

emerging from archaeological excavations indicated continuity of settlements with minor regional variations" (p. 288).

Chapter 5, "The Transformation of Settlement and Society: A Synthesis," explores the agents of change: the Persian and Arab conquests; the Umayyad-Abbasid transition and frequent regime change between the ninth and eleventh centuries; military land and sea raids; earthquakes and plagues; environmental and climatic factors; and long-term changes in religious affiliation and their impact on settlement and society. Records and archaeological evidence show that there were massacres that produced mass graves and other adverse effects, but the record of material culture in architecture, coinage, etc. demonstrate a continuity or rapid recuperation—thus, no massive destruction of monuments and urban centers.

Chapter 6, "Conclusion," briefly summarizes settlement change in Palestine and Jordan between the sixth and eleventh centuries. Avni states that the "paradigm of long-term intensification and abatement of settlements, spanning over half a millennium, gives new meaning to cultural and religious changes in the Near East. It paints a much milder picture of the interaction between ethnic communities during this significant period in its history" (p. 353). The archaeological evidence demonstrates that the sixth century shows a rural and urban society at its apogee with decline setting in by the mid-eleventh century as well as a society in economic recession and physical stagnation. The situation was aggravated by a series of natural calamities ultimately resulting in collapse.

Finally, as an art historian in the field of Islamic art who has clearly entered the domain of archaeology and resided at times and worked in the region over the past thirty years, I would like to address some scholarly issues outside the realm of archaeology that are relevant to this discussion. Since 1980, there have been great strides in historical and art historical scholarship on the debate of the legacy of material culture of the region of Palestine, Jordan and Bilad al-Sham or Greater Syria, and south Arabia during the Early Islamic period. Avni proposes that the earlier historical dialogue in scholarship often ignores material culture from archaeological excavations and that the pre-1980 archaeological record often relied on historical textual evidence, which did not

necessarily correspond with the evidence provided by material culture. However, what is not discussed is that scholars from other disciplines, not formally trained as archaeologists, have successfully entered the field of archaeology. For example, Oleg Grabar, an art historian of the Islamic period, is on record as excavating multiple palaces in Bilad al-Sham or Greater Syria; and Ken Holum, one of the excavators of Caesarea, is an historian of Late Antiquity. These scholars contribute skills from their own fields of specialization to the discipline of archaeology.

Also, scholars from other disciplines not engaged in excavations strongly rely on the archaeological record to substantiate their claims. For example, Yuri Stoyanov, an historian of the Byzantine period, utilizes the more recent post-1980 archaeological record in his argument that the Byzantine urban structure of Jerusalem remained largely intact after the Persian conquest (2011). Thus, there has been a shift in recent times in non-archaeological fields toward dependence on the record of material culture provided by archaeology.

There is ongoing research in multiple disciplines dispelling another myth concerning the Arab conquest—that it was a culture of tent-dwellers with no architectural tradition that arrived in "thundering hordes" in the region of Palestine and Jordan and was entirely dependent on the architecture of the conquered region for its inspiration. That myth has been successfully challenged by both archaeologists working in Israel, Palestine, Jordan, and Arabia (many cited by Avni) and art historical scholarship beginning in the 1980s.

Avni referenced mainly early art historical documents, but would have been assisted by the more recent scholarship of art historians. For example, on the origins of the early mosque and palaces, there are Finbarr Flood's major book on the Great Mosque of Damascus (2000); Estelle Whelan's article on the origin of the *mihrab* (1985); Flood's article on the history of the *mihrab* (1992); and Nuha Khoury's articles, which address the origin of the *mihrab* and palace in the Early Islamic seventh century (1993; 1998).

That being said, the archaeological scholarship of Avni, Steve Rosen, and Uzi Avner on the material culture of the pastoral and urban sites of the Byzantine frontier

provide evidence for a more complete picture of the same subject. That this work has not entered the dialogue of art historians up until now is clear in its absence from Flood's and Khoury's scholarship on the origin of the *mihrab*. All of this speaks to fostering interdisciplinary scholarly collaboration for those working on the material culture of the region.

Concerning the Early Islamic period of the seventh century, Jeremy Johns stated that "the absence of evidence is not the evidence of absence" (2003: 416) during the Early Islamic period in the seventh century. Avni's book *The Byzantine-Islamic Transition in Palestine* begins to fill some of the gaps in that "absence of evidence" for the Early Islamic period.

