

REVIEWS

Edited by Annalies Corbin

Living on the Edge: The Archaeology of Cattle Raisers in the South Carolina Backcountry.

RICHARD D. BROOKS, MARK D. GROOVER, AND SAMUEL C. SMITH

Savannah River Archaeological Research Paper 10, Occasional Papers of the Savannah River Archaeological Research Program, South Carolina Institute of Archaeology and Anthropology, University of South Carolina, 2000. xiv + 292 pp., 107 figs., 31 tables. \$5.25 paper.

This monograph summarizes the historical and archaeological investigations of the Catherine Brown cowpen site, 38BR291. The site was occupied from approximately 1757 to 1782 in the South Carolina backcountry. This seminal report describes the layout and operation of the site within an important yet overlooked colonial industry, cattle production.

World systems theory is used as a general theoretical framework to establish the role of the Carolina backcountry on the periphery of a global system. The occupation is viewed as a medium-duration temporal process within the *Annales* School of French social historians with research themes of economic practices and material life.

The project lies within an area of relatively marginal agricultural land denoted by patchy distribution of fertile soil and rainfall. A mild climate and lush, grassy stream-bank vegetation made the land suitable for year-round grazing without the need for supplemental feed.

The authors thoroughly researched the colonial records of cattle production and have produced an excellent summary of previous historical research with test implications dealing with free-range cattle raising. By 1700, within 30 years of the fledgling colony's founding, beef, pork, and deerskins were the leading exports. Although the importance of the fur and skin trade has long been acknowledged, archaeological studies of cattle production have been generally lacking, until now. Examples of cattle ranching in the south by European and African settlers are presented, with parallels drawn from other states, the British Isles, Africa, and Barbados. The bibliographic essay in Appendix E contains a summary of these references with comments on their content and usefulness as an aid to other researchers.

The site is situated on a 100-acre Royal grant to Catherine Brown dating to 1757. Scanty historical records from the period allow limited inferences into the nature of this household. For example, there was likely only one Catherine Brown in the area at the time, and she appears to have been married. Why the grant was presented to her, instead of

her husband, is open to speculation. The authors conclude Catherine and Bartlett Brown were of British, probably Welsh extraction, and their household included from two to six sons and several slaves.

Land acreage, numbers of livestock, and slave-holding records are used to define wealth-holding trends in the region. The Brown household was considered affluent by 18th-century backcountry standards, generally being upper-middle or upper class within the region.

Previous South Carolina backcountry research is summarized by a functional typology, based on a progression of economic activities characteristic of the colonial Carolina interior. Seven site types are discussed, including Native American villages, trading posts, military posts, agricultural operations, and towns and nondomestic sites. Agricultural operations include cowpens, farmsteads, and plantations. Research trends associated with agricultural operations relevant to the current study include site structure, architecture, ceramic use, and subsistence practices.

The chapter on archaeological investigations summarizes past research at the site and lays the foundation for following analyses of site function and activities. Site 38BR391 is the earliest known historic site on the Savannah River Plant site and also has the best bone preservation of any known historical site. Test unit maps, site stratigraphy and chronology are covered in this chapter. Features are more completely described in an appendix. Archaeological chronology is derived largely from ceramics, glass, and tobacco pipes. The quantity and content of photographs in this chapter are more than adequate for the discussion, but they are disappointing in their quality. If shading had been used, the shadows and dappled effect from tree leaves would have improved photo quality significantly. This is, however, a minor distraction to the chapter.

Material culture is discussed within the framework of South's (1977) artifact typology. Artifact illustrations and descriptions are sufficient for addressing the more important functions and significance of these objects within the Brown household. The assemblage analysis indicates the Carolina Artifact Pattern is a closer fit than the Frontier Artifact Pattern. Pattern deviation is used to infer site-specific activities. For instance, a higher occurrence of the arms group reflects both livestock butchering and Revolutionary War activity. Concentrations of tobacco pipes, European ceramics, and bottle glass next to the cattle pen indicate this was a gathering place with similar kinds of activities seen at modern cattle auctions. Comparison with two other backcountry agricultural sites indicates backcountry households used appreciable amounts of colonoware and depended heavily upon domesticated animals for subsistence.

The chapter on site structure and architecture shows a skillful use of the archaeological and historical record to recreate the 18th-century site appearance. The cow pen era dwelling house, a later dwelling house, smokehouse, and two probable sheds or small dwellings are denoted largely by postmold patterns. The cow pen had two successive, partially overlapping fence lines. The initial fence was constructed of wattle. A stronger fence constructed from split vertical logs

reinforced the earlier construction. A photographic example from Wales illustrates this design quite well and further reinforces the probability of a Welsh origin for the owners. Evidence of gates was largely inferred, but a distinct cattle path aided their inference. The butchering area is denoted by an offal trench (space for inedible animal parts), refuse pits, a drainage sump, and several postholes within the pen. Unfortunately, the small faunal sample size restricted studies of butchering practices. Perhaps future studies can delve into this area in greater detail. A cattle pen recorded by William Bartram in 1776 served to help interpret site features and also to identify male and female areas. Women were more responsible for dairying and smokehouse storage, while men primarily took care of the butchering. Slaves and slaveholders worked closely, which is consistent with general backcountry trends.

Archaeological analysis and ethnohistoric analogy led the authors to posit that the house was an earthen timber-framed dwelling, likely covered with clapboards. Structure size, floor plan, wood and clay chimney construction, and chimney placement on the side (or lateral wall) have Celtic and more precisely Welsh antecedents. The report cover illustration depicts the probable homesite nicely.

The South Carolina backcountry witnessed frequent military and partisan activity during the later years of the American Revolution. Archaeology of the Brown family occupation indicates it was destroyed by fire around 1782. A high instance of musket balls and gunflints, a 1781 Irish half-penny, and a Royal Provincial military uniform button led the authors to conclude destruction was a result of military action. In this chapter, the colonial record is used to establish the Brown's Patriot sympathies and to place British troops in the immediate area near the end of the revolution.

The conclusion chapter contains a thorough summary of this report, with a summation of colonial cattle raising in the Savannah River valley in the South Carolina backcountry. The Catherine Brown site provides an excellent case study of the layout and material culture associated with an important yet poorly understood period of this country's development.

I would not hesitate to recommend this publication to anyone interested in the South Carolina backcountry during the 18th century. This monograph stands alone as a valuable seminal study of an important colonial industry. It is a thoroughly researched volume useful for studying the colonial period in the south, with implications for cattle production in areas outside this sphere as well.

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The Archaeology of Traditions: Agency and History before and after Columbus.

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University Press of Florida, Gainesville,
2001. 384 pp., 8 figs., 6 tables, notes, bibl.,
index. \$59.95 cloth.

Because my own interests lie in the intersections of folklore and archaeology and because I have worked largely with European materials, I expected this book to examine the relationships among oral traditions, stories, and archaeology in the southeastern United States. I am both pleased and a bit disappointed that my preconceptions were largely incorrect. Instead, *The Archaeology of Traditions* attempts to redefine American archaeologists' conceptions of tradition and to illustrate new ways to approach continuity and change in the archaeology of the southeastern United States over nearly 7,000 years of history. The strengths of this book lie in the long time span covered by the various articles and in the authors' attempts to grapple with the imprecise term, tradition. It is clear that a goal of this volume is to move the archaeological approach to tradition from a study of taxonomy to a study of cultural construction.

The Archaeology of Traditions originated from a 1999 Society for American Archaeology symposium, "Resistance, Tradition, and Historical Processes in Southeastern North America." Editor Timothy R. Pauketat provides an introduction and a concluding chapter that both outline new approaches to the study of traditions and suggest avenues for future research. In the introduction, he argues that tradition should be studied as a "multilevel, syncretizing, and hybridizing process shot through with contestation, defiance, and contrary practice (p. 13)." Tradition is not just the set of ideas or objects carried forth from the past, as cultural historical models would have it. Nor is it simply an adaptive set of learned ways of doing things, as processual archaeology would define it. Pauketat, and the other authors, would rather view tradition as a dynamic set of practices that are integral both to maintaining and to changing culture. For Pauketat, history is a process of tradition building or "cultural construction through practice" (p. 4).

