

Teiresias Journal Online 1.1 (2022)

---



Westfälische Wilhelms-Universität  
Münster, Germany 2019



The contents of this work are protected under a Creative Commons 4.0 Attribution-NonCommercial-4.0 International License(<https://creativecommons.org/licenses/by-nc/4.0>).  
Published by Universitäts-und Landesbibliothek Münster Krummer Timpen 348143 Münster  
[www.ulb.uni-muenster.de](http://www.ulb.uni-muenster.de)

**ISSN: 2751-6946**

## Editorial Board

---

### **Journal Editors**

HANS BECK Westfälische Wilhelms-Universität Münster

ELENA FRANCHI, Università di Trento

ANGELA GANTER, Universität Regensburg

FABIENNE MARCHAND, University of Applied Sciences of Western

Switzerland

ROY VAN WIJK, Westfälische Wilhelms-Universität Münster

### **Editorial Assistant**

MARIAN HELM, Westfälische Wilhelms-Universität Münster

## Teiresias Journal Online 1.1 (2022)

---

### Section 1 Excavation Reports

Thierry LUCAS (École française d'Athènes)

Jesús GARCIA SANCHEZ (Instituto de Arqueología, Mérida IAM, CSIC-Junta de Extremadura)

## **LiDAR Operation in Boeotia: Akraiphia and the Vale of the Muses**

### 1. The 2021 mission

In May 2021 a LiDAR flight has been conducted under the aegis of the French School at Athens, at two Boeotian sites on which the School is currently working: the acropolis of Akraiphia (mod. Akraifnio) and the Vale of the Muses. The mission's aim was, first, to test the potentialities of this analysis method to improve the topographical study of the two sites.

In the case of Akraiphia, the acropolis is covered with thick vegetation, making topographical or artefactual survey impossible given the low visibility on the ground. The aim of the mission was therefore to locate, thanks to the LiDAR data, traces of occupation on the top and on the northern flank of the hill of Skopia, and to help the study of the city-wall<sup>1</sup> by Thierry Lucas, who treated and studied the data.

In the case of the Vale of the Muses, the context is different, since the vegetation on the site of the sanctuary itself has a lower density than at Akraiphia. The visibility on the ground being generally adequate, the challenge was more modest: to find traces of the ancient excavation trenches and of the monuments described during the excavations of the 19th century, and to identify, if possible, the limits of the area occupied by the sanctuary and, in the best case, the traces of undocumented remains. These data, treated and interpreted by Jesús García Sánchez, will help the study of the site conducted by the French School (Y. Kalliontzis and G. Biard) and by the team of the Boeotia Project (J. Bintliff, who generously contributed to the funding of the mission).

---

<sup>1</sup> For a map of the fortifications, see Chr. MÜLLER, "Le Ptoion et Akraiphia (Béotie)", BCH 120 (1996), p. 858.

## 2. Akraiphia (Th. Lucas)

On the aerial imagery from Akraiphia, it was already possible to distinguish alternating vegetated and bare-ground areas, both on the top of the acropolis and on the northern flank of the hill of Skopia, where the remains of terraces could be easily distinguished. On the summit of the acropolis, the vegetation also forms more or less parallel lines in some places, which suggests that the ancient occupation has left a lasting mark on the terrain (Figure 1). However, the DTM derived from the LiDAR data allows us to go much further (Figure 2): the urban grid is clearly visible on the top of the acropolis, in particular a group of well legible blocks (Figure 2, no. 1), of homogeneous dimensions. Remains of buildings are clearly visible in several of these blocks.

On the northern flank of the acropolis, where the main part of the city was to be built, the terraces were for the most part already visible, and the breaks in the slope, heavily covered by dense vegetation, did not provide any additional data. However, some north-south axes can be seen, as well as at least two diagonals (Figure 2, no. 3), which cannot be said with certainty to be part of the ancient urban grid. On the western part of this slope, where the land has been heavily reworked for agricultural purposes, it is not possible to read traces that could be linked with certainty to the ancient city.

At the bottom of the slope, on the other hand, a semicircular cavity, about 30 m in diameter, undoubtedly corresponds to the ancient theatre (Figure 2, no. 3). The building is also located at the western end of a trapezoidal space that stands out clearly from the rest of the plan (Figure 2, no. 4), where one can also distinguish several lines that correspond either to terraces or the remains of important buildings. In all probability, it was a public space, perhaps the ancient agora, which M. Feyel and P. Guillon had sought in vain a little further east.<sup>2</sup>

Finally, the line of the city wall can be followed very clearly on the DTM. An in-depth study is necessary, but several towers can be located thanks to the reliefs they form.

Overall, the results of the operation at Akraiphia are extremely positive: the LiDAR data allow the important elements of the ancient city to be reconstructed with precision. It is a technical tool clearly adapted to this type of context, despite the presence of low vegetation. However, much remains to be done to analyse these data in greater detail, both on the acropolis and in the immediate surroundings of the ancient city.

## 3. Vale of the Muses (J. García Sánchez)

In the case of the Vale of the Muses, the combination of different visualisation techniques (chiefly Hillshade, Local relief models and orthophotography) has produced some interesting results. An overall image of the interpreted structures can be seen in the following figure (Figure

---

<sup>2</sup> See “Chronique des fouilles”, BCH 60 (1936), p. 461; and, for a more nuanced account, M. FEYEL, “Inscriptions inédites d’Akraiphia”, BCH 79 (1955), p. 419-423.

3). The data presented here could serve to refresh the early investigations done by Roux<sup>3</sup>, and as a base for other ongoing projects in the area that could verify the information on the ground, or as it is called nowadays “ground truthing”.

Figure 3 shows an important concentration of archaeological features in the slopes south of the Permessos stream. That area includes the remains of a previously excavated altar (1). The altar remains are visible even with the filtering algorithm. Nevertheless, in order to be able to detect further archaeological features a compromise has to be made between vegetation filters and preservation of smaller archaeological elements.

Another major element is the portico (2), which presents a series of ashlar blocks visible on the surface. Roux also described and reconstructed this portico<sup>4</sup> after Jamot and Bonnard’s drawings. This element is circa 62 m. length and seems to overlap with other structures, possible enclosing elements of the sanctuary.

The area around the altar and the portico is indeed the richer zone in the Valley of the Muses and the linear features spotted in several locations, could be interpreted as terracing elements and enclosing works of the sanctuary. In this case, low vegetation prevents us from spotting isolated ashlar blocks that could be related to new buildings that were part of the sanctuary complex.

Besides the core sanctuary area, other conspicuous elements could be detected in the area, such as the remains of the theatre at the hill-foot of the Helicon mountain (Figure 4). The orthophotography shows a dispersion of blocks and structures partially visible which could be interpreted as the theatre front. The LiDAR data illustrate the landscape forming the canonical theatre form with up-down divisions well. Other marks could be tentatively interpreted as seat rows or agricultural plough lines, although the latter possibility could be too thin to be visible in the LiDAR data.

Farther south, feature 5 could be interpreted as an abandoned enclosure of unknown chronology and function. It is possible related with animal husbandry in the area. Other similar features appear at the Easternmost area of the LiDAR datasets, alongside the Permessos stream, again both chronology and functionality is unclear.

---

<sup>3</sup> G. ROUX, “Le Val des Muses et les Musées chez les auteurs anciens”, BCH 78 (1954), p. 22-48.

<sup>4</sup> G. ROUX, op. cit., p. 30.

