often assumed in the Midwest, Kooiman finds a *decrease* in maize after its initial adoption. She shows instead the dominance of wild rice as the anchoring staple at the Cloudman site, thereby reminding us of the variation in North American diets.

The physical book itself is compact, which is excellent for carrying and holding; however, some of the tables and photographs are difficult to read or see. Moving forward with this series, University of Notre Dame Press should consider a slightly larger physical book or new formatting, given that the struggle to properly view the figures takes away from the author's and publisher's hard work in producing an otherwise exceptional volume.

*Ancient Pottery, Cuisine, and Society at the Northern Great Lakes* is an outstanding example of how innovative, detailed methods can provide invaluable insights. Kooiman's volume offers new contributions to the field of foodways studies while simultaneously laying out key questions for future research. In working with museum collections, Kooiman illustrates how much information is still left after a site report is complete, and how a detailed analysis of existing collections can have tremendous impact.

*The Prehispanic Ethnobotany of Paquimé and Its Neighbors*. PAUL E. MINNIS and MICHAEL E. WHALEN. 2020. University of Arizona Press, Tucson. xiv + 158 pp. $65.00 (hardcover), ISBN 978-0-8615-4079-2.

*Reviewed by* Michael W. Diehl, Desert Archaeology Inc., Tucson, Arizona

Paquimé (sometimes also called "Casas Grandes") is a large prehispanic archaeological site located in northern Chihuahua, Mexico. It was first excavated by the Joint Casas Grandes Expedition (JCGE) under the direction of Charles Di Peso. The site is known for spectacular massive adobe room blocks, public architecture, large amounts of Pacific coast shell, turquoise, and macaw pens. Paquimé was a regional center for commerce in the movement of goods around northwestern Mexico and the southwestern United States. The JCGE, however, occurred when research focused on architecture, pottery, stone tools, and "exotic" goods. Animal bones, plants, and environmental data were not systematically collected.

Starting in the late 1980s, several teams of independent researchers began to work in northern Chihuahua. Paul Minnis and Michael Whalen and their team focused on Paquimé and surrounding settlements. Following systematic surveys, seven sites were partially excavated using modern data recovery techniques. *The Prehispanic Ethnobotany of Paquimé and Its Neighbors* focuses exclusively on paleoethnobotanical information from charred seeds, fruits, and wood charcoal from those sites.

The book is arranged into seven chapters, which include an introduction, five numbered chapters, and a conclusion. These are followed by three appendices and a thoughtfully composed index.

The introduction briefly describes Paquimé and the seven sites excavated by Minnis and Whalen. Chapter 1 describes the ecological setting of the region, with reference to David Brown's (and colleagues') biotic provinces of the US Southwest and northern Mexico. It is a brief but necessary technical chapter because it sets the stage for discussions of human–landscape interaction that follow.

Chapter 2 ("Foods") identifies and quantifies charred food plant tissues in 556 flotation samples from excavated sites. Maize, beans, and squash were heavily represented. Cotton is mentioned as a source for both fiber and food, alongside a broad range of weedy plants that grow in and near agricultural fields. Domesticated chili seeds near Paquimé are the oldest ones in northern Chihuahua, and they are older than any found in Arizona or New Mexico. Agave tissues, in one case, associated with a large earth oven, are called out as special foods related to social feasting.

In the discussion of social production of food that continues in Chapter 3 ("Farming"), Minnis and Whalen leave readers with two major messages. First, the Rio Casas Grandes was an exceptionally fertile place for agriculture with a broad catchment area, and local precipitation and technologies made dry farming a reasonable enterprise on slopes located away from floodplains. Second, the ability for Paquimé to maintain itself as a large settlement, while supporting chiefs and functioning as a center in regionally expansive trade networks, was possible because of exceptional agricultural productivity.

Chapter 4 ("Wood Use") identifies the kinds and amounts of woods used at different sites as identified in 9,000 charcoal fragments. In this chapter, Minnis and Whalen make a strong statement of the need to treat wood charcoal as a socially relevant artifact. They mention that fuel wood use at Paquimé must have been immense, and they speculate that floodplain sites may have had access to charcoal manufactured in upland settings.

Chapter 5 ("Anthropogenic Ecology") considers evidence of changes in the amounts of different kinds of food and plant tissues within Medio period deposits and in comparison with older Viejo period deposits in northern Chihuahua. Minnis and Whalen

https://doi.org/10.1017/aaq.2021.147 Published online by Cambridge University Press

find no evidence for substantial adverse anthropogenic effects. The wood catchment area for Paquimé and other floodplain sites must have been vast, owing to the abundance of pine—only available near upper piedmont sites. The last chapter ("Conclusion") reviews the findings presented in the book.

