

I highly recommend *Feeding Cahokia* for several reasons. First, histories of the native cultivated plants are wonderfully presented in a concise and readable narrative. Anyone interested in native plant cultivation will find this book enlightening. Second, Fritz offers new interpretations of how farming and farmers were part of Cahokian social and political structures—with an emphasis on the roles of women as the farmers—and an interesting alternative to understanding the role of elites in a socially stratified society. A fun addition to the book are the recipes involving the EAC crops. Several of these plants are beautifully illustrated or photographed, as are significant artifacts, such as the female figurines. The extensive list of references cited is a bonus to anyone interested in more details about specific study areas and sites.

Sacred Matter: Animacy and Authority in the Americas. STEVE KOSIBA, JOHN WAYNE JANUSEK, and THOMAS B. F. CUMMINS, editors. 2020. Dumbarton Oaks Research Library and Collection, Washington, DC. xi + 457 pp. \$75.00 (cloth), ISBN 978-0-88402-466-8.

Reviewed by Edward Swenson, University of Toronto

This volume explores how animated places, bodies, and things played fundamental roles in the exercise of authority in Mesoamerica, the Andes, and Amazonia. The book's 15 chapters demonstrate the significant intellectual value of understanding ontological difference as it relates to animating powers in the Americas, and the book's 18 contributing authors and coauthors invite a fundamental rethinking of the political beyond the strictly human, economic, and institutional. Tracing authority to the Latin root *auctor* (a revered source, foundational act, the capacity to augment), Steve Kosiba critiques Lockean and Weberian theories that stress consent or legitimate domination (and see chapter by Carlos Fausto). Approaches that foreground government apparatuses and disciplinary technologies (sensu Michel Foucault and Giorgio Agamben) are also charged with reductionism; instead, most authors examine "the constitution of authority as an interpersonal relationship in a community of persons, human and nonhuman, mediated through things" (Kosiba, p. 16). In interpreting the political agency of nonhuman entities, the contributors reject Victorian "animism" as a primitive stage of religious evolution. Instead, they emphasize "animacy," defined by Kosiba as "practices that acknowledge the personhood or vitality of another being" (p. 3).

Sacred Matter will appeal widely to anthropologists because it provides an original examination of how things and nonhuman beings worked politically to create, legitimize, and challenge authority within Indigenous societies of the Americas. The authors consider diverse forms of media as animated and authoritative persons, including chiefly houses and wooden effigies (Fausto); sculpted stone monoliths (John Janusek, Mary Weismantel); ensouled, hungry buildings (Scott Hutson et al., Arthur Joyce); human remains (Beth Conklin, Fausto, Patricia McAnany); temple structures as living animals (Marco Curatola, Weismantel); Aztec codices (Byron Hamann); and healing amulets (Diana Loren).

At the same time, contributors critically evaluate the concepts of animism and ontology, and they contend that scholars can only interpret authoritative things in their proper historical contexts (Thomas Cummins, Santiago Giraldo, Hamann, Hutson et al., Joyce, Kosiba, Loren, McAnany, Bruce Mannheim, Weismantel). Several chapters expose limitations of the new materialism in deciphering the intersection of animacy and authority in the ancient Americas (Cummins, Hutson et al., Kosiba, Loren, McAnany).

Recent archaeological considerations of ontology, including those in this volume, challenge notions of culture as the symbolic reworking of one empirical reality. Instead of many "representations" of a single physical universe, there are multiple, materially mediated "worlds" that differentially set the parameters for behavior, thought, agency, sociality, and politics. The chapters of the volume demonstrate the interpretive merits of taking ontological difference seriously: a "controlled approximation" (Catherine Allen) of the lifeways of cultural others must recognize the authorizing beings and practices that materialized historically particular realities. Certainly, relational or animistic ontologies characterized many Amerindian cultures, in which a continuum of interdependencies inextricably linked the human, animal, ancestral, and material. In certain contexts, Amerindian persons are best understood as "dividuals," because identity and a sense of self were forged through ritual and material ties that assembled sentient humans, places, animals, and objects into integrated communities (Allen, Cummins, Hutson et al., Janusek, McAnany). Among the Maya, personhood was not confined to the body of a bounded individual. It was the product of such assembling processes—as exemplified by the polysemous Maya term *ch'ulel* (often glossed as "life essence" or "soul"; Hutson et al., Kosiba, McAnany). Notions of distributed personhood also find parallel in the Andes as expressed in concepts such as *camay*, *sami*, *wak'a*, and *ayllu* (Allen, Cummins, Kosiba, Mannheim). In

the case of the Xinguanos of the Amazon, however, illness dislocates and distributes once-finite persons across different spiritual and worldly realms (Fausto, p. 55).

