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*Judith Muñoz-Sogas*

ORCID: <https://orcid.org/0000-0002-7080-1669>

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The book *Local Experiences of Connectivity and Mobility in the Ancient West-Central Mediterranean*, edited by Linda R. Gosner and Jeremy Hayne, intends to highlight issues and provide answers to matters concerning connectivity and mobility across the central and western Mediterranean areas. The volume was written by fifteen scholars from different countries and it is divided into four parts: the first one, regarding «Human Movement, Mobility, and Migration», the second one linked to «Material Interactions and Connections, a third section on «Landscapes of Connectivity and Mobility» and a final part entitled «Breaking Boundaries, Moving Forward».

After a preface written by the editors, the first opening chapter, entitled «Moving Forward: Archaeologies of Connectivity and Mobility», serves as an introduction to the book. There, the editors mention the precursors in this field of study and terminology widely used, including Braudel's model (1972), Horden and Purcell's idea of Mediterranean interconnectedness (2000) and Morris's Mediterraneanization (2003), among others. Importance is given to the impact of maritime connections and identity formation (Van Dommelen and Knapp, 2010). Gosner and Hayne also highlight the aims of the volume, which are to study connectivity in the Mediterranean escaping colonization narratives and, hence, understanding local responses to large-scale phenomena, considering the contexts and landscapes involved in the process (urban, rural, coastal, inland, etc.) and from a comparative perspective, overcoming spatial and chronological boundaries.

Part one, entitled «Human Movement, Mobility, and Migration», includes three chapters dedicated to the understanding of populational movements across the Mediterranean. Chapter 2, written by Giulia Saltini Semerari and called «Mediterranean Connectivity in Southern Italy: Datasets, Methods, and Theory» exposes the results for isotope and biodistance analyses of colonies and indigenous sites in the regions of Basilicata and Apulia, in southern Italy, in the context of Greek colonization. She points out that this phenomenon has to be understood in the wider context of long-term dynamics from the Bronze Age to Archaic times, suggesting fluctuations of exogenous presence through time, as well as an experimental, rapid and changing Greek colonial occupation along the 7<sup>th</sup> century BC, rather than carefully planned.

In chapter 3, «Human Mobility between Italy and Northeastern Hispania during the Late Republican Period», Alejandro G. Sinner explores genetic, numismatic, and epigraphic data from the Iberian Peninsula in the 2<sup>nd</sup> and first half of the 1<sup>st</sup> century BC. He concludes

with the existence of an intense of connectivity between the Italian Peninsula and the Iberian one, as exemplified with the case of Apulian olive oil, but with the absence of evidence for large scale migrations, as inferred by epigraphic and genetic data from Tarraco, Emporion, Iesso, Baetulo, Iluro and other neighboring sites.

Linda R. Gosner writes chapter 4, «Mining, Movement, and Migration in the Industrial Landscapes of Roman Iberia», where she focuses on Roman Republican and Imperial southwest Iberia. Patterns of migration can be attested in mining landscapes, where long-distance mobility can be confirmed through the evidence of the lead mines of Carthago Nova in the Late Republican period, while intraprovincial movement is more evident in the Early Imperial period, as deduced from the data from copper and silver mines of the areas of Riotinto and Vipasca.

Part two is called «Material Interactions and Connections» and aims to understand architectural features and material culture in this context of interconnectivity and transmission of beliefs and practices through four different chapters. Chapter 5, «A Lower-Case 'g' globalized World? Examining Three Paradigms of Culture Contact in Middle and Late Bronze Age Sicily», written by Anthony Russell, assesses three paradigms of globalization: the rejection, assimilation and adaptation of a culture (Nederveen Pieterse, 2015). Russell examines these phenomena at Thapsos and Pantalica in Sicily, where architectural features and ceramics from the second half of the second century BC are proof of a local decision to differentiate themselves, but also to homogenize and hybridize certain foreign practices, stressing that these changes are not driven by external communities.

Jeremy Hayne in chapter 6 «'The Missing link'? Sardinia, Corsica, and Italy: Their Connections in the Late Bronze and Early Iron Ages» offers an assessment of the interactions that took place in the coasts of the Tyrrhenian Sea during the Bronze Age and the Iron Age. Hayne suggests shared social practices in Sardinia and Corsica through the examination of pottery assemblages, ending around the 9<sup>th</sup> century BC, and shifts in connections in Etruria and Corsica, as indicated from metal trading variations, but keeping the continuity of certain cultural traits, as is the case of Iron Age Corsica. The author presents, thus, changes and continuities in the ideologies and needs of the Tyrrhenian populations of the Bronze and Iron Ages.

Chapter 7, «The Business of 'Becoming': Connectivity, Trade, and Community Formation in the Northwestern Mediterranean», by Catherine Steidl, explores the distribution of cookware in coastal, fluvial and inland communities of the areas around Emporion and Massalia. Steidl determines local and regional variation of practices at sites like Le Moulin, Lattara or Le Castelet, among others, denoting specific adaptations of imported pots in each area and, thus, offering a focus on the microscale phenomenon, rather than the largescale Greek colonization process.

