world of the Southeast and Midwest. By applying these theoretical perspectives, Blanton simultaneously considers the physical changes in pipe forms and how those changes correspond to the functions the pipes served in religious rituals.

In Chapter 4, Blanton describes pipe attributes (size, stem form, rim form, and raw material) and discusses how these attributes changed during the Mississippian period. There were few pipes and pipe forms during the Early Mississippian period (AD 1000–1200), an explosion in the numbers of pipe styles and elaboration of stylistic characteristics during the Middle Mississippian period (AD 1200–1375), and a diversification of stylistic elements adopted during the Late Mississippian period (AD 1375–1600). The established temporal patterns were determined using both cluster analysis and multiple correspondence analysis. Combining his attribute analysis with the recovery contexts of the pipes and their geographical distribution, Blanton convincingly shows associations between specific elements and particular periods and provinces within the larger study area.

In Chapter 5, following his analysis of smoking pipes, Blanton returns to a discussion of Mississippian pipe symbolism and costly signaling associated with religious rituals and production of ritual equipment. In so doing, he situates pipes and pipe smoking within broader Mississippian cultural practices. Blanton concludes in Chapter 6 with a discussion of the significance of studying pipes and the evolution of smoking rituals as an important facet of the broader Mississippian culture. He argues that the lack of archaeological analyses of pipes—an oft-overlooked and underappreciated artifact class—has hindered our understanding of South Appalachian Mississippian religion and ritual. While Blanton characterizes his treatment of pipes as "incomplete and limited" (p. 144), he provides a valuable model for other researchers to follow in further study of Mississippian pipes and pipe-related rituals.

Blanton's fine-grained analysis of pipes provides a powerful and compelling argument for archaeological research on smoking as a window to broader cultural characteristics and patterns of culture change in the past. Theoretically, Blanton uses cultural evolutionary theory to explore stylistic variability in pipe attributes over time and then applies costly signaling theory to explain how those changes in pipe form relate to broader regional and temporal patterns. Methodologically, his use of both cluster analysis and multiple correspondence analysis provides convincing evidence for stylistic changes in pipe attributes during the Mississippian period in the Southern Appalachian region. Overall, this book contributes substantially to the archaeological literature, and it is essential reading for anyone studying smoking rituals and traditions in Native North America.

The Archaeology of Houses and Households in the Native Southeast. BENJAMIN A. STEERE. 2017. University of Alabama Press, Tuscaloosa. xv + 215 pp. $54.95 (hardcover), ISBN 978-0-8173-1949-6.

Reviewed by Edmond A. Boudreaux III University of Mississippi

The study of houses and the social groups who build and use them has been an important topic in North American anthropology since Lewis Henry Morgan and the origins of the discipline during the nineteenth century. Benjamin Steere's book, *The Archaeology of Houses and Households in the Native Southeast*, is a significant contribution to this anthropological tradition of exploring the complex relationships among houses, households, environment, and society.

Steere's research is most concerned with understanding and explaining similarities and variability in Native American domestic architecture in the U.S. Southeast across space and through time. His book considers the roles that environment, economy, cosmology, and status differentiation played in shaping continuity and change in Native American domestic architecture in the greater southern Appalachians, from about 2,000 years ago through the period after European contact in the Southeast, as well as patterns of similarity or variability across his study area. There were major changes in environment, economy, politics, and social organization in the Southeast during this period, but how do those changes correlate, if at all, with stability or transformation in domestic architecture?

