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Review of *Land of the Tejas: Native American Identity and Interaction in Texas, A.D. 1300 to 1700*. By John Wesley Arnn III. Foreword by Tom D. Dillehay.

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ply a "Caddoan" word, therefore, but derives from the Hasinai Caddo language in the form of "Teyssha," meaning "friend."

Arnn does an exceptional job of providing his readers with the background of archeological thought pertaining to sociocultural identity and what he refers to as the "Classic Toyah Culture Area." He goes so far as to say, "if history and prehistory must be divided: 'Tejas I' for the prehistoric and 'Tejas II' for the Historic Period." Arnn may not have thought about the consequences of using these terms, however, since there is already a strong push for state and federal recognition of a specific group of people (not an "alliance" or "coalition") identifying themselves as "Tejas Indians" led by Chief Blackjack Pruett (see <http://www.tejasindians.info/>).

Arnn's discussion of Perdiz points is intriguing. Yet I wonder why he never attempts a study of bilateral symmetry or asymmetry in the stem-barb notches of these points when this seems to be such an important aspect of defining this regional identity.

Overall, Arnn does a fine job explaining the intricacies of the archeology of Central Texas, the Southern Plains, and the "Classic Toyah Culture Area."

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Land of the Tejas: Native American Identity and Interaction in Texas, A.D. 1300 to 1700. By John Wesley Arnn III. Foreword by Tom D. Dillehay. Austin: University of Texas Press, 2012. xiii + 300 pp. Illustrations, maps, photographs, bibliography, index. \$55.00 cloth.

This tremendously enjoyable, thought-provoking book should be read by anyone interested in the history of the state of Texas, the archeology of the Plains, and the past social and cultural interactions among peoples living within this region during this time period. Arnn provides a concise framework for his theme in his introduction: "This book presents a model of late prehistoric and early historic Texas that was also extremely dynamic and diverse and suggests that as early as A.D. 1300 aboriginal peoples living in this region may have also recognized a broader sociocultural identity."

Throughout the book, Arnn refers to the East Texas Caddo or "Caddoan." And rightly so, for he need look no further than to Caddo archeology to find a similar (and successful) holistic approach to archeology that has been developed over the past 50 years. Although archeologists have used the term "Caddoan" loosely to try to define a material culture, the fact remains that it is a linguistic term for a common language stock of the Wichitas, Arikaras, Pawnees, and Caddos. Wallace Chafe has suggested that sometime around 3,000 years ago these groups may have spoken a "common" language. "Tejas" was not sim-