

The second half of the book shifts its focus to techniques of resistance by populations having undergone clearance. Nairouz's chapter focuses on rock formations called *qusur*, found across contemporary Israel and Palestine, and uses ethnoarchaeological investigation to show how they stand as social markers of Palestinian villages cleared by Israeli military forces. Segadika's chapter on Botswana place names counter-intuitively argues that the importance of a place may be manifested in its being unoccupied, as certain Botswana locations were avoided because of their spiritual significance. Read's poetic chapter on Australian Aboriginal reservation settlements shows how the destruction of these settlements in the 20th century was a profoundly traumatic experience for Aboriginal people, memorialized in art, poetry, and drama. Artistic endeavours also feature in Lelong's paper on 18th- and 19th-century clearance in northern Scotland, which shows how modern revitalization efforts have cautiously embraced the tense history of clearance in new artistic and cultural events, and in the creation of new livelihoods. Price's paper articulates the complex politics of memory and materiality in World War I battle sites, and the role that archaeology plays in the debate over the sacredness of battle-grounds and human remains. Finally, Zimmerman and Makes Strong Move's paper on the history and politics of the Effigy Mounds National Monument in north-eastern Iowa in the United States shows how early archaeological typologies symbolically cleared contemporary Native people from their ancestors and their landscapes, and how Native groups in the Midwestern United States have reasserted their connection to the Effigy Mound area.

Both books share a commitment to understanding the articulation of elites and non-elites in the past. Saitta's book makes a clear case for how capitalist exploitation by mining companies, with state collusion, was actively resisted by mine workers. Likewise, Smith and Gazin-Schwartz's volume provides a number of case studies of how elites sought to clear landscapes of the material and symbolic traces of people, and how those actions were contested, resisted, or remembered. Both books creatively analyse and theorize the relationship between material things and ideas. Saitta draws on theories of materiality that locate the active power of things to interfere in human social relations, while Smith and Gazin-Schwartz's volume shows the power of a broad definition of landscape, in which artistic depictions, historical documents, representations, memories, and built environments are all implicated and constitutive. Finally, both books make clear that the past and the present are intimately linked. Saitta's book concludes with a powerful discussion of contemporary union politics and the role that important events like the Colorado Coal war play in the battle over working conditions, unionization efforts, and political historical memory. Smith and Gazin-Schwartz's volume is likewise replete with studies that show how historical clearance events and their contemporary representations are recapitulated in land claims, political struggles, and historical interpretations.

The volumes do differ in some important ways. Saitta's book explicitly focuses on capitalism as a contradictory and unequal social system structuring the events, people, and materialities that he studies. Smith and Gazin-Schwartz's volume has chapters which focus upon capitalism's effects, but there are also creatively overlapping discussions of colonialism, racial and ethnic conflicts, and state exploitation and control efforts. While both books are clearly written and well organized, Saitta's book seems aimed at a more general student audience, while Smith and Gazin-Schwartz's volume appears more targeted at advanced students or specialists. In summation, both books add to the growing literature on the role that material culture plays in structuring past inequalities, and the growing awareness that archaeological study of the past is conducted in a present political and social climate. Saitta's book would be an easy and useful addition to introductory or advanced archaeology courses, while Smith and Gazin-Schwartz's volume would fit well in courses on landscapes, or on archaeologies of inequality.

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*Beyond The Dead Horizon: Studies in Modern Conflict Archaeology.* Edited by Nicholas J. Saunders. 276 pages, illustrated. Oxford: Oxbow Books, 2012. ISBN 978-1842174715. GBP£38.00 (pbk).

*The Archaeology of English Battlefields: Conflict in the Pre-Industrial Landscape.* By Glenn Foard and Richard Morris. 198 pages, illustrated. York: Council for British Archaeology, 2012. ISBN: 978-1902771885. GBP£25.00 (pbk).

