

*Interpreting the English Village:
Landscape and Community at
Shapwick, Somerset*

MICK ASTON AND CHRIS GERRARD

Windgather Press, Oxford, UK,
2013. 456 pp., 257 figs., bibliog.,
index. \$49.95 cloth.

Mick Aston and Chris Gerrard's *Interpreting the English Village* is an ambitious analysis of over 10,000 years of human existence in the Shapwick parish in southwestern England. Their objective was to identify the political, social, and environmental circumstances that led to the shift from more dispersed settlements to nucleated villages in England. To do so, the authors embarked on a large-scale multidisciplinary project to chart the changes in settlement patterns and political control in this one particular parish from the Mesolithic to the 20th century.

Aston and Gerrard rely on numerous techniques to illuminate the past occupations. These include survey, excavation, architecture, remote sensing, ethnobotanical analysis, historical documents, and linguistics. As they detail these methodologies and their role within the overall project in chapter 2, the reader can appreciate the scope of the numerous individuals involved with the project; photographs of students, researchers, and volunteers are included on nearly every page. This highlights the fact that, in addition to its impressive temporal span, the Shapwick project was also a massive public archaeology undertaking. This public involvement included regular survey and/or excavation days as well as outreach to local school children. It is clear that the building of this successful archaeological community was a key aspect in the project's success.

The first analysis chapter spans the Mesolithic period to just before Roman occupation with an interpretive focus on the importance of waterlogged or other wet locations to the Shapwick people, both as resource exploitation and transportation, and potentially for their ritual significance. The density of archaeological remains intensifies during the Roman period, including as many as four potential villa or farmstead sites. After the departure of the Romans, Shapwick became a part of a large multiple estate that comprised dispersed farming settlements. This pattern of occupation began to shift dramatically as the nearby Glastonbury Abbey gained control over Shapwick from the early 8th century. Aston and Gerrard posit that ecclesiastical control over Shapwick played a significant role in the change from the dispersed farming hamlets to the centralized village. The direct control over the area by the monastery was demonstrated by the construction of the abbot's and almoner's manors in Shapwick. The abbey's administration of Shapwick continued until the dissolution of the monastery and control was passed into the hands of secular individuals. The strips of the open-field agricultural pattern outside of the nucleated village remained relatively unchanged until enclosure began in the early 1500s. The authors trace the history of these fields with a linguistic examination of the field names over time, commenting on the persistence of place names, even as spellings and pronunciations change, and their potential importance in retaining identity and events for the community. The owners of the two manor houses changed hands several times in the postmedieval period, and increased enclosure would have significantly impacted the daily agricultural practices of the

local laboring population. In the 19th and 20th centuries, agricultural land ownership was once again centralized with a single owner, and the village lost many of its community institutions such as the post office. The concluding chapter synthesizes the data, reincorporating and critiquing the available models for village development and evaluating their relevance to Shapwick's circumstances.

Each of the analysis chapters begins with a fictitious vignette that provides a sense of place and moment for the subsequent analysis. In the earlier chapters these short scenes also add a much-needed sense of individuals occupying the landscape. The authors point out on several occasions that the imbalance in the amount of data and detail of site interpretation among the periods, particularly the earlier ones, was due to the ephemeral nature of the sites. Artistic reconstructions of daily life in each period also imbue the text with a sense of individual people. In addition to identifying circumstances of village development and landscape analysis, another main objective stated by the authors is to describe the daily lives of the community members in each period. They are successful in this objective in the later chapters, particularly in the postmedieval period, but this is not as well defined in the earlier eras of occupation. Excavation of the individual tofts would have remedied this unevenness for chapters 6 and 7, but these excavations were not possible due to the current location of homes within Shapwick. Given the massive temporal scope of the project, it would have been easy to lose this component, however, and the inclusion of the vignettes and reconstructions are helpful additions when sufficient data to reconstruct daily activities was absent.

The artistic reconstructions and full color maps are only two facets of the wealth of

illustrations in this monograph. Very few of the pages are without some accompanying image. Another high point is the depth of detail of the analysis; it is easy to see how many of the individual chapters could readily become books unto themselves. Areas of potential future research can be seen in the analysis, for which Aston and Gerrard's work would form a solid foundation.

Those not familiar with medieval terms of land allotments or classes of laborers may wish to keep a dictionary on hand for those chapters; many terms crucial to an understanding of the agricultural layout and economic status of village inhabitants are undefined or insufficiently defined. The intended audience is clearly one with a general knowledge of British history and archaeology, which may alienate some readers unfamiliar with the subject.

In focusing on one parish, Aston and Gerrard engage their main research question with detail and depth that would have been impossible had their scope been geographically larger. They not only address the principal hypotheses for village development, but also highlight that while Shapwick has many qualities similar to other villages, it also exhibits a unique set of traits due to its socioeconomic and environmental settings. The small geographic scope also allows Aston and Gerrard to explore the nuances of landscape usage through time. The writing style is engaging, with occasional humor, and despite the difficulty with the vocabulary, accessible to a non-specialist. *Interpreting the English Village* is an informative and enjoyable contribution to landscape studies.

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The Archaeology of Citizenship

STACEY LYNN CAMP

University Press of Florida,
Gainesville, 2013. 194 pp., 19 figs.,
3 maps, refs., index. \$69.95 cloth.

The Archaeology of Citizenship makes an important contribution to the archaeologies of social identities. In the most recent volume in the series *The American Experience in Archaeological Perspective* edited by Michael Nassaney, Stacey Lynn Camp asks the question “who is an American?” and explores the strategies used by marginalized immigrant groups to negotiate the complex status of citizenship in the United States. Camp examines the intersection of citizenship, or national identity, with more broadly researched social identities including gender, class, race, and ethnicity. By demonstrating that these categories are used to distinguish citizens from non-citizens, Camp connects this previous research to the negotiation of citizenship for marginalized groups. Through this process, she illustrates the dynamic and varied definitions of citizenship and reveals the material practices used both to privilege the citizenship status of Anglo American groups and to deny access to the full benefits of citizenship to marginalized groups.

In chapter 1, “Who is an American,” Camp examines the emergence of “the modern notion of citizenship as a legal, contractual relationship between an individual and the nation” (p. 21). An historical survey leads Camp from early, inclusive policies, necessary for the new nation to fulfill its need for labor to drive economic advancement, to more exclusionary practices of the 19th and 20th

centuries that deemed certain racial and ethnic groups undesirable. Of critical importance both to Camp’s argument and to historical archaeology research is that these groups are not passive agents in the construction and definition of citizenship in the United States. Camp uses Rosaldo’s concept of “cultural citizenship” to connect the consumption habits of marginalized groups with their attitudes toward citizenship and their attempts to define their own “cultural citizenship,” a category that might privilege religious, political, or racial loyalties over national affiliations.

Chapter 2, titled “Historical Archaeologies of Citizenship,” links consumption and citizenship status by examining how the status of citizen is negotiated and reproduced within institutions designed to produce good citizens (schools, orphanages, and asylums), within different social classes (middle class values and gender roles are presented as ideals), and within groups designed to reform perceived flaws in the national culture (intentional and utopian communities). Camp synthesizes an impressive array of historical archaeology research focused on these diverse topics to demonstrate that (1) citizen and non-citizen are significant social identities that intersect with gender, class, and community identities and (2) patterns of consumption can reveal individuals’ and groups’ ideas about citizenship.

In chapter 3, “Tourism and Citizenship,” Camp explores the evolution of tourism in the United States to reveal how the practice reinforced and reproduced differences between social and cultural groups. Camp’s research focuses on the Mount Lowe Resort and Railway (MLRR) located in the Angeles National

Forest in Southern California. Owned and operated by Pacific Electric Railway Cars (PERC) for much of its history, this popular tourist attraction opened for business in 1893 and highlighted the extraordinary feats of engineering that allowed tourists to access this remote and difficult terrain. Early in the 20th century, narratives of conquering and controlling the wilderness gave way to messages of nostalgia for a pure and pristine landscape unscathed by industrialization and urbanization. MLRR scrambled to downplay development and refocus on the natural landscape, which included the housing for the workers of Mexican heritage. The workers' lives and homes became part of the landscape for tourists to consume, reinforcing the notion that racially and socially marginalized groups were closer to nature and not fit for full citizenship status. This site was the locus of an Americanization program in which workers of Mexican heritage received instruction "about 'proper' ways of 'American' living as defined by middle- and upper-class Anglo American women hired by [PERC] to work as reformers and teachers" (p. 80). The archaeological assemblage from this site reveals important insights into how the Mexican residents of the household reacted to this program and their own aspirations for citizenship.

In chapter 4, "Archaeology of Citizenship," Camp describes three competing discourses on citizenship: property owners' views of Mexican workers in America, female reformers' understandings of their own citizenship in relation to their male counterparts, and Mexican immigrants' beliefs about access to universal citizenship. As part of PERC's Americanization program, young, single, Anglo-American women volunteered to teach the workers to consume symbolic American products, eat American-style foods, and keep

their houses in the fashion of the Anglo-American middle class. PERC developed the program to maintain its image as a "good" corporate citizen and to silence the complaints about large settlements of railroad workers lodged by neighboring communities. In turn, the young female reformers sought to transform gendered notions of citizenship and gain access to public, labor-oriented work outside the domestic sphere.

The Mount Lowe Archaeology Project explored "the goals, intentions, and scope of the Americanization movement and how the company's Mexican immigrant railway workers coped and adjusted to the movement's directives and initiatives" (p. 114). Camp contrasts the company narrative about the Mexican occupants of the site with the archaeological findings. While PERC portrayed these immigrants as transient, illiterate, and unclean, the archaeological record and supplemental archival records tell a different story. A collection of artifacts associated with language, reading, and writing provides evidence of literacy. High proportions of matching sets of plates and glasses in the assemblage align with the prescriptions of the Americanization program, but does this finding indicate that the Mexican immigrants were convinced by the reform efforts or was the use of matching sets a conscious attempt to counter the caricature of the unclean Mexican immigrant? Or were the plates and glasses supplied by the reformers merely a convenience for the workers? Artifact distributions reveal that the immigrants did maintain clean living areas and divided space into activity areas as instructed by the reformers. Camp interprets these practices as a form of impression management employed by the workers to avoid the loss of their jobs or deportation rather than evidence of shared ideological beliefs between the residents and the

reformers. Camp does not explore the extent to which these immigrants maintained their traditional housekeeping practices within this new cultural landscape, particularly with regard to maintaining a tidy outdoor space and defining specific activity areas. While perhaps out of the scope of this manuscript, understanding the extent to which the standards presented in the Americanization program differed from the immigrants' traditional housekeeping practices might be instructive in identifying the more symbolic or negotiated aspects of the Americanization program.

While the archaeological data reveal that the Mexican immigrants may have conformed to many of the guidelines established by the Americanization programs, these data combined with the oral histories and excavations at other section houses do not support the interpretation that the Mexican occupants believed that these patterns of consumption would bring them closer to attaining citizenship or equal footing with Anglo Americans. Instead, these symbolic goods may have served as constant reminders of the unattainability of citizenship and fostered a communal identity based on both class status and ethnicity. Camp's argument supports two crucial points: (1) shared consumption patterns do not result in shared ideologies and (2) citizenship, or national identity, is an important aspect of identity that must be interpreted with the intersection of other salient social identities, including gender, class, race, and ethnicity.

In her conclusion Camp brings us back to the present state of citizenship in the

United States and the ways in which historical archaeology can help shape future laws and immigration policies. Camp features examples of activist-oriented research that link archaeological data and denied access to citizenship status. In turn, this research reveals how communities and individuals transform notions of citizenship. For example, the archaeologies of Japanese internment camps provide an excellent source of evidence to explore multilayered notions of citizenship. Camp's research highlights the power of historical archaeology to reveal "the diversity of citizenship aspirations and desires over the course of American history, an individual's life span, or an ethnic group's time in the United States" (p. 141) and links this research to present-day public policy. Overall Camp outlines a convincing argument for the archaeology of citizenship in clear and concise language that makes this research accessible to a wide audience. Additionally she has compiled a tremendous collection of research to support her claims, much of which is not typically associated with the study of citizenship and national identity. Perhaps this book's most powerful contribution will be to broaden the definition of social identities to include citizenship as an important vector of identity that can be more routinely studied at historical archaeology sites across the United States.

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Digging Miami

ROBERT S. CARR

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Gainesville, 2012. 295 pp., 90 illus.,
bibliog., index. \$29.95 cloth.

Robert S. Carr offers a detailed history of archaeological work as well as important sites in South Florida in his book, *Digging Miami*. His time as Miami-Dade County archaeologist from 1980 to 1995 allows him to provide a unique insight into the history and prehistory of the region. The book is organized chronologically, with the first half covering the prehistory of South Florida and the second half on historical archaeology.

Carr covers the history of research in South Florida in the opening chapter, beginning with a discussion of the nonscientific work of some of the early explorers and antiquarians in the region and ending with various recent scientific archaeological researchers and the excavations they conducted in South Florida. Chapter 2 covers the historical context of the Cutler Fossil site at the John Deering estate and explains what was revealed about South Florida's prehistory through the fossil evidence and artifacts recovered there. Being that it is 11,000 years old, the site is considered one of Miami's earliest sites of human habitation, providing evidence of Paleo-Indians in South Florida. The unique physical feature at the site, a solution hole, provides a view into the long-term history of the local area including clues to South Florida's prehistoric climate and the megafauna that once roamed the area.

In chapter 3 Carr explains varying perspectives on why there is a dearth of evidence of

human habitation in South Florida during the Archaic period (6500–5000 B.C.). Carr elaborates on some of the Archaic period material culture that is available and discusses subsistence patterns and mortuary practices.

Carr begins chapter 4 by suggesting that the Tequesta first arrived at the southern tip of Florida around 3000 B.C., marking the first continuous habitation of South Florida. Elaborating on this, Carr describes various material culture traditions including pottery, shell, tooth, coral, pumice and wood tools, and dwelling and mortuary patterns of the Tequesta in this time period. Chapter 5 covers the Tequesta settlement system in South Florida, including resource procurement, habitation, and mortuary practices. Carr explains that the region of South Florida occupied by the Tequesta is not just the current area that is the city of Miami, but also includes the Everglades and its system of rivers and creeks, Biscayne Bay, and barrier islands including Key Biscayne and Miami Beach.

Chapters 6–11 cover the historical period in South Florida, for the most part in chronological order. Chapter 6 specifically is about the contact period, beginning with Pedro Menendez de Aviles and the tenuous alliances he attempted with the Calusa in South Florida. Carr uses the Grenada site as an example of a typical assemblage of Spanish artifacts and explains some of the findings from that site. In chapter 7 Carr contrasts the previous Spanish period with the period of English rule of Florida from 1763 to 1783. Carr explains that the English mostly had interests in North Florida, so evidence of their rule during this period is scarce in South Florida. Carr describes four sites associated with English and Bahamian peoples, however,

including the Polly Lewis Home site, which belonged to a Bahamian family. In this chapter, Carr also elaborates on the myths on piracy and privateering in South Florida during this period.

Chapters 8 and 9 focus on the Seminole Wars, with the bulk of chapter 8 providing most of the history of the Seminole Wars, Seminole settlement patterns, and artifacts. Chapter 9 focuses on various military sites in South Florida, including Seminole Wars sites, forts, and the military road. After the United States purchased Florida from Spain in 1819, Florida's arrowroot industry, which came from the native coontie plant, boomed. The focus of chapter 10 is on several coontie mill sites throughout South Florida.

The focus then shifts to prominent pioneer families in chapter 11. Carr provides examples of tropical homestead sites owned by important early pioneer families in South

Florida including the Wagners, Addisons, Frows, Browns, and Brickells.

In the final chapter, Carr goes into detail about the Miami Circle discovered in May 1998 after a building along the Miami River was demolished. Carr discusses some of the controversy that surrounded the site as well as the efforts that were made to preserve the unique Tequesta site.

This book is useful as an introductory text for upper-level undergraduate courses on Florida or South Florida archaeology. This book might also appeal to members of the public who may be interested in South Florida history or the archaeological history of the region.

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Food and Drink in Archaeology 3
DAVE COLLARD, JIM MORRIS, AND
ELISA PEREGO (EDITORS)

University of Nottingham
Postgraduate Conference 2009,
Prospect Books, Devon, UK, 2012.
149 pp., 40 figs. \$60.00 paper.

The papers published in this volume developed from a 2009 conference held at the University of Nottingham on food and drink in archaeology. Twenty-four papers were delivered during the conference proceedings, of which half, plus four short contributions that are write-ups of conference posters, are published in this volume. A strength of this volume is the multidisciplinary approach of many of the papers, with authors bringing together archaeological (e.g., ceramic analysis, zooarchaeology, paleopathology, archaeobotany, etc.), ethnographic, literary, iconographic, art historical, and more methods to study multiple ways in which food and animal resources are used within complex cultural systems.

Most of the papers, however, are on some aspect of feasting contexts (and I include ritual and festive drinking within the term “feasting”), whether these events be associated with mortuary complexes and/or elite expression. The plethora of papers on this subject suggests a very limited playing field for commensal resources and commensal sociopolitics. Alternatively, this focus is probably a product of the (possibly nonrepresentative) sample of the presentations included in the publication and of the conference organization, which proceeded around five main themes (identification of feasting and consumption events;

the link between food and the dead; the archaeology of drinking; culture change; and a general session sponsored by the Association for Environmental Archaeology). These themes, however, are not recognized in the published volume where the papers are simply organized into two sections of longer and shorter contributions and arranged alphabetically by author.

A few papers deserve specific mention. Two chapters, Dave Collard’s and Jessica Whalen’s, use an analysis of feasting and drinking rituals as a means to access the individual mindset within the social norms. Collard offers an alternative, or additional, understanding of psychoactive drug use in Cypriote Bronze Age mortuary rituals. Beyond its inducement of social conviviality, Collard proposes that it was used as an individual palliative, assisting in lessening the mourner’s grief. In this, it plays an interesting dual role in both the “*creation* of social memory” and the *erasure* of individual memory (memories of the deceased) (pp. 30–31, emphasis mine). Whalen extends competitive feasting, which has typically been discussed within elite strategies and society-level politics, to the arena of local, community-level, nonelite practices. Using archaeological data from Late Uruk Mesopotamia, she examines evidence for special foods and locations that reflect feasting potential as a means to identify those individuals within the community who have the acquired means “to extract labour and capital from others in return for participation or other, less tangible, social rewards” (p. 120).

