

panded upon, and the potential of contemporary approaches is well illustrated. Most of the chapters are readily adaptable to a variety of upper level and graduate courses, not just mortuary archaeology classes. The contributions are uniformly well written, though several are too brief. It is difficult to recommend the volume as a textbook because even with customary discounts, *Interacting with the Dead* is rather pricey; a softbound edition would make it more accessible. The University Press of Florida has earned a reputation for high production standards, and this volume continues the tradition, with an effective, clean design, and few editorial infelicities.

***Gathering Hopewell: Society, Ritual, and Ritual Interaction.*** CHRISTOPHER CARR and D. TROY CASE (eds.). Kluwer Academic/Plenum Publishers, New York, 2005. xxi + 807 pp., figs., tables, notes, biblio., index, and appendices on a CD-ROM. \$125.00 (hardback), ISBN 0-306-48478-1; \$49.95 (paper, Springer, 2006), ISBN 0-306-48479-X.

*Reviewed by* Michael Nassaney

Anthropological archaeologists of all stripes remain interested in the rigorous and systematic integration of theory, method, and data to elucidate lived experiences in past human societies. Moving beyond normative and systemic approaches, contemporary archaeologists aim to employ historically grounded, contextually sensitive, and multiscale analyses that simultaneously take into account the role of individuals and the broader societal structures in which they participate. *Gathering Hopewell* is a comprehensive, monumental effort in this vein; it empirically documents, reanalyses, and reinterprets the Hopewellian archaeological record in the northeastern Woodlands and Hopewellian interaction across eastern North America.

The book contains 20 lengthy chapters by a team of 20 authors orchestrated by Chris Carr, the senior editor and author or coauthor of 15 of the chapters. Most of the contributors were Carr's students and this compendium is the culmination of more than a decade of directed research on various aspects of northern Hopewell social, political, and ritual organization. The analyses are based on rich data sets that were collected from materials from throughout the eastern United States; the raw data are included as appendices in digital format.

The book begins with a fitting dedication to Stuart Struever that summarizes his contributions to multidisciplinary and regional-scale archaeological research, followed by a general introduction that defines the scope of the volume and examines the history of

Hopewellian studies. The title of the book carries a double entendre that reflects a topical emphasis on Hopewellian socioreligious gatherings and the gathering of data on Hopewellian remains. Carr and his contributors advocate a personalized and contextualized approach—what he calls “thick prehistory”—to humanize the record and generate ethnographic-like detail that lays the foundation for knowing Hopewellian peoples on their own terms. These new understandings are made possible by empirical advances and refinements in middle-range theory that link patterns in the archaeological record to ethnographic analogs drawn from Native America and beyond.

The remaining chapters are divided into three major sections, each of which begins with a thoughtful introductory chapter that presents the historical context of inquiry and surveys the relevant contemporary theoretical and methodological issues. No (ceremonial) stone is left unturned; the papers examine various aspects of social and ritual life through rigorous archaeological analyses of numerous artifacts (e.g., ceramic figurines, ear spoons, copper celts), ritual offerings, earthworks, and other dimensions of the Hopewellian material record. Many of the chapters employ large data sets at a pan-regional scale to compare, contrast, and discern patterns that are used to make inferences regarding the lived experiences of local Hopewellian peoples and interregional Hopewellian mechanisms of interaction.

The authors go to great length to tease apart the archaeological record and deconstruct the homogeneous patterns and processes that once characterized Hopewell as a unitary social, religious, artistic, or semantic phenomenon. Instead, they identify Hopewell as a fluid material-projective process that embodied considerable diversity (p. 693). For example, they replace depersonalized, generalized elite with a variety of social leaders, including shaman, shaman-like practitioners, diviners, secular leaders, and personae of mixed sacred/secular character. They argue that members of a community commonly used multiple earthworks within and outside of their communal areas. They identify evidence of at least nine animal-totemic clans from the burials and ceremonial deposits of the Ohio Hopewellian area. Mortuary analysis indicates that horizontal social distinctions were given symbolic priority over social ranking and prestige; gender roles varied regionally; and the activities of men and women inferred from musculoskeletal stress markers differed from those known ethnographically.

Finally, the notion of Hopewell as a monolithic regional *exchange* network involving one mechanism of material distribution is convincingly put to rest; fine-grained stylistic, chemical, and spatial analyses shed considerable light on the various mechanisms responsible for the movement of nonlocal artifacts and raw materials. These include vision/power questing, pil-

grimage, intermarriage, and long-distance buying of religious prerogatives, though I question the extent to which Hopewellians traveled to "buy rights to the specific knowledge required to manufacture" ceremonial items (p. 570) in their nonmarket economy.