Following the introduction, the chapters are arranged in reverse chronological order. The first four case studies deal with post-Columbian time periods: Brian W. Thomas on community building in the African American Antebellum South, Diana DiPaiolo Loren on cultural interactions at Los Adaes Presidio, Rebecca Saunders on Mission Period pottery in *La Florida*, and Cameron B. Wesson on the creation of Creek identity. The other seven case studies focus on pre-Columbian topics: Lynne P. Sullivan and Christopher B. Rodning on gender in the Southern Appalachian chiefdoms, Mark A. Rees on Mississippian political culture, Susan M. Alt on developing and resisting authority at Cahokia, Michael S. Nassaney on a political-economic approach to late-Woodland traditions and histories, Andrew C. Fortier on variation and discontinuity in early- and middle-Woodland American Bottom cultures, Thomas E. Emerson and Dale L. McElrath on continuity and discontinuity in late-Archaic and early-Woodland in the American Bottom, and Kenneth E. Sassaman on tradition and resistance among Archaic hunter-gatherers in the southeast. Kent G. Lightfoot (chap. 13) provides a critical discussion of the issues raised in the chapters that addresses in greater depth some of the issues raised in this review.

The authors of these chapters address tradition in several ways. Those authors dealing with historic periods tended to view tradition as older practices that people maintained and carried into new contexts. Practices including style of dress (John F. Scarry, Loren), ceramic manufacture (Thomas,

Scarry, Saunders), and the construction of social relationships (Scarry, Loren, Wesson) are maintained, manipulated, and revised in the course of people negotiating changed historical circumstances. None of these authors follow the older views of tradition as essentially conservative. Rather, they investigate how people use traditional ways to construct identities and interact with "others."

Those authors who focused on prehistoric periods were more likely responding to cultural historical and processual positions that viewed traditions as material expressions of continuity over time and space. Such positions, several authors point out, posit prehistoric peoples as essentially unchanging and are likely to lead archaeologists to see similarities in material culture, rather than to perceive variation over both time and space. Like the historical studies, those working in prehistoric periods argue that traditions are not conservative or unchanging. Rather, traditions are visible in people's everyday practices and, therefore, are constantly changing, being renegotiated, and being used as passive or active forms of resistance. Traditions are means by which people make decisions and create their own cultural changes.

The book makes a valuable contribution to archaeological theory by challenging cultural, historical, and processual perspectives on tradition. The authors encourage archaeologists to understand people's choices in the production of material culture, rather than simply fitting artifacts into a cultural historical taxonomy. I am left somewhat uncertain about whether tradition is the best term to use for these discussions, a problem Lightfoot also alludes to in his discussion (p. 244). It was not always clear how traditional practices differed from cultural practices or how tradition could be distinguished from culture—tradition seemed to include subsistence, settlement, technology, social identity, and ideology. On the other hand, the term sometimes seems to be a substitute for practice (in the senses outlined by Bourdieu and Giddens). The goal of understanding the complexities of historical processes, as defined by Pauketat, is important. Perhaps this book represents an early step toward creating a more precise definition of tradition that will aid archaeologists in achieving this goal.

The exclusion of a discussion on oral traditions and stories is worth consideration here. To folklorists and to many European archaeologists, tradition would include both practices and stories. Certainly for historical periods, and some would argue for prehistoric periods, we have oral traditions that shed light on histories, beliefs, and actions. I wonder how including consideration of these kinds of traditions might shape the kinds of questions and interpretations of southeastern archaeology? Would it lead to a more useful definition of tradition?

This book contains many interesting insights into southeastern archaeology and makes a good argument that the southeastern United States provides data through which significant questions can be explored. Even more importantly, it has opened a rich new field for theory building that should engage archaeologists from all traditions.

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Canal Boats Along the Illinois and Michigan Canal: A Study in Archaeological Variability.

FLOYD MANSBERGER AND CHRISTOPHER STRATTON

Illinois Transportation Archaeological Research Program, Transportation Archaeological Research Reports No. 10, by Fever River Research, Springfield, Illinois, 2000. xiii + 63 pp., 1 table, 25 figs., ref. \$5.00 paper.

The construction of the Illinois and Michigan Canal established an essential link in the inland water route connecting the Atlantic seaboard to the Mississippi Valley. The canal extended from the port city of Chicago on Lake Michigan to La Salle on the Illinois River. It not only diminished the economic burden of transportation between the East and the West but also transformed northern Illinois into a thriving commercial, agricultural, and industrial region.

Photographs and illustrations survive of the canal boats that plied this route, but few show any interior details or construction features, and no construction plans survive for Illinois canal boats. Until recently, little information regarding the construction of American canal boats was available. Archival research and recent archaeological investigations of derelict and wrecked canal boats found on Lake Champlain in Vermont, near the Erie Canal in New York, and near the Delaware and Raritan Canal in New Jersey have begun to shed light on the construction practices utilized in these regions. Floyd Mansberger and Christopher Stratton's *Canal Boats Along the Illinois and Michigan Canal: A Study in Archaeological Variability* is a welcome addition to this gradually expanding collection of reports that document the construction of 19th and early-20th century American canal boats.

This publication outlines the results of the 1996 and 1997 archaeological investigations of seven canal boats discovered in an area of the Illinois and Michigan Canal known as the Morris Wide Water. These vessels, originally discovered in 1978, were re-exposed in 1996 after torrential rains destroyed a dam across the Du Page River. Recognizing the importance of this resource, the Illinois Department of Natural Resources contracted Fever River Research to document these boats and assess their eligibility for the National Register of Historic Places.

The first chapter outlines the rediscovery of these vessels and the history of the project. The initial goals of the campaign were "to map the surface remains of the seven canal boats, expose a representative bow and stern section for more detailed mapping purposes, assess the integrity of the boats under investigation, and determine the extent of the boats' contents (if any)" (p. 1). During the excavation, these objectives were expanded to include trenches across the bow, the stern, and near amidships of two vessels, with partial trenches near amidships of two others. With this data, the authors hoped to compare observed variations in the framing of these vessels.

Mansberger and Stratton also present an introduction to *City of Peking*, a canal boat documented by the Historic American Merchant Marine Survey in 1937 that was originally constructed in Chicago and registered in 1875 as *City of Henry*. During its career, *City of Henry* was rebuilt three times for service on the Illinois River and renamed when converted to a steam-propelled vessel in the late-19th century. The authors relocated this vessel and recorded its chine detail as an example of a different approach to framing a canal boat when compared to the craft discovered at the Morris Wide Water.

The second chapter contains a brief chronological overview of the construction and operation of the Illinois and Michigan Canal from the initial purchase of land along the Illinois River in 1816 to the canal's demise during the early-20th century.

The third chapter, "Canal Boats of the Illinois and Michigan Canal," comprises the bulk of this report and is divided into two major sections: documentary evidence and archaeological evidence. It seemed to promise a comprehensive and concise analysis of the canal boat remains. Unfortunately, the authors' unfamiliarity with maritime issues and nautical terminology weakens their presentation. In particular, their inconsistent use of terms to describe identical structural elements is distracting, which could have been easily avoided if they had remained consistent in their use of vocabulary. An illustrated glossary would have also been useful.

In their discussion of documentary evidence, the authors investigate the Illinois boatbuilding industry in relation to canal boat construction, explore changing traffic patterns, and seek to determine the types of vessels using the canal from 1850 to 1880. Through an analysis of census and registry records, supplemented by contemporary newspaper accounts and secondary sources, the authors conclude that the majority of work conducted at local yards involved the repair of canal boats. The types of vessels and the chronological patterns of traffic on the Illinois and Michigan Canal were similar to the canals of the East with one exception—the larger locks of the Illinois and Michigan Canal allowed for the operation of some of the longest canal boats in America.

The examination of the archaeological evidence begins with a description of the relative location and condition of each canal boat. A ca. 1910 photograph appears to illustrate these remains. A convincing discussion of the dates of construction and abandonment of these vessels follows, supplemented by an examination of boatbuilding materials. Mansberger and Stratton conclude that the derelict boats at the Morris Wide Water were constructed between 1865 and 1885 and were abandoned by 1906, based on an analysis of extant photographs, tool marks, and the frequency of fastener types.

