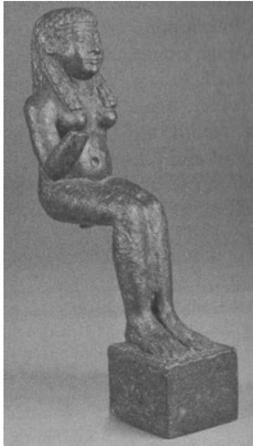
or revealed in their site maps. If one wishes to evaluate the extent to which Assyrian imperialism penetrated everyday life in the empire's peripheries, then this resolution of analysis is essential. While this book demonstrates many successes, and is required reading for all scholars of ancient Assyria, a careful appraisal reveals exciting opportunities for future research developments.

Benjamin W. Porter
Phoebe A. Hearst Museum of Anthropology,
University of California, Berkeley, USA
(Email: bwporter@berkeley.edu)

Sebastián Celestino & Carolina López-Ruiz. *Tartessos and the Phoenicians in Iberia*. 2016. xx+368 pages, 41 b&w figures and 10 maps. Oxford: Oxford University Press; 978-0-19-967274-5 hardback £80.



What was Tartessos? When was Tartessos? These are not familiar questions in Anglophone scholarship, let alone ones to which answers have been proposed by classicists or archaeologists writing in English. The name, or better, the toponym, of Tartessos nevertheless makes a regular appearance in classical studies, as a frequently cited passage of Herodotus (1.163.3) reports that King Arganthonios of Tartessos was fabulously wealthy and generous, offering to allow Phocaean Greeks to settle in his realm. This information is usually taken at face value, and appreciated as a rare piece of information about the otherwise literally 'prehistoric' inhabitants of the Western Mediterranean in the early first millennium BC (e.g. Garland 2014: 42). On the Iberian Peninsula, by contrast, gallons of ink have been spilled and fierce debates have been waged, almost exclusively in Spanish, about precisely these questions—where and when was Tartessos?

It is this disconnect that has motivated Carolina López-Ruiz and Sebastián Celestino to team up and write the present book—whose title *Tartessos and the Phoenicians in Iberia* immediately flags up where they are taking their discussion. This book is, however, rather more than a mere translation of Spanish debates into English, as the authors have set themselves an additional task, which is to bridge what Renfrew (1980) famously called the 'Great Divide' between the long tradition of classical scholarship and modern 'anthropological' archaeology.

The book accordingly opens with a chapter on the history of research on Tartessos, and this readily shows how 'Tartessian studies' developed well within the broad parameters of the trajectories of European and Mediterranean historical and archaeological studies. The authors show how the pioneering exploits of Edward Bonsor and Adolf Schulten from the late nineteenth into the twentieth century combined fieldwork with a close reading of classical sources, much as Heinrich Schliemann had done half a century earlier in the Eastern Mediterranean. At the end of the day, however, they came up empty-handed, and it was not until the chance discovery in 1958 of the hoard (or 'treasure') of El Carambolo, and the subsequent excavation of the associated ritual complex in modern Seville, that archaeological research of Tartessos came into its own. Spanish scholars took over, led by Maluquer de Motes, who was instrumental in situating Tartessos within the contemporaneous archaeological—basically Childean—terms of culture and settlement. In 1968, he convened the ground-breaking 'Jerez Conference' that brought together archaeologists, philologists, linguists and historians. Even if they failed to come to a consensus, the meeting galvanised research and gave rise to new conceptual and field-based approaches. As archaeologists have continued to dominate Tartessian studies, the main recent development has been the geographic expansion of research into the wider region of south-west Iberia, notably southern Portugal and Extremadura, adding landscape as a prominent avenue of research—again, more or less in line with developing academic interests elsewhere in Europe. In light of the present-day interest in connectivity and Mediterranean-wide colonial and indigenous interactions, and the resurgence of Phoenician archaeology over the past two decades, Anglophone scholarship and contemporary Tartessian studies resonate once more. This time Tartessos has also begun to make timid appearances on the international academic scene, as is perhaps best illustrated by the inclusion of a handful of objects from the El Carambolo hoard in the 'Assyria to Iberia' exhibition at the Metropolitan Museum (2014–2015), even if the mythical connections

© Antiquity Publications Ltd, 2017

Review

https://doi.org/10.15184/aqy.2017.54 Published online by Cambridge University Press

were left understated. Tartessos nevertheless makes a cameo appearance in the lavish catalogue, and the brief but pointed comment that "ancient Tartessos [was] an economy based on the circulation of Near Eastern prestige goods in the lands of aristocratic elites" (Aubet 2014: 204) readily demonstrates how closely attuned archaeological interpretations of Tartessos have become to wider Mediterranean and international concepts and debates.

