

Voices in American Archaeology
 Wendy Ashmore, Dorothy T. Lippert,
 and Barbara J. Mills (editors)
 Society for American Archaeology,
 Washington, DC, 2010. 342 pp.,
 index. \$34.75 cloth.

The Society for American Archaeology (SAA) celebrates its 75th anniversary with this compilation of articles on the state of archaeology and the events of the last 25 years. Since the 50th anniversary of the SAA, the Native American Graves Protection and Repatriation Act (NAGPRA) was made law, archaeological theory began to focus on social issues, and cultural resource management established itself as the primary employer of professional archaeologists. The authors discuss the history of these changes, what they have meant for the discipline, and what questions they raise about the future.

Margaret W. Conkey, president of the SAA, sets the tone for the book with a chapter that promotes her mission statements. No single view of archaeology or theory will suffice for Conkey, and she promotes a multiplicity of studies—each being able to provide unique information about the human condition. Her chapter is followed by an historical overview of professional societies of archaeology by Snead and Sabloff, with a focus on the history of the SAA and the growing roles of women archaeologists. The pair discusses many tensions that have been in place from the beginning of professional societies and are still in play in 2010.

Silliman and Ferguson provide the first of a number of chapters on interacting with descendent communities and collaboration. They expand the definition of descendent communities by involving all traditionally associated communities. Suggestions include peer review of research by descendent groups, research-design committees that address descendent as well as academic questions, and programs that benefit those associated with the past that is being studied. The authors are cognizant of the growing conflicts this presents between community desires and scientific interpretations.

Lunata and Drennan discuss boundaries in archaeology that exist geographically, politically, and theoretically. They share information about the developing nature of archaeology around the world from the position of South American archaeologists. The authors promote translated texts, awareness of a perceived superiority of English as a scientific language, review of studies that occur outside national and geographic boundaries that may have applications to archaeological research, academic travel and accompanying lectures, and a curriculum designed specifically to create globally aware archaeologists.

Franklin and Paynter discuss the study and effects of inequality on archaeology. This chapter exhibits the strongest censure of capitalism in the book, though the trend can be found in much of the prose. Language used for this discussion requires a firm grip on social theory. A chapter by Little and Zimmerman continues the discussion of social and political engagement that is expected of archaeologists in the 21st century. Examples by the authors express ways in which archaeology has and can continue to engage current social issues through studying the material culture of the past and present. The authors promote the potential benefits of studying farming technologies to redefine modern land use, relating homeless populations to traditionally mobile groups, and understanding graffiti as a form of expression similar to cave art.

Sebastian moves the discussion of archaeology into the arena of law with a chapter on historic preservation law. The focus of the chapter is on the National Historic Preservation Act and Section 106. Topics include the challenges created by changes to the law, the internal and external pressures that continue to act on interpretation of the law, and the special issues raised by Native American views on sacred sites. Wilcox's chapter on the development of the NAGPRA contains an in-depth history of the law and discusses the reactions of archaeologists. These laws are not presented as doom and gloom, but instead discussion often considers the collaborations between native populations and professionals that may never have come about without the changes.

Pauketat and Meskell discuss the direction of theory as a whole in the past 25 years. This writing again requires a very strong grasp of terminology and will take multiple reviews to truly grasp the depth of the conversation. In general, the authors suggest that theory no longer applies to only gender, or race, or social stratification, but that the work that is being done by the archaeologist of the 21st century considers any number of factors. Applying archaeology to social, political, and environmental issues is a major area of discussion again in this chapter, suggesting that this is the future direction of most archaeological research.

Zeder, Buikstra, and van der Leeuw provide a statistical analysis of interdisciplinary research over the past 25 years by charting the number of interdisciplinary topics published by the SAA during that time. They specifically focus on discussions of archaeobiology and bioarchaeology, and provide examples of interdisciplinary projects such as ARCHAEOMEDES, geophysical testing, and the creation and proliferation of transdisciplinary graduate programs.