A study by Nitin Hadap and Shilpa Hadap that investigates evidence for large-scale

drinking in ancient Indian culture documents the potential of archaeological inquiry as an historical corrective when used in conjunction with other data sources such as literature and art. In citing the disparate picture provided by the historical and iconographic data on the one hand, which displays wide-scale access to alcoholic beverages, and the archaeological data on the other hand, where there is a lack of evidence, it might be beneficial for the authors to consider alternative explanations than the possible perishable materials of drinking vessels. For example, maybe the imagery reflects an ideological rather than real situation. The authors' conclusions—that drinking continued in upper classes and among Mediterranean traders—is not currently well supported but instead lends itself to areas for future research.

Two papers use multiple archaeological approaches to provide new perspectives on subsistence strategies in coastal communities where previous studies have approached the interpretation of shell middens with limited ideas. Catriona Pickard and Clive Bonsall on Mesolithic Scotland is a more sophisticated analysis in that it takes account of a number of issues, such as sampling strategy as a potentially biasing factor. Their review of evidence from a number of different sites suggests that Mesolithic maritime hunter-gatherers exploited a wide variety of food resources. Mercedes Okumura and Sabine Eggers emphasize the importance of fish and fishing, and possibly also plant consumption (although the evidence to support this is problematic) within the subsistence strategies of shellmound groups from prehistoric southern Brazil.

One intriguing paper is an historical exploration of 16th-century debates surrounding the medicinal properties of drinking cold liquids. While not archaeological

in its approach, using neither archaeological methods nor data, it is nevertheless fascinating to read about changing attitudes toward medicinal lore, in particular how ideas could be challenged, how they were distributed through the community, and how they were accepted or not—in other words, how cultural knowledge was accrued, something that, from an archaeological perspective, can only be guessed. It seems, then, that Justo Hernández's conclusion that his study serves mainly as a reminder of the significance of food and drink in the past is relatively weak (one wonders if the author was not quite sure how his paper “fit” within the general theme of a volume entitled *Food and Drink in Archaeology*). While true that this study is not archaeological, as most of the chapters in the volume are, it does demonstrate the “cultural significance of the production, distribution and consumption of foodstuffs,” one of the major themes of the text as stated in the front inside book flap.

The conference highlighted the work of graduate students and junior scholars (post-graduates and early-career researchers), and the research presented here reflects that situation. The strengths of this volume are its broad international scope, both in terms of subjects and authors, and wide chronological range, and, as stated above, the interdisciplinary nature of much of the research. The major weaknesses of this volume are that many of the papers are exploratory in nature, highly speculative, and lacking in critical perspective, particularly in the uncritical use of ethnographic analogy. Some of the papers read more like proposals than finished projects, without enough data presented to support the argument and to lend credence to the authors' conclusions. This is probably a reflection of the unfinished nature of graduate work, or

the limitations imposed on publishing data before it appears as a final thesis. While these problems are understandable, they weaken the overall impact of this volume.

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Becoming White Clay: A History and Archaeology of Jicarilla Apache Enclavement

B. SUNDAY EISELT

University of Utah Press, Salt Lake City, 2012. 320 pp., 23 b&w illus., 31 line drawings, index. \$45.00 cloth, \$56.00 e-book.

In *Becoming White Clay*, B. Sunday Eiselt tackles the daunting task of tracking the people who would become known as Jicarilla Apache and examining the ways in which an Apachean metaethnos, in the context of their specific ethnogenesis in northern New Mexico, allowed them to create and maintain a cultural enclave surrounded by Pueblo and European American people.

By donning white clay, Jicarilla warriors made themselves invisible on the raid. White clay's protective and transformative powers ensured their success in stealing enemy horses while avoiding injury or death. ... Becoming white clay, in the enclave sense, not only represents the emergence of a persistent social formation known as the Jicarilla Tribe; it also speaks to the protective qualities of ethnic enclavement, which actively resist assimilation into other ethnic groups or lifestyles (p. 5).

Few native people in what became the American Southwest and northern Mexico challenged European American preferences for consistent identity, settled living, and agrarian economics as much as the various Apachean groups who would become known as Apaches and Navajos. Apacheans were mobile hunter-gatherers, some of whom also added horticulture but would not settle down and become farmers, while some others also added sheep and, later, cattle pastoralism. Their

speech evolved from dialects into languages as they migrated south and expanded into regions ranging from the southern Great Basin and southern Great Plains into what would become New Mexico, Texas, Arizona, and northern Mexico. They insisted on forming economic and personal relationships with some Pueblo and European American communities while raiding others, and on appearing unpredictably capricious with regard to which were which at any time.

The Jicarilla Apache are, as a sociocultural group, not nearly as old as Apachean people in the American Southwest. *Jicarilla* (also *xicarilla* in historical Spanish) is a Spanish word meaning "little cup," "little bowl," or "little basket." The name might refer to a large volcanic cone in northeastern New Mexico perhaps resembling, to Spanish colonizers, an overturned cup, bowl, or basket and associated with some group or groups of Apacheans living nearby. Which group or groups remains unclear, but not for lack of trying. Eiselt uses the efforts of many archaeologists, historians, linguists, and ethnographers to trace Apachean people from their Na-Dene roots and Athapaskan ancestors in Alaska and Canada through their migration south into the North American Southwest, where they might have appeared by about A.D. 1450 (although compare Deni J. Seymour's Gateways for Athabaskan Migration to the American Southwest, *Plains Anthropologist* 57:149–161, 2012). It was in the Southwest that they were first encountered by European Americans in the late A.D. 1500s and first identified using the name "Apache" (a name borrowed from other Indians, a practice of

which the Spanish colonizers were quite fond) in the early A.D. 1600s.

As if tracing Apachean migration from Canada to New Mexico were not hard enough, once they began to interact with European Americans—first with colonizers and settlers and later with archaeologists and ethnographers—the interplay of European American bestowed names (associated with landscapes and economics) with archaeological complexes and phases creates a seemingly impenetrable maze of obfuscated identity. Eiselt admirably undertakes the yeoman’s work of searching for clarity in Apachean identity, linking names coined by European Americans—only a few of which have lasted through time—with archaeological complexes and phases, documentary and chronometric dates, shifting geographic locations, and modern tribal identities. No doubt not all researchers of Apache and Navajo archaeology, history, and identity will agree with her interpretations, but she surely cannot be faulted for the depth of her effort.

Why is this important? Because Eiselt’s own research focuses on the historical Jicarilla Apache, a group whose name goes back to A.D. 1700 but whose corporate identity was formed in the late 1800s by the coalescence of two bands, the Ollero and Llanero, that became the western and eastern bands, respectively, of the Jicarilla. Tracing the development of a Jicarilla Apache enclave in north-central New Mexico requires her to do two things. First, she has to “create a culture history [that] begins with the Athapaskan migration out of Canada and ends with Jicarilla placement on a reservation, drawing together in the process archaeological, historical, and ethnographic information to explain the resilience of Jicarilla Apache society” (p. 6). Second, she has to elaborate Apachean metaethnic features—particularly kinship forms,

gender, ideology, and symbolism—that were adapted by the Jicarilla in order to ensure social continuity and distinct identity through resisting assimilation while at the same time achieving strongly mutualistic economic and personal relationships with their Pueblo and European American neighbors.

As a strategy of community formation, enclavement bound this confederacy [of Olleros and Llaneros] in familiar and complementary ways, allowing the Jicarilla to adjust to the dynamics of European contact through an expansion of social networks and networked territories. The Jicarilla were the only [Southwestern] Athapaskan population to choose this option, which perpetuated their prehistoric and historic roles in the regional economy, while other Athapaskans became increasingly alienated from the Spanish colony and subsequently the Mexican and American territorial governments (p. 11).

It is the dynamic manifestations of Jicarilla enclavement that interest Eiselt, particularly the ways in which mutualistic relationships with neighboring Pueblo and Hispanic communities enforced ethnic distinction rather than assimilation. For instance, the northern, frontier Tiwa communities of Taos and Picurís Pueblos were the winter homes of some Jicarilla forebears while other Jicarilla ancestors in *el cuarteletejo*, “the far quarter,” in what would become western Kansas, welcomed refugees from Taos and Picurís when they fled European American colonizers in the mid-1600s (Taos) and early 1700s (Picurís). Indeed, one kiva society at Taos Pueblo is linked to the Apaches of *el cuarteletejo*, and Jicarilla stories and events are replete with connections between the Apaches and Taos. These Pueblo and Jicarilla community relationships translated into a variety of economic and personal relationships, and families continue to travel between the Pueblos and the Jicarilla reservation for personal and tribal events.

Contrasting with the much better known relationships between the Jicarilla and the

northern Tiwa Pueblos, Eiselt's work in the Rio del Oso Valley on the north side of the Jemez Mountains revealed material evidence for economic and personal relationships between an enclave of Jicarilla-Ollero Apaches and the 19th-century Hispanic community of San Lorenzo prior to relocation of the Apaches to a reservation beginning in 1887. In the second half of her book, Eiselt examines the archaeology of Apache and Hispanic settlement and land use in the Rio del Oso, finding that

[t]he Jicarilla and the residents of San Lorenzo reoccupied different ecological and cultural landscapes created by the prehistoric inhabitants of the Rio del Oso, but in so doing they reestablished the ecological mutualism that was so critical to the success of Plains-Pueblo interactions before European and American contact (p. 212).

And further,

archaeology demonstrates a very structured settlement pattern in which Jicarilla encampments and San Lorenzo households partitioned the cultural and natural landscapes of the valley along ethnic lines. Artifact assemblages further establish the timing of occupations and connections between settlements. A surprisingly sophisticated barter and exchange system had evolved in the valley with the coming of the Apache (p. 213).

Eiselt focuses attention on several material aspects of Apache-Hispano mutual relationships:

- female pottery raw material acquisition and processing and vessel production, use, and exchange;
- metal working, including male Apache production of steel projectile points, for their own use and for exchange, and Hispanic tinworking, also for their own use and for exchange (regarding production of steel projectile points, see, for example, Jeffrey L. Boyer's 2012 study that draws on Eiselt's contextualizing observations [Is There

a Point to This? Contexts for Metal Projectile Points in Northern New Mexico. In *Glen Canyon, Legislative Struggles, and Contract Archaeology: Papers in Honor of Carol J. Condie*, E. J. Brown, C. J. Condie, and H. K. Crotty, editors, pp. 21–31. Papers of the Archaeological Society of New Mexico 38, Albuquerque];

- differences in Hispanic and Apache production (including scavenging) and use of chipped stone tools; and
- the presence and functions of European American artifacts.

Although potentially available from the Jicarilla agency trader, Eiselt's review of agency records shows that none of the European American goods found on Jicarilla sites was recorded on annuity lists. They were, therefore, probably acquired from the residents of San Lorenzo, a conclusion that reinforces the relationships between Hispanics and Apaches and diminishes a picture of Apache dependence on agencies and annuities. Eiselt's interpretation is that these material remains show the effects of Apache enslavement in which raw materials and produced goods were shared while their varied cultural meanings and functions were transformed to reflect differing relevance.

Becoming White Clay is an ambitious effort, tracking the Jicarilla Apache from proto-Athapaskan roots to the coalition of Apache bands into a single tribe that maintains internal identities reflecting its origins. Eiselt's ethnocontextual and archaeomaterial examinations of resistance and resilience through actively managed change have relevance beyond the specifics of Jicarilla culture history. In the introduction to a recent issue of the *Journal of African Diaspora Archaeology and Heritage*,

Ana Lucia Araujo (Introduction to Atlantic Approaches on Resistance Against Slavery in the Americas, *Journal of African Diaspora Archaeology and Heritage* 2[1]:1–5, 2013) decries scholarly ignorance of differing cultural backgrounds when modeling African American slave insurgency. She writes:

[W]ith some welcome exceptions, most recent scholarship that attempts to provide an international perspective to resistance ... also continues to privilege the English-speaking world. ... Moreover, by defining resistance as a synonym with rebellion ... most book-length studies barely address the role of everyday forms of individual and collective resistance. As a result, despite their great value, these works fail to discuss cultural forms of resistance (pp. 1–2).

In contrast, Eiselt's work encourages researchers to consider documentary, ethnographic, and archaeological records of cross-cultural encounter, particularly those that encompass resistance and resilience, as revelations of internal and external responses reflecting differing ethnic features and milieus.

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Clanricard's Castle: Portumna House, Co. Galway

JANE FENLON (EDITOR)

Four Courts Press, Portland, OR, 2012. 192 pp., glossary, bibliog., index. \$65.00 cloth.

Based on a series of essays from a 1998 symposium held on site, *Clanricard's Castle* presents a remarkable body of scholarship on issues surrounding the home of Richard Burke, the Fourth Earl of Clanricard. Mark Girouard's introduction immediately challenges the reader to delve further into the history of the Portumna House. For Girouard the essays in the book are solid suggestions concerning various fragmented structural elements, elusive Irish surveyors, floor plans, the history of those who inhabited Portumna, etc., and they are an "enjoyable surmise" (p. 6). Themes presented tend to intersect, resulting in several of the essays representing Girouard's stance that this home is a reflection of "a single controlling mind" (p. 6).

Timothy Wilkes in "Richard, Fourth Earl of Clanricard, and the English Courts" attempts to understand the political life of Richard Burke, who commissioned the Portumna House. Wilkes reconstructs Burke's life via his presence at the English court and within Ireland as being a mutually dependent affair. He cites various reasons that span informal relationships with a queen and two kings to the varying nuances with regard to Burke's homes. Wilkes's success lies in his ability to give us an intimate look into the life, and, even more importantly, an expression of Burke. He pulls from those sources that lend

to character development such as the accounts of a Catholic priest and correspondence that presents Burke as a loyal friend and confidant to a king. Burke is depicted as a faithful husband to Frances Walsingham, a woman twice widowed, while enveloped in tranquil domesticity. Bernadette Cunningham in "Richard Burke and the Lordship of Clanricard" finds the marriage noteworthy considering that Burke did not follow the familial alliance path of his ancestors. Perhaps it just was not necessary as Cunningham clearly establishes his importance as the leader of the Clanricard lordship.

Jane Fenlon in "Portumna: A Great, Many Windowed and Gabbled House" uncovers a coherent architectural design expressed in both of Burke's homes, Portumna and Somerhill in Kent. She offers a glimpse of Burke's personality by way of the correspondence between him and Robert Cecil, First Earl of Salisbury, his friend and mentor. To Fenlon, Burke is vogueish, enough so to experiment with modern architectural tenets such as the use of decorative terracotta. Burke's friendship with Cecil is explored a bit further by Paula Henderson in "Portumna in Context: The Setting of the Early Seventeenth-Century House." Henderson looks at the original setting of the home in relation to the architectural drawings of John Thorpe, the two Smythsons (Robert and John), written inventories, estate maps, and the journals of foreign travelers. She recreates the design of Portumna's gardens based on the relationship between Burke and Cecil. Cecil had an ambitious gardening program at both of his homes, Hatfield and Cranborne. Henderson offers the reader a sense of place, a visual enjoyed by two close friends during

extended visits, and perhaps Cecil's sharing of a contemporary open-air scheme.

Each of the above authors, and others within this 10-essay discourse, not only build on Burke's character, but also his prominence within both England and Ireland citing varying philosophical treatises over architectural design, political influence, etc. But it is Michael McCarthy, "Locating Portumna in Contemporary Theory and Practice in European Architecture," who offers the reader a most engaging profile of Richard Burke. McCarthy is incredibly convincing with regard to the architectural design of Burke's home from varying perspectives based on a cultural milieu. Thorpe is indicated as the architect of Portumna due to structural evidence based on his design of Burke's English home at Somerhill. McCarthy also considers both Burke and Thorpe as modern intellectuals. Thorpe definitely is representative of the transitional period between the medieval designers and the academic architects of the 17th century. He, along with Henry Peacham—a poet and scholar—translated and published a Latin treatise by Hans Blum, *The Five Orders of Architecture*, based on the work of Sebastian Serlio who, as McCarthy notes, was "the most probable source for the design of Portumna" (p. 101). Perhaps this is true, as the home itself is reminiscent of the Chateau d'Ancy-le-Franc, albeit a scaled down version. McCarthy also feels that Thorpe's translations (he did at least one other beyond his collaboration with Peacham) place him within a set of intellectuals where a discussion on various literary architectural sources took place. Yet a most intriguing thought is put forth by McCarthy: if the design of this home is based on a literary treatise that deals with art and architecture, is it a far cry to suggest that a man who was willing to marry a twice-widowed woman, who

expressed an utmost care and concern with the handling of her children along with their own son, and who felt the need to secure stability and happiness for his family would look toward yet another literary genre that offered a romanticized view for what McCarthy notes as the "relative austerity of the architecture of Portumna" (p. 102)? Even Cunningham found a personal tie to the location of this home. To further strengthen his argument McCarthy points to the deceased husband of Frances, Sir Philip Sidney. Not what one would call ordinary by any means, Sidney was the quintessential Renaissance man, an English courtier, whose untimely death must have caused great despair for his young bride. Sidney traveled widely throughout the European continent and simply enjoyed art. He joined those popular well-educated circles and as such was someone who transmitted developing cultural ideas and traditions. Sidney's reputation was helped by one of the most elaborate funerals ever (it almost bankrupted Frances's father) and the publication of literary works found after his death. McCarthy points to Sidney's *Arcadia*, unfinished at the time of his death, a widely admired and most often reprinted work of fiction. In *Arcadia*, Sidney advocates for an ascetic architectural style, even though he had obviously been exposed to much more ornate preferences. Indeed, Burke and Thorpe appear to have engaged with both the past and a contemporary mindset for inspiration. It is an innovative concept so reminiscent of a time to come with regard to art and architecture. The Pre-Raphaelites would base their manifesto on that very notion. McCarthy does hint at the same with his inclusion of John Ruskin, an early admirer of the Pre-Raphaelites. He notes the disparities between the work of Ruskin and Sidney, yet an analysis of both is given in how "architectural judgment ... is not dependent on

stylistic norms or practices” (p. 103). When a client commissioned the American Gothic Revival architect Alexander Jackson Davis to design their home, Davis immediately wanted to know their reading habits. Davis’s Lyndhurst attests to the same as it is a masterpiece in the field of domestic architecture and the finest surviving Gothic Revival home in America.

