it engages with Martin Heidegger's thought, which is an almost inevitable choice for a phenomenological approach to archaeology and it demonstrates that the basic concepts of the German philosopher may be kept safely distant from his abominable political choices.

In conclusion, Philip Tonner's *Dwelling. Heidegger, Archaeology, Mortality*, is a very useful book as regards interdisciplinary research between philosophy and archaeology. Although it lacks an extensive and detailed archaeological analysis of material remains, and despite all its aforementioned shortcomings, it succeeds in promoting theoretical reflection upon key-features of humanness and the ways in which such features may be sought in the archaeological record of the early hominins. As a result, it demonstrates that humanness should be seen as a process of continuous becoming, well embedded in the dynamic interaction between human beings and their environs. Such a dynamic and relational view of being human is not only in accord with current archaeological research trends, but also has the potential of widening their scope.

References

Barrett, J.C. 1994. *Fragments from Antiquity: An Archaeology of Social Life in Britain, 2900–1200 BC*. Oxford: Blackwell.

Barrett, J.C. 2013. The Archaeology of Mind: It's Not What You Think. *Cambridge Archaeological Journal*, 23: 1–17. doi: https://doi.org/10.1017/S0959774313000012

Cormack, S. 2004. *The Space of Death in Roman Asia Minor* (Wiener Forschungen zur Archäologie, 6). Wien: Phoibos.

Dimakis, N. 2015. Ancient Greek Deathscapes. *Journal of Eastern Mediterranean Archaeology & Heritage Studies*, 3(1): 27–41. doi: https://doi.org/10.5325/jeasmedarcherstu.3.1.0027

Gamble, C. 1999. *The Palaeolithic Societies of Europe* (2nd edition). Cambridge: Cambridge University Press.

Vavouranakis, G. 2007. *Funerary Landscapes East of Lasithi, Crete, in the Bronze Age* (British Archaeological Reports International Series 1606). Oxford: Archaeopress.

GIORGOS VAVOURANAKIS
National and Kapodistrian University of Athens, Greece

Carlos Rodríguez-Rellán, Ben Nelson and Ramón Fábregas-Valcarce, eds. *A Taste for Green: A Global Perspective on Ancient Jade, Turquoise, and Variscite Exchange* (Oxford & Philadelphia: Oxbow Books, 2020, 180pp., 82figs figs., ISBN 978-1-78925-275-0)

Several aspects have contributed to the current and standardized image of the Neolithic in Europe. Communities who were previously seen as passive receivers of great innovations coming from the Near East, are now considered active agents within highly connected worlds that were deeply rooted in the Upper Palaeolithic. The quality of craftsmanship, together with the demography of different European regions, cannot be understood nowadays without reference to pre-existing craft production (i.e. Palaeolithic ceramics, developed lithic technologies, symbolic language), or even economic practices (i.e. bread, alcohol, animal control). One of these activities is mining, which required not only skill and exhaustive geological knowledge of territories and their potential for exploitation, but also the movement of raw materials and exchange.

The green stones used as ornaments or as raw material for spectacular polished objects in Neolithic Europe not only

https://doi.org/10.1017/eaa.2021.9 Published online by Cambridge University Press

inform us about complex mining activities but also about their roles in funerary exhibitions. Green stones reveal that the movement of raw materials for the management of death was the result of real political networks. Ostentation, provenance, the quantity of objects, their relationship with specific individuals or their inclusion in collective deposits, are presented in this volume as questions of greater relevance than what had been granted previously in discussions about the megalithic phenomenon in Europe. From choosing the raw materials of the orthostats and their artificial colouring, to the colour and appearance of the raw materials of the grave goods, nothing that occurs around the construction and use of megalithic monuments escapes formalized expression (Bueno Ramírez et al., 2019; Darvill, 2013). In the case of variscite, even the vitreous appearance of its surface, is an added value, as with cinnabar, amber, and some other green stones, like muscovite or quartz (García Sanjuán et al., Ch. 9).

