

Reviews

New Book Chronicle

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Please note that on 1 January 2013, responsibility for the Reviews section will move to Durham, under the editorship of its new Reviews Editor, Dr Robert Witcher. From now onwards books for review should be sent to: Reviews Editor, Antiquity, Department of Archaeology, Durham University, South Road, Durham, DH1 3LE, UK. The email address stays the same: reviews@antiquity.ac.uk

Many a book misses being reviewed in *Antiquity's* Reviews section. The reasons are myriad and sometimes even the most blatant flattery of potential reviewers won't work. This is especially true of very large handbooks containing a cast of thousands and chapters by most of the big players in a particular subject. Take the *Oxford handbooks*: to let them go completely unreviewed would be shameful, as they are excellent overviews. But reviewing 4400 pages in the 5 books received over the past year is impossible. Given their importance, my intention is therefore to approach these five selectively, keeping in mind undergraduates and postgraduates possessing no specialist knowledge of the topic presented. Will the handbooks be useful to them?

Oxford handbooks. . . and ruins

KAREN RADNER & ELEANOR ROBSON (ed.). *The Oxford handbook of cuneiform culture*. xxxii+805 pages, 106 illustrations. 2011. Oxford & New York: Oxford University Press; 978-0-19-955730-1 hardback £110.

HELENA HAMEROW, DAVID A. HINTON & SALLY CRAWFORD (ed.). *The Oxford handbook of Anglo-Saxon archaeology*. xxx+1078 pages, 143 illustrations, 12 tables. 2011. Oxford: Oxford University Press; 978-0-19-921214-9 hardback £95.

TIMOTHY R. PAUKETAT (ed.). *The Oxford handbook of North American archaeology*. xxvi+666 pages, 166

illustrations. 2012. Oxford: Oxford University Press; 978-0-19-538011-8 hardback £95.

TIMOTHY INSOLL (ed.). *The Oxford handbook of the archaeology of ritual & religion*. xxvi+1108 pages, 149 illustrations, 3 tables. 2011. Oxford: Oxford University Press; 978-0-19-923244-4 hardback £110.

ROBIN SKEATES, CAROL MCDAVID & JOHN CARMAN (ed.). *The Oxford handbook of public archaeology*. xx+728 pages, 79 illustrations, 2 tables. 2012. Oxford: Oxford University Press; 978-0-19-923782-1 hardback £95.

ALEX. R. FURGER. *Ruinenschicksale: Naturgewalt und Menschenwerk*. 320 pages, 322 colour & b&w illustrations. 2011. Basel: Schwabe; 978-3-796-2748-7 hardback €68.

GIOVANNA CESERANI. *Italy's lost Greece: Magna Graecia & the making of modern archaeology*. xvi+332 pages, 17 illustrations. 2012. Oxford: Oxford University Press; 978-0-19-974427-5 hardback £45.

The *Oxford handbook in archaeology* series (see <http://ukcatalogue.oup.com/category/academic/series/archaeology/oharch.do>) has had nearly 20 titles published since 2009. The books are handsome, compendious, well-produced and good value. This may sound surprising, since they are £95 or £110 apiece; but, considering other similarly priced collections, this is not exorbitant for what they contain: the 240 chapters in the 5 volumes received come out at just over £2 per chapter. The volumes are well organised, their editors present balanced overviews, copy-editing is good and there are monochrome illustrations (relatively few), tables, lists of contributors, suggested reading, references per chapter and a useful general index (in the case of Anglo-Saxon archaeology also an index by site). Individuals will not be able to afford around £100 a throw, but course organisers should have no hesitation recommending the Oxford handbooks to their librarians, as they will be consulted frequently and will prove of lasting value. For me, perusing those that are about a well-defined subject or area (cuneiform cultures, Anglo-Saxon archaeology, North American archaeology) has been a real education. Those with broader ranges (ritual and

religion, public archaeology) contain much of value too, but, precisely because of their broad purview, there is more to quibble about.

