

Part Three dedicated to the Maya area is the most heterogeneous one. Chapter Eight (María de Lourdes Navarajo Ornelas) analyzes pre-Hispanic Maya animal images on ceramics of unknown provenience, while in Chapter Nine María Luisa Vázquez de Ágredos Pascual and Cristina Vidal Lorenzo turn their attention to fragrances and body paint in Mayan courtly life during the Classic (until 800 A. D.). Chapter Ten (Ana García Barrios) questions the social context of food based on painted images on walls in Calakmul, and Chapter Eleven (Susan Milbrath, Carlos Peraza Lope, and Miguel Delgado Kú) centres on cosmology and worldview based on images from murals of Mayapán, of the Postclassic (1100–1500 A. D.). Finally, Chapter Twelve (Merideth Paxton) focused on a Maya calendar wheel in form of a Spanish illustration from the early colonial period which is now interpreted as a native solar symbolism. The brief appendix compares the same illustration with others from the colonial period written by natives in alphabetic form.

While each chapter provides some new evidence that cannot be discussed here, the volume as a whole would have benefitted from an introduction that would have taken into account other current research efforts regarding power and place throughout Mesoamerica (cf. D. Grana-Behrens, *Places of Power and Memory in Mesoamerica's Past and Present. How Sites, Toponyms, and Landscapes Shape History and Remembrance*. In: D. Grana-Behrens [ed.], *Places of Power and Memory in Mesoamerica's Past and Present. How Sites, Toponyms, and Landscapes Shape History and Remembrance*. Berlin 2016: 7–32).

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**Peres, Tanya M., and Aaron Deter-Wolf** (eds.): *Baking, Bourbon, and Black Drink. Foodways Archaeology in the American Southeast*. Tuscaloosa: The University of Alabama Press, 2018, 237 pp. ISBN 978-0-8173-1992-2. Price: \$ 64.95

“Baking, Bourbon, and Black Drink” is a collection of case studies and syntheses aimed at presenting the breadth of archaeological foodways research across the Southeastern United States. The articles cover a broad swath of time, from Archaic-period foragers to Historic-era whiskey production, in nine chapters and an introduction. In their introduction, Peres and Deter-Wolf frame the volume as surpassing subsistence and diet by explicitly embedding food within its social contexts of use. To this end, they rightfully present some definitions of terms like “subsistence,” “diet,” “foodways,” and “cuisine.” While Peres and Deter-Wolf define foodways as encompassing subsistence, they note that it is a much more expansive concept that marries the economic activities involved with subsistence tasks with the social and political contexts in which they occur. It is this concept that is meant to tie the volume together as a cohesive set of articles.

Kassabaum’s article clearly engages with the volume’s “foodways” theme, through a consideration of the public and social uses of food at Feltus, a Coles Creek site in the Lower Mississippi Valley. She considers multiple lines of foodways data (plants, animals, ceramics) in order to construct an argument about the nature of feasting at the site. There is an *a priori* assumption that a feast has taken place, with the data analysis set up to determine the type of feast that occurred. The data analysis is solid and well done, but the case study could be strengthened by a comparison of the four potential feasting deposits with trash that clearly comes from household food waste; this would provide a clearer means of distinguishing the special from the everyday. The second chapter, by Peres, examines differences in large mammal bone fragmentation between two different Mississippian sites in Middle Tennessee: Fewkes and Castalian Springs. Through careful analysis, she is able to demonstrate differential patterning between these sites in terms of their relative levels of marrow and bone grease extraction. While I would have liked to see Peres push the social interpretations further, the methodological significance of this study should not be underemphasized. This type of detailed analysis on bone fragmentation is rarely undertaken in the Southeastern United States, which tends to focus mostly on relative species representation. There are a variety of issues bone fragmentation studies can address beyond taphonomy, such as providing another line of evidence to support interpretations of resource scarcity and subsistence stress, which are circumstances mediated by social and environmental processes.

In their chapter, Ledford and Peres explore the potential of turkey as a proto-domesticated or resource that was explicitly kept and managed by humans. Interestingly, they draw attention to research that shows modern turkeys are much more aggressive towards men than women, and suggest that turkey management, if conducted, may have been a female-gendered task. The article is valuable as a primer on New World turkey management and draws on key literature from Mesoamerica and the Southwest, where there is clear evidence for this practice. Ledford and Peres summarize the Southeastern ethnographic and ethnohistoric literature related to turkeys, in addition to reviewing archaeological data. They suggest that a bias towards male turkey remains represents evidence of selective management of egg-laying females; if female turkeys were kept alive longer than males for their secondary products, then this is the pattern we would expect to see. However, it is difficult to know if this pattern mirrors that seen in other New World regions, as comparative sex-ratio data were not presented.

