but the book is undoubtedly of interest to anyone working on economic and social history. In fact, this book displays the necessity of interpreting archaeological survey material in conjunction with literary, epigraphic, and other archaeological evidence and, most importantly, highlights the potential of connecting different approaches.

Francesca Ippolito
University of Groningen
F.Ippolito@rug.nl

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Urbanisation and globalisation: complex connectivities in the Ancient World

Manuel Fernández-Götz and Dirk Krausse (eds). *Eurasia at the Dawn of History: Urbanisation and Social Change.* pp. xviii+ 436, b/w illustrations. 2017. Cambridge: Cambridge University Press. ISBN 9781107147409 hardback £110.

Tamar Hodos (ed.). *The Routledge Handbook of Archaeology and Globalization.* pp. xxiv + 970, b/w illustrations. Abingdon: Routledge. ISBN 9780415841306 hardback £185 eBook £41.99.

Connectivities are the focus of a lot of current Ancient World research. Either indirectly, as constituting one of many factors involving socio-cultural transformations with a heavy spatial impact, such as urbanisation processes, or directly, being at the very heart of transformative processes detectable in the archaeological record, such as globalisation, connectivity has become a new framework with which to approach the past. The advantage of connectivity as a concept is that it is broad, neutral and that it stimulates cross-cultural comparison. The proliferation of multi-authored volumes and interdisciplinary collaborative efforts studying broader historical trends, often from a World Historical perspective, further boosts the application of such easily applicable analytical concepts.

The first millennium BC was a period of increasing mobility of people, goods and ideas and formed the backbone for the formation of city-states, empires and colonisation, as well as technological innovation. *Eurasia at the Dawn of History: Urbanisation and Social Change* seeks to explore trends of 'centralisation, cultural interaction and social differentiation that led to the development of the first urban centres and early state formations of ancient Europe' (p.6). The editors have chosen to focus not just on the regions of earliest urbanisation in Europe - Greece and Italy - but include a broad perspective, ranging from the Neolithic in the Ukraine to Medieval Africa, while covering continental Europe, Asia and Meso-America in between.

The volume contains 26 original chapters, organised thematically in eight parts of various length: 1) Between myth and logos, with contributions on cognitive archaeology; 2) The development of social differentiation - focussing on the Neolithic; 3) Approaching social complexity - seen from a Big History and economic history point of view; 4) Urbanism through the ages: concepts, models and definitions - with two heavily theoretical papers with case studies from Mesoamerica and Africa; 5) Ancient civilisations at the turn of the Axis - with different views on Karl Jasper's Axial Age in Egypt, the Near East, China and Europe; 6) Times of connectivity: the Mediterranean on the move - offering comparative views on Mediterranean (Greece, Italy, Spain) and temperate European developments; 7) Early urban cultures from South to North - covering Greek, Greek 'colonial', Etruscan and European urbanisation and 8) Changing symbols, changing minds - with exclusively Celtic/ La Tène papers. The editorial choices made in organising the papers are not entirely clear, as all sections contain some, more theoretical and some, more evidence-based papers, and with considerable thematic overlap between the different parts. The volume as a whole nevertheless constitutes a highly original and innovative work, with papers whose strength is to be found in the explicit comparative perspective, and stemming from established scholars within their respective fields.

While not focusing exclusively on the Greek World, several contributions deal directly with Ancient Greece, discussing developments within, or developments resulting from interaction with

the Greek world. Other papers offer rich evidence that allows us to contextualise Greek developments historically or they provide a theoretical frameworks that could offer perspectives for future study in Greek archaeology.

