

such as 'her body has gone to rest and her spirit set free'. This narrative overlooks the vast literature on alternative attitudes to death; a factor throughout the mortuary discussions is a noticeable projection of our modern western perspectives of death onto the past. This may be entirely appropriate with Helladic material, with this criticism a symptom of my own research into Near Eastern prehistory, and indeed of the British Neolithic material from which the author takes her inspiration when dealing with landscapes; within these fields it is generally accepted that we need to move away from modern western perspectives when dealing with the past. Weiberg's stance is not helped by the inclusion of an 'idealised sequence of mortuary behaviour' (Fig. 78), which binds her work too closely to a set structure of practices, despite her own admission that variations should be sought and examined (p. 370). It appears that her approach to living spaces, acknowledging differences and changes, is not as readily applied to mortuary practices. Whilst Weiberg does on one level achieve her aim to 'people the Early Helladic period' (p. 381), it is a past constructed of people just like us.

Yet all in all, despite my criticisms, I do think this is a credible piece of work. It is detailed, and definitely shows new insights and interpretations. Her use of imaginative narratives is courageous. Overall, Weiberg's modest approach is a refreshing one, and one that should be illuminating to students of Helladic Greece and specialists alike, as well as being of interest to those studying life and death in other archaeological regions.

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- Lin Foxhall, *Olive Cultivation in Ancient Greece: Seeking the Ancient Economy*. (Oxford: Oxford University Press, 2007, 320 pp., 82 illustr., hbk, ISBN 978 0 19 8152880)
- After decades of detailed studies and conferences about olive oil in Ancient Greece, Foxhall finally provides the scholarly community with an exhaustive synthesis of the main themes linked to olive-oil cultivation. The book is a fine example of what a historian, and particularly a historian of the ancient economy, can do.
- In the Introduction (pp. 1-20) Foxhall explains the scope of her research, making reference to her past works on this topic and giving a swift summary of the points she established before. At the same time, she refers to further works and shows their limits; she is right when she affirms that: 'with few exceptions, most research has started from the top down'. By contrast, she declares her own approach as starting 'from the practical realities and constraints of farming'. After a few essential pages about the physical characteristics of *Olea europaea* L., she mentions some studies about the origins of olive cultivation and introduces the much-debated topic of its role in the Mediterranean culture.
- Chapter 2 (pp. 21-54) is entirely devoted to households. It is, in fact, a kind of independent section of the book, where Foxhall offers a discussion of the theories of ancient production. Investigating literary and epigraphic sources, she includes reviews of articles and books with the emphasis on theory and methods. After demonstrating how the production of olive oil for the market must have been in the hands of large-scale households, Foxhall focuses on conceptual matters in chapter 3 (pp. 55-84). Then she explores the problems regarding

the location of olive orchards, devoting great attention to terraces, irrigation and labour. The olive tree becomes the focus of discussion only at the end of the chapter, after a lengthy treatment of the households. In chapter 4 (pp. 85–96) she shows the main uses of olive oil in ancient Greece: food, lighting, personal cleansing and adornment. In chapter 5 (pp. 97–130) she looks at matters concerning cultivation *stricto sensu*, sometimes comparing ancient with modern Greece.

The most substantial section of the book is chapter 6 (pp. 131–218) about olive processing. Foxhall begins with a small and valuable paragraph on theoretical problems concerning the comparison between the Greek and the Roman technologies, claiming that ‘Greek pressing equipment is ... less visible in the archaeological record’ (p. 131). She is rightly aware of the reutilization of stone equipment for centuries. After a paragraph on the identification of olive-oil presses, Foxhall makes a survey of the main Greek pressing installations in towns and settlements. This is probably the most accurate part of the entire book; she underlines how perhaps it can be possible to assume the start of a special kind of technology (such as rotary crushers: p. 165 ff.), without being able to determine its end.

Chapter 7 (pp. 219–246) pays due attention to the role of olive trees in ancient Greek gardens. Finally, conclusions (pp. 247–260) summarize the main findings in the book: the values, time, labour, production and technology involved in olive cultivation.

When Foxhall writes about Italian olive trees, comparing them to Greek ones, she says the former are taller (p. 3). However, she seems to overlook the substantial botanical bibliography about the genetic differences between the two species. It is a recurrent failure, especially in the sections that note the physical characters of the olive tree in the Mediterranean (cf. e.g. Besnard et al. 2001 and 2002). In this sense, she seems to be incorrect, saying that ‘it is extremely likely that genotypically, there are not truly wild olives left in the Mediterranean’ (p. 5). Her statement holds true only for the eastern Mediterranean, where genetic similarities between wild and cultivated olives prevent the latter from becoming wild.

