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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Egyptianizing practices and appearances, if only to make life under colonial rule less difficult and perhaps out of self-interest to facilitate better opportunities for advancement.

*Activity, Diet and Social Practice* does not seek to be a comprehensive or encyclopedic volume that takes into account all possible avenues of inquiry. Instead, it is commendable for laying a foundation from which future bioarchaeological research can further develop. This volume goes beyond theorizing the bioarchaeology of the everyday and demonstrates how a classic data-driven narrative approach can advance this focus in bioarchaeology, presenting a socially grounded method of broad applicability globally—not just to Egypto-Nubian contexts.

Schrader makes valuable contributions in this volume to the growing global literature in bioarchaeology and to the bioarchaeology of Nubia in particular. Beyond its value as a socially driven interpretation of how bioarchaeology can move forward, this book also presents a number of novel datasets, making this volume additionally valuable for its use in comparative analyses. It will be of greatest use to those working on the archaeology and bioarchaeology of Nubia and Egypt, and it will be a welcome addition to any university or museum library collection.

*Imperial Peripheries in the Neo-Assyrian Period*. CRAIG W. TYSON and VIRGINIA R. HERRMANN, editors. University Press of Colorado, Louisville. xxii + 297 pp. $75.00 (hardcover), ISBN 978-1-60732-822-3. $35.95 (paperback), ISBN 978-1-60732-991-6. $28.95 (e-book), ISBN 978-1-60732-823-0.

*Reviewed by* Petra M. Creamer, University of Pennsylvania

Archaeology has always stood in the valuable position of providing the broad-spanning field of empire studies with the often-unheard voices of the subaltern, non-elites, and peripheral entities. Editors Craig Tyson and Virginia Herrmann have compiled a volume that engages and furthers the discipline with a unique focus on the perimetric regions of the Neo-Assyrian Empire (ca. 950–600 BC). Within 10 chapters (organized geographically), the authors work toward a reassessment of our interpretations of peripheral interactions with imperial cores.

The volume commences with an introduction by Herrmann and Tyson (Chapter 1) that summarizes the formation and function of the Assyrian empire, taking us through the history of research and theoretical underpinnings of how empires are addressed in modern thought. A contribution by Bleda Düring (Chapter 2) shows how the Neo-Assyrian Empire of the first millennium BC drew its administrative practices from its predecessor, the Middle Assyrian state of the late second millennium. These two chapters effectively orient and enable the reader to delve into the main themes of the volume, which follow two main trajectories. The first challenges the supremacy of the imperial core so often taken for granted. Guido Guarducci (Chapter 3) emphasizes Assyrian conflict and compromise with the local populations of southern Anatolia, illustrating the sociopolitical makeup of this region and the way Assyrian officials were compelled to balance force and compromise with local actors. The imperial frontier became a flexible negotiation between these entities, with an emphasis placed on local agency. This same emphasis is seen in Tyson's (Chapter 7) discussion of the engagement of local Ammonite elites with the Assyrians, suggesting that benefits were not only found on the Assyrian end, given that local elites used Assyrian influence to gain status within their own communities. Likewise, Avraham Faust's (Chapter 4) contribution on the Levantine economy in the wake of Assyrian takeover and Anna Cannavò's (Chapter 9) discussion of Cypriot interactions with the distant (to them) empire promote the importance of Assyria's *indirect* effects, in contrast to the purposeful, direct actions often given primacy in imperial studies.

The second theme revolves around reassessing evidence in the light of this peripheral agency. Erin Darby (Chapter 5) rethinks previous ideas on the use of Judean pillar figurines—pushing back on notions that they were used as identity reinforcement to instead situate them in their cultural and temporal context where figurines in general are popular, especially for healing rituals within the home. Stephanie Brown (Chapter 6) uses ceramic evidence from the Edomite site of Busayra to illustrate purposeful adoption of Assyrian culture, pushing back against interpretations of Busayra as Assyrian-occupied/oriented to instead show that Assyrian influence did not replace local traditions. At Busayra, an Iron Age site in Jordan, archaeologists have excavated monumental buildings, fortifications, and domestic housing contexts. Megan Cifarelli (Chapter 8) likewise reexamines assumptions made about the northern Iranian site of Hasanlu and its relationship with Assyria. As a site located between the warring empires of Urartu and Assyria, it has, at times, been associated with both imperial powers—a clear destruction level illustrating the result of conflict with Urartian forces. Culturally, however, it has largely been associated with Assyrian trends in the

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