Cuneiform studies were a closed book for me before starting on *The Oxford handbook of cuneiform culture*. I do not claim to know much about it after reading fair chunks of it (often despite myself) but that is not the fault of the editors. KAREN RADNER and ELEANOR ROBSON, have done a wonderful job opening up this field of Assyriology, “a strangely familiar world of high finance, bureaucracy, international law and diplomacy” contrasted to “an ancient Near East that is exotic, alien” (p. xxviii). Their purpose is to bring these opposites closer together by showing how cuneiform literacy, in existence from around 3200 BC until the last centuries BC, illuminates life in Mesopotamia in its multiple guises. It is not all about accounts, but about material culture more broadly, as the sections about people (Part 2: individuals, names, families, feasting, temples, urbanism), about experts and novices (Part 3: skills, teaching and learning, kings and princes, dirge-singing and music, letter writing) about decision making (Part 4: judicial courts, power, war, lamentation, magic and ritual), about interpreting the world (Part 5: divination, calendars, time) about knowledge (Part 6: scholarship; also Hittite cuneiform) and tradition (Part 7: agriculture, the divine order, medicine, and more) make amply clear. I particularly liked Part 1 which gives overviews of the materials of cuneiform culture, how tablets were made and inscribed, how the writing began, how numbers and measurements were expressed, and how the script works. But by the time syllabograms and logograms had made their entry in their multiple permutations, I was glad to be saved by Veldhuis’s statement (p. 69) that the “cuneiform system, described [. . .] in its basic outlines, has indeed aspects of extreme complexity.”

The Oxford handbook of cuneiform culture proved to be an eye-opener; I could have wished for a little more on the history of the discipline and occasionally some more on context, though the chapters by Baker analysing the urban fabric and house sizes in Babylonia using archaeological and textual sources, that by Robson with clear expositions of the contexts in which scholarly tablets of the first millennium BC were found, and that by Ziegler on music, again integrating literacy with material culture, are models of clarity. I learnt lots, and will always remember that there are unhappy chief dirge-singers and lamentation experts.

Equally scholarly and wide-ranging in the treatment of its subject is the huge (almost 1100-pages

long) tome, *The Oxford handbook of Anglo-Saxon archaeology*. Its thematic approach may not suit students eager to discover the arcane world of pottery types or square-headed brooches, but that is swiftly dealt with by the editors, HELENA HAMEROW, DAVID HINTON & SALLY CRAWFORD: their aim is “to review the role of archaeology in creating an understanding of the seven Anglo-Saxon centuries” (AD 410–1066). So archaeology is clearly centre-stage, presented by no fewer than 65 contributors, and there is little wringing of hands about being the ‘handmaiden of history’ although historians are invited to the feast. And copious it is, with every aspect of life, death and spirituality examined in ten parts, each introduced by a well-chosen voice in the field: identity (Hills), rural settlement (Hamerow), mortuary behaviour (Dickinson), food (Hooke), technology (Thomas), trade and urbanisation (Astill), the body (Crawford), religion (Blair), power (Carver) and a final more varied section dealing with the place of archaeology along with historical and literary sources, place names, anthropology and public reception in Anglo-Saxon studies. The 10-part scheme works, though initially I could not see the need for a separate ‘body section’ (as Crawford herself asks rhetorically on p. 637) but it did make sense, following people from childhood to old age, taking in aspects of diet, biochemical evidence, gender and disease. There is also the occasional overlap between chapters (e.g. Gittos and Morris on churches) and not all authors interpret the same ‘evidence’ in exactly the same light (e.g. the stable isotope evidence from West Heslerton in Carver and in Hedges, the latter a most useful exposition of what stable isotope, aDNA and DNA analysis can and cannot do; chapter 6). Still looming large in Anglo-Saxon interpretation is the knotty question of origins, identity, migration and its scale, lucidly considered by Hills who points out that the Anglo-Saxons were “no more homogeneous than we are” (p. 4) and leaves the question open: “the question we still have not definitely resolved is whether the Anglo-Saxons had prehistoric British ancestors, or were Germanic immigrants” (p. 11).

Being almost as ignorant of North American archaeology as I am of cuneiform culture I welcomed the crash-course that *The Oxford handbook of North American archaeology* offers and have not regretted it. If any editor is to be given special praise for his work, vision and services to the cause of clarity, then it is TIMOTHY PAUKETAT. His handbook, marshalling the contributions of 62 authors, is a model of organisation, necessary since the task is to give an