Urbanisation as a concept has been on the rise since Gordon Childe's landmark paper in 1950. Archaeological interest in urbanisation processes in the Ancient Greek World, however, has been mostly restricted to the realm of survey archaeology and those interested in long-term changes in settlement patterns within the broader landscape. Focus within these studies on urbanisation, moreover, generally also lies on the Greek heartland. Only more recently has attention has been devoted to Greek overseas urbanisation. The latter topic, however, remains relatively scarcely studied, in contrast to Continental Europe, where the influence of a Greek 'core' on a European 'periphery' in terms of state formation and urbanisation is severely questioned in several of the volume's papers. More dynamic views on interaction, connectivity and localised trajectories towards social and spatial complexity are now proposed for the European continent in the first millennium BCE. Giant tumuli of the Iron Age, for a long time considered to have emanated from Greece, with one of the most notable examples the 10th century BCE Lefkandi burial, should be seen as part of a long standing tradition, stretching back to the 4th millennium BCE, as Svend Hansen argues (chapter 15). The Iron Age burials, seemingly disconnected from the earlier trends, need to be seen as an Orientalising phenomenon, appearing throughout the Mediterranean and in Hallstatt Europe. The tumuli should be seen as an invented tradition, which, in connection to feasting practices, allowed for powerful statements for elites to be made - regardless of their local cultural context.

These networks of exchange and interaction thus did not create situations of direct diffusion or emulation of Mediterranean models in temperate Europe, as also John R. Collis underlines in the 18th chapter of the volume. Societies in temperate Europe maintained various forms of contact with urbanised settlements in the Mediterranean, and none of the European sites seem to have had the clear village antecedents of Rome or Athens (p. 269). Different forms of settlement but also mobility existed, and some areas might have known a process of synoecism, comparable to the Greek world, as Collis argues (p. 272). A clear difference appears to be the size of the sites in temperate Europe, which is comparable to the largest Mediterranean sites; larger even than their Roman successors. The urban outlook of these settlement was diverse, as was their role. Flows of information and influence were certainly important, but we should reject the idea that urbanisation in temperate Europe was an immediate derivate of Greek, or later, Roman, examples.

Important throughout the volume and the individual papers is clearly the importance of maintaining a comparative perspective. John Bintliff further adds the crucial role of distinguishing between scales in the analysis of the urban phenomenon. Early Iron Age urbanisation in Greece followed two possible trajectories, according to Bintliff (chapter 16). Some settlements such as Emborio on Chios and Lefkandi on Euboea were centred around chieftains' houses, whereas other regions developed into polyfocal towns with various chiefs. Gradual infilling of the landscape led to the development of dominant major cities, in contrast to the former group of monofocal centres, which tended to become the lesser city-states (p. 245). Increasing complexities of the Greek Archaic societies was the result of their interaction with Anatolia and the Near East, which caused a spur in trade and gift exchange. Models for urban monumentalisation and elite high culture came with these exchanges to Greece. Despite an increasing civilisation process, in which weapons were abandoned in favour of walking sticks and leisure activities such as banqueting, growing unrest led to power sharing but also to tyranny. The identification of similar processes as in Greece in Central Italy and Iberia as well as Central Europe leads Bintliff to reiterate the validity of long-term perspectives and cycles of social and economic change, as identified by the French Annales school.

Also Jonathan Hall, in his contribution (chapter 19) stresses the need to adopt a broader perspective when studying the rise of the polis in Ancient Greece. The roots of the polis are to be found in the political geography of Mycenaean Greece. The memories that surrounded the still visible remains in the Archaic period were, according to Hall, a fundamental catalyst in forging political identities. Growing populations around 700 BCE led to the emergence of an aristocracy and the creation of ascribed magistracies. Hall strives to refocus conceptualisations of Greek city-states i.e. communities of citizens to draw attention to the spatial configurations of Greek urban settlements. He points out that the Indo-European roots of 'polis' imply a physical place - a fortified stronghold. Textual evidence of developed architecture and urban space finds usually little confirmation in the archaeological record, however. This is because power was less developed than usually assumed, for example in sites such as Eretria and Argos. It was

only when population sizes started to grow, that forms of political organisation shifted and power was institutionalised gradually. Laws were written down and offices regulated. Moreover, as Hall argues, it would be wrong to consider the polis as the only advanced political configuration in Greece. Ethne as well as inter-state sanctuaries, such as the sanctuary of Hera in Argos, demonstrate that the spatial expressions of power in Greece were varied and not necessarily focused on a single group.

