

on houses, even though houses are often hard to identify and those buildings defined by excavators as houses do not cover the majority of the built area in settlements, an opportunity seems lost to address the meaning of some of the mess. What if streets and houses are not always the ordering principles of a settlement, only those most easily assigned to types?

Chapter 7 addresses developments of the First Intermediate Period, a time between the Old and Middle Kingdoms in which there was no strong centralized state. Here we are once more grateful for Moeller's typological instincts, which allow her to demonstrate with clarity that political vicissitudes had very different effects on different types of settlement: those established by the state were abandoned in times of weaker state control, while the more organic provincial capitals continued to thrive without interruption. Pyramid towns in the Memphite region disappeared, but cities in the south, such as Abydos and Edfu, expanded and maintained their prosperity.

Chapter 8 turns to town planning and internal colonization in the Middle Kingdom, at which time state-planned settlements were founded, particularly in relation to resource acquisition and the expansion of agriculture. Sites considered here are Tell el-Da'ba, Qasr el-Sagha, Lahun and Wah-Sut, with a shorter section on the Nubian fortresses. While these are amongst the most studied settlements from Egypt, Moeller offers some new interpretations, including a plausible argument that Lahun was first built as part of the Middle Kingdom expansion of agriculture in the Fayum and only later grew to include the support town for Senwosret II's pyramid. Settlements of less planned nature form the second part of the chapter, including Karnak, Elephantine, Edfu and Tell el-Da'ba once more. The discussions of these sites are extremely clear and helpful; I will return to them, for instance, when preparing lectures for teaching.

Chapter 9 addresses house layouts of the Middle Kingdom, and here Moeller is more upfront about the problems of comparison on the basis of type. This is in part because types identified in one place are not applicable elsewhere, and in part because, even at any given site, not all houses will fall into the locally identified types. Furthermore, initial house plans were seldom maintained for long as buildings were subdivided, added to and combined—if a house plan is not static, how solid a basis is it for comparison? The balanced discussion of typologies worked out by others for Tell el-Da'ba and Elephantine demonstrates both the planning that characterized the period and why directly comparing houses between sites in the Middle Kingdom is a minefield.

In her final chapter, Moeller returns to the themes with which she began and lays out some of the bases on which a comparison to the Ancient Near East might be developed. She reminds us that the state relationship to settlement is both important—we have state-planned settlements, after all, unstable as they were—and insufficient if we are to understand Egyptian urbanism. Points of comparison that she suggests for a cross-cultural examination include similarities and differences in the roles of sanctuaries in the ur-

ban fabric, as well as the absence of markets or other open spaces. But the most exciting—and frustrating, because it is difficult to pin down—characteristic that she suggests for comparison is 'interconnectedness'. This is most clearly seen in Egypt in the difficulty involved in distinguishing individual houses in many settlements, and is the feature I myself cannot get my head away from. I am disconcerted by my inability really to see and understand the relationship between public and private in these settlements, and I want to probe this further, to ask what 'private' might really mean in ancient Egypt and elsewhere. Interconnectedness is the feature Moeller finds to be the most consistent element across the time periods she has considered here, and it is one she teases us with: it is much less true in the New Kingdom, she says, for which we must await volume 2.

Laurel Bestock

Joukowsky Institute for Archaeology and the Ancient World

Brown University

Providence, RI 02912

USA

Email: [laurel\\_bestock@brown.edu](mailto:laurel_bestock@brown.edu)

## Reference

Kraeling, H. & R.M. Adams, 1960. *City Invincible*. Chicago (IL): University of Chicago Press.

*Human Mobility and Technological Transfer in the Prehistoric Mediterranean*, edited by Evangelia Kiriati & Carl Knappett, 2016. (British School at Athens Studies in Greek Antiquity.) Cambridge: Cambridge University Press; ISBN 978-1-107-14243-5 hardback £75; 278 pp., 26 b/w figs, 2 tables

Anthony Russell

This volume represents the initial offering for a new monograph series, 'British School at Athens Studies in Greek Antiquity', and is a worthy first title. The overarching themes of human mobility and technological transfer are well represented by all contributors, and successfully demonstrate the primary aim of the volume: to move beyond diffusionist and acculturation models that tend to reduce human mobility in the past to short-term, large-scale events (migrations, invasions) and instead recognize the everyday, multi-scalar reality of connectivity. The contributions are typically archaeometric in analysis, reflecting the research strengths of the BSA's Fitch Laboratory.

The volume opens with two introductions, one by the co-editors that lays out the theoretical and methodological landscape for the monograph and one by Cyprian Brood-

CAJ 28:2, 352–354 © 2017 McDonald Institute for Archaeological Research  
doi:10.1017/S0959774317000750

bank, who outlines the Mediterranean's geographic and topographic features that encouraged mobility, as well as the technologies of mobility that existed in prehistory. There are eight case-study chapters, which nicely cover several prehistoric technologies, including pottery, metallurgy, glass making, masonry, stone working, wall painting and warfare. The volume closes with a pair of commentary chapters, the first by Emma Blake, discussing the role of early states in promoting human and technological mobility, and the final chapter by Olivier Gosselain, who reinforces the themes of connectivity, mobility, community and utility.