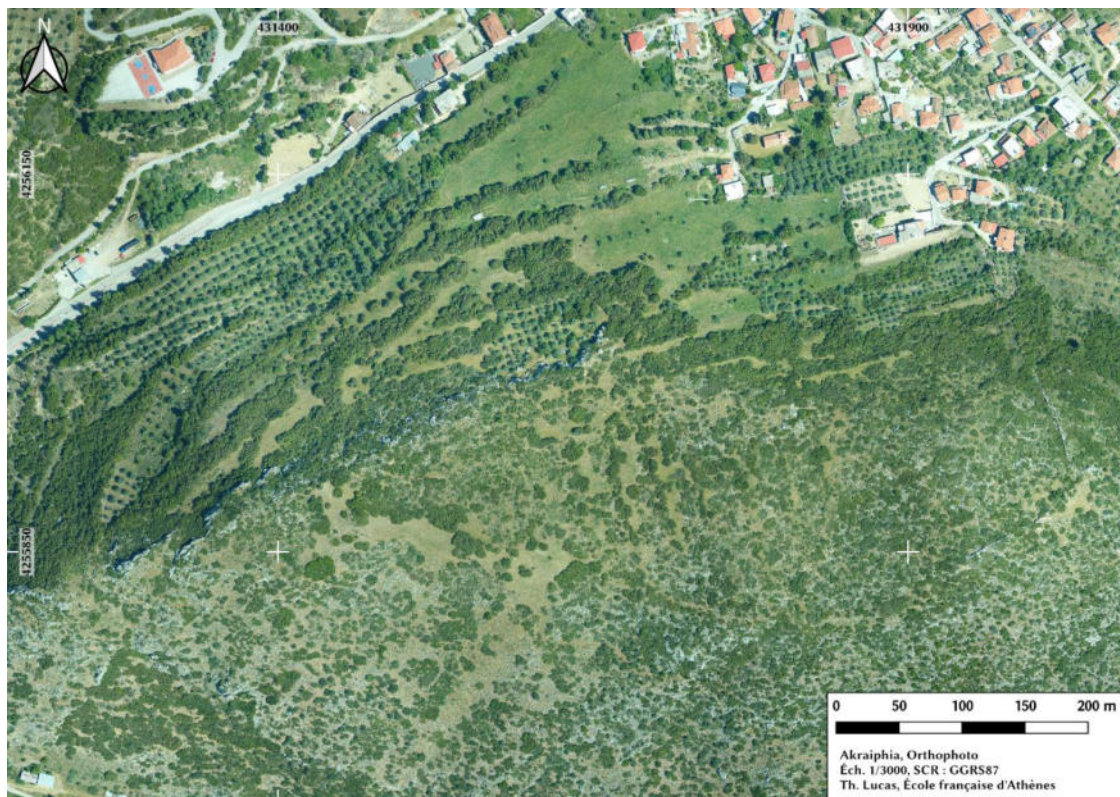


Figure 1

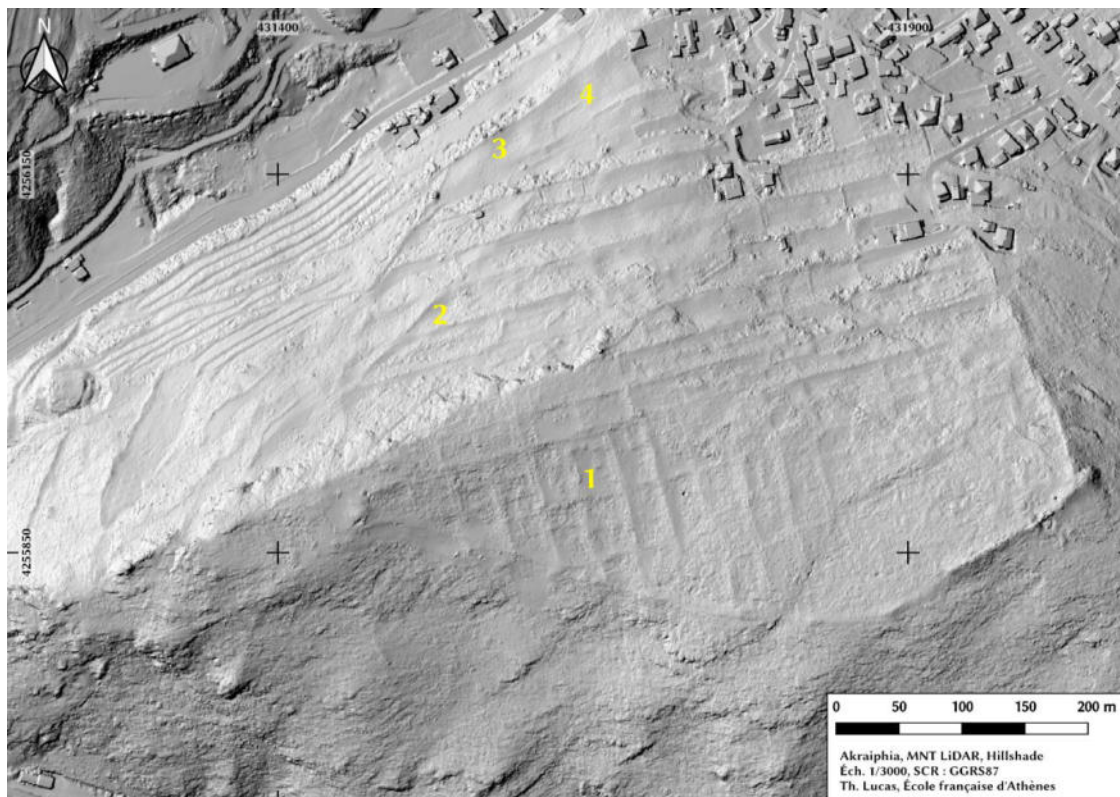


Figure 2

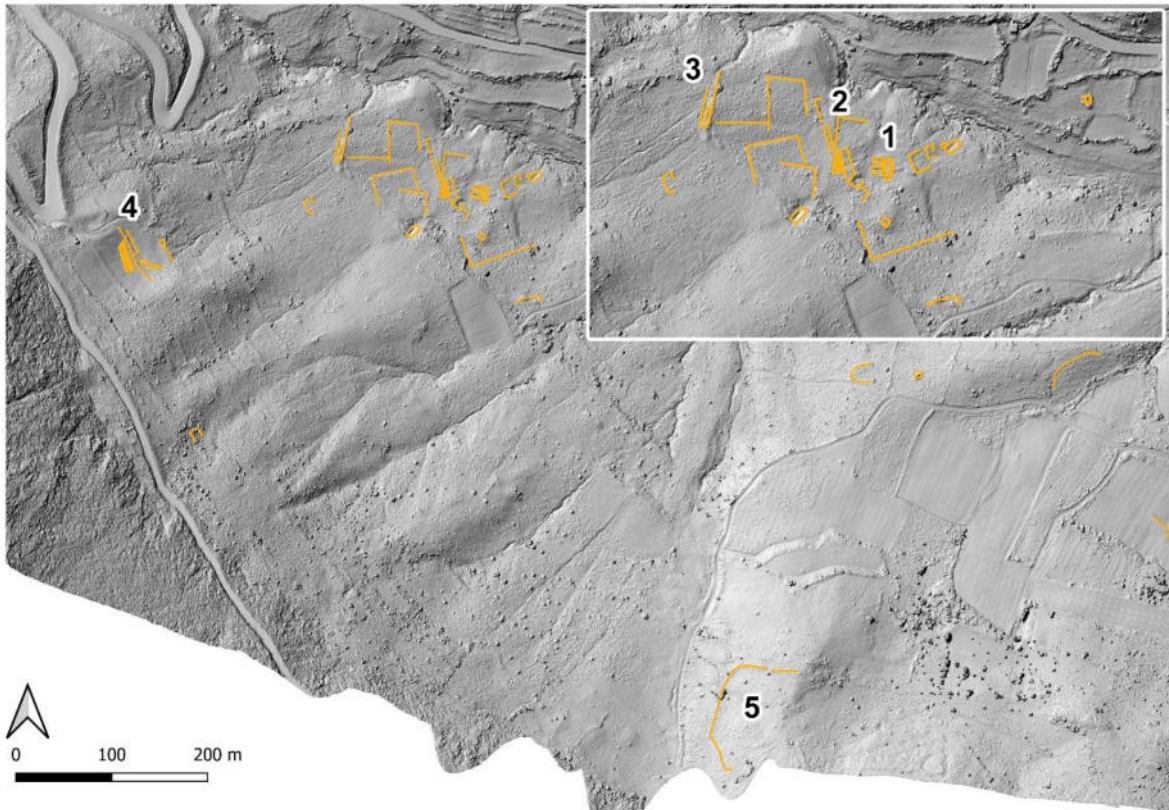


Figure 3

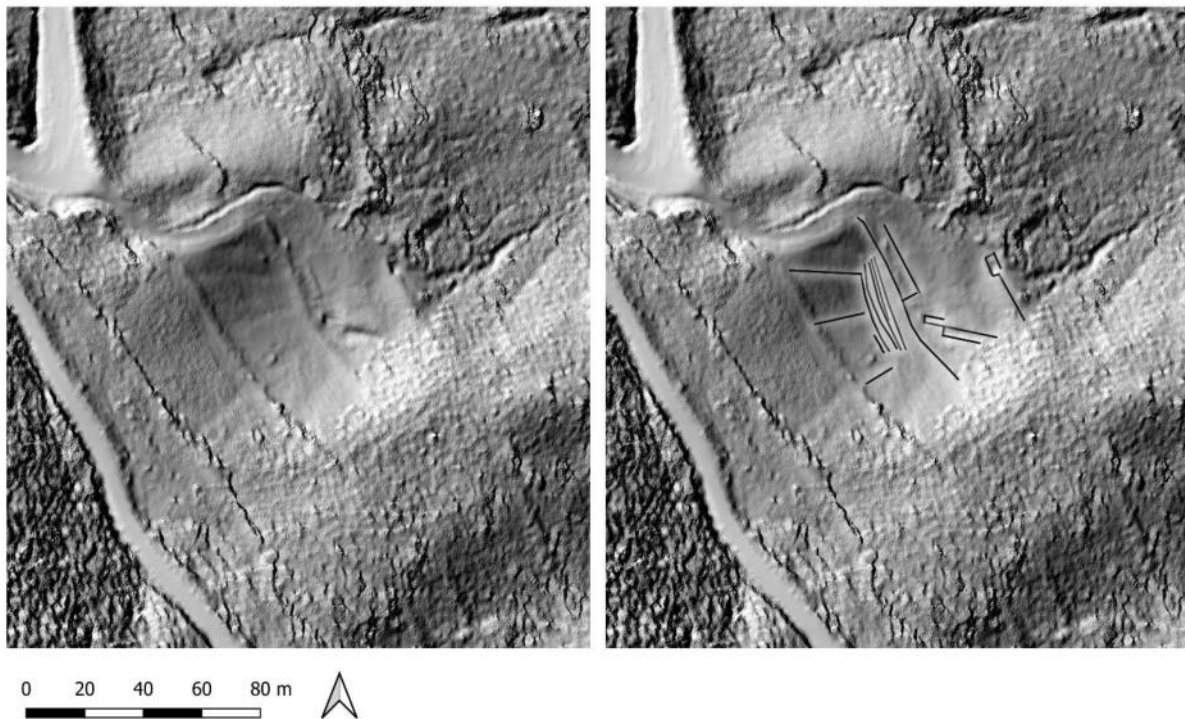


Figure 4

Section 2 Work in Progress

Daphne VLANTI, D.Phil, (University of Oxford)

## **The Burial Rite of Enchytrismos in Attica, Euboea and Boeotia during the Late Geometric and Archaic Periods. Towards an Understanding of its Social Significance.**

Inhumation inside ceramic vessels, conventionally termed “enchytrismos” in modern scholarship, is a long-lasting practice in the Aegean world attested since the Early Neolithic period. While sporadically in use from the Bronze Age onwards, it is in the final stages of the Geometric and during the Archaic period, that the rite experiences its greatest popularity by becoming the prevailing burial practice for foetuses, infants and young children in most sites of the ancient Greek world. It is thus during this time that the archaeological record relevant to enchytrismoι becomes particularly rich, offering itself to a consequential investigation of the funerary rite. Despite the popularity of this practice for many centuries and its distinct characteristics, enchytrismoι have attracted conspicuously little attention outside the context of broader archaeological investigations.

In this context, my Ph.D. dissertation, submitted at the University of Oxford, systematically examined the evidence of enchytrismos burials from the regions of Attica, Euboea and Boeotia during the Late Geometric and Archaic periods (760-480 BC). Since mortuary behaviour is a versatile arena of social expression and negotiation, this thesis explored questions pertaining to the significance of enchytrismos for the Attic, Euboean and Boeotian communities choosing to adopt it. By addressing such questions, the aim of the study has been twofold: firstly, to shed light on the unexplored social and/or symbolic connotations of the funerary ritual of enchytrismos and secondly on the attitudes of the living towards the death and burial of the individuals afforded this mode of disposal. Taking into account that the rite of enchytrismos concerned mainly the biologically youngest members of Attic, Euboean and Boeotian communities, whose evidence from non-mortuary contexts of this period is scarce, this investigation also brought these, often largely neglected, age categories to the foreground.



The first part of the thesis was devoted to the current state of research on enchytrismos burials, followed by an articulate summary of the different sociological and archaeological approaches towards the study of mortuary practices. This section placed special focus on the category conventionally known as “children”, emphasising their marginalisation in scholarship prior to the emergence of an archaeology of childhood and the subsequent creation of a methodological framework for their investigation. Since the social and symbolic significance