

traditions were experienced in their daily lives or in the rituals of initiation. This study is not simply an impressive and interesting collection of evidence concerning the cult of Bona Dea and the other cults, it is also a thorough evaluation of women's, especially young maiden's, roles and of the importance of their religious participation in the Roman world. We are too often inclined to view young Roman women as an asexual and socially quiet group that becomes noticeable only with marriage and motherhood, after which their life actually starts. However, as Mastrocinque's study shows us, the youth of Roman women was an active period of life which prepared them and initiated them into adulthood. Thus, young women were participants, not bystanders, during these important, yet sensitive, years.

Outi Sihvonen

JUSTIN ST. P. WALSH: *Consumerism in the Ancient World: Imports and Identity Construction*. Routledge Monographs in Classical Studies. Routledge, New York – London 2014. ISBN 978-0-415-89379-4 (hb). XVIII, 218 pp. USD 140, GBP 85.

As I myself work with the concept of identity the title of this book instantly raised my curiosity, especially the reference to "identity construction". I was not the only one interested in its themes, since my colleague was eager to borrow the book and I had to remind him to return it in order to be able to write this review! This just shows how popular and timely this topic is, and even more so in this book, which combines it with the study of the distribution of imported Greek pottery in an area stretching from Portugal to Switzerland, as well as discussing 'consumerism', and applying Geographical Information Systems.

The complexity of the themes and the extent of the ground covered are clear from the titles of the chapters: The background and the theoretical and methodological framework is covered in Chapters 1–5, all of 124 pages (including the end notes). The analysis of the dataset is described in Chapter 6, in 45 pages of text and figures. The discussion and conclusions are in Chapter 7, in 11 pages.

In order to set the stage for his analysis, Walsh gives an outline of the Greek colonisation in the west in Chapter 2, and covers the most significant sites, including both the Greek colonies and the main indigenous sites in Chapter 3. He then develops the theoretical basis for understanding the consuming of Greek pottery and discusses the concepts of identity and consumption in Chapter 4. In chapter 5 he presents different approaches to Greek pottery in the past and present, including the research methods of functional pottery studies.

This long introductory section is a good introduction to various topics, ranging from the site descriptions of Emporion (as named in the text but presented as Ampurias in the Appendix) and Asberg, to Hellenisation and network analysis. Whilst the bibliography is limited, it covers the key articles and books, such as Hall's,¹ Hodos's² and Van Dommelen's³ work, and thus Chapters 1–5 can

¹ J. M. Hall, *Ethnic Identity in Greek Antiquity*, Cambridge 2000.

² T. Hodos, *Local Responses to Colonization in the Iron Age Mediterranean*, London – New York 2006.

³ P. Van Dommelen, "Ambiguous matters: colonialism and local identities in Punic Sardinia", in C. L. Lyons –

be recommended to be used as a quick reference on all matters covered in the book.

The author acknowledges his debt to Michael Dietler and his *Archaeologies of Colonialism*,⁴ but as Walsh remarks, he does not simply copy him, but broadens his work and concentrates on pottery studies across a wider region. In this book, the key discussions are not directed towards colonial practices but are concentrated on the use of material culture in identity construction. I was surprised that the concept of "conspicuous consumption",⁵ commonly used by archaeologists in this context, was not discussed in depth, even if the conclusions were that in most places outside the Greek colonies only the highest echelon of the societies truly had access to Greek pottery and that we cannot really discuss consumption within the general population. I assume this is due to Walsh's application of Dietler's "consumption" (p. 79), more an anthropological term than a concept referring to the characteristics of modern consumption. Nevertheless, considering the modern connotations and the importance of the concept for this book, this clarification could have been made in Chapter 1 (Introduction).

The book summarises an interesting and important body of material: the whole Greek assemblage from this vast area is presented in sherd numbers but also classified functionally, i.e., divided into drinking, eating, transport, household and storage vessels. The large amount of material also means that it is described in a more general way and that it is difficult to discover the precise settlement and funerary sites with Greek pottery from the book, since the sites are named in Figures 1.3.–1.9., but their type is not listed in the Appendix giving the counts of different functional types; only the 10 largest funerary and settlement sites are named in Tables 6.3. and 6.4. This data may not be needed by a general reader, but for other researchers of Greek pottery and identity in this area they are essential. The reuse of this data is aided immensely by the author and publisher who provide a database and high resolution versions of the key figures as an eResource on the book's Routledge web page.⁶ These choices are to be praised. It is understandable that not everything can be printed, but the academic value of the approach and the importance of the book are increased enormously by the fact that scholars are allowed to study the data.

