

offen bzw. bestehen weitere Herausforderungen. Zum einen ist Salz als wichtiger Aspekt prähistorischen Lebens noch nicht in das öffentliche Bewusstsein gedrungen. Auf einer ganz anderen Ebene ist durch den Klimawandel eine ganze Gruppe an prähistorischen und historischen Fundstellen entlang der Küsten durch den steigenden Meeresspiegel bedroht (S. 132 f.).

Das verstärkte Interesse an dem Thema Salz und die damit einhergehende Steigerung der Forschungsaktivitäten in den letzten Jahren haben zu einer großen Zahl an Publikationen geführt. Unter diesen Publikationen zeichnet sich „Salt in Prehistoric Europe“ dadurch aus, dass es sich um ein Überblickswerk sowohl im geografischen wie im diachronen Sinne handelt. Das Buch bietet einen guten Einstieg in die Thematik, vermittelt einen geordneten Überblick über eine stark veränderte Forschungslandschaft und bietet neue Perspektiven auf das Thema. Im Besonderen hervorzuheben ist der wichtige Fokus auf die gesellschaftliche Einbettung von Salz im Allgemeinen und Salzgewinnung im Speziellen. „Salt in Prehistoric Europe“ ist einem Fachpublikum ebenso wie interessierten Laien zu empfehlen.

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PHILIPPE DELLA CASA / CONSTANZE WITT (eds), *Tattoos and Body Modifications in Antiquity*.
 Proceedings of the Sessions at the EAA Annual Meetings in The Hague and Oslo, 2010/11.
 Zurich Studies in Archaeology volume 9. Chronos, Zürich 2013. € 31,-. ISBN 978-3-0340-1226-3. 120 pages, 98 figures.

The book is a collection of articles containing 12 articles and an introduction; 22 authors contributed to the volume. The book is divided into three sections, which are separated by thematic prints. The sections are very loosely divided and it is difficult to define the underlying logic in their division. The first section contains four articles dealing with identity, the materiality of tattooing instruments, therapeutic tattooing and experimental archaeology and tattooing. The second section has two articles focusing on South American mummies and two dealing with the evidence for tattooing in Eurasia. The last section begins with two articles discussing the mummies from the Pazyryk culture, followed by an article dealing with cranial modification, and the book concludes with an article dealing with Roman cosmetics. As the brief outline shows, a wide range of themes is covered, and while the main focus is on tattoos, a few examples of other types of permanent or non-permanent bodily modifications are also discussed.

The research about tattoos and body modification is in its infancy, even if some topics such as cranial modification have a longer research history (see for example K. O. LORENTZ, Cultures of physical modifications: Child bodies in ancient Cyprus. *Stanford Journal of Archaeology* II, Spring 2003, http://web.stanford.edu/dept/archaeology/journal/newdraft/2003_Journal/lorentz/index.html (last accessed 1 June 2016); C. TORRES-ROUFF / L. T. YABLONSKY, Cranial vault modification as a cultural artifact: a comparison of the Eurasian steppes and the Andes. *HOMO – Journal of Comparative Human Biology* 56,1, 2005, 1–16). One can therefore say that in some ways the book is characterized by a pioneering spirit and the need to prove the existence of tattoos in prehistory. This is reminiscent of early gender research, when many articles focused on highlighting the very presence of women in prehistory. A natural outcome of this particular angle is that the focus is on mummies with preserved tattoos; however, for those who are not familiar with mummies from South America or the Eurasian steppes, it is difficult to evaluate exactly how common tattoos were

in these contexts, as the other mummies are only mentioned in passing. Also, some of the authors indicate that many more mummies may have had tattoos but these are not yet identified due to clothing obscuring them, or the fact that the skin has darkened and tattoos are only visible with technical help, such as infrared light.

The volume shows that the archaeology of body modification and tattooing has a rightful place in the field; that is, that there is both actual evidence of it, i. e. mummies with tattoos, but also that there is tangible evidence enabling one to investigate tattooing even without mummies, based on, for example, toolkits (see the articles by Deter-Wolf and Deter-Wolf / Peres).

The articles vary in terms of quality. All of the articles are well referenced when it comes to the material, but not all are well referenced in terms of theory, method and / or interpretations of the society a given find belongs to. This is probably partly due to the pioneer spirit characterizing many of the articles. When the authors get past the need to prove their 'right to exist', it will be interesting to see how the field of research develops. The research will make an important contribution to the archaeology of the body when it has taken on board the theoretical developments in the archaeology of embodiment (see for example L. MESKELL, *Writing the body in archaeology*. In: A. E. Rautman (ed.), *Reading the Body: Representations and Remains in the Archaeological Record* [Philadelphia 2000] 13–21; J. R. SOFAER, *The Body as Material Culture. A Theoretical Osteoarchaeology* [Cambridge 2006]) and relates them to studies of appearances (for example P. TREHERNE, *The warrior's beauty: The masculine body and self-identity in Bronze Age Europe*. *Journal of European Arch.* 3, 1995, 105–144; M. L. STIG SØRENSEN, *Reading dress: the construction of social categories and identities in Bronze Age Europe*. *Journal of European Arch.* 5, 1997, 93–114).