I would like to end with a quote from the preface of Avni's book, which seems particularly pertinent in fostering collaborative research efforts and echoes my personal sentiments: "While addressing one of the most significant political and religious changes in the history of the Near East, in which a new reality was gradually created, one cannot avoid the analogy with recent events in this turbulent region, longing for political and religious tolerance that will replace the smoke and fire that has been spreading throughout it in modern times" (p. vii).

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Crossroads and Boundaries: The Archaeology of Past and Present in the Malloura Valley, Cyprus. Edited by Michael K. Toumazou, P. Nick Kardulias, and Derek B. Counts.

Annual of the American Schools of Oriental Research, Vol. 65. Boston: American Schools of Oriental Research. 2011. Pp. xxiii, 376, 175 illustrations, maps, and tables. Hardcover, US \$89.95. ISBN 9780897570862.

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The Athienou Archaeological Project (AAP) is a long-term research venture concentrated in the Malloura Valley of the central Mesaoria Plain of Cyprus. Since 1990, AAP has conducted excavations and surveys, providing a wealth of information concerning habitation in the Malloura Valley from the Aceramic Neolithic to the modern era. The excavations have primarily concentrated on the rural sanctuary at Athienou-Malloura, but have also exposed domestic structures from the Roman-Byzantine period, a Venetian-period industrial structure, and a Venetian-period cemetery. Excavations were also conducted at Athienou-Mağara Tepeşi, documenting four large Hellenistic-Roman chamber tombs. With evidence of such a varied nature and spanning millennia of occupation in the Malloura Valley, *Crossroads and Boundaries* represents a significant contribution to Cypriot archaeology.

The volume is organized into six thematic sections. These sections cover a wide range of topics and single out the most noteworthy finds, incorporating them into island-wide perspectives. *Crossroads and Boundaries* is not a comprehensive publication, which one would expect to be presented in a number of volumes, but nonetheless provides the reader with a wealth of data.

Section I, entitled "Background Research" and encompassing chapters 1–5, presents the project's research design and the environmental and historical background of the Malloura Valley. P. Nick Kardulias, Derek B. Counts, and Michael K. Toumazou cover the research design in chapter 1. They stress the importance of regional studies, cultural ecology, and world-systems analysis for the project (p. 2). Using these approaches, they plan to address the degree to which the Malloura Valley was assimilated into regional and/or interregional economic, political, social, and religious networks of exchange (pp. 3–4). In chapter 2, Richard W. Yerkes situates the Malloura Valley in its environmental context. He covers its geology, climate, soil morphology, the identification of ancient landscapes, and a discussion of chert, chalk, limestone, and gypsum sources (pp. 20–21). Chapter 3, authored by Jody M. Gordon, Kardulias, and Toumazou, provides the historical context. The authors briefly discuss the major developments occurring in each cultural period and highlight the evidence for human occupation in the valley. In chapter 4, Counts presents a history of the archaeological research for the region beginning with the early antiquarian interests and concluding with modern excavations from the 1960s to the present. In chapter 5, Counts and Joseph A. Parvis use historic and cartographic sources to trace the toponym *Malloura* through history. This provides preliminary evidence about the settlement patterns and economics of the Malloura Valley from the sixteenth to nineteenth centuries CE.

Section II ("Archaeology in Practice: Excavation and Survey in the Malloura Valley"; chapters 6–7) presents the methodology and preliminary results of the survey and excavations. Chapter 6, authored by Toumazou and Counts, is concerned with the excavations. After presenting their methods, they discuss the excavation of the sanctuary, outlining the stratigraphy and architectural phases from the Cypro-Geometric through Roman periods as well the Roman-Byzantine occupation levels and Venetian-period industrial building. The chapter also presents the documentation of the Cypro-Archaic through Roman-period tombs at *Mağara Tepeşi*. Chapter 7, authored by Kardulias and Yerkes, discusses the methodology and preliminary results of the survey in the Malloura Valley. The survey consisted of a 20-km area surrounding *Athienou-Malloura* and documented

31 sites. Based on the dates of these sites, the authors conclude that the Malloura Valley was utilized primarily for resource procurement during the prehistoric periods, followed by a pattern of nucleated settlements in the valley during the first millennium BCE to the modern era.

