

of the inscription, while *Ael(ius) I[- -]* could have been his fellow soldier, or one of the fellow soldiers, that set the funerary monument. Since the *cohors II Mattiacorum milliaria equitata* was transferred to Thracia sometime before AD 155,²² the funerary monument should be dated during Hadrian's or at beginning of Antoninus Pius' reign.

As I already mentioned, the two last papers, closing the volume, deal with ceramic materials: the so-called Lower Danubian Kaolin Wares, a type of vessels to be found mostly in the military milieu of the Lower Moesia province (P. Dyczek, pp. 239-256), and the oil lamps discovered at Sexaginta Prista, kept in the storage rooms of the Regional Museum of History in Rousse (N. Roussev, pp. 257-270).

To sum up, the volume provides us with wonderful new insights on the Lower Danube area during the Early Roman period, focusing not only on the important legionary centres from Troesmis and Novae, but also on different aspects of the Roman presence in the area. The editor should be praised for organizing the colloquium and for editing and publishing the volume in one year's time. Thus, it allows us to access the results of several still ongoing successful projects, which bring the scientific research on Lower Moesia at a new level.

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Matei Florian Popescu

Arthur Muller, Ergün Lafli (dir.), Stéphanie Huysecom-Haxhi (coll.), FIGURINES DE TERRE CUITE EN MÉDITERRANÉE GRECQUE ET ROMAINE. VOL. 2. ICONOGRAPHIE ET CONTEXTES, Collection Archaiologia, Presses Universitaires du Septentrion, Villeneuve d'Ascq, 2015, 699 p.

The book is the second volume of the collected papers that were presented at the Colloquium on terracotta figurines held at Izmir in 2007, which has gathered more than 150 researchers. It contains 58 from a total of 90 articles published in two volumes (the first volume has been published one year after the second). The Colloquium has been organised by Ergün Lafli on behalf of Dokuz Eylül University (coordinator of the series *Colloquia Anatolica* and *Aegaea Antiqua*), and by Arthur Muller and Stéphanie Huysecom-Haxhi on behalf of the French School of Athens and of the research centre HALMA UMR of University Lille 3 SHS.

A major progress has been made in the study of terracotta in the last three decades, an important role having the works of two organizers of the colloquium, Arthur Muller and Stéphanie Huysecom-Haxhi, both beginning with the research on terracotta from Thasos.

The main goals of the colloquium from Izmir were to publish the discoveries of recent excavations, and to bring forward new approaches on the production, distribution, iconography and functionality of terracotta figurines. In the first volume²³ there are grouped the

²³ Arthur Muller, Ergün Lafli (dir.), Stéphanie Huysecom-Haxhi (coll.), *Figurines de terre cuite en Méditerranée grecque et romaine. Vol. 1. Production, diffusion, étude*, BCH Suppl. 54, École Française d'Athènes, Athènes, 2016.

²² Matei-Popescu 2010, pp. 222-224, no. 33.

contributions on topics about production (workshops, techniques and distribution) and production centres, and in the second volume the articles on iconography and the various contexts of discovery (domestic, public, funerary and votive).

The most consistent part of the second volume is dedicated to the topic of iconography (19 contributions). Some of it publishes rare iconographical types – a *kouros* from Keos (L. Bournias), or a new Heracles type (J. Uhlenbrock) – but most focuses on various categories of terracotta types. The *hydrophoros* type inspired a study based on an inventory of the contexts, in which this type occurs. It led to the conclusion that it was a favourite offering in sanctuaries of female deities, the gesture of holding a *hydria* being suitable both for representing the worshippers and the deities (J. Kozłowski).

Several statuettes depicting Bendis from Smyrna and Pergamum raised the question of the cultic significance of the Thracian goddess in Asia Minor, where she seems to have been more at home than in Athens, a proof of cultural similarities between Thrace and Asia Minor (M. Deoudi). The article of E. Dereboylu-Poulain presents a series of terracotta reliefs representing the Thracian rider discovered at Neon Teichos in Aeolis. This type is rendered more often in sculpture. Noteworthy is the existence of two variants; along the classical type that originated in Asia Minor, a new type occurred with Macedonian outfit (*kausia*, mantel and boots) and a profile posture.

A particular category, the sirens of Myrina, is discussed by N. Mathieux with the purpose of identifying their function and significance. Noteworthy is the re-evaluation of the notes made at their discovery (first published in 1887), which on the one hand gives an idea of their polychromies, and on the other hand provides information regarding the funerary context to which they belonged.

Examining several male terracotta puppets from Ephesos, C. Lang-Auinger proposes an interesting hypothesis. Their grotesque appearance, association with other types of statuettes (Aphrodites), and their context of discovery connected with symposium suggest that the figurines probably served as souvenirs of certain famous Hellenistic mimes.

The following two articles deal with another category of terracotta: the gladiators. The first presents several old finds from Pompeii that probably belonged to decorative terracotta groups of combat scenes (V. Iorio), the second makes a dossier of several findings from Eastern Thrace that were most probably used as puppets. Notable is the occurrence of female gladiator figurines in a tomb of a young girl (I. Şahin, H. Güçlü).

