

of the main events and successions of emperors, a short glossary, a selected bibliography and an index – all useful tools for the readers not familiar with the topic. The 33 black-and-white plates form a welcome break in the middle of the text. Despite the clear intended audience, the specialist would find this reading equally informative and amusing for the richness of anecdotes and the balanced use of details throughout the narrative, although, in this sense, the lack of references is admittedly a drawback. Students would find it similarly attractive as an introduction to the history of Byzantium.

Ultimately, the answer to the main question posed in the preface is given in the epilogue to the book. Here Harris argues that the reason behind the resilience of the Byzantine Empire was in its ability to maintain a core identity while preserving a degree of openness to outsiders, who were gradually integrated into its society as early as the reign of Basil II. The lesson to take from this, which catapults us to our own modern geopolitical reality, is that ‘the strength of a society lies in its ability to adapt and incorporate outsiders in even the most adverse circumstances’ (p. 242). A lesson as important today as it was in Byzantium.

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whole has begun to be increasingly popular in research and public awareness.

Those with deeper knowledge of ceramic studies in the post-Roman era will however be puzzled at the limitations of her bibliography. There are other key researchers busy with ceramics in this period, and their publications are fundamental to advances in understanding its pottery and society, yet they are either totally absent or their work is noted only from a decade or so hence. Pamela Armstrong is last observed in 1991, Guy Sanders in 2003, while one of the brightest lights in post-Roman research in both ceramics and field archaeology – Athanasios Vionis, is entirely missing. Science advances best through collaboration and recognition of others’ achievements rather than through self-promotion, so the reviewer will hope that a desired third edition in a decade ahead will show greater generosity to other scholars shining in this field.

Nonetheless, this is surely a book all Eastern Mediterranean field projects should have on their laboratory shelves, and it is a gift for teaching in this long and previously neglected era of post-Roman archaeology. The author is to be congratulated on its design and content.

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**Joanita Vroom. *Byzantine to Modern Pottery in the Aegean. An Introduction and Field Guide*. Second and Revised Edition. 224 pp., 130 b/w ill. + 178 colour ill., 2 b/w tables. 2014. Turnout: Brepols. ISBN: 978-2-503-55314-6 paperback. €65.**

This is the second edition (the first was 2005) of an extremely useful field guide to ceramics in the post-Roman Aegean. It is exceptionally well-illustrated, well cross-referenced, and goes well beyond earlier studies in giving scope to cooking and household wares alongside the better-known tablewares of the Medieval and Post-Medieval periods. Joanita Vroom’s wide involvement in projects across many regions of Aegean Greece, Albania and Mainland Turkey have allowed her firsthand experience of the wide variety of ceramic products in time and space, both from survey and excavation contexts. The appearance of this book and its revised second edition mark a serious gap-filling exercise as the period as a

## Multiperiod

### Situating Artemis and Aphrodite between ancient practices and modern scholarship

**Ruth M. Léger. *Artemis and her cult*. pp vi +178, thirteen colour plates. Oxford: Archaeopress 2017. ISBN 978-1-78491-550-6 paperback £30.**

**Martin Eckert. *Die Aphrodite der Seefahrer und ihre Heiligtümer am Mittelmeer. Archäologische Untersuchungen zu interkulturellen Kontaktzonen am Mittelmeer in der späten Bronzezeit und frühen Eisenzeit*. pp 600 + colour figs throughout. Berlin: LIT Verlag 2016. ISBN 978-364313-510-0 paperback €79.90.**

Artemis and Aphrodite occupied an important place in ancient Greek society and despite a very long tradition of scholarship into Greek beliefs, the divine world of the Greeks has lost nothing of its attraction for contemporary scholars, as testify two recently published books, both the result of the respective author's PhD research.

The first book is dedicated to Artemis and her cult, and focusses on the sanctuaries of Sparta, Ephesus, Tegea and to a lesser extent, Brauron. The cult in Tegea was in reality dedicated to Athena, but the close relationship to Artemis justifies, according to the author, the inclusion in a study on this goddess. The second book takes a different approach and aims at discussing Aphrodite in her aspect of a goddess of sailors in the Mediterranean. Both books provide an opportunity to take a closer look at different scholarly approaches to ancient beliefs, as well as to the ancient practices that mediated the veneration of certain divine figures themselves.

In the introduction to her book, Ruth Léger explains that looking at how and when the cult of Artemis took shape materially and socially help her to define the cult of Artemis better in general terms. She seeks to understand the relationship between cult and community and the ways in which rituals differ in the Artemis cults she studies. The underlying hypothesis is that the cults are an expression of local identity that manifests itself in architecture and archaeology.

The author combines written sources with a study of architecture, material remains of cult practices,

iconography and epigraphic and numismatic sources. The availability of the sources for the study differ between the case studies, which is partly a consequence of research history, but partly due to idiosyncracies in the local practices related to the cult.

After the first introductory chapter in which Léger specifies the general premises of her study and the availability of various sources at the sites, follow five more chapters, which outline the status quaestionis regarding the study of Artemis, the attestations of the cult at the various sites, common material features shared between the case studies, and shared cult practices. She concludes with general observations on how her case studies contribute to an improved understanding of Artemis in Greek culture. The book ends with 24 appendices that include maps, figures, plans, tables of finds and two short additional texts on the origin of the Spartan masks and the legend of Telephos.

In the second chapter, Léger explores the various names and aspects that are usually associated with Artemis. Artemis is attributed the roles of mother of the gods, especially in Mycenaean times and in Phrygia. Most frequently, however, she was seen as goddess of the wilderness, animals and hunting. The goddess is frequently depicted as Potnia Theron, Mistress of Animals and she sometimes co-occurs with Gorgons. Artemis is also a goddess of birth, infants, children and sometimes young animals and was especially important in rites of passage into adulthood and marriage. Dances seem to have been particularly important in her cult and she possessed a bloodthirsty aspect as the sacrifices of Iphigeneia and the daughter of Bellerophon demonstrate.

The ways in which these various aspects combine in local cults is explored in the third chapter. The cult site at Orthia in Sparta seems to have been installed in the Geometric period. To this time dates the earliest pottery, which was associated with an ash altar. In the next centuries, the cult site was gradually developed with a sequence of altars and temples. A theatre was added in the 3rd century AD, but even before that, provisions for seating existed.

Apart from pottery, large numbers of figurines were dedicated by the worshippers. These varied greatly in type and the author rearranges existing classifications into a new order to make comparisons with the other case studies possible. Most frequently, a woman or a female goddess was depicted, but other human figures also occurred, as well as animals. Particular to the Orthia cult is