

the scope of what would be necessary for undergraduates. Chapters 2–4 follow a basic culture history of the Plains from the Paleoindian to the Plains Villager periods, with section headers dividing up the geography into familiar subregions, such as the Northern, Central, and Southern Plains. The Central and Southern Plains get slightly more attention than the far Northern Plains. Each chapter also highlights one or two common debates about each respective period, such as the proposed mobility strategies of Clovis peoples. The fifth chapter is devoted solely to debates surrounding the impact and implications of the Plains Villager tradition, from AD 1300 to approximately 1600. This is a very juicy chapter, but the complexity of the descriptions of all of the variations and changes that occurred in this short period of time is daunting for readers. A whole book could be devoted to what Trabert and Hollenback impressively squeeze into one chapter (Douglas Bamforth covers this period in three chapters in *The Archaeology of the North American Great Plains*, published by Cambridge University Press in 2021, nearly half of his manuscript on the region!). The last three chapters by Trabert and Hollenback focus on the colonial and modern experiences of Indigenous peoples of the Plains. The authors insightfully emphasize the concept of pericolonialism to characterize developments during the early contact period, although this term is not widely applied in Plains archaeology at present. The term “protohistoric” may be more familiar to Plains archaeologists, but the term “pericolonialism” highlights the long-term exchanges and reciprocal effects for both Indigenous and Euro-American experiences throughout the period. Archaeologists may find this term and concept useful, considering the dramatic cultural and demographic revolutions that occur even before direct contact between Indigenous and foreign peoples on the Plains, especially as relationships between various Indigenous groups fundamentally changed from the sixteenth to the nineteenth century. These chapters are the strongest in the book in showcasing current perspectives, with a majority of the citations within the current millennium and a particular emphasis on highlighting Indigenous and collaborative research. With the Plains as the current home to many displaced tribal groups, these last chapters are crucial in understanding how the current cultural geography and legal statutes related to archaeology of the Plains came to be.

The only small concerns to note with the volume pertain to formatting. I wish that the chapters had their respective bibliographies separated so that it would be easier to extract individual chapters for use in the classroom. In the print version, several of the

chapters (but not all) include a “box” similar to a focus piece seen in textbooks. These boxes—which include interesting considerations about selected aspects of Indigenous culture as related to archaeology, such as medicine bundles or eagle feathers—are certainly engaging but seem disconnected to the main text, and their placement at the end of chapters seem like a weak attempt to make the work more similar to an entry-level undergraduate textbook. The volume would serve well as a primary text for an upper-level undergraduate course on the region.

This volume provides an excellent complement to other regional syntheses. Over 20 years have passed since *Archaeology on the Great Plains* (edited by W. Raymond Wood, 1998) was published, and the organization of that volume is regionally focused within the Plains, in contrast to Trabert and Hollenback’s chronological organization and more recent focus. Bamforth’s *The Archaeology of the North American Great Plains* will certainly earn a place on most Plains archaeologists’ bookshelf, and the depth of his arguments and data will contrast well with the breadth provided by Trabert and Hollenback. *Archaeological Narratives of the North American Great Plains: From Ancient Past to Historic Resettlement* would be a superb resource for professional archaeologists, graduate students, or anyone wishing to expand their regional knowledge. The bibliography alone is a vital research tool. At its relatively low price, I recommend the volume as an addition to any Plains archaeology library and as a primary text within courses focused on Plains archaeology.

Onondaga and Empire: Iroquoian People in an Imperial Era. JAMES W. BRADLEY. 2020. New York State Museum Bulletin 514. State University of New York; State Education Department, Albany. xxviii + 862 pp. \$38.95 (paperback), ISBN 978-1-55557-312-6. \$0.00 (PDF), <http://www.nysm.nysed.gov/research-collections/archaeology/news/new-publication-onondaga-and-empire>.