Steere's research is based on analyses of an archaeological dataset generated from published site reports and scholarly literature about examples of domestic architecture at sites across the southern Appalachian region, a vast area that spans approximately half of the U.S. Southeast. He sorts sites and structures into the following periods: Middle Woodland (200 BC–AD 400), Late Woodland (AD 400–1000), Early Mississippian (AD 1000–1200), Middle Mississippian (AD 1200–1350), Late Mississippian (AD 1350–550), and the Historic period (AD 1550–1800). The vast temporal and spatial scales of this book are extraordinary, and they represent a deliberate effort by Steere to augment recent trends in household archaeology that have moved away from explanations based on broad-scale

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patterning. He argues that changes in domestic architecture need to be explained by social processes operating at macro-regional scales, and he positions his work as a move toward exploring the geography of housing traditions. Steere uses several univariate and multivariate statistical techniques to systematically and thoroughly explore relationships among various attributes of domestic architecture (e.g., size, spacing, construction methods, etc.); their archaeological contexts; and aspects of environment, economy, cosmology, and status as they are manifested (or not) in the architecture of houses. He explores these relationships through rigorous considerations of a robust dataset composed of approximately 1,000 structures from 74 sites.

The book is an important contribution to household archaeology for many reasons, and some of Steere's results are summarized here to illustrate the significance of his work. His findings indicate that environmental factors are not key to explaining architectural variability. Economic factors, such as major changes in subsistence economy, and social factors, such as status differences within a community, are more important. For example, some changes in certain aspects of architecture track well with major changes in subsistence economy, particularly the adoption of maize agriculture as a staple of the domestic economy in the southern Appalachians after AD 900. Also, the variability in house size and form at many Mississippian sites fits with the expectations of intra-community social ranking or stratification, although Steere points out that the range of variability in domestic architecture does not fit with simplistic distinctions between elites and commoners.

One of this volume's most important contributions is the finding that Native American domestic architecture in the southern Appalachians was relatively stable through time—more so than expected—and this stability belies substantial changes in the other realms considered by Steere. Further assessments of this remarkably conservative tradition of domestic architecture in the southern Appalachians pose important and interesting challenges for future research. Another contribution of this book, perhaps its most important, is that Steere's consideration of many different variables in a robust dataset shows that the relationships among attributes of domestic architecture and other realms of the human experience are very complex. Simplistic cause-and-effect relationships do not explain broad-scale patterns in domestic architecture, and the relationships that do exist often are nuanced. They are neither universal nor deterministic. The demonstration that these relationships are complicated is an important caution against simplistic explanations of households as economic or adaptive units within past societies and communities.

Archaeological Perspectives on Warfare on the Great Plains. ANDREW J. CLARK and DOUGLAS B. BAMFORTH, editors. 2018. University Press of Colorado, Louisville. vii + 439 pp. $99.00 (hardcover), ISBN 978-1-60732-669-4.

Reviewed by Kacy L. Hollenback, Southern Methodist University

As Douglas Bamforth writes in the introductory chapter to this coedited volume, "War, and the possibility of war, mattered in the lives of the people we study, and looking at it in detail ought to matter to us as well" (p. 34). I could not agree more, and this book's focus on the North American Great Plains is especially valuable, as the region yields evidence of social conflict spanning more than 2,000 years. The arrival of Euroamericans, who brought horses and guns, only intensified preexisting patterns. But this book does more than analyze evidence for war in a specific region; it seeks to contribute to broader archaeological and anthropological studies of social conflict and warfare.

"War" here is defined as "socially sanctioned group-level" conflict (p. 355) and "organized social violence" (p. 4). Such definitions, unlike modern conceptions, include small-scale combat by nonstate groups while recognizing that there is a continuum of violence in human societies and not all types can be classified as war. Specifically, this book asks how patterns of war developed in the Great Plains, how people perceived and reacted to its associated risks, and how it shaped indigenous societies and histories.

The book is organized into three sections: (1) artistic evidence, (2) fortifications and their implications, and (3) general archaeological indicators and the implications of war for societies. Bamforth's introduction is a thoughtful and thorough overview of Great Plains warfare as well as issues involved in its archaeological study. Bamforth's introduction is an essential read for students and scholars of social conflict. Along with many of the other chapters, it considers how we see war archaeologically (e.g., settlement design and location, demographic profiles, symbolic representations, defensive features, technologies, and osteology). Many of these features can have other functions (see Chapter 6 by LeBeau), so authors here acknowledge the dangers in oversimplifying interpretations or causes of conflict from this evidence. Bamforth, for example, notes that fortifications and bioarchaeological indicators of violence are usually considered signs

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