

give the incoming groups greater demographic weight. Following this line of argument, he thus accounts for the distribution of the Pama-Nyungan languages over most of Australia outside the far north as the result of the development of a new hunting technology based on backed blades and microliths and hunting with dogs.

In the remaining chapters of the book, after an overview of the key theme of food production as the dynamic for population expansion, Bellwood turns to the link between migration and food production, examining five distinct 'food production complexes': the Fertile Crescent, East Asia and the western Pacific, and those of Africa and the Americas. Food production was undoubtedly the dynamo for the demographic expansion that led to migration, but it was necessary rather than sufficient. It is increasingly clear that local plants were cultivated or domesticated in many parts of the world that did not become major demographic expansion centres, as indeed Bellwood points out (pp. 137–8). Since the book is about large-scale migrations, expansions and dispersals, however, its focus is on those agricultural complexes that had this effect, the majority of them based around annual cereals.

Chapter 7 outlines the origins of the Fertile Crescent agriculture complex and its expansion, drawing attention in particular to the geographical limits marked by the transition from the winter rainfall regime that supported wheat and barley to a monsoon summer rainfall dominated climate. The archaeological evidence is linked to a discussion of the relevant historical linguistics and genetic data to make Bellwood's argument that this was the engine for 'the bulk of the human migration profile of Western Eurasia, including North Africa, during the past 10,000 years' (p. 173).

In the following chapter, he reviews the other great Eurasian agricultural complex, the millet and especially rice systems that originated in the Yangzi and Yellow River valleys of China and their expansion into Southeast Asia, again integrating the historical linguistics and genetics into his account. He devotes particular attention to the Austronesian expansion into Indonesia, Island Melanesia and Oceania, the topic of much of his own first-hand field research. While it seems clear that the origins of this language family lie in Taiwan, in farmers practising the East Asian system, this was not the system that spread into tropical Indonesia and Oceania with the Austronesian speakers. Rice and millet disappeared and were replaced by tropical root and tree crops, whether because of the new opportunities and constraints provided by tropical conditions or because of the impact of the already existing indigenous New Guinea system. In any case, as Bellwood points out, there was a significant indigenous Melanesian input into the populations that later spread into Oceania.

Finally, he considers the farming expansions of Africa and the Americas. As Jared Diamond noted a decade ago, the north–south orientation of these continents means that any agricultural system that could potentially provide the basis for a significant dispersal had to overcome significant climatic barriers and in both cases the expansions that oc-

curred were significantly later than in Eurasia. In Africa there is still a great deal of work to be done in understanding early crop domestication, but the Bantu expansion from around 3000 years ago represented a major demographic dispersal supported by linguistic and genetic as well as archaeological evidence. In the Americas, too, there is still a great deal to be learned, especially in lowland South America, but here too there is extensive linguistic evidence for expansions and migrations, associated with maize and manioc, even if they were not on the same scale as the Old World.

Bellwood's emphasis on human dispersals and the driving forces behind them will not find favour with everyone, but this is not a dogmatic book in its attitude to different views, and the comprehensive and up-to-date nature of the survey is a remarkable achievement. Some of it will be familiar to most archaeologists, but virtually everyone will find something novel. Even if many of his specific interpretations are shown to be invalid in the future, there is no escape from the interdisciplinary approach to populations and their attributes that Bellwood adopts. In this respect he shows us the way forward for 'big prehistory', while his presentation of world prehistory as an epic of human expansion makes it highly relevant to today. Unfortunately, the rather dour, academic Wiley-Blackwell production doesn't really reflect the amazing nature of the story that he has to tell. Bellwood should be selling the film rights, if he hasn't done so already.

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Space and Time in Mediterranean Prehistory, edited by
Stella Souvatzi & Athena Hadji, 2014. London: Routledge;
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xvi+303 pp., 35 figs., 2 tables

Antonio Blanco-González

This is a remarkable contribution worth reading by all those interested in theoretical issues dealing with the two chief dimensions of human perception: space and time. The editorial project is aimed at addressing several current flaws and problems shared in the social sciences at large, but especially entrenched in mainstream archaeological practice. Among these unresolved shortcomings, the editors have considered two core aspects: a) the imbalance in the scholarly treatment of the space-time continuum, with a wide and increasing interest in space and the comparative disregard of time (with some notable exceptions); and b) the traditional divide between space and time as self-contained categories

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rather than interdependent sides of particular rationalities. In fact, the absence in the archaeological literature of adequately integrative approaches bringing together space and time, and the prospects of recent developments in the pre-historic Mediterranean world tackling such themes in fresh and complementary ways were the definitive stimuli for such an endeavour.

