

the East and instigate urbanisation in the former Mithridatic hinterlands, heretofore characterised by small villages amid large rural estates. M. considers Pompey's decision ambitious but rejects explanations that see it as driven by a desire to civilise the locals by importing Greek civic institutions and culture (and Greeks). Nor does he see Alexander, the founder of another network of *poleis*, as an inspiration to Pompey. Rather, for M., Pompey's programme in north central Anatolia must be seen against his drive to play a dominant role in the politics of Rome. To achieve that end, Pompey sought success in the East and thereafter, a stable system for administration and taxation.

Ch. 2 considers the nature of the settlements that Pompey founded and interrogates the consensus view that they were built on Greek models and to Hellenise the area. M. is not so sure. His discussion includes excursions on Augustus' founding of Nicopolis near Actium, the founding and development of Cyrene and Strabo's account of the cities of the area (of which he was a native). For M., all of this points to a different model and motive for the new urban centres begun by Pompey. Whether from their Pompeian inception, or from their return to direct Roman rule during the early Empire, the internal organisation of the new cities was based upon Roman, rather than Greek models, to meet Roman administrative needs. Eventually Greek culture and institutions infiltrated, but not, in M's view, until the late first century C.E. M. reads Strabo as viewing the Pontic settlements of his time as non-Greek, as opposed to the *poleis* along the coast.

In ch. 3, M. surveys evidence for the institutional landscape of his area as it developed from the late first to the early third centuries C.E. While noting that communities increasingly exhibited structures and behaviours that could be seen as Greek, he continues to emphasise the strong Roman influence on developments. M. argues that the imperial cult owed less to local impetus and Hellenistic ruler cults than scholars such as Beard, North and Price recognise, but rather was the product of Roman models and subject to considerable imperial oversight. Likewise, the practice of forming regional councils — *koina* — while having Greek precedent, arose here to manage relations with Rome. A review of the area's best preserved and studied site, Pompeiopolis, then leads to a consideration of identity. Here, M. emphasises recent scholarship that sees identity not as monolithic, but as a malleable composite of membership in or exclusion from multiple groups.

Against this background M. proceeds in his last chapter to examine the identities available to the peoples of his study area and their expressions. While in early years the Amaseian Strabo privileges his Greekness, later figures such as Marcus Antonius Rufus from Sebastopolis and Gn. Claudius Severus from Pompeiopolis advertise their Roman identity to local audiences. For M., the latter are not examples of modern concepts such as creolisation or code switching, which he finds of little or no applicability. Rather, M. sees in his region the availability of a multiplicity of identities which its denizens were equally eager to express.

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SASKIA KERSCHBAUM, *FERNWASSERLEITUNGEN IM KAISERZEITLICHEN KLEINASIEN. EIN INNOVATIONSPROZESS UND SEIN URBANISTISCHER UND SOZIOKULTURELLER KONTEXT*. (Philippika: Marburger altertumskundliche Abhandlungen 148). Wiesbaden: Harrassowitz Verlag, 2021. Pp. xii + 511. ISBN 9783447115988. €98.00.

S. Kerschbaum's monograph examines long-distance aqueducts in Asia Minor in the imperial period. It responds to current trends that stress the manifold importance of water, not only for its lifesaving significance, but also for its power to convey messages as part of urban environments.

The introduction presents the methodology, starting with a critical discussion of Wittfogel's model ('Oriental Despotism') which attempted to explain the connection between political power and control of resources. K. goes on to define the analytically important concepts of 'innovation' and 'cultural code'. She understands innovation as a multidimensional and socially embedded process that makes something new available to a wider society. The bases of her research are the ancient

Greek and Latin literary sources, legal texts and decrees, depictions of aqueducts on coins, archaeological remains and inscriptions.

Ch. 2 examines the technical details, materials and construction technology of the long-distance aqueducts, their operation and their terminal points. Particular attention is paid to differences between Greek and Roman terminology and whether they can reveal technology transfer and technical progress and whether they can be placed in chronological sequence.

Ch. 3 surveys pre-Roman strategies in water supply, revealing that the Hellenistic kings only showed interest in infrastructural support for the cities they founded after Asia Minor entered into a multifaceted process of technological, political and cultural exchange with Rome. Ch. 4 examines the transition from the Hellenistic to Roman systems of water transfer, focusing on administrative and legal texts. There is close attention to the officials engaged with the administration of water usage in the Hellenistic and Roman periods, particularly the *Epimeletes* and the *Curatores Aquarum*.

Ch. 5 is dedicated to the role of the three major actors in the Roman period: the emperor, benefactors and cities. K.'s analysis highlights the *poleis* of Asia Minor as the key agents, financing and monitoring the transfer and distribution of water. Ch. 6 reframes the spread of long-distance aqueducts as part of a cultural process that not only reflects Roman technological expertise but also was an expression of a city's identity. Ch. 7 extends the analysis to the perception of ownership and space, showing that long-distance pipelines served as both impressive delineators of urban territory and symbols of urban power.

The final chapter turns to the Roman army, arguing that troops campaigning and stationing in the Roman East and the Balkan/Danubian provinces played a key role in the dissemination of Roman technology and culture.

The bibliography is extensive and up to date, though it might have included studies of the Greek lands (e.g. A. Kaiafa, *Συστήματα ύδρευσης και αποχέτευσης κατά την ελληνιστική και ρωμαϊκή περίοδο στη Μακεδονία* (2008)) and some recent studies of water culture (e.g. D. K. Rogers, *Water Culture in Roman Society* (2018)). The absence of illustrations is not a significant problem.

The volume is a welcome addition to ancient water studies. It poses significant questions about how and why the technological novelty of long-distance aqueducts diffused across a culturally and morphologically heterogeneous region, and which actors were most important to this process. It also expands our understanding of the ideological value of water. We knew that water was used to support and legitimise the Roman Empire, and to promote the ambitions of the wealthy benefactors. But K. shows that it was in fact the cities that were the key decision makers for the diffusion of long-distance water pipelines. Although the book focuses on the provinces of Asia Minor, its conclusions apply more widely across the Mediterranean basin — if not the entire Empire.

To conclude, this study sheds light on the mechanisms and characteristics of the introduction and diffusion of long-distance pipelines in the Roman East in an attractive and modern way. It successfully analyses the impact of the technological innovation, cultural exchange and the actors involved — parameters that affected the formation and transformation of cities and resulted in fundamental changes in the social, economic and cultural lives of the population of Roman Asia Minor.

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LINDSEY A. MAZUREK, *ISIS IN A GLOBAL EMPIRE: GREEK IDENTITY THROUGH EGYPTIAN RELIGION IN ROMAN GREECE*. Cambridge: Cambridge University Press, 2022. Pp. xiii + 278, illus. ISBN 9781316517017. £75.00.

Over the past thirty or forty years, largely due to the sustained efforts of Laurent Bricault (Toulouse) and his younger co-workers, the study of the Ptolemaic and then Roman appropriations of the