

sometimes provocative papers. It will be useful reading for anyone interested in the nature of conflict and violence in European prehistory.

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John Bintliff. *The Complete Archaeology of Greece: From Hunter-Gatherers to the 20th Century A.D.* (Malden, MA, Oxford and Chichester: Wiley-Blackwell, 2012, xxviii + 518pp., 150 figures, 22 colour plates, 5 tables, hbk, ISBN 978-1-4051-5418-5)

The idea of a ‘complete’ archaeology of any region of the world is difficult to grasp. Imagine a complete catalogue of everything that had been found in museums, from excavations or survey? I have some idea of how unmanageable this would be from having once had to compile the annual survey of finds in Greece, published in *Archaeological Reports*. These difficulties are compounded in Greece, which is not only full of the warring tribes of Aegean prehistorians, classical archaeologists, and medievalists but also of distinct traditions of study (principally American, German, Greek, British, and French) with distinct institutional affiliations. It is then a testament to this book’s quality that it does manage to be what it claims to be—a *complete*

archaeology of one of the most contested areas of archaeological endeavour, namely Greece. It is, in short, a masterpiece, but rooted in a particular archaeological tradition (the British) and a particular place (Boeotia). How has John Bintliff done it?

The spine of the book—the archaeological project that allows him to move, apparently seamlessly, from the earliest prehistory in the Greek Palaeolithic (almost half a million years ago) to the twentieth century—is the joint Cambridge/Bradford Archaeological Survey of Boeotia in Central Greece, which he has been running jointly with Anthony Snodgrass since 1978. Bintliff started out very much as a prehistorian, very much under the influence of Eric Higgs’ work on the Palaeolithic of Epirus. He is now

(alongside those two other Aegean prehistorians, Jack Davis and John Bennet) one of the leading figures in the study of Ottoman Greece, a period which (for reasons obvious to anyone who knows anything about modern Greece) has historically been neglected. One of the many virtues of this book is that it shows how you can start off in deep prehistory and end up being one of the world's experts on Ottoman material culture. One reason is that responsibility for multi-period, multi-disciplinary survey projects covering large regions such as Boeotia encourage you to think in the longest of long terms. Bintliff has certainly fully embraced the Braudelian perspective of the *longue durée*, and combined it with a more 'processualist' interest in quantification and sampling. His approach is both *annaliste* and processual.

However, it is not narrowly either of these things. As his introduction shows, Bintliff places himself in a broader tradition of the investigation of the study of ancient Greece through the prism of modern experience. In a sense, this tradition begins with the travellers, but its most outstanding early figures are those omnivorous British intellectuals of the early years of the twentieth century. If you want a vision of what this was like, think of Alan Wace and M. S. Thompson diligently investigating the Neolithic *magoules* of Thessaly (Wace & Thompson, 1912) helped and accompanied by that early exponent of the *longue durée*, the young Arnold Toynbee, while simultaneously taking ethnographic notes that would lead to their magisterial ethnographic study, the *Nomads of the Balkans* (Wace & Thompson, 1972 [1914]). It is not just that Bintliff, like Wace or Dawkins, can draw intelligently on the ethnography of modern Greece. He is not afraid to supplement his *annalisme* with a discussion of the more symbolic aspects of material culture, even (in his discussion of the

Archaic period) the largely iconographic (if formally 'post-processual') analyses of Protocorinthian perfume flasks undertaken by Michael Shanks (1999).

This catholicity of interests is reflected in the organization of the book. After the introduction, its twenty-two remaining chapters are organized into three major parts: Landscape and Aegean Prehistory (chapters one to seven); the archaeology of Classical, Hellenistic, and Roman Greece (chapters eight to sixteen, the longest part, incorporating the Early Iron Age and Archaic Greece); and the archaeology of medieval and post-medieval Greece (chapters seventeen to twenty-two). After most of the chapters, he provides a brief comment on the period's significance from his *annaliste* perspective, as well as some personal reflections.

In the earlier, prehistoric, chapters he does a little more than simply providing a chapter by chapter synthesis of certain well-defined areas and periods (the Neolithic, 'Minoan' Crete and so forth). In his Neolithic chapter he also develops some ideas which will be relevant to later chapters. Chief among these is that communities of less than 150 people could have been egalitarian but must have been exogamous; communities of more than 500 people living in one settlement did not have to be exogamous but could not be egalitarian in the sense of being run as a loose association of households. They would have, in short, to be some kind of *political* communities. While not everyone will be happy with his use of the term 'proto-poleis' for some of the larger political communities of Neolithic and Bronze Age Greece, the point is one he is able to develop in later chapters.

