

Review

New Book Chronicle

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Memory, from the 'dark abyss of time' to present day conflict zones, via biographies of some of the British players in twentieth-century archaeology, permeates this chronicle. Two points emerge: first, that good writing matters. Second, that the past is eternally composed.

The past composite

LAURENT OLIVIER. *Le sombre abîme du temps: mémoire et archéologie*. 304 pages. 2008. Paris; Seuil; 978-2-02-096637-5 paperback €21.

ANDREW JONES. *Memory and material culture*. xiv+258 pages, 38 illustrations. 2007. Cambridge: Cambridge University Press; 978-0-521-83708-8 hardback £40 & \$80; 978-0-521-54551-8 paperback £14.99 & \$25.99.

NORMAN YOFFEE (ed.). *Negotiating the past in the past: identity, memory, and landscape in archaeological research*. viii+268 pages, 55 illustrations, 2 tables. 2007. Tucson (AZ): University of Arizona Press; 978-0-8165-2670-3 paperback \$39.95.

PHILIP L. KOHL, MARA KOZELSKY & NACHMAN BEN-YEHUDA (ed.). *Selective remembrances: archaeology in the construction, commemoration, and consecration of national pasts*. iv+426 pages, 30 illustrations, 1 table. 2008. Chicago (IL): University of Chicago Press; 978-0-226-45059-9 paperback \$26 & £13.50.

NICHOLAS STANLEY-PRICE (ed.). *Cultural heritage in postwar recovery: papers from the ICCROM forum held on October 4-6, 2005* (ICCROM Conservation Studies 6). viii+120 pages, 80 b&w & colour illustrations. 2007. Rome: ICCROM; 92-9077-201-8.

BEVERLEY BUTLER. *Return to Alexandria: an ethnography of cultural heritage, revivalism, and museum memory*. 300 pages, 40 illustrations. 2007. Walnut Creek (CA): Left Coast Press; 978-1-59874-190-2 hardback £40; 978-1-59874-191-9 paperback £18.99.

PETER SHERLOCK. *Monuments and memory in Early Modern England*. xiv+282 pages, 38 illustrations.

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2008. Aldershot: Ashgate; 978-0-7546-6093-4 hardback £55.

KITTY HAUSER. *Bloody old Britain: O.G.S. Crawford and the archaeology of modern life*. xviii+286 pages, 60 illustrations. London: Granta; 978-1-86207-873-4 hardback £14.99.

MIRIAM C. DAVIS. *Dame Kathleen Kenyon: digging up the Holy Land*. 280 pages, 40 illustrations. 2008. Walnut Creek (CA): Left Coast Press; 978-1-59874-325-8 hardback £34.99; 978-1-59874-326-5 paperback £13.99.

ADAM STOUT. *Creating prehistory: druids, ley hunters and archaeologists in pre-war Britain*. x+318 pages, 33 illustrations. 2008. Malden (MA) & Oxford: Blackwell; 978-1-4051-5504-5 hardback; 978-1-4051-5505-2 paperback £22.99.

Books with 'Memory' in their titles are proliferating and, on receipt, are likely to provoke a Violet Elizabeth Bott reaction from this reviews editor (for non-English or younger readers this is the lisping girl in the *Just William* schoolboy book series who will 'scweam and scweam and scweam until I'm thick'). Why? Because the 'memory' tag appears attached to just about anything. Nevertheless, there are many enlightening studies in the bundle under review here, and, as we shall see, a great deal of common ground.

Let us start with the best-written first. LAURENT OLIVIER's is a fine book, the sort that gets discussed on high-brow radio – and it has, on France Culture. *Le sombre abîme du temps* (from a phrase by the eighteenth-century naturalist Buffon) is, I suspect, intended to reach a readership other than archaeologists, though it should be on the latter's bookshelves too. It is a worthy addition to the *Couleur des idées* series published by Seuil: a captivating essay seeking to explain what archaeology is, what it does and what it does not do. Olivier insists that the past cannot be recreated, as it is constantly transformed by its afterlife into the present. This position may not be new, at least to archaeologists, but it is worth paying attention to. Olivier is searching for a new way to read the past; somewhere between

