chiefdom-state identification debate and a unilineal evolutionary framework. Furthermore, he has not contextualized the burial patterns he analyzes within a settlement pattern and larger cultural context as other contributors to the volume have done. Nevertheless, his contention that Nasca was a ranked society is substantiated, and his final paragraphs contemplate the theme of the volume in an interesting, ethnographically informed manner.

Several contributions indicate the usefulness of biological anthropological methods for the archeological study of death. Carmichael's innovative hair analysis determined that several individuals contributed to the human hair wigs found in particular Nasca graves. He posits that human hair was a symbolic link between the living and dead and that hair donors may have belonged to an immediate family or been members of the same lineage or ayllu. With DNA studies archeologists may soon be able to reconstruct these social groups, given sufficient samples. Verano applies his skills as a physical anthropologist to human sacrifice, body parts, and trophy heads. Among other interesting findings, he discovered that fully 85 percent of Nasca trophy heads came from young adult males, "not a random sampling of a living population." It remains for Andeanists to engage classic and new literature on sacrifice worldwide and develop a more complete framework within which to understand this practice in the Andes.

The identification and interpretation of social or ethnic groups is a recurrent theme in several contributions. Verano used stable-isotope analysis of bone collagen present in a Moche V mass burial at Pacatnamu and discovered that at least 6 of 14 victims of mutilation and sacrifice were foreigners. Carmichael correctly cautions against attribution of the generic term "Nasca" to all Early Intermediate Period south coast societies (though he should have excluded Nasca 8 from his own study, as it is largely outside the Nasca artistic and cultural tradition). Part of Buikstra's study concerns local-foreign interaction. She found that though distinctions in cranial form among the Omo group cemeteries indicate ethnic differentiation, material culture did not differ. She emphasizes the need for a multicontextual approach to mortuary studies and is concerned with "the dynamic relationship between social order and such archeologically discoverable phenomena as architectural forms and material culture," a topic of great currency among anthropologists and archeologists and in many other disciplines. Buikstra also considers the meaning of mortuary behavior (from modal to aberrant), emphasizing context and local traditions and advocating a three-pronged approach to the study of mortuary patterns: cemetery organization, grave contents, and human biology, all tested against and complemented by settlement-pattern data.

Tombs for the Living is a major contribution to the Andeanist literature. Indeed, the only glaring omission is lack of treatment of Ecuador's rich mortuary tradition, especially its shaft-tombs. The book should promote much new thinking and theoretically informed fieldwork on mortuary practices in the Andes and elsewhere.

Helaine Silverman
Department of Anthropology, University of Illinois, Urbana, IL 61801, USA

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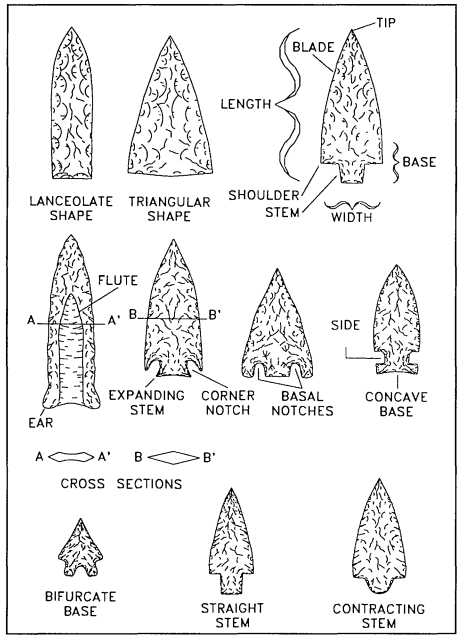
Part of North America

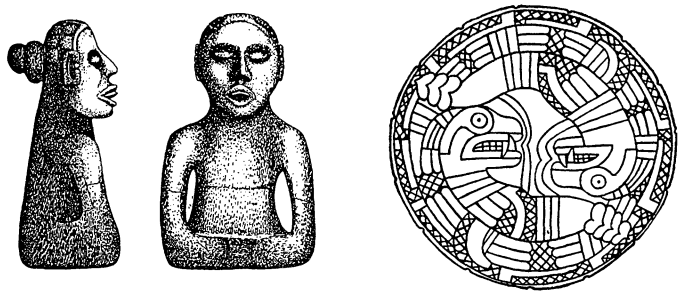
Archaeology of the Southeastern United States. Paleoindian to World War I. JUDITH H. BENSE. Academic Press, San Diego, CA, 1994. xviii, 388 pp., illus. $75 or £58; paper, $34.95 or £27.