of a burial custom can only be apprehended when integrated in its wider mortuary context, this theoretical framework was followed a brief survey of the broader funerary environment in which the enchytrismoι under study took form, providing a solid background for their investigation. This overview bespeaks of the variability which characterises the funerary customs of Attica, Euboea and Boeotia during the Late Geometric and Archaic periods. What they all have in common, however, is their consistent practice of the rite of enchytrismos.

In all three regions, throughout the Late Geometric and Archaic periods, the main constituents of enchytrismoι were found to be identical. The internments were invariably placed in the bottom of shallow or deeper pits of various sizes. Close to the bottom of the pits, the funerary vessels were placed on their sides, sometimes retained in place by small stones. Their mouths were carefully sealed using stone slabs, fragments or whole other vessels, and lids. The corpses were placed inside the vases either through their mouth or by making a very careful opening on the vessel’s body, usually on the belly. After placing the cadaver, this opening was resealed with the removed fragment. The grave goods associated to enchytrismoι seem to have been deposited intact, either within the funerary vessels or outside, in their immediate proximity. A number of enchytrismoι also contained offerings that were placed both inside and outside the burial urns.

While the main constituents of the funerary ritual are consistent throughout the periods and regions under study, variation is observable in the types of vases employed as funerary containers. In Attica and Euboea amphorae prevail as funerary vessels, followed by pithoi, which are the second most popular container. Most Boeotian enchytrismoι, on the other hand, were made inside pithoi of various shapes and sizes. From the 6th c. BC onwards, pairs of pithoi joined at the mouth to form a single funerary container were also used to contain individual skeletons in Boeotia. Considerable variation may be observed in the quality of vases employed as burial vessels, both in terms of make and decoration, from plain small coarse-ware examples and simply decorated utilitarian containers to much larger and more impressive ones, frequently lavishly decorated. Examples of the latter kind include the well-known “Eleusis amphora” from the West Cemetery of Eleusis, the “Eretrian amphorae” from the Hygionomeion cemetery in Eretria and numerous large pithoi from Boeotia, whose height could reach 1.80m. None of the burial vessels seems to have been originally intended for the grave. This is not only true for the simple utilitarian vessels bearing marks of use on their surface (traces of fire and ancient repairs), but also for the much larger and impressive pithoi and Eretrian amphorae, whose ability for long-term storage of products rendered them indispensable for the household’s survival.

