Cooperation and ~~Social~~ Collective Action: Archaeological Perspectives. DAVID CARBALLO, editor. 2013. University Press of Colorado, Boulder. 319 pp. $75.00 (cloth), ISBN 978-1-60732-197-2.

Reviewed by David L. Webster, Pennsylvania State University.

About the first thing fledgling anthropologists learn is that humans are enculturated as members of social groups and that they create more kinds of cooperative bonds and organizations than other creatures. A basic premise of *Cooperation and Collective Action* is that cooperation has been under-theorized by archaeologists. We routinely investigate the products of cooperative efforts, such as monumental architecture, irrigation systems, and settlement arrangements, but devote little attention to the collective actions behind them, a curious omission given archaeology's traditional concern with cultural evolution. In fact, archaeologists often spend more time analyzing competition and warfare. By contrast, ethnographers, sociologists, social psychologists, historians, philosophers, and primatologists have long intently studied cooperation and collective agency on many scales. Their research is heavily featured in models that archaeologists can use to evaluate their own data sets and to understand how cooperation has evolved through time. A thorny problem is how cooperative behaviors originally adapted to small communities of frequently interacting people were expanded to accommodate middle-range societies and early states, with their much larger populations. Top-down organizational processes are recognized, but there is a definite stress here on bottom-up, self-organizing actions.

Six chapters offer theoretical overviews. David Carballo provides a nice, lean introduction and, along with a short review of background literature and of basic concepts, introduces four basic themes—reciprocity, reputation, retribution, and rewards. Gary Feinman addresses the emergence of social complexity and its relationship to population size and hierarchy, concluding that there are multiple historical pathways not rigidly associated with demographic scale. Paul Roscoe extends this theme by critiquing commonly used concepts of polity. His main point, informed by his experience as a New Guinea ethnographer, is that political communities are heavily organized for defense and that this should not be confused with polities as hierarchical power structures. Self-organization for war on small scales is then extended to larger ones, including the state, and linked strongly to population density. The chapters by Stanish and by Blanton and Fargher complement and contrast with one another. Stanish focuses heavily on game theory and its implications for the evolution of non-market economies and the capacity of ideology (taboo) and ritual to maintain economic cooperation. I liked the ambitious Blanton and Fargher chapter, which agrees with Stanish that biological models fail to account for the complexities of cultural evolution and takes a very comparative perspective. Especially good is its critique of Darwinian models and game theory approaches. Saitta rounds out the overview section with a rather standard analysis from historical archaeology of how oppressed groups in the U.S. created self-organizing collectivities and identities (race, gender, class) under conditions of oppression.

The last seven chapters are case studies. Eerkens applies game theory (free-riding) analysis to the archaeological record of the Owens Valley in eastern California, building on Julian Steward's classic formulations. He links settlement changes to population growth and reduced residential mobility and addresses their implications for free-riding and resource exclusion. Pluckhahn investigates cooperation and competition in Middle and Late Woodland Georgia settlement contexts, properly mindful of the tension between individual self-interest and the larger sociocultural formulations that affect agents. Spencer investigates the interplay of top-down and bottom-up multilevel selection in the formation and decline of the middle-range El Gavan polity of Venezuela. Chabot-Hanowell and Lucero apply complex client–patron models to the emergence and evolution of Maya polities. As a convinced skeptic of water control as a factor in the evolution of Maya culture, I found their chapter the least convincing. Carballo gives an excellent summary of what we know about ethnohistoric communal labor collectivities in Central Mexico. He then suggests how we might perceive these in earlier societies that lack written documentation, such as Teotihuacan, especially through ritual and architectural grammar. Monica Smith provides a thoughtful (but not heavily archaeological) overview of caste organizations in Indian and Africa, arguing that caste distinctions are very ancient. She thinks that the paradox of "essential services and low social status," along with the moral strictures of caste (including traditional entitlements), can be explained as self-organizing adaptations to resource shortfalls. Feinman's final chapter summarizes the root issues, analyzes the degree to which our collective models and assumptions have changed (or not). He ends with a discussion of how we might create better concepts to investigate agency and collective action, invoking examples from Mesoamerican scholarship and culture history.

Who will find this book interesting and important? Archaeologists, of course, but particularly those who do not normally pay much attention to developments in game theory, social intelligence theory, and theory of mind, and who are interested in the tension between Darwinian-leaning perspectives on human behavior, as

opposed to group selection and even Lamarckian ones. I personally enjoyed the book and learned much from it, and I especially enjoyed the variety of perspectives and the internal mini-debates. I do think that most contributors underrate the stochastic and historically contingent processes that affect human cultural evolution—those that resemble forces such as genetic drift in biological populations.