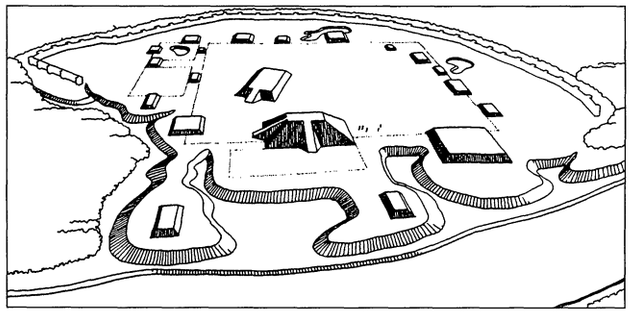
"Chipped stone point morphology and attributes." The lanceolate point is "the most distinctive Paleoindian artifact . . . There is a strong similarity of these very complex and difficult-to-make points across large portions of North America" between 10,000 and 8000 B.C. [From *Archaeology of the Southeastern United States*]

During the Mississippi River floods in the summer of 1993, a general from the St. Louis District of the U.S. Army Corps of Engineers was asked on national television whether human modification of the river valley had made the floods worse. He replied that to understand the natural flood patterns one would have to look at the river before the early 1800s, "before there were any people" living in the Mississippi River valley. Actually, people have lived in the valley for over 11,000 years, and between A.D. 950 and 1250 the bottomland east of St. Louis was home to tens of thousands of Native American farmers. These farmers cleared fields for their maize crops, cut timbers for their houses, and built massive earthen mounds and multihectare leveled plazas in towns surrounded by defensive palisades. Bense's overview of southeastern archeology describes this and many other southeastern cultures, in language that even a Corps of Engineers general could understand.

The only previous book-length overview of the archeology of the region was J. B. Griffin's *Archaeology of Eastern United States*, published in 1952. Unlike the dense Griffin tome, Bense's book is aimed at "people who have a limited background in archaeology but are curious enough about archaeology in the Southeast to read a book or take a course on the subject." The book succeeds as an introductory text because it covers the region comprehensively and is comprehensible to nonprofessionals. There are minor deficiencies with respect to both of these virtues, however. Though the book's geographic limits are never pre-

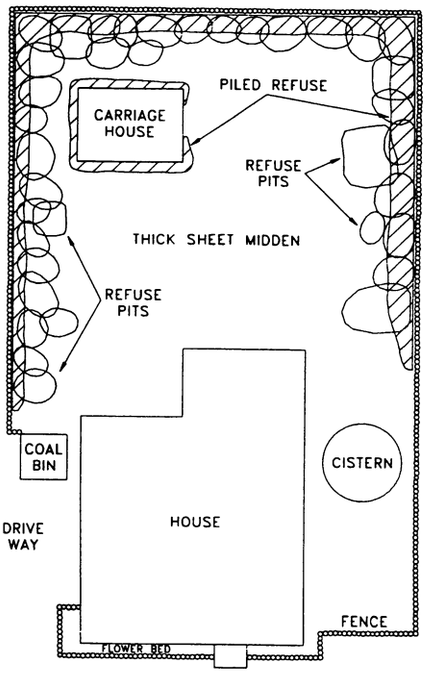


Southeastern Ceremonial Complex artifacts. *Left*, Stone ancestor statue; *right*, stone palette with rattlesnake motif. "The Southeastern Ceremonial Complex reached its peak between ca. A.D. 1200–1400, when complex and paramount chiefdoms developed and the principal elites expressed much of their authority through elaborate rituals and ceremonies." [From *Archaeology of the Southeastern United States*; credited to W. K. Moorehead, 1932, and F. W. Hodge, 1912.]