Offering deposition patterns demonstrate the recurrent placement inside enchytrismoι of small and miniature vessels related to drinking, sometimes forming complete “drinking sets” in a reduced scale. This is common among all three regions under study and throughout the Late Geometric and Archaic periods. Nevertheless, regional and chronological particularities are also observed. For example, in Late Geometric and 7th c. Attica, coarse ware pitchers of regular size are found within the burial pits, while lekythoi become an indispensable part of the funerary assemblage during the 6th c. BC. On the other hand, the Boeotian evidence clearly demonstrates that during the Archaic period, enchytrismoι were regularly associated to large numbers of aryballoi and alabastra, terracotta figurines, as well as metal objects destined for the ornamentation of the body and dress of the deceased.

The only direct source of information for the deceased buried inside enchytrismoι are the human remains found inside them. The non-recovery and/or non-exploitability of osteoarchaeological material from these burials, especially in Attica and Euboea, proved a major limitation for this study. On the other hand, Boeotian enchytrismoι have brought to light better preserved skeletal remains. The deceased were identified as belonging to distinct age groups, with both similarities and differences observable between the regions under study. In Attica and Euboea, the rite of enchytrismos almost exclusively concerned the biologically youngest (foetuses, newborns, infants and young children), clearly indicating that age was an important criterion for its selection. The treatment of the young as a separate group in death possibly indicates the will of the living to emphasise the distinction between “adults” and “non-adults”, through the choice of a distinct burial treatment. While this observation also holds true in the context of late 8th c. Boeotia, from the early 7th c. BC onwards, age ceases to be a deciding parameter influencing the choice of enchytrismos as a mode of disposal in Boeotian cemeteries: alongside those of young individuals, enchytrismoι of adults become increasingly common.

The spatial distribution of enchytrismos burials in relation to other burial types but also to settlements was the last aspect examined in the context of this thesis. In Attic cemeteries and burial grounds, “non-adults”, interred inside enchytrismoι or other types of graves, could be buried together with “adults” but also in separate burial grounds. The evidence from Euboea and Boeotia is characterised by a more consistent character, with each region, however, standing on an opposite direction: in Euboea, “non-adults” seem to have been mainly buried in separate locations from “adults”, whereas Boeotian cemeteries clearly present a full age structure.

The systematic examination of enchytrismoι from Attica, Euboea and Boeotia and their integration into their wider funerary environment clearly demonstrates that the rite in question constituted a carefully conceived and materialised social act. The choice of affording such an attentive funerary treatment to the young, who have for long been considered as an “insignificant” social category, clearly suggests that their untimely demise did not provoke a minor social reaction as has been frequently suggested. Therefore, in the context of this study, “non-adults” emerge as a complex social category whose death could initiate a series of social

reactions that emphasised the need for protection and connection to their family in perpetuity and which were largely imbued with sentimental value.

The social and symbolic dimensions of every burial custom are inextricably connected to the individuals chosen to be buried this way. With the exception of Archaic Boeotia, most enchytrismos burials belonged to the biologically youngest individuals of their respective communities. Enchytrismoι of young individuals have frequently been interpreted as symbolic allusions of the return of the deceased to the maternal womb. This viewpoint has been based, among others, on the morphological similarities between vases and uteri, which also appear in texts of the Hippocratic Corpus. While particularly appealing, this suggestion is not necessarily corroborated by the evidence of the enchytrismoι in our dataset.

The present study advances a different viewpoint which puts forward the distinct material and functional qualities of the objects chosen to serve as funerary containers: ceramic vessels clearly provide the means for protecting and preserving the fragile skeletons. Furthermore, in their primary function as receptacles, vases would envelop and enclose the dead body, providing a clear delimitation of the space appropriated by the deceased. The funerary use of vases originally intended for the transport and storage of commodities may also be seen as an indication of the desire to symbolically connect the deceased to the family household in perpetuity, once again contradicting the unimportant social role of young individuals.

The systematic investigation of enchytrismoι from Attica, Euboea and Boeotia has only functioned as a case study of a much broader phenomenon; an analysis of the evidence of enchytrismoι from other regions as well can provide a better understanding of the rite and of the reasons behind its use for distinct groups of individuals. Among the most interesting cases for comparison is the site of Kylindra on the island of Astypalaia which constitutes the unique example of a cemetery exclusively reserved for enchytrismoι that thrived between the Late Geometric and the 1st c. AD.

## Teiresias Journal Online 1.1 (2022)

---

### Section 3 History

#### **Books**

2022.1.3.01

Jones, R.T. 2021. The prospect of reconstructing ancient battlefields in the 21st Century: a case study using the Battle of Plataea (479 B.C.E.). PhD. Diss. Newcastle University (Australia).

<https://nova.newcastle.edu.au/vital/access/manager/Repository/uon:36249>

2022.1.3.02

Konecny, A. and N. Sekunda (eds). 2022. The Battle of Plataia 479 BC. Vienna. (ISBN 9783851612714)

2022.1.3.03

Pirenne-Delforge, V. and G. Pironti. 2022. The Hera of Zeus. Intimate Enemy, Ultimate Spouse. Translated by Raymond Geuss. Cambridge. (esp. pp. 96–106) (ISBN 9781108888479)

#### **Articles**

2022.1.3.04

Brambilla, A. 2019. “Migrants, Warfare, and Social Promotion in Classical Greece.” *Rationes Rerum* 13: 63–77.

2022.1.3.05

Breglia, L. 2020. “Mythic Traditions of Euboea and Boeotia in the Archaic Age.” In T.E. Cinquantaquattro and M. D’Acunto (eds), *Euboica II. Pithekoussai and Euboea between East and West*, vol. I. *Aion Annali Di Archeologia E Storia Antica Nuova Seria* 27: 187–210.

2022.1.3.06

Carli, A. 2022. “ἦσαν δὲ οὐδὲ ἀδύνατοι, ὡς Λακεδαιμόνιοι, πολιορκεῖν. Gli Spartani e l’assedio di Platea.” *Nuova Antologia Militare. Revista Interdisciplinare della Società Italiana di Storia Militare* 10: 31–77.

2022.1.3.07

Gaebel, R. 2022. “The Boiotian Cavalry.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 243–247.

2022.1.3.08

Gray, B. 2022. “Civic and Counter-Civic Cosmopolitanism Diodorus, Strabo and the Later Hellenistic Polis” In J. König and N. Wiater (eds), *Late Hellenistic Greek Literature in Dialogue*. Cambridge: 149–177.

2022.1.3.09

Hatzopoulos, M. B. 2021. “Une nouvelle fête macédonienne dans une inscription de Kibyra.” *Tekmeria* 16: 1–18.

2022.1.3.10

Intrieri, M. 2021. “La philia interstatale tra eunoia, pistis e utile in Isocrate.” *Όρμος* 13: 56–91.

2022.1.3.11

Jung, M. 2022. “Plataiai: Das Scheitern einer Heldenstadt im fünften Jahrhundert v. Chr.” In A. Konecny and N. Sekunda (eds), *The battle of Plataiai 479 BC*. Vienna: 263–270.

2022.1.3.12

Konecny, A. 2022. “The Road to Plataia.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 9–12.

2022.1.3.13

Konecny, A. 2022. “The Battle of Plataiaei. Topography and Tactics.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 167–210.

2022.1.3.14

Konijnendijk, R. and P.M. Bardunias. 2022. “The Face of Battle at Plataia.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 211–242.

