

in the North Central Hills. Reporting on sites to the south, in the Ackerman Unit of the Tombigbee National Forest, Triplett marshals ceramic evidence for cultural (“lineage”) and settlement continuity between Late Woodland and Mississippian components. The conclusion that separate components may in fact represent arbitrary divisions of single occupations is well placed, especially as it relates to variation in pottery temper. Moving eastward, Rafferty considers bet-hedging in Chapter 11 as it relates to large, “peripheral” Mississippian mound sites such as Owl Creek, Thelma, and Bessemer. While accounting for similarities, she concludes it is only part of the explanation for these and other upland mound groups. Closing out Part III, Brown revisits the Anna site, located on the Natchez Bluffs along the Mississippi River. His analysis of mostly atypical pottery from Robert Prospere’s Great Ravine collection shows how difficulties in applying type-variety classification can illuminate the unexpected.

In Chapter 13, Jay Johnson and Edward Henry provide a wealth of new data on the Chickasaw during the contact era from a small multicomponent site discovered during pipeline monitoring in northeastern Mississippi. In Chapter 14, Maria Schleidt explores the “symbiotic relationship” between the Civilian Conservation Corps and National Forests of Mississippi through a historical overview of the Chickasawhoy Ranger District. Mary Evelyn Starr’s chapter on logging and the railroad in the Delta demonstrates how documentary sources can provide more than historical context and background for archaeology. Galloway closes out the volume with Chapter 16, reflecting on how Brookes’s career with the USFS advanced public archaeology throughout Mississippi. If this were still in doubt, his nomination for the USDA Forest Service National Heritage Award is appended. The importance of this volume likewise extends beyond Mississippi, where most of its chapters concentrate. In retrospect, its ambitious title is merited, as this excellent collection provides an up-to-date and fairly comprehensive examination of Southeast archaeology from the viewpoint of Mississippi and the Midsouth.

Early and Middle Woodland Landscapes of the Southeast. ALICE P. WRIGHT and EDWARD R. HENRY, editors. 2013. University Press of Florida, Gainesville. xiv + 320 pp. \$79.95 (hardcover), ISBN 978-0-8130-4460-6; \$29.95 (paperback), ISBN 978-0-8130-6446-8.

Reviewed by Matthew C. Sanger, Binghamton University

In every region, there are time periods rarely discussed by archaeologists. *Early and Middle Woodland Landscapes of the Southeast* addresses one such blind spot by not only offering detailed empirical studies but also engaging with cutting-edge theoretical interpretations. Made up of 17 chapters by 24 authors and coauthors, the volume demands a reengagement with the earliest portions of the Woodland period in the U.S. Southeast, a place and time long overlooked by archaeologists who instead often focus their attention on contemporaneous Adena and Hopewell peoples further to the north in the Ohio Valley and elsewhere in the Midwest.

A central theme of the volume is a demand that archaeologists reevaluate the Early and Middle Woodland in the American South under its own terms. The present volume showcases the rich material record and interpretive possibilities of a region that is often thought of as an empirical backwater. The first substantive chapter, written by Applegate (Chapter 2), finds interesting patterns in terms of mobility, the division of sacred and secular space, and the importance of different natural resources when establishing residences by looking at 70 domestic structures from across Kentucky. Similarly rich empirical datasets are found in Franklin and colleagues’ paper (Chapter 5), which draws together OSL and radiometric dates, use-wear on lithic tools, ceramic typology, and the presence of different faunal materials to better understand landscape use in Tennessee.

Many chapters offer novel interpretive lenses, particularly for understanding burial mounds. Clay (Chapter 4) suggests that traditional conceptions of mounds, in which people are memorialized and claims of ownership are manifest, are incorrect because mound builders used these places not as a point of looking back but rather as a place to look forward. Interpreting the sequential use of burial mounds over centuries, Clay posits that burying the dead in earthen constructions marked the place for future gatherings during which people could conduct an extended ritual cycle spanning multiple generations. Likewise, Kimball, Whyte, and Crites (Chapter 8) view earthen formations as accumulations of not only sediments but also relationships between people, nonhuman animals, objects, and place, whereas Keith views mounds as a means of creating a sacred cultural landscape, in part through the deposition and mixture of earth and midden materials. Similar conceptions of a sacred landscape tied together through deposition of objects and the movement and gatherings of people can be found in contributions by Boudreaux (Chapter 10), Eubank (Chapter 11), and Brown (Chapter 16).

