

*Studies in Early Medieval Coinage 2:
New Perspectives*

Tony Abramson (editor)

Boydell Press, Rochester, UK, 2011.
261 pp., figs., tables. \$90.00 paper.

This is the second volume in a series on the post-Roman coinage of the first millennium; neither volume roams beyond Britain and its continental neighbors, but whereas the first concentrated on the small silver pennies of the late 7th and 8th centuries known colloquially as “sceattas,” the second broadens out into post-sceatta topics, including four papers on the Viking coinages of the late 9th and early 10th centuries, although sceattas remain well represented.

As the first in the series, with the same editor and publisher, came out in 2008, the goal of biennial publication has already slipped. The problems of bringing together multi-author books are evident, especially when some papers derive from conferences and others have come in by invitation or by chance. More important is that a high standard has been maintained, both in the quality of the texts and in the standard of reproduction of the photographs. The former has long distinguished the specialist field of numismatics, but the latter is a welcome innovation, even though the new clarity enables a reviewer to carp over a coin being reproduced twice, on pages 72 and 73. Placing notes down the side of each page, not at the foot as before, seems to waste a lot of space.

More important than comparison of production, however, is the difference in subtitles; the first was *Two Decades of Discovery*, which stressed the very large numbers of finds of coins of all types that have been made recently, nearly all by metal-detectorists. The significance of this new material has to be assessed by the few scholars with the detailed knowledge to make sense of it all—they are the ones creating *New Perspectives*. They also have to establish a relationship of trust with the finders, who range from the responsible to the criminal. In consequence, the locations of some find spots are not revealed, and anyone

concerned with trading patterns often has to be content with a very vague provenance—for a site to be in “South Lincolnshire” does not tell us whether it was well connected by land, sea, or river. But at least in that case it seems that the detectorist has diligently reported all that he has found, now amounting to 16, 7th-century gold coins and 151 silver ones of ca. 680–760; the site had either ceased to be a trading place by King Offa’s time, or he suppressed it soon after he took control of the area. During its operation, most of the coins, particularly the earliest ones, came from the Continent, so the trade was overseas rather than local. These are inferences drawn by Michael Metcalf, who considers the site within the context of the East Midlands as a whole.

But how can one make any valid inferences about a site originally kept so secret by finders that no more was known than that it was in the north of England? It has now been narrowed down to the “Sledmere area,” i.e., in the Yorkshire Wolds, and Michael Bonser has very patiently tracked down and recorded 155 coins from it—but at least a thousand are thought to have been removed, and many of the 155 are only known from vague descriptions, not the coins themselves. The range of types seems very different from that found in excavations in nearby York, but would the missing coins correct that impression? All that seems established is that a place where hundreds of coins were randomly lost—a single hoard would not have such a varied content—was in use from a slightly later date than “south Lincolnshire” and went on into the early 9th century. Furthermore, coins were not the only artifacts found; it could have had an element of permanent occupation, but how can we really know?

Two detectorists who acted responsibly were the finders of a small metal cup full of coins, which they did not simply empty out. Consequently the “Vale of York” hoard is now known to be the second biggest of the Viking period to have been found in England, with the coins, identified by Gareth Williams, showing that deposition was ca. 928, allowing him to place it within a very precise historical context, just after

Athelstan, the English king, had taken York, and some Viking jarls were hoping to fight back. As well as coins, the hoard contained metal rings and “hacksilver,” studied by Barry Ager, that were of considerable value for their weight in metal, and part of the “dual economy” of that part of Britain, with mixed use of currency and bullion. Megan Gooch contributes a paper on the coins issued by the Viking kings, probably encouraged by their archbishops, who saw in coin designs a means of communicating messages inimical to the ambitious kings of Wessex; the Northumbrians had no reason to prefer an Athelstan to a Sihtric.

Study of coin designs was given new impetus by Anna Gannon in her recent book on their iconography, in which she revealed Christian messages where we used to see Germanic motifs. Her paper here explores a series with front-facing heads, which she sees as icons of Christ, and other designs that have Christian, eucharistic meaning. Her work is supported by Catherine

Karkov, who finds Old and New Testament imagery in other 8th-century coins. This changed with King Offa’s new pennies, on which, as Rory Naismith shows, the emphasis was on kingship, with royal names and titles, and regal imagery. Other papers explore Low Countries and Northumbrian sceattas, a Wessex penny, a lead sheet intriguingly identified by Arent Pol as for cleaning coin dies by removing metal particles from them, and various private coin collections, one now purchased by the University of Cambridge’s Fitzwilliam Museum. Sadly, Mark Blackburn, the keeper of coins and medals there, was too ill to contribute to this book, as he undoubtedly would have wished; his early death deprives us of a scholar who was in the forefront of those creating new perspectives on early medieval coinage.

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Medieval Settlement to 18th-/19th-century Rookery. Excavations at Central St Giles, London Borough of Camden, 2006–8

Siân Anthony

Museum of London Archaeology,
London, UK, 2011. 73 pp., 65 figs.,
9 tables, bib., index. £9.00 paper.

This short monograph describes excavations ahead of redevelopment in 2006–2008 on the site of a former 1940s and later government building, St. Giles Court, in the London borough of Camden. The site's name comes from the church and medieval leper hospital of St. Giles-in-the-Fields that lay to the south of the excavations, separated by what is now the High Street. The report is organized into six period chapters with each chapter combining documentary and excavation results as well as environmental evidence and artifacts. Select finds are illustrated by color photograph and a very select few additionally by line drawings. It would have been nice to have some finds such as the late-17th-century “facon de Venise” beaker (fig. 17) also with a line drawing; although, in a commercial project one should perhaps be grateful to have such finds published at all and not confined to the gray literature.

In the medieval period the site appears to have been occupied by pasture with archaeological features limited to drainage ditches and quarry pits. Around 1539 housing was built along the adjacent High Street and excavations revealed garden soils and features such as cesspits associated with these new buildings. In the early 17th century the High Street dwellers appear to have been prosperous. After the Great Fire of London in 1666, St. Giles developed as a suburb as people moved outwards from the center of London. By 1676 the Dyot estate had been established north of the High Street leading to the planned laying out of new roads and gradual infilling of residential houses and commercial properties. The backs of some of these new building complexes, including a

brewery and inn, extended into the excavated area as well as the cellars. The finds suggest a mix of prosperous and poorer consumers living around the site.

By the 19th century overcrowding had occurred and the area had become known as a slum inhabited by the poor, including many Irish Catholic immigrants. It was called “St. Giles rookery” by the middle of the 19th century reflecting its slum image. In the first half of the 19th century the site was redeveloped with rows of terraced houses and small businesses while the brewery vanished after bankruptcy. The second half of the 19th century saw improving living standards reflected in both the documentary sources and improved drainage. Unfortunately, the artifact assemblages from the 19th century were too disturbed to draw many conclusions. Nevertheless, the publication of such finds as a series of firebricks made in Leominster (Herefordshire) close to the Welsh border, after 1852, are a fascinating glimpse into the rise of a modern nationally integrated economy.

This monograph is well written and excellently edited. Detailed and high quality documentary and topographical analysis clearly continues to be seen as an essential element of MOLA reports in contrast many other areas of the country. All the specialist contributors (historical, environmental, and finds) should be congratulated for the accessible and clear expositions of their material and what it means. Illustration is of a high quality and the report is enhanced by color photography of the site and finds. The rise of so-called “integrated” reports has been seen as a panacea for poorly thought out and compartmentalized approaches in the traditional publishing of excavations; but can themselves be merely “cut and paste” hatchet jobs reflecting the excavator's lack of interest in and ignorance of anything other than stratigraphy. However, in this case integration has been done with intelligence and due respect to the specialist reports and is highly successful. It is a fine addition to the report series of the Museum of London Archaeology Service (MOLA), one of the highlights of British archaeology over the

last decade. As MOLA becomes independent of the museum (autumn 2011) one can only hope that the series maintains its consistent high quality and excellent value for money.

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Scientific Methods and Cultural Heritage: An Introduction to the Application of Materials Science to Archaeometry and Conservation Science

Gilberto Artioli

Oxford University Press, Oxford, UK, 2010. 368 pp., 200 figs., color pls., refs., index. \$117.00 cloth.

Recently, Killick and Goldberg (*SAA Archaeological Record* 9[1]:6–10) wrote of the “quiet crisis” in archaeology that is presented by the growing gap between specialized scientific applications and the standard approach to graduate education of anthropological archaeologists in this country. Gilberto Artioli’s book gives a sense of why that gap may exist, but also offers a perspective that can contribute to its closure. The two main sections of the text are (1) a very broad, but thorough, overview of the analytical techniques in use for the characterization and conservation diagnosis of archaeological sites and artifacts; and (2) overviews of the main classes of material that archaeologists might expect to be working with and how questions about those materials may be paired with the techniques covered in the other section. This structure demonstrates how diverse the field of archaeological science is—a demonstration of how narrow specialized training would be, and perhaps why the gap—but also hopes to provide archaeologists with the basic knowledge and vocabulary to be able to effectively collaborate with more specialized colleagues in other disciplines. In other words, Artioli’s aim is to provide a middle ground for archaeologists and heritage preservation professionals to take advantage of all the wonderful advances in material science without using that science badly. “This volume attempts to introduce the criteria upon which the techniques should be chosen in the planning phase and the amount of information they can provide, and to convey the idea that archaeologists should undertake team-work as much as possible with appropriate scientists, within the limits of time

and cost of their project” (p. 11). The structure also counters the trend in most books on archaeometry, which either focus primarily on the analytical technique, or on the material, but very rarely on both.

The coverage of analytical techniques is very impressive: physical and chemical characterization through spectroscopy, mineralogy and petrology, imaging methods from the scale of scanning electron microscopy to 3-D scanning and remote geophysical survey, and of course dating techniques along with assessments of material alteration over time. While the breadth is amazing here, Artioli’s hope that the book could be used for “non-science majors” as a textbook would have to be supplemented by some basic coverage of elemental chemistry, mineralogy, and physics—as unfortunately it cannot be assumed students have taken them all. I very much appreciated, however, that the explanations offered did not spare the salient technical details, instead offering further readings at every turn should the reader wish to pursue something more in depth. This section also covers the critically important issues of sampling (how much, how invasive or destructive, and what is the balance between destruction and significant results), how to match the scale of one’s questions to the scale of the analysis, optimizing results through multiple analyses, and statistics. These are informed by the recent developments of more and more portable instrumentation, for example the handheld x-ray fluorescence analyzers. Though these instruments offer tremendous new analytical opportunities, users need to be aware of the tradeoffs and limitations of their results, which are the cost of their portability and/or noninvasive sampling. Whenever possible, these techniques should be used with others to strengthen the significance of the results; this book provides the recommendations and rationales for how to do this.

The second half of the book takes the reverse perspective, by exploring particular material classes, their manufacturing methods, uses, and history in broad overviews, and the kinds of questions archaeologists might be able to answer with specific analytical techniques. Here it is apparent that Artioli also envisions the book

being useful as a reference source, as brief descriptions of the techniques (redundant to the discussions in the first half) are included for the reader who is seeking specific information rather than reading the book through. While the historical treatment of each material type is necessarily noncomprehensive, each is sufficient to suggest possible approaches—it is up to the reader to imagine more specific questions. The materials covered include: structural materials (lithics and building stone, structural clay products, ceramics, cements, mortars, and binders), pigments, glass, glazes, metals, gems, organics (ivory, bone, amber and resin, paper, and textiles), and composites (a single example is offered in photographs). In the spirit expressed in the first half, multiple techniques are considered for each material, taking into consideration the particular questions, concerns (like sample destruction and preservation), and limitations inherent in each method and material. Again, further readings are offered at every turn. The text in both sections includes a generous number of black-and-white figures and photos, many of which are also reproduced in color plates in the center of the book. This is particularly helpful, for example, in reproducing ceramic petrographic thin-sections,

where the identification of minerals is dependent upon color.

What is lovely about this book is its foundation in interdisciplinarity, an atmosphere in which historical archaeologists thrive. While Artioli is apparently a scientist (mineralogy) by background, it is equally apparent that he has spent plenty of time talking with archaeologists and heritage-preservation professionals, and wishes to keep the conversation going. Admittedly, the exciting prospects of this breadth of analytical approaches depend greatly on being in a setting where the funds or the instrumentation are available—like an R-1 university or research center. But even archaeologists and other heritage preservation professionals in cultural resource management firms or government agencies can be inspired by the collaborative aspects suggested here, and I hope could find opportunities in our network of colleagues. While this book also carries the price tag of a textbook, I think its best use for most is as a reference and a bridge to those conversations with colleagues in different disciplines.

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Black Feminist Archaeology

Whitney Battle-Baptiste

Left Coast Press, Walnut Creek, CA,
2011. 200 pp., 13 figs., 2 tables,
refs., index. \$29.95 paper.

Black Feminist Archaeology describes a theoretical framework that is long overdue in social archaeology, probably due to the very small number of black feminists in American archaeology. The book is divided into five chapters, with a foreword by Maria Franklin, and a lengthy introduction by the author called “Understanding a Black Feminist Framework.” Each chapter, except the introduction and the last chapter, begins with a personal story set off in italics about how Battle-Baptiste came to the topic of that chapter, or her experiences while investigating it that are relevant to the contents of the chapter. The author does not spend much time in the introduction telling the reader where the book will go; rather, she outlines some of the key topics that contribute to a black feminist framework and how she came to apply this to historical archaeology. These issues include race and gender in the United States, both as a subject of study in the past, and as it is lived by archaeologists and descendant communities today. Battle-Baptiste also begins to make the argument that the unique tools of black feminist archaeology can contribute to nonanthropological disciplines that address the African diaspora, an argument she continues in chapter 1 and returns to in the final chapter.

The first chapter, “Constructing a Black Feminist Framework” lays out Battle-Baptiste’s ideas of what a black feminist archaeology looks like. This is the longest chapter of the book, and the one that can most easily stand alone. All of the subsequent chapters of the book refer back to this one. Here, she expands on the definition of black feminism begun in the introduction, explaining the differences between black feminism, womanism, and mainstream Euroamerican feminism. There is a great deal of attention to stereotypes, even supposedly “positive” stereotypes such as the “strong Black woman” that color the stories

told about the past, when black women are addressed at all. The potential role for historical archaeology as a tool that is transformative in understanding the lives of people of African descent past, present, and future when using a black feminist framework is a major theme of this chapter. Battle-Baptiste also describes several areas that black feminist archaeology should pay particular attention to: cultural landscapes; the household or “homeplace”; material wealth and social class; and labor. She addresses each of these areas in the case studies that follow.

The second chapter, “The Hermitage,” revisits her dissertation research using a black feminist framework and explaining her models for understanding plantation life. There is also considerable attention to the ways in which archaeological practices and theories intersect. Battle-Baptiste describes her “functional plantation model,” a scalar approach that addresses the entirety of the plantation setting. This is a cultural landscape model that considers the entirety of the lands of the plantation, both cultivated and not, that were important in cultural production. This model encompasses the domestic sphere, where captive people could “be themselves”; the labor sphere, including fields and places where materials were processed; and the wilderness, used for hunting and foraging, worship, and escape. Battle-Baptiste also explains the concept of “homeplace,” a term coined by bell hooks, and its utility in black feminist archaeology. “Homeplace” expands the household beyond its walls into the whole of the lived space, particularly the yard, where a “complex household” made up of several families was formed at the Hermitage and in a later chapter, at the W.E.B. DuBois homesite. The concept of *habitus* is also important here to understanding the meanings of place. Because Battle-Baptiste conducted fieldwork at the Hermitage and analyzed it for her dissertation, this is the most complex of the case studies presented in the book, with the most explicitly drawn connections between the material record and the theoretical models.

“Revisiting Excavations at Lucy Foster’s Homestead” and “The Burghardt Women and the W.E.B. DuBois Boyhood Homesite” address sites in Massachusetts and present rather different

issues than plantation archaeology. Battle-Baptiste notes that most of the attention to people of African descent in archaeology regards captive African life and rarely the free or those living in the North. These chapters are a start at changing that. Lucy Foster's homestead, also known as "Black Lucy's Garden," was a freedwoman's home discovered in the 1940s by a couple looking for indigenous sites. The site came back to prominence in historical archaeology in the 1970s through the reanalysis of the material culture that sought to find patterns in common with those seen at plantation sites, and this is how Battle-Baptiste learned of the site. As she notes, the work was cutting edge for its time, but now this approach is seen as essentialist and simplistic. Battle-Baptiste uses this site to tell the stories of three women: Lucy Foster, as much as is possible given the available data; Adelaide Bullen, who excavated the site in the 1940s, a time when few women were involved in archaeology; and Battle-Baptiste herself. This chapter investigates how the racism, classism, and sexism of the times in which the three women lived or live played a role in their lives. It is also in this chapter that Battle-Baptiste tackles the issue of what poverty looks like archaeologically, and to what extent "black" has been equated with "poor." There are no simple answers, but Battle-Baptiste poses a number of questions that destabilize the dominant narrative.

"The Burghardt Women and the W.E.B. DuBois Boyhood Homesite" describes some of the background and plans for Battle-Baptiste's current fieldwork. At first, it is unclear why a house where DuBois spent the first four years of his life should be seen as such an important part of his identity, but this becomes clearer as the chapter unfolds, including DuBois's own words about the house. Because this project was just beginning as Battle-Baptiste wrote this book, most of the story is gleaned from documents rather than material culture. It is here that we learn about some of the particularly rural New England ways that blacks experienced difference that could not be erased or even largely mitigated by education or property, contrary to myths about Northern egalitarianism. Since DuBois wrote

an autobiography, one might think that there is little left to learn about him, but the work at his homeplace Battle-Baptiste describes will certainly add to his story.

The last chapter, "Moving Mountains and Liberating Dialogues," provides a brief conclusion to the book. Some of what Battle-Baptiste writes is more commonly found in an introduction, for example, how she came to settle on the title of the book, and her hope for how the strategies she describes in the book may be used in other contexts.

There are a few flaws with the book. There are terms that need to be defined, such as some of the architectural terms used in the chapter about Lucy Foster's homestead, and it may be useful to give some background about *The Crisis*, a publication of the NAACP co-founded by W.E.B. DuBois. This may be unnecessary for historical archaeologists of the African diaspora, but Battle-Baptiste intends for this book to have a broad reach. Also, indigenous archaeologies have a great deal in common with black feminist archaeologies as Battle-Baptiste describes them, and drawing connections between these two theoretical approaches would be a strength for both the interpretation of the past and for present archaeological practice. At any rate, it would be good to see that the author is aware of this body of literature, and if it is not useful to developing a black feminist archaeology, why this is so. There are also some copyediting issues with the book, most problematically the fact that a number of in-text citations are missing from the bibliography. Since this is a book that leads the reader to want to know more, this is unfortunate.

Black Feminist Archaeology is at once a deeply personal book and one that advances post-processual archaeology. It is well written, and as a fairly quick read it should find its place on bookshelves and syllabi of scholars concerned with questions of the intersections of race, class, and gender in archaeological practice and interpretation.

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Photography and Archaeology

Frederick N. Bohrer

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184 pp., 91 figs., refs., index. \$29.95
paper.

John Keats wrote his great “Ode on a Grecian Urn” in the spring of 1819 as he was contemplating the relationships between the soul, eternity, nature, and art. Published to mixed reviews in the following year, literary scholars have since debated the meaning and significance of the final, famous couplet:

“Beauty is truth, truth beauty—that is all
Ye know on earth, and all ye need to know.”

As Keats set pen to paper, the stage was set for a new invention capable of capturing light and rendering a viewable image of the classical artifact he depicted in verse. Chemical photography became a usable process during the 1820s and rapidly advanced in practice and methodology. By the time Louis Daguerre was developing the daguerreotype towards the end of the 1830s, the fascination with classical art had also morphed into something beyond antiquarianism. The term “archaeology” was now coming into more common use.

Frederick Bohrer explores the relationship of camera and culture history in an excellent new book that is part of a series on photography. The book is not a manual or guide, but a thoughtful and enlightening study. *Photography and Archaeology* not only explores the history of the relationship, but also delves into the pluralities and tensions within it in ways that are informative, entertaining, and thought provoking for archaeological scholars while being accessible as intellectual reading. The book is not overwhelming in size, but is thoughtfully written and, of course, well illustrated with exemplary photographs of historical and visual significance to the matter at hand.

Bohrer, a professor of art at Hood College in Maryland, pays attention to the photographic image and its importance in establishing

archaeology as a scientific discipline. Regarded from the onset as a scientific advance, early photography was used experimentally to depict artifacts and archaeological sites of interest. As a way of capturing and freezing a moment in time, photography preserves the past just as archaeology reveals it through excavation and study.

From the earliest appearance of photography, archaeologists recognized the potential of the camera to capture and document archaeological objects of interest quickly and objectively. The marvel of science seemingly offered scholars freedom from time and talent-intensive draughtsmanship and recording. Time and practice brought the imaging and recording methodologies into balance with each other, and technology enabled the views of the artifacts and sites to be seen by a widening audience.

Bohrer asks readers to be mindful that while the camera may be an objective recording device in comparison to the varying talents of an archaeologist with grid paper and pencil who may be a skilled artist or only able to render stick figures, the process of photographing an image is still a subjective act of creation. It transforms an artifact into an image of artifact; the image itself is an object of art.

This is a fundamental point of Bohrer’s book: one can look at a photograph as an image, or one can look through the photograph to that which is pictured in it. This point is as clear and simple as it is complex and nuanced, a moment appreciable by any anthropologist steeped in the dialectic method or the age-old conflict of materialism and idealism.

Tensions abound in the narrative. Bohrer explores the space between panoramic imaging and photography of small details. He considers the level of communication necessary to establish a scene or setting and then focus onto the minute areas of interest in landscapes and objects. He considers the objects against the ideals. He weighs clarity and obscurity, considering what shadows can do to create depth but hide details from scrutiny. He considers conflicting concepts of objective depiction and artistic approach.

