

hasta el final del Holoceno. El estudio de las diatomeas del paleolago donde se ubica la localidad Piedra Museo se aborda en el capítulo 7 por M. Fernández.

Parte II: Arqueofauna, material lítico y arte rupestre. Esta parte discute en detalle la cultura material y simbólica de Piedra Museo.

En el capítulo 8, L. Marchionni y colegas presentan el estudio zooarqueológico y tafonómico del sitio. Se presentan por cada unidad estratigráfica las especies y unidades anatómicas identificadas, fracturas, estudio detallado de las marcas de corte humanas identificadas, artefactos de hueso y estrategias de explotación y uso de recursos faunísticos. M. Salemm y L. Miotti en el capítulo 9 presentan el registro arqueológico de Rheids (ñandú) en Patagonia y Piedra Museo. Se discute la presencia de Rheids en el registro arqueológico y la frecuencia de la aparente abundancia de falanges en el registro arqueológico y arte rupestre. El capítulo 10, escrito por A. Tessone, caracteriza la paleoecología isotópica en la Meseta Central de la provincia de Santa Cruz, Argentina, para explicar los cambios ocurridos en la fauna durante el final del Pleistoceno y la transición Pleistoceno-Holoceno. La tecnología lítica, análisis funcionales y artefactos retocados se presentan en una secuencia de tres capítulos. El primero de esta serie, escrito por R. Cattaneo, es el capítulo 11, donde se presentan los resultados en relación con la tecnología, fuentes de aprovisionamiento de recursos y artefactos formatizados recuperados en los componentes tempranos que se corresponden a la transición Pleistoceno-Holoceno. V. Lynch hace un estudio funcional del filo de los artefactos de AEP-1 desde finales del Pleistoceno hasta el período histórico. Identifica una serie de micro-trazas de utilización que ayudan a comprender y a reafirmar las interpretaciones previas sugeridas por Miotti en relación con la funcionalidad del sitio. En el capítulo 13, D. Hermo explora el diseño de los artefactos formatizados, donde encuentra cierta recurrencia en el diseño de los artefactos, una tecnología lítica estructurada y orientada en la confección de determinados conjuntos de herramientas. El capítulo 14 se orienta hacia el arte rupestre (pictografías y petroglifos) presentes en el sitio. Natalia Carden propone y define cuatro episodios que podrían atribuirse a humanos que ocuparon el sitio desde la transición Pleistoceno-Holoceno y durante el Holoceno temprano al Holoceno medio.

Parte III: Piedra Museo en el siglo veintiuno. Esta sección del libro comienza con una discusión actual relacionada con la arqueología pública y la protección de los bienes arqueológicos. Aquí L. Miotti y colegas proponen una serie de líneas de acción para proteger y poner en valor el sitio, evitando el vandalismo que lamentablemente ha comenzado en observarse

recientemente. Los capítulos 16 y 17, escritos por R. Gruhn y T. Goebel respectivamente, aportan una mirada del norte sobre el registro del sur. Gruhn, una de las pocas investigadoras que alzó su voz contra el modelo “Clovis-first” cuando este era un paradigma y dogma de la arqueología americana, presenta una idea sobre el poblamiento de América del Sur donde remonta su ocupación a por lo menos 31.000 años aP, aspecto que aún sigue siendo controversial. Por otro lado, Goebel, en el capítulo 17, comparando dos sitios, uno de América del Norte y otro de América del Sur, sugiere que el avance sobre el tema del poblamiento debe ser abordado desde una perspectiva pancontinental, donde investigadores de diferentes países discutan la problemática.

Por último, debo confesar que, siendo aún estudiante, vi una presentación de L. Miotti sobre Piedra Museo a inicios de los años noventa en un congreso de arqueología uruguaya; esa presentación y ese sitio marcaron el rumbo en mi carrera académica futura. Hoy, este libro eleva los estándares de calidad de la investigación desarrollada en América del Sur y nos sigue mostrando un camino a transitar.

Cooperation and Hierarchy in Ancient Bolivia: Building Community with the Body. Sara L. Juengst. 2023. Routledge, New York. xiv + 122 pp. \$43.96 (hardback), ISBN 978-1032004709.

