

thored by Elisa Uusimäki providing perspectives from theology.

As I have argued in several contexts over the years, it is important to compare modern and ancient Greek practices, not necessarily to define continuities *per se*, but to see whether modern cult similarities in the same geographical and climatic setting can enlighten ancient practices. This is also a variant of Rutherford's argument that comparisons may "provide insight into a phenomenon which is not found in our own [northern European] culture" (62). One may also add that comparisons with material on pilgrimage from cultures all over the Mediterranean, such as Morocco and other countries in north Africa is important.

Several of the contributors, for instance, Sweetman in her discussion of approaches to pilgrimage, lament that it "is notoriously difficult to define and identify pilgrimage" in the ancient world, especially since "there is no Greek and Latin word for pilgrimage, which has its roots in Middle English" (183, cf. Uusimäki 277). Here it may be relevant to mention that people in modern Christian Greece, do not use the word pilgrimage. Although the noun *proskynēma* is translated as "pilgrimage" (the travel) in a Greek-English dictionary (D. N. Stavropoulos), to perform their *proskynēma*, generally indicates "worship", or the set of devotions a person, including pilgrims, undertakes upon entering a church. Of particular importance are their devotions in front of an object, a miraculous icon or a saint's relics, the most important thing being to kiss these objects. For people going to modern Tinos, the most important pilgrimage centre in contemporary Greece, to perform their *proskynēma*, for instance, using the word means they go there to perform their devotions in front of the miraculous icon (of the Annunciation), the most important thing being to kiss the icon itself. One may also use the word when kissing the tomb of a deceased bishop at the First Cemetery in Athens (cf. the verb *proskynō*, meaning to "worship", *inter alia*). In Ancient Greek we find the word *proskynēma*, meaning the act of worship (LSJ, s. v.), while *proskyneō* may mean "make obeisance to the Gods or their images". I am an historian, not a philologist, but I think that studying modern Greek culture and language (including ordinary people's speech), might be an eyeopener for many puzzles within the ancient context, including the pilgrimage problems. One may also add that modern as well as ancient pilgrims have and had other reasons for travelling to a pilgrimage site, including a commercial one which is and was indeed included in the worship itself, since the act of worship also is and was enhanced by giving a gift, small or big, to make the sacred travel effective.

All in all, the book is an interesting read, both for those of us who research pilgrimage and others, bring-

ing in many aspects of ancient pilgrimage both regarding the sanctuaries visited and the journeys to reach these.

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Cordova, Carlos E., and Christopher T. Morehart (eds.): *The Legacies of the Basin of Mexico*. Denver: University Press of Colorado, 2023. 380 pp. ISBN 978-1-64642-406-1.

On the occasion of the fortieth anniversary of the 1979 publication "The Basin of Mexico. Ecological Processes in the Evolution of a Civilization" by William T. Sanders, Jeffrey R. Parsons, and Robert S. Santley, this new volume is dedicated to the book's impact on the archaeological research and the interpretation of the complex processes regarding society and environment, mainly in the Basin of Mexico.

The first two articles by Deborah L. Nichols and Charles C. Kolb in Part I address the importance of Sanders' et al. book, also referred to as the "Green Book" or "Green Bible," as one of the most foundational archaeological and historical literature for the Mexican Basin. Nichols gives a very short summary of archaeological and anthropological achievements since the first half of the 20th century, focusing particularly on the new methods, techniques and concepts of the former Teotihuacan Valley Project until today. She emphasizes that the data collection was enormous and robust. Kolb, as a participant in Millon's Teotihuacan Mapping Project and Sanders' Basin of Mexico Project gives a condensed and sometimes very personal insight into the genesis and development of the projects. He sees the greatest legacy in the huge ceramic database and ongoing training of students dedicated to settlement patterns.

The next eleven articles are based on case studies focusing on settlement and demography (Part II), environmental change (Part III), resource exploitation (Part IV), and political economy (Part V).

In the second part, Jeffrey R. Parsons and L. J. Gorenflo revise the absence on Aztec II Black-on-Orange pottery in the Zumpango region of the Basin by analyzing pottery from the preceding Early Postclassic to subsequent Late Postclassic periods. Their study is based on the observation by Sanders et al. that there was a massive depopulation in this region only during the Middle Postclassic (Early Aztec) as a presumed consequence of the collapse of Tula in the 12th century. Using stylistic, stratigraphic neutron activation and distribution analysis they figured out that the lack of Aztec II B/O represents a virtual absence of population from the early-mid-fourteenth century to the mid-fifteenth century. They suggest that the arid region may have required economic specialization largely independent from water

or broad economic integration, as was the case during the dominance of Tula and, later, the Triple Alliance.

