone del Tribunale (Foggia) Palazzo dei Celestini, Auditorium (Manfredonia) 30 settembre–3 ottobre 2009* (Florence 2009)
Colonie di colonie M. Lombardo and F. Frisone (eds), *Colonie di colonie: le fondazioni subcoloniali tra colonizzazione e colonialismo. Atti del convegno internazionale, Lecce, 22–24 giugno 2006* (Galatina 2009)
Common Ground A. Brauer, C. Mattusch and A. Donohue (eds), *Common Ground: Archaeology, Art, Science, and Humanities. Proceedings of the XVIth International Congress of Classical Archaeology, Boston, August 23–26, 2003, Associazione Internazionale di Archeologia Classica* (Oxford 2006)
Deliciae Fictiles III I. Edlund-Berry, G. Greco and J. Kenfield (eds), *Deliciae Fictiles* III: *Architectural Terracottas in Ancient Italy. New Discoveries and Interpretations (Proceedings of the International Conference held at the American Academy in Rome, November 7–8, 2002)* (Oxford 2006)
Demetra C.A. Di Stefano (ed.), *Demetra: la divinità, i santuari, il culto, la leggenda. Atti del I Congresso internazionale, Enna, 1–4 luglio 2004* (Biblioteca di Sicilia Antiqua 2) (Pisa 2008)
Grecs et indigènes H. Tréziny (ed.), *Grecs et indigènes de la Catalogne à la mer Noire. Actes des rencontres du programme européen Ramses[2] (2006–2008)* (Aix-en-Provence 2010)
IG *Inscriptiones Graecae* (Berlin 1873–)
IGCH M. Thompson, O. Mørkholm and C.M. Kraay, *An Inventory of Greek Coin Hoards* (New York 1973)
IJNA *International Journal of Nautical Archaeology*
JdI *Jahrbuch des Deutschen Archäologischen Instituts*
Krise und Wandel R. Neudecker (ed.), *Krise und Wandel: Süditalien im 4. und 3. Jahrhundert v. Chr. Internationaler Kongress anlässlich des 65. Geburtstages von Dieter Mertens, Rom 26. bis 28. Juni 2006* (Palilia 23) (Rome 2011)

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MDAI(R)	*Mitteilungen des Deutschen Archäologischen Instituts, Römische Abteilung*
MEFRA	*Mélanges de l'École française de Rome, Antiquité*
MEFRIM	*Mélanges de l'École française de Rome, Italie et Méditerranée*
MEFRM	*Mélanges de l'École française de Rome, Moyen Âge*
NAC	*Numismatica e Antichità Classiche: Quaderni Ticinesi*
NSc	*Notizie degli Scavi di Antichità*
PBSR	*Papers of the British School at Rome*
PdP	*La Parola del Passato*
QuadMess	*Quaderni dell'Istituto di Archeologia della Facoltà di Lettere e Filosofia dell'Università di Messina*
RAL	*Rendiconti dell'Accademia dei Lincei. Classe Scienze Morali Storiche e Filologiche*
REG	*Revue des Études Grecques*
RIN	*Rivista Italiana di Numismatica e Scienze Affini*
RSF	*Rivista di Studi Fenici*
RSP	*Rivista di Scienze Preistoriche*
RTA/JAT	*Rivista di Topografia Antica/Journal of Ancient Topography*
SEG	*Supplementum Epigraphicum Graecum* 1924–
SicArch	*Sicilia Archeologica*
SNR	*Schweizerische Numismatische Rundschau*
Studi Rizza	R. Gigli (ed.), *Μεγάλαι νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* (2 vols.) (Studi e materiali di archeologia mediterranea 2–3) (Catania 2005)
Studies Holloway	D.B. Counts and A.S. Tuck (eds), *Koine: Mediterranean Studies in Honour of R. Ross Holloway* (Joukowsky Institute Publication 1) (Oxford 2009)
Studies Ridgways	E. Herring, I. Lemos, F. Lo Schiavo, L. Vagnetti, R. Whitehouse and J. Wilkins (eds), *Across Frontiers: Etruscans, Greeks, Phoenicians, and Cypriots. Studies in Honour of David Ridgway and Francesca Romana Serra Ridgway* (Accordia Specialist Studies on the Mediterranean 6) (London 2006)
ZPE	*Zeitschrift für Papyrologie und Epigraphik*

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