

Juan Manuel Cortés Copete, Elena Muñiz Grijalvo  
and Fernando Lozano Gómez (eds.), *Ruling the Greek World.  
Approaches to the Roman Empire in the East (Potsdamer  
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Scholars have long been interested in the question of the Greek world's relationship with Rome and its place within the Roman Empire. There are a number of reasons for this, including a tradition of mutual political contacts stretching back to the early second century BCE and their diverse forms, the cultural differences which had a significant impact on mutual perception, and the various forms of cooperation between the elites of the Greek-speaking provinces and the emperors. A factor that encourages scholars to study the broad array of issues concerning the relations of the Greek-speaking world with Rome is the large number of literary, epigraphic, numismatic and archaeological sources, with which we can analyse them from various angles. To increase our understanding of these relations, there is much to be gained by examining them from the perspective of phenomena tied to the Greeks' religion or cultural identity. This is confirmed by most of the articles in the recently published volume *Ruling the Greek World. Approaches to the Roman Empire in the East*.

This book is the result of the academic conference “Ruling through Greek Eyes,” which took place in Seville in 2008. The idea of this conference came about as a result of research conducted within two grants by scholars working at the university in this city concerning the place of the Greeks in the Roman Empire and Hadrian's philhellenism. The book contains ten articles concerning the theme of the first of these grants (p. 7), written not only by Spanish scholars, but also researchers from France, the United Kingdom and Italy invited to participate in the conference.

The first author is Cristina Rosillo-López (*Greek Self-Presentation to the Roman Republican Power*, pp. 13–25), whose article demonstrates how the Greeks attempted to present themselves to the Roman Senate in the second and first centuries BCE. This period displays a sharp divide into two parts. The first is the time when Rome was engaged with Hellenistic rulers and independent Greek *poleis* seeking help against the aggression of their neighbours or ally. The second was when the Roman Republic became the hegemon of the Mediterranean world, whose favours were sought by legations of dependent peoples and cities aiming to obtain the most desirable decisions for themselves. A common argument employed by the Greeks at the time took the form of allusions to their glorious past. Yet such references made no impression on the Romans (p. 23).

Elena Muñiz Grijalvo (*Greek Religion as a Feature of Greek Identity*, pp. 27–42) focuses on the place of Greek religion in Graeco-Roman relations. Practising this religion was not only an expression of belonging to the world of the Greeks, but also an important component of social identity – particularly for the social elites, whose representatives held priestly functions. Their dominant role in religious life provided them with an influence over the urban community. By trying to persuade the Romans of the uniqueness of Greek religious tradition, they wanted to prove that they could be a useful partner for them.

Juan Manuel Cortés Copete's focus in *Hellas, Roman Province* (pp. 43–65) is the reference made by Dio Cassius (53.12.4) to the list of Roman provinces in which he includes "Hellas with Epirus." The author discusses the reason for which the Roman historian used this phrase. There can be no suggestion that it was a mistake, since, as a senator, he knew the organisations of the Roman state very well. According to the author, this is an anachronism resulting from the symbolic equation of the province of Achaëa, encompassing continental Greece, with the whole of Hellas (pp. 50, 64–65).

A major role within Asia Minor was played by temple states – a role not limited to the religious sphere. Many were also significant economic and administrative centres. For this reason, with the strengthening of their rule in Asia Minor the Romans undertook actions towards the temple states seeking to limit their influences. These endeavours are presented by Arminda Lozano (*Imperium Romanum and the Religious Centres of Asia Minor. The Intervention of Roman Political Power on the Temples of Asia Minor*, pp. 67–90). The author argues that these were the continuation of administrative steps taken earlier by the Hellenistic rulers in an effort to secularise the estates belonging to them. The measures taken by the Roman authorities differed according to the location, but had similar objectives. The Roman secularisation policy resulted in urbanisation and faster Hellenisation of the areas taken away from the temple states.

Ted Kaizer offers a portrait of the daily life of Dura-Europos under the rule of Rome (*Dura-Europos under Roman Rule*, pp. 91–101). This border city, captured by Rome from Parthian rule in 165 CE, had been inhabited largely by Hellenised residents since its foundation by Seleucus I. Yet its role as an important communications hub meant that representatives of other ethnic groups also lived alongside them. The symbiosis of these groups gave the city something of a multicultural character. For the Roman authorities, however, Dura-Europos' Greek countenance was not obvious, since it contained too many oriental elements. Contemporary scholars also have difficulties in determining the identity of the city's inhabitants owing to the very nature of the sources, which in itself imposes the way in which they are interpreted, although this does not mean that it is the only correct interpretation.

