

serve as stoppers for the ends of the log hives and have been identified archaeologically at a handful of sites, the authors develop geoarchaeological methods in order to identify ancient beekeeping practices via soil chemical signatures.

In Chapter 6, Harrison-Buck combines ethnohistory and archaeology to investigate cacao-producing areas in Belize and the relationships between chocolate and gender. She convincingly observes that cacao is directly linked with women in Maya ideology.

Meyers (Chapter 7) unites geographical and archaeological approaches to delve into the multi-scalar history of henequen cultivation in Yucatán. Henequen, most useful for its fibre, played a minor role in the colonial economy, but by the early 1900s, Yucatán had become a ‘henequen zone’. Inspired by the materiality of landscapes, Meyers examines how different social groups experienced the ‘henequen episode’ at two farming estates that prospered from the mid 1800s to the 1940s.

Mathews and Gust (Chapter 8) consider the rum and sugar industries at Costa Escondida, a region of northern Quintana Roo in Yucatán, between 1850 and 1920. Combining archival research, ethnographic interviews and archaeology, the authors fittingly contend that ranch managers saw labourers as fungible commodities and took advantage of the peonage system to entrap them into indebtedness using, among other things, alcohol.

In Chapter 9, Fedick lays out a very promising methodological approach to the gargantuan task of defining Maya plant food commodities.

Cain and Leventhal (Chapter 10) take an ecological perspective and discuss land as a commodity in the Maya world, especially Quintana Roo in Mexico and Belize. They demonstrate how shifts to liberal and neoliberal forms of governance have contributed to seeing land as a resource for exploitation. The authors are particularly critical of this transformation and assert that the Maya have been coerced into the liberal framework. For them, this obscures the ways through which people position themselves and their identities within landscapes.

Chapter 11 by Arnold eloquently summarises arguments and data presented in previously published books. Taking an ethnoarchaeological approach, he looks at pottery production in Ticúl, Yucatán. Amid all the historical disruptions, pottery production in Ticúl remained organised at the household-level. Arnold notes that task segmentation is evident

in the separation of the fabrication and painting stages.

Finally, Scott (Chapter 12) departs from the development of sandy beaches in Yucatán in the 1970s and examines the rise of the tourist industry and *artesania*. The relationships between tourists and visual arts indicate that “value systems regarding locally made handicrafts are based on what tourists perceive to be authentic remnants of Maya culture” (p. 215). Focusing on the Puuc region, she cogently articulates the agency of artisans and their strategic marketing of Mayan cultural heritage in order to demonstrate how they act as ‘cultural brokers’ for Mayan art, archaeology and history.

In sum, the chapters in this useful volume are succinct, accessible and provide food for thought about the production, circulation and consumption of certain commodities in Mesoamerica. As such, it should appeal to a broad audience of archaeological anthropologists, geographers, art historians and material culture specialists interested in Native American peoples, things and landscapes.

Reference

APPADURAI, A. 1986. *The social life of things*.
Cambridge: Cambridge University Press.

DAVID CHICOINE

Department of Geography & Anthropology,
Louisiana State University, Baton Rouge, USA
(Email: dchico@lsu.edu)

SCOTT C. SMITH. *Landscape and politics in the ancient Andes: biographies of place at Khonko Wankane*. 2016. Albuquerque: University of New Mexico Press.



One of the more consequential intellectual transformations underway in contemporary archaeology is the vibrant materialisation of the political sphere in

a diverse array of global contexts, from the prehistoric to the recent past. This new archaeology of sovereignty attends not to the expectations of formal social types nor to their stentorian developmental ordering. Rather, at the forefront of analytical concern are the ways that the material world—from

objects, animals and plants, to built environments and landscapes—operate simultaneously as both media of political negotiation and stakes of political struggle. In many respects, it has been the landscape turn in archaeology that has opened the door to understanding the political as a set of relationships that embed authority in place and create the conditions for social reproduction.

In his new book, Scott C. Smith offers powerful testimony to the analytical potency of a view on the politics of place-making, practices that establish spatialised relationships amongst people, animals, things and built environments. In this review, I do not focus on the work's contributions to Andean scholarship, leaving those evaluations to experts in the field. Instead, I assess the book's contributions to the politics of place, attending to its methodological and theoretical contributions. These reach well beyond the geographic focus of the work: the site of Khonkho Wankane in the Upper Desaguadero Valley of the southern Lake Titicaca basin.

The book opens with a succinct introduction (Chapter 1) that establishes the work's two overarching research objectives, one methodological and the other theoretical. Methodologically, the work aspires to develop a 'biography of place' that is attuned to the dynamic creation of meaning through human spatial experience and perception. This biography captures not only the negotiated, historical quality of spatial form but also the sensual qualities of spatial practice. Theoretically, the book reframes investigations of the 'political dynamics of place-making' around a topological, rather than a territorial, understanding of place. This entails a relational approach that defines circuits of movement and flow across disparate geographies, crystallising in the production of locales of distinct power.

Chapter 2 broaches the theoretical issues by establishing the role of place-making in the work of politics. Importantly, the argument here does not recapitulate the case for the relational co-constitution of humans and landscape, which has been made elsewhere. Rather, the author pushes this premise further by asking how privileged locations, or places, "coalesce in contexts of movement" (p. 19). The question is a critical one for studies of both politics and landscape as it concerns the vital point of articulation between the fixed and the fluid, the stable and the dynamic. It is in the relationship between these that the capacity for authority emerges.