Reviewed by William E. Engelbrecht, Buffalo State College

This monograph is an impressive work informed by a perspective gained over a lifetime of research. Temporally, it picks up where James Bradley’s 1987 book, *Evolution of the Onondaga Iroquois: Accommodating Change 1500–1655*, left off, covering the latter part of the seventeenth century and the eighteenth century up to the American Revolution. It differs from this earlier work in that it does more to integrate archaeological, historical, and spiritual information

pertaining to the Onondaga. Typically, the historical record for Onondaga informs the archaeological record, but Bradley notes cases of the reverse, as in his discussion of village relocation where archaeological information clarifies contradictory historical statements. In similar fashion, historic records indicate the absence of elk and beaver at Onondaga, yet they are present in faunal remains from several archaeological sites. Although Bradley acknowledges that we cannot always understand the spiritual connotations of material objects, he offers many thoughtful observations on this subject and provides examples of comparable iconography to that in historic Onondaga in other times and places. A major strength of Bradley's discussion of archaeology, history, and spirituality is the broad spatial and temporal context in which he situates these topics.

Bradley points out that the Iroquois Confederacy was not a monolithic entity. Composed of the Seneca, Cayuga, Onondaga, Oneida, and Mohawk, each nation faced somewhat different pressures and differed in its responses to the French and English. Due in part to geographic location, the Seneca tended to interact more with the French, whereas the Mohawk interacted more with the Dutch and then the English. During much of the period covered by this volume, the Onondaga strove to balance the competing imperial interests of France and England.

Bradley carefully discusses several hot-button issues among contemporary scholars, including the antiquity and meaning of two-row wampum belts, the possible influence of the Iroquois Confederacy on the Constitution of the United States, and past excavations of Onondaga burials. Human remains excavated in the past from Onondaga sites have now been repatriated.

The book is lavishly illustrated ($n = 363$) on high-quality paper. The illustrations of historical figures and scenes add interest, and the artifact illustrations often complement technological description in the text. Many images of significant historic Onondaga artifacts appear in print here for the first time. The odd page of each chapter is marked by an image in the upper-right corner that stands as a symbol for the chapter—a nice touch. There are also many regional maps. Although a map of Onondaga fishing sites is provided (p. 38), surprisingly, there is no map showing the general location of the major historic Onondaga sites discussed. Also useful would be a chronological chart of the estimated time span of these sites early in the volume, although dating information is provided within the narrative for each chapter. The endnotes are extensive, running to 135 pages. These provide support for the discussion in the text and useful supplemental data for the specialist.

Much of the archaeological data discussed was gathered over the last 40 years by Greg Sohrweide, a dentist and knowledgeable avocational archaeologist who freely made his material available for study and provided the site plans for many of the sites central to Bradley's narrative. The collaboration of Bradley and Sohrweide (also longtime friends) provides an outstanding example of avocational/professional cooperation. Since Jim Tuck's work on earlier Onondaga sites in the 1960s, there has been little professional excavation in the region, and what has been done has generally not been reported. Although Bradley expended a great deal of effort to record all available archaeological material from a variety of individuals and institutions, the provenience of these is not always clear. It is unfortunate that large samples from extensive excavations of historic Onondaga sites do not exist, because temporal changes from site to site could then be more fully documented. However, Bradley has made maximum use of the archaeological data that are available.

Any future work discussing the archaeology or history of the Native Northeast and adjacent portions of the Midwest during the period covered by this book cannot be considered complete without referencing it. The period is one in which the Onondaga were forced to adapt to dramatic changes in their world. It was a world largely unknown to the present day—but one that Bradley has sensitively brought back to life.

The Archaeology of Caribbean and Circum-Caribbean Farmers (6000 BC–AD 1500). BASIL A. REID, editor. 2018. Routledge, New York. xxvii + 453 pp. \$160.00 (hardcover), ISBN 978-0-81534-738-5. \$46.95 (paperback), ISBN 978-0-81534-740-8. \$42.25 (e-book), ISBN 978-1-35116-920-2.

Reviewed by L. Antonio Curet, National Museum of the American Indian, Smithsonian Institution

This volume, as the title suggests, focuses on the topic of “farming” throughout the “Circum-Caribbean.” These terms—“farming” and “Circum-Caribbean”—are used in their broadest senses. Geographically extensive, the book covers areas from as far north as the Florida Keys and the Maya region to the Guianas and many of the continental (e.g., Margarita, Los Roques) and oceanic islands (i.e., the Antilles). Thematically, it covers a broad range of topics, such as historical ecology, early cultivation, animal husbandry, methods, and social aspects of food production, among many others. The book includes an introduction, 17 chapters, a postscript by Peter