Critical approaches to Greek urbanisation thus reveal diverse trajectories of state formation and urbanisation. Via different networks, Ancient Greece interacted with the surrounding world, which led to socio-cultural changes, and in turn resulted in increasing complexity and urbanisation. The relationship between Ancient Greece and the surrounding world is not one-to-one, but followed different paths.

Greek examples, however, might specifically have informed Continental European models of rites and myths. Especially foundation myths and rituals seem to have followed the better defined examples of the Greek and later, the Roman world, as Martín Almagro-Gorbea proposes (chapter 23). Here, however, it is necessary to issue a word of caution, as the 'textual model' of Greek foundations is heavily criticised, even for the Greek world. Greek foundations, or at least their written representations, appear to have become more standardised in the fifth century BCE, during a period that postdated the 'colonisation' movement with ca. three centuries. The validity of the textual references for understanding early foundations is thus being questioned, and even rejected by several scholars. More neutral approaches involving the study of urbanisation and connectivity are increasingly favoured and foundation discourses are contextualised within the increasing powers of states. Likewise, Roman colonisation is approached from a more dynamic perspective of significant native involvement in local contexts, far removed from the discourse of state power in Rome itself. The appropriation of foundation myths and rituals beyond Ancient Greece and Rome has to face similar scrutiny.

Regions such as Southern Italy and Sicily are increasingly studied from such a postcolonial perspective, and the excellent contribution of Massimo Osanna on Torre di Satriano, in Northern Lucania, demonstrates the validity of such an approach. This society, which would have been framed as 'hellenised' in traditional perspectives, is revealed as being a node in an intercultural elite network, along which ideas and materials flowed and which allowed for dramatic transformations in the expression of power. Exotic models of the representation of elite power, found in the monumentalisation of elite residences, reshaping houses into real 'palaces' accompanied new types of feasting. Greek pottery and architecture were recontextualised culturally and socially and 'Lucanisation' is linked by Osanna to the rise of a middle class, substituting previous elite groups which were based on landownership.

These innovative contributions on the Ancient Greek World as well as the more theoretical oriented papers will hopefully stimulate further critical studies of Ancient Greek urbanisation at home and overseas. Especially the field of 'Greek colonisation' - even though implicitly referred to in many papers, but strikingly absent in first-hand contributions to the volume - would profit from theoretically-enhanced approaches to 'urbanisation', such as the ones proposed in the *Eurasia* volume. In addition, and in the light of the next volume discussed in this review, combining an 'urbanisation' with a 'globalisation' perspective will permit us to move beyond the particularities of Classical Archaeology and make valid contributions from a World Historical perspective.

'Globalisation', as Tamar Hodos clarifies in the introduction to her volume, provides a means by which to make sense of socio-cultural connectivities and the networks through which those connections are deployed and maintained. However, 'globalisation' is more than complex connectivity, because not all complex connectivity is globalisation - despite there being a wide agreement that one of the defining features of globalisation is an increasing connectivity in a broad sense: cultural, economic, social, material, technological, and religious. 'Globalisation' should be seen as a variety of overlapping processes (in the plural) and should be used as an active concept. Characteristic, furthermore is the tension between the local and global level, thus globalisation can be partially described as hybridisation processes. One of the main challenges is how to interpret the nature of past connectivities from material culture and many of the contributors to the volume are indeed often focused on distinguishing between simple connectivity and more complex connectivities with a wide transformative impact, that can be described as globalisation. Thus, the perspective of globalisation has a lot to offer, and, as Hodos stresses in the introduction, the framework helps to overcome the limits of postcolonialism (p. 7-8) by including different perspectives, echoing effectively

the multiple-scale approach of the Annales (cf. Bintliff's chapter in *Eurasia*), as referred to earlier.

If urbanisation offers an innovative perspective within a comparative archaeological perspective, so the *Routledge Handbook of Archaeology and Globalization* certainly contributes to this recent trend towards broader, interdisciplinary archaeology with a strong comparative component. Covering prehistory until present times, the volume is, as the editor states, the first of its kind and meant to build bridges, not only between archaeologists but also between archaeology, history and the social sciences (p.9). The volume has two additional aims: first, to illustrate the potential of globalisation theory to bridge the local and global in material culture analysis and second, to highlight the distinction between modern and premodern globalisation as one of scale and perhaps intensity, and thus it helps to bolster the position of archaeology as relevant for the study of the present.