In the Eastern Fluted Point Tradition. JOSEPH A. M. GINGERICH, editor. 2013. University of Utah Press, Salt Lake City. xvii + 419 pp. $65.00 (cloth), ISBN 978-1-60781-170-1.

Reviewed by Arthur E. Spiess, Maine Historic Preservation Commission.

Begun as a series of papers presented at the 75th SAA meeting (2010, St Louis) this volume is more focused and durable than many derived from symposia. The book's substance is contained in Chapters 4 through 11 (224 pages), wherein recent research, in-depth data, and new interpretations of well-known Eastern Paleoindian sites are presented. The greatly improved understanding of some classic sites embodied in these eight well-written papers is worth close study. In the process, some archaeological "common-knowledge" myths evaporate. The graphics, including artifact photographs reproduced exceptionally well, are clear, appropriate, and large enough to be useful.

The geographically and topically wide-ranging overview chapter (David Anderson) should be the starting point for readers not already familiar with the issues of Eastern Paleoindian archaeology. Geographic coverage of the rest of the book ranges from South Carolina and Tennessee to southern New England.

The iconic Shoop site, a large site with multiple loci, was re-examined in 2008 (Carr et al.). Fluted point production at the site is not distinctive from other sites in the Northeast. At relatively high elevation (800 ft) in what was probably a boreal forest at the time, Shoop fits a larger pattern of Paleoindian sites in the Northeast, not sites in the Midsouth. The majority of the lithic material is Onondaga chert from New York, more than 350 km to the north.

The Bull Brook site exhibits the largest, most highly organized spatial pattern in one Paleoindian site yet known in North America (36 loci in an inner and outer ring pattern). This chapter (Robinson and Ort) is the story of the dedicated avocational archaeologists' effort to excavate the site, and recent professional efforts to verify its spatial detail (for full effect this chapter should be read in conjunction with Robinson et al. 2009, *American Antiquity* 74:423–447). Paleoindians sometimes exhibited remarkable social organization. The full force of Bull Brook's implications have not yet sunk home in North American Paleoindian archaeology.

The Plenge site in New Jersey (Gingerich) is a multicomponent fluted point location, with just about every style of Northeast fluted point represented and a huge diversity of region-wide lithics present. As the contrapositive of the apparently temporally focused Shoop and Bull Brook sites, why would the Plenge location have attracted multiple resettlements over perhaps 1000 years? Reanalysis of the Wells Creek site in Tennessee (Tune) shows that it has only seven Paleoindian points, no blade technology, and a substantial Archaic component. Again, reanalysis has changed our view on a well-known site.

The Flint Run Complex (of seven sites) in Virginia (Carr et al.) is presented with detailed data and put into the context of William Gardner's oft-cited site types, settlement patterns, and lithic technology organization. The Thunderbird and Fifty sites contain stratified Paleoindian, Early Archaic, and later occupations. Thunderbird has a Paleoindian post-mold house pattern with associated features. Most of the sites in the Flint Run Paleoindian complex are quarry or quarry-workshop sites utilizing local jasper outcrops. The common theme repeats: the full implications of these data have not been adequately incorporated into North American Paleoindian syntheses.

Recent archaeological testing at Shawnee-Minisink is clearly reported (Gingerich) and placed into the context of earlier work at the site. Hearth features are present, with charred plant food remains (hawthorne seeds) allowing perhaps the most accurately radiocarbon-dated early Paleoindian occupation yet for the East (approximately 10,970 B.P.). Re-excavation of the site has, however, brought into question the identification of calcined fish bone, previously much cited by those who favor models of Paleoindian dietary diversity.

Information from "newer" Paleoindian sites is presented, from the Higgins site in Maryland (Blong), where the Paleoindian component is mixed with Archaic material. A detailed description of the Clovis lithic assemblage from the Topper Hillside site (Smallwood et al.) allows us to look carefully at lithic reduction strategies (locally available chert), blades, and blade cores. There is spatial differentiation of production and use of various Paleoindian tools across the Topper Hillside site, as well.

Shorter articles at the beginning and end of the book attempt with widely varying degrees of success to provide context or specialized information. These chapters include an overview of regional radiocarbon-based chronology (Miller and Gingerich); paleo-environmental reconstructions of the northeast and southeast (McWeeney; Halligan); a state-wide Paleoindian review