

on the artefacts, for the graves themselves and the individual tumuli, neither a section drawing of a single tumulus nor a complete plan of the excavations was to be found. Worse still, neither the skeletons from the inhumation trenches nor the (rarer and later) human cremated remains were retained. So, with the minor exception of some of the graves excavated by Romiopoulou, there has been no osteological study of the human remains.

The authors are clearly interested both in social organisation and gender. They try, through a careful assessment of comparable examples across the region, to use various artefact combinations and grave sizes (in the case of the inhumations and *pitbos* burials) to sort the graves into those of adult males, adult females and children. Men have either spears or swords (rarely do they have both), while women have distinctive diadem-like head-dresses. A detailed examination of two of the larger tumuli (N and T) from Andronikos's excavations allows the authors to put forward two possible social models: that the graves grouped together under this tumulus represent a polygynous, patriarchal kin group (as is found in later times in Macedonia); or, that some kind of *Männerbund* might have been in operation. Neither model is pushed very far, because the pattern discerned in these two tumulus groups does not seem to hold for some of the other, larger tumuli with multiple graves (such as the 59 from tumulus LXV). These chapters are followed by a discussion of where the associated settlement might have been (as there are no *toumbas*—tell settlements—nearby, pp. 143–45), some concluding remarks (pp. 147–52) and a Greek summary (pp. 153–59).

One difficulty this reader encountered in following the overall argument is the authors' reliance on Klaus Kilian's Early Iron Age chronology for Macedonia, divided into Stufe II, III and IV and lasting from just after 1000 BC down into the seventh century. But this chronology is never explicitly laid out in an earlier chapter—the reader has to tease this information out from between the lines. To be sure, this volume is written in clear German that is relatively easy for those (such as this reviewer) with a light grasp of the language to follow—it is nothing (thankfully) like Karl Kübler's *Kerameikos* reports. And it presents an interesting argument about Macedonian Early Iron Age society, which (if true) implies a social order in northern Greece quite unlike those to be found in the Aegean communities farther south. It thus makes a distinctive contribution to the debate on how and

why various Mediterranean communities developed as they did before 600 BC, and how and why some became citizen-states while others did not. It is to be warmly recommended to Early Iron Age scholars, whether working on the Aegean or farther north.

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MARTÍN ALMAGRO-GORBEA (ed.). *Iberia. Protohistory of the far west of Europe: from Neolithic to Roman conquest*. 361 pages, 211 colour and b&w illustrations. 2014. Burgos: Universidad de Burgos & Fundación Atapuerca. 978-84-92681-91-4 paperback €35.



Europe, as Cunliffe (2008) has observed, is a peninsula or subcontinent of the larger Eurasian landmass, and the Iberian Peninsula constitutes its 'far west'. This latter region has not figured prominently in general syntheses of later European prehistory, and this is particularly unfortunate as it represents a privileged vantage point from which to explore cultural interactions at the crossroads of Mediterranean, continental and Atlantic influences. Although there have been some remarkable recent overviews of specific periods or aspects of late prehistoric and protohistoric Iberia (e.g. Gracia Alonso 2008; Berrocal *et al.* 2013), the volume under review constitutes the first general synthesis in English (simultaneously published in Spanish) to cover the whole timespan from the earliest Neolithic to the Roman conquest. It was launched on the occasion of the XVII World Congress of the UISPP (*Union Internationale des Sciences Préhistoriques et Protohistoriques*), held at Burgos from 1–7 September 2014, under the patronage of the Fundación Atapuerca, the organisation concerned with research at the well-known nearby Palaeolithic site of Atapuerca. The general editor of the volume, Martín Almagro-Gorbea, has been one of the leading scholars of Iberian prehistory in recent decades, with a particular focus on Late Bronze and Iron Age communities.

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The book is structured into three main sections, each containing several contributions by different authors: 1) 'Neolithic and Chalcolithic: towards complex societies'; 2) 'Bronze Age: the complex societies'; 3) 'Iron Age: the final process to urban life'. The volume is extensively illustrated and the text—despite some minor errors—is logically organised and well written.

Following the editor's introduction, the first section starts with a paper by Martí and Juan-Cabanilles on the early Neolithic, commencing in the sixth millennium BC in the Mediterranean areas of the Iberian Peninsula. Rojo, meanwhile, offers an overview of the Neolithic in central and northern Iberia, including the emergence of funerary monumentality in the form of megaliths. Mediterranean Iberia in the fourth and third millennia BC is analysed by Bernabeu and Orozco, who highlight the trend towards increasing social complexity. This process is even more visible in southern Iberia, as demonstrated by Nocete. Between the fourth and third millennia BC, this region witnessed the emergence of the first hierarchical territorial systems, with key sites such as Los Millares, Marroquíes and, above all, the mega-centre of Valencina, extending to over 300ha in size. Despite the importance of settlements such as Zambujal and Vila Nova de Sao Pedro on the Lisbon peninsula, Delibes shows in his paper on the Chalcolithic that in most of central and Atlantic Iberia there were no macro-communities comparable to the large population centres of the south. The first section concludes with a contribution by Garrido on Bell-Beakers in Iberia, one of the key European regions for the study of this phenomenon.

