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Maritime Networks in the Mycenaean World, by Thomas F. Tartaron, 2013. Cambridge: Cambridge University Press; ISBN 978-1-107-00298-2 hardback £65 & US\$99; xvii + 341 pp., 95 figs., 11 tables

Ina Berg

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in his portraits (p. 158). This apparent contradiction in attitudes — denigration of modern Jews and glorification of the perceived Semitic characteristics of Akhenaten — requires rigorous examination, which unfortunately is not within the purview of this volume's brief chapters. This disparity is further highlighted in Chapter 8, which reviews Petrie's analysis of prehistoric material culture and his belief that 'Egyptian civilization was the result of a Semitic race' (p. 185).

The final two chapters are indicative of the somewhat disjointed nature of the book as a whole. Chapter 9 is a fascinating view into the political leanings of Flinders Petrie, bringing to light aspects of his writing and personal beliefs that are usually omitted from the standard textbook descriptions of his personality and academic output. The socio-political context of this chapter — the social reforms of the early twentieth century and the emergence of a 'fledgling welfare state' (p. 197) — is highly resonant with modern political discourse and is sure to be of interest to a wide range of readers. Here, Challis fulfills one of the goals she set for herself in the introductory chapter, a goal of embracing transparency and tackling difficult or unsavory histories that challenge our perception of pioneering scholars. The concluding chapter veers into different territory. It briefly presents a small subset of Egyptian material culture; namely, a series of Graeco-Roman terracotta heads from Memphis, assembled by Petrie as illustrative of different 'races' in antiquity. The content is largely descriptive, rather than analytical, and the conclusion is underwhelming: Memphis was ethnically diverse but the relationship between the terracotta heads and the people of Memphis is unclear (p. 220). A 14-page appendix lists the terracotta heads held by the Petrie Museum; considering that this information relates specifically only to the final chapter, it is of limited relevance to the general reader.

Overall, this volume contributes to the critically important task of challenging our own disciplinary history and re-evaluating the narratives of foundational scholars. Kathleen Sheppard, in her elegant afterword, offers this insightful remark: 'We should not be afraid that our heroes' reputations will be tainted. Their influence should instead be embraced while respecting the outcomes of which they could not have known or expected' (p. 231).

Lindsay Ambridge
Email: lambridg@umich.edu

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Ina Berg

The premise of this book is that long-distance maritime activities are vastly outnumbered in frequency and significance by interactions at the local and regional level. A relative dearth of archaeological evidence, a reliance on traditional theoretical approaches and modern-day bureaucratic boundaries have so far ensured that scholarly attention was firmly focused on the interregional scale. However, accumulated data from decades of research in the Saronic Gulf allow a first opportunity to synthesize, analyse and interpret localized patterns of maritime interaction in one select region. *Maritime Networks* fulfills this goal with meticulous attention to detail as relevant archaeological, iconographic, environmental, methodological and theoretical issues are explored in Chapters 1 to 6 before tackling the Saronic Gulf case study in Chapter 7.

The book begins by offering a comprehensive analysis of existing evidence of Mycenaean maritime activity in the eastern and central Mediterranean in Chapter 2. In contrast to the remainder of the book which prioritizes local and regional journeys, the author's focus is here on long-distance ventures for which he is careful to present a nuanced picture that acknowledges the existence of 'a diversity of settings, participants, and mechanism of transfer' (p. 30).

Archaeological, textual and iconographic evidence of Mycenaean boat types and capabilities is the topic of Chapter 3. Whilst recognizing that boundaries between boat types are fluid and that we are probably lacking evidence for a whole range of boats, Tartaron is nevertheless able to identify three basic functional categories: the speedy oared galley (probably associated with naval warfare or piracy), the sailing merchantman with extensive storage capacity, and small boats (rowed, paddled or sailed; for fishing or local journeys). In addition to their carrying capacity, the speed and performance characteristics of these boats will have had the greatest impact on prehistoric people. Much like the existence of plane travel appears to have brought us closer together in the modern world, it is likely that the existence of fast boats would have changed people's perception and value of distance and allowed human relationships to be reconfigured. A well-researched chapter, the discussion of the sail would have benefitted from greater attention to literature on replica boats and experimental voyaging that

demonstrate that a fixed boom does not necessarily equate to considerably inhibited steering capabilities.