A proliferation of ideas was spawned by the progression of time—perhaps Burke and his inner circle were truly avant-garde. Was Burke moved by the anti-ornament stance

taken by Sidney, along with the thoughts and work of his colleagues? Was he Girouard’s “single controlling mind?” McCarthy surely puts forth a convincing argument and conceivably the best one with regard to the overall design of the Portumna House.

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Doctors, Dissection and Resurrection Men: Excavations in the 19th-Century Burial Ground of the London Hospital

LOUISE FOWLER AND NATASHA POWERS

Museum of London Archaeology, London, UK, 2012. 220 pp., 202 illus., 82 tables, bibliog., index. £26.00 cloth.

This is an important excavation monograph that will be relevant to many North American historical archaeologists interested in human remains, mortuary practice, and the workings of institutions. Richly illustrated in color, and with a highly contextualized analysis linked to the numerous documentary sources available, this volume sheds light on a number of trends in Victorian burial practice that have similarities with many North American urban experiences, as well as some notable contrasts.

The Museum of London Archaeology team has excavated, studied, and published a number of historical community burial grounds in recent years, and these provide useful comparators for this study. So too do additional burial grounds investigated by other contracting firms, including Oxford Archaeology and Gifford, showing how dissemination from commercial work benefits all. The burial ground that is the subject of this report is associated with one particular institution, the London Hospital. Founded in 1740, it was moved to a purpose-built complex in what was open countryside in 1752, only to be engulfed by the spreading urban development

of Whitechapel in the East End of London by the 19th century when the burials reported here were being added.

Whilst mainly concerned with mortuary evidence, the investigations revealed information on the institutional organization of the London Hospital through faunal evidence of diet and a range of ceramics. These included bowls, plates, mugs, and jars with transfer-printed illustrations of the hospital, a level of investment in institutional identity rarely seen elsewhere in the UK, and apparently part of a deliberate policy of the early 1840s.

Within a substantial area subject to redevelopment, archaeological monitoring of constructing was conducted over most of the site, but in two locations detailed stratigraphic excavation took place to recover mortuary data of a high quality, though there were no fittings with the wooden coffins. In some places bone survival was poor, and in a few places within the burial ground sets of remains were found that had been reinterred following 19th-century changes to the hospital buildings. However, most of the excavated area contained a large number of individuals—at least 259—who were available for study, together with many more represented only by disarticulated fragments. Many bodies were incomplete, some because of disturbance by later interments, but others because they had been partial when interred as they had been subject to anatomical investigation.

Until the passing of the Anatomy Act in 1832, only the bodies of executed criminals were legally available for dissection in the UK, and this was far too small a number to meet demand. As a result, various strategies

were employed to make up the shortfall, of which grave robbing by the “Resurrection Men” was the most frequent. Usually minor criminals, but often medical students themselves, they would take newly buried bodies at night from the just-filled graves or even trenches left open awaiting further corpses in urban graveyards. There was a vigorous clandestine trade, for which some documentation survives, but much is not easily corroborated. The fear of bodysnatching led to many forms of prevention, from locked iron coffins to the use of night guards and, in Scotland and Ireland at least, various forms of coffin and burial protection to stymie those after the cadavers. The 1832 Anatomy Act allowed bodies unclaimed by relations to be available for dissection, and these largely came from workhouses, with hospitals being the next most frequent source, and the need for bodysnatching dramatically declined.

What makes this excavation report most interesting is that the London Hospital provided cadavers for its anatomy classes at least partly from the ranks of its deceased patients even when this was illegal, and continued to do so after 1832. The result is that the burial ground data has plentiful evidence for dissection, and of various forms of intervention undertaken by both demonstrators and by the students themselves. It is likely that some of the interventions were the result of autopsies undertaken to ascertain the cause of death, but most were for wider educational and training purposes. A small number of human remains showed evidence of having been articulated for display and teaching, with drilled holes in the bone through which copper-alloy wire was threaded. Green staining on some bones around the perforations,

and short lengths of wire, indicate that both human and animal skeletons, or portions thereof, were fabricated in this way.

Prior to the Anatomy Act, burial of dissected remains had to be undertaken in a way that would attract no attention, but after the act was passed remains were meant to be reassembled and interred together in a coffin in a respectful manner. This, however, was clearly not always the policy at the London Hospital, and in some cases remains of dissected animals (from comparative anatomy classes) were interred with the human remains. No evidence was found of the deposition of human remains in pits as seen at Newcastle, or in garden beds as at Trinity College Dublin, but clearly the culture of ignoring inconvenient aspects of legislation that had begun in the period of bodysnatching continued even when that practice largely ended.

The role of anatomy and dissection in medical training is considered in this volume, and the way in which the hospital attempted to balance the medical needs and respect for the deceased is considered in a reflective and even-handed way. The practical needs for medical training had to be faced within the harsh pre-1832 reality of shortage of cadavers and the pressing need to understand the human body, infectious and occupational disease, and ways in which the developing medical sciences could ameliorate suffering. This site exemplifies the conflicting values and attitudes to the human body in the Victorian world. Archaeological evidence for dissection has come from a range of London and provincial urban sites in Britain and Ireland, but is only noted from one North American site, that of the Medical College of Georgia in Augusta, and both the reviewer and the

Museum of London would be interested to know of other examples from this side of the Atlantic. From bodysnatching to dissection, from reburial to institutional values, this book offers much to historical archaeology.

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Curating Human Remains: Caring for the Dead in the United Kingdom

MYRA GIESEN (EDITOR)

Boydell Press, Woodbridge, UK,
2013. 197 pp., 22 figs., 2 tables,
index. \$99.00 cloth.

This important book traces its origins to a discussion at the 2009 Theoretical Archaeology Group conference in Durham, where the need for a text providing guidance on the curation of human remains became apparent. The result is this informative volume of 13 chapters from leading academics and practitioners in the field, with original guidance documents as appendixes.

After a short introduction explaining the scope of the book, the volume opens with a chapter by Myra Giesen and Liz White entitled “International Perspectives towards Human Remains Curation,” which presents an historical summary of the collection of human remains from a Western perspective. It places the UK situation in a geographical and temporal context in a way that is both fascinating and informative. The following chapter, “Dealing with the Dead,” is an opinion piece focusing on the curation of archaeological remains in museums. Opening with a brief review of some of the controversial issues surrounding the use of human tissue, Hedley Swain continues with a thoughtful and insightful discussion of some of the ethical issues relating specifically to the skeletal remains of the ancient dead. Modern paradigms and shifting boundaries of acceptability are discussed in a way that is both enlightening and thought-provoking.

The two following chapters focus on the legal aspects of curating human remains. In “Care, Custody, and Display of Human Remains” by Charlotte Woodhead, the “100-year rule” is clarified clearly and concisely, and the legal use of relevant terms such as “care” and “custody” is explained. The reader is guided skillfully through Parliamentary acts and codes of practice, and is offered an insight into the important differences between legal obligations and ethical guidance. This subject matter continues in the following chapter, “The Impact and Effectiveness of the Human Tissue Act 2004 and the Guidance for the Care of Human Remains in Museums in England” by White. The prohibitive cost of gaining and retaining a Human Tissue License to store and display remains of those dead less than 100 years is emphasized and deaccession issues are discussed.

“Dead and Forgotten” by Giesen, Kirsty McCarrison, and Victoria Park contains useful recommendations and protocols for the recording of human remains and emphasizes the professional duties of those curating such collections. The variation in type, depth, and subsequent availability of information is highlighted, and the authors rightfully argue for a readily available, standardized, national database.

The contribution by Jennifer Sharp and Mark A. Hall, “Tethering Time and Tide,” presents an overview of ethical and legal aspects for museums and galleries in Scotland. This clarification of the legal framework is particularly useful since the specifics of the Scottish system are often missed in discussions relating to human remains. The following chapter, “The Quick and the Dead” by Hall,

follows on neatly from this, focusing on the care regime of a specific display of human remains in Perth as a case study. The rationale for different aspects of best practice is explained, and visitor feedback is summarized and discussed.

In the following chapter Rebecca Redfern and Jelena Bekvalac present another case study: “The Museum of London: An Overview of Policies and Practice.” The role of the Human Remains Committee is explained, and the subsequent policy document is outlined. This covers not only acquisition and management, but also informs the role of the museum in research, education, and outreach. In “Curating Human Remains in a Regional Museum” by Gillian Scott, the Great North Museum of Hancock comes under discussion. This includes an explanation of how repatriation requests have been dealt with and the results of a visitor survey. The latter makes important reading for anyone involved in presenting human remains to the public.

Next, “Curation of Human Remains at St Peters Church” comes under scrutiny by Simon Mays. The historical precedent for the partnership between English Heritage and the Church of England in long-term archiving of human remains in redundant church buildings is described. Lessons learned in the case of St. Peters Church are discussed, and logistical aspects are explored in depth, with an explanation of the barriers that prevent the procedure from becoming more widespread.

The next chapters move away from museum settings. In “Archaeological Human Remains and Laboratories” by Charlotte Roberts, the focus is on university archives, with an emphasis on the importance of attaining acceptable standards for curating human remains for teaching and research. The best practices of laboratory protocols used at

Durham University are described in detail, along with the results of a study into the deterioration of skeletal remains after repeated use for teaching. Roberts provides useful, practical advice on how to minimize this, and calls for the use of a detailed database of all institutions using human remains for teaching and research. The emphasis switches to contract archaeology in “No Room at the Inn” by Jacqueline I. McKinley. The responsibility of being the “first stop” for curation, and involvement in the initial cleaning, labeling, packaging, and storage is emphasized, with an explanation of how archaeology units cope with pressures of space limitations and providing access to researchers of all levels of experience.

The final chapter by Mike Parker Pearson, Mike Pitts, and Duncan Sayer presents an interesting discussion of “Changes in Policy for Excavating Human Remains in England and Wales.” This paper guides the reader through changes in legislation regarding reburial, but, more importantly, through changes in interpretation that culminated in the human remains crisis in 2008. A fascinating account is given of the campaign to reverse the policies of compulsory reburial and the screening of excavations from the public. The positive and negative implications of the results of the campaign are presented in a thought-provoking discussion.

Although this book is a vital resource for anyone working with archaeological skeletons, it must be stressed that its scope is more limited than the title suggests. Although many of the contributors cite cases such as Alder Hey and refer to the Human Tissue Authority, the work is restricted to skeletal remains over 100 years old; those readers who are interested in obtaining guidance for soft tissue, or other existing holdings not covered by the 100-year rule, will need to look elsewhere. That aside,

this long-awaited book is an invaluable reference work, and it is hoped that Giesen and colleagues will provide further editions in the future in order to ensure that the information remains up to date.

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*Washington DeCoded: A New View
over the Capitol*, 2nd edition

CHRISTOPHER HARDAKER

Earthmeasure, n.p., 2012. 144 pp.,
figs. \$4.95 e-book.

In recent years popular television, books, and movies have introduced the public to the geometric figures that can be found in the layout of Washington D.C. It has been postulated that these figures, many of which have been associated with the Freemason Society, were deliberately integrated into the design of the city plan. The purpose of *Washington DeCoded* by Christopher Hardaker is to summarize the events leading up to his discovery of the figures in the 1980s.

In the first chapter, Hardaker begins with an account of how he was introduced to classical or sacred geometry while studying kivas as a graduate student in the southwestern portion of the United States. After learning about the method, he postulated that sacred geometry is a valuable analytical tool for interpreting prehistoric architecture, his focus being on Chaco Canyon in New Mexico. The ancient mathematical system, which he claims “98% percent of archaeologists are ignorant to,” is a method of producing accurate geometric shapes that are evident in numerous ancient sites around the world (p. 2). Using circles as a starting point, extremely complex and accurate designs can be created in a short period of time, no equations needed.

Hardaker’s thesis chairman considered the research to be fringe when applied to the ruins saying that “there was no New World

precedent, in ethnography or archaeology, to justify this kind of research” and suggested that he focus on a European baroque city (p. 4). As an alternative, the chairman suggested Washington, D.C., which had never had the technique applied to it. By applying sacred geometry to the city plan, Hardaker found several figures including a large truncated triangle with a smaller triangle at its head identical to the image found on a dollar bill, which showed that applying the geometry was a success. He was subsequently awarded his Master’s degree.

In the second and third chapters, Hardaker discusses several of the figures that he found and how they intersect with significant parts of the city. He also includes a discussion of the city plan. The original plan, designed by Pierre Charles L’Enfant, was altered at the urging of members of the planning committee, one of whom was George Washington, one of the most prominent Freemasons in American history. The plan was changed without consulting L’Enfant, who was not pleased (his name is not included on the final plan). The city was built nearly identically to the revised plan. Hardaker was unable to locate any documents pertaining to why the plans were changed or any mention of the figures being deliberately integrated into the design. This is curious because the designing of Washington, D.C., was a significant government project, and, as Hardaker himself points out, the first fully planned modern capital city.

Many of the figures that Hardaker found were incomplete, and some were less accurate than others. He used the guideline of 96%

accurate to its geometric source to determine which figures were accurate and which would be considered inaccurate and therefore possibly coincidental. The remainder of the book discusses these incomplete and inaccurate figures.

To aid him in his task, his chairman put him in touch with a local Freemason who informed him about the history of Freemasons in the United States. They had several meetings in which the Freemason gave him advice, though little information it seems. Hardaker implies that the Freemason indicated he was not surprised at the presence of the figures he was being shown, which seems to indicate that the society was aware of the figures all along.

As stated earlier, Hardaker includes written descriptions of many of the figures and their placement. While these descriptions can be confusing, particularly to anyone who does not know the layout of Washington, D.C., Hardaker has included dozens of images in the appendix that provide clarification. Also found in the appendix are several diagrams that explain sacred geometry and how it can be used to build complex geometric designs from simple circles. Hardaker also includes an endnotes section, which further explains certain comments and points toward scholarly works that contain more detail and analysis.

Hardaker is hardly the only person to write about these figures. He discusses one

other author with whose findings he disagrees, stating that the possible figures are too inaccurate to be considered valid. As mentioned earlier, several books and documentaries have been produced on the subject in the last several years. Each author/director has his or her own interpretation of the purpose and origin of these figures. Because *Washington DeCoded* is an account of his personal experiences, not a scholarly report of his findings, Hardaker chooses to exclude his interpretations of the significance of the figures and his conclusions as to their purpose. He succeeds for the most part, but there are a few places where his opinions sneak in.

For anyone interested in the layout of Washington, D.C., sacred geometry, or the possible influences of the Freemason Society, *Washington DeCoded* would be a nice teaser, but it is not meant to be a scholarly work. The book makes a quick read with only 51 pages of text and its casual storytelling manner. It is worth the read whether to cultivate an interest, encourage discussion, or fill a couple of hours in the afternoon. Serious researchers, however, should seek other sources for their information.

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Archaeology, Narrative, and the Politics of the Past: The View from Southern Maryland

JULIA A. KING

University of Tennessee Press,
Knoxville, 2012. 272 pp., 58 illus.,
bibliog., index. \$55.00 cloth.

In *Archaeology, Narrative, and the Politics of the Past* Julia King brings together her personal knowledge of southern Maryland with a wide-ranging exploration of how its history has been told over time. She draws on art, fiction, history, and archaeology to show how the past is manipulated to satisfy needs in the present. While this is not a new idea, the book is a powerful case study that demonstrates the unique position of historical archaeology to reveal how it works.

King begins the book with her personal experience of Maryland's landscape. As a caring resident of southern Maryland she bemoaned the loss of the rural landscape as did her neighbors, but unlike others she recognized that what was being lost was not some piece of an "imagined bucolic tobacco past" but the material remnants of the landscapes of oligarchy and slavery—a landscape of colonialism. Taking the colonialism metaphor further, King notes that her own former employers—Historic St. Mary's City and the Jefferson Patterson Park and Museum—were "not unlike colonial bureaucracies, heavily staffed by people from well beyond the region's borders with their parent offices in the 'metropolises,' in these cases not London, but Annapolis and Baltimore" (p. xii). The purpose of the public archaeology she was employed to do was to

"mine" what could be known of southern Maryland's past from the ground for public consumption. It is the consumptive dimension of public archaeology that this terrific book examines, but it takes a good deal of necessary background to get there.

The first chapter examines the ending of tobacco cultivation and with it the transformation of tobacco barns into symbols of a lost past and perhaps "morally superior existence" (p. 3). As King points out, however, the initiative to preserve southern Maryland's tobacco barns was "a largely white affair" and an interview with a black member of a sharecropping family did not present positive memories of tobacco farming. She is using the lost tobacco landscape here as an example of the role landscape plays in "shaping and reifying understandings of the past" and how that role shows people's use of the past "to shape the social and cultural realities of their worlds" (p. 8). She is also signaling how important she believes race is in the story of the Chesapeake.

At the heart of the book (chaps. 3–5) is an examination of St. Mary's City, Maryland's first capital. King shows how Emanuel Leutze's 1860 painting, *The Founding of Maryland*, tells a story that is universally recognized as the true story of the colony's settlement. With one exception, she says, the details in this painting are wholly fanciful and yet they are consistent with the master narrative of religious, racial, and social harmony that was apparently invented for Maryland in the second quarter of the 19th century. King traces this interpretation of St. Mary's City over time, beginning in 1799 and ending with, most interesting of all, its interpretation in the present. In the

process, she also reveals the religious disputes and tensions that characterized the 17th and 18th centuries, disputes that make clear how much was covered over to create the widely accepted myth of Maryland's founding.

As early as the 1830s features in the landscape ("a few scattered bricks ... the mouldering ruin of the ancient State House") were used to create a "historical place," but these features and the "place" were invested with an already idealized story of "bold cavaliers" in the wilderness (p. 66). By the 1850s the story had solidified into a tale of religious tolerance for which the Catholic founders got the credit; in the middle of the 20th century the state acquired the land on which to tell the story, and a museum commission organized a major research program in history, archaeology, and colonial architecture. King's analysis of how the results of this program are interpreted for the public is a high point in the book. There have been two permanent exhibits in the visitors' center, the first, which ran from 1984 to 1998, and a replacement called "Once the Metropolis of Maryland," that opened in 2000. Her analysis focuses on "Once the Metropolis of Maryland," an exhibit of 200 objects and accompanying text panels that was developed by members of the museum's archaeology program. What she finds troubling is how consistent the stories told in this 21st-century exhibit are with the stories that have been told forever. The archaeology has not led to new interpretations; it has reified the old ones.