An initial presentation of proposals discussing such topics was possible at a session devoted to 'Scales of Space and Time in Mediterranean Prehistory' organized by the editors and held during the Sixteenth Annual Meeting of the European Association of Archaeologists in the Hague (2010). Subsequently, authors of a selected subset of oral papers were invited to contribute to the volume. In addition, further essays on the space-time relationships within context-specific examples were commissioned.

Rather than covering comprehensively such a geographic unit as the Mediterranean basin, the region is used here as a wide empirical background in order to provide detailed case studies. This seems fully justified because of its cultural and ecological diversity (i.e. understood as a 'corrupting sea' facilitating intercultural contacts) and is also backed by the currency and richness of research topics in this wide area. The editors explicitly aimed at overcoming the excessive fragmentation of Mediterranean research and its 'Western' and 'Near Eastern' split: to do so, they invited researchers from different areas and inspired by an assorted array of intellectual backgrounds.

The volume comprises 15 chapters written by 18 contributors, most of them archaeologists, but also anthropologists and architects. These scholars were asked to address some of the topical issues within the postmodernist agenda (e.g. identity, memory, experience, embodiment, etc.) in order to outline a cross-disciplinary dialogue on the core argument, enabling inter-regional comparisons and broadening the initial scope of the debate. The pursued multiscale approach, ranging from large-scale and long-term landscape analyses to the study of eventful domestic chores and small-scale social life, is a praiseworthy feature of the volume. It includes an introductory chapter by the two editors, 13 case studies written by experts and spanning the period from the early aceramic Neolithic (c. 9500 BC) to the Late Bronze Age (c. 1000 BC) covering representative Mediterranean regions from Turkey to Iberia, and a final chapter by a discussant framing the volume in the wider field of the humanities.

In the introductory chapter, the editors examine the artificial rupture between space and time in archaeology and how it has both curtailed their analytical potential and prevented any joint empirical studies on these actually intertwined notions from being conducted. In tackling space and time as separate entities their interplay and dialectical relationships are definitely missed. Hadji and Souvatzi refer to the recent shifts in the understanding of both entities in anthropology and archaeology. On one hand, they recall the superseded concept of space as a neutral backdrop to social action, the progressive incorporation of sociological and ideological factors akin to the term spatiality, and the archaeological borrowing of concepts and techniques from

other disciplines. On the other hand, they review social time as lived duration, its diverse false dichotomies (linear *versus* cyclical, objective *versus* subjective, etc.) and its restricted archaeological discussion, from the simplistic idea of time as an unproblematic void device to the complexities of time perspectivism and temporality. Finally the editors address the current state of research in the Mediterranean as a heterogeneous field of inquiry defined by its theoretical dynamism, far from a unified agenda.

In Chapter 2, Robert Chapman deals with how archaeology works (p. 45): the archaeological scales of time and space, their limitations and assumptions, focussing on the chief themes of movement (of people and things) and connectivity. A concise overview of some stereotypical standpoints (rural societies as static, isolated survivors from the past) leads him to re-appraise the networks of social interaction weaving the Mediterranean later prehistory, emphasizing insularity as an ever-changing cultural construction. Chapman then reviews the grand narratives of the Mediterranean societies (world-systems theory, core-periphery schemes), especially in the Bronze Age, and posits the appropriateness of a materialist approach. This author expresses his concerns on the striking differences in the intensity and resolution of archaeological fieldwork across the Mediterranean and its profound interpretive implications.

The subsequent essays by Stavros Stavrides (Chapter 3) and Rachel Harkness (Chapter 4) tackle space from very original cross-disciplinary perspectives, drawing on phenomenology and deploying a rich range of postmodernist jargon. The former is an architect who concentrates on spatial patterning and settlement layout to gain new insights on space-society relationships. He proposes studying the inhabited cities via a performative process (thought-images, thinking-through-images, diagrammatic thinking). Harkness is a social anthropologist proposing an experimental and imaginative account for the Scottish Stone House and further eco-houses. The much-criticized phenomenological strand and its extant usefulness in archaeology are then addressed by Eimear Meegan in Chapter 5. She convincingly warns us not to throw the baby out with the bathwater. After exploring how this intellectual framework has been misused mainly by landscape archaeologists (as an ahistorical, subjective embodied methodology), she then engages with material culture as process/action instead of finished product/object, taking temple building in Late Neolithic Malta as a test case to explore the unfolding interplay of space, time and habitual social action.

Trevor Watkins (Chapter 6) seeks to set the intertwined phenomena of earliest domestication, increasing sedentism, up-scaling demographic nucleation and novel symbolic practices in the transition from the epipaleolithic period to the early aceramic Neolithic (or Pre-Pottery Neolithic A) in southwest Asia within contingent processes of cognitive evolution. A psycho-cultural revolution characterized by novel cultural means (stone-built communal buildings, a variety of sheer imagery on monoliths of superhuman size, smaller stone sculptures and plaques featuring signs)

transformed the perception of time and place by former mobile hunter-gatherer bands and allowed them to forge social memory, community identities and a conventional sense of place.

