

clothing and textiles carried symbolic connotations of the cultural consciousness of the educated elite (sometimes these codes were physically woven into the cloth). More importantly for Rollason though is the idea that the presentation of clothing as a gift functioned as an elaborate literary device, part of a complex game of literary 'dress-up' played by the donor and the recipient of the gift. Unfortunately, Rollason misses the opportunity to discuss the Late Antique practice of garment-giving within the longue durée of the custom which was already well-established in the east at the time of the Achaemenids and flourished there in Late Antiquity at the courts of the Sasanian shahs where an equally rich interplay of meanings was in operation. Garment gifting became a standard feature of court life for the Byzantines, successive Arab dynasties, and of the Persianate courts of Iran, India, and Central Asia. This becomes relevant to Rollason in regards to the practice of gifting clothes in biblical texts – especially, say the Book of Esther which enjoyed a particular popularity in its Greek version in Late Antiquity.

As Rollason weaves her cautious narrative, inevitably holes appear in her rich (and ultimately rewarding) tapestry. That is not a problem. One of the many virtues of this study, especially when placed alongside that of Spantidaki, is that they both alert us to the fact that there is still much to be done in creating a comprehensive 'dress history' of antiquity. Whether adopting Spantidaki's complete compendium approach to the question of the practical production of textiles, or Rollason's more erudite investigation of the interplay between clothing, the gift, and the text, the discipline and the study of ancient dress still has much to offer and provides many roots of investigation. In which case, we should all keep weaving.

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Economy and connectivity in the Ancient World

Franco de Angelis. *Archaic and Classical Greek Sicily. A Social and Economic History*. Pp. 464 Pages + 44 illus. 2016. Oxford: Oxford University Press. ISBN 978-0-19517-047-4 hardback £55.

Andrey Bezrukov. *Trade and Economic Contacts Between the Volga and Kama Rivers Region and the Classical World (British Archaeological Reports International Series 2727)*. 2015. pp. 99 + 6 tables + 8 maps. Oxford: BAR Publishing. ISBN 978-1-40731-382-5 paperback £21.

An increase in studies and chapters devoted to the economic history of the Ancient World has become apparent a decade since the landmark publication of *The Cambridge Economic History of the Greco-Roman World* (ed. Walter Scheidel; Ian Morris; Richard P. Saller, Cambridge University Press 2007). Falling within this trend are two recent books on regional Classical economies. What separates these books from other ancient economic narratives is their focus on areas that have long been considered marginal, and therefore uninteresting, in their respective cultural spheres: Sicily as periphery of the Greek world and the Sarmatian region of the Eurasian steppe as frontier of the Classical World. Indeed, as both authors stress independently from each other, they are the first to study the economy of these regions in a comprehensive way. Past scholarship has focused exclusively on the core lands of the Classical World or on subdivisions of the economy (e.g. coinage) of the peripheries.

Overall, previous generations of scholars have neglected to look at the economy of these regions as a system, as well as to their place within the economy of the Ancient World. The geographical peripheries are very often treated by scholars as a cultural periphery too, as areas seen by the Ancients as 'Barbarian' or 'the Other' and therefore to be studied only for their interest in the mechanisms of construction of Greek or Roman cultural identities. A study of the economies of these regions leads to very interesting results. Not least, they reveal the deep connectivity and the embeddedness within the economies of the Ancient World, thus contrasting sharply with the cultural boundaries most scholars seek to identify. The intrinsic connectivity of the Ancient World questions scholarly assumptions regarding the existing of sharply defined cultural frontiers and the nature of ancient globalisation. A comparison of these

two books allows us to elaborate on these arguments and permits us to contrast approaches to the study of ancient regional economies at the periphery of the Classical World. The nature of the evidence differs between the two regions, and inevitably, as a result, the answers regarding mechanisms and character of production, consumption and circulation of goods diverge. Nevertheless, the issues raised in these two books are important and even surprisingly convergent, despite the differences in chronological focus of the books, and the scholarship and academic background of the authors.

