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Hang Lin's chapter, the final one in the volume (16), is the only one to significantly shift attention away from the Mediterranean. Presenting an extraordinary series of silk hats, robes and boots from Liao dynasty tombs of the Khitan people in northern China, the author focuses on the role played by silk in the diplomatic jostling between the Liao dynasty and the Song to the south in the tenth and eleventh centuries CE. Payments of silver and silk given to the Khitan are recorded in treaties and it is possible that Chinese silk-workers even operated under the Liao dynasty. Either way, these well-preserved finds from Liao tombs indicate the prestige value of this material.

The wide range of papers presented in this volume makes it an extremely important contribution to the debate on ancient textile production. The array of approaches employed and the variety of material drawn on show the potential of this field for informing broader discussions in ancient economic history. It is always a difficult task to try and produce an edited volume with an overriding sense of coherency. Here, as often in similar volumes, the papers seem to stand alongside each other rather than engaging with each other. Cross-references are avoided and interesting connections between papers are not flagged up. One example of this kind of interaction are the labour figures examined by Ulanowska, which potentially support some of the economic modelling discussed by Broekaert; one might also point to the references to specific garments in the *Periplus*, highlighted by Peter and Wild, which could feed directly into Flohr's work on globalization of demand for textiles. It is especially surprising that the two papers on loom weights/spools and spindle whorls in no way interact. The place for such synergies to be raised would have been Droß-Krüpe's introduction—or perhaps a concluding chapter—but instead the focus was placed on justifying the inclusion of all these papers rather than exploring their impact. It should also be said that the ordering of the papers does not encourage coherency: we move from an overview of the Roman period (Flohr), to Classical Greece (Nosch), then back to a series of papers on evidence from the Roman provinces, before a paper on nineteenth-century BCE Assyria (Michel). These caveats aside, this volume brings together a very useful range of scholarship, which finally puts ancient textiles and their economic significance in the spotlight.

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Iosif Hadjikyriako and Mia Gaia Trentin (eds). *Cypriot cultural details: proceedings of the 10th Annual Meeting of Young Researchers in Cypriot Archaeology*. pp vii+234, 106 b/w illustrations, 17 tables. 2015. Oxford: Oxbow. ISBN 978-1-78570-066-8 paperback £38; ISBN 978-1-78570-067-5 e-publication £19.

Arguably the archaeology of Cyprus has in the past few decades grown to a subdiscipline of archaeology in its own right. Today, a new generation of researchers boldly extend the frontiers of Cypriot archaeology, as it seeks to explore different themes, pose novel

questions and challenge longstanding views. The edited volume under review contains a total of 12 papers delivered by young researchers in the course of the 10th annual conference in Postgraduate Cypriot Archaeology (PoCA) held at the Ca' Foscari University of Venice in 2010. Accordingly, the papers are the product of ongoing or recently concluded postgraduate, mostly doctoral, studies; they present novel approaches methodologically and theoretically, and exhibit a high degree of innovative thought. Spatially the papers focus on the island of Cyprus and sometimes broaden their view to include the Eastern Mediterranean and Aegean cultural areas, while with regard to temporality they range from the Early Bronze Age to the 18th century AD. In terms of format the volume commences with a brief introduction by the editors followed by four sections encompassing select sets of issues, which are henceforth critically explored.

The opening section concerns production, trade and identity and is comprised of three papers arranged in chronological order. In the first paper, Gonzato sets out to investigate the less explored dimensions of textile production and use at the Early-Middle Bronze Age settlement of Pyrgos-Mavrorachi, such as their manufacture technology, social status/function and symbolic meaning. Beyond the publication of a representative dataset of 21 stratified spindle-whorls dating from the Philia phase up to Middle Cypriote I-II, the author also examines the association of certain types and sizes of weaving instruments to specific fibres and by extension to varying types of textiles. Although the sample pool is statistically small, a fact readily recognized by the author, the associations appear to be consistent, and are further supported by experimental evidence, comparative data from contemporary sites in Cyprus, and ethnoarchaeological comparanda. Thus, the wider range of spindle whorl shapes and weights, as well as the longer and thinner needles from the Early Cypriote III onwards are linked with changes in the underlying techniques and technologies of textile production; indicate growth of the textile production industry from household to workshop level; and point to an increase in the demand for textiles or increase in market competition, with a concomitant proliferation of textile types and qualities. Additionally, the author proposes that textiles produced at Pyrgos-Mavrorachi were traded both in Cyprus and abroad based on the presence of raw materials of non-Cypriot origin and the vocation for trade exhibited at this site, as per the copper and perfume production industries. This proposition needs further testing, as the presence of foreign raw materials should not be instinctively construed as proof of bi-directional trade of textiles. A final proposal, articulated on the basis of ethnoarchaeological examples, suggests that the

