

Book Reviews and Notices

Late Woodland Societies: Tradition and Transformation across the Mid-continent, edited by Thomas E. Emerson, Dale L. McElrath, and Andrew C. Fortier. Lincoln: University of Nebraska Press, 2000. xvii, 736 pp. Illustrations, maps, graphs, tables, references, appendixes, index. \$50.00 cloth.

Reviewer Joseph A. Tiffany is associate professor of anthropology at Iowa State University. He is the author of many articles and reports on Iowa's archeological past.

In *Late Woodland Societies* 37 authors examine the archeological record that dates from the regional demise of the Hopewell Interaction Sphere at circa 300–400 C.E. to the emergence of Mississippian groups around 1000 C.E. in an eight-state portion of the upper Midwest (Indiana, Illinois, Iowa, Kentucky, Michigan, Missouri, Ohio, and Wisconsin). Despite the absence of any specific contribution from Minnesota, the editors and authors have done a remarkable job of providing a comprehensive and reasonably uniform presentation of Late Woodland cultures. The chapters on Ohio (by Mark F. Seeman and William S. Dancey) and Wisconsin (James B. Stoltman and George W. Christian-sen) are particularly lucid. David W. Benn and William Green's chapter on Iowa is one of the most thorough. A uniform chronological framework is essential for the comparative scope of this volume. The editors apparently tried to get all the contributors to calibrate their radiocarbon dates, but for a variety of reasons they were unable to do so. Every date presented, however, is clearly specified as calibrated or uncalibrated.

In their overview, the editors point to three important events in Late Woodland times. First is the collapse of the Hopewell Interaction Sphere that led to the subsequent dispersal of native populations into smaller settlements in riverine and upland environments. Second is the introduction and widespread use of the bow and arrow in the seventh century. Third is the addition of and later reliance on maize over the indigenous cultivated plant complex of chenopods, erect knotweed, little barley, may grass, sump weed, and sunflowers beginning in the eighth and ninth centuries. Historically, farming was women's work among native groups in the Midwest. Corn farming is very labor-intensive and is a radically different farming system than the broad-

cast production methods probably used with indigenous cultigens. This disparity in production methods may account for the length of time (two to three centuries) it took for corn farming to catch on in the Midwest.

Several contributors saw reliance on maize as a prime economic mover in Late Woodland times that led to population expansion, nucleated and fortified villages, ranked societies, and circumscribed territories marked by evidence for increased violence and warfare. Researchers' discussion of the impact of maize farming on changes in Late Woodland social organization and settlement systems is a welcome feature of the volume. As several authors note, however, adoption and reliance on maize farming by Late Woodland groups regionally did not necessarily lead in all instances to the development of highly stratified societies associated with later Mississippian chiefdoms in the American Bottom and other localities in the upper Mississippi Valley.

Regarding Late Woodland faunal exploitation, Bonnie W. Styles argues that settlement function accounts for the variation among the sites she examined regionally. The number of individual species present (NISP) is the measure used to categorize the faunal assemblages from sites she examined. While her conclusions are good, a stronger case could be made with a more traditional quantitative measure for faunal assemblages such as minimum number of individuals (MNI).

Native women were the pottery makers in the study area. A remarkable feature of Late Woodland archeology is widely shared decorative methods and styles and vessel forms across the Midwest. David Benn and William Green are the only contributors to specifically address the role of women in Late Woodland societies and the key part they played in the transfer of information.

Historically, social organization was kin-based, and political organization was weakly developed in midwestern tribes. Family (nuclear and extended) came first. Often groups would coalesce then separate based on the charismatic and administrative abilities of the leadership. This ebb and flow of clans assembling into large political units then disassembling for any of a number of reasons into smaller units seems to characterize socially what much of the Late Woodland site record reveals. Michael S. Nassaney (among other contributors) examines economic aspects of this fluid kin-based sociopolitical structure in his discussion of "corporate" versus "network" strategies (722-23).

A couple of dates are questionable. Benn and Green place the Sterns Creek culture after Missouri Bluffs, apparently based on radio-

carbon dates (481), when the stratigraphic record indicates otherwise. Several probable Grasshopper Falls phase rims have also been reported from the Sharp's site, a Sterns Creek component. In their overview, the editors place the Hartley phase at 800-900 C.E. (19). Based on the presence of Stirling phase Mississippian trade pottery at the type site, the Hartley phase should be dated later.

Minor interpretive quibbles do not detract from the overall quality of work in this volume. *Late Woodland Societies* is a long-needed and most welcome comprehensive compilation and is highly recommended reading.

Cahokia: The Great Native American Metropolis, by Biloine Whiting Young and Melvin L. Fowler. Urbana and Chicago: University of Illinois Press, 2000. xi, 366 pp. Illustrations, notes, glossary, bibliography, index. \$55.00 cloth, \$24.95 paper.

Reviewer Terry A. Barnhart is associate professor of history at Eastern Illinois University. He has written several articles about the nineteenth-century investigations of the Mound Builders.

Archeology is an inductive science that has greatly refined its methodology and expanded its knowledge base over more than two centuries of inquiry. The investigations conducted at Cahokia, the largest and most complex archeological site north of Mexico, pay ample testimony to the development of archeological method and theory. Both avocational archeologists and anthropologically trained professionals have contributed to the history of research at the site, which the authors of this volume have brought together in *Cahokia: The Great Native American Metropolis*. Their work summarizes what has been learned of the cultural history of the Cahokia site and surrounding mound groups, and provides insight into the personalities, conflicts, and interests of the archeologists who have worked there. The history of archeological investigations at Cahokia is documented along with the traditions of several American Indian peoples, which provides additional perspective on what the site probably represented to its ancient inhabitants.

The book's 21 chapters chronicle the making of a Cahokia archeologist (Melvin L. Fowler), early investigations at the site, the work of the Illinois Archaeological Survey, the destruction of the Powell and Murdock Mounds, highway salvage projects, what has been learned about local ceramic traditions from recent excavations, and the movement to build a new archeological museum at the site. The authors present Cahokia as both a physical and a spiritual landscape. Various theories surrounding the "Woodhenges" at the site are revisited, as are

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