The first book discussed in this review concerns the economy of Archaic and Classical Sicily, a subject about which the author, Franco de Angelis has contributed extensively throughout his career.

De Angelis divides his book into five chapters and adds a substantial index at the end. Throughout, maps, tables and black and white images sparingly illustrate the text.

He opens his book with a chapter in which he discusses past scholarship on ancient Greek Sicily. Illustrious predecessors, not least the ancient economic theorist Moses Finley, have produced substantial contributions to the study of the social, political and cultural history of Sicily. Extensive archaeological studies are generally of a more recent date, and only after World War II were significant advances made in the archaeological exploration of the Greek cities. Still lacking within this rich tradition of study, as de Angelis observes, is a thorough interdisciplinary study on the economy of Sicily. Past scholars have studied the economy of Sicily mainly from a historical perspective, without taking into account the rich archaeological evidence that has now become available. Apart from historiographical reflections, the first chapter summarises the processes that led to the arrival of the Greeks in Sicily within a broader perspective of Mediterranean mobility and trade in the Early Iron Age.

De Angelis notes the volatility in the settlement patterns and state organisation in Sicily through time, and thus, as he explains, he seeks to organise his observations throughout the book around the rhythm of state formation - from city state to territorial state and the relapse from territorial state back to city state and then, soon after, renewed territorial regimes. The following four chapters are thus organised around a chronological scheme, that aims at structuring the narrative so as to facilitate the correlation of social and political processes, in which the economic transformations

were embedded. De Angelis fully adopts Finley's groundbreaking approach of seeing the economy not as a phenomenon in isolation, but as an integral part of the functioning of societies. Despite these phases being of unequal length, this division works very well.

The first phase identified by de Angelis includes the period from the foundations of the cities to the earliest political centralisation. Around ca. 500 BCE, a few larger states managed to incorporate multiple communities. These new and important political transformations greatly affected local economies and forever changed the outlook of the ancient Sicilian cities. These processes culminated in a short-lived first phase of true political centralisation between ca. 500 - ca. 465 BCE.

The political power wielded by the Sicilian tyrants was short-lived, but so was the democratic interlude. In 403 BCE, Syracuse subjected or destroyed many of the older Greek poleis and reaffirmed its power throughout the island, at least the Greek part. The remainder of the Classical epoch (403- 320 BCE) was a volatile period in which tyrannical regimes rapidly replaced one another.

Against this chronological background, de Angelis provides in his second chapter entitled 'Settlement and Territory' a very detailed overview of the physical setting, and subsequently other key aspects such as the foundations of cities, town planning, houses, cult spaces and public building and the surrounding countryside (*chora*). Sicily possesses enormous resources for information on ancient Greek cities and some of the best preserved town plans and temples are to be found on the island. De Angelis collects much evidence which is otherwise very scattered and presents a coherent narrative of the lay-out of the Sicilian Greek cities.

It is, however, less fortunate in this chapter that some nuances and details regarding the process of Greek colonisation, such as the foundation, multi-ethnicity and the role of natives are treated only later in the book. The chapter now presents a very detailed and neat analysis of Greek foundations, based on Thucydides' famous reconstruction in his sixth book, but several aspects of this are, in reality, still debated by contemporary scholars. Presently, the only clear evidence of a fully new planned city in Sicily comes from Megara Hyblaea. The regular town plan in Naxos cited by de Angelis (p. 76) dates from the Classical period, and the agora, according to recent research, was located near the military harbour to the north of the settlement, not in the centre as suggested in the plan. Furthermore, recent excavations in Naxos have given evidence of late

8th century BCE streets and houses, but it cannot at present be dismissed that these were linked to a native settlement that predated the arrival of the Greeks. Early urbanism in Sicily, therefore, cannot be correlated in a straightforward manner with the arrival of ethnic Greeks, but probably was part of a very complex process of intercultural interaction and mobility in which ethnic identities came to be re(formulated) through time. These processes are neatly described by de Angelis in the concluding chapters but shunned earlier on, probably to avoid controversy and complications in the narrative by dwelling upon the 'murkiness' of the evidence. Had the book not been intended to reach the wide readership it aims at - and which it without any doubt fully deserves - this neatness had been less of a problem, but the reviewer now fears that uninformed readers might draw certain doubtful conclusions regarding the earliest Greek colonisation in Sicily.