What archaeologists consider commonplace now in practice is indeed a process that resulted

from long experimentation as well as thoughtless and effortless happenstance. As we consider the path of 19th-century photography in archaeology's great cradles of Egypt, Mesopotamia, and the classical world listed in this book, we must consider how the use of digital photography and our 21st-century software programs like Photoshop have affected and brought about new avenues in our work. Just as the first forays into aerial photography lead to discoveries at Stonehenge, the photographic toolkit keeps expanding to the point where once experimental exercises like photomosaics are now standard practice for mapping and documenting certain types of sites, including the recent work on the wreck site of RMS *Titanic*.

Our use of photography and our photographs have much to tell us about how we go about our work and what ideological frames of reference we prioritize. We can consider the images of the excavation team, the group shots of the crew at a distance, or the close up of the scholar pouring over an artifact. What statements of power and prestige and scholarly politics do we make in our own depictions?

Pioneering photographer William Fox Talbot depicted only one object twice in his 1844 work, *The Pencil of Nature*, considered the first photographically illustrated book. "Bust of Patroclus" is photographed against a black background both in profile and facing the camera. The two images display the same thing with different appearances, ending the idea that a single photograph can depict or capture the reality of an unvarnished past. Instantly, the viewer must consider the photographer's choice of perspective, lens, approach, framing, and all the other issues.

Just as Keats left his epistemological quandary about beauty and truth for us to ponder, Talbot left behind these images that documented the past in his present, for us future dwellers to engage with, consider, and imagine. In his thoughtful and enlightening book, *Photography and Archaeology*, Frederick N. Bohrer has given us much to consider as well.

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Islands at the Crossroads: Migration, Seafaring, and Interaction in the Caribbean

L. Antonio Curet and Mark W. Hauser (editors)

University of Alabama Press, Tuscaloosa, 2011. 314 pp., 26 figs., 9 tables, refs., index. \$35.00 paper.

This edited volume is a collection of papers anticipated by the plenary session of the Society for American Archaeology annual meeting held in San Juan, Puerto Rico, in 2006. These meetings, and especially a plenary session, provided the opportunity to engage colleagues who conduct research elsewhere (and predominantly) in the Americas. This golden (*guanín*) opportunity was wasted as the presenters focused on internal debates for which non-Caribbeanists lacked context and relevance. “Interaction” is not only the relationships “between people from different islands or between islands and the continental masses” (p. 2), it also involves explaining why Caribbean archaeologies are relevant to other world archaeologies. Although this volume provides insights into research being conducted in the Caribbean, it fails to situate this research in broader disciplinary contexts. The editors thank John Terrell “for acting as discussant ... and providing commentary” (p. xii), but did not include his comments. This volume would have benefited from his Oceanic perspective.

Oral symposium presentations at discipline-wide conferences provide the opportunity to address a broader audience. The presenters have the chance to offer new, and perhaps controversial, views and then get feedback, not only from their regional colleagues, but also from scholars working in other regions. It is my opinion that most conference presentations should not be published. Presentations should be “works in progress” that require refinement and critical evaluation. It is not enough to let presenters edit their own papers. We have peer-reviewed journals for a reason. The papers in this volume reflect idiosyncratic perspectives and the absence of external evaluation.

In chapter 1, L. Antonio Curet responds to those who criticize his critiques of Irving Rouse by praising Rouse’s work, especially in regard to the migrations book (Rouse 1986). To accomplish this goal he ignores the substantial literature, especially treatises on island colonization, that was generated in the 1970s and 80s. What he does not know is that several scathing reviews of Rouse’s perspective by archaeologists working in other island groups were suppressed. “New Archaeology” perspectives on island colonization and “migration” were far more sophisticated than anything Rouse had to offer. Nevertheless, Curet is correct that migration often provided a simplistic, normative explanation for the distribution of artifact assemblages.

In her polemic, Rivera-Collazo (chap. 2) takes a step further and argues that the interpretations of *insular* archaeologists, those from Puerto Rico, should be privileged. In doing so she resurrects the fundamental issue of national identity that opposes *peninsulares* (born on the continent) and *criollos* (born on Puerto Rico). Contested identity in Puerto Rico was first expressed in the 18th century (in relation to Spain) and was crystallized by *la generación del 30* (in relation to the U.S.). It is true that their U.S. colleagues often have ignored Puerto Rican archaeologists, but equating all *extranjeros* with cannibals (Calibán) is specious. Her call for an archaeology of “maritime identity” harkens back to Steward’s notion of a “culture core.” Like Steward, she offers no fundament for addressing identity. “Isolation,” as a characteristic of islands, is equally the product of researchers who limit their horizon to a single island. Very few Caribbean archaeologists have conducted research across the region, which in this case has created what Rodríguez Ramos has described as a *Puertorriqueño*-centric viewscape. Chapters 9 and 10 also frame Caribbean archaeology as a reflection of cultural developments on Puerto Rico.

In chapter 3, Hauser and Kelley employ material culture to demonstrate that exchanges between islands were structured by both the metropole and local production centers. It is clear that European countries were not able to

restrict trade in their Caribbean colonies, but the reasons are not discussed beyond “diverse economic systems and strategies of production” (p. 41). If the distributions reflect simply economic expediency, then a cost-benefit analysis should address this.

A similar issue is raised in chapter 6. Ingrid Marion Newquist reports on non-Spanish materials excavated at the Convento de Santo Domingo. The evidence suggests that the local friars circumvented Spanish trade laws, but fails to consider whether religious orders were subservient to the Crown or the Vatican. Who set the boundaries? The author has a law degree, so I was disappointed that there was limited discussion of the relation between law and practice/agency. The paper contends that Spain was not able to adequately supply its colonies. Is this another example of economics trumping politics? Or might it be a denial of political subservience to Spain (i.e., they served a higher authority)?

Callaghan (chap. 4) examines the potentials for contact between the islands and mainland during prehistory using computer simulations of voyaging. This paper provides a useful discussion of navigation as a fundamental issue that challenges traditional views of accessibility and isolation.

Hofman and colleagues (chap. 5) provide the most sophisticated view of exchange in the Caribbean. Not only do they challenge the conventional, often insular, view of interactions in the Lesser Antilles, they offer a network analysis approach that incorporates multiple scales of analysis in a structured perspective. They provide solid evidence for inter-island exchange of people, goods, and ideas; and are developing explanations for this evidence.

Berman provides an excellent, data-rich summary of nonlocal materials recovered from archaeological sites in the Bahama archipelago in chapter 7. Interactions with Cuba and Hispaniola are for the first time evaluated in terms of Lucayans (the people encountered by Columbus) and their non-Lucayan predecessors. The chapter highlights the diversity of cultural expressions in these islands from the perspective of exchange relationships.

In chapter 8, Armstrong and Williamson present a biography of Joachim Melchior Magens as the entrée to the historical archeology investigations of his house compound and the Danish port town of Charlotte Amalie, St. Thomas, in

the 19th century. The story is interesting, but the archaeological research is not discussed in detail. The chapter is anachronistic in privileging historical documents.

Archaeologists have tended to ignore connections between the islands and what has variously been termed the “Intermediate Area” or the “Isthmo-Colombian Region.” Rodríguez Ramos (chap. 9) provides ample documentation for the movement of “things that grow,” “things that glow,” and “things that show” from this area into the Caribbean islands. What is missing is a consideration of how exchange was structured, and the implications of such relationships for social development in both areas.

Siegel (chap. 10) cites Spanish observers as evidence for a chiefdom-level society in Puerto Rico. He briefly discusses indigenous warfare, and then uses the rank-size statistic to investigate a possible hierarchy of ball courts on the island. His paper conflates scales of analysis. Warfare is presented at a global scale, the sampling universe for ball courts is at an island scale, it is assumed that all ball courts represent a singular political expression, and chronology is based on broad ceramic classifications. Siegel offers no explanation for how these different scales were created or integrated, their validity, or any of the multiple processes represented in their production. For example, the discussion is based on the assumption that ball courts somehow represent warfare on the island.

The chapters in this volume are predominantly conceptual and focus on Caribbean issues without regard for their broader disciplinary connections. They are descriptive in identifying sources and endpoints. All of the authors define boundaries (e.g., agents, islands, cultures, culture areas), and then show that the distribution of material culture was not constrained by these boundaries. Yet the criteria used to create these boundaries and the reasons they were breached are never fully addressed. Most of the papers simply challenge outmoded perspectives, and do so by noting connections, contact, and exchanges that are forbidden by prior frameworks. It is one thing to identify dots on a map and then identify the ways that these dots are connected; it is quite another to explain the reasons that these dots were connected. Finally, I am concerned that readers without grounding in Caribbean archaeology will conclude that

archaeologists in the region continue to labor in “modern” isolation. The issues raised are well suited to a conference symposium, but they do not provide the basis for a useful book.

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Living in Historic Cairo: Past and Present in an Islamic City

Farhad Daftary, Elizabeth Fernea, and Azim Nanji (editors)

University of Washington Press,
Seattle, 2010. 300 pp., 120 illus.,
DVD. \$60.00 cloth.

Al-Darb al-Ahmar is an historic quarter in the city of Cairo, Egypt. While in the past this area of the city had been the site of ceremonial structures for the nobility of the city, in more recent generations the neighborhood has become impoverished and ignored. The Aga Khan Trust for Culture (AKTC) implemented a massive international effort to rehabilitate and preserve some of the significant historic monuments within the neighborhood. In so doing the AKTC created a development plan that included social and economic reforms for the population of the neighborhood. This was a new model for Cairo as many of the historic preservation laws encourage the preservation of structures at the expense of people, an ethos that two contributors describe as the “museumification” of Cairo (Adsa ‘Ali and Reiker p. 185).

Living in Historic Cairo: Past and Present in an Islamic City describes these efforts, as well as provides a cultural and historical context for the significance of the neighborhood. The book itself is physically and informationally dense; in an attempt to be comprehensive the editors provided many short vignettes compiled by a number of authors on many aspects of historical life as well as details on how the project was undertaken. The 300-page volume, including 120 color illustrations, has 28 chapters, so there is too much information to discuss each individually; instead this review will touch on the highlights of the project. The volume is accompanied by a DVD, *Living with the Past: Historic Cairo*, a short documentary on the revitalization efforts in the neighborhood, which provides a foundational understanding of how the Aga Khan Trust for Culture envisioned the project and how it proceeded on the ground, and should be watched prior to reading the edited volume.

The project began with the transformation of the Darassa Hills, a centuries-old rubbish heap that covered 30 ha of the city, into a recreational green space known today as al-Azhar Park. During the initial preparation for the creation of al-Azhar in 1993, archaeological investigations revealed a section of the medieval wall, the Bab Zuwayla, that surrounded the city and backed up onto al-Darb al-Ahmar. Plans were implemented to rehabilitate the wall. At the same time, it was also recognized that the neighborhood had 14 significant historic monuments that were also in need of rehabilitation and preservation, as their structural integrity was threatened by the affects of the 1992 earthquake, which left large portions of the neighborhood in ruins without structural investment that allowed for rebuilding, as well as rising groundwater levels that eroded historical foundations. The structures that were restored by the AKTC were ones identified as being significant from the Islamic period of the city, largely from the Fatimid and Mamluk periods, A.D. 923–1517, and a few from the Ottoman period, 1517–1890.

The volume is divided into two sections. “Part One: Al-Darb Al-Ahmar in Egyptian History” begins with essays on the history of the al-Darb and its relation to the larger city of Cairo, including specific, yet seemingly disparate, subjects such as music, guilds, the diverse religious fabric of the area, and even modern literature. This section, ostensibly written to provide historical and cultural context for al-Darb, in many ways serves to introduce the Islamic history of Egypt to a Western audience. For instance, there are three chapters on the primary religious groups of Cairo: Muslims, Jews, and Coptic Christians (Armanios p. 86, Mottahedah p. 104, Stillman p. 93). Together, these chapters provide a religious context for Cairo that revolves around concepts of diversity and shared space, as well as providing information on how these groups worship through descriptions of major liturgical events. These chapters then relate back to the current project by illustrating the contemporary diversity of the neighborhood, as well as stressing the harmony between these various groups today.

This section of the book also includes chapters on various economic and social structures, such as the evolution of craft guilds over the centuries and the role of religious institutions such as madrassas, in providing educational opportunities to the inhabitants of the city. These chapters do not discuss al-Darb with any specificity. Instead, they extrapolate what the neighborhood may have been like from the larger context of the city, and in so doing draw the neighborhood into a broader context. This seems to be due partly to the fact that there is little documentation available about al-Darb from which to work. In any other work many of these chapters would serve as introductions to a larger discussion on the individual topics. Almost without exception each vignette is a powerful article that leaves the reader wanting to know more about historic Cairo.

“Part Two: Al-Darb Al-Ahmar in the 21st Century” is devoted to the contemporary context of the neighborhood, and describes in more detail the challenges in undertaking an urban revitalization project. This is the primary thesis of the book, to provide a description of how the project was envisioned and implemented, and how such an approach to urban conservation projects can be beneficial to marginalized communities. “Al-Darb Al-Ahmar in the 21st Century” and *Living with the Past: Historic Cairo* provide a comprehensive perspective of the international scope of the project. The opening chapters offer a critique of the current policies and practices of the Egyptian government in their approach to historic rehabilitation and preservation. In the chapter “Contemporary Observations of al-Darb al-Ahmar” the authors Ibrahim and Rashidi offer the underlying philosophy of the project, which is that the neighborhood “deserves to be rehabilitated with sustainable schemes, integrating socioeconomic activities and a tactful use of appropriate building technology” (p. 178). This was accomplished through creating a civil society agency that was located within the community, and building relationships with families to first assess and then address their needs. Kotb describes some of the strategies employed in “Combating Urban Poverty in al-Darb al-Ahmar: Interventions and Strategies for Poverty Reduction in Historic Cairo,” which includes the creation of cultural programs for children; the implementation of educational and literacy campaigns for adults; and occupational placement services. Through

such activities the project leaders challenged notions that impoverished communities were poor stewards of cultural heritage. These programs emphasized skill sets and knowledges that were already existent in the community and empowered community members to apply those skills in their own spaces. These programs also acknowledged the cultural will to protect important historic spaces, even if resources were lacking. Prior to the AKTC project individuals in the neighborhood had taken it upon themselves to rehabilitate and maintain the Qijmas Mosque, an effort which is highlighted and then given further support by the AKTC.

One of the skill sets that were emphasized during the project was traditional building methods. The AKTC brought in European teams trained in conservation and stone masonry. A favorite image that can be seen in the documentary and was discussed by several authors was that of two German journeymen from the stonecutters guild dressed in 19th-century garb, including top hats, plying their trade. These skills were then taught to the community, and Egyptian forms of these methods were revitalized. Individuals are now able not only to apply these skills to the future needs of the monuments in al-Darb, but also to apply those skills for employment opportunities in other areas of Cairo.

The project faced many obstacles: a culture that was often antagonistic to civil society projects, particularly those implemented by foreign nongovernmental organizations (El-Mikawi p. 264); existing laws that privileged the status of historic buildings and sites over the needs of people who lived in and around such structures; and an economically depressed population whose members lacked fundamental access to resources that jeopardized not only their own material conditions but jeopardized the integrity of the historic buildings in which they lived and worked. While never specifying how much money was invested in the community, over the period of nearly a decade the AKTC drew on the resources of several international agencies including the Ford Foundation; received assistance and permissions from local and federal agencies in Egypt; and developed an army of community volunteers to implement the project goals. The al-Darb project is also striking in the flexibility that it had in responding to community needs. During the renovations of one particular mosque,

another in the neighborhood, the Sam Ibn Nuh, suffered sudden collapse. The European team that lead the construction efforts seamlessly incorporated the rebuilding of this additional structure into the process that was already underway. The AKTC also implemented plans that allowed for the rehabilitation of the 19th-century houses in which the population lived, structures that are not considered historically significant by the Egyptian government and that are entrenched in bureaucratic mazes that discourage renovations of such properties, particularly when they are in proximity to recognized monuments.

From the perspective of historical archaeology there are two noticeable weaknesses of the project and the publication. A major drawback of the volume is that it lacks a map. While some authors discuss the importance of “spatiality,” the reader is not provided information that allows for understanding of how these monuments are related spatially or temporally within the neighborhood or the city. Instead the reader is provided with numerous verbal descriptions of streets that even many in Cairo have never visited, and is left with a vague idea of timelessness. More significantly, the project fails to use archaeological data to link the history of the people who reside in al-Darb al-Ahmar with the history of the space. This is particularly frustrating as the project began with archaeological excavations. Archaeology was the primary means by which the Bab Zuwayla was first discovered and the project initiated. Unfortunately, the use of archaeology seems to have stopped there, and the reader is not provided with an interpretation or discussion of the archaeological data. In fact, the archaeological excavations are treated as a rote regulation with little bearing on the history of the community. This lack of fundamental engagement with the archaeological record is particularly obvious when reading the various chapters in “Part One: Al-Darb Al-Ahmar in Egyptian History,” where the archaeology could have provided a much richer context. For instance, Jonathon

Shannon (p. 145) writes about the “excavation” of Cairo’s musical past, describing an historical stratigraphy of sound that ends with the modern-day hybridization of popular and folk music. The entire discussion rests on analogies drawn from just a few scraps of historical documents not directly related to the neighborhood. Likewise Fahmida Suliman’s chapter “From Shards to Bards: Pottery Making in Historic Cairo” (p. 133) fails to draw on any physical data to discuss Fatimid-period ceramic production and, again, was an exercise in speculative history. Considering that archaeologists of almost all periods and geographic areas work extensively with ceramics, this seemed an inexcusable oversight. In the end every chapter that provided an historical and cultural context for the project grasped at fragmentary documents that had little direct relevance to the neighborhood in question. This project could have been a textbook example of the necessity of historical archaeology because there was so little in the way of a written record, leaving little doubt that artifacts excavated from the 8 m of deposited materials along the wall could have illuminated much about local traditions.

Overall, the rehabilitation of al-Darb al-Ahmar is an impressive undertaking. This volume accomplishes its goal of illustrating that modern social life is integral to historic buildings, both in the preservation and the symbolic meaning of those structures. Historic buildings are not just artifacts on display but rather living aspects of a community. *Living in Historic Cairo* can be a valuable model for creating progressive-restoration projects that fully integrate the social and economic needs of the community where historic structures exist, particularly in impoverished and third-world communities.

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Saving San Francisco: Relief and Recovery after the 1906 Disaster

Andrea Rees Davies

Temple University Press,
Philadelphia, PA, 2012. 232 pp., 21
b&w illus., 5 tables, 8 maps, notes,
bib., index. \$29.95 paper.

At 5:12 A.M. on 18 April 1906, a 7.8-magnitude earthquake shook the city of San Francisco. The devastation caused by the earthquake, and the fires that roared through the city over the next three days, forever altered San Francisco's urban and social landscape. In *Saving San Francisco: Relief and Recovery after the 1906 Disaster*, historian Andrea Rees Davies utilizes first-hand accounts from San Francisco residents and relief workers in presenting a thorough and fascinating account of the city's transition from emergency response through disaster relief and finally to rebuilding.

Davies introduces San Francisco as a young city deeply divided by race, ethnicity, gender, and class at the turn of the 20th century. Ninety-eight percent of the structures in the city's most populated 521 blocks lay in ruins by the time the fires were extinguished on 21 April 1906. Contemporary post-disaster narratives proclaimed the earthquake had been a social equalizer that erased the existing social divisions between the city's neighborhoods. Davies challenges this narrative by demonstrating that the 1906 disaster emphasized the preexisting social stratification of San Francisco rather than erasing it. Davies begins her argument by skillfully linking first-hand, personal accounts of the disaster to their locations within the city. In this way, Davies portrays the destruction "as a series of neighborhood disasters, integrally tied to the social standing of each residential area" (p. 19). While city officials worked to save wealthier neighborhoods at the expense of working-class sections nearby, the responses of residents from each neighborhood toward the fire were equally intertwined with class and other social divisions. For example, many residents of Nob Hill and the Western Addition fled to their country homes secure in

the knowledge that servants and military troops stayed behind to protect their houses from the fires. In contrast, working-class homeowners in the Mission District stayed to fight the fires encroaching upon their neighborhood. The organized effort of these neighbors working together minimized the effect of the fire on their district.

In response to the major disaster, the newly created San Francisco Relief and Red Cross Funds received \$9.5 million in donations from around the world. The primary focus of this book is in understanding the relationship between disaster relief and the gender, race, and class divisions within San Francisco's population. In chapter 2, Davies provides brief historical contexts of San Francisco's political arena and the developing federal disaster-relief policies at the turn of the century. This sets the stage for a detailed examination of the official relief efforts and their biases. Organizers and volunteers melded the new scientific social-work methods of the 20th century with the existing 19th-century approach to charity, which included moral assessment and personal involvement of the volunteers. The resulting structure of relief-fund distribution favored homeowners and two-parent families deemed likely to be restored to self-support and normal life quickly. Those individuals considered unlikely to support themselves or lacking high moral fiber (as judged by middle-class standards) did not receive relief funds.

In chapters 3 and 4, Davies examines the roles of gender and race in the post-disaster recovery by highlighting the experiences of women and the Chinese, two groups marginalized by official relief policy. The San Francisco 1906 disaster pushed women into the public sphere in multiple ways. First, women's clubs around the nation participated in relief efforts by sending supplies to San Francisco's refugees. Local middle-class women volunteered in the relief camps providing moral influence and structure for camp residents. The efforts of these clubs were perhaps more beneficial to the middle-class clubwomen than the refugees as their efficient emergency-response and relief contributions carved a permanent place for women in San Francisco politics. Working-class and poor female refugees found their own voices

out of the necessity to negotiate with administrators to obtain relief benefits for themselves and their families. Davies analyzes female refugees' appeals for aid to reveal the ways in which these women simultaneously utilized and defied their prescribed gender roles in order to acquire resources.

Through Davies' portrayal of the experiences of the Chinese community, the reader comes to understand how racism shaped the response and relief efforts after the disaster. The fire that destroyed Chinatown originated when the fire department used dynamite in an attempt to create a fire block to save the elite houses on Nob Hill. The authorities forced an immediate evacuation of Chinatown, thus preventing residents from saving their homes from the flames. After the fire, the majority of Chinese refugees relied on family ties and existing social networks for aid rather than turning to the official, segregated Chinese relief camp. By accessing international networks to support relief and recovery, prominent Chinatown businessmen simultaneously secured the neighborhood's place in the heart of San Francisco while strengthening the Chinese community in the Bay Area at large.

