

Dorothy Lippert, Rosita Worl, and other indigenous scholars. But this thread evaporates in subsequent chapters. The problem surely cannot be lack of space, particularly given the chapter 6 exposition of curation history (with no fewer than seven full-color photographs of the senior editor). It's too bad the editors could not spare a couple of pages to include a native voice. This missed opportunity continues to situate *Kennewick Man* as a negative role model, grounded in the nineteenth- and twentieth-century practice of tasking non-Indian anthropologists with articulating indigenous views.

It is ironic that in 1996, the Colville were among the five Northwest tribes protesting any scientific study of The Ancient One. Nearly two decades later, the Confederated Tribes of the Colville Reservation were instrumental in supporting the new genomic study of Kennewick Man, even to the point of tribal members contributing their own DNA for the project. The involvement of descendant stake-holding communities has become commonplace in the practice of Americanist archaeology, and it is heartening to see this sea change finally reflected in the study of Kennewick Man/The Ancient One.

These contextual issues and disciplinary difficulties aside, we believe that the entire Kennewick team deserves high marks for preparing a wonderfully complete and beautifully produced volume describing the scientific investigations of the Kennewick skeleton. It is a handsome, meticulous, and methodical book that any practicing archaeologist or bioarchaeologist would be proud to have produced.

We cannot disagree with the editors' somewhat boastful conclusion that *Kennewick Man* provides "the most complete analysis of any Paleoamerican skeleton to date" (p. 645). In the memorable words of the late Don Meredith, "It ain't bragging if you can do it."

Animals and Inequality in the Ancient World. BENJAMIN S. ARBUCKLE and SUE ANN McCARTY, editors. 2014. University Press of Colorado, Boulder. xvix + 388 pp. \$70 (cloth), ISBN 978-1-60732-285-6. \$56; (ebook), EISBN 978-1-60732-286-3.

Reviewed by Elizabeth J. Reitz, University of Georgia.

Zooarchaeologists are known for their focus on animal remains as sources of information about economies and environments. Although most zooarchaeologists are fully aware that animals have value beyond nutrition and environmental impacts, studies focused on political, social, ritual, and cosmological aspects of human-animal interactions have been relatively uncommon until recently. Interpretive studies of ani-

mal remains for native meanings, as cultural markers of social relationships, as symbolic elements in social life, or as participants in the spiritual lives of communities are now a growing part of the literature. Truth be told, many of these studies exceed the interpretive potential of the available data, creating an unfortunate rift between those who study animal remains for economic and environmental insights and those who study them for their social meaning. For those of us who prefer to have data collected by reliable methods supporting such interpretations, *Animals and Inequality*, edited by Arbuckle and McCarty, demonstrates that this division is unnecessary.

Most of the 17 studies included by Arbuckle and McCarty rely on actual data, presented in tables and graphs, to support their interpretations. Yet the chapters are not about the methods. In most cases, these are mentioned only briefly, with reference to the appropriate literature. This ensures that authors of each brief chapter can devote their limited space to interpretations by directing readers interested in the methods and materials elsewhere. Although I do not agree with every interpretation, the evidence each author uses in support of those interpretations is clear.

The volume stands out in another respect as well: the broad temporal and spatial scope of the assembled studies. Many publications on the social roles of animals focus on one or two geographical, temporal, or social settings, but the chapters assembled by Arbuckle and McCarty are much more broadly cast. They include eight chapters from North and South America and nine from Europe, Asia, and Africa. The reference to "ancient world" in the title does not do justice to the temporal scope, which extends from the sixth century B.C. to the eighteenth century A.D. The case studies also encompass political and social organizations ranging from households to empires and from small-scale societies to complex ones. This diversity clearly demonstrates the fundamental and universal role of animals in structuring human life, regardless of temporal, social, or geographical context.

This volume is part of a growing "social zooarchaeology" literature, which considers the ways that animals participate in economic, social, political, and religious systems. Authors in each chapter explore what the editors term "supranutritional roles" of animals from a variety of perspectives. The theme that unifies these diverse chapters is the role of animals in symbolizing and maintaining inequality in social distinctions, including the many ways that animals are involved in power relationships, social hierarchies, group solidarity, social identity, and the supernatural world. As many of the chapters emphasize, for example, the elite members of a community are the ones who controlled, displayed, and restricted access to ani-

mals and animal products, whether local or imported, wild or domestic. Although the focus of each chapter is on animal remains, most chapters augment their arguments with evidence from architecture, graphic arts, funerary displays, written histories, and oral traditions.

