

as public honours also powerfully asserted the demos' authority over the Acropolis, a crucial place of Athenian memory and remembering.' (p. 179).

Overall evaluation of the volume: undoubtedly, the authors of the 11 articles have tried to touch upon a difficultly caught subject; the task was ambitious. In some cases there is an overlapping in the material presented, while the sections are ill-defined; their sophisticated titles do not help their clarification. Moreover, although Inger Kuin and Muriel Moser state in the volume's concluding remarks that the assembled cases studies were spread over a wide geographical area (p. 185), the places which have been extensively discussed in the volume are Athens, Patras, Corinth, Messene, Argos and Mantinea. But in the Peloponnese and central Greece there were more than 120 cities active in Roman times. Having this in mind, the aforementioned selection remains fragmentary.

As to the question as to whether this volume achieves the goals set by the editors, this depends on whether the subject of the volume was, generally, strategies of remembering in Greece under Rome, or if the target was to show how 'the communities of Roman Greece mobilized their past as a political resource to respond to change,' as the editors clearly state in their introduction (p. 13). If the answer is the first, then the volume has definitely achieved its task. If the answer is the second, in this case only some of the contributors have managed to correspond (namely Eckhardt, Fouquet, Weidgenannt, Kuin and Moser; I also highlight the article by Grigoropoulos *et al.* which offers a well-defined framework on the subject). In fact, a large number of the volume contributions present evidence for 'strategies of remembering' employed not by the Greeks but by the Romans, which served imperial ideology and propaganda. It remains open whether the authors failed to detect examples initiated by Greek communities or if this situation reflects, indeed, a historical reality. If the answer to this question is the latter, then this weakens the central idea (on which this volume is actually built), of the mobilisation of the Greek past by local communities against the political changes occurring in Greece with the advent of Rome.

Lastly I disagree with the opinion of the editors, expressed both in the introduction and their concluding remarks, that the 'strategies of remembering' (whether or not they have been successfully presented in this volume) can function as a response to the traditional view of the weakness of Greece in this time-span. Nobody has argued that the Greek cities (as a whole) ceased to exist in Roman times and nobody has denied their continuity;

and indeed, Greece was a place of great vitality, dynamism and cultural experimentation in Roman times, as the editors correctly stress (p. 183). This, however, cannot erase the political and economic weakness that, undoubtedly, the majority of Greek cities experienced between 100 BC and 100 AD.³

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Georgios Deligiannakis. *The Dodecanese and the Eastern Aegean Islands in Late Antiquity, AD 300–700*. pp. xxii+232, b/w illustrations. 2016. Oxford: Oxford University Press. ISBN 978-0-19-874599-0 paperback £105.

This substantial book derives from Deligiannakis' doctoral thesis, and for this reason it is bibliographically updated until 2006, although it has been published 10 years later in 2016. It focuses on a particular chronological period – Late Antiquity (300–700) – during which insular communities played a major role on multiple levels. Despite the fact that it places a particular focus on the Dodecanese and the Eastern Aegean Islands, the author adopts a broader geographical perspective, using comparative material from both island (Crete, Cyprus, Cyclades etc.) and mainland regions (Asia Minor, Greek mainland etc.). This factor,

³ See, for example, Bintliff 2012: 310–336; Rizakis 2014; Karambinis 2018.

combined with the synthetic approach employed by Deligiannakis, which brings together a wide range of historical and archaeological evidence, offers valuable insights into insular communities of the Aegean world during Late Antiquity.

The introductory Chapter 1 provides the reader interesting keys to a better understanding of the aims and methods of this research. It also briefly presents some basic information about the Dodecanese (geography, historical topography, history of research) and the structure of the book. Chapter 2 offers an excellent summary of the administrative and political history of the Province of the Islands, which included, *inter alia*, the Dodecanese and the Eastern Aegean Islands. Based on epigraphic and literary evidence that span a wide chronological spectrum ranging from the late 3rd to the end of the 7th c., this chapter provides a useful historical background concerning administrative reforms, Persian hostile activities, Arab-Byzantine struggle for supremacy in the Mediterranean Sea, and internal conflicts.

Chapter 3 focuses, mainly, on the Christian and, secondarily, on the Jewish communities in the Islands from the 1st to the 7th c. The author discusses the fundamental and complex changes in insular societies as a result of the gradual spread of Christianity and the growth in the power of bishops. Combining island ecclesiastical history and archaeological evidence, he proposes that the Dodecanese and the Eastern islands adopted Christianity at an earlier stage compared to other Aegean Islands. Although brief, because of the limited material at hand, the sub-chapter about the Jewish communities summarizes the relevant available information from the Aegean islands. The following Chapter 4 illustrates interesting stories of interaction between Christianity and Paganism in an island context through the study of ancient sanctuaries' late history and afterlife, as well as the examination of the phenomenon of ancient temples' conversions into Christian churches and early monasticism. By combining material from various islands, Deligiannakis demonstrates the complexity of the process of Christianisation and transition to a new cultural identity in the Aegean insular communities. Island diversity and local particularities resulted in the survival of the pagan religion well into 5th and 6th c., and, consequently, in the efforts of the ecclesiastical authorities to convert the island population into Christians. One of the main contributions of this chapter is the discussion of early monasticism. Despite the limitations, combining evidence from different places, this summary can offer the grounds upon

which the monastic archaeology in the Aegean during Late Antiquity can be discussed in the future.