Innovative, in contrast, compared to previous histories of Sicily, is de Angelis' ample discussion of the countryside and its dynamic relation to the city: building spurts in the urban areas of Syracuse and Megara Hyblaea are connected to processes of consolidation in the country side. Thus, he links traditional art historical approaches of urban architecture to the important achievements made by survey archaeology in the Sicilian countryside over the last decades. De Angelis stresses that, in the earlier phases, the relations between city and country cannot be characterised as one of consumer cities: there was no systematic exploitation of the countryside, and many residents in the city were farmers. Only later, and due to the tyrants' investments, did a number of cities grow in size and Syracuse and Akragas become consumer cities. Individuals, administrations and infrastructure can now be presumed to have been supported by a surplus production generated by others.

Another important observation brought to the fore in this chapter is that in Sicily the agora as a public space with a commercial function appears to have developed earlier in Sicily than in Greece. This demonstrates that the Sicilian poleis were oriented to trade from the start. Generally speaking, their territories were larger and more fertile than in Greece, and in Sicily also craft production and exchange took place in the territories, in contrast to Greece.

Sicily's social history is treated separately in the third chapter entitled 'Societies'. The human dimension of economy is studied in terms of demography (including kinship), social classes, status, wealth, constitutions, and citizenship, again structured along the rhythm of state formation

processes which de Angelis defined as the base for entangled socio-economic changes. The author pays a great deal of attention to family structures and the existence of elites, as these have been overlooked or misunderstood frequently in the past. Scholars, erroneously, have assumed that social life in Sicily was structured around nuclear families, but de Angelis observes that, when labour was required or when property was intended to remain concentrated (e.g. for aristocratic groups), the extended family came into play. He reviews the rich evidence from Naxos, Megara Hyblaea and Selinunte for the existence of social and economic inequality and cult practices aimed at celebrating aristocratic supra-familial associations. It is often assumed that the Greek cities were democratic from the start and that land was equally divided among the settlers, but the evidence currently does not support such a conclusion. De Angelis concludes from the evidence that the Greek cities had an oligarchic regime and he connects the general absence of law makers, such as Charondas at Katane, with the installation of tyrannical regimes elsewhere. The tyrannical regimes were shortlived and their fall in 465 BCE marked a time of radical social change. Freed slaves become neopolitai and land is redistributed. New concepts of citizenship fit the new democratic regimes that are installed throughout the island. As a result, also the settlement pattern changes, and evidence from survey archaeology indicates that permanent rural settlement existed throughout Sicily.

Chapter four, 'Economics', builds on the premises outlined in the previous chapters. This topic is rarely studied for Sicily beyond the written records. De Angelis thus outlines that he has two goals in this chapter: firstly, he intends to adopt an inclusive approach, drawing on archaeological data in addition to written evidence, and secondly, he addresses growth and development, in an attempt to move beyond a static and one-dimensional view of the Sicilian economy. Overall, he outlines, his broad-based approach is centred on the 'holy trinity' of economics (production, distribution, consumption). The various questions that are raised in the chapter regard agricultural and non-agricultural production, manufacturing, transport to market, distribution, export/import. The author explains that many more questions exist, for example the scale of surplus production and extraction of it, or the extent of the rural-urban dependency, but the current state of the evidence does not allow him to go into detail.

Important new evidence, discussed in this chapter, is paleo-environmental in nature and it provides important clues on the clearing of forest at the time of the arrival of the Greeks. New foodstuffs

and agricultural techniques were also introduced: evidence exists for the cultivation of grain, which was the cornerstone of the diet, but also of the production of wine and olives.