Why is it that historical archaeologists do not trust themselves to let the archaeological data go first? Why not let the archaeology raise the questions and then pursue the answers through contextual analysis? King's deconstruction of the archaeological exhibits at St. Mary's City should be convincing evidence that the stories told would (could)

be different if archaeology took the lead. Wonderful—meticulous, intelligent, scientific—archaeology has been done at St. Mary's City over the last 40 years, but, as just discussed, its results have been used to uphold the same old story, the master narrative of St. Mary's founding, a narrative, King has convincingly shown, was developed in the early decades of the 19th century. Although not quite in those words, it is that problem that she confronts in her final chapter concerning narrative. The construction of alternative stories about the past, as her examples show, is a daunting task, especially since storytellers, too, are influenced by any number of things in the present. "Our speaking," King notes, "is socially and culturally shaped, from the kinds of narratives we tell to where and when we do the telling" (p. 197). Of particular relevance to her own book, she makes the point that one of the problems that requires further consideration is "how a discussion of master narratives and counter- (or alternative) narratives may set up a false distinction, an either/or relationship that perhaps does not exist so cleanly in the world as lived or experienced" (p. 190).

King's ability to weave together many different sources of information, including her own archaeological investigations, into a complex understanding of the changing meaning of landscapes and how people locate (and define) themselves within them is thoroughly demonstrated in chapter 2, not yet discussed in this review. The chapter uses the Susquehanna plantation, now encompassed within the Patuxent River Naval Air Station, to show how ruins in the landscape, attributed to its colonial past, have been interpreted differently depending on the perspective and needs of the interpreters (including, curiously enough, the Henry Ford Museum in Dearborn, Michigan, where remains of the house were

taken in 1941). In the same chapter, King introduces the reader to her methods, her process of discovery, and sensitivity to issues that matter—the legacy of slavery, the reality of changing economic fortunes, the coexistence of past and present in the contemporary landscape. The chapter is nothing less than a tour de force, but almost too much to comprehend on the first reading. This is not an easy book, but its rewards are enormous. While surely not

the culmination of a career, it reflects years of research and interpretive effort resulting in a rich, multilayered study of one place—southern Maryland—that will hopefully serve as a model for equally complex studies of other places in the past and present.

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All the King's Horses: Essays on the Impact of Looting and the Illicit Antiquities Trade on Our Knowledge of the Past

PAULA K. LAZRUS AND ALEX W. BARKER (EDITORS)

SAA Press, Society for American Archaeology, Washington, DC, 2012. 168 pp., index. \$24.95 paper.

All the King's Horses is based on a session held at the Society for American Archaeology conference in 2008. The purpose of the session was to talk about the effect looting and destruction of sites has on the known archaeological record. The anthology expands upon this issue and includes eight articles chosen to provide highlights in the debates about who owns the past, the extent of distortion of the archaeological record due to inaccurate or false information, and how to limit the scale of looting, which provides material for the antiquities market.

The first article, "The Economics of the Looted Archaeological Site of Bâb edh-Dhrâ: A View from Google Earth," focuses on a single site using Google Earth to detect looting. The authors discuss the economics of subsistence looters, which applies in areas where a significant portion of the local economy is supported by the artifacts taken during looting activities. They conclude that looting in areas such as Turkey was most likely the product of a small group of people as the monetary gains do not contribute substantially to the overall economy of the area.

The second article, "The Material and Intellectual Consequences of Acquiring the Sarpedon Krater," discusses the loss of data as a result of artifacts being looted. The authors focus on the practice of certain art museums to acquire questionable objects. They imply that for some museums the aesthetics of the item and the economic impact of displaying the item outweigh the intellectual gains of established proveniences. Because of this, the provenience of the item may not be as important to these museums.

In the next article, "Moot Loot Speaks: Classical Archaeology and the Displaced Object," the author discusses the prevalence of ancient artifacts that lack provenience. Also discussed is the practice of ancient forgery due to the popularity of a unique item. This was particularly common in the early Roman Empire. One issue mentioned is efforts to distinguish the forgeries from the true artifacts.

The fourth article, "Unprovenienced Artifacts and the Invention of Minoan and Mycenaean Religion," focuses on the danger of using unprovenienced, fake, and incorrectly reconstructed artifacts to build theories about past lifeways. As an example the author cites Sir Arthur Evans's theories about the Minoan and Mycenaean religions. Evans produced extremely complex descriptions of ritual space, deities, and ceremonies focusing on unprovenienced and fake artifacts. Many of his theories, particularly pertaining to individual artifacts, have been discredited. At the time, his descriptions actually inspired forgeries, which were then introduced into

the market and used as further proof of his theories. Unfortunately, Evans's ideas about the religions are still being taught as accurate even though the academic community as a whole has accepted them as false.

The next article, "Early Looting and Destruction of Australian Shipwreck Sites: Legislation, Education, and an Amnesty for Long-Term Preservation," assesses the Australian approach to dealing with looting and destruction of maritime sites and the effectiveness of attempting to regulate privately held collections. The article discusses various pieces of legislation that are part of Australia's attempt to stymie looters including the State Maritime Archaeology Act of 1973 and the Historical Shipwreck Act of 1976. The legislation protects wreck sites and automatically includes wrecks and artifacts that are at least 75 years old. Australia also began actively educating the public, claiming that if the public understood the damage that was being done, they would be more than likely to comply voluntarily with regulations.

The sixth article, "The Trade in Fresh Supplies of Ancient Coins: Scale, Organization, and Politics," turns its attention to ancient coins. Coins are one of the most widely collected items and some of the most abundant due to the fact that coins are extremely common on nearly every ancient site. The author points out that there has been no significant discussion about the nearly unregulated trade in ancient coins. While coins are not "big ticket" items, they are sold *en masse*. The author also discusses the volatile conflict between archaeologists and the sellers, who are calling for completely unrestricted import of coins. Some even claim conspiracies exist between archaeologists and government officials who want to keep the artifacts for themselves.

The seventh article, "The Social and Political Consequences of Devotion to Biblical Artifacts," discusses the study of biblical artifacts. There is a disturbing trend that focuses on the results of linguistic, stylistic, and physiochemical analysis of artifacts for authentication while blatantly disregarding provenience information. Archaeological provenience is generally the first piece of information an archaeologist focuses on and the most reliable piece of information when authenticating an artifact. The authors state one reason for this is that the desire to encounter a religious relic may overshadow the necessity for proof of authenticity of the artifact. They also discuss the social and political consequences of the issue.

The final article, "What *All the King's Horses* Has to Say to American Archaeologists," serves as both an independent work discussing the sale of projectile points in the United States and as a conclusion of sorts for the anthology. It discusses a few overarching points mentioned in several articles: (1) there is a clear connection between both looting and fakery and the antiquities market, (2) the use of altered, fake, or unprovenienced artifacts in research leads to great inaccuracies, (3) false information can linger in the public sphere long after more accurate information is available, and (4) education of the public is a key component to limiting looting and other destructive activities.

The collection of articles chosen for the anthology is quite diverse, touching on many different geographic areas and subject matters. Some articles focus on very specific issues, others take a broader view. *All the King's Horses* raises many questions about current practices and policies that are held by governments, museums, organizations, and others. It brings

into sharp focus discrepancies that have been overlooked and calls offending parties to the forefront. Each article makes a statement that is known by all, but more often than not may be swept under the rug. A wonderful read with an extensive reference section, *All the King's Horses* is a valuable resource, not only as a

whole, but each individual article could be useful in many different contexts. Well worth the read.

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*Where the Cherry Tree Grew:
The Story of Ferry Farm, George
Washington's Boyhood Home*

PHILIP LEVY

St. Martin's Press, New York, NY,
2013. 272 pp., notes. \$27.99 paper.

Where the Cherry Tree Grew was written by Philip Levy, historian and associate professor at the University of South Florida. Ferry Farm is an archaeological site located along the eastern edge of the Rappahannock River and overlooking the city of Fredericksburg, Virginia. Levy's writing style breathes life into the landscape, allowing the reader to perceive Ferry Farm as an organism that has experienced the passage of time in a humanlike way. Where most historians focus their interests on a person or a series of events, Levy shifts the reader's attention to focus on the place where history continues to live.

Levy makes the argument that both Washington's economic circumstances and the geographic location of Ferry Farm played an integral role in shaping Washington's character from a very young age. In spite of its significant role in young George Washington's life, Ferry Farm has spent years in the shadows of other more readily recognized Washington sites such as Mount Vernon and Popes Creek. It is not entirely clear why Ferry Farm has been overshadowed for so long. It may be partially due to the fact that Ferry Farm represents an interlude of time in Washington's life; Popes Creek stands as a point of origin for Washington, while Mount Vernon represents an end to his days. In between these points in

his life, Washington worked as a surveyor, he was a leader during the American Revolution, and he served as our nation's first president. These are pinnacle moments for Washington, but none occurred at Ferry Farm.

Levy sheds light on the historical significance of Ferry Farm by describing several historical events that took place on the property such as the death of Augustine Washington in 1743 and the lesser known slave murder that occurred in 1750. Levy's work informs readers about the true nature of the cherry tree story, the life of Mary Washington, and the long-lasting influence the Washingtons have had on the surrounding Fredericksburg community.

The final two chapters focus on the most recent decades of Ferry Farm's history, beginning with a controversial lawsuit against a retail company in the early 1990s that planned to develop the property for commercial use. Levy describes how the local community banded together and led a successful campaign against the company, resulting in the salvation and preservation of the Ferry Farm property.

The final chapter discusses the recent archaeological investigations that have taken place at Ferry Farm since 2002. The previous 11 years of research are briefly summarized in approximately 30 pages of text. Levy rolls through events rather quickly, touching both the high and low points of this long-term project. Levy explains how a series of homes were discovered while hunting for the Washington house and how the foundation of the home was finally revealed to the public in 2008. He details the architectural structures and touches briefly on the artifact finds.

The book is a light and informative read, easily digestible for most audiences. It is written in a style that will appeal to both academic and leisure readers. The work is well referenced, contains a table of contents, but lacks an index. Due to the narrative style of this book, an index is not truly necessary. The book lacks illustrations, which may have been useful in certain sections of the text such as those referring specifically to the layout of the property and the archaeological site. Levy includes numerous footnotes, which provide the reader with references to local lore, historical documents, and other interpretations.

Today, Ferry Farm thrives as a local heritage site for the surrounding community. Visi-

tors can visit the museum, visitors' center, and archaeological site in a single day. This book should be read by anyone who is interested in learning more about Washington's childhood. Levy's work serves as an example for how to grant a voice to the past. In this work, archaeology has the final word. Levy closes his book with a powerful message, "[t]he ground never forgets, and when handled the right way it can be made to tell its otherwise hidden stories" (p. 208).

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*U.S. Cultural Diplomacy and
Archaeology: Soft Power, Hard
Heritage*
CHRISTINA LUKE AND MORAG M.
KERSEL

Routledge, New York, NY, 2013.
169 pp., 5 tables, bibliog., index.
\$125.00 cloth.

Archaeology forms a critical part of the U.S. State Department's (USSD's) "diplomatic toolkit," and some individuals may be surprised to learn that "many, if not all," current U.S. sponsored and directed archaeological projects operate within U.S. diplomatic agendas. In seven chapters (plus 5 tables, 28 endnotes, and 361 references) the authors begin by describing structures and institutions, specifically U.S. research centers in the Mediterranean region, and foreign policies and permits that affect American archaeologists working abroad. A second section examines the strategic use of archaeological heritage by the USSD's so-called "apolitical programs and policies."

Christina Luke and Morag M. Kersel are young, talented, well-trained Near Eastern archaeologists who now practice in the eastern Mediterranean, primarily in the Bronze and Iron Ages, receive federal grants (National Science Foundation [NSF] and National Endowment for the Humanities [NEH]), codirect separate archaeological projects, publish, and are making their mark in the field. They have also worked for the USSD, which provides them with important insight into the relationships between political "Diplomacy" (government encouraged and enabled actions) and "public diplomacy" (interactions between foreigners

and locals). Luke (Ph.D., Cornell University, 2002) is a lecturer in the writing program at Boston University and holds an appointment with the Departments of Archaeology and Anthropology; she codirects (with Christopher Roosevelt) the Central Lydia Archaeological Survey and Gygaiia Projects in western Turkey. Kersel (Ph.D., University of Cambridge, 2006) is an assistant professor at DePaul University and codirects (with Yorke Rowan) the Galilee Prehistory Project and the Follow the Pots Project. Luke and Kersel first met in September 2001 at the USSD Cultural Heritage Center and subsequently worked together until April 2003. They were influenced by their association with heritage attorney/anthropologist Patty Gerstenblith, USSD senior cultural property analyst archaeologist Bonnie Magness-Gardiner (now manager, FBI Art Theft Program), Stanford anthropology professor Lynn Meskell, and Grachel Humphries, USSD Ambassadors Fund for Cultural Preservation (2003–2008). The authors assert that this experience played a "dramatic role in shifting our approaches to fieldwork" and are now "acutely aware of what it means to be the American(s) abroad, and find ourselves continually struck by the relative lack of understanding of the historical connections as well as the potential for future success between the U.S. Department of State, the U.S. embassies, and the U.S. archaeological community working abroad" (p. x).

Their goal in writing this volume is

to investigate the avenues in which archaeology is used to further U.S. foreign relations and diplomatic goals. We are not suggesting that this is a negative outcome of our work as archaeologists, but rather we think that as a discipline we should recognize that there is a political aspect salient to archaeological practice. At a time when

much of the funding of these diplomatic programs is uncertain, we hope to demonstrate the importance of archaeology in building bridges and mending fences. *We archaeologists are America's cultural diplomats, whether we want to be or not* [italics mine], and it is our intent to show a few of the ways in which archaeologists and the discipline of archaeology can be and are important agents of the state" (p. 18).

Of course archaeology is a global discipline and its practitioners represent many nationalities, but the focus of this book is the region between Italy and Pakistan, a bit larger than the traditional Near East, with mentions of Latin America.

Luke and Kersel discuss the "tea circuit" (informal networks), the Council of American Overseas Research Centers (CAORC), federal grant sources (NSF, NEH, and Fulbright), and private sources (Mellon and Getty). There are 26 CAORCs (including the Mexican School); the first was the American School of Classical Studies at Athens (1881) and the newest is the American School of Afghanistan Studies (2008). The authors see two phases in "building the American face" abroad (1881–1923 and 1948–present) and expound on the six centers in the Mediterranean. The history of archaeological permits and types is viewed in two phases (up to 1945 and 1945 to the present, related to UNESCO); other topics include "hostage objects" (repatriation and site restoration), and the "reinvention of collaboration in foreign projects."

The second section has four chapters. In "Hard Borders Soft Loans," the 1970 Convention on Cultural Property and Implementation Act, Memoranda of Understanding with "objects as ambassadors" (via museum exhibition loans) and concepts of licit "trade" (Kersel's dissertation) are detailed; while in "The Hard Power Approach," the looting of Iraq's cultural heritage, the Iraq Cultural Heritage Project,

and the tasks of the USSD's Cultural Heritage Center are elaborated. The issue of American tax dollars used to support repairs to historic and cultural sites, including mosques, is a sensitive case discussed by the authors. The Ambassadors Fund for Cultural Preservation (AFCP) was established in 2001 "to show a different American face to other countries, one that is non-commercial, non-political, and non-military" (p. 98). Tables provide funding lists for 76 Islamic projects (2001–2011), 12 World Heritage Sites (2010), 18 Large Grant AFCPs (2008–2011), and 61 Balkans-Southeastern Europe AFCP grants (2001–2011); years, project titles, and grant amounts are listed. Lastly, they consider lessons learned and the present and future of the cultural heritage, archaeology, and diplomacy paradigm. CAORCs are crucial as neutral venues where U.S. and foreign scholars can meet. A nonpolitical and nonmilitary "face" of America is needed, and diplomacy rather than Diplomacy is one answer.

This enlightening volume takes a scatter-shot approach, focusing on the Middle East, and is a bit uneven; funding for archaeology and preservation by private and non-USSD federal agencies is not considered. For example, the NEH had grant program initiatives in Iraq and in Afghanistan (40+ awards were made, 2002–2011) and NEH and private sources support CAORCs, usually with fellowships. U.S. archaeologists have acted as unofficial ambassadors of goodwill for decades, if not centuries, and we archaeologists have always been diplomats (lower case "d") in interactions with foreign officials and locals. As the authors note, future research is needed and they have provided a place to start.

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The Cherokees of Tuckaleechee Cove
JON MARCOUX

University of Michigan, Museum of Anthropology, Ann Arbor, 2012. 284 pp., 136 illus., 60 tables, refs, index. \$33.00 paper.

Marcoux and friends present an interesting and important study of the Cherokee in Tuckaleechee Cove of eastern Tennessee during the English contact period (A.D. 1670–1740). The study helps fill a significant temporal and spatial gap in Cherokee studies. The key data set is derived from the 1999–2001 archaeological data recovery excavations at the Townsend sites (40Bt89, 40Bt90, and 40Bt91) by the University of Tennessee. Marcoux uses a household perspective to address how changes in the broader Cherokee world were felt by the people of Tuckaleechee Cove. The volume is highly recommended for all those interested in the contact period.

The manuscript is partly cultural resources management report—documenting one component of the Townsend sites—but also draws heavily on Marcoux’s dissertation to provide a broader context for the study. The format includes 11 chapters and five appendixes. Marcoux authored the introduction, the context for the English contact period, the review of the archaeology of historical Cherokee, the archaeological context of the Townsend sites, a discussion of architecture, features, pottery analysis, and glass trade beads, and the summary chapter. Boyce Driskell, Jeremy Sweat, Katherine McMillan, Stephen Carmody, Phyllis Rigney, and Erik Johanson authored the lithics chapter, and Kandace D. Hollenbach, Judith

A. Sichler, and Jessica L. Vavrsek wrote the foodways study.

The introduction defines the temporal (English contact period) and geographic contexts, and identifies the theoretical focus as the household. In chapter 2, Marcoux discusses the English contact period and the key principle of the shatter zone. The discussion begins with a broad overview of the Southeast, then considers the Cherokee experience in its various geographic divisions, and lastly focuses on what little is known of the period in the Tuckaleechee Towns.

Chapter 3 is a self-identified “brief review” of previous archaeological studies of 17th- and 18th-century Cherokee. Although brief, the review is thorough and touches on all major references. The chapter serves well to introduce the major research issues and data needs.

