

Through careful field recovery, thoughtful formulation of research questions, and thorough analytical methods, the authors crafted an exciting story of the subsistence life of this large family during the few years that they lived at Wall Ridge. The lodge was located strategically to exploit resources from both the Missouri River floodplain as well as adjacent woodlands, streams, and upland prairies. Subsistence was based on corn farming, wild plant collecting, hunting, trapping, and fishing. The home was occupied year-round but each season featured differing economic strategies. In order to make maximum use of seasonal opportunities, the Wall Ridge people fashioned a diverse array of stone weapons and ceramic vessels and dug deep pits for food storage. These pits were later used for trash disposal and became the focus of some of the most important archeological discoveries. The Wall Ridge family likely interacted regularly with neighboring farmsteads scattered through the hills. Based on pottery and stone material, they were also in loose contact with kin in present-day Nebraska, Kansas, and Missouri.

This is solid scholarly work with rigorous scientific analyses addressing well-formulated research questions. It contains new methods and conclusions, and Great Plains and midwestern archeologists with an interest in late prehistoric culture will want to have the book. Beyond that though, the project tells a story of an intensive occupation of the Missouri River by ancestral Indigenous populations, and the general public with a keen interest in Iowa's deep past will also enjoy the volume. As a final note, the University of Utah Press is developing a reputation as one of the finest outlets of cutting-edge archeological research nationwide. The publication of the Wall Ridge story in that series is a testament to its importance.

Indigenous Life around the Great Lakes: War, Climate, and Culture, by Richard W. Edwards IV. *Midwest Archaeological Perspectives*. Notre Dame, IN: University of Notre Dame Press, 2020. xvii, 283 pp. Maps, charts, appendices, index. \$35 paperback.

Reviewer Constance Arzigian is Senior Lecturer with the Archaeology and Anthropology Department at the University of Wisconsin-La Crosse. She is also the co-editor of *The Wisconsin Archeologist*.

The causes and consequences of the adoption of agriculture have been studied worldwide, examining the shift from hunting and gathering to manipulation and domestication of plants for food production. Edwards's book places the Oneota—archaeologists' term for the late precontact populations who lived in present-day southeastern Wisconsin—within this

context. He poses the question: why do we see such different social and political consequences to the adoption of intensive maize agriculture? The Middle Mississippian culture, centered on the site of Cahokia in west-central Illinois, showed clear evidence of social stratification and unequal distribution of resources occurring simultaneously with the adoption of intensive maize agriculture; however, Upper Mississippian Oneota populations in Wisconsin and northern Illinois remained relatively egalitarian even though they undertook the same subsistence transformation.

To study this question, Edwards used a two-pronged approach: first, detailed macrobotanical analysis of plant remains recovered from several sites in the Lake Koshkonong locality of southeastern Wisconsin and second, analysis of carbon and nitrogen isotopic ratios of dog bones from several localities in eastern and western Wisconsin. The latter allowed him to evaluate the relative proportions of maize in the diet, and the balance of plants and animals consumed. He used canine diets as proxies for the human diet, eliminating any need for destructive testing of human remains. This provides a detailed view of subsistence practices in Lake Koshkonong from about the eleventh through sixteenth centuries CE. In addition, Edwards considers the evidence for intergroup trade and violence and develops comparisons across the region. Risk-management strategies are evaluated as solutions to potential or perceived threats, both social and environmental.

The book consists of eleven chapters that present the cultural history of the area, a discussion of agriculture-specific risk management strategies, methods for both macrobotanical and isotope analysis, the results of each type of analysis, evaluation of the role of maize in the economy, and contextualization of the Koshkonong locality within a broader midwestern framework. Edwards considers the effect of agriculture on seasonal scheduling of labor tasks for men and for women, identifies possible risk-management strategies used by the Oneota, and considers social and political consequences, suggesting that the system was “focused on mitigating social risks” (11), mainly reducing the threat of violence. The data presented support the conclusion that the Oneota were intensive agriculturalists, evidenced both by the plant remains recovered and the isotope analysis. The last chapter examines the implications of the study for understanding regional patterns of change and interaction. Detailed tables and charts, and two appendices compile considerable raw data on both isotopic results and plant remains. The literature review and the references cited provide a comprehensive overview of the relevant literature.

Edwards does not have a simple answer for why populations have differed in the social and political consequences of the adoption of agriculture, though he suggests that population density may also have been a factor. Nevertheless, the book provides an excellent fine-grained analysis of an important archaeological locality that has undergone this shift to agriculture, allowing it to be used as another point of reference when evaluating important cultural and societal changes.

The Cadottes: A Fur Trade Family on Lake Superior, by Robert Silbernagel. Madison, WI: Wisconsin Historical Society Press, 2020. xix, 278 pp. Cadotte family tree, timeline, notes, index. \$28.95 hardcover.

Reviewer Melissa Beard Jacob is an Intercultural Specialist for Native American and Indigenous Student Initiatives at The Ohio State University. Her research focuses on collective memory, cultural trauma, Indigenous methodologies, and familial narratives, including the Cadottes.

Robert Silbernagel's *The Cadottes: A Fur Trade Family on Lake Superior* chronicles the story of one of the most influential fur trading families in the Great Lakes. The Cadotte family played a significant role in developing the fur trade economy throughout the Lake Superior region in what would eventually become Wisconsin, Minnesota, and Michigan (xv). Silbernagel specifically chose to focus on the lives and experiences of Jean-Baptiste Cadot Sr.; his sons Jean-Baptiste Cadotte Jr. and Michel Cadotte; and the children and grandchildren of Michel Cadotte and Marie Madeleine (also known by her Ojibwe name of Equaysay-way). The focus on the Cadotte family allows Silbernagel to emphasize the importance of mixed French Canadian and Ojibwe identities to the growth and success of the Great Lakes fur trade. While the fur trade created business partnerships and economic exchange among Europeans and Indigenous peoples, it also encouraged intermarriage between European men and Indigenous women and resulted in children of mixed ancestry (69).

The first moment in which Silbernagel became aware of Michel Cadotte and the Cadotte family legacy was after first seeing Cadotte's grave marker on Madeline Island, Wisconsin. The author became intrigued by the prominence of the Cadotte family name in fur trade history and wanted to understand more about their influence on the social, political, and cultural landscape of the Lake Superior region. Throughout each chapter, Silbernagel provides his own commentary on physically navigating the geography in which the Cadottes would have travelled on their fur trade journey. He describes walking on secluded