The progressive agenda of the relief and rebuilding favored the upper- and middle-class residents of San Francisco, and as a result the class divide widened as the city rebuilt itself. Comparing census data from 1900, 1910, and 1920, Davies offers insight into the rapid suburbanization experienced in the Bay Area following the 1906 disaster (chap. 5).

In addition to artfully incorporating quotes from a wide range of first-hand accounts into the narrative, Davies illustrates her work with powerful period photographs. Each image adds to the story of the disaster and relief efforts. The use of

historical images includes the first two maps in the book. In 1906, the Southern Pacific Railroad published a map of San Francisco's disaster zone. This image is reprinted on one-third of a page (p. 22). The labels on the map would be easier to read at a larger scale, thus helping readers to orient themselves within the neighborhood landscape of the disaster zone. This is a minor point and the inclusion of the historic map fits well in the context of the other period images illustrating the text.

In *Saving San Francisco: Relief and Recovery after the 1906 Disaster*, Andrea Rees Davies strongly supports her argument that San Francisco's post-disaster recovery solidified preexisting boundaries in the socially stratified city landscape. Her account of the relief efforts in San Francisco is an engaging read and an excellent source for those interested in the American West, the 20th century, or the Progressive movement. Archaeologists will find it useful as a place-based study of urban transformation. The material culture associated with the disaster and relief period emphasizes multiple meanings that objects acquire on both the public and the private level. Refugees repurposed public spaces, including voting booths, parks, and horse stalls, as private residences. In the epilogue, Davies discusses "disaster remnants" (pp. 145–148). These objects selectively saved by refugees—a Bible, a sewing machine, a beer glass—are linked to the identities of the individuals who carried them away from the fire.

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*Bottled in Illinois: Embossed Bottles
and Bottled Products of Early Illinois
Merchants from Chicago to Cairo
1840–1880*

Kenneth B. Farnsworth and
John A. Walthall

Illinois State Archaeological Survey,
Prairie Research Institute, Studies
in Archaeology No. 6, University
of Illinois, Urbana, 2011. 792 pp.
\$125.00 cloth.

Archaeology is typically reactive in nature. Archaeologists excavate, then report on what is found. In the past, the vast majority of background literature about glass artifacts has been published by collectors. Farnsworth and Walthall have taken a proactive approach and have enlisted the aid of other archaeologists, historians, and bottle collectors. This has resulted in a book on bottles written *by* archaeologists *for* archaeologists. This is the best—and most useful—regional work ever completed on historical bottles.

The book is limited in scope to bottlers (sodas, beer, medicines, and others) and bottles within the state of Illinois during the time period between 1840 and 1880. Although the majority of the book deals with individual bottlers and their bottles, the first 83 pages give overviews of the glass industry, manufacturers' marks, technology changes during the period, and the methods used by the researchers.

The single most appealing feature of this work is the attention to detail. For example, on page 11, the researchers discuss manufacturing and technology terms, beginning with pontil marks on bottle bases. Along with clear, concise, and understandable descriptions, the authors

include eight color photographs of bases with pontil marks. The book is filled with delightful photos—in accurate color—of bottles and of details, including relevant features, such as bases, finishes, and embossing.

The section on glasshouses and manufacturers' marks is excellent. Farnsworth and Walthall present some new information here. In fact, the Bottle Research Group is revising several files based on the data presented by the researchers. That section is followed by two more on changes in technology and patterns of embossed-bottle use in Illinois. Both are insightful and helpful.

The bulk of the book is devoted to almost 500 individual bottlers and more than 1,000 of the bottles that they used. Histories of these merchants are as complete as sources will allow and are carefully documented. Individual bottles are illustrated with high-quality photos and drawings of equal clarity when photos were either unavailable or the bottles were in such a condition that a photo would be illegible. As mentioned above, the attention to detail in this book is thorough and refreshing. If an archaeologist excavates a fragment of one of these bottles, he or she can probably match it up with one of these photos.

Although this phrase is overused, it is nonetheless appropriate for this work: this book is as good as it gets. The level of detail and quality should provide a model for future proactive studies by archaeologists. While the volume is regional in scope, it contains useful information for anyone studying bottles from the period surrounding the Civil War. It is a "must have" for archaeologists dealing with bottles from the era.

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Murder and Martyrdom in Spanish Florida: Don Juan and the Guale Uprising of 1597

J. Michael Francis and
Kathleen M. Kole

Anthropological Papers of the American Museum of Natural History, No. 95, New York, NY, 2011. 154 pp., 6 figs., 8 tables, 6 maps, refs. \$25.00 paper.

On 4 October 1597, Florida governor Méndez de Canzo received an urgent letter with troubling news. According to Fray Pedro Fernández de Chozas, a handful of Franciscan friars were dead—murdered by members of the Guale in a clear revolt against Spanish colonial authority. Fray Pedro's letter, and the investigation that followed, began a four-year murder mystery that has yet to be solved. In their book, *Murder and Martyrdom in Spanish Florida: Don Juan and the Guale Uprising of 1597*, authors J. Michael Francis and Kathleen M. Kole pick up where Governor Méndez's investigation left off in 1601. The resulting research offers compelling evidence that will change how historians view the Guale Uprising, as well as the very nature of Spanish/Indian relations in 16th-century Florida.

Francis and Kole weave imaginative narrative with pieced-together sources to introduce the events surrounding the 1597 Guale revolt against Franciscan friars, which left five friars dead and one in captivity. Through the opening narrative of events, the authors admit that most of what historians know about the uprising has been supplied by a text written in 1619, 20 years after the murders, by Luís Gerónimo de Oré. Oré claimed that his text resulted from a transcription of the captivity narrative of the sole survivor of the attacks, Fray Francisco de Ávila, who was held by the Guale for 10 months before being released. Oré's text has remained the standard interpretation of the Guale Uprising, but as Francis and Kole point out, the narrative asks more questions than it answers about the uprising, and may be misleading in both its

identification of the revolt's leader and his motive for the attacks. Oré points his finger at Guale leader Don Juanillo as the principal protagonist of the events, who was incited by the friars' disdain for the Guale custom of polygamy. Taken alone, Oré's narrative seems to answer the two key questions about the revolt—who committed the Franciscan murders and why. These are just the two questions beyond which Francis and Kole seek to move the scholarship of the revolt. The authors insist that an examination of newly transcribed primary sources sheds light not only on the murders themselves, but on a much larger, more complex web of access to luxury goods, political power, and social control.

Murder and Martyrdom in Spanish Florida follows a paper trail of documents forgotten in the historical record—documents that are pivotal to historians' understanding of what happened during the Guale Uprising, as well as to what political and cultural motivations, disputes, and tensions supplied its context and backdrop. It is clear that Francis and Kole undertook a considerable amount of research to transcribe and present letters, testimonies, and court reports, many of which are previously unpublished and are available for the first time in this text. In eight chapters, Francis and Kole present a set of primary documents after a brief introduction that serves to contextualize the documents' place in the unfolding Guale saga. The documents entwine differing perspectives on the murders of the Franciscan friars by Guale Indians, highlight the internal conflict between Spanish politicians in Florida, and draw attention to the nature of Guale sociopolitical culture and relationship with Spanish officials. Taken together, the compilation of documents adds complexity to Oré's deduction that Don Juanillo murdered the five Franciscan friars because they challenged his culture's marital customs. Instead, the documents suggest that Don Juanillo may have been acting on more complex motivations and with a much larger contingent of accomplices. Instead of providing answers about Don Juanillo's guilt and motivations, Francis and Kole assert that the transcriptions present additional questions that must serve to move the scholarship of Spanish/Indian

relationships forward to new levels of research.

Francis and Kole readily admit that the Guale Uprising murder mystery can never be brought to a satisfying conclusion. Even with the newly transcribed records about the Guale Uprising, the historical record still lacks definitive evidence to solve the mystery completely. With that in mind, Francis and Kole's compilation of transcribed documents, although an undeniably rich research endeavor, lacks an analytical edge. While the value of the transcribed documents cannot be understated for the scholarship of Spanish/Indian relations in the 16th century, one is left in want of an additional, concluding chapter in which the authors might have synthesized newly discovered evidence gained through their careful reading of primary sources. Much of the authors' analytical commentary on the documents themselves is hidden in the text's footnotes. A final synthesis of

the evidence in the authors' transcriptions would allow the reader to better appreciate the importance of Francis and Kole's findings, instead of being left to read between the lines.

In *Murder and Martyrdom in Spanish Florida*, J. Michael Francis and Kathleen M. Kole successfully advance the scholarship of the Guale Uprising of 1597 beyond a simple examination of "whodunit" and why. Through a careful transcription of primary sources, Francis and Kole reintroduce a long-told and misunderstood tale in the historiography of Spanish colonial rule and invite readers to join them in the investigation of a 400-year-old murder mystery.

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*The Shore Whalers of Western
Australia: Historical Archaeology of
a Maritime Frontier*

Martin Gibbs

Sydney University Press, Sydney,
Australia, 2010. 165 pp., b&w
photos, illus., maps, tables. \$40.00
paper.

In *The Shore Whalers of Western Australia*, Martin Gibbs continues the long tradition of scholarly inquiry into whaling by Australian historians and archaeologists. In this volume, the author focuses on the shore-based whaling industry over the period 1836–1879, with particular focus on the Cheyne Beach whaling station in Western Australia and his excavations of the industrial and domestic spaces once located there (which culminated in his 1996 doctoral dissertation at the University of Western Australia).

Gibbs commences from a clearly articulated series of research objectives designed to examine the origin, development, and decline of the industry; the nature and extent of shore whaling in Western Australia; and the historical and archaeological evidence for the selection of whaling locations, before finally exploring the living and working conditions of the whalers. Following a short introduction, eight chapters and two appendices open thematically broad but become increasingly focused on archaeological analysis. Included are the history of shore whaling, the processes and products of whaling activities, and the location and organization of whaling stations, followed by the excavation, artifact analysis, and eventual reconstruction of life at the Cheyne Beach station. The final chapter ties these threads together with discussion of life on the “maritime industrial frontier.”

At first glance, the historical evidence of shore-based whaling in Western Australia is characterized by sparse descriptions of industrial activities and absent mention of domestic life. Over decades of searching, however, Gibbs has been able to amass and make widespread use of extensive documentary and archaeological

data, using whaling station records; government records; newspaper reports; personal accounts; and maps, plans, and images; memoirs and oral histories; and previous archaeological surveys and excavations (published and unpublished). He also uses comparative historical data from adjacent Australian colonies to support his interpretations (in particular, records from South Australia and Tasmania where much whaling research has been carried out). From this diverse dataset, a multi-faceted work emerges. Beginning with the history of the industry in the 19th century and the economic, social, and technological transformations of whaling, he communicates the significance of the industry noting that the story of commercial whaling is not a tale of success. Later successes with pastoralism, timber-getting, and mining in Australia have diminished the understanding of the role of whaling enterprises in colonial development.

Shore Whalers, however, is not simply a reinforcement of the historical record as it speaks to many themes within archaeological research. It contributes to the understanding of colonial development and elucidates how failure is often a part of the transition to economic viability and affluence. Other questions, such as the way early European settlers adapted to a new environment, are also open for investigation. The examination of recurrent associations between topographic and landscape elements, and the inter- and intra-site variability of infrastructure also allow for behavioral inferences to be made regarding site development. The lack of significant quantities of building material found by Gibbs during his excavations is interpreted as evidence of extensive recycling and reuse, spurring his contention that the industrial infrastructure of the stations became simpler over time. This leads him to conclude that the Western Australian shore-based whaling industry, in comparison with other Australian and New Zealand stations, is defined by its lack of complexity and sophistication.

The book is also interesting due to the light it sheds on the social life of whalers, their connections to their parent cultures, and their interactions with Indigenous people. Indeed, some of the most interesting information pertains to the

relationships between Aboriginal groups (in particular the Nyungar people) and shore whalers in Western Australia. Europeans had intermittent contacts with Aboriginal peoples from the 17th century onwards, who may have benefited from the regular supply of whale beef left behind by the oil-focused whalers. This could have facilitated other types of relationships between Europeans and Indigenous peoples and may have extended to long-term cohabitation or marriage between European whalers and Aboriginal women.

Australian archaeologists have written quite a lot on the subject of whaling but never has there been so much detail on the enterprise in a particular region. As pointed out by Gibbs, the last two or three decades Australian studies of whaling have emphasized the importance of the coastal zone in studies of crosscultural interaction, and have also exposed the ethnically diverse and gendered aspects of the whaling communities. Although *Shore Whalers* covers much old ground in explaining the background to the

Australian whaling industry the differences noted by the author are interesting for scholars seeking to understand frontier economies. Through his examination of many relevant “frontier frameworks” (such as World Systems Theory and the Swiss Family Robinson model), this book is a rich invocation of the maritime industrial frontier, and provides much thought for considering capitalist activities in colonial settings. The strength of Gibbs’s examination is his ability to place the importance of the Australian whaling industry into its global historical context, one not only communicated thorough the worldwide trajectory of goods and supplies flowing to and from the Cheyne Beach fishery, but also on an individual level where the residents of the station steadfastly maintained their connections to the wider world.

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*Maya Christians and Their Churches
in Sixteenth-Century Belize*

Elizabeth Graham

University Press of Florida,
Gainesville, 2011. 416 pp., 80 b&w
illus., 19 maps, gloss., refs., index.
\$79.95 cloth.

Elizabeth Graham has been doing archaeology in Belize since the 1970s, and served as archaeological commissioner of that country from 1977–1979. As a researcher she brings to her study of the mission period an excellent knowledge of preconquest Maya sociopolitics. This is the background for the book reviewed here, which presents the results of over 20 years of research on two 16th-century Franciscan missions to the Maya of Belize. The writing is engaging, with good maps and artifact illustrations, and very effective reconstruction drawings of the settlements as they are thought to have looked at time of occupation. This volume summarizes a long period of intensive research and publishing on these Mayan mission centers.

The initial Spanish conquest of the Yucatan Peninsula in the 1520s was followed by incursions southward, resulting in the founding of mission settlements in what is now northwestern Belize in the 1540s. The region remained a Franciscan mission frontier zone from the 1540s to the 1620s, supplied from the town of Bacalar in the Yucatan. It is this period that has been the focus of Graham's archaeological research. The 16th-century Spanish were more interested in the highland mines of what is now Guatemala and Honduras. The humid lowlands of Belize, with no good ports and no precious metals, remained peripheral to the Spanish colonial enterprise in the region. The 1638–1641 Mayan rebellion ended most Spanish contact, and further European interest in the zone was minimal until the 19th century, leaving local Mayan populations largely outside colonial administrative efforts once the Franciscans abandoned the missions.

Graham has carried out extensive excavations

at two mission settlements. The mission at Lamanai was located on the New Lagoon, on the upper reaches of the New River in northern Belize. The Tipu mission, on the upper reaches of the Belize River in the west-central part of the country, is a 200 km journey by river and portage southwest from Lamanai, and was thus a much more remote mission effort in the eyes of 16th century Franciscans travelling from the Yucatan. Archaeological work at Tipu from 1984–1987 included excavation of the mission church and of a large cemetery population of almost 600 individuals buried under and surrounding the church building. At Lamanai archaeological work on the Classic and Postclassic Mayan center has been ongoing since 1974, but it was in 1998 that Graham started a new phase of research at Lamanai, excavating the remains of the Franciscan mission complex. Two churches from different phases were uncovered, along with burials of perhaps more than 200 individuals, but jumbled because of the proximity of bedrock to the church floors at Lamanai.

Research has been carried out in close collaboration with Grant Jones, an historian of Mayan colonialism, whose 1989 book, *Maya Resistance to Spanish Rule*, provides important background to Graham's arguments. In the volume under review Graham deftly leads the reader through the ethnohistoric literature on the Maya of Belize, with an emphasis throughout on the idea that both Mayans and Franciscans played active roles visible in the material culture and practices of 16th-century Tipu and Lamanai. Graham gives important detailed attention to the excavated church architecture, placing it within the wider academic literature on open chapels, churches, and architectural innovation in the missions of Mesoamerica. The material culture included with burials is covered in detail, including shroud pins, some coffin hardware, and a variety of imported jewelry items. A ceramic censer, or incense burner, made locally but in a European style, was recovered from one burial and forms the cover illustration for the volume. For many readers, though, the most interesting archaeological finds

will be those from the Lamanai churches after abandonment by the Franciscans. The buildings continued to be used in ritual ways, and Graham details a variety of caches, usually containing animal-effigy ceramics, and two stone stelae erected adjacent to the church architecture. It is the interplay between Roman Catholic and Mayan belief that forms the core of Graham's analysis.

A self-identified "Roman Catholic Italian-American" (p. 9), Graham discusses her religious upbringing in the book. In rejecting the "methodological atheism" that anthropologists and historians of the conquest of New Spain tend to invoke, she convincingly argues that her own Catholicism influences how she sees the 17th-century conversion of Mayans by Catholic missionaries. With a very engaging writing style she outlines how her recollections of a childhood in church influences her portrayal of the material culture of the colonial mission effort in Belize.

The "success" or "failure" of this missionization effort was characterized by 16th-century priests as a fight against idolatry or recidivism that many 20th-century anthropologists would characterize as "syncretism" or a "thin veneer of Christianity." Graham sees this as insulting in its denial of the Mayan right to be "as full-fledged Christians as anyone ... in similar circumstances" (p. 17). The suggestion that at Tipu Christian-style burial continued to be carried out

by the community after the priests abandoned the mission in the 1638–1641 rebellion tends to bear out Graham's perspective. She also makes the important point that the Catholic Church as an institution is not a monolith and underwent extensive changes partly caused by the influence of missionary efforts in the 16th-century New World. After a wide-ranging discussion of ideas surrounding the Catholic Church, materiality, imagery, and missionization, Graham concludes that in the 16th century

the physical and cultural environment in Yucatan and Belize was Maya, not Spanish. Thus, despite considerable conflict and repression by the invaders, the Maya cosmos stood to be influenced and even invigorated by Christian thought; from the Maya point of view, the Christian cosmos posed no threat. Where Christian thought involved change ... it involved behavioral change that was compatible with Maya patterns" (p. 287).

It is a view of culture contact and religion that shows great respect for both Mayans and Franciscans, and one that should be required reading for anyone interested in the archaeology of missionary efforts in the New World.

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Saugus Iron Works: The Roland W. Robbins Excavations, 1948–1953
William A. Griswold and Donald W. Linebaugh (editors)

National Park Service, U.S.
Department of the Interior,
Washington, DC, 2010. 440 pp.,
b&w photos, bib. \$45.00 cloth.

Saugus Iron Works is a story about a 17th-century iron furnace, foundry, and slitting mill in Massachusetts. It is also about men wearing hats. Photographed sporting a white baseball cap in the fashion of the day—bill forward and devoid of trademarks—Roland Wells Robbins (1908–1987) dominates the story, willingly sharing the stage during his five years (1948–1953) at Saugus only with the early industrial site that he was charged to uncover and interpret. Supporting characters (mostly sporting fedoras and bowties) include the trustees of the First Iron Works Association (the client), architects designing the reconstruction, a neighbor, a couple of field hands, historian Neal Hartley, and a consultant or two. They appear in the pages of this account of the discovery and excavation of the Saugus Iron Works; but this is a story about North America's first, and most controversial, industrial archaeologist and the site upon which he honed his skills.

Saugus Iron Works began as the lead editor's assessment of archaeological resources at this National Historic Site, a unit of the National Park Service since 1969, in anticipation of property upgrades. It morphed into an edited volume for which Griswold recruited as associate editor Robbins-scholar Linebaugh, and contributors Carl Salmons-Perez (curator), Janet Regan (museum specialist), Curtis White (interpretive ranger), and Brigid Sullivan (conservator). A seventh contributor—the individual or group responsible for designing the book—remains unnamed. Editors and contributors provided chapters on colonial iron working, the history of the Saugus operation, Roland Robbins's excavations and artifact recovery, public-outreach efforts, controversies over reconstructions, and developments after Robbins's

abrupt departure from the project in July 1953. The design team developed a format in which the contributors' texts appear on a page with a sidebar quotation from Robbins's voluminous journals or from the correspondence of one of the minor actors, and large, beautifully composed black-and-white photographs on the facing pages, many of which were made by project photographer Richard Merrill.

Robbins is a largely forgotten figure in American archaeology, his memory and reputation only recently resurrected by Linebaugh's *The Man Who Found Thoreau: Roland W. Robbins and the Rise of Historical Archaeology in America* (2005, University of New Hampshire Press, Durham). A self-employed handyman, Robbins had the good fortune to attract public attention through his discovery and excavation of Thoreau's Walden cabin at a time when archaeology largely was the domain of the enthusiast, and historical archaeology had not yet achieved academic respectability. He had the misfortune of continuing his career into the 1970s and 1980s when academically trained archaeologists struggled for that respectability and, in that struggle, rapidly and effectively marginalized the amateur. With the achievement of academic acceptance in the 1990s, historical archaeologists have re-engaged avocational archaeologists in the field's interpretation of the citizen-scientist concept; but Robbins suffered professional criticism and campaigns to undermine his legitimacy during the field's emergence as a scholarly discipline.

Much of Robbins's protracted fight with professional archaeologists occurred after he resigned from the Saugus Project and marketed his services to other groups. For five years, his nemeses were members of the First Iron Works Association Board of Trustees and the architects that dogged his heels for data that they could use in designing the reconstructions. Unmet expectations—realistic and unrealistic—and the incomprehensibly ill-conceived plan of designing the reconstruction as the various structures were sought and exposed led to growing tensions between the self-styled Yankee mechanic and his upper-middle-class professional clients. Robbins's journal entries, some of which are quoted at

length, reveal his sensitivity to perceived slights, and he reports with umbrage his treatment by clients and architects as a mere “digger.”

Robbins was far more than a mere digger, but far less than a research scientist. This was his second attempt at site excavation, completed at a time when there were few or no models for how one investigates a deeply buried industrial complex. Detailed plans and profiles, and stratigraphic excavation with hand tools, were not parts of the program. If they were, this book might have been a monograph on the Saugus Iron Works site, rather than a character study of the excavator with largely static spatial descriptions of what Robbins uncovered. Two images provide insight into Robbins’s fieldwork. Figure 3.8 (p. 71) depicts Robbins in his “museum” with artifacts spread before him in nail kegs, cardboard grocery boxes, and groups of material lying on the floor with paper labels.