The fourth chapter provides the environmental setting of the towns and discusses the limited archival information available. Marcoux argues that there was a substantial Cherokee presence in the Tuckaleechee Towns, and that these towns may have been considered distinct from the Overhill Towns. Relying heavily on the 1721 Barnwell-Hammerton map, Marcoux suggests that the Tuckaleechee Towns were abandoned by 1715. Chapter 4 also discusses very briefly the archaeological context. Six separate Cherokee households were identified during the machine-assisted scraping of more than 100,000 m². Archaeomagnetic dating of hearths (A.D. 1600–1740) and cross-dating of pottery and beads suggest that the six households were occupied A.D. 1650–1720.

In chapter 5 Marcoux addresses the architecture: two pairs consisting each of a winter

house and a summer house; one complex with a winter house, summer house, and ramada; two winter houses; and one unknown house form. Marcoux places these house forms within the broader context of Cherokee architecture.

The sixth chapter addresses the 47 non-architectural features that could be confidently assigned to the Cherokee. Chapters 5 and 6 include excellent graphics to guide the discussions. I was a little disappointed that, given the importance Marcoux places on feature volumes, he did not make any effort to estimate the feature volume lost to plowing. Most of the pits originally extended upward another 20–40 cm, and depending on the flare of the surviving feature, this volume lost to plowing may have changed the volume ranking of the features.

Chapter 7 presents the detailed pottery analysis. Marcoux places his assemblage within the broader Cherokee context, as he does with other data classes. I had certain difficulties with the usage of terms in the pottery discussion. Marcoux uses “style” to describe the three ceramic manifestations documented in the Cherokee contexts. In two cases his “styles” correspond directly to established series (Qualla and Overhill), but in the third case “style” seems to be a local variation on the Qualla series. When Marcoux also argues that there are three “wares” represented by the Qualla, Overhill, and Tuckaleechee styles, confusion ensues. Style can be manifest on various levels: an individual (or even different points in the evolution of a single potter), a teaching/learning cohort, a household, a settlement, or a region. In arguing that the presence of three “styles” indicates a coalescent community, Marcoux seems to argue that potter identity or community of origin is directly reflected in style. For this reader, it remains unclear why the well-established term “series” was not used instead of style. As “style” is never defined, the argument seems to jump

from great data to final conclusions without any intermediate, midrange theoretical basis.

The lithic artifacts are addressed in chapter 8, and Driskell, Sweat, McMillan, Carmody, Rigney, and Johanson deserve credit for the explicit discussion of the difficulties in trying to separate Cherokee and earlier lithics. The lithics discussion stresses the lack of metal tools in the Cherokee contexts. I was left wondering if this was a depositional issue or if the Tuckaleechee Cherokee really had few metal tools. Lacking excavated grave contexts, is it possible that high-value, metal trade items went to the grave with their owners?

Marcoux discusses the glass bead assemblage (n=228) in chapter 9. He considers bead assemblages from throughout the greater Southeast to define six clusters with apparent temporal significance. When the Tuckaleechee assemblage and the six clusters are subjected to correspondence analysis seriation, the site material most closely resembles cluster 3, dated to ca. A.D. 1650–1730.

The 10th chapter presents the ethnobotanical and zooarchaeological analyses. The detailed studies ultimately show that the foodways were similar to those documented at other Cherokee sites. The authors note that the faunal assemblage is noteworthy for its lack of muskrat and raccoon, and suggest that these species were trapped offsite for their hides, and that the carcasses were not transported home. Alternately, the general paucity of animals procured through trapping (the minimum number of individuals count for beaver was one, and there was no opossum, skunk, mink, muskrat, otter, or raccoon) may reflect that the work groups traditionally occupied with seasonal trapping had diverted their efforts to the deer hide trade.

The final chapter draws together all the data and analyses, creating a narrative of the English contact period in the Tuckaleechee

Towns. Due to an unfortunate series of events, several large data recovery excavations of historical Cherokee sites have been unreported or under-reported in the past 20 years. Until recently, the Townsend sites were included. With the present volume, Marcoux and his associates have done an excellent job of describing these important sites and placing the results into the mainstream of current

research on Cherokee lifeways in the English contact period. This is an important report that should be in the library of all students of the contact period.

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Scandinavian Colonialism and the Rise of Modernity: Small Time Agents in a Global Arena

MAGDALENA NAUM AND JONAS M. NORDIN (EDITORS)

Springer, New York, NY, 2013. 327 pp., 76 illus. \$129.00 cloth, \$99.00 e-book.

The editors assembled a collection of essays from archaeologists, historians, and anthropologists that delves into case studies on the impact of Scandinavian colonialism around the world. This work is a fundamental contribution to the new field of Scandinavian colonialism. The authors apply a critical outlook to the current versions of early modern Scandinavian history, and establish that the colonial activity and ideology were an important element of the developing Scandinavian state. All of the essays are independent and can stand alone, with their own background introductions.

This book is subdivided into four sections. The first section, "Charting Scandinavian Colonialism" covers the relatively obscure issue of Scandinavians as colonizers. Five essays or chapters explore their reasons for colonization. The second section, "Colonizing the North," presents four chapters on colonial activities in Iceland, Greenland, and Lapland (Sápmi). The third section, "Venturing into the World: Scandinavian Colonies in America, Africa and Asia" contains seven chapters on the colonization processes from the 17th through the 19th centuries. The final section, "Post Scriptum: Reflections," gives two eloquent essays on how these contributions meld with current

theories and other studies of colonialism. Following other larger European powers, the Scandinavian countries shared in the current ideologies of colonialism and racism. Merchants in Denmark and Sweden participated in the triangular slave trade and established and maintained colonies in the Caribbean, Africa, and the North.

Perhaps one underlying theme of the volume is the interaction of the Swedes and Dutch in the 17th century. In certain endeavors, the Dutch provided to Sweden a skilled workforce, a knowledge base, and capital for their iron manufacturing and shipbuilding. The Dutch received raw materials such as iron and copper with access to the Baltic. From this relationship, Sweden was thrust into the global market in the 17th century with opportunities to colonize other places. In America they followed the Dutch model of establishing trading posts to interact with the local native populations, as opposed to conquest. Later, in the mid-17th century, the Dutch seized the Swedish colonies in North America and in Africa. The Danish colonies in India, Africa, and the Caribbean survived, with their stories told in five separate essays. Notable exceptions to the early modern colonization are Iceland and Greenland. Denmark and Norway colonized these countries much earlier, in the early medieval period.

The foundation of this book is Gunlög Fur's chapter, which reviews the historiography of the Swedish colonial activities from the 17th century through the 19th century. During the second half of the 20th century, there was an ambivalent attitude among scholars that downplayed the role of Scandinavians as colonizers.

Sweden did have colonial activities in Africa, America, Eastern Baltic, and Sápmi. Indeed, the Swedes considered the Saami's land to be vacant, and moved in with agriculture.

The mainstream of modern history gives the historical narrative of the rise of the nation-state, which treats the current political and social hierarchies and territorial boundaries as natural and inevitable. The post-World War II scholarship of the history of colonialism confirms this simplistic if comfortable viewpoint. The authors of this volume question this viewpoint and present contrary evidence, with an alternative narrative.

The chapter by Chris Evans and Göran Rydén on the iron industry in the Bergslagen region of Sweden touches on issues that echo throughout the volume, which is the implicit character of Scandinavian involvement in the colonial economy. The industry grew in the 17th century due to control by the Crown using Dutch skills, methods, and capital. By the 18th century, high-quality iron was exported to the wholesale markets in Bristol, England. In turn, this commodity became a vital part of the British slave network as it was in demand in the Bight of Biafra. The British traded Swedish iron for enslaved Africans who were transported to the Caribbean. The high-quality iron underpinned the British Empire and the Swedish economy.

Unlike our traditional conception of the early modern period of colonization, Greenland and Iceland were colonized by Denmark and Norway during the medieval period. By the 19th century, the Danish colonial authority tried to insulate the native Greenlanders from the outside. Peter A. Toft and Inge Høst Seiding give an account on how this control was undermined or subverted by intermarriage or informal family ties. The Danish and European traders had exclusive access to

international goods. A number of them bonded with native Greenland women, who then gained access to these restricted goods. The Greenland gift-giving customs of reciprocity may have spread the goods further.

Kristín Loftsdóttir and Gísli Pálsson present the life story of Hans Jonatan, a “Mulatto” who started out life enslaved on a sugar plantation on Saint Croix. He was transported to Denmark, fought in a Napoleonic war, was re-enslaved, and then escaped to Iceland. His journey reveals the changing concepts of racism and slavery in Denmark and Iceland.

Was Iceland a colony? Gavin Lucas and Angelos Parigoris address this question through the concept of “crypto-colonialism” developed by Herzfeld. While they identify an “us vs. them” mentality among the native-born Icelanders toward the Danes, the territory does not neatly fit into a core-periphery model of colonialism.

Across the world, in Tranquebar, India, Helle Jørgensen examines modern tourism in a former Danish colony. Both the visiting Danes and the Indian authorities prefer to view the colonial past as trading friendship and downplay the negative aspects of colonialism. Jørgensen defines this as the narrative of “anti-conquest,” which serves the current needs of global tourism.

Daniel Lindmark questions the assumption presented among Swedish historians that a nation must cross an ocean to be considered a colonizer. The Swedish expansion into Sápmi proves otherwise. From the 17th century, Swedes established new farms in areas that were used by the Saami. Missions were established to acculturate the Saami children through strict religious teaching and thereby alter the identity of the people. This was an active campaign against shamanism that led to Sammi resistance, of which the drum became a

Saami symbol. By the end of the 17th century, there was a notable case of one graduate using his literacy to verbally resist the Swedish colonization. The American reviewer finds familiar, if uncomfortable, echoes with the creation of the United States by expansion into the territories of the Native Americans. Most of the Swedish mission schools failed in fully acculturating the native children. A similar process occurred in the United States. Both colonizers removed children from the indigenous family group to an ideological education. Both are dealing with the issues that in the United States created the Native American Graves Protection and Repatriation Act legislation.

Fredrik Ekengren draws upon the archaeological literature in Sweden to define the traditional culture of the Forest Finns. The Finns were adopting Swedish practices, objects, and tools while moving into mainstream Swedish culture in the 17th century. They were framed as the Other or aliens in Sweden when they economically competed with Swedes for good timber land. The Forest Finns were known for practicing the *swidden* method of forest clearing and cropping in northern Sweden, while Swedes considered timber stands of tall trees as valuable for ship construction and a source of charcoal for the rapidly developing and demanding iron industry.

In general, the log cabin, the smoke oven, and grain drying sheds are recognized as elements of traditional Finnish culture. Ekengren searched for these in the footprint of New Sweden, along the Delaware River Valley. Currently, there is conclusive evidence of early Finnish settlements in this region. He concludes the Finns were rapidly adopting other practices and may have opted out of the smoke oven and racks. Following the trends noted in Sweden, Ekengren postulates that a hybrid culture quickly developed in New Sweden.

Later in the volume, Audrey Horning asserts that these findings undercut the belief that the American log cabin and associated backwoods culture were initiated by the Finns.

Going beyond the economic models of capitalism and colonialism, Ekengren, Magdalena Naum, and Ulla Isabel Zagal-Mach Wolfe present the effects of the human conditions of homesickness and social isolation on the inhabitants of a colony. In America, New Sweden became a failed colony. Eventually the Dutch backers pulled out financial support, and the Swedish Crown ceased to supply the colonists. At home the Swedes and Finns were reluctant to emigrate, so some were forced to go. Ironically, after the colony changed hands to the Dutch, and later the English, many Finns became interested in emigrating based on positive news from America and the desire to escape harsher forest laws introduced by the Swedish state.

If colonialism is defined by asymmetrical power relationships, this is an instance where the native people, the Lenape, were more powerful than the Swedish colonists. In addition, the neighboring English and Dutch colonies were more powerful as well. In this tense situation, the colonists suffered from isolation from their homeland and became homesick, as documented by the letters to Sweden. Even Governor Printz, the most powerful man in the colony, abandoned his post to return to Sweden.

In chapter 11, Lu Ann De Cunzo presents an insightful narrative of the colony of New Sweden in the perspective of borderland materiality. The colony was intentionally positioned in an uncolonized border territory between the English Chesapeake and Dutch New Netherland. The leaders and populace of New Sweden were poorly supported from the mother country, and carefully negotiated their

existence among the more powerful colonial powers and native groups. De Cunzo compares and contrasts the use of Swedish and Lenape symbols of power in classical imagery, ceremonies of land possession, and wampum. The results of her excavations of a 1660 French/Dutch house in New Castle are intriguing. The mix of material culture defies attribution to any one European nationality and suggests the futility of doing so in a hybrid culture that is intimately interconnected with many different ethnic groups.

New Sweden was a hybrid community from the start, as 10 languages were spoken among the colonists. Jonas M. Nordin documents that objects that were traded quickly changed their meaning in the hands of the Other. Brass kettles were cut up by the Lenape and Susquehannock for ornaments, while war clubs and wampum became exotic high-status curiosities in Sweden.

In chapter 13, Eric Schnakenbourg describes the history of Sweden's frustrating attempt to obtain a colony in the New World during the 18th and 19th centuries. The larger colonial powers kept edging out Sweden, until they negotiated the possession of Saint Barthelemy from France. Previously Sweden established colonies in Delaware and the coast of Africa by the 17th century, until the Dutch seized them. The Swedes continued to participate in the global economy by producing iron and herring to be used in the slave trade. Eventually the Swedish merchants found a profitable trade by employing a status of neutrality during the periods of war among the larger colonial powers.

In Africa Holger Weiss describes a Gold Coast Danish trading post during the 18th and 19th centuries. The fort was a multinational European enclave in a foreign land, and it became a segregated and hierarchical

space. Although the mulattos were a low status group who were outcasts to both Europeans and Africans, some of them were mediators between the cultures. Weiss presents examples of how the cultures blended, resulting to a degree in creolization.

Louise Sebro presents an intriguing analysis of the 1733 Anima slave revolt in St. John. While one would expect the unequal relationship between the masters and the enslaved to be the cause of the rebellion, this is not the complete picture. Sebro makes a convincing case that the tensions and conflicts among rival African ethnic groups were the sparks that ignited the rebellion.

Douglas V. Armstrong, Christian Williamson, and Alan D. Armstrong tested a Danish colonial house compound at Saint Thomas. With documentary research and archaeological results, they used spatial analysis to define the social interaction areas in a terraced house. The results demonstrate the control of access to space by the house owners.

As the discussant, Horning reframes the historical vision of colonialism and asserts that everyone in this modern world has had their lives touched and influenced by colonialism. People are brought up with the ambiguities involved in an unequal power relationship. She compares Scandinavian colonialism to English colonialism in Virginia and Ireland. Scandinavians were a small-time colonial power that came on the world stage later than the other European maritime powers. They could study the previous endeavors as proven or failed models. Even with these models, they frequently failed with their initial instructions, and the colonists had to adapt their economic plans.

James Symonds gives an explicit review of the theoretical approaches displayed in the chapters. Over recent years, scholarship has

shifted from studying acculturation to a hybrid creolization model, where people lived in an entangled web of exchange, with a flow of objects and resulting dependencies.

This book gives us a rare look into the changing human landscape of early modern Scandinavia and its colonies for those of us who are exclusively Anglophones. Most of the literature in the bibliography is not in English, so this gives us an exciting opportunity to

examine the current thinking of scholarship in early modern Scandinavian archaeology. Unfortunately, the higher than usual price may act to limit the distribution of this excellent volume.

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Civil War Blockade-Runners: Prize Claims and the Historical Record, Including the Denbigh's Court Documents

GERALD R. POWELL, MATTHEW C. CORDON, AND J. BARTO ARNOLD III
Denbigh Shipwreck Project
 Publication 6, Institute of Nautical Archaeology, College Station, TX, 2012. 342 pp., 54 illus. \$40.00 paper.

In the introduction J. Barto Arnold summarizes the publications generated thus far by the *Denbigh* Shipwreck Project. Chapter 1 covers the final days of the *Denbigh*, one of the most successful blockade runners of the Civil War. The steamship ran aground on 23 May 1865 off Galveston the day after officials in that city began pursuit of an armistice.

Chapter 2 briefly discusses the history of maritime codes, and the origin of the prize system is detailed in chapter 3. Approximately 200 ships were built expressly for the purpose of circumventing the Union blockade. While most successfully ran blockades, more than 1,400 ships were captured or destroyed. The prize system produced a financial incentive for Union naval forces that shifted combat strategy. To illustrate the monetary rewards the authors present the case of the *Memphis*, which provided a half million dollar settlement to the USS *Magnolia* officers and crew. The *Magnolia* captain's award from that single prize claim exceeded his annual salary by more than 15 fold. The gross proceeds were greater than \$21 million, or more than 10 times that amount in 2006 dollars.

An account of the development of the Union blockade is contained in chapter 4. From the start of the conflict, with the first shot fired at Fort Sumter, South Carolina, on 12 April 1861, through 4 December 1863, over 80% of the blockade runners were successful in entering South Carolina ports.

The prize claim process with an example of a dispute between two captors of a Confederate vessel is included in chapter 5. The footnote on page 88 refers to the *Alabama* prize claim and the location of documents regarding the case. This is a valuable introduction to search procedures regarding specific cases.

The *Denbigh* was salvaged after her grounding, thus salvage law is covered in chapter 6.

The historical value of prize claim records is discussed in chapter 7. The authors note that personnel on the captured vessels would not benefit by destroying ship records such as health certificates, logs, or cargo manifests, the last of which are important to material culture studies.

The *Denbigh* was owned by a multinational trading company along with three other ships that were all used as blockade runners. Information on these three and several other vessels is provided in chapter 8.

Appendix A, "Principles of Prize Courts," details the legal background for the prize claim system, and Civil War-period statutes are in appendix B. Prize rules by the admiralty in New York are detailed in appendix C. Appendix D presents the standard questions that witnesses would be asked regarding prize claim cases. Appendix E summarizes important prize cases brought before the United States Supreme Court.

Appendix F presents documents that relate to the claim to bales of cotton jettisoned when the *Denbigh* ran aground in April 1865, a month before her final voyage.

Appendix G contains some records regarding the claim to cargo on the *Fanny*, a blockade runner captured off the Texas coast in April 1964. Most telling for historical studies is the appraiser's report, which includes household items and hardware along with quinine for treating malaria. Appendix H records prize claims against the *Stingray* and two other blockade runners.

