of their DNA against research answers that may contradict their beliefs" (p. 155). Part III includes four more chapters (Chapter 7–10) and represents the primary argumentative section of the book.

The authors' central argument is twofold, which includes a problem and its solution. First, the problem. They assert that "repatriation ideology" (p. 94)—as promoted by both Native and non-Native "repatriationists" (an oft-used moniker in this book that ironically invokes the "resurrectionists" of the nineteenth century, who illegally excavated recently dug graves to provide bodies for anatomical research) and enshrined in a U.S. federal law (NAGPRA) that gives unfair racial preferences to Native Americans and their religious beliefs (see especially pp. 170–174, 176)—threatens to control and censor all bioarchaeological and DNA research in the United States and will inevitably end all scientific research on U.S. Indigenous peoples, dead or alive. Then, they propose a remedy to this problem—namely a return to the values espoused by "traditional anthropologists [who] believed they could produce an objective and universally valid body of knowledge" (p. 1) about human cultures and biology. Weiss and Springer state their claims about science plainly: "Science is neutral; it does not take sides and is utterly without prejudice. And that is the beauty of science" (p. 218).

Here and everywhere in the book, the authors display a breathtaking ignorance of their own reactionary political project—so much so that they even distort the main text on which they base their definition of scientific objectivity. It should be noted that they take pains, throughout their book, to contrast scientific truth with Native peoples' "unbelievable" (p. 5) oral traditions. They use Karl Popper and John C. Eccles's *The Self and Its Brain: An Argument for Interactionism* (1985 [first published in 1977]), and their three-world concept (World 1 = physical objects, World 2 = human consciousness, and World 3 = "the products of the human mind" [1985:38]) to assert an "ideal of objective knowledge" (p. 213) embodied only in science and scientific research. They conveniently leave out, however, that Popper and Eccles clearly meant World 3 to include *all* products of *all* human minds, including mythology, art, philosophy, science, and religious belief (Popper and Eccles 1985:16, 38, 48, 359). The usual Western philosophical chauvinism aside, Popper and Eccles imply that Indigenous peoples' concept of the world is on par with that of the West, noting that Maori legends line up well with "tests giving the dating of their time of arrival and where from" (1985:457). Moreover, Popper and Eccles also wrangle with the difference between Hopi and Western concepts of time, not relegating the Hopi view to a lesser stage within their World 3 (1985:466–467).

It is also not clear for whom *Repatriation and Erasing the Past* is written. The language is generally too technical for beginning students and lay readers; the tone is alarmist, patronizing, and pedantic; and the main content, especially in the bioarchaeology chapters, is outdated and comically selective. Furthermore, evidently only a scientistic bioarchaeologist and a lawyer could so thoroughly erase history, including the history of colonial oppression in the United States, the history of the often violent and disproportionate collection of Native relatives and ancestors, and the entire history of the twentieth-century development of informed consent laws and regulations in scientific and medical research.

In short, the very publication of this book is an insult to Native peoples, as well as to the disciplines of archaeology and bioarchaeology. Furthermore, it should not be read by anyone who cares one whit about the complex relationship between science and society or the ethical practice of science—but it will be or may be read by those who do not and then used to justify their positions. In that sense, this book is dangerous.

Indigenous Persistence in the Colonized Americas: Material and Documentary Perspectives on Entanglement. HEATHER LAW PEZZAROSSI and RUSSELL N. SHEPTAK, editors. 2019. University of New Mexico Press, Albuquerque. vii + 250 pp. $75.00 (hardcover), ISBN 978-0-8263-6042-7. $75.00 (e-book), ISBN 978-0-8263-6043-4.

Reviewed by Christine D. Beaule, University of Hawai'i at Mānoa

This volume, edited by Heather Law Pezzarossi and Russell Sheptak, is a welcome addition to a growing body of established scholarship about Indigeneity in the colonized Americas. It consists of 10 chapters written by a group of scholars who collectively use innovative approaches and conceptual frameworks to study Indigenous sites spanning the deeper past, more recent, and contemporary Indigenous communities. The editors write that the authors' theoretical and methodological approaches "create better bridges between past and present" (p. 2). The case studies reveal prolonged Indigenous entanglements and precolonial continuities framed in ways that are more representative of Indigenous experiences and lifeways than selective foci on "contact" events. The best examples of this are Kurt Jordan and Peregrine Gerard-Little's (Chapter 3) study of Seneca use of space through time, and Lindsay Montgomery's (Chapter 6) evidence for Comanche reterritorialization.