the stances adopted by Kristiansen (the stuff of the past) and Holtorf (the past in the present) in a recent *Antiquity* debate (vol. 82, June 2008: 488-92; both protagonists are in fact far more sophisticated than their polarised views let on). Olivier's argument is that archaeologists, his 'rag-and-bone men of the past' are 'those who bring back the vanished past, who make it reappear in the present and who, in so doing, change history by making the past happen' (*en faisant advenir le passé*) (my translation, p. 97). The first part of this sentence puts forward the conventional view that archaeology brings the past back, but it is the second part that matters: *faire advenir le passé*, which implicitly contains the notion of transformation. This is precisely what Olivier conceives the role of archaeology to be: an understanding, with its own grammar, of the trajectory of the past into the present. Consequently there is no 'Once upon the time there was. . . (*il était une fois. . .*)', only 'Once upon a time there has been. . . (*il a été une fois. . .*)'-hence the past composite of this chronicle's title.

To my mind, this reveals the contradictory forces inherent in archaeological pursuits. An example will clarify: Olivier, who is conservator of Iron Age archaeology at the Musée des Antiquités nationales at St Germain-en-Laye but has much interest in the archaeology of the recent past, uses a case study to make his point. A British Lancaster bomber was shot down over Fléville in Lorraine in 1945 and excavated in 1997 by Jean-Pierre Legendre. The excavator was able to present his findings to one of the survivors of the crash, Victor Cassapi. Olivier makes much of Vic's emotion and sense of 'closure', of archaeology's ability to put the past to rest: 'because it now has again a material place in the present, the past, held in suspense up to now, is finally allowed to have taken place and appease the present' (p. 97, my translation). Yet Olivier has just spent a good part of the book explaining that archaeologists cannot recreate the past and then gives us an example that includes a recreation of the last moments of the bomber. Even if we accept that archaeologists are just telling stories filtered by the passage of time, so much intellectual ingenuity goes into integrating increasingly complex data and telling audiences what it may have been like – to wit the explosion in computer-generated imagery for this purpose. Are archaeologists' ratiocinations about the place of the past not just sophistry? Read this book to judge, even if you are only half fluent in French. It contains far more than I can present here. Some of it will be familiar to English-reading archaeologists

(Millie's Camp is there, as are site formation processes, Schiffer, Hodder and others), but so are wide-ranging readings from philosophy (Walter Benjamin in particular), psychoanalysis, art history or literature. It also features more personal passages: the book starts with a dream or nightmare sequence and an extensive description of boxes of trinkets, some loaded with meaning and others not, left to the author by his recently deceased mother. Above all the reason why you should read this book is that it is well written; Olivier is actually interested in his reader. His clear prose is a relief after reading (often the same things) in the tedious polysyllabic soup that Anglo-American academics serve up. This book is a book I would be pleased to give to my non-archaeologist friends.

ANDREW JONES'S *Memory and material culture* is also concerned with objects as survivors of the past in the present. This book comes in two parts, a theoretical part (chapters 1-4) which introduces different orders of reading material culture, addresses questions of comprehending time and proposes the concept of 'indices' and 'citation' as useful tools when attempting to understand memory's function in material culture (p. 80 ff.). The second part (chapters 5-9) uses a number of case studies to illuminate these theoretical approaches, taken mainly from Neolithic and Early Bronze Age Scotland, Ireland and central-western Europe (for the LBK study). Beakers feature prominently (there it becomes easier to understand what is meant by 'citation'). The latter part of the book concerns forms of graphic communication in the decorative motifs found on Iberian Chalcolithic stone plaques, on Irish passage tombs and in rock art in Scandinavia and Kilmartin in Scotland. This is not the easiest of books to understand but the author helps his reader along by providing numerous examples to explain his points and obligingly begins each new chapter with a summing up of what went on before.

We move on to more familiar territory, *Negotiating the past in the past or identity, memory, and landscape in archaeological research*, a collection of 10 chapters edited by NORMAN YOFFEE. It showcases the work of 7 research students from the University of Michigan, complemented by a useful introduction (Yoffee) and two concluding commentaries. This is a good collection. Although identity, memory, and landscape (shortened to IML in the book) may have become a tired concept, there is nothing tired in the work here. What is new is that young researchers are not afraid to tackle the subject in areas of the ancient world which benefit from epigraphic or historical

texts. Thus the studies deal with Akkadian and Elamite Mesopotamia, Roman collecting, Urartian and Hellenistic Armenia, the post-depositional treatment of the dead in Mycenae, the positioning of a Roman temple on Athens' Acropolis, architecture in the eighth century BC Napatan (Nubian) landscape, early medieval temples in India and finally the use of space in two urban centres in Quintana Roo on the Yucatan peninsula in Mexico. Lynn Meskell's and Jack Davis's summing up make for a well-rounded work, ending with Davis's 'partial agenda for archaeologies of memory' (pp. 250-3). It echoes much of Susan Alcock's thinking: if memory studies are to be more than a bandwagon, more rigour and more critical approaches must be adopted, and the relationship between memory studies and archaeological field procedure needs to be addressed.

