Catherine Fowler draws heavily on ethnography and in doing so illustrates the connection between movement and social memory. María Nieves Zedeño, Kacy Hollenback, and Calvin Grinnell tackle issues of identity and ethnogeography on the Missouri River, examining interrelationships between movement, worldview, and social processes.

The recursive relationship between path construction, use, and subsequent social influence is a central theme. Clark Erickson and John Walker, for example, employ the concept of "landesque capital" in the Bolivian Amazon to illustrate the value of multi-generational knowledge and landscape investment. Payson Sheets investigates the cyclic interaction of meaning, intent, modification, and (quite literally) path dependence in Costa Rica.

Regionally, the book focuses on the New World, with Jason Ur's essay on Bronze Age roadways in northern Mesopotamia being the sole exception. As a stepping stone, however, the presented cases offer several opportunities for comparative research worldwide. For those working in the American West, Mesoamerica, or South America, the book offers a number of cases that hit closer to home.

Each of the authors is a respected authority in their field, lending credence to what they have to say. All emphasize collaborative, interdisciplinary strategies and illustrate ways in which multidimensional thinking has advanced respective projects. Several, including T. J. Ferguson and Andrew Darling, are respected for their efforts to engage indigenous communities in archaeological research and this ethos is evident throughout the volume. I am particularly pleased to see the contribution of Leigh Kuwanwisiwma in the discussion of Hopi trails. Native researchers, traditional historians, and consultants have long given voice to their own history. Thankfully, Anthropology's refusal to listen is now becoming the exception rather than the rule.

For the professional, "Landscapes of Movement" offers abundant theoretical development and insightful introductions to a number of case studies. Most data are presented textually and some readers will likely contact authors directly for specifics. The language is not overly technical and this should extend the book's appeal to include a more general audience. Illustrations – including several historical maps – are sufficient in number, expertly done, and skillfully complement the text. The inclusion of aerial photographs is instrumental in helping situate the reader amid textual descriptions.

I have but two minor concerns with the book. First, there is a tendency by some authors to compartmentalize aspects of indigenous life. To effectively discuss social characteristics, anthropologists frequently use terms like *economic*, *political*, *religious*, and *artistic*. In many small scale societies, however, the division of a complex sum into discrete sectors is a foreign concept. We can safely assume that such was often the case prehistorically. Thus, to contrast "economic trails" and "ritual paths" is potentially problematic in that it applies Western bias to non-Western social landscapes. I am sure this was not the intention of any authors here, but few were explicit. I would encourage readers to consciously avoid thinking of indigenous features in a one-dimensional, disentangled manner. Second, while the book rightfully acknowledges the need for cross-cultural comparative analyses, I think a prime opportunity for as much was lost. Most authors make reference to analogous features elsewhere and give nods to sibling chapters, but this frequently comes across as an afterthought.

The discussion of Amazonian earthworks by Erickson and Walker is both informative and theoretically persuasive. Though not a criticism, I will let the reader know their chapter is largely devoted to water-management strategies and agricultural infrastructure. There is some nexus to the book's overall theme, but this is not the chapter's primary topic.

Given the level of regional specialization in modern archaeology, collections of spatially diverse cases can be a hard sell. Readers may be hesitant to purchase a book with but one chapter relevant to their own area. For several reasons, I doubt this will be an issue for "Landscapes of Movement." Most chapters are of such caliber that, standing alone, they warrant the book's purchase. As a remarkable application of linguistic evidence to questions of prehistoric perception, Keller's chapter is a prime example. Also, detailed methodologies transcend regional boundaries and are relevant to many archaeologists, even those not focused on transportational features. Many will no doubt find the methods of Ferguson and colleagues to be easily replicable and invaluable. Most importantly, the book's theoretical development is so broadly applicable that I found the specific case studies operating more as explanatory platforms than site-specific treatises. This work's beauty is not in answering questions – though it does in several cases – but in asking them in the first place; drawing attention to landscapes of movement and their inherent potential. I highly recommend it to researchers concerned with prehistoric pathways as well as other features just now stepping into their own light.

Will Russell

Sullivan, Lynne P., and **Robert C. Mainfort, Jr.** (eds.): Mississippian Mortuary Practices. Beyond Hierarchy and the Representationist Perspective. Gainesville: University Press of Florida, 2010. 348 pp. ISBN 978-0-8130-3426-3. Price: $ 75.00

"Mississippian Mortuary Practices. Beyond Hierarchy and the Representationist Perspective" is a survey of some aspects of the archaeologically recovered funerary practices from the Mississippian period (A.D. 1000–1600) of the Eastern Woodlands of North America, an area extending from Wisconsin to Alabama and from Oklahoma to North Carolina. The beginning of the period coincides with the development of large-scale maize agriculture and the appearance of complex chiefdom-like societies. Late Mississippian communities were visited and described by the de Soto *entrada* (A.D. 1539–1543), providing the only detailed accounts of the Native American societies of the American southeast at the time of initial European contact.