Appendix I contains available documents relating to the *Denbigh* salvage claims and the transcriptions of each that are housed in the Confederacy admiralty office. The turpentine and cotton cargo alone was valued at near the amount as the ship itself.

Appendix J, the "Captures Table," provides details on captured vessels from the second half of 1863 through the end of the war in 1865. Included are ship type, location, and

date of capture. In some cases the cargo type is presented. Researchers interested in accountings for cargo(s) can refer to the cause (case) numbers. Case numbers for 78 vessels are presented.

Civil War Blockade Runners and an earlier volume in the series, *The Civil War Adventures of a Blockade Runner* by William Watson and Barto Arnold (2001), contain documents useful for material culture studies. In the volume reviewed here the inventory included frying pans among the metal items that the *Fanny* carried when captured. Apparently metal manufacturing by the Confederacy was pressed into almost exclusively producing for the war effort. Both of these volumes in the Denbigh *Shipwreck Project* series are useful additions to a library on the American Civil War period.

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*Kentucky's Frontier Highway:
Historical Landscapes along the
Maysville Road*

KARL RAITZ AND NANCY O'MALLEY

University Press of Kentucky,
Lexington, 2012. 424 pp., 70 illus.,
bibliog., index. \$40.00 cloth.

In *Kentucky's Frontier Highway*, geographer Karl Raitz and archaeologist Nancy O'Malley, both of the University of Kentucky, take the reader on a journey through over 200 years of the state's most traveled roadway. The resulting text is part microhistory, part travelog, and wholly a primer on how historians and travelers alike should peer beyond the dashboard to investigate and engage their communities' roadways. Throughout the book, the road emerges as its own historical marker, open to interpretation and examination as any primary source.

Raitz and O'Malley cover immense ground in their research of Kentucky's Maysville Road. As such, the architecture of the text itself is significant and welcoming. In each of the text's four parts, the authors explore themes of the road's development. In part 1, the book's introduction, the authors establish that roads, not unlike their builders, are "always changing, adjusting, and becoming something new and different" (p. 3). According to Raitz and O'Malley, roads are products of technology, economy, and, ultimately, society. Kentucky's Maysville Road is no exception, and the authors' interdisciplinary approach illustrates this point.

Part 2, "Overland Roads and the Epic of Kentucky's Settlement," explores in depth the

thesis that the Maysville Road is significant "because of the political policy it fomented, the economic development that followed its way, the innovative road-building technology it demonstrated, and the cultural landscapes it prompted" (p. 38). Using 18th-century travel narratives and examples of extant architecture, the authors begin to explore how early settlers manipulated the geography of Kentucky to develop the roadways and networks that facilitated their social and economic goals. Most significant, however, is the authors' discussion of the changing dynamics of the road due to public and private involvement, often in the context of periods of economic flux or technological advances.

Part 3, "The Maysville Road: A Landscape Biography" is where the authors' combined training in geography, history, and archaeology truly shines, and the result is the stuff of which a wanderlust history buff's dreams are made. Organized further into logical geographical regions, (Lexington, Blue Licks, and Maysville), part 3 functions as a biography of the Maysville Road itself. Over the expanse of the Maysville Road, beginning at mile marker 0.0, the authors take us mile by mile (or, more accurately, by tenths of a mile) through Kentucky's landscape, dissecting along the way the roadways of both past and present, historical architecture masked by modern improvement, and valuable side trips that delve deeply into the region's social and geographic history.

Here, the authors' biographical approach to the Maysville Road allows a more thorough exploration of the region's prehistory, settlement patterns, and economic and technological influencers. For example, Raitz and O'Malley

take the reader on a journey along Bryan Station Road, the original Limestone Trace, which itself follows an older buffalo road. This and other “side trips” from the main road provide the most intimate details about the road’s development, and add agency to the American Indians, enslaved African Americans, and families of settlers who contributed to the landscape.

In their conclusion, part 4, “Reflecting on Roads and American Culture,” the authors assert that “the story of the Maysville Road is much more than a regional epic; it is really the story of how Americans embraced those tools that allowed them to make mobility a cornerstone of their cosmology” (p. 336). Here, the Maysville Road emerges as a case study from which historians, geographers, and casual travelers alike learn to ask new questions about the landscapes they traverse daily. By learning to read the roadways, travelers stand to glean not just information about geography,

but about community development, technology, and the human experience.

Kentucky’s Frontier Highway is an important contribution to the study of myriad disciplines, the authors’ work necessarily interdisciplinary and far-reaching. The text, however, lacks a formal discussion of historiography, theory, and method. Such a discussion would situate Maysville Road in the broader and developing dialogues of place theory and community development. That said, it is important to note that *Kentucky’s Frontier Highway* is not a typical history book—the text, then, is “best read as a companion for inquisitive travelers” (p. 95). From buffalo path to frontier trace, to a modern highway speckled with remnants of the past, Raitz and O’Malley successfully weave context and narrative into a journey through a multifaceted landscape.

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Vessels of Influence: China and the Birth of Porcelain in Medieval and Early Modern Japan

NICOLE COOLIDGE ROUSMANIERE

Bristol Classics Press, London, UK,
2012. 192 pp., 11 illus., bibliog.,
index. \$24.00 paper.

In this small volume Nicole Coolidge Rousmaniere has clarified some extremely important issues. The Chinese invented porcelain during the 8th century A.D., while the Japanese did not start making it until the early 17th century. The author explores the ceramic trade between China and Japan and then Europe, the creation of porcelain in Japan, and the political background that has confused these issues for so long. She has read the works of both Japanese and Western scholars, and has also attended archaeological conventions at which these issues have been discussed in new ways. This book contains many useful black-and-white illustrations as well as a comparative chronology of China, Korea, and Japan and important maps.

Chinese potters had made opaque white stoneware in the Sui dynasty (A.D. 581–618), but it was not until the 8th century that a “fully-vitrified ware made from kaolin, feldspar, and silica ... and fired to ... 1300 Centigrade” (p. 25) was produced in China, at the Xing kilns in Hebei Province. Korean potters began to fire white porcelain in the 9th and 10th centuries, while the Vietnamese fired semiporcelain wares from the 15th century onwards. Rousmaniere discusses the export of different types of Chinese ceramics to Japan, including stonewares and porcelain, particularly

with reference to the tea ceremony. Tea was introduced into Japan during the Nara period (A.D. 710–794), and southern Chinese jian stoneware was particularly in demand in Japan, where copies were made. “Whipped green tea prepared in brown and black-glazed bowls during the Song period (A.D. 960–1279), was used first among court officials and then Buddhist monks” (p. 79). It is noted in tea diaries that while Korean bowls were used in tea ceremonies from the 1530s on, they did not replace Chinese ceramics. Chinese jian ware bowls continued to be used, and there is a discussion of their presence in Japanese paintings. The author presents medieval Japanese documents that rank the importance of the various wares imported from China and how they should be displayed.

To further clarify the history of the importation of Chinese ceramics into Japan, the author mentions published excavations demonstrating that “large quantities of Chinese trade wares have been found in levels dating from the end of the 11th century through to the 14th century,” including celadon wares, white porcelain, and jian ware. A range of quality of wares were present, low-quality for everyday use and higher qualities for entertaining, so that it seems that “the possession and use of Chinese porcelain had become commonplace” (p. 97).

Why did the Japanese wait until the early 17th century to make porcelain? (It should be noted that true, hard-paste porcelain was not made in Europe until the Meissen factory at Dresden started production in 1710.) The Japanese have a robust earthenware and stoneware tradition. In the past there have

been legends that the Japanese began to produce porcelain as a result of the invasion of Korea in 1592 and 1597, during which Korean ceramic craftsmen were brought back to Japan—the “pottery wares” theory. Rousmaniere discusses this theory and explains that there are “political sensitivities” that continued into the 20th century because of the Japanese occupation of Korea during World War II.

Immediately prior to porcelain-making in Japan, the Portuguese settled in Macao in 1557, and there was a yearly trade in which porcelain and other products went from China to Japan, with Japanese high-quality silver bullion taken from Japan to China. Chinese wares continued to be imported into Japan, and “in the 16th century even townspeople had access to and utilized Chinese porcelain” (p. 97), while their wares were of lesser quality than were those owned by the Samurai class. The author discusses the reasons for conspicuous consumption and outward display of wealth in Japan in the late 16th and early 17th centuries. Death inventories were used, which indicate that porcelain was kept in sets, which could be used for “power entertaining,” and archaeological excavations confirm the importance of the China-Japan trade and the presence of large quantities of Chinese ceramics in 16th- and 17th-century sites. From the 1640s to the late 17th century, many of the kilns in southern China were destroyed during what has been called the Transitional Period, between the Ming and Qing dynasties, and there was a need for the Japanese to make porcelain themselves.

Japanese scholars are fortunate in having heirloom objects—ceramics saved for generations—to study, but the author correctly points out that these objects are random survivals, and the preponderance of ceramics of certain

styles does not mean that such objects were especially prevalent during a particular period. Chinese ceramics have been preserved in handed-down collections in Japan, and some even have names, such as Bakōhan (Horse Locust Staples), a 13th-century stoneware bowl with celadon glaze that was broken and then repaired with metal clamps. It is an Important Cultural Property and is now in the Tokyo National Museum.

Early written records and paintings are also helpful. Records of archaeological excavations are problematic because although many excavations are conducted in Japan each year, “many are handled at the local level ... and are therefore not automatically integrated into a nationwide data-based network.”

There is a valuable review of the various important collections of 17th- and 18th-century Japanese porcelain in Europe, such as that of Augustus the Strong at Dresden and the collection at Burghley House, Stamford, Lincolnshire (England). These collections aid in the understanding of early Japanese export porcelain, as do the documents of the VOC, the Dutch East India Company.

During the invasion of Korea between 1592 and 1598, Korean potters were forcibly relocated to Japan and had a huge impact on ceramic production. They introduced important technical changes including “the fast-turning kick-wheel, the use of a paddle and anvil ... to thin and strengthen the walls of a ceramic jar, and the use of spurs ... to separate vessels stacked together during firing in the kiln” as well as the *noborigama* or “climbing kiln.”

There has been extensive debate about the origin of the Japanese porcelain industry. The earliest Japanese porcelain was produced in kilns in the area of Arita, where all the important ingredients for the manufacture of porcelain were found: running water, a supply

of timber, and clay deposits. There are two important myths about the genesis of porcelain manufacture, one about a certain Shonzui, who went to China to learn porcelain making in the 16th century, and another about Ri Sanpei, a Korean potter.

To summarize the myths about the genesis of porcelain and its rarity, in the 1610s porcelain and stoneware were fired together in the same kilns, and by the 1620s they were fired separately. Rousmaniere gives a brief description of the production of earthenware and stoneware in Japan, and of the nascent porcelain production in Japan in 1610 with the “introduction of new kiln technologies from the continent” (p. 33). (I assume that by “the continent” the author means China and Korea.) By the 1650s Japanese porcelain had largely replaced Chinese porcelain in the domestic market. Rousmaniere believes, and I think rightly so, that the development of porcelain technology was a gradual process. Chinese reign marks were used on Japanese porcelain, including spurious reign marks from the 15th and 16th centuries, a practice also common in China.

The political history of the period is important, and the author addresses the history of the Tokugawa shogunate (the Edo period, 1603–1868) as being a time of peace during which the arts could flourish. During this period, the various political domains needed

to be financially independent, and having a porcelain factory was an exciting project. The example of the porcelain production begun by the Nabeshima family is an important one. There are many similarities between Japan in this period and Europe. Once the “secret” of porcelain manufacture left Meissen, the nobility of many 18th-century European principalities such as Frankenthal, Höchst, Furstenburg, and Nymphenburg in the German states and Chantilly in France wanted a ready supply of porcelain for their own use and wanted the revenue that could be theirs from having a porcelain manufactory of their own.

Continuing into the 19th century, Rousmaniere clarifies the arguments between various Europeans such as the British collectors and scholars Franks and Jenyns. Franks and Jenyns studied Japanese ceramics after 1853, when Commodore Perry “opened “ Japan to the West and there was an important market for Japanese goods.

In her introduction, the author promises to “explore the debates on the role of porcelain in late medieval and early modern Japan” (p. 24), and she has done this successfully, while also pointing out that there is much work still to be done concerning porcelain production in Asia.

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Archaeology, Cultural Property, and the Military

LAURIE RUSH (EDITOR)

Heritage Matters Volume 3,
International Centre for Cultural
and Heritage Studies, Newcastle
University, Boydell Press,
Woodbridge, UK, 2010. 230 pp.,
illus., bibliog., index. \$95.00 cloth,
\$29.95 paper.

Historical archaeologists should be aware of this important volume as a “reference document” establishing cultural heritage parameters for academic-military partnerships and working with foreign counterparts. Many members of the Archaeological Institute of America (AIA) already are, but all archaeologists need to be informed of issues related to the destruction of cultural property in areas of conflict. *Heritage Matters* is a 13-volume series published by Boydell Press, following viewpoints of the International Centre for Cultural and Heritage Studies (ICCHS) headed by Newcastle University’s Peter Stone. He edited an initial volume in the series, *Cultural Heritage, Ethics, and the Military* (2011), focusing on the ethical challenges of academics working with the military to preserve cultural property.

Archaeologist Laurie Rush (Ph.D./RPA), cultural resources program manager at the U.S. Army’s Fort Drum, New York, and Laura Childs, her counterpart at U.S. Air Force ISR Agency, San Antonio, are founding members of Cultural Heritage by AIA-Military Panel. Since 2005 the AIA and the Department of Defense (DOD) have collaborated in an effort to improve cultural and heritage awareness of

military personnel operating outside of the United States in host countries and in war zones. Training includes the development of cultural education information and lectures to deploying personnel, training scenarios, participation in international symposia, and public awareness of the DOD-AIA program (see <<http://aiamilitarypanel.org/aboutus/>>).

Rush organized and edited 16 papers for *Archaeology, Cultural Property, and the Military*, most presented at the 2008 World Archaeological Congress in Dublin, Ireland. Participants were international professionals actively engaged in the protection of cultural heritage, but a unique aspect of this volume is the inclusion of transnational military professionals and civilians active in the field. Some authors are anthropologists holding doctorates or are conservators, but they are or were military officers as well. In “Archaeology and the Military: An Introduction,” Rush states that “some of the chapters are out of date already” (p. 1), noting that the International Cultural Resources Working Group and a U.S. Central Command Historical/Cultural Advisory Group have now been established. In “The Obligations Contained in International Treaties of Armed Forces to Protect Cultural Heritage in Times of Armed Conflict,” art historian/law professor Patty Gerstenblith reviews the topic through the 1907 and 1954 Hague Conventions. Appendix 1 reproduces the “1954 Hague Convention and its Two Protocols.” In “Rescuing Europe’s Cultural Heritage: The Role of the Allied Monuments Officers in World War II,” Krysia Spirydowicz (classicist/art conservator) writes about the preservation of art objects, the post-D-day

era, Nazi repositories, and the restitution of objects. “The UK’s Training and Awareness Programme” by Julian Radcliffe (retired military/chairman of Arts Loss Registry) documents the current cultural awareness and importance of UNESCO and INTERPOL. Corine Wegener’s “US Army Civil Affairs: Protecting Cultural Property, Past and Future” concentrates on experiences in Baghdad as an art curator and Army officer, centering on best practices and noting the unheeded warnings of Maguire Gibson in 2002. Wegener is founder and president of the U.S. Committee for the Blue Shield (see Association of National Committees of the Blue Shield: <<http://ancbs.org/>>).

In “Cultural Property Protection in the Event of Armed Conflict: Deploying Military Experts or Can White Men Sing the Blues?,” Joris Kila (art historian/classical archaeologist/active Dutch military officer), deals with obligations to protect Macedonian cultural heritage and changing military mindsets. “Good Training and Good Practice: Protection of the Cultural Heritage on the UK Defence Training Estate” by professional archaeologist Martin Brown draws attention to identifying cultural properties in the Salisbury Plain, southwest England. “In-Theatre Soldier Training through Cultural Heritage Playing Cards: A US Department of Defense Example” by James Zeidler (RPA anthropologist/director of the Center for Environmental Management of Military Lands, Colorado State University) and Rush reviews the concept and design of decks of playing cards that focus on sites, artifacts and “what-to-do” in the field to educate troops about cultural heritage; more than 120,000 decks were distributed in Iraq and Afghanistan. Rush’s “Dealing the Heritage Hand: Establishing a United States Department of Defense Cultural Property Protection Program for

Global Operations” documents the 2003–2009 history of the program, replica archaeological sites for training, and examples from Iraq and Afghanistan. In “Teaching Cultural Property Protection in the Middle East: The Central Command Historical Cultural Advisory Group and International Efforts,” Rush focuses on issues of heritage, situational awareness, and legal and strategic topics viewed at Uruk, Iraq.

“Cultural Resources Data for Heritage Protection in Contingency Operations” by Paul Green (CRM archaeologist/U.S. Air Force) provides a history of geographical information systems work in Iraq and Afghanistan (3,000 and 2,000 sites, respectively). “Time Not on My Side: Cultural Resource Management in Kirkuk, Iraq,” a “boots-on-the ground” perspective of conditions at a U.S. Air Force base in 2008, is written by archaeologist/conservation scientist Darrell Pinckney; 16 sites were inventoried. In “US Military Support of Cultural Heritage Awareness and Preservation in Post-Conflict Iraq,” the State Department’s Diane Siebrandt (anthropologist/zoarchaeologist) analyzes military-State Department efforts in Baghdad and the experiences of five different military units in dealing with cultural resources. “Operation Heritage” by Hugo Clarke (military officer/British Museum contractor) critiques site surveys and damage from use as military positions as well as looting and neglect in Operations Samaria and Bell. In “Cultural Property Protection in the Event of Armed Conflict—Austrian Experiences” by Friedrich Schipper and five colleagues (backgrounds in engineering, archaeology, law, and the military), the planned and implemented civil sector program of training and preparation of manuals for Austrian troops are detailed. Stephan Zellmeyer (doctoral advisor to the Swiss military) relates a highly developed system in the “Role of the Swiss Armed

Forces in the Protection of Cultural Property.” Professional archaeologist Sarah Parcak in “Preserving Global Heritage from Space in Times of War” considers the topics of looting and ethics and what may be accomplished by academic-military cooperation in the future.