Sixty-one papers plus a concluding paper are arranged in a logical thematic/geographical division, covering a general theoretical introduction and broad geographic regions. Rather curious is perhaps the decision to separate contributions on East Asia from those on Southeast Asia and West Asia or those on the rest of Europe from the Mediterranean. Africa and the Americas, as well as Australasia/Oceania receive a single section only. The volume is thus heavily oriented to Asia. This massive continent knew important developments and its inclusion, alongside Africa, the Americas and Australasia/Oceania successfully undermines the notion that all globalisation historically emanated from Europe. However, not all authors appear to be at ease with the new framework and there are clear differences in the degrees to which the various authors manage to appropriate the overarching theoretical framework and exploit it to produce thought-provoking evaluations of their respective case-studies. Thus, some contributions appear rather traditional and descriptive, and in reality, they contribute little to the overall discussion. Luckily, the vast majority of the papers offers indeed more challenging perspectives and fruitful contributions to comparative analysis and archaeological theory-formation. Especially the first section of the volume, entitled 'introduction' comprises a number of papers from which most contributors also draw and that will, no doubt, find resonance in future scholarly work - far beyond the present volume. Likewise, the final chapter is a thought-provoking piece by one of the most prominent global historians, Jan Nederveen Pieterse, and shows the significant contribution archaeology can make to other scientific fields when shedding its obsession for historical particularities.

Justin Jennings, in the first chapter of the introduction, outlines that not all periods of connectivity should necessarily be seen as globalisation and he offers eight specific trends that archaeologists can evaluate to decide whether they are dealing with connectivity versus globalisation. A first characteristic of globalisation, according to Jennings, is the compression of space and time, bringing people, places and events together in ways that did not exist previously. A second trend, linked to the first one and seen today as one of the main features of globalisation, is deterritorialisation. In terms of material culture and practice, standardisation clearly accompanies globalisation, as does a rise in inequality and unevenness in power. Opposite forces of homogeneity and heterogeneity operate, albeit at different levels: important is the re-embedding of global trends into local culture. A last marked element of globalisation is the vulnerability of the system, which might collapse and re-emerge at various times.

Carl Knappett discusses connectivity from a formal network analysis perspective. He identifies network analysis as an effective tool for studying globalisation, as it allows us to compare different globalisations. Specifically, he argues, one should look at the characteristics of the ties to study the network: the frequency, strength, content and directionality. The case-study Knappett discusses is one that demonstrates the contribution of Greek prehistoric archaeology for archaeological theory-formation and Global History in general. Knappett makes a case for identifying Minoanisation as globalisation, or, as he adds perhaps better Aegeanisation - as not all innovations emanated from Crete, but also from Egypt. A first phase, coinciding with the Middle Bronze Age (ca. 1950 - 1750 BCE) saw low level connectivity, based on the result of pottery distributions. The search for metals appears to have been the main drive for contact, but this did not result in social change. It would be better to speak of a small world network in this phase. A second phase, existing in the Middle Bronze Age - Late Bronze Age transition (ca. 1750 - 1450 BCE) witnessed a shift from networks of exchange to networks of affiliation, with the networks now exercising broad social effects and changing pottery, weaving, architecture and metalwork as a result. Some mobility appears to have been linked to religion: the Shaft Graves in Mycenae displayed numerous Minoan religious paraphernalia. Knappett therefore asks whether it is possible that Minoanisation in this phase

is in large part a religious phenomenon (p.36). Minoanisation, now, can be defined as globalisation. In the next phase, covering the Late Bronze Age (ca. 1450 - 1000 BCE) the Aegean networks continue to exist, despite large-scale destructions. This means that the network was never centred on Crete, as is usually believed. There is now more Mycenaean influence and Mycenaenisation has very similar network properties as Minoanisation. Religion was the key to both. A Mycenaenisation can also be defined as globalisation, although it did not cover the entire Mediterranean: elsewhere the network might rather be identified as a small world network and constitute an economic phenomenon, rather than a religious one.

