because it broadens his conceptualization of urbanism beyond population density. In functional definitions of urbanism, urban culture can be thought of as the suite of unique functions serving residents and hinterland. Storey writes that we can also think of urban cultures as settlement universes containing multiple urban settlements. Thus, small *altepetl/altepeme* (Aztec) and *polis/polei* (Greek) would be considered urban and situated in urban cultures in this approach, whereas sites such as Cahokia, Jericho, and Çatalhöyük (spelled "Çatal Höyök" in the book) would be classified as protocities because they lacked urban peers in their respective settlement universes. Such discussion is productive in that it provides alternatives to categorical approaches to urbanism, and it encourages us to focus on regional and macroregional social transformation.

In sum, this book covers theoretical and methodological perspectives and diverse case studies through accessible writing, making it a nice addition to introductory courses on urbanism. To this end, the exercises provided at the end of each chapter are interesting and informative. Overall, its adherence to neoevolutionary typology is somewhat at odds with more recent approaches to urbanism, yet alternative perspectives and analytical tools are provided, all of which should support fruitful discussion in both teaching and future research.

The Story of Food in the Human Past: How What We Ate Made Us Who We Are. ROBYN E. CUTRIGHT. 2021. University of Alabama Press, Tuscaloosa. $79.95 (hardcover), ISBN 978-0-8173-2082-9. $34.95 (paperback), ISBN 978-0-8173-5985-0. $34.95 (e-book), ISBN 978-0-8173-9338-0.

Reviewed by Katheryn C. Twiss, Stony Brook University

If you like the title of *The Story of Food in the Human Past: How What We Ate Made Us Who We Are*, you will probably like the book very much. Robyn Cutright is an excellent writer, and the stories she tells in this book are fascinating. If you are someone who reads the title and says, "Wait—*one single* story of food in the past? Who is '*us*'?" then you may not appreciate it. The book's title aligns reasonably well with its contents, and Cutright's efforts to streamline "food in the human past" (australopiths through the nineteenth century AD, biological and cultural entanglements, potables and solid foods, psychoactive and nonpsychoactive substances) to fit into 205 pages (plus 60 pages of endnotes and bibliography) will not suit everyone.

In *The Story of Food,* Cutright seeks to answer two questions: "How did food shape us as humans?" and "What role did food play in past societies?" (pp. 18–19). She consequently divides the book into two sections. Part I discusses pre-Holocene hominin evolution, emphasizing biological adaptations but not ignoring culture. Not every species discussed is ancestral to modern humans (e.g., *Paranthropus robustus*), and not all hominin species are discussed (e.g., *Homo floresiensis*). Part II explores key themes in more recent prehistory, with chapters on domestication, feasting, status and power, sacred meals, and quotidian gender and identity.

There are costs as well as benefits to telling big and exciting stories such as "how food made us who we are." One cost is that every Big Development in the story requires explanation before an author can discuss food's role(s) in it. Pages need to be spent characterizing various hominin taxa in order to report their inferred diets, for example. Limited space can, however, be allotted to each development, so nothing can be explored in too much detail. Covering global agricultural origins—why, who, where, when, and inferred consequences—in 25 pages means making some very difficult choices about which regions, foods, and production strategies to include (here, coverage is focused on southwest Asia/Europe and Mexico/southeastern United States). Cutright acknowledges complexities and topics that she does not have the space to explore, providing more than seven pages of endnotes for that 25-page chapter. Whether readers find this approach compelling will depend on whether they prefer a (nicely framed) window onto the topic or seek globally inclusive understandings of it. Another cost is that because none of us can specialize in everything, discoveries outside of our areas of expertise are very easy to overlook. There are, for example, stone artifacts that predate 2.6 million years ago, and these artifacts are not primarily choppers (cf. pp. 42–44). In their 2015 *Nature* article "3.3-Million-Year-Old Stone Tools from Lomekwi 3, West Turkana, Kenya," Sonia Harmand and colleagues characterize the earliest currently known lithic artifacts as cores and flakes.

