

toward nuns in terms of an amalgamation of political, ethnic, historical, and economic pressures. The volume is completed with Robert Barnett's analysis of women and politics in contemporary Tibet. Barnett guides us through the intricacies of the roles of female nationalist leaders in the theater of Chinese politics and Tibetan perceptions of these roles, as well as of two distinct strategies that Tibetan women have publicly pursued: constructionist and resistance politics. While outsiders and female nationalist leaders have opted to focus on practical achievements approved by the state, contemporary resistance politics has been mainly shaped by nuns. Barnett observes that thus far only nuns "have constructed a narrative of themselves as political agents" (p. 356). Of particular note is Barnett's conclusion that both female nationalist leaders and resistance activists share a commitment to asserting Tibetan identity and "collective self-enhancement" (p. 365).

This fine volume will generate considerable interest and, I expect, a demand for an even wider consideration of Tibetan female agency that might include attention to Tibetan businesswomen and, perhaps, the role of women in the identification of male-reincarnate lamas.

Engaged Anthropology: Research Essays on North American Archaeology, Ethnobotany, and Museology, Papers in Honor of Richard I. Ford. Michelle Hegmon and B. Sunday Eiselt, eds. Ann Arbor: University of Michigan Press, 2005. 263 pp.

KRISTEN J. GREMILLION

Ohio State University

The festschrift tradition lends itself to the production of eclectic volumes whose chapters have little in common except the fact that their authors share some degree of intellectual kinship with the honoree. However, this volume transcends the limitations of the form and stands on its own merits as a collection of chapters on public anthropology from a North American perspective.

All the chapters in this volume, assembled to honor University of Michigan anthropologist Richard I. Ford, are appropriate for inclusion in that they are clearly related to Ford's work and are written by his students and colleagues. The editors have done an excellent job of ensuring that the volume is coherent in theme and that the individual papers are of high quality (and free of annoying typographical and grammatical errors). Their introduction takes the form of an interview with Ford that provides key background to the chapters that follow.

The chapters, although not divided into sections, are grouped according to which elements of Ford's legacy they emphasize: public anthropology, the U.S. Southwest, the Eastern Woodlands, or museum collections management. Throughout the volume, the authors acknowledge Ford's contributions to ethnobotany, ecological anthropology, and the archaeology of trade and exchange. Most of

the chapters reflect the contemporary shift away from a preoccupation with scientific standards of verification and toward a more interpretative approach to anthropological knowledge.

The first nine chapters deal with the archaeology and ethnography of the U.S. Southwest. Chapter 1 is written by an artisan rather than an academic, which sets a tone of respect for the insights that descendent populations can offer the archaeologist. In it, potter Felipe Ortega uses the example of micaceous pottery, whose creation and use is heavily invested with meaning, to illustrate the limitations that he believes hamper archaeologists who work within a materialist paradigm. In chapter 2, Michael Adler discusses the collaboration of anthropologists and tribal representatives in determining cultural affiliation, highlighting some of the differences between the academic ethics of full disclosure and dissemination of data with the secrecy required in traditional knowledge systems of the Pueblo peoples. In chapter 4, Kurt Anschuetz contrasts Anglo-American and Tewa concepts of "landscape"; like Adler, he is optimistic about the potential for collaboration to enrich both communities.

Aside from chapters 13 and 14 (by Catherine S. Fowler and Claire McHale Milner, respectively), which highlight museum collections, and Jeffrey R. Parson's personal reflection on Ford as a colleague (ch. 15), the remaining chapters address topics in North American prehistory. Chapter 3, by Severin M. Fowles, contrasts the Tewa ideology of female spiritual significance with the relatively limited role played by women in ritual activities. The conclusions—for example, that women lost some of their ritual importance by shifting to solitary rather than communal maize grinding—are well argued and consistent with available evidence (although old-style processualists may not be convinced). In chapter 5, Heather Trigg and Debra L. Gold use migration records to model population growth in colonial New Mexico, concluding that later historic population levels could only have been achieved through considerable intermarriage between Spanish and Native populations. Kelley Hays-Gilpin and Michelle Hegmon address the puzzling scarcity of plant images in southwestern art and show that some apparently abstract motifs may actually be stylized representations of maize. Paul E. Minnis and Michael E. Whalen (ch. 7) present new data on feasting at Casas Grandes. John D. Speth (ch. 8) and Stephen Plog (ch. 9) both address the issue of trade and exchange among southwestern communities. Speth's analysis of exchange between the Plains and the Southwest argues convincingly that the value of bison as a resource drew groups of the Southern Plains into the competitive world of interregional trade. In chapter 10, Katherine A. Spielmann and Patrick Livingood identify contrasts in the meanings and social uses of exotic goods in three North American regions: Ohio (Hopewell), the Southeast (Mississippian), and the Southwest. H. Edwin Jackson (ch. 11) presents a synthesis on the role of the now-extinct passenger pigeon in southeastern subsistence. David Anderson's chapter 12 argues the

case for historic California groups as appropriate analogs for prehistoric hunter-gatherers of the Southeast.

