Peloponnese (e.g., does the later vaulting in the cryptoporticus fit into Vitti's understanding of Peloponnesian vaulting in the Roman period?), comparisons between other urban centers such as Athens demonstrated by Rubina Raja (2012), along with agoras and fora found throughout Greece, recently shown by Christopher Dickenson (2017) and Vasilis Evangelidis (2022).

By way of closing, in North America, when teaching a survey course on Roman art and archaeology, it was only recently that the Julio-Claudian sculpture began making its way into pedagogical resources. For such a course, there are currently four textbooks to choose from, including: Ramage and Ramage's *Roman Art* (6th ed., 2014); Kleiner's *A History of Roman Art* (2nd ed., 2018); Fullerton's *Roman Art and Archaeology* (1st ed., 2019); Tuck's *A History of Roman Art* (2nd ed., 2021). Of the four, only Fullerton included examples of the Julio-Claudian dynastic group in the first edition of his text on Augustan art (p. 135). Kleiner does include the group (pp. 96-98), but only in his second edition (1st ed., 2007). The other two texts do not include the group. While the statues have been on display in the Corinth Museum for decades, with the work of Vanderpool and Scotton, especially appearing at numerous conference venues together, starting after 2010, it seems that scholars began to see the importance of the sculpture, especially not only in its place in Roman art itself, but also for its multivalent meaning in Early Imperial Corinth—and a testament to the work of the authors in advancing our understandings of the Julian Basilica. Indeed, the authors, having completed their own Herculean labors on site in Corinth and in the Corinthian storerooms, have left us with a veritable treasure trove of data that we can now begin to mine ourselves to continue to understand culture and society in the early years of the empire in Roman Greece.

Dylan K. Rogers
Department of Classics
Florida State University
dkrogers@fsu.edu

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Valentina Di Napoli, Francesco Camia, Vasilis Evangelidis, Dimitris Grigoropoulos, Dylan Rogers, and Stavros Vlizos (eds) *What's New in Roman Greece: Recent Work on the Greek Mainland and the Islands in the Roman Period* (Meletemata 80). pp. xxviii + 63,. 16 colour plates. Athens, 2018. ISBN: 9789609538794. €110.

Roman Greece has been slow to get the consideration it deserves. Instead, it has been the monuments and literature of the classical period that have captured the attention of the archaeologist and historian, although in truth that attention has often been

focussed on Athens. Where once many independent cities jostled for attention in the grand narratives of conflict that have come down to us from Thucydides and Herodotus, Greece under the Romans becomes just one more territory in the vast Roman empire. Yet, other parts of the empire seem to get more attention from scholars, perhaps because those regions are not in competition with an earlier, more celebrated self. Compare the number of books on Roman Britain.

In 2012 the editors of this volume began an initiative to promote the study of Roman Greece, first organising an annual series of lectures in Athens, which they dubbed the Roman Seminar, then a conference, which was run in conjunction with the Institute of Historical Research, part of the National Hellenic Research Foundation. The present book stems from the proceedings of that conference, which was held in October 2015. Its forty-three papers in Greek and English are testament not only to the extent of work currently being conducted on Roman Greece, but also to the energy and enthusiasm of the editors. After a lull in activities brought about by Covid-19, the Roman Seminar re-emerged with a new conference in 2021, 'Twilight of the Gods: Greek Cult Places and the Transition to Late Antiquity', which will no doubt be published in due course.[1] This collection is a beautifully produced (and heavy) book, published on the 25th anniversary of Susan Alcock's landmark *Graecia Capta: the Landscapes of Roman Greece*, and fittingly she has contributed the volume's the short epilogue.

Roman Greece here extends beyond the Roman province of Achaea to cover the whole territory of modern Greece and chronologically runs from the second century BC to late antiquity. The volume is arranged according to themes: roughly, town and country, the economy, cities and buildings, visual culture, religion, and the Roman past in the present day. Such divisions can often seem arbitrary, so it is a pity that the editorial overviews of each section are gathered together in the volume's introduction rather than placed strategically at the start of the appropriate section.

The title of the volume poses a question – what's new in Roman Greece? This is both a strength and a weakness. It is a strength in so far as it offers readers a wide-ranging introduction to the latest research, although it is far from comprehensive in the regions it covers. At the same time, however, it is also a weakness, because newness is not really an integrating principle. The result can seem a rather miscellaneous collection despite the editors' attempt to give the volume cohesion by establishing themes. What's new takes two main forms, on the one hand new material, such as the results of surveys and excavations, on the other new interpretations of old (although not always familiar) material.