Reviewed by Timothy L. McAndrews, University of Wisconsin-La Crosse

A recent trend in exploring emergent social complexity is examining nuanced patterns in community organization and cooperation, rather than the traditional focus on conflict and competition. Whereas the latter approach often seeks the causal factors leading to hierarchy and domination, the former explores other forms of power present within and among communities in the past. In *Cooperation and Hierarchy in Ancient Bolivia: Building Community with the Body*, Sara L. Juengst explores community and power on the Copacabana Peninsula from 3000 BC to AD 400; this was a period in the southern Titicaca Basin characterized by increased sedentism, domestication, the rise of a shared religious tradition, and new forms of social organization—all against a backdrop of a fluctuating climate. Juengst’s approach typifies the more recent trend, exploring social dynamics and power relations through the lens of community. Moreover, Juengst employs bioarchaeology, a direct and insightful approach that is being increasingly used to examine community identity and power relations in

the past. This book is the third volume in a series by Routledge titled *Bodies and Lives*, all of which explore aspects of identity and power using bioarchaeological analysis.

This well-organized and refreshingly slim volume is organized into six chapters. The first chapter outlines the theoretical framework that anchors the bioarchaeological analysis. Juengst begins by defining communities as social networks that structure daily activities and interactions, serve as the foundation of identity, and continually change. She shows how ancient communities can be revealed through multiple lines of evidence, including the geographic proximity of people, biological and symbolic relationships among individuals, and power disparities within and between groups. This final line of evidence is the crux of her study: how power relations in the past, once identified, can provide insight into complex forms of social organization within and between ancient communities.

In her discussion of power in the past, Juengst questions the entrenched view among anthropologists that early complex societies universally tended toward hierarchical top-down organization. She discusses alternative forms of organization, including systems of cooperation, heterarchy, and anarchy. These models of social organization emphasize a lack of competition, nonlinear ranking, and checks on domination and coercive control. This does not mean, however, that power was not exerted within these social systems. Rather, nonhierarchical social organization and power are evident, Juengst argues, in human skeletal remains.

Juengst goes on to outline her method of exploring community and power through bioarchaeology and how social structure has a significant impact on human biology. She responsibly outlines the ethical implications of human skeletal analysis and the need to consider the cultural and political ramifications of such research. Importantly, she clarifies that her research was conducted with permission from local descendant populations, and local engagement and education are key components of her work in the region. What follows is a succinct primer on how human skeletal analysis is used to investigate an individual's life, revealing their experience with power through the lens of community.

To provide a cultural context, Juengst describes the chronological periods in the southern Titicaca Basin central to her study: the Preceramic, Early Horizon, and Early Intermediate periods. Although these period designations are not typically used by Andean scholars working in the Titicaca Basin, they are used as chronological designations for the Andes in general, suggesting that this book was written for a broader audience,

which I appreciate. The span of time central to Juengst's study was characterized by a shift from a hunting/foraging adaptation to increased reliance on domesticated plants and animals, decreased mobility patterns, and new social institutions and belief systems like the Yaya-Mama Religious Tradition. In addition, Juengst emphasizes that during this time there were periods of environmental stress linked to drought and associated lower lake levels, resulting in a depletion of resources. Juengst illustrates in the remaining chapters that these cultural and environmental factors had measurable impacts on individuals' bodies, sometimes in surprising ways.

Juengst's burial sample includes 153 burials from seven sites on the Copacabana Peninsula in the southern Titicaca Basin that were recovered in Yaya-Mama Project excavations from 1992 to 2009. This sample includes people from different time periods, different types of sites, and with different forms of social organization and ideological systems. At the most basic level, burials were categorized by age and sex, and Juengst clearly explains how these designations were made using traditional biometric analyses of human bone and teeth. Age determinations (adult vs. non-adult) were possible on most individuals, but there were a large number of individuals for whom sex was indeterminate, resulting in less statistically significant findings linked to sex classification. I appreciate that Juengst is forthright in indicating when results are or are not statistically significant. In addition to identifying age and sex, Juengst examined skeletal evidence of stress, habitual labor, malnutrition, relatedness (biodistance), trauma, and cultural modification, and she conducted strontium and dietary isotope analyses to reveal insight into mobility and diet, respectively.