The interplay between temporary (make-up, body paint etc.) and permanent (tattoos, skull shaping etc.) bodily decoration / modification needs to be clarified for further research. In the book some authors treat the phenomena as more or less the same thing while others separate them more clearly in the discussion. There is a big difference between permanent and temporary body modifications which needs to be addressed by the individual researchers. Some articles also discuss the relationship between visibility and invisibility of tattoos, i. e. their position on the body in relation to clothing. An important factor for the interpretation of tattoos is obviously, which are visible for everyone and which are only visible on certain occasions according to the placement on the body. You do not convey a message to your larger group if you have a tattoo that is not visible most of the time. Therefore, it would be interesting to see studies that discuss tattoos in relation to clothing, seasonality and possibly to whom the tattoo would have been visible. It is equally important for people discussing appearance and costume to consider the role of tattoos and their relationship to clothing when studying cultures where there is evidence or indications of tattooing practices. The connection with related motifs on other media such as textile, wood and rock-art is also touched upon in several of the articles but is unfortunately seldom discussed in any depth.

While reading the book, it becomes clear that tattooing and body modification could become an important aspect of many different fields of research, even if this potential is not always fully demonstrated in the book. Therapeutic tattooing is a clear example of when tattoos could be important for other research fields. The article "The power to cure: A brief history of therapeutic tattooing" by Lars Krutak shows the likelihood that therapeutic tattooing existed in some prehistoric societies. While the article focuses on the existence of the practice, in the future it would be very interesting if this research could become part of the newly developed interest in the genre of medical humanities: an expanding research interest in humanities that can be seen in many new publications (see for example E. GEMI-IORDANOU ET AL. (eds), *Medical Healing and Performance*

[Oxford 2014]; D. MICHAELIDES (ed.), *Medicine and Healing in the Ancient Mediterranean World* [Oxford 2014]).

This is a book that creates many more questions than it answers and provides a foundation for many interesting research questions for future work. This is a positive and welcome contribution, opening up the possibility of studying both temporary and permanent bodily modifications. If you are interested in the archaeology of embodiment, it offers useful groundwork and new insights into an overlooked aspect of embodiment.

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SARAH RALPH (ed.), *The Archaeology of Violence. Interdisciplinary Approaches*. SUNY Series, The Institute for European and Mediterranean Archaeology Distinguished Monograph Series volume 2. State University of New York, Buffalo 2013. \$ 95.00. ISBN 978-1-4384-4441-3. 306 pages, 61 figures, 11 tables.

Since 2006 the Institute for European and Mediterranean Archaeology (IEMA) at the University at Buffalo has been hosting an annual international Visiting Scholar Conference on contemporary theoretical issues in European and Mediterranean archaeology. *The Archaeology of Violence* is the proceedings volume that followed the 2007 conference, devoted to discussing violence in the past.

Based on the certainty that violence must have played a major role in the different sociopolitical systems in past epochs, Sarah Ralph, the editor of the volume, outlines the book's main goal in her introduction: to provide an interdisciplinary forum where evidence of violence may be contrasted and we may improve our understanding of its "causes and consequences in its broader social and cultural contexts" (p. 3). For this purpose, the editor brings together archaeologists, anthropologists, classicists and art historians whose expertise spans periods and territories from the Mesolithic to the Modern age, and from northern Europe to the Mediterranean Basin and Central Anatolia. The result is a collection of papers and case studies grouped in three main sections: Contexts of Violence, Politics and Identities of Violence, and Sanctified Violence. And, while readers might miss stronger cross-disciplinary links between the rather disparate cases presented in each individual chapter, they will nevertheless appreciate their variegated nature and the opportunity they provide for the expansion of knowledge on this topic.

Theoretical-methodological issues affecting the study of violence in the distant past are to be mainly found in the first section of the volume, including conceptual efforts to define violence. Drawing from previous publications, it is here where the four authors discuss, to a greater or lesser extent, the pluses and minuses of archaeological evidence informative of violence (material culture, settlement patterns, iconography and skeletal remains). Especially instructive is Rebecca C. Redfern's review of the different types of bone trauma. All the authors seem as well to share the opinion that direct archaeological evidence of violence may be scarcer than instances of actual violence, but it is Simon T. James who gives the most compelling argument by highlighting the discrepancy between written sources and archaeological data in Roman times.

It is also in this section where discourses of violence and warfare constructed for Prehistory are presented (especially Helle Vandkilde), and where it is claimed that, at least until the mid-1990s, both have been ignored or downplayed in most accounts of the past. Given this paucity of theori-