

C. Brøns, *Gods and Garments: Textiles in Greek Sanctuaries in the 7th to the 1st Centuries BC*, Ancient Textiles Series 28, Oxbow Books, Oxford/Philadelphia 2017, xii+452 pp., colour illustrations. Cased. ISBN 978-1-78570-355-3

This is a very thorough account – archaeological, representational, epigraphical – of the types and decoration of dress used in Greek ritual and worship, by gods and mortals. The physical sources of real finds are more numerous than one might have expected, but we rely most on representations and have to hope that all decoration had been added on them – which is certainly true in many cases. Only some Archaic reliefs and statuary have paint and colour preserved; time has taken the colour from almost all later marbles and eliminates nuances in bronze, while original Greek wall-painting is very rare. Scenes include not only garments worn but being handled for dedication or safe-keeping. And much is described in Greek religious inscriptions which have been thoroughly listed and indexed over many years. Where they describe garments they often record colour, and jewellery also comes into the picture – dress-fasteners. Scholars have been slow to realise that textiles were a major field for figure and myth representation, and generally in the hands of women whose special interests might have influenced their work. Scholars will also find the wealth of illustration here (all colour): a valuable source for dress types and patterning, furniture and trappings, outside the world of religion.

Special ceremonies are also, naturally, given special treatment. But, for Athena's *peplos*, the author seems unaware of the reviewer's proposal (in *RA* 2 [1999], 305–30) that the figure on the Parthenon frieze handing it over must be what it should be – a girl: an *arrhephoros* with double neck ring and proper dress for a girl (open sided), responsible for the production of the *peplos* and its delivery to the Archon.

Cecilie Brøns's documentation is thorough, exhaustively researched, so, after a 22-page bibliography, the lack of an index is almost disastrous.

Woodstock, UK

John Boardman

H. Bru, G. Labarre and G. Tirologos (eds.), *Espaces et territoires des colonies romaines d'Orient*, Journée d'étude de Besançon, 3 octobre 2013, Presses universitaires de Franche-Comté, Besançon 2016, 194 pp., illustrations (many in colour). Paperback. ISBN 978-2-84867-551-0

This is one of the many excellent volumes published recently by the Institut des Sciences et Techniques de l'Antiquité (ISTA) at the Université de Bourgogne Franche-Comté, as part of its long-term research programme on ancient territories. This volume focuses on the role of colonies, which crucially restructured the political, cultural, economic and military nature of the regions in which they were located. The volume aims to investigate the way in which the colonial territory was shaped and its impact on the geopolitics of the region. This includes issues such as the various legal statuses of land and people, as well as the impact of the landscape occurring immediately after the foundation, and in the long term by features such as roads. The introduction sets out the many questions that still need to be answered about colonies and colonial landscapes, with useful references to recent literature on the topic.



The first paper, by J.-Y. Guillaumin ('Organisation d'un territoire de colonie: les exigences théoriques des textes gromatiques', pp. 13–24), gives a short overview of the way colonies were described in the works of the Agrimensores. Ideally, the colonial town was located at the centre of the centuriation grid, which distributed the territory through perfectly straight lines into *centuriae*. Important were also the boundaries of the territory, which were described in great detail. Obviously, as Guillaumin argues, the reality of the colonial landscape was not as well ordered as the Agrimensores describe, but the ambition to follow the ideal is still visible in many colonies. The colony, according to literary sources, served to defend the empire against incursions of enemies, although this did not often happen in practice.

O. Salomies ('Les gentilices romains en Asie Mineure', pp. 25–44) explains the importance of onomastics for the study of the colonial landscape. There is great variation in the *gentilicia* appearing in colonies in Asia Minor; some even are specific to certain colonies. This means that *gentilicia* appearing on inscriptions can indicate whether the location where the inscription was found was part of the colonial territory or not. Salomies's contribution gives a clear overview of the way in which *gentilicia* were chosen, and useful lists of *gentilicia* appearing in the various colonies of Asia Minor.

G. Labarre's paper ('Distribution spatiale et cohérence du réseau colonial romain en Pisidie à l'époque augustéenne', pp. 45–69) studies the spatial distribution of settlements and roads in Pisidia, in order to investigate whether a coherent plan lay behind their location. In existing scholarly literature it has been argued that the location of various settlements was illogical or that they were located in the margins of the region. According to Labarre, all colonies in Pisidia were in fact located in strategic locations. They either controlled crossroads or river crossings, or served as administrative centres for the surrounding fertile countryside. Furthermore, the rebellious *Homonadeis* could be held in check, even if actual violence against them only occurred in the Augustan period.