In the course of the analyses we are also presented with thoughtful discussions of broad anthropological topics involving shamanism, social ranking, symbolic meanings, gender roles, mortuary practices, stylistic analysis, personhood, and community organization, to name just a few. The authors take a clear stance on many of these issues and in doing so provide food for thought that will stimulate further work on these and other related subjects.

My criticisms are few. Perhaps not surprisingly in a book of this length, there is some redundancy though this serves to highlight the authors' findings. What I find more peculiar is the paucity of references to the so-called postprocessual literature, given some of the shared concerns between this intellectual tradition and "thick prehistory" (e.g., an interest in meaning and efforts to "contextualize" and "deconstruct"). The rather eclectic approach preferred by the authors draws on ecological, historical, symbolic, and social perspectives in an attempt to fully realize an archaeology that is simultaneously scientific and humanistic. Finally, a most curious omission from a book of this scope is any serious discussion of the economic basis of Hopewell. None of the authors consider the implications of the production and mobilization of economic surplus for conceptions of self, personhood, social relations, and society writ large. Had they done so, they might have been less inclined to interpret the motivations and intentions of Hopewellian peoples as "focused primarily on relationships with spiritual beings . . . (and more) on human-to-human competition and domination" (p.44). As additional data from domestic contexts is unearthed and integrated with the ceremonial and religious, I'm sure our perspectives on Hopewell will be adjusted again.

But until that time, Carr and his collaborators have produced a timely collection that presents an impressive array of data, which they use to tack between the local, regional, and pan-regional to decode the social and ideological worlds of Hopewell. One is left to wonder to what extent the Hopewellian emphasis on ritual and social posturing served to obfuscate some deeply seated worldly contradictions that plague all societies. Is it possible that ritual was employed to mask conflict between clans, age-sets, men and women, elders and juniors, for example, as it simultaneously served to structure political relations and increase the predictability of social interactions, particularly among neighbors and strangers? This may be yet another social and symbolic role that material objects played for Hopewellian peoples.

Despite these minor concerns, I applaud the contributors for producing an authoritative, clearly written, creatively edited, carefully researched, and logically argued work that will direct and stimulate debate among Hopewellian archaeologists specifically, and anthropological archaeologists generally. Few archaeologists are positioned to produce such a synthetic exposition; this work establishes Carr as the preeminent dean of Hopewellian studies. That the book speaks with a single voice is testimony to his efforts to fulfill a goal that all editors strive for, yet few achieve. This well edited and tightly integrated collection of papers written in jargon-free prose makes broad contributions to archaeological theory and method as well as our understanding of the history and culture of ancient America. It will undoubtedly be recognized as a tour de force that serious Hopewellian scholars will confront and consult for years to come.

*Globalization and the Commodification of Heritage: A Review of Marketing Heritage.* YORKE ROWAN and UZI BARAM (ed). AltaMira Press, Walnut Creek, CA, 2004. x + 304 pp., biblio., index. \$75.00 (cloth), ISBN 0-7591-0342-9; \$27.95 (paper), ISBN 0-7591-0341-0.

*Reviewed by* Matthew C. Sanger

Globalism is a force that has redefined the structure and nature of power relations throughout the political, economic and social spheres. In "Marketing Heritage: Archaeology and the Consumption of the Past," Yorke Rowan and Uzi Baram have compiled a series of essays that examine globalization's impact on archaeology. Rowan and Baram's introduction, "Archaeology after Nationalism," portrays nationalism and globalism as contradictory forces in that the former is a particularizing influence while the latter is homogenizing—a theme that pervades the rest of the book.

The effects of nationalism on archaeology have been well documented (see Phillip L. Kohl, *Nationalism and Archaeology: On the Constructions of Nations and the Reconstructions of the Remote Past*, *Annual Review of Anthropology* 27:223–246). It has been argued that both anthropology and archaeology have their roots in nationalism and are products of this system. Rowan and Baram maintain that archaeology, under the sway of nationalism, embraced the uniqueness of each nation's heritage, as it was this uniqueness that helped define the nation. Rowan and Baram claim that the goal of nationalistic archaeology is definition through differentiation.

Unlike the particularizing effect of nationalism, globalization homogenizes through a process of commodifying resources, including cultural resources such