

A. Bernard Knapp. *The Archaeology of Cyprus from the Earliest Prehistory Through the Bronze Age* (Cambridge: Cambridge University Press, 2013, 640pp., 152 b/w figs., pbk, ISBN 978-0-521-72347-3)

To write a handbook on Cypriot archaeology covering the time from the earliest human settlement on the island during the Late Epipalaeolithic up to the start of the Early Iron Age—in other words from the eleventh millennium until the eleventh century BCE—is an enormous task. Bernard Knapp has dedicated his whole scientific career to the archaeology of the third largest island in the Mediterranean and is certainly one of the best-qualified researchers to do so. His book assembles an impressive number of titles in its bibliography with publications up to and including those of the year 2011.

The geographical introduction is informative and sits well in place in a handbook of this kind. Right on the first page, the author presents the judgement that invasions, migrations, colonization, diffusion, or other external factors have been given undue weight in explaining ‘the island’s political, economic and even artistic developments’ (p. 1). He sees this approach as ‘steeped in culture history [...], at a time when multivocality and a local (vs. global) perspective’ (p. 1) mark modern scientific practice. It must be stated, however, that the current scientific discourse about archaeological visibility and material correlates of different types of migration and interregional contacts has certainly moved away from such lines of thought (e.g. Burmeister, 2000; Prien, 2005). Many theoretical debates and practical archaeological applications of migration theory are available today and should have been discussed and applied to the Cypriot archaeological record in this book.

The book presents the reader with the archaeological record starting with the first

events of human immigration. It is a very variable archaeological record that in certain periods is strongly characterized by elements of connectivity, while in others, it shows a tendency towards isolation. The focus is on issues such as connectivity, insularity, identity, and polity that are treated throughout the different chapters, thus structuring the presentation of the archaeological record on the one hand and the summaries of scholarly discussion on the other.

Especially in its part on the older prehistoric periods (pp. 43–347) *The Archaeology of Cyprus* contains a wealth of detailed information on a long series of sites. More plans would certainly have improved the comprehensibility of the book’s first part, but might have expanded it too much. Another, albeit minor problem is the variable style of presenting radiocarbon dates—sometimes in the form of cal BC, sometimes in the form of cal BP (cf. pp. 70–73, etc.). Considering the volume in its entirety, the report on the prehistoric periods is impressively detailed, even perhaps too detailed for a handbook—given the fact that the vast majority of site reports and final publications for Cyprus are and always have been published in English and much less so in French, Greek, or German. This specific language dominance in Cypriot research differs from the plurality of languages that characterizes scholarly research in the neighbouring Levant and even more so in Greece. A very detailed presentation of excavation results would seem more in place in a handbook on those countries than in one on Cyprus.

Just to single out one of the issues of the earlier prehistoric periods, one may

name the discussion of individuality regarding Chalcolithic statuettes (i.e. those chosen as a national symbol on the Euro coins, pp. 239–40, fig. 63). The author proposes that those figurines were related to an ‘emerging individual status’ (p. 242) or even ‘representations of individual women or men’ (p. 243). If that is correct, then one may ask if their lack of individual features is due to the fact that forming an individual image—possibly somehow relating to individual claims on property (cf. p. 245)—was a novel act that still had to mask itself by reference to a generic model as defined by a collective ideology expressed in a recurrent type and style. In this way, the contradiction between individuality and egalitarian society (p. 241), between the assumed ‘emergence of property and inheritance rights’ (p. 244) and traditional collective property, might have found its expression. However, the initial hypothesis that those figurines represented human beings cannot be proven today.