Chapter 5 constitutes the main body of this book and seeks to shed more light on aspects related to the Late Antique archaeology of the Dodecanese. It leaves aside traditional views that focused only on the study of religious architecture and proposes a critical and synthetic approach exploring both urban centers and the countryside. By beautifully combining a wide range of data, Deligiannakis traces the general patterns of urban topography in the cities of Rhodes and Kos, and contributes to a better understanding of Late Antique urbanism in the Mediterranean insular world. Based mainly on the monumental architecture and textual sources, he discusses a wide range of issues concerning the islands' countryside, such as rural economy in relation to the role of the state, agricultural labour policies, and bio-archaeologies. He connects the phenomenon of construction of churches with the society that built them, raising interesting questions. He also critically discusses the relation of the distribution of churches with economic prosperity and economic growth. Using the region of Mesanagros (Rhodes) as a case study, the author seeks to reconstruct the settled landscape of the countryside and identify the relations between the different types of settlements. If more case studies from various regions of the Dodecanese had existed in this chapter, the book would have benefited greatly. By comparing evidence from several insular regions, the complex settlement trends, that developed in the islands of the Aegean during Late Antiquity, can be better understood and interpreted. At the same time, it is possible to bring forward regional diversities and the role of the landscape in the development and evolution of the settlement patterns in the same island or between different islands. One of the great values of this chapter is the special focus on the investigation of the small satellite islands. An astonishing fieldwork project carried out by the author at the site of Palatia (island of Saria) offers valuable insights into the 'lesser' island communities of the Aegean, shedding more light on their role within the Late Antique Mediterranean world.

The following Chapter 6 deals with the economy of the Dodecanese and the role of the islands in the dense maritime commercial network of the Eastern Mediterranean world with particular focus on the 5th and 6th c. Once more, by successfully combining a broad body of archaeological evidence and textual sources, Deligiannakis moves from the local to the regional and, eventually, to the inter-regional context, offering an interesting window

into exploring the islands' role and identity within the Late Antique Mediterranean world. He demonstrates the involvement of the Dodecanese as stopping points on the *annona* system for the provisioning of the lower Danube. Taking into account the concept of insularity, he concludes that the economies of these islands are largely dependent on external parameters rather than internal, and thus they are more sensitive to socioeconomic and political changes in the wider Mediterranean world.

In correspondence with this approach, Chapter 7 is dedicated to the 7th c., a period of fundamental transformations at multiple levels. Based on different types of material culture and avoiding traditional views, the author offers a fresh approach to the effects of the Arab raids on the islanders' life, shedding more light on the complex sequence of changes between the 7th and the 9th c. He notes that, despite dramatic changes, the Islands managed to function effectively within the new circumstances pertaining to the Aegean and retained high levels of human activity. Chapter 8 summarizes the conclusions of this book. The final part of the book offers an extremely useful archaeological gazetteer of the Dodecanese, accompanied by plates and illustrations. It is a valuable tool for archaeologists studying a variety of issues, such as architecture, sculpture, built environment etc.

In sum, the importance and relevance of the book under review extend far beyond the Dodecanese and the Eastern Aegean Islands. It will be particularly valuable for scholars interested in the investigation of Mediterranean island communities during Late Antiquity. Deligiannakis offers a fresh approach to various aspects of insularity, connectivity, integration, built environment and material culture in the Late Antique Mediterranean islands. In this respect, it fulfils the aim to produce a partial historical narrative of this region and its environs during Late Antiquity. Despite serious limitation posed by the material and other restrictions, this book further expand the horizons of island archaeology and broadens our perspective and knowledge on Late Antique insularity. Given the fact that it is not possible to cover thoroughly all details, it provides a solid ground upon which future research on the Dodecanese and the Eastern Aegean Islands can be based. Finally, in terms of methodology, this book stresses the need to combine archaeological data and textual sources, which is (even today) not taken for granted in scholarly approaches of Late Antiquity.

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Medieval

Philipp Niewöhner (ed.). *The archaeology of Byzantine Anatolia. From the end of late antiquity until the coming of the Turks*. pp. 480, b/w and colour illustrations. 2017. Oxford: Oxford University Press. ISBN 978–0–19061–046–3 hardback £100.

Until not long ago, the history and archaeology of Anatolia had traditionally been dominated by Roman-oriented studies. The surge of interest in Byzantine remains of the last decades has contributed considerably in shedding light on later phases, clarifying the development of important processes that had so far been understudied, like the evolution of urbanism. Invaluable review-like studies and groundbreaking discoveries such as those at Amorium, have helped re-draw a picture of Byzantine Anatolia that is not merely one of decline, collapse and urban shrinkage. All this has translated into a large corpus of secondary literature that is difficult to navigate by non-specialists that approach the topic for the first time.

The *Archaeology of Byzantine Anatolia* provides an overview of general trends in archaeological studies on Byzantine Asia Minor. The chronological focus of the volume is wide, covering the six centuries between the fall of Rome in the West and the arrival of the Turks (late 5th–late 11th centuries). The introduction by the editor sets the background by providing the reader with a short history of research, an overview of the main themes considered by the contributions, the geographical and chronological boundaries of the volume, the structure of the work as well as clarifications on spelling and specific terms. The decision to focus on the 5th–11th centuries is explained as being motivated by the desire to follow the development of Roman tradition in the Byzantine period, which is a recurring theme in all the chapters. The periodisation followed by the volume is unusual but justified clearly by the editor (Early Byzantine Period: 5th–7th centuries; Invasion Period: 8th century; Middle Byzantine Period: 9th–late 11th centuries).

The thirty-eight chapters that follow this introduction are collected in two separate sections, namely 'Syntheses' and 'Case Studies'. The former includes contributions dedicated to specific themes in Byzantine archaeology that, thanks to the extensive state of research and relatively rich archaeological record, allow for general