(*iatrosophia*), in providing cures to ailments that plagued an agrarian population through practical healing. Viewed from our modern perspective, such practices demonstrate the ambiguity that existed between Christian religious beliefs and folk superstitions. The chapter ends with death and burial both inside and immediately outside of churches, where the performance of commemoration rituals was important in connecting the living with the dead. This section touches a personal chord in my own research of modern Greek rural cemeteries and commemoration, where I argue for a continuity of practice from Byzantine times and as recently as the middle of the 20th century, with many of the same village churchyards used as burial grounds for generations of villagers in the same location, until the enforcement of legislation to move cemeteries outside settlement boundaries.[11]

In her conclusion, Gerstel sums up the Byzantine village as "a site of ritual order and ritual subversion", and "alive with people and noise". She also sees its presence in the Greek village today, making it clear that although significant changes have taken place in terms of technological advances in agricultural practices, in education and health, "in its fundamental structuring (both physical and familial) and its belief systems, many aspects of village life are still deeply rooted in Byzantine foundations."[12] She urges us to look at the abundance of material available for the study of the Late Byzantine village beyond the available written texts, such as paintings, archaeological remains, and ethnographic testimony. In this regard, Gerstel's book, written eloquently and with sensitivity and respect to her subject matter, is a significant contribution to Byzantine scholarship, providing a seminal synthesis of data and analysis to recreate the medieval countryside where individual people lived, worked, prayed, loved, sinned, died, and found salvation as members of a family and a community that survived for generations. This book is inspirational; it paves the way for future interdisciplinary research not only in studies of Byzantine society, but of rural societies of any period or geographical setting, encouraging us to look at the relationship between people and landscapes in a refreshing and meaningful way.

Lita Tzortzopoulou-Gregory
The Australian Archaeological
Institute at Athens
lita.gregory@sydney.edu.au

[11] Tzortzopoulou-Gregory 2008. Cemeteries in the countryside: An archaeological investigation of the modern landscape in the eastern Korinthia and northern Kythera. In L.J. Hall, R. Scott Moore, and W.R. Caraher (eds) *Archaeology and History in medieval and post-medieval Greece: Studies on method and meaning in honor of Timothy E. Gregory.* Ashgate: 307-344.

[12] [Editorial comment. It would however be a mistake to see the majority of contemporary Greek villages as standing in an unbroken continuity with Byzantine villages. In large regions of the Mainland, Byzantine villages were abandoned in the 14th century AD as a consequence of the Black Death and incessant warfare, and were replaced by incoming Arvanitic (Albanian) settlements, which predominated over surviving ethnic Greek villages. During the 20th century these medieval colonisers, who had been invited to repopulate an almost abandoned countryside by the final Frankish then subsequent Ottoman rulers, became almost completely assimilated culturally and linguistically into mainstream Greek society (cf. Bintliff, J.L. 2012. *The Complete Archaeology of Greece, from Hunter-Gatherers to the Twentieth Century AD.* Oxford-New York: Blackwell-Wiley)].

Anastasia G. Yangaki, *Ceramics in Plain Sight: The Bacini of the Churches of Crete. "Reflections" of the Late Medieval and the Early Modern Material Culture of the Island. Vol. 1. The Regional Unit of Chania*. pp. 352, 311 figs. Athens: Institute of Historical Research, National Hellenic Research Foundation, 2021. ISBN 978-960-7905-70-3, paperback €40.

This volume is the first in a series presenting data collected for a large and commendable undertaking that preserves the memory of medieval and later glazed ceramics immured in the churches of Crete. The exercise is necessary because they are gradually being destroyed, thus removing from the record primary evidence for the society of rural Crete and its contacts with the outside world. *Bacini* is simply the Italian word for bowls, belying where the main studies of this curious practice have been undertaken. There is no written explanation of why bowls, normally glazed and decorated, were set into the walls of numerous churches. Yangaki has wisely not attempted to explain 'why *bacini*?' but rather has presented all the available data painstakingly collected over a number of years without prejudice to an historical agenda.

The author points out that with one notable exception, previous studies of *bacini* in Greece have concentrated on individual buildings in contrast with the numerous studies of multiple churches with immured bowls in Italy. The practice of immuring bowls was much more common in Italy, so that there are many more *bacini* to study. Yangaki's investigations have revealed that there are many churches with multiple immured bowls all over the island of Crete, many more than ever suspected. Bringing this to wider academic attention alone

merits this publication. The volume covers the almost 2,500 km^2 that form the administrative unit of Chania, on the most westerly section of the island, going from the north to south coast.

The information that can be collected from the *bacini* falls into a number of categories: from the bowls themselves we have the different wares and their origins; we have the types of churches into which they were immured. We also have the different geographical locations where *bacini* can be found, which can be presented against the types of churches or the particular wares chosen for immuring and, finally, the important element of balancing the accepted chronology of a church against the possibly conflicting dates provided by the immured pottery. Structuring the presentation of these different data sets will never satisfy everyone: individual academics will have their own preferences that start with their primary interests. Given these difficulties, Yangaki has done an excellent job in getting all the information out there. After introductory chapters on previous work on *bacini* in Greece and delineating the research programme on which the present volume is based, there is a chapter on the state of immured bowls in Crete, important background information for informing the value of the data. Chapters 4 and 5 contain the basic information relating to individual churches and their *bacini*. The bowls themselves are presented according to the type of 'ware' they are, making ceramic typology the top rung of the classification ladder which will satisfy the ceramic specialists. However, the reader who is interested in all the material from one of the regions of Chania must go to the comprehensive index where each church has multiple references, so that assembling information for a district is quite a lot of work. It would have been possible to arrange the presentation geographically so that all the details for each village and its churches, but this might not have satisfied the pot people.

