BUCHBESPRECHUNGEN


Die Rezensionen sind in vier Rubriken unterteilt:
I. Sammelbände mit übergreifender Thematik
II. Monographien mit übergreifender Thematik
III. Publikationen zu antiken und mittelalterlichen Autoren und Schriften
IV. Publikationen zu antiken Landschaften

I. Sammelbände mit übergreifender Thematik


The origins of this volume lie in a colloquium organized at the annual meeting of the Archaeological Institute of American held in Chicago, Illinois USA in 2014. The papers presented went through an external review process leading to the publication of this volume. After an introduction by the editors, nine essays follow that are divided into three parts. The discussions in the volume presuppose a familiarity with FERNAND BRAUDEL’s *The Mediterranean and the Mediterranean World in the Age of Philip II* (English trans. 1972) and the most important reconsideration of BRAUDEL by PEREGRINE HORDEN and NICHOLAS PURCELL in *The Corrupting Sea: A Study of Mediterranean History* published in 2000. The book’s title is an adaptation of the latter’s seminal work.

After reviewing briefly the significant impact of BRAUDEL on Mediterranean studies, CONCANNON and MAZUREK survey various post-Braudelian responses. They frame the studies in the volume not as “an attempt to mark a radical break with Braudel or those who have followed after him, but rather reconsider how we can make use of Braudel’s thought in a postmodern discourse” (12). They posit two particular routes toward that goal: 1) to integrate unstable geographies and time-scales with a greater sense of the agency of objects, and 2) to radicalize BRAUDEL by multiplying the non-human agencies accounted for in contemporary historiographies (13–4).

The two chapters in Part 1 deal with “Cabotage and Seascapes in the Eastern Mediterranean.” SANDRA BLAKELY uses the landscape of Samothrace to develop a network model that goes beyond BRAUDEL. She uses social network analysis to hypothesize that the social networks created and sustained through the rites of the
Great Gods of Samothrace helped ensure safe travel at sea for its initiates. Inscriptions at Samothracian shrines in the Aegean region show the extent of the spread of this network.

**Lindsey A. Mazurek** examines how Hellenistic communities understood the cabotage processes that shaped the ancient Mediterranean. She focuses particularly on how texts and objects of the Isis cults in Greece from the third century CE indicate local relationships with Egypt. Pliny the Younger’s journey from Rome to Bithynia and Apollonios I’s journey from Memphis to Delos provide heuristic examples of sea voyages on the Mediterranean. She concludes that the products of cabotage contributed to the early history of Egyptian religion in places such as Demetrias and Thessaloniki.

The three chapters in Part 2 deal with “Markets, Connectivity, and the Movement of Religious Texts.” **Cavan W. Concannon** attempts to conceptualize and map early Christianity and its diversity by building “rhizomatic” maps. He does so by focusing on the network of Christian communities in western Asia Minor, particularly the networking of bishop Ignatius of Antioch as he passes through them. The cities named in his letter include those in Paul’s orbit in the canonical Acts of the Apostles and John’s seven churches of Revelation. Two figures helpfully illustrate his rhizomatic model. However, his argument lacks realism at times: to posit that sea travel between Ephesos and Smyrna was more reliable for communication than travel by land is to ignore the uncertainty of winds and weather (p. 79).

**Angela Ziskowski** argues that the location, topography, and resources of Corinth played a major role in shaping the identity and history of the city. The early Archaic period is her focus. Identifiable “Corinthian” goods show the influence of Near Eastern themes, especially those from North Syria. Thus the city’s geography rather than its political or social circumstances dictated its interaction with surrounding cities and nations.

**Geoffrey S. Smith** adopts a “Text-Market” approach to early Christianity. He draws on Irenaeus, bishop of Lyons, who argued that the Christian communities of the Mediterranean shared a single ecclesiastical creed. Yet polemics against heretics that emerged as early as Paul and John and developed in Irenaeus’ *Against Heresies* argues against a uniform orthodoxy. **Smith** used the notion of “text market” to describe, track, and analyze the exchange of ideas among early Christians. Heresy catalogues epitomize the Christian interest in polemical texts evidenced by market factors such as demand, advertising, and competition.

The three chapters in Part 3 deal with “Contesting the Longue Durée.” **Jody M. Gordon** explores how cultural identities were constructed on Cyprus under Hellenistic and Roman rule through comparative archaeology informed by post-Braudelian discourse. She seeks to elucidate not only history in the Mediterranean but also histories of the Mediterranean. Her studies on Cypriot history, particularly the Ptolemaic and Roman imperial periods, were particularly helpful in understanding the island’s place as a maritime crossroad for culture and religion in the eastern Mediterranean.

**William Caraher** and **David K. Pettigrew** explore how “distributional” or “siteless” surveys can contribute to a more nuanced and contingent view of Late
Roman settlement and connectivity in the eastern Mediterranean. Through their experiences as participants and supervisors in distributional surveys, they aim to make two contributions: 1) to emphasize how artefacts force us to engage critically the sources used by archaeologists to define periods of economic prosperity and connectivity, and 2) to show that different forms of exchange, whether state driven or decentralized small scale, produced different archaeological signatures (168). The data used from the Late Roman period is drawn from their surveys on the Corinthian isthmus and at Pyla-Koutsopetria near Larnaka, Cyprus.

DANIEL DZINO moves the discussion westward to the region of Dalmatia. He argues that the eastern Adriatic hinterland was a distinct space of invention and interaction where local traditions were continuously interacting with outside influences. He particularizes this by first examining the Gorica Sanctuary, which experienced much change after 400 BCE. He then looks at the cult of Silvanus and Diana and their various sanctuaries in Dalmatia. These indigenous cults show evidence of adaptation after the arrival of the Roman in the late first century CE.

The volume closes with a comprehensive thirty-nine-page bibliography and a very brief, two-page subject index. For scholars and students interested in the legacy of BRAUDEL on Mediterranean studies and post-Braudelian approaches in modern scholarship, *Across the Corrupting Sea* is a valuable resource.