The structural analysis of the canal boats is mainly descriptive and is largely based upon the work of Henry Hall (*Report on the Ship-building Industry of the United States*, Library Editions LTD, New York, 1970). All of the vessels investigated are approximately 100 ft. long, from the base of the stem to the base of the sternpost, with a maximum preserved beam of 14 ft. 8 in. The general shape of their hulls is typical for 19th-century American canal boats. Each vessel is flat bottomed with a rounded bow and near-vertical sides. Although the authors consider the vessels

"double-ended craft," and state that both the "bow and stern were distinctively rounded," their sterns appear to be square (p. 23). Unfortunately, the stern construction of these vessels is not sufficiently explained or illustrated in this report. Investigations have shown that the boats were built primarily of white oak with a curving stem and a straight sternpost fastened to a keel plank. Their framing is an example of standard chine construction and is similar to the framing of a canal boat that was recently excavated by Dolan Research Inc.'s recent excavation of a canal boat near the Delaware and Raritan Canal in New Jersey (J. Lee Cox, Jr., 2001, *Underwater Archaeological Project, Canal Boat Site, Southern New Jersey Light Rail Transit System, Crosswicks Creek, Hamilton Township, New Jersey*, Dolan Research Inc., Newtown Square, PA). The floors are flat with no dead-rise, evenly spaced, and connected to vertical side frames by one or two small futtocks. The most common arrangement reinforced the juncture between the floor and the side frame by placing futtocks on both the fore and aft faces of each floor. The two excavated bow sections at the Morris Wide Water were constructed with a series of cant frames radiating from the centerline and joined to side frames in the same manner as the frames amidships. The only apparent difference between the methods used to frame the bows of these vessels is the extent to which the boatbuilder used square frames to define the curvature.

In the sterns, excavations recovered personal items, galley ware and furnishings, and two well-preserved rudders. Artifacts discovered in the excavated bows include rigging elements and harness hardware, as well as glass and ceramic bottles. These finds indicate the placement of storage lockers and possibly stables near the bow and living quarters near the stern. Stone and coal discovered between the floors may represent remnants of bulk cargos transported by the vessels. Although only a brief unillustrated overview of the finds is provided, an inventory of artifacts grouped by provenience is included as an appendix.

The concluding chapter outlines possible reasons for variability in the construction of the canal boats at the Morris Wide Water. The authors suggest that the differences in framing and fastening patterns may result from the idiosyncratic differences between craftsmen or functional differences between the crafts. They also relate the use of varying quality timber and workmanship to the date of a vessel's construction, with later boats tending to use lower quality raw materials and less skilled labor as a reaction to growing economic pressures.

The canal boats at the Morris Wide Water were recorded by competent archaeologists following a carefully planned and effective research design. The historical sections in this report are very brief and were written for the general reader, while the description of the canal boats and the analysis of their construction were intended for specialists. While it is unfortunate that more care was not taken in writing the report, it remains an important contribution, nevertheless, to the study of American inland watercraft.

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Island Lives: Historical Archaeologies of the Caribbean.

PAUL FARNSWORTH, EDITOR

The University of Alabama Press,
Tuscaloosa, 2001. 408 pp., 77 figs., 12
tables, bibl., index. \$29.95 paper.

Island Lives: Historical Archaeologies of the Caribbean, is a welcome addition to the growing literature on historical archaeology in the Caribbean. The editor, Paul Farnsworth, has brought together 10 papers by 11 authors that provide a range of historical archaeology in the Caribbean. As Farnsworth acknowledges in the preface, no one book, even a collection of papers, can hope to represent historical archaeology for such a large region as the Caribbean, yet this book does introduce the reader to research trajectories taking place in different parts of the region. The first four chapters of the book, by Charles R. Ewen, André Delpuech, Jay B. Haviser, and David R. Watters, provide introductions to the general range of historical archaeological research in Spanish, French, Dutch, and British colonial spheres. This section is perhaps the most useful for the reader seeking an entree to research orientations pursued in each of these areas, as the authors have made extensive reference to publications that are otherwise difficult to procure. Ewen's chapter, "Historical Archaeology in the Colonial Spanish Caribbean," notes that while Spanish shipwrecks have been the focus of disproportionate research, the investigations of terrestrial Spanish colonial sites have been limited in either scope and/or publication, with several notable exceptions (Puerto Real, La Isabella, Caparra, and San Juan). Ewen also observes that the majority of this research principally deals with the first 100 years of Spanish colonial effort. He hopes that the gradual thawing of relationships between the U.S and Cuba will result in greater access to substantive results from that island.

The second chapter is to this reviewer perhaps the most valuable. Delpuech's contribution presents a discussion of historical archaeology in Guadeloupe, although the title suggests that it refers to the entire Francophone Caribbean. This chapter's value is that while there are other published discussions of historical archaeology in the Dutch, Spanish, and British Caribbean, this is the first English language treatment of historical archaeology on any Francophone island. Delpuech addresses the kinds of historical archaeology that have been pursued on Guadeloupe and its dependencies since the establishment of the French government office, the Service Régional d'Archéologie, in 1992. Although historical archaeology has only recently begun on Guadeloupe, a number of projects have been undertaken focusing on documenting industrial remains of sugar, coffee and indigo plantations, military fortifications, and the salvaging of burials threatened by coastal erosion. Furthermore, Delpuech outlines and discusses the potential of other aspects of historical archaeology that have not yet been addressed. These aspects include nautical archaeology associated with Spanish and later fleets, the historic-period Carib settlements, the nature of the earliest French colonial settlements, and the archaeology of the African presence on the island.

The chapter by Haviser, dealing with the islands of the Netherlands Antilles, provides a strong testament to the

active role the Archaeological-Anthropological Institute of the Netherlands Antilles has played in documenting and evaluating cultural resources on its territories. In addition to the government-based archaeological research, academically oriented research has been undertaken primarily on St. Eustatius and St. Maarten. Historical archaeology in the Netherlands Antilles has focused on a broad range of site types, including religious sites associated with the earliest Jewish populations in the Caribbean, urban sites, fortifications, plantation sites, and even the site of a "slave camp" or holding pen on Curaçao. A particularly interesting aspect of this chapter is a discussion of the cultural impact of historical archaeological research in the region; this should be required reading for all those who work in small communities.

Watters contributes the final chapter of the national sphere-focused reviews. This discussion, on the British colonial Caribbean, emphasizes historical archaeology of the British colonies in the Lesser Antilles, where much of the work has been carried out in association with local historical societies or nongovernmental organizations such as island-based National Trusts. The chapter lists a variety of historic contexts that have been investigated, largely echoing the categories in the previous chapters (i.e., military, urban, plantation) with the significant exception of studies of Maroon sites or those associated with self-emancipated people. Watters notes that work on Jamaica is particularly important and can hopefully be augmented with research on other islands with known settings of marronage. In terms of future directions, the Lesser Antilles perspective of this chapter foregrounds some interesting questions, such as how comparative work between islands of different colonial heritages might develop and the problem of colonial heritage and identity itself, as Watters notes that some islands repeatedly switched hands throughout the colonial period.

The remaining six chapters in the second and third sections of the book present case studies of archaeological research on individual islands. Norman F. Barka summarizes his decades-long research program on St. Eustatius through the discussion of the island's settlement pattern during several of its historical periods. Douglas Armstrong presents the results of archaeological work at the East End community, on the island of St. John in the U.S. Virgin Islands, to address the process of community formation. Lydia M. Pulsipher and Conrad "Mac" Goodwin discuss their long-term research at Galways plantation on Montserrat. These three papers are grouped together under the heading of "Caribbean Landscapes."

The next section, "Caribbean Cultures," begins with Thomas C. Lofffield's presentation of two cases of creolization from Barbados: one based on the locations of fortifications and the other drawing on a specific type of ceramic, Barbadian red wares. The next two papers, by Paul Farnsworth and Laurie A. Wilkie, respectively, are based on archaeological work in the Bahamas. Farnsworth's chapter discusses the development of Bahamian folk housing as a compromise between African and European sensibilities. Wilkie discusses the material culture of enslaved Africans in the Bahamas and views the assemblages as evidence of a continued "African aesthetic," enduring despite planters' efforts to instill English values in the enslaved population.

It is interesting to note that of these case studies, one focuses on a Dutch island, one on a former Danish colony, and the remainder on British colonial possessions. Furthermore, all the case studies are situated in the Lesser Antilles and the Bahamas. It would have been satisfying if at least one of the case studies had been from the Greater Antilles (Cuba, Jamaica, or Hispaniola). Notwithstanding this gap, this book is an important contribution to Caribbean studies, both for the regional overview chapters and for each of the individual case studies.

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Cultural Resources Archaeology: An Introduction.

THOMAS W. NEUMANN AND ROBERT M. SANFORD

Altamira Press, 2001. ix + 304 pp., 20
b&w photos, 9 tables, 11 drawings, index.
\$24.95 paper.

This volume is intended to provide a basic introductory, college-level text for legally mandated archaeological studies. As such, this book would be the first comprehensive textbook for the study of compliance-based archaeology in the United States.