The places discussed are scattered across Greece and the Aegean and include many that are less well-known, such as Opountian Locris (G. Zachos on settlement patterns), Kanistro in Chalkidiki (Vasileiou on red-slip pottery and amphora), Aigeira in the Peloponnese (Hinker on trade) and Thesprotia in Epirus (Lambrou *et al.* on burial practices), although awareness of the latter has been helped recently by the publications of Björn Forsén's Thesprotia expedition (vol. 4 for Roman Thesprotia). This selection offers a welcome opportunity to shift the gaze away from staples of scholarly discourse, such as Athens and Corinth. Taken together these papers suggest a diverse and complex picture that resists easy generalisations, as is evident from Farinetti's opening paper that argues against uniformity and instead sketches out the varied character of the landscape of Roman Greece. Even within a region there could be considerable variety, as Coutsinas' study of patterns of land settlement in eastern Crete well demonstrates.

The volume gives us numerous glimpses of the big picture, but that larger picture remains elusive. Some attempt overviews of particular themes: Farinetti's paper on the landscape has already been noted; Rizakis looks at the impact on the rural economy of a new class of farmstead, the *villa rustica*, which emerged in the vicinity of urban centres; Kokkini reviews the imagery of *triclinium* mosaics and highlights the way they reflect the status aspirations of the owner – the appearance of the early Hellenistic playwright Menander both in the *triclinium* and nearby rooms even in late antiquity offers an interesting insight into continuities that can easily be overlooked. Few, however, take the opportunity to reassess Alcock's contribution in the way that Michalis Karambinis has in his recent paper (2018) on the number and size of cities in Roman Greece.

Rome's presence and impact were pervasive and would have been experienced both directly and indirectly. Celebrations of Roman power and military success were spread across the landscape, the temple of Actian Apollo at Actium (Trianti and Smyris), the foundation and very name of Nicopolis, and the extensive patronage of Hadrian, both cultural and political. The completion of the temple

[1] (https://sites.google.com/view/romanseminar/home)

of Zeus six centuries after it was begun not only cast Hadrian in the role of civic and religious benefactor, it also, if Camia, Corcella and Monaco are right, located the new temple at the heart of a network of Roman colonies in the East, each of whom dedicated a statue of the emperor in front of the temple. An earlier marker of Roman power was an inscribed monument erected at Orchomenos by Sulla to celebrate his victory over the army of Mithridates and discovered in 2003. It is here published by Kountouri, Petrochilos and Zoumbaki (although for a reconstruction the reader will have to turn to Magnisali and Bilis 2018); unfortunately, the photographs of the inscription itself are of rather poor quality. The authors suggest that Sulla, who had been declared an enemy by the Roman state, used the term *autokrator* (the Greek for *imperator*) on the monument to assert the close relationship between himself and his troops rather than one that expressed a constitutional position. But the use of *autokrator* is not so odd and the inscription can be compared to Aemilius Paullus' earlier victory monument at Delphi, where Paullus is *imperator* (*ILS* 8884). There is, however, one significant difference between Paullus and Sulla: Paullus uses Latin while Sulla uses Greek, a choice which might reflect the latter's broken relationship with Rome.

Roman actions could have repercussions beyond their immediate target. When Roman displeasure brought about the destruction of Corinth in 146 BC, its neighbours in Sicyon became indirect beneficiaries, taking advantage of the situation to prosper in the resulting vacuum. Caesar's subsequent creation of a colony at Corinth would have changed the local economic environment yet again (for the evidence of ceramics, see Trainor *et al.*'s paper in the volume). Roman colonies and their impact recur throughout this collection. De Grazia Vanderpool studies the enduring memory of Caesar at Corinth, where she has been working on the sculptures of the Julian Basilica (now published in Scotton *et al* 2022). The foundation of colonies involved population movement, people coming voluntarily from Italy and elsewhere, bringing their own customs and practices, but also supplemented by less willing residents. Romano here argues that Cilician pirates and Jewish prisoners of Vespasian ended up being settled in the Peloponnese at Dyme and Corinth respectively.

