

The papers consider such topics as resistance to the adoption of agriculture and the possible role of 'disruptive technologies' like dairying and brewing (Bogucki, chap. 1); the integration of archaeological and linguistic evidence, now increasingly illuminated by ancient DNA evidence (Anthony, chap. 2); the problem of inferring religious beliefs from archaeological evidence with minimal evidence for ritual practices (Gilman, chap. 4); and the performative aspect of ritual deposition as a materialization of social relations (Wells, chap. 3). Another group of papers deals with questions related to Wailes's own work at the monumental site of Dun Ailinne in Ireland: a reconsideration of the meaning of the site in the light of the labour involved in repeated rebuildings, focusing on the process of construction and reconfiguration (Johnston, chap. 5); two papers dealing with early medieval Ireland: one discussing agriculture and the bioarchaeological evidence for regional variability in human health (Scott, chap. 7), the other questioning the instrumental view of religion and the dichotomy between sacred and secular sites (Soderberg, chap. 8); and an analysis of the concept of chiefdom and a consideration of its value in understanding the long resistance to the state in Highland Scotland (Ragan, chap. 6). The final chapter by Crabtree (chap. 10) questions the distinction between primary and secondary state formation and explores a comparative approach to Anglo-Saxon England and Hawaii. A rather disconnected paper, though with an ultimate inspiration in advice from Wailes, considers the role of coin evidence in exploring the development of a city, using the records of the old Princeton excavations at Antioch (Stahl, chap. 9).

In a perceptive concluding commentary, Peter Bogucki and Pam J. Crabtree analyse the fluctuating involvement of American scholars in non-Palaeolithic and non-classical European archaeology. It has always been a minority interest, perhaps understandable in the 1950s and 1960s, when the European tradition was predominantly anti-theoretical, seldom rising above banal culture history. Things are now very different, however, with a rich archaeological record developed over the last twenty years and a vibrant discourse embracing many anthropological issues.

The festschrift is a curious relic of academic literature, sometimes with content of dubious value other than as a tribute. This one is a fine memorial to an inspiring, and independently minded, archaeologist, with a coherent argument for the future potential of the European

archaeological record and its contribution to anthropological archaeology.

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DOUGLASS, JOHN G. & WILLIAM M. GRAVES (eds). *New Mexico and the Pimería Alta: the colonial period in the American Southwest*. xxiii, 428 pp., maps, figs, illus., bibliogr. Boulder: Univ. Press of Colorado, 2017. £74.00 (cloth)

Based on a Society for American Archaeology symposium in 2012, *New Mexico and the Pimería Alta* presents a much-needed update on current research in colonial and postcolonial period archaeology in the American Southwest, from first contact through to the nineteenth century. The introductory chapter, by editors John G. Douglass and William M. Graves, provides an excellent summary of the Spanish colonial enterprise in the American Southwest and a history of its scholarship, offering a solid contextual framework for the contributions in this volume, while standing alone as great overview that could effectively be assigned as background reading in undergraduate and graduate courses on Southwest archaeology, colonial encounters in the Americas, or Spanish borderlands history. The remainder of the book is divided into three sections, which focus, in turn, on the New Mexico colony from the Rio Grande to the Hopi mesas, the Pimería Alta of northern Sonora and southern Arizona, and comparative perspectives from other parts of the Spanish Borderlands.

The New Mexico section, comprised of seven contributions covering the varied responses of the Rio Grande Pueblos (two chapters), the Hopi (two chapters), and the Comanche (one chapter) to the colonial encounter, as well as the emergence of Hispanic *vecino* communities in the eighteenth century (two chapters), is both diverse and comprehensive, reflecting the longer and more extensive history of colonial period archaeology in that area. Nevertheless, the four chapters in part 2 that engage with recent historical and archaeological research on the missions and presidios of southern Arizona and their Native American hinterlands are particularly welcome, since this area is not included in most overviews of the colonial period in the American Southwest. The final two chapters, by Kent G. Lightfoot and David Hurst Thomas, add important comparative perspectives on the archaeology of Spanish colonialism in other areas of the Spanish Borderlands, specifically Alta California and La Florida. Their authors highlight significant similarities and differences in how Spanish policies

and institutions were implemented, and variously engaged with, or resisted by, indigenous groups in each of these distinct regions of southern North America, especially in the context of existing indigenous political economies and cultural landscapes.