Cultural Resources Archaeology: An Introduction is organized into seven chapters, and includes two appendices and a glossary. The first chapter discusses what the authors refer to as “professional archaeology” and includes a useful history of compliance-based archaeological studies. It also includes a discussion of the current practice of archaeology in the United States, which provides an excellent context for understanding the remainder of the volume. The second chapter, “Laws, Regulations, and Guidelines,” summarizes the legal mandate for compliance-based archaeological studies. This chapter is, in many ways, the most useful in the book and reflects an excellent understanding of the legal process that drives and defines compliance-based archaeology. The next four chapters, which describe the process of conducting compliance-based studies, are organized by project phase. The final chapter, titled “Report Preparation and Production,” discusses laboratory analyses and curation in addition to report preparation. Appendix A, “Federal Regulations, Standards, and Guidelines on Documentation,” summarizes the federal legal requirements for reporting compliance-based archaeological studies. Appendix B presents the code of ethics and standards of research performance for the Register of Professional Archaeologists (RPA) and the code of ethics for the American Cultural Resources Association (ACRA).

Cultural Resources Archaeology is a useful textbook in some ways, but it contains flaws. It may seem to be a trivial point, but the problems with this volume begin with its title. The term “cultural resources archaeology” is meaningless. Archaeological resources are cultural resources. A much more appropriate title would have been, “Cultural Resource Management Archaeology,” or “Compli-

ance-Based Archaeology.” The authors use a number of terms in the text that are either not generally accepted in the field or are objectionable to at least some segment of the profession. A couple of examples will suffice for this review. The term “professional archaeology” is defined on page 235 by the authors as “the practice of archaeology outside of an academic setting, usually in response to historic preservation law.” Our colleagues in academia would probably be surprised to learn that they are not “professional archaeologists,” but this certainly appears to be the intent of the authors. Another term used to describe compliance-based archaeology is “extra-academic archaeology.” Use of that term is unfortunate, as is any terminology that further separates archaeologists working in academic settings from those in compliance-based programs.

Some of the problems with this volume go beyond terminology. The authors, while discussing the concept of site integrity, state on page 33, “For example, a plowed Mississippian site probably would not have sufficient integrity for listing on the National Register, since there are a large number of less disturbed Mississippian sites already known and excavated.” Any archaeologist who has worked on Mississippian-period sites recognizes that virtually every such site has been plowed and that plowing alone is not normally enough to degrade the integrity of such a site to the point it would be ineligible for listing on the National Register. The authors were correct to stress the link between site integrity and National Register significance, but they certainly picked the wrong example to illustrate their point.

A second example of a serious misstatement in the volume was found on page 89, during the discussion of Phase I fieldwork. The authors said: “Some states, such as Georgia, require that written permission be obtained from the landowner and submitted to the SHPO prior to the start of field work, even if it is the landowner requesting the Phase I survey.” That may be a good idea but in the case of Georgia, it simply is not true. Georgia does not require that SHPO even be notified prior to undertaking a compliance-based survey, much less that written landowner permissions be submitted.

The authors did a poor job discussing the role of specialists in compliance-based studies. A notable example is that geomorphology and geomorphologists are not even mentioned in the volume, while “high magnification lithic-use wear analysis” is mentioned repeatedly as an example of a specialty that is often subcontracted by firms. It is true that geomorphologists have little to offer projects conducted on landforms that have been stable since before the peopling of the New World, but many areas in the eastern United States contain alluvial or colluvial deposits that are best analyzed and interpreted by geomorphologists.

Another criticism of the volume is that the authors did not do an adequate job of discussing ethics and the need for ethical behavior in compliance-based archaeology. The authors did include copies of the code of ethics and standards of research performance for the RPA and the code of ethics for ACRA in an appendix but did not explain what the standards mean or how they should be applied. It would have been appropriate for the authors to include a complete chapter on ethics and standards of research performance given the audience the text was designed to reach.

There are many important things that are missing from this volume. There should be a section devoted to how to calculate overhead and a listing of the things that are normally included in overhead costs for compliance-based programs, whether in a private sector or university setting. Discussions of overhead and overhead calculations would greatly benefit students planning a career in cultural resource management, as well as archaeologists in academic programs who may not understand how compliance-based studies are priced.

A second important element missing from the book is a discussion of how to prepare a proposal to secure a project. There is no single formula for proposal preparation, but there certainly are factors that should be considered in every case. A third missing element is that the book does not adequately discuss preparation of project research designs. Research designs are briefly mentioned on page 167 but are not really explained in any depth. Research designs drive compliance-based projects and are certainly worth detailed discussion in an introductory text such as this one.

Cultural Resources Archaeology is a disappointing first attempt to produce an introductory text for compliance-based archaeology. This volume can be used to address the legal mandates of compliance-based archaeology and contains some useful information about planning and implementing phased studies. It is the best text available at this time on the subject, but it should be used with care since there are numerous misstatements and omissions.

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Plants from the Past.

LEONARD W. BLAKE AND HUGH C. CUTLER
The University of Alabama Press,
Tuscaloosa, 2001. 177 pp., 12 illus. \$29.95
paper.

This volume presents 10 papers, each as a chapter, of research conducted by the authors on plants remains from archaeological sites in New Mexico, Missouri, Minnesota, Illinois, and North Carolina. The compilation consists of papers that were either not widely circulated or had not made it into print. They were written over a 33-year period from 1966 to 1997. An excellent introduction by Gayle Fritz and Patty Jo Watson details the contributions of the authors and the historic background and significance of this research to the archaeobotany field.

The chapters are entitled "North American Indian Corn"; "Cultivated Plants from Picuris"; Corn in the Province of Aminoya"; Corn from Three North Carolina Sites, 3Gs55, 56, and 30"; "Cultivated Plant Remains from Historic Missouri and Osage Indian Sites"; "Corn for Voyageurs"; "Corn from Michilmackinac, A.D. 1770–1780"; "Corn from the Waterman Site (11R122), Illinois"; Plant Remains from the Rhoads Site (11L08), Illinois"; and "Plants from Archaeological Sites East of the Rockies." There is also a nine-page bibliography of the collected works of Leonard W. Blake and Hugh C. Cutler, a works cited section, index of Latin

Names for Plant Taxa, index of Corn Races and Varieties, and a general index. Blake provides a current introduction to each of the chapters.

As both an historic archaeologist and buckskinner, I particularly enjoyed reading the chapters on "Corn for Voyageurs" and "Corn from Michilmackinac, A.D. 1770–1780." I expect that these two articles will be widely circulated throughout the buckskinning and rendezvous communities.

With 6 of the 10 chapters concerned only with corn, and the majority of the remaining chapters concerned primarily with corn, it may seem the title of the book is a misnomer and should be *Corn and a Few Other Plants from the Past*. This is a reflection of the times in which these papers were written, the research materials submitted to them by archaeologists of the period, and the dominance of corn or maize agriculture in the subsistence of Native Americans. There is information in several of the chapters about squash, beans, gourds, wild plant foods, and introduced post-contact foods from Europe such as watermelon, cherries, and peaches. A quick perusal of the authors' combined bibliography clearly shows that they are also familiar with cultivated plants from rubber to pumpkins and have worked with material throughout North, Central, and South America, as well as tackled the important subjects such as chicha, a South American beer.

Chapter 10 is an especially important document containing information from many years' worth of archeobotanical collections, which are curated at the University of Illinois Museum. It presents a 5-page introduction while another 50 pages is presented in table format with the following column headings: Site Name and No., Culture/Tribe/Date, Location, Sample Furnished by, Mean Row No., Median Cupule Width (mm), No. Cobs, Row Numbers % of Total Cobs (columns for 8, 10, 12, 14, and 16+ rows), Other Plant Remains/Comments. Most states east of the Rocky Mountain are represented in the tables. These sites are not shown on the map presented after the introduction, possibly because it would make a very busy map.

While this volume presents a lot of technical information and, indeed, uses all of the necessary technical terminology, it is not written with a surplus of jargon and is a surprisingly easy and informative read. In addition to its obvious value as an archaeological library resource, this book will be well worth the time to read for anyone working with archaeobotanical materials and would probably make a fine introductory text for an archaeobotany course.

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Massacre at Fort William Henry.

DAVID R. STARBUCK
University Press of New England, Hanover,
2002. 152 pp. 83 illus., index. \$16.95
paper.

David Starbuck has dealt with 18th-century fortifications using amateur, student, and professional archaeologists for several years, concentrating on military activity around Lake George and Lake Champlain. This well-illustrated book

presents information on excavations conducted during the late 1990s.