The chapters in this volume are diverse enough to attract readers from many specialties while remaining true to the common goal of celebrating Dick Ford's career. The range of interests and topics exhibited by the authors accurately mirror the diversity of Ford's contributions to North American anthropology. This book is a fitting tribute.

A Prehistory of the North: Human Settlement of the Higher Latitudes. John F. Hoffecker. New Brunswick, NJ: Rutgers University Press, 2005. 225 pp.

LISA M. HODGETTS

The University of Western Ontario

The arctic was the final frontier in the human settlement of the globe, the last place on earth to be colonized by humans. It was a chilly, inhospitable place for a naked ape. Its cold temperatures, marked seasonality, and the limited diversity of plant and animal resources represented major challenges to human occupation. Yet many groups devised the means to thrive in arctic environments. The sophisticated clothing, shelter, hunting implements, and transportation systems used by the aboriginal peoples of the circumpolar region are a testament to the ability of cultural innovation to overcome physical limitations.

At first glance, the title of this book might suggest an examination of the human occupation of the arctic following the end of the last ice age. In fact, it is much broader in scope, both temporally and geographically. It begins in Miocene Africa with an ancestor shared by chimpanzees and humans and ends with a discussion of how the Cold War impacted the circumpolar region. The expansion of human settlement into progressively colder habitats provides a novel lens through which Hoffecker views human evolution and the development of many archaeological cultures in Europe, Siberia, and the North American Arctic. He traces the anatomical and social developments of our tropical ancestors that allowed them to spread throughout the entire northern hemisphere.

Hoffecker divides his discussion of human settlement of the north into five main stages: the occupation of the middle latitudes, the colonization of western Europe, the Neanderthals, the dispersal of modern humans, and the colonization of the Arctic. The early chapters focus on the emergence of *Homo habilis* and *Homo erectus* and the dispersal out of Africa. They highlight the role of bipedalism, more developed cognitive abilities, and an increasing dietary reliance on meat, which allowed hominids to leave tropical woodlands and move into Eurasia. Subsequent chapters deal with the early occupants of Europe, from *Homo heidelbergensis*, whose anatomy and technology were virtually indistinguishable from their African contemporaries, to Neanderthals, who displayed pronounced anatomical adaptations to cold but left only limited evidence of cold-related technologies. The book then moves to mod-

ern humans, who maintained a warm-weather physique but developed complex tools, tailored clothing, and shelters allowing them to spread rapidly across the forests and cold steppes of Europe and Siberia. The final chapters trace the rapid colonization of the subarctic and arctic regions of Europe, Siberia, and North America following the last glacial maximum. They emphasize the importance of an increasingly sophisticated hunting technology and trace a shift from a broad-based terrestrial economy to a marine one.

This is a highly readable account, clearly intended for a nonspecialist audience. To accommodate its broad scope in a very reasonable 142 pages of text, it compresses many details. It gives only brief mention to important debates and entire archaeological cultures. Taxonomic questions related to the study of hominid evolution are largely ignored, as is much of the variability within the archaeological cultures that are presented. However, this does not detract from the great strength of the book, which is to paint, in broad strokes, the journey of a tropical ape to the far north. No other book places the human occupations of the Arctic in such a deep temporal context. In an age of increasing specialization within our discipline, its wide-ranging coverage is refreshing. This exploration of northern prehistory becomes an exploration of all of human prehistory, emphasizing the interconnectedness of people everywhere. Its long-term perspective also serves to highlight the accomplishment of circumpolar peoples past and present whose structures and carvings reflect a richness of life that goes far beyond mere survival. This book will appeal to undergraduates looking for an accessible introduction to human evolution and the archaeological cultures of the north. It also makes engaging reading for anyone who specializes in a small piece of this very large puzzle and wants to broaden their horizons.

Existential Anthropology: Events, Exigencies, and Effects. Michael Jackson. New York: Berghen Books, 2005. 216 pp.

JENNIFER HASTY

Pacific Lutheran University

Michael Jackson's latest book is a collection of meditations on cutting-edge issues in anthropology, studded with ethnographic vignettes from his diverse field experiences, and collectively integrated through his own intersubjective version of existentialist philosophy. Exploring such themes as mourning, violence, organ transplants, indigenous land struggles, and human rights, Jackson identifies the intersubjective forms of reason and practice through which human beings understand and cope with events, reinventing themselves and their possibilities in the process.

While the chapters are full of insights into the specific plights of the particular groups and individuals Jackson has studied, the most remarkable aspect of his ethnography is the use of existential concepts in an adamantly retro attempt to reground the comparative humanism of the