If for no other reason, the chapter on publication and communication by Allen and Joyce makes this book worth purchasing. This absolutely wonderful chapter uses engaging language and situational examples to discuss the nature of academic publication. The authors promote the use of narrative to engage the readers and remind archaeologists to be mindful of their audience in the use of terminology. The influences of technology—from self-publication to the Internet to video—are discussed and proper uses are suggested. Finally, the authors use this

chapter as a platform to encourage the development of standardized databases that will make data available as it is analyzed, not dozens of years later when someone gets around to publishing it. Arguments in this chapter are smart, well developed, and important for everyone from the graduate level to the tenured professor.

Altschul and Patterson provide a closing chapter on employment in archaeology, focusing on projecting trends in employment, useful skill sets, and a breakdown of the jobs available in the public, private, and academic arenas. Jobs in archaeology continue to grow, while the production of trained students has remained fairly constant over the past 25 years, thus suggesting that the outlook for anyone looking for a job in archaeology is not so bleak after all!

Watkins summarizes the book in a concluding chapter and makes a few predictions for the future directions of the SAA and archaeology. To those who have been involved in archaeology for the past 25 years, this book will serve as a reflection of the major currents in archaeology they have experienced. To the student, this is a good supplement to earlier histories of the discipline. Overall, this book is definitely worth adding to the bookshelf with other histories of archaeology, and the chapter by Allen and Joyce should be distributed to anyone and everyone working in archaeology.

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*Ships and Guns: The Sea Ordnance
in Venice and in Europe between the
15th and the 17th Centuries*

Carlo Beltrame and Renato Gianni
Ridella (editors)

Oxbow Books, Oakville, CT, 2011.
168 pp., 20 fig. \$60.00 paper.

This book's 15 chapters were papers presented in a symposium at the University of Ca'Foscari, Venice, over 11 and 12 December 2008. They represent a dialogue between maritime archaeologists and historians of artillery, both of whom know their topics very well. The combination of expertise is of considerable interest and utility for archaeologists working on sites that produce weaponry from these periods.

The well-organized text is divided into three sections: Venetian guns for and from the sea, Italian production of naval ordnance between the 15th and 17th centuries, and European ordnance about the ships. Despite an apparent Mediterranean emphasis, the chapters have a great deal of use beyond southern Europe, as the third section covers northern European topics that developed in parallel with the Mediterranean.

The first section has five chapters that mix gun-founding history and technology with finds from wrecks. At first glance, the section seems to focus on Venice, but this is misleading because Venetian cannon were used and found in many places. The two historical chapters discuss gun construction and an arms race in the late 17th century. These are well illustrated and provide information on markings, sizes, and evolutionary changes. The archaeological impact of these developments is highlighted by three chapters referencing underwater finds of Venetian artillery. One discusses its distribution in European waters, including the north shore of Ireland and the south of England. Again, the gun tubes are well illustrated and provide an immediately useful reference for weaponry of the period.

The second section has four chapters that are largely historical in nature. Genoese ordnance provides a wealth of details on terminology

and weights, referencing archaeological sites as well as museum pieces. A site-distributional map shows their popularity throughout the Mediterranean. In "Guns and Profit," there is a good discussion of how a fleet was created in an area without a strong shipbuilding tradition. This same chapter demonstrates interrelationships between Italian and Spanish builders, fleets, and weaponry. A cry for help regarding endangered sites along Croatia's Adriatic coast was made as part of the presentation in chapter 9, the last in the section. After showing site distributions and their associated weaponry, both existing and potential sites are noted as being in danger and requiring both inventory and protection.