Section III ("The Objects of Archaeology: Daily Life and Ritual in the Malloura Valley"; chapters 8–17) presents the preliminary results of various studies of material recovered during the excavations and survey. Chapters 8 and 15 discuss the lithics and pottery collected during the survey. In chapter 8, Kardulias and Yerkes discuss the flaked stone assemblage. Most of the lithics were recovered from prehistoric sites located near chert sources, in addition to a number of historical lithics that are thought to be part of threshing sledges (p. 113). The assemblage from one prehistoric site allows the authors to draw conclusions about resource procurement strategies in the Malloura Valley during the Neolithic and compare it to other sites in Cyprus (pp. 114–18). In chapter 15, R. Scott Moore and Timothy E. Gregory present the pottery from the survey. They first outline the distribution of various wares in the survey area followed by a more in depth discussion of different wares and shapes represented in each chronological period.

Chapters 9–13 present finds from the sanctuary. Chapter 9, authored by Sabine Fourrier, discusses the Iron Age ceramic assemblage. She is able to identify three main phases from the sanctuary: Cypro-Geometric, Cypro-Archaic, and Cypro-Classical II/Hellenistic I, corresponding to the three major periods of development at the sanctuary (p. 126). For each phase, she outlines the major wares and shapes represented (pp. 126–28). The assemblage is then compared with other sites in Cyprus enabling it to be linked to practices at other sanctuaries and patterns of interisland trade (pp. 128–31). In chapter 10, Erin W. Averett presents the terracotta figurines as evidence for ritual activity. She first discusses their context and use as votives before outlining the major typological groups (pp. 136–42). The iconography emphasizes males engaged in military activities, chariot and horse riding, leading to the conclusion that it stresses a military elite status rather than agricultural concerns (p. 143). Chapter 11, authored by Counts, presents the Cypro-Archaic and Classical limestone sculpture. Based

primarily on facial characteristics, Counts is able to identify an Athienou school of sculptors (pp. 154–59). This style is also common at the nearby site of *Golgoi-Ayios Photios*, suggesting that the same sculptors operated at both sites (pp. 159–60). Clay M. Cofer discusses the Late Classical and Hellenistic limestone sculptures of Cypriot Pan in chapter 12. Cypriot Pan sculptures only occur in the Mesaoria Plain, known for its agricultural and pastoral potential, and have their own distinctive style. Cofer is able to identify nine types, some of which are new to the Cypriot corpus. In chapter 13, Elisabetta Cova presents a selection of six inscriptions from *Athienou-Malloura*. The selection includes: four Cypro-Syllabic inscriptions marking three pottery vessels and one limestone ash shovel; one Greek inscription on a Rhodian stamped amphora handle; and one Latin inscription on a lamp (pp. 181–87). All were found in the sanctuary except for the lamp, which was recovered from a tomb. Cova notes that the Cypro-Syllabic inscriptions are of a dedicatory nature, while the Greek and Latin inscriptions, marking an amphora and lamp respectively, show the site's integration into the broader Mediterranean economic system (p. 187).

Gordon discusses the lamps recovered in the four Hellenistic-Roman chamber tombs at *Mağara Tepeşi* in chapter 14. He analyzes an assemblage of 71 lamps, both domestic and imported. He first defines the various types, their date, and production before considering them as part of local funerary practices. The imported lamps show that the residents of Athienou remained connected to broad regional patterns of trade while still using traditional lamp shapes that were eventually replaced by mass-produced Roman types (pp. 199–200).

Chapters 16–17 are concerned with industrial activities of the Venetian and later periods. Textile production at *Athienou-Malloura* is the subject of chapter 16 by Mercedes DeMasi. She uses historical documents, soil phosphate analysis, and bioarchaeological evidence to argue for industrial-scale flax production at the large Venetian-period building. In chapter 17, Matthew Spigelman presents the agroindustrial installations identified during the survey. The five large, worked stones are thought to have functioned in the milling of grain, the extraction of olive oil, and possibly the production of wine.