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overview of the archaeology of a continent stretching from the Arctic to Mexico and ranging in date from human settlement in the late Pleistocene to recent times in under 700 pages. The largest part of the book (from p. 113 to 655) is given over to regional overviews, arranged in six regions, each introduced by a keynote paper, by Robert Park (Arctic and Subarctic), Jon Erlandson & Todd Braje (the western fringes), Claude Chapdelaine (the Northeast and mid-Atlantic coast), Guy Gibbon (the Plains and Midwest), George Milner (the mound builders of the Mid-south and Southeast) and Barbara Mills (the Southwest and northern Mexico, ending with Casas Grandes). Many of these include helpful chronological tables and maps, as do others, for example Herbert Maschner (Northwest coast, pp. 161–63) or Douglas Charles (Hopewell in the Midwest between 2050 and 1550 BP, pp. 472–75). Settlement plans are given, for example for villages in the Ohio river valley between the eleventh and seventeenth century (Chapter 25 by Bernard Means) or on the Middle Missouri (Chapter 30 by Mark Mitchell) but there are very few excavation photographs, and when they do feature they are pretty dire (e.g. on pages 425 and 626). That aside, the high point of the handbook is Pauketat's introduction: his conception of the book and of North American archaeology makes you want to read on, and he does not shy away from posing the big questions, developed in part in the ensuing chapters (2–9): hunter-gatherers, the relevance of archaeology, migrations and colonial encounters, connexions and differences with Mesoamerica, food, and pre-Clovis, Clovis and Folsom evidence.

How to master a subject as enormous as ritual and religion on a global scale, even in 1100 pages, is a task the editor of *The Oxford handbook of the archaeology of ritual & religion*, TIM INSOLL took on with gusto. I approached the book (and read samples) with this simple question in mind: is there something I would immediately miss? No, the book is well organised, its six parts—expressions of ritual and religion, European prehistory, prehistory in the rest of the world, Old World religions, World religions (Judaism, Hinduism, Buddhism, Christianity, Islam) and indigenous or new religions—most comprehensively treated, albeit with the exceptions noted below. Insoll's introductory remarks—that the handbook shows the archaeology of religion as no longer “underlain by assumption” from other disciplines but built from its own materiality and that there is a “shift from the cataloguing of [...] residues [...] to thinking

about what they encode”—are vindicated by his 52 contributors.

But, nothing is perfect, especially in religion. In my opinion, there is some imbalance in coverage. That Christianity should be assigned just one chapter is fine, leaving Sam Turner to cover its material culture single-handedly and with credit, but then why dedicate two chapters to neo-religions such as neo-shamanism and neo-paganism which overlap considerably? The knowledge base and complexity are immeasurably different. As for my next and greater gripe, it grew from reading a chapter on a subject not too unfamiliar, as it would be invidious to comment on topics about which I know nothing.

“Fog over the Channel, Continent cut off” is a condition still clouding the atmosphere in a section dedicated to Prehistoric *European* (my emphasis) ritual and religion. In the chapter on the Iron Age, Jody Joy (British Museum) deals with the subject almost entirely from an insular perspective. He lets himself off the hook by announcing that he will “focus on Western Europe, particularly Britain and France” (p. 405) and proceeds to do not even that, displaying a deliberate, or possibly actual, ignorance of the wider European Iron Age. Consider his section on burials: even within his narrow remit, the evidence he presents is entirely British (English), arguably a very particular phenomenon in Iron Age funerary archaeology; for France, not the shadow of a gnat's whisker. Then consider his list of references: out of the 95 he cites, 83 are by British authors; of the 12 remaining, most are 20 years old and in English, including entries from the 1991 *The Celts* blockbuster exhibition in Italy; this leaves just 3 references in French, 2 from the 1980s and Vouga's 1923 *La Tène*. I accept that English-speaking archaeologists cannot be expected to master Slavic, Germanic and Latin languages, but that does not mean they can ignore the literature: read it, or take advice, or, at worst, put passages through an online translation engine. The point is that if students, whom the Oxford handbooks target, are not exposed to the wealth of material available in the European Iron Age, it will perpetuate and worsen an already bad situation: generalisations from an insular point of view, sprinkled with a few Continental examples to suit needs (e.g. Hirschlanden, p. 408, which Joy manages to spell incorrectly).

Rant over, it is more charitable to take the publishers and editor to task for letting this contribution stand as a sufficient overview of ritual and religion in Iron Age

temperate Europe. At least they could have changed the title to indicate the author's perspective.