De Angelis characterises the Sicilian economy, in terms similar to the ones used for the Roman economy, as 'symbiotic entrepreneurship with winner-take-all consequences, exercised in horizontal associations of networks rather than commercial companies, and with mostly aggrandisement strategies' (p. 264). Within this economy, de Angelis stresses, property rights were essential and they favoured Greek elites. The stability of kinship and families in and across households through clan formation, discussed extensively in the previous chapter, is directly related to economic prosperity. Dependent labour was essential in this economy. However, we do not possess sufficient data to speak truly of a process of growth within this system, says de Angelis. Nevertheless, it is clear, as the author underlines, that there are two phases of economic prosperity. A first one is situated in the mid-eighth to mid-seventh century BCE and the second to the period between the mid-seventh to the mid-sixth century BCE. Both phases witness an extensive population growth and were driven by export in staples, as a result of high demand in homeland Greek markets. The main staple was most certainly grain, but the percentage of exports is difficult to estimate. Other staples that were not available everywhere and had therefore to be imported are wine and olive oil.

The growing export of these staples had consequences both for the infrastructure and organisation needed for the production as well as for preservation and processing. Current evidence, moreover, seems to indicate that the staple export was accompanied by the appearance of permanent rural settlement. This aspect of the 'New Model of Classical Agriculture' has been heavily discussed; but rather than being the result of a major revolution, de Angelis sees the appearance of rural settlements around ca. 500 BCE as being based on political choices.

The staple trade, together with other sources such as slave trade, harbour taxes and the control of other resources, generated income for the cities. This was used in turn for other projects. The state increasingly spent its income on religion, war and defence, urbanism and administration. Spending on mercenaries was the reason behind the first minting of coins. Earlier pre-monetary exchange of bullion has been attested as early as the Bronze Age and afterwards, but Syracuse and Leontinoi early on adopted the innovation of coinage to support their

military regimes. The adoption of the Euboic/Attic standard by the regimes throughout Sicily created a common market, but it is unclear whether all weights and standards were made uniform.

The last, concluding chapter of the book is much briefer. De Angelis reiterates his main observations and underlines his innovative approach. He suggests that his book can be a framework for future discussion, when hopefully new data and new interdisciplinary approaches become better integrated.

There is no doubt that this book will constitute a major point of reference for future studies on ancient economies, Archaic societies and ancient Sicily in particular. De Angelis' very detailed and thoughtful study collects the latest evidence and combines it in a magisterial way to reconstruct carefully how the economic transformations were embedded in local societal changes. In addition to his collection of archaeological and historical specifics, de Angelis connects to broader disciplinary and interdisciplinary discussions on Ancient Economies and social and economic theoretical frameworks. This book is a landmark study and its broad scope, readability and opportunities for comparative study will certainly attract a broad readership.

The richness of the evidence for Sicily stands in contrast to the evidence that is treated in the next book in this review. The author Andrey Bezrukov discusses trade contacts in the region of the Kama, Ural and Volga rivers, the heartland of the Sarmatians. His chronological scope is broader than that of de Angelis and encompasses the entire Graeco-Roman period and occasionally the book even taps into early Medieval times.

Despite perhaps the slightly less fluent English and a sometimes repetitive narrative, the book presents a number of important conclusions for the study of ancient economies from an Ancient World as well as from a World Historical perspective. Moreover, the approach of the author, i.e. seeing the economy as embedded in social structures following Finley, as well as the idea to collect all kinds of data (archaeological, historical, numismatic) for a study of the economy, is very much in line with the previous book discussed in this review. Both authors clearly demonstrate that an interdisciplinary and long-term view is necessary for our understanding of ancient economies. And surprisingly, as both authors note - independently from each other - this has not yet been done for their respective regions of study.

Bezrukov divides his book in five chapters and adds a number of tables, maps and a substantial index.

By means of introduction the author discusses the historiography of the region. Like elsewhere in Europe, archaeological discoveries were reported as early as the 18th century and this led to the establishment of devoted committees of dilettanti and semi-specialists in the 19th century. These discoveries were less the monumental architecture, inscriptions or coins that sparked an interest in the past as in Sicily, but the rich silver treasures that were retrieved from the kurgans and tumuli in the steppes. Although much has been written on the archaeology of the region throughout the 20th century, never before has the economy been treated in an extensive way. Bezrukov therefore turns to the frameworks for exchange in early societies formulated by Polanyi and next, Finley, to reconstruct the regional economy of the Sarmatian region between Volga, Kama and Ural.

