

marginal—has become increasingly mainstream. Whereas Hall relied strongly on Native American ethnographies and ethnohistories to inform his views, Baires melds those accounts with a rather eclectic theoretical perspective inspired by notions of animism and relational ontology. The result is a refreshing take on the role of new religious practices in the emergence of the great Mississippian center of Cahokia, in the American Bottom region of Illinois.

Landscapes occupy Baires's center stage in a framework known as "Place-Thought." Here, the built environment was a continually unfolding social process that is both cause and consequence of culture change. In the relational perspective that Baires offers, the boundaries of natural and cultural worlds dissolve, and agency suffuses rocks, streams, and pottery. Even the ebb and flow of annual floods animate the Mississippian world, with water collaborating in a dialectical renewal and annulment of the landscape.

Baires's study focuses on ridge-top mortuary mounds: unusual, Toblerone-shaped earthworks unique to Cahokia and the surrounding region. Their constructions coincide with the posited Big Bang of Cahokia at approximately AD 1050, and they embody complex histories of human interments, exotic artifact caches, special-use buildings, and large posts. Baires proposes that the multistaged raising of these monuments both configured and transfigured the Cahokian landscape. Their placement helped to define the physical and phenomenological space of Greater Cahokia, their construction generated a community of participants and believers in a new order, and the apparently sacred activities that took place at various points in their biographies endowed them with living qualities. They were far more than static representations of power and wonder. The placement of the mounds and their associated burials underscore the influence of water in shaping the Cahokian world. The earthworks were consistently built in marshy locations, and the mortuary goods are distinguished in particular by thousands of marine shell beads, which Baires sees as the personification of water relationships that promised both life and death.

Baires also places great emphasis on the cosmic connotations of the Rattlesnake Causeway, a linear embankment of over 700 m connecting Cahokia's central mound-plaza complex and a major ridge-top mound. This possible "Pathway of Souls" oriented the entire site grid to 5° east of north, apparently mirroring the alignment of a major lunar standstill. Her important work on this feature will hopefully stimulate a reevaluation of large causeways at other sites in the midwestern and southeastern United States.

In some respects, this study is one piece of a larger puzzle. Whereas Baires approaches Cahokian religion

through the built environment and related mortuary practices, there are a number of studies by others—not all of which are in agreement—delving into objects, iconography, specialized architecture, and other realms of materiality. We still await a major synthesis of those various threads, but the potential is exciting.

Baires pursues a different path toward an understanding of religion than has been the norm for Mississippian studies until recent years. I am sympathetic with her concern to distance Native American belief systems from Western understandings of religion. But I have to wonder whether there are also limits to what relational ontologies and animism can tell us about the spiritual world of Indigenous peoples—particularly if one's thesis is that there is a divide between pre-Enlightenment and post-Enlightenment worldviews on the intermingling of religion with other practices and beliefs. In Bruno Latour's vision of the world where "we have never been modern," even today, slippage between nature and culture, and between humans and nonhumans, is pervasive. In this light, perhaps major questions raised in comparative studies of belief systems might also be useful for inspiring an understanding of spiritual phenomena in more distant times and places. I would venture that eminent scholars of religion such as Elaine Pagels and Joel Robbins (whose views are not easily dismissed as post-Enlightenment) raise provocative issues equally relevant to the ascendance of Cahokia's new spiritual order and the emergence and spread of other religions: ongoing struggles between orthodoxy and heterodoxy, the causes and consequences of great awakenings, and, perhaps most importantly, practices of conversion. In any event, thanks to the prompting of Baires and like-minded scholars, archaeologists should feel obligated to explore even more deeply the fundamental issues surrounding the materiality and practice of religion.

The Cumberland River Archaic of Middle Tennessee. TANYA M. PERES and AARON DETER-WOLF, editors. 2019. University Press of Florida, Gainesville. xiv + 218 pp. \$90.00 (hardcover), ISBN 978-1-68340-083-7.

Reviewed by Richard W. Jefferies, University of Kentucky

This volume includes 10 chapters about Archaic period shell-bearing sites of the Middle Cumberland River Valley (MCRV) in central Tennessee. The MCRV encompasses more than 1,200 Archaic period components, 40 of which have shell deposits dating

from the Middle to Late Archaic period (ca. 8900–3200 cal BP). A richly detailed introduction by Aaron Deter-Wolf and Tanya Peres discusses shell-bearing sites across the Archaic Southeast and considers different models for the origins, formations, and functions of these hunter-gatherer sites.

