pots and wheel-shaped ones, which were hand-built and then finished on the wheel. The summary of the significance of the manufacturing techniques is brief, with fuller discussion reserved for the end of the volume. An expanded discussion here would have been useful, however, lest scholars interested in ceramic technology read only this chapter.

The results and significance of the research project are summed up in Chapter 6. In some cases, this constitutes a quantification of known trends, such as the progressive shift in proportions of imported to Italo-Mycenaean pots over time. It is helpful to have the actual numbers for that shift. In other cases, the conclusions reveal interesting new patterns, such as the high percentage of Mycenaean imports originating in the Peloponnese during all periods: fully 79 per cent of the imported Mycenaean pots whose origin is known come from that region. The differences in vessel function between imports and locally made Mycenaean pots are revealing too. While tablewares are common among imports and local products alike, the frequency of storage and transport vessels is higher among the imports than the Italo-Mycenaean wares. This would seem to confirm that the contents of the pots were central in these long-distance exchanges, not (or not only) the pots themselves. Also included in Chapter 6 is a typology of vessel form and decoration of the Italo-Mycenaean wares, which will be useful for excavators of Italian sites wishing to classify their finds according to local comparanda.

The 'Implications' section (6.3) presents the current narrative of Aegean-Italian interactions in the Bronze Age, for the most part without explicitly incorporating the findings presented earlier in the book; it would almost have served better as an historical background section in Chapter 1. It is a complex story to tell given the extreme regional variation: there are few generalisations one can make. One point that comes through, however, is that technology transfer is crucial to all assessments of the extent of the interactions between these groups. At some sites, such as Roca Vecchia, there must have been sustained interaction with Aegean potters to replicate the firing techniques so faithfully: the Italo-Mycenaean wares could not have been made from simply looking at an import. This convinces me that at that site the interactions went far beyond a quick exchange of goods and then back in the boat.

The authors have been so successful in their characterisation of a prodigious sample of the wares on Italian soil, that in terms of future research (section 6.4), they note that what is really needed now is more precise chemical characterisation coming out of the Aegean itself. This would allow for the tracking of connections between individual Greek communities and their central Mediterranean counterparts: thus, which sites in the Peloponnese are the materials coming from? That level of geographical precision would transform our studies of Bronze Age exchange, elucidating further the role of the Mycenaean palaces and the structure and scale of these enterprises.

Emma Blake
School of Anthropology
University of Arizona, USA
(Email: ecblake@email.arizona.edu)

---

Josephine Crawley Quinn & Nicholas C. Vella (ed.). *The Punic Mediterranean: identities and identification from Phoenician settlement to Roman rule*. 2014. xxvii+376 pages, 124 colour and b&w illustrations, and 4 tables. Cambridge: Cambridge University Press; 978-1-107-05527-8 hardback £80.

Research on 'Phoenicians' and 'Punics' has progressed tremendously over the last four decades; it has, however, been characterised by the use of highly ambiguous ethnic and cultural labels. The contributors to this volume have assumed the much needed task of updating knowledge on the Phoenician-Punic world, addressing questions such as: what does 'Punic' actually mean? How does it relate to 'Phoenician'? How has Punic identity been constructed by both ancients and moderns? Was there a 'Punic world'? And how coherent was Punic culture? Such questions were the starting point for the conference 'Identifying the Punic Mediterranean', held at the British School of Rome in 2008, from which the papers in this volume—with some additional contributions—derive. The collection,





https://doi.org/10.15184/aqy.2015.168 Published online by Cambridge University Press

edited by Josephine Crawley Quinn and Nicholas Vella, is divided into two sections: the first explores general themes and the second focuses on specific case studies.