changes observed in textile production technology hint at a privileged status for manufacturers as holders of prestige technological know-how, while the textiles as social objects must have conveyed non-verbal gender and social status information about the owner. Although theoretically valid, this assumption should be treated with caution, as no specific spatiotemporal data comparisons from the site of Pyrgos-Mavrorachi are used to support it. Moving to the second paper of the section, Paule seeks to reassess the processes involved in the arrival to Greece of a body of Cypriot jewellery and associated artefacts, which were discovered during the early part of the past century and are dated from the Late Bronze Age to the Iron Age. All the data utilised for argumentation is conveniently summarized in tables with condensed bibliographic information at the end of the paper. Added to the above, the author outlines the historical framework of the study in the introduction, and then proceeds to trace the similarities between Cypriot and Greek jewellery and material culture in the contexts and periods under examination, despite the fact that some of the material discussed is tentatively dated. The preceding discussions lead to the conclusion that close contacts, reciprocal trade, and perhaps inter-marriage indeed continued between Cyprus and Greece to the very end of the Late Bronze Age, and thereafter the evidence supports less direct contacts and the production of Cypriot-inspired jewellery in Greece. Although thought provoking and dealing with less-studied material, the paper presents several issues that render the argumentation difficult to accept *prima facie*. First and foremost, almost the entire corpus of post-1990s publications on the transition from the Late Bronze Age to the Iron Age in Cyprus (e.g. works by Maria Iacovou, Bernard Knapp, Vassos Karageorghis, and Louise Steel) is ignored, thus depriving the paper of the quintessential contemporary backdrop for the discussions regarding socio-political developments on the island and its commercial and other relations to surrounding areas during the periods discussed. Secondly, the author disregards absolute dating systems developed in the past two decades for Cyprus and elects to follow the problem-fraught path of pegging the island's chronology to that of Greece based solely on relative cross-cultural links. Finally, the author attributes in a simplistic and relatively anachronistic manner object manufacture to perceived overarching cultures (e.g. Cypriaca, Aegyptiaca, Cypriot-inspired), thus ignoring the inherent complexity involved in the production and dissemination of jewellery, which ultimately casts further doubts over the conclusions reached. Concluding this section is the paper by Michail, who examines 20 ship *graffiti* from various sites around Cyprus dating from the Late Bronze Age to the Ottoman Period, in an attempt to tackle issues of dating and function/purpose within their social

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contexts. This paper has a clear structure and provides the data discussed in a useful table at the end. The author begins by describing the best surviving graffiti and proceeds to discuss the relative dating of the graffiti to the degree of certainty allowed by current evidence; their geographical distribution in regards to monument types across time, and finally aspects of their functional *raison d'être* in association to potential creators. Although no conclusive answers are reached, the article contributes to a renewed dialogue regarding this particular form of art and challenges the traditional interpretation of ship graffiti as *ex votos*, particularly when found in association to ritual structures.

