that courtly community. She goes on to suggest that this consolidation operates in part through the 'Assyrianisation' of subject regions, in the sense that Assyrian court art portrays foreign peoples, places and objects not in the ways that they did themselves, but in the standard Assyrian flat style. At first this seems unconvincing: why would artists working in Assyria not use their own style for all the subjects that they portray? But then Feldman produces a rabbit out of her hat in the form of the Assyrian depiction of Babylonian themes, where the much higher and more rounded forms of Babylonian art are indeed imported along with the Babylonian people and the things that they portray. This must relate, as she suggests, to the more complex relationship that the Assyrian kings had with Babylonia, "seeing themselves as the rightful inheritors and stewards of the Babylonian cultural tradition" (p. 106).

Chapter 4 moves from a primary focus on ivories to bronze bowls, and in particular those with inscriptions. Although these come in several different languages and scripts, they all consist of relatively simple declarations of ownership. Feldman argues, in what is probably her most speculative move, that these statements "claimed a subjecthood for the bowls—the bowls as extended personhood of the named individual—that signalled notions of timeless belonging" (p. 113).

These inscriptions also raise issues of secondary use and recirculation, with some post-dating the bowls themselves by centuries, and this theme is continued in a fascinating final chapter on the afterlives of Levantine luxury goods in new places. It is striking that commerce, often supposed to be the motor behind the production of these goods, is not in fact required as an explanation for their mobility. And whether taken as booty, scavenged or sent to foreign sanctuaries, these artefacts are often appreciated abroad for things that have nothing to do with their original function or context, such as the bronze bridal components that are preserved as works of art in themselves in Samos and Eretria, or the bronze relief bands reused as decorations for the skirts of Greek statues at Olympia. It is easy to see how the Iron Age stories Feldman tells in this chapter could be continued to cover the same objects' displacement and display in modern times, further stages in long journeys that put geographic labels beside the point.

There are moments where the argument moves a little fast, most notably in the initial confirmation of a general 'Levantine' provenance for these artefacts, and there is the very occasional resort to statistical arguments in which the numbers involved are really too small to be significant. But this is an important and exciting book, which will be read with profit and enjoyment by scholars of times and places well beyond the Iron Age Levant.

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Natalia Vogeikoff-Brogan. *Mochlos III: the Late Hellenistic settlement: the beam-press complex* (Prehistory Monograph 48). 2014. xx+143 pages, numerous colour and b&w illustrations, 7 tables. Philadelphia (PA): INSTAP Academic; 978-1-931534-78-9 hardback £55.

The Hellenistic period (*c.* late fourth–first centuries BC) on the island of Crete has never garnered even a fraction of the attention granted to the Bronze Age. Indeed, historical remains were often considered a nuisance, to be removed to provide better access to prehistoric material. Such was the case for the site of Mochlos, a small island located off the north-east coast of Crete, approximately 18km west of the city of Siteia. Home to an important Bronze Age settlement, the site was first excavated by Richard Seager in 1908. His report (Seager 1909) on these excavations shows a lack of enthusiasm for the Hellenistic- and Roman-period structures situated above the Bronze Age town—he removed them without documentation. When excavations at Mochlos recommenced in 1989 under the direction of Jeffery Soles and Costis Davaras, they decided on a different approach and gave equal treatment to historical remains, which included several Hellenistic buildings.

Vogeikoff-Brogan's book represents the first full publication of Hellenistic material from Mochlos. Her focus is on the beam-press complex, a structure of the late second century BC located outside the circuit wall that enclosed an extensive Late Hellenistic settlement at Mochlos. The complex was excavated from 1991–1992 and stands as one of the site's largest and best-preserved Hellenistic structures. The name derives from a beam-press feature uncovered in one of the rooms of the complex, consisting of a platform of large boulders topped by flat schist slabs, with a stone

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back support that could have held the wooden beam of the press.

Vogeikoff-Brogan employs a holistic approach, presenting the architecture and stratigraphy alongside significant finds from each room of the complex, with critical consideration of formation processes. Allison's (2004) work at Pompeii, which sought to generate an improved understanding of the function of individual rooms and of the overall structures, serves as an important influence. In adopting this methodology for the beam-press complex, Vogeikoff-Brogan provides an exemplary overview of its occupation and use. Finds from each room help to confirm a non-residential function for the structure.

This volume also differs from other excavation reports of Hellenistic material on Crete in its presentation of finds. Traditional artefact types are described in detail—including a pottery catalogue of 128 vessels primarily associated with floor and destruction deposits, and a chapter dedicated to small finds—but comparable treatment is also afforded to stone tools, which are rarely given proper consideration in historical-period excavations in the Classical world. Most of the stone tools from the Hellenistic beam-press complex are probably residual Bronze Age implements, although Tristan Carter, a collaborator and author of the chapter, presents a critical assessment, noting that examples of complete or near-complete prehistoric tools on floor surfaces could be evidence of reuse. This has far-ranging implications for understanding the life-history of these objects, particularly when they are recovered from historical structures elsewhere on Crete. Vogeikoff-Brogan also follows in the footsteps of prehistoric excavations on Crete by making effective use of archaeometric analyses and palaeoenvironmental data. These results are presented in a series of appendices written by collaborators: petrographic analysis of amphorae (Marie-Claude Boileau and Ian Whitbread) and cookware (Eleni Nodarou); archaeochemical analysis of amphorae and cookware (Andrew Koh); animal bones (Dimitra Mylona); marine invertebrates and land snails (David Reese); and olive remains (Evi Margaritis).

