

Ayers Town in Chapter 7. Five complexes of features and a large sample of European- and Native-made artifacts allow for comparison with earlier Catawba sites. Davis outlines a story of complexity and cultural conservatism, and perhaps most valuable are his findings for the contemporary Catawba community and efforts to reclaim its own history and identity.

Lance Greene reports in Chapter 8 on investigations of historic Cherokee farmsteads in southwestern North Carolina. The sparsity of surviving evidence is testament to the impoverishment of indigenous society in the nineteenth century. At the same time, findings at Welch Farm speak to processes of adaptation and resilience.

Barbara Heath, Eric Schweikart, and Daniel Brock apply the concept of persistent places in Chapter 9 to explain continuity and change in English colonial settlement at Coan Hall, Virginia, with reference to politics and economy as well as the local landscape setting. The evolving nature of commerce, and attendant assertions of control and power, account for much of the ebb and flow.

In Chapter 10, Donna Boyd, Clifford Boyd, and Casaday Urista present bioanthropological findings from studying African American cemeteries in Virginia. Physical attributes, coupled with results of stable isotope analysis, reveal a history of enduring hardship. African Americans suffered disproportionately shortened lives, undernourishment, and the effects of strenuous labor.

Chapters 11 and 12 report on the findings of a project Schroedl has directed on the Caribbean island of St. Kitts. In Chapter 11, Todd Ahlman chronicles the development from 1690 to 1854 of the section of the Brimstone Hill fortification known as the Orillon Bastion. The essence of these changes is transformation of a space first created for defensive purposes to one that served more pragmatic and domestic needs of a garrison in residence at the site. In Chapter 12, Ahlman and Schroedl then examine patterns in material culture across two prominent sites on St. Kitts—the Brimstone Hill fortification and the Lady Briscoe Plantation. Through analyses of ceramic and glass assemblages, the authors identify contrasting expressions of social identity linked with different kinds of consumer behavior. Everyone on the island participated in a consumer economy, but the means and manner of engagement were variable. The differing nature of artifacts at the two locations speaks to the diverse purposes and variable mechanisms that supplied them.

The volume concludes with an afterword by William Baden, who advocates the concept of emergence as an avenue for evaluating processes of change. He shares how he cleverly demonstrates fundamental issues of nonlinear complexity to students with reference to the game of Monopoly. By extension,

he argues that similar factors capture the essence of Gerald Schroedl's life and career.

In summary, *Archaeological Adaptation: Case Studies of Cultural Transformation from the Southeast and Caribbean* is a model tribute for a deserving scholar, and younger generations of archaeologists will find Schroedl's story worthy of emulation.

Interaction and Connectivity in the Greater Southwest. KAREN G. HARRY and BARBARA J. ROTH, editors. 2019. University Press of Colorado, Louisville. vii + 472 pp. \$95.00 (hardcover), ISBN 978-1-60732-734-9.

Reviewed by Phil R. Geib, University of Nebraska, Lincoln

This volume is the latest publication of proceedings of the biennial Southwest Symposium. These conferences focus on important contemporary themes in the archaeology of the Southwest as a whole, whereby patterns in local areas reflect broader trends and processes. This approach transcends boundaries such as culture areas and modern geopolitical borders to place the Southwest within broader interpretive contexts.

The theme of this set of essays is social interaction, which Harry and Roth relate to different perspectives: diffusion (an introduction and four other chapters), social units (six chapters), and the northern periphery (an introduction and six other chapters). Some chapters are true gems, with enduring value; some, less so. Southwest specialists will find something of interest here, and some chapters have broader appeal.

Cameron introduces the chapters about diffusion by arguing that diffusion is far more complicated and nuanced than is often thought. She encourages considerations of how cultural practices are transmitted between societies or groups therein, including the role of captives, and ensuing chapters develop sophisticated models about processes of diffusion. Mills and Peebles illustrate how social network analyses advance knowledge about the spread of Roosevelt Red Ware, building on Patricia Crown's study of Salado polychrome pottery. Hays-Gilpin and others move beyond simple migration explanations of similarities in painted pottery and kiva murals between Pottery Mound in New Mexico and the Hopi mesas of Arizona. Gilman and coauthors trace the source of scarlet macaws at Mimbres sites to direct contact with Mesoamerica, rather than down-the-line bird trade, and they argue that some painted Mimbres pottery designs depict a Hero Twins saga that originated in Mesoamerica. I agree that specific Mimbres vessels are

depictions of this saga rather than naturalistic portrayals of daily life, but I am not yet convinced that the saga derives from Mesoamerica rather than from a deep history and widespread mythology underlying societies throughout the Southwest, Mesoamerica, and beyond. Eckert examines the malleable and ongoing process of identity formation and the role played by culture contact.