The second section of the volume is concerned with artefacts and decorations and includes two papers. Ellina opens the section with a paper on the recording methodology and interpretation of bone artefacts from Early and Middle Bronze Age Cyprus. The author essentially proposes a comprehensive system for recording bone tools and showcases its implementation in the form of a computer database. Although the utility of one such system is perceptible, the actual database structure and inter-connections between tables are not sufficiently described, while the focus of the system is on tools and not the general category of bone objects, which significantly narrows its potential audience. In the concluding part of the paper, that the author has based on thus far collected data, are offered preliminary hypotheses regarding the fluctuation of bone tool numbers, their character, changes in use, and relations to other material categories dating to the preceding Chalcolithic and to the succeeding Late Bronze Age. Generally, the article brings to the fore an understudied group of artefacts, but the proposed hypotheses need to be treated carefully, as they take into account a very limited number of tools from a very small number of sites. The second paper of the section by Caloi discusses the function and symbolism of the palm tree iconographic representation in Cyprus with a view to gain a deeper understanding on how the Cypriot artists adapted it to the needs of the local society. To begin with, the author presents the history of the motif among Mesopotamian, Near Eastern, Aegean, Minoan, and Mycenaean cultures, and proceeds by describing in detail the known examples of the motif in Late Bronze Age Cyprus, with particular weight placed on depictions found on Common Style seals and Pictorial Style vases. Based on cross-cultural analysis of the motif's function and appearance, the author concludes that the palm tree is a likely substitute of a deity, as per influences from the Near East, where this phenomenon first appears. Where the motif is found with a specific set of paraphernalia, such as *bucrania*, horns, bones, and oxhide ingots, the scene should be interpreted as a reference to the

performance of sacrificial rituals dedicated to the deity represented by the palm tree. Although these propositions may not be readily accepted by all archaeologists working on Late Bronze Age material from Cyprus, the paper serves as an illustration of the potential benefits of conducting cross-cultural research and embedding the material from Cyprus within its wider Eastern Mediterranean and Aegean contexts.

A third section in the volume is aptly entitled landscape and urban organization, and contains three papers. Vitas' excellent and well-referenced paper on the topography of Hellenistic Salamis introduces the section and sets a high bar for the following papers. At first, the author presents an abbreviated history of the city from the Geometric to the Classical period, and then focuses on the Hellenistic era, a time during which the city expanded northwards due to harbour siltation. Based on a skilful synthesis of archaeological, historical, epigraphic and topographical data the author manages to discern the construction of a new agora, theatre, and gymnasium; as well as the relocation of the harbour, and the continued use and/or renovation of several temples. Generally, the article is a precious resource of references and information on the topography of Salamis up to the Hellenistic period and succeeds in tracing an otherwise obscure phase of the city. In the second paper, Bombardieri, Chelazzi and Amadio examine several issues related to the use of water at the Early-Middle Bronze Age industrial complex of Erimi-Laonin tou Porakou, such as the quantities of water and other liquids processed, the spatial focus of activities, and the aquatic sources utilised. The paper is well-structured and introduces the reader to the stratigraphy and chronology of the excavated complex, before proceeding to the detailed presentation of installations and pottery that are related to activities requiring water. Thereafter, the authors shift focus to the environment and resources surrounding the site and conclude the paper with a preliminary hypothesis that combines the collected data and suggests that the workshop complex may have been associated with textile processing (e.g. spinning and dyeing). Even though archaeometric analyses and further excavation of the complex are advocated by the authors, their results up to now are a welcome addition to the body of data regarding industrial activities at the dawn of the Bronze Age on the island and exhibit that the laborious synthesis of results from multiple disciplines guarantees safer interpretations of the past. Another paper dealing with urban topography is Trélat's well-researched contribution, which seeks to explore the development of Nicosia as a city from the beginning of the Frankish period to the end of the Venetian period, and to examine whether the local population developed

a civic urban identity comparable to the one evident at western European cities of the late Middle Ages. At first, the author traces the history of expansion and contraction of the urban fabric through the periods under examination, proposes that the city is a mixture of eastern and western influences and was continuously in a process of restructuring, either due to adaptation to environmental constraints, or due to power struggles, historical events (e.g. plagues, destructions), and also social, political, economic and religious decisions and predilections of its inhabitants, especially the city's officials, clergy, and nobles. In regards to urban identity, the author concludes that the city did not develop a formal urban identity, as in western European cities, but elements of civic consciousness emerged in the form of solidarity during natural disasters, or in the form of communal participation during festivals, feasts and civic celebrations. On the whole, this paper fruitfully combines archaeological data and historical sources to weave the complex history of Nicosia's topography during the Frankish and Venetian periods.

