Ivan Roksandic (ed.), *Cuban Archaeology in the Caribbean*. Gainesville: University of Florida Press, 2016. vii + 288 pp. (Cloth US\$84.95)

Jason M. Yaremko, *Indigenous Passages to Cuba, 1515–1900*. Gainesville: University Press of Florida, 2016. ix + 243 pp. (Cloth US\$79.95)

These two important books provide new insights into Cuba's diverse precolonial and colonial histories and its multicultural composition.

Cuban Archaeology in the Caribbean, edited by Ivan Roksandic, consists of 13 chapters organized into four intersecting themes that stress the diversity of Cuba's cultural and biological indigenous past—origins and migrations; food and diet; biocultural issues; and postcolonial indigenous histories. The book reflects the work of individuals and teams of researchers from Cuba, North America, and Europe; this speaks volumes to the valuable synergies created by international cooperation.

The early peopling of Cuba has been the subject of ongoing debate for some time, and in the first chapter, "The Role of the Nicaraguan Rise in the Early Peopling of the Greater Antilles," Roksandic contributes a new perspective by proposing that Cuba may have been settled from eastern Nicaragua—an intriguing argument that awaits further investigation. The next chapter, "An Archaeological Overview of the Caribbean Coast of Nicaragua" by Sagrario Balladares Navarro and Leonardo Lechado Ríos, underscores the importance of research in eastern Nicaragua for assessing the connection between it and Cuba. While Jason E. Laffoon's essay, "Human Mobility and Dietary Patterns in Precolonial Puerto Rico: Integrating Multiple Isotope Data," does not discuss Cuba, it raises the idea that people migrated there from several areas.

Many of the essays emphasize issues related to diet and food preparation. Ulises M. González Herrera's "Food Preparation and Dietary Preferences among the Arawak Aboriginal Communities of Cuba" itemizes plant and animal foods and their preparation known from historical sources and contemporary analytical techniques. In "Diagnosis of the Processing Methods of Starch-Rich Foods in Archaeological Artifacts: An Experimental Model," Roberto Rodríguez Suárez, Jorge Ezra Cruz Palma, and Guillermo Acosta Ochoa present findings from a series of experiments describing the alteration of starch grains through different kinds of food preparation methods. "Isotopic Evidence of Variations in Subsistence Strategies and Food Consumption Patterns among 'Fisher-Gatherer' Populations of Western Cuba," by Yadira Chinique de Armas, Mirjana Roksandic, Roberto Rodríguez Suárez, David G. Smith, and William

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M. Buhay, indicates dietary diversity among western Cuba's pre-Arawak peoples. David G. Smith addresses the range of variability of plant food production systems and introduces the concept of "mid-level food production" to explain the adoption of agriculture in "Plants and People in the Precontact Caribbean: The View from Canímar Abajo, Cuba."

Another set of chapters address biocultural concerns: variability in health, demography, and body modification. In "Communities in Contact: Health and Paleodemography at El Chorro de Maíta, Cuba," Darlene A. Weston and Roberto Valcárcel Rojas examine the impacts of the *encomienda* system evidenced by burial remains. They find no evidence of the violent trauma that would be expected under the egregious work conditions associated with *encomienda* life. They also observe that the high carbohydrate diet introduced by the Spanish impacted oral health, but was comparable to other precolonial skeletal populations, and that a catastrophic event, probably an infectious disease, impacted the population, especially children. Mirjana Roksandic addresses issues of residential mobility through the examination of age, sex, and fertility profiles of two burial populations in "Sedentism and Mobility Patterns at Canímar Abajo Cemetery, Matanzas, Cuba: Paleodemographic Evidence." Canímar Abajo is a highly important site because of the wealth of information it has yielded on the lifeways of its early and late burial populations, as evidenced by other chapters of the book. At the same time, the site remains an enigma because the 1200-year-old midden that separates the two burial populations is not understood. Additionally, Kaitlynn Alarie and Mirjana Roksandic identify evidence for culturally distinct tooth filing among adult women in "A Pre-Columbian Dental Modification Complex at the Site of Canímar Abajo, Matanzas, Cuba." The practice occurs at both early and late cemetery components. The practice differs from the tooth filing patterns found in Mesoamerica and among people of Afro-Cuban descent; the findings suggest a unique tradition specific to Cuba known so far from this site.