Gary Feinman, who also contributed to the *Eurasia* volume elaborates here on how trade and exchange can promote major and structural transitions in societies. Feinman stresses that there are no completely isolated communities and that even in the Paleolithic communities interacted with each other. Economic phenomena, generally, tend to have deeper roots and this historical depth is also important for the study of globalisation. Thus, archaeology has a real contribution to make, even to the study of modern globalisation. Feinman underlines the importance of a multi-scalar approach – a recurrent theme in this and the previously discussed volume.

The last more theoretically-oriented paper of the introduction to the *Globalization* volume draws attention to the misconception that 'globalisation' necessarily should include the whole globe, literally. Even today, regions are involved in different ways in global phenomena. It is the complexity of connectivity which is important and the technological and institutional framework that ensured that the connectivity could be sustained.

Many of the individual contributions engage with the theoretical premises outlined in the introductory section, sometimes adding important nuances or valuable observations. George F. Lau thus adds that, in addition to Knappett's network analytic tools, it is important to include temporal dimensions, by focusing on rhythms, duration and cycles. These temporal dimensions are vital for systemisation. Charles E. Orser Jr. introduces the important concept of 'grobalisation' with which we could define 'the imperialistic ambitions of nations, corporations, organisations and the like, and their desire and need to impose themselves on various geographic areas' (p.260). Important to archaeological research is the idea that globalisers see tangible objects as a key feature for cultural change; material things are key determinants of self and group identity (p. 261). While no contribution in the volume focuses on the Classical Greek world, the concept of 'globalisation' could offer fruitful future perspectives for studying Athens and its engagement with the wider Ancient World. Usually framed as 'imperialism', the latter term focuses exclusively on political and territorial aspects, effectively reducing material culture to the 'background noise' of imperialism. Athenian culture, from pottery to theatre, spread widely and far beyond the areas where Athens wielded power. Athenian culture transformed the Ancient World, and is linked to standardisation, rising inequality, homogeneity and heterogeneity, but also the vulnerability Jennings described in the introduction. The decline of Athens in the fourth century BCE resonated far beyond Attica and changed economic constellations overseas, e.g. provoking the rise of locally made Red-Figured wares in Southern Italy. The fifth century BCE could thus be described as a period of strong globalisation and Athens as a 'globalising' factor.

Mediterranean globalisation, however, is presently linked to the Bronze Age and Roman times and various papers in the volume also deal with these periods. Susan Sherratt points out that 'globalisation' in terms of progressive linkage as a process can be traced at least as far as the third millennium BCE. Therefore, she argues, we should better talk about a 'globalising' Mediterranean Bronze Age, rather than a 'globalised' one. At the base of the globalising processes was, according to Sherratt, the desire for material acquisitions above subsistence needs, for objects that convey distinction or had an exchange value. This type of exchange carried, in Sherratt's words, an 'inbuilt, systematic trajectory towards growth in scale, complexity and geographical spread' (p. 613). Manufactured goods that arrived from an advanced manufacturing centre carried a meaning of status enhancer, and brought with them new 'lifestyle' values, which also led to the adoption of new technologies and the establishment of infrastructure. This eventually led to an increasingly complex proliferation of networks and thus change.

Naoise Mac Sweeney's contribution discusses in more detail how such networks evolved in Bronze Age Anatolia. Middle Bronze Age Aegean coastal sites remained outside a well-established network of Assyrian traders that were integrated into Anatolian city-states. The coastal areas displayed marked Minoan traits, which used to be identified as Minoan colonisation or the Minoanisation studied by Knappett in the same volume (chapter 1.3). Mac Sweeney proposes an alternative identification of this connectivity as a small-scale, disorganised and low-level network. The connectivity should be seen as

intra-regional rather than inter-regional. Neither the Aegean network, nor the Assyrian-Anatolian network can be identified as globalisation. The Late Bronze Age witnessed the appearance of a strongly organised Hittite state and in Western Anatolia a number of independent states with Mycenaean features. The latter also used to be seen as evidence of 'colonisation', but Mac Sweeney points out that we are more likely dealing with low-level intra-regional mobility. The degree of Mediterranean connectivity, and the appearance of an international artistic koine can now be called full-fledged 'globalisation'. Important is Mac Sweeney's concluding observation that globalisation or socio-cultural change is contingent on the extent to which connectivity is controlled and the range of people within society who have both access to networks and autonomy to engage with them. She adds that we should not just study why globalisation occurred, but also why it did *not* occur. This would help us understand better what makes globalisation particular by exploring its alternatives (p. 866).

