

have developed throughout decades and how they appear now for those working within or alongside Anglo-American archaeology. Lucas also brings in discussions – gendered field work, collaborative archaeology, Indigenous ontologies, and caring archaeology, to name a few – that have recently reminded us that the world can be seen differently from the way the most cited researchers portray. For the breadth of discussion, I would recommend the book to all the teachers and students of archaeology.

While reading one can experience Lucas's fascination over theoretic thought that is inherently part of scientific reasoning. Complex matters are clearly explained. The book is worth its title as it discusses archaeological situations and theory from the inside out. Every chapter offers a few useful exercises for the classroom and a thematically sorted list of further reading.

From the reader's perspective, this is not a book that you read in a couple of weeks, at least not if you want to reflect on the thoughts it represents. Personally, I would recommend that students keep the book with them and read it over a longer period. Indeed, for instance, the chapter on fieldwork will open up the discipline and the way of thinking for the first year student whereas chapters on writing and researching archaeology would go along well with the students who are about to start writing their thesis.

In the preface Lucas gives a taste of his own reflections on teaching theory and how difficult it is. Discussing archaeological thought and defining discipline has been and remains to be fundamental for all the archaeology students. The reason Lucas has taken the difficult task of writing the textbook is maybe found from his confession for loving archaeological theory. Further still, in *Coda* he finds troublesome the paradox that theory has been a driving force in archaeological research and yet it is difficult to define what theory is. I love paradoxes because in them lie innovation and discovery. We should not be afraid of them but rather explore deeper. In fact, this paradox was the very reason I chose to review the book. Lucas considers how to solve the paradox and opens a path for discussion on whether archaeology should get rid of theory and start 'theorizing'. This may be the right path but I also acknowledge that many paradoxes never get solved, and that is why they are so exciting.

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