Selective remembrances edited by KOHL, KOZELSKY & BEN-YEHUDA is a fascinating collection, with an excellent introduction by Philip Kohl. It examines the manipulation of the past to suit nationalistic agendas in four areas of the world: Russia and Eastern Europe (4 chapters), the Near East (3 chapters), Israel/Palestine (4 chapters) and S/SE Asia (2 chapters). The accounts from Romania, Azerbaijan, Dagestan (with a brazen case of forgery), the Crimea (where the Russian Orthodox Church seems to have stepped into the void left by the former Soviet system) and Ukraine are at times hair-raising. Things don't lighten up as one moves further east, with critical assessments of Masada and the agenda of the Israeli tourist industry. A fine paper by Ghada Ziadeh-Seely charts the vicissitudes of the fledgling archaeology of the occupied territories of Palestine, stopped in its tracks by the murder of its founding member Albert Glock and the first and second *intifadas*. She concludes (pp. 342-3) by warning against a new Palestinian nationalism which, by following the same path as the Israeli path she deplors, would harm academic enquiry. Not all the contributions to the book are negative, but on the whole the 13 case studies document cases of abuse. Recurring themes are conformity, an obsession with modern ethnic identity and bigotry. Kohl stresses that by treating nationalism as a secular phenomenon, the role of religious nationalism may have been underestimated. He concludes on a note of hope, stressing what seems so obvious but still needs doing: archaeologists have an essential role to play, 'namely to demonstrate the continuous intercourse between cultures and peoples and the diffusion of ideas and technologies from one culture and people to another

throughout prehistoric times and to insist that no single group was responsible for the constantly growing and shared history of cultural development' (p. 24).

The role of memory repeatedly crops up in *Cultural heritage in postwar recovery*, the proceedings of an ICCROM forum held in Rome in October 2005. This enlightening collection of 12 papers edited by NICHOLAS STANLEY-PRICE brings together the experiences from many zones of recent (or ongoing) armed conflict, notably in the republics that once formed Yugoslavia, plus Germany, Cyprus, Palestine, Laos, Mexico, Sri Lanka, West Africa and El Salvador. The 13 contributors describe the initiatives taken in these hotspots and emphasise that 'culture can't wait', is part and parcel of the reconstruction and reconciliation process. This does not mean that culture, and memory with it, has stood still: it is irremediably different after conflict, adapted (there are good examples here from the Hmong diaspora outside Laos, or from Chiapas in Mexico, where a certain homogenization of Mayan diversity is taking place). This book is gripping, with clear exposés and many excellent colour photographs. The tone is generally positive, not surprisingly since that is ICCROM's brief. Curiously, to readers used to watching scenes of devastation on television news bulletins, the photographs look incongruously 'clean': even the images of the destruction of Nablus (Figures 35 & 39) don't convey the sense of desolation such events must have brought into people's lives. The contributors, all experts in their field, are at pains to point out what *can* be done. This is particularly well formulated by Sultan Barakat, but also by Suad Amiry and Khaldun Bshra (Ramallah) or by Boureima Tiékroni Diamitini (West Africa). Even the most pessimistic accounts, for example that of Jon Calame on cities divided by walls, point to a few glimmers of hope. The overarching impression given by memory in all of this is that it is at once resilient, fluid and malleable. Destruction was what befell Alexander's library (the Bibliotheca Alexandrina) sometime during the first millennium CE. BEVERLEY BUTLER's *Return to Alexandria* is a fine-grained analysis of what happens when the 30-year dream (costing \$220 million) of reviving a beacon of universal learning becomes a reality. The brand new Bibliotheca Alexandrina, comprising museums, libraries, a planetarium and a conference centre, opened its doors in 2002. In football parlance, Butler's book is a game of two halves: the first (theoretical) part I found excruciating, the second (ethnographic) captivating. This is not

