

agricultural goods, provide a rudimentary picture of the trade connections of the unknown urban centre at Ierapetra.

The analysis provides an important, albeit small, armature upon which to begin to build our understanding of trade connections in this important and still somewhat mysterious part of second-millennium Crete. The editors and contributors should be thanked for rescuing this information from a destroyed site and providing the greatest amount of useful information from a very small sample. My wish is for this approach to become common in rescuing un-contexted finds in the future, not only on Crete, but elsewhere as well.

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WHITING (C. M.) *Dogs in the Athenian Agora*. (Agora Picture Book 28.) Pp. 44, b/w & colour ills, colour map. Princeton, NJ: American School of Classical Studies at Athens, 2022. Paper, £4.50, US\$4.95. ISBN: 978-0-87661-646-8.

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The dog has attracted increased scholarly attention in recent years because of its near ubiquity across the ancient record. W.'s booklet is the latest contribution to the expansive 'Agora Picture Book' series and focuses exclusively on the lives of dogs in the Athenian Agora, spanning the Archaic to the late antique periods. It offers an elegant synopsis of the data aimed at audiences with general interests in the site, excavations and, of course, dogs. It addresses the functions of dogs within this urban environment through representations of them in pottery, stelae, reliefs, figurines and statues, and material remains. The volume is a welcome contribution to studies on the presence and influence of animals on urban and conceptual landscapes, and social history. The Agora booklets are valuable for their ability to reach wider audiences and are well positioned to enhance general knowledge around the diversity of the evidence and how it attests to varying experiences of ancient Athenians and the animals they shared their lives with.

W. draws attention to the variety of the archaeological material to show how dogs appeared in artefacts and historical features. The evidence is necessarily selective to show how dogs functioned in hunting, domestic, funerary and ritual contexts. Of note is the inclusion of canine skeletal remains in the Agora Bone Well (Deposit G 5:3, fig. 45), which W. notes yielded varying canid skulls. This highlights the fact that, when we are dealing with dogs in the ancient record, we are not dealing with a singular entity or symbolic figure, but with dogs of different types, shapes, sizes and functions. Indeed, W. notes visual details that might otherwise be overlooked, such as painterly techniques and relief lines on vases to depict collars, postures and physiques (figs 4, 5 and 10), which contribute to the work's central theme of diversity in function and representation.

W.'s narrative supplements the archaeological material by referring to ancient literary sources and current scholarly questions. These include naturalistic versus stylised representations of dogs on vases, the symbolic and discursive functions of

dog-insults, the difficulty of identifying breeds through iconography and the spread of dog burials and sacrifices. While the purpose and length of the book dictates that complex debates are broadly summarised, W. does well to present a nuanced debate clearly and accessibly. Accordingly, this work would be of interest not only for academic and school teachers but also specialists because it demonstrates the efficacy of combining classics and archaeology to reach and inform non-specialist audiences. The book concludes with a tribute to Rex, a fluffy and gentle Mastiff dog that lived in the Agora and befriended archaeologists until 2019: a touching reminder of the enduring legacy and presence of dogs in the Agora and throughout Greece from antiquity to today.

The volume presents its audience with a clear view of the myriad roles of dogs in Greek life within a specific site, includes high-quality colour photographs and offers recommendations for further reading. It is an excellent and timely contribution to the 'Agora Picture Book' series given increased interest in studying animals in ancient history.

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SELLARS (J.) *The Pocket Epicurean*. Pp. vi + 126. Chicago: The University of Chicago Press, 2021. Cased, US\$12.50. ISBN: 978-0-226-79864-6.

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This short book, aimed at the general public, gives a well-written, sympathetic and reasonably-priced introduction to the main ideas of Epicureanism considered as a way of life. Because of this purpose, the volume concentrates on Epicurean ethics. It also talks a little about Epicurus' biography and the history of Epicureanism, and it introduces enough Epicurean physics to make sense of their arguments against the fear of the gods and of death.

Most of the chapters explain central topics of Epicurean ethics. These include (i) the Epicurean classification of types of pleasures, with the result that the goal of Epicurean hedonism is attaining tranquillity; (ii) the Epicurean division of desires into natural and necessary, natural and unnecessary, and unnatural and unnecessary; (iii) the role friendship plays in attaining a happy life; (iv) how to banish the fear of gods by having a correct understanding of the working of the world; and (v) why we should not fear death, given that death is annihilation. On all these topics S. is a reliable and clear guide, and readers with no background in philosophy could pick up this book and quickly come away with an accurate understanding of the main upshot of Epicurean ethics and its roots in Epicurean physics.

The book does not engage in scholarly disputes, and the main text contains no footnotes or textual references. (The end of the book contains references for each chapter and some suggestions for further reading.) The volume is extremely short – the main text is 116 pages long, but with pages measuring only 4½ by 6 inches, and 4 pages separating each chapter, it is the equivalent of approx. 50 pages. It is not a comprehensive introduction to Epicureanism, and it is not meant to be. It largely skips Epicurean epistemology, with no mention of the Epicurean criteria of knowledge or their arguments against scepticism, and it does not discuss the random atomic 'swerve' that is supposed to