

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.

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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

money fluctuates alongside of changing forms of collective behaviour.

First two chapters of the book tackle the question of monetization. In the first chapter (p. 18ff) von Reden draws attention to the theoretical background of monetization. She explores development of monetary institutions, and the development of coinage. The second chapter (p. 35ff) sums the theme up by presenting a number of different cases and forms of monetization in Athens, Rome, Celtic Gaul and Britain. On thirty pages the author presents the main theoretical framework of monetization, followed by an overview of modern research and the chapter then ends with observations made by the author (p.63-64). Even compared to modern economic research works, the subdivision of theory and practice of monetization is constructed wisely. Together these two chapters cover many central issues and theories that could in fact have been dealt with in a more elaborate way.

The circulation of money and its needs and demands is the subject the third chapter, where the author explores (p.65ff) the expansion of monetary network. Here the author studies the interaction between a monetized society and culture, the chapter containing a thorough analysis of the idea of coinage and how it spread in Mediterranean cultures. Monetary cohesion was fostered by different variables like army movements, agrarian policy and imperial power. Indeed, ultimately a unified currency facilitated the collection of taxes and, in principle, benefited the flow of coins. Chapter three functions as an introduction to the following fourth chapter "Cash and credit" (p. 92ff), which presents aspects of culture of credit. This very interesting chapter is based on the theory that the ancient monetary economy was highly dependent on credit (p. 93). The question of who used credit and cash-less payments under what condition and for what purposes is important for the issue of impact of money on different ancient economies.

Chapters 5 (p.125ff) and 6 (p. 141ff) explore prices and price formation. These chapters are of a more theoretical character, even the case study of price developments in Egypt (p. 144ff). The two chapters go together and systematically take in to account modern research, and it seems clear that research on ancient money is rapidly expanding.

Chapter 7 draws our attention to the question of money in cults and rituals. According to von Reden: "In post-war scholarship money has been approached almost exclusively within a secular framework of understanding" (p.156). But temple economies cut across the notions of "primitivism" and "modernism" which had previously been applied to ancient economic history. According to evidence presented here, temple economies functioned almost like any other modern monetary economy. Temple and cult associations practised a traditional agrarian economy, but used also their properties profitably. They financed banking sector by lending their assets and leasing their land property. On the other hand, temple economies were hybrid economies that had no traditional financial or commercial centres.

The book's conclusion comes in form of an Epilogue (p. 186), which reveals that nothing very positive has ever been said about the social impact of money. Attitudes to money tend to be extreme and money rise different kind of anxieties. In these final thirteen pages the attitudes towards monetary culture of ancient authors like Pliny, Horace and Vergil are revealed.

Sitta von Reden's book is well-written, easy to read, and serves as an excellent introduction to the ancient economic history. It is a significant contribution to the discussion of monetary culture and to the concept of money in antiquity, forcing me, for one, to think again about the basics of modern monetary culture.