Comparisons of the use and significance of green stones with contexts other than late prehistoric Europe constitute one of the most successful lines of enquiry, as illustrated by the success of processual and post-processual approaches in using ethnographic parallels within the framework of social anthropology. This volume, which stems from a session organized at the Society for American Archaeology 82nd Annual Meeting (Vancouver, Canada, 2017), focuses on two regions of the world to compare the methodologies of study, analysis, and interpretation of green stones: Central/North America, taking Mexico as an example and the exploitation of 'turquoise' mines in the pre-classical and classical periods, and Atlantic Europe, with contributions on Neolithic Iberia and Brittany. The latter highlights the evidence for a shared symbology between these two regions, in addition to the circulation of prestigious raw materials and connectivity. This hypothesis is reinforced by the similarities between Breton and Iberian menhirs and by the recent characterization of paintings in Breton and northern French megaliths (the latter dated from organic pigments), with comparable uses of pigments attested in Iberian megaliths.

Production systems, on the one hand, and social, ideological, and connectivity-related interpretations, on the other, cannot be understood separately. The editors openly discuss this issue, offering a comparative approach exploring what can be inferred about the social from the study of systems of exploitation. What is the actual value of the quantity and the quality of production, or the extension of the networks, to argue about social complexity (López Mestas et al., Ch.3)? What role can we attribute to ostentation in complex societies as driver behind the movement of people and objects (Cabrero, Ch. 2)? Does the thorough study of technology reveal standardized criteria that allow us to define areas with common elements (Melgar & Mathien, Ch.1)?

Inspired by the information on complex societies in the Americas, the following chapters dedicated to Europe tackle these questions in different ways. Sheridan et al. (Ch. 6) argue for the contrast of a 'Western Europe of Jade' with a 'Central Europe and the Balkans of copper' (p. 97). Objects manufactured in jade would be part of a long-distance trading system with elite-controlled exchanges of ostentatious items. Jade artefacts were deposited within some of the earliest megalithic monuments known in Western Europe, which are located in northwest France, being some of the decorations on the walls of these monuments another fact to add to this argument (Cassen et al., Ch.7). The chronologies of the movement of these products between Brittany and Iberia in

https://doi.org/10.1017/eaa.2021.9 Published online by Cambridge University Press

the fifth millennium BC (Sheridan et al., Ch. 6, p. 106), are encouraging, despite the problems raised by the oldest dates of megaliths in both sectors (Marchand, 2017). Some of the models proposed for the pre-classical and classical exploitation of green stone in America serve to support the role of elites in the movement and consumption of prestige objects, as well as for the maritime expansion of the megalithic phenomenon in Atlantic Europe (Cassen et al., Ch.7). Chapter 8, by Bradley and Watson, adds further detail, in this case on the significance of local sources of stone for the manufacture of axes and ornaments. Ethnographic analogies indicate that the symbolic content of axes may go beyond their materiality as it is suggested through the relationship between axes, mountains, and the sky (p. 153). In Late Neolithic Britain, the topographies of quarries and their relative distance were meaningful dimensions of the selected raw materials, which were mostly of local origin or from locales within short to medium reach.

Some of the contributors to this book have been part of a research project that links the diffusion of the megalithic phenomenon in Europe to the provenance of prestige objects (i.e. Alpine jadeite axeheads). Like with many other hypotheses situating the origin of varied cultural responses in one element, many aspects have triggered debate. Prominent among these are the possibility of determining the provenance of these objects with the same scientific criteria, as well as of providing robust radiocarbon dates for the oldest megalithic monuments in Western Europe.