Chapter 4 provides a very thorough and detailed synthesis of archaeological evidence and ethnographic data for maritime navigation. Topics touched upon include climatic regimes, weather, wind, water and wave patterns, as well as navigational knowledge. Throughout, Tartaron rightly emphasizes the local and variable nature of these natural forces. Local seafaring knowledge may often have been required despite the oft-repeated statement that the Aegean is an ideal maritime nursery because of its relative ease of navigation, lack of tides and predictable winds. Although hard evidence is of course lacking, it is refreshing to see that the author acknowledges the possibility of both coastal and open sea routes. Although wind patterns and sea circulation are likely to have impacted on seafarers (especially prior to the emergence of the sail), Tartaron shies away from a deterministic model. Like Broodbank (2000), he acknowledges the importance of a cultural element when considering route and harbour choices. As in the previous chapter, more attention to modern-day sailors' accounts, sailing charts and pilot guides, as well as current wind data could have allowed for a more nuanced approach to past practices. With regard to seafaring mobility, the *Mediterranean Pilot* (2000) states that winds have greater impact on a boat than tides and advises to ignore the latter except in specific circumstances (e.g. between Euboea and the mainland, by Andros, Tinos, Kea and in the Samos Strait). The author repeats the commonly assumed preference by sailors to travel only in the summer months due to calmer and more predictable winds. However, analysis of modern wind patterns shows that, even in winter, about 50–75 per cent of all winter winds are calm to moderate. Instead, modern sailing guides stress that the most problematic features of winter sailing is the changeability of wind direction and speed of weather changes that could catch out a seafarer unawares. It is no surprise then that Horden and Purcell (2000) can point to the Majorcan register of ships in early fourteenth century AD which shows that virtually every month could be considered a busy one.

Assuming that seafaring equipment and navigational knowledge was specialized — at least where longer-distance voyaging was concerned — one may wonder whether this would have given rise to maritime communities with their own distinct identities. Based on Linear B evidence, Tartaron expands on Wedde's (2005) proposal that galley builders and crew may have constituted such a maritime community — an interesting proposition with far-reaching consequences.

Harbour/anchorage types and locations are the topic of Chapter 5. Here, Tartaron demonstrates how short- and long-term geomorphological processes (most importantly sea-level change, sedimentation, marine erosion and tectonics) were likely to have impacted negatively upon the discovery potential of prehistoric harbours. If they existed, little evidence has survived. Suitable anchorages, in contrast, do not require permanent structures, but need to be conducive to landing a boat given the prevailing wind and wave pat-

terns. I found Blue's (1997) concept of high-energy and low-energy coastlines particularly useful when considering the potential for anchorages. Again, little concrete evidence exists in Mycenaean Greece. Nevertheless, the Liman Tepe case study showcases the potential of an integrated geoarchaeological approach to locating ancient harbour sites and Tartaron rightly highlights its potential as a model for explorations of the Greek coastline.

Chapter 6 outlines the author's theoretical approach and provides much food for thought. Here, 'coastscales', identified as major nodes of interaction, are introduced and discussed. Their simultaneous liminality and centrality are, so Tartaron, a key feature, and those who inhabit coastscales could be termed 'amphibious' — mediators between the sea and land. This special feature renders coastscales worthy places of inquiry in both theoretical and practical terms. Of course, coastscales cannot be investigated in isolation, but they interact in a myriad of ways with local, regional and international maritime cultural landscapes. The use of the term 'coastscale' stands alongside the more familiar concepts of landscapes, seascapes and islandscapes — each of them denoting a slightly different geographical focus, but brought together by a shared concern with the socio-cultural and symbolic dimensions of these conceptual spaces. The reader is introduced to Network models for their future potential, even though the author acknowledges that their application is currently limited by their emphasis on geographical features (e.g. location, routes, distances) rather than cultural elements.

Chapter 7 is the heart of *Maritime Networks*. It is in this chapter that Tartaron attempts to blend insights from all preceding chapters in a single case study and thus reveal the potential of his advocated integral coastscale approach. The main case study analyses diachronic interaction patterns in the Saronic Gulf. The two smaller case studies concern themselves with Miletos and Dimini. With its wealth of archaeological excavations and surveys, and a comprehensive understanding of its geomorphological development, the Saronic Gulf is the ideal scenario for Tartaron's purposes, and he truly brings to life the region with its ever-changing interaction patterns and players.

