answered the profound questions surrounding human existence and that of the universe. Its richness stems from its exploration of this universal theme in all of its complexity, penned by a prolific scholar whose writings continue to ask probing questions and tackle issues of relevance to society today.

Agent of Change: The Deposition and Manipulation of Ash in the Past. BARBARA J. ROTH and E. CHARLES ADAMS, editors. 2021. Berghahn Books, New York. xi + 242 pp. $120.00 (hardcover), ISBN 978-1-80073-036-6. $29.95 (e-book), ISBN 978-1-80073-037-3.

Reviewed by Ruth M. Van Dyke, Binghamton University, State University of New York

Some decades ago, my first archaeological excavation in the US Southwest involved a pueblo room filled with lenses of ash replete with restorable vessels, projectile points, and articulated fauna. At the time, we interpreted these materials to represent Schifferian "secondary refuse"; we assumed the ash itself represented nothing more than detritus from cooking hearths. It would be fascinating to revisit this assemblage in light of the issues raised in Barbara J. Roth and E. Charles Adams's edited volume, which focuses on the ritual uses and meanings of ash deposits in Indigenous North America. Ash and fire are "universal elements of human society" (p. 2), and the book's contributors are engaged in revisiting and reevaluating the common presence of ash in archaeological contexts. Through case studies that are well grounded in ethnographic literature, the book's authors convincingly argue that ash deposits often do not represent secondary refuse. Rather, ancient peoples intentionally deployed ash to effect transformations, protections, and connections across time.

Although none of the authors take an explicitly phenomenological stance, all of them are thinking creatively about the ways fire and its byproducts (heat, light, ash) affect the human experience. Because ash is created through the transformation of another material (wood), and because many ancient structures contained wooden elements, it is not surprising that many ancient peoples used ash for structural closure and renewal. This interpretation figures prominently in case studies presented by Adams as well as Samantha G. Fladd et alia (Homolov'i area, northeastern Arizona), Roth (Mimbres Mogollon), Susan C. Ryan (Mesa Verde region), and Anna Marie Prentiss et alia (British Columbia). Intentionally deposited ash lenses, smoke, and fire are associated with power and with change and continuity through time in case studies presented by Melissa R. Baltus and Sarah E. Baires (Cahokia), Marvin Kay (Caddo), and Christopher B. Rodning (Cherokee). Chapters by Michael A. Adler (northern Rio Grande), William Fox (Iroquois), and William H. Walker and Judy Berryman (southwest New Mexico) focus on ash used for protection and for medicinal purposes. For Cheryl Claassen (US Southeast, Great Basin) and James L. Fitzsimmons (Maya), ash lenses indicate specific kinds of practices (fertility, purification, the feeding of gods) not commonly considered by archaeologists. Other materials found associated with ash (turquoise, projectile points, faunal remains) also get closer scrutiny. All the case studies are interesting and well written; all contain complementary and overlapping ideas. The introductory chapter contains a helpful overview and table describing the ways chapter authors found ash to be used, along with archaeological and ethnographic/historic examples.

It is difficult to know whether any particular ash lens represents an intentional deposit—as a result, authors generally rely on aggregate data to show that past peoples' ash use was patterned. Here, Ryan's contribution is particularly effective. She uses Crow Canyon's extensive site database to demonstrate that ash found in Mesa Verde-region hearths is unlikely to be simply the result of the occupants' last meal—rather, inhabitants deposited ash and other materials to decommission the features. Another standout chapter is Claassen's discussion of ash, ground stone, and textile deposits from dry caves in the US Southeast and the Great Basin. She argues that these sites may represent women's shelters, where women (in addition to carrying out gender-specific tasks) repeatedly burned bloody menstrual materials.

Like many edited volumes, the book reads unevenly. Authors call on a diverse range of theoretical perspectives, from "symbolism" (Fladd et al.) to animate "bundling" (Baltus and Baires) to a rather unconvincing marriage of behavioral archaeology with Gell and Latour (Walker and Berryman). In the six chapters focused on cases from the US Southwest (and, indeed, in several other chapters), authors repeat the same strings of references, ethnographic examples, and general arguments. As a result, almost any of the book's chapters could easily be read as a stand-alone (which is both a strength and a weakness of the volume). At the book's end, I found myself wishing for a deeper attempt at synthesis and comparison across time and space. Should ash deposition as a closure practice be considered part of a broader package of ideas (e.g., color symbolism, directional cosmographies) shared across North America (as Fladd et al.

