

War (Geier, Orr, and Babits 2014). A volume on the American Revolution has been long overdue, and Cosimo Sgarlata, David Orr, and Bethany Morrison are to be commended for assembling this volume specifically focused on the Revolutionary War encampments associated with George Washington's army in the central colonies.

The 10 chapters of the book discuss investigations of Valley Forge, Pennsylvania, and Morristown, New Jersey—two of the most fabled winter encampments of Washington's army; the lesser-known camps near Redding, Connecticut; and the temporary camps of the French army as it marched through Connecticut on the way to Yorktown, Virginia, in 1781 and back in 1782. Following Scott and Fox, the methodologies in these studies are often metal-detecting surveys, but formal hand excavations and ground-penetrating radar are also used. One chapter is devoted to experimental archaeology.

In Chapter 1, Wade Catts and Joseph Balicki interpret the finding of a cluster of 140 fired lead shot as a target line (the impact zone at a target range) at Valley Forge. The balls were apparently fired from both muskets and rifles, with rifle balls being recovered in larger numbers. The feature is reflective of the training taking place at the camp as Washington transformed his rag-tag army into an effective fighting force, and it demonstrates the importance of rifles within an army largely utilizing muskets. While this training was taking place, Washington was forging his officers into a cohesive team. One practice with which he promoted this cohesion was dining regularly with his officers in a specially built small "dining hut" he had constructed in the rear of his headquarters, at a house rented from Isaac Potts. Joseph Blondino discusses excavations of this hut and major finds in Chapter 2.

In Chapters 3 and 4, Jesse West-Rosenthal, Julia Steele, Douglas Campana, and David Orr discuss archaeology of the enlisted soldiers camp at Valley Forge. West-Rosenthal describes the excavations in the Washington Memorial Chapel grounds, whereas the others describe work at Wayne's Woods, both located within the Valley Forge National Historical Park. These chapters discuss in detail the remains of wooden huts, camp kitchens, and camp activity areas. They also provide good descriptions of the types of artifacts found in such camps and the interpretive significance of these kinds of material culture.

Mathew Grubel makes unique contributions from experimental archaeology in Chapter 5, in which he discusses using authentic tools to reconstruct huts such as those occupied by soldiers in Washington's army at Morristown, New Jersey. The chapter combines history and experimentation and makes for a

fascinating read. As Sgarlata later notes, Grubel learned there was more than one way to accomplish individual tasks, such as roofing and door framing.

Morrison and Sgarlata report in Chapter 6 on archaeological finds at the 1778–1779 winter camp at Redding, Connecticut. They note that African American and Native American women were present at these camps, a point that is emphasized and elaborated by Laura Weinstein, Diana Hassan, and Samantha Mauro in Chapter 7.

In Chapter 8, Mary Harper describes field surveys and analyses of contemporary maps to find the 1781–1782 march route and associated camps of General Jean-Baptiste Rochambeau's French army in Connecticut. The project was highly successful and has led to efforts to preserve those camps.

In Chapter 9, Daniel Cruson discusses results of excavations of two enlisted men's huts and a field officer's quarters at Redding, Connecticut, which revealed different construction techniques, possibly due to different construction traditions by soldiers from different regions.

The volume begins with a foreword by David Starbuck and an introduction by editor David Orr. When it comes to understanding the lives of soldiers, they point out that examining campsites provides more holistic perspectives than does a focus on battlefields, which are staging grounds for episodic and dramatic events rather than settings for long-term experiences. Sgarlata's concluding chapter adeptly summarizes highlights from the book, including its illustration of the importance of applying multiple independent lines of evidence as well as considerations of data at multiple geographic scales to reconstruct what life was like for soldiers during the American Revolution. Overall, *Historical Archaeology of the Revolutionary War Encampments of Washington's Army* is a worthy contribution to the global literature in conflict archaeology.

Land of Water, City of the Dead: Religion and Cahokia's Emergence. SARAH E. BAIRES. 2017. University of Alabama Press, Tuscaloosa. xii + 195 pp. \$54.95 (hardcover), ISBN 978-0-8173-1952-6.

Reviewed by Charles R. Cobb, Florida Museum of Natural History

If there is an afterlife situated somewhere in the heavens, surely Robert Hall must be looking down with satisfaction. As reflected in this fine offering on religion and the rise of Cahokia by Sarah Baires, Hall's archaeological emphasis on the centrality of religion to Indigenous experience—once viewed as somewhat

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