Celestino and López-Ruiz are well qualified to present the wide range of materials and evidence that have been amassed by scholars working on Tartessos; they are, respectively, an archaeologist with a long track record of fieldwork and study in southern Spain, and a classicist specialised in cultural history and philology, and well at home with the Levantine evidence too. Following the introduction, the book divides into two groups of chapters that discuss the philological and historical evidence (Chapters 2–4) and the archaeological material (Chapters 5–8). A brief 'epilogue' (Chapter 9) wraps up the volume by taking stock of these two lines of evidence, summarising key findings and insights, and highlighting the wider south-west Iberian, Phoenician and Mediterranean contexts and connections.

Overall, this is an excellent volume that assembles and organises a wide range of archaeological, philological, iconographic and other historical evidence for a region that despite its remoteness—from a central and eastern Mediterranean perspective—was well integrated in what Broodbank (2013) has famously termed the 'Making of the Middle Sea' in the earlier centuries of the first millennium BC. In doing so, the authors have also made it clear that this region deserves rather more attention than the occasional footnote that Tartessos has so far achieved in Anglophone scholarship—including in Broodbank's (2013) discussion of Mediterranean connectivity.

References

Aubet, M.E. 2014. From Carthage to the western Mediterranean, in J. Aruz, S. Graff & Y. Raki (ed.) *Assyria to Iberia at the dawn of the Classical Age*: 202–205. New York: The Metropolitan Museum of Art.

Broodbank, C. 2013. *The making of the Middle Sea: an archaeological history of the Mediterranean from its earliest peopling until the Iron Age*. London: Thames & Hudson.

© Antiquity Publications Ltd, 2017

Garland, R. 2014. *Wandering Greeks: the ancient Greek diaspora from the Age of Homer to the death of Alexander the Great*. Princeton (NJ): Princeton University Press. https://doi.org/10.1515/9781400850259

Renfrew, C. 1980. The great tradition *versus* the great divide: archaeology as anthropology? *American Journal of Archaeology* 84: 287–98. https://doi.org/10.2307/504703

Peter van Dommelen
Joukowsky Institute for Archaeology and the Ancient World, Brown University, USA
(Email: peter_van_dommelen@brown.edu)

Francesca Silvestrelli & Ingrid E.M. Edlund-Berry. *The chora of Metaponto 6: a Greek settlement at San'Angelo Vecchio*. 2016. xviii+659 pages, 300 colour and 660 b&w illustrations. Austin: University of Texas Press; 978-1-4773-0947-6 hardback $75.

This sixth title in *The chora of Metaponto* series publishes the results of excavations at a Greek settlement in the countryside of the ancient city of Metaponto, southern Italy. As with earlier volumes detailing the results of pedestrian field survey and the excavation of Greek necropoleis and farmhouses in the region, this report marks a major investment in fieldwork, analysis and publication by the staff of the Institute of Classical Archaeology at The University of Texas and their collaborators in Italy. This collective research has made the territory of Metaponto one of the best-investigated regions in the Western Mediterranean.

The site of Sant'Angelo Vecchio is located 8km west of Metaponto. Named after a twelfth-century chapel devoted to Michael the archangel, it has been occupied in recent times by a sizable farmstead. The cutting of a new road in 1979 revealed deposits of ceramic plaques and terracotta figurines that led to two brief seasons of salvage—albeit stratigraphic—excavations. An unpublished two-volume report by Ingrid Edlund-Berry in 1982 described the results of these investigations including the discovery of parts of a sanctuary and farmhouse of archaic date, tombs of the classical period, ceramic workshops of the Early Hellenistic age, a workshop and kiln complex of the Late Republican to Early Imperial periods, and a few fragments of prehistoric, later

https://doi.org/10.15184/aqy.2017.54 Published online by Cambridge University Press