*The Prehispanic Ethnobotany of Paquimé and Its Neighbors* is an essential book that fills a void in knowledge of prehispanic food production and economy in northern Chihuahua. Paquimé reoccurs as a perennial subject of speculation regarding its economic ties to and social effects on people living in the more heavily investigated area of southern and central Arizona and southwestern New Mexico. Minnis and Whalen's contribution provides the first significant look at prehispanic food production and consumption against which those other regions may be compared. The book establishes a baseline of information against which future studies of contemporaneous and older sites may reveal evidence of changes in subsistence practices, anthropogenic economy, and social organization.

*New Methods and Theories for Analyzing Mississippian Imagery*. BRETTON T. GILES and SHAWN P. LAMBERT, editors. 2021. University Press of Florida, Gainesville. xii + 270 pp. $90.00 (hardcover), ISBN 978-1-6834-0212-1.

*Reviewed by* Duncan P. McKinnon, University of Central Arkansas

*New Methods and Theories for Analyzing Mississippian Imagery* offers a comprehensive and diverse compendium of discussions about Mississippian imagery and symbolism. Contributions by numerous specialists in Mississippian and Caddo archaeology analyze stylistic components expressed on a variety of material forms, and contributors evaluate theoretical and historical frameworks that inform iconographic interpretations related to cosmology, narrative, ceremony, communication, memory, and power. Each chapter is an informative study that explores various approaches to stylistic analysis and intertwined applications of theory, method, analysis, and interpretation. Chapters of the book are organized into three themes: "Variation in Design and Style," "Interpreting Mississippian Iconography," and "Situating and Historicizing Mississippian Symbols." Vernon James Knight, author of *Iconographic Method in New World Prehistory* (Cambridge University Press, 2013), provides the concluding chapter.

Chapter 1, by Bretton T. Giles and Shawn P. Lambert, reviews scholarship on Mesoamerican iconography, interests in which led to the development of the Texas State University Iconographic Workshop in the early 1990s, and its focus on interdisciplinary and collaborative studies of Mississippian imagery in the US Southeast.

Chapters 2, 3, and 4 focus on the theme of variation in design and style. In Chapter 2, Anna M. Semon considers variation of the filfot-cross motif at sites along the Georgia coast as indicators of active exchange networks tied to economy, ceremony, and social interactions throughout the region. In Chapter 3, J. Grant Stauffer examines McAdams-style spider gorgets within the Central Mississippi Valley (CMV), considers how common themes in spider-bearing motifs reveal a stylistic grammar associated with a shared intrinsic meaning, and identifies areas where variation suggests the production and circulation of hybridized forms perhaps associated with women and their role in the transfer of knowledge. Chapter 4, by John F. Scarry, considers stylistic variation in pottery from sites around Choctawhatchee Bay, Florida. Variation suggests separate communities of practice in which people and groups in this Gulf Coast region were socially and culturally distinct from Mississippian groups located farther inland.

Chapters 5 and 6 emphasize interpretations of Mississippian iconography. George E. Lankford discusses in Chapter 5 the role of comparative mythology, historic patterns of movement, and the way these can be utilized to guide various interpretations of Mississippian imagery and cultural change. In Chapter 6, David H. Dye explores the fascinating topic of witchcraft, its referents associated with owl and human–owl effigy bottles found largely within the Cairo Lowlands of southeastern Missouri, and how these represent material forms tied to social power, logic, and visual representation of magic and ritual.

Chapters 7, 8, and 9 situate and historicize Mississippian symbols, as well as the objects that contain symbols. In Chapter 7, Giles applies the concept of mnemonic parallelism in an analysis of Pecan Point headpots found in the CMV. Linkages are proposed regarding headpot imagery to tattooing traditions of historic Prairie-Plains groups, where tattoo symbols defined specific types of social roles, suggesting that precolumbian headpots served as memory systems during renewal ceremonies. Chapters 8 (Jesse C. Nowak) and 9 (Lambert) discuss imagery found on Early Caddo pottery, dating to the period between approximately AD 900/1000 and 1200. The Caddo are an important and influential group that is often not included in studies of Mississippian iconography (apart from those focused on the Craig Mound at Spiro, in eastern Oklahoma), so these contributions are welcomed. Chapter 8 considers the role of Early

https://doi.org/10.1017/aaq.2021.147 Published online by Cambridge University Press