centre of Timisoara in Romania, including a remarkable Ottoman copper stand terminating in a tulip bud. Four contributions, finally, cover more unusual topics. N. Kazakidi publishes a marble stele, triangular in section and ending in a comic mask. The stele marked a 2nd century AD tomb in Thessaloniki. Behind the comic mask, a lamp niche was cut into the back of the stele and light emitted through the perforated eyes and mouth of the mask. A. Ebligathian re-publishes four Roman discus lamps from Antioch in Princeton and provides parallels for their iconography. D. Moullou and K. Garnett launch an initiative to routinely measure the capacity of ancient oil lamps and run a series of tests to determine their consumption and luminance. Data of a representative selection of lamps from the Corinth excavations accompany the discussion. Depictions of lamps, instead, are the subject of A. Santucci's paper, and in addition, she discusses the perception of painting and statuary in artificial light for antiquity and the modern era. Ending her article, she encourages ILA to move forward into the digital age, keeping up the efforts to act as a platform for the provision of data and exchange – probably a sincere wish of many. Matthias GRAWEHR

Anne-Zahra CHEMSSEDDOHA, *Les pratiques funéraires de l'âge du Fer en Grèce du Nord : étude d'histoires régionales*. Bordeaux, Ausonius Éditions, 2019. 1 vol. broché, 17 x 24 cm, 533 p., 209 figs. (SCRIPTA ANTIQUA, 121). Prix : 30 €. ISBN 978-2-35613-249-9.

The history of the societies that were developed in the northern Aegean prior to the establishment of the Macedonian hegemony under Philip II remains very little known. Although these societies have left behind an extremely rich archaeological record, the analysis of their material remains from a comparative and historical perspective is significantly hampered, on the one hand, by the relative scarcity of comprehensive site publications, and on the other, by the absence of extensive ancient written sources. In this respect, the synthesis produced by Chemsseddoha on the funerary evidence from the Early Iron Age is praiseworthy and a highly welcome contribution to the study of this multicultural region, which has long been relegated to the status of the northern periphery of the Greek world. As is stated in the introduction, the 106 burial sites that provided the primary corpus of evidence examined in this study (which is presented in a long and well-structured catalogue in the end of the book) are located within the boundaries of modern northern Greece, between the eastern Pindus range and the western part of the Rhodope mountains. Wisely refraining from the use of the term "Macedonia", which should be reserved for the designation of the territory of the Macedonian kingdom as this was shaped over time, Chemsseddoha acknowledges that the geographical limits she has set are arbitrary. In order to compensate for the implications of this choice, she has enriched her corpus with two annexes that offer an overview of the contemporary funerary evidence from modern Northern Macedonia and northern Epirus/southern Albania, respectively. No such annexes are provided on the evidence from Thrace and Thessaly, which would have been equally if not more pertinent. Yet, references to these regions, as well as to the central and southern Aegean, are amply provided by Chemsseddoha throughout her analysis. With regard to the study's chronological framework, the majority of included sites date from the

period between the 11th and the 8th centuries BC. However, a few sites go back to the transition from the Late Bronze Age and several go down to the 7th and the 6th centuries BC. This chronological laxity is well justified, if one takes into account the limitations in the application of the Aegean chronology to the study of this particular region. In the first chapter of the book, Chemsseddoha discusses the form, location and internal organization of the cemeteries under examination, placing special emphasis on the morphology of collective tumuli. She then proceeds, in the second chapter, to a thorough presentation of all attested types of graves. The third chapter is devoted to the representation of sex and age groups among the buried populations, as well as to the modes of ritual treatment of the body. Throughout these chapters, the author is confronted with the fragmentary nature of the available evidence. Still, one pattern that clearly emerges is that of broad diversity in practices not only among sites but often also at the intra-site level. The aim of distinguishing regional and, to a lesser extent, chronological patterns within this diversity is pursued in the fourth chapter, which forms the core of the study. Relying on the concept of the "funerary sequence", which was developed by J.-M. Luce (cf. *e.g.* "Géographie funéraire et identités ethniques à l'Âge du fer en Grèce", in J.-M. Luce (ed.), *Identités ethniques dans le monde grec antique, Pallas* 73, Toulouse, 2007, p. 39-51) and using as her main variables the forms of the cemeteries, the types of graves they have yielded and the attested modes of ritual treatment of the body, Chemsseddoha distinguishes a dozen "funerary regions", each characterized by a particular funerary sequence. As the author stresses herself, while the westernmost of these regions display rather uniform or "closed" sequences, as one moves toward the Thermaic Gulf, funerary regions evince more "open" sequences, that is, greater diversity among the sites they consist of. In some cases, one may wonder what is the minimum of similarities that a group of sites must share in order to be classified under the same region or, to reverse the question, what is the maximum of "openness" that a funerary region can reach without collapsing as a concept. Even so, the meticulous analysis carried out by Chemsseddoha succeeds in revealing different regional patterns and their occasional interrelationships. These regional patterns are also briefly discussed with relation to the "funerary geography" of the northern Aegean in the Late Bronze Age and the Archaic period. Having been excluded from the variables that served the definition of funerary regions, grave goods are examined separately in the last chapter. Following an overview of the functional categories of goods that were deposited in graves, the author argues that, when it comes to this particular aspect of funerary rites, the broader region is characterized by a much higher degree of uniformity. The prevailing pattern is that of a predilection for metal artifacts, namely, for weapons and especially for jewelry and dress accessories, which also held a key role in the denotation of vertical differentiations. The only deviations from this rule are noted at Torone, Koukos and the sites of Pieria, where metal artifacts were outnumbered by clay pots. According to Chemsseddoha, at these particular sites status differentiations were constructed by means of allusions to the Greek *symposion*, which she contrasts with the non-ostentatious "simple commensalité" signified in the rest of the region by local vases. In her final conclusions, the author remarks that the great diversity in the funerary rituals that were practiced in the northern Aegean during the Early Iron Age meshes well with the multicultural character of the region. Nevertheless, she concludes that the different funerary regions she has identified are