Rather hidden, on p. 265, the author introduces his definitions of migration vs. colonization. A statement fundamental for his viewpoint can be found on the previous page: ‘the notions of an (Early Bronze Age) Anatolian and an (Late Bronze Age) Aegean colonization of Cyprus cannot be substantiated in a material record that instead portrays vividly hybridization practices at work between different peoples and cultures’ (p. 264). The problem is, however, that two different levels are compared here. While colonization may be one form of migration, hybridization is not opposed to it. Rather, hybridization can be the result of very diverse historical processes such as intense trade relations between two communities, conquest of a region by a superior army, or indeed colonization. In all of those cases, it would be necessary to search for the precise regions that the foreigners (be they explorers, traders, small

immigrant groups, conquerors, etc.) came from; to isolate the push and pull factors responsible for emigration and immigration; to consider who took the initiative, and the economic and political situation in the regions of emigration and immigration, respectively. Certainly, such questions are often not easy to answer due to the lacunae in our archaeological knowledge, but seeking an answer may be more fruitful than giving a static label to a historical process that is still not well understood. Knapp suggests avoiding the assumption of ‘any form of technological or cultural superiority’ (p. 344) of a (possibly immigrant) sociocultural group. However, if the economic and social structures of all interacting sociocultural groups (e.g. at the beginning of the Bronze Age people from a yet undefined region in Asia Minor and people on Cyprus) are not fully known or analysed, one can neither claim nor exclude that in this relationship the population of the mainland region was economically more developed than the one traditionally living on the island.

In contrast to those on earlier prehistoric Cyprus, the chapters on the later periods Middle Cypriot III, Late Cypriot (LC) I–III (subsumed under Protohistoric Bronze Age = ProBA in Knapp’s personal terminology), and on the beginning of the Early Iron Age are rather lacking in detail (pp. 348–476). The author excuses this shortened overview by referring to the large number of relevant sites and his earlier monograph (Knapp, 2008), in which he treats the monumental buildings of the Late Bronze Age in greater detail (p. 359). One may remark that each comprehensive monograph has to stand on its own. However, the author’s choice is all the more regrettable in view of the fact that the large excavations and final publications of LC settlements such as Kition, Enkomi, Hala Sultan Tekke, Kalavassos,

Maa *Palaeokastro*, and Pyla *Kokkinokremos* (for which now see also Karageorghis et al., 2014) constitute the archaeological backdrop for the scholarly discourse that Knapp critically discusses in the second part of the book.

Many important research problems of the protohistoric periods are discussed. To pick out just some examples, the reader can gain a good overview of the current state of our knowledge on copper production and export—one of the most important aspects of LC economy and society. Knapp carefully reviews the results of lead isotope and chemical analyses of copper ingots and Cypriot copper ores, and names the extant problems in combining analytical results with the archaeological record in order to reconstruct an economic and political model for the island (pp. 411–26).

The discussion of the political regime on Cyprus during the fourteenth and thirteenth centuries BCE is another very welcome and well-summarized section of the book (pp. 432–47). In combining the archaeological record with the information from written sources (Amarna archive and Ugarit archives), Knapp convincingly opts for a solution with a central political authority, a king—as the letters from both Amarna and Ugarit clearly suggest—that controlled copper production and export. Regarding the much-discussed problem of finding a pre-eminent palace for that king, Knapp speculates that he might also have resided in several of the monumental buildings that are known from a number of Cypriot settlements (p. 444). Such a proposal has also been made for the contemporary Mycenaean Aegean that was home to the Great King of Ahhiyawa, yet housed a series of different palace centres distributed all over southern and central Greece (Wiener, 2009: 703). In fact, the phenomenon of a travelling king seems also to find parallels in Egypt or Ugarit.

One debate that has attracted much attention among scholars of the Cypriot Late Bronze Age is the degree of Aegean involvement in the changes observable throughout the thirteenth to the eleventh centuries BCE. Knapp holds his own position stressing processes of hybridization (see above), albeit not completely negating the possible impact that immigrant population groups may have had. The discussion of pottery assemblages, and more specifically of Aegean-type pottery made locally on Cyprus, has played a prominent role in those discussions (pp. 453–54). Regrettably, in commenting on those discussions, Knapp overlooks a series of more recent publications, in which for the first time, the pottery of key sites such as Enkomi has been presented in drawings, with detailed stratigraphic data (e.g. Mountjoy, 2005, 2007) and with representative statistics (e.g. Jung, 2011a, b), while in other studies, local production was proven by means of chemical pottery analysis (e.g. Mommsen & Sjöberg, 2007). Those papers demonstrate a previously unknown degree of changes in the production and consumption not only of painted table wares, but also and even more radically of kitchen wares. Whole Cypriot pottery manufacturing traditions come to an end, and more importantly, the way of cooking and the quantities of cooked food changed profoundly. Remarkably abruptly, wheel-made and flat-bottomed Mycenaean cooking pots replaced traditional hand-made and round-bottomed Cypriot cooking pots at different sites at the start of LC IIIA. In combination with other contemporary changes such as the discontinuity in burial rites, this introduction from the Mycenaean Aegean of new habits in everyday life cannot be convincingly explained without assuming a certain influx of people from the Aegean.