Fort William Henry was the British response to the French constructing Fort Carillon (Ticonderoga) during 1755. This text is a popular report on the history and archaeology at Fort William Henry on Lake George and on the impact of James Fennimore Cooper's *Last of the Mohicans*. The booklet is a more detailed version of popular archaeological reporting, as exemplified by Colonial Williamsburg's series on archaeology.

After a chapter on Fort William Henry's history, Starbuck presents information dealing with Cooper's *The Last of the Mohicans* because this work publicized a "massacre" when the fort surrendered to the French on 9 August 1757. The book and two movies (1936, 1992) generated continuing interest in and tourism to the fort's site, as well as affecting local perceptions of the landscape.

The central four chapters (chaps. 3–6) are the archaeological meat of the text. Starbuck discusses his late-1990s excavations and the 1950s era work of Stanley Gifford. Gifford usually worked in areas where reconstructed buildings were about to be placed, helping to locate buildings not shown on maps. Starbuck's excavations discovered that Gifford left much material untouched due to time constraints and planned interpretive structures. While building construction caused major stratigraphic disturbance with cultural material mixed to depths exceeding 5 ft., it left a great deal of material untouched.

Starbuck's excavations show that considerable in situ remains exist inside Fort William Henry, including portions of two barracks. Outside the fort, archaeologists found parts of the moat heavily disturbed and the fort dump relatively undisturbed. Crews were plagued with cave-ins, due to the sandy soil, but still recovered an immense amount of food remains as well as a large sampling of mid-18th century ceramics, militaria, and wine bottle fragments. Some of the more interesting artifacts are discussed in a separate chapter that provides interpretive information. Other chapters discuss human remains and prehistoric artifacts, expanding the scope beyond the relatively narrow time period of the 1755 siege.

The last two chapters provide an interpretation of Cooper's work as it relates to the public's image of Fort William Henry and conclusions about the two excavation periods. The impact of *The Last of the Mohicans* cannot be understated, as public interest in and enthusiasm for the site has been enhanced by the book and two movies. The local landscape has other sites related to the book and are interpreted locally as part of the "historic landscape." Starbuck's discussion of this aspect of local history is tantalizing as he relates book text to one local landmark, Cooper's Cave, a site Cooper visited and incorporated into his book.

The text includes sidebars covering several topics designed to avoid breaking the textual flow, and there are numerous illustrations. A summary artifact inventory covers the 1997–2000 recoveries. The listing shows something of the variety of materials found on a fort site and provides enough detail for archaeological questions while whetting the public's desire for more recoveries. The other appendix is something archaeologists report verbally but that rarely finds its way into print. Called "Tourists say the darndest things," the comments crewmembers overheard tourists

saying is both informative and humorous and will recall similar comments on other sites.

The text is an easy read, although the sidebars were crudely placed in such a way as to break up the textual flow. The photographs are clear but lead to more interpretive questions about the recoveries and what they might mean. This short book provides a good introduction to archaeology at Fort William Henry without pontificating on the importance of archaeology or using jargon. The public should find it informative about what archaeologists seek to do, what was found, and the fort's history. Professionals wanting explicit data will have to wait for the final report.

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*Ruins and Rivals: The Making of Southwest
Archaeology*

SNEAD, JAMES E.

The University of Arizona Press, Tucson,
2001. xxvi+290 pp., 19 half tones. \$35.00
cloth.

In *Ruins and Rivals* James Snead provides a thoughtful and interesting perspective of the development of American southwest archaeology. Snead writes about competition between the eastern establishment and local interests, and their struggle to exploit southwestern heritage. The book is less about objects and museums and more about the politics of how these objects were acquired by patrons and museums. Snead paints a broad and descriptive picture of Southwest archaeology, and he should be applauded for compiling his important synthesis. His work provides an overview of some important phases in early-American archaeology. His book makes a nice addition to the growing literature on the history of American archaeology.

Snead discusses the impact of the railroad's arrival in the Southwest and the growth of relic hunting. By the mid-1880s, sales of antiquities thrived. At the end of the century, families like the Wetherills established themselves as successful relic hunters. Richard Wetherill capitalized on early tourism in the region as he guided people through ruins and cliff dwellings. His tours brought him positive publicity, and he created a network of clients throughout the United States who purchased the artifacts he excavated.

The World's Columbian Exposition of 1893 also brought additional attention to American archaeology in general and Southwest archaeology in particular. Frederic Putnam received more than \$100,000 to coordinate exhibitions that prominently displayed southwestern antiquities at the fair. Admission fees allowed the exhibits to be a financial success, and these collections caught the attention of many museum directors.

While many museum directors purchased artifacts from relic hunters, by the end of the century several museums mounted their own expeditions into the Southwest. Snead documents several cases. In one instance, the American

Museum of Natural History hired Putnam to be curator of the Department of Anthropology. With the backing of Talbot Hyde, the museum began collecting in the Southwest, and in 1896 Putnam organized an expedition to Chaco Canyon with Wetherill's participation.

The transition from relic hunting to collecting for museums was not necessarily smooth. For instance at Chaco Canyon while working with the Hyde expedition, Wetherill established a mercantile operation at the site that catered to tourists. Wetherill purchased artifacts on behalf of his sponsor and then sold them. Many of the artifacts he sold were unprovenienced items brought in by Navajos.

Local Anglos disliked this early archaeology and relic hunting. Newspapers noted that the excavations destroyed the ruins, and workers often sent the artifacts overseas. People resented the fact that archaeologists and relic hunters transported artifacts out of the region to eastern museums. Contemporary laws could not prohibit the removal of artifacts, even if the excavations were on federal property. Warren K. Moorehead, under the sponsorship of Charles Singleton Peabody, began excavations at Pueblo Bonito in 1897 when Wetherill and the Hyde expeditions were absent. The following summer, some of the 600 pounds of artifacts removed by Moorehead were advertised for sale in an archaeological journal. Wetherill and Hyde decided to file a homestead claim to protect their project, although a restraining order was placed on the expedition.

Protecting these archaeological resources helped stimulate a regional pride in the beginning of the 20th century. People believed that the Southwest's distinctive character also had value. At the same time, the Archaeological Institute of America, an organization with a humanistic and Old World emphasis, became interested in Southwest archaeology. While its founding members believed that archaeology in North America could not contribute to understanding the "progress of civilization," regional chapters believed that archaeology could build local pride. Snead documents in great detail the work and excavations of Edgar Lee Hewett and his goal to support regional archaeology programs.

While southwesterners viewed the ancient ruins that scattered the landscape as a cultural asset, many Anglo-Americans made efforts to dissociate these ruins from the modern American Indian population. They proposed an extreme antiquity to the ruins, and some scholars stated that American Indians lived in the cliff dwellings before the Ice Age. Anglo-American settlers also cast doubt on any direct relationship between the contemporary Indians and the ruins. They tried to make the ruins part of a past that was not associated with the contemporary Indians.

Also of interest for all archaeologists is Snead's description of Clark Wissler's influence on American archaeology while directing the American Museum of Natural History. Wissler, an ethnologist, believed that ethnology and archaeology should complement each other. Interested in culture traits, Wissler thought that chronology was key to understanding the changes in the spatial distribution of these features over time. Wissler hired Nels Nelson to help solve the question of southwestern chronology. Contrary to the norm, Nelson's work was problem oriented. Rather than describing rooms and their contents like many other contemporaries, he concerned himself with the general history of the site, and he analyzed the variation of artifacts found at different sites. Nelson

soon realized that the key to establishing chronology was recognizing the relationships among the styles of artifacts occurring between stratigraphy. A variation of Nelson's work has become an integral part of American archaeology. Ironically, Wissler's vision of supporting research on chronology as a way to interpret a dynamic past failed. Those who adopted the strategy of stratigraphic excavation viewed the ancient Southwest as a direct analog of the historic societies and interpreted the past as unchanged.

While *Ruins and Rivals* is an extensive history of Southwest archaeology, the book sometimes lacks a larger context for this study. For instance, the Antiquities Act of 1906 had a major impact on how the nation began to view archaeological resources on federal lands. The impact of this act, sometimes referred to as the Lacey Act, is given very little attention. Also, the contributions of other key players of early Southwest archaeology, like A. V. Kidder, are mentioned but not highlighted.

Ruins and Rivals is an exciting and fascinating book that documents the early history of southwestern American archaeology. The book is readable and enjoyable, and it helps to fill many gaps in the history of American archaeology. Snead's work is an important piece and makes a significant contribution to the history of American archaeology.