The first debate, related to the development of scientific data for securely establishing provenance, is evident in the research into Mexican mines. Trying to nuance the impact of long-distance, large-scale trading systems for green stones in classical Mexico, some authors have recently exposed the problems of determining isotopic traces for establishing the provenance of turquoise (Thibodeau et al., 2018: 6). Such critical enquiry is beginning to develop on Iberian variscites through analyses that question the actual relevance of large-scale exchanges in Neolithic societies, also based on the distribution of these products. It is noteworthy that one of the oldest areas of extraction, Gavá in northeast Iberia, has such a limited role in the distribution of variscite across the rest of Europe (Bosch et al., Ch.4). Equally, there is a need to explain the presence of southern Iberian variscite in French megaliths during periods when variscite is absent (as far as we currently know) from the megalithic deposits of its areas of origin (Odriozola et al., 2016). We agree with Rodriguez-Rellán et al. (Ch. 5) that more ancient dates are plausible for the distribution of green beads and ornaments. However, the best documented phase of variscite use in Iberia is dated to the end of the fourth millennium and the third millennium BC, largely in parallel with the notable increase in metallic artefacts and materials of foreign provenance within the framework of Bell Beaker cultures. Curiously enough, this chronological range is the least known for the Breton megaliths, although other neighbouring areas with very similar symbologies have yielded radiocarbon dates on human bones which can be compared with dates from samples of pigments of organic matter from the Marne hypogea. Importantly, the second half of the fourth millennium and the third millennium BC is one of the most active periods for the appearance of 'luxury' raw materials in the Alpine area. This is visible in the ornaments depicted on the spectacular stelae associated with its megaliths, and it is part of a broader pan-European phenomenon with comparable chronologies (Robb, 2009).

https://doi.org/10.1017/eaa.2021.9 Published online by Cambridge University Press

To the accepted idea of a standardized Bell-Beaker funerary 'package', we can add as precedent the ornaments and objects of ostentation found in some megaliths, whether these were foreign objects or imitations. Variscite, amber, gold, or cinnabar, sometimes associated with copper objects and stones of great visual value and vitreous aspect, characterize the best dated 'sets', that concentrate around the fourth millennium BC. These relationships were deeply rooted in the oldest forms of megalithism. Furthermore, ornamental sets (foreign or imitations) related to Early Neolithic burials (i.e. axes, bracelets, and shell beads) are an undeniable reference too. Nevertheless, establishing a precise chronological framework for the oldest forms of megalithic monumentality is a challenge, given the extended evidence for processes of construction, refurbishment, and destruction of monuments, which make it very difficult to pinpoint the association between the initial construction of these monuments and the deposits.

The use of red pigments is an element that could have linked subsequent 'sets'. Analytical developments are allowing the detection of ochre and cinnabar pigments, both on adornments and other artefacts in Iberian megaliths. This suggests that the exogenous provenance of raw materials (e.g. cinnabar) would be an added value, making some artefacts even more appealing (Bradley & Watson, Ch. 8). If this is confirmed further, red pigments associated with grave goods could be added to the red dye visible on the corpses and the predominant red decoration found on megalithic labs, generating a striking visual effect

Gathering such evidence in support of new vibrant hypotheses and interpretations about symbols and cosmological beliefs in Neolithic Europe is tremendously time consuming. Books like this one are a must read, as it discusses cases from two distinct cultural backgrounds that are aimed at evaluating the role of prestige objects in the dissemination of complex social forms. The data and perspectives offered by the different authors and their discussion contribute to set the agenda for research. The increasingly precise characterization of raw materials will be fundamental to defining the level and widespread of connectivity of social and symbolic elements in the world of death between the fifth and third millennia BC. Archaeometry, contextual data, and good quality chronologies are basic tools to add to ancient DNA studies. This allows us to establish interdisciplinary knowledge about the real relevance of the movements of prestige goods and people in the origin of megalithic dynamics during the Neolithic and the Metal Ages in Europe.

References

Bueno Ramírez, P., Balbín Behrmann, R. de, Barroso Bermejo, R., Laporte, L., Gouezin, Ph., Cousseau, F., et al. 2019. From Pigment to Symbol: The Role of Paintings in the Ideological Construction of European Megaliths. In J. Müller, M. Hinz & M. Wunderlich, eds. *Megaliths, Societies, Landscapes. Early Monumentality and Social Differentiation in Neolithic Europe. Proceedings of the international conference 'Megaliths-Societies-Landscapes. Early Monumentality and Social Differentiation in Neolithic Europe' (Kiel, 16th-20th June 2015)* (Frühe Monumentalität und soziale Differenzierung 18/III). Bonn: Habelt, pp. 845–65.