Figure 6.9 (p. 153) shows an unexcavated post-hole and excavated mold identified as the post on which a second trip hammer balanced. The photograph also shows a series of nails Robbins set into the ground demarcating the posthole and what appears to be an earlier posthole, suggesting post replacement, but of which there is no mention in the text or caption. Robbins argued endlessly for a two-hammer operation while the architects and committee dismissed the idea because they thought the building could not accommodate two hammers. Maybe two hammers did not coexist, but the replacement post suggests that at least one remained in operation long enough to require repair, further complicating the story. And this is just one observation gleaned from the editors’ chance selection of a

photograph. We will never know how much other information has been lost.

In the end, *Saugus Iron Works* is not a site report and descriptions of most individual features fall outside of its scope; but it does leave the reader to wonder for whom this book was intended. It seems to have little appeal for a general readership. The editors do not clearly state their intentions in assembling this volume, but one might divine a concern for the discipline’s history, perhaps suited for a graduate course. A shorter study with less archaeological detail might have suited that purpose. A broader contribution to the field might have been achieved through careful analysis of all Robbins’s notes, drawings, and photographs to produce a comprehensive site report, even with many deficiencies resulting from poor field decisions and unrealistic expectations from this client-driven project. Alternatively, the editors might have highlighted the class differences that existed between Robbins—a high-school dropout often dressed in field clothes—and his better-educated, better-dressed elite clients and their professional consultants. The photographs—only a small sample of which were selected for this book—depict baseball caps and bare chests in the excavations, and broad-brimmed hats, bowties, and dress coats above. Tensions underlying these differences provided a point of departure in ensuing conflicts between people like Robbins and the professional class of archaeologists that emerged from post-World War II university programs. Perhaps that story warrants its own sidebar.

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Shipwrecked: Tang Treasures from the Java Sea

John Guy and Regina Krahl

Smithsonian Books, Washington, DC, 2011. 288 pp., index, bib. \$65.00 paper

The Tang period in Chinese history (A.D. 618–906) is an interesting one because of the importance of the trade along what has been called the Silk Road (a name coined in 1877 by the German geographer Baron Ferdinand von Richtofen), which was a land route through Central Asia, but this exhibition catalog indicates the importance of a maritime route as well. The catalog covers the excavation of a ship, likely a dhow and probably from Arabia, that had a type of construction totally different from the ships of other countries: its planks were sewn together with fibers. No nails were used. The wreck is important because it presents the first evidence that Chinese products were being shipped to Persia and other western Asian destinations as early as the 9th century via Persian/Arab vessels.

There were 65,000 items in the wreck, of which 40,000 were ceramics, dated by the authors to A.D. 825–850, all of which were treated under the supervision of Andreas Rettel, the archaeologist in charge of the conservation procedures. Unfortunately, a total of about 20,000 artifacts were left behind on the seabed or are missing, including approximately 10,000 ceramics and 2,000 lead ingots.

The study of Chinese porcelain has been transformed during the past three decades by the discovery and excavation of shipwrecks. Each wreck is like a time capsule containing the record of the trade of a specific period, and many of the wrecks are datable by means of objects found on board. Much of the material from shipwrecks has been recovered by commercial salvagers, rather than being excavated by underwater archaeologists (an important distinction), and art historians are dependent on their results. Though expensive, underwater salvage operations can yield valuable artifacts worth enormous amounts of money on the international auction market, and thus are

often financially worthwhile for salvagers.

A notable example, the Belitung cargo, was first discovered in 1998, when an Indonesian diving for sea-cucumbers stumbled across mounds of Chinese ceramics. The Indonesian government granted permission to an Indonesian salvage company that then gave a license of cooperation to a private German salvage company, Seabed Exploration, GBR to excavate the wreck. Security was provided by the Indonesian Navy. There were two excavating expeditions: one in 1998 and the other in 1999. The cargo was then purchased by the Sentosa Leisure Group in Singapore for \$32 million, and then by the government of Singapore, which exhibited it at the ArtScience Museum in Singapore, with the collaboration of the Smithsonian Institution. It was planned that the exhibition would then travel for five years to many important venues all over the world, including the Sackler in Washington, D.C., which is part of the Smithsonian. However, after much discussion about the ethics of showing the artifacts, the exhibition was postponed on 28 June 2011. Another round of talks was convened by Julian Raby, director of the Freer/Sackler, in December of 2011, with participants from UNESCO, the National Oceanic and Atmospheric Administration, the International Committee on Monuments and Sites, the World Archaeological Congress Committee on Ethics, and other experts, and after much discussion, the exhibition at the Sackler was cancelled, with the Smithsonian withdrawing its name from sponsorship, the original exhibition going only to the venues already committed to it. The artifacts left behind by the salvors of the Belitung wreck will be re-excavated scientifically by a team led by Southeast Asian scientists, with UNESCO assisting in general terms.

In defense of the Belitung excavations, Tilman Walterfang of Seabed Exploration wrote that the owners had resolved to recover the wreck and its contents in accordance with ethical archaeological practice of seabed exploration, but that the Indonesian government dictated the pace for security reasons: the monsoons were approaching fast and looters were hovering day and night. The Indonesian government hurriedly issued a license to

Seabed Explorations in September 1998 in a move to put an end to the ongoing looting. By that time a large number of Changsha bowls and ewers from the wreck had already reached the antiques market in Singapore. There was indeed question about the pieces on the wreck having been recovered too quickly; that it was done within two short seasons and without due diligence.

Since that time, several articles have been written about this wreck. An article by John Guy about the Belitung cargo appeared in the *Transactions of the Oriental Ceramic Society*, vol. 66, 2001–2002, in which he referred to the cargo's importance. Another article, by Roberto Gardelin and Aileen Lau (2005, *Oriental Art*, vol. 55, no. 1) illustrated the finds in color, including a spectacular gold cup. In that article, the problem of commercial salvage was discussed and two examples were presented, both of wrecks that were totally looted.

One defense presented for the way the Belitung wreck was excavated is that *it could have been worse*. With the Deming Cargo, "recovered off the coast of Java by a local businessman," over 100,000 early-14th-century Chinese ceramics recovered in perfect condition were sold, and the Tg. Simpang wreck discovered by local fishermen off Borneo had an archaeologist appointed by the Malaysian government too late to save most of the objects.

There are 16 chapters in the catalog. The introductory material sets the stage for the other chapters, and provides an overview of the trade between China and western Asia, and presents the importance of this wreck as the first evidence that Chinese products were being shipped to Persia and other western Asian destinations as early as the 9th century via Persian/Arab vessels. The Abassid and Tang dynasties dominated Asia during this period, and here is evidence of their interaction. Over 300 of the objects found in the wreck are illustrated and described, excluding the ones discussed in the essays.

There are actually three strands to the discussions: one is the place of the wreck in the history of trade, another is the construction of the ship, and a third is the discussion of the ceramics and metalwork found in the wreck. The ceramics, including white wares, Changsha ware, and green ware are discussed in detail by Regina Krahl, one of the most authoritative scholars of Chinese ceramics in the world, and the metalwork by

Francois Louis, an equally renowned scholar. For anyone interested in these areas, these are superb discussions, which illuminate ceramic and metalwork history. The chapter about how Chinese wares influenced Persian wares in this period is particularly important. The chapter written by John Guy about the trade in 9th-century Asia is extremely informative, because he presents a summary of previous research in this area. The authors use important archaeological evidence from datable tombs in China to support their dating of pieces found in the wrecks.

There is also a chapter by Tom Vosmer about a reconstruction of a ship similar to the Tang-period dhow, named the *Jewel of Muscat*, built in a joint effort by the governments of Oman and Singapore, and now housed in the Maritime Experiential Museum in the Sentosa Resort in Singapore, where it is part of a permanent exhibition on Arab seafaring. The investigation of the construction of the boat is fascinating, with the fiber used in the stitching first thought to be hemp, then hibiscus fibers, and then fiber from coconut husks.

The archaeological community feels strongly about cooperating with for-profit excavations. The Convention on the Protection of the Underwater Cultural Heritage, organized by UNESCO and held in Paris in November 2001 dealt with this issue as follows:

The commercial exploitation of underwater cultural heritage for trade or speculation or its irretrievable dispersal is fundamentally incompatible with the protection and proper management of underwater cultural heritage. Underwater cultural heritage shall not be traded, sold, bought or bartered as commercial goods (UNESCO, Convention on the Protection of the Underwater Cultural Heritage, Rule 2, p. 16).

Similarly, one of the ethical positions of the Society for Historical Archaeology states:

The collecting, exchanging, buying or selling of archaeological artifacts and research data for the purpose of personal satisfaction or financial gain ... are declared contrary to the purposes of the society (Ethical Positions of the Society for Historical Archaeology, Bylaws, Article VII, 30 March 2001).

Apologists for the fact that the wreck was excavated by commercial salvagers point out that the excavations were carried out at the request of the Indonesian government in accordance with

Indonesian law because they were afraid that the wreck would be looted. The UNESCO rule quoted above was ratified on 2 November 2001, two years after the ship was excavated. It is a difficult issue, because it is unrealistic to expect significant funds to be allocated for proper underwater excavations in less-developed countries, so it can be tempting to make arrangements with commercial salvage operations.

The discussion of the excavations and of the dhow itself are problematic, since Michael Flecker and his company, Maritime Explorations, have been involved with other shipwrecks of which the contents have been sold. He mentioned in the catalog that the site was gridded and records were kept. He was originally trained as a civil engineer and has received a Ph.D. I have

looked in vain in the catalog of the exhibition for evidence about the preservation of the vessel in situ, which is considered vital by qualified archaeologists. However, the exhibition catalog is an important record of East/West trade during the Tang period, as well as being a vital reference work for anyone interested in the artifacts of this period.

Fortunately, the trend seems to be moving away from profit making from and private recovery of shipwrecks, and towards scientific excavations.

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*Weapons of Warre: The Armaments
of the Mary Rose*

Alexandra Hildred (editor)

Mary Rose Trust, London, UK, 2011.
1,000 pp., figs., bib., index. \$100.00
cloth

Volume 3 of the archaeology of the *Mary Rose* is a richly illustrated two-book, four-part set covering all weaponry aboard the Tudor warship when the vessel sank. Part 1, “The King’s Great Ship,” places the vessel in context. The seven sections include an overview of the navy, the *Mary Rose*’s service career, the Battle of the Solent, and the importance of the ordnance. This section also includes an overview of the Anthony Roll, an illustrated 1546 inventory of King Henry VIII’s ships. Part 2 deals with the “great guns,” the ship’s artillery. It is subdivided into brass, wrought-iron, and cast-iron cannon, their munitions and accessories.

Part 3 examines handheld weaponry. Along with discussion of incendiary devices, firearms, archery equipment, and armor, there is a section on hand-to-hand fighting. Part 4 is a study of how the ship was fought. There are afterthoughts and suggestion for future research. Technical appendices include studies of metallurgy and gunpowder.

Finally, there is a DVD with color photos, line drawings, data sheets, and three videos. Two videos cover site excavation and channel improvements. The third shows test firings of wrought-iron and brass cannon. The bibliography is an outstanding resource.

All weapons are placed in two contexts. First, they are located within the ship, a process that provides clues about naval tactics as well as shipboard life. The second context is the wider 16th-century military world. Given the large sample size of some artifact classes, the various studies have the ability to isolate a thin section of time so that it is better understood. This is important, as the *Mary Rose* was upgraded on occasion, and the period was one of innovation and adaptation of gunpowder weaponry.

For cannon, the size, weight, and type (or

name) is given, derived through a combination of archaeology and historical research. Gaps in earlier documentary lists are filled by deduction based on gun size because previously unknown examples could be inserted from the *Mary Rose* collection. Combining cannon terms on the Anthony Roll with the archaeologically recovered gun tubes enabled classification of previously unknown, or at least unidentified, cannon. For bronze guns, the founder is usually identified; numerous photographs and line drawings provide information about decorative elements and markings. The illustrations proceed from explanatory drawings of terminology that include gun tubes and carriages. The outstanding drawings enable quick visual reference between text and meaning that is essential for those not fully conversant with artillery terminology. The same sort of basic reference, linked with detailed text and imagery, is used for all other weaponry as well.

Artillery implements included priming wires and linstocks, some with elaborate heads, powder ladles, shot gauges, and rammers, all well illustrated with both photos and line drawings. Tampions, wads, and other elements were also recovered and are reported here. Given the changing technology, gun carriages play a key part in illuminating changing tactics.

There is also a study of reproducing and firing selected cannon replicas. Surprisingly, muzzle velocity could be very high (1,650 fps/502 mps). These figures were attained by working up from very low charges to a large charge weighing about one-third the projectile size. They used prepared cartridges because formers and paper were described in documentary sources for the ship, and formers were recovered during excavation. A coarse-grain black powder (Orica NPCG), that was probably better than the original, was used in these experiments so a full equivalent weight of powder to shot was not even approached. The details include distance to grazes (estimated) and recoil of piece (measured).

Artillery projectiles are discussed in some detail, supplemented by photographs, drawings, and comparison of finds at other sites. Drawing from Anthony Roll references, certain types of shot can be more clearly identified including

iron, stone, lead, and composite (lead over iron core, lead over stone core) shot. The different shot types: canister, lantern, bar, and dice are covered, including illustrations of the lantern and canister containers. Some shot was marked with an H, a probable reference to Henry VIII and royal ownership. It is worth noting that some woodenware was also marked with an H as well. This personalization of national property seems to precede the better-known "broad arrow" marking.

Personal weapons included guns (matchlock muskets) and bows for longer range, and swords, knives, and staff weapons for close-in fighting. Reporting is similar to the other artifacts in terms of illustrations and references to contemporary illustrations, documents, and archaeological finds. The muskets and, presumably, the bows not only fired shot/arrows, but also incendiary projectiles, some of which were recovered. Of the 172 long bows recovered, 139 were complete, protected in two chests found on the orlop deck. The bows represent the finest collection of English long bows in existence. The details explored include replication and test firing, as well as information about nocks, cross sections, arrows, and wrist guards. It may be a surprise to some that there were a great many distinguishing marks on the bows and pole arm (bills, halberds, pikes) staffs.

Iron did not survive in good condition; here the authors made outstanding use of contemporary illustrations, museum and archaeological examples, X-rays, and interpretations drawn from the leather or copper-alloy furnishings. The swords and daggers represent a superb collection of, often ordinary, weaponry that is not usually seen. The information is clear and well illustrated; replication could easily be attempted. Some armor, including plate, chain, and composite types such as might be found on a jackcoat

or brigandine was found in poor condition. For an iron-destroying environment, the information recovered from archaeological field drawings, conservation, and interpreters is impressive.

Taking all the weaponry, together with find locations, the authors move to an interpretive section on how the ship was likely fought in a Tudor-period engagement. Every type of weapon was identified as to location aboard the vessel, and the types/locations formed patterns. Coupled with wind, tidal flow, and water depth, it was possible to show not only what happened, but also what might have been intended if the *Mary Rose* had closed with a French ship.

This very intensive interpretive study of such a varied artifact collection is impressive. The guiding hand of interests well beyond archaeology and history can be seen in the effort to understand what folk aboard the ship were doing. This may not be the final word, but it is a deep line in the sand upon which others can build but only after considerable thought, research, and new finds make any suggested revisions necessary.

Lastly, the price seems steep, but once readers are exposed to the recording, the research deep into minute details, and the clever winking out of other minutiae, they will find it is well worth it. Anyone pretending knowledge of the Tudor period will have to own *Weapons of Warre* and the other four *Mary Rose* report volumes. Do not wait for this to be remaindered; it is too important a work to last on a sales shelf.

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*World of a Slave: Encyclopedia
of the Material Life of Slaves
in the United States*

Martha B. Katz-Hyman and
Kym S. Rice (editors)

Greenwood Press, Westport, CT,
2011. 2 vols., 581 pp., figs. \$180.00
cloth.

World of a Slave: Encyclopedia of the Material Life of Slaves in the United States is an impressive compilation of entries that capture the full range of material features of slavery, as well as some subjects that are on the edge of materiality. Published in two volumes, with volume one covering subjects from A to I, and two from J to Z, *World of a Slave* treats more than 170 subjects, many archaeological.

The editors, Martha Katz-Hyman and Kym Rice, are well qualified to take on a task of this magnitude as both have worked with the material cultural of slavery in interpretive settings; Katz-Hyman formerly as an associate curator at Colonial Williamsburg, who was part of the team that furnished the slave quarters at Carter's Grove, and Rice as the director of the Museum Studies Program at the George Washington University who worked on the Museum of the Confederacy's award-winning exhibition and catalog: *Before Freedom Came: African American Life in the Antebellum South*. They further benefited from an advisory board that consisted of Theresa Singleton, John Michael Vlach, and Faith Davis Ruffins, and the result is a work that does not miss any topics nor omit many details. Both Katz-Hyman and Rice contribute multiple entries, but to compile an effort of this scope and range requires a large team, and they are supported by a group of 87 contributors, some of whom also provided multiple entries. A listing of the contributors shows Katz-Hyman and Rice's connections to the world of African American scholarship and reads like a virtual who's who of curators, historians, and archaeologists working with the material legacy of the world of slavery. Contributors are drawn from university faculty,

museum staff, and cultural resource management firms, as well as several doctoral candidates.

Entries are presented in alphabetical order and each entry includes a list of other relevant entries in the encyclopedia. There is also a topical directory that lists all of the entries available for different topics: documents, economy, education and literacy, food and drink, home and music, personal items, places, religion, rite of passage, structures, and work. Entries vary in length, depending upon the nature of the subject; for example, the entry on "Kitchens" by Kelly Deetz is six pages in length, while the following alphabetical entry, the "Koran" by Daniel Dillard, is limited to a page. The editors include illustrations of the items being discussed and also pepper the volume with historic vignettes drawn from various sources that present slaves' experiences with each subject.

The encyclopedia entries in the *World of a Slave* offer excellent, well-written summaries of our current knowledge of the various facets of the material culture of slavery. Entries are descriptive, and each identifies other topics treated elsewhere in the encyclopedia in bold. Each entry includes a brief (three to six sources on average) listing of recommended sources for further reading. The recommended readings represent hallmark publications for each subject, which is appropriate for an overview such as this, although the editors' approach to limit each contributor's bibliographic entries to key publications does create some problems for those interested in delving into further research on the topic. Since entries are impersonal, and do not name or cite specific scholars and their research, readers are unable to identify and examine various source documents that may be referred to in an entry. For example, Chris Espenshade's entry on colonoware discusses research that indicates that Catawba and Pamunkey women made colonoware, as well as recent work that suggests African Americans may have made colonoware for sale in Charleston markets and shipped wares to market by canoe, but scholars behind both of these current research topics (Brett Riggs and myself, respectively) are not named or cited, leaving readers at a loss if they wish to follow

these lines of investigation. *World of a Slave* could be a greater resource if it included citations and comprehensive listings of references, but it is recognized that that would add to the volume's length and cost. As presented, it does what it sets out to do, to provide the background and context of various material things and settings within the lives of enslaved African Americans.

World of a Slave is an excellent encyclopedia that provides a wealth of information on the

material world of slavery. This is an excellent introduction to the material culture of slavery that will benefit both students and scholars seeking to expand their knowledge of the material legacy of African American life on the plantation.

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Numismatic Finds of the Americas: An Inventory of American Coin Hoards, Shipwrecks, Single Finds, and Finds in Excavations

John M. Kleeberg

American Numismatic Society,
New York, NY, 2009. 358 pp., refs.,
indices. \$125.00 cloth.

As indicated in the title, this work lists finds of single coins that may have been lost from intentionally deposited hoards. Part 1 contains coins, paper money, Indian peace medals, other medals, and gold bars. The list is comprehensive and chronological beginning with a Norse penny made in the 12th century found at an aboriginal midden in Maine, and ending with a hoard of gold coins stashed in Philadelphia during the Great Depression. The second part is an inventory of U.S. silver dollars that the Treasury Department released into circulation. From 1960 to the end of the release in 1964, Treasury sold 152 million silver dollars. Dates as early as 1889 are in bags of dollars that found their way into the hands of the general public in the 1960s. This should serve as fair warning for future archaeologists. Part 3 is an account of coins that were minted in the Americas that have been found in other parts of the world. Parts 1 and

3 provide information useful in reconstructing economic systems in North and South America and other continents.

The bibliography is current, containing a 2008 publication on the Baltimore hoard by Leonard Augsburger. Valuable research tools are the three indices. These are, first, an index of geographic locations of the finds. Second, an index of archaeological reports and named hoards such as the Baltimore cache is given. The third is an index of coin type by country of origin. The latter would be particularly useful for those researching specific topics such as the distribution and timing of Indian peace medals. The production quality is exceptional, from the thick, opaque pages to the whimsical dust jacket.

This volume is not illustrated. For those not well versed in coin identification, *American Foreign Coins: An Illustrated Standard Catalogue with Valuations of Foreign Coins with Legal Tender Status in the United States, 1793–1857* by Schilke and Solomon (1964) or a similar work is needed. The author states that the listing of South American finds is incomplete. His work is laudable, nonetheless, for the comprehensive reporting for North America that provides an invaluable source for historical research.

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An Archaeology of Australia Since 1788

Susan Lawrence and Peter Davies
Springer, New York, NY, 2010. 444
pp. 88 figs., refs., index. \$129.00
cloth.

Lawrence and Davies' new volume, *An Archaeology of Australia Since 1788*, is the first book-length overview of Australian historical archaeology since Graham Connah's *The Archaeology of Australia's History* was first published in 1988. Inevitably there have been significant developments in Australia over the last two decades, and a new volume on what has become one of the most dynamic and interesting regions in global historical archaeology is long overdue.

The introduction clearly sets out the volume parameters. The temporal focus is on the period from 1788 from 1945, from the start of permanent British settlement at Sydney through to the end of the Second World War. The authors do, however, bring in earlier and later examples when appropriate; for example, the iconic 1629 *Batavia* shipwreck is included, and a whole chapter is dedicated to "the Twentieth Century and Beyond." The thematic focus is on the "day to day life of Australians"; so that even where discussion is on industrial processes and technologies the "emphasis is on the environments of daily life" and the "conditions experienced by various groups of people" (p. 2). Commendable attention is also given to placing the Australian experience in global perspective and "the exchange of people, plants, animals, ideas and goods between Australia and the rest of the world after 1788" (p. 7).

