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 outcomes. 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.

Almost brutal honesty is a hallmark of the book as a whole. Pierre R. Dasen, for example, flatly states that his need to pursue psychologically defined questions resulted in more than one problem for his collaborating anthropologist. He ends by stating: "So, Jürg, sorry for the disturbance! [A]nd thanks for accepting me at your side despite of this. I think the disturbance has been worthwhile …" (269). It seems undeniably true that disrupting the "business as usual" model of field research will result in problems for many anthropologists. But then anthropologists are hardly strangers to risk. As Shahnaz R. Nadjmabadi reminds us about the lessons she learned while working in dangerous border areas of Iran, "[t]heory should not take precedence at all. I should better concentrate on how people related security questions to their lives, identities, communities and care about theory later" (194). If I can draw a parallel, rather than theorizing about how combining insights from different disciplines might lead to greater insight these essays tell us, in all their muddy glory, exactly what went right and what went wrong while pursuing this kind of work.

I was particularly intrigued to find a priest and missionary, Patrick F. Gesch, given a place alongside of anthropologists and other field researchers. As someone who has conducted field research in Papua New Guinea, I always found the attitude of some fellow anthropologists toward long-term missionaries curiously hostile. When I entered the field in 1986 as a young anthropologist pursing his PhD, I too was filled with our discipline's general disdain toward missionaries. Encountering numerous Protestant and Catholic missionaries in the field changed my mind. Most of my religious colleagues committed a minimum of five years to the field, carefully learned local languages and lived either near or within the villages of the people with whom they were involved. If I disagreed with them about the need to "missionize" Papua New Guineans, I could not help but admire their long-term commitment to "the field." To disregard the many insights that missionaries have gleaned from those they have worked with seemed then and still seems to me today to be remarkably shortsighted. Gesch is very forthcoming about the difficulty of being both a missionary and a researcher. But, as Gesch tells the reader, "What is it that I want to do with fieldwork? It is my wish to meet people, to understand what they are talking about, and why they are doing certain rituals which take up enormous efforts from small communities" (53). This sounds a lot like good ethnography to me. We can, I think, recognize differences of intent and technique (whether it is with a priest or a psychologist) without the necessity of condemning the differences in the name of intellectual or disciplinary purity. Or at least, I hope that we can.

As someone who has written about ethnographic field methods, I was intrigued to see how many of the authors were willing to comment on their struggles with specific research techniques. This is not a methods book, but students and practitioners interested in considering the pros and cons of various methods for the field could do far worse than give this volume a thorough reading. Antje Denner, for example, tells us about how local people can "take over" research methods and define them for their own ends, as when Anir Islanders turned interview situations into a kind of "focus-group" conversation (71). Numerous contributors participated in a variety of "multi-sited" fieldwork, which is a common trend in contemporary ethnographic research. As Stephanie Walda-Mandel notes, it is often required that we follow our migrating collaborators if we are going to have a chance at understanding their complex lives (89). The importance of archival and historical research, both in and of itself and in relation to on-the-ground ethnographic research, is explored by several authors (e. g., von Poser, Mückler). Even our own written notes can become part of the ethnography. Angella Meinerzag, for example, remarks that as the people she worked with became more familiar, her own diary notes became stranger, turning her effectively into one of her own "foreign confidant[s]" (173). I cannot do justice to the wealth of methodological insights that can be gleaned from this volume here. Suffice to say that as someone who has conducted ethnographic field work (including archival and literary research) over a period of more than three decades I not only learned new things but found some of my oldest insights challenged. This alone seems to me to make the book fully worthwhile.

There are other important themes that I do not have time to properly consider. A few of these include: the politics of research (including the history of specific research endeavors), the importance of transferring knowledge in an accessible manner, the emotional difficulties of long-term research, and the necessity of very long-term research. Each time I thought that I had more or less categorized the main themes of this volume, I came up against a new grain of thought or a different way of considering what it is we do when we do fieldwork. Clearly written, these essays should prove themselves useful to undergraduates and professionals alike (across many fields or disciplines). Almost anyone with an interest in "doing fieldwork" would benefit from devoting some of their precious reading time to this remarkable volume of essays.

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Powell, Dana E.: Landscapes of Power. Politics of Energy in the Navajo Nation. Durham: Duke University Press, 2018. 309 pp. ISBN 978-0-8223-6994-3. Price: $ 26.95

As I was reading Dana E. Powell's "Landscapes of Power. Politics of Energy in the Navajo Nation," I heard on the radio that the Navajo Nation Council had voted to shutter the Navajo Generating Station, a 2.25-gigawatt coal-fired power plant, one of the largest in the United States and the country's third-largest emitter of carbon dioxide, a significant greenhouse gas. Environmental activists lauded the closure of this polluter and