This part ends with chapter 8, «A Shotgun Wedding? Culture Mixing as Phoenician Mercantile Strategy in the Bay of Cádiz (ca. 800 - 600 BC)», by Antonio Sáez Romero and Philip Andrew Johnston. After setting a postcolonial theoretical framework (Dietler and López-Ruiz, 2009; Van Dommelen and Knapp, 2010), the authors criticize the diffusion-

ist approach to cultural change and its relationship to ceramic technology and examine interactions between indigenous and Phoenician potters of the 8<sup>th</sup>-6<sup>th</sup> century BC in the south of the Iberian Peninsula. They identify several social processes that motivated cultural change at the same time, including Phoenician commercial strategies, local conservatism, the adoption of new practices and, after discussing the fragmentation of the Mediterranean (Broodbank, 2013), the imitation of these foreign practices, denoting a context of cultural change.

Part three, «Landscapes of Connectivity and Mobility», focuses on the relationship between human populations and territories that have traditionally been viewed as isolated, showing how historical accounts that overlook marginal regions can perpetuate biases and neglect regional agency. Three chapters are included in this section, focusing on different landscapes each. Chapter 9, «Isolation and Connectivity: The Maghrib and the Mediterranean in the 1<sup>st</sup> Millennium BC», by David L. Stone, concentrates on the networks of North of African regions, and particularly the Maghrib area, with the rest of the Mediterranean Sea before and during the 1<sup>st</sup> millennium BC, prior to the Phoenician and Greek arrival, when indigenous populations had already developed agriculture, technologies and urbanism of their own. Stone examines the entrance of funerary practices, fortifications and feasting and observes gradual changes and customs that are transformed in each regional context, emphasizing, thus, the importance of the local agency in these processes.

Jessica Nowlin writes chapter 10 «At the Margins of 'Orientalization': Funerary Ritual and Local Practice in Apennine Central Italy». The author presents the study of the mountainous area of Abruzzo, a unique cultural setting that chose specific elements from external agents in a selective manner. The cemeteries of Fossa and Campovalano are presented in this chapter, and they indicate the use of foreign grave goods in a new way, adapting and integrating them into local customs.

To complete the section, chapter 11, «Intra and Inter-island Connectivity in the Balearic Islands in Antiquity», written by Catalina Mas Florit, explores the relations of the Balearic Islands with the wider Mediterranean in the Roman Period and Late Antiquity. Mas Florit examines transformations in land-use and settlement patterns across the islands and the arrival of Christianity as a shifting point. The author evaluates how the construction of ecclesiastical complexes and rural churches in the islands' interior indicate population movements and changes in settlement patterns, evidencing the role of the local inhabitants in adapting and integrating exogenous practices, whilst developing different levels of connection intensity in coastal and interior areas of the Balearic Islands.

A concluding part called «Breaking Boundaries, Moving Forward» serves as a reflection of connectivity and mobility from a local perspective. This section starts with chapter 12, called «Local Heroes: Alternative Histories of the Western Mediterranean», by Peter van Dommelen and Miguel Ángel Cau-Ontiveros. The authors highlight how micro-regional differences can sometimes be ignored when studying mobility and globalization phenomena, leading the scholarship to put the focus on colonial agents. Van Dommelen and Cau-Ontiveros focus on the local perceptions on larger historical narratives of contacts,

such as the siege of Gnaeus Cornelius Scipio Calvus in Ibiza and Hampsicoras' uprising in Sardinia. Moreover, the authors explore how these narratives suffer changes through time caused by the impact of local histories.

In chapter 13 «Local Experiences and Global Connections: Finding the Balance», Tamar Hodos and Carolina López-Ruiz assess the volume with the objective of finding a reconciliation between Mediterranean-wide connectivity and regional entities. In doing so, they determine that globalization did not appear uniformly across the Mediterranean, and they stress the need for considering the local agency in order to understand Mediterranean globalization.

Finally, chapter 14 is in charge of the editors, Gosner and Hayne, and it is entitled «A Place for the Local». In this concluding chapter, the editors emphasize the importance of escaping the traditional colonization narratives, taking into consideration «the local» when examining connections, as well as rural and marginalized landscapes and the need for diachronic studies. Gosner and Hayne then suggest a few lines for future research, including genetic and isotopic studies, and present the need to address the problematic of violence as one of the negative impacts of connectivity and mobility.

Overall, the volume offers an insight on Mediterranean connectivity in Antiquity, putting emphasis on local agencies and on the regional differences that occur along the central and western Mediterranean shores. In terms of formal aspects, this volume is composed of 353 pages, 57 figures and 6 tables. Most of the figures are in color and of high quality, and they represent maps, site plans and archaeological materials. The tables are mainly used for chronological references and become helpful to understand the text. Its chapters, despite from being written by different scholars and describing diverse spaces and chronologies, are extremely cohesive with one another and share the focus on local responses to foreign practices, rather than centering the attention on exogenous agents, inviting the reader to think critically and challenge preconceptions on mobility and connectivity.

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