

Giulio Camillo's Theater of Memory" is a case in point). In some cases, it would have been helpful to have more actual images (for instance, A. Mark Smith directs us to "take a brief look" at a printed page that is not illustrated), or higher quality ones, a problem in the same article. Those complaints aside, this hefty volume is lavishly illustrated with many high-resolution color plates, and well designed. It is very welcome and should be widely read.

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JENNI KUULIALA. *Saints, Infirmary, and Community in the Late Middle Ages*. Premodern Health, Disease, and Disability. Amsterdam: Amsterdam University Press, 2020. Pp. 235. \$120.00 (cloth).

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Saints, Infirmary, and Community in the Late Middle Ages is Jenni Kuuliala's second monograph in the burgeoning field of medieval disability studies. As in her first book, *Childhood Disability and Social Integration in the Middle Ages: Constructions of Impairments in Thirteenth- and Fourteenth-Century Canonization Processes* (2016), Kuuliala deftly analyzes a substantial corpus of inquisitorial documents and hagiographic narratives. Reading narratives and testimonials from across Europe (France, Provence, Iberia, Italy, Central Europe, and Scandinavia are represented), Kuuliala fleshes out the trope of the "suffering saint," yielding fresh insights into the ways individuals, communities, and the church instrumentalized the saint's exceptional suffering body.

Kuuliala opens *Saints, Infirmary, and Community in the Late Middle Ages* with a bold claim—"bodily infirmity and sanctity are inseparable in all medieval hagiography" (11)—and substantiates that claim with a combination of close textual readings and innovative critical or methodological approaches. In each of the book's four chapters Kuuliala approaches the question of "holy infirmity" by situating saints' bodily states (or the representation thereof) relative to class, gender, age, marital status, and family or community relationships.

The first chapter, "*Infirmitas* Leading to Sainthood," focuses on married lay saints. Kuuliala argues that late medieval canonization hearings rarely present infirmity as an impetus to a religious life, but that married lay saints present a notable exception: she shows that bodily infirmities are frequently cited as having motivated a change in sexual relations within marriage, thereby allowing married people (especially women) to shift social roles, from spouse to saint.

In the second chapter, "*Patientia* and the Borders of Holy Infirmary," Kuuliala explores how witnesses in canonization proceedings use descriptions of saintly patience to "highlight an aspect of sainthood that was important for their community" (60). Patience may take many forms, including restraint during disputes, fortitude in the face of ageing or infirmity, and facing the illness or death of family and friends with pious equanimity. By focusing on discourses regarding patient responses to infirmity, rather than on representations of infirmities per se, Kuuliala offers a novel perspective on how disability intersects with gender, social status, and local cultural norms.

Kuuliala next turns to saintly austerity, including ascetic practices that pose a risk to bodily health, in the chapter "Abstinence, Devotional Practices, and Social Control." This chapter includes a compelling discussion of the role of medical practitioners, both as expert witnesses in canonization trials and as consultants called upon to help confessors dissuade the pious from excessive asceticism that could lead to self-harm. Kuuliala also considers the collective affective experiences these practices prompted within religious communities. Lastly, in "Holy Infirmary and the Devotees," she offers a nuanced intersectional analysis of gendered difference in attitudes toward bodily suffering.

Saints, Infirmary, and Community in the Late Middle Ages is an outstanding study of disability, gender, and sanctity in thirteenth- through fifteenth-century Europe. It will be of particular interest to cultural, social, and literary historians, including to scholars with an interest in the history of emotions. In turning her attention to witness accounts of saints' bodily infirmities, rather than to the miracle narratives that have been the object of so many other historical studies of medieval disability, Kuuliala makes an important contribution to our knowledge of medieval cultural constructs of bodily alterity.

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ROGER LEECH and PAMELA LEECH, eds. *The Colonial Landscape of the British Caribbean*. Society for Post-Medieval Archaeology Monograph Series 11. Woodbridge: Boydell Press. 276 Pp. \$70.00 (cloth)
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Edited by Roger Leech and Pamela Leech, the excellently illustrated *The Colonial Landscape of the British Caribbean* provides several useful and innovative contributions to the growing field of Caribbean historical archaeology, including detailed data-heavy, synthetic, and more theoretical works. Two pieces share the results from landscape surveys. Robert Philpott and Jon Brett's work in two parishes of St. Kitts makes use of a detailed map record along with field survey to trace the development of the landscape from small farms to consolidated sugar estates. Co-editor Roger Leech's own contribution, which closes out the volume, surveys an area surrounding one plantation on the northwest parish of Nevis. Both offer a particular focus on the main houses of these estates and the sugar works, bringing together documentary work and observations on the landscape that may be useful to guide future projects in these areas. Both pieces also end with important calls to action for the preservation of the historic fabric of the respective islands, under threat from development as on many islands of the Caribbean.

Louis P. Nelson makes an important contribution with his synthetic look at the role of the environment in colonial-era architectural choices. His chapter, "Come Hell or High Water," looks across the Caribbean and convincingly develops the argument that building choices were not guided only by the often-cited heat and ventilation but by the varying frequency of hurricanes and earthquakes. The data he assembles shows a clear correlation between the number of these events and architectural adaptations to them. These vary across the Caribbean, with islands such as Barbados—where neither event was common—frequently having tall masonry structures with simple plans, while those with higher frequencies of these disasters exhibiting complex plans allowing for reinforcing, with structures built low and replacing stone with wood higher up for safety. This insight has broad applicability and is a useful reminder that the Caribbean environment structured colonial lives in complex ways.

Other chapters are more data-heavy, such as Gerald F. Schroedl and Todd M. Ahlman's thorough reporting on the important site of Brimstone Hill, St. Kitts, which provides highly detailed, primary archaeological data from several projects as well as information from archival sources. Philippe Oszuścik's chapter provides numerous examples from architectural plans and maps from the brief British period of occupation in Florida, and traces influences from Spanish and French sources as well as the intertwining of military and domestic contexts. It is an important reminder that many elements of the colonial Caribbean world have complex origins drawing from multiple groups. Another data-rich contribution is that by Carter L. Hudgins, Eric Klingelhofer, Roger Leech, and David Higgins, which brings together