The breadth of technologies covered is certainly one of the strengths of the volume. Most chapters plausibly identify key places and times when craft traditions moved from one community to another and discuss the means by which different technologies could be transferred. This often involves a fine-grained analysis of the *chaîne opératoire* of production, to specify which elements of technological practice have been mobilized. This affords the researchers room to discuss different modes of transfer, including straightforward copying of a finished product, face-to-face tuition and longer periods of apprenticeship. Learning and practice are two key themes picked up by many of the case studies.

Urem-Kotsou (chapter 3) discusses the innovations in pottery production in Late Neolithic northern Greece and notes how certain firing techniques to produce black burnished tableware become more widespread. In her analysis, such techniques would require the movement of potters themselves (p. 43), and the successful reception of these reflects social competition between communities, with increased emphasis on display and public eating and drinking (p. 44).

Georgakopoulou (chapter 4) presents the case of metals production in the southern Aegean, explaining how the *chaîne opératoire* involved in metallurgy (ore acquisition, smelting, metal working) itself demands mobility for its practitioners. She argues that when it comes to smelting centres, size matters, with smaller slag heaps found closer to associated settlements than larger ones (p. 56). There seems to be no control over ore sources, and the pattern that emerges is of short to mid-range periodic travel to ores, often involving a maritime voyage.

Bevan and Bloxam (chapter 5) offer a fascinating look at stone working in Egypt and the Aegean, and discuss the multi-scalar nature of communities of practice, from highly skilled, indentured specialists, through less specialized masonry workers (p. 72). They also point out the boom-and-bust nature of such employment, with large-scale projects representing more opportunities and greater potential for mobility. When work becomes scarcer during 'bottleneck' periods (p. 69), the flexibility to move to where work opportunities exist would have been an advantage.

Shortland's contribution (chapter 6) explores glass-making, and concludes that Late Bronze Age Greece imported raw glass ingots from the east, a fact corroborated by current archaeometric analyses (p. 100). It is the briefest case study in the volume, and while glassmaking is certainly an under-represented technology in prehistoric research, the

author never really engages with the mobility of technologists, nor the specifics of how Greek artisans learned how to work these imported ingots.

Nikolakopoulou and Knappett (chapter 7) seek a middle-ground analysis of the spread of Minoan cultural features into the south Aegean, between unidirectional colonial movements from Crete and the acculturation of Aegean communities to Minoan practices via exposure to them (p. 104). They explore important issues such as the freedom to move for different artisans (wall painters, potters) and the willingness to accept outsiders and new technologies for Aegean communities (p. 112).

Boileau (chapter 8) examines a different case of technological transfer, one where a household level of production is implicated. In her analysis of the ceramic repertoire of Tell Kazel in Syria, Boileau interprets Handmade Burnished Ware pottery as likely the product of new peoples to the Levant, bringing with them their potting traditions from the 'Italo-Mycenaean' sphere of exchange (p. 126), and thus an indication of (small-scale) migration, rather than itinerant specialist craftspeople.

Kiriati and Andreou (chapter 9) take a somewhat broader angle, looking at the spread and reception of Mycenaean-type pottery from both top-down and bottom-up perspectives across the Mediterranean. They propose that consumer choice plays a larger role in the reception and reproduction of foreign products and technologies, and wisely point out that a term like 'imitation' covers a lot of conceptual ground (p. 131). They also caution that contrasting regional patterns of contact and cultural reproduction are a good reminder that the 'Mycenaean world' is itself a heterogeneous entity (p. 153).

Going to the broadest perspective, Kristiansen (chapter 10) argues for a fully globalized, interconnected Mediterranean and European world. He moves away from the fine-grained analyses of previous chapters and discusses the archaeologically invisible 'cognitive geographies' that must have been a necessary precursor to connectivity (p. 155). He highlights the role of mercenaries, warriors or bodyguards, complementing the volume's dominant focus on artisans. While a shift to a macro-scale of analysis adds to the scope of the volume as a whole, such maximalist perspectives do tend to generate conclusions that appear hopelessly tenuous (e.g. 'the Nordic identity displayed in the spiral style of chiefly objects refers back to a distant Mycenaean template of high culture': p. 169).

The two commentary chapters present critical responses to the case studies and highlight some of their shortcomings. Blake's commentary (chapter 11) explicitly questions what advantages early states had regarding the spread of technologies and artisans. Cleverly, she begins her analysis with an examination of the limits of mobility in Bronze Age Italy, where there was no early state infrastructure, and whose communities were much more demographically circumscribed. In that instance, Blake sees the introduction of outside technologies (e.g. Aegean-style pottery manufacture) to a few centres, with a spread of finished products further afield. The existence of state-level polities, however,

seems to have a particular role in encouraging, or at least allowing for, the movement of craft specialists. This seems to be the case even when the state is not especially involved in the craft in question. For example, in the case of low-value, decentralized technologies (e.g. pottery), it may be the 'outward looking' nature of the state itself (p. 187), in its desire to import raw materials, foreign luxury items, or even labourers and mercenaries, which creates the infrastructure of mobility that more autonomous craft specialists could then take advantage of.