A few more pages dedicated to the locations of the churches would have been helpful: the only map, on p. 292 is not really adequate. Colour coding the map (or another map) according to the type of church would be beneficial to the reader's understanding. Similarly some sort of sense of distribution of the wares represented by the *bacini* presented visually would be helpful, as would the chronology of the churches. The large table at the end presents the data for *bacini* around the whole island: for this volume it would have been useful having a map locating the provinces and villages from the section of the table that appears on p. 295, the Regional Unit of Chania.

The *bacini* are classified into 34 main 'wares' and identified in the text by shorthand codes, provided in a key on Fig. 13. The range of Yangaki's expertise in ceramics is ably demonstrated in this table: each of the fields of Byzantine, Italian, Spanish, and Levantine pottery is a fully-fledged area of study in its own right but she moves between them with ease and an impressive grasp of the relevant literature. The extent of her previous publications underscores her grasp of medieval ceramics in the Mediterranean.

A few points about the ceramics might need to be addressed in future volumes. The main one concerns what is termed 'Late Sgraffito Ware/ Sgraffito with Concentric Circles'. This type of pottery was never considered to be Zeuxippus Ware as stated on p. 69, but rather a 'derivative' (Megaw 1968). The expression 'derivative' acknowledges that these types of bowls, stylistically connected to Zeuxippus Ware, were produced some decades later, well illustrated by the excavations at Anaia (İnanan 2010; 2013). Derivatives were hastily produced on the potters' wheel at numerous locations rather than by an artist at a single production centre as was Zeuxippus Ware. The chronology of Zeuxippus Ware is still firmly grounded in the early decades of the thirteenth century: objections to the 1222 destruction date on which the chronology is based have been rebuffed by Rosser, co-director of the Saranda Kolonnes excavations, who provided supporting independent archaeological data that indicates an early thirteenth-century date without reference to the disputed earthquake (Rosser 2007). The so-called 'derivatives' are firmly documented in the late thirteenth and early fourteenth centuries, where Yangaki correctly places them. The extensive work of Waksman and François on Zeuxippus and other wares reinforced Megaw's identification of a unique Zeuxippus ware as opposed to its fecund offspring (Waksman and François 2004-05). Derivatives often have spirals rather than concentric circles resulting from their mass production. The Chania *bacini* illustrate both: Figs. 23-25 have spirals in their tondos while Figs. 27-28 have neatly formed concentric circles. This is an indication of different productions. A minor point concerns the chronology of Lemnian pottery, p. 64 and 67. The original fifteenth-century date was suggested at a time when general studies of incised wares was in its infancy, but in the interval scientific excavations have placed this pottery in the late thirteenth century, possibly early fourteenth (Rabovyanov 2015). This can have a significant effect on the dating of a church, such as Agios Nikolaos at Samaria (CH 76).

The title of the book reminds us that these ceramics are available for everyone to see, *Ceramics in Plain Sight*, yet it is curious that the century or so that has been devoted to the serious study of glazed medieval table wares has concentrated on finds from under the ground, 'out of sight'. This volume contributes significantly to bringing the two together. It is a valuable work of reference that will be consulted for a long time to come.

Pamela Armstrong
Senior Research Fellow in Byzantine Cultural History
Faculty of Archaeology,
University of Oxford
pamela.armstrong@campion.ox.ac.uk

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MULTIPERIOD

Eva Apostolou and Charles Doyen (eds), *Obolos 10. Coins in the Peloponnese. La monnaie dans le Péloponnèse. Proceedings of the Sixth Scientific Meeting of the Friends of the Numismatic Museum, Argos, May 26–29, 2011. Volume 1: Ancient Times. Volume 2: Byzantine and Modern Times.* BCH Supplément 57. pp. 527 + 285, with figs, ills, maps. Athens: École Française d'Athènes, 2017. ISBN 978-2-86958-279-8, paperback €90.

The proceedings of the sixth scientific meeting of the Friends of the Numismatic Museum (Athens), held in Argos from 26 to 29 May 2011, were published in 2017 in the *Supplements du BCH* (57) (= the 10th volume of *Obolos*) under the joint direction of Eva Apostolou (chief curator at the Numismatic Museum) and Charles Doyen (research fellow at the FNRS). This symposium was organised in memory of two famous numismatists: Tony Hackens (1939-1997) and Mando Oikonomidou (1927-2015).

The first volume, devoted to Antiquity, contains 41 contributions, of which 25 are in Greek, 6 in English and the 10 in French. Each contribution is preceded by a summary in the three languages. The volume opens with a brief prologue written by the late M. Oikonomidou and two tributes to the two deceased scholars, the first by E. Tsourti, who recalls the considerable legacy of M. Oikonomidou to the numismatists and to Greek numismatics, and the second by F. de Callataÿ, who reminds us of the innovative character of the research carried out by his compatriot T. Hackens, whether on the circulation of money (Boeotia, Peloponnesus) or on the coinage of Argos and Delos: in all cases, he was able to emphasise the link between the needs linked to war and the minting of money.

Three synthetic contributions on Peloponnesian coinage follow these tributes: A. Moustaka presents a panorama of the main archaic and classical Peloponnesian issues, and P. Marchetti does the same for those dating to the period between 336 and 146, followed by the late I. Touratsoglou for Roman times. The following contributions deal with various subjects: V. Van Driessche develops the controversial idea that Greece used a standard based on the value of bronze, C. Flament studies