

BODIES OF EVIDENCE: ANCIENT ANATOMICAL VOTIVES PAST, PRESENT AND FUTURE. Edited by Jane Draycott and Emma-Jayne Graham. *Medicine and the Body in Antiquity*. London: Routledge, 2017. Pp. xiv + 271. \$149.95.

This illustrated volume grew out of a conference on anatomical votives held at the British School at Rome in 2012. Sculpted and molded offerings taking the form of individual parts of the body (hands, feet, eyes, genitals, internal organs, etc.) were dedicated at Greek, Etruscan, and Roman sanctuaries and made of a variety of available materials. Ranging in scale from miniature to life sized, some included inscriptions, while others were visible “on display” within larger stone reliefs. Although the terracotta examples from the Asklepieion in Corinth are among the best known and most often illustrated, both historical and modern parallels readily come to mind from Egyptian, Christian, Islamic, and Hindu contexts. The editors’ introduction lays out the inherent problems, challenges, and questions related to this material, such as definitions and terminology, ancient contexts, medical significance, and meanings within the religious setting. This is an ambitious attempt to bring together many different types, times, and places of relevance, as well as to present “deliberately diverse approaches” to the archaeological material. Also welcome are chapters that incorporate the appearance of anatomical votives in modern art or their role in modern collecting. A particularly interesting chapter by Adams tackles the issue of fragmentation and questions long-held notions of the classical ideal, approaches to ancient anatomy, and the social and medical implications of disability. Using modern case studies, the chapter argues that ancient anatomical votives “served as ritual prostheses . . . deployed to render the body whole and healthy again.” Perhaps less well-known to some readers are dedications of hair, both real and modeled, either attached to or apart from the head. These are offered in a chapter by Draycott who employs literary, documentary, material, and artistic evidence to connect such *ex-votos* to ritual and healing. Several themes cut across the chapters, including gender, age, and social status, as well as physical appearance, sexuality, reproduction, and personhood. It is worth reminding readers that votives of this category often belonged to specific sites and were deemed appropriate to individual deities.

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DIE APHRODITE DER SEEFAHRER UND IHRE HEILIGTÜMER AM MITTELMEER: ARCHÄOLOGISCHE UNTERSUCHUNGEN ZU INTERKULTURELLEN KONTAKTZONEN AM MITTELMEER IN DER SPÄTEN BRONZEZEIT UND FRÜHEN EISENZEIT. By Martin Eckert. Berlin: LIT Verlag, 2016. Pp. x + 589. Paper, €79.90.

Harbor sanctuaries form a special category in the history of ancient Mediterranean religions and archaeology. This book, based on a doctoral thesis, examines the harbor sanctuaries of Aphrodite in the Greco-Roman world as well as those of her supposed predecessors from Anatolia, Cyprus, Egypt, and the Near East. Drawing on evidence from the bronze and early iron ages, the bulk of the study is comprised of a site catalogue organized according to geographical location. The entries vary in length based on the evidence available, and each consists where possible of exact location, site name(s), type of location, comparisons, finds, monuments, and ancient textual references. The main chapters cover introductory issues, methods and problems, seafaring and trade, context and iconography (organized by geography), as well as general conclusions. Using an archaeological perspective, the author demonstrates an interest in the inner workings of these coastal settings as places of social, commercial, and religious exchange. To achieve his goal, he supplements discussions with site plans, architecture, iconography, and material culture. Ultimately, this book contributes to pan-Mediterranean conversations about ancient religion, trade, and sea routes over a long period, and adds to an expanding corpus of studies devoted to individual deities. It inevitably grapples with issues specific to Aphrodite, such as her origin, role, cultic foundations, and associated rituals. Pirenne-Delforge’s *L’Aphrodite grecque* (1994) concentrates on areas of the goddess’ cult described by Pausanias and remains an important resource to be used alongside this one for understanding her nature, personality, and epithets.

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MORAL HISTORY FROM HERODOTUS TO DIODORUS SICULUS. By Lisa I. Hau. Edinburgh: Edinburgh University Press, 2016. Pp. viii + 312. Hardcover, £80.00; paper, £24.99.

In this comprehensive study, Hau thoroughly examines the moralizing aspects of surviving Greek historians from the fifth to the first centuries BC. The primary questions of this book are these: To what extent does each historian attempt to teach moral lessons either explicitly or implicitly in his historical narrative, and does this aspect of ancient history develop from the Classical to the Hellenistic period? After a broad survey with five chapters on major historians (Herodotus, Thucydides, Xenophon, Polybius, and Diodorus Siculus) and two chapters on a total of eight fragmentary authors (three Classical and five Hellenistic), Hau concludes that, while moralizing became more overt in the Hellenistic period, it is an important aspect of Greek historiography as early as Herodotus. The lessons conveyed, moreover, remain remarkably similar over time despite the differing techniques used to express them. Thucydides stands apart in this analysis as a lone