The fact that Foxhall still uses the old nomenclature for the different species (despite Green 2002) seems to me hard to justify. About climate and other agronomical matters, there is a vast scientific scholarship superseding the bibliography she quotes (see Lavee and Avidan 2000; Lumaret and Ouzzani 2004). Despite her usual attention to the most important references known to classicists, in the whole book she neglects to mention the fundamental contribution of Zohary and Hopf (2000) about domestication of plants (pp. 10–12), the standard reference on palaeobotanics.

While discussing the ancient economy in chapter 2, Foxhall sometimes puts the theoretical cart before the factual horse (especially pp. 24–35). Concerning classical rhetoric, it might have been useful to engage with recent dedicated works beyond Foxhall’s own past publications in this field. Although Foxhall claims that she has not ‘forgotten’ that what can only be seen as broad banding now was probably once rainbow shading, now faded and lost to us’ (p. 37), she proceeds to make some blanket statements; she claims, for example, that the economies of classical Greek city states were ‘self-contained’. Generally, she affirms the major role of landholding and agriculture in the economy of classical cities. Here is not the right place to open a new discussion, but it would certainly have been important to acknowledge the other points of view. As Stroud (1998:25, just to mention only one of the several works sharing this point of view, together with Gauthier 1981 and Montgomery 1986) pointed out in his masterly commentary on the so called ‘Grain Tax Law’, trade has a very important role in the cities’ economies – particularly in Athens – and ‘it will be well to bear Agyrrhios’ career in mind when we are asked by modern scholars, as we sometimes are, to believe that trade and commerce in Athens were the preserve of the metic’. Primitivism keeps surfacing in the book: she defined the account procedures as ‘rudimental’ (p. 46), without reference to the vast bibliography on ancient accounting.

Pages 43–45 are quite a telling example of what sometimes happens in this book: sources and bibliography do not talk to one another. Citing Athenaeus as a source for classical Athens, she could have mentioned the author’s presumed sources and the most

important bibliography on the matter (p. 88). Foxhall again misses important references about Chairephanes (p. 69 ff.), such as Fantasia (1999) and Briant (2001), which are necessary in order to understand the debate in which she engages and the ancient text.

Although subtle, her interpretation (pp. 105–108) of Demosthenes (43.68–72) is likely to be too complicated: Foxhall supposes that the commentaries to Demosthenes misunderstood the meaning of this part of the speech relating to the *nomos* and that Sositheos cited the law in the wrong way intentionally in order to deceive the judges. This may be correct, but it seems unsupported and far from proven.

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Yannis Hamilakis and Nicoletta Momigliano, eds, *Archaeology and European Modernity: Producing and Consuming the Minoans (Creta Antica 7*, Padova: Bottega d'Erasmo/Aldo Ausilio, 2006, 293 pp., illustr., pbk, ISBN 978 88 6125 007 9).

This meticulously edited, internally cohesive, and yet productively contentious collection exemplifies the intellectual labour that an edited volume ideally should perform. Alternating constructively between denying analytic virtue to the label 'Minoan' and recognizing that the term has now achieved a complex ontological status, the authors assembled here invest the complex field of Minoan archaeology with a compellingly critical epistemological relevance. Following the lead of the fine introductory essay, they argue concisely and clearly from the evidence of ancient materials, records of discovery and restoration, and modern productions of art, architecture and education.

How did the very idea of a Minoan culture emerge? Philip Carabott shows how local archaeologists in effect connived with Arthur Evans, and thus with the colonial structures adumbrated by the editors, to incorporate Minoan Crete into the project of European modernity; but this project also, as we see in Roderick Beaton's characteristically lucid literary essay, became a hellenizing one inasmuch as it reclaimed Cretan prehistory for the modern nation-state (whereas, as David Roessel points out, Beaton's own 1996 novel, *Ariadne's Children*, does explore the dark underbelly of reconstructed Minoan life). In Beaton's analysis, Greek authors of largely Cretan identity, either by birthplace or by origin, claimed the Minoans for Greece rather than Crete alone. In such a nationalist context, the Europeanizing