just the reaction of a theoretically uninformed reader; I am as willing as any to understand what Latour, Eliade or Derrida bring to engagement with the past. No, it is just that the first 95 pages of the book are almost impossible to read. The prose is impenetrable and portentous, the metaphors strained to breaking point, and there are enough references and inverted commas to inebriate an entire RAE review panel. Even the captions to illustrations, e.g. Materialisation of Technological Object (accompanying a shot of the building of the roof of the new library) are Hugely Irritating. Everything is referenced, everything is a metaphor: the UNESCO committee concerned with the Alexandrina Project is always the Ritual Chorus, the professor of Greco-Roman Studies at Alexandria University Mostafa El Abbadi who first gave impetus to the idea is the Gatekeeper; even his cat (Cleopatra) and office furniture are imbued with several layers of meaning. The interested reader is completely alienated by a book seemingly written for a select band of academics and I suspect even they will find the exercise tiring. Having got this off my chest, I have to recognise that *Return to Alexandria* is an ambitious study, by a clever and extremely well-read museologist whom Neal Ascherson hails as a worthy successor to no less than Edward Said. So, what is the book about? It is about the agendas, aspirations and expectations of the Alexandrina Project and its web of allegiances, Western and Eastern, Mediterranean and African. It is about the impact this huge project had on the citizens of Alexandria, Egypt and the wider world when the project came into being in the late 1990s. For archaeologists, there are insightful comments in chapter 5 on the re-awakening to Alexandria's archaeology, underwater and on the ground (including the perfunctory evaluation of the archaeological deposits under the new library: see pp. 171-3). Finally, when the Library opened its doors, there was yet another shift in perception, a realignment of perspectives, if I have understood it correctly, away from cosmopolitanism.

We return to Britain and calmer, even dead calm waters, with PETER SHERLOCK'S *Monuments and memory in Early Modern England*. This book, stemming from an Oxford DPhil dissertation, examines the funerary monuments or memorials to the great and the good of the sixteenth and seventeenth centuries found in English parish churches and cathedrals, those elaborate confections that many of us hurry past. Two questions are posed: 'What happens when historians listen to how people in the past wanted to

be remembered?' and 'what does it tell us about the Reformation and Renaissance?' Answers are found in the changes in attitude towards death and the afterlife, changes in motifs and changes in the messages conveyed. The author puts forward a convincing argument that monuments are more than convention, say more than they let on, if only we learn to read the code. But, only 300 or so years after they were erected, much of that code is no longer understandable by most of us. Not very successful memorials then?

Our last three books deal with British archaeology in, mainly, the first part of the twentieth century. Two are biographies, of O.G.S. Crawford and of Dame Kathleen Kenyon, the third is an account of British archaeology in the interwar years and of what Crawford described as its 'crankeries', ley hunting and Druidic revivalism. These will be presented only briefly here, as they are more likely to be bought by readers of *Antiquity* to judge for themselves. Fortunately all three are reasonably priced and all three are competently written, though none is scintillating. All three appear well researched. HAUSER'S biography of the founder of *Antiquity* and father of landscape archaeology O.G.S. Crawford, is entitled *Bloody old Britain* (from the title of an unpublished but circulated book penned by Crawford in the late 1930s and early 1940s). The impression is one of disillusionment, though it is difficult to ascertain exactly whether this is wholly due to the character of the subject or also in part to the treatment of it. The sombre mood is further conveyed by the uncaptioned dark illustrations.

MIRIAM DAVIS is more upbeat – too deferential? – about *Kathleen Kenyon*. A thumbnail sketch is provided on p. 112: 'The Kathleen Kenyon who became a modern archaeological legend – even a myth – originated at Jericho in the 1950s. She was in her mid-forties when the dig began, so this legendary figure is a confident, stout, middle-aged woman with intense blue eyes, a low-pitched throaty voice, striding manfully up and down the mound in the battered trench coat she would wear throughout the Jericho excavations, a cigarette ever present in her nicotine-stained hand or mouth, alerting her loafing basket boys to her imminent presence by her rattling smoker's cough. This is the woman who could consume frightening quantities of gin without showing its effects...'. Yet, as the author shows, this image of the lovable British battle-axe is just one aspect of a more complex character.