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Privies in Case of Siege: Expeditions 21 and 22 at the Fort Morgan Citadel.

GEORGE W. SHORTER, JR.

The Alabama Historical Commission and University of South Alabama, Center for Archaeological Studies, Mobile, 2001. iv + 67 pp., 119 figs., 4 tables, ref. No charge, paper.

This well illustrated, short booklet offers a lot more than its title suggests. Ostensibly reporting on two youth-oriented summer excavations, George W. Shorter, Jr., presents a brief historical overview about Mobile Bay and the peninsula where Fort Morgan is located. The fort's construction and alterations are covered in considerable detail, in part because they relate directly to the research efforts on site.

Fort Morgan played a key role in the Confederate defenses of Mobile Bay during the Civil War. When Admiral David G. Farragut ("Damn the torpedoes!") finally forced his way into the bay on 5 August 1864, he landed his troops and then besieged the fort for 18 days. In the late-19th century, the brick and masonry fortification was upgraded with improved weaponry. By 1920, the fort was obsolete; the site was deactivated as a military base, except for a brief stint during World War II. Since 1946, the site has been owned by the State of Alabama and operated as an historic site by various agencies. It is currently under the aegis of the Alabama Historical Commission.

Archaeological investigations covered here were undertaken in 1999 and 2000 to answer various research questions about the site while introducing youngsters (14–17 years of age) to archaeological field and laboratory techniques. The intellectual process of research aims and then locating excavation units to answer specific questions is so clearly explained that the text might serve as a model for undergraduate students in introductory and upper-level archaeology courses. The findings are not only documented, but also well illustrated.

The fieldwork educated more than 200 students, parents, and educators about archaeology, conservation, and the fort's history. The research questions centered on the interior citadel that was apparently modified during the Confederate occupation, burned during the 1864 siege with its walls razed in 1868. The research was predicated on vague documents mentioning changes and post-siege photographs showing structural elements not documented by the plans. The discussion of the photographic and documentary material is tied closely to clear photographic illustrations.

There were few diagnostic artifacts recovered. The ones that are shown are clearly illustrated and discussed in the text. The weapons-related artifacts were not supported by tables to include weights and measurements, perhaps because so few were recovered. Still, it would have been helpful to know whether the few undamaged conical rifle bullets were oversized and, thus, probably not accidentally dropped. Altered bullets raise other questions, especially as one had a square hole driven into it and was obviously not pulled from the barrel by a worm or ball puller.

The bottle glass illustrations provide hints about the onset of mass production, but diagnostic fragments are too few in number to do more than suggest sources. A section on building materials contains data on bricks and production facilities along the Gulf Coast. A table providing comparative data from other southeastern archaeological sites is a good starting point for archaeologists dealing with antebellum and postbellum fortifications and other brick structures.

While archaeologists are often accused of not writing for the general public, this fluid, detailed account of Fort Morgan will serve to inform both professionals and nonarchaeological citizens about the site, archaeology, and what was found. More importantly, the booklet is free.

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A Guide to Artifacts of Colonial America.

IVOR NOËL HUME

University of Pennsylvania, Philadelphia,
1969, 2001. 352 pp., 100 b&w illus., ref.,
index. \$24.95 paper.

The names of preeminent archaeologists John Cotter, J. C. "Pinky" Harrington, Bill Kelso, and Jim Deetz figure prominently in American colonial archaeological research. To this list of pioneers must be added acclaimed archaeologist and historian Ivor Noël Hume, a Londoner by birth and a naturalized American citizen who studied at Framingham

College and St. Lawrence College in England. In 1949, he joined the archaeological staff of London's Guildhall Museum where he worked with the late Adrian Oswald. In 1957, Noël Hume became chief archaeologist at Colonial Williamsburg and subsequently was director of their Department of Archaeology. Queen Elizabeth II named him an Officer of the British Empire in 1992, recognizing his achievements in archaeological research and historical analysis, and for fostering Anglo-American relations.

Among Noël Hume's 32 major publications are at least three seminal works, including *Historical Archaeology* (Knopf, New York, 1969; Norton, New York, 1975) and *All the Best Rubbish* (Harper and Row, New York, 1974) in which he established his view of the new discipline of historical archaeology and popularized the subject. His compelling handbook, *A Guide to Artifacts of Colonial America* (1969), became an authoritative basic reference work on pre-1800 Anglo-American material culture. It was written, he notes (p. xv), as a second part to *Historical Archaeology*. The *Guide* has been out-of-print for many years and difficult to locate in the used book market, so that archaeologists, historians, decorative arts specialists, and museum curators welcome a new edition of this invaluable compendium. For more than 30 years, it has retained its status as an accurate, user-friendly handbook, and this edition is also likely to attain that distinction.

The new edition contains an expanded preface, updated references, and emendations resulting from recent scholarship. The original 100 black-and-white images and line drawings are retained and are as clearly reproduced as in the 1969 volume. Forty-three artifact categories are considered in alphabetical order, armor to wig curlers, with emphasis on metal artifacts (21 entries), ceramics (14), and glass (4). The entries are supplemented by 143 references. The metal objects discussed include armor; bayonets; bells; buckles; candlesticks and lighting accessories; clocks and clock cases; coins, tokens, and jettons; cooking vessels of iron and copper alloys; cutlery and spoons; firearms and gunflints; furniture hardware; hinges; horseshoes and horse furniture; locks and padlocks; nails; pins, needles, and thimbles; rings; scissors; lead and silver seals; marks on English and American; and spades and hoes. Ceramics include essays devoted to Bellarmine stoneware bottles (now renamed Bartmann bottles, p. xv); bottles, pottery; separate discourses on American, British, and European ceramics; chamber pots; bedpans and closestool pans; drug pots, jars, and pill tiles; flowerpots and bell glasses; porcelain, Chinese; stoneware, Rhenish; tiles, Delft and other wares; tiles, roofing; tobacco pipes and smoking equipment; and wig curlers. Glass objects documented include bottles, glass, liquor; bottles, glass, pharmaceutical; drinking glasses and decanters; and window glass. The most detailed discussions are on British ceramics (36 pp., 26 illustrations, 20 references); coins, tokens, and jettons (21 pp., 4 figures, 11 citations); drinking glasses and decanters (19 pp., 3 illustrations, 13 references); tobacco pipes and smoking equipment (18 pp., 4 figures, 9 citations); Rhenish stoneware (10 pp., 4 figures, 4 citations); tiles, Delft and other wares (10 pp., 1 illustration, 4 references); and Chinese porcelain (9 pp., 5 illustrations, 4 references). Several ceramic-related essays are dated (for example, the use of Harrington and Binford formulae for tobacco pipe stems), but they remain valuable historically.

Comparing the original to the revised volume, one finds that eight entries have additional citations (the most recent

dated 1979); these are bayonets; bottles, glass; candlesticks; cooking vessels; flowerpots; glass, window; horseshoes and horse furniture; and locks and padlocks. One reference was removed from the entry on glass bottles—the only instance of a deletion. The new citations include two publications by Noël Hume's late wife, Audrey, and three articles from her co-authored book *Five Artifact Studies* (Occasional Papers in Archaeology 1, Colonial Williamsburg Foundation, Williamsburg, VA, 1973). Six entries still have no references (buckles; chamber pots, bedpans, and closetool pans; scissors; spades and hoes; tiles, roofing; and wig curlers); 12 have no illustrations (armor; beads; bricks and brickwork; ceramics, American; combs; flowerpots and bell glasses; glass, window; hinges; pins, needles, and thimbles; rings, finger; spades and hoes; and tiles, roofing).

In the new preface, he chastises himself, "... [the] Anglo focus has almost an embarrassingly jingoistic look to it—as Floridians and French Canadians (to name but two) must be aware" (p. xiv), and he comments on changes in ceramic nomenclature. "Signposts to the Past," the title of the revised introductory essay (pp. 3–48), is essential reading. He begins with the concept of "artifact," then proceeds to discourses on shipwreck archaeology, kilns, clocks, brass castings, modern glass reproductions, excavations at Colonial Williamsburg and Michilimackinac, the concept of "fashion," museum "period rooms," domestic household inventories, combs and comb-making. Evidence derived from literature and paintings (e.g., William Hogarth's *The Rake's Progress* series, 1735), newspaper advertisements, and a brief history of the Coca-Cola bottle (1886–1957) are reviewed. Noël Hume writes clearly, concisely, and with the ease of an accomplished scholar who has extensive personal experience and knowledge of this era. Despite its age, the book remains a primary essential resource for neophytes and professionals, and it is fitting that it is once again in print.