impossible to associate with specific ethnic groups mentioned by literary sources. Even though we certainly agree with this final statement, it is interesting to note that according to Luce's model, on which the author relied, funerary regions correspond to linguistic/dialect regions and thus to "ethnically" homogeneous communities. Although this is not the place to discuss the concept of ethnic identity and its problems, it is of crucial importance to stress that the differences among the populations of the north, in terms of both culture and sociopolitical structures, were of a different order than the differences among the (predominantly Greek) populations of the Early Iron Age central and southern Greece that were addressed in Luce's analysis. In this respect, it is our opinion that no funerary regions in the north can be historically meaningful unless the formation of funerary sequences takes into account graves goods, not only their functional categories but also their typology and especially the modes of their consumption. If such an analysis is carried out, then the picture of uniformity painted by Chemsseddoha with regard to offerings is very likely to break down. The binary opposition, for instance, between "imported Greek *symposion* shapes" and "local feasting shapes" masks the diversity of local types and, perhaps more importantly, the modes of consumption of the various local and imported shapes (e.g. were a local grey wheelmade mug and a local handmade kantharos used in the same social contexts by the same actors? to what extent can the presence of Greek kraters along with local handmade kantharoi and jugs be associated with the Greek *symposion*?). Following Luce, Chemsseddoha understands grave goods as more telling of the social identity of the buried individuals than of anything related to the community of which they were members. Yet, the aspects of the social identity of the deceased to be signified by means of offerings, as well as the specific types of offerings used for this purpose, were defined by the cultural perceptions and the economic and sociopolitical structures of the broader community. In fact, the analysis of the funerary evidence from the northern Aegean of the Archaic period has shown that, in this respect, grave offerings can be much more telling than, e.g., grave types (V. Saripanidi, "Constructing Continuities with a 'Heroic' Past: Death, Feasting and Political Ideology in the Archaic Macedonian Kingdom", in A. Tsingarida – I.S. Lemos, *Constructing Social Identities in Early Iron Age and Archaic Greece*, Brussels, 2017, p. 73-135). Although our knowledge of the Early Iron Age northern societies is very limited, it seems highly unlikely that ethnically diverse groups would have shared the exact same cultural perceptions or economic and sociopolitical structures. Thus, in all probability the inclusion of grave goods in the formation and comparative analysis of funerary sequences will reveal much more nuanced and meaningful regional patterns. Of course, the possibility of establishing a one-to-one relationship between such patterns and specific ethnic groups (for which in most cases we know little more than the name assigned to them by later Greek authors) seems rather unlikely. In the light of the above, Chemsseddoha has not fully exploited the potential embedded in the funerary record for social and historical analysis. However, she has definitely laid the much-needed groundwork for this aim to be pursued in the future. There is little doubt that, by systematizing a vast and, at the same time, very fragmentary corpus of evidence, most of which is published in the Greek language, Chemsseddoha's monograph will become a reference work in the fields of both northern Aegean and Early Iron Age studies.

Vivi SARIPANIDI