The final section of the volume is vaguely titled Cypriot society and is comprised of four variously themed articles. Cannavó's paper is the first in the section and sets as its objectives on the one hand to outline the history of British and German archaeological studies regarding the era of city-kingdoms in Cyprus (11th-4th centuries BC), and on the other hand to identify the theoretical, ideological and political underpinnings of the arguments proposed regarding the former topic from the mid-19th up to the mid-20th century AD. In the beginning, the author splits the timeframe examined into three periods, namely mid-19th century AD up to 1878, 1878 to 1948, and 1948 onwards. All are broadly associated with antiquarianism, the nascence of Cypriot archaeology as a discipline, and the maturation of archaeology on the island. Furthermore, examining the history of argumentation regarding the identity of the island during the period of city-kingdoms (11th-4th centuries BC), the author observes that the first period is related mostly with arguments advocating for supremacy of Phoenicia over Cyprus, the foundation of Phoenician colonies, the late establishment of Greeks on the island in the late 8th century BC and the eventual colonization of the island in the first half of the 6th century BC. The second period is considered to be associated with overarching changes in archaeology—particularly the onset of Mycenaean and Minoan archaeologies, and the decipherment of Linear B—that highlighted the importance of the Greek civilization already from the Late Bronze Age and started challenging the idea of Phoenician supremacy prior to the Iron Age in the Eastern Mediterranean. Within this framework, Cypriot archaeology was radically transformed in

a short span of time and in terms of the identity of city-kingdoms, the Phoenician characterization was replaced by the conception of the island as an eastern outpost of the Mycenaean world. Moving to the early 20th century, the author notes attempts to ideologically influence and/or politicize the archaeology of the island by downgrading the indigenous civilisation to a proxy for prominent civilizations in the region (Greek, Phoenician, Persian, Egyptian, etc.), either by mimicking the external influences without original elaboration or by adopting and mixing elements from external sources with little to no alteration. The third period is not extensively treated in the article, save for a brief reference to Gjerstad's 1948 seminal work on Archaic Cyprus marking its beginning. This latter work is thought to set the indigenous civilization at centre stage and all foreign influences are treated as essential propellers for the development of Cypriot culture, but not its ultimate or exclusive sources of inspiration. Finally, the author argues that the Cypriot archaeology of the mid-19th to mid-20th century AD should not be viewed solely through the lenses of political propaganda and nationalist agendas, but should rather be assessed within the broader frame of overarching changes within archaeology as a discipline. In conclusion, the article stands out as a reasonable critique to overly politically-oriented post-colonial criticism of the early history of Cypriot archaeology and sets the discussion of the latter's development on a more solid basis. The next paper in the section by Vernet attempts to trace the origins of the cult of Apollo in Cyprus. At first, the author meticulously follows the beginning and establishment of the cult of Apollo in Cyprus, which he argues is a corollary of the Hellenization of the island during the Classical period. According to the author the deity first appeared at Kourion in the 5th century BC as an heir to an earlier male deity—designated as *teo* in a few Cypro-syllabic dedications—and was worshipped there since at least the 8th century BC. By the end of the 4th century BC the cult spread to several sites across the Mesaoria plain, where, similar to the case at Kourion, Apollo is argued to have replaced or assimilated the characteristics of ancestral deities. Thereafter, the cult spread during the 4th century BC to the entire island and Apollo became its main male deity. Although the timing and social ramifications of the island's Hellenization are still under debate, the process of creative merger of ancestral deities' characteristics to the adopted god Apollo is well documented. To conclude, the argumentation could potentially benefit by shifting attention to less politically charged theoretical concepts, such as hybridization and entanglement. Perhaps the most relevant paper to the section's title is by Korré, who examines the changes in the social status and living/working conditions of the *parici* class (serfs) during the Venetian period (1489–1571