In addition, the volume makes a significant contribution in demonstrating that the diverse cultures of the ancient Americas defy reduction to a singular animist ontology—and that ritual in particular, wielded in politically charged events, often determined what could become animate and animating (Allen, Conklin, Cummins, Fausto, Janusek, Joyce, Kosiba, Loren). Giraldo's chapter further reveals that Eduardo Viveiros de Castro's perspectivism or Philippe Descola's four ontological types would fail to describe the beliefs and value systems of the Kogi and Arhuaco of Colombia. Hamann also notes that René Descartes's philosophy was a product of a particular historical moment—especially the horrors of the Thirty Years' War—and that anthropologists have long simplified his thinking. Therefore, ontology alone (animist or otherwise) is certainly limited in making sense of historical change, political struggles, and cultural differences. Indeed, it is equally important to make room for ethics, ideology, and epistemology. Kosiba endorses such a perspective in his call for social scientists to examine “situations” as opposed to monolithic worldviews. In this spirit, contributing authors here interpret the political efficacy of nonhuman beings not simply as reflecting deep-seated ontological dispositions. Instead, the authority of animated things was variably historicized in terms of coregimes (Allen, Janusek), assemblages (Joyce, Kosiba), cosmopolitics (Fausto, Janusek), situated lifeworlds (Conklin), covenants (Joyce), tacit theories (Mannheim), and ontological claims (Giraldo).

In the end, the chapters illustrate how power relations and the constitution of authority in the Americas are irreducible to human agency or social organization, and they demonstrate that explanations of historical process must take into account the animated material worlds (“distinctive natures”) of Amerindian peoples. As Allen notes in her concluding chapter, “In spite of their vast differences in geography, environment and historical position, most indigenous American societies define authority in terms of some kind of systematized articulation of human and non-human agencies” (p. 428). In fact, this observation would accurately describe many societies beyond the Americas (Cummins, Hamann, Loren). Indeed, this volume should inspire archaeologists working in other regions of the world to examine how authority, deference, compliance, exploitation, coercion, resistance, and so forth were mediated by distinct ontological orders and realized in part by vital, nonhuman persons.

The Continuous Path: Pueblo Movement and the Archaeology of Becoming. SAMUEL DUWE and ROBERT W. PREUCEL, editors. 2019. University of Arizona Press, Tucson. xiii + 279 pp. \$60.00 (hardcover), ISBN 978-0-8165-3928-4.

Reviewed by Kellam Throgmorton, Crow Canyon Archaeological Center, Cortez, Colorado

Archaeologists often view migrations as either the opening or final act of a cultural sequence, as points of rupture or departure. The editors of this volume argue that the emphasis on change, rather than continuity, has separated Pueblo people from their cultural heritage. In contrast, they urge archaeologists of the U.S. Southwest to take Pueblo concepts of history and philosophy seriously, and to take a broader view of movement in both spatial and cultural terms. They consider movement as a discourse on being and becoming.

Contributors to this volume—collaborative coauthorships comprising Native scholars, archaeologists, and cultural anthropologists—examine movement and becoming in creative and illuminating ways. Ten chapters (in addition to a foreword and a final commentary) are organized into two sections. Chapters in the “On Becoming” section focus on precontact events, whereas those in “Always Becoming” discuss the colonial era. I scarcely noticed crossing from the first section to the second, which is a testament to the contributors' efforts to weave together past and present effectively.

The late Damian Garcia and Kurt Anschuetz suggest that being and becoming Acoma is a mindset, informed by place and history through the process of movement at a variety of scales. This chapter revealed much to me about Pueblo concepts of center and periphery. Paul Tosa and colleagues relate the Jemez origin narrative (possibly new to many readers) and use an obsidian sourcing study to show how movement was curtailed during the Spanish colonial period. Maren Hopkins and colleagues provide an example of how federal property withdrawals (Fort Wingate) have affected traditional Zuni movement to pilgrimage locations. In each of these three cases, the authors discuss origin narratives and how these discourses are relived and reshaped through periodic movement between centers and hinterlands. The chapters by Tosa and colleagues and Hopkins and colleagues address how the curtailment of movement has impacted Pueblo people over the last 400 years.

Samuel Duwe and Patrick Cruz suggest that Tewa migrations into the middle Rio Grande Valley reveal multiple, noncontradictory truths depending on the place and time under investigation. Pulling extensively