future research on the relationship between identity and disability.

Overall, this book is strongly recommended as it offers a new approach towards the understanding of identity and the physical characteristics of the human body. The way Gowland and Thompson present the topic offers a new perspective into the forensic sciences and their linkage to bioarchaeology. They emphasize the need to apply the progress made by science on the study of the human body within the appropriate contextual analysis to advance our understanding of human identity. This will allow us to make inferences and interpret the past more accurately.

REFERENCES


This volume offers an extensive yet intensive exploration of body worlds throughout European history. The term ‘body world’, as used throughout this book, refers to ‘the totality of bodily experiences, practices, and representations in a specific place and time’ (p. 3). Editors John Robb and Oliver Harris employ a diachronic study of body worlds in particular historical moments in order to illustrate how they change over time and under what circumstances. In providing the first consideration of the ways in which body ideologies change, this volume is a remarkable contribution to archaeological and anthropological literature on the body.

The book is the result of a 5-year research programme—coordinated by John Robb at Cambridge University—that asked ‘Why and how did bodily understandings and practices change through history?’ (p. xxiii). This collaborative venture consisted of six parallel projects, each tasked with assessing changes in body worlds in different periods of European history, projects which now serve as the volume’s chapters. Though many specialists have added their expertise to the final product, the text is written primarily by the two editors of the volume. What results is a seamless tome that maintains a broad
perspective while simultaneously representing faithfully the work of scholars in disparate areas.

The first chapter, ‘O Brave New World, That Has Such People In It’ (co-written by Harris and Robb), introduces the volume with an allusion to both the dystopian fears of Aldous Huxley and the awe of humanity expressed by William Shakespeare. The authors argue that there is nothing obvious or inherent about the way we regard our bodies and suggest that we must situate the body within its cultural, social, and political context in order to truly understand it. Though such archaeological studies have been undertaken successfully in the past (e.g. Hamilakis et al., 2001; Houston et al., 2006), the volume’s novelty stems from its long-term, macro-scale perspective concerned with cultural change, patterns, and processes. At issue are not only the ‘facts’ of history, but its process, how it unfolds, and how it affects the body.

In the second chapter, Harris and Robb lay out the theoretical underpinnings of the volume. They note that ‘we have to make bodies strange before we can understand them’ (p. 7). Contemporary ethnographic vignettes serve this purpose, introducing the reader to the complexity and variability of body worlds in the present day. In this chapter, we are also introduced to the who’s who of body theorists, including Bourdieu’s work on *habitus* (Bourdieu, 1977, 1990), Butler’s performative model of gender (Butler, 1990), and Foucault’s notions of biopower and biopolitics (Foucault, 1977). Though not mentioned explicitly in the text, the work of these scholars simmers under the surface for the rest of the book, out of view. In some instances, this obscures the provenance of the ideas presented in each chapter. More often than not, however, this strategy allows the case studies to shine on their own merits within the context of the theoretical literature without being overshadowed by it.

The third chapter, by D. Borič, O.J.T. Harris, P. Miracle, and J. Robb, comprises the first case-study of the volume: changes to body worlds during the transition from the Upper Palaeolithic to the transition from the Upper Palaeolithic to the transition from the Upper Palaeolithic to the Neolithic on the European continent. Following the richly detailed ethnographic vignettes of the preceding chapter, the evidence for Upper Palaeolithic and Neolithic body worlds pales, and seems minimal or tenuous at best. Nonetheless, body worlds structured how prehistoric peoples lived their lives, and these structures without doubt had an impact on the formation of the archaeological record. The broad comparison between Upper Palaeolithic and Neolithic assemblages, then, provides the most compelling evidence for these structures and changes to the role of the body. In this comparative analysis, it becomes clear that the limits of the body become more defined as Europe entered the Neolithic. In fact, the authors suggest that a bounded conception of the body may have been a prerequisite for the adoption of agriculture, an intriguing idea. Though the meaning of these patterns will remain elusive, the authors successfully document this transition in body ideologies.