In their introduction, the editors present a very useful synthesis, and challenging discussion, of the various definitions of the term 'Punic', as used by the book's contributors. The first of these contributions, by Prag, addresses the use of the terms *Phoinix* and *Poenus* in antiquity. He shows how, until the late Republic, these terms were synonymous and used to define Phoenicians generically, and therefore bear no relation to the modern meaning of 'Punic', which signifies a specific relationship to Carthage or to the western Phoenicians from the sixth century BC onwards. Vella's inspiring contribution documents the 'invention'—led by Sabatino Moscati—of the Phoenicians in modern scholarship, and questions the construction of its artificially homogenous image, articulated through a systematic decontextualisation of 'Phoenician' objects. Van Dommelen presents a critical analysis of contemporary images of 'Punic' identity in Tunisia and Sardinia, exposing their dependency on the 'modern anxieties' of specific groups and institutions in three particular areas: 'state representations', 'heritage and tourism' and 'local representations'.

Bondì defends a basic cultural homogeneity during the 'Phoenician' period, followed, in the subsequent period during which Carthage was, in his opinion, dominant over the Phoenician colonies of the western Mediterranean, by a series of diverse 'punicities'. Gómez Bellard, on the other hand, comes to a different conclusion by reviewing funerary practices amongst Punic communities. He detects a basic homogeneity in the way the dead were treated across the Punic world and a common evolution in this ritual community from the sixth century BC onwards, suggesting "the existence of a cultural identity that it is possible to call 'Punic'" (p. 75). Similarly, Frey-Kupper's study of coins and their use in the Punic Mediterranean argues that the widespread use of standardised types not only facilitated exchange but also expressed some form of cultural homogeneity—even 'punicity' in some cases.

In the second part of the book, as remarked by the editors, it seems that "the smaller the scale of the analysis, the larger the variation that looms" (p. 4). Maraoui Telmini and her colleagues analyse attitudes towards material culture in Carthage, and identify internal changes in the urban fabric of the city in the sixth century BC, coeval with its rise as a power in the central and western Mediterranean. Ben Younès and Krandel-Ben Younès also address issues of identities in funerary practices using two case studies: the first, based on the Libyo-Phoenician area of Byzacium, again stresses the "multiple characters in which punicity developed in varying ways across time and space" (p. 157), while the second case study, on the 'Numidian' Tell, shows a strong Libyan component.

Quinn brilliantly challenges stereotypes of 'purely Greek' *vs* 'purely Punic' myths. She convincingly proposes a Carthaginian origin for the tradition relating to the Altars of the Philaeni, which were supposedly erected over the place where two Carthaginians, the Philaeni brothers, chose to be buried alive at the conclusion of a competition to establish the border between the territories of Carthage and Cyrene. She contextualises the development of this tradition in the early second century BC, as a partial response to the nascent negative Greco-Roman stereotypes of Carthaginians. Based on pottery data, Bridoux studies connections between Numidia and the 'Punic world', understood as a "cultural and commercial *koinè*" (p. 200), with its centre at Carthage and characterised by a common material culture with a high degree of regional variation. Papi reviews the archaeological evidence from pre-Roman Morocco, seriously questioning the existence of a 'Punic Mauritania'. Although acknowledging relationships between the Punic sphere and the local elites, he rejects the possibility of a Carthaginian military occupation and the foundation of colonies in the area.

Jiménez offers a fine synthesis on the complex issue of the so-called 'Libyphoenician' coins of southern Iberia. As with Bridoux, she also identifies different versions of 'Punic' culture, depending on local factors, but also a layer of regional identity in connection with North African communities. She defends hybridism as the key factor in the process of "constructing Punic identities after Punic times" (p. 242). Aranegui and Vives-Ferrándiz use coastal settlements of south-eastern Iberia as case studies to analyse the fluid Iberian and Punic relations, which were dominated by "cultural flows within spaces of interaction" (p. 256). Roppa questions the traditional image of 'Punic Sardinia' and reiterates a double reality: the variability of local identities, developed from their interaction with the landscape and their vernacular roots, and the island's integration into a network







https://doi.org/10.15184/aqy.2015.168 Published online by Cambridge University Press

led by Carthage, which acted more as its articulator than an imperialistic power with a colonial agenda. Bonnet reviews the seminal ideas of Fergus Millar on the Hellenisation of Phoenicia, emphasising the plurality of responses before and after Alexander. Taking the Phoenician communities as a reference, she stresses the need for a new conceptual framework to understand Hellenisation, dealing with "strategy and negotiation, social fluidity and cultural creativity" (p. 297).