Subsequent chapters discuss, in turn, "Convict Origins," "Aboriginal Dispossession and Survival," "Shipwrecks and Maritime Trade," "Sealing, Whaling and Maritime Industries," "Pastoralism and Agriculture," "Gold Rushes and Precious Metals," "Manufacturing and Processing," "Migration and Ethnicity," "An Urbanised Nation," "Australians at Home," "Death," and "The Twentieth Century and Beyond." Each chapter typically begins with an overview of

themes relevant to each topic before offering detailed case studies from Australian research. The range of case studies is certainly comprehensive, with virtually every major Australian historical archaeology project of the last 40 years included. Some of these, such as Connah's work at the Lake Innes estate, Lawrence's own work at the Dolly's Creek goldfield, or the series of urban excavations at the Cumberland/Gloucester Street and Casselden Place sites in Sydney and Melbourne are already fairly well known outside Australia. Other examples, such as Hayes's recent work on the upper-middle-class material culture of the Viewbank site, Davies' own work at the Henry's Mill sawmill, and Parkes's very recent work on sites associated with Afghan cameleers in the Australian outback will be much less well known in the rest of the world, and the range and diversity of case studies covered is one of this volume's real strengths. Where it might seem slightly surprising to a non-Australian that a specific topic is not discussed in relative detail (that, for example, discussions of ethnicity focus so heavily on the Chinese, to the near-exclusion of British and European settlers), this inevitably reflects the realities of Australian historical archaeology research, and Lawrence and Davies are generally excellent in explaining not just where some topics might be ripe for expansion, but also why they might have been understudied in the past.

Though the chapters are inevitably closely focused on Australian topics, care is taken to explain why these are relevant in international context. The chapter on that quintessentially Australian theme of convicts, for example, discusses affinities with how involuntary forced labor was used in the American South, while nonetheless remaining sensitive to the differences between convict and slave labor (pp. 34–35). Elsewhere, the chapter on manufacturing industries contrasts the Australian approach to industrial archaeology to that of U.K. and U.S. based research, describing how the greater integration of industrial studies within Australian historical archaeology offers potentially important pointers on how research might develop in other regions (pp. 186–187). This is, therefore, by no means an insular

Australian volume, and almost every chapter offers further examples of explicit and implicit comparisons with global research.

Perhaps the most important advance in Australian historical archaeology in the more than 20 years since the publication of Connah's book has been the increase in Australian material culture studies, particularly the interpretation of domestic household material culture. Lawrence and Davies give this development its full due; if anything, the senior author is somewhat modest as regards her own central role in the growth of theory-informed artifact studies in Australia. At the heart of the chapter on "Australians at Home" lies a series of comparative studies of different artifact types from several different sites. But artifact analysis forms a prominent part of discussion in other chapters too, encompassing such disparate topics as the reuse of European-tradition objects by Aboriginal Australians (p. 53) and the impact of the automobile on Australian urban development (pp. 353–354).

Lawrence and Davies write clearly for both a local and international audience, though very occasionally an Australian-English term (a reference to "billies," for example) or Australian

event ("Lasseter's Reef") appears without further explanation. The meaning nonetheless should be clear from context. The only real quibble is the price of the hardcover version of the book, which—like many academic books—is borderline extortionate: \$129 is simply beyond the resources of many students (and many professionals) who would want to own, or would benefit from owning, a copy of the book.

Issues with pricing aside (a problem which is not the authors' fault and is hardly unique to the present volume anyway), *An Archaeology of Australia Since 1788* is without a doubt the new standard single-volume guide to Australian historical archaeology. Authoritative, comprehensive, and relevant to both Australian and international readers, it is a book which fully deserves to find a wide international audience both as a quick reference to broad themes and as the definitive detailed guide to specific topics from Australian research.

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Prophet, Pariah, and Pioneer:

Walter W. Taylor and Dissension in American Archaeology

Allan L. Maca, Jonathan E. Reyman, and William J. Folan (editors)

University Press of Colorado,
Boulder, 2010. 488 pp., 20 b&w
photos, 3 line drawings, 1 map, 3
tables. \$75.00 cloth.

The life and work of Walter Taylor are a regular topic of discussion for many in the field of archaeology, but rarely is he, or his seminal work (*A Study of Archeology*), discussed in publication. Reviewing this text is particularly difficult since it fails to fall into a single recognized category. Far from a festschrift, *Prophet, Pariah, and Pioneer* seems to be parts biography, history, criticism, and analysis of theory and method presented in Taylor's body of work. It is perhaps best described by Castañeda as an example of ethnography that might be built through the conjunctive approach so famously created by Taylor. Castañeda notes that, as ethnography, this text focuses on Taylor first but also considers the landscape in which he worked and wrote, his effect, or lack thereof, on the landscape, and his interactions with those closest to him (his three doctoral students and a number of co-workers).

Before reading this work, it is necessary to understand that no chapter is entirely biographical, theoretical, or research-based. Each one mixes anecdotes, discussions of personality, theoretical musings, thoughts on the landscape in archaeology during Taylor's career, and perceived reasons for the limited research and publications he produced during his lifetime. None of these chapters is entirely favorable: each contains criticisms of Taylor's teaching methods, research, theoretical approach, and personality. Though many of the contributors to this volume have a great deal of respect for Dr. Taylor and his work, none have attempted to hide fully their disagreements or problems.

In the context of biography, the chapter by Dark discussing Taylor's time in a German

prison camp during World War II is particularly engrossing and fills in some details from the most legendary and perhaps mythological part of his story. Chapters by Taylor's Ph.D. students and colleagues often paint him in a less-than-favorable light, but each brings insight into his personality and his beliefs in teaching and theory.

Reyman provides one of the most enlightening stories about the lack of publication on the Coahuila materials. He describes Taylor's encounter with Robert Vierra to discuss using computer programming and statistics as a part of the conjunctive approach. As Taylor poured over his field notes, he came to the horrible conclusion that he had not used enough precision and taken down enough information to complete his research with Vierra's assistance. This seems to have been, from Reyman's perspective, the crushing defeat of Taylor's hopes of using the conjunctive approach in his publication of the Coahuila data.

There are practical applications for this text in a classroom setting. The first might be this new, in some ways groundbreaking, approach to ethnography and biography. For students of the history of American archaeology and anthropological theory, the discussions of Taylor's influences and rivalries may be particularly enlightening. There is a definite perspective on pre- and post-World War II archaeology in America that has not been fully explored in other texts.

For those who have struggled to comprehend the language of *A Study of Archeology*, Maca and Watson's contributions discuss the key points of Taylor's philosophy. Throughout the text, we are treated to instances in which authors citing *A Study* in the past have clearly misunderstood aspects of the text. The idea that Taylor promotes "construction" and feels that "reconstruction" is impossible in an archaeological context is one that appears time and again in *Prophet, Pariah, and Pioneer*. Another aspect of the conjunctive approach that receives attention throughout the book is the way in which anthropology, archaeology, and historiography relate to one another. In the clearest interpretation of Taylor's work, it can be seen that historiography and anthropology are two possible ends to the work done by

archaeologists, and that Taylor believes that a history for a specific site must first be defined before it can then be related to other contexts and anthropological theory applied to it.

Though this book is devoted to Taylor, every chapter does not focus directly on the man or his work. Alice Beck Kehoe provides a chapter on Cornelius Osgood and his effect, theoretically, on Taylor. While only briefly addressing Taylor himself, Kehoe provides an excellent perspective on one of his mentors and the theory that likely became a basis for the conjunctive approach.

An entire section, five chapters of the book, is devoted to Taylor's presence at Southern Illinois University in Carbondale (SIU). The authors of these chapters address Taylor as coworker, department chair, overseer, dissertation chair, and educator. Counterbalanced in these chapters is praise for the man who designed and brought the archaeology program at SIU to the forefront of American archaeology, and disdain for a bull-headed, stubborn man who believed in a Socratic teaching style and self-sufficient graduate students who needed little-or-no feedback or praise. Taylor is identified as both a man stuck in the past traditions of memorization and complete knowledge in every publication in the field, and a theorist who pushed an approach of complete recording of archaeological data and the relationships between artifacts within a site and sites in a greater area. Each of his students notes that, though his conjunctive approach was perhaps his biggest contribution to the field, he failed to truly sell his students on the idea or provide them with the tools to adequately use it in their own work.

Southwestern and Middle American archaeologists will perhaps be most interested in the chapters by current archaeologists who have applied

aspects of the conjunctive approach in their own research. These chapters begin with a discussion by Joyce of Taylor's article on Maya iconography (an article that the authors praise while noting that it is not widely referenced). Maca describes the implementation of the conjunctive approach in his work with the Maya in a well-designed chapter. Fowler's chapter describes the archaeology and publications on the Southwest U.S. for which Taylor is perhaps less well known. These discussions supplement a chapter early in the book by Reyman that provides a full bibliography for Taylor.

Prophet, Pariah, and Pioneer is not what one might expect when reading the title or back cover. It is, in fact, not the purely academic discussion of Taylor's work that some might desire, or an entirely biographical presentation of a man's life. It falls into the category of ethnography, but it is by no means a traditional example of the practice. If you are preparing to pick up your copy of *A Study* and try again to understand the text in its entirety, this is an excellent companion that explains the context of the work and simplifies some of the more complex points it presents. A few of these chapters should be considered invaluable on a course in the archaeology of the Southwest, and others will present themselves as excellent discussion starters for a theory course or a curriculum for the history of archaeology in America. This is a definite read for those archaeologists who describe their theory or methods at "Taylolean."

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*Pox, Empire, Shackles, and Hides:
The Townsend Site, 1670–1715*

Jon Bernard Marcoux

University of Alabama Press,
Tuscaloosa, 2010. 176 pp., 31 figs.,
7 tables, app., refs., index. \$20.00
paper.

Marcoux's book is more than just a history of the Cherokee in the Tennessee River valley during the contact period (ca. 1670–1715); it is more than just a presentation of the excavations performed there. Rather, Marcoux offers a valuable contribution to the growing body of literature regarding the strategies Native American groups adopted in response to the expansion of European colonialism in North America. The author argues that the Cherokee were not passive "victims" of European expansion, and that change engendered in their communities was not the result of dependence on European trade goods. Instead, Marcoux illustrates a culturally dynamic period in the American South, where Indian social boundaries were fluid and change occurred at the local level, engendered through the social practices within Indian households that reflected creative responses to the stresses of the times.

The author presents an expertly crafted research project, which speaks to his commitment to critically evaluate past ethnohistories and the archaeological projects that have portrayed the Cherokee as inhabitants of a "stable" cultural landscape. By the end, the reader understands the ways the Cherokee at the Townsend site responded to the pressures inherent in the late 17th century. In doing so, Marcoux resituates attention away from a story of "acculturation" and instead focuses on the agency and deliberate strategies of a group who mitigated their unstable present and an uncertain future.

Equal parts household archaeology, an investigation of social landscapes, and the study of the construction of community identity, Marcoux's greatest strength is in advancing epistemologies of cultural persistence and the ways that material patterns of Native American households reflect the everyday strategies of making and remaking

history and constructing identity. Marcoux presents a synthesis of the current discourse within that questions acculturation theory and the extent of region-wide epidemics, while providing the reader with strong, empirically based research, utilizing ceramic and architectural data from the Townsend site. This book will not only be valuable to archaeologists and historians concerned with the contact period in the Southeast, but also to scholars in other regions who are interested in the ways that native people engaged with colonial powers and engendered change locally, as they renegotiated the practices of their daily lives in the process of creating community.

The reader is introduced in the opening chapters to the historical and cultural framework through which the author presents the Cherokee's engagement with wider economic, political, and social processes in the Southeast. He is careful to focus attention away from pan-southeastern Indian historical narratives and instead centers on the local level, where Cherokees performed their strategies to ensure their resilience. Here we learn about the sweeping transformations wrought among indigenous groups as a result of disease, warfare, slave raiding, and the large-scale population displacements resulting, for the largest part, from the mobilization of native groups for the production of commodities—furs and slaves—by the English colonists. Marcoux provides us with a picture of the Southeast as a dynamic landscape, populated by culturally diverse Indian groups with distinct agendas.

The author is concerned with what life was like in these Cherokee communities. He asks us then to look past grand southeastern narratives to the local outcomes of encounter, engagement, and response to pressure. Through this way he centers the focus on the performative aspects of community by linking material to the performance of daily life and the "foundational behaviors that constituted Cherokee households and communities" (p. 13). Townsend, the author contends, as part of the larger Tuckaleechee towns along the Little River, was a fluid social collective; a coalescent society of members from other areas in the Cherokee territories. Such places were created through daily interactions that shaped

the practices of community identity amid the tensions of a rapidly changing social, economic, and political landscape.

The members of these towns were one part of a wider territory of Cherokee Indians in Tennessee, North Carolina, South Carolina, and Georgia—not united by common goals, but fractious and with disparate agendas. The people of Tuckaleechee specifically employed a strategy of isolationism prior to the Yamasee War, although this did not mean they were strangers to the English or other tribes. Instead, Marcoux illustrates that this was a deliberate strategy that reflected the tensions of the era and the desire for protection.

Marcoux's work truly shines in the central chapters. Here he outlines his theoretical framework regarding practice, agency, and identity, and also provides a clear discussion of the archaeological correlates of local persistence strategies—pottery and architecture. He evaluates the choices potters made during production, and through statistical analysis of attributes and distribution, realized the assemblage represented two traditions from elsewhere in the Cherokee territories, and also a type stylistically unique to Townsend. The author finds distinctive clustered relationships between the households based on the three types. He also provides a comparison of house architecture and subfloor pits at Townsend to those of the earlier Mississippian period in the

Southeast. Doing so, he discovers patterns that suggest shifting tactics between eras, an emphasis on short-term strategies during the contact period, and a level of flexibility and improvisation that was shared by other Native American groups during this time.

In his conclusion, Marcoux infers that the material patterns reflect a shifting strategy of community building that is indicative of this period of uncertainty. Houses reference the past but move away from continuity of practices towards negotiations that relate to the pressures of the moment. Likewise, the three distinct pottery styles at Townsend indicate the fluid social boundaries of a coalescent community. Perhaps, as Marcoux posits, the unique pottery style produced locally may represent the forging of a new identity in the Tuckaleechee towns through the negotiation of daily practices.

This book is an extraordinary contribution to the wider body of knowledge regarding Native Americans from this period. Marcoux's data and inferences are not only of value to archaeologists concerned with households or pottery, but also to scholars of cultural interaction, change, and continuity during the era of European colonialism.

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The Archaeology of American Capitalism

Christopher N. Matthews
University Press of Florida,
Gainesville, 2010. 272 pp.
\$69.95 cloth.

With *The Archaeology of American Capitalism*, Christopher N. Matthews takes a simple, yet novel approach: he reinterprets a series of classic historical archaeology case studies through a Marxist lens. This is not a volume of original research but of sustained theoretical application. It aims to “provide a synthesis of a wide range of studies in historical archaeology that speak to the dynamic processes involved in the making of an American culture of capitalism” (p. 7). Matthews acknowledges that, by using familiar archaeological stories, carefully arranged and retold through historical materialism, he draws “extensively from published studies” and develops “new interpretations ... that owe a great debt to those who originally performed and published the work” (p. 7). Alongside colonialism, capitalism is arguably the most fundamental structuring logic of the past 500 years. As such, its study is foundational to archaeological perspectives on the American experience. Capitalism is not an explanation. It is the thing that needs to be explained. For our discipline to move forward through rigorous open debate, the revisiting and experimentation Matthews offers is crucial.

Matthews’s work is firmly grounded in the classic philosophies of Karl Marx (use value, exchange value, and commodity fetishism) and Max Weber (Protestant Work Ethic). In that vein, Matthews characterizes capitalism as insidious, corrosive, and rapacious—in a word, destructive. What it destroys, he argues, are “natural” non-capitalist social forms: communal, kin-based, reciprocal. Although Matthews is careful to use scare quotes around the term “natural,” he creates binary oppositions through its use. Natural::unnatural::precapitalist::capitalist figures prominently in this manuscript. Capitalism is certainly not natural; but no paradigm

is. I would prefer a lexicon that recognizes *all* cultural relations as equally constructed, with less pejorative intent. But the term serves Matthews’s argument well. He posits that individuals—in a sense now taken for granted—do not exist apart from capitalism. That is, the central effect of capitalism has been the naturalization of one kind of individual, a self that is fashioned through capitalist relations of production and consumption, creating a false sense of freedom. Material culture is an ideal data set through which to track this process in different contexts at different periods.

Chapter 1 offers a concise, readable introduction to Marxian and Weberian paradigms, faithfully applied in the ensuing chapters. Matthews assembles case studies into a temporalized mosaic of capitalism’s evolution within the present United States. The first group is intended to reveal how capitalism was created and entrenched as a foundational logic of American social life. Matthews locates the beginning of American capitalism in the fur trade, which he explores in chapter 2. His understanding of the trade in the Great Lakes is based on rich documentary sources that describe the hybridized mercantilism of the middle ground, and some archaeological evidence from New York forts. The RI-1000 cemetery, a 17th-century Narragansett burial ground in Rhode Island, exposes “Indian complicity in American capitalist relations” (p. 24). It is an important site, although not an obvious choice for exploring fur-trade dynamics. The classic work of James Deetz and Mark Leone on Georgianization is revisited in chapter 3, emphasizing the ways objects naturalized the social order of capitalism (viz., exploitation of labor and the segregation of the individual from corporate relations of kin and community). Matthews’s own work on the Bordley-Randall House appears in this chapter, revealing his personal vision for archaeological practice. In chapter 4, he explores the work of Diana Diz. Wall on working-class domesticity in 19th-century New York City. Several authors’ perspectives on constructions of ethnic identities, particularly Irish and Irish American, are also mined. In these contexts, Matthews finds that the segregation of home and workspace reinforced

capitalist relations, while city life was transformed by the 19th-century invention of slums.

With chapter 5, Matthews shifts to an exploration of entrenched industrial capitalism. These contexts are, in a sense, capitalist utopias—or their attempted antitheses. A sampler of case studies are introduced in chapter 5, “capitalism victorious.” Matthews wrestles with the meaning of mass production, mass distribution, and mass participation in an homogeneous retail culture through urban sanitation reform, the fabrication of paternalistic and corporate mill culture, and industrial production (of commodities and individuals) in Western mining camps and work towns. Chapter 6 turns to “archaeologies of resistance.” Passive and violent resistance to capitalism’s control (Michael Nassaney, Steven Mrozowski, and others exploring New England mills and prisons), domestic reform movements (drawing on the work of Suzanne Spencer-Wood, Wall, and others), and separatist utopian communities (David Starbuck’s work). In chapter 7, Matthews offers a bold synthesis of African American culture as inherently anti-capitalist. Colonoware, cosmograms, and caches figure prominently. Affiliation was read (chap. 4) as related to job acquisition among European Americans. Among African Americans, however, Matthews reads it as powerful, communal resistance to capitalism’s alienation (of individuals from kin/communities). Chapter 8 brings it all back home, via the Annapolis Project, and dissects the discipline of historical archaeology as inherently capitalist. Matthews calls out historical archaeologists as middle-class “technicians” serving the ruling class. It is a bracing statement of relevance and reflexivity.

Matthews’ volume is usefully read in conjunction with other studies, such as Matthew Johnson’s *An Archaeology of Capitalism* (1996, Blackwell, Cambridge, MA) or Paul A. Shackel et al.’s *Annapolis Pasts* (1998, University of Tennessee Press, Knoxville) that trace elemental trajectories of capitalist relations deeply and specifically. Matthews’s perspectives were honed through graduate-level theory seminars, and his book is of obvious use in such settings. Original case studies might be read, compared, and contrasted with these Marxist readings. Lively discussions would surely result. Marxist archaeologists will find much of resonance in this volume. Other readers may be more or

less convinced by the individual case studies depending on their theoretical inclinations and areas of expertise.

I, for example, find Matthews’s discussion of the hidden transcripts of capitalism during the industrial and post-industrial periods effective and compelling. In other contexts, I worry about economic determinism. The presentation of capitalism’s emergence as a unidirectional evolutionary process may be an oversimplification (p. 116). Capitalism might be broached more as a situated set of processes and competing, slipping agendas than a singular explanatory framework. I tend to see the problematic limits of a Marxist approach alongside its strengths, and I am as interested in the stories it sublimates as those it exposes. For example, the capitalist emphasis on workers vs. owners tends to elide the populous and significant middle position. Capitalist frameworks are not equally applicable in all historical periods. Trade and land dynamics in the colonial Northeast, for example, were not based on an owner/worker model. Non-Christian and Roman Catholic participants had yet to internalize much of a Protestant Work Ethic in the 17th and 18th centuries. Later, middling and lower sorts’ frantic grasp of respectability arguably appropriated and redefined emergent capitalist value systems as much as it reinforced them.

Overall, many materialities that Matthews reads in favor of capitalism are worth reading in other ways, against capitalism’s grain. I suggest that, even when capitalism is the central process under investigation, it is not the only process. As Matthews acknowledges so effectively in chapter 6, capitalism cannot eradicate countermovements, divergent intents, and alternative experiences. In order to avoid “reifying capitalism” (p. 8), there must be room for multivocality and heterodoxy within archaeological approaches to modernity, even within the Marxist frame.

Matthews has done an invaluable service to our field by offering a sustained application of a powerful interpretive lens, taking care to explain its ideals and implications, and clearly articulating his personal agenda of practicing archaeology as social justice. I would welcome companion volumes that use this model to explore additional frameworks with equal dedication; for example, a series of re-readings (perhaps of the same case studies) via postcolonial

theory, actor-network theory, or practice theory. This volume is of great value to any historical archaeologist seeking a more thorough understanding of classic Marxism and the limits of its application.

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The Archaeology of Consumer Culture

Paul R. Mullins

University Press of Florida,
Gainesville, 2011. 212 pp., 12 figs.,
refs., index. \$69.95 cloth.