Through her analyses, Juengst finds that no single type of social organization or power dynamic persisted on the Copacabana Peninsula, with both cooperative and competitive strategies evident at various times. Periods of environmental stress could lead to increased power differentials in the form of violence aimed at some females and at some individuals with identity markers such as cranial modification, but the pattern of violence is neither hierarchical nor uniform. Moreover, environmental stress did not always result in elevated stress or violent trauma. During a period of severe drought around 400 BC, there is both archaeological evidence of cooperative temple construction and skeletal evidence for resource sharing, broad interaction with distant peoples, and a lack of hierarchically patterned stress or trauma. Juengst suggests this was a time when cooperation was emphasized by the Yaya-Mama

Religious Tradition, a belief system she argues was rooted in ancestor worship and community building that helped populations navigate challenging environmental fluctuations on the Copacabana Peninsula. Ultimately, Juengst finds that there was no mandate from any one individual or group to conform to a single form of social organization or power regime, and resource scarcity in the context of the challenging environmental circumstances of the high-altitude Titicaca Basin did not require hierarchical organization or competition. Her conclusions are sound, sometimes surprising, and linked to the results of her analysis.

This is a well-written, succinct, and accessible volume that will have broad appeal to readers interested in Andean prehistory, bioarchaeology, or both. It is an excellent case study that presents the reader with a notable theoretical framework that challenges convention; it serves as a methodological primer for bioarchaeology; and it applies a wide variety of analytical techniques that reveal some of the complex social dynamics present in the southern Titicaca Basin during a time of climatic fluctuation, changing subsistence patterns, and emergent sociocultural complexity.

Foodways of the Ancient Andes: Transforming Diet, Cuisine, and Society. Marta Alfonso-Durruty and Deborah E. Blom, editors. 2023. Amerind Studies in Anthropology. University of Arizona Press, Tucson. 384 pp. \$70.00 (hardcover), ISBN 978-0-8165-4869-9.

Reviewed by Guy S. Duke, University of Texas Rio Grande Valley

Marta Alfonso-Durruty and Deborah E. Blom's new edited volume, *Foodways of the Ancient Andes: Transforming Diet, Cuisine, and Society*, is a welcome and much-needed addition to the vast corpus of literature on this culturally diverse and chronologically deep region of South America. As noted by the editors and Susan D. deFrance in their introductory chapter, the Andes region provides a unique opportunity to explore the interconnections and entanglements among environmental, sociopolitical, and ontological questions, and the study of foodways is a particularly important and relevant avenue to do so. More than just a reflection of social and physical environments, the food gathered, produced, prepared, consumed, and discarded by Andean peoples through time highlights their resilience, ingenuity, and connectivity. Although archaeological research on Andean

foodways has been a strong component of the academic literature for many decades, an edited volume focusing on this area of study is long overdue. Alfonso-Durruty and Blom's volume steps into that void admirably with its compilation of data-rich, methodologically driven chapters from a broad spectrum of scholars.

The book has 16 chapters, plus an introduction, and is broken down into five parts, each with a focused set of chapters addressing the general themes of each part and with frequent acknowledgments throughout regarding the connections among these themes. Part I addresses how place and long-distance interactions affect foodways; it features strong analyses of topics such as shifts in physical and social environments, identity formation, and changes in how particular foods were used through time. Part II focuses on early states and empires and the connections between food, power, and status—emphasizing feasting, the shifting role of maize, and indications of status through diet. Part III highlights food during periods of conflict and instability, looking closely at differences in health and diet between different groups of people, such as adults or children, elite or common, local or foreign. Part IV looks directly at how food defined the sacred and those of high status in the Inka empire, discussing negotiations of identity in the expanding empire and the cosmological importance of the materiality of foodstuffs. Part V ties it all together with concluding thoughts and a critical synthesis of the preceding sections.

The quality of the research here is exceptionally strong. The emphasis on data-driven interpretations in combination with well-supported theoretical frameworks throughout the volume is particularly notable. Let me discuss a few standouts. A significant proportion of the chapters use stable isotope data in their discussions, which balance nicely with the archaeobotanical and zooarchaeological datasets. Among the isotopically oriented chapters, Chapter 9 by Beth K. Scaffidi, Natasha P. Vang, and Tiffany A. Tung is especially well documented and supported by the evidence; it reaches convincing conclusions about dietary change in individuals' lifetimes and how maize was a social marker differentiating individuals at the late Early Intermediate period and early Middle Horizon site of Uraça in the Lower Majes Valley of Peru. Another highlight is Chapter 12 by Francisca Santana-Sagredo, Anahí Maturana-Fernández, Cecilia Lemp, Petrus le Roux, Chris Harrod, and Mauricio Uribe: it discusses the carbon, nitrogen, and strontium isotopic evidence for the coastal origins of camelid remains excavated from the Late Intermediate period Pica 8 cemetery in the Atacama Desert of Northern Chile. Santana-Sagredo and colleagues effectively challenge the assumption of the highland origin of camelids in the region.