In the next contribution, H. Bru ('Le territoire d'Antioche de Pisidie', pp. 71–92) focuses on one colony in Pisidia, the capital Antioch. He focuses on establishing the boundaries of the colonial territory, as well as the strategic functions that Antioch fulfilled in the region. It was exceptional in Asia Minor due to the size and fertility of its territory. Unfortunately, no centuriation is known from this colony. Importantly, many people lived in the territory who were not colonists, but *xenoi tekmoroi* (called *incolae* in Latin): local inhabitants who had remained when the colony was settled, or had moved in later.

Dion, a colony at the foot of Mount Olympos, has never been studied in detail. J. Demaille's 'Le territoire de la colonie de Dion: extension et cadastration' (pp. 93–117) attempts to reconstruct the extent of its territory, where some traces of centuriation have been found. He shows that a variety of sources should be used: inscriptions recording *gentilicia*, boundary stones or inscriptions mentioning local settlements, which were perhaps located outside the territory. Another useful method for establishing the presence of locals is the use of the Macedonian era for counting years, which remained in use, indicating the presence of *incolae*. Furthermore, Demaille illustrates that the creation of a centuriation grid caused major changes in the territory, which remain visible in the landscape until today.

The longest paper in the volume, 'Essai de reconstitution du territoire de la colonie de Philippes: sources, méthodes et interprétations' (pp. 119–89) by C. Brélaz and G. Tirologos,



studies the territory of Philippi. This town was located in a very fertile area rich in minerals, which had attracted many people over the centuries. This cultural mix remained after the colony was founded, since many locals were allowed to stay. It is interesting that many private inscriptions were still in Greek, and that the Macedonian era was still in use, indicating the presence of *incolae*. These locals, living in *vici* of varying legal status spread throughout the territory, enjoyed some autonomy, but paid a tax to the colony. This meant that the territory of the colony was fragmented, with *praefecturae* of settlers living in the midst of local inhabitants. The Romans retained many Greek boundaries and roads; many administrative systems were in fact retained from the Greek period. The paper also illustrates the long-lasting impact of the *Via Egnatia*, which ran through the territory. The second part of the paper is a very useful collection of all inscriptions relating to the administration of the colony's territory: milestones, centuriation stones, boundary stones and private inscriptions denoting property boundaries.

In short, this volume shows clearly that an integrated study of colonial territories is necessary. All source types are equally important: geo-archaeological, inscriptions, literary sources and theoretical principles. It is not sufficient to adhere to fixed reconstructions of single colonies; the nature of the terrain and the soil means that territories were always more complex than the theory presented by the Agrimensores. Furthermore, administrative complexities are caused by the presence of *incolae* in the territory. Therefore, the territory should be studied diachronically and in relation to the region as a whole. This volume clearly illustrates these complexities for a number of colonies. It is a pity that there is no general conclusion that summarises the similarities and points out the differences between the individual colonies discussed, which makes it more difficult for the reader to grasp the general conclusions of the volume. Still, when read in conjunction with the other volumes of the ISTA, this volume will greatly enhance our knowledge of colonisation in the Roman empire.

Delft, Netherlands

Saskia T. Roselaar

J. Budei, *Gallorömische Heiligtümer: Neue Studien zur Lage und den räumlichen Bezügen*, Studia Archaeologica Palatina 2, Verlag Franz Philipp Rutzen, Mainz/Ruhpolding (in Kommission bei Harrassowitz Verlag, Wiesbaden) 2016, 137 pp., illustrations. Cased. ISBN 978-3-447-10625-2/ISSN 2367-2080

This book is a revised version of a doctoral thesis submitted in 2015 to the University of Heidelberg. It gives an account of the vernacular temples erected by the local populations of the north-western provinces of the Roman empire, in contradistinction to what the author terms 'podium temples', that is, the temples of classical form erected by or for the Roman authorities. Architecturally there is a clear distinction, not only in the podiums of the 'official' temples contrasting with the generally lower platforms of the vernacular, but also in the use in the official temples of the accurately detailed classical orders – generally, of course, Corinthian – where the resulting building, the Maison Carrée at Nîmes being an obvious example, would not look out of place in Rome itself. The main religious distinction is that the vernacular temples are dedicated to the traditional local deities of the area. Only occasionally are these gods identified with the gods of the classical pantheon and normally they retain their Celtic names.