

restituer un certain nombre des gestes funéraires accomplis avant et pendant la crémation, partant du produit (la tombe), pour remonter au processus (les funérailles), une démarche particulièrement intéressante dans le cadre des recherches sur l'archéologie du rite, aujourd'hui en plein développement. L'ouvrage, divisé en quinze chapitres correspondant à chacune des étapes du raisonnement qui conduit de la description des plaquettes décorées à l'interprétation de cette pratique spécifique de la crémation, est clair et accessible. Le résumé en anglais proposé au chapitre 15 sera particulièrement apprécié des non-italophones, et les planches de photographies et de dessins, riches et travaillées, illustrent le propos de manière à la fois utile et agréable. La contribution à cet ouvrage de différents co-auteurs entraîne cependant quelques redites et de menues contradictions, tandis que le caractère fragmenté de la réflexion en chapitres très brefs (certains font à peine deux pages !) nuit parfois à la cohérence d'ensemble, d'autant que certains chapitres auraient peut-être gagné à être regroupés. On peut ainsi s'étonner de voir le chapitre 6, listant les occurrences de plaquettes d'argile dans d'autres nécropoles béotiennes, séparé du chapitre 8, listant les occurrences de ces mêmes plaquettes dans d'autres nécropoles grecques. Le chapitre 7, présentant les sources qui permettent de déterminer les caractéristiques du bûcher funéraire dans le monde grec antique, se trouve ainsi lui-même séparé du chapitre 9, où est étudiée la morphologie des *klinai* funéraires. On peut également regretter que l'auteur propose, à diverses reprises, d'identifier le sexe des défunts à partir du mobilier d'accompagnement, créant ainsi une confusion entre sexe et genre qui n'est nuancée à aucun moment. Malgré ces quelques réserves, l'ouvrage reste néanmoins efficace dans sa démonstration et on sort de sa lecture convaincu, tant par l'hypothèse de restitution graphique, très brillamment illustrée dans les planches, que par les conclusions générales que l'auteur tire de ces analyses pour l'interprétation archéologique, historique et symbolique de cette pratique spécifique de la crémation à Thèbes à l'époque classique.

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Daniela MARCHIANDI, *I periboloi funerari nell'Attica classica. Lo specchio di una "borghesia"*. Athens-Paestum, Scuola Archeologica Italiana di Athene-Pandemos, 2011. 1 vol., 243 p., 30 pls. + 1 CD ROM (STUDI DI ARCHEOLOGIA E DI TOPOGRAFIA DI ATENE E DELL'ATTICA, 3). Prix : 100 €. ISBN 978-88-87744-35-4.

Jan BREDER, *Attische Grabbezirke klassischer Zeit*. Wiesbaden, Harrassowitz, 2013. 1 vol., 389 p., 107 pls. with 275 figs. (PHILIPPIKA. MARBURGER ALTERTUMSKUNDLICHE ABHANDLUNGEN, 60). Prix : 88 €. ISBN 978-3-447-06868-0.

Any reader skeptical about the necessity of two new monographs on Attic funerary *periboloi* of the Late Classical period should, in our view, readily overcome their reservations: first, because the number of the known precincts has increased considerably since the appearance of the two extensive studies by J. Bergemann (*Demos und Thanatos*, Munich, 1997) and W.E. Closterman (*The Self-Presentation of the Family*, Ann Arbor, 2004); and second and most important, because both D. Marchiandi and J. Breder, who completed their doctoral theses on the subject, focus on aspects that had not been previously addressed to their fullest potential: the

