

Hatfield, Gary, and Holly Pittman (eds.): *Evolution of Mind, Brain, and Culture*. Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 2013. 476 pp. ISBN 978-1-934536-49-0. Price: \$ 69.95

“Evolution of Mind, Brain, and Culture” is an edited volume combining fourteen articles from archaeology, cultural and physical anthropology, psychology, philosophy, genetics, neuroscience, and environmental science, all aimed at tackling the questions that surround the development of the human mind, brain, and our unique ability to engage with complex cultural behaviours. As such, this multidisciplinary edited volume is a useful companion for researchers engaging with these complex questions relating to the evolution of our species and our hominin ancestors. There is plenty of food for thought especially in relation to whether you agree or disagree with the arguments that have been presented here. However, regardless of your own opinion, the strength of this volume is in the successful multidisciplinary approach that is presented and linked in a way that gives a cogent and interesting perspective on the development of the human mind, brain, and culture.

The edited volume certainly does justice to the topic of the evolving human mind, brain, and culture, offering plenty of detail in terms of illustrations and data tables accompanied by well written and accessible text. Chapter 1 (Hatfield) provides a useful introduction to the collection of articles held within the volume and carefully outlines the themes and directions that will be explored through each of the different disciplinary approaches. Chapter 2 (Schurr) provides a useful summary of the evolutionary events in modern human evolution, by examining the major changes that occur at genetic, biological, and behavioural levels. Chapter 3 (Hey) gives an excellent account of how genetic research has expanded our capacity to examine the origin of the expanded cognitive abilities seen within our own species. Chapter 4 (Seyfarth and Cheney) sets forth an intriguing notion that – based on primatological data – it is the social realm that drives the development of cognition and complex tool manufacture. Chapter 5 (Chaminade) offers a very useful discussion on the role of mirror neurons, motor resonance, and their potential role in tool making and language development. Chapter 6 (Warneken) looks at the origins of altruistic behaviours that may have arisen before socialisation processes take hold, i.e., they are built upon more natural predispositions found within the primate clade. Chapter 7 (Donald) provides a useful review and reexamination of the mimetic ability of our hominin ancestors which appear to have evolved over a long period of time with an improvement in hominin skill over the last two million years as evidenced through the archaeological record.

Chapter 8 (Gärdenfors) focuses on the idea that language within the hominin lineage arose as a result of coordinating cooperation in future goals setting up an intriguing stage for future discussion and debate on the origins of language. Chapter 9 (Mithen) gives rise to a useful reappraisal of the Cathedral Model and the role of the hypothesis in understanding the development of hominin cognition in light of the recent advances in ar-

chaeological material since the model was first proposed over fourteen years ago. Chapter 10 (Nowell) discusses the link between so-called “Behavioural Modernity,” cognition and when we can see such behaviours appearing within the archaeological record highlighting that the gaps between ourselves and Neanderthals may not be as large as once perceived. Chapter 11 (Richerson and Boyd) highlights how advances in our understanding of palaeoclimate and palaeoecological reconstructions illustrate a difference between Pleistocene and Holocene challenges in regards to human adaptations (technological and behavioural), meaning that models based on Holocene human populations may not be applicable to the Pleistocene. Chapter 12 (Sterelny) provides a good argument for the use of Human Behavioural Ecology models in understanding reconstructing past hominin foraging behaviours with a lens toward optimisation. Chapter 13 (Carruthers) argues for multiple cognitive systems (at least eight) that need to be taken into account when attempting to engage with the question of the evolution and development of the human mind as a distinctive feature of our hominin lineage. Chapter 14 (Chase) presents a compelling argument that the complexities of human culture (and the varying definitions) must be a result of more than a system of social transmission but should also include phenomena that fall outside that process.

This volume takes a multidisciplinary approach to processing and understanding the complex questions and hypotheses that surround the evolution of the human mind, brain, and culture. The arguments are on the whole clearly presented and well structured, and although on the same theme the articles do not always agree with each other. This diversity is something that the editors should be congratulated for and ensures that “Evolution of the Mind, Brain, and Culture” certainly earns a place on the bookshelves of any student of the Palaeolithic.

James Cole

Ingold, Tim: *Making, Anthropology, Archaeology, Art, and Architecture*. London: Routledge, 2013. 163 pp. ISBN 978-0-415-56722-0. Price: £ 22.49

Esta nueva publicación del influyente antropólogo británico Tim Ingold es un libro de lectura no muy densa ni difícil, no es muy extenso y posee una envidiable claridad en sus argumentaciones. Al mismo tiempo, no es un libro que sorprenda demasiado, pues está dedicado más bien a ampliar, por medio de ejemplos provenientes tanto de la antropología como de otras disciplinas, ideas y perspectivas que este autor ha venido desarrollando en varios escritos previos (Ingold, Comment to “Animism Revisited. Personhood, Environment, and Relational Epistemology” by Nurit Bird-David. *Current Anthropology* 40.1999: 81 f.; Being Alive. Essays on Movement, Knowledge, and Description. New York 2011).

En el primer capítulo del libro encontramos la su hipótesis central: que la antropología, como la arqueología, el arte y la arquitectura, bien podrían constituirse en formas de pensar por medio de la práctica. Para Ingold, es justamente esta renuencia a tomar en cuenta esta consideración