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Religion, History, and Place in the Origin of Settled Life

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the meanings of objects derive from their uses within social *practices*. The spatial and temporal distributions of these practices associated with ornaments, such as the way ornaments are arranged into composite pieces or the association of certain forms with individuals of different sexes or ages, is perhaps a better indicator of shared social identity than the presence of morphologically similar forms and materials.

Perlès's thorough study is an important contribution to our understanding of the Upper Paleolithic and Mesolithic occupations of the Mediterranean. It is also a valuable addition to the study of archaeological ornaments. Hopefully, it will serve as an example of the wide range of information that can be obtained from careful analyses of beads and other small objects of adornment, particularly when combined with experimental data.

HANNAH V. MATTSON, *University of New Mexico*

Religion, History, and Place in the Origin of Settled Life. Ian Hodder, ed.
Boulder: University Press of Colorado, 2018, 306 pp. \$75.00, cloth.
ISBN 978-1-60732-736-3.

The “renewed” excavations at Çatalhöyük in Anatolia were an early example of post-processual archaeology meeting real dirt. Although many projects now successfully incorporate postprocessual theory with fieldwork, Ian Hodder was among the first to do so. Whether or not one buys into all of the multifaceted studies at Çatalhöyük, the research teams have been exemplary in publishing, and this volume is the latest example. It consists of Hodder's introduction and ten chapters, focusing on what Hodder terms “history making.” Although this volume contains abundant jargon and concepts that are difficult to test empirically, it also has extremely insightful observations that help unravel the complex landscape of Neolithic archaeology.

Hodder's introduction provides the volume's context, emphasizing “history making.” While not his first foray in this concept, his introduction provides an overview of what history making means, which essentially is continuity in the archaeological record. At Çatalhöyük this is strongly represented by repetitive architecture over the site's long occupation. History making refers “to continuities produced both by habituated practices and by commemorative links to the past” (p. 8) and is viewed in both secular and “religious” terms. Hodder provides a wide review of history-making evidence throughout the Neolithic. Such a broad sweep inevitably results in some errors, but he has done a credible job of cogently presenting a huge data base. Despite this, I still left this chapter with a somewhat vague feeling for what history making really means.

Chapter 1 is a highly technical contribution authored by two philosophers of religion and is surprisingly readable. Shults and Wildman provide a sophisticated computer simulation of religious entanglement and social investment. While many such models are difficult to follow, their “Neolithic Social Investment Model” is a well-argued simulation of early village life.

In chapter 2, Matthews presents a comparison of community, ritual, and place between Çatalhöyük and the Central Zagros. Using a “forensic” scale micro-archaeological analysis, she examines associations between people and place, and the role of ritual in creating this. One particularly intriguing component is the discussion of interpersonal perceptions measured by voice intensity.

Chapter 3 examines long-term memory and community. Goring-Morris and Belfer-Cohen change the focus from Çatalhöyük by proposing that shared history constructions and long-term community memories were not restricted to the Neolithic but also occurred in the earlier Epipaleolithic.

Chapter 4 by Clare et al. examines the establishment of identities at the enigmatic site of Göbekli Tepe, unique for its monumental constructions and apparent ritual focus. The authors propose that history making there was reflected through repetitive building activities to encourage group identity and identification to a common cultic community. This is an important update since the unfortunate early death of the site’s main investigator, Klaus Schmidt, to whom the volume is dedicated.

In chapter 5, the departure from Çatalhöyük continues with Benz et al.’s discussion of daily practices and ritual activities at Körtek Tepe. Using several lines of evidence, including human dietary analyses, the authors conclude that Körtek Tepe was on the threshold of a “new ethics of communality and engagement” (p. 154) that was in contrast to a hunter-gatherer world ideas.

Chapter 6 by Duru examines the impact of private space on social cohesion. He examines if public buildings could have been a factor in the birth of the “family” concept, emerging as a reaction to public spaces and social stress. Although using data from Aşıklı Höyük, Duru also takes a broad perspective, examining both the Neolithic and the Epipaleolithic.

In chapter 7 Anspach presents an intriguing analysis of hearths comparing Çatalhöyük and antecedent Aşıklı Höyük. He suggests these seemingly prosaic features may have had greater ritual significance than usually believed, arguing that specialized ceremonial centers led to more elaborate individual houses.

Joyce, in chapter 8, “interrogates” concepts of property, addressing the question of Neolithic ownership. She accepts the difficult challenge of including “immaterial property” and examines ownership concepts and “knowledge as property” through modest materials (e.g., ceramics) in addition to more dramatic expressions, such as burials or architectural elaboration.

Chapter 9 by Tsoraki explores ideas on ritualization of daily practices. Her focus on grinding activities is important since ground stone is so often regarded as prosaic, everyday material, and here she argues for a more ritual role of grinding practices.

Chapter 10 by Lecari uses virtual reality as an explanatory and educational tool. She shows the power of virtual reality as one means of looking at architecture in ways that offer more insight than traditional perspectives, particularly in looking at stratified “history houses.”

The contributions in this important volume provide valuable new insights into the complexity of Neolithic society, although a concluding chapter would have been useful. A common theme is the notion that in many societies, including the Neolithic, there was no distinct division between the sacred and the profane. The authors demonstrate this in a convincing fashion. While aspects of these articles might be questioned in terms of archaeological applicability, as well as a frequent overreliance on ethnographic analogies, this is only a minor detraction from the innovative attempts to “untangle” the nuances of early Neolithic society.

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Who We Are and How We Got Here: Ancient DNA and the New Science of the Human Past. David Reich. New York: Pantheon Books, 2018, 368 pp. \$28.95, cloth. ISBN 978-1-101-87032-7.

Designed as a popular book for an educated readership, David Reich’s book swept into a storm of controversy because of some statements he made as part of an op-ed piece in *The New York Times*. Readers who expect more outrage will be sorely disappointed because the book barely scratches the problematic subject matter in the op-ed. It is quite clear that Reich is fully aware of the potential abuses of notions of genetic determinism for human traits and differences between groups, and his approach is far more nuanced and informed than many of the op-ed’s critics have claimed.

Instead, this is a highly engaging book aimed at summarizing the fruits of what Reich aptly calls the “DNA revolution,” an exponential growth in the amount and kinds of information that can be obtained from ancient DNA (aDNA) that has occurred over the past decade. This rapid advance has been made possible by several factors. First is a series of improvements in our ability to extract and sequence aDNA, including contamination control protocols and identification of tissues (e.g., the petrous temporal) that preserve the most aDNA. Second are huge advances in the software to process the flood of data from ancient genomes. Segments of aDNA, often spanning 100 base pairs or less, must be correctly aligned with a reference sequence comprising three billion base pairs of DNA. Best practice demands that the entire ancient genome should be sequenced multiple times, further expanding