The year 2001 was undoubtedly most satisfying for this dean of American colonial archaeology since he completed two major works in addition to the reissued *Guide. The Archaeology of Martin's Hundred* (University of Pennsylvania Museum of Archaeology and Anthropology/Colonial Williamsburg Foundation, Williamsburg, VA, 2001), co-authored with Audrey, completes the analysis of that significant site. *If These Pots Could Talk: Collecting 2,000 Years of British Household Pottery* (University Press of New England, Hanover, NH, for the Chipstone Foundation, 2001) is a catalog of Noël Hume's extensive collection of British and Anglo-American ceramics soon to be relocated to a new section of the Milwaukee Art Museum.

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Denver: An Archaeological History.

SARAH MILLEDGE NELSON

University of Pennsylvania Press,
Philadelphia, 2001. 336 pp., b&w photos,
maps, tables, ref. \$45.00 cloth.

The title page lists Sarah Nelson, "with others," as the author. Let me begin by noting the other contributors to this

volume: K. Lynn Berry, Richard F. Carrillo, Bonnie J. Clark, Lori E. Rhodes, and Dean Saitta. This book was clearly a prodigious task; the author and contributors are to be commended for synthesizing so much unpublished data.

There are six chapters and an engaging afterword written by John Cotter whose co-authored book on Philadelphia inaugurated the series on *The Archaeology of Great American Cities*, of which this book on Denver is a part.

The first chapter introduces Denver as a "region of frontiers and boundaries," and describes the study area and methodology. Creating a database of more than 1,500 sites is an achievement for which archaeologists in the region will be grateful for a long time. Throughout the chapter, GIS-generated maps show the distribution of sites by time periods. A brief history of archaeology in the city highlights the need for "a more nuanced approach to Greater Denver archaeology than the simple division into projectile point types that stand for time divisions" (p. 9). Clearly there has been progress in that regard. A theoretical background is briefly alluded to, with nods to both Eric Wolf and to the frontiers and core-periphery interactions derived from Wallerstein and others (although Wallerstein is not cited). The first chapter closes with three examples of material culture chosen to illustrate the use of archaeology in addressing social and political questions: prehistoric hide working, Ute beadwork, and the city as material culture.

The second chapter provides the reader with a thorough overview of the geology and the environment and relates that information to the archaeology, describing, for example, the characteristics of various rocks and the requirements of stone tools. Descriptions of the four subregions by which sites are discussed throughout the book lay the groundwork for understanding why settlement, subsistence, and cultural interaction varied between these ecozones, both prehistorically and historically.

The third chapter summarizes the prehistoric sites chronologically and by subregion. The fourth chapter on the contact period will be of more interest to historical archaeologists. Unfortunately, there is very little archaeology that can be affiliated with a specific group of people. The time period from A.D. 1300 to 1800 is poorly known archaeologically, although there are some useful ethnographic and ethnohistoric accounts. A number of cultures are discussed: Apache, Ute, Comanche, Cheyenne, Arapaho, and, in a somewhat disconcerting way, Comancheros and Ciboleros. These latter individuals are acknowledged as playing "an important part in the plains economy prior to the arrival of the Euroamericans in the 1820s" (p. 124). Contrasting Hispanos and Euroamericans brings up some interesting issues about the labels that scholars assign and the ways in which those labels influence our perceptions about group interactions.

The chapter on historic archaeology is the longest in the book. Although it deals with fewer sites, it gives much more information about the highlighted sites. The Tremont House represents the urban core. The Four-Mile House and Twelve-Mile House represent travel to and from the city. Four-Mile House is an historic park and is also the most extensively excavated historic site in the Denver Basin. The rich and promising record of the land that became the Rocky Mountain Arsenal represents the urban periphery. There is also an interesting discussion of the politics and planning behind the disjointed Denver city street grids.

"[O]ne goal of this book is to make available to the public and the archaeological profession the results of three-quarters of a century of site investigations in Greater Denver" (p. 8). There are some nice touches for the nonarchaeologist reader. "Recipes" introduce each of the major prehistoric chronological periods. About two-dozen "boxes" appear to have been designed as sidebars to explain concepts to the general public. Topics such as "What is archaeology," "Stratigraphy," "Stone tool technology," and "Women's roles and status in Cheyenne life" help to provide the nonarchaeologist some further orientation and, in some cases, simply provide a way to highlight sites or interpretations that otherwise may get buried in the text. The press could have paid a little more attention to the effective design of these highlights. On the whole, however, this book is for the professional archaeologist and the truly dedicated avocationalist, not the casual reader.

Throughout the book, there is an important gender consciousness in that women's roles are explicitly discussed, and the place of big game hunting in prehistoric life is put into a more realistic perspective.

One of the book's themes is to "look at open, flexible systems of individuals and societies and how they change over time" (pp. 12–13). Partly because of that statement, I find it odd that there is no mention at all of NAGPRA or of the controversial status of the burial remains referred to in the discussion of prehistory. In fact, there is very little acknowledgment of living Native Americans or their possible interest in or hostility to archaeology.

In the concluding chapter, discussion of themes that are broad enough to apply to any city or region provides a summary that ties the deep and recent past to the present. These themes are diverse lifeways, crossroads of interaction, and cultural coexistence. The reader is offered some useful cautions about the ways we think of the past. For example, aboriginal inhabitants were not "overwhelmingly motivated by economics," but the landscapes were "sacred as well as secular." "Archaeology still has much to teach us about the ways aboriginal inhabitants of Greater Denver defined their landscapes as sacred places, and the ways in which they reproduced both themselves and the land through ritual and ceremony" (p. 223).

The afterword offers John Cotter's recollections of Denver in the early-20th century, suggesting the difficulty and attraction of an archaeology of childhood. His words are a strong recommendation for the storytelling approach.

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Lucrecia's Well: An Archaeological Glimpse of an African-American Midwife's Household.

LAURIE A. WILKIE AND GEORGE W. SHORTER, JR.

University of South Alabama, Center for Archaeological Studies, Mobile, 2001. iv + 56 pp., 40 figs., 38 tables, ref.

Lucrecia's Well aims to reveal some of the "hidden history of Mobile" (p. 47). Here, archaeology reveals a past

hidden, not only by being buried for nearly a century but by the ways official history can eclipse the stories of everyday people and for the reasons that folk specialists practice at the margins of mainstream medicine. According to Laurie A. Wilkie and George W. Shorter, Jr., the site provides an opportunity to examine hidden histories less commonly addressed by archaeologists: those of African Americans *after* emancipation, of black lives in an urban context, of African American men and women as gendered individuals.

Lucrecia Perryman was the matron of a family that seems to have made its way from slavery to stability and relative prosperity—owners of their own home in 1869 with their children in school. After the deaths of her husband and oldest son, Lucrecia supported herself and her family working as a midwife. The primary deposits at the site appear to coincide roughly with her husband Marshall Perryman's death (1884) and her own retirement (ca. 1908). The majority of the text, pp. 15–43, is concerned with the analysis of artifacts discarded at these two pivotal points in Lucrecia's life.

The site was excavated as a salvage project, and the text retains many characteristics of a compliance report. In fact, it is not clear whether the text was intended as a report for professional peers or as an interesting read for a lay audience, but only in the sense that it retains the better features of each. The writing is lucid and straightforward; there is no CRM-speak or the kind of prose that academic writers employ to disguise uninspired research. To the chapters on artifact analysis, documentary research, and field methods, Wilkie and Shorter have added briefer chapters on the state of African American archaeology today, the importance of gender-consciousness in archaeological research, biographical sketches and photographs of the Perryman family, and an essay on African American midwifery. This last synthesizes documentary and oral history research on midwifery from an archaeological and anthropological perspective. While Wilkie and Shorter's claim that archaeology is the *best* means to study these practices (p. 4) may be overstated, their point, that archaeology can contribute a great deal to our understanding of this branch of folk medicine as it was coming under attack by the medical establishment, is well taken.

Equally important is their interpretation of the household's ceramic assemblage. There was a time when this collection of serving dishes, tablewares, and tea wares would have been understood only in terms of "acculturation," or index values. Here, the authors provide a nuanced discussion of the relationship between the characteristics of the assemblage and Lucrecia Perryman's vocation, touching on the significance of her maternal role. Likewise, they look beyond the obvious explanations for the faunal assemblage, either necessity or "ethnicity," to point out its correspondence with a midwife's duties. While some of the interpretations having to do with artifact symbolism and magical therapies follow more from informed inference than irrefutable proof, the reasoning and data behind the commentary are explicit, giving readers the tools to decide for themselves. As the authors themselves note regarding one point (p. 43), "Perhaps just a coincidence, but, without pushing the archaeological imagination, how can we hope to contribute new insights?"