What Knapp calls hybridization (pp. 454–70) certainly occurred, as his

examples also show, but in several realms of life, such processes happened to various degrees, at different times and with a variety of outcomes. In some spheres, different material culture traits were merged by the inhabitants of Cyprus, in other spheres traditions of differing origins were kept separate so as to mutually exclude each other (Jung, 2011b). The two interpretative models, immigration vs. local economic development (p. 453), should not be seen in opposition to each other in explaining the economic, social, and political processes, but as different aspects of a complex historical development. For reconstructing Cypriot history at the end of the Bronze Age, one also ought to make use of the much-refined pottery chronology available today (e.g. Mountjoy, 2007; Jung, 2011a), and put the different events of settlement destruction, abandonment, and new foundation that occurred in the thirteenth and twelfth centuries in a sequence, rather than to subsume different stages under the broad chronological label 'ProBA 3' (p. 474).

The book closes with a chapter of conclusions by the author (pp. 477–84) and an appendix by Sturt Manning (pp. 485–533). This appendix contains a modelling of the radiocarbon data available today for the periods discussed in the book. The presented models of absolute chronology are certainly useful for the reader, but a commendation of caution may not be out of place. The sole method employed is Bayesian modelling, which is one statistical procedure among others and one that often arrives at statistically very restricted dating ranges. Other interpretations of the data remain possible, especially when each single sample is discussed regarding its stratigraphic properties and the formation of the dated sample material itself.

To sum up, the book is a rich compendium of Cypriot pre- and protohistory, useful for the specialist and the student

alike. Naturally, it cannot cover all aspects of Cypriot archaeology up to the start of the Early Iron Age, but it can serve as a useful introduction and thus fulfils its task.

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- DOI 10.1179/1461957115Z.000000000121

Eszter Bánffy. *The Early Neolithic in the Danube-Tisza Interfluvium* (Archaeolingua Central European Series 7, BAR International Series 2584. Oxford: Archaeopress, 2013, 189pp., 53 colour and 71 b/w figures, pbk, ISBN 978-1-4073-1212-5)

The Danube-Tisza interfluvium in south Hungary is a region that has always been considered a blank spot in the distribution maps of the Early Neolithic settlements of the Carpathian Basin. However, it is of crucial importance for interpretation of the cultural relationships between the Körös and Starčevo cultures. The present multidisciplinary volume fills the gap, and offers a gazetteer of Early Neolithic sites, updated thanks to new fieldwork results. The eleven-chapter long volume was compiled and written by Eszter Bánffy (Chapters 1–3, 6, 7, and 11) and co-authored by eleven Hungarian scholars (Chapters 4, 5, and 8–10). Their contributions cover many archaeological topics, spanning from the cultural dimension to anthropological and environmental aspects of the transition to the Neolithic in the sixth millennium BC. At the end of the book, one can find an exhaustive reference list of twenty-one pages.

The first major merit of the volume is the publication of all the evidence gathered

during the research carried out in the 1970s by the late Ida Bognár-Kutzián at Szakmár-Kisülés, an Early Neolithic site attributed to the Körös Culture. This site forms the backbone of the volume (Chapter 6). It is worth mentioning that Bognár-Kutzián, the author of the first comprehensive seminal synthesis of the Körös Culture (Kutzián, 1944; English translation 1947), was also a pioneer in the application of interdisciplinary analyses to prehistoric excavations. During her career, she became the leader of the Interdisciplinary Department of the Archaeological Institute of the Academy of Sciences. From Szakmár-Kisülés, she collected a wide range of samples, among which are charcoal, pollen, and freshwater molluscs that were further analysed. Unfortunately, after her death, as explained in Chapter 7, it was not always easy to understand and decode the sample references of her old field notes, and the surviving reports allowed only a minimal