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AD) with particular attention to its last decade (1560–1571 AD), before the Ottoman conquest of the island. As the author argues, a mixture of personal greed, general disinterest in the living conditions of agrarian classes, vested interests in the preservation of the pre-existing serfdom system, which had been abolished in Venice already in the 12th century AD; growing pressures for revenues in benefit of the state or nobles, and social norms promoting submission led to a widening of the social gap between the rural population and the Venetian administration in Cyprus. This in turn, and despite late, delayed and meagre efforts by the Venetians to ameliorate the situation for the *parici*, contributed significantly to the collapse of the regime and the social system that supported it. Despite few minor issues, such as the mixed use of different reference systems and the direct quotation of original and untranslated Italian sources, the paper is well-researched and endeavours to explore an underresearched theme for Cypriot history and archaeology, namely the social history of the Medieval periods on the island. The concluding paper of the section is written by Hadjikyriakos, one of the volume's editors, who sets out to present information from the study of unpublished sources at the Consolato Veneto del Regno di Cipro and the Archivio di Stato di Venezia regarding the volume of fabrics imported in Cyprus from Venice during the 18th century AD, and their social use by Europeans and Ottomans living on the island at the time. The article commences with a brief introduction on the state of Venetian textile trade in the 18th century AD and proceeds with the presentation of a detailed list of Venetian fabrics attested in Cyprus during the timeframe of the study, which includes fabric names, weaving materials, types of garments produced, imported quantities and price of finished products. Lastly, the concluding paragraphs offer some preliminary insights regarding the social groups trading and using these fabrics. This paper is a precious source of primary data on textiles and can be considered a prelude to a more extensive publication that is bound to enrich our understanding of the still obscure late Ottoman and early Modern periods of the island.

Turning to the volume as a whole, the editors Hadjikyriakos and Trentin should be congratulated for bringing together papers on such varied themes, for presenting a coherent work that successfully highlights understudied cultural details of the island, and for producing an aesthetically pleasing publication. The few minor issues that are worth noting regard mostly grammar, layout and formatting. Firstly, it is observed that even though the general level of writing is very good, some articles would benefit from further syntax and spelling corrections. Secondly, on several occasions illustrations, and to a

lesser degree tables, appear prior to their citation in the text, which can be confusing for the reader. Finally, some images could be of larger size, or at least the legibility of the associated labels within the images must be ensured; some tables have been rasterized and resized, which leads to distortions of the font, while a few tables that are split due to pagination are numbered separately. Setting aside such minor matters, this volume serves as an illustration of the thematic plurality explored by archaeologists on the island nowadays, and is a tribute to the abilities, technological know-how, theoretical aptitude and originality of the next generation of young scholars in Cyprus.

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Mary Harlow and Marie-Louise Nosch (eds).
Greek and Roman textiles and dress. An interdisciplinary anthology (Ancient Textiles Series 19). pp. 320, fully illustrated. 2014.
Oxford: Oxbow. ISBN 978-1-782-97715-5 £48.00.

The twenty papers in this volume represent a rather diverse set of themes, approaches and types of evidence: the meagre amount of surviving textiles and garments from the Classical world means that in-depth study of what does survive is supplemented by a range of other sources of information, which also need to be used with ingenuity, to expand our knowledge of ancient textiles and dress. Whether or not this can truly be called a coherent discipline (p. 1), it has certainly seen considerable growth in recent scholarship.

The fabric remains that do survive are overwhelmingly from Egypt and late in date, and most, collected in the late 19th and early 20th centuries, are preserved as pieces removed from their original garments and with unknown contexts. Several chapters focus on recent analysis of the remains of these and other textiles, using a variety of techniques. Chapter 7 (by Christina Margariti and Maria Kinti, conservators working for the Hellenic Ministry of Culture) concerns the analysis of four textiles of the 5th century BC from a burial context in the Kerameikos. Previous analysis suggested the fibres used included silk, but this new scientific analysis detected no silk, but only flax and some cotton: the textiles had been attacked by a fungus which prefers plant fibres. Similar in-depth investigation of fibre content, weave