The beam-press complex was a multi-purpose structure that housed numerous activities, including the production of olive oil. Ceramic evidence suggests it was destroyed sometime around 69 BC, a date that coincides with the Roman invasion of Crete. It stands as one of the only published industrial complexes of Hellenistic date on the island. Vogeikoff-Brogan also uses data from this building to develop conclusions about the political and economic status of Mochlos. Perhaps the most significant of these is that the site was no longer independent by the late second century BC, and instead may have been under the hegemony of Hierapytna, a large city-state located some 25km away on the south coast. Pottery finds, specifically a large concentration of East Cretan Cream Ware—thought to have been produced at or near Hierapytna—provide the basis for this conclusion. While Vogeikoff-Brogan notes the difficulties of connecting pottery to political geography, evidence from preserved treaties, historical sources and archaeological survey also point to Hierapytna's dominance over most of eastern Crete by the second half of the second century BC. This included control of numerous small ports, of which Mochlos would be an example. Collection of harbour taxes and customs dues was a common source of revenue on Hellenistic Crete. Mochlos would have served as an important collection point along the north coast. The reason for the final abandonment of Mochlos in the late first century BC, a few decades after the destruction of the beam-press complex, also becomes clearer. Data from archaeological surveys in this region of Crete show the development of an overland transport infrastructure between Hierapytna and the north coast during the first century BC. Mochlos was not easily accessible by land and was probably replaced by recently founded port sites to the west that could better accommodate this new arrangement.

Vogeikoff-Brogan's book provides an outstanding paradigm that future publications of historical material from Crete, and elsewhere in the Greek world, should strive to follow. Incorporation of numerous lines of evidence provides a strong foundation for her conclusions. The main limitation at present is the inability to compare these results with other sites and excavations on Crete due to the limited availability of published Hellenistic material. This study demonstrates how careful and detailed analysis of finds from a single structure can provide insight not only into the occupational history of a particular settlement, but also into wider questions of political and economic history.

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ALESSANDRO SEBASTIANI, ELENA CHIRICO, MATTEO COLOMBINI & MARIO CYGIELMAN. *Diana Umbronensis a Scoglietto: santuario, territorio e cultura materiale (200 a.C.–550 d.C.)* (Roman Archaeology 3). 2015. x+396 pages, numerous b&w illustrations, tables. Oxford: Archaeopress; 978-1-78491-052-5 paperback £50.

This monograph presents the results of excavations between 2009 and 2011 at a Roman-period sanctuary at Scoglietto, on the coast of Tuscany, Italy. The text is composed of brief chapters that provide easy access for readers with specific interests. The first three chapters focus on the surrounding landscape, a summary of previous excavations and a discussion of the role of Diana in Roman religion. Next, there are five chapters on the chronology of the site—from the second century BC through to the present—followed by twelve chapters on the finds, five on regionally related topics and an overall conclusion. Each chapter, except for the last, starts with an English abstract, followed by text with various charts, photographs, drawings and maps as appropriate, and a bibliography.

Due to the changing coast line of the Tyrrhenian Sea, the Scoglietto promontory is today surrounded by land but, in antiquity, was located by the sea. The earliest evidence of human presence comes from a cave first used during the Bronze Age, with activity through to late antiquity. As the land rose, and the sea retreated, the surrounding area became inhabited during the Etruscan and Roman periods, and a manufacturing district for the production of glass and metals was developed at Spolverino on the bank of the Ombrone River during the first century AD. Initially, the Etruscan territory came firmly under Roman control with the construction of the Via Aurelia—the coastal road to Rome. Although there is no ancient record of a sanctuary at Scoglietto, the topography of the promontory is suggestive, and the presence of such a site was confirmed by the discovery of a marble inscription in 2003. The text is a dedication to Diana Umbronensis, dated by Cygielman to the end of the first century BC/first century AD (pp. 340–41).

Excavations at Scoglietto have revealed two sanctuaries, one dated to the second–first century BC (period I) and the other to the subsequent imperial period. The first sanctuary ('Sacellum Dianae') consisted of a small rectangular structure *in antis*, oriented north–south, and enclosed by a *temenos*; it is dated by the presence of Campana A pottery. The cult may have originated with the Etruscan deity Artumes (discussed by Vanni, pp. 33–36).

In periods II–III (the end of the first century BC to the end of the second century AD), the existing structure was incorporated into a much larger sanctuary complex, oriented north-east to south-west, consisting of several rooms and a cistern. A new *temenos* was constructed, although it excluded the original temple; finds suggest that the latter now served as a treasury (*thesauros*) for the sanctuary. In period IV (the end of the second century to the middle of the fourth century AD), a monumental temple was built, again oriented north-east to south-west, with the entrance on the north-east side. It was built on a tall podium of *opus caementicium* (concrete), with two columns *in antis*; the plan suggests that the back wall included an apse. The presence of podium mouldings and marble revetment plaques provides evidence for the decoration of the temple.

The sanctuary was destroyed in the late fourth century AD, probably as the result of the ban on pagan cults, and the area was used for domestic habitation and as a cemetery (periods V–VII). By the mid-sixth century AD, the site was destroyed by a fire and never rebuilt, with only sporadic finds of later date (period VIII, end of the sixth century AD to the present).

The finds are discussed by category, ranging from pottery and lamps to coins, small finds and marble objects. The advantage of this format is that each type of object is presented and classified uniformly. The drawback, however, is that even when the findspots of the objects are indicated in the text or the catalogue entries, it is not easy to correlate the finds with their contexts, or to visualise the overall assemblage from any given stratigraphic unit or area.

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