This pragmatic volume engages readers on a broad range of subjects confronting organizations and individuals. The useful case studies encompass issues from international perspectives with personal and professional views of recent innovative practices and training methods to educate troops to recognize, protect, and preserve cultural heritage during

armed deployments and peacetime. Dominated by a Western perspective, the collective essays provide a significant benchmark and illustrate the need for wider debates on cultural heritage in combat zones. Interested readers may also benefit from Simon Lambert and Cynthia Rockwell’s *Protecting Cultural Heritage in Times of Conflict* (International Centre for the Study of the Preservation and Restoration of Cultural Property, Rome, 2012: <http://www.iccrom.org/pdf/iccrom_18_protectingheritageconflict_en.pdf>).

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Uncovering History: Archaeological Investigations at the Little Bighorn

DOUGLAS D. SCOTT

University of Oklahoma Press,
Norman, 2013. 245 pp., 54 figs.
\$32.95 cloth.

Little Bighorn National Monument is recognized and referenced by every archaeologist who is involved with military conflict sites as the birthplace of battlefield archaeology, and Douglas D. Scott as the founder of the concept. It is the first battlefield to use systematic metal detecting with precise artifact mapping and data plotting to recreate the historical events accurately. *Uncovering History* by Scott is a comprehensive report on artifact retrieval from early relic hunting to the first metal detecting survey in 1956. Scott compiles all of the available data into one complete site analysis that is a must-read for every archaeologist and student of military conflicts. It is well written and easy to read, making it enjoyable for the military enthusiast as well.

Just the mention of the name General George Armstrong Custer conjures iconic images of a battle-hardened officer with flowing golden hair and a large mustache and goatee, wearing fringed buckskins and white gloves and brandishing a pistol on Last Stand Hill. Everyone knows of him leading the famous Seventh Cavalry into battle against the Indians led by Sitting Bull only to be overwhelmed by superior forces. The story ends with the Seventh fighting courageously to the last man.

The U.S. government used this “massacre” to invoke public sympathy in order to

break the 1868 treaty with the Sioux nation in order to access gold in the Black Hills, which were considered sacred by the Sioux. Timing could not have been better to stir up public sentiment: the 25–26 June 1876 battle was just a little more than a week before the American Centennial. Patriotic sentiments were extremely high. This just added to the legend of “Custer’s Last Stand,” today known as the Little Bighorn National Monument.

A plethora of movies, books, television programs, paintings, and even video games has immortalized Custer and made Last Stand Hill into a shrine to which millions have made pilgrimages. Of course pilgrims also want relics associated with important events. Relic hunting actually started the day of the battle as Native Americans seized trophies of war ranging from weapons to clothing to personal effects of the dead. The bodies were left exposed and were disturbed by animals. The first burial party disturbed the site even further by collecting souvenirs. Even though it was designated as a U.S. National Cemetery in 1879, decades of unrecorded relic hunting continued, but were fortunately limited to surface collection. Many believe that the first metal detecting survey was conducted in 1984—or was it?

The book begins by describing the battlefield and its environmental background and archaeological context. This is followed by a brief overview of the battle. Chapter 4, “From Souvenirs to Data,” examines early attempts to interpret the battle through relic collecting. In the 1930s much work was done by the park superintendent, Edward S. Luce. He began to look at rough artifact spatial relationships. In 1956 Don G. Rickey, park historian, allowed

Jesse W. Vaughn, an avocational archaeologist, to metal detect the Reno-Benteen defensive position. In 1958 Robert Bray of the National Park Service Midwest Regional Office in Omaha was the first professional archaeologist to become involved with the site. He mapped Rickey's information and excavated several rifle pits. Scott transforms this early data into modern geographic information system (GIS) maps that give the reader a new visual perspective of this early work.

Scott discusses the reconnaissance survey conducted by Richard Fox in 1983 that resulted from a wild fire that cleared the site of indigenous grasses. But it was 1984 that became the seminal period for battlefield archaeology when Scott got involved with the project and began using volunteers with metal detectors to conduct systematic searches, collect accurate locational data, and produce computer-aided design (CAD) mapping of the spatial relationships between artifacts. This was done at a time when most archaeologists took a very negative view of using metal detectors as an archaeological tool since they were associated with large-scale looting of historic sites. This concept was a professional leap of faith with the potential to elicit criticism. Not only did the concept work, it introduced the archaeological world to a methodology that would make large area investigations quick and easy. Prior to this study, no battlefield conflict area had ever been truly excavated using the standard trowel-and-screen procedures as they were simply too large. Scott continues by describing how conflict archaeology evolved from optical transits to total stations to global positioning systems, and from mapping the results in CAD and then GIS to the development of viewshed analyses. As technology advanced so did the archaeological process, improving

data accuracy and visual representations of the spatial relationships of specific artifact types.

Mapping ordnance and other artifact distributions gives us an overall view of the battle, but Scott took the process to a whole new level. He analyzed the artifacts as if they came from a crime scene. The procedure that most archaeologists would have taken at this time was to look at the ordnance calibers and determine where the firing positions of the soldiers and warriors may have been. This is difficult to interpret, however, since the battle was fluid and there was overlap of bullet types. Using police forensic procedures and equipment, Scott examined rifling signatures on the bullets and firing pin impressions and extraction marks on the individual casings. Since these attributes are unique to each weapon, he was able to match groups of ordnance that were fired from specific guns and actually plot the movements of individual soldiers and Indians. This reduced or eliminated ordnance type overlap and gave a much more precise analysis of the battle. He also determined that many of the warriors were using a variety of weapons that included repeating rifles, whereas the troopers were using single-shot Springfield rifles. Custer's men were outnumbered and outgunned.

In the chapter "Bones on the Battlefield," Scott details how modern osteological methods were used to examine the human remains. The results tell not only how the men died, but how they were treated after death and even how they lived. Many of the soldiers were scalped and dismembered as seen by cut marks on the bones. Some of the skeletal remains offered up the causes of death. Several skeletons had no skulls. Some even showed evidence of the difficult life as a cavalryman with stress on vertebrae. The archaeology of selected grave sites also helped solve the

mystery of why there are 252 markers for the 210 troopers who died. Through the use of facial reconstruction or photographic superimposition, several of the human remains can even be linked to specific individuals, thus putting a name on the grave site.

Overall, *Uncovering History* is a well-written, comprehensive account of the history of conflict analysis at one of America's most iconic battlefields from early relic hunting to controlled archaeology. The work done at this site has become the template for conflict archaeology worldwide. Scott brings out details of early work that is not recorded in other books about the archaeology at this infamous

battle site. He details how modern forensic analysis of artifacts and human remains can take the analysis down to the individual combatant level, adding a new dimension to the interpretation of the conflict. This book is a must-have for the teachers, students, archaeologists, and enthusiasts of conflict archaeology as well as anyone who wants insight into what really occurred in June 1876 at the Little Bighorn River.

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*Custer, Cody, and Grand Duke Alexis:
Historical Archaeology of the Royal
Buffalo Hunt*

DOUGLAS D. SCOTT, PETER BLEED,
AND STEPHEN DAMM

University of Oklahoma Press,
Norman, 2013. 205 pp., 46 illus.,
bibliog., index. \$24.95 paper.

In the world of archaeology, military encampments provide the best information on how soldiers spent their everyday lives between the movements from camp to camp and the occasional battle. Unlike battlefields, however, military encampments are very small and their locations are not often well documented. In the book *Custer, Cody, and Grand Duke Alexis* by Douglas D. Scott, Peter Bleed, and Stephen Damm, the authors undertake the challenge of finding a military encampment that was the site of the royal buffalo hunt for Russian Grand Duke Alexis. In their search for the site, the authors used historical records in a clever way to reveal the location of not just the campsite, but the individual tents at the site, allowing for a more accurate interpretation of the site.

The authors spend much of the book providing the historical context for the whole buffalo hunt. In the early chapters, the authors discuss the popularity of hunting parties, tourism of the 1870s, military encampments, and the world tour undertaken by Grand Duke Alexis. From this point, the authors discuss the multiple historical accounts of the hunt from both the American and Russian points of view. Once the historical context is given, the authors go into detail about locating the site

of the encampment. In the past, an historical marker was placed in an area where the encampment was supposed to have been. The authors found that this marker was a bit off, however, and began using the archaeological survey method of metal detection to locate the true position of the site. Once the team found a few artifacts just north of the historical marker, they used a surprising technique to gain insight into the true position and layout of the encampment.

One of the aspects about the authors' work on the site that surprised me was their ingenious use of the photographs taken during the hunt. In an earlier chapter, the authors spent quite a bit of time describing each photograph and identifying important individuals and objects within it. The chapter was tedious at first and gave the impression that the authors were placing too much emphasis on the photographs. In a later chapter, however, the authors use photographs they took while at the site to match the backgrounds of the original photographs taken during the hunt to get the exact location of not only the site but of the individual structures of the encampment. While the landscape could have changed slightly in the more than 100 years since the hunt, this method of photographic overlay allowed the authors to nearly pinpoint the locations of specific portions of the camp and allowed them to better interpret the artifact assemblages at these spots. Such a strategy should be used at each site where there is substantial historical data.

The work in this book is well done, and the ingenious use of photography is inspiring. The photographs allow for an in-depth

analysis and more accurate interpretation of the site, its layout, and its occupants that would have been missed without the photographs. The authors should be praised for their good work here and their methods should be implemented at military and historical sites elsewhere.

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Eldorado! The Archaeology of Gold Mining in the Far North

CATHERINE HOLDER SPUDE, ROBIN O. MILLS, KARL GURCKE, AND RODERICK SPRAGUE (EDITORS)

University of Nebraska Press, Lincoln, and Society for Historical Archaeology, Rockville, MD, 2011. 376 pp., 39 illus., 8 maps, 27 tables, bibliog., index. \$55.00 paper.

Edited volumes tend to be a mixed bag. Individual chapters often vary widely in quality and adherence to stated themes, and rarely do authors engage with one another on more than a superficial level. In this sense, *Eldorado* is a welcome exception, notable for its strong editorial guidance and willingness of authors to revise their contributions to incorporate one another's approaches and findings (the product of an internal peer review). The result is a book that, if not flawless, is of a consistently high caliber that it should satisfy most readers interested in the history and archaeology of the mining north and serve as a valuable resource for archaeologists of the late 19th and early 20th centuries, whether their interest is domestic, industrial, or commercial sites.

This book is part of the *Historical Archaeology of the American West* series copublished by the University of Nebraska Press and the Society for Historical Archaeology. An explicit goal is to address the relative shortage of publications on the archaeology of gold mining in the Yukon and Alaska where work has been ongoing since the 1970s, largely in the context of government mandated resource management. Although focused geographically

on Alaska and the Yukon, its contents are by no means parochial. Many chapters are relevant to western North America and beyond whether thematically, methodologically, or theoretically. In fact, early chapters emphasize the integration of northern gold mining into broader global networks and the applicability of approaches outlined here to other regions and research foci.

The volume contains 17 chapters plus volume and section introductions by two of the editors, Catherine Holder Spude and Robin O. Mills. Chapters are organized thematically using Mills's hierarchical model of placer gold mining settlement types (chap. 3). In fact, Spude and Mills exert a strong influence over the volume's themes and subject matter, each serving not only as editor but also author or coauthor of multiple chapters (four for Spude, three for Mills). The first five chapters are general in character, introducing the history, methods, models, and themes that unite individual contributions and placing them into a broader regional and international context. The remainder of the book is organized into sections according to Mills's settlement types and covers topics including aboriginal involvement in the gold rush, functional analysis, resource management, faunal remains, transportation networks, saloons, gender and class, transience, and settlements ranging from major towns to small mining camps and bachelor cabins. Many contributions are summaries of previous research, including doctoral dissertations by Michael Brand, Mills, and Spude, but most authors make an effort to update their studies or at least discuss how they intersect with other chapters.

There is not space here to address each chapter individually, so the following discussion seeks instead to offer a series of highlights that capture the essence of the volume. To begin, Mills's settlement system model (chap. 3), besides structuring this volume, establishes a regional framework on which to hang studies of individual sites and mining districts and facilitates comparisons with other extractive ventures worldwide. Later in the book (chap. 13) he explores the dynamics of this system, demonstrating how the role of individual settlements in the system can change over time in conjunction with boom-bust cycles. In his example of the Koyukuk Mining District, Alaska, however, the archaeological data he presents is less eloquent in highlighting these patterns than archival sources.

Like Mills, Spude (chap. 4) does a nice job presenting an approach broadly applicable throughout the mining north and beyond. Her multiple linear regression method for identifying the people and activities responsible for a given artifact assemblage (including distinguishing mixed assemblages) is a technique rarely employed in historical archaeology. It is, however, of potential value to any archaeologist faced with sites of unknown origin and function dating to the late 19th and 20th centuries and perhaps earlier. Later on, she and Doreen C. Cooper (chap. 7) demonstrate the method's utility in comparing household assemblages to explore aspects of social identity such as gender and class.

Margaret Purser's commentary (chap. 5) is a real centerpiece of the volume, although inclusion of at least some constructive criticism on research in this region would have enhanced its value. Where she succeeds, however, is in drawing together broader themes evoked by contributors that revolve around transformations arising from the growth of

industrial capitalism. It is here, she argues, that this research offers opportunities for comparisons with industrial economies elsewhere.

In his ethnohistoric study of Tlingit communities in Upper Lynn Canal, Alaska, Thomas F. Thornton (chap. 6) skillfully integrates aboriginal perspectives and long-term history into traditional gold rush narratives. Likewise, Robert E. King (chap. 16) documents the active role of Alaska natives as miners, and presents an excellent example of the kinds of archival sources that can be used to document aboriginal presence in an industry in which they have otherwise been barely visible. Yet, despite the diversity of many mining communities, the book contains little discussion of ethnic groups aside from aboriginal peoples or their impact on the archaeological record (though this may reflect a shortage of research in this area).

Eve Griffin and Karl Gurcke (chap. 9) offer one of the book's most fascinating chapters: a summary of archaeology along the Chilkoot Trail in the Yukon and Alaska since the 1970s. It is, by necessity, only a cursory overview of a massive area and diverse body of research, but it captures some of the challenges in balancing competing needs for preservation with government mandates to maintain public accessibility, and managing a resource comprising a near continuous distribution of artifacts and features rather than a series of discrete sites.

David R. Huelsbeck (chap. 8) presents a valuable body of faunal data from Skagway, Alaska, addressing questions of socioeconomic status and purchasing power and offering much needed counterpoint to other categories of data. The study's value is limited somewhat by a number of interpretive ambiguities and a consumer behavior framework that could be better articulated and integrated with the

data. In contrast, Brand (chap. 12) succeeds in integrating data from temporary hillside dwellings in Dawson City, Yukon, with a clearly articulated model of transience, particularly his use of the concept of “anticipated mobility” in interpreting patterns of site formation. His quantitative analysis of artifact patterning compared to expectations for transient sites is brief, however, and would be more convincing if discussed in greater detail.

Several chapters offer strong models for the study of men and masculinity in archaeology. One of these is Spude, Robert M. Weaver, and Tim A. Kardatzke’s comparison of saloon assemblages (chap. 11), which explores consistency and variability in clientele and consumer behavior within these commercial establishments, focusing on ritualized male behavior outside the domestic sphere and emphasizing masculinity as a heterogeneous category. Other notable contributions include Andrew S. Higgs and Robert A. Sattler’s (chap. 17) comparison of two bachelor cabins in the Fairbanks Mining District whose interiors were completely excavated, and Becky M. Saleeby’s (chap. 15) summary of a large volume of

survey data on more than 100 mining camps in Alaskan national parks, offering a valuable context for interpreting individual sites.

Emphasis throughout the volume is on the lives of miners, and two important subjects addressed only in passing are the industrial process of gold mining and the steamboats that plied the Yukon River and other waterways during the gold rush. A welcome addition would have been dedicated chapters on the industrial archaeology of gold mining technology and landscapes and the archaeological remains of innumerable sternwheelers surviving both above and below water in the region. Despite these and other minor points, however, this is overall an excellent book. Congratulations to the authors and editors for presenting simultaneously an enjoyable read and a valuable research tool.

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Lightning in the Andes and Mesoamerica: Pre-Columbian, Colonial, and Contemporary Perspectives

JOHN E. STALLER AND BRIAN STROSS

Oxford University Press, New York, NY, 2013. 278 pp., 57 illus., 8 pp. col. insert, index. \$74.00 cloth.

In the preface of *Lightning in the Andes and Mesoamerica*, John E. Staller and Brian Stross mention that they commenced this collaborative endeavor with shared interest in the roles of lightning, and an initial plan of an “article on the symbolic associations of lightning in the Andes and Mesoamerica” (p. viii). In their collaboration, Staller and Stross examine many more similarities and differences than one would think is possible in Andean South America and Mesoamerica, especially given the relative dearth of literature strictly focused upon lightning in these two regions prior to this book’s release.

After a concise introductory paragraph about the overarching topic of lightning, Staller and Stross delve deeply into the two core chapters of this book (chaps. 2 and 3). Consisting of close to a hundred pages, Staller’s Andean South America section (chap. 2) contains 18 meticulous subsections, traversing a range of topics from discourse on lightning in religion, fertility beliefs, mythology, cosmology, shamanism, and fictive kin, to nature (particularly in relation to “rainbows, serpents, and water”). The conversations take readers through the world creation/origin beliefs, denoting the connections to lightning traits

and characteristics. Conversations venture into linguistic analyses for stories and words related to lightning. Staller’s reflections include the roles lightning plays in conception and birth, sometimes in the occurrences of “infant deformities such as harelips or cleft palates” (p. 53), and the cultural view that lightning (during any stage) can affect lives of the living and the yet-to-be-born. Staller next chronicles connections among *Spondylus* shells, precious metals, and lightning. The data corpus in the Andean chapter extends from precolonial to contemporary times, from the Inca to Quechua speakers, from religious stories to mythology, and lexicon analyses to nature-based symbolism. The *axis mundi* appears several times as well.

Staller’s section closes and the next chapter opens to the Mesoamerican world and iconography. The slightly more condensed Mesoamerica section includes 19 subsections. These sections can be illustrated by a sampling of the units, ranging from connections between lightning and shamanism to the “lightning deity,” “crop fertility,” “serpent, eagle, and jaguar” representations, “twins and triads,” the color red, crops such as tobacco and mushrooms, and even animals such as “frogs and fish.” Just as in the previous Andean chapter, the Mesoamerican section of this text includes a final summation, weaving together these seemingly disparate subjects of inquiry.