Six chapters on groups and interaction focus on the architecture of domesticity and ritual to infer past social configurations and interactive networks. An exception, and one of the more provocative contributions, is the chapter in which Miller argues that burned rock plant baking pits, commonly used in deserts of the U.S. Southwest for cooking sotol and agave hearts, were not just mundane features linked to subsistence but rather played important roles in “political economies, community organization, and social production” (p. 251). The crucial link in his argument is use of these features to create fermented beverages and food for communal feasts focused on social reciprocity.

Other chapters in this section consider Mimbres households (Roth), contemporaneous use of pit houses and masonry rooms in the Kayenta region (Stone), community development in diverse environments of the Jornada Mogollon region (Rocek), Hohokam communities as house societies (Klucas and Graves), and ritual structures and ritual performance in the southern Chuska Valley (Douglass and others). The Chuska Valley chapter would benefit from considering other excavated pit houses and kivas in this region. The Hohokam chapter generates contrasting population estimates of “Houses” at the Richter site, one based on structure floor area and the other on burials. If the cemetery population significantly under- or overestimates that based on architecture, then the “social landscape of individual Houses, including ritual space, extended beyond the settlement documented at the Richter Site” (p. 212). This argument is interesting, but excavated areas shown in Figures 10.3, 10.4, and 10.5 reveal portions of structures extending outside those areas and burials and other features at the edges. How much was left unexposed that might alter estimates and interpretations? Stone argues that architectural differences at Kayenta sites reflect families with different learning frameworks, but designations of surface rooms as pit houses and semisubterranean rooms as surface rooms, as at the Three Dog site, raise concerns. Identifying pit houses extending from surface masonry rooms that form the back of plaza pueblos such as Neskahi Village and Surprise Pueblo as structures built by families distinct from those associated with attached masonry rooms is unconvincing. These Pueblo III settlements represent

enlarged forms of typical Kayenta unit pueblos that proliferated during Pueblo II.

The third section begins with an overview of cultural developments in what Allison calls the northern frontier, sometimes known as the “northern periphery.” Allison cautions that the frontier label might also rankle, but this does not alter the borderland status of Fremont and Virgin areas, at least after the spread of farming into the Southwest. His chapter is interesting, but I doubt that the Chaco phenomenon drove people to occupy uninhabited areas (“shatter zones”) that filled in the landscape and linked the frontier. Chapters by Harry and by Ahlstrom consider sites in Nevada, Talbot considers the Fremont regional system, and Johansson considers Fremont architecture and social organization. Less is known about the northern periphery than about other areas of the Southwest, and the fact that a single CRM excavation project at Jackson Flat Reservoir (Roberts) can make such dramatic new discoveries is testament to how much more there is to learn. Richards considers Fremont pottery and clues about relationships with Ancestral Pueblo groups. I agree that Sosi, Dogoszhi, and Black Mesa Black-on-white pottery (all Kayenta types) make poor parallels for Fremont pottery. She finds better correlates in eastern Puebloan types such as Red Mesa, Cortez, and White Mesa Black-on-white. If this is true, then the Kayenta types of Wepo or late Kana-a Black-on-white should also be considered.

This interesting book derives from the Fourteenth Southwest Symposium in 2012. The seventeenth iteration of this biennial conference convened in early 2020, just before the coronavirus pandemic precluded such gatherings.

Foragers on America's Western Edge: The Archaeology of California's Pecho Coast. TERRY L. JONES and BRIAN F. CODDING. 2019. University of Utah Press, Salt Lake City. xii + 291 pp. \$50.00 (hardcover), ISBN 978-1-60781-643-0.

Reviewed by Mark W. Allen, California State Polytechnic University, Pomona

Hunter-gatherer archaeology does not readily yield iconic sites. The archaeology of prehistoric foragers in California is no exception, despite a massive cultural resource management (CRM) industry since the late 1960s, as well as the investigations done by hundreds of colleges, universities, and museums since the early twentieth century. From this vast body of work, the Golden State's best candidate for a widely known site is arguably Emmerlyville Shellmound, on San Francisco