

(or translation) by the author. To translate the word *güzelleme* (glorification) as the erotic poems of *âşık*s (123) does not represent the content and the intentions of *âşık* literature at all. Despite the above-mentioned questionable interpretations, the conclusion of Korovin's article is very conclusive and convincing. He accentuates that social and political inclusion and exclusion in urban areas is one of the central issues which the urban *âşık*s have to deal with. Korovin's comes to the conclusion that the resilience of *âşık* culture still plays a significant role in the critique of political life in Istanbul and other urban landscapes. He considers the *âşık*s to be a marginal voice of urban areas, and at the same time the voice of "other" urban communities besides the elite and/or dominant groups. These important characteristics of *âşık*s are also emphasized in the following articles by Ulaş Özdemir on the tradition of the *zakir*, "Rethinking the Institutionalization of Alevism. Itinerant Zakirs in the Cemevis of Istanbul."

As the *saz* players of the religious ceremonies of Alevi communities, *zakirs* have a very important role in their communities in order to establish the new tendencies and "realities" of their new environments. Özdemir's very profound analysis shows us the complexity of transmission strategies of Alevi communities, especially in the present in an urban area like Istanbul. The very well-known Alevi saying "*yol bir, sürekin binbir*," which means "one path, a thousand-and-one practices" is used in his article as central point and helps us to follow the changed roles of the *zakir* in Alevi communities. Özdemir considers the role of a *zakir* as an actor who transforms musical performance and spiritual practice during religious ceremonies (called *cem*) but also outside them, through their inevitable interactions and "horizontal mobility." The following quote from his article reveals the key issues of his considerations: "In some respects, the transition to 'itinerant' mobility in *zakir*-hood, such as traveling to perform for different communities, is also reminiscent of the itinerant mobility of *dede* and *âşık*s in Anatolia in centuries past. Contemporary *zakir* mobility, however, emerges as a self-generating individual process that is best understood as mostly 'horizontal' mobility that stands in contrast and opposition to 'vertical' (and hierarchical) institutionalization imposed by the organizational structures and conventions of Alevi institutions" (161). The resistance of the new *zakir* generation to the standardization of the Alevi "doctrine" is for him a re-establishment of Alevi communities, which can be considered as an urban phenomenon.

Altogether, this book is a significant contribution to the literature of music *in* and *from* Istanbul, which will show readers from different disciplines, social, and musical contexts the four important musical cornerstones of this landscape. The key word in this book is transformation. To consider the term transformation by using the concepts of inclusivity and exclusivity was a very fertile idea and showed us the different opportunities created by the change, transmission, migration, and

remigration of existing musical genres in a cosmopolitan city like Istanbul.

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**Paxton, Merideth, and Leticia Staines Cicero** (eds.): *Constructing Power & Place in Mesoamerica. Pre-Hispanic Paintings from Three Regions*. Albuquerque: University of New Mexico Press, 2017. 246 pp. ISBN 978-0-8263-5906-3. Price: \$ 85.00

The volume edited by Merideth Paxton and Leticia Staines Cicero, two specialists in the field of Maya culture, aims to give evidence of "[i]dentities of power and place, as expressed in indigenous paintings from the periods before and after the Spanish conquest of Mesoamerica" (xiii). Although the title suggests that power and place are addressed more or less in equal measure, it is mainly the place – the book, the wall painting, the tomb, the architecture, the ceramics viewed from the perspective, and using methods of art history, through images and pictography – from which power and other concepts like nature or language are explained or constructed. This is also reflected by the introducing chapter where the two editors discuss at length the concept of Mesoamerica as a region.

The book is divided into three parts each dealing with a particular region (Central Mexico, Oaxacá, and the Maya Area), plus the introducing chapter and an appendix centering on a particular Maya calendar annotation. However, it is compiled rather unbalanced. While chapters two to eight directly address power mostly through the approach of analyzing different kind of places, chapters nine to twelve (the Maya Area) deal with fragrances, aromas, and certain kind of food unique to the "elite," based on iconography on ceramic and mural paintings.

Part one with the focus on Central Mexico turns the reader's view to Teotihuacán, a pre-Hispanic city or culture, and to the Aztecs, also called Mexica, or more generally to the Nahuatl people in early colonial times. While Chapter Two (Jorge Angulo Villaseñor and América Malbrán Porto) analyzes the Teotihuacán obsidian industry, Chapter Three (Davide Domenici) turns the reader's attention to the place-names on Teotihuacán mural paintings. Chapter Four (Lori Boornazian Diel) and Chapter Five (Angela Marie Herren) address pictorial manuscripts from the early colonial period in order to understand how the transition to Spanish rule took place and how the Aztecs or Mexica legitimized their own history.

Part Two is the shortest of the three. Turning to Oaxaca, Chapter Six focuses on the ancient people who lived and entombed their ancestors at Monte Albán before 700 A. D. (Alfonso Arrellano Hernández), while Chapter Seven (Manuel A. Hermann Lejarazu) centres on how Mixtec people who lived in the same region stayed in power during the Spanish conquest at two sites which is shown on several pre-Hispanic codices that have survived.