I am certainly not the first to point out the negligence by English-speaking archaeologists of literature in a 'foreign' language. Kristian Kristiansen does so in his chapter on language and archaeology in the *Oxford handbook of public archaeology*, reprising an analysis of the use of different European languages in archaeological journals. He notes that, compared to Finnish, Swedish and Estonian authors who have to read sources in a wide array of languages, English, French and German publications are overwhelmingly monolingual and that it has got worse: "a generation ago English, French and German references were more multilingual" (p. 467). He further notes that, of the 419 journals included in the European Science Foundation ranking that he used for this exercise, 80% are considered national or regional (and mainly monolingual). His diagnosis of the causes of language decline includes the dominance of local perspectives in archaeology, an enduring nationalism, and an expansion of the heritage sector leading paradoxically to a "loss of prestige" (p. 469). This may be questioned as he himself urges, asking for more empirical research on the subject. Here is not the place to indulge in lengthy discussion of whether International necessarily means Good and Regional means Bad, or about whether the drive to publish in English (and how to make English comprehensible) is an inexorable trend, but let us agree with him that the question requires careful balancing between the local and the global (p. 474).

The Oxford handbook of public archaeology ranges over many topics, including histories of archaeology, considerations of heritage, its management and its stakeholders, discussions of sustainability, and more specific subjects, such as looting and the trade in antiquities, the development of the archaeological profession, archives, education, or instances of engagement with the public. If I find it hard to summarise what the book contains, it is because the issues are difficult to organise, even within the editors' framework. This is in the nature of the subject: public archaeology can embrace almost anything, since all archaeology is done for the public (as Aston reminds us on p. 447). So the book's editors promise us "more than a handbook", a vehicle for questions and debates. It does achieve that. The reverse of the coin

is that there seems to be more redundancy than in other handbooks and a bias towards a certain type of public archaeology: readers may feel that a disproportionate amount of space is given to success stories of engagement with the public in the Anglo-American and Australian world by authors from these regions. Archaeologists or heritage managers working with 'hard' materials (stone, mass tourism), as opposed to 'soft' archaeology (fieldwork, community participation), may feel disappointed. There are however notable exceptions, such as overviews and examples from Latin America (Funari), India (Chakrabarti, on political and religious tensions), Southeast Asia (Boyd), the 'culture banks' in Mali (Kersel), rock art in Sweden (at Tanum), Fiji (participation in a GIS mapping exercise) and the Mediterranean gets some attention in Robin Skeates's treatment of Malta.

Largely missing from the *Oxford handbook of public archaeology* is an appraisal of the public's engagement with ruins in the Mediterranean and Near Eastern world, and a discussion of ways to present the monuments of the Classical and Roman past in an age of global tourism. This is a very real problem, from excavation strategies hampered by rigid conservation requirements to some worrying examples of 'monument creation', i.e. the unscientific uncovering of sites to meet the demands of tourism. This is not a just a phenomenon of the bad old days, but a current concern, discussed in *Ruinenschicksale* (The fate of ruins) by ALEX FURGER. The author cites, for example, the Hippodrome in Caesarea Maritima in Israel, cleared in the 1990s by its Ministry of Tourism by bulldozer of several metres of stratified deposits to create a touristic "dream location near the sea" (p. 264 and fig. 276). He also laments the state of neglect of countless research excavations by foreign expeditions in the eastern Mediterranean, left to decay between and after seasons with no provision for long-term conservation (pp. 248–50 and figs. 253–4). On the other hand, he is also critical of the well-meaning but pointless conservation of "boring little walls" (pp. 260–63) which do nothing for the visitors' enlightenment or enjoyment of sites. He is well-placed to make these comments, being the Director of the museum and research establishment at the Roman Colonia of Augusta Raurica near Basel in Switzerland, which has an enviable, though not unblemished (see fig. 251), record of success in reconciling archaeological research with conservation and presentation. His stance is that if you can't

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conserve, don't dig, and if you dig, best is to re-bury.

Ruinenschicksale's main theme is however not conservation. The book is a magnificent exposé of the natural and man-made forces that cause the decay and destruction of built structures on archaeological sites. The impetus for the book was given by the wish to investigate whether destruction episodes at Augusta Raurica were due to an earthquake. The result of this quest is a survey of examples of earthquakes, collapses, soil settlement, landslides, floods, hurricanes and deliberate human actions such as dismantling, undermining, fires, explosion, dynamiting and robbing, using examples from Roman, medieval and later Switzerland and Germany, the Classical world and the Near East, supplemented by documentation and analysis of modern and recent catastrophic events in Europe and the USA. The traces these events leave in the archaeological record are, with some clear exceptions, harder to read than one might imagine: often there is more than one plausible explanation, even for chunks of bonded walls which one might have suspected to have been toppled by earthquakes. For Augusta Raurica, it seems that the culprit is more likely to have been flooding. This is explained in the synthesis at the end of the volume which traces the history of abandonment, decay, quarrying for building stone (including for medieval Basel), levelling, agriculture and then antiquarian and archaeological research at Augst and Kaiseraugst. The book naturally draws extensively from these sites, but it contains far more: with its hundreds of colour photographs accompanied by informative captions, wide range of examples and clear summaries (e.g. of the 15 stages of decay a building goes through). This is a book that archaeologists in many periods and parts of the world should have on their shelves.