former scholar, on the prosopography of those buried within such structures and the latter, on the architecture of the precincts and the layout of the space they enclosed. Unlike the commemorative monuments they incorporated, Late Classical Attic funerary precincts have never had a complete and systematic typological study. Filling this gap, Breder examines meticulously the architectural and stratigraphic evidence provided by excavation publications and proposes a main classification of the *periboloi* forming two categories: those that were filled with earth, their walls functioning as *analemmata*, and those consisting of free-standing walls that surrounded a court-like space. Although the list of well preserved and published monuments is not as lengthy as one would wish, Breder's analysis leaves little doubt that the known *periboloi* of the first category were actually far from common; moreover, they occurred at sites where either natural processes or previous human activities had already produced a raised ground level. However, Breder's intent is not merely to refute the misconception that *periboloi* were always modeled as "Grabterrassen"; as he states (p. 33), the ultimate goal of his typological analysis is to elucidate the precincts as a "cultural phenomenon". This approach is predicated on the idea that the form of *periboloi* was dictated not only by the practical purpose they had to fulfill, but also by the ideological message they were meant to convey. Accordingly, the author suggests that the façades of the funerary precincts reproduced the visual form either of the retaining walls or of the enclosures of sanctuaries, with the aim of evoking cultic connotations. In fact, all structural and decorative elements of the precincts are understood by Breder either as allusions to cult practices (e.g. marble griffin cauldrons) or as signifiers of the compliance of the members of an *oikos* with their funerary obligations (e.g. marble lekythoi). Following Breder, these two tendencies (partial sacralization of the funerary space and monumentalization of the *nomizomena*), which were materialized through the precincts, would have been symptomatic of a reaction towards the plague outbreaks of the decade 430-420 B.C. and the ensuing neglect of the funerary rites. Such an interpretation might raise objections on two main levels. The first pertains to the assumption that specific forms of material culture, such as cauldrons or particular types of walls, would have carried inherent cultic associations, which they would have maintained even outside cultic contexts. The other complication in Breder's account is that it eschews completely one issue, which has caused much controversy over the past, that is, the social rank of those buried in such monuments. This choice made by the author appears to stem from a strongly critical stance towards any social analysis of mortuary contexts (surprisingly, the immense and multi-disciplinary related scholarship is hardly present in his bibliographical references), in favor of historical determinism. This stance becomes particularly apparent in his treatment of the offerings found in peribolos tombs, which, in his view, do not indicate anything about any aspect of the social identity of the tomb owners. If the major contribution of Breder's work is that it clarifies every possible detail about the form of *periboloi*, the great merit of Marchiandi's study is that it offers to date the most comprehensive discussion of their social function [having submitted his own manuscript in 2011, Breder does not cite this book; nonetheless, he omits references to earlier papers by Marchiandi, such as the one in the volume E. Greco – M. Lombardo (eds.), *Atene e l'Occidente. I grandi temi*, Athens, 2007, 481-514, on the *peribolos* of Philon in Piraeus]. Combining archaeological, epigraphic and literary

evidence, this monograph is marked by a praiseworthy breadth of scope and a deep knowledge not only of the mortuary practices, but also of the political, economic and social history of Late Classical Attica. Further elaborating on earlier research, Marchiandi demonstrates how the owners of the *periboloi* employed a variety of means (iconography, epigrams, spatial relationship among burials, grave goods) in order to promote an idealized image of the different gender and age family groups and their interrelations. Through this analysis and a very useful essay on the topography of the precincts, the author illustrates how these functioned as dynamic spaces, through which an *oikos* constructed its public image with a twofold aim: on one hand, to proclaim and legitimize the status and the rights of its members and on the other hand, to project its continuity and proper function as a guarantee for the prosperity of the *polis*. Stressing the opposition between the traditionalist ideology expressed through the precincts and the egalitarian funerary ideology imposed by the Periclean democracy, Marchiandi turns to the question of the *peribolos* owners. In spite of the absence of quantified data and the tentative character of some of the proposed associations, her prosopographic study reveals a group of individuals of a certainly high financial standing, but of much varied social backgrounds and with different income sources. Hardly restricted to the members of the liturgical class, this group (designated by the author as a “bourgeoisie”) appears to have been dominated by a heterogeneous class of “nouveaux riches”, which began to form before the Peloponnesian war, but whose status claims were not legitimized until the 4<sup>th</sup> c. B.C. As Marchiandi notes, the gradual emergence of this class in the 5<sup>th</sup> c. B.C. and its equally gradual decline after the Macedonian conquest may account for the introduction and abandonment of the precincts much better than the revocation or the enforcement of the sumptuary laws of the sources. Besides, the connection between the precincts and inner changes within the Athenian society also explain the distinctively Attic character of this type of monument [on this subject see the very enlightening collection of papers in K. Sporn *et al.* (ed.), *Griechische Grabbezirke klassischer Zeit. Normen und Regionalismen*, München, 2013]. Undoubtedly, any scholar interested in *periboloi* will need to consult both books, not least because their catalogues (Breder’s with 333 entries, Marchiandi’s with 365, several of which are multiple) are complementary, each one including monuments that are absent from the other. Unfortunately, the combined use of the two catalogues is hampered by the lack, in both cases, of tables showing the concordances with the pre-existing lists of *periboloi*. The complete absence of indices from Breder’s book makes his catalogue even harder to browse, whereas the electronic format of Marchiandi’s list is, in this respect, a great advantage. With regard to their illustration, the tables of the latter work are rather frugal, but serve adequately the text’s purposes. Conversely, Breder’s study is complemented with 275 figures, which are valuable for the understanding of the monuments’ formal analysis. However, apart from some typographical errors (e.g. p. 41, fig. 234 should be 224), we should note that sometimes the principle behind the order of the figures is hard to follow – for example, why are figs. 67, 77 and 176, showing the façade of the same precinct, not placed in consecutive order? Moreover, in some cases the reader is perplexed by the lack of correspondence between the indications used for monuments within the text and those that appear in their illustrations – the numbers designating the burials of the precinct A2 on p. 69-70, for instance, do