In addition to new insights, the book offers a wealth of data that will be useful for comparative work and for research at sites in and around Mobile. The 38 tables contain information about the quantities of various artifacts, mostly ceramic and glass containers and tablewares. Many

of these tables include information about the local, national, and international businesses that filled the containers or produced the wares. The level of detail bolsters a number of Wilkie's and Shorter's arguments about the significance of the assemblage. Since the information is presented in a tabular format, rather than with summarizing statistics or graphs, it is sometimes difficult to visualize the significance of the quantities discussed. Of course, for those who would want to use the information for comparative purposes, the raw counts are more useful. The archaeological illustrations, mostly line drawings, give a sense of the range of artifacts recovered from the well and "feature 3," the two main deposits at the site.

As stated earlier, it is a testament to this book's versatility that the motive for publication is not immediately apparent. Certainly fellow archaeologists will gain greater insight to the specific themes of midwifery and black households in late-19th to the early-20th-century Mobile. One would also hope that *Lucrecia's Well* is read, and valued by, some of the bottle collectors whose enthusiasm threatened the site when it was exposed by construction activities, thus prompting the dig. It may be that living members of the Perryman family will find this text a fitting tribute to their predecessors. The book's contributions go beyond one particular time and place, however, addressing questions of anthropological and theoretical consequence. Here, midwives are presented as an important medium through which culture passes from one generation to the next. These women not only attended to the medical aspects of childbirth but also prepared women to be mothers and nurtured young families over extended periods of time. We learn about the midwife's tool kit, both material and intellectual, and how Lucrecia may have acted as a reservoir of traditional values, even as she modeled new behaviors and roles within her family and her community.

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Creating Freedom: Material Culture and African American Identity at Oakley Plantation, 1840–1950.

LAURIE A. WILKIE

Louisiana State University Press, Baton Rouge, 2000. xxv + 294 pp., 47 figs., 9 maps, 24 tables. \$69.95, \$24.95 paper.

Creating Freedom presents a historical ethnography of one enslaved and three free families at Oakley Plantation, a major antebellum cotton, sugar, and provisioning plantation in West Feliciana Parish, Louisiana. Laurie A. Wilkie's central argument relates "creating freedom" to creating identities. To cope with the violence and racism of the plantation South, the African American family members, around whom the study centers, adopted and manipulated identities imposed by white masters. These identities were woven from many, intertwined threads of being: ethnic, geographic, gendered,

occupational, familial, spiritual, and more. Wilkie's goal is to elucidate how these "identities were constructed and expressed simultaneously in different arenas of social life" (p. xv). She draws on written and oral narratives; public documents and private accounts; literature and song; and the material remains of buildings, landscapes, foodways, and possessions both above and below ground. Together, the sources enrich the stories of the four Oakley families and the larger community and regional context in which Wilkie sets her study.

Creating Freedom started life as Wilkie's dissertation, and, despite considerable revision, it retains the familiar organizational structure of the genre. The preface lays out research questions, introduces the theoretical orientation, and reviews methodological issues raised by each source of evidence. The introduction relates a brief fictional tale of an early morning at Oakley, as Sylvia Freeman rises to face another day serving the Matthews family—an interesting juxtaposition to the style Wilkie uses throughout the rest of the book. I wish she had returned to this narrative approach again or at least offered more commentary on the current discourse of storytelling in historical archaeology.

In Chapter 1, Wilkie asks how African American families survived the violent racism in the South and eventually fought openly for civil rights. The answer, she believes, lies in the identities they constructed, which served as their ultimate means of combating racism and creating strong communities. A major strength of Wilkie's work is its exploration of the nuances and ambiguities of the many personas that constituted each African American self. In this effort, she joins those colleagues leading us away from monolithic constructions of African American history and culture. "There is no single 'true' history" (p. xvi), but many, viewed through the social and cultural lens of the teller. Bourdieu's concept of *habitus* offers Wilkie an integrative approach to identity, coupled with Ortner's practice theory to accommodate individual agency. We should view people, in other words, as agents acting within boundaries. Within this framework, material culture, especially consumer goods, function as objects of exchange but, equally important, as fluid conveyors of meaning.

The next chapters introduce the social historical context in which Oakley Plantation existed from the emic perspective of Euroamericans who perpetuated plantation slavery. Wilkie does an especially admirable job mining written and oral records to reconstruct the enslaved and tenant African American communities at Oakley from 1800 to 1945. This intertextual approach enabled her to understand demographic changes in the context of specific planter families, each with its own economic strategy and personality.

In Chapter 4, Wilkie turns to the excavations at Oakley, clearly introducing methods, findings, and the four families at the center of the ethnography. James and Lucretia Pirrie, the early-19th century owners and developers of Oakley, left behind remains of the plantation's first Great House. Isabelle and Wilson Matthews, plantation owners in the 1880s, deposited materials in the garden behind the Great House kitchen. Excavation of a cabin and yard used from the 1840s through the 1930s yielded remains left by the Gardiners, a family of enslaved domestic workers in the 1840s and 1850s, and by Sylvia Freeman and her descendants, a family of cooks and domestics who served the Matthews family from the 1880s to the 1930s. Finally, Wilkie and her team also investigated the house built and occupied by the Scott family, tenant farm laborers at Oakley beginning in the 1920s.

In contrast to many other archaeological plantation studies, Wilkie centers on the female domestic laborers, rather than fieldworkers, and the complex, ambiguous relationship they had with the planter families. At Oakley as elsewhere, planters compensated for the long hard hours and low pay of demeaning domestic labor with gifts of clothing, household goods, and food. However “gift” provides only one level on which to understand the value and meaning of these goods.

In the next three chapters, Wilkie interprets African American community members “creating freedom” at Oakley through the “daily practice of family life,” metaphysical and spiritual life, and finally by constructing public identities for different audiences. Life in the “shadow of the Great House” structured household cultural practice and, thus, the *habitus* of enslaved laborers and tenants of African American heritage. Wilkie examines Creole foodways, child care, and self-presentation to better understand these arenas of identity. Perhaps most important, she brings attention to children, at best usually viewed by archaeologists as passive recipients of the toys we excavate, at worst ignored altogether. The Freeman daughters played with white dolls and toy tea sets that the Matthews sisters intended, Wilkie argues, to teach the discipline of a life of service. The girls, however, likely used them in unintended ways and imbued them with unintended meanings, marking the limits of planter control. This richly contextualized discussion of toys as tools of socialization and enculturation should inspire us all to rethink our consideration of childhood.

Equally compelling is Wilkie’s exegesis of the community’s “uniquely African-based and American formulated” (p. 167) spiritual and ethnomedical system. Unfortunately, poor organic preservation precluded in-depth study of ethnobotanical remains at Oakley. Bottles and accounts reveal a clear decline in commercial medicine use among postbellum families and a return to traditional ethnomedicines. By the early 20th century, commercial products again gain currency, but choices of product and brand complimented existing eth-

nomedical beliefs. Moreover, hoodoo, magical spells, and charms helped regulate sexual relations and romance. At Oakley, Wilkie interprets excavated cowrie shells, curated Native American lithics, coins, gizzard stones, and tokens of Catholic belief in an African American context, unraveling the meanings and powers ascribed to each. African Americans also created “public personas” by manipulating the social landscape of Oakley. Wilkie considers communal institutions, most importantly the church and school, the segregation of fieldworkers and domestic workers in a geographical hierarchy that African Americans transcended through their use of space, and the uses of porches and yards facing toward and shielded from surveillance from the Great House.

In the conclusion, Wilkie returns to her original questions about building a community against racism and violence in the century spanning the abolition of slavery. Her study has carefully reconstituted the community at Oakley in its physical, economical, and spiritual dimensions. In doing so, Wilkie has crafted a convincing interpretation of the material, documentary, and oral evidence in light of the dialectic linking of Africans and European Americans and focused on the Creole identities African Americans created to negotiate these two cultural worlds in a setting of oppression. *Creating Freedom* pushes toward a comprehensive, multidimensional, polyvocal understanding of the *histories* of plantation *cultures* in the American South. Wilkie has done an admirable job working within the oft-oppressive box of the dissertation. Now she can set that aside. I look forward to her future work and encourage all of us to think and write about the past with Wilkie’s clarity and insight, and in innovative and evocative ways.

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