Bird's-eye view of Moundville, a middle Mississippian (A.D. 1200 to 1400) civic-ceremonial center near Tuscaloosa, Alabama. Excavations have been conducted at Moundville since 1905, and a total of 3051 burials have been excavated. [From *Archaeology of the Southeastern United States*]

cisely defined, it generally covers the area south of Missouri, Kentucky, and Virginia. Within this area coverage is slightly uneven, with Florida receiving more and the Mississippi River valley receiving less attention than expected. In contrast, the chronological coverage is unusually thorough, in that the Historic era (to World War I) is covered in as much detail as prehistoric periods. Most laudably, coverage of the Historic era includes the archeology of African-Americans and European-Americans, as well as Native Americans. One of the best aspects of the book is its demonstration of the value of archeology in examining the largely undocumented pasts of African-Americans and poor rural whites. For readers interested in digging deeper, footnotes provide access to the 446-item bibliography. As Bense notes in the preface, the bibliography could easily have been three times as long, though even this abbreviated version is dominated by the "gray literature" of contract-sponsored archeological reports that are rarely acquired even by research libraries.



"Typical pattern of archaeological deposits in a Victorian period upper- and middle-class residential neighborhood," North Hill, in Pensacola, Florida. "This neighborhood was established in the 1800s after the trolley line provided transportation to and from the commercial core downtown . . . A new African-American residential community also sprung up around the base of the hill, composed of domestic employees who walked up the hill to work for the European Americans living on the hill." [From *Archaeology of the Southeastern United States*]

The nature of the literature is not under the control of the author or the publisher, but spelling and grammar are, and here the book has a real problem. There are frequent grammatical errors and misspellings of common English words and archeological site and period names. I was also disappointed by the blobby line drawings of pottery vessels and chipped stone tools. Photographs would give readers a better impression of the artistic and technical talents of southeastern craft producers.

Overall, Bense tells us that changing climate was the engine that drove prehistoric culture change. For example, she argues that changes in settlement types and locations at the beginning of the Middle Archaic period around 6000 B.C. were due to the entrenchment of river courses and regional replacement of deciduous forest species by pines. Bense attributes these environmental changes to northward expansion of the Caribbean tropical air mass, producing frequent summer thunderstorms that set fires that burned away the deciduous trees. This can be questioned on two grounds. First, more recent paleoclimatic reconstruction indicates that the northward shift of the tropical air mass occurred a couple of thousand years earlier. Second, if the dominance of pines was created and maintained by fires, and it coincided with an increase in the region's human population, might the fires have been anthropogenic? Even for more recent prehistoric periods when the human population was far higher, Bense suggests that people's effect on the environment was limited to localized soil exhaustion. It is not until the early 1800s, Bense tells us, that human activity significantly altered the region's soils and biota. In a way, Bense's account of the Southeast's past echoes that of the Corps of Engineers general.

Paul Welch
Department of Anthropology,
Queens College,
City University of New York,
Flushing, NY 11367–1597, USA

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Fears and Dreams

Images of Power. Balinese Paintings Made for Gregory Bateson and Margaret Mead. HILDRED GEERTZ. University of Hawaii Press, Honolulu, 1994. x, 135 pp., illus. $50; paper, $29.95.

All social scientists worry about "selection bias"—when we choose our cases, or subjects, perhaps we predetermine our outcome. Anthropologists' worries, however, are multiple: not only do we choose informants, or consultants, we select from among their many conversations with us a few choice words for publication, and furthermore we usually do so as heirs of imperial pasts.

Hildred Geertz, seeking to better understand Balinese culture, offers one intriguing response: Begin with paintings made by Balinese in a new idiom, that of Western pictorial representation, and see what, and how, *they* choose to paint. In the 1930s Balinese artists began to draw from the styles of some resident European painters. The anthropologists Gregory Bateson and Margaret Mead collected many of these paintings, and in this book, published to coincide with a touring exhibition of the collection, Geertz not only gives us excellent reproductions of some of them but uses them to provide an "eth-

"Goodbye and Good Luck to Margaret Mead and Gregory Bateson." Detail from a painting by I Ketut Ngéndon, 1938.