In the afterword, Wallace-Hadrill provides a good summary of the ideas developed in the book, concluding that "we must settle for diverse Punic identities, not a single identity" (p. 303), while stressing the value of networks as a concept to understand their interactions.

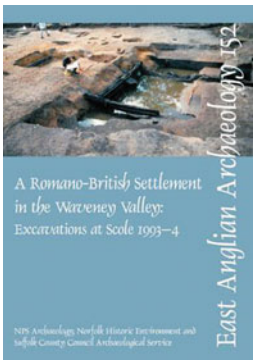
The issues raised in the editors' introduction find some very productive answers through the various papers of this volume. If Moscati 'invented' the Phoenicians (and Punics) in the second half of the twentieth century, the work coordinated by Quinn and Vella contributes brilliantly to the deconstruction and reformulation of 'Punic' (and 'Phoenician') identities through concepts—heterogeneity, connectivity, fluidity, negotiation, local agency and hybridism—that better fit the twenty-first century.

Manuel Álvarez Martí-Aguilar
Department of Historical Sciences
University of Málaga, Spain
(Email: m_alvarez@uma.es)

---

Trevor Ashwin & Andrew Tester (ed.). *A Roman-British settlement in the Waveney Valley: excavations at Scole 1993–4* (East Anglian Archaeology 152). 2014. xvi+254 pages, multiple colour and b&w illustrations. Dereham: Norfolk Historic Environment Service; 978-0-905594-53-8 paperback £25.

East Anglia is well noted for its proliferation of Roman 'small towns', which formed a regular network of nucleated settlements located upon the main Roman road system. Yet relatively few of these have been subject to any degree of large-scale archaeological investigation, let alone dissemination, and so the publication of this monograph is a very welcome event. The book is described as a 'synthetic report', presenting a stratigraphic account and discussion of two major road-scheme fieldwork projects dating from the early 1990s. There were five discrete




excavation areas, covering more than 2ha in total, all located on the peripheral areas of the Roman roadside settlement, which straddled the River Waveney on the border of Suffolk and Norfolk. These excavations have been combined with earlier investigations at the site to produce a fairly comprehensive picture of the development of the 'small town', which appears to have originated in the later first century AD, with some slight evidence for early military activity. Major changes occurred during the early/mid-second century AD with some evidence for a degree of centralised planning, although there were no further fundamental developments for the next 300 years, after which the settlement went out of use.

The monograph is broken down into an extensive introduction, providing a solid background for the individual projects along with a useful phasing concordance (vital, given the different schemes used), and then three chapters of stratigraphic narrative, with excavation areas quite sensibly grouped together on a geographical basis. Phase-based discussions are incorporated within these chapters, while a broader discussion is presented in the final chapter, all well illustrated with a large number of detailed site plans, sections and interpretative figures. There are brief specialist overviews in the introduction, and the general narrative is usefully interlaced with contextual accounts and illustrations (including distribution maps) of relevant finds and environmental data, although the main specialist reports are confined to a CD accompanying the volume. The reason for this, as explained in the preface, is a pragmatic decision on the grounds of cost, and, while this is totally understandable, the complete relegation to CD of what are described as "specialist studies of exceptional importance" (p. xiii) is somewhat regrettable. Ideally, at least outline quantifications of such data would have been included in the main volume to enable it to stand alone in the event of digital theft or malfunction; an online resource would also have provided a significantly increased audience for this work.





https://doi.org/10.15184/aqy.2015.168 Published online by Cambridge University Press