Also in the first millennium Mediterranean, networks proliferated, but Peter van Dommelen is more critical to adoptions of network-related analytical concepts. He points out that it was the actors who literally created and maintained the connections and that global and network dimensions were embodied and materialised by these actors. Thus, he proposes, we should not focus on the global dimension of networks, but maintain a bottom-up approach that looks at how global culture was integrated locally - echoing postcolonial concerns that figured prominently in his earlier work - and thus delivering a contribution that adopts a more critical voice to the new framework than most contributors.

That 'globalisation' should not only contribute to the productive analysis of the Bronze/Iron Age or Roman Aegean is demonstrated by Joanita Vroom's paper in which she analyses Iznik and Kütahya pottery in the Ottoman World. The production of these shapes, used for coffee and food consumption was strictly controlled by the state, but spread widely within the empire and beyond. This heavily multi-lingual, multi-religious and multi-cultural world used to be characterised in world-systemic terms, which, despite drawing the Ottoman World within broader historical discussions, as Vroom observes (p.906), was still one-sided and Euro-centric. Following the trajectory of the pottery, Vroom is able to bring to light the trajectory of the Empire as one of complex connectivity and 'proto-globalisation'.

Both the *Eurasia* and the *Globalization* volumes propose broad and easily applicable concepts, which, when explored critically, have a lot to contribute to contemporary debates. Both concepts of 'urbanisation' and 'globalisation' allow us to move beyond traditional centre-periphery or diffusionist views, placing areas like Ancient Greece or Rome at the centre of social and cultural change in the rest of the world. A weakness, however, is hidden in the broad applicability of these concepts: their heuristic validity stands or falls with the contributor's command of theory and willingness to engage with an interdisciplinary dialogue. Some contributors simply substitute old concepts with new ones and do little to reframe their conclusions into something that fits into a broader perspective.

Another issue is that both volumes are very substantial and that few readers will find the courage to actually read the books from front to back. Most likely, many readers will skip the chapters that go beyond their original region or period of interest, and the whole scope of interdisciplinary dialogue thus, easily, risks getting lost. Nevertheless, the engaged reader will find a wealth of thought-provoking papers and ideas or material for cross-cultural analysis. Both volumes show the strength and importance of adopting broader concepts and demonstrate how archaeology as a discipline too can make a real contribution to the social and historical sciences.

It is also interesting that the two volumes have some thematic overlap e.g. Mediterranean connectivity or Hallstatt elite burials and Hallstatt interaction with the Mediterranean. Given these overlapping themes, future Mediterranean research needs to focus on integrating perspectives. Very few authors, in fact, discuss the effect of globalisation on urbanisation - with the exception of Hans Peter Hahn in the *Eurasia* volume or e.g. Chapurukha M. Kusimba on the Swahili trade with the Indian Ocean or Søren Sindbæk on the North Atlantic and Baltic region in the *Globalization* volume. If connectivity was fundamental to both urbanisation and globalisation, it needs to be studied how, in one case, it can lead to deterritorialisation, and, in other cases, to strong definitions of space and territorial marking. Both phenomena of urbanisation and globalisation are linked to increasing inequality, changes in material culture, but both are also subject to vulnerability. Cities, seemingly, constitute a special dimension of globalisation and it is not a coincidence that the appearance of both phenomena seems to be intrinsically linked in the Iron Age Mediterranean.

