
Steve Kosiba
as Mars and Venus to suggest love and harmony; and men as hunters (e.g. Meleager, Adonis).

Many of these allegorical readings are not new or surprising interpretations of the individual myths or sarcophagi, but what is striking is the scope and range of the examples, and the overall perspective that these myths had relevance to the living (and not just in the funerary context); that they could be ‘read’ in different ways; and that we can identify broad categories of messages, even if all the associations and ‘readings’ of the myths may evade us. Furthermore a strength of the volume is that these associations are not abstract, but related as best as can be, given caveats with dating, to chronological changes and developments which are highlighted throughout the chapters and summarized in Chapter 5. Myths that dealt with death, lament and mourning were replaced by more positive images of bliss in the later second century, while the early to mid third century saw a movement away from mythical themes altogether. Zanker explores why these shifts occurred relating them to values and ‘collective mentalities and sensibilities’ (p. 261) of Roman society.

The English edition includes new indexes and some bibliographical updates to the catalogue (Part 2: Documentation). It is unfortunate that the opportunity was not taken for a more thorough update of the references for Zanker’s text, yet overall this does not detract from the continuing relevance of the volume. In general the volume is accessible to non-specialists (although the density of examples can make some chapters feel as crowded as a sarcophagus relief), and is beautifully and extensively illustrated. The German original has become a standard point of reference (p. 261) in Roman society. Similarly, the book shows that the construction of the most sacred Inka spaces of Cusco’s core, spaces such as the Aukaypata plaza or the Qorikancha temple, were assembled with finely cut andesite that the Inkas hauled from quarries outside of Cusco. In contrast, the less prestigious buildings of Cusco’s periphery were constructed of polygonal limestone from nearby sources. With these data, the book reveals how Cusco’s spatial organization of inner and outer areas undergirded Inka ideas of hierarchy and social difference. Similarly, the book shows that the construction of the Inka capital required the production of new kinds of communities — ‘suburban’ towns of low-status retainers and labourers that were situated throughout the Cusco Valley, away from the city’s monumental elite core. The simultaneous planning of Cusco’s inner monuments and outer towns suggests that the Inka capital was less a concentrated city and more a sharply defined and neatly compartmentalized social hierarchy that was grafted onto the slopes and fields of the valley.
Building on these findings, Farrington offers an interesting interpretation of Cusco, claiming that the city was both a physical centre and a centring concept in the Inka Empire. He cogently argues that, for the Inkas, the term ‘Cusco’ denoted ‘the center [the axis mundi] about which everything in the world revolves and from which all is governed’ (p. 329). Consequently, the Inkas replicated Cusco’s plan throughout their extensive empire. Farrington demonstrates how toponyms — such as Wanakawari, the name of a deified mountain peak above Cusco — were assigned to hills and fields throughout the Inka realm in an effort to root fundamental Inka meanings and myths in places distant from Cusco, such as Quito, Huánuco Pampa and Vilkaswamán. Farrington presents new data on one such ‘new Cusco’ — El Shincal de Quimvil in northwestern Argentina. El Shincal features central administrative spaces, such as a central plaza and platform (usnu) complex that is similar to Cusco’s Aukaypata plaza. Moreover, El Shincal was surrounded by a shrine system that appears to have been patterned after Cusco’s extensive ritual landscape and seqe system. The data suggest that El Shincal was not merely a replication of Inka Cusco. Indeed, for the people of this distant province, it was Cusco — a place and a concept that centred social and ritual practices.

By providing a comprehensive account of current archaeological knowledge on the Inka capital, the book raises several interesting research questions. For instance, researchers might ask: Was there a Cusco before the Inkas? How was Inka Cusco carved from preexisting cultural and political traditions? And what were the administrative and cultural boundaries of the imperial city? The book establishes the foundation for research on these issues by compiling data on the location and constitutive materials of pre-Inka deposits throughout the city, offering insights into the cultural landscape in which Cusco was built, and amassing evidence for the planned and concurrent construction of Cusco’s monumental core and neighbouring settlements. In addition to questions that might interest Inka scholars, the book contributes empirical data to an ongoing archaeological discourse on the nature of cities in the ancient world. The book reveals the social and historical circumstances that gave rise to a particular kind of city — a politico-religious centre — thereby challenging universalizing models that offer only economic or functional explanations for urbanization.

Cusco: Urbanism and Archaeology in the Inka World is a data-rich resource for scholars of Inka governance and spatial organization, and it is a wellspring of comparative insights and methodological tools for researchers interested in ancient urbanism. The book will interest a wide range of scholars and students who are interested in the prehistory of Latin America and the archaeology of ancient cities. It is beautifully illustrated, containing over a hundred maps and photographs that are both archival and atmospheric, serving both to present data on the city’s organization and draw the reader into the city’s streets and buildings. The book will fit well in an undergraduate class that focuses on the Inkas, a seminar on the cities of the ancient Americas or a graduate course on urban archaeology.


Naoise Mac Sweeney

Connectivity and cultural interaction have been a major focus of research for scholars of the Bronze Age Mediterranean over the last two decades. Important advances have been made during this time, and a new orthodoxy has emerged which is both theoretically aware and nuanced in its perspective. Despite this, to date there is no authoritative treatment which presents the current state of research in a coherent and comprehensive manner. The need for such a volume is great, in particular for introducing the topic to students and non-specialists. With this book, Steel sets out to meet this need, offering her readers an accessible treatment of cultural interaction in the Bronze Age eastern Mediterranean. The geographic focus, however, is on the Aegean and Cyprus, rather than the eastern Mediterranean and Near East as a whole. The methodological focus, as implied in the book’s title, is the exploration of cultural interactions through examining material culture.

In the first chapter, Steel introduces the Mediterranean, the key concepts of ‘connectivity’, ‘culture contact’ and ‘materiality’. In each case, we are offered a brief definition and literature review, citing some of the standard and key works on each topic. The chapter also briefly introduces the geographical framework of the book. It would have been useful if this chapter had included a matching discussion of the chronological framework, and in particular if it had featured a chronological table. When chronological terminology is used in later chapters, it is assumed that the reader is familiar with Aegean and Cypriote standard notation (such as LM IIIB, or MC), as well as its synchronisms.

The following six chapters follow the same structure. Each set of two chapters forms a coherent pair (2–3, 4–5 and 5–6), addressing a complementary set of concepts. Each chapter begins by introducing key concepts briefly, offering definitions and the standard basic bibliography for each of these main ideas. The main body of the chapter then takes the form of three case studies which illuminate