Arbuckle and McCarty edited this volume with the goal of demonstrating that animals were (and are) fundamentally important in the social fabric of human life, irrespective of time or place and regardless of the scale of social organization. The fundamental importance and ubiquity of animals in social life is soundly demonstrated by this volume. Because the authors of each chapter are skilled in the methods of zooarchaeology, they are able to present solid interpretations that do not outstrip the data generated by those methods. Readers unwilling to wade through the often cumbersome details of biases inherent in zooarchaeological materials and methods will find this volume free of that impediment. *Animals and Inequality* makes a significant contribution to the discipline both as a scholarly interpretation of the social significance of animals and as a demonstration that it is possible to study that significance while remaining grounded in reliable data.

The Archaeology of Smoking and Tobacco. GEORGIA L. FOX. 2015. University Press of Florida, Gainesville. 192 pp. \$69.95 (cloth), ISBN 978-0-8130-6041-5.

Reviewed by Sean M. Rafferty, University at Albany.

Georgia Fox's book is a substantial contribution to the study of smoking pipes and to historic archaeology in general. This leads me to one minor quibble I have with the book; it should have "historic" somewhere in the title, given that the coverage of prehistoric smoking by Native Americans is brief. But what is not covered does not detract from what is. The most notable aspect of the book is that it takes a modern and culturally nuanced view toward pipes. Pipes are not useful solely as chronological indicators, though they are hugely valuable in that regard. The smoking of a pipe typically is and was a ritualized act involving social interaction and symbolic communication. The act of smoking is commonly communal, and the taking of smoke acts as a social lubricant facilitating socializing, often between people of vastly differing cultural backgrounds. This was very much the case for prehistoric pipe smoking, with the historically documented calumet ceremony being the most obvious example.

A significant contribution of Fox's book is its excellent description and analysis of the role of tobacco and tobacco pipes in developing trade between the New World and Europe. I was surprised to

learn that, while Europeans rapidly adopted the practice of smoking and the value of tobacco as a cash crop, much of the "American" tobacco crop was shipped to England and then re-exported, mostly to Holland. This was undertaken as a means of maintaining Britain's role as middleman in the New World trade, as well as stimulating the British economy at home by processing colonial commodities. I was also surprised to learn how explosively the tobacco trade grew in the seventeenth century, from a few thousand barrels early in the century to hundreds of times that mere decades later, with over a million pounds produced over the period. Tobacco essentially became the entirety of the colonial economy in the Chesapeake Bay region during the seventeenth century.

Another valuable contribution of the volume is to force a reconsideration of the economic role tobacco pipes themselves played. Most archaeologists encounter such artifacts as fragments on historic sites, and the impression is that historic pipes were disposable objects of little worth. Fox points out that this is only half correct. Pipes were disposable, true, but they were also so central to the endemic practice of smoking that a constant supply of them was necessary, and their manufacture became a major cottage industry in Britain. Records show that hundreds of thousands of pipes were shipped yearly into English colonies, and probate records show that pipes became a handy means of storing wealth among the colonial elite. The estates of wealthy individuals might list thousands of pipes that could be readily converted into cash; such was their demand.

I have only a few minor critiques. The book is very short at 170 pages, admittedly likely an editorial decision rather than that of the author. Still, it would have benefitted from additional case studies, such as the excellent and informative analysis of the pipe assemblages from Port Royal, Jamaica, that closes the volume. Some of the references for prehistoric smoking pipes are somewhat dated, but, as I mentioned, these weren't the volume's main focus in any case. Finally, I would have liked to see a deeper analysis of the close relationship between smoking and other intoxicants, notably caffeine and alcohol. This is mentioned briefly in several passages, and I am aware that there is another volume in the series dedicated to the archaeology of alcohol. That said, separating what was a complex of closely related behaviors seems artificial and limits the possible insights that could be gained from each.

These few minor issues aside, I think this book will become an essential text for scholars of smoking pipes. The limits of scope of a review such as this prevent me from delving into the many dimensions of significance related to smoking pipes, such as their