tionship between a diversified base of committed rights and interest holders and the sustainability of urban heritage projects. Sayer's mixed-methods study shows that hands-on and participatory heritage positively impacted children's well-being, while Kidd shows that digital heritage is not the great democratizer some hoped it would be. These studies show how the impact of heritage projects can be measured, assessed, and evaluated.

The most provocative piece from an archaeological standpoint is LaSalle and Hutchings' incisive critique of what they see as the conflation of Indigenous and collaborative archaeologies. Their conclusion that decolonization should mean the end of archaeology (p. 233) is likely to cause some archaeologists to bristle, but their position demands consideration and response.

Overall, this handbook delivers on its promise to convince readers that social science research and analytical approaches are vital to heritage policy and practice and offer the potential for transforming practitioners and partnering communities.

The Fifth Beginning: What Six Million Years of Human History Can Tell Us about Our Future. ROBERT L. KELLY. 2016. University of California Press, Berkeley. xi + 149 pp. $24.95 (hardcover), ISBN 978-0-5202-9312-0.

Reviewed by Mark Aldenderfer, University of California, Merced

Robert L. Kelly has written a book about the end of worlds. Usually, this sort of thing is the province of science fiction writers, harbingers of an apocalypse (name your favorite), and even mainstream historians. In the book's introduction, Kelly reminds us that, back in 1987, the alternative rock group R.E.M. released a song entitled "It's the End of the World as We Know It (And I Feel Fine)." I am not sure Kelly is fine with the ends of the worlds he writes about, but he has hope and faith that our species has always been able to surmount the challenges it has created and that it will be able to do so into the future. And what is it that gives him hope? The archaeological record of the biological and cultural evolution of our species.

You might not have seen that coming. Archaeologists often make the claim that understanding the past can help us avoid, or at least identify, future problems. But frankly, this desire has been more aspirational than actual. Kelly, however, believes that not only is such an understanding desirable, it is absolutely necessary. He describes four beginnings: the development of the first technologies by our hominin ancestors, the creation of culture, the domestication of plants and animals, and the origins of complex societies and the state. Each beginning was a tipping point, and the long-term success of each led to the end of the world it created. Although individual archaeological cultures may have failed, the cumulative effect of their successes created contradictions that led to the end of those past worlds. Taking an evolutionary perspective, Kelly suggests that our ancestors tried to be the best at whatever they were doing—growing plants, hunting animals, building coalitions. Taking this argument one step further, he suggests that trying to be the best at one thing led to unexpected outcomes, or emergent phenomena, to explain the origin of each of the beginnings. Some may dispute the notion that in the context of evolution, we act to "be all that you can be" (apologies to the U.S. Army) since other adaptive strategies are feasible and often employed. But Kelly's point is clear: whatever our ancestors did to live their lives, in the aggregate, they succeeded all too well.

The book has seven chapters. In the first, Kelly explains what led him to become an archaeologist and how so doing created for him a sense of wonder and excitement about the world. This resonated strongly with me—I knew I wanted to be an archaeologist in the third grade, and I imagine many of our colleagues had similar revelations early in their lives.

How archaeologists think is explored in the second chapter. Kelly uses his previous experience in writing textbooks on archaeology well, and he explains how we look at temporal and spatial patterns in artifacts to interpret the past. Again, colleagues who are looking for a more detailed presentation of current theoretical concerns in contemporary anthropological archaeology may be disappointed. Then again, they are not the primary audience for this book, which is written for a more general readership.

Chapters 3, 4, 5, and 6 are detailed, but accessible, descriptions of what we know from archaeology about each of the four beginnings and their trajectories over time. Much of what is here can be found in any text devoted to world prehistory, but Kelly leavens these chapters with many personal asides, funny stories, and plenty of wisdom accumulated over the course of a long and productive career. Some may object that these chapters are only "just so" stories—a term employed by those who seek to debunk what they see as the fanciful deployment of evolutionary concepts. These critics would be wrong because Kelly has done his homework. He also has not claimed—and does not claim—that what he has written is the truth. What

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he does claim is that his arguments are more than simply plausible and that they have an empirical basis.