The final section is farther ranging but complements the earlier papers. Chapter 10 provides discussion of whether or not naval artillery actually existed and is complex but exceptionally informative. Some very useful information is mentioned almost in passing, such as placing at least one Danish-built vessel in a Spanish fleet, where it burned. This chapter also has a good presentation of marks on cannon and suggestions of typologies if the sample size were larger. The next four chapters deal with British topics and concentrate on the Spanish Armada, English gun founding, the Tudor navy, and sea-service mortars. The illustrations are good and provide examples from as far away as India, showing something of the way guns moved about during the ages of Exploration and Empire. The Tudor navy chapter is based on ship inventories. It offers a discussion of terminology and numbers, showing links between ship size and gun types as they changed through time. The final chapter discusses French artillery, its terminology, and markings.

References are included with each chapter. Given the spatial, linguistic, and chronological ranges, this is a useful decision. The illustrations are very good and a major contribution to other archaeologists and cannon historians with comparative material. The text flows well, although there are translational glitches that might have been eliminated. Surprisingly, there is no concluding chapter. To some extent, this is alleviated by a preface and introduction, but a wrap-up would have been helpful to show how

the papers really do form a composite image of some 300 years of artillery production, tactics, and the ultimate distribution of the cannon.

This book will serve as a baseline for understanding cannon from the Age of Exploration and placing them in a wider perspective. It is well worth the price because the illustrations will prove so useful. One reading is not

sufficient for adequately milking the information contained here.

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*The First HMS Invincible (1747–58):
Her Excavations (1980–1991)*

John M. Bingham

Oxbow Books, Oakville, CT, 2010.
208 pp., 389 b&w and color illus.
\$80.00 cloth.

Invincible was originally a French warship. Built as one of the first “74-gun ships,” the vessel was launched in October 1744, but captured by Admiral George Anson in 1747. When her lines were taken, it was found the ship was a new type, and copies were made. Even though British first-rates carried more guns, *Invincible* carried heavier weaponry and, more importantly, the lower-deck gun ports were 6 ft. above the waterline. This feature allowed lower-deck gun use in much heavier seas than previously. The innovations are discussed in the initial chapter, which compares British and French ships of the time with illustrations showing *Invincible*’s influence on British rudders.

The ship ran aground and sank in 1758. Partially salvaged at the time, *Invincible* remained largely untouched until rediscovered in 1979. The fieldwork that recorded *Invincible* was led by the author, John Bingham, the government licensee who orchestrated designation of the wreck as a protected site. While it was an amateur excavation, fieldwork involved much professional assistance over the 11 years of excavation and some 18 years of research, as Margaret Rule, Jon Adams, Chris Dobbs, and Ian Oxley appear, among others. Fieldwork was guided by copies of the original French plans for *Invincible*.

Conditions on the site were primarily zero visibility in many cases, very low in all. The lack of clear observation caused problems, and the crew is to be commended for getting such good information. Particularly good examples of recording show details of a storeroom and part of the excavation of the stern with a gun port.

Excavation details and problems aside, the book is well written and contains a wealth of information. Many artifacts are shown in full-color illustrations, and even the black-and-white images provide outstanding detail. Some

photographs are augmented with drawings. Sailors’ equipment is covered in considerable detail, with sailmaking and rope-working tools (fids, palms, a serving mallet) well illustrated. Casks are also shown, including drawings of the lids with identification markings and copper powder bands with the broad-arrow marking.

Gunflints are shown with comparative sizes (ca. 2,500 were found), an important consideration as the *Invincible* was partially outfitted with gunlocks. Even with gunlocks, slow match for linstocks was also recovered, some in a fearnought-cloth pouch. Another class of weaponry was hand grenades, including some still in their lead-lined crate. The grenades are shown in color, black and white, and by drawings. There is ample detail to encourage present archaeologists to look more closely because some wooden fuse holders were numbered, a previously unknown detail. Some illustrated artifacts are not from *Invincible*, and this might cause some confusion.