The combined book and online resources provide an essential body of material from the western Mediterranean. In addition to the presences and absences of different functional types and the total counts of sherds, Walsh uses Simpson's Index of Diversity (p. 102–103) in order to compare the numbers and variety in Greek pottery by summing the proportions of sherd counts of different types against the size of the total numbers from different sites. This is essential for the analysis, but the maps presenting the interpolated distribution surfaces are not in the book but only available online: this makes evaluating the results more difficult. In the case of the maps, it would have been more accurate to speak of "kriged distribution maps" than of "kriging predictions". The latter expres-

J.K. Papadopoulos (eds.), *The Archaeology of Colonialism*, Los Angeles 2002, 121–47.

⁴ M. Dietler, *Archaeologies of Colonialism: Consumption, Entanglement, and Violence in Ancient Mediterranean France*, Oakland (CA) 2010.

⁵ Cf. F. Neiman, "Conspicuous consumption as wasteful advertising: A Darwinian perspective on spatial patterns in Classic Maya terminal monument dates", in C. M. Barton – G. A. Clark (eds.), *Rediscovering Darwin: Evolutionary Theory and Archaeological Explanation*, Washington DC 1997, 267–90. It is interesting to note that while this article is referred to in Walsh's book, the concept seems to be avoided.

⁶ <http://www.routledge.com/books/details/9780415893794/>.

sion may give the reader the idea that the aim is to predict future pottery finds, whereas in reality kriging was used simply to create mathematically continuous surfaces out of existing point data (pottery counts and Simpson's diversity figures), i.e., distribution maps. The coloured maps online, in ArcGIS 10.1 format and in pdf, are definitely better than the small greyscale figures in the book, but it is a shame that one cannot rely on the book alone. It is also noteworthy that the size of the research area has resulted in unfamiliar-looking slightly warped maps, but this is understandable. In addition, in the figures of the printed book the rivers are often represented with bulky lines that conceal the find spots. It is a pity the main Greek colonies are not highlighted on the maps, since this would help to assess the spreads.

The GIS considerations aside, does this material reveal new aspects in consuming and identity forming in the Archaic western Mediterranean? Definitely maybe. Presenting this material in general terms is fascinating and gives an insight into the trade networks and contacts during this period. The differences between the regions are illuminating (for example, South Hallstatt showed low consumption and Greek pottery did not reach central Iberia) as is the concentration of larger consumption numbers and varieties to major sites with the economic means and power bases. Both identity and consumption are discussed in terms of competing elite behaviour, but since the only material studied in detail is Greek pottery, the discussion of the integration of the use of these vases within the local or regional cultural customs in Iberic, Punic and Celtic areas remains limited. Nevertheless, the premise is ambitious and the task of integrating indigenous consumption of the entire region in the picture would have been too wide a task for one scholar to handle. Even considering the restrictions of the book format and the need for a specialist reader to be online while reading, the result is a thorough and innovative presentation of the different levels of elite consumption in the western Mediterranean.

Ulla Rajala

SITTA VON REDEN: *Money in Classical Antiquity*. Cambridge University Press, Cambridge 2010. ISBN 978-0-521-45952-5. 237 pp. GBP 60, USD 99 (hb), GBP 18.99, USD 31.99 (pb).

Sitta von Reden's book is a very impressive contribution to the study of ancient economies. It is the first to undertake a comprehensive analysis of the impact of money on the economy society and culture of the Greek and Roman worlds. The time frame covering monetary context within the Mediterranean is over a 1,000 years (c. 600 BC–AD 300), and the aims and contents of this admirable book are described in the "Introduction" (p. 1-17). Only in seven chapters excluding "Introduction" and the "Epilogue", and in relatively limited pages, the book covers the different roles that money played in Greek and Roman societies. The author presents abundant material using non-technical language with clear signpost to the evidence and sources. The intended audience for the book are students who are new to the field.

This book is clearly the product of systematic research that is apparent in every chapter, and especially in well-balanced analysis of monetary culture. As for the contents, it is clear that the concept of money affects aspects of terminology, culture, society and institutions. Money is ruled by human institutions, norms and social as well as political forms of organization, and the concept of