

Penny-Mason and Casserly and Moore underscore the fact that dissimilar analytical techniques can yield informative results about the BoC at the population level. Indeed, as another contributor notes, there is not “a standardized, universally applicable model for such research,” and community of care analyses should be tailored to the skeletal sample in question by “incorporating features of other relevant methodological and theoretical approaches as necessary” (p. 124).

Several key themes are reiterated throughout the volume and reinforce the notion that analyzing health care provisioning at the population level is complex and necessitates culturally contextualized approaches suited to the questions being asked. For instance, several contributors highlight the dangers of bioarchaeologists—who are often most familiar with a Western medical model of health care—discussing and interpreting health care provisioning in the past. In a chapter addressing the complexities involved in providing health care today and identifying caregiving in populations in the past, Charlotte A. Roberts points out that caregiving is dependent on a community’s beliefs regarding the cause of a given illness or injury, as well as beliefs about how that illness or injury should be treated or managed. The challenges of identifying and interpreting evidence of caregiving in individuals and populations from bioarchaeological contexts is further exemplified in a chapter by Diana S. Simpson, who draws attention to the ways in which Western medical perspectives of health care may not be appropriate in bioarchaeological studies of cultures in the past. Simpson uses archaeological, skeletal, and ethnohistorical evidence to reevaluate the validity of “care” and “violence” as diametrically opposed concepts in a possible case of assisted death in a Late Archaic burial. In such cases, only a culturally contextualized approach can uncover community-level views of care in the past.

Although the volume focuses on cultures and contexts from North America and Western Europe, the methodological and theoretical approaches described by the contributors are suitable for readers whose research or teaching centers on different geographic regions or time periods. The volume—especially if parsed into thematic chapter groupings—would be an appropriate addition to an advanced undergraduate or graduate seminar on bioarchaeology or health care provisioning in the past. Particularly, the chapters in this text would complement literature that delves into life course theory, bioarchaeological approaches to the study of structural violence, and the Index of Care model, as well as paleodemography and population-level approaches in paleopathology more generally. This volume is an essential first step in the study of community-level experiences with and responses to health care provisioning in the past, and it serves as a model and a foundation for future expansions of the Bioarchaeology of Care approach.

doi:10.1017/aaq.2022.92

***The Routledge Handbook of Sensory Archaeology.* Robin Skeates and Jo Day, editors. 2020. Routledge, London. xviii + 592 pp. \$250.00 (hardcover), ISBN 978-1-13867-629-9. \$52.95 (paperback), ISBN 978-1-03233-777-7. \$52.95 (e-book), ISBN 978-1-31556-017-5.**

Bretton T. Giles

US Army Garrison Fort Riley, Fort Riley, Kansas, USA

*The Routledge Handbook of Sensory Archaeology* is a welcome addition to the literature on sensory archaeology. This massive tome fills an important gap because sensory archaeology has been criticized for lacking well-defined methodologies. Accordingly, this edited volume provides a “toolkit” and “how to manual” for sensory approaches (p. 556). Theoretically, phenomenology is an important touchstone

for many of the authors. But many of its contributors reject the “canonical and hierarchical Western five-senses model . . . in favor of the recognition that . . . life is multisensorial” (p. 2). They also recognize the necessity of working toward more culturally and historically situated perspectives on sensory perception and experience.

The book is organized into three parts: (1) “Approaches to sensory archaeology”; (2) “Sensorial practices, contexts and materials”; and (3) “Archaeological cases by period and region.” It begins with an introductory chapter by Robin Skeates and Jo Day that reviews key concepts, debates, and pivotal works, providing a useful entry point for those unfamiliar with sensory archaeology. Its organization seems logical, with different theoretical perspectives introduced before its topical chapters and regional overviews.

The chapters in Part I explore the history of theories of sense perception, useful theoretical concepts, the challenges of doing sensory archaeology, and how multisensory museum practices can engage audiences. For instance, David Howes examines the sensory turn in history and anthropology and the development of sensory studies in archaeology. Han Baltussen probes early Greek theories of sense perception that heavily influenced the development of later European ideas about sensory perception. One significant point in Baltussen’s chapter is that the formulation of the “five senses” can be traced back to Aristotle, an idea that strongly influenced later European strains of thought. Ruth Tringham and Annie Danis address some of the challenges of doing sensory archaeology, especially how modern archaeological fieldwork is composed of multisensorial experiences. Similarly, Christopher Tilley advocates the incorporation of phenomenological and ethnographic techniques into archaeological practices. The section concludes with Cara Krmpotich’s chapter, which examines how multisensory museum practices can engage audiences, encourage Indigenous modes of knowledge production, and decolonize institutions. Overall, these theoretical chapters provide interesting explorations of how to situate and implement sensory archaeology, but an entire chapter focused on the “importance of approaching non-Western cultures on their own sensory terms” (p. 25), as Howes puts it, would have been useful.