As noted in the foreword by David Hurst Thomas, this volume self-consciously builds on the legacy of his edited three-volume *Columbian consequences* (1989-91), which is widely credited with transforming historical archaeology's substance and practice in the Americas. As typified by the scholarship highlighted in this ground-breaking collection, contributions to the current book employ a broad range of perspectives, research methodologies, evidentiary sources, and interpretative frameworks to broaden and deepen our understanding of how the legacy of the colonial encounter in the American Southwest continues to shape the histories of, and relationships among, the region's diverse peoples and cultures.

As is now characteristic among the most recent generation of archaeologies of the colonial encounter, the volume's authors contest the simplistic dichotomies of acculturation and resistance in order to examine the creative and practical engagements of both indigenous peoples and settler communities with colonial institutions and processes in ways that were not just responsive but also constitutive. Several contributions also complicate the distinction between colonizer and colonized, presenting missions, presidios, *ranchos* and *estancias*, and even pueblos as multicultural spaces where indigenous and colonial actors interacted on an intimate and daily basis in ways that came to redefine social positions, statuses, and identities. Some authors also challenge our standard notions of 'core' and 'periphery', asking whether the American Southwest in the eighteenth century is best understood as the periphery of either a Spanish colonial empire centred in Mexico City, or of a Comanche empire centred on the Great Plains.

This collection's particular strength lies in the diversity of approaches, data sets, and historical sources that are integrated into these various case studies. While some authors focus on the analysis of specific artefact categories (pottery, textiles, faunal remains), others employ broader site-specific, or landscape-based, approaches. Archaeological evidence is integrated with archival sources, including, in at least one case, detailed genealogical information. Finally, several contributions effectively engage with indigenous voices and perspectives on the colonial

encounter, as drawn from contemporary testimonies recorded in Spanish documents, as well as surviving oral histories, especially as preserved among the Hopi. The vividness of these modern accounts of events hundreds of years in the past emphasizes that despite the practical agency and survival of many Indigenous American communities in the American Southwest, the historical trauma of the colonial encounter is a persistent and ongoing cultural legacy.

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HUTSON, SCOTT R. (ed.). *Ancient Maya commerce: multidisciplinary research at Chunchucmil*. xix, 376 pp., map, figs, tables, illus., bibliogr. Boulder: Univ. Press of Colorado, 2017. £54.00 (cloth)

With more than 300 pages of illustrated text, and thirteen chapters by seventeen authors coming from different disciplinary fields, *Ancient Maya commerce* presents, in an exemplary manner, the results obtained from over ten years (1993-2006) of collaborative research based on clearly stated research questions. This book aims to interpret the trajectory of Chunchucmil, an exceptional site located on the northwest of the Yucatán Peninsula.

The site was first scientifically documented in the 1970s by the Archaeological Atlas of the State of Yucatán project, and a preliminary study revealed an important paradox: it seems to have been a large and densely populated centre, although situated within a natural environment poorly suited to supporting a large population. The PREP (Pakbeh – from the Yucatec words which signify, respectively, 'wall' and 'street' – Regional Economy Program) was initially launched by Bruce Dahlin, precisely starting from this paradox that had been noticed by his predecessors (chap. 1).

In order to be investigated and eventually clarified, this inconsistency required, first and foremost, the site's integral mapping, giving special attention to its internal organization. This fundamental work, which began well before the first application of LIDAR (laser imaging and detecting) to archaeological mapping, was carefully designed and carried out, following a strict protocol which took advantage of a local tradition: the presence of *mojoneras* (stone markers) on the ground, dividing the fields into *mecates* (20 × 20 m units). This both avoided spatial distortions (checked by GPS), and made it