His first chapter in the 'Classical' section (on the Early Iron Age/Dark Age) develops one of these ideas—the *Landeskunde* theory, borrowed from German geography (p. 218). *Landeskunde* is the

notion that there are natural areas for human settlement—settlements may not stay in one place, but may move around within a particular ‘settlement chamber’ within a particular area (in this case, the Valley of the Muses in Boeotia). Settlement movement within ‘chambers’ becomes one of the themes that links various chapters of the book, and is one of the book’s real strengths. The other classical chapters (on Archaic, Classical, Hellenistic/Early Roman, and Middle to Late Roman) are paired: in the first of these chapters, he deals with issues most closely of interest to landscape archaeologists (sampling, settlement, and the perennial problem of dating sites through surface remains alone); in the latter he synthesizes the more symbolic aspects of the material culture and ‘art’ of the relevant period. These chapters are much better than many more traditional classical archaeologists might expect—they provide very succinct summaries of the main issues, and the current state of scholarship. There are, of course, a few mistakes—the ‘Midas painter’ on p. 286 must, I think, be the Meidias painter—but these are minor. A particular strength of these chapters is the sections on domestic space and houses. Here, he builds on the work of Lisa Nevett (1999), Nicholas Cahill (2002), Lin Foxhall (2007), and Ruth Westgate (2007); (Westgate et al., 2007) to develop a theme that will provide an illuminating comparison with later periods.

Bintliff ends this section with the ‘Late Roman’, and the apparent evidence for economic revival in the countryside in the fourth to fifth centuries AD. His definition of ‘Late Roman’ will not be to everyone’s taste—for Bintliff, this period ends with the Arab invasions of the seventh century. The next section begins with what he terms Early Byzantine (from AD 650 onwards), and is again generally

arranged in paired chapters (settlement and survey first, symbolic material culture second). You will not find a more succinct account of the whole problem of the ‘invisibility’ of early medieval material culture, and the archaeology of the Slav invasion, than you will find here and you won’t find an easier introduction to the glazed ceramics of medieval to modern Greece than in these colour plates, whose study Bintliff’s students (such as Joanna Vroom) have pioneered and these chapters too are full of surprises. Who would have thought, after the high point in the classical period, that the acme of rural prosperity in the Greek countryside was in Early Ottoman times (circa AD 1570)? In these chapters, Bintliff develops ideas—of ‘settlement chambers’, site size and polity, and domestic space—he had mooted earlier, and so demonstrates the force of period by period comparison.

The book is, of course, not without fault—the one thing I did dislike was the author’s habit of referencing whole books to make a point that is only discussed in a section of the work cited. This is the kind of thing that could usefully be addressed in a second edition. Some post-processualists may not like its hierarchization of material culture into the more or less symbolic—so much is to be expected. However, in general, this book is a marvel. It makes most of the rest of us working in Greece seem parochial in our concerns. However, this feeling—that what ‘Minoan’, Early Iron Age, or Classical scholars are engaged in might be of limited interest in the grander scheme of things—is undoubtedly a good thing. In the study of ancient Greece, various archaeologies of the Bronze Age, ‘Classical’, and medieval periods are barely on speaking terms, a trend exacerbated by the rise (in Bintliff’s *alma mater*, Cambridge) of ‘Classical Art History’, a sub-discipline devoted not only to the totality of material

culture but also to that of particular religious significance ('art') to Western metropolitan secularism. It also demonstrates that, if we really want to write history over *la longue durée*, we can only really write archaeological history. Historians take note.

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Metin I. Eren, ed. *Hunter-Gatherer Behavior: Human Response during the Younger Dryas* (Walnut Creek, CA: Left Coast Press, 2012, 281pp., hbk, ISBN 978-1-59874-602-0)

The Younger Dryas (11,000–10,000 BP) has long been recognized by palaeoenvironmental scientists as a climatic occurrence that caused temperatures to drop and precipitation to fall, and has been particularly well documented in the northern hemisphere. In some regions, such as southwest Asia, the Younger Dryas has been seen as a key environmental trigger that caused significant cultural change (e.g. Moore & Hillman, 1992). It has also received widespread attention in archaeological publications (e.g. Richerson et al., 2001; Gamble et al.,

2004), although an updated synthesis or summary of its role in fostering cultural change has so far not been published. This book presents nine original papers that aim to tackle the relationship between cultural change and climatic change during the Younger Dryas in different geographic locations around the world. The papers stem from a session organized by the editor at the 2008 Annual Meeting of the Society for American Archaeology in Vancouver.

All the chapters in the book are well researched and provide competent