Ruins are also explored in *Italy's lost Greece*, with the ruins at Paestum in particular exercising a powerful influence in promoting the study of the Greek past of Italy. Its author, GIOVANNA CESARI, succeeds remarkably well in her research into the history of Classical archaeology in Magna Graecia between the sixteenth century and World War II in southern Italy (south of Naples, excluding Sicily). Her aim is to understand “the developments in intellectual history that have persistently sidelined Magna Graecia [...] and obscure[ed] the important history it has to tell” (p. 14). The uneasy relationship between North and South—still evident today, some 150 years after the

unification of Italy—is a motif that runs through the book and is juxtaposed to the “ambivalent gaze” that scholars have cast on the Mezzogiorno and its relationship with Greece and Hellenism. This well-written, scholarly enquiry into the development of the perception of Italy's Greek past unfolds at a leisurely pace. It leaves no stone unturned, follows the trajectories of the main protagonists, such as Winckelmann in the 1760s or excavators like Orsi and Zanotti Bianco in the first part of the twentieth century, evaluates the role of foreign Schools and discusses aspects of the material culture such as the debates surrounding the study of Greek vases, once thought to have been Etruscan. This book is a most valuable addition to the literature on reception.

Evolving archaeology

The development of archaeology, shown by the growth of Classical archaeology in Magna Graecia above, also forms the subject of the next books: Palaeolithic archaeology in Britain in the later Victorian era, archaeological practice in north-western Europe over the last four centuries, and Gavin Lucas's reflections on the archaeological record. All three books are rewarding but only briefly summarised here.

JOHN MCNABB. *Dissent with modification: human origins, Palaeolithic archaeology and evolutionary anthropology in Britain 1859–1901*. xx+376 pages, 58 colour & b&w illustrations, 23 tables. 2012. Oxford: Archaeopress; 978-1-905739-52-3 paperback £29.95.

OLA WOLFHECHEL JENSEN (ed.). *Histories of archaeological practices: reflections on methods, strategies and social organisation in past fieldwork* (Stockholm Studies 20). 334 pages. 67 colour & b&w illustrations. 2012. Stockholm: National Historical Museum; 978-91-89176-47-8 hardback SEK230.

GAVIN LUCAS. *Understanding the archaeological record*. xiv+306 pages, 20 illustrations, 6 tables. 2012. Cambridge: Cambridge University Press; 978-1-107-01026-0 hardback £65 & \$99; 978-0-521-27969-7 paperback £19.99 & \$32.99.

Dissent with modification is the fine-grained, multi-layered and well-presented result of research carried out by JOHN MCNABB into the history of Palaeolithic archaeology and the intellectual climate of the later Victorian period. It started as an investigation into the

'eolithic controversy' of the 1880s and 1890s which tried to establish a deep 'Antiquity of Man' on British soil and involved argument and counterargument in the geological sphere, led by John Prestwich and John Evans (summarised for example in an excellent table on pp. 222–23). The book grew into something much bigger, and better, to encompass research into the scientific history of the period 1859–1901. It includes discussion of the influence of Darwinism and post-Darwinism, evolutionary theory, the nature and inadequacies of the data available and it weaves into this already intricate fabric consideration of the effect these ground-breaking ideas had on literature, especially on H.G. Wells (*The Time Traveller*, 1895) and more popular works of science fiction around 1900. This book deserves a full-length review. Here I shall restrict myself to congratulating the author for the consideration he shows his reader: every care has been taken to make it easier to understand complex arguments, from helpful diagrams (e.g. p. 7 illustrates the 'Big Picture' on human evolutionary thought), via bullet points, summary tables, helpful explanation (e.g. explaining that the supposedly Lower Palaeolithic eoliths on p. 218–20 are Mousterian artefacts of the Middle Palaeolithic, i.e. "Neanderthal losses and discards") to putting points across in understandable language (e.g. explaining the Victorian view of the diversity of the human race on p. 3).