Subsequent chapters discuss previous excavations like those at Robinson Shell Mound and the Anderson site, as well as recent investigations of newly identified sites exposed by recent flooding and threatened by further erosion and looter activities. Collectively, reinterpretations of existing information and assessments of newly acquired archaeological, geomorphological, and hydrological data shape the perspectives articulated in these chapters about rapidly disappearing Archaic shell-bearing sites in the MCRV. Common themes are the diverse natural and cultural processes that shaped these sites and how materials found in shell deposits shed light on Archaic period hunter-gatherer settlement, subsistence, and ritual activities.

Deter-Wolf and Leslie Straub discuss the history of archaeology in the MCRV and describe major characteristics of shell-bearing sites. Despite dramatic increases in archaeological survey and testing, data resulting from those investigations had never been systematically examined from a regional perspective. This situation changed in 2015 when sites tested in 2010, along with previously known sites, served as the basis for a National Register nomination for Archaic shell-bearing sites in the MCRV, many of which are discussed in later chapters.

Peres and Deter-Wolf discuss the impacts of the massive 2010 flood that inundated many important sites. Funded by an NSF Rapid Response Funding award, survey crews examined 128 previously recorded sites, collecting archaeological and environmental data from endangered loci to assess site structure, location, and chronology, as well as molluscan species diversity. One surprising outcome of this work is that shell composition at sites largely consisted of gastropods, not bivalves, as archaeologists widely thought was the case. Investigations also demonstrated that sites in the MCRV differ from those elsewhere in the U.S. Southeast, particularly the Green River in Kentucky, with respect to taxa abundance, mortuary activity, feature frequency, and artifact composition.

The next three chapters discuss recent archaeological investigation at sites severely affected by flooding in 2010. Peres, Deter-Wolf, Kelly Ledford, Joey Keasler, Ryan Robinson, and Andrew Wyatt discuss diverse datasets about long-term shellfish harvesting at 40DV7. Radiocarbon dates demonstrate consistent exploitation of nearby gastropod-rich habitats for approximately 2,000 years. The absence of features

and the few burials suggest that 40DV7 was a resource procurement site, rather than a setting for domestic or mortuary activity.

Shane Miller, Thaddeus Bissett, Peres, David Anderson, Stephen Carmody, and Deter-Wolf discuss archaeological investigations at 40CH171, a multicomponent, shell-bearing site containing cultural materials ranging in age from the Late Paleoindian through the Late Archaic period. A Bayesian analysis of 23 radiocarbon dates defines three Archaic cultural zones having tightly clustered dates. Although the site does contain shell-bearing deposits, the authors conclude that it was the presence of nearby Fort Payne chert that continually attracted Archaic people to this spot.

Bissett, Carmody, and Miller employ geoarchaeological, paleoethnobotanical, and chronological data to explore the reasons behind the variable presence of shell-bearing deposits at the Barnes site. They propose that, rather than changing preferences for shellfish, the variability of shell-bearing deposits reflects shifting courses of the Cumberland River and changes in the locations of its shell beds.

Dan Morse and Peres revisit the Robinson Shell Mound, where, in the early 1960s, Morse conducted the first modern archaeological investigations of a shell-bearing site in the MCRV. A reassessment of original findings, supplemented by information from recent excavations at sites in the MCRV, clarifies the range of activities conducted at Robinson.

Deter-Wolf and Bissett reassess site stratigraphy, artifact distributions, and radiocarbon dates from the Anderson site. Anderson, the oldest known shell-bearing site in the MCRV that dates to the late Middle Archaic, has yielded some of the earliest evidence for the exchange of marine shell in the Southeast. Most of the data examined by the authors resulted from excavations conducted in the 1980s by highly dedicated avocational archaeologists, underscoring the importance of cooperation between the professional community and the informed public.

Andrew Gillreath-Brown and Deter-Wolf use GIS data to investigate variation in settlement patterns during the Early, Middle, and Late Archaic subperiods. The authors discuss numerous biases and limitations of using site file data collected over five decades. They identify diachronic changes in site frequency, density, and setting and produce an initial model for Archaic settlement in the MCRV that can be evaluated and refined using new analytical techniques as additional information becomes available.

