his team is also impressive, and will increase with the continuing publication of their results.

ALEXANDER H. JOFFE
DEPARTMENT OF ANTHROPOLOGY
PENN STATE UNIVERSITY
UNIVERSITY PARK, PENNSYLVANIA 16802


Our understanding of Sardinian prehistory has been greatly transformed over the last 20 years. Intensified research has extended the evidence for the earliest occupation of the island back to the Upper Palaeolithic, and provided definition to the subsequent Neolithic through Iron Age sequence. It has become clear that Sardinia participated in extensive interaction networks during the Neolithic period (abandonment, as well as the Copper (beakers) and Bronze Ages (metal, ceramics). Significant contributions have come from foreign archaeologists, including Webster and his colleagues at Duro Nuragh and other sites in the Marmore region. This volume is the first since G. Lilliu’s La civiltà dei sarri dal paleolitico all’età dei nuraghi (Torino 1988) to synthesize and interpret the evidence for the origin and development of the Bronze Age Sardinian culture, well known for its cyclopean stone towers (nuraghi) and votive bronze figurines. With this work, Webster attempts to provide a basis for further hypothesis-testing in Sardinia, and for comparative studies of emerging social stratification elsewhere in the Mediterranean.

The volume is divided into eight chapters, plus an appendix, bibliography, and indices of geographical names and authors. In the introduction, Webster discusses both theoretical and methodological approaches to studying Sardinian prehistory, and rightly notes that the vast majority of work in Sardinia has been directed toward the construction of regional culture histories, rather than the systematic study of ancient lifeways or processual aspects of development and change. In addition, most previous efforts have been biased by their traditional focus on individual and often complex sites rather than on the nuraghi towers and regional settlement patterns. Webster employs a fairly standard processual anthropological approach in his attempt to define and explain settlement patterns and sociopolitical organization in Nuragic societies.

Chapter 2 presents the island’s geographic and ecological setting and thus sets the groundwork for much of the interpretation to follow. Webster emphasizes the variable relationship between topography, hydrography, climate, soils, flora and fauna, and regional patterns of cultural adaptations. For Sardinia, he identifies three principal sociocultural zones, each with its own agropastoral potential and proximity to mineral resources: lowland plains, middle uplands, and interior mountains. According to Webster, it is within the environmental constraints of the middle upland regions that alternate tendencies toward social division or fusion result in Nuragic sociopolitical development.

Chapter 3 briefly outlines the archaeological evidence for the pre-Nuragic periods, breaching through the Palaeolithic, Mesolithic, Neolithic, and Chalcolithic in eight pages of text. This chapter summarizes the evidence for early settlement and cultural adaptations in Sardinia, and argues that general population increases, competition over agricultural lands, and the diffusion of the secondary products complexled to the development of chieftain-like social stratification by the end of the Chalcolithic.

The next four chapters treat the Early Bronze through Iron Ages. Chronological divisions of the Nuragic period have traditionally been based on architectural developments (corridor nuraghi, classic nuraghi, complex nuraghe settlements), which do not necessarily coincide with changes in ceramic styles. The divisions between Chalcolithic, EBA, and MBA are even more arbitrary since finds of copper are rare and few artifacts are demonstrably bronze alloy.

In his Nuragic I or Proto-Nuragic period (EBA, 2300–1800 B.C.), Webster sees a reduction in social and organizational complexity, with abandonment of cemetal sites and fortified settlements, and a reduction in extramural trade. He follows Trumper in describing both the Corona Moliana and Saluccia facies of Bonnanaro ceramics as contemporary in the second half of the EBA, the latter associated with both proto-nuraghi and early tholos nuraghi. The earliest reliable radiocarbon dates for classic or proto-nuraghi cluster around 1600 B.C. (calibrated), however, inferring that the EBA–MBA transition is approximately two centuries later than Webster suggests. Furthermore, the proto-nuraghi, typically located in middle upland regions, are better referred to as corridor or gallery nuraghi, without the implication of chronological or developmental priority over the classic tholos nuraghi, although the latter do become much more common in the MBA.

During Webster’s Nuragic II period (MBA, 1800–1300 B.C.), he argues that little changed in terms of sociopolitical organization in Sardinia. Nevertheless, population increased dramatically, most of the classic nuraghi were constructed, and Aegean pottery and metal first arrived on the island. Nuraghi are thought to have served as fortified nuclear family farmsteads, providing security against endemic internicine conflicts, and often occur in regional clusters of up to 60 nuraghe-settlements.

Nuragic III (LBA, 1300–900 B.C.) is considered the highpoint of Nuragic civilization, with many nuraghi enlarged and surrounded by substantial villages. Extranisular trade resulted in the prestige exchange of imported metals and ceramics (and local copies of the ceramics). Notably, Sardinian pottery has been identified in Lipari and Crete. Webster argues that it is only in this period that chieftain-level societies reemerged, as indicated by the three-tiered hierarch of nuraghe-settlements, new burial practices, the appearance of nonmortuary ritual sites (negazion temples, sacred wells), and the intensification of metallurgical activity. Curiously, discussion of the LBA metal workshop excavated at Nuraghe Santa Barbara is placed in the fol-


The two volumes under consideration present an impressive detail of the results of the excavation of a prehistoric tumulus, Veliška Gruda, in the Kotor region of Montenegro on the south Dalmatian coast of the eastern Adriatic, by a team from Zurich University. Volume I (henceforth V1, by Margarita Primas, presents the Copper Age phase of the burial mound, while volume II (V1I), by Philippe Della Casa, the Bronze Age phase (and in-sufficient Iron Age and medieval remains).

Veliška Gruda ("large button") is only 2.70 m from a similar tumulus, Mala Gruda ("little button"), both in the fertile coastal plain of Igrav beside the Bay of Kotor. Primas, in V1, necessarily treats both mounds together (Mala was dug less scientifically by local archaeologists) in her publication of the Copper Age phase, since Mala shows close parallels in its similar Copper Age burial to the equivalent phase at Veliška. Primas admits to a fundamental difficulty in the interpretation of the excavated mound, that of the inadequate development of later prehistoric research in the eastern Adriatic (a view echoed by Della Casa in V1II). Despite the admirable technical skill shown in the excavation of Veliška Gruda, and the remarkable range of specialist analyses brought to bear on the finds (soil analysis, palynology, metal analysis, and physical anthropology for the numerous burials), a deeper understanding of the society that was responsible for the Copper Age single burials at the Veliška and Mala mounds remains unachievable, given the present limited knowledge of both the Kotor region and other, adjacent parts of Dalmatia during this period. Matters are only slightly better for Della Casa, dealing with the collective burial clusters within the Bronze Age phase in V1II, where the greater prominence of monuments in the contemporary landscape (fortified hill sites, stone tumuli) and arguably a significant population rise allow some less speculative hypotheses concerning settlement networks and sociopolitical arrangements than the rather fanciful "floating" ideas to which Primas resorts in placing the rich single-burial graves of the two tumuli into their contemporary regional and extraregional context.

Primas, in V1, nonetheless brings out the distinctive character of the Copper Age rite: adult males with wealthy grave goods of gold, silver, and copper alloys. The metal artifacts must be exotic, and show "international" typolog...