Despite the sheer distance of the region, the first references to the Ural area appear already in Herodotus. He knows that the neighbours of the Skythians were called Sauromatians. Herodotus (Hdt. 4, 13-6) relies on the Arimaspeia, a story of a traveler to the north, reputedly told by Aristeias of Proconessus. This story, as many others, e.g. the Hyperboreans or Amazons, was clearly shrouded in myth. But it also makes clear that the Greeks showed great interest in the regions in the North and that these imaginations figured importantly in their conceptions of their world.

Other textual references to the Sarmatian region between the Urals, Kama and Volga come from Polybius (IV.38). He knows that from around the Pontus comes the most plentiful and best quality of cattle, slaves. He refers to an abundance of honey, wax, and preserved fish. In turn, the region consumed olive oil and wine. As for corn, he adds, there is a give and take, as the situation requires. In absence of a lack of substantial archaeological data, this source is very valuable for understanding patterns of consumption and production.

Also Strabo (XI, II, 3) devotes attention to trade, particularly between Tanais and the Meteo-Sarmatians. Slaves, hides for clothes, and wine were the most conspicuous items that changed hands. Strabo also refers to the Aorsi, who imported Indian and Babylonian merchandise on camels. They became wealthy as intermediaries in trade. The discoveries of camel bones in Tainais seems to confirm that the region was part of a trade route that connected to the Near and even the Far East.

The second chapter of the book looks at the archaeological sources. Bezrukov organises them per type, starting with ceramic items, then moving

to bronze, silver, glass, then onto jewellery and dress items, toiletries and household items. Not unsurprisingly, pottery was not very popular in the steppes, as its breakable nature is not very convenient for largely mobile groups. Liquids, such as wine, might have been transported to the region in leather bags rather than in amphorae. Nevertheless, some pottery from around the Black Sea region as well as from the Northern Caucasus and Central Asia was discovered. The fact that the import of pottery decreases significantly in the 3rd century AD, shows that Tanais, which was destroyed by the Goths at that time, must have played an important role in this trade.

Similarly, bronze as well as silver objects appear to have been dispatched from Tanais to the surrounding regions of Kuban and Lower Don, to the Cisurals and the Kama river. Some bronze objects come from as far as Italy (Campania, but also from Gallia, Francia, Rhine area). However, the fact that a number of these objects continue to circulate after the fall of Tanais - an event that disrupted the import of ceramics - indicates that another route for bronze and silver items must have operated at the same time. This route ran via the Greek cities of the Northern Black Sea, especially Olbia, towards the trade routes of the Danube and Pannonian region.

Roman silver appears to have skipped Tanais mostly and came directly from the Bosporan area. The circulation can be interpreted as gifts or bribes from the rulers rather than purely products of trade. Silver items continued to circulate in the Byzantine period. In fact, two thirds of all the Byzantine silver of Russia were found in the region in question!

Glass, much like pottery, was not popular in the steppes but small portable items were much appreciated: numerous glass, faience, amber and crystal beads from various places were found. Scarabs and Egyptian faience were imported from as early as the 4th century BCE. Small quantities of shell and coral came from the Indian Ocean and the Mediterranean.

Fibulae again, often come from as far as Gallia, probably via the Greek cities of the Black Sea. Mirrors were popular items and apart from Greek and Roman examples, many pieces came from Han China. Exotic objects from the East were found frequently together in tombs with objects from the West, and it demonstrates that the Sarmatian region was an important crossroad of international trade.

The evidence presented by the author demonstrates that extensive and diversified exchange networks existed in the region. However, trade seems not have

stimulated the introduction of monetary exchange. Numerous coins were found in the Sarmatian lands, but most of them, and especially the gold coins, were pierced and appear to have been used as a pendant. The observation that Roman coins were found, but no Bosphoran ones, leads the author to the conclusion that the money was paid as a bribe or tribute to those who posed potential threat to the borders. Thus, the influx of money was politically, rather than economically, motivated. The influx of money also did not lead to the development of local weight standards.