If you have attended conflict archaeology conferences or conference sessions over the last few years you would be forgiven for immediately assuming that these two publications represent opposite ends of the spectrum of that general field. There are so many different takes on what battlefield archaeology means, or what conflict archaeology means, and where wars start and end (are we even interested in war as such,

or do we mean something wider, deeper, less . . . ‘fightey’?) that it can be hard to work out where speakers and writers aim to locate themselves and their work. Within the general confusion, two distinct camps can be discerned. There are those who declare an interest in war, fighting, combat, weapons, and so on, a position neatly summed up in the editorial of the first issue of the *Journal of Conflict Archaeology* which states a desire to ‘reclaim’ the word ‘conflict’ from those who use it to mean something wider than war and battle. The other group state little interest in the scant, often small, and rather dull, physical remains of battles themselves, and seek to widen the landscapes and experiences of conflict. Ostensibly, these two books represent the two opposing takes on this field. Luckily for us then, a close reading will break down that opposition entirely and instead demonstrates a much more fascinating, diverse field absolutely brimming with potential.

Glenn Foard and Richard Morris’ *The Archaeology of English Battlefields* is a CBA research report and thus has three primary aims: to attempt to define the scale of its focal resource, to identify the threats it faces, and to offer suggestions to mitigate the potential loss of English battlefields in the face of development and other threats. The book has an extremely practical nature. It works best when using a combination of historical research and landscape archaeology to demonstrate just how many registered battlefields only partially overlap the actual zones of historic conflict, and in some cases miss them entirely. It uses case studies effectively to demonstrate the range of types of evidence for the location of battlefields we may come across over the 1,500+ year scope of the study period. The book is well illustrated, and if some of the graphs may leave the general reader a little cold, they will serve a useful function in the work’s life as a directional tool for what it rightly describes as the urgent work that needs to take place in order to correctly locate historic battlefields, and if not necessarily to preserve them, then to understand them in as holistic and nuanced a way as possible before they are inevitably lost.

Personally, I struggle a little with the idea of preserving medieval battlefields as open space and perhaps work on them in future could pay some attention to explaining why — traumatic as they must have been to individuals in the midst of the melee — battles between willing bands of opposing royal retainers should have any relevance (or, rather, enjoy any reverence) in the present day. This is not, however, a criticism of this book dedicated as it is to the *how* much more than to the *why*, which actually serves as one of its strengths. I will run the risk of sounding a tad clichéd by saying that my criticism of this work is that there is not enough of it. The case studies are used to make particular points contributing to the overall discussion, and I found myself frequently wanting to know more about individual episodes. I suppose that just means that it is doing its job well in developing new interests in the field, and making people want to get involved in individual cases. Overall, the volume provides a fascinating summary, practically useful and accessible to both newcomers and specialists in conflict archaeology.

*Beyond the Dead Horizon* is a different undertaking, consisting of a set of papers written by post-graduate students doing, or otherwise associated with, the MA in Modern Conflict Archaeology at the University of Bristol. As a collection, the papers represent an admirably broad breadth of interests and the work is generally of a high standard, forgiving that the origins of many of the papers as coursework pieces in the same university means that on occasion they do not show quite as wide a breadth of reference as a collection from more disparate authors might. The chapters, all well and appropriately illustrated, do cover a wide range of material including First World War material culture, human remains, embodied experiences of conflict, graffiti and seascapes.

Every paper in this volume will tell the reader things they did not know before and, perhaps more importantly, introduce new, interesting and valuable perspectives on the study and nature of modern conflict. Those by Niamh Keating (on the building of the Oratory at Dún Laoghaire, Ireland) and Gunnar Maus (public perceptions of a cold war early warning site in Germany) stand out for their particular attempts to move beyond established narratives and canons of interest in the general field, while Esther Breithoff’s chapter on the Chaco War between Bolivia and Paraguay (1932–35) is perhaps the most valuable for introducing a whole new (to me at least) field of 20th-century conflict, while simultaneously dealing with the problems of doing post-medieval and modern period archaeology in a place where it effectively does not exist as a field.