Abigail Meza-Peñaloza and colleagues investigate the affinities between population by analyzing non-metric anatomical variables in skulls that include persistence of sutures, bones in the place of fontanelles, expression or absence of canals, foramina, and tubercle. They used osteological material from Teotihuacan (Ventilla (92–94), San Sebastián Xolalpan and La Ventilla B), Xico, Xaltocan and Tlatilco in order to examine the regional and historical population dynamics from the Preclassic to the Postclassic, focusing on migrations after the fall of Teotihuacan. Regarding their results Xico's ancestral affiliation remains unknown, but a biological continuity existed during its history of occupation. The problem with their conclusions is the poor database of Xico's osteological material, with five individuals from Preclassic and seven individuals from Epiclassic and 41 from the early Postclassic period. Furthermore, the individuals examined from multi-ethnic Teotihuacan, dating from the Terminal Preclassic to the Early Classic, show different kinds of biological affinities: la Ventilla B has much longer distances than from La Ventilla (92–94) and San Sebastian Xolalpan. The results let the researchers to hypothesize that there existed a complex behavior of migrations from different parts in the Basin of Mexico during the Early Formative to the Early Postclassic.

L. J. Gorenflo takes a closer look at demographic changes and the current state of preservation of some archaeological sites in the Cuautitlan and Teotihuacan region by comparing aerial photographs from 1970 and contemporary satellite imagery. He sees a threat to the archaeological record and in particular to the sites, not only from population growth and expanding settlement, but also from new agricultural technologies using heavy machinery.

The third part is dedicated to the environmental change. Elizabeth Solleiro-Rebolledo and colleagues analyze soil cover. Regarding the Teotihuacan Valley, they found out that the different properties of soils were important for the development of sedentary societies and were used either for intensive agriculture, or for the production of pottery or for house construction. Whereas Carlos E. Cordova examines the resources and tlaltel-type settlements in the Lake of Texcoco with regard to the fluctuation dynamics of the lake over time. He points out that the maps give a false impression of the dimension of the Lake of Texcoco and that information in some parts of the lake is now lost due to urban expansion and airport construction.

The fourth part focuses on resource exploitations, a very important investigation for studying the development of cultures. Aleksander Borejsza offers an up-to-date review of different agricultural practices, such as

swidden on slopes, hillslope terracing, canal irrigation, and wetland fields, and their chronical order. Emily McClung de Tapia and Guillermo Acosta Ochoa take a closer look at the construction and dating of chinampas and the agricultural production, focusing on Xochimilco. They conclude that chinampas are considerably more diverse than known and point to the struggle of today's farmers facing modernization.

The last articles of the fifth part deal with the political economy and interaction from the Epiclassic to Postclassic period. Destiny L. Crider's regional ceramic studies help to understand the economic system and relationships between communities during that time in the Basin of Mexico. Whereas Christopher Morehart and colleagues are investigating the question of whether there is evidence for a transformation into the Pax Tolteca as a strategy of state control. They suggest that there is archaeological support that regional violence and conflict are characteristics of fragmented, decentralized political landscapes. In this article, the definition of human sacrifice in the archaeological records is very problematic because, as the author himself has stated, the burial customs of this period are unknown and unclear to today's researchers. A different designation would have been necessary here. Overall, due to today's debate about incorrect terms, I would recommend reconsidering the wording such as pre-Columbian, prehistoric, myths and Indians among others in some articles of the volume.

In conclusion, it has not been possible to present the many very informative and interesting results from all the case studies. The multidisciplinary investigations mostly concerned the Basin of Mexico from the Formative to the Postclassic period, but also occasionally dealt with post-conquest times and contemporary comparisons. Aside from the extremely poor quality of the illustration in the printed version and some outdated wording, the book is a very useful and dense presentation for students and researchers who want to be informed about the current state of research and issues regarding society and environment in the Mexican Basin. It is not an all-encompassing work, which was not the intention of the editors.

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Day, Sophie: *Rendering Houses in Ladakh. Personal Relations with Home Structures.* Abingdon: Routledge, 2023. 224 pp. ISBN 978-1-35010-011-4.

Les règles concernant l'habitat et la parenté vers 1970 au Ladakh bouddhiste étaient les suivantes : il n'y avait qu'un seul mariage par maison. Lorsque la femme du fils aîné donnait naissance à son premier enfant, ses beaux-parents se retiraient dans une maison annexe.