Two *kourotrophoi* statuettes discovered in tombs at Bet She'an (Israel) have been identified by R. Rosenthal-Heginbottom with Nysa and Dionysus, a proof for the continuity of popular beliefs in saviour deities into late

Antiquity, as well as of the city's foundation myth.

D. S. Akar Tanriver publishes a series of bull statuettes discovered in the filling layer of the Geometric altar of Apollo Clarius (Ionia). These are an exceptional find not only because of their technique (wheel-made and hollow, hand modelled massive or hollow), but also for their context, an evidence for the ritual practice.

The following two studies deal with the spreading of several types of vases: the first concerns “the squatting comasts”, attested in the Demeter sanctuary from Katane, namely its origins and adaptations (A. Pautasso). The second article regards the religious motifs behind the preference for the Acheloos type, imported from Ionia in Sicily, Magna Graecia and Etruria (M. R. Ciuccarelli).

The discovery of a funerary inventory with several female protomes at Cheroneia (Boeotia) occasioned a review of this category. The pottery ensemble assures a dating towards the middle of the 5th century BC. Its archaistic style has more of a cultic meaning (matronly deities), which in funerary contexts switched into an expression of an age-class and its social role (V. Sabetai). The following article makes a typology of protomes from Lete (Macedonia), discovered in large number in funerary contexts from the 5th until the 2nd century BC (K. Tzanavari).

Another category of statuettes, which are found in various contexts, belongs to the realm of music: female musicians from Fontana Calda in Sicily (A. Bellia), and veiled dancers (N. Martin). Their function and significance is hard to perceive due to limited information regarding the role of music and dance in the habits that produced these archaeological contexts, which leaves the question of their interpretation open for further studies.

The last two contributions on iconography present several Egyptian and Egyptianizing figurines from Delos (C. Barrett) and Asia Minor (J.-L. Podvin). These occur in trading ports and coastal areas with a multicultural population. Their presence is evidence for the understanding of a complex foreign theology.

The second part of the volume assembles the contributions that have as main focus the context of discovery: domestic/public, funerary and votive.

The excavations of Olynthus provided a large amount of evidence for the study of terracotta in the domestic context. The finds from nine houses are here analysed and their inventories are recorded on maps. With few exceptions that bear attributes, the major part of the terracotta finds are common female figurines. These are usually associated to spaces destined to domestic work, which makes plausible the hypothesis that female deities such as Demeter or Aphrodite were praised by the Olynthian women (H. Sharpe).

A Hellenistic bath complex from the agora of Thessaloniki produced a varied terracotta collection, part of them indicating a preference for theatrical performances, but also for other kinds of entertainment

(E. Zografou). In one of the two Dionysian cult buildings from Pergamum the terracotta finds indicate a rather domestic context, and also possible syncretistic cult practices (S. Japp, H. Schwarzer).

The relation between terracotta and marble figurines that were decorating Roman age (1st-3rd c.AD) Terrace House 2 from Ephesus is analysed in another article. The author notices that some subjects are rendered both in terracotta and stone (*i.e.* Aphrodite), while others are exclusively made of terracotta (gladiators, masks). The function of each find is established by correlating the subject with the discovery context (E. Rathmeyr). The last two contributions of this chapter concern a domestic sanctuary from Samos (M. Kosma), and several house inventories from Beirut (S. Picaud).

The following two articles, which open the chapter on funerary contexts, put the question of function and significance of the terracotta discoveries in graves: for the archaic tombs in Samos (O. Mariaud), and some young women's tombs in classical Athens (A. Schwarzmaier). With the exception of these two, the contributions that focus on the funerary contexts are focused mainly on the presentation of the funerary inventory containing terracotta: a Classical (M. Bonanno Aravaninos) and a Hellenistic tomb from Thebes (A. Harami, V. Jeammet), two *necropoleis* of Classical period from Chaironeia (A. Alexandropoulou), animal figurines from children graves at Opuntian Locris (M. Selekou), the Eastern *necropolis* of Amphipolis (P. Malama), the Western *necropolis* of Assos (V. Tolun), children graves from Parion (C. Kozanli), and finally the rock-cut tombs from Elaiussa Sebaste (A. Federica Ferrazzoli).

The contributions on votive contexts are grouped by region: 11 for Greece and the islands, 9 for Asia Minor and 3 for the periphery of the Greek world: Cyprus, the Asiatic Bosphorus and Cyrenaica.

This impressive volume gathers various topics regarding terracotta and publishes numerous finds. There is a slightly lack of equilibrium between the first half of the volume, more concerned on analysis, and the second part, which is an arid presentation of material. This was probably noticed by the editors, who organised a colloquium at Lille four years after Izmir, dedicated only to the contexts of the terracotta.²⁴

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²⁴ Stéphanie Huysecom-Haxhi, Arthur Muller (dir.), *Figurines grecques en contexte. Présence muette dans le sanctuaire, la tombe et la maison*, Collection *Archaiologia*, Presses Universitaires du Septentrion, Villeneuve d'Ascq, 2015.