2022.1.3.15

Macgregor Morris, I. 2022. “Xerxes: Ideology and Practice.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 13–70.

2022.1.3.16

Macgregor Morris, I. 2022. “Pausanias, Best of Men: Politics, Propaganda and, Memory.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 79–132.

2022.1.3.17

Macgregor Morris, I. 2022. “Aristeides the Just?” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 133–151.

2022.1.3.18

Nielsen, Th. H. 2021. “I Zeus’ navn? Et essay om hellig krig i det klassike Grækenland.” *Aigis* 21.2: 1–43.

2022.1.3.19

Nikoloska, A. 2011. “Pagan monotheism and the cult of Zeus Hypsiistos.” *Ziva Antika* 61.1-2: 117–127.

2022.1.3.20

Oikonomedes, Al. N. 2019. “ΑΛΙΑ ΝΥΜΦΗ: The City-Goddess of the Port of Oropos, and the Athletic Games Commemorating its First Settlers.” *The Ancient World* 50: 3–5.

2022.1.3.21

Patay-Horváth, A. 2022. “Commemorating the Victory.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 249–262.

2022.1.3.22

Sekunda, N. 2022. “Greek Logistics at Plataiaei and Strategical Planning during the Third Invasion of Greece (480–479 BC).” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 153–166.

2022.1.3.23

Squillace, G. 2020. “Considerazioni sull’identità di Cefisodoro (FGrHist 112 = BNJ 112): retore ateniese o storico tebano?” *Athenaeum* 108.2: 375–389.

2022.1.3.24

Vanotti, G. 2018. “Cimone a Tanagra e nel dopo Tanagra.” *Rationes Rerum* 12: 35–67.

2022.1.3.25

Wiesehöfer, J. 2022. “Mardonios.” In A. Konecny and N. Sekunda (eds), *The Battle of Plataiai 479 BC*. Vienna: 71–78.

2022.1.3.26

Wu, G. 2021. “The metropolitan and the Theban silk industry: a hypothetical reconstruction.” *Byzantine and Modern Greek Studies* 46.1: 64–80.

2022.1.3.27

Wu, G. 2022. “The myth of phocaicus: new evidence on the silk industry in Byzantine Central Greece.” *Mediterranean Historical Review* 36.1: 43–61.

## Reviews

2022.1.3.28

Beck, H. 2020. *Localism and the Ancient Greek City-State* (502.1.02). Reviewed by: N. Genis, 2022. *Classical Philology* 117.1: 220–224.

2022.1.3.29

Dmitriev, S. 2021. *The Orator Demades. Classical Greece Reimagined through Rhetoric*. Reviewed by: G. Squillace, 2022. *Sehepunkte* 22.3.

2022.1.3.30

Funke, P. and M. Haake (eds). 2013. *Greek Federal States and their Sanctuaries: Identities and Integration* (Tereisias previous series: 441.1.05). Reviewed by: K. Vlassopoulos, 2015. *Scripta Classica Israelica* 34: 247–249.2022.1.3.04

## Teiresias Journal Online 1.1 (2022)

---

### Section 4 Material Culture and Epigraphy

#### Books

2022.1.4.01

Greszik, D. 2021. *Honorific Culture at Delphi in the Hellenistic and Roman Periods*. Leiden/Boston. (esp. pp. 63–87)  
(ISBN 9789004502475)

2022.1.4.02

Ortega Villaro, B. and M.T. Amado Rodriguez. 2021. *Antología Palatina: libros XIII, XIV, XV: (epigramas variados) introducción, edición y traducción de Begoña Ortega Villaro, María Teresa Amado Rodríguez*. Madrid.  
(ISBN 9788400108885)

2022.1.4.03

Papalexandrou, N. 2022. *Bronze monsters and the cultures of wonder: griffin cauldrons in the preclassical Mediterranean*. Austin. (esp. pp. 69–73)  
(ISBN 9781477323618)

#### Articles

2022.1.4.04

Bes, P., P. Monsieur and J. Poblome. 2021. “A rising tide lifts all boats? Republican and Roman Imperial Italian pottery in Boeotia and the Central Greek landscape.” *Annuario della scuola archeologica di Atene e delle missioni italiane in Oriente* 99: 524–540.

2022.1.4.05

Bintliff, J. 2022. “Archaeological Approaches to the Archaic Era.” In J.C. Bernhardt and M. Canevaro (eds), *From Homer to Solon. Continuity and Change in Archaic Greece*. Leiden: 29–36.



2022.1.4.06

Burns, B., B. Burke, and A. Charami. 2017. “Mycenaean Eleon and Eastern Boeotia during the Bronze Age.” In D.W. Rupp and J.E. Tomlinson (eds), *From Maple to Olive: Proceedings of a Colloquium to Celebrate the 40th Anniversary of the Canadian Institute in Greece*, Athens, 10-11 June 2016. Publications of the Canadian Institute in Greece. Publications de l’Institut canadien en Grèce 10, Athens: The Canadian Institute in Greece. L’Institut canadien en Grèce: 177–191.

2022.1.4.07

Burke, B., D. Athanasoulis, Z. Bonias, B. Burns, T. Carter, A. Charami, S. Gallimore, M.J. Haagsma, S. James, S. Karapanou, D. Nakassis, A. Papadimitriou, J.Y. Perreault, and L. Surtees. 2021. “Fieldwork of the Canadian Institute in Greece in 2018.” *Mouseion* 18.2: 255–284.

2022.1.4.08

Farinetti, E. 2021. “Local responses to the Roman impact on the Greek landscape. An introduction.” *Annuario della Scuola Italiana di Atene* 99.1: 485–502.

2022.1.4.09

Kanellopoulos, Ch. and E. Partida. 2021. “The temple of Zeus at Lebadea. The architecture and the semantics of a colossus.” *Opuscula* 14: 363–400.

2022.1.4.10

Lucas, T. 2021. “Οι έρευνες της Γαλλικής Σχολής Αθηνών στη Βοιωτία.” *Αρχαιολογία και Τέχνες* 135: 60–77.  
[https://www.archaiologia.gr/wp-content/uploads/2022/03/60-77\\_T135.pdf](https://www.archaiologia.gr/wp-content/uploads/2022/03/60-77_T135.pdf)

2022.1.4.11

Marginesu, G. 2021. “Informazione, comunicazione ed erga nella Grecia classica. alcune note epigrafiche”. *Rationes Rerum* 18: 9–25.

2022.1.4.12

Mazarakis Ainian, A. 2020. “Thirty-Five Years of Excavation and Research at Homeric Graia (Oropos).” In T.E. Cinquantaquattro and M. D’Acunto (eds), *Euboica II. Pithekoussai and Euboea between East and West*, vol. I., *Aion Annali Di Archeologia E Storia Antica Nuova Seria* 27: 211–230.

2022.1.4.13

Mili, M. 2021. “Croesus’s Lost Shield and Other Marvellous Objects.” *Kernos* 34: 55–67.

2022.1.4.14

Pappa, E. 2022. “Herakles and the Gorgon in Athenian Black-Figure Vase-Painting: Burlesque or Civic Theology?” *Acta Classica* 65: 1–40.

2022.1.4.15

Phialon, L. 2020. “Attica and Boeotia in LH IIIC.” In N. Papadimitriou, J.C. Wright, S. Fachard, N. Polychronakou-Sgouritsa and E. Andrikou (eds), *Athens and Attica in Prehistory: Proceedings of the International Conference, Athens, 27-31 May 2015*. Oxford: 659–668.

2022.1.4.16

Phialon, L. and V. L. Aravantinos. 2021. “Terracotta Birds and Hybrid Winged Creatures from Tanagra: Rethinking Relations between Funerary Practices, Beliefs and Religious Symbols in the Late Bronze Age Aegean.” *Aegaeum* 45: 281–299.