The function of public statues of Roman emperors and members of the imperial family in Athens is the topic tackled by Elena Calandra (*Official Images in Athens in the Middle-imperial Period*, pp. 103–125). This is a subject that has not previously been examined. The choice for Athens comes from its role as a recognised and prestigious cultural centre whose significance was appreciated by many Roman rulers, trying various ways of marking their presence there. The author is not only interested in the question of emperors' self-presentation, however, but also uses various types of evidence in an

attempt to determine the connection between the official images and the ruler cult. Her timeframe is the period from Hadrian to Gallienus.

The presence of the imperial cult in Delphi is the problem examined by Fernando Lozano and Rocío Gordillo (*A Dialogue on Power: Emperor Worship in the Delphic Amphictyony*, pp. 127–145). The authors attempt to revise known evidence and use it to look at the practices concerning this cult known from other settlements in Greece. Their conclusion is that, probably even starting in the time of Emperor Augustus, there were various elements in Delphi which were not always unambiguously identifiable and can be linked to this cult. The authors argue that a clearer connection between the Delphic Amphictyony and the ruler cult might be suggested by the emergence in the second century CE of the office of *Helladarch*, who was head of it. Although the sources do not say much about the competences of this office, in its character it is reminiscent of similar functions existing in other political and religious unions known from Greece related to this cult. According to Lozano and Gordillo, despite the scarcity of sources, there is no doubt that Delphi participated in the Roman ruler cult, although the actual implementation of the cult there might have taken place in a more subtle fashion than elsewhere (pp. 144–145).

All the articles mentioned above are connected by analysis of selected examples of Graeco-Roman relations. The last three are somewhat different. In two of them, the authors analyse the works of selected Greek authors, demonstrating the differing positions of representatives of Greek elites towards Rome and the expectations which they attached to its rule. Maurice Sartre (*Strabon et Plutarque; regards croisés sur l'Hégémonie tòn Rhômaïôn*, pp. 161–170), compares Strabo and Plutarch's position towards Rome. Based on the opinions they express, he concludes that Strabo was far more positive towards Rome than Plutarch. Although the geographer's work is not bereft of critical remarks on the activity of republican leaders in Greece and the East, he is far more favourable in his verdict on the decisions of the rulers of Rome who were his contemporaries, Augustus and Tiberius, since they brought order and peace to the Greeks and improved the relations between the Romans and the Greek world (pp. 163–166, 170). Plutarch, meanwhile, strongly criticised Rome for exploiting and corrupting the Greek elites to strengthen its influences and destroy the Greek values system of civic life (pp. 167–170).

Francesca Fontanella's article (*The Roman Empire in the Works of Aelius Aristides*, pp. 171–185) attempts to verify the generally accepted opinion on Aelius Aristides (based on his famous speech *To Rome*) of a panegyrist praising the positive aspects of Roman control over the Greek world. She uses other texts of the same author to do this, obtaining a different picture of a certainly more pessimistic judgment of the surrounding reality. Although he does not question Rome's right to govern the Greeks, he considers this rule to have brought not only beneficial consequences but also many negative phenomena which never occurred previously. According to Aelius Aristides, these could only be redressed if the Greeks revived their former identity.

Greg Woolf's article *Greek Archaeologists at Rome* (pp. 147–159) discusses the input of Greek intellectuals in the formation of the Roman view of the past of the western part of the Mediterranean Basin. He links this with the presence in Rome of Greek newcomers who appeared in greater numbers from the time of the wars with Mithridates VI, king of Pontus. Benefiting from the patronage of Roman aristocrats, they wrote works

concerning the past. Yet these differed markedly from its presentation hitherto, which is why the author refers to them as archaeologists. In these works they presented the mythological history of various peoples, founding stories, tales of the origin of nations and the kinships linking them, as well as migrations. The intellectual results of the Greek archaeologists' work, which came to an end with the start of the empire, shaped Romans' ideas about the past and culture of the peoples surrounding them, who with time became their subjects. Their activity also contributed to the fact that archaeology in this form began to be practised also by Roman authors in Latin.

The topics analysed in this volume certainly might be of interest to a large number of scholars dealing with the history of contacts between the Greek and the Roman world, both during the Republic and in the Imperial era. Many of the articles cover issues that have previously not been fully analysed, and a number of them contain notable new and original conclusions.

Only the lack of careful proofreading slightly tarnishes the overall decidedly positive impression.

Edward Dąbrowa (Jagiellonian University in Kraków)