Gosselain (chapter 12), on the other hand, emphasizes that technological choice is not just a case of innovative expedience, but must also be socially relevant to the receiving society for it to transfer effectively from one community to another. He emphasizes the social embeddedness of technology and offers cogent ethnographic examples to demonstrate the differing mobility scenarios available. He also cautions that the meaning of certain technologies, and their outputs, can change from one community to the next.

There are a few shortcomings for the volume as a whole. For an archaeology text, it is notably under-illustrated, including two chapters that have no illustrations. In some instances the primary data being examined are not depicted, and for many chapters providing regional maps would have helped the reader. In one instance (chapter 7), where three different chronological schemes are referenced (Late Bronze Age, Late Minoan/Neopalatial and Late Cypriot), a small table with the applicable dates would have helped to highlight the synchronisms involved. Another disappointing feature is the reluctance to use ethnography to explore the issue of why craftspeople would have chosen to re-locate. This is particularly conspicuous given the influence Gosselain (2000; 2010) has had on several contributors to this volume. Blake's observation (p. 189) that the contributors effectively demonstrate places and times when technological transfer occurred, but have little to say on the circumstances of mobility (e.g. in her analysis, the affordances of early states and their infrastructures), is apposite. By drawing on available ethnographic studies (as Gosselain does in his commentary), some theories on the hows and whys of artisan mobility could have been explored.

Nevertheless, this is a thematically tight volume that will be of practical use to scholars interested in human mobility and the spread of technologies in prehistory. The fine-grained analyses plausibly demonstrate differing technological transfer scenarios, and the contributors have succeeded in shifting the conceptualization of ancient mobility away from macro-scale events, to represent it as an 'everyday condition of existence' (p. 5) in the prehistoric Mediterranean.

Anthony Russell  
Archaeology, School of Humanities  
University of Glasgow  
1 University Gardens  
Glasgow G12 8QQ  
UK  
Email: [Anthony.Russell@glasgow.ac.uk](mailto:Anthony.Russell@glasgow.ac.uk)

## References

- Gosselain, O.P., 2000. Materialising identities: an African perspective. *Journal of Archaeological Method and Theory* 7(3), 187–217.  
Gosselain, O.P., 2010. Exploring the dynamics of African pottery cultures, in *The Archaeology of Regional Technologies: Case studies from the Palaeolithic to the age of the Vikings*, eds. R. Barndon, A. Engevik & I. Øye. Lewiston (NY): Edwin Mellen Press, 193–224.

---

*Beyond Boundaries: Connecting visual cultures in the provinces of ancient Rome*, edited by Susan E. Alcock, Mariana Egri & James F.D. Frakes, 2015. Los Angeles (CA): Getty Publications; ISBN 978-1-60606-471-9 hardback \$69.95; xxi+386 pp., 106 colour & 78 b/w illustrations, 7 maps

## Ben Russell

While the present volume emerged out of the Getty Foundation's 'Arts of Rome's Provinces' seminar, this is more than just a study of 'provincial art'; in fact, it is no accident that the terms 'provincial' and 'art' are eschewed entirely in the book's title. Many of the contributions collected here deal with art only in passing (to such a degree that one wonders whether 'material' rather than 'visual' cultures should have been stressed in the title) and indeed the whole question of what we mean by 'provincial', and what a 'province' even is, is a key theme of the volume (notably in the contributions by Jiménez, Sweetman, and Noreña). The 'Arts of Rome's Provinces' seminar was the brainchild of Natalie Kampen, to whose memory a warm introduction is dedicated here. The seminar's aim was to bring together scholars from multiple countries, most of them early career researchers, via a series of meetings and, in particular, field trips, to Britain and to Greece (a 'traveling circus', as the editors describe it on p. 2).

One gets the impression that the range of papers that emerged from this process and that constitute the final volume may have surprised even the editors. Indeed, a criticism that could be levelled at this book is that it lacks a clear focus; it is certainly disorientating to shift from a study of Gallic coins to one of the portraits of elite Egyptian boys and then back to a third on sacrificial practices in Gaul. Architecture and ritual practice figure more prominently in a book on 'visual cultures' than one might expect, and yet other media are barely touched on—ceramics, for instance, or painting. In practice, of course, this heterogeneity is entirely fitting. To understand how and why visual cultures throughout the Roman empire worked as they did, as almost all of the contributors argue, we need to consider the local contexts in which they operated, the individuals and communities who created them, their priorities, aims and experiences—what Gates-Foster calls their 'lived daily knowledge' (p. 222). This means often moving beyond