The fourth chapter (O.J.T. Harris, K. Rebay-Salisbury, J. Robb, and M.L.S. Sørensen) takes a look at middle prehistory, the Copper and Early Bronze Ages (between 3500 and 1500 BCE). The chapter looks, primarily, at changes to four aspects of embodiment during this period: the treatment of the body in death, the use of weapons as gendered prosthetics, the use of metals to ornament the body, and the representation of the body in art (p. 68). Unlike earlier periods, there is a wealth of evidence that coalesces into noticeable patterns, tropes, and types. Prevalent representations of humans, rather than signifying the emergence of
the individual as is often argued, correspond with a set of stereotypical gendered identities. The authors argue that these identities were recognizable across numerous contexts, and individuals would have endeavoured to fit these standard templates (p. 93). Importantly, the emergence of this body world happened outside of archaeologically visible ‘revolutions’. That is, the changes in the body at this time cannot be otherwise explained by changing economies or social structures. Thus, the authors demonstrate that bodies and body worlds themselves can initiate historical changes visible in the archaeological record.

The fifth chapter (O.J.T. Harris, J. Hughes, R. Osborne, J. Robb, and S. Stoddart) focuses on Archaic through Hellenistic Greece and explores the connections between body worlds and political systems. Akin to the preceding chapter, the ultimate conclusion is that the body plays a primary role in shaping political discourse. The naturalism present in Classical Greek art was intended to represent idealized forms in which every member of the polis could envision themselves. While women’s bodies in art were relegated to certain acts and spaces, the male body was public, and representations increasingly appealed to greater proportions of the male population as rulership became dependent upon their wilful participation. Sculpture provided a regulatory ideal for male citizenship, and encouraged bodies to conform to certain expectations in given contexts (p. 126).

In Chapter 6, Harris and Robb look at the late mediaeval body world. For the first time in European history, all spheres of life—the body included—were governed by a single theological doctrine: Christianity. Yet, even within this single paradigm, multiple bodies existed in the late mediaeval world; the authors name these the doctrinal body, the medical body, and the lived body. While doctrine understood the body as an earthly container for the soul, bound and individual, the medical body was permeable, fluid, and subject to external influences. The lived body of daily engagement with the world, pleasure, and emotion provided people with their own sense of their bodies. At the interface between these three perspectives, people found flexibility and compromise, navigating between modes of embodiment as situations changed.

In the seventh chapter (O.J.T. Harris, J. Robb, and S. Tarlow), the authors evaluate changes to body worlds as Europe entered the Early Modern Era. This chapter challenges the common narrative of inexorable scientific progress by noting the multimodality of divergent body worlds. The Cartesian dualism of mind and body facilitated the split between philosophy and science, the former concerned with the mind and the latter with the body. Theologians began to conceptualize the mind and the soul as apart from the body, leaving scientists to develop the notion of the body as a biological mechanism only. This rift led to incoherent perspectives on the mind, body, and soul. However, logically inconsistent as it was, it was ‘eminently liveable’ if not challenged (p. 193). Though distinct from the body world of late mediaeval Europe, these ideas surrounding the body have clear precedents in earlier centuries.

The eighth chapter (O.J.T. Harris, M. McDonald, and J. Robb) explores the union of modern-day body ideologies once again under a single paradigm: that of the mechanistic body. The authors continue the discussion started in the first chapter by noting current fears of the takeover of the body by technology. This chapter instead asserts that the body and technology are not separate and opposed. Just as technology amplifies and becomes
incorporated into the body, understandings of the body guide the progress of technology. The authors argue that modern society regards the body in two ways, as both a person and as a machine, and that our fears exist at the interface between these two notions.