"Indians in Cuba: From Pre-Columbian Villages to the Colonial World," by Roberto Valcárcel Rojas, and "Los Indios de Campeche: The Maya Diaspora and the Mesoamerican Presence in Colonial Cuba," by Jason M. Yaremko, address two of Cuba's Amerindian groups. Valcárcel Rojas documents Cuba's indigenous population's complicated history of relocation, labor, resistance, accommodation, autonomy, and integration into Cuban society after the end of the *encomienda* system. Of special note, he provides the names of settlements and population numbers from the mid-sixteenth to the mid-twentieth centuries. Yaremko focuses on the history of the Yucatec Maya bringing to light their important, but largely neglected role in Cuba's past, which is explored more fully in his book (see below).

The essays in this book mobilize linguistics, cultural anthropology, biological anthropology, ethnohistory, experimental studies, and archaeology to reveal exciting new findings. By situating the research in terms of our current knowledge of Caribbean archaeology, the final essay, Reniel Rodríguez Ramos's "Recent Advances in the Archaeology of the Greater Antilles: Some Final Remarks," assures us of the worthiness of the collection.

Jason M. Yaremko's *Indigenous Passages to Cuba, 1515–1900* extends Cuba's indigenous history beyond the early colonial period. The book examines the island's little-known, diverse postcolonial Amerindian histories in the context of imperial geopolitics, colonialism, nation building, ethnic history, and labor history. It is, therefore, not limited to indigenous peoples, but attends to larger hemispheric spaces, peoples, events, and processes and the degree to which histories of dominant, marginalized, and subaltern people are intertwined. Until recently, most Cuban scholars did not believe that indigenous peoples existed after Spanish conquest. Yaremko's thorough compilation of archival data proves them wrong. Whereas the Roksandic book is directed mainly to Cuba's indigenous peoples, Yaremko's introduces us to Cuba's other Amerindian peoples—those who came as laborers, indentured servants, captives, slaves, prisoners of war, traders, or diplomats from the conquest period onward. Each of the book's six chapters examines how these people came to find themselves in Cuba and the political circumstances that propelled them there. They included the Nahuas and Yucatec Mayas, the first Amerindians to have been brought to Cuba in the early 1500s, who were put to work in the *encomienda* system, as Cuba's indigenous peoples dwindled in number due to disease and overwork. The Maya stream continued; during the Yucatec Maya rebellion known as the Caste War, Mayas were forcibly relocated to Cuba where they provided labor for the island's expanding sugar plantations, voracious for workers. The Maya exodus persisted until the early 1900s. Florida Indians such as the Timucua and Calusa took flight from La Florida's colonial wars and disease during the 1600s. They were followed in the late 1700s and early 1800s by Lower Creeks and other Florida Indians who sought refuge from the disruptive dynamics ensuing in the Southeast. The deportation to Cuba of the Apaches is a little known aspect of both U.S. and Cuban national narratives.

Some people, such as the Timucua, the Calusa, and other Florida groups came voluntarily, while others, such as the Yucatec Maya, the Nahua, and the Southwestern Indians were forcibly relocated. While most of the Mayans came under force during the latter part of the nineteenth century, some came voluntarily to find work. Yaremko's book treats the way these groups negotiated

their new contexts through adaptation, resistance, violence, political manipulation, brokering, diplomacy, knowledge of the legal system, flight, and other forms of cultural maneuvering. It also addresses their role in Cuba's plantation, domestic, transportation, and rural and urban economies.

The final chapter focuses on the entangled biological and cultural identities and histories of the descendant communities. Inter marriage and intermingling among the various groups is known to have occurred. Today's descendants of the preconquest indigenous Arawak communities live mainly in the eastern part of the country. They have assumed an active role in educating people on Cuba's indigenous past. People identifying as Maya resided in numerous settlements in western and (parts of) eastern Cuba. Many of these communities lived in physical and cultural isolation from the rest of Cuba until the Revolution; after 1959, educational, health, and economic changes and greater contact with the Cuban government challenged their autonomy and unique identities. Today, these communities are trying to navigate both cultural loss and continuity; numerous indigenous traditions and lifeways persist, while accommodations to language and other areas characteristic of Cuban society have been made. This fascinating chapter leaves us wanting to learn more about today's claims to, and practices of, real, imagined, invented, and rediscovered indigeneity and to the contemporary descendants of the unstudied Amerindian groups.

Both of the volumes under review add significantly to our understanding of Cuba's history, demonstrating that it is far richer than previously recognized. Both are important contributions to Amerindian and diaspora scholarship. (The cost of the books might make them inaccessible to Cubans who still live under difficult circumstances. This, of course, is not the fault of the editor or the author.) Both books bring to light hidden histories that will hopefully inspire and motivate greater collaboration among historians, archaeologists, and ethnographers to uncover the past, illuminate the present, and empower peoples who have lived an invisible presence in the building of a nation.

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