

chapter by the editors (with Harri Kettunen) that frames warfare and conflict more broadly, while also explaining the book's organization.

The introduction is followed by six chapters dealing with the Maya. The initial chapter by Allen Christenson analyzes warfare at the time of contact in highland Guatemala and examines the fate of the K'iche', the Kaqchikel, and the Tz'utujil at the hands of the Spanish, showing how Christian symbolism was utilized and transformed to the benefit of the Tz'utujils. Christopher Hernandez and Joel Palka then consider ethnohistoric accounts in light of archaeological data recovered in the central Peten of Guatemala, showing the impact of organized violence on ritual landscapes and on religious items. Karen Bassie Sweet next shows how iconographic symbolism was intertwined throughout Mesoamerica and how obsidian and flint were conceived as being related to meteors and thunderbolts that could be harnessed by spiritually strong leaders, positioning conflict in both the real world and the supernatural world. Alexandre Tokovinine considers the ancient Maya hieroglyphic record for evidence of ancient conflict and its locations, demonstrating that both the acts of war and the locations of warfare were recorded, and showing the importance of ritual landscapes and symbols as targets of such conflict. Helen Haines and Kerry Sagebiel examine the relationships that are presumed to have existed between Ka'kabish and the much larger center of Lamanai (10 km away), arguing that Lamanai headed a more expansive polity during the Late Classic period (AD 550–900) that would have incorporated earlier independent centers. Looking at even broader landscapes, George Bey and Tomas Gallareta N. examine conflict in the Puuc region of Mexico's Yucatan Peninsula, arguing for time depth in the development of this region accompanied by strife that eventually resulted in a unified polity centered on Uxmal at the end of the Classic period.

The next three chapters focus on conflict outside of the Maya world. Jasper Nielsen uses largely iconographic materials to argue for Teotihuacan military entradas into other parts of Mexico. Epigraphy and archaeological data have been used to establish a connection between Teotihuacan and the Maya lowlands in the latter part of the fourth century AD; Nielsen suggests that the Teotihuacanos were also busy with imperial aspirations in north-central (Guanajuato, Queretaro) and western Mexico (Michoacan). Mathew Abtosway and Geoffrey McCafferty present data relevant to the practice of warfare in the Oaxaca region by analyzing the iconography relevant to weapons that are portrayed in Mixtec codices, using them to infer military methods, technology, and status. Rex Koontz then looks at conflict in the Veracruz region of Mexico, focusing specifically on the iconographic portrayals of banners and their contexts at the site of El Tajin, arguing for at least two tiers of military organization.

The final two synthetic chapters are among the strongest in the volume. Travis Stanton reviews the evidence for warfare in Mesoamerica, focusing on its origins, its strong role in ritual and religion as well as landscape, the economics behind conflict, and then on its participants. Elizabeth Graham examines the etymology for "war" and places conflict within a worldwide and even modern perspective, looking at what winning meant, how warfare was carried out, how landscape and metaphor were employed, the role of objects and images in conflict, socially sanctioned killing (arguing against the use of "sacrifice"), and differences in status and identity relative to warfare and conflict.

In summary, the book, and the chapters in it, provides a significant and useful body of data and information, much of it not readily accessible in other venues, for any scholar with an interest in Mesoamerican conflict and warfare.

The Poetics of Processing: Memory Formation, Identity, and the Handling of the Dead edited by Anna J. Osterholtz

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The Poetics of Processing: Memory Formation, Identity, and the Handling of the Dead is an intriguing collection of essays focused on the postmortem processing and manipulation of mortuary remains (e.g., burning, cut marks, and disarticulation, decapitation, de-fleshing, dismemberment, scalping, and trophy making) that, by applying anthropologist Neil L.

Whitehead's poetics model, asks us to consider, "Why do we manipulate bodies?"