Darvill, T. 2013. Fifty Shades of Red: The Basic Colour Category 'Red' in the Monuments and Material Culture of Neolithic and Bronze Age Communities in Atlantic Northwest Europe. In: H. Meller, C.-H. Wunderlich & F. Knolleds, eds. *Rot – Die Archäologie bekennt Farbe. 5 Mitteldeutscher Archäologentag vom 04 bis 06 Oktober 2012 in Halle (Salle)*. Halle (Saale): Landesmuseums für Vorgeschichte Halle, pp. 229–42.

https://doi.org/10.1017/eaa.2021.9 Published online by Cambridge University Press

Marchand, G. 2017. Les murs de l'Atlantique : aux origines du phénomène mégalithique dans l'Ouest de la France. In: L. Manolakakis, N. Schlanger & A. Coudart. eds., *Archéologies Européennes : Identités et Migrations. Hommages à J.-P. Demoule*. Leiden: Sidestone Press, pp. 387–408.

Odriozola, C.P., Villalobos, R., Burbidge, C.I., Boaventura, R., Sousa, A.C., Rodríguez-Ariza, O. et al. 2016. Distribution and Chronological Framework for Iberian Variscite Mining and Consumption at Pico Centeno, Encinasola, Spain. *Quaternary Research*, 85(1):159–76, doi: https://doi.org/10.1016/j.yqres.2015.11.010

Robb, J. 2009. People of Stone: Stelae, Personhood, and Society in Prehistoric Europe. *Journal of Archaeological Method and Theory*, 16: 162–83. doi: https://doi.org/10.1007/s10816-009-9066-z

Thibodeau, A.M., López Luján, L., Killic, D. J., Berdan, F. & Ruiz, J. 2018. Was Aztec and Mixtec Turquoise Mined in the American Southwest? *Science Advances*, 4 (6): eaas9370. doi: http://doi.org/10.1126/sciadv.aas9370

PRIMITIVA BUENO RAMÍREZ
University of Alcalá de Henares, Spain

doi:10.1017/eaa.2021.9

David B. Small. *Ancient Greece: Social Structure and Evolution* (Cambridge: Cambridge University Press, 2019, 284pp., 46 b/w illustr., 5 maps, pbk, ISBN 9780521719261)

This is an ambitious book in both its geographical and chronological coverage, but also in its scope, as it tries to approach a well-trod archaeological terrain through fresh eyes. While its comprehensive chronological coverage does not limit itself to the typical classical period of ancient Greek history (sixth to third centuries BC) —a definite advantage in allowing the reader to approach and evaluate the long and arduous process of social and cultural development—its theoretical perspective does not do great justice to the explanation of this social change.

The book comprises twelve chapters organised in a roughly similar format that includes a section on the 'Measures of Social Complexity' at the end of each chapter followed by recommended further readings. After a theoretical overview of the book's general approach in Chapter 1, Chapter 2, 'The Ancient Greek Landscape' aims to elucidate the physical setting of the study, which is, however, described as the 'environment in which the Greeks lived' (p. 9). This unfortunately evokes an uncritically homogenized ethnicity as well as presents a view of a timeless Mediterranean geography, equally without reflection. Chapter 3 discusses the Neolithic, focusing on central and northern Greece, regions which do not feature much in subsequent discussions. Chapter 4 examines the developments during the third millennium BCE in the Cyclades, southern mainland Greece, and very briefly (barely two pages), Crete. Chapters 5 and 6 explore the development of palatial societies in Crete and the mainland, respectively; and Chapter 7 is devoted to the Iron Age, from the eleventh to the eighth centuries BCE, now encompassing a much wider geographical extent that reaches across the eastern and western Mediterranean. Thematic approaches to the classical period are presented in Chapter 8, followed by a rather compact treatment of the rise of Macedon, the subsequent Hellenistic periods, and elements of the Roman conquest in