ADAM STOUT'S *Creating prehistory* covers some of the ground encountered in O.G.S Crawford's

biography, starting with the main players in the field, Crawford himself, Childe, Wheeler, Kenyon, Clark, Piggott, Hawkes, Grimes and many more (the index reads like a roll call of twentieth-century British archaeology). His treatment of the wider political canvas and archaeology's own political weft makes for five enjoyable early chapters. Thereafter treatment switches to diffusionism, ley-hunting and druidism. There perhaps greater prominence could have been given to Piggott (whose 1985 book *The Druids* is unaccountably missing from the bibliography). Stout ends his foray into alternative visions of the past by suggesting that British archaeology is still 'boxed in' in the intellectual agenda developed in the 1920s (p. 241) and that it should engage with 'otherness' in all its guises, however outrageous (pp. 242-6).

These three books project an image of archaeology, and society in general, that is so very British, and this despite the fact that the main protagonists were major international figures, well-travelled players on the world stage. And hand in hand with Britishness comes class consciousness. This uneasy alliance is perhaps best illustrated by the life of O.G.S Crawford who, despite his Bolshevik sympathies, appears never to have been at ease either with the class struggle or with the generally privileged intelligentsia of the day. So, from memoirs back to memory. The books reviewed here share a number of common threads. Even the same examples crop up: the house keys that Kathleen Kenyon noted amongst the Palestinian refugees in the 1950s (Davis, p.143) reappear in Sultan Barakat's post-war reconstruction essay (Stanley-Price, p. 30); or the sense of identity in the brevity of an epitaph of 1573 ('*Caius fui*', I was Caius; Sherlock, p. 215) is echoed in the inscription on Crawford's grave ('*Editor of Antiquity*'; Hauser p. 258). Broader trends are that remembrance has enormous powers of evocation (starting with Proust's much quoted madeleine) but not replication of the past, that the act of forgetting, deliberate or not, is part of the package (see in particular Meskell's comments in Yoffee), and that memory is never static, always composed.

Audio-visual ventures

France Culture. *Le salon noir*. http://www.radiofrance.fr/chaines/france-culture2/emissions/salon_noir.

STÉPHANE BÉGOIN. *L'autoroute à remonter le temps: de l'âge du Bronze au Moyen Âge* (film documentaire). 2007. Paris: GEDEON Programmes,

INRAP, Arcour Vinci, Conseil Général du Loiret. DVD, 52 minutes, available from www.laboutique.gedeonprogrammes.com. €14.99.

I shall risk accusations of blatant Francophilia and mention two French audio-visual ventures. The first is radio France Culture's *Salon noir*. This weekly 30-minute programme hosted by Vincent Chevallier is entirely dedicated to archaeology, with discoveries, interviews, exhibitions and books in the news. In May-June 2008 for example, apart from the half hour spent discussing Laurent Olivier's book (above), programmes were devoted to Lattes in southern France, the Nabateans, Rome and the Barbarians and an interview with Yves Coppens. It is possible to listen again online (or download a podcast) for a month after transmission. I am not aware of such regular coverage on English-speaking radio, but would be happy to stand corrected. If not, could such a thing be viable on British airwaves?

On the screen, *L'autoroute à remonter le temps* documents INRAP's 1400 hectares of archaeological interventions in advance of building the A19 motorway between Orléans and Montargis to the west of Paris in 2006-7. The film is not without its faults – there are rather a lot of computer-generated images and perhaps the rescue threat has been over-dramatised – but it is ably presented by the archaeologists themselves and commented by INRAP's president Professor Jean-Paul Demoule. What appeals to a viewer used to *Time Team* on British television is the courteous assumption that the public is intelligent enough to follow the argument.

Books received

The list includes all books received between 1 March and 1 June 2008. 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

MARK MASON (ed.). *Critical thinking and learning*. x+134 pages, 9 figures. 2008. Malden (MA), Oxford & Carlton (Victoria): Blackwell; 978-1-4051-8107-5 paperback £19.99.

ROB DE SALLE & IAN TATTERSALL. *Human origins: what bones and genomes tell us about ourselves*.