Modern archaeological historiography is growing in its coverage, and now also considers archaeological practice in books that contain more varied and less linear accounts of field archaeology than might have been encountered a decade ago. *Histories of archaeological practices* is a good example of such new interest, bringing together the reflections of a dozen contributors on the conduct of fieldwork and excavation in Silesia, the British Isles, Germany and Sweden from the sixteenth to the later twentieth century. It also includes an account of a Swedish expedition to India led by Hanna Rydh who excavated the tell at Rang Mahal, and a consideration of class and gender in British archaeology during the first half of the twentieth century. The editor, OLA WOLFHECHEL JENSEN, deserves praise for assembling this enriching collection of essays, as do the publishers for producing an attractive hardback with excellent colour illustration. Particularly stimulating were the contributions that describe the retrieval of buried pots in sixteenth-century and later Silesia (Hakelberg), Friedrich Lisch's very detailed instructions in 1836–

37 for excavating barrows in Mecklenburg (Germany) (Eberhardt), and a couple of chapters charting the growth of professional archaeology in Sweden from an early start in the seventeenth century, through tightening of state control in the nineteenth to the experience of contract archaeology and the application of new techniques in the later twentieth.

Put very simply, GAVIN LUCAS's *Understanding the archaeological record* is the fruit of a maturing reflection on the stuff that archaeologists deal with, how they understand it and how they interpret it. It addresses the relationship between the data and the methods used to retrieve them on the one hand, and theory on the other; it also hopes to bridge the gap that the author sees as widening between the two. Here I can just flag up a piece of work that deserves fuller consideration. Do not be put off by the occasionally rebarbative theoretical vocabulary. Persevere, because Lucas is writing about something that matters to the whole archaeological community: the nature of the archaeological record and how we transform it. The book is not that difficult to read after the initial epistemological and ontological flurry. It proceeds in historical context in the first half of the book, which is where discussion of philosophies of recording, site formation concepts (for example palimpsests) and materiality (I think that means actions or behaviour embodied in things) will be found. There is much here for field archaeologists, not just for those conversant with archaeological theory. The second half of the book tries to stick back together (I am afraid Lucas says "to ontologically suture", p. 5) the fragmented record. I am not sure I have understood all the subtleties of Lucas's argument, but I have found it stimulating. In particular the idea that the archaeological record is an act of translation (pp. 237–8) is helpful: I understand it to mean translating the physical reality of what is in the ground, transferring it onto another medium, giving it meaning and accepting that interpretation is part and parcel of every stage in that process. If the archaeological record is seen as translation, then the malaise that Lucas feels exists between archaeological method and theory can be eased.

Kindling interest?

KENNETH AITCHISON. *Breaking new ground: how professional archaeology works*. 528 Kindle pages (estimated), 3 figures, 31 tables. 2012. Sheffield:

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Landward Research; 978-0-9572452-0-4, e-book (Kindle edition) £2.79.

Is Kindle an effective way of promoting archaeology to a wider audience? Kindle (an electronic device to read books downloaded from Amazon, m'lord) has thousands of titles if you search for "archaeology": a search on 7 September 2012 revealed that its top 10 (by relevance) include a couple of cheap novels, a couple of free books published in the nineteenth century and popular introductions to archaeology at publishers' prices of around £17. Tablet reading is not to everyone's liking, but since you don't have to have a Kindle to read Kindle books, and conversely that you can read non-Kindle documents including *Antiquity* articles on a Kindle by uploading them from your computer (are you still following, m'lord?) my reluctance was overcome, encouraged by a student's enthusiasm for this way of accessing information (that's reading, m'lord). So what's it like? Well, not that bad: I was pleasantly surprised by the resolution of images in a sample *Antiquity* article (though the Kindle I tried it on was monochrome) and annotating the text was easy. For my next archaeological Kindle foray I tried Kenneth Aitchison's *Breaking new ground: how professional archaeology works* which, as the author told a recent conference audience, started life as an extended (100 000-word) commentary accompanying his PhD-by-publication at the University of Edinburgh. The resulting book concerns the conduct of professional archaeology in Britain up to 2010, but not exclusively so, with for example comment on CRM archaeology in the USA (how do you cite a Kindle page? my screen at this stage said "Location 826 of 9168"). I have no quibble with the book, an informed overview of British archaeology through the latter part of the twentieth century and first decade of the twenty-first. Planning regulations, types of development, case studies, the activities of commercial companies (note that Oxford Archaeology ceased activity in France in 2011), the role of the Institute for Archaeologists (IfA), employment, the effects of the economic downturn between 2008 and 2010 are all clearly exposed and supported by informative statistical data. Nor do I want to challenge here the opening statement, referring to commercial archaeology in Britain, that "nowhere in Europe has a better or more effective system of archaeological practice" — but someone should. Indeed Aitchison's belief is encapsulated in his closing statement: "the system