The fourth chapter presents a chronological overview of economic developments, focusing on the evolution of trade contacts. As early as the 6th century BCE contact with the Greek cities of the Black Sea is attested through the circulation of Olbian mirrors. Whether these are truly Olbian or were, in fact, produced in another city of the Black Sea region is unknown. However, the objects testify to the early existence of exchange networks. To the 5th century BCE date lead seals with Greek inscriptions, Panticapaeian and Olbian coins, vessels, and statuettes in the Volga region. These finds are indicative for the existence of a trading post along the river. Others posts of this type are likely to have existed along land routes. Who conducted the trade is not clear, it could have been Greek merchants, but it is also possible that there were Scythian middlemen: Scythian psalia have been found, and one carried an Aramaic inscription. The object is dated to the 6th - 5th century BCE and again testifies to the extremely widespread and diversified connections that existed. Even ties with Central Asia existed at this time, as is testified by the turquoise found in tombs of Pokrovka. Through time, the networks diversify and in the 4th - 3rd centuries BCE, numerous objects from Egypt and Iran circulated in the Sarmatian region.

The author concludes, based on the diversity of the objects, that interregional connections were firmly established in the middle of the 1st millennium BCE and that the area must already have constituted a network that came to be seen as the northern branch of the Silk Road. Significant amounts of Chinese objects, especially mirrors, start flowing into the region from the 2nd century BCE up until the 4th century AD, and the northern branch of the Silk Road was indeed already mentioned in the Hanshu of the Han, in the 1st century AD. Chinese caravans are known to have passed in 36-23 BCE and in 74-122 AD. Effectively, a large part of the objects found in the Sarmatian region date to these periods. In Han China, the route came to be known as 'Fur Road', whereas in the West, it was known under 'Silk Road'. The study region highlights the precedents of a much wider circulation of objects.

The last chapter contextualises the role of trade within a broader social, historical and geographical perspective. The author concludes that through time, shifting routes were used for the transfer of objects, but that essentially, the basis for this economy was laid in the Archaic period. A similar conclusion was reached by Franco de Angelis for ancient Sicily.

The large degree of connectivity is not only attested by the circulation of objects, but also linguistically: the word used to address the 'Volga' coincides in Greek, Iranian Mordovian, and Gothic, and it supports the idea of the existence of a high degree of interaction. It remains, however, difficult to estimate the underlying mechanisms of exchange (e.g. trade, bribe, gift exchange, barter, tax) as well as the agents conducting it. It seems that local elites profited from the passing of caravans to levy tax, or collect tribute from bordering states. Unlike Sicily, where possession of land was the basis for social inequality and the monopolisation of social power, access to and control over the circulation of goods determined the creation and maintenance of social inequality in the steppes. However, also ordinary people participated in the consumption of exotic goods: many small inexpensive items are found frequently in modest tombs and it is likely that foreign goods were very much part of daily life in the steppes.

Despite studying different regions from very different academic traditions, both books build on the legacy of Moses Finley and demonstrate how all aspects of the economy were embedded in local societies. The role of increasing militarisation has been an important mechanism of economic transformations throughout the entire ancient world. Both in Sicily and the Eurasian steppe, the introduction of coinage was linked to mercenaries and tribute being paid to local powers. In Sicily, it led to a steady monetisation of the economy. In contrast, in the steppes, it did not. However, the circulation of these goods likely led to the redefinition of status and power, as the control over their circulation was controlled by a happy few. Whereas the circulation of luxury objects in the steppes might not have substantially altered the economy of the region, it certainly had an impact on the political economy.

Production and circulation of goods was heavily controlled by authorities in Sicily and the tyrants invested a great deal in organising and legitimising this power. Surplus and additional taxes were extracted and used for the consolidation and expansion of their political power. Exchange networks led in both regions to an increase in urbanisation or central-place establishment, by means of providing an infrastructure for trade. This happened earlier

and more extensively in Sicily, but eventually also affected the steppes. Trade stations were established along the rivers but also along land routes, which must have played an equally important role.