In the introductory chapter, Osterholtz provides the analytical framework used throughout the book, the poetics model, which views violent interactions as tripartite, involving aggressors, victims, and witnesses, with the power to influence behavior and create social order, identity, and memory. While Whitehead's poetic model was initially developed to explore violent practice and social meaning in the living, Osterholtz and the authors demonstrate the breadth and flexibility of this theoretical paradigm by applying it to the

handling and processing of mortal remains. Osterholtz clarifies how the body as a physical object can be manipulated and imbued with meaning that is constructed within specific historical and cultural contexts and shared across generations. As an example, Osterholtz contrasts modern methods of remembrance where individual burial in perpetuity, common in the United States, embodies American individualistic culture, whereas Greek ossuaries reflect the focus on family culture and community.

The remaining essays are grouped based on three broad geographic areas, with part 1 representing the Americas. Scaffidi (chapter 2) begins with an exploration of the making and manipulation of feline trophy heads from Uraca (Majes Valley, Arequipa, Peru), arguing that the act of preparing trophy masks and their repeated use in ritual and ceremony is a performance of violence in which the enemy victim is physically and spiritually subjugated and their generative life force controlled for the benefit of the authoritative and dominant group. Waller and Offenbecker (chapter 3) examine multiple individuals recovered from an elite tomb at Paquimé, Chihuahua, Mexico, where each layer in the tomb is characterized by distinct mortuary processes that signal multi-layered and elaborate behavior acting to consolidate power among—and legitimize social control by—the elite. The authors argue that public rituals and performative violence act to reinforce social conformity and maintain group identity. In chapter 4, Knuckelman compares patterns of processing and manipulation of human remains at several thirteenth-century ancestral Pueblo sites across the Four Corners Region, arguing that evidence of widespread lethal violence, including trophy- and scalp-taking was a visceral response and an attempt to control scalar stressors in the face of a deteriorating physical environment. Chapter 5, by Martin and Osterholtz, expands on the work of Knuckelman by examining three additional ancestral Puebloan assemblages of different time periods. They suggest that acts of violence are both renewing and destructive of social identity and memory for individuals and communities.

Part 2 is focused on work conducted on prehistoric sites located in Egypt, Anatolia, and Jordan. Chapter 6 examines the relationship between family tomb and stela burials with sarcophagus burials in ancient Aksum, Ethiopia. Bas-

anti argues that the tombs and stela identify the familial relations that define Aksumite social life. Sarcophaguses normally equated with individualism were grouped together, expressing collective identity. Campbell (chapter 7) focuses on the violent and public processing of human bodies employed by kings in ancient Egypt to create and maintain identity, reinforce social mores, and support economic, political, and religious ideologies. Pilloud et al. (chapter 8) examine seven sites of different time periods from across Anatolia and note that despite different degrees of Neolithization, mortuary practices worked to effectively maintain social memory and social cohesion within communities in the face of new social, economic, and biological challenges. The final essay in this section, by Perry and Osterholtz, addresses the different stages of mortuary treatment and tomb use at the Nabatean site of Petra. They argue that individual and corporate identities are negotiated and maintained as evidenced in the collection of remains placed in shaft tombs.

Part 3 consists of chapters 10 and 11, with a narrow focus on historic American anatomical collections. Hodge and Nystrom focus on anatomical processing during the nineteenth century in the United States, particularly at Harvard Medical School, and de la Cova (US) on the populations that make up the Hamann-Todd Human Osteological Collection and Robert J. Terry Anatomical Collection. Both authors argue that anatomical processing in the United States was a form of structured violence enacted against marginalized groups, putting the balance of social, economic, and political power directly in the hands of the dominant culture.

In the concluding chapter, Haanstad notes a number of themes that run throughout the book. However, the most powerful is that the processing of mortal remains is not so much about the dead but about influencing the living and that the practice of bioarchaeology and the untold number of remains that have been examined ensures that their meaning and influence are carried forward into the future.

The Poetics of Processing is a well-written, authoritative volume that demonstrates significant flexibility when applied to varied historical and cultural contexts and highlights the poetics model as a powerful means for investigating identity and memory in past societies.