

authoritative, careful, and clear survey of an important aspect of British prehistory in the fourth and third millennia BC.

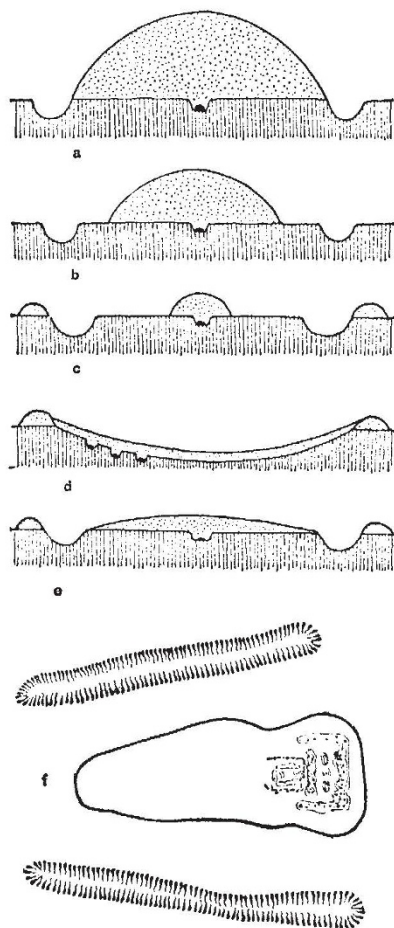
This is a well produced and expensive book, and is well illustrated with maps, plans and photographs. The use of upper-case lettering and the over-reduction of some maps and diagrams (for example, Figs. 1, 2, 15-18, 58) make them unattractive and difficult to read without a magnifying glass. Ashbee lists all the earthen long barrows known up to 1967 and many he mentions have not yet been published in full. The book has been a long time with the printers: two new earthen long barrows have recently been discovered in eastern Scotland, and in its first season of excavation of one of them, the Department of Archaeology of the University of Edinburgh, under Professor Piggott, discovered features very like those described by Ashbee from southern Britain. We are all caught up by the progress of archaeological discovery, and by the fluctuations in our assessments of carbon-14 dates. Twenty-five years ago few writers would have dated any of the British earthen long barrows as early as 3000 BC. Now Ashbee, from ^{14}C dates, gives the range as between 3500 and 2000 BC, but bristlecone pine recalibration suggests that the earliest long barrows date from before 4000 BC.

Ashbee believes that the earthen long barrows in Britain are part of a north European Neolithic heritage of long graves, long mounds, and mortuary houses, and he cites a wide variety of parallels from the long barrows of Brittany to the Kujavian tombs of Poland: he has been assiduous in his continental survey and very properly includes Bonnières-sur-Seine, Stein, Konjens Høj and the north German boulder-bounded long barrows. He must surely be right in this view and also in seeing the sepulchral earthen mounds as funerary versions of long houses such as were built and lived in from eastern and central Europe to the low countries in the fifth to third millennia BC. He is not dogmatic in the statement of his views, but he is persuasive. This is, anyhow, an over-cautious book: its subtitle is "An Introduction to the Study of the Funerary Practice and Culture of the Neolithic People of the Third Millennium BC"; but he deals only with earthen long barrows and eschews comment on their relation with the megalithic long barrows.

At one moment he throws caution to the winds in claiming that the great grave found by St Patrick at Dichuil was a long barrow. I suppose it just could have been but the texts are equivocal. But we are grateful to him for reminding us of this curious account, and also for publishing portraits of Thurnam and Greenwell, his early predecessors in the study of non-megalithic long barrows in Britain.

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ARCHAEOLOGY FROM A-Z



Types of barrows (round or elongated mounds covering one or more burials) found in Britain drawn by Judith Newcombe for *A Dictionary of Archaeology* by Warwick Bray and David Trump (Allen Lane (The Penguin Press): London, November 1970, 45s). The sections show (a) bowl barrow; (b) bell barrow; (c) disk barrow; (d) pond barrow; (e) saucer barrow; and (f) plan of Nutbane long barrow.

MAN AND THE EARTH

The Dominion of Man

The Search for Ecological Responsibility. By John Black. Pp. vi+169. (Edinburgh University: Edinburgh, July 1970.) 30s.

At the beginning of this thoughtful and unusual book Professor Black quotes a definition of progress by a twentieth-century geographer: "increasing ability to dominate the forces of nature". He identifies the convictions that man's role on Earth is to exploit the rest of nature to his own advantage and that human populations will continue to increase as those ingredients of the western world-view primarily responsible for the ecological crisis about which so much is being talked and written at the present time. These convictions belong to the class of basic presuppositions which usually remain unquestioned although they underlie a large proportion of our thoughts and actions. Black sets himself the interesting task of tracing these particular presuppositions to their origins, and his search leads him back to the Judeo-Christian element in our western world-view and to the biblical accounts of the creation.

There are two such accounts in the Book of *Genesis*, reflecting alternative ways in which "the original mythical material was hammered into theological shape". The Priestly version of the first chapter states: "so God created man in his own image . . . and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". Black finds here the essential clues to the development of the western attitude towards man's relationship to nature. Increasing scientific knowledge may have made it impossible to accept this account of creation as literally true, but its effect on our world-view has nevertheless persisted.

The earlier Jahvist version of the creation myth appears in the second chapter of *Genesis*. In it the sequence of creation is quite different from that in the Priestly version in which man arrives last, after plants and all other animals. In the Jahvist version God made the Earth, then man, then a garden for man to live in. Only subsequently were animals and birds created as companions for man. They proved not entirely adequate for this