- 216 pages, 113 colour illustrations. 2008. College Station (TX): Texas A&M University Press; 978-1-58544-567-7 hardback £20.50.
- TIM DENHAM, JOSÉ IRIARTE & LUC VRYDAGHS (ed.). *Rethinking agriculture: archaeological and ethnohistorical perspectives*. viii+468 pages, 61 illustrations, 47 tables. 2007. Walnut Creek (CA): Left Coast Press; 978-1-59874-260-2 hardback £55.
- KEITH WILKINSON & CHRIS STEVENS. *Environmental archaeology: approaches, techniques & applications*. 320 pages, 96 illustrations. 2008. Stroud: Tempus; 978-0-7524-1931-2 paperback £25.
- TORBEN C. RICK & JON M. ERLANDSON (ed.). *Human impacts on ancient marine ecosystems: a global perspective*. x+320 pages, 61 illustrations, 36 tables. 2008. Berkeley & Los Angeles (CA): University of California Press; 978-0-520-25343-8 hardback £35.
- JOHN GRATTAN & ROBIN TORRENCE (ed.). *Living under the shadow: the cultural impacts of volcanic eruptions* (One World Archaeology 53). x+308 pages, 62 illustrations, 21 tables. 2007. Walnut Creek (CA): Left Coast Press; 978-1-59874-2-688 hardback £45.
- DAN HICKS, LAURA McATACKNEY & GRAHAM FAIRCLOUGH (ed.). *Envisioning landscape: situations and standpoints in archaeology and heritage* (One World Archaeology 52). 300 pages, 47 illustrations 3 tables. 2007. Walnut Creek (CA): Left Coast Press; 978-1-59874-281-7 hardback £45.
- GÉRARD CHOUQUER. *Quels scénarios pour l'histoire du paysage? Orientations de recherche pour l'archéogéographie: essai*. 406 pages, 82 colour & b&w illustrations. 2007. Coimbra & Porto: Centro de Estudos Arqueológicos das Universidades de Coimbra e Porto (CEAUCP); 978-972-9004-21-6 paperback €30 + p&p.
- ALAN P. SULLIVAN III (ed.). *Archaeological concepts for the study of the cultural past*. viii+168 pages, 41 illustrations, 5 tables. 2008. Salt Lake City (UT): University of Utah Press; 978-0-87480-922-0 hardback \$55; 978-0-87480-916-9 paperback \$25.
- HEDLEY SWAIN. *An introduction to museum archaeology*. xxiv+368 pages, 20 illustrations, 5 tables. 2007. Cambridge: Cambridge University Press; 978-0-521-86076-5 hardback £45 & \$80; 978-0-521-67796-7 paperback £16.99 & \$28.99.
- YANNIS HAMILAKIS & PHILIP DUKE (ed.). *Archaeology and capitalism: from ethics to politics* (One World Archaeology 54). 298 pages, 12 illustrations, 5 tables. 2007. Walnut Creek (CA): Left Coast Press; 978-1-59874-270-1 hardback £45.
- JAMES M. SKIBO & MICHAEL BRIAN SCHIFFER. *People and things: a behavioural approach to material culture*. xiv+170 pages, 16 figures, 2 tables. 2008. New York: Springer; 978-0-387-76524-2 hardback \$89.95.
- COLIN RENFREW & IAIN MORLEY (ed.). *Image and imagination: a global prehistory of figurative representation*. xxii+346 pages, 210 illustrations, 3 tables. 2007. Cambridge: McDonald Institute for Archaeological Research; 978-1-902937-48-9 hardback.
- SHEILA KOHRING & STEPHANIE WYNNE-JONES (ed.). *Socialising complexity: structure, interaction and power in archaeological discourse*. iv+244 pages, 42 illustrations, 4 tables. 2007. Oxford: Oxbow; 978-1-84217-294-0 paperback £32.
- JOHN BODEL & SAUL M. OLYAN (ed.). *Household and family religion in antiquity*. xviii+324 pages, 30 illustrations. 2008. Malden (MA), Oxford & Carlton (Victoria): Blackwell; 978-1-4051-7579-1 hardback £55.
- WILLIAM N. MORGAN. *Earth architecture from ancient to modern*. xx+186 pages, 175 b&w & colour illustrations. 2008. Gainesville (FL): University Press of Florida; 978-0-8130-3207-8 hardback \$34.95.
- SUSAN LA NIECE, DUNCAN HOOK & PAUL CRADDOCK (ed.). *Metals and mines: studies in archaeometallurgy*. xii+250 pages, numerous illustrations and tables. 2007. London: Archetype & British Museum; 9781-904982-19-7 paperback £45.
- PHILIP DE SOUZA (ed.) *The ancient world at war: a global history*. 320 pages, 351 colour & b&w illustrations. 2008. London: Thames & Hudson; 978-0-500-251386 hardback £28.

