

amphorae. In Chapter 7, Mohammed Benabbès offers a cogent reminder, exemplified in four discrete case studies, of how little historians and archaeologists of Roman and Byzantine Africa have read, let alone deployed, untranslated medieval Arabic texts in the identification and reconstruction of its rich historical geography.

The final section of the volume begins with Jonathon Conant's study of the migration of eastern saints' cults to Africa, and how they reintegrated the region into the cultural and religious networks of the Byzantine Empire. He demonstrates convincingly that it was less driven by the new imperial administration than local African clergy who sought "to buttress their own status through the divine patronage that these eastern cults offered" (p. 202). The physical conversion and renovation of churches in Africa during the Vandal and Byzantine periods is the focus of Ann Marie Yasin's engaging contribution (Chapter 11), which makes clear from the outset that distinguishing changes in churches as a reflection of inter-Christian rivalries and differences in theological emphasis is not necessarily a fruitful avenue of study. She directs her attention instead to the changes and renovations of architectural and ritual focal points manifested in the alterations of, and addition to, the churches themselves.

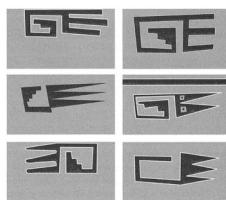
The title of Kate Cooper's chapter (12) 'Marriage, law, and Christian rhetoric in Vandal Africa' does not begin to capture its importance for our understanding of the emergence in the African Catholic Church of the concept of secularism and the distinction between Roman and Canon law. Cooper demonstrates, through the optic of evolving concepts of Christian marriage, the path by which the Catholic Church in the 'Wilderness period' under Arian Vandal rule nourished "a way of thinking about law and obligation that stood free of Roman law" that "would have marvelous staying power in the Latin West" (p. 149). The search for spiritual freedom in Byzantine Africa following on from the Vandal period is further explored by Leslie Dossey (Chapter 13) in her contention that the 'Three Chapters' controversy under Justinian was ultimately about the right of Church theologians "to disagree with and critically interpret each other's work" (p. 266), and that the emperor's attempt to condemn the authors of exegesis was wholly misplaced. Gregory Hays (Chapter 14) seeks to explain the decline of Latin poetry in the Byzantine period, particularly after the middle of the

sixth century. Hays sees a shift at work from the Latin-dominated training and literary patronage by legitimacy-seeking Vandal elites to "a province now dominated by church officials and Byzantine military men" in which the "growth of Greek culture came at the expense of Latin" (p. 287).

Peter Brown in his concluding remarks (Chapter 15) imagines that the "appeal of late Roman, Vandal, Byzantine, and early Islamic North Africa is that it seems to end in silence [...] a world without a future—a world that nobody claimed as their special past (as the Roman Empire has been as the special past of Europe)" (p. 296). A place of silence, he says, requires silent skills; the work of archaeology, linguistic analysis, epigraphy, and so on. This volume has brought those skills together, as well as others, to produce, in this reviewer's opinion, a freshly reimagined synthesis and new interpretive agenda of North Africa during its transition from Antiquity to the age of Early Islam.

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MATTHEW A. PEEPLES. *Connected communities: networks, identity, and social change in the ancient Cibola World*. 2018. Tucson: University of Arizona Press; 978-8-1653-5682 \$60.



*Connected communities* joins a long tradition of regional-scale analyses of social identity and change in the ancient American Southwest. This topic is familiar among Southwest archaeologists; what Peeples brings to the table, however, is a framework drawn from relational sociology that emphasises how identities are fluidly shaped through interaction and contact. His case study is settlement change in the Cibola region (east-central Arizona and west-central New Mexico) during the twelfth and thirteenth centuries AD. For readers unfamiliar with the Southwest, this period roughly

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began with the dissolution of the Chacoan system and culminated in a major phase of migration and resettlement that reshaped the entire Pueblo world. The Cibola region witnessed an unprecedented aggregation into large towns centred on expansive plazas. Peeples promises a “novel theoretical approach for tracking social identification at regional scales” (p. 5) that can shed light on this transformative period.

Chapter 2 lays out an integrated framework for examining ‘categorical’ and ‘relational identities’. The latter draws on relational sociology as well as practice-orientated models in anthropology that emphasise the fluidity of identity and its emergence through social action. With the Cibola region in mind, he sets out to evaluate the notion that significant episodes of change can involve “increasing consolidation of relational social ties followed by the creation, elaboration, and spread of new and more distinct categorical identities” (p. 38). Peeples sees the Cibola case study as an emergent *catnet*, a term used to denote circumstances that combine robust relational networks with ‘homogeneous’ categorical expressions. In the modern world, such instances are transformative and seed collective actions. These outcomes are not limited to contemporary settings, as he suggests, but are relevant to parsing out identity formation in pre-state, non-centralised societies. He is explicitly concerned with how these two modes of identity intersect. Chapter 3 outlines the relevant culture-history of the region, and, importantly, what he means by ‘social transformation’ in the context of this time and place.