2022.1.4.17

Sabetai V. and E. Nikita. 2021. “A Boeotian Die in Context: Gaming Pieces, Jewellery, Seals, Spindle Whorls and Bird Bowls in a Female Burial of Status.” *Board Game Studies Journal* 16: 159–195.

<https://www.sciendo.com/article/10.2478/bgs-2022-0006>

2022.1.4.18

Sabetai, V. 2022. “Images in Dialogue: Picturing Identities in Boeotian Stone, Clay, and Metal.” In J. M. Barringer and F. Lissarrague (eds), *Images at The Cross-Roads: Media and Meaning in Greek Art*. Edinburgh: 346–375.

2022.1.4.19

Sarri, K. 2020. “Attica and Boeotia in the Middle Bronze Age.” In N. Papadimitriou, J.C. Wright, S. Fachard, N. Polychronakou-Sgouritsa and E. Andrikou (eds), *Athens and Attica in Prehistory: Proceedings of the International Conference, Athens, 27-31 May 2015*. Oxford: 619–626.

2022.1.4.20

Schmidt, S. 2022. “Images of Drinking and Laughing Vessels and Votives in the Theban Kabirion.” In J. Barringer and F. Lissarrague (eds), *Images at the Crossroads. Media and Meaning in Greek Art*. Edinburgh: 376–399.

2022.1.4.21

Vaxevanopolous, M., J. Blichert-Toft, G. Davis, and F. Albarède. 2022. “New Findings of ancient Greek silver sources.” *Journal of Archaeological Science* 137.

2022.1.4.22

Vlachou, V. 2020. “Pottery Production, Workshop Spaces and the Consumption of Euboean-Type Pottery beyond Euboea. A View from Oropos (Attica) in the 8th Century BC.” In T.E. Cinquantaquattro and M. D’Acunto (eds), *Euboica II. Pithekoussai and Euboea between East and West*, vol. I. *Aion Annali Di Archeologia E Storia Antica Nuova Seria 27*. Naples: 231–262.

## Reviews

2022.1.4.23

Kalliontzis, Y. 2020. *Contribution à l’épigraphie et à l’histoire de la Béotie hellénistique. De la destruction de Thèbes à la bataille de Pydna (Teiresias previous series: 511.1.04)*.  
Reviewed by: V. Sarakinski, 2021. *Ziva Antika* 71.1-2: 234–238.

2022.1.4.24

Kalogeropoulos, K., D. Vassilikou and M. Tiverios (eds). 2021. *Sidelights on Greek Antiquity. Archaeological and Epigraphical Essays in Honour of Vasileios Petrakos*.  
Reviewed by: T. Parikh, 2022. *Classical Review* 22.1: 266–269.

2022.1.4.25

Knodell, A.R. 2021. *Societies in Transition in Early Greece: An Archaeological History*.  
Reviewed by: J. Mokrišová, 2022. *American Journal of Archaeology* 126.2: 382.

## Teiresias Journal Online 1.1 (2022)

---

### Section 5 Language and Literature

#### **Ancient Authors**

2022.1.5.01

Giannini, P. 2021. Euripide. Supplici: i canti. I canti del teatro greco, 10. Pisa/Rome. (ISBN 9788833153490)

2022.1.5.02

Halliwell, S. 2022. Aristophanes. Acharnians, Knights, Wasps, Peace. A Verse Translation, with Introduction and Notes. Oxford. (ISBN 9780198149958)

2022.1.5.03

Recchia, M. 2022. Pindari et Bacchylidis Hyporchematum Fragmenta. Rome. (ISBN 97888884761347)

2022.1.5.04

Whitehead, D. 2022. Isokrates: The Forensic Speeches (Nos. 16–21). Introduction, Text, Translation and Commentary. Cambridge. (ISBN 9781009214506)

#### **Books**

2022.1.5.05

Almqvist, O. 2022. Chaos, Cosmos and Creation in Early Greek Theogonies. An Ontological Exploration. London. (esp. pp. 21–72, 99–132) (ISBN 9781350221840)

2022.1.5.06

Athanassaki, L. and F. Titchener (eds). 2022. Plutarch's Cities. Oxford. (ISBN 9780192859914)

2022.1.5.07

Di Virgilio, L. 2021. Le monodie di Aristofane: metro, musica, drammaturgia. Quaderni della Rivista di cultura classica e medioevale, 19. Pisa.  
(ISBN 9788833153018)

2022.1.5.08

Fowler, R.L. 2022. Pindar and the Sublime: Greek myth, reception and lyric experience. New York.  
(ISBN 9781350188419)

2022.1.5.09

Hirsch-Luipold, R. (ed) 2022. Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire. Brill's Plutarch studies 9. Leiden/Boston.  
(ISBN 9789004505063)

2022.1.5.10

Morais, C., L. Hardwick and M. de Fátima Silva. 2017. Portrayals of Antigone in Portugal: 20th and 21st century rewritings of the Antigone myth. Leiden/Boston.  
(ISBN 9789004340053)

2022.1.5.11

de Oliveira Várzeas, M.I. 2022. Plutarco. Como deve o jovem ouvir os poetas? Tradução do grego, introdução e notas. Coimbra.  
(ISBN 9789892622378)

2022.1.5.12

Rosati, G. 2021. Narcissus and Pygmalion: illusion and spectacle in Ovid's Metamorphoses. Oxford.  
(ISBN 9780198852438)

2022.1.5.13

Xanthaki-Karamanou, G. 2022. 'Dionysiac' dialogues: Euripides' 'Bacchae', Aeschylus and 'Christus Patiens'. Trends in Classics Supplement 128. Berlin.  
(ISBN 9783110764345)

## Articles

2022.1.5.14

Acerbo, S. 2022. “The εὐνομώτατος ἔρανος in Pindar O. 1.25-27 and the Myth of Pelops.” *Mnemosyne* 75.2: 211–238.

2022.1.5.15

Athanassaki, L. 2022. “Athenian Monumental Architecture, Iconography and Topography, in Plutarch’s *De Gloria Atheniensium*.” In L. Athanassaki and F. Titchener (eds). 2022. *Plutarch’s Cities*. Oxford: 81–103.

2022.1.5.16

Aune, D.E. 2022. “Why Compare Plutarch and the New Testament? The Beta Project and the Form, Function and Limitations of Greco-Roman Parallel Collections.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill’s *Plutarch studies* 9. Leiden/Boston: 49–65.

2022.1.5.17

Billings, J. 2020. “*Bacchae*.” In A. Markantonatos (ed), *Brill’s Companion to Euripides*. Leiden: 376–394.

2022.1.5.18

Bowie, E. 2022. “Plutarch’s *Chaeronea*.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 19–46.

2022.1.5.19

Brenk, F.E. 2022. “Plutarch’s Monotheism and the New Testament.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill’s *Plutarch studies* 9. Leiden/Boston: 66–83.

2022.1.5.20

Carter, D.M. 2020. “Children of Heracles.” In A. Markantonatos (ed), *Brill’s Companion to Euripides*. Leiden: 96–120.

2022.1.5.21

Cingano, E. 2022. “Tracing Mantic Genealogies in Homer and in the Hesiodic Corpus (fr. 25, 37, 136 M-W): Polyidus and his Family.” In M. Alexandrou, C. Carey and G. Battista D’Alessio (eds), *Song Regained. Working with Greek Poetic Fragments*. Berlin/New York: 271–304.

2022.1.5.22

Crisp, R. 2022. “Oedipus Rex and the Interpretation of Literature.” *Mnemosyne* 75.2: 361–368.

2022.1.5.23

De Decker, F. 2021. “The augment use in the five oldest Odes of Pindar.” *Humanitas* 77: 9–24.

