

The third section of the volume is mainly devoted to studies of the Celtic heartlands. John Koch's article 'Mapping Celticity, mapping Celtization' offers a brief introduction to the study of being Celtic, processes of becoming Celtic, and the distribution of ancient Celtic languages. Andrew Fitzpatrick argues under the title 'Druids: towards an archaeology', that our understanding of religious authorities to a large extent is, and has been, too restricted to literary evidence about Druids in Gaul. The author argues that there is rather more evidence for people with religious knowledge and skills in Iron Age Britain than has been thought previously, and that there is little evidence for a specialist priesthood like the elusive modern, and indeed romantic, caricature that is 'the white-robed Druid'. The 'modern' distinction between secular and sacred activities in Iron Age life is not supported by archaeological evidence. There are a number of enigmatic objects, such as head-dresses and pairs of bronze spoons that sporadically occur in some Iron Age burials, but these objects are not to be considered as evidence for specialist priesthood. According to Fitzpatrick, secular and sacred spheres in Iron Age life were definitely much more conflated and the overall impression of mortuary rituals is more of a myriad local variations on a common theme. I can agree with this, but even if the terms religious specialist or specialist priesthood are problematic to use, I am not fully convinced that skills in divination, sacred knowledge, and ritual status were such a widespread phenomenon among the members of the Iron Age community as the author, implicitly, claims.

The last section of the volume brings together eight articles under the landscape and society theme. Colin Renfrew's article 'Sculpture as landscape' offers a most readable introduction to the work of the artist Henry Moore and his sensitivity to the human relationship with the landscape. In the article 'Meme machines and the mills of the imagination: science and supposition in the archaeological enquiry', Lisa Yildiz Brown argues that a version of Darwinian archaeology, the aspiring 'science' of cultural transference and replication – memetics – could have a productive application to the study of British Iron Age ceramics. Although the author points out that the application of memetics may be useful to

the study of cultural replication, it would, in my opinion, be limited to a quantitative evolutionary description. It does not answer the more important question of meaning and why different decorative elements were adopted and transmitted between groups. A more encouraging approach to the study of decorative elements is offered by John Manley in the article 'Decoration and demon traps: the meaning of geometric borders in Roman mosaics'. The author presents a most interesting way of looking at the decorative variety of mosaic floors from the Hellenistic and Roman period. By drawing on the ideas discussed by Gell, the author emphasizes the agency of geometric borders. Art objects can, like social agents, possess agency and can cause things to happen in the mind of the observer. In this scenario, decorative patterns, such as mosaics, have the effect of attachment and may trap the viewer. The geometric borders around Roman mosaics could have functioned not only as traps to ensnare and dissipate evil influences, but also as sensuous frames, triggering conscious readiness for the figurative art that lay within.

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Sophia Antoniadou and Anthony Pace, eds, *Mediterranean Crossroads* (Athens: Pierides Foundation, 2007, 784 pp., sbk, ISBN 978 9963 907 1 68)

The cover of this volume displays, appropriately enough, a photo of the Mediterranean Sea. Rather than a synoptic satellite photo, however, it is simply a square patch of rippled water. An artwork by Lia Lapithi, a specific time and place is denoted by a set of co-ordinates. It could be seen as an illustration of the difficulty in approaching 'the Mediterranean' in the twenty-first century, with increasing attention to the local rather than generalized overviews. The artist was one contributor to a wider project entitled: 'Crossings: movements of people and movements of cultures: changes in the Mediterranean from ancient to modern times'. Funded by the European Union *Culture 2000* programme, this involved a contemporary art exhibition, a travelling exhibition about the Crusades, and a conference held in Athens in

2005 of which these are the proceedings. The project leader was the Cyprus-based Pierides Foundation, with collaboration from organizations in Greece, Malta, France, and Italy.

The editors, Sophia Antoniadou and Anthony Pace, report that in initial discussions, 'it became clear that an adequate understanding of European present and future can only be constructed through a dialogue with and through the past'. The terms of this dialogue, the conference objectives, are more open in not seeking to define 'the Mediterranean', but rather focusing on 'movement of and contact between people and cultures' (p. 24, italics as in the original). Specific aims were: 'to encourage epistemological and ontological multivocality instead of absolutist/monolithic narratives'; 'to see boundaries as the product of social negotiation and practical performance'; and 'to emphasise movement and fluidity' (pp. 24–25). A further theme was the implications of the "'postmodern" agenda' for the study of the Mediterranean past.

The contributors largely address one or more of these concerns, and the editors approvingly note 'diverse and contrasting approaches to archaeology, varying from traditional cultural historical to postmodern and post-procedural theoretical thinking' (p. 26). If there is theoretical multivocality, however, it has to be pointed out that contributors come almost entirely from European Union countries; of 33, the three exceptions are from Australia and the USA. Yet *Mediterranean Crossroads* is avowedly a book about Mediterranean archaeology and heritage. As the editors suggest: 'While no single volume can do justice to the vastness of the Mediterranean and its past, the Athens gathering has served to underline the importance of connectivity and how this often supersedes geo-cultural settings that, at first hand, appear to be so diverse and unrelated' (p. 32). If Horden and Purcell's (2000) term 'connectivity' loses its analytical edge here and in a number of contributions without the corresponding ecological framework, the idea of unity in diversity is an important one in Mediterranean studies, and one can assess this conference volume in these terms.