We are largely left in the dark on the nature and quantities of the goods that circulated. We are hardly better informed about Sicily than about the steppes. Written sources shed some light on the question for both regions, but we are left with the archaeology to solve the question. Publication of data is regrettably only partial for both regions, and quantification as a result is absent or tentative at least. Bezrukov's important contribution here is his being specific about the amount and nature of objects found, an exercise not achievable for de Angelis given the extent of the data for Sicily. Future research should, however, aim at doing this, as it will provide important clues, even if only on relative proportions rather than absolute ones.

Independently from each other, both de Angelis and Bezrukov conclude that the basis of the regional economy in Sicily and the steppes was laid in the Archaic period. The Finley-esque approach adopted by both scholars achieves the highlighting of the importance of economic processes within political and social transformations. A huge factor in these economic processes was trade. Even if not monetised, trade activity was not marginal within local economies in which people were largely self-sufficient, but formed the core of the political economy and defined social relations.

The impact of connectivity on societies in the West and the East was therefore enormous and this observation questions the all-too-easy conclusions drawn by some Global Historians. It has been claimed that the earliest forms of globalisation in World History were not true globalisations, because the connectivity was limited to a single region (the Mediterranean) and was based on the limited circulation of a small number of objects that had no impact whatsoever on societies. Nor did the earliest globalisation create a 'global' mindset.

The conclusions drawn by both authors of the books discussed here clearly show that the degree of connectivity in the Ancient World has been underestimated and undervalued. The predecessors of the networks that came to be known as the Northern Branch of the Silk Road were firmly established in the late Archaic-Classical periods and interactions only intensified through time. East was connected to West and this had consequences that resonate in World History. Urbanisation rose throughout the Ancient World as a direct result of the mobility of people and objects. The mass consumption of goods led to

'global' attitudes, e.g. the consumption of wine was recognised from Spain to the Eurasian steppes and similar vessels were used for its consumption. The many religious syncretisms are another indication of globalisation. The Hyperboreans, probably a Greek version of a Skythian myth, informed the perception of cult activities on Delos. Globalisation in the Ancient World also meant that someone like Herodotus knew about the Urals and the tyrants in Syracuse and many other places, largely without even having been there. The world is a village, in the past as it is today.

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Donald C. Haggis and Carla M. Antonaccio (eds). *Classical Archaeology in Context: Theory and Practice in Excavation in the Greek World*. pp. xiv+426, b/w illustrations. 2015. Berlin/Boston: Walter de Gruyter. ISBN 978-1-934078-46-4; e-ISBN (PDF) 978-1-934078-47-1; e-ISBN (ePub) 978-1-61451998-0; hardcover, paperback £123.99.

This volume is a collective, multi-regional, multi-period, and multi-disciplinary reflexion on what is and what should be classical archaeology. The 13 contributions collected are organised in four chapters, respectively paying attention to 'historical contexts and intellectual traditions', 'mortuary', 'urban and rural', and 'sanctuary contexts'. The study cases presented come from Crete (Praisos, Azoria, and Arkalochori), Rhodes (Kymissaleis), Lycia (Çaltılar Höyük), Macedonia (Platania, Kompoloi, Douvari, Krania, and Vergina), the Peloponnese (Argos, Elis, Megalopolis and the island of Poros), Attica (Athens, Vourva, Marathon), and Sicily (Morgantina). The papers consider archaeological contexts dated from the Geometric to the Hellenistic period. A wide range of archaeological specializations, such as ceramology or bioarcheology (paleobotany, archeozoology, physical anthropology), and technologies (photogrammetry, interrelational database, tomography, geophysical survey, INAA, petrography, pXRF), is represented and discussed by the different contributors.

In their introduction, the editors, Haggis and Antonaccio, highlight the problem in defining Greek archaeology – a sub-discipline of classical archaeology – as a coherent discipline with 'a unified intellectual mission or even a reasonably discrete set of goals, methods, and generally