The Archaeology of Consumer Culture by Paul Mullins is an ambitious synthesis of the trajectory and the key themes of the archaeology of consumption, through a thorough examination of the extremely large body of literature related to consumer culture amassed by historical archaeologists in the United States. The text is a review of the field rather than a presentation of original research. As such, Mullins's sources include published texts, articles, and recent dissertations. His central argument is built around the belief that "commodities and consumer spaces have often been at the heart of American identity and shaped the way we collectively voice our position within cultural, social, class, gendered, and nationalist collectives" (pp. 2–3). It is the multiple and complex relationships between consumption and identity that form the core of this text. Mullins's exhaustive investigation of American consumer culture spanning five centuries considers the analytical approaches presented by a range of historical archaeologists, which leads to his conclusion that "the most mechanical invocations of artifact value and social standing now appear contrived" (p. 177). To support this assertion, he presents examples from New England, the Chesapeake, Midwest, and California. The case studies discussed represent the Georgian, Victorian, and modern mindset of American consumers in relation to various collectives (immigrants, wage laborers, and middle-class women, to name a few) and address the numerous approaches to consumption that have been taken by historical archaeologists over five decades of practice. The result is a wide-ranging synthesis of the myriad of themes within what Mullins has termed the "archaeology of consumer culture," including status, gender, class, ethnicity, and race.

Mullins examines consumer culture in the United States from the 17th century into the

mid-20th century, with modern-day examples woven seamlessly throughout the text. The volume is divided into seven total chapters; five are thematic in addition to a separate introduction and conclusion. The text is organized both thematically and chronologically. Mullins opens his study with a discussion of Alexis de Tocqueville's impressions of American society resulting from his visit in 1831 and his subsequent declarations concerning the young nation's extreme consumer drive (pp. 1–2). The American consumer drive and its relationship to identity is the inevitable focus of the text. In particular, Mullins highlights studies by historical archaeologists that address how the different forms of socioeconomic status relate to consumer demand at the expense of ideas of morality, and the influence of the broader range of identities affecting material culture consumption, use, and display. From Americans' recent desire to own a Hummer, to the 18th- and 19th-century adoption of elaborate tea and table wares, Mullins presents the complexity of consumption by arguing that status is not a bounded entity, but rather that status involves a range of other identities impacted by historical, social, and political contexts. The first thematic chapter tackles the extensive literature on socioeconomic status in American historical archaeology. He problematizes the often-false assumption made by researchers that cost is indicative of status (p. 24). Situating studies of the 17th-century Chesapeake and New England by various historical archaeologists within the cultural construct of social order through both the availability of goods, as well as conscious desires to avoid conspicuous consumption through moral rather than monetary decisions, Mullins is successful in demonstrating that simplistic cost indices often obscure the local realities of consumer drive (pp. 29–41). In doing so, the conversation is moved away from identifying socioeconomic status along "universal ladders," and the remainder of the text presents a range of other approaches that Mullins advances as more fruitful avenues within consumer studies.

Chapters 2, 3, and 4 highlight studies which focus on the different motivations driving consumption and how these influenced consumer

practices in the 18th and 19th centuries. This includes a critical examination of the emergence of Western consumer culture in the 18th century as a top-down analysis within the literature; Mullins argues that “the resulting picture of consumption’s 18th-century roots focuses on manufacturers and style-making elite who molded material ideals for the masses through a trickle-down effect that poses demand and style gradually reaching the masses” (p. 42). Casting the Georgian model and ceramic consumption in a new light, it is clear that intentions other than the mimicry of the wealthy impacted the materiality of identity. The 19th-century cult of domesticity and Victorian idealism of morality juxtaposed with studies of poverty and prostitution provide further evidence for the complex motivations driving consumption. These discussions are followed by an examination of the rise of department stores, shopping, brands, and advertising in relation to consumer practice and identity. It is these topics that shed light on historical archaeologists’ interpretation of gender, race, and ethnicity through material culture consumption and display. The range of identities an individual possesses alone supports Mullins’s assertion that the archaeology of consumption must be broadly defined, with an emphasis on everyday decisions tied to the complexity of individual and group identities (pp. 175–176).

Mullins states that his goal in writing *The Archaeology of Consumer Culture* is not to develop a single theory of consumption or consumerism, but rather to explore the “several key dimensions of consumption and the archaeological analysis of materialism” (p. 7) in the hopes

of identifying “comparable social structures and dimensions of consumption over 500 years” (p. 9). Couched between the opening description of Tocqueville’s impression of the insatiable consumer drive of 19th-century Americans, and closing with Bruce Barton’s 1949 statement that access to the Sears & Roebuck catalog by the masses would topple communist Russia, Mullins provides a rich discussion of the nature of consumer culture throughout American history as an integral part of American identity. He is successful in bringing together the range of approaches and key studies that have influenced interpretations of 17th-through-early-20th-century practices in the United States comparing numerous dichotomous identities as they relate to consumer practice, including rural and urban, as well as genteel and marginalized, as fashioned through constructs of morality, gender, and race. Mullins has created an accessible text for students and researchers alike, with a wide range of topics, studies, and approaches that are organized in a coherent manner through an often-entertaining writing style. Despite the fact that consumer culture outside the United States is not explored, the text is nonetheless an important addition to scholarship on the topic. It should be the starting point for anyone seeking to understand and explore the various facets of consumer culture as defined by historical archaeologists.

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Belzoni: The Giant Archaeologists
Love to Hate

Ivor Noël Hume

University of Virginia Press,
 Charlottesville, 2011. 320 pp., 41
 color and 47 b&w illus., 1 map, bib.,
 index. \$34.95 cloth.

Noël Hume's biography of Giovanni Battista Belzoni (1778–1824) tells the tale of an international figure whose considerable size and early career as a performing strongman continue to color perceptions of how he fits into the history of archaeology. Noël Hume does an excellent job of gathering nearly all that can be known about a Padua-born, peripatetic, international showman once called the "Patagonian Samson" (pp. 13–14). Numerous biographies, including two issued in 2000, examine what little there is to know about Belzoni. Central to Noël Hume's version are the archaeological artifacts that Belzoni hauled out of the desert and the many places that they alighted, including the British Museum. Less lauded here is the very well-received account of his travels (G. B. Belzoni 1820, *Narrative of the Operations and Recent Discoveries within the Pyramids* [etc.], John Murray, London, UK). This work immediately went into a second edition, the one cited by Noël Hume, and has been reissued as recently as 2000. Belzoni's place, in the history of travelogue as archaeology, seems very secure. Today, however, he is most often mentioned when discussing the "plundering of artifacts" or when names of "professional treasure hunters like the Great Belzoni" are brought up (e.g., R. Framolino 2011, *Smithsonian* 42[7]:48).

Belzoni participated in gathering of Egyptian artifacts during an early decade of the 1800s, a period when the mining of antiquities for sale to private collectors and budding national museums was a sort of trade. Aside from those huge items that he placed at the British Museum, his finds had little impact on the slowly emerging field of archaeology. Belzoni's activities and clientele differ little from those involved in today's antiquities market. Then, as now, there is serious money to be made. Then, as now, Sotheby's was

involved at the high end of the trade, although controversial pieces now more likely come from Cambodia than from Egypt. Purchasing artifacts from natives for resale to museums remained a viable means of financing trips and lifestyles well into the 20th century. Frank Speck, one of the early anthropologists at the University of Pennsylvania, funded his fieldwork with the sale of ethnographic pieces he had purchased during his forays. The looting of antiquities continues around the Mediterranean, especially in the unsettled regions of Albania and Greece, and out into the war zones that provide fertile grounds for the illicit trade. Antiquities dug up illicitly by local natives were still being bought by major American museums until recently. Nothing changes.

As a circus performer and as a dealer in antiquities Belzoni literally set the stage for figures such as Indiana Jones, as well as for a host of modern archaeologists who know the value of "theater" in the field and the classroom. Belzoni, whose stature, girth, and flamboyance remind me of some of my present archaeological colleagues, drifted into the antiquities trade by chance. Napoleon's military expeditions had included teams of cultural explorers. Their work in Egypt led Belzoni and others to attempt to make a living by finding items that would excite potential buyers. The costs and technology for securing unusually large pieces are of particular interest, but Belzoni was no better at this aspect of the trade than many others. Noël Hume, however, plays up his engineering skills, ignoring the centuries of obelisk removal from Egypt when vastly larger examples were shipped back to Europe. Belzoni's 7 m example seems a toy beside those measuring over 30 m long and weighing well over 250 t. that were shipped millennia ago by persons whose names are lost to history. Rome alone has eight very ancient Egyptian examples, hauled home as early as 10 B.C. Another five were commissioned in Egypt by these Romans and floated home. After a thousand-year lapse, Romans and others recommenced hauling obelisks in the 1500s. There is a considerable literature on these stone giants, the special ships built to bring them to Europe, and their peregrinations

once they arrived. But I digress, in a manner similar to the many interesting digressions made by Noël Hume in the course of presenting this easily read and very well-illustrated biography.

In detailing the life of Belzoni Noël Hume provides an impressive view of the English and Mediterranean cultures of the period. What I enjoyed most is the interesting glimpse of Egypt as it had become after the pharaohs and remained during the Napoleonic period and after. Napoleon's foray into Egypt brought not only British troops in pursuit but a great deal of attention to a region of little interest for centuries. Belzoni had hoped to sell his spectacular pieces to the rapidly expanding British Museum. Lord Elgin's recently secured sculptures had been purchased by the British Museum in 1816. The new Townley Galleries at the Museum included the Roman copy of the *Discobolus* as well as the "Townley Vase" that inspired Keats to write "Ode on a Grecian Urn" (1819). Interest in Greek and Roman art, however, led the British Museum's Sir Joseph Banks to infer that anything from Egypt would be inferior. Thus there was scant interest in what Belzoni had to sell.

The idea that nothing ever changes could have been Noël Hume's basic theme. On his way to Egypt in 1815 the new consul-general Henry Salt wrote that Venice "appears to be sullied by the stagnant waters with which it is environed." The impressive export trade from Italy, then as now, led Salt to conclude that "as to their olives, their grapes, and their macaroni, you may buy quite as good, and almost at as cheap a rate, at Mr. Allen's, or any other fruit shop in England" (p. 44). This clever consul, with his eye for value, soon became Belzoni's patron, or perhaps backer or partner might better describe the relationship. Securing "permits" and native cooperation within an area of shifting tribal polities was then, as now, a dicey endeavor. Belzoni persevered, but profited little. In the prephotographic era many artists earned a great deal by providing their latest painting to a paying public. Belzoni exhibited his materials in London with indifferent financial success. In search of further income he set out on an expedition to find the source of the Nile, a fateful decision.

Belzoni's brief life ended soon after, in Benin during December of 1823. He had not been successful with his sales of the antiquities to the British Museum or with his exhibitions of these

curiosities. The impressive sarcophagus of Seti I, still unsold at his death, was purchased by Sir John Soane in 1825 and placed in his still extant collection (pp. 232–233). This is another of the London museums in which an item from Belzoni now can be found. Another piece remains at the entry to Sotheby's establishment on Bond Street, London (p. 256).

Sarah Barre Belzoni, the long-suffering wife of possibly Irish origin, was an intrepid character and the perfect helpmate to the fearless "giant." Her long and somewhat impoverished widowhood fills a brief chapter. Sarah's post-Belzoni period was largely spent in Brussels. She then relocated to the Isle of Jersey where she died at the age of 87. Noël Hume does not note the enormous difference in the cost of living between affluent England and the continent, where the English often traveled to save money on expenses. Sarah lived with a mummy as a companion until, after 25 years, she was granted a small government pension. The unwrapped head of that mummy now resides in a museum collection in Brussels (pp. 242,243). The tale of this mummy and its sarcophagus provides Noël Hume with yet another interesting digression. Telling the Belzoni story through the eyes of Sarah would provide a far more exciting story. Another chapter ("Significant Others") traces a bit of the lives of some of the lesser-known players in the drama of Belzoni's life, including the ill-starred Henry Salt.

This beautifully produced book is lavishly illustrated. The notes, glossary, and index are helpful, but the absence of scales with objects and in some photographs detracts from several of the figures. There are very few typographical errors, but some repetition and many annoying insertions purporting to reconstruct Belzoni's thoughts and what "Belzoni could expect to find" (p. 141). Given the quality of production, one would expect better editing. The story of the wide distribution of items shipped down the Nile by Belzoni to England, France, and what became Italy offers a wonderful view of what modern jargon-laden anthropologists call "materiality." The absence of jargon and Noël Hume's joy in telling a story make this volume an informative as well as enjoyable read.

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*Anabaptist Faience from Moravia
1593–1620: Catalogue of
Documents from Institutional and
Private Collections*

Jiří Pajer

Enos, Strážnice, Czech Republic,
2011. 88 pp., 184 color photos.
€20.00 cloth.

The author begins with a brief but detailed scholarly essay, “Anabaptist Faience” (pp. 3–8, 25 footnotes), and assumes that the reader is familiar with both the religious sect and the pottery, but this work, in the main, is a catalog of 125 ceramic vessels made by Anabaptist Moravians during the period 1593 to 1620. Nearly all of the sources cited in these footnotes are in Hungarian or Czech with English translations. I shall provide some context by briefly characterizing Anabaptists and faience since the volume does not provide adequate contextual information.

Habans or Anabaptists were nonconformist Protestant Christians of the Radical Reformation of 16th-century Europe, although some scholars hold that Anabaptism was a separate movement from Protestantism. The term derives from the Latin term *anabaptista* (“one who baptizes over again”) referring to the practice of rebaptizing converts who had previously been baptized as infants. Anabaptists rejected infant baptism and mandated that baptismal candidates should be able to make their own confessions of faith. Called Habans in Slovakia (Old Hebrew *ha-banim*, “God’s true children”), the movement arose in Switzerland in 1524 and members of the sect came to southern Moravia two years later, living there until 1622 when they were expelled to Slovakia and Transylvania. The Thirty Years’ War (1618–1648), initially a religious conflict between Protestants and Catholics in the Holy Roman Empire, became political and involved most of the countries of Europe (it is the longest continuous war in modern history). The Habans/Anabaptists were persecuted throughout Catholic Europe for their beliefs during the 16th and 17th centuries, and Protestant sects were expelled from Czech and Hungarian regions, but some resettled in German

states (Jarold Knox Zeman, 1969, *The Anabaptists and the Czech Brethren in Moravia, 1526–1628: A Study of Origins and Contacts*, Mouton, the Hague, the Netherlands). Nonetheless, Anabaptist potters maintained contact with faience producers in Italy and Holland, but after 1620 Haban motifs were gradually assimilated by local folk potters in Moravia and Slovakia. Many Anabaptists (called Hutterites in North America), Amish, and Mennonites migrated elsewhere in Europe and to North America, and are descendants of these religious movements, persecutions, and displacements. Anabaptist ceramic traditions continued in southeastern Pennsylvania and North Carolina.

The invention fine tin-glazed pottery on a pale buff-earthenware body came about in the Middle East before the 9th century and required kilns capable of producing temperatures exceeding 1,000° C (1,830° F). The Moors brought the technique to Al-Andalus (the Iberian Peninsula), where the art of lustreware with metallic glazes was perfected. Pottery glaze suitable for painted decoration involved adding tin oxide to the lead-glaze slip and was a major development in the history of ceramic technology. These “Hispano-Moresque wares” were exported, either directly or via the Balearic Islands to Italy and the rest of Europe. The island of Majorca was a transshipping point for tin-glazed earthenwares called “Majolica” shipped to Italy from the Kingdom of Aragon. “Faience,” dating to the 14th century, is the conventional English name associated with the manufacturing center at Faenza located near Ravenna in northern Italy, and with products from southeastern Europe. The Dutch imitated the tin-glazed earthenwares being imported from Italy and produced a variant of faience often called *delftware* (Alan Caiger-Smith, 1973, *Tin-Glaze Pottery in Europe and the Islamic World*, Faber and Faber, London, UK).

The 125 examples in this catalog are represented in 180 color images, and the more complex forms (tazzas, barrels, and tankards) have multiple views, while the less-elaborate forms (jugs, dishes, bowls, tiles, and bottles) are represented by single pictures. These high-quality images splendidly document vessel forms and faience colors. Catalog entries document vessel

forms, glazing, painting (green, yellow, blue, and sometimes manganese), rim forms, vessel dimensions, assignation, and collection provenance. Some jugs and tankards had pewter fittings and lids. The forms and numbers of specimens include: tazza with open-worked walls (40), jug (20), dish (17), barrel (8), tazza with full walls (6), bowl (6), tile (6), bottle (5), tankard (5), albarello (5), ewer (4), and lavabo (3). The volume also provides tabulations: "List of the Specimens in Chronological Order" (1593–1620) and "Represented Forms According to Quantity" (p. 84), "Current Disposition of the Specimens" (p. 85), "Localization According to Workshops" (10 specific workshops), and "Photos" (20 image credits) (p. 86).

The more-recent production periods are better represented in the catalog: 20 examples are dated 1593–1600, 64 are 1602–1610, and 41 dated 1611–1620. There are 12 ceramic forms characterized, and the 125 specimens, selected primarily from 21 European collections, also include 4 vessels from 2 North American repositories: 1 from the Metropolitan Museum of Art and 3 from the Museum of Anthropology in Vancouver. About half of the specimens (62) are from private European collections, and this tabulation also includes "unknown collection" or "destroyed" as the result of human conflict. Twelve production centers have been defined on the basis of

archaeological research (alas, not elaborated) with three others determined from archival sources (p. 3). The author discusses only three of the largest workshops defined by the extent of archaeological deposits and kiln remnants.

Anabaptist faience dinnerwares were purchased as luxury items and gifts for foreign dignitaries by Moravian patricians, but the ceramics were also popular among the middle-class and typically counted in household estate inventories along with silverware and glass. Coats of arms and dates were painted on faience wedding gifts such as tazzas and dishes. Specimens of this faience were rarely imported to North America as household goods, but the vessel forms and decorations were copied and modified by Hutterites and other sects in North America (John Blivins, Jr., 1972, *The Moravian Potters in North Carolina*, University of North Carolina Press, Chapel Hill). Except for 12 exhibition catalogs in Czech or Hungarian, dated 1941–2001, with fewer than 100 pages and monochrome images and inadequate descriptions, little has been published in English about Hungarian faience, making Pajer's detailed publication a valuable contribution to the literature.

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*Clay Tobacco Pipes and the Fur Trade
of the Pacific Northwest
and Northern Plains*

Michael A. Pfeiffer

Phytolith Press, Ponca City, OK,
2006. 150 pp., 43 figs., 17 tables.
\$30.00 cloth.

Clay tobacco pipes are one of the most ubiquitous artifact types found on American archaeological sites dating from the 17th century to the late 19th century. Pipes are also one of the most varied artifact categories that historical archaeologists study, which is why Michael “Smoke” Pfeiffer’s *Clay Tobacco Pipes and the Fur Trade* is a much needed and extremely useful resource. This monograph is a part of the *Historic Clay Tobacco Pipes Studies* series edited by J. Byron Sudbury and is a reprint of Pfeiffer’s 1982 master’s thesis from the University of Idaho. Both Pfeiffer and Sudbury state in the preface that the study has not been updated and only minor changes were made to correct spelling errors.

The focus of this study is on pipe assemblages from the Pacific Northwest and the northern Great Plains of the United States and Canada that date between 1800 and the 1890s. While the majority of Pfeiffer’s discussions surround clay tobacco pipes, both imported white and American-made terra-cotta, he also describes other tobacco-related artifacts that were recovered, including wood, meerschaum, and porcelain pipes; snuff bottles; glass cigars; and matchboxes. The purpose of the study is to demonstrate the interpretive versatility of a single artifact type through inter- and intraregional site comparisons; specifically, how pipes can illustrate marketing and trade differences between the two regions of study. Secondly, Pfeiffer demonstrates social, ethnic, and political affiliations of those who smoked pipes, with a discussion of pipe-manufacturing origins and the symbolic meanings of decorative motifs. However, first and foremost, this study focuses on typological descriptions of 19th-century clay tobacco pipes.

Pfeiffer begins his study with a short six-page history of the 19th-century fur trade west of

the Mississippi. He focuses on the two largest trading companies, the English-based Hudson Bay Company in the Pacific Northwest and the American Fur Company in the northern Great Plains. Also included in the history section are two maps, one of the Pacific Northwest and one of the northern Plains, showing where all of the archaeological sites used in this study are located, and two useful tables with information about each site, including when it was occupied and who owned it. Eleven sites from the Plains and nine sites from the Pacific Northwest were used in this study; it appears that with the exception of one site from the Plains, Pfeiffer analyzed all of the collections himself.

In each of the subsequent 13 chapters, individual sites’ collections or groups of assemblages are described. The author provides a brief history of each site, including who owned and occupied the site, the occupation period, and what other sites are comparable within and outside the region. Pfeiffer also provides information regarding the archaeological investigations. Before delving into the formal type descriptions, the author provides an overall discussion of each assemblage, with information regarding the number of pipes analyzed, the number of types described, to when the pipes date, and other sites where similar pipes have been found (although this is restricted to sites west of the Mississippi). Pfeiffer dates the majority of the pipe types through site comparisons, though some are dated based on maker’s marks.

Most of each chapter is dedicated to formal typological descriptions and illustrations of tobacco pipes. Pfeiffer’s extensive knowledge of 19th-century pipes is clearly demonstrated in these descriptions. Each type discussion is very detailed and accompanied with an illustration. In the first 10 chapters, which include all of the Pacific Northwest assemblages and the majority of the Great Plains collections, the illustrations are excellent standard line drawings; however, in the last three chapters, photographs were provided instead of drawings. These photographs are of such poor quality that it is all but impossible to see what they are representing. The quality of the images is likely due to the fact that the

monograph is a reproduction of a scanned hard copy, but surely some of these photographs survived to be digitized and published properly. The only other issue with the formal typologies is that, with a few exceptions, dates are not provided in the individual descriptions; instead, one has to go back to the overall site description at the beginning of each chapter to find those dates. Providing the date ranges of pipes within the typology section would have made this a much more user-friendly research tool.