Lieve Donnellan
VU University Amsterdam, Archaeology Department
lieve.donnellan@gmail.com

Rui Morais. *Greek Art from Oxford to Portugal and Back Again: Tribute to Maria Helena Da Rocha-Pereira,* with a foreword by Delfim Leão. pp. vi + 57. 65 colour and b/w illustrations. 2017. Oxford: Archaeopress. ISBN 978-1-78491-586-5 paperback £20.00. ISBN 978-1-78491-587-2 e-publication £12.50.

This is really a book about the transmission of motifs in ancient art, and essentially consists of a series of examples linked by a very brief and somewhat idiosyncratic text which appears to have had no editing; the penultimate sentence reads 'The theme of the migration and circulation of images, subject to certain coordinates and the complexities of historical times, manifests in an anachronistic manner, lost in the collective memory' (p.54).

The first chapter introduces the issue of the production of copies and the issue of how motifs got transmitted and then proceeds to give evidence for use of squared up drawings to transmit designs in second-millennium BCE Egypt.

The second chapter deals with the transmission of designs in the Greek world. The initial pages are devoted to wooden and terracotta plaques, apparently simply because in Egypt such plaques had been used to transmit designs, and so in the Greek world they could have been, even though the author has no evidence that any of those illustrated were being so used. We are then given the evidence of painted imitation of Parthenon metopes on a Macedonian tomb at Lefkadia, followed by cases where similar images are found in vase-painting and sculpture. Morais asks (p.18) 'are these examples testaments to cross-influences between sculptors and vase-painters?', and answers 'Probably not'. But he does think (implausibly) that we need to presuppose pattern books to explain the production of near identical images of Herakles fighting the Nemean lion by the Red-line Painter.

The third chapter moves to the Roman world, opening with the 'lapidary phrase by Horatio' ('*Graecia capta ferum victorem cepit*') and acknowledgement that we are dealing with 'creative assimilation', and proceeding via drawings on papyrus and the existence of small paintings (*tabellae*) to issues of Roman wall paintings copying Greek originals, and a marble relief from Sirmium reproducing the iconography of the Gemma Augustea, and concluding with an (undated) textile fragment (bizarrely referred to as 'a fragment of a slate') from the Montserrat Monastery Museum in Barcelona showing Heracles and the Nemean lion.

The final chapter takes three case studies, the three Graces, the inebriated Dionysus, and the Knidian Aphrodite, in each case producing a number of examples that trace the motif across the Roman empire. If there is little to surprise here, there are some particularly wonderful examples of the Aphrodite from the art market and, in particular, 'one recently found in Northern Portugal, in the parish of Capela, Penafiel'.

While few will derive much profit from the text of this book, the illustrations provide a rather valuable teaching tool.

ROBIN OSBORNE
FACULTY OF CLASSICS
UNIVERSITY OF CAMBRIDGE
ro225@cam.ac.uk

Nicholas Rockwell. *Thebes: A History*. pp. xi + 177, b/w illustrations. 2017. London: Routledge Academic. ISBN 978-1-138-65833-2 hardback £105; e-publication £35.

This short overview of the history of Thebes between 1600 BC and AD 476 is part of the Routledge *Cities of the Ancient World* series, at present a scattergun collection of studies with Elis the only other mainland Greek community published to date. It is markedly shorter than other books in the series (149 pages of text compared to 239 pages for Elis), and the claims of the book to give an up to date assessment of all available information for the city over two millennia are very difficult to meet in this length.

The first two chapters (Mycenaean Thebes 1600-1200 BC; Dark Age and Renaissance Thebes 1200-700 BC) are varied in their focus, presenting the broader history of Minoan and Mycenaean Greece while segueing in and out of Theban material. This broader coverage is understandable to a degree in a work designed for a broad audience, but the archaeological information for Thebes in this period is sometimes difficult to easily discern, and more problematically, later myth is often invoked to enhance the presentation. Moreover, the differentiation is sometimes unclear, and the uneasy marriage this results in is encapsulated in the final sentence of the chapter on Mycenaean Thebes: 'The later legends enshrined in Greek literature may not be accurate historical accounts of Thebes in the Late Bronze Age, but they certainly help to give a sense of the great power and ultimate demise of