The volume's second thematic block starts with a diachronic study by Lull, Micó, Rihuete and Risch on the Bronze Age in Mediterranean Iberia. Here, a particularly important development is the Argaric culture of the south-east, interpreted as an early state formation with marked social inequalities. The following paper, authored by the same group of scholars, offers an overview of the archaeology of the Balearic Islands from the Neolithic to the start of the Roman period, including the characteristic Iron Age *talaiots*, or megalithic towers. The analysis of the Bronze Age is completed by Ruiz-Gálvez's paper, 'The Atlantic Iberia: a threshold between east and west', which documents the rich metallurgical tradition of Atlantic Europe.

The final, and largest, section of the volume is devoted to the first millennium BC, a period for which

we have the first written accounts of the Iberian Peninsula. In particular, the naming of distinct groups of peoples in the Greek and Roman sources has led to a long-established tradition in Spanish Iron Age archaeology whereby this period is studied on the basis of different 'ethnic' areas (see discussion in García Fernández & Fernández-Götz 2010). The present volume mostly follows this controversial approach, starting with a paper by Almagro-Gorbea on the Lusitanians of the western regions. The difficult question of urnfields in Iberia is addressed by Ruiz Zapatero; it would, however, have probably been more accurate to have placed his contribution in the Bronze Age section. In an extensive article, Lorrio summarises information concerning the 'Celtic' peoples of the Iberian Peninsula (including groups such as the Celtiberians, Vertones, Vaccaei and Cantabri). The southern Iron Age populations are described by Torres in his paper on Tartessos and Turdetania, an area with a long urban tradition and in which Phoenician influence played a fundamental role. Similarly, Almagro-Gorbea examines the effects of contact with Mediterranean cultures on the urbanisation and material culture of the Iberian peoples of eastern Iberia. Last but not least, the same author deals with the question of the Vascones, a highly controversial research topic given the present-day political implications in relation to the Basque Country. The book ends with an extensive bibliography of around 35 pages.

In summary, this is a remarkable volume that makes the late prehistory of the Iberian Peninsula accessible to a wide international readership. The abundant colour figures, in particular, help to illustrate the archaeology of the far west of Europe, making it closer than ever before. Highly recommended.

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MANUEL FERNÁNDEZ-GÖTZ. *Identity and power. The transformation of Iron Age societies in northern Gaul* (Amsterdam Archaeological Studies 21). ix+288 pages, 95 colour and b&w illustrations. 2014. Amsterdam: Amsterdam University Press; 978-90-8964-597-5 hardback €79 & \$99.



Few books address the Iron Age of temperate Europe from an explicitly theoretical perspective, so the publication of Fernández-Götz's doctoral dissertation represents a distinctive and welcome

contribution. It is primarily concerned with the construction of identities and, although focused on the Middle Rhine-Moselle area of north-western Germany as a case study, it considers adjoining areas and addresses issues that are relevant in a wider European context.

Fernández-Götz's starting premise is that identity and power are inextricably linked at intra- and inter-group levels, and the careful exposition of the theory and methods behind this approach provides the central theme of the book. Having introduced this premise, the second chapter carefully and thoroughly reviews forms of identities such as ethnicity, gender, age and status. Based on an extensive reading of anthropological and sociological literature, this chapter provides a balanced overview that will be useful to students not only of the Iron Age but of other periods too.

Chapter 3 examines 'Political organisation and ethnic identities in pre-Roman Gaul: levels and networks'. Here, the works of modern anthropologists and classical authors are deployed to examine identities at different scales of socio-political organisation: ethnic communities and macro-categories (e.g. Celts and Germans), sub-ethnic communities and extended families. Although critical, Fernández-Götz generally accepts the testimonies of the ancient commentators,

and they form an important source for the following chapters.

The chronologically themed case study starts with the Late Hallstatt and Early La Tène periods (sixth to fifth centuries BC) and examines 'Constructing communities', putting into practice his theoretical model. The Iron Age of the region is one of the best studied in Europe and in this period it is best known for the well-furnished burials of the Hunsrück-Eifel Culture. They are the focus of the chapter, supported by comparative material from the Lower Rhine, Champagne and Ardennes. Contemporary settlement sites are less well known and the review of recent work on hillforts, well studied by Krausse, will introduce this evidence to many readers.

The increasing hierarchisation evident in the burials, and suggested by the forts, is argued to be related to population increase. Conversely, population decline is argued to be the key factor in the reduction in the number of burials and hillforts in the Middle La Tène period (fourth to third centuries BC) considered in Chapter 5 on 'From centralisation to decentralisation'. Changes in archaeological visibility are considered but rejected in favour of climate change as the cause of the decline in cultivation visible in pollen diagrams. It is suggested that this caused long-distance migration away from the region.

The Late La Tène period saw the re-emergence of central places, in the form of *oppida* rather than hillforts, and Chapter 6—the longest in the book—examines their role in the construction of collective identities in the second to first centuries BC. The interpretative framework shifts from a generic 'Hunsrück-Eifel Culture' to the *civitas* of the Treveri. Rather than emphasise the economic role of *oppida*, Fernández-Götz highlights their importance as places of collective assembly for integrating the households and extended families of a now-increasing population into wider identity groups.

This return to hierarchisation is clearly evidenced by the Late La Tène burials reviewed in Chapter 7 on 'Negotiating power: aristocratic burials and local communities in the Late La Tène period'. The extensive funerary evidence provides valuable demographic data and the excellent work on elite burials by Metzler and his collaborators is summarised, showing that the elite of the Treveran early state lived on country estates, not in *oppida*.

A wider context for the *oppida* and burials is provided by two case studies in Chapter 8 on 'Revisiting

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