Pfeiffer concludes his study with an intraregional comparison and discussion of trade patterns gleaned from his analysis. In the Pacific Northwest, white English pipes dominated assemblages from all time periods; though after 1840, American-made terra-cotta pipes from the East Coast, and Dutch-, Scottish-, and French-manufactured pieces were introduced. Irish "Homeland Rule" pipes were also recovered from the Pacific Northwest. Prior to the 1840s, the majority of the northern Great Plains assemblages were composed of English white-clay pipes; however, after the middle of the 19th century, half of the pipes recovered were American terra-cotta pipes. German- and Moravian-made pipes, and those with Masonic images, were also found on Plains sites. Pfeiffer states that these regional characteristics are due to differences in trade monopolies held by the fur-trading companies, and ethnic, social, and political affiliations of the smokers.

The only real complaints about this work are that it was not updated and it was poorly edited. In the preface, Sudbury states that they did not correct some of the misidentified types; it would be helpful to at least know which examples they were. In addition to the poor quality of the photographs at the end of the monograph, there were a number of punctuation and grammatical errors. No theses and very few dissertations are publishable as is, including this significantly important study.

Despite the few editorial issues, this study stands the test of time. Pfeiffer states on the first page: "A problem that has been prevalent throughout historical archaeology in the United States is a lack of adequate reporting of this artifact category. The majority of site reports barely mention the pipes and only illustrate the most complete or photogenic specimens." Unfortunately, 30 years later this is often still the case. It is hoped the reprint of *Clay Tobacco Pipes and the Fur Trade* will help to remedy some of these issues. Pfeiffer's monograph fills a gap in the literature on 19th-century clay tobacco pipes and is a useful resource that all archaeologists working on this time period in the United States should have on their shelves.

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*Exhuming Loss: Memory, Materiality
and Mass Graves of the Spanish
Civil War*

Layla Renshaw

Left Coast Press, Walnut Creek, CA,
2011. 259 pp., 14 figs., refs., index.
\$34.95 paper.

Why bother exhuming human remains from past conflict sites for forensic investigations? Besides the obvious answer of providing more contextual data for historical understandings or legal proceedings, Layla Renshaw adeptly explores the impact of the materiality of bodies (and associated artifacts) on the memories and identities of living individuals related in varied ways to the deceased. In *Exhuming Loss: Memory, Materiality and Mass Graves of the Spanish Civil War*, Renshaw analyzes two phenomenological occurrences with her case studies. First, she argues that a postmemory transformation of repressed and atomized memories and identities of the deceased happens during and after the exhumations and subsequent reburials. She finds that “partial ruptures in the prevailing memory politics” stem from these events (p. 234). Second, despite exhuming human remains and artifacts using systematic approaches, “different meanings of a single exhumation” still arise (p. 35). To test these observations, Renshaw conducts participant observations and several semistructured interviews with three types of constituents in two Spanish villages referred to as Villavieja and Las Campanas. The three groups are survivors of the Spanish Civil War and elderly relatives; members of the Asociación para la Recuperación de la Memoria Histórica (ARMH, Association for the Recovery of Historical Memory); and forensic practitioners and archaeologists involved at the sites. Overall, Renshaw shows the varied mental and emotional transformations the groups undergo based on their encounters with the human remains and associated artifacts during the different stages of exhumations and reburials.

The Spanish Civil War (1936–1939) was a major conflict between supporters of General

Francisco Franco’s successful military coup and the Popular Front, which was a left-wing government consisting mostly of a coalition of the Republican Alliance and the Socialist Party (p. 21). Although both sides had armies fighting in major battles, many casualties of “extrajudicial abductions and executions” were unarmed civilians (p. 22). Renshaw’s case studies examine the mass graves of men with Popular Front associations, whether as members of a “politically active working-class,” liberal middle class, or their male kin (p. 24). Villavieja has two mass graves of 22 men; Las Campanas has a single mass grave of 46 men.

The recent exhumations of Republican mass graves throughout Spain have not only caused a “rupture in Spanish memory politics” but also the phenomenon of breaking the “pact of silence” that has occurred for several decades (p. 223). Providing both an historical context for readers and a cultural baseline to test her observations, Renshaw explains the overt postwar Francoist rhetoric of “Othering” and silencing the Republican memory and identity through psychological and physical violence. Consequently, relatives (especially females) and associates of Republican victims have intensely private ways of remembering and mourning the deceased. For remembering the victims, they usually have few remaining artifacts of the deceased and limited ways to mourn publicly at the mass graves.

To demonstrate the transformations that the three constituent groups experience, Renshaw organizes her chapters into the major stages of exhumation and reburials. What invokes the strongest responses from the constituents is viewing either the unearthed human remains or associated artifacts in situ. This encounter disrupts prior memories and identities associated with those materials. As Renshaw writes, “The transformation from buried body to revealed body ... is not a single moment of revelation, but rather a sequence of discernible shifts in material register” (p. 148). For example, a discovered wedding ring on a deceased man’s finger acquires a new symbolic meaning. Instead of it being identified just as a unity between a man and his wife, the lead archaeologist of the Las Campanas site makes the

wedding ring a “commitment between the living and the dead ... a marriage between the past and the present” (p. 191).

Contemporary times influence the investigations and interpretations of the past and associated human remains and artifacts. As a major example of this cliché, Renshaw highlights the slightly different justifications of two organizations involved in the exhumation of Republican mass graves throughout Spain. The main mandate of the *Foro por la Memoria* (Forum for Memory) group is using the exhumations for a “hegemonic shift to the Left in Spanish society” (p. 53). Overall, members of this organization see the identity of the deceased as symbols of the Republican cause in their deaths, not in their lives. ARMH, meanwhile, perceives the exhumations as “affective familial bonds between the living and the dead” and a way to bring a much delayed “mourning and psychological closure” (p. 20). These organizations oversee current and future exhumations, and have a growing impact on the general public’s understanding of the Spanish Civil War from both the Francoist and Republican perspectives.

Two issues arise when reading this work. First, what is the long-term or permanent impact of these exhumations on present-day and future memories and identities of the deceased? These postmemory transformations appear transitory based on the temporary nature of the exhumation and reburial stages. Will the Francoist interpretation of events resume as the dominant form of interpretation and remembrance, or will the postmemory transformations from the recent exhumations of Republican mass graves and reburials become the prevalent voice? Renshaw’s work reminds one of the famous line from *The Man Who Shot Liberty Valance* (Paramount Pictures 1962): “When the legend becomes

fact, print the legend.” To truly see the impacts of the recent exhumations occurring in Spain, Renshaw should conduct a diachronic study in a few years, perhaps even in a generation. Will the added interpretations of the deceased and associated artifacts be passed down the generations or will the previously dominant Republican pact of silence return? So far, based on the reactions of individuals with an historical connection to the Francoist side during the exhumations and reburials, it seems that these transformations are limited to the Republican families and those involved or interested in the exhumations. Second, although this publication is for a general audience interested in forensic investigations, it would have been useful to have the actual recorded words of the informants in the original, untranslated transcript excerpts. Renshaw’s work not only concerns emotional responses, but keywords or phrases, which translations can muddle. Although Renshaw discusses certain expressed terms, access to the raw or cleaned-up transcription excerpts in the original language (perhaps in the footnotes or endnotes) would make Renshaw’s arguments stronger.

Renshaw’s work is an enlightening, well-written book. Archaeologists and forensic specialists who engage with the public affected by ongoing historical or contemporary conflicts will find this book a useful resource. Whether closure or more dialogue occurs as a result of postmemory transformations for involved individuals, exhumations of human remains and associated artifacts impact the memories and identities of living descendants and nondescendants today and in the future.

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Material Culture of Breweries

Herman Wiley Ronnenberg

Left Coast Press, Walnut Creek, CA,
2011. 152 pp., 41 b&w illus., apps.,
bib., index. \$24.95 paper.

The production, distribution, and consumption of alcoholic beverages has given birth to a wide array of material culture that archaeologists have used to interpret and date archaeological deposits. In *Material Culture of Breweries* Herman Ronnenberg provides an interesting and informative analysis of the American brewing industry and its material correlates. It is clearly focused on 19th- and early-20th-century breweries and brewing technology, though there are a few references to earlier brewing practices. Many of the archaeological examples discussed in this book are from the western and midwestern United States. As Ronnenberg correctly points out, the scholarly study of breweries and other alcohol-related issues has been hindered by anti-alcohol campaigns and the ongoing prohibitionist attitudes that demean alcohol and fail to recognize the social, political, and economic contributions that alcohol has made to society, or the normative functions of drinking. As a result, Ronnenberg's study represents one of the few serious and detailed treatments of the architecture, packaging, and equipment of beer brewing. Moreover, as an archaeologist, Ronnenberg embraces a unique material culture perspective that seeks to help archaeologists identify, understand, and interpret brewery-related finds. Ronnenberg draws on archaeological evidence from brewery sites, as well as the contributions of *breweriana* collectors and beer enthusiasts whose vocational interests have contributed greatly to our understanding of early American beer brewing and its material remains. The use of patents and other documentary sources adds to his study. Ronnenberg also stresses the need for contextual analysis and points out that understanding the state and local regulations governing brewing operations provides an important foundation for interpreting archaeological finds at brewery sites.

Ronnenberg offers a basic introduction to the art and science of brewing and describes the

"Beer Revolution" that began in the 19th century. The revolution was spurred in part by the arrival of German immigrants to North America and the corresponding shift from British-styled ale to German-styled lager beer-brewing traditions. Moreover, general technological advances, such as the introduction of steam power, accelerated the rapid pace of change in American brewing practices in the 19th century. Ronnenberg guides us through each stage of the brewing process and outlines the potential range of material culture used for each stage. From the metal piping used for transporting water, to the kilns used for malting, to the copper brew kettles used for boiling the wort, to the wooden casks used for beer storage, Ronnenberg lays out archaeological considerations for the excavation and interpretation of brewery sites. The section on brewing practices is a descriptive and rather technical analysis that provides great detail about the specialized equipment used in the brewing, bottling, and refrigeration processes. It provides useful information about the technological changes that shaped the brewing industry and sparked the expansion of brewing in the 19th and 20th centuries.

Ronnenberg's analysis of brewery architecture is similarly detailed. While early breweries embraced vernacular architectural styles, there were some specialized features, such as louvered cupolas, that aided with ventilation in 19th-century industrial brewery complexes. Ronnenberg also identifies the specialized areas within breweries, including icehouses, storage cellars, and bottling houses. Some breweries also had attached bowling alleys and saloons that sold their product. The threat of fire increased with the rising technological sophistication of brewing, which was a significant concern for brewery owners and public officials, especially at breweries located in urban contexts. As a result, brewery owners and public officials pushed for the greater use of nonflammable building materials, such as brick, stone, and iron, which became more commonly employed as building materials for breweries over the course of the 19th century. By the end of the 19th century, breweries frequently incorporated specialized Italianate and Greco-Roman elements into their designs. Ronnenberg

illustrates a number of architectural plans and brewery designs that will no doubt prove useful for archaeologists working on brewery sites.

Drawing heavily on the work of collectors and beer aficionados, Ronnenberg also offers an insightful analysis of beer bottles in order to highlight their potential as interpretive devices and chronological markers. Ronnenberg outlines general characteristics used for classifying beer bottles based on the technological changes that accompanied bottle making in the 19th and early 20th centuries. Ronnenberg also examines design changes to bottle closures and tin beer cans. In addition, this book provides a several useful appendices that address the chronology of beer brewing in the New World, a glossary of brewery terms, a list of organizations that may be helpful to archaeologists seeking to identify the particular material culture of breweries, and a list of some of the major brewery sites excavated in North America.

Perhaps the only shortcoming of this work is the lack of information concerning the material culture of early colonial brewing activities in North America. Beer brewing was one of the earliest industries in colonial North America. Often a cottage industry in the home, small-scale and

semi-industrial breweries have been excavated at a number of early colonial sites in the Chesapeake and French Canada. It is a little surprising that these excavations were not addressed in this book. However, this is a minor criticism. The material culture of brewing and bottling in the 19th and early 20th centuries was clearly a complex industry deserving of special treatment. Ronnenberg's emphasis on later brewing activities is justified given the technological advances and specialized equipment that spurred the industrial expansion of brewing and bottle making in the 19th and early 20th centuries.

This is an informative and well-written book that clearly outlines practical considerations for archaeologists working on brewery sites. Ronnenberg's use of illustrations of brewery material culture and architectural designs also add significantly to this study. It serves as a useful tool for archaeologists confronted with 19th- and early-20th-century brewing and bottling activities.

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Behavioral Archaeology: Principles and Practice

Michael Brian Schiffer

David Brown Book Company,
Oakville, CT, 2010. 220 pp., 10 figs.,
4 tables, bib., index. \$45.00 paper.

Behavioral Archaeology: Principles and Practice is a compilation of previous works by Michael Schiffer that have been updated and, in places, corrected to reflect the current state of behavioral archaeology. The author notes that his desired audience is composed of graduate and advanced-undergraduate students, and that he has made an attempt to create a book that requires only a rudimentary grasp of undergraduate-level archaeology.

According to his biography on his website for the University of Arizona and the introductory chapter of *Behavioral Archaeology*, the Canadian-born Michael Brian Schiffer (1947) moved with his family to Los Angeles in 1953. At the University of California at Los Angeles, Schiffer was exposed to the likes of James N. Hill, James Sackett, and Sally and Lewis Binford, and soon found himself drawn into the world of archaeology. Schiffer completed his graduate studies at the University of Arizona where he joined with J. Jefferson Reid, James T. Rock, Mark Harlan, David R. Wilcox, Michael Collins, Henri Luebbemann II, and new faculty member William L. Rathje in forming the basic tenets of what would become the school of thought known as behavioral archaeology. After working in the public sector following his dissertation, Schiffer was invited to return to the University of Arizona as an assistant professor in 1975. Upon William A. Longacre's retirement in 2004, Schiffer was elected by the Anthropology Department as the Fred A. Riecker Distinguished Professor.

Due to the diversity of topics covered in each chapter of *Behavioral Archaeology*, it is best reviewed by taking a tour of the chapters and discussing some of the most illuminating components of the text. Schiffer begins with a discussion of the history of behavioral archaeology. He explains the first tenet of this

school of archaeological thought as being that archaeologists should focus on the relationships between behavior and material culture in “**all** (bold for emphasis)” times and places. In the author's opinion, behavioral archaeology should serve as a toolbox of theory and methods used to study archaeological questions. This was, in part, a direct response to Lewis Binford's call for archaeologists to move beyond methodological naiveté. Schiffer describes four strategies in using behavioral archaeology: study past material cultures to answer historical questions through applying theories and methodologies in the archaeologist's toolbox, study general questions through modern materials to acquire laws for making inferences, study past material cultures to develop principles of behavioral change through time, and study modern material cultures to shed light on how modern human behavior has adapted to specific locations and pressures.

The second chapter of the book is framed as an autobiography of behavioral archaeology and uses the author's ability to define and build layers of meaning to introduce the terminology that is interwoven in the rest of the work. He goes on to discuss the processualist concept of “correlates” and defines new concepts of behavioral archaeology that he calls “c-transforms” (pressures created by cultural factors) and “n-transforms” (pressures created by natural or environmental factors). This is also where readers are introduced to the idea of creating and testing experimental laws in place of theories and hypotheses.

The third chapter, focused on the process of inference in archaeology, describes the use of “life histories” to study the various stages of creation, use, and deposition an artifact or collection of artifacts have experienced. These “life histories,” according to Schiffer, can then be used to make inferences about the behaviors that were a part of each of these stages in the artifact's history. The author's “Synthetic Model of Inference” is presented as a method for studying c-transforms, n-transforms, and correlates. This third chapter provides an introduction for the concepts explored in the fourth chapter, which is about cultural formation processes: an

idea that the author does not claim behavioral archaeologists created, but one that they expanded upon. Chapter 4 is a summary of the concepts explained in two chapters of Schiffer's 1987 *Formation Processes of the Archaeological Record*.

From chapter 4 onward, we are treated to updated, simplified discussions of the author's previous publications and research. Chapter 5 focuses on agents of deterioration and environmental pressures (n-transforms) in the analysis of archaeological data. In chapter 6, Schiffer works to provide a framework for how an archaeologist can identify formation pressures while lamenting that it is impossible to create a formulaic "cook-book" of how to go about doing so. This sixth chapter is where the author takes a stand against the concept of "deposits" and discusses issues with a Lightfoot and Feinman study from 1982 as an example of how the concepts of "curation" and "recycling" could affect the interpretation of an archaeological site.

The use of case studies to illuminate how behavioral archaeology can be applied is continued in chapter 7 with a discussion of Hohokam chronologies and issues with concepts like "old wood." Archaeological processes are the focus of chapter 8 (another direct adaptation of a previous publication) and this discussion is used to provide techniques for the assessment of sampling methods and field methodology. Chapter 8 might be best summed up as saying "the behavior of archaeologists is the greatest source of variability in the archaeological record."

Chapters 9, 10, and 11 serve as a subunit in the larger work. The focus here is researching technology and technological change, and case studies in ceramics are used to discuss ideas such as "heating effectiveness" and the processes of exchange of technological knowledge.

Next, the author's focus moves to the exchange of ideas. Schiffer uses the 12th chapter to describe how folk (or indigenous) theories can affect perception even when they are not grounded in reality. Long-term technological competitions are discussed at length in chapter 13 as a background for crafting research questions about what pressures influence long-term technological change and what patterns these might create in the archaeological record. The process of technological differentiation is detailed in chapter 14, and case studies in ceramics and computers are used to show how these ideas

can be applied to any temporal period. The 15th chapter, which describes the concept of differential adoption of technology through a study of electric lighthouses leads directly into the 16th chapter where Schiffer provides the "Cascade Model of Invention Processes" in response to a perceived lack of theory dealing with invention.

The final section of *Behavioral Archaeology* is about how its proponents have adapted to begin answering questions posed by post-processualists without sacrificing scientific rigor in their studies. The 17th chapter is a biography of this movement and discusses the effect of Ian Hodder on Schiffer's thinking. In the 18th chapter, Schiffer describes how a performance-based approach might be used to study ritual and religion in the past. Chapter 19 is coauthored by Miller and focuses on how behavioral archaeologists have developed new theories of communication that are "receiver" rather than "sender" oriented, and how these theories can be used to study meaning. Walker and Schiffer coauthor the 20th chapter, which describes how the behavioral archaeology toolbox can be used to study the materiality of social power using concepts such as performance-preference matrices. The final chapter is from Hollenback and discusses how behavioral archaeology's frameworks for studying site-formation processes can be applied to landscape archaeology.

Overall, Schiffer has produced a useful resource for students of archaeology who wish to be introduced to the methods and theory behind behavioral archaeology. At times, the chapters do serve as a teaser to previous publications rather than standing entirely on their own, but the basic concepts are presented thoughtfully and backed up by case studies that show their real-world implementations. Schiffer is noticeably proud of what he has accomplished during his career, and considering the scale of the studies he has conducted and discussed in *Behavioral Archaeology*, it would seem rightfully so. For anyone who desires to study post-processual questions with empirical methods or anyone hoping for an introduction to behavioral archaeology, this book is an outstanding place to start.

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*Where the Earth and Sky are Sewn
Together: Sobaipuri-O'odham
Contexts of Contact and Colonialism*

Deni J. Seymour

University of Utah Press, Salt Lake
City, 2011. 344 pp., 78 figs., 3
tables, refs., index. \$60.00 cloth.

For the past 25 years or so, Dr. Deni Seymour has spent a great deal of time in the field, primarily along the San Pedro River valley of southern Arizona; surveying, mapping, excavating, and otherwise documenting many Sobaipuri sites that were previously unknown or not thoroughly documented. At the same time she has been reviewing extensive Spanish-period documents from the 16th to the 18th centuries, prepared by such varied personages as Francisco Vazquez de Coronado, Marcos de Niza, Eusebio Francisco Kino, and Juan Mateo Manje. She has been integrating the documentary and archaeological record in a series of papers published in various journals over the past 20 years.

As she says in her dedication, Emil Haury started modern archaeological investigations into the O'odham, and Charles DiPeso laid the foundation for Sobaipuri archaeological studies. Dr. Seymour has taken this earlier work and greatly expanded on it through many years of field work and publications. In this new book from the University of Utah Press, Dr. Seymour has prepared a synthesis that makes a strong effort to bring her thoughts and ideas from nearly 25 years of Sobaipuri research together in one volume. Dr. Seymour has worked closely with the members of the O'odham community at San Xavier, south of Tucson, who are the closest descendants of the Sobaipuri.

In this well-documented, written, and illustrated volume, Dr. Seymour brings her unique perspective together on the interrelationships of the Sobaipuri, the O'odham, and the Hohokam who resided in the river valleys of southern Arizona. She attempts to untangle discrepancies in the Spanish-period documentary record through new information from archaeological survey and excavation work that also clarifies and in some cases

corrects earlier archaeological work at Sobaipuri sites, conducted in the 1950s–1970s.

Starting with reassessments of Charles DiPeso's 1950s archaeological work at the historically referenced sites of Santa Cruz de Gaybaniptea and later Quiburi, the author makes a strong effort to review the documentary voice that she feels has dominated Sobaipuri research for many decades and bring to bear new interpretations based on her archaeological fieldwork. This volume presents an archaeology of the Sobaipuri that actually enhances the documentary record.

This book is divided into 13 chapters that explain in detail the results of the author's many years of fieldwork in the San Pedro Valley. In chapter 1 ("The Fertile Fields of the Sobaipuri-O'odham") the author reviews the cultural landscape of the Sobaipuri-O'odham and discusses the importance of Spanish contact and influence on the Sobaipuri before Fr. Kino. The influence of archaeology on the documentary record is reviewed.

Chapter 2 ("Background and Basis") presents an historiography of research and ideas about the Sobaipuri since the first work by Emil Haury in the 1930s and the major work completed by Charles DiPeso of the Amerind Foundation in the 1950s–1960s. The author also discusses resistance to new ideas, particularly regarding the new archaeological data from her work and the relationship to the long-established interpretations of the documentary record.

The interrelationship between long-accepted documentary sources and new data from the archaeological record is discussed in chapter 3 ("Integrating Sources"). In the process of trying to identify historically referenced locations of Sobaipuri settlements, Dr. Seymour argues that the combination of period maps, documentary text, and archaeological data results in a significant revision of settlement placement on the ground.