Part Three dedicated to the Maya area is the most heterogeneous one. Chapter Eight (María de Lourdes Navarajo Ornelas) analyzes pre-Hispanic Maya animal images on ceramics of unknown provenience, while in Chapter Nine María Luisa Vázquez de Ágredos Pascual and Cristina Vidal Lorenzo turn their attention to fragrances and body paint in Mayan courtly life during the Classic (until 800 A. D.). Chapter Ten (Ana García Barrios) questions the social context of food based on painted images on walls in Calakmul, and Chapter Eleven (Susan Milbrath, Carlos Peraza Lope, and Miguel Delgado Kú) centres on cosmology and worldview based on images from murals of Mayapán, of the Postclassic (1100–1500 A. D.). Finally, Chapter Twelve (Merideth Paxton) focused on a Maya calendar wheel in form of a Spanish illustration from the early colonial period which is now interpreted as a native solar symbolism. The brief appendix compares the same illustration with others from the colonial period written by natives in alphabetic form.

While each chapter provides some new evidence that cannot be discussed here, the volume as a whole would have benefitted from an introduction that would have taken into account other current research efforts regarding power and place throughout Mesoamerica (cf. D. Grana-Behrens, *Places of Power and Memory in Mesoamerica's Past and Present. How Sites, Toponyms, and Landscapes Shape History and Remembrance*. In: D. Grana-Behrens [ed.], *Places of Power and Memory in Mesoamerica's Past and Present. How Sites, Toponyms, and Landscapes Shape History and Remembrance*. Berlin 2016: 7–32).

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**Peres, Tanya M., and Aaron Deter-Wolf** (eds.): *Baking, Bourbon, and Black Drink. Foodways Archaeology in the American Southeast*. Tuscaloosa: The University of Alabama Press, 2018, 237 pp. ISBN 978-0-8173-1992-2. Price: \$ 64.95

“Baking, Bourbon, and Black Drink” is a collection of case studies and syntheses aimed at presenting the breadth of archaeological foodways research across the Southeastern United States. The articles cover a broad swath of time, from Archaic-period foragers to Historic-era whiskey production, in nine chapters and an introduction. In their introduction, Peres and Deter-Wolf frame the volume as surpassing subsistence and diet by explicitly embedding food within its social contexts of use. To this end, they rightfully present some definitions of terms like “subsistence,” “diet,” “foodways,” and “cuisine.” While Peres and Deter-Wolf define foodways as encompassing subsistence, they note that it is a much more expansive concept that marries the economic activities involved with subsistence tasks with the social and political contexts in which they occur. It is this concept that is meant to tie the volume together as a cohesive set of articles.

Kassabaum’s article clearly engages with the volume’s “foodways” theme, through a consideration of the public and social uses of food at Feltus, a Coles Creek site in the Lower Mississippi Valley. She considers multiple lines of foodways data (plants, animals, ceramics) in order to construct an argument about the nature of feasting at the site. There is an *a priori* assumption that a feast has taken place, with the data analysis set up to determine the type of feast that occurred. The data analysis is solid and well done, but the case study could be strengthened by a comparison of the four potential feasting deposits with trash that clearly comes from household food waste; this would provide a clearer means of distinguishing the special from the everyday. The second chapter, by Peres, examines differences in large mammal bone fragmentation between two different Mississippian sites in Middle Tennessee: Fewkes and Castalian Springs. Through careful analysis, she is able to demonstrate differential patterning between these sites in terms of their relative levels of marrow and bone grease extraction. While I would have liked to see Peres push the social interpretations further, the methodological significance of this study should not be underemphasized. This type of detailed analysis on bone fragmentation is rarely undertaken in the Southeastern United States, which tends to focus mostly on relative species representation. There are a variety of issues bone fragmentation studies can address beyond taphonomy, such as providing another line of evidence to support interpretations of resource scarcity and subsistence stress, which are circumstances mediated by social and environmental processes.

In their chapter, Ledford and Peres explore the potential of turkey as a proto-domesticated or resource that was explicitly kept and managed by humans. Interestingly, they draw attention to research that shows modern turkeys are much more aggressive towards men than women, and suggest that turkey management, if conducted, may have been a female-gendered task. The article is valuable as a primer on New World turkey management and draws on key literature from Mesoamerica and the Southwest, where there is clear evidence for this practice. Ledford and Peres summarize the Southeastern ethnographic and ethnohistoric literature related to turkeys, in addition to reviewing archaeological data. They suggest that a bias towards male turkey remains represents evidence of selective management of egg-laying females; if female turkeys were kept alive longer than males for their secondary products, then this is the pattern we would expect to see. However, it is difficult to know if this pattern mirrors that seen in other New World regions, as comparative sex-ratio data were not presented.

Emerson is to be commended for synthesizing what is known about the history and use of Black Drink among Southeastern Native communities. This chapter will likely become a standard reference for any scholars investigating this topic, as it represents a new and substantial contribution to the field. In addition to summa-