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Urban Space between the Roman Age and Late Antiquity: Continuity, Discontinuity and Changes ed. by A. Cortese and G. Fioratto (review)

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Journal of Late Antiquity, Volume 17, Number 1, Spring 2024, pp. 290-292 (Review)

Published by Johns Hopkins University Press
DOI: *https://doi.org/10.1353/jla.2024.a926294*

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conciliar records still extant today. If there are any questions worth registering, it is perhaps whether the method of the study was optimal for organizing and presenting the knowledge Graumann has accumulated. The book does concentrate mostly on the wealth of resources from the first half of the fifth century, but the way Graumann thematized his chapters places a significant burden on the reader trying to put together any single council's process from start to finish. The scholar who shares Graumann's specific interest in one of the stages of composition, for instance, is not burdened but greatly aided by Graumann's attending to the range and diversity of witnesses as they are resistant to simple definition or classification. However, the scholar wanting to understand individual councils and the compositional history of their *acta* will experience some difficulty. In short, the book's greatest merit may be for some its foremost difficulty. Nevertheless, scholars of the early Church interested in its institutional life and its textual productions will find Graumann's work invaluable. Graumann has offered a great service to the field insofar as many scholars of early Christianity are only slowly coming to recognize the contours and significance of late antique church councils.

Urban Space between the Roman Age and Late Antiquity: Continuity, Discontinuity and Changes

Edited by A. Cortese and G. Fioratto
Regensburg: Schnell & Steiner, 2022.
Pp. 178. ISBN: 978375436605

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This edited volume publishes the proceedings of a workshop on late antique transformations of urban space in the Roman and post-Roman Mediterranean held at Regensburg in February 2020. It consists of seven chapters preceded by an introductory chapter authored by the two editors and a concluding discussion by Nadin Burkhardt. The individual chapters vary somewhat in their scope and approach, but there is a some emphasis on developments in Anatolia and surrounding regions further to the East, though two papers focus on the city of Aquileia in Northern Italy. Thematically, there is a slight focus on religion and religious architecture. Ideologically, as the editors rightly observe, the chapters are connected by the fact that they tend to see Late Antiquity as a "time of renewal and transformation" (9) rather than as an era of decline. The volume certainly offers ammunition to those who want to stress the vitality of urban communities in Late Antiquity, particularly in the Eastern Mediterranean—but at the same time, this reviewer feels that the book does not offer a strong case against those who wish to argue that there (also) was substantial urban decline or abandonment.

The two chapters following the introduction focus on Aquileia. The first, by Fioratto, analyses the transformation of the "peri-urban" space of Aquileia in order to assess the demographic development of the city after the third century CE. F. argues how particularly in the fourth century, domestic structures in several areas appear to have been transformed or abandoned, suggesting a decline in the population. The second chapter, by Furlan, uses waste management as a perspective to understand the transformation of the city between the third and fifth century CE. It sketches a similar picture to Fioratto's, one of general urban decline, though Furlan notes, rightly, that the gradual break-down of the early imperial

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sewage system and the appearance of rubbish dumps within the city coincided with the period in which the community invested significantly in the construction of churches.

The subsequent two chapters focus on western Anatolia. The third chapter, by Poulsen, offers a case study of the city of Halicarnassus between the Hellenistic and the late antique period, showing that evidence for the period between the fourth and seventh century CE is much more abundant than that for the preceding three centuries, suggesting that Halicarnassus actually flourished during Late Antiquity. The subsequent chapter by Demirci focuses on the long-term history of the Jewish community at Priene. Demirci argues that while the community remained stable throughout Late Antiquity, the Christianization of the urban landscape and the changing religious topography meant that the community became somewhat spatially marginalized, as it was now situated away from the heart of the city.

