

Irad Malkin, Christy Constantakopoulou and Katerina Panagoulou (eds.), *Greek and Roman Networks in the Mediterranean* (London: Routledge, 2009), pp. 321.

Reviewed by Richard Dietrich

As is clear from the title, this work includes eighteen articles which apply social networks analysis in their investigation of various aspects of Greco-Roman society in the Mediterranean between the 9th century B.C.E. and the 4th century C.E. The Introduction sets the tone of this volume, first discussing the contributions of Braudel and Goitein to the broad understanding of Mediterranean history and culture. It then continues by briefly reviewing the development of social networks analysis and its application to the fields of archaeology and Roman history.

In the first article, "Beyond and Below the Polis: Networks, Associations and the Writing of Greek History", Kostas Vlassopoulos discusses how social network analysis could be used at both the micro and macro level in the study of ancient Greece. Specifically, he looks at how network analysis could lead to new understanding of relationships within the Greek polis as well as relations between the Greeks and other cultures.

Six articles are concerned with how social network analysis can be applied to the study of several religious issues. J.K. Davies' article "*Pythos* and *Pythion*: The Spread of a Cult Title" discusses the spread of local titles related to the cult of Apollo at Delphi to other regions of the Greek-speaking world in terms of social network analysis. "Network Theory and Theoric Networks" by Ian Rutherford and "Brotherhoods of Faith and Provident Planning: The Non-Public Associations of the Greek World" by Vincent Gabrielsen are both concerned with how network analysis can be applied to understanding religious associations. Three articles, "Cults of Demeter Eleusinia and the Transmission of Religious Ideas" by Hugh Bowden, "Network Theory and Religious Innovation" by Anna Collar, and "On the Road to India with Apollonios of Tyana and Thomas the Apostle" by Gary Reger, look at the spread of religion and/or the origin of religious ideas in relation to social network analysis.

On the subject of social networks there are three articles; two concerned with Greek history – "Networks of Rhodians in Karia" by Riet van Bremen and "Thessalians abroad, the case of Pharsalos" by Maria Stamatopoulou - and one with Rome – "Libanius' Social Networks: Understanding the Social Structure of the later Roman empire" by Isabella Sandwell.

Commerce is a subject that would naturally lend itself to network analysis and five authors investigate this subject. "Networks of Commerce

and Knowledge in the Iron Age: The Case of the Phoenicians” by Michael Sommer looks at how Phoenician trade links fit into existing commercial networks in the Mediterranean. “Commercial Networks in the Mediterranean and the Diffusion of Early Attic Red-figure pottery (525-490 BCE)” by Dimitris Paleothodoros discusses the use of pottery in trying to reconstruct ancient trade networks. Similarly, “Profitable Networks: Coinages, *Panegyreis* and Dionysiac Artists” by Selene Psoma uses numismatic evidence for the reconstruction of commercial networks in ancient Greece. In “What Travelled with Greek Pottery?” Robin Osborne discusses the cultural influences that may have accompanied the trade in Greek pottery during the Archaic Period. Finally, Dominic Rathbone discusses the changes that occurred in the organization of maritime trade in the eastern Mediterranean under Roman rule in “Merchant Networks in the Greek World: The Impact of Rome”.

Finally, three articles analyze political networks: “Did the Delphic Amphiktionion Play a Political Role in the Classical Period?” by Simon Hornblower, “Via Egnatia after Egnatius: Imperial Policy and Inter-regional Contacts” by Yannis Lolos, and “Hadrian’s *Panhellenion*: A Network of Cities?”

For anyone interested in applying social networks analysis to the field of history, particularly the history of ancient Greece and Rome, this book is an invaluable, especially since it provides applications of network analysis in a number of different subject areas. For those who are not particularly interested in social networks analysis per se, this book is still useful as it can provide new perspectives on the areas of historical inquiry discussed in the articles. Likewise, for historians interested in periods or places outside of classical Greece and Rome, the articles in this book can provide examples of how social networks analysis could be applied to their research. The only potential drawback of this work is that for someone without a background in social networks analysis the arguments made in some of the articles could be too technical to be readily understood. Nonetheless, *Greek and Roman Networks in the Mediterranean* is a work that makes a valuable contribution to the study of classical civilization and culture in the Mediterranean.

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