works in the sense that, as a market solution to an environmental issue, it has effectively delivered environmental mitigation and/or protection: damage to the archaeological resource has been managed through the mechanisms of preservation by record and preservation by understanding."

What I do want to air briefly is whether publishing this book on Kindle at £2.79 is a good idea. It is cheap to buy and also cheap to produce, if time is not counted, as Aitchison (who formatted and published the book himself) assured his lecture audience. Leaving aside the question of whether there is a market for an assessment of professional archaeology in Britain to be served via Kindle (a question that Aitchison, champion of market forces that he is, should be able to answer) the question revolves around peer-reviewing and editing, something entirely side-stepped here. Admittedly Aitchison had all the peer-reviewing he could wish for, since the book accompanied his PhD dissertation, but that is unlikely to be the case generally. By not going through a publisher who would ensure peer-review, offer editorial guidance (Aitchison's message is clear, but, as can be seen from the quote above, it is couched in heritage management-speak), copy-editing, production and dissemination he limits the scholarly impact of a piece of work that cost much energy and intellectual effort, for the sake of having the book out there. Aitchison probably does not need academic impact for this particular book, preferring to seek another kind of impact in the digital diaspora. Will it be worthwhile? Whatever the outcome for this book and for other authors tempted into choosing this way of disseminating their work, publishers and editors should continue to play an important part in a rapidly changing publishing landscape, Kindle and all.

Books received

The list includes all books received between 1 June and 1 September 2012. Those featuring at the beginning of New Book Chronicle have, however, not been duplicated in this list. The listing of a book in this chronicle does not preclude its subsequent review in *Antiquity*.

General

IGNACIO RODRÍGUEZ TEMIÑO. *Indianas Jones sin futuro: la lucha contra el expolio del patrimonio*

arqueológico. xiv+443 pages, 41 illustrations. 2012. Madrid: JAS Arqueología; 978-84-939295-1-0 paperback; 978-84-939295-2-7 e-book.

FRANCESCO MENOTTI. *Wetland archaeology and beyond: theory and practice*. xviii+544 pages, 116 illustrations, 6 tables. 2012. Oxford: Oxford University Press; 978-0-19-957101-7 hardback £95.

METIN I. EREN (ed.). *Hunter-gatherer behaviour: human response during the Younger Dryas*. 281 pages, 30 illustrations, 8 tables. 2012. Walnut Creek (CA): Left Coast Press; 978-1-59874-602-0 hardback \$59.95; 998-1-61132-766-1 institutional e-book; 978-1-61132-525-6 individual e-book.

MARC A. ABRAMIUK. *The foundations of cognitive archaeology*. xxii+316 pages, 27 illustrations, 1 table. 2012. Cambridge (MA): Massachusetts Institute of Technology; 978-0-262-01768-8 hardback £27.95.

DEBRA L. MARTIN, RYAN P. HARROD & VENTURA R. PÉREZ (ed.). *The bioarchaeology of violence*. xiv+291 pages, 42 illustrations, 21 tables. 2012. Gainesville (FL): University Press of Florida; 978-0-8130-4150-6 hardback \$74.95.

OLIVIER AURENCHÉ (ed.). *Vous avez dit ethno-archéologie? Choix d'articles (1972–2007)* (Collection de la Maison de l'Orient et de la Méditerranée 47; Série archéologique 16). 524 pages, 228 illustrations. 2012. Lyon: Maison de l'Orient et de la Méditerranée – Jean Pouilloux; 978-2-35668-027-3 paperback €48.

NATHAN SCHLANGER & ANNE-CHRISTINE TAYLOR (ed.). *La préhistoire des autres: perspectives archéologiques et anthropologiques*. 384 pages, 43 illustrations, 1 table. 2012. Paris: La Découverte; 978-2-286-09195-8 paperback.

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