In the concluding chapter, the volume editors (Peres and Deter-Wolf) discuss MCRV sites in reference to the mid-twentieth-century Shell Mound Archaic (SMA) concept, which typically frames the

accumulation of shell at Archaic sites in the American Midcontinent as trash deposits attributable to the daily activities of their occupants. Contributors to this book demonstrate that most MCRV Archaic shell-bearing sites do not neatly fit the SMA model and that the model masks important variability in the age, functions, and taphonomy of these sites, and the shellfish species present. Contributing authors emphasize that each shell-bearing site must be examined independently of others to discern both regional patterns and local variations in Archaic lifeways in the MCRV.

This book is a major contribution toward understanding Archaic hunter-gatherer-fisher culture in the American South, with its consideration of datasets generated from archaeology, geomorphology, hydrology, malacology, zooarchaeology, and paleoethnobotany. Specialists in the Archaic Southeast will want to read this book, as will archaeologists studying shell-bearing sites from other areas and eras. The contributors should be congratulated for generating such diverse datasets and analyses and for producing a well-written volume on the results of their efforts!

Iconography and Wetsite Archaeology of Florida's Watery Realms. RYAN WHEELER and JOANNA OSTAPKOWICZ, editors. 2019. University Press of Florida, Gainesville. xxiv + 217 pp. \$90.00 (hardcover), ISBN 978-1-68340-078-3.

Reviewed by Thomas J. Pluckhahn, University of South Florida

It is arguably cliché by this point to comment on the cultural and geographical uniqueness of the Florida peninsula, owing to the steady flow of memes ranging from hanging chads and giant alligators strolling across golf courses to “Florida Man” stories. Many archaeologists are at least generally aware that Florida’s seeming uniqueness is not an exclusively modern phenomenon. Few who have not worked in the region, however, are likely to be fully appreciative of its distinctive Native history and material culture, apart from the most famous wetland sites such as Key Marco and Windover Pond. For the uninitiated, the contributions to this edited volume will serve as useful introduction to Florida’s fantastic wetsites and their artifacts. For those already in the know, it will serve as a useful compendium of work on both famous and lesser-known sites and artifacts by a mix of established and emerging scholars.

Lee Newsom and Vernon Knight, discussants on the SAA session that precipitated the volume, provide a useful foreword that details the history of Florida’s

wetsite archaeology and situates the corpus of well-preserved wooden artifacts with regard to broader studies of style and iconography in the American South. Editors Ryan Wheeler and Joanna Ostapkowicz follow with an introduction that nicely centers the chapters that follow around the titular theme of Florida’s “watery realms.”

A few of the chapters consist of case studies that don’t stray far—in terms of data or interpretation—from reporting on particular sites or assemblages. This is particularly true of the chapters by Daniel Seinfeld (the Fort Center site), Michael Faught and Michael Arbutnot (the Chassahowitzka Head-springs), Phyllis Kolianos (the Key Marco and Weedon Island sites), and Karen Walker and colleagues (the Pineland Complex). Nevertheless, all of these make contributions that will be of interest to scholars and laypersons with an interest in Florida archaeology or wetsite archaeology more generally. Seinfeld lays to rest the earlier interpretation of a charnel platform at Fort Center, as suggested by William Sears, while better positioning the site in terms of time and larger cultural connections. Faught and Arbutnot, in describing the rich finds from one of Florida’s iconic springs, also document a strategy for underwater investigations of such sites. Likewise, Walker and colleagues describe an extraordinary wooden carving of a crane from the Pineland Complex, and they use this as a touchstone for generating hypotheses regarding the conditions under which waterlogged artifacts may be better preserved. Finally, Kolianos provides an important perspective on the curation of wood from two of Florida’s most important wetsites, with lessons for those facing similar conservation issues.

The remaining chapters offer more synthesis and interpretation. Julia Duggins examines the geographic distribution of Florida’s dugout canoes and offers keen insights with regard to why these artifacts cluster in particular locations on the landscape (drawing from analyses of physiographic features and historical and ethnographic accounts). Margaret Spivey-Faulkner takes a fresh look at the wooden representations of animals from the Fort Center site, partitioning them into novel categories that illustrate both similarities and differences with iconographic depictions from elsewhere in the American South. William Marquardt provides a useful descriptive summary of wooden statuettes from Florida sites, using this as a springboard to explore their importance for Native societies in the region. Similarly, Ostapkowicz and Wheeler describe the larger wooden representations of an owl, otter, and pelican from a mound complex in northeast Florida, which they relate to other artistic depictions of these animals elsewhere in the state, and they speculate on