Explicit engagement with different temporal and spatial scales is a theme throughout the book, and it

is one developed most explicitly by chapters such as Pluckhahn and Thompson's contribution (Chapter 12), in which they paradoxically provide an expansion of scale by looking at three broadly contemporaneous sites—Kolomoki, Crystal River, and Fort Center, spread across almost 1,000 km—even while shrinking the experiential scale to that of an individual visiting and engaging with each of these sites in similar and dissimilar ways. Dekle (Chapter 13) similarly offers a paradoxical yet ultimately productive view of interregional trade across broad landscapes when she suggests such practices were less about broad-scale political manifestations and more about the development of individual identities derived from the ownership and display of “exotic” objects obtained from great distances. Wallis (Chapter 14) likewise promotes an understanding of interregional exchange as reflecting the wills and desires of individuals when he compares how Swift Creek and later Weeden Island groups deployed local and nonlocal pottery in mound contexts. Shifting from a tradition that included vessels from diverse areas and times to only using pottery produced by a select group of people, Wallis describes the ritual and social performances associated with mound activities as becoming increasingly limited and exclusionary over time, possibly reflecting changing power relations.

Henry (Chapter 15) is one of the few to explicitly discuss the political organization of Early and Middle Woodland groups in the Southeast, specifically in northern Kentucky. Contrary to traditional interpretations of mounds and interregional trade as evidence of power centralization, Henry argues that these groups were far more heterarchical, in part because communities were highly mobile and operated within a broader ritual landscape that they were constantly refashioning based on their relations with one another.

In sum, *Early and Middle Woodland Landscapes of the Southeast* provides an opportunity for archaeologists not working in this region and time to appreciate both the current work being conducted as well as the potential for future studies. The book has been an important contribution to the literature since it was first published in hardcover in 2013, and it well deserves its release as a paperback in 2019.

Mississippian Smoking Ritual in the Southern Appalachian Region. DENNIS B. BLANTON. 2015. University of Tennessee Press, Knoxville. xii + 274 pp. \$65.00 (hardcover), ISBN 978-1-62190-189-1.

Reviewed by Stephen B. Carmody, Troy University

In this highly anticipated book, Dennis Blanton presents his analysis of smoking pipes from Mississippian sites in the greater southern Appalachians, contributing to archaeological knowledge about the complexity of precolumbian smoking traditions in the Eastern Woodlands of North America. For the book, Blanton's study area encompasses eastern Alabama, eastern Tennessee, northern Florida, all of Georgia, and parts of the Carolinas. The era of interest spans AD 1000–1600. Blanton's comprehensive treatment of pipes from a large region and over several hundred years is one of the first regional studies of smoking pipes and practices in the Mississippian world, and it represents a major contribution to the area's literature.

In Chapter 1, Blanton provides the reader with a well-researched account of the importance of tobacco to prehistoric Native Americans and the special relationships they had with tobacco and tobacco smoke. Given the symbolic and ceremonial status of tobacco across Native North America, archaeologists have long recognized the importance of smoking pipes themselves as well as the tobacco and other plants smoked in them and smoking rituals. However, despite the long history and widespread practice of tobacco smoking in Native North America, the dearth of information in the archaeological literature and the lack of synthetic treatment and interpretations of Mississippian smoking pipes drives Blanton's work here.

In Chapter 2, Blanton summarizes the archaeological evidence that identifies the South Appalachian Mississippian cultural tradition and region as an identifiable culture area. He also demonstrates that most of our knowledge about the prehistoric smoking culture and more specifically tobacco is insufficient and not grounded in comparative considerations of smoking pipes or paleoethnobotanical evidence. Pipes recovered from archaeological sites are too often identified as tobacco pipes without direct evidence of tobacco use at the site. Pipes found archaeologically may have been made for smoking other plants instead of or in addition to tobacco. This important point is often overlooked and has resulted in incomplete understandings of pipe smoking rituals and the plants involved.

After thoroughly describing artifact assemblages and the related archaeological evidence, Blanton turns his attention in Chapter 3 to theoretical discussions of religious rituals and the use of pipes in those rituals. Applying cultural evolutionary theory and costly signaling theory, Blanton explains how spatial and temporal variability in pipe forms reflect local and regional practices and changes and how those circulated more widely throughout the Mississippian