2022.1.5.24

De Sanctis, D. 2021. “Locus amoenus e verità poetica in Esiodo e Archiloco”. In S. Cannavale, L. Miletto, M. Regali (eds), *I luoghi delle Muse. La funzione dello spazio nella fondazione e nel rinnovamento dei generi letterari greci*. Diotima volume 5. Baden-Baden: 41–58.

2022.1.5.25

Desideri, P. 2022. “Plutarch and the City of Rome in Plutarch’s Own Time.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 59–72.

2022.1.5.26

Despotis, A. 2022. “The Relation between Anthropology and Love Ethics in John against the Backdrop of Plutarchan and Philonic Ideas.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill’s Plutarch studies 9. Leiden/Boston: 141–161.

2022.1.5.27

Dubischar, M. 2020. “Heracles.” In A. Markantonatos (ed), *Brill’s Companion to Euripides*. Leiden: 203–232.

2022.1.5.28

Duff, T.E. 2022. “Alcibiades and the City.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 141–165.

2022.1.5.29

Elschenbroich, J. 2022. “The Mechanics of Death: Philo’s and Plutarch’s Views on Human Death as a Backdrop for Paul’s Eschatology.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill’s Plutarch studies 9. Leiden/Boston: 162–174.

2022.1.5.30

Geiger, J. 2022. “City and Sanctuary in Plutarch.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 73–80.

2022.1.5.31

Gianvittorio-Ungar, L. 2020. “Dancing the War Report in Aeschylus’ Seven Against Thebes.” In J. Grethlein, L. Huitink and A. Tagliabue (eds), *Experience, narrative, and criticism in ancient Greece. Under the spell of stories. Cognitive Classics*. Oxford: 235–251.

2022.1.5.32

Gregory, J. 2020. “Iphigenia at Aulis.” In A. Markantonatos (ed), *Brill’s Companion to Euripides*. Leiden: 395–414.

2022.1.5.33

Hahnemann, C. 2019. “Broken Sisterhood: The Relationship between Antigone and Ismene in Sophocles’ Antigone.” *Scripta Classica Israelica* 38: 1–16.

2022.1.5.34

Heil, A. 2021. “Der Totengeist des Laius in Statius’ Thebais.” *Wiener Studien* 134: 139–162.

2022.1.5.35

Hirsch-Luipold, R. 2022. “Plutarch and the New Testament: History, Challenges and Perspectives.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire. Brill’s Plutarch studies 9*. Leiden/Boston: 11–48.

2022.1.5.36

Huian, G. 2022. “Plutarch’s Reception in the Church Fathers.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire. Brill’s Plutarch studies 9*. Leiden/Boston: 212–236.

2022.1.5.37

Jażdżewska, K. 2017. “Plutarch: Gryllos, czyli o rozumności nierozumnych zwierząt.” *Meander* 72: 9–22.

<https://journals.pan.pl/dlibra/publication/118223/edition/102829/content>

2022.1.5.38

Kavoulaki, A. 2022. “Ritual Politics and Space Control in Plutarch's Alcibiades and Other Athenian Lives.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 122–140.



2022.1.5.39

Kousoulini, V. 2021. “Localizing Early Epic Material in Pindar’s Sicilian Odes: Epichoric Concerns and Panhellenic Fame.” *New England Classical Journal* 48.2: 31–49.

2022.1.5.40

Leão, D. 2022. “Athenian Civic Identities in Plutarch’s Portrayals of Phocion and Demetrius of Phalerum.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 166–181.

2022.1.5.41

Lima, P.A. “The Ordinal Numbers in Hesiod’s Myth of the races.” *ΣΧΟΛΗ* 2022.1: 580–595.

2022.1.5.42

Maier, F.E. 2022. “Narrating ‘the Swarm of Possibilities’ Plutarch, Polybius and the Idea of Contingency in History.” In J. König and N. Wiater (eds), *Late Hellenistic Greek Literature in Dialogue*. Cambridge: 251–271.

2022.1.5.43

Marincola, J. 2022. “Plutarch and Thebes.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 183–201.

2022.1.5.44

Minutoli, D. 2020. “Euripides, *Phoenissae* 688-695, 734-750”. *Aegyptus* 100: 51–58.

2022.1.5.45

Morwood, J. 2020. “Suppliant Women.” In A. Markantonatos (ed), *Brill’s Companion to Euripides*. Leiden: 182–202.

2022.1.5.46

Mossman, J. 2022. “Plutarch’s Troy.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 219–233.

2022.1.5.47

Panagopoulou, K. 2022. “Plutarch’s Northern Greek Cities.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 203–218.

2022.1.5.48

Papadimitropoulos, L. 2021. “Pindar’s Olympian 5. Athletic Victory and Political Power.” *Athenaeum* 109.1: 5–13.

2022.1.5.49

Papanikos, G. T. 2022. “Hesiod’s Theory of Economic History.” *Athens Journal of History* 8.2: 147–174.

<https://www.athensjournals.gr/history/2022-8-2-4-Papanikos.pdf>

2022.1.5.50

Pelling, C. 2022. “Stereotyping Sparta, Stereotyping Athens: Herodotus, Thucydides, and Plutarch.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 105–121.

2022.1.5.51

Pérez Jiménez, A. 2022. “The City and the Ship. Reception and the Use of a Metaphor in Plutarch’s Parallel Lives.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 253–268.

2022.1.5.52

Pleše, Z. 2022. “‘God is the Measure of All Things’: Plutarch and Philo on the Benefits of Religious Worship.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill’s Plutarch studies 9. Leiden/Boston: 87–108.

2022.1.5.53

Provenza, A. 2021. “Di madre in figlio: fuoco, punizione e riti nella Pitica III di Pindaro.” *Ὀρμος* 13: 287–313.

2022.1.5.54

Requena, M.J. and A. Sapere. 2021. “Entre la tiranía y la hegemonía de masas. Imágenes de la democracia en la Vida de Pericles de Plutarco.” *Athenaeum* 109.2: 438–490.

2022.1.5.55

Rendina, S. 2022. “Pyrrhus’ Cold Wars (Plutarch Pyrrhus 12).” *Greek, Roman, and Byzantine Studies* 62.1: 23–43.

<https://grbs.library.duke.edu/article/view/16597/7490>

2022.1.5.56

Reydams-Schils, G. 2022. “Philautia, Self-Knowledge, and Oikeiôsis in Philo of Alexandria and Plutarch.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill’s Plutarch studies 9. Leiden/Boston: 125–140.

2022.1.5.57

Roig Lanzillotta, L. 2022. “Plutarch of Chaeronea, Clement of Alexandria and the Bio- and Technomorphic Aspects of Creation.” In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill’s Plutarch studies 9. Leiden/Boston): 237–253.

2022.1.5.58

Roskam, G. 2022. “The Place of the Polis in Plutarch’s Political Thinking.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 269–280.

2022.1.5.59

Scardigli, B. and Desideri, P. 2012. “Saggi su Plutarco e la sua fortuna.” *Ziva Antika* 62.1-2: 201–207.

2022.1.5.60

Senegačik, B. 2014. “Antigone 925-28 and Antigone’s faith.” *Ziva Antika* 64.1-2: 155–164.

2022.1.5.61

Settecase, M. 2020. “Quaestiones Plutarcaeae. Nota testuale ad adv. Col. 1115C.” *Athenaeum* 108.2: 553–554.

2022.1.5.62

Sowa, J. 2019. “Obraz przyjaźni w ‘Moraliach’ Plutarcha.” *Meander* 74: 25–40.  
<https://journals.pan.pl/dlibra/publication/130850/edition/114275/content>

2022.1.5.63

Stadter, P. 2022. “Plutarch and Delphi.” In L. Athanassaki and F. Titchener (eds), *Plutarch’s Cities*. Oxford: 47–58.