I had expected this book to set itself more strongly against ‘traditional battlefield archaeology’ (as the University of Bristol’s annual post-graduate conference in Modern Conflict Archaeology does), but direct criticism is generally absent beyond one author’s bold declaration that ‘there is nothing new to be learned from battlefield archaeology’, an assertion that Foard and Morris show not to be the case. I am glad it did not make this opposition overt, as I think it would have run into problems. Conflict archaeology as presented here does still lean towards the male combat experience as a central focus, although as the spread of papers represent the interests of individual students and not an editorial direction, I am somewhat loath

to criticize it. Suffice it to say that this book shows without doubt that conflict archaeology has no need to oppose battlefield archaeology and can instead start to define itself by what it does well, rather than what it perceives others do badly. As conflict archaeology in the UK grows in confidence it will, I am sure, quickly catch up with the more radical work in the field coming out of Spain, Africa and South America (see, for instance, *Memories From Darkness*, reviewed in *PMA* 46:2).

The dark, difficult field of conflict archaeology is richer for the existence of these two books. They demonstrate a healthy and increasingly nuanced field that can only get more interesting as the perspectives presented here broaden to take in greater consideration of women, pacifists and the lives of veterans. A future book on conflict archaeology with no mention of combat? Now, there is an idea.

London

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*Ritual, Belief and the Dead in Early Modern Britain and Ireland*. By Sarah Tarlow. 226 pages, illustrated. Cambridge: Cambridge University Press, 2011. ISBN 978-0521-761-543 GBP£55.00 (hbk).

This highly readable and stimulating book is an inter-disciplinary study of beliefs about the dead human body in early modern Britain and Ireland. In the context of a period of profound religious and social change, which included the effect of the Reformation in Europe and developments in scientific knowledge of the body, Tarlow's focus is on the cultural history of death and the dead body. Arising from the Leverhulme-funded project 'Changing Beliefs of the Human Body', a synthesis of which is also soon to be published (see Robb and Harris, forthcoming), this volume concentrates on the post-mortem treatment of the corpse and the disposal of the body from the 16th century to the early 18th century. Drawing on historical sources, contemporary art and literature, this volume forms a broader interpretive companion to the descriptive and data-rich survey of the archaeological evidence relating to early modern death and disposal in Britain and Ireland provided by Cherryson, Crossland and Tarlow (2012). This does not mean that this volume is lacking in archaeological examples or context, however; on the contrary, it successfully integrates below-ground evidence with above-ground commemorative practices and a range of other sources.

Given the difficulty of accessing the personal beliefs of individuals in the past, this book chooses successfully to focus on practices as references to shared social beliefs or cultural expectations, referred to as 'belief discourses' (p. 17). These deliberately draw together material practice with textual and linguistic discourses and are divided into four main areas; religious belief, scientific belief, social/legal belief and folk beliefs. For each of these traditions of belief discourse, Tarlow deftly handles the evidence from a range of sources to define and illustrate early modern beliefs, maintaining an archaeologist's focus on material practice and the materiality of the body, as an object experienced, understood and practiced upon by others. But what is most impressive is that she shows how the dead body was drawn into the different belief discourses, referring to them as 'suburbs of the same city, sharing streets, aware of each other, sustained by the same fields and sometimes competing over the same territory' (p. 18). The strict division of these four areas, despite the fact that they are not entirely separate, could have been a disadvantage, but areas of overlap, and indeed contradiction, reveal even more about the nature of belief about the dead body.

What they ultimately expose is a tension in the social and cultural role of the dead body: that it was different things in different belief discourse, and that people were able to hold conflicting beliefs. For example, despite the religious position that a body without a soul was worthless carrion, the dissection of corpses was 'regarded with terror' and 'trade in dead bodies was a subject of scandal and abhorrence' (p. 93). There appears to have been an 'irrational, unorthodox and unscientific' social belief that the dead body was still 'sensitive, animate and active' (p. 101). Science and reformed religion encouraged the rationalist belief that the body was inert matter, but parallel to this was the belief that the newly dead body was an 'enduring social being' (p. 102).

Tarlow's study is truly interdisciplinary, crossing many subject boundaries into fields not normally incorporated into archaeological work. Particularly illuminating is the inclusion of folklore or superstitious belief, which Tarlow highlights as an underexploited source. Despite the perception of folkloric evidence as unscholarly and poorly sourced, she emphasizes that there is reliable empirical information that can contribute to the study of the period.

Whilst the book concludes with an important discussion of the ethics of dealing with the remains of the dead, I was surprised that there was no discussion of the current practice of 'clearance' of early modern cemetery sites without, or with only partial, archaeological recording, surely of concern for those