Emerson is to be commended for synthesizing what is known about the history and use of Black Drink among Southeastern Native communities. This chapter will likely become a standard reference for any scholars investigating this topic, as it represents a new and substantial contribution to the field. In addition to summa-

rizing the ethnographic and ethnohistoric literature on the topic, Emerson also discusses a recent groundbreaking study that revealed the presence of chemical residues of Black Drink in ritual vessels at Cahokia. Laracuente's chapter represents a new and unique contribution to the archaeology of foodways in the Southeast. Laracuente essentially presents a political economy of whiskey production for 19th-century Kentucky. Through identification of several distilleries operated at different scales of production (industrial, farm, and moonshine distilleries), Laracuente is able to explore how changing federal policies squeezed out the legal, family-based farm distilleries. Only large commercial distilleries and illegal, small-scale moonshine operations were able to sustain themselves during periods of temperance when distilleries could not legally produce.

The chapter by Carmody, Hollenbach, and Weitzel is a reconstruction of subsistence and settlement practices for the Archaic-period foragers who used Dust Cave, Alabama. This chapter could have been better articulated with the themes of the volume; the authors seem to conflate *foodways* with thick description of how people would have carried out daily and seasonal subsistence tasks. Walls and Keith do an excellent job of setting up their chapter to demonstrate its broad anthropological relevance and to draw the reader into their narrative. They focus on the practice of earth oven cooking during the Middle Woodland period in Middle Tennessee and northwestern Georgia. The authors are able to distinguish different social contexts of earth oven cooking based on a variety of information, including earth oven size/shape, contents, manner of combustion, spatial location vis-à-vis households and public spaces, among others. Given their emphasis on earth ovens as "persistent places," I would have liked to see the authors more fully engage in the literature on that topic.

The chapter by Wallis and Pluckhahn fully engages with foodways as a convergence of cooking styles with the locus and context of food preparation. To this end, they analyze Swift Creek pottery from Middle and Late Woodland sites in Florida and Georgia. Their functional analysis allows them to consider why Woodland people shifted to making their pots smaller and thicker through time; it is argued that this vessel change is related to a simultaneous shift away from communal ceremony and toward more autonomous household groups. Interestingly, Wallis and Pluckhahn suggest these vessel changes may track the adoption of hominy processing. Hominy is the topic of the final chapter by Rachel Briggs, who embeds her discussion within an explicitly historical framework in the vein of 1980s Marshall Sahlins. Like the earlier chapters on Black Drink (Emerson) and turkey management (Ledford and Peres), Briggs presents us an informative synthesis of hominy processing, ethnographic and ethnohistoric accounts that inform on Native conceptions and food/flavor preferences, the parallel development of *nixtamalization* in Mesoamerica, and a Historic-era case study demonstrating multi-cultural use of maize and variable health out-

comes. I know I will be referring to these three synthetic chapters for years to come.

In summary, "Baking, Bourbon, and Black Drink" is a thematic volume organized around concepts related to understanding the articulation between food, its manipulation by humans, the social contexts where manipulation occurs, and the human purposes behind that manipulation: in other words, "foodways." While the level of engagement with this concept varies by chapter, most authors do engage with it, approaching it from different perspectives, datasets, geographical regions, and periods of time. Given the topic of the volume and the diversity of the content within the chapters, it is clear this volume will have a lasting impact on archaeological foodways research in the Eastern Woodlands of the United States.

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**Poser, Alexis Th. von, and Anita von Poser (eds.):** Facets of Fieldwork. Essays in Honor of Jürg Wassmann. Heidelberg: Universitätsverlag Winter, 2017. 299 pp. ISBN 978-3-8253-6624-7. (Heidelberg Studies in Pacific Anthropology, 6) Price: € 40,00

As Meinhard Schuster reminds us in his brief forward, fieldwork acts as our "fountain of youth." That is, it refreshes and renews us as a discipline. The seventeen essays in this book offer a mixture of older wisdom and new thoughts and insights. They combine not only remind us about what fieldwork is but suggest what fieldwork could be if we only opened up our minds to new possibilities for interdisciplinary cooperation.

Many of the essays consider the benefits of collaborative work with colleagues, both inside and outside of anthropology. Whether writing about Jürg Wassmann's many collaborations (e. g., von Poser and von Poser) or such fertile but often neglected areas opened up by working with missionaries (e. g., Gesch), museum curators (e. g., Denner, von Poser, Schindlbeck, Walda-Mandel), those involved in cognitive and/or psychological sciences (e. g., Dasen, Funke, Senft, Völkel), linguistics (e.g. Senft, Völkel), or ethnomusicology (e. g., Ammann, Niles, Gende), it quickly becomes obvious that collaboration creates both new possibilities and new problems. Svenja Völkel, for example, tells us with great honesty that using specific research methods taken from cognitive anthropology and linguistics is more than a matter of translation; it is a matter of reinvention. She suggests, for example, that for "successful interdisciplinary research in cognitive anthropology, the researcher conducting the study *in persona* needs to be trained in explorative field techniques, particularly participant observation, as well as in more analytical techniques, particularly experimental techniques and more sophisticated statistics" (246f.). It is this type of honesty that will help encourage prospective interdisciplinary researchers to seek out the appropriate training necessary to pursue their dreams.