2022.1.5.64

Starkey, J. 2022. “Artemis and the Furies in Euripides’ Iphigenia among the Taurians.” *Classical World* 115.2: 103–129.

2022.1.5.65

Starkey, J. S. 2022. “‘The Famed Child of Menoeceus’ (Eur. Phoen. 10)”. *Classical Philology* 117.2: 324–342.

2022.1.5.66

Sterling, G.E. 2022. “When East and West Meet: Eastern Religions and Western Philosophy in Philo of Alexandria and Plutarch of Chaeronea.” In R. Hirsch-Luipold

(ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill's Plutarch studies 9. Leiden/Boston: 109–124.

2022.1.5.67

Tanaseanu-Doebler, I. 2022. "The Logos in Amelius' Fragment on the Gospel of John and Plutarch's *De Iside*." In R. Hirsch-Luipold (ed), *Plutarch and the New Testament in their religio-philosophical contexts: bridging discourses in the world of the early Roman empire*. Brill's Plutarch studies 9. Leiden/Boston: 177–211.

2022.1.5.68

Tanga, F. 2021. "Prospettive sulle donne negli 'Apophthegmata Laconica' di Plutarco". *Humanitas* 78: 71–96.

2022.1.5.69

Tibiletti, A. 2021. "Pondering Pindaric Superlatives in Context". *Harvard Studies in Classical Philology* 111: 39–53.

2022.1.5.70

van der Stockt, L. 2022. "Plutarch's *Civitas Dei*." In L. Athanassaki and F. Titchener (eds), *Plutarch's Cities*. Oxford: 281–292.

2022.1.5.71

Whitmarsh, T. 2022. "Plutarch on Superstition, Atheism, and the City." In L. Athanassaki and F. Titchener (eds), *Plutarch's Cities*. Oxford: 293–312.

2022.1.5.72

Zadorojnyi, A.V. 2022. "The City and the Self in Plutarch." In L. Athanassaki and F. Titchener (eds), *Plutarch's Cities*. Oxford: 235–252.

## Reviews

2022.1.5.73

Cannavale, S., L. Miletta, and M. Regali (eds). 2021. *I luoghi delle Muse. La funzione dello spazio nella fondazione e nel rinnovamento dei generi letterari greci*. Reviewed by: M. Tsakiris, *Bryn Mawr Classical Review* 2022.04.27.

2022.1.5.74

Carillo Rodriguez, M. 2019. *Muerte y ritual funerario en las Vidas Griegas de Plutarco*. Reviewed by: L.P. Romero Mariscal, 2022. *Atlantis Review* 44: 119–121.

2022.1.5.75

Daude, C., S. David, M. Fartzoff, and C. Muckensturm-Pouille (eds). 2014. Scholies à Pindare, I. Vies de Pindare et scholies à la première Olympique «Un chemin de paroles» (O. I, 110) (Tereisias previous series: 441.2.05). Reviewed by: M. Negri, 2019. *Athenaeum* 107.2: 622–626.

2022.1.5.76

Desideri, P. 2012. Saggi su Plutarco e la sua fortuna. Reviewed by: B. Scaridgli, 2012. *Ziva Antika* 62.1-2: 201–207.

2022.1.5.77

Grethlein, J., L. Huitink, and A. Tagliabue (eds). 2020. Experience, narrative, and criticism in ancient Greece. Under the spell of stories. *Cognitive Classics*. Reviewed by: C. Chatziannis, *Bryn Mawr Classical Review* 2022.04.33.

2022.1.5.78

González González, M. 2019. Plutarco: La excelencia de las mujeres. Nota previa, traducción y notas de Marta González González. Reviewed by: J. Pinheiro, 2021. *Humanitas* 77: 221–222.

2022.1.5.79

Hirsch-Luipold, R. and L. Roig Lanzillotta (eds). 2021. Plutarch's Religious Landscapes. Brill's Plutarch Series 6. Reviewed by: A. Macauley, 2022. *Classical Review* 22.1: 103–106.

2022.1.5.80

Jacobs, S.G. 2017. Plutarch's Pragmatic Biographies. Lessons for Statesmen and Generals in the Parallel Lives (481.2.11). Reviewed by: R. Scuderi, 2019. *Athenaeum* 107.1: 301–303.

2022.1.5.81

Jacobs, S.G. 2017. Plutarch's Pragmatic Biographies. Lessons for Statesmen and Generals in the Parallel Lives (481.2.11). Reviewed by: J. Pinheiro, 2020. *Humanitas* 76: 185–189.

2022.1.5.82

Lewis, V.M. 2020. Myth, Locality, and Identity in Pindar's Sicilian Odes. Reviewed by: R.L. Fowler, 2022. *Classical Review* 22.1: 40–2.

2022.1.5.83

Markantonatos, A. (ed). 2020. *Brill's Companion to Euripides*. Reviewed by: D. Bacalexii, *Bryn Mawr Classical Review* 2022.03.40.

2022.1.5.84

Meeusen, M. 2017. *Plutarch's Science of Natural Problems. A Study with Commentary on Quaestiones Naturales* (Tereisias previous series: 471.2.13). Reviewed by: F. Ferrari, 2021. *Athenaeum* 109.1: 314–318.

2022.1.5.85

Muccioli, F.M. 2012. *La storia attraverso gli esempi. Protagonisti e interpretazioni del mondo greco in Plutarco*. Reviewed by: L. Ghilli, 2012. *Ziva Antika* 62.1-2: 208–210.

2022.1.5.86

Opsomer, J., Roskam, G. and Titchener, F. B. (eds). 2016. *A Versatile Gentleman. Consistency in Plutarch's Writing. Studies Offered to Luc Van der Stockt on the Occasion of His Retirement* (471.2.14). Reviewed by: F. Ferrari, 2020. *Athenaeum* 108.2: 654–656.

2022.1.5.87

Rizou, K. 2020. *Holz vom Helikon. Die Musen und ihre Landschaft in Kult, Mythos und Literatur*. Reviewed by: T. Mojsik, 2022. *Classical Review* 22.1: 30–32.

2022.1.5.88

Schmidt, T. S., M. Vamvouri, and R. Hirsch-Luipold (eds). 2020. *The Dynamics of Intertextuality in Plutarch* (502.2.14). Reviewed by: B. Méndez Santiago, 2021. *Humanitas* 77: 223–226.

2022.1.5.89

Shepherd, W. 2019. *The Persian War in Herodotus and Other Ancient Voices*. Reviewed by: B. Pedersen, 2022. *Classical Review* 22.1: 208–210.

2022.1.5.90

Tanga, F. 2019. *Plutarco. La virtù delle donne (Mulierum virtutes)*. Introduzione, testo critico, traduzione italiana e note di commento a cura di Fabio Tanga. Reviewed by: L. Brisson, 2022. *Atlantis Review* 43: 167–170.

2022.1.5.91

Tanga, F. 2019. Plutarco: La virtù de le donne (Mulierum Virtutes). Introduzione, testo critico, traduzione italiana e note di commento (Tereisias previous series: 511.2.10). Reviewed by: A. M. Guedes Ferreira, 2021. *Humanitas* 77: 231–233.

2022.1.5.92

Xenis, G.A. 2021. Scholia vetera in Sophoclis "Antigonam." Sammlung griechischer und lateinischer Grammatiker, 20. Reviewed by: P. J. Finglass, *Bryn Mawr Classical Review* 2022.03.22.

2022.1.5.93

Zamora López, J. and de Valle, N. 2020. Hesiodi Ascraei Opera et dies. Travaux d'humanisme et Renaissance, DCVII. Reviewed by: N. A. E. Kalospyros, *Bryn Mawr Classical Review* 2022.03.35