Five of the fourteen chapters are substantial reconsiderations of Mississippian mortuary practices. Timothy Pauketat and James Brown, in their respective chapters, provide somewhat different perspectives on the famous ridgetop Mound 72 at the Cahokia site in Illinois, located on the floodplain across the Mississippi River from St. Louis, Missouri. Pauketat draws on concepts of performance and theatricality, the construction of personhood, and citation or reference to argue that emplacement of diverse individuals in Mound 72 and the other ridgetop mounds at Cahokia was a process of constructing new identities – as Cahokians – at a time when populations from the surrounding region were migrating to and building this new city at the beginning of the Mississippian period. Rather than focusing on Cahokia, Brown compares the submound burials in Mound 72 to the Great Mortuary at the Spiro site in Oklahoma, constructed almost two centuries later. Also invoking performance and theater, but specifically looking at secondary burials, he argues that whereas the Great Mortuary is a cosmological model of Caddoan society, the burials beneath Mound 72 recreate a mythical event. There are structural similarities between the two expressions, but the differing ways in which disarticulated remains were incorporated into the tableaus, and the divergent natures of the latter, are indications of the variety of cultural practices and local traditions comprising the broader Mississippian world.

Looking beyond Cahokia, Adam King suggests that changes to Mound C at the Etowah site in Georgia were part of a systematic reinvention of the town. Burial groups aligned around the base of the later stages of construction of Mound C reference the same cosmogram represented in layouts of towns and houses and the structure of the ethnographically known Creek Square Ground where important ceremonies were held. King contends this configuration transformed Mound C into a sacred space marking the place of entry to the path of souls. Lynne Goldstein notes that interpretations of the Aztalan site in Wisconsin have suffered from unquestioned acceptance of earlier interpretations, in particular Samuel Barrett's 1930s conclusion that cannibalism was practiced. Based on more recent extensive (but admittedly as yet insufficient) research, she argues instead that the scattered bones resulted from extended processing of certain members of the community, a common Mississippian practice, but that the specific nature of the practice at Aztalan, including a significant "sculpting" of part of the landscape within the palisaded portion of the town, may be unique to this site. Lynne Sullivan and Michaelyn Harle compare the funerary practices at the early sixteenth-century Ledford Island and Fains Island sites in eastern Tennessee, concluding that the inhabitants of those communities, separated by a distance of 160 kilometers, participated in different interaction spheres and identified themselves as members of different cultural entities.

To the above extent the contributors to this volume live up to the promise of the subtitle: "Beyond Hierarchy and the Representationist Perspective." To my mind, however, that promise is insufficiently fulfilled. The hierarchy reference is to the 1960s social formulations of Fried (egalitarian, ranked, stratified, state) and Service (band, tribe, chiefdom, state), while the representationist perspective alludes to the early 1970s analytical frameworks of Saxe and Binford wherein variation in the treatment of individuals at death (burial location, grave goods, etc.) reflects – represents – their social roles and personae in life. The pattern of elaboration of funerary treatments in a cemetery, indicative of status and ranking, is, thus, a model of the social organization of the society. Other than the description of the use of caves for burial by Mississippian and earlier peoples in the chapter by Jan Simek and Alan Cressler, the remaining chapters in the collection do not stray far from these earlier notions. The authors reinterpret data or offer interpretations of newer data, but still largely from perspectives that equate burial treatment with status. Each chapter does add an interesting twist to the Fried/Service/Saxe/Binford model, often relating to the growing recognition that the New Guinea-style chiefdom models applied since 1970 fail to encompass the range of complexity in Mississippian societies, and that there are ethnographic accounts of Native American societies from Eastern North America that provide more appropriate bases for models of Mississippian social organization.

Given the subtitle of the book, many archaeologists on the opposite side of the Atlantic might expect a more radical break with the so-called Saxe/Binford approach that Ian Hodder, Michael Parker Pearson and others have been criticizing for years. They reject the fundamental premise that funerary practices provide a guide to social organization. The analyst should instead understand the form of the practices within the context of the culture as a whole, asking why the living treated the dead as they did. In their introduction to the volume, Lynne Sullivan and Robert Mainfort, Jr. refer to some of the different perspectives that have been applied recently in the archaeology of funerary practices, some of which – performativity, theater, ethnicity and identity, ritual landscapes – were noted above. Other concepts, such as agency, personhood, gender, and embodiment, are also cited in the introduction, but they are not, for the most part, incorporated into the studies presented here in any meaningful way. Only Pauketat's chapter would fit comfortably into a volume with a theme that we may perhaps still refer to as post-processual, although a case might be made as well for the other chapters highlighted at the beginning of this review. Overall, the remaining chapters in the volume, and the book in general, constitute an example of the broad sweep of American archaeology that Michelle Hegmon has characterized as "processual-plus." Nevertheless, all of the chapters add to our knowledge of Mississippian mortuary practices, and the volume is a significant addition to literature on the archaeology of the Mississippian period.

Douglas K. Charles