In a recent article (Berg 2010) I offered some thoughts on the current state of island archaeology in Greece. I had singled out the Eastern Korinthia Archaeological Survey as a project with great potential for putting into practice an integrated, multi-disciplinary, and diachronic approach that incorporates both land and sea. Tartaron's analysis of the Saronic Gulf now clearly demonstrates the great intellectual gains that can be made by implementing such a holistic vision. Nevertheless, while there are nods to common aesthetic references, power relations, symbolically charged artefacts, and multiscale networks of interaction, I could not help but feel that Chapter 7 only presents a first step towards a more integrated interpretation. As thorough and enriching the first six chapters were, I did not think that their insights had been fully incorporated into the final narrative. In particular, I am looking forward to the publication of the oral history interviews — they will

be able to add colour to the greyscale of our archaeological descriptions.

Ina Berg
 Mansfield Cooper Building-3.16
 School of Arts, Languages and Cultures
 The University of Manchester
 Manchester
 M13 9PL
 UK
 Email: Ina.Berg@manchester.ac.uk

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Prehistoric Materialities: Becoming Material in Prehistoric Britain and Ireland, by Andrew Meirion Jones, 2012. Oxford: Oxford University Press; ISBN 978-0-19-955642-7 hardback £6 & US\$110; xii +200 pp., 10 plates, 40 figs.

John Chapman

Andy Jones' book is a revolutionary tract in modern archaeology. It is a sustained attack on reflectionism, on social constructivism, on the use of sites and objects as representations, on material culture as metaphor, on materiality, on the priority of society over the material world and on the separation of subject and object. Few major thinkers in modern archaeology emerge unscathed from this attack, which is directed as much at post-processual approaches as at the processualists. What stands in place of these failed, or failing, stances is a commitment to materials as 'active participants in the performance of meaning' (p. 200).

Jones offers two simple examples of the difference between his approach and those of others. First, in the mainstream view (e.g. Whittle), causewayed enclosures are

places of performance while, for Jones, causewayed enclosures are performance. Secondly, in the generally accepted view (e.g. Thomas), the presence of a barrow-building community is predicated upon similar practices of building while, for Jones, these repeated practices built the community itself. The reader can taste a flavour of the book from its starting-point of a consideration of three unusual objects and its end-point of the interpretation of what they did: the Liffs Low double vessel improvised a performance with clay, the Folkton Drums were performative at a number of scales, and Silbury Hill performed the landscape, its construction a performance that articulated people and substances. Events, performances and relational agency stand at the heart of this text, which succeeds in its aim of stimulating us to re-think all of our key notions and categories.

For Jones, events are central to the continuous reproduction of social and material relations; they form the locus of both experimentation with material culture and the diverse assembly of distinctive materials. So, for example, instead of thinking of megalithic monuments in terms of ideas that are conceptually imposed, monument-building consists of events that involve working closely with the materials at hand, with geology playing an important part in this making. The same could be said of the making of miniature EBA vessels or the re-use of the same stone mould to make a series of Migdale flat axes. The emphasis on events is one way of focusing our approach on bottom-up analyses of performances rather than grand narratives. This is a valuable and renewed emphasis on a pre-existing trend.

Performances are relational and multi-faceted, whatever is being performed, whether it is personhood performing itself, hoard deposition performing landscapes (but I should like to know how this is done), repetition performing the continuity of tradition, sites and things being performed or contexts as situations that perform each event afresh. This approach can be persuasive when the actual performance can be clearly identified. But there is a danger of collapsing all of social life into such a generalized notion of performance that it undermines the validity of the term itself. Jones stretches credibility further by suggesting that missing features can be usefully conceptualized as performance, as in 'performing the absence of a hearth at Maes Howe'. The presencing of absent people, places and things is one of the key roles for material culture and memory-work alike but it can be achieved in ways other than overt performance.

Relational agency leans heavily on Bruno Latour in relating persons and objects through a performative alliance. There are interesting cases which Jones makes out for considering the agency of geology in constraining which kinds of monuments or parts of monuments could be made from a given stratum or creating the conditions for adding further motifs to natural fissures on rocks. In like vein (sorry!), the agency of an Early Bronze Age corpse is defined by its intervention in a series of stages in a protracted mortuary process. The underlying logic here is that we cannot take as given the relations between people and rocks, or corpses and mortuary practices — or figurines and animals, as Nanoglou's study of Greek Neolithic figurines reminds us. Instead, relations are re-assembled through productive