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The book's editors also offer the advantage of reframing perseverance or cultural persistence in ways that consciously eschew questions about authenticity and legitimacy, given that these ideas were colloquially used to disenfranchise, erase, delegitimize, or otherwise deny Indigenous descendant communities their cultural identities. With consideration of a set of concepts (e.g., residence, sovereignty) that contribute to Native self-determination, the contributors' approaches actively contribute to the larger project of decolonizing the discipline.

The themes described in the introductory chapter are woven throughout subsets of subsequent case studies. The first concerns authenticity—in other words, an explicit recognition of Native peoples' inherent rights to define Indigeneity for themselves. At the same time, the authors recognize the great variety of circumstances and challenges under which different Indigenous groups found themselves—from direct territorial constraints to freedom of movement and self-determination outside of imposed colonial control. The case studies in the book do illustrate how groups under different kinds and degrees of political constraints adopted movement and territoriality strategies to support their persistence. Peter Nelson's (Chapter 9) use of charmstones and other material indications of Coast Miwok activities around Tolay Lake in California, as well as Kay Scaramelli and Franz Scaramelli's (Chapter 8) argument about refusal of claimed colonial power over a landscape, are excellent examples. In a similar vein, practical survivance tactics, archaeologically identifiable strategies or practices used to facilitate long-term persistence, are powerful ways to interpret patterns in space and over time. For example, Sheptak (Chapter 2) explores how the Masca in Honduras re-created their pueblo as a collection of houses, church, groves, and planted fields each time they moved, and how they used these features in legal documents as a form of place making. Guido Pezzarossi's interpretation of colonial Mayan economic shifts in Guatemala (Chapter 4) similarly challenges the concept of continuity.

Significant attention is paid to the paired concepts of movement and territorialization, which are cleverly tied to survivance of cultural practices and identities in several case studies in the book. For example, Lee Panich (Chapter 7) explores the movement of missionized Native peoples into and out of California colonial sites during the postsecularization period while maintaining autonomous use of a variety of material goods, including both those with precontact antecedents (e.g., obsidian) and those without (e.g., flaked glass). In a similar vein, Law Pezzarossi (Chapter 5) takes the reader on a fascinating journey through the stratigraphic layers of her excavation of a Nipmuc household in Massachusetts and the material "anachronisms" that emerged. In the process, she convincingly argues for a different understanding of Native persistence.

In sum, the authors' collective work demonstrates how archaeology can consciously contribute to Indigenous peoples' survivance against long-term processes and attempts to subordinate them. The material indications of Indigenous community members' persistence during periods when—according to colonial narratives—they no longer existed are used again and again to demonstrate how "continuity is a historical product of change" (p. 188). Rosemary Joyce's discussion (Chapter 10) takes this reframing even further in tying Indigeneity throughout the Americas as described in the case studies to cosmopolitanism. In doing so, she convincingly argues that the authors provide a critical correction to archaeologies of colonialism as documentation of inherent loss: the loss of authentic Indigenous lifeways, identities, ideologies, and materialities.

Feeding Cahokia: Early Agriculture in the North American Heartland. GAYLE J. FRITZ. 2019. University of Alabama Press, Tuscaloosa. ix + 195 pp. $59.95 (cloth), ISBN 978-0-8173-2005-8. $29.95 (paperback), ISBN 978-0-8173-6004-7. $29.95 (e-book), ISBN 978-0-8173-9217-8.

Reviewed by Mary J. Adair, University of Kansas

As North America's first urban polity, Cahokia at its peak was home to perhaps as many as 20,000 people living around the juncture of the Mississippi and Missouri Rivers. Its rise and decline has been the subject of research for decades. In this new book, Gayle Fritz uses her expertise in the archaeology of the region, her extensive knowledge of prehistoric native crops, and research and datasets from others to explain how agriculture, based largely on native crop plants, provided the food necessary to sustain this large Mississippian city. She also argues that plant production was controlled by women farmers rather than by small numbers of elites exercising political and economic control. In describing how Cahokians were fed, Fritz emphasizes how Cahokian farmers cultivated plants native to eastern North America and later added in maize and other tropical cultigens. Her discussion is arranged temporally to best present the evolutionary processes involved.

The book is divided into two parts. Part 1, which includes Chapters 1–4, reviews extensive archaeobotanical datasets recovered from many sites in the Midwest, especially in the American Bottom and caves in Kentucky. Based on years of systematic recovery and

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