Stross’s chapter on Mesoamerica begins with the ties among various languages, words, and traits linked to lightning. The various deities soon enter discussion and remain for most of the chapter. The next transition leads into colors and iconography through illustrations in the codices and other material artifacts. From

there, Stross continues through nature, looking at factors shared from the natural and spiritual worlds. Through a collection of inserts and with inclusion of texts such as the *Popul Vuh*, Stross builds support for his interpretations. Shamans and “animal co-essences” (p. 147) are linked with lightning, as the discussion transitions into the reasons why these belief systems might have arisen, inclusive of the need for protection in times of war and concerning fertility of crops. This chapter shifts to twins through discussion of thunder and types of lightning. Chapter 3 closes by connecting lightning once more to the natural world, from transference to “thunderstones” and animals.

At face value, one can see some similar topics shared by the work of Staller in chapter 2 and Stross in chapter 3. Readers do not encounter a compilation of these similarities and differences, however, until the conclusion (chap. 4). Staller and Stross mention that their “goal was to provide contextualized descriptions of lightning ideology and veneration that would not be reduced to listings of present or absent traits from each region to be directly compared. Identifying and separating ‘traits’ from their respective cultural contexts could potentially misrepresent their cultural and religious meanings” (p. 10). Readers encounter all of the connections Staller is able to find, establish, and/or construct within the Andean context, and then Stross leads readers through Mesoamerica using a separate writing style, organizational system, and methodological approach.

Ultimately, readers find a book intended for audiences versed in at least one of the two areal/cultural foci (Mesoamerican or Andean), as the textual discourse does not necessarily stop to define the particular evidentiary materials (inclusive of documents, folklore,

sites, etc.) before unearthing the deeper stories these pieces bring into the corpus of lightning themes and motifs. It helps to have at least some working familiarity with these regions and general anthropological knowledge in order to digest connections made in rapid succession. It follows that graduate students and those working on theses and dissertations on similar topics in these regions would find this book accessible and useful. To this book’s advantage, the specific details can be useful across disciplines, as the authors tie in additional sciences and some religion and folklore concepts. At some level, this book might serve more as a reference for consultation than for textbook reading.

This is particularly true when it comes to the more complex, detailed discussions of Andean iconography, where the writing appears more as separate article-like structures than the even-paced, exploratory methods Stross implements within the Mesoamerican unit. There exists frequent reinforcement of the connections between lightning and the topic of current discussion in the Mesoamerican unit. It is only in the conclusion that readers see in full how anthropologically collaborative their writing has been all along despite very different presentation methods. Readers can now reconcile the unique structuring and development of this work, and can at last truly appreciate how thoroughly insightful the journey alongside these two authors has been.

Lightning weaves even more into the iconographic fabric of the New World than the literature has shown to this point. Staller and Stross provide insights into why it is important to delve deeply into the corpus to see what more similarities and differences exist among Andean and Mesoamerican cultures and their respective iconographies, both in

greater depth and with dynamic methods. This collaborative corpus better serves New World anthropology as the book generated than the initial article conceptualized, leading

the way for future studies of lightning in cultures present and past, into the future.

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Amazing Mentholatum and the Commerce of Curing the Common Cold, 1889–1955

ALEX TAYLOR

Angeles Crest Publications, La Canada, CA, 2012. 242 pp., 200+ illus., CD catalog, bibliog., index. \$42.00 cloth, \$34.00 paper.

What started as an interest in his great-grandfather A.A. Hyde's founding of the Mentholatum Company turned into a detailed story about the history of Mentholatum that is both an interesting casual read and an invaluable source for archaeologists. Alex Taylor's *Amazing Mentholatum* is a visually stunning and significant collection of all things related to that cure for the common cold.

With little known about Mentholatum's corporate history, Taylor began piecing together the advertising and marketing history of the company by scouring trade and antique shows, reviewing containers, packaging, and handouts, visiting a history museum filled with Hyde family and Mentholatum artifacts, and—most lucratively for his research—utilizing eBay. The fruit of Taylor's labor is a well-constructed advertising and marketing history of the Mentholatum Company and its products.

Mentholatum's story began in Wichita, Kansas, where Hyde worked, succeeded, and eventually failed at a banking and mortgage service. Luckily for Hyde, he was a partner in the local Binkley and Smith's Yucca Company, to which he dedicated himself beginning in 1889. The Yucca Company's "Vest Pocket Cough Specific," a cough syrup containing

menthol and 35% alcohol, became a modest success its first year, and in 1890 Hyde bought out his partners. He expanded the product line, most notably with "Mentholatum" in 1893 (the focus of the book), hired a traveling salesman, and was on his way to success once again.

Perhaps the real secret to Mentholatum's success was its advertising approach, outreach program, and pharmacist relationship. The company promoted incentives and giveaways, and had a "40-year Club" for those pharmacists with 40 years in the business. Members were given a commemorative gift from the company, and in return members would complete surveys, contributing to the company's advertising database. Additionally, the company began producing a magazine, *Menthology*, in 1916 that contained uses for and stories about the product, had contests for new window display designs, and provided helpful hints for selling the product.

The book follows the company through the success and failure of new products, the 1918 influenza epidemic (which gave rise to Mentholatum's biggest competitor, Vick's), the Great Depression, and the modern age with chain stores, the generic Rexall brand, and eventually the development of stronger, synthetic drugs. With A.A. Hyde's death in 1935, a younger Hyde generation stepped in to help maneuver the company through this new terrain. The company underwent new packaging and advertising designs to stand out on the store shelves, and continued to introduce new products. The otherwise detailed story ends rather abruptly in 1955, and the remainder of the company's history is summarized in a

two-page epilogue. The author explains how in the 1980s there were no Hyde family members interested in running the company so it was sold to a Japanese concern in 1988. Since the Japanese had always loved Mentholatum, had a good relationship with the company, and had supplied the company menthol since the very beginning, it was a cheerful event. The company continues today, although primarily in foreign markets.

Throughout the author's telling of Mentholatum's story, he keeps the focus on how the advertising and marketing of the company's products contributed to its success or failure. He also provides interesting sidebars on additional products and ephemera developed by the company, competitors of the time, and the usefulness of the company/pharmacist relationship, among other things.

For the archaeologist, the accompanying compact disk (the contents of which are also reprinted in miniature at the back of the book) is a must-have. Taylor presents beautiful and diagnostic images of every Mentholatum jar and lid, as well as product labels and boxes, all with period of production. The compact

disk contains a catalog of product packaging, advertising, and marketing materials that can help date most any Mentholatum related merchandise and demonstrates how the company's approach to selling the product changed over time. The images themselves are lavishly rendered and a joy to see.

This book is an interesting look at not only the development of a single company, but also how selling medicinal products changed during the first half of the 20th century. Mentholatum and other companies had to adapt to the Food and Drug Act of 1906, the economic hardships of the Great Depression, and the new self-medicating customer. These influences were integral to the development of the Mentholatum Company, and their detail in this book makes *Amazing Mentholatum* more than a corporate history—it shows the development of the pharmaceutical industry as seen from this once-dominant company.

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Negotiated Settlements: Andean Communities and Landscapes under Inka and Spanish Colonialism

STEVEN A. WERNKE

University Press of Florida,
Gainesville, 2013. 372 pp., 102
illus., 20 tables, bibliog., index.
\$79.95 cloth.

In *Negotiated Settlements*, Steven Wernke discusses how the Collaguas, a powerful Andean ethnic group, engaged with successive Inka and Spanish projects to colonize the Colca Valley of Peru (ca. A.D. 1300–1570). The book skillfully weaves together archaeological data, archival transcriptions, and geographic information systems (GIS) analyses to examine how the Collagua built environment, and its deeply embedded cultural principles of community, troubled Inka and then Spanish colonialism. By focusing on the Collagua's conflicts and compromises with these imperial powers, *Negotiated Settlements* offers a novel perspective on colonization, concentrating less on how colonial authorities sought to *impose* idealized imperial strategies over indigenous peoples and more on the practices through which, and the places where, Collaguas, Inkas, and Spanish negotiated their interests, and, ultimately, *improvised* a new colonial society.

Wernke sheds new light on processes of colonization by attending to the political significance of “community,” which he defines as a set of social interactions and interests that is continually reformulated through practice. He contends that community is a particularly contested social concept during a process of colonization because it becomes a

claim to local indigenous identity, a category for colonial administration, and a target of colonial power. Community thus serves as an “interface,” or what might be termed a site of articulation for local and colonial, commoner and elite, lay and ecclesiastical agendas. This theoretical perspective contrasts many approaches to colonialism, which often employ Foucauldian models of subjectification to study the ways that colonial regimes seek to erase indigenous communities and cultural practices and sharply define colonized subjects by developing institutions that inculcate idealized practices and bodily dispositions. Instead of focusing on how colonizers seek to eradicate indigenous ways of life or how indigenous people seek to resist colonial projects, Wernke concentrates on “the resistance of culture,” that is, the ways that indigenous cultural practices become entangled with, and even essential to, a colonizer's cultural practices and policies. He traces how, at different times and relative to distinct historical circumstances, the Collaguas negotiated, upheld, or refashioned their own cultural principles such as the *ayllu*—extensive kin groups that held common lands and claimed common ancestry.

Taking this theoretical approach, Wernke moves beyond stale “domination and resistance” or “colonizer and colonized” historiographical narratives, which reduce colonialism to binaries of opposed and incommensurable historical actors. He reveals how Andean colonial societies were forged by multiple actors: the Inkas who constructed administrative structures in Collagua towns, the indigenous lords (*kurakas*) who strived to

maintain their position throughout Spanish colonization, and the Franciscan friars who built their chapels in ways that adapted to Collagua village layouts. These actors rooted their claims to authority in the Collagua cultural landscape, a built environment that both constrained and presented opportunities for new imaginings of community, space, and society. In one particularly striking example, Wernke studies how the construction of an early Franciscan mission in a Collagua village affected community life and social interaction. His excavations uncovered a *kuraka's* house compound that was built at the beginning of the colonial period. Wernke's innovative GIS analyses of potential pathways and sightlines within the village suggest that the compound's location heightened the local *kurakas'* affiliation with and surveillance of processions to the Franciscan chapel. Wernke argues: “[t]he location, form, and spatial organization of this compound must have reinforced the authority of the indigenous elites who resided there, even as their authority became associated with the public and sacred spaces of colonial integration—the plaza and the church” (p. 199). This example reveals how processes of colonization often require collusions between different social actors, collusions that reveal a more complex and contingent process of negotiation and opportunism than implied by narratives of “colonizers” and “colonized.”

With this book Wernke raises the bar for historical archaeological research, creatively employing a set of interdisciplinary and multi-scalar methods to assemble a detailed account of how the Collaguas experienced, perceived, and influenced Inka and Spanish colonization. In particular, he uses GIS (e.g., least cost path models within settlements, “reverse site catchment analysis”) to uncover and analyze the spatial patterns and social practices

that constituted Collagua communities. He examines archaeological and archival data to demonstrate changes and continuities in Collagua settlement patterns and land use before and after Inka and Spanish colonization. He then provides an experience-near view of the village of Malata by modeling how Spanish colonial period constructions in this village required inhabitants to literally turn their backs on an Inka ceremonial complex as they participated in ceremonial processions toward a newly constructed Franciscan chapel. Finally, he matches toponyms from archival documents to contemporary toponyms, and uses GIS to map land tenure patterns of *ayllus* throughout Inka colonization and into the early Spanish colonial period. Data from the land tenure analysis demonstrate that the moiety organization of the *ayllus* was first manipulated by the Inkas then actively maintained by the Collaguas, even during the decades after the Spanish conquest when Collagua population declined and many long-used fields were no longer tilled.

In sum, *Negotiated Settlements* is a detailed account of how Andean people experienced, managed, and manipulated two foreign colonial projects. The book offers a unique perspective on cultural principles in the Andes over a continuous period spanning “pre-Columbian” and “post-conquest” eras—eras that archaeologists and historians typically do not compare because they separate them into distinct analytical fields. The book is theoretically profound, methodologically sophisticated, beautifully illustrated, and empirically rich. It will surely be an instant classic in the anthropological literature on colonialism. *Negotiated Settlements* should interest a wide range of scholars and students who are interested in the prehistory and history of Latin America, the politics of colonialism, the anthropology

of communities, and the application of spatial methodologies to archaeological and historical research. It will fit perfectly in an upper-level undergraduate class that focuses on the Andes, or a graduate seminar on anthropological approaches to colonization.

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*Soils, Climate and Society:
Archaeological Investigations in
Ancient America*

JOHN D. WINGARD AND SUE
EILEEN HAYES (EDITORS)

University Press of Colorado,
Boulder, 2013. 272 pp., 34 figs., 29
tables, index. \$70.00 cloth.

Soils, Climate and Society culminates largely from work presented at a symposium at the 72nd Annual Meeting of the Society for American Archaeology in Austin, Texas. This book provides a synopsis of the interconnectivities among agriculture, the land and resources, and human behavior, “straddl[ing] the line between processual and postprocessual archaeology” (p. xiii). This compilation synthesizes “the complex social and ecological dynamics that characterized agricultural societies in various parts of the pre-Columbian Americas” (p. xiv). These contributions show an appreciation for work completed in these regions already, while contributing insights and innovative research methods to continue these studies further.

In South America regions discussed include Amazonia (William I. Woods, William M. Denevan, and Lilian Rebellato, chap. 1) and south coastal Peru (Sue Eileen Hayes, chap. 7). Central American studies in this volume include regions in Honduras (E. Christian Wells, Karla L. Davis-Salazar, and David D. Kuehn, chap. 2; John D. Wingard, chap. 6), Cerén in El Salvador (Christine C. Dixon, chap. 8), and other areas of the Maya world (represented by Baking Pot in Belize by Hayes, chap. 5). North American-based discussions focus upon the mid-continental United States’

“Vacant Quarter” (Scott C. Meeks and David G. Anderson, chap. 3) and southwestern New Mexico (Michael D. Pool, chap. 4).

This panoramic view of soils, climate, and society comes from quite varied approaches. For instance, in chapter 1, Woods, Denevan, and Rebellato use two population modeling approaches, integrating soil chemical analyses of the “dark earth” soils to understand how people were likely living on lands in Amazonia and thereby affecting soils with their actions. The second chapter synthesizes the “soilscape legacy” (Wells, Davis-Salazar, and Kuehn) in Honduras by means of “archaeological, geoarchaeological, and pedological research in the Palmarejo region of the Naco Valley” (p. 22). This chapter combines historical documentation, contemporary interviews, and geological and soil stratigraphic profiles to hypothesize why some lands were used instead of others and what level of impact factors such as soil chemistry, pH levels, and even texture had on agricultural land use.

Geographic focus shifts northward in chapters 3 and 4. Meeks and Anderson examine the departure from the “Vacant Quarter” by Late Mississippian populations in the south-central United States. This examination occurs through utilization of tree ring reconstructions, the Palmer Drought Severity Index, and carbon-14 to identify several stretches of “drought events.” It follows Pool’s contribution (chap. 4), which uses dendroclimatological data and agricultural production estimates to progress through the Mimbres population’s times of occupancy in New Mexico, examining “sustainable population units” over time and through mathematical modeling. This study shows the

potential of this type of modeling across larger spaces and time, although the author acknowledges a limit for large environmental events or fluctuations in conditions.

The second portion of this book consists of work sharing the use of Environmental Policy Integrated Climate (EPIC) computer modeling. Hayes (chap. 5) presents what EPIC is and how it works, and ultimately compares Baking Pot EPIC data against Class I–IV classifications of soil by Scott L. Fedick, showing that “simulation of the sustainable agricultural productivity of a site is a valid method for estimating population” (p. 127). Wingard visits Copán Valley of Honduras in chapter 7, utilizing EPIC modeling to see what presumed behaviors between socioeconomic statuses soil studies can support or refute or expose contradictions within. In particular, this work reflects on power dynamics and control between “elites/non-elites” as it relates to past land use and agricultural practices. In chapter 8 Hayes uses the EPIC program again with data from a region within Peru, where the situation differs: “historical information about sites and their inhabitants is scarce and material from the initial, limited excavations is still being analyzed” (p. 157). The focal points include soil depth and regional meteorological data. From here, plant diversity, types, and even different practices such as possible “cash cropping” paint more of a picture, even if preliminarily. Lastly, Dixon’s chapter discussing Cerén (chap. 8) uses EPIC modeling in comparison with archaeological methods such as ground-penetrating radar, “soil productivity estimates,” and evidence of manioc.

Sissel Schroeder’s contribution (chap. 9) takes a holistic, non-place-specific approach to “environmental and ecological modeling in archaeology,” uniting the themes throughout the entire book through historical, philosophical, and anthropological, theory-based discussions.

These nine chapters reflect upon where archaeological research, soil, and climate studies have gone, where they have succeeded, and in what directions they can continue into the future. The scientific, interdisciplinary work presented throughout the Americas aligns with some of the most essential questions and debates within New World archaeology. From introduction of agricultural practices to possible collapse, this edited volume demonstrates how processual and postprocessual anthropology can come together, enhancing both the dialogue and the inquiry, exposing the available data richness and diversity.

Ultimately, readers find each chapter deeply grounded in theory, dynamic modeling, and synthesis of material, typically coming from a combination approach inclusive of human behavior, climate conditions, and/or soil studies. Modeling of past agricultural practices and human behaviors is discussed in a scientific and thorough manner. Each chapter shows how contemporary scientific practices can generate even more insights and additional data collections to assist in further synthesis and understanding. These practices in this collection provide insights into what agricultural studies in the future could (and perhaps, should) entail, and do so quite convincingly.

Soils, Climate and Society serves as an excellent resource for those examining these regions of the world and similar sites/questions concerning agricultural practices. This book also provides a way to expose students to how to conduct thorough research and how to combine academic conference work into a well-written, cohesive resource for the larger community. Although some of these testing and modeling techniques are quite technical and sophisticated, the contributors all do a respectable job in explicating these procedures without unnecessary jargon or in a way that

requires readers to be extensively versed in archaeology as it ties to soil, climate, and agricultural dynamics in order to understand and appreciate this work. This book very well could become the go-to book for many of the archaeological sciences surrounding

climate and soil change as it affects (and is affected by) humans and community practices for years to come.

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