In the final chapter, we confront the fifth beginning: the rise of European and other colonial powers, the ascendance of capitalism, the advent of the Industrial Revolution, and the creation of the nation-state. Many believe that these combined trends have created a perfect storm of future travail that we cannot overcome. It is the end of this world as we know it, but Kelly counsels us not to worry. He identifies three contradictory trends in this unholy mess that may create a way out of it: the search for cheap labor, the arms race, and the globalization of culture. Kelly believes that these contradictions will force us to cooperate and find solutions to global problems. The archaeological record proves to him that because we have done this in the past, we can, given the will, do it again in the future. You should read the book to find out just how this can be accomplished. I am not as sanguine as Kelly is that we can. But the archaeological record just may prove me wrong. Perhaps there is a sixth beginning in our global future.

Exploring Southeastern Archaeology. PATRICIA GALLOWAY and EVAN PEACOCK, editors. 2015. University Press of Mississippi, Jackson. xiii + 320 pp. $70.00 (hardback), ISBN 978-1-62846-240-1.

Reviewed by Mark A. Rees, University of Louisiana at Lafayette

This edited collection features 17 essays by 20 authors in honor of Samuel Brookes and in memory of John Baswell. In the Foreword, Jeffrey P. Brain reminisces on Brookes's career and shows him at home among the doyens of Southeast archaeology in a photograph from the 1978 Lower Mississippi Valley Conference at Avery Island, Louisiana. This volume stems from a symposium at the annual Southeastern Archaeological Conference in Jacksonville, Florida, in 2011. Introductory remarks by the editors set the stage with biographical notes for a well-deserved Festschrift. The succeeding chapters are organized in five parts under the headings Public Archaeology and Professional Practice, the Archaic Period, the Woodland and Mississippian Periods, the Contact and Historic Periods, and Reflections. As the authors demonstrate, Brookes's contributions to Mississippi archaeology have advanced both general knowledge and specific datasets, or as expressed in the 2011 SEAC symposium title, "the forest AND the trees."

In Chapter 2, Evan Peacock examines Brookes's contributions in a survey of U.S. Forest Service (USFS) archaeology in northern Mississippi. Peacock frames the millennia of occupations from Paleoindian through historic periods in terms of Brookes's outsized influence on archaeological methods, resource management, public participation, partnerships, and education. In Chapter 3, Cliff Jenkins prefaces an informative GIS inventory and lidar assessment of earthworks in the Lower Yazoo Basin by demonstrating the importance of revisiting mounds for effective stewardship and site management. Part II begins with a chapter by Brookes and Melissa Twaroski on the metaphorical "forest"—Early Holocene climate in the eastern United States—followed by a trio of chapters on the "trees" or, in this case, stone beads and Poverty Point objects (PPOs). As seen in Mississippi and the Midsouth, the Hypsithermal climatic disruption was a hotbed for cultural complexity and exchange. Jessica Crawford's examination of the temporal placement, distribution, and function of effigy beads in Chapter 5 provides an overview of that distinctly Middle Archaic cultural phenomenon. In Chapter 6, Alison Hadley and Philip Carr find shortcomings in an econocentric "organization of technology" model for understanding specialization in chert bead production during the Archaic. Their conclusion that craft specialization should be understood in terms of degree and social contexts is well reasoned, and it is influenced by Brookes's interpretation of evidence for ideological-supernatural sources of power in Middle Archaic social complexity. Part II culminates in a detailed glimpse of the distribution, composition, and stylistic variation of PPOs from Missouri, Tennessee, and Mississippi. As another installment in their ongoing thin-section analyses of PPOs across the Southeast, Christopher Hays, James Stoltman, and Richard Weinstein have amassed a wealth of data to better understand the breadth and character of Poverty Point exchange.

Part III, on the Woodland and Mississippian periods, unsurprisingly includes the most chapters, with five substantive contributions by Peacock, Keith Baca, Andrew Triplett, Janet Rafferty, and Ian Brown. In Chapter 8, Peacock reports on the artifact assemblages from two Early Woodland Tchula-period sites in Holly Springs National Forest, adding details to his previous overview of Woodland occupations. Using artifact diversity and restricted tool forms as indicators of relative site use, he finds seasonal and special-purpose occupations at two sites in comparison to an upland site with evidence for short-term sedentary occupation. In Chapter 9, Baca reports on the investigation of Slate Springs Mound, an enigmatic if not unique platform mound built and used during the Middle Woodland to early Late Woodland periods

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