

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 Emmeryville Shellmound, on San Francisco

Bay. Most students of archaeology learn about the pioneer methodological approaches developed at this and other San Francisco Bay region shell mounds by Max Uhle and Nels Nelson. California archaeology has continued to innovate and influence over the last century despite its lack of many well-known sites. The recent volume by Terry L. Jones and Brian F. Coddling, *Foragers on America's Western Edge: The Archaeology of California's Pecho Coast*, offers a modern example of coastal California archaeology applicable to archaeologists practicing anywhere.

The volume reports on 13 years of research by Jones and his students at California Polytechnic State University, San Luis Obispo, along the rugged 20 km Pecho Coast in central California. It was occupied by the northernmost Chumash cultural groups, fairly far from the Channel Islands, which have received far more attention from ethnohistorians and archaeologists. The authors supplement their own investigations with data and interpretations from a major CRM project initiated in 1968 by Roberta Greenwood at the Diablo Canyon Nuclear Power Plant. The investigations at Pecho span 10,000 years of hunter-gather adaptations, including responses to climatic change such as the Medieval Climatic Anomaly, anthropogenic changes to the environment, and the impact of Spanish contact during the mission era. It is certainly the most authoritative project in central coastal California to date and provides innovative and cogent analytical discussions of the most common types of ecofacts and artifacts encountered throughout the west coast. All scholars of the archaeology of North America's west coast will want to have this reference at hand, especially when they are grappling with midden analyses.

The remainder of this review will focus on three major contributions made by the volume for those who are not particularly interested in California culture history. First, the study is a template of how to design, implement, analyze, and publish a long-term archaeological study following current professional modes and standards. This would particularly benefit advanced graduate students and other early career professionals in the midst of designing their own projects. It is an outstanding example of a modern archaeological monograph with clear and efficient presentation of background, methods, results, and significance. The authors have mastered the nuts and bolts of reporting archaeology: laying out chronology, line drawings, data tables, maps, and the design of appendices. One minor quibble would be the lack of color photographs.

A second reason this volume has broad appeal is the rigorous analytical methodology brought to bear on the past 10 millennia along the Pecho Coast. It would most benefit archaeologists studying hunter-

gatherer societies and coastal adaptations. Many would profit from what I consider to be a textbook example of the diet breadth model and techniques for calculating resource post-encounter profitability and resource encounter rates for marine (shoreline/intertidal, offshore, and deep-water) and terrestrial patches. Shellfish and other faunal data are investigated synchronically and diachronically through a series of tables and regression analyses that allow clear identification of changes within and across the resources of each patch. It is in short a recipe for how to do shell midden analysis—a modern California lesson building on the legacies of Uhle and Nelson.

The Pecho Coast project is also a model for what many academic archaeologists may and perhaps should try to achieve. The research was conducted by undergraduate students enrolled in field and laboratory classes rather than traditional summer field schools. Jones designed a project close to campus that built on existing CRM work in the region. Over the *longue durée* of classes (lab in fall and winter, field in spring) his students compiled the data. This has had the added benefit of producing outstanding undergraduates who have become colleagues, as is the case with Coddling. It also trained a new cadre of folks for the CRM industry. While most of the students involved did not become professional archaeologists, there can be little doubt that they benefited in diverse ways and add considerably to the ranks of public supporters of the worthiness of archaeology. Archaeologists at academic institutions faced with their own low resource encounter rates (funding, space, equipment, time, relevance) would be well advised to follow this efficient and productive example of the teacher-scholar approach.

Global Perspectives on Long Term Community Resource Management. LUDOMIR R. LOZNY and THOMAS H. MCGOVERN, editors. 2019. Springer, New York. x + 309 pp. \$119.00 (hardcover), ISBN 978-3-030-15799-9.

Reviewed by Lucas C. Kellett, University of Maine at Farmington

This volume offers a compelling interdisciplinary assessment of how prehistoric and modern indigenous societies have managed common pool resources in a multitude of successful (and not so successful) ways. In particular, the authors challenge Garret Hardin's argument in "The Tragedy of the Commons" (*Science* 162:1243–1248, 1968), which asserts that, without centralized management (e.g., elite decision making, government), the commons