Part II of the book is stronger than Part I. Cutright wrangles interestingly with various topics; the chapters on ritual consumption and on gender and identity—which include engrossing examples from her work in the prehispanic Andes—are my favorites of the book. More importantly, most of Part II's chapters are organized by theme rather than by evolutionary sequences and processes. This thematic organization allows Cutright to avoid inherently

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controversial choices about which areas and cultures to include in discussions of global human "progress." We step away from the minefields of "what *we* ate" and how it "made us who *we* are" [italics mine], where omission of any global region causes discomfort, and into conversations where individual case studies need not bear the weight of all humanity. Scholars will still disagree about specific choices (What is feasting? Is Jack Goody's characterization of elite cuisine a good model for archaeology?), but such disagreements are fertile ground for conversation both inside classrooms and between scholarly colleagues.

The Story of Food in the Human Past has endnotes rather than in-text citations or footnotes, which contributes to its being a propulsive read, but this format also requires readers to flip constantly to the back of the book to identify sources and check for perspectives not covered in the main text. Consequently, the layout echoes the text in moving many complexities to behind the scenes. Readers can decide for themselves whether they prefer smooth and relatively unilinear narratives such as this one or bumpier ones that highlight diverse trajectories and scholarly debates.

Activity, Diet and Social Practice: Addressing Everyday Life in Human Skeletal Remains. SARAH SCHRADER. 2019. Springer, Cham, Switzerland. xii + 213 pp. $109.99 (cloth), ISBN 978-3-030-02543-4. $84.99 (e-book), ISBN 978-3-030-02544-1.

Reviewed by Robert James Stark, University of Warsaw

In this book, Sarah Schrader focuses on bioarchaeological evidence from Nubian contexts to ask the questions, How did people live their everyday lives? And how can we come to better understand the realities of such lives from human skeletal remains, particularly those of nonelite individuals? In an interview with *Archaeology* magazine, Werner Herzog stated with great clarity and an absence of nuance what so much of modern (bio)archaeology has increasingly sought to bring to light: "We do not need any other Tutankhamun's tomb with all its treasures. We need context. We need understanding. We need knowledge of historical events to tie them together. We don't know much. Of course we know a lot, but it is context that's missing, not treasures" (Interview: Werner Herzog on the Birth of Art, *Archaeology* 64[2], March/April 2011). This ethos of seeking the everyday and the connecting social elements that bind the bigger picture with the smaller pictures of everyday life is what lies at the heart of Schrader's development of a bioarchaeology of the everyday: a bioarchaeology of ubiquitous and quotidian experiences.

Schrader's development of a bioarchaeology of the everyday focuses on Egyptian-Nubian interactions within the broad buffer zone between the Second and Third Cataract region of the Nile River Valley in modern Sudan, with a primary focus on the area around the site of Tombos—an Egyptian colonial outpost at the Third Cataract. It was in and around this region that numerous Egyptian expansionist incursions occurred leading up to, during, and following the New Kingdom period (ca. 1570–1069 BC), creating a zone of cultural bricolage where Egyptian colonizers interacted with resident Nubian populations. Interpretation of such socially disruptive environs has a long history of interrogation within the archaeological and social sciences literature under such names as Egyptianization, Romanization, creolization, hybridism, and subaltern voices, among others. At the root of all of these paradigms is the question of how everyday existence changes and how it remains the same in the face of colonization and imperialism, as well as attendant shifts in power dynamics.

Taking the colonial sphere around Tombos as the basis of theorization, Schrader develops a mixed-method approach, engaging with aspects of social theory—most deeply, the roles of agency and habitus as explicated by Pierre Bourdieu and the conception of everyday life as the taproot of human society as developed by the likes of Henri Lefebvre and Michel de Certeau, among others (Chapter 2); the use of osteoarthritis and entheseal changes related to activity and musculoskeletal alteration as a point of approximation for deriving an embodied biography of lived experiences (Chapter 3); and paleodietary reconstruction using isotopic analyses of $\delta^{13}C$ and $\delta^{15}N$ values in human bone (Chapter 4). Having outlined a theoretical and methodological framework for assessing aspects of everyday life, Schrader develops a nuanced engagement with practice theory (Chapter 5). The crux of such engagement considers how the lead up to the imposition of colonization around Tombos, the strictures of a colonial environment, and the decline of colonial authority impacted and altered the everyday lives—and by extension, the physical bodies—of Egyptian and Nubian individuals. Focusing on these periods of transition, Schrader discusses various manifestations and approximations of cultural affiliation, assimilation, and resistance as evidenced, for instance, through choice of burial style, grave goods, physical changes to the body, and diet. It is clear from the data presented that the question of assimilation versus resistance on an individual and everyday level is not binary: numerous individuals arguably maintained a Nubian identity while outwardly adopting

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