Section IV ("Bioarchaeology and Physical Remains: New Light from Old Bones"; chapters 18–20) is concerned with the analysis of human and animal bones from the excavations. In chapter 18, David S. Reese examines the faunal remains from the sanctuary and the chamber tombs at *Mağara Tepeşi*. He first describes the assemblage from the sanctuary, comparing it to contemporary sanctuary sites elsewhere in Cyprus. The faunal assemblage is similar to other sanctuaries in that the same mammals are preferred and most of the bones are unburnt (p. 240). Reese also includes the fauna from tombs at *Mağara Tepeşi*, but it is unclear if these were offerings or later intrusions. A catalog of animal bones from the sanctuary is included as an appendix (pp. 240–42).

Chapters 19 and 20 present the human bones from tombs at *Mağara Tepeşi* and a Venetian-period cemetery. Chapter 19, authored by Nathan K. Harper and Tiffany A. Tung, uses dental morphological traits to investigate kinship and burial location in the Hellenistic-Roman period chamber tombs at *Mağara Tepeşi*. They conclude that burial placement was determined by kinship as two of the tombs contained more biologically related individuals than the others. The Venetian-period burials show no continuity with earlier chamber tombs and could be the result of natural factors or the migration of a distinct population into the area after the Roman period (pp. 255–56). In chapter 20, Harper uses signs of wear on teeth and mandibles in the Venetian-period burials as evidence for industrial-scale textile production. Eight individuals display significant notches or grooves on their anterior dentition, and Harper concludes that this was the result of increased textile production during the Venetian period for commercial export (pp. 265–66).

Section V ("Problem Solving in Archaeology: Methods and Innovations"; chapters 21–24) describes various methods used by AAP to enhance the interpretation and presentation of archaeological data. In chapter 21, Apostolos Sarris discusses the geophysical survey at Malloura. The survey was of limited success, but did show some correlations to tombs at *Mağara Tepeşi* (p. 278). Chapter 22, authored by David Massey and Kardulias, discusses the results of the GIS analysis of survey data. The authors used GIS to investigate how the inhabitants settled the Malloura Valley by examining site proximity,

elevation, and viewsheds from the Aceramic Neolithic to the modern era. In chapter 23, Nicholas G. Blackwell and James A. Johnson used GIS to test hypotheses concerning the placement of ritual artifacts within the sanctuary. They were able to identify certain areas where ritual activity seems to have been concentrated and the performance aspects of these sacred spaces (pp. 299–300). Chapter 24, by Ruth F. Beeston, presents the results of the anthrosol analysis. The best results were obtained in the area of the sanctuary with samples collected from a Hellenistic floor surface identifying high phosphate levels in two trenches, where a late altar was discovered (pp. 309–11).

Section VI (“The Role of Archaeology: The Past in the Present”; chapters 25–27) links the past with the present. In chapter 25, Margaret and Remko Breuker examine site conservation and planning. They discuss the threat assessment and conservation options focused on the chamber tombs at *Mağara Tepeşi* where shelters and stairs were constructed to limit exposure and aid in access. Chapter 26, authored by Yerkes, presents an ethnoarchaeological study of the nearby abandoned village of Petrophani. Studies of this type are rarely a component of archaeological projects in Cyprus, and Yerkes shows that it has great potential for understanding land use in small agricultural villages. In chapter 27, Kardulias, Toumazou, and Counts describe the

relationship between AAP and the modern village of Athienou. The authors demonstrate how cooperation and engagement with the local community can result in a mutually beneficial relationship and should be a consideration of all field projects.

Criticisms of this publication are few, and one expects that all will be covered in the final publication. Readers might be disappointed by the lack of discussion of some types of material culture. Most notably, there is very little discussion of material postdating the Hellenistic period, particularly from the Venetian period. Their inclusion would have bolstered some of the conclusions put forth. Noteworthy chapters include 9–13 dealing with artifacts in the sanctuary. Along with Blackwell and Johnson’s GIS analysis of ritual artifacts, these chapters provide an excellent analysis of ritual activity during the Cypro-Archaic to Hellenistic periods at the site. Also, Gordon’s chapter on lamps from the tombs at *Mağara Tepeşi* is an excellent discussion of material culture and its possible meanings. Expert and novice readers alike will find these chapters, complete with excellent illustrations and discussion of the finds, particularly useful. As a whole, *Crossroads and Boundaries* is an excellent presentation of the results from a long-term research project and is ripe with points of comparison for scholars studying sites elsewhere in Cyprus.

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