Chapter 3 sets out the physiographic and environmental setting of the book, while Chapter 4 provides a detailed archaeological account of Khonkho Wankane, the place of principal concern to the analysis. Both are extensive discussions that warrant the attention of Andeanists. But it is in Chapters 5, 6 and 7 that the promise of a biographical approach to place is established.

In Chapter 5, the author's analytical lens is at its widest, attending to the flows of people and animals through the region via the camelid-based caravan trade. Smith provides a powerful case for the primacy of topologies over territories, illuminating the impact of regional flows in the making of emergent places. In Chapters 6 and 7, the resolution of the analytical gaze is refined to attend more directly to Khonkho Wankane and the ritual practices established at the site. Here, the complementary techniques of space syntax and proxemic analysis are brought together to provide an elegant account of the appropriation of space to the production of a powerful imagination of place. Smith shows quite convincingly how seasonal ritual practice at Khonkho Wankane initially coalesced around rituals that emphasised the convergence of diverse communities on the site, establishing it as an *axis mundi*. Feasting in intimate, accessible settings of ritual significance was clearly vital to this effort to locate the site within a broadly distributed cosmological cartography. Smith, however, argues that the expansion of the site's regional significance also involved a dramatic transformation of ritual practice. By the Late Khonkho period, the sensory experience of ritual had changed as alterations to the built environment led to a precipitous decline in the role of food, an increase in the control effected over spaces of ritual and a new emphasis on larger spectacle over more intimate forms. The intellectual accomplishment of these chapters is that they provide a rich account of the experience and perception of space without falling into the epistemological traps that can beset avowedly phenomenological approaches.

Smith uses Chapter 8 to offer several conclusions regarding the historical transformation of the Lake Titicaca basin (especially the eclipse of Khonkho Wankane and the ascendancy of Tiwanaku) and the theoretical implications of his biographical approach to place. While the book is quite effective overall, there are of course conceptual threads that could have used tighter stitching over the course

of the manuscript. For example, the biographical approach to place adopted in the initial chapters is always implicit but only obliquely established as a fully realised methodological insight. Biography is a notoriously selective genre, so how does one craft such a representation of a place? Why is biography preferable to genealogy or history as an approach to the historicity of locations? Similarly, while topology is set in opposition to territory as rival imaginations of political space, the two are intimately related in most contexts. Circuits of movement can ultimately inscribe the polity just as patterns of territorial claim can open and close both the experience and imagination of flows. Indeed, it is the tension between the topological and the territorial that is often the most generative location for political transformation. To wit, the current backlash in Europe and North America to globalisation involves the negotiation of just this tension between a global topology of flow and a territoriality of national power.

In sum, *Landscape and politics in the ancient Andes* is an important and original contribution to the emerging archaeology of sovereignty and to the sustained conversation in archaeology and allied fields regarding the co-constitution of our landscapes and our politics.

ADAM T. SMITH
Department of Anthropology,
Cornell University, USA
(Email: ats73@cornell.edu)

BEN SAUNDERS. *Archaeological rescue excavations on packages 3 and 4 of the Bāṭīnah Expressway, Sultanate of Oman* (British Foundation for the Study of Arabia Monograph 18). 2016. Oxford: Archaeopress; 978-1-78491-395-3 paperback £45.



Archaeological excavations along the route of the Bāṭīnah Expressway in Oman, conducted between April and June of 2014, recorded more than 60 archaeological sites

over a stretch of the Bāṭīnah plain covering some 200km. This work was undertaken by a large team consisting of newcomers to the region and veterans

from similar work conducted in the United Arab Emirates. The volume under review presents this work and is attractive, nicely printed on good paper with good contrast. What makes it archaeologically interesting is that the area surveyed lies in the most populous governorate of the sultanate, but one with little published archaeology. The entire chronological range is discussed from the Neolithic through to the Islamic Period, but the distribution is uneven, with a large proportion of Wadi Suq (1900–1300 BC) and Early Iron Age (1300–300 BC) tombs but few or no tombs of the Umm an-Nar (2500–1900 BC) and Samad periods (100 BC–300 AD).

Section 1 explains the methodology. Three overview images (p. 2, fig. 1; p. 15, fig. 19; p. 100, fig. 212) show the sites investigated. Owing to Oman's building boom, some of the sites were already destroyed before the team arrived (p. 16, fig. 20).

Section 2 focuses on the tombs, categorising them into six main types (type 7 contains those that do not fit within this typology), breaking with the reviewer's typology of 28 types covering the same region and periods (Yule 2001). This section leaves the false impression that up to this publication there was no other tomb/grave typology in our region, despite some citations. The sketches here are too schematic—I prefer more realistic drawings to establish an overview.

Section 3 shows the challenge that faced the team: to record an array of heterogeneous sites and finds and present them in an orderly fashion. It would be difficult or impossible to show all of the drawings at a single scale, and the solution to print the graves and line drawings, as well as several colour photos, is successful. The graves are not sequentially numbered, but rather appear at their respective sites, meaning locating individual graves by number requires considerable searching (e.g. tomb L3-40). Drawings have both a north arrow and a graphic scale. The layout is complex, but these images are clearer than those of section 2, and the features are described in a succinct fashion, although some are more fully excavated than others. Some plans (e.g. p. 31, fig. 52; cf. p. 30, fig. 50) have been squashed to fit within the margins of the text-column. The broad range of grave/tomb types encountered is striking but not necessarily fully representative of the Bāṭīnah.

In section 4, the human remains are described in great detail. The author notes (p. 134) that “limited information is presently available for populations