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

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A PREHISTORY OF SARDINIA, 2300–500 B.C., by *Gary S. Webster.* (Monographs in Mediterranean Archaeology 5.) Pp. 224, figs. 81, tables 10. Sheffield Academic Press, Sheffield 1996. $60. ISBN 1-85075-508-6.

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 (obsidian), as well as the Copper (beakers) and Bronze Ages (metals, ceramics). Significant contributions have come from foreign archaeologists, including Webster and his colleagues at Duos Nuraghes and other sites in the Marghine region. This volume is the first since G. Lilliu's *La civiltà dei sardi dal paleolitico all'età dei nuraghi* (Torino 1988) to synthesize and interpret the evidence for the origins and development of the Bronze Age Nuragic 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 history, 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 typical 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 socioenvironmental zones, each with their 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 fission or fusion result in Nuragic sociopolitical development.

Chapter 3 briefly outlines the archaeological evidence for the pre-Nuragic periods, breezing 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 complex led to the development of chiefdom-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 alloys.

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 civico-ritual sites and fortified settlements, and a reduction in extra-insular trade. He follows Trump in describing both the Corona Moltana and Sa Turricula 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 internecine conflicts, and often occur in regional clusters of up to 60 nuraghe-settlements.

Nuragic III (LBA, 1300–900 B.C.) is considered the high-point of Nuragic civilization, with many nuraghi enlarged and surrounded by substantial villages. Extrainsular 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 chiefdom-level societies reemerged, as indicated by a three-tiered hierarchy of nuraghe-settlements, new burial practices, the appearance of nonmortuary ritual sites (megaron 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-

lowing chapter on the Iron Age. Webster explicitly uses the ethnographic analogy of African *kraal* settlements to model socioeconomic and status relations within and between households. However, while there are important points of comparison, the range of variation in economic and social systems that exists among kraal settlements is not established, nor is it clear whether similar systems are associated with other settlement types.

Profound changes continue to occur during the Nuragic IV period (Iron Age, 900–500 B.C.). These include the appearance of religious centers or sanctuaries, the establishment of Phoenician colonies on the island, and further intensification of metallurgical production and international trade. Webster argues that real stratification of Nuragic societies developed as a result of differential control over resources and labor, and access to trade goods from Phoenicia, Cyprus, Greece, Sicily, and Etruria. The existence of a warrior elite is supported by individual burials, the iconography of the votive bronzes, the unique over-life-size statues from Monti Prama, and the massive circuit walls, wells, and cisterns added at many Nuragic sites. Of great interest is the relationship between indigenous Sards and colonists; Webster suggests that "Orientalized culture" became the new standard of prestige for native populations.

A brief conclusion summarizes Webster's model for the emergence in Sardinia of stratified societies based on "a patrilineal, patrilocal, polygynous social organization and male warrior-oriented oligarchic political organization" (203). Relegated to an appendix is a detailed discussion of the well-known votive figurines, or *bronzetti*. The 10-page bibliography (with references through 1993) is sufficient, but by no means comprehensive. More disappointing is the poor selection of illustrations. Only 3 of 81 are photographs (in black and white), and the maps are but simple outlines of the island. There is nothing to illustrate the topography or ecological zones that are fundamental to Webster's model, or give more than the plan of the nuraghi and their villages, the giants' tombs, sanctuaries, and the sacred wells. The reader is also occasionally distracted by typographical and other errors.

A Prehistory of Sardinia is well organized, with each chapter including sections on chronology, settlement, technoeconomy, ritual, and sociopolitical organization; in each, a handful of settlement, ritual, and burial sites are described in detail, resulting in an accessible overview of Nuragic society that should appeal to both student and professional. Some may find Webster's processual model of social development too dependent on debatable ecological/environmental constraints, and his combination of ethnographic analogy and social theory too creative for the available archaeological data. However, such approaches to understanding and explaining the development of social complexity are very much needed for the Mediterranean, and Webster has laid the groundwork for the formulation of alternative hypotheses and their testing with existing and future data. This volume is well worth the price and is a must-have for those interested in the Bronze Age Mediterranean.

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VELIKA GRUDA I. HÜGELGRÄBER DES FRÜHEN 3. JAHRTAUSENDS V. CHR. IM ADRIAGEBIET: VELIKA GRUDA, MALA GRUDA UND IHR KONTEXT, by *Margarita Primas*. (Universitätsforschungen zur prähistorischen Archäologie 32.) Pp. xi + 193, figs. 94, plans 8, maps 12, tables 30. Rudolf Habelt, Bonn 1996. ISBN 3-7749-2667-0.

VELIKA GRUDA II. DIE BRONZEZEITLICHE NEKROPOLE VELIKA GRUDA (OPS. KOTOR, MONTENEGRO): FUNDGRUPPEN DER MITTLEREN UND SPÄTEN BRONZEZEIT ZWISCHEN ADRIA UND DONAU, by *Philippe Della Casa*. (Universitätsforschungen zur prähistorischen Archäologie 33.) Pp. xi + 206, figs. 148, plans 17, maps 12, tables 22. Rudolf Habelt, Bonn 1996. ISBN 3-7749-2663-8.

The two volumes under consideration present in impressive detail the results of the excavation of a prehistoric tumulus, Velika 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 *VK* I), by Margarita Primas, presents the Copper Age phase of the burial mound, while volume II (*VK* II), by Philippe Della Casa, the Bronze Age phase (and insignificant Iron Age and medieval reuse).

Velika Gruda ("large button") lies only 270 m from a similar tumulus, Mala Gruda ("little button"), both in the fertile coastal plain of Tivat beside the Bay of Kotor. Primas, in *VK* I, 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 solely Copper Age burial to the equivalent phase at Velika. 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 *VK* II). Despite the admirable technical skill shown in the excavation of Velika 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 Velika 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 *VK* II, 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 *VK* I, nonetheless brings out the distinctive character of the Copper Age rites: adult males with wealthy grave goods of gold, silver, and copper alloys. The metal artifacts must be exotic, and show "international" typolog-