not appear on any of the provided figures. Of course, these inconsistencies are of secondary importance. In all, both monographs are welcome additions to the dense body of literature on Attic funerary precincts, as they both succeed in shedding new light on this well studied subject; the one by Breder on an art-historical level, the one by Marchiandi with regard to the social history of Late Classical Athens.

Vivi SARIPANIDI

Mathieu SCAPIN, Anne-Zahra CHEMSSEDDOHA & Laura ANGOT (Ed.), *L'objet dans la tombe en Grèce et en Grande Grèce à l'âge du Fer*. Toulouse, Presses universitaires du Mirail, 2014. 1 vol., 198 p., ill. (PALLAS, REVUE D'ÉTUDES ANTIQUES, 94). Prix : 25 €. ISBN 978-2-8107-0301-2.

Ce livre rassemble les études présentées lors d'une journée intitulée « L'objet dans la tombe, acteur et témoin d'une mise en scène funéraire. Grèce-Italie (VIII<sup>e</sup>-III<sup>e</sup> s. av. J.-C.) », organisée le 11 octobre 2012 par l'équipe CRATA (Culture, Représentation, Archéologie et Théâtre Antiques) de l'Université Toulouse Jean Jaurès. Les textes, correctement illustrés, sont répartis en trois parties, selon l'aire géographique étudiée : la Grèce propre, les régions septentrionales et la Grande Grèce. Des résumés bilingues (français-anglais) de chaque contribution sont publiés à la fin du volume. Les neuf articles explorent les valeurs sémantiques et fonctionnelles des éléments déposés dans la tombe – le corps et les objets – qui constituent à la fois le reflet de certains aspects de la culture matérielle, mais également les témoins d'un discours et le résultat d'une mise en scène opérés par les vivants, responsables des funérailles. La première partie réunit deux articles centrés sur l'Attique. A. Alexandridou propose d'explorer la fonction, les usages et la symbolique des hydries déposées dans les tombes de différentes nécropoles attiques du Géométrique récent et de la production protoattique. La forme disparaît ensuite durant près d'un siècle pour réapparaître en figures noires. Il ressort de cette étude que l'hydrie possède une connotation nuptiale qui n'est pas forcément liée au sexe du défunt et que la tradition de dépôt funéraire de cette forme diffère à Athènes et dans son territoire. Dans la seconde contribution, C. Jubier-Galinier explore le développement et le changement des pratiques funéraires attiques grâce à l'étude du lécythe. Le vase, destiné à contenir des huiles parfumées, a été de plus en plus régulièrement associé à des usages funéraires. La multiplication des lécythes dans les tombes du V<sup>e</sup> siècle ne renvoie pas à une caractérisation du défunt mais témoigne plutôt des derniers soins, des attentions et du respect qui lui sont rendus par les vivants. La deuxième partie du volume est consacrée à la Macédoine. Dans un très bel article, A.-Z. Chemseddoha explore les données disponibles sur la nécropole de Vergina et propose une étude des usages et de la symbolique des différentes classes d'objets (armes, parures, céramiques) en fonction de leur répartition et de leur fréquence dans la nécropole, de leur position dans la sépulture, de leur rapport avec le niveau de richesse du défunt et de leur catégorie fonctionnelle. Elle montre notamment les écueils liés à l'interprétation du sexe du défunt à partir du mobilier funéraire ; le squelette ayant le plus souvent disparu à cause de la nature du sol de la nécropole. Le deuxième article, signé par D. Heilmann, est consacré à l'étude de quatre nécropoles de la basse vallée du Vardar (VIII<sup>e</sup>-VI<sup>e</sup> siècles av. J.-C.),