Pottery and architecture are the bread and butter of scholarship on identity in the ancient Southwest, so it comes as no surprise that both are central to Peeples’s study. Much of the data presented in these middle chapters are not original except for additional compositional studies; nonetheless, his survey is comprehensive and unprecedented. Three chapters examine patterns in ceramic production, distribution and use. Chapter 4 explores patterns in the production of ceramics based on compositional data, with attention to how the movement of vessels across the Cibola region reveals ‘relational connections’. Peeples uses a vast neutron activation analysis (NAA) database to suggest that the circulation of painted ceramics reveals increasing connectedness of

relational identities to collective ritual in plazas and other public settings. He turns his attention to unpainted pottery in Chapter 5. Similarities in technological patterning and production speak to relational networks at smaller geographic scales. Chapter 7 picks up on the ideas presented at the end of Chapter 4. Peeples emphasises the importance of painted pots and their designs, which “communicated” and reaffirmed what he refers to as the expression of collective and increasingly “homogeneous identities” (p. 172) in public ritual and other social activities.

Two other chapters summarise architectural patterns across time and geographic space. In Chapter 6, he assembles a large corpus of data from publications and field reports to address the configuration of domestic structures and their internal features. Features such as hearths and grinding bins reflect relational intersections based on “frequent interaction and historical connections” (p. 142). With an eye on broader cultural interactions in the region, Peeples uses Chapter 8 to outline patterning in public architecture, or what he refers to as a “venue for interaction at a large scale and a symbol of the shared traditions that are enacted in those spaces” (p. 173). Based on architectural patterns and data presented in other chapters, he argues that ceremonial spaces, along with painted ceramics, evoked expressions of converging identities in the Cibola region, particularly the Zuni area.

The book’s final chapter (9) synthesises the ceramic and architectural patterns. He identifies two discrete relational networks in the study area, noting their resemblance to the culture groups defined nearly a century ago (the so called ‘Anasazi’ and ‘Mogollon’). Categorical identities show some overlap, perhaps corresponding to new and larger forms of collective ritual. The patterns, however, differ across several areas and Peeples uses these divergences to parse out various pathways of cultural change in the region. He leans on two well-designed figures that convey patterns across four time intervals. In the end, he characterises the Zuni area in the central Cibola region as a probable *catnet* with robust relational ties through time and emergent categorical identities that were reified through ceremonialism. Peeples concludes, rightly, I think, that his model can better inform contemporary discussions of tribal cultural affiliation.

*Connected communities* is a well-written and significant contribution to the field of Southwestern studies. Archaeologists have long been captivated with large-scale settlement dynamics, but Peeples offers a novel way to think about the intersections of identities and networks and how these shaped the histories of entire regions in the past.

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RACHAEL KIDDEY. *Homeless heritage: collaborative social anthropology as therapeutic practice*. 2017. Oxford: Oxford University Press; 978-1-9874-6867 £65.



*Homeless heritage* aims to present an anthropological study of homelessness, based on collaboration with homeless individuals as part of two geographically distinct projects in Bristol (UK) and York (UK).

The book builds on previously published research undertaken by Rachel Kiddey and John Schofield, focused on Bristol's 'Turbo Island' and York's 'The Pavilion', methodologically comparable collaborative homeless heritage projects (Kiddey & Schofield 2011, 2015). It develops many of the key themes from these previous publications, including memory and identity, therapeutic archaeology and applied archaeology. *Homeless heritage* presents the qualitative anthropological data from these projects to explore the homeless landscapes of Bristol and York, seeking to assess the 'therapeutic' impact of collaborative heritage projects on homeless individuals in the UK.

The research and evaluation methodologies presented are not, however, limited to anthropology. Rather they involve methodological elements from numerous social sciences including archaeology, ethnography, sociology and psychology. The multi-disciplinary approach of this research means that the book bridges the academic divides between these and other disciplines, including

geography and politics. Kiddey has written an academic book that forces the reader to confront cultural and social attitudes attached to homelessness, "creating a platform from which negative stereotypes of homelessness could be challenged and even deconstructed" (p. 135). It also challenges the normative writing styles of academic publications, switching between autobiographical, first person, observational, conversational field notes and academic prose. For the reader this can be confusing as the presentation of the research does not fit into standard normative academic third-person presentation. For example, the beginnings of many of the chapters, including the introduction (Chapter 1), 'Welcome to the Croft!' (Chapter 2), 'Homelessness in a global historical context' (Chapter 4) and 'An ethic of care' (Chapter 5) are autobiographical in nature. This self-reflective approach provides some perspective on Kiddey's research. The parts written in the first person are anecdotal, deeply personal and often highly emotive in language and detail, and as such, the presentation of this research is politicised, indicating possible researcher biases. While not a traditional academic approach, this does allow Kiddey to challenge conventional viewpoints and encourage the reader to confront their own actions and social behaviour. *Homeless heritage* questions the nature of collaboration, participation and inclusion, and the hierarchy of normative archaeology research practice in the fields of community and public archaeology.

In parts *Homeless heritage* is repetitive, particularly in Kiddey's discussions regarding the dissemination of research, and could have been reduced in length by removing some of the self-reflections or personal autobiographical material. The final chapters, 'Applied heritage' (Chapter 9) and 'Conclusion' (Chapter 10) attempt to pull together disparate research elements of ethnography and archaeology to produce two distinct themes: personal impact and political impact. The latter is particularly successfully illustrated in the section 'Homelessness policies from past to present'. The conclusions draw out themes from the observational and conversational data, and the author's personal experiences of collaborating with homeless individuals. Some of these conclusions are therefore anecdotal and suppositional, as illustrated by the section titles on 'Practical ways in which the homeless heritage project helped' and 'Therapeutic outcomes'. These sections fail to draw on the detailed evidence available in data presented in earlier chapters, and require more information from different stages of the project in order to back up the interpretations. As a result, the research has unexplored

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