Part II delves into various topical issues. Ruth Nugent, for example, explores how archaeological approaches can tackle links between emotion and the senses, specifically considering in her case study how the mutilation of (human) effigies at four English cathedrals illustrates the anger and frustration of the iconoclasts (mutilators). Conversely, Ryan Lash focuses on how the movement of bodies and objects create intersubjectivities—offering insights into ritual, pilgrimage, and the built environment—whereas Liv Nilsson Stutz tackles reconstructing experiences of death and how funerary ceremonies create multisensory experiences entangled with grief, mourning, and commemoration. Andrew Hoan considers alternative ways of theorizing the environment, highlighting how it juxtaposes the natural and the hybrid. He proposes that alternate concepts of the environment, such as delight and land health, can reframe understandings of past sensoriums. Terje Oestigaard plunges into the cosmic and religious associations of moving water—more specifically, waterfalls, including their linkages to water spirits and belief systems. Marion Dowd investigates how light, darkness, shade, and shadow are fundamental aspects of human experience, which are illustrated with examples that range from imprisoned solitary confinement and ascetic monastic prayer to meditation and the darkscapes of caves. Susanna Harris undertakes rethinking archaeological approaches to textiles by considering their sensuous characteristics, including how they feel, appear, smell, move, and sound. Her chapter is groundbreaking in the way it moves from scientific analyses of textile properties to reconstructive, experimental, and experiential approaches, demonstrating that different methods can inform one another. Chloë N. Duckworth delivers a similarly brilliant analysis on the perception of glass that shifts from its invention and production to its historical and metaphoric associations. Takeshi Inomata then navigates how the construction and use of ceremonial buildings in public events influenced sensory experiences and embodied practices in ways that reinforced established hierarchies, social relations, and power dynamics. Jeffrey D. Veitch examines the sensory affordances of the Roman cities, including how urban spaces were interpreted through sensory perception. He pays attention to how Roman streets, façades, and flora structured sensuous experiences, as well as the manner in which Roman social hierarchies created moral topographies and influenced movement. Matthew Leonard

and Esther Breithoff wrestle with the emotions and multisensorial experiences unleashed by modern industrial war, including the use of “conflict machines” (such as tanks and airplanes), landscapes of modern conflict, and the challenges of investigating the subject. Erica Rowan’s chapter on the experience of eating concludes this section by examining the connections between smell and taste, and how various ingredients are transformed into dishes. Her archaeological case study more specifically examines social status in the context of Roman dining.

Part III focuses on archaeological case studies by period and region. Elliott begins by examining Mesolithic Europe, focusing on not only ways to write about sensory experiences but also on alternate forms archaeological discourses might take, such as paintings and graphic novels. Astrid J. Nyland considers Scandinavian and Finnish archaeology, including how sensory approaches can contextualize rock art and funerary rites and also be integrated with GIS, geochemical identification, and other methods. Skeates discusses sensory studies in Mediterranean archaeology and pays particular attention to the Neolithic in northern Italy. In the next chapter, Day tackles the Aegean Bronze Age, including Minoan and Mycenaean archaeology. Her case study of an Early Minoan hamlet offers an interesting contrast to studies of Minoan tombs and palaces. Augusta McMahon assesses the sensory world of Mesopotamia, including how texts provide a nuanced understanding of their color concepts and meanings, as well as the importance they assigned to multisensorial experiences. Richard Bruce Parkinson undertakes understanding sensuous perception in ancient Egypt, adeptly employing the available texts while noting how Egyptian texts have been “overprivileged . . . at the expense of more artefactual and sensory approaches” (p. 425). Heather Hunter-Crawley explores the Classical world and highlights how sensory approaches can combine literary analyses with studies of material culture, and she uses several examples, including Roman dining. Brendan O’Neill and Aidan O’Sullivan employ work on medieval archaeology to emphasize the value of integrating experimental archaeological replications with analogical and theoretical approaches, including sensory studies. Their case studies include experiencing a reconstructed early medieval house and the insights gained by moving back and forth between evidence of Irish medieval metalwork and its modern replication. Conversely, Simon O’Meara constructs a fascinating argument that vision is configured as more haptic than optical in Sunni Islam, including how this haptic configuration is reinforced in premodern Islamic art, architecture, and cities. In turn, Newman discusses the long history of scholarship on sensorial experience in ancient Mesoamerica. She also suggests that the concept of “collective corporeality” can be utilized to broaden the interpretive possibilities and examine how investigations of the sensorial and personhood intersect. Ruth M. Van Dyke charts how ancient Pueblo sensory experiences, places, and landscapes have been investigated with phenomenology, GIS, auditory analyses, and other contextual approaches. Similarly, Corin C. O. Pursell illustrates sensory approaches to the Woodland and Mississippian cultures of the Eastern Woodlands of North America, including work on color, landscapes, Indigenous music and sound, rock art, caves, and astronomical alignments. Tim Thomas ends this section by showing how the oral traditions and the ethnographic corpus from the Pacific can be used along with the archaeological record to achieve new insights into past sensory experiences.