Of the cities of Roman Greece it is Athens and Nicopolis that figure most prominently. Caruso reassesses the literary and epigraphic evidence for the location of intellectual activity in Athens, Bruno and Vitti examine the adoption and adaptation of the Italian *sectilia pavimenta*, including a new floor discovered during the excavations for the Acropolis Museum. This latter project also provided Nicoletta Saraga with the late antique votive relief that is the subject of her paper; showing the divine trinity of Baal, Yarhibol and Aglibol, its presence in Athens offers an insight into the cosmopolitan character of the city's inhabitants. Sheila Dillon reassesses the portrait sculpture from the agora, while Dimitris Sourlas reviews those from Hadrian's Library, including some recent finds. But it is Nicopolis, in many ways emblematic of Roman Greece, that attracts the most attention. The city began life with the Romans so archaeologists have never felt compelled to move hurriedly through the Roman layers to reach more interesting classical material. Papers treat its brick and tile stamps (Gerolymou), a fourth-century ceramic deposit (Reynolds and Pavlides), its sophisticated water-distribution system (Pavlides and Kyrkou), and nearby coastal settlements (Konstantaki). But the city also has a contemporary relevance, explored in the final section of the book. Konstantinos Zachos addresses its preservation and plans to turn it into an archaeological park, while in an unexpected conclusion Polyxeni Barka introduces us to a comic book 'In the City of Victory', illustrated by the artist Petros Christoulias.

So many papers mean that it is not possible to discuss all of them, but the rest can be briefly reviewed. The importance of baths in the Roman world comes out in papers by Theurillat (Eretria), Katakis *et al.* (Rafina) and Sarri (Derveni). Thessaloniki offers three papers, pottery brought to light by the new Metro project (Garyfallopoulos), the significance of the Las Incantadas monument for understanding the town plan (Stefanidou-Tiveriou) and recent work on the eastern cemetery (Trakosopoulou *et al.*). Other papers consider the theatre at Mytilene (Kourtzellis), the Eurotas valley (Tsouli *et al.*), the topography of Megalopolis (Fritzilas), the recycling of statues at Messene (Themelis), Delos (Le Quéré), Kynouria (Grigorakakis and Tsatsaris), Kos (Christopoulou *et al.*), the imperial cult (Lozano), Hadrianic coinage (Papageorgiadou) and the preservation and presentation of monuments in Patras (Roubien) and Delphi (Psalti *et al.*). Rescue archaeology, whether it is the Thessaloniki Metro or the Sparta-Megalopolis motorway (what would Polybius have thought of that?), is constantly bringing to light new material and volumes such as this help to make it available. Elsewhere the changing burial practices in Thesprotia show early influence on northwestern Greece from nearby Italy.

Many of these papers draw on larger projects under way or coming to fruition. Together they give a sense not only of the impressive amount of work currently being done on the Roman period but also of the distinctive local character of the communities of Roman Greece. All this lays the groundwork for a history of Roman Greece which is still to be written.

ANDREW ERSKINE
SCHOOL OF HISTORY, CLASSICS AND ARCHAEOLOGY
UNIVERSITY OF EDINBURGH
andrew.erskine@ed.ac.uk

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Multiperiod

Nikolas Dimakis and Tamara M. Dijkstra (eds) *Mortuary Variability and Social Diversity in Ancient Greece: Studies on ancient Greek death and burial.* pp. ii + 195. 104 figures. Oxford: Archaeopress. 2020. ISBN 978-1-78969-442-0 paperback £35.00; ISBN 978-1-78969-443-7 e-Pdf

Our archaeological knowledge of burial practices is richer than our archaeological knowledge of any other aspect of ancient Greek life, and yet we still have very little understanding of what determined how the dead were disposed of, what accompanied them to the grave, or how the grave was marked. Some Greek cities at some periods have very uniform burial patterns, others display wide variety even in the same time and place. Worse than that, we know that in most Greek cities at most periods only a minority of the dead were buried in such a way as to enable their archaeological recovery, but we have little sense of how the invisible dead were disposed of, or the criteria that determined methods of disposal.

Ironically, the very wealth of our evidence has come to preclude rather than assist our understanding. Tens of thousands of burials have been excavated across ancient Greek cities, but most have received at best cursory publication. Not only can grave markers rarely be ascribed to a particular grave, but many grave goods have lost documentation for their funerary origin, l*et a*lone for the particular burial they came from. Anyone trying to get anything like a full picture faces massive problems even collecting the evidence, even from a single city. It is not surprising that if one wants an account of Greek burial customs one has to go back to the book by Donna Kurtz and John Boardman published more than 50 years ago, still cited here.

Any publication offering full publication of particular burials or analysis of burial practice in a particular time or place is therefore welcome. Unfortunately this volume, while illustrative of mortuary variability, offers only cursory publication of material from particular graves, and narrowly limited analyses, and so frustrates rather than rewards those who make their way through the poorly edited, apparently never copy-edited, and inadequately proof-read text that does no credit to authors, editors or publisher (has it never occurred to scholars that native English speakers working in