European pre- and protohistory

- SOPHIE A. DE BEAUNE. *L'homme et l'outil: l'invention technique durant la préhistoire*. 166 pages. 2008. Paris: CNRS; 978-2-271-06664-0 paperback €12.
- ANDERS HÖGBERG & DEBORAH OLAUSSON. *Scandinavian flint – an archaeological perspective*. 2007. 158 pages, 63+ b&w & colour illustrations. Aarhus: Aarhus University Press; 978-87-7934-279-8 paperback DKK182, €24.25, £17.50 & \$30.95.

ALASDAIR WHITTLE (ed.). *The Early Neolithic on the Great Hungarian Plain: investigations of the Körös culture site of Ecségfalva 23, County Békés* (Varia Archaeologica Hungarica XXI). xii+810 pages in 2 volumes, 428 b&w & colour illustrations, 149 tables. 2007. Budapest: Archaeological Institute of the Hungarian Academy of Sciences & Cardiff: School of History and Archaeology, University of Cardiff; 978-963-7391-90-3 both volumes; 978-963-7391-91-0 vol. I; 978-963-7391-92-7 vol. II; hardback.

DOUGLASS BAILEY, ALASDAIR WHITTLE & DANIELA HOFFMAN (ed.). *Living well together? Settlement and materiality in the Neolithic of South-east and Central Europe*. vi+178 pages, 115 illustrations, 20 tables. 2008. Oxford: Oxbow; 978-84217-267-4 paperback £38.

ROGER JOUSSAUME, LUC LAPORTE & CHRIS SCARRE (ed.). *Origine et développement du mégalithisme de l'ouest de l'Europe/Origin and development of the megalithic monuments of western Europe. Colloque international/International conference, Bougon, 26-30 October 2002*. 2 volumes, 832 pages, numerous illustrations & tables. 2006. Bougon: Musée des Tumulus de Bougon; 2-911743-22-9 paperback.

VICKI CUMMINGS & ROBERT JOHNSTON (ed.). *Prehistoric journeys*. viii+152 pages, 102 illustrations, 4 tables. 2007. Oxford: Oxbow; 978-1-84217-250-6 paperback £35.

BARRY CUNLIFFE. *Europe between the Oceans 9000 BC – AD 1000*. x+518 pages, 285 b&w & colour illustrations. 2008. New Haven & London: Yale University Press; 978-0-300-11923-7 hardback £30.

Indo-European studies

KRIS KERSHAW. *The one-eyed god: Odin and the (Indo-) Germanic Männerbünde* (Journal of Indo-European Studies Monograph 36). xii+306 pages. 2000. Washington D.C.: Institute for the Study of Man; 0-941694-74-7 paperback \$48.

UNTO SALO. *Ukko: the god of thunder of the ancient Finns and his Indo-European family* (Journal of Indo-European Studies Monograph 51). ii+146 pages, 80 illustrations. 2006. Washington D.C.: Institute for the Study of Man; 0-941694-94-1 hardback \$68; 0-941694-95-X paperback \$46.

Mediterranean archaeology

NEIL BRODIE, JENNY DOOLE, GIORGOS GAVALAS & COLIN RENFREW (ed.). *Horizon! Όρίζων: a colloquium on the prehistory of the Cyclades* (McDonald Institute Monographs). xxiv+540 pages, 555 illustrations, 35 tables. 2008. Cambridge: McDonald Institute for Archaeological Research; 978-1-902937-36-6 hardback £65.

COLIN RENFREW, CHRISTOS DOUMAS, LILA MARANGOU & GIORGOS GAVALAS (ed.). *Keros, Dhaskalio Kavos: the investigations of 1987-88/Κέρος, Κάβος Δασκαλίου*. xxii+476 pages, 307 illustrations, 92 tables. 2007. Cambridge: McDonald Institute for Archaeological Research; 978-1-902937-43-4 hardback £69.

KAREN D. VITELLI. *Lerna: results of excavations conducted by the American School of Classical Studies at Athens. Volume 5: the Neolithic pottery from Lerna*. xviii+386 pages, 126 illustrations, 10 tables, CD-ROM. 2007. Princeton (NJ): American School of Classical Studies at Athens; 978-0-87661-305-4 hardback £95.

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