In Chapter 7, Bleda S. Düring deals with building continuity (houses accurately reproduced on top of previous ones, which are carefully sealed and respected) in the Anatolian and Syrian Neolithic. After discussing some functional explanations which can only partly account for such an uncanny cultural choice, he draws on the ethnographic model of the *sociétés à maison* formulated by Lévi-Strauss (1982) to understand these enduring houses. He concludes that, because of the integrity and consistent reconstruction of such buildings, the house might have been a key cultural institution, which represented both a medium and the outcome of social practices aimed at proactively presencing the past. As Düring acknowledges, this idea is not original, and indeed other authors have previously suggested similar readings.

Chapter 8 by Robin Skeates draws on a unique and well-known case study: Ötzi or the Iceman mummy from the Ötztal Alps dated to the late fourth millennium BC. Due to mismatching lines of evidence summarized by Skeates, some aspects remain unsettled and debatable (e.g. the actual ways of life of this individual, the precise season of his death, regarded either as a violent episode or within a burial scenario, etc.). Nonetheless, the author exploits the highly detailed information obtained from the extremely well preserved corpse and equipment to propose a sound and truly multiscalar account of these archaeological findings in the context of northern Italian Early Copper Age. Thus, Skeates proposes understanding this man's lifestyle and death through the manifold connections of two basic complementary conceptions of space-time: the habitual low-lying domestic domain endowed with dynamic temporalities, and the marginal upland landscapes characterized by slower and more punctuated experiences of time and space.

The following two chapters deal with micro-scale analyses of Aegean Bronze Age structures drawing on diverse scholarly interests: Emily Miller Bonney (Chapter 9) focuses on the relationship between the living and the dead around a *tholos* tomb in Crete from a phenomenological perspective. This helps her to understand time and space as components for bodily action rather than a predefined and static setting. She concludes by sketching a 'biographical' narrative on the construction and use of this monument over time. Toula Marketou offers, in Chapter 10, an empirical account of domestic architecture in Rhodes, concentrating on material culture and craftsmanship and referring only vaguely to the core arguments of the volume.

Patricia Murrieta-Flores (Chapter 11) proposes a fresh insight into a widespread phenomenon in Mediterranean later prehistory: the dynamics of movement in pastoralist societies. Departing from the premise that 'for herders, to travel through the landscape is also to travel through time' (p. 196), she focuses on the landscapes of western Sierra Morena (Spain). There, she tests a sound diachronic approach (from the Copper Age to the Late Bronze Age), inspired in the theoretical framework of time-geography (a

strand underlining the role of time in human mobility) and based on geographic information systems (GIS) and inferential statistics. This author concludes by acknowledging an increasing dependence on the agro-sylvo-pastoral *dehesa* system and a growing emphasis on highland settlements. Throughout the studied time-span, prehistoric peoples engaged in seasonal, short-distance cycles, and diverse landmarks (especially megaliths) were located along potential herding pathways, as stations marking these herders' journeys.

The following essay by José Enrique Márquez-Romero and Víctor Jiménez-Jáimez (Chapter 12) addresses ditched enclosures in Western Europe with a focus on Iberian cases (fourth–third millennia BC). Drawing on their ongoing fieldwork at Perdigões (Portugal), the authors attempt to answer the question: were enclosures built with a preconceived blueprint? They pay attention to the depositional contexts unearthed at Perdigões, mostly ditches and pits deliberately infilled, to suggest that some sense of design intervened, but not necessarily in a discursively conscious way.

The last two case studies are about three-dimensional Bronze Age urban architecture in the eastern Mediterranean. In Chapter 13 (by Assaf Yasur-Landau & Eric H. Cline), the authors draw on their excavations at the palace of Tel Kabri (Israel), a building with a prolonged use, to reflect upon questions of architectural continuity and permanence of social practices and material culture over time. Thus, in order to move beyond traditional conceptions of time, they ponder the need to differentiate adequately between time measured by archaeological practitioners and time experienced by humans in the past. In Chapter 14, Konstantinos Athanasiou proposes exploring social and political dimensions of urban spaces through a semiotic lens, exploring the evidence from Akrotiri (Thera) in this light. In particular, his analysis of the last urban fabric of this town, dated to the Late Bronze Age, resorts to Systemic Functional Theory (SFT) and further philosophical theories to get to the ideational and interpersonal functions of this settlement. This approach has successfully revealed new aspects of prehistoric everyday life in this town just before it was devastated by the well-known volcanic eruption.