The final three chapters move further eastward still. The fifth chapter, by Cortese, focuses on late antique monastic foundations in Cilicia and Isauria. Cortese argues that monastic construction flourished in both regions. As she presents it, this is both a sign of transformation and of continuity: religious change generated construction activity, sometimes on rather remote locations, but the construction activity itself can be seen as a form of continuity. The subsequent chapter, by Intagliata, looks at the late antique urban history of Georgia and Abkhazia, which from the fourth century onwards was controlled by the kingdom of Lazica. Intagliata argued that over time, these cities began to conform to the "Byzantine" ideal of small, fortified, Christian, and imperial urban settlements, which shared a regional architectural vocabulary. Again, this points to both transformation and continuity. The final chapter, by Raja, brings us to Palmyra, and uses the concept of "lived urban religion" to explore the impact of the transformation of the sanctuary of Bel in the first centuries CE on religious practices and experiences in the city.

The introduction and the concluding chapter offer the broader interpretative framework in which the seven case studies should be read. The introductory chapter by Cortese and Fioratto sketches the way in which the editors see Late Antiquity as a period of change rather than decline, pointing to the establishment of urban fortifications, new religious buildings, and continued monumentalization of urban areas through the construction of colonnades and fountains; in the private sphere, this development is echoed by the mosaic tradition, which reached its peak in Late Antiquity. The concluding chapter by Burkhardt takes this idea one step further, arguing that this change is not specific for Late Antiquity but is a fundamental aspect of urbanism in other periods—if Late Antiquity was a period of urban recalibration, the same had been true for the Hellenistic and Roman Imperial period: the urban is "never static" and "subject to constant change" (157).

In recent decades, the study of late antique urbanism has been profoundly transformed. A broad range of publications has appeared. For example, a study by Leone (2007) has analyzed the "changing townscapes" of post-Roman North Africa; a monograph by Jacobs (2013) has explored the "aesthetic maintenance" of cities in late antique Asia Minor; Boin published a book on late antique Ostia (Boin 2013). Work by Lavan (2006;

2021) has discussed the development of urban plazas after the third century CE. An important article by Grig (2013) has sketched, at a general level, how profoundly the scholarly understanding of the late antique city has changed since the turn of the millennium. Many of these publications understand the late antique city in roughly similar terms as the editors of this book do, and it would have been great had the individual chapters of this volume, including the introduction and the concluding remarks, engaged with this body of scholarship a bit more in depth: rather than taking a position in a debate between two equal camps, it seems that this volume operates on the side of the current status quo, adding a series of case studies from underexplored localities that underpin the idea that the debate has moved far beyond the traditional (Liebeschützian) picture of widespread urban decline (compare Grig 2013, 555–57).

Finally, the volume looks really nice, and the articles are well-referenced; but some readers may feel that some of the images are printed a bit small, and it is a bit inconvenient that some of the maps and images are printed at the end of the volume rather than with the chapter text, where the reader needs them. This reviewer also feels that the texts of some of the chapters could have been edited a bit more intensively. All in all, however, this volume includes a really interesting set of case studies that both individually and taken together can be of great use to the scholarly community.

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Expositio Notarum

EDITED BY A. C. DIONISOTTI
Cambridge Classical Texts and Commentaries 64. Cambridge/New York: Cambridge University Press, 2022. Pp. 642. ISBN 9781316514795

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This book begins with a manuscript that presents a mystery. Oxford, Bodleian Library, Add. C.144 is a miscellany of late antique and early medieval grammatical and metrical treatises, a "mass Latin-salvaging project" (71) produced in central Italy in the eleventh century. On folios 114v to 132r, the scribe has copied a peculiar collection of Latin glosses entitled *Expositio Notarum* (*EN*). It comprises a series of around 1800 Latin keywords (*lemmata*) with explanations of their meaning ranging from single-word synonyms to discursive comments on their etymology and morphology. Most early medieval glossaries identify their textual sources or give them away by following the alphabetical or grammatical order of the text they are glossing, but this one is elusive. Taken together, the Latin keywords of the *EN* do not derive from any known literary or historical text from Roman antiquity.