https://doi.org/10.1017/aaq.2021.143 Published online by Cambridge University Press

intimate on p. 71)? Fitzsimmons's evocative portrayal of ash as the residue of Maya deities' bloody meals takes a very different direction from the more benign prophylactic and transformative purposes described by most other authors. What might ash use look like in other regions of the world where it has been well studied (cf. Nicole Boivin, "Landscape and Cosmology in the South Indian Neolithic: New Perspectives on the Deccan Ashmounds," *Cambridge Archaeological Journal* 14:235–257, 2004)? Such questions are beyond the scope of this volume. Roth and Adams state that the purpose of this collection of North American case studies is "to highlight practices involving ash and to encourage archaeologists to be more aware of the active role ash deposition played in creating the archaeological record" (p. 10). In this, they are quite successful.

Ancient Pottery, Cuisine, and Society at the Northern Great Lakes. SUSAN M. KOOIMAN. 2021. University of Notre Dame Press, Notre Dame, Indiana. xiv + 223 pp. $100.00 (hardcover), ISBN 978-0-268-20145-6. $45.00 (paperback), ISBN 978-0-268-20146-3. $35.99 (e-book), ISBN 978-0-268-20147-0. $35.99 (PDF), ISBN 978-0-268-20144-9.

Reviewed by Madeleine McLeester, Dartmouth College

Ancient Pottery, Cuisine, and Society at the Northern Great Lakes offers a compelling and comprehensive contribution to foodways studies from an often overlooked archaeological region: Michigan's Upper Peninsula. The book is the second offering from "Midwest Archaeological Perspectives," the new series from University of Notre Dame Press. Editors of this series select one dissertation per year to advance to book publication, thereby assembling an exciting collection of novel research from the North American Midwest.

Kooiman's *Ancient Pottery* stands as a model for converting a dissertation into a more widely accessible work. Midwest scholars will delight in the important regional findings, and outsiders will reach for this text for its key methodological applications and as an introductory text to the Great Lakes region. The volume centers on an analysis of a ceramic collection excavated in the 1990s from the multicomponent Cloudman site on Drummond Island in northern Lake Huron, dating to the Woodland and Late Prehistoric periods. Using multiple techniques—including refining the typology, temper analysis, and a suite of microbotanical analyses—Kooiman illustrates the importance of museum collections and how new findings can be attained even decades after excavation.

Kooiman opens with a discussion of regional culture history (Chapter 2) that adopts a wide lens, temporally and spatially, as she situates the archaeology of the Northern Great Lakes into broader trends within Midwestern archaeology. This overview expertly synthesizes tremendous background to position her research project among the key archaeological cultures and scholarship of the roughly 2,000-year Woodland era in the Great Lakes region. Readers who are familiar or unfamiliar with the archaeology of the Midwest will no doubt appreciate this review, because the culture history of the region is neither straightforward nor easily summarized. Due to the sheer amount of ground covered, additional figures and tables would have greatly helped the unfamiliar reader synthesize the immense amount of information Kooiman dispenses, yet a careful read suffices.

In the following chapter, Kooiman begins to narrow her focus, and she introduces the reader to the cuisine and pottery of the Northern Great Lakes through a detailed discussion of the ceramic assemblage from the Cloudman site. Centrally, Kooiman reminds archaeologists that pots are first and foremost tools. Whereas typologies are regularly the main focus of ceramic studies, Kooiman's tool-centric perspective opens up new avenues of research in Midwestern archaeology that capture the complex entanglements between pottery construction, cooking techniques, and diet.

Throughout the remaining chapters, Kooiman employs a variety of methods to address these key themes. She investigates vessel size, temper, and thickness of ceramics through time alongside analyses of residue signatures, stable nitrogen and carbon isotopes, lipids, starch grains, and phytoliths. Furthermore, using a suite of new radiocarbon dates, she ties her results to the multiple Native American cultures that occupied the Cloudman site during the Woodland and Late Prehistoric periods.

As archaeology typically promises, Kooiman's results are a characteristic combination of the expected and unexpected. Her work will no doubt springboard future scholarship to untangle the complex foodways of the Upper Peninsula, yet her many key findings are already reshaping current understandings of them. She illustrates how different foods required different processing and cooking techniques—skills that must be learned and technology adapted. Kooiman determines that some dietary changes occurred earlier than previously understood in the Northern Great Lakes and locates some of the oldest evidence (phytoliths and starch grains) in the region of wild rice and squash on pottery dating to AD 100. Moreover, whereas a post–AD 1000 maize-dominated diet is

https://doi.org/10.1017/aaq.2021.143 Published online by Cambridge University Press