Finally, the volume closes with some concluding remarks by Stephanie Koerner, a scholar with wide interests in cross-disciplinary approaches and in understanding of current archaeology and art history in the context of the humanities. She contextualizes the initial concerns expressed by the editors about their main objectives in the bigger picture, revisiting previous polemical debates on similar issues. She then identifies the contrasts and overlaps among contributors, as well as the main challenges and prospects in the book.

After having enjoyed reading these very diverse chapters, one can only conclude by stating that the volume achieves its major aims and will be a useful reference for years to come. It is a bold and thought-provoking attempt to overcome the conceptual limitations of current discussions on the space-time relationships in the prehistoric past. It promotes theoretical discussion and will challenge its

prospective readership, who may wonder how to address both notions adequately as integral to each other. In short, it really contributes to setting a comparative and integrative framework which transcends boundaries (both political and disciplinary) and rearticulates our understanding of the spatiotemporal dynamics of social phenomena in the past, yielding more sound and nuanced narratives.

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 e-book (pdf) £18.00, \$30.00

Simon Mays

This volume comprises a collection of papers intended to focus on the performative aspects of medicine and healing in past and present societies. It is a result of a session held at the 2010 Theoretical Archaeology Group meeting in Bristol, England. There is brief introduction by the five co-editors of the volume, followed by eleven substantive chapters. These are presented in chronological order. Eight focus on the past, and consider material from Europe, Egypt and North America. Three focus on present-day west African traditional medicine.

In the first paper, the only one dealing with prehistory, Reynolds suggests that shamanism may have been an important component of the ceremonial activities performed at the Neolithic causewayed enclosure at Hambledon Hill, England. The next two papers deal with ancient Egypt. In cultures where supernatural entities are regarded as major controlling influences of natural phenomena, they are usually held to influence the instigation and course of disease, and treatment of disease comprises both a physical (e.g. herbal) and a spiritual component. This is exemplified in Forshaw's paper on pre-Hippocratic Egyptian healing practices. Using evidence from papyri, he notes that 'disease demons' were responsible for perpetrating illnesses, and in-

cantations and other ritual actions were an integral part of healing processes. Forshaw interprets performance of ritual actions by a healer as helping to engender an atmosphere of confidence and authority, which would have exerted a powerful placebo effect on his 'patients'. In the paper that follows, Draycott offers a case study of a public healing shrine that was built by a Roman official in the Egyptian city of Hermopolis following the suppression of the Jewish revolt against Roman rule in the Eastern Empire in the second century AD. A manufacturer of artificial limbs and anatomical votives was contracted to maintain the shrine, suggesting that it was intended that those wounded in the quelling of the uprising would be among its patrons. The shrine acted as a theatre for a range of different performed behaviours by those seeking healing. These performances were ostensibly directed at the deities to which the shrine was dedicated, but devotees' actions would also have been seen by other members of the community and so would have had a social dimension. In addition, the construction of the shrine had a political purpose, demonstrating the Roman authorities' continuing commitment to the community at a turbulent time.

The next three contributions deal with Mediaeval Europe. Using as his source William of Newburgh's late twelfth-century *Historia Rerum Anglicarum*, Gordon examines English beliefs in revenant ghosts, reanimated corpses who return to trouble the living, among who they might spread disease. Traditionally, such ghosts had been dealt with by exhuming and burning the corpse, but for churchmen immersed more in theological than in folk beliefs it was thought that revenants were connected with unabsolved sins committed in life, so that placement of a scroll of absolution in the grave could succeed laying the ghost. In the next chapter, Powell analyses pilgrimages undertaken in search of healing as a series of performative acts, taking as her example the cult of St Æbbe, centred on Coldingham in Scotland. Using the late twelfth-century source, the *Vita et miracula S. Æbbe*, she situates the miracles performed by St Æbbe within the landscape around Coldingham. By following a prescribed geographical route, supplicants effectively retraced the story of the Saint, which itself echoed biblical events. Supplicants' performance during their pilgrimage served to help ensure the Saint's intervention on their behalf in the form of miracle cures; however, it also served another purpose. At this time, Durham Cathedral contested Coldingham's claim to possess the Saint's relics. The geographic progress of pilgrims served to reinforce the connection between St Æbbe and the Coldingham locale, no matter where the relics resided. In the final paper directed at mediaeval times, Bergqvist focuses on disease and its treatment among men and women in monastic institutions in Sweden. She uses the *Diarium Vadstenense*, a diary of events at the monastery at Vadstena, a male/female double house. This source indicated gender differences in diseases recorded in connection with cause of death. Leprosy was mostly mentioned in connection with female inmates, perhaps because stoic endurance of disfiguring disease and forsaking of personal hygiene were more prominent