Usefully summarized in the Introduction, the 29 articles are arranged broadly chronologically, from the Neolithic to the heritage concerns of today, with the three more general articles at the start. The first of these, Knapp's

keynote address, proposes for study 'the social identity of Mediterranean islanders'. Engaging with the conference themes, he argues that islanders' identities are often fluid, the product of negotiating boundaries which need not correspond with the island's shore. Using Malta and Cyprus as case studies, he argues that insularity can be manipulated as part of social strategies. One of the strengths of the volume is that a further five articles concentrate wholly on prehistoric Cyprus (and one on prehistoric Malta), allowing the reader to consider its degree of insularity at different periods. The Philia debate, about whether an intrusive population arrives in Cyprus at the start of the Bronze Age, is particularly well covered, being set up by Peltenburg's discussion of interaction between Cyprus and Anatolia in the preceding period. Bolger views the interaction between the existing and new populations through the lens of changes in pottery technology, while Webb and Frankel examine the same process through changes in everyday practices, such as childcare.

Moving into the second millennium BC, Antoniadou considers the contexts of imports in Cyprus to investigate whether they created new social realities. A companion to this is van Wijngaarden's discussion of the export of Mycenaean pottery, arguing that such objects are agents in social interaction. There is not enough interaction, however, between these two chapters; given that both discuss Mycenaean pottery on Cyprus one might expect them to refer to one another. Similarly, Vives-Ferrández Sánchez's account of later Phoenician colonies in Iberia includes an excellent, and explicitly postcolonial, account of hybridization of local and imported material culture which might have informed both Antoniadou and Leriou's discussion of the same phenomenon, the latter assessing evidence for Mycenaean populations on Cyprus. This could equally be seen as the function of bringing these diverse contributions into a single volume; issues of population movement and local response are also relevant to the third millennium examples just mentioned, leaving readers to draw their own connections.

These issues are echoed in Aegean chapters, the other main focus of the volume with 13 articles to a greater or lesser extent concentrating on the area. Kotsakis and Efstratiou stand either side of a similar debate over Greek

Neolithization, the former arguing for the need to consider indigenous adoption of agriculture, while the latter argues for the utility of a coherent 'grand' narrative. Meanwhile, Papadatos considers the way in which 'Cycladic' objects on Early Bronze Age Crete are often locally made, questioning previously-held assumptions about intrusive populations. A detailed case study is given by Psaraki on the selective adoption of Anatolian pottery shapes in Boeotia in the same period. If these articles all engage with the theme of 'movement and contact', it becomes apparent that it is hard not to in most accounts of Mediterranean societies (Brysbaert usefully brings in technology with her account of cross-craft interaction), although Berg suggests that maritime interaction should be integrated into future Aegean survey projects. The remaining articles in the volume mostly fit into this theme, particularly in later periods when there is historical evidence for movement. Spiteri's treatment of Hospitaller architecture, Kontogiannis and Arvaniti's discussion of the pottery from the fort of Andros, and Canavas's investigation of timber exploitation on Crete, tend to be restricted by the historical framework rather than addressing broader conference themes.

The postmodern agenda is at the fore in a Foucauldian approach to Minoan elite architecture by Vavouranakis, and Keswani's gesture of deconstructing one of her previous papers in a discussion identifying different social groups in Late Cypriot Enkomi, but a number of articles more broadly situate the Mediterranean past in the present. Pace considers the interplay between identity and protecting the heritage of Malta with recent legislation. Skeates offers a case study about the mutability of Italian prehistoric artefacts, as 'versatile cultural signifiers', which have often been used in the creation of regional identities. Lowenthal considers how the sheer abundance of Mediterranean heritage threatens to render it unsustainable, but suggests that regionalism within a European framework has decreased the sense of local alienation. Papaconstantinou sees the same abundance as one of the defining features of archaeological practice in the region, providing the basis for the identification of distinctly Mediterranean archaeological communities, while Chippindale considers the uniqueness of Mediterranean heritage in terms of 'reflux', a continual

reinvention. As he argues, the actuality of what happened in the past is not always relevant for heritage. The dialogue with the past the editors seek is complicated by the idea that Mediterranean heritage is continually being reshaped by present-day concerns.

The interconnections between contributions certainly offer unity in diversity. But as Mantzourani and Catapoti argue, the identification of Mediterranean diversity or unity is often political, and they see the European project as a potentially unifying factor. While the editors stress the diversity of this volume it is arguably the European Mediterranean that unifies it, in terms of geographical scope, the contributors, and funding. A discussion chapter might have made the implications of archaeological research within a European framework explicit. Instead the brief index entry for 'Europe' reads 'see also individual countries'. The photo on the front perhaps best encapsulates the aim of the volume; rather than capturing the whole of the Mediterranean, it offers a diversity of viewpoints. The flag on the back, however, is a reminder of what unites them – see also Europe.

REFERENCE

HORDEN, P. and N. PURCELL, 2000. *The Corrupting Sea: A Study of Mediterranean History*. Oxford: Blackwell.

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Mats Roslund, *Guests in the House: Cultural Transmission between Slavs and Scandinavians 900 to 1300 AD*, translated from the Swedish by Alan Crozier (Leiden and Boston: Brill, 2007, 584 pp., 180 illus., hbk, ISBN 978 90 04 16189 4)

Mats Roslund has been carefully researching a certain group of pottery found in Scandinavia and around the Baltic for a number of years now, and this handsome book is a fitting summary of many years' hard work and reflection on the topic. The Scandinavian material, which he has been researching, has in the past been variously labelled, some calling it Slavic pottery, others terming it Baltic-Wendish, or Wendish Black earthenware, AII Ware, or