In the book’s final chapter Harris and Robb review their arguments and outline a model for how body worlds change. These ‘lessons from macro-history’ constitute the most powerful contributions of the volume (p. 221). The editors define three of these models: practice-led historical unbalancing (in which new ways of understanding the body arise from other fields of action, such as medical science influencing the body as machine mentality, and class-based notions of the aristocratic male influencing body representation in Classical Greece); convergence through redefining (in which existing ideologies are redefined under a single conceptual framework, such as Christianity in the mediaeval period and gender tropes in the Bronze Age); and, finally, emergent reorganization (in which new ways of understanding the body develop from emerging systems of logic, such as the mechanistic view of the body in the Industrial Age and the bounded body of the Neolithic). These models are culturally contingent, and the means of change will depend on circumstances specific to the time and the place. Yet, with proper evidence, these models can be tested in other contexts around the world.

Although the case studies in this volume are wholly compelling, these chapters are not without their problems. As citations and footnotes are relegated to the end of each chapter, often without explicit mention in the text itself, it is difficult to determine the genealogies of the ideas presented. As the book moves forward in time, this issue becomes more pronounced. Does the relevant evidence come from the archaeological record? From texts? Art and image? For instance, in Chapter 6, how do the authors build their understandings of the doctrinal vs. the medical vs. the lived body? It would have served the text well to signal the nature of the evidence as part of the narrative.

Additionally, the organization and selection of case studies leads to a deterministic portrayal of body worlds over time, even if that is not the intention. Though the authors explicitly caution that one body world does not inevitably lead to the next, the presentation of the chapters in chronological order implies such a phenomenon. For instance, Chapter 6 on the late mediaeval body world recalls the beginnings of mediaeval medical thought in the Classical Greek world (Chapter 5). Yet, the story is more complicated, and mediaeval thought gained much (perhaps more directly) from non-European scholars (e.g. Avicenna, see Siraisi, 2014). The selection of case studies implies a straighter path than existed. And while the book consistently makes note of the multimodality of body worlds, that multimodality is absent from discussions of current-day European body worlds. Surely, we do not need to travel to Melanesia to find rich variability in body worlds of the modern era, yet variability on the European continent is neither acknowledged nor explored. A linear presentation with a singular end point only hampers the argument they are trying to make regarding multimodality.

Nevertheless, organization aside, this volume is a remarkable contribution to anthropological and archaeological studies of the body, deftly weaving between scales in order to capture at once the nuance of body worlds and general changes over time. The primary contribution this book offers is a better understanding of how body worlds change and under what circumstances; insight that could have only been achieved with the broad-scale
approach offered here. The volume concludes with an epilogue by Marilyn Strathern, noted for her own contributions to the study of the body (Strathern, 1988, 1991). She applauds the authors for insisting on perspectives that 'are created by the evidence that is assembled' and that the authors 'revel' in the variability of each historical moment (p. 236). As a non-specialist in European history and archaeology, I am wholly impressed by the ability of the authors to remain broad yet concrete, and to reveal general patterns without glossing over the messiness of the data. To our benefit, Robb and Harris provide an effective model for conducting such work in other areas of the world.

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This volume presents a series of contributions to a two-day symposium exploring prehistoric identity in Europe entitled ‘Interpreting Identity: Our Construct or Theirs?’ held at Queen’s University Belfast in May 2011. The concept of identity has become the object of study on many levels and in many fields in recent decades, and archaeology is no exception. Because the question of identity in archaeological studies raises issues such as ethnicity, nationalism, gender, class, caste, and ideology, the ambitious title of the book might lead some readers to expect treatment of some or all of those major archaeological identity crises of former times, such as Celts, *Urnenfelderzeit-Krieger* (warriors of the Urnfield Culture), Beaker Folk, or even Indo-Europeans, but they will be disappointed. Such debates rumble on elsewhere. Kristiansen (2009), for instance, has recently rehearsed the old argument that the ‘Single Grave Culture’ (including Beaker Folk and their Corded Ware relatives) were Indo-Europeans, and