In the handbook’s Afterword, Skeates and Day assess the progress that has been made toward a fully realized sensory archaeology. They emphasize the importance of reflexivity, bodily experience, experimentation, and reconstruction, as well as imagination, artistic creativity, and evocation. Yet Skeates and Day seem wary of ethnographic insights and analogies, although they acknowledge that they “can add value, if used with caution” (p. 559). However, the book’s most insightful chapters weave ethnographic insights and analogies with other lines of evidence to create richer, more nuanced sensorial exploration that departs from modern expectations. As Sarah E. Newman documents, Mesoamerican archaeology is a success story and model for how to construct a sensorial approach to the archaeology of a non-Western region, built on early research on Nahua and Maya concepts of the person, soul, human body, and its physiology. Thomas’s chapter on sensory archaeology in the Pacific provides another useful non-Western case study. The use of multiple lines of evidence—including textual (historic/ethnographic) records, architecture, and objects—are also a fundamental aspect of the research on Mesopotamia (McMahon), ancient Egypt (Parkinson), the Roman Empire

(Veitch, Hunter-Crawley), Sunni Islamic cities (O'Meara), and numerous other chapters in the book. It is also important to consider Van Dyke's salient point that the use of ethnographic and historic sources must be ethical, but this issue can only be tackled on a regional and contextual basis. In contrast to Skeates and Day, I would emphasize the limits of archaeological perspectives that only employ experimentation, reconstruction, and direct bodily experience, even with a multisensorial framework. From my perspective, the use of historic and ethnographic insights seems to consistently enrich archaeological accounts and suggests that past (nonmodern) peoples perceived various aspects of their worlds in extremely nuanced and culturally specific ways.

doi:10.1017/aaq.2022.93

***The Oxford Handbook of Southwest Archaeology.* Barbara J. Mills and Severin Fowles, editors. 2017. Oxford University Press, New York. xii + 916 pp. \$175.00 (hardcover), ISBN 978-0-19-997842-7.**

Barbara J. Roth

University of Nevada, Las Vegas, NV, USA

Any attempt to compile a comprehensive volume covering the archaeology of the American Southwest is a mammoth undertaking. This volume successfully delves into some of the major topics, culture areas, and diverse interpretations currently pertinent in Southwestern archaeology. Encyclopedic chapters provide concise, well-written, and accessible overviews of many topics, and they provide valuable references for those interested in pursuing the topics that are covered in the chapters.

The volume is 916 pages long, with 44 chapters and an introduction by the volume editors. Most chapters range from 10 to 15 pages, with some at about 20 pages. Individual chapters are organized to give background information on the topic, to address current debates, and often to provide directions for future research. Each chapter is unique, but many touch on overarching themes, such as historiography, identity, movement, and landscapes.

In their introduction (Part I), Severin Fowles and Barbara J. Mills present the goal of the volume, which is to examine the “long-term historical development of the people and cultures of the American Southwest” (p. 3). They then trace the history of the field using a series of “Revolutions” that have had major impacts on Southwest archaeology. The introduction is a dense read, but it sets the stage for the themes and material that are addressed in subsequent chapters.

Part II, “The Shape of History,” is divided into three sections: “Conceptualizing the Past,” “Incorporating the Histories of Descendant Communities,” and “Archaeological Histories.” In the first section, six chapters discuss some of the current theoretical paradigms that shape archaeological interpretations and dialogues in Southwest archaeology. These include Oral Traditions, Narrative Histories, the Direct Historical Approach, Historical Linguistics, Evolutionary Theory, and Path Dependence Theory. It is an interesting mix of humanistic and evolutionary approaches. Most of the chapters provide brief histories of these theoretical frameworks and therefore place them in historical contexts following the goals stated in the introduction.

Three chapters (7, 8, 9) in Part II fall under “Incorporating the Histories of Descendant Communities.” They address a range of topics that are important for archaeologists working with Indigenous groups anywhere, not just the Southwest. Chapter 7 examines issues associated with incorporating tribal perspectives in archaeological fieldwork and interpretations from tribal perspectives. Chapter 8 is an overview of Traditional Cultural Properties and the importance of a landscape