In chapter 4 ("Distinguishing the Sobaipuri"), an effort is made to describe and define Sobaipuri material culture, distinguishing between different groups living in the same areas. The Cerro Rojo Complex, regarded by the author as Proto-Apache; the Canutillo Complex (Jano and Jocomé), and the Cayetano Complex (Sobaipuri) are described and discussed. Significant aspects

of material culture such as ceramics (Whetstone plain and Sobaipuri plain) and Sobaipuri and other projectile-point types are described and reviewed. Dr. Seymour presents her thesis that there is no discernable hiatus in indigenous occupation in the San Pedro and Santa Cruz River valleys from the Hohokam late classic period to the historical period.

In chapter 5 (“O’odham Housing”), the author describes two major types of architecture used to construct houses in the terminal-prehistoric and early historical periods. The dome or barrel-shaped semisubterranean house is described, compared, and contrasted with the adobe-walled structures found at some sites. The accounts of housing by Cabeza de Vaca, Fr. Marcos de Niza, Coronado, Fr. Kino, Manje, Fr. Pfefferkorn, Fr. Och, and Frank Russell are described. The author feels that along with archaeological evidence they support a unbroken continuum of occupation from the late-prehistoric into the early historical period. The discussion of housing types focuses also on activity patterns reflected in house-structure design and the placement of auxiliary features.

In chapter 6 (“O’odham Domestic Space”), the discussion focuses on detailed description and analysis of the use of space in Sobaipuri houses. The perspective from recent archaeological data is compared and contrasted with descriptions from the documentary records. The author describes the common practice of Sobaipuri houses being in pairs. This chapter also describes the use of household space, extramural household space, settlement clusters, and population densities at first contact with the Spanish, utilizing archaeological data, the ethnographic record, documentary sources, and O’odham oral traditions.

The author in chapter 7 (“Sobaipuri Foodways and Hearth-Related Practices”) focuses on Sobaipuri hearth-related practices, food-production technologies, and cooking techniques. In addition, there is a discussion of how such practices may provide clues to social practices.

In chapter 8 (“Sobaipuri Land Use”), utilizing archaeological data from recent surveys and excavation projects, there is a discussion of how the Sobaipuri used portions of the terrain for domestic and community use. Settlement placement, settlement change, irrigation agriculture, and landscape use are all described.

Different types of chronometric dating are reviewed in chapter 9 (“Dating Sites”). The

author raises a major question in this chapter as to what is actually being dated. Specific archaeological techniques used in the testing and excavation of Sobaipuri sites are examined. This chapter also discusses issues relating to the Hohokam-O’odham continuum. Archaeological surveys have revealed the presence of many more Sobaipuri sites than described by Fr. Kino. The multicomponent use of many sites is described as reuse by more recent groups. Assessments of historically referenced places are made based on new archaeological field data.

The author argues in chapter 10 (“Rancheria and Community”) that new archaeological data can be used for evaluating the structural layouts of Sobaipuri sites in terms of communities, villages, and *rancherías*. This chapter also reviews specific archaeological excavation techniques needed when working with Sobaipuri sites. The use of hand tools is emphasized. Mechanical stripping is not recommended for Sobaipuri sites.

The duration of Sobaipuri occupation is reviewed in chapter 11 (“Sobaipuri Occupational Duration”). The author discusses social and subsistence conditions required for planned settlements that expanded or contracted through time. Dating of these Sobaipuri sites confers a new and greater temporal depth.

Chapter 12 (“Contrarian Perspectives on Sobaipuri Transformation”) examines aspects of change through time. It provides alternative explanations and perspectives on Sobaipuri life. Dating of Sobaipuri arrival in the river valleys of southern Arizona is discussed. The author suggests that more fieldwork on Sobaipuri sites that provides a perspective less “tarnished” by European influence is needed.

In the final chapter (“A Relation to Sobaipuri Past”) the author reviews the impacts of her 25 years of working on Sobaipuri sites. Dr. Seymour argues that the use of archaeological data can clarify and sometimes correct European documentary sources and provide new and unique perspectives on the Sobaipuri, other O’odham groups, and the Hohokam.

Dr. Seymour, in this expansive and detailed new study of Sobaipuri archaeology, describes the Sobaipuri-O’odham who occupied the San Pedro and Santa Cruz valleys from the early 1400s. She has worked closely with the Wa:k O’odham who reside at San Xavier and are the descendants of the Sobaipuri. This book provides

new perspectives on the Hohokam-O'odham continuum. Extensive new archaeological fieldwork carried out by the author provides new insights on Spanish documentary sources, sometimes supporting, sometimes correcting, and most often expanding our knowledge base.

This well-thought-out and extensively documented book represents a significant new

contribution to our understanding of the Sobai-puri-O'odham.

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*The Archaeology of Forts
and Battlefields*

David R. Starbuck

University Press of Florida,
Gainesville, 2011. 128 pp., 37 b&w
illus., bib., index. \$69.95 cloth.

David Starbuck has been, of late, a prolific writer of historical archaeology. His works seem to appear annually and they usually are works focusing on the historical archaeology of the New England area. This work selects a larger theme: the topics and questions asked when historical archaeologists discuss military sites in general, and is not limited to sites found in New England. It is also a list, an annotated catalog of sites Starbuck feels are important for further scrutiny and even visitation. Although it concentrates on physical descriptions it also discusses the sites in the light of research questions and techniques the author feels are appropriate to military-sites archaeology. Starbuck selects four major wars to “illustrate the contribution of archaeology to the study of forts and battlefields and their role in shaping the American experience” (p. 3). The wars he picks are the French and Indian War, the American Revolution, the Civil War, and the Indian wars in the West. He then both apologizes that his experience is mainly in the Northeast but will nevertheless use examples from other regions as well.

Using objects and sites enriches the past and enables the material heritage that we possess to “speak” to the issues Starbuck discusses. Among these issues are the linkages that material culture has to the lives of both “extraordinary events” and “ordinary people” (p. 7). He connects historical reenactors as people who also bring relevance to the past. He follows this up with a discussion of military-object collectors and dealers.

Starbuck then proceeds to define the research priorities involved with military sites archaeology and forts. He argues that specific sites suggest different research questions. For example, forts can provide information about differences in foodways and lifestyles between the officers and the enlisted men. Was food imported or locally

hunted? Was the military culture fashionable and up to date? Overarching all of these types of questions is the theme continually reinforced throughout this volume: “is archaeology able to tell interesting stories about the ordinary soldiers who have too often been ignored by history?” (p. 14). This, Starbuck argues, is “perhaps the greatest objective for military sites archaeology today, and for all of historical archaeology” (p. 14). In reviewing current military-archaeological methodology Starbuck emphasizes quite correctly that standardized shovel testing is not to be employed at every military site. Battlefields are more prudently surveyed using controlled metal detecting or other forms of geophysical prospecting. This has surely been the experience of this author as well.

After a short section discussing early-16th- and 17th-century fortifications Starbuck launches into the core of his work. This resolves itself into four sections: “The French and Indian War,” “The American Revolution,” “The American Civil War,” and “The Indian Wars in the American West.” Each one of these has a “Case Study” to illustrate and discuss the main points of each section. Starbuck uses Fort William Henry to illustrate the French and Indian War section, an excavation that he himself conducted. The artifactual material encountered in the barracks excavation here is very significant, and Starbuck discusses how this “[t]hree dimensional material” (p. 47) is effectively employed in the public archaeological interpretation conducted on the site. For the American Revolution unit the “Case Study” selected is also a site on which the author conducted extensive research, Mount Independence on Lake Champlain. Starbuck emphasizes the ephemeral nature of the deposits and argues that “nothing less than a fullscale excavation” (p. 63) could establish the boundaries of important features connected with this encampment site dating to 1776–1777. The results were impressive indeed: “As we dug the cabin sites, there is no question we were ‘connecting’ with the ordinary men who fought for the American side during the Revolution” (p. 65). The artifacts recovered testified eloquently to “the very ‘human’ qualities of the soldiers—all of the little things that they

ate, wore, and valued” (p. 65). Starbuck believes correctly that such long-term encampments as Mount Independence are significant repositories of relevant cultural data. Starbuck’s section on the American Civil War reveals the limitations of this small volume. Admittedly, the conflict was one that produced an enormous amount of “sites” to examine and discuss. In his exposition to the chapter he comments that the Civil War produced 10,000 identified battle sites (p. 69). He also opines that the archaeology of the Civil War may be “redundant” in the light of all the documentary, visual, museum collections of weapons, etc., that exist. He correctly postulates that a good source of data exists in the campsites of the combatants. It can be argued that the archaeology of the American Civil War has just begun and that the experience of those who lived on battlefields and experienced firsthand the horror and violence of combat represent a very powerful archaeological and material culture source. Another source would be the vast archaeological reservoir of earthen forts and trenches produced by the Civil War. Some of the above subjects should be discussed in this chapter. There is no discussion of the fortifications of Petersburg, Virginia, that produced the setting for the last military campaign of consequence in the eastern United States (1864–1865). The experience of the United States Colored Troops during the Petersburg battles, for example, as well as the everyday ennui of the Confederate and Union soldiers who manned the trenches have been revealed by archaeology, and many visible remnants of

these earthen forts still remain. Instead, Starbuck uses the Confederate submarine *Hunley* as his “Case Study” for this chapter. Admittedly it is a great story of courage and innovation with a grippingly powerful human dimension revealed by the archaeology. Starbuck’s greatest challenge becomes, ambivalently, his biggest success: brevity. Truly he follows the admonitions of Callimachus: “A big book is a big evil”!

After an excellent discussion of the archaeological work at Little Big Horn by Douglas Scott, Starbuck completes his fourth section which discusses the Indian wars in the American West. A section on human remains and a short chapter entitled “Reflections on the Past and Future” completes this short book. Starbuck’s bibliography is very inclusive and includes many recently published volumes.

In the final analysis this is a splendid book and is beautifully written. It should be a part of the libraries of planners, cultural resource managers, archaeologists of all types, historians, preservationists, as well as reenactors and other “buffs.” Starbuck has also provided what all of us need in this very young discipline: an annotated “list” of the data we must understand to create significant interpretations of our military heritage.

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*The Sea Their Graves: An
Archaeology of Death and
Remembrance in Maritime Culture*

David J. Stewart

University Press of Florida,
Gainesville, 2011. 256 pp., 50 b&w
illus., 1 table, notes, bib., index.
\$69.96 cloth.

The Sea Their Graves employs a multidisciplinary approach to the study of death and remembrance among mid-18th- to early-20th-century Anglo-American mariners. It examines maritime beliefs, rituals, and customs associated with death through scrutiny of nearly 2,200 gravestones and monuments in light of concepts and theories from the disciplines of folkloristics and archaeology. Analyses of monuments and the images and inscriptions that adorn them are brilliantly complemented through use of a broad range of texts from the occasional sea shanty and poem, to numerous detailed passages from firsthand accounts and literature classics.

The stage is set for this intriguing study in chapter 1, which presents a brief review of previous scholarship that has explored the relationships between maritime groups and their parent cultures. It explains how an examination of Anglo-American mariners as a folk group, a concept borrowed from folkloristics, is appropriate for the present study. The general types of maritime memorials under consideration then are described and classified by their significance to the state, community, or individual, and the limitations of memorials in the study of past traditions and beliefs are explained.

Chapter 2 examines the hazards of maritime life that could result in death and shows how this folk group incorporated the theme of danger into memorials. The prominence of memorials associated with losses that occurred as a result of natural dangers, such as storms that could cause a ship to capsize and sink in the open ocean or run aground and break up on a lee shore, is clearly demonstrated and thought to stem from nature's unpredictable and uncontrollable character. Ship-board accidents, such as falling from aloft or

drowning, also were described or illustrated on memorials, as were the just as horrific, but not as common, losses related to fire and hostile action. The author explains how all of those dangers loomed in the minds of mariners and how they expressed their anxiety and fears in the symbols and the epitaphs on the memorials they created.

Chapter 3 details how mariners coped with the perils of seafaring life and the haunting possibility of death at sea by embracing specific values including bravery, loyalty, duty, and self-sacrifice. It shows how memorials, often in combination with superstition, narrative, and song, helped inform new group members of the dangers and hardships inherent in seafaring, and how the values they held could help to prevent accidents or death at sea.

Descriptions of rituals performed during burials at sea and the beliefs associated with death at sea are presented in chapter 4 using information gleaned from a diverse collection of published works. The author discusses how certain aspects of burials at sea were similar to funerary practices conducted on land, but included maritime-specific adaptations necessary to separate the dead from the world of the living. Proper performance of burial rites was important not only to show respect and honor the deceased, but also to provide the best chance for those who met a violent end, or those who passed at a young age, to enter the afterlife. The burial ritual both helped to assuage the common fear among mariners that those buried or lost at sea could return as ghosts and attempt to board ships to cause harm or return to shore. It also included provisions such as the sale of the deceased's possessions to help bring closure to his shipmates, and raise funds for his family that would endure financial hardship as a result of its loss.

Chapter 5 describes the memorials erected for mariners who never returned home, including those buried at sea or in foreign lands, and those who were missing that met an uncertain fate. The author shows how the importance of place is evident in the epitaphs inscribed on cenotaphs and memorials. Inclusion of geographic coordinates and/or a ship's last-known port of call were common and served to link the

monument symbolically to the presumed location of the body. Families often had trouble accepting that the missing had perished, and although the memorials they erected provided a place to grieve, they never provided the degree of closure that could be achieved by burying their dead.

The author concludes the interpretive portion of this study in chapter 6, which discusses how the families that were left behind chose religious symbols with distinctive maritime characteristics to decorate memorials to their loved ones, and how they found some degree of comfort in religion. The anchor, a clear maritime symbol that also served as a Christian symbol of hope, often was integrated into standard Christian motifs, and epitaphs commonly included allusions to heaven as a safe harbor. Passages show family members found comfort in the notion that they would be reunited with their loved ones after the resurrection. The apparent rise of religious sentiment and symbolism on maritime memorials that began in the late 18th century and exploded during the mid-19th century is explained as more of a reflection of beliefs held by the families of the deceased and the general influence of Christian revivals on the parent culture than of a dramatic

rise in religion among mariners. Christianity was not easily compatible with seafaring life and is not believed to have been particularly common among mariners. The author concludes this study by presenting modern memorials and remembrance practices that demonstrate how maritime memorialization has evolved, and presents suggestions for further research that could be undertaken.

This volume is well organized, well illustrated, and a pleasure to read. The ideas presented are clearly explained, making this study easily accessible to specialists and non-specialists alike. Its interdisciplinary approach to the diverse range of sources consulted provides a valuable example for students of ethnography, archaeology, and maritime history. All those interested in the traditions, beliefs, and customs of mariners during the Age of Sail will find *The Sea Their Graves* an excellent addition to their bookshelves.

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Testicles: Balls in Cooking and Culture
Blandine Vié

Prospect Books, Devon, UK, 2011.
288 pp., table of recipes. \$40.00
paper.

Scholarly studies on the culture and history of food have flourished over the last couple of decades. Blandine Vié's book on testicles is a fascinating addition to the food-studies literature and will join other recently written monographs on salt, cod, oysters, bananas, and doughnuts, to name just a few, on the bookshelves of those interested in understanding food in broad cultural-historical perspective. This often playful exploration of all things testicular is written by the prolific French art historian and food journalist Blandine Vié. Originally published in France in 2005, it has now been skillfully translated into English by the historian and food writer Giles MacDonogh and published by Prospect Books in England. The book focuses on the historical, linguistic, and culinary aspects of animal testicles. Testicles, like other forms of offal, have been over time a popular food savored for their rich flavors. They have recently fallen into disfavor and are even looked upon with fear and revulsion. Vié wrote this book to pay homage to testicles and "to honour them and rehabilitate them to their rightful place at table" (p. 46).

The book is divided into three major sections: mythology, method, and attributes. Mythology provides an array of background information on testicles in history, legends, and language. Vié includes tidbits of information in boxes interspersed throughout the chapter (she uses this device in the other sections as well). These boxes shed light on a number of related issues, for example, the first mention of underpants in the Old Testament (Genesis and Exodus), the Koran's view of heaven, and Pope Joan's balls. The second part of the chapter explores testicle metaphors, the association of testicles with virility, and a brief history of testes in the kitchen. The chapter ends with words and expressions that feature testicles.

The second section, method, tells the reader how to cook testicles. It is a cookbook of recipes

for a wide variety of testicle types (lamb, beef, kid, etc.) covering a wide range of gastronomic preparations. It begins with a list of terms (e.g., the family jewels, purses, *criadillas*, calf's fry, mountain oysters) used to describe the edible testicles. This is followed by a brief description of the different kinds of edible testicles (e.g., lamb's fries, bull's balls, cock's stones). The remainder of the chapter is devoted to delicious-sounding recipes for each kind of testicle. Vié assembles 43 recipes (25 pp.) for lamb's fries (sheep testicles), from those cooked simply with cream or sauteed with a little bit of herbed breading, to more complicated preparations of salads and stews cooked in Moroccan, Lebanese, Italian, French, and Tunisian fashions. Cock's stones are another popular testicle with 41 recipes devoted to them. Vié also includes a few magical recipes that are said to have properties that increase genital ardor, fortify sexual appetites, and heighten virility. The book ends with a table of recipes so that the adventurous cook can easily locate the desired dish.

Vié returns to the linguistic aspects of testicles in the final section of the book: attributes. Here Vié focuses on the etymology of human testicular terms (Karamazov sisters, jingle bells, goods, meat, Low Countries, private parts, and on and on) and their use in literature. While many readers will forego the practical information on how to cook testicles, many will enjoy learning the wide variety of terms used to describe this part of male anatomy.

Vié has written a dim sum about the "little things." The book is not a textbook (although it might be used in an upper-division food and culture class as a supplemental reading) and it does not include any archaeology. Although it contains recipes, it also is not a cookbook. It is, however, a scholarly book written in a lively, whimsical style that will be savored by anyone interested in the culture and history of food in general and in matters concerning the Karamazov sisters in particular. *Bon appétit.*

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Exploring Fort Vancouver

Douglas C. Wilson and

Theresa E. Langford (editors)

University of Washington Press,

Seattle, WA, 2011. 128 pp., 134

figs., 3 maps, refs., index.

\$24.95 paper.

In celebration of over six decades of archaeological research at Fort Vancouver, the authors of this edited volume have compiled many of the most spectacular artifacts from their extensive collections to visually chronicle the great cultural and technological transformations that took place in the Pacific Northwest U.S. over the last 200 years. *Exploring Fort Vancouver* differs dramatically from other historical accounts of the region by using vibrant visual representations of artifacts as the vehicle by which to explore the rich history of the region couched within anthropological themes such as identity and globalization.

The book is divided into seven chapters that guide readers through their experience of Fort Vancouver through history, collections, and ongoing work in presenting archaeology to the general public. Chapter 1 provides a general overview of the history of the fort and the surrounding area. This section illuminates the history of the area, including the establishment of Fort Vancouver in 1825 by the Hudson Bay Company as a regional hub for the fur trade on the Pacific Coast and its subsequent occupations, including a U.S. Army training facility known as the Vancouver Barracks, a nationalized timber industrial complex, as well as a testing ground for early aviation in the Pacific Northwest. The diversity of occupations at the site throughout time, as well as the wide breadth of interactions between multiple groups of people from around the world that continually transformed the landscape and the archaeological record is immediately apparent.

Chapter 2 introduces the reader to the collections by focusing on the diverse range of people who have “worked, played, celebrated, mourned, worshipped, and called this place home” over the years (p. 3). Acknowledged as a fluid concept with multiple meanings, identity is used as a framework

to view how such diverse people, including Native Americans, Americans, Canadians, Europeans, and Chinese used material goods to express their sense of self. The author is also quick to point out how identity-formation processes varied greatly during different occupations of the site. While identity during the fur trade was linked to ethnicity and occupation, within the Vancouver Barracks identity was further enmeshed in a world of classification in which “identity was bound within rank and assignment” (p. 33). From pipes and ceramics to buttons and billfolds, the artifacts in this section illustrate the great variety of people who inhabited the area and further encourage readers to contemplate how people used material goods to negotiate multiple identities.

Chapter 3 highlights artifacts that speak not only to the ways in which people continually adapted to living in the area, but also to the “incredible strides in the fields of science, medicine, engineering, and industrial design and production” in the 19th century (p. 52). Stone projectile points, trade axes, iron plows, beads, ammunition, and even aircraft fabric dramatically illustrate the role that various technologies played in the unfolding history of the Pacific Northwest extending from the distant past to the present.

Issues of globalization, including migration and the increase in interaction between local settlements and more distant locales, are discussed in chapter 4. The strength of this section lies in its ability to join contemporary conversations of modern globalization by asserting that global processes that shaped the past 200 years are crucial to understand when attempting to explain contemporary migration patterns and the modern world market. Examples from the collection include not only the evidence of long-distance trading practices, such as Hawaiian coral and Phoenix buttons, but also changing social practices during periods of interaction, such as tobacco smoking and tea drinking.

Chapter 5 speaks to changing attitudes towards health, including medical traditions, sanitation practices, and diet, which evolved dramatically through time. From pipes and alcohol bottles to surgical instruments, chamber pots and other personal-hygiene artifacts such as toothbrushes,

a variety of practices associated with changing attitudes toward health are chronicled.

Finally, chapters 6 and 7 review the exemplary nature of archaeological work being conducted at Fort Vancouver in the present. With a dedication and commitment to public archaeology and outreach, the current project is a great example of how archaeologists can engage the public through education.

In conclusion, *Exploring Fort Vancouver* represents a wonderful new addition to the examination of the rich history of the Pacific Northwest that highlights the dramatic changes in culture, technology, health practices, and diet that have occurred over the past 200 years. The added dimension of experiencing history through a visual medium is an extreme asset of this work made possible by the numerous, high-quality images of artifacts recovered from

both archaeological contexts and through private donations. Each image is accompanied by a description of the artifact's historical significance, as well as contextual information that allows the reader to engage with the artifact and gain a greater understanding of how these material objects shaped daily life for many of the inhabitants of the fort. While the book may be targeted toward visitors to the national park, all those with interest in the history and archaeology of the Pacific Northwest would be well advised to purchase this book and see the history of the region unfold before their very eyes.

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