

Those familiar with Drewes and Schaefer's work will notice a focus on the therapeutic values of play in a few of the essays. As a play therapy educator, I stress to students the importance of understanding how play helps kids grow socially and emotionally. Fundamentally, we need to know how play facilitates change in our young clients, especially when we communicate to parents how our work differs from traditional talk therapy. It would have been helpful had all the authors focused on the therapeutic elements of play inherent in their specific approaches, as Heidi Gerard Kaduson does in "Release Play Interventions for Children Who Experienced Stressful Life Events." There she demonstrates how catharsis, abreaction, and fantasy compensation are achieved in Release Play Therapy.

To borrow a phrase from Drewes's earlier work, this book focuses on "play in therapy" as opposed to using play as the prime vehicle for expression. The approaches offered here focus largely on therapist-directed interventions. This is an important distinction because it helps child-centered play therapists stretch their skills and it assists more directive, skill-based play therapists in learning new techniques. Drewes and Schaefer have assembled a valuable resource, with expert authors and clear, practical, and well-researched strategies for dealing with childhood anxieties. Although the book is not a treatment manual, it will serve as a strong resource for client conceptualization, treatment planning, family consultation, and goal setting.

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Prehistoric Games of North American Indians: Subarctic to Mesoamerica

Barbara Voorhies, ed.

Salt Lake City, UT: The University of Utah Press, 2017. Introduction, foreword, contributors, references, index, pictures, figures, maps, and tables. 366 pp. \$65.00 cloth. ISBN: 9781607815594.

The editor and contributors of *Prehistoric Games of North American Indians* have taken on the herculean task of weaving different subdisciplines, methodologies, and theories within anthropology to the often-neglected subject of games. The book examines games from a prehistoric archeological perspective, presenting adult games from various Native American societies in different geographic areas of North America that includes a broader context about games (and gambling) than we usually see in books on the subject.

The contributors of *Prehistoric Games of North American Indians* recognize games as a core aspect of social and ceremonial life for Native peoples. Essays on "Playing the Apalachee Ballgame in the Fields of the Thunder God," "The Sacred Role of Dice Games in Eastern North America," and "Ancient Maya Patolli," reveal games to be part of ceremonial rituals and spiritual belief. Essays on "Reinventing the Wheel Game: Prestige Gambling on the Plains/Plateau Frontier," "Social Aspects of an Apachean Stave-Dice Gaming Feature at Three Sisters," "Serious Play in the Preclassic: The Chalcatzingo Figurines as Guides in a Game of Social Learning" show how, especially when gambling is involved, games can create, illustrate, and maintain social status and reinforce political power.

An essay on “Mobility, Exchange, and Fluency of Games” suggests how games can result in the redistribution of resources, while an essay on “Sport and the Ritual of Social Bonding: The Communal Nature of Mesoamerican Ballgames” examines games as vehicles of social bonding. Children’s games are not discussed.

A reader should come away from this work with an appreciation of the diversity of Native American societies illustrated by their games. As several of the authors point out, whether a society was mobile or settled affects the artifacts they left behind to be studied and analyzed. A settled society leaves behind ball courts with more easily recognized artifacts (and in the case of Mesoamerica, various forms of written records); mobile societies carried their artifacts with them, making these smaller and easily lost artifacts much harder to identify within the archaeological record.

For example, scholars examining settled communities with ball courts can analyze the sociopolitical aspects of gaming. Mesoamerican ball courts were big work projects. Large groups of people had to come to together to build them—which took them away from their own resource-producing work (in many parts of North America that meant away from their farm fields). Much as in the building of sports venues today, a political and economic structure was needed to organize the workers and resources. In mobile societies, games were more likely based on family or community structures. As the authors point out in articles examining mobile societies, gambling more likely occurred when a society of extended families encountered another society for a feast or ceremonial purposes (such as the Sun

Dance) to avoid the detrimental results of gambling losses within a family.

As in contemporary societies, gaming went beyond mere entertainment. Like the ancient Greeks, Native peoples held games at funerals as well as various feast days. For many mobile groups, there existed large summer encampments that allowed for rituals, exchanges of resources, marriages, games, and gambling. Men and women each had their games, and both genders gambled. Evidence suggests, though, that women and men never played against or gambled with each other. This observation, however, may be a result of gender bias in previous research for males and their games.

In “Acrobatic Dances and Games of Mesoamerican Ritual-Entertainment,” Gerado Gutierrez argues that the performance of acrobats goes beyond entertainment by seeming to make the impossible, possible. “During a performance,” Gutierrez explains, “the improbable acrobats are indeed like gods” (p. 236). Accompanied by illustrations and pictures of artifacts, Gutierrez discusses several different types of acrobatics, along with tightrope and stilt walking, juggling and illusionism. In many ways, the skills of illusionists are similar to the skills of shamans. But, as with other forms of games, these “merry rituals” also reinforce the social structure while being satirical. They also are often performances of aspects of Mesoamerican oral tradition.

In “Aztec Gambling and Magical Thinking,” Susan Evans examines the role of luck and playing the odds in Native American games and gambling. As do gamblers in contemporary societies, prehistoric Native peoples had concepts for runs of good or bad luck. She offers

evidence from other sciences (psychology and behavioral ecologists) that examine the link between cognition and “magical thinking” and discusses why it can be adaptive. Just as contemporary gamblers believe in the lucky numbers, colors, socks, or totems like elephants or trolls they bring to bingo games, all humans seem both to enjoy gambling and seek ways to benefit from it.

Finally, Catherine Cameron and Lindsey Johansson examine the downside of gaming and gambling—losing. In “The Biggest Losers: Gambling and Enslavement in Native North America,” they present data from oral tradition, ethnohistory, and ethnographies about the consequences of the loss of luck in gaming and gambling. In addition to losing resources, Native Americans gambled away their wives, children, and their own freedom. The authors pay particular attention to the conditions of this type of slavery, which was not life long, much less multigenerational. Often, extended kin would provide the resources to free both the gambler and his family (data indicates it was usually male gamblers who risked their families). Data also indicates it was difficult for men and their families to recover whatever status they had after losing their freedom. Cameron and Johansson claim that the stories of men losing everything through gambling often became part of the oral tradition of a society, warning others of the risks of gambling.

The archaeological data throughout the work are very detailed, but the chapters presume previous knowledge of archaeological methods. As such, this book is intended for those who have a familiarity with archaeology, anthropology, or prehis-

tory. The contributors, however, also present a much broader perspective for their data by illustrating archaeological connections to the oral traditions, ethnohistories, linguistics, and ethnographies of the various societies they study. Ultimately, this book should provide readers with a great deal of information about the differences and similarities of the aboriginal peoples of Native America through their games and their commonalities with contemporary societies.

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The Sega Arcade Revolution: A History in 62 Games

Ken Horowitz

New York: McFarland, 2018. 43 photos, bibliography, and index. 310 pp. \$39.95 Paper. ISBN: 9781476672250

Few scholars have studied Sega longer than Ken Horowitz. Since 2003, Horowitz has administered the Sega-16 website while interviewing dozens of programmers, designers, producers, and executives who created games for Sega-console platforms. The culmination of this research arrived in 2016 in the form of *Playing at the Next Level: A History of American Sega Games*, which covered the exploits of Sega of America from its founding in 1986 to the conclusion of the Dreamcast era. In 2018 Horowitz returns to tell the other side of the Sega story—the thriving arcade game development divisions that redefined the medium on numerous