An appendix on the buttons recovered from *Invincible* was published earlier and generated a great deal of interest because the buttons were numbered and a few had back marks. Some thought these may have been lost from later vessels and ended up on the site. Bingham presents convincing evidence that this is not the case for at least some buttons because their mates have been found in North American contexts dating to the time of *Invincible*’s wrecking. As with materials recovered from the *DeBraak*, archaeology does show use before button issues were officially mandated. Back marks on military buttons from the 1750’s have been known since the Fort Ligonier excavations, so their presence aboard a military ship should not be unexpected.

One major problem, possibly the result of avocational excavation, is that the distribution of artifacts within the site was not reported. While artifacts are described, often in some detail, their placement within the site is not. Some questions relating to whether or not the buttons were on supernumeraries’ uniforms could have been answered by identifying in which sections of the ship various buttons were found.

After checking with the author, I find that this problem has been rectified. The Hampshire and Wight Trust for Maritime Archaeology has digitized some 7,000 documents used in the research. Artifacts can also be researched. When an artifact is queried, its context appears within the site map. The diver's recovery report, details of conservation, an illustration, and/or a photograph can also be retrieved using this research tool. The site location is: <<http://www.hwtma.org.uk/digital-archive>>.

All in all, this text is a very good resource, not only for maritime sites, but also for terrestrial military sites because of the wealth of militaria that is so well documented. There is no consolidated reference section, but each chapter is followed by a list of works cited.

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Geoarchaeology of St. Catherines Island, Georgia

Gale Bishop, Harold Rollins, and David Hurst Thomas (editors)

American Museum of Natural History Anthropological Papers, No. 94, New York, NY, 2011. 391 pp., 134 fig., refs., 2 app. \$40.00 paper.

“Both long-term processes and short-term impacts have played unappreciated, yet pivotal roles—on an island-by-island basis—in conditioning the day-to-day decision-making of the foragers and farmers of St. Catherines Island for the past five millennia” (p. 65). This perspective has inspired the ongoing geoarchaeological research on St. Catherines Island. *Geoarchaeology of St. Catherines Island, Georgia*, is an impressive collection of 16 papers originally presented in a symposium, “Geoarchaeology of St. Catherines Island and the Georgia Bight,” at the Fourth Caldwell Conference on St. Catherines Island, Georgia, in March of 2009. A major goal of the interdisciplinary team of researchers was to pursue an investigation of the geological history of St. Catherines Island by using a variety of techniques from the geosciences to understand the formation of the archaeological record. They used methods ranging from studies of genetic stratigraphy, ichnology, and palynology to the use of vibracores and ground-penetrating radar. Due to the nature of this journal, this review is not comprehensive but highlights research most relevant to historical archaeologists.

Two chapters focus directly on the reconstruction of paleoenvironmental history. Chapter 2 reviews current paleoenvironmental data for the southeastern U.S., including a discussion of Holocene paleofauna. Of interest to historical archaeologists is the final section on the “Little Ice Age (LIA)” of A.D. 1450–1850 (p. 76). Although the discussion does not present any local evidence, its general application is implied. Finally, the authors mention a general warming period following the LIA until 1945. Chapter 6 is a synthesis of the vegetation history of

St. Catherines Island from its formation in the Pleistocene to the present, based on various palynological analyses. The majority of information applies to prehistoric periods, although modern vegetation found near the Cracker Tom locality was established around 3200 ¹⁴C years B.P., this provides historical archaeologists an idea about contact-period landscape.

Reconstruction of the complex geological history of this barrier island begins with chapter 3. The chapter examines island formation for St. Catherines Island from the Pleistocene through the present with a particular focus on sea-level changes and erosion. Of particular interest to historical archaeologists is the sequence of maps (pp. 88–89) that illustrate island formation and the types of landscapes available to human inhabitants, particularly map “J” (p. 89). This would be a good place to start when searching for additional sites. Analysis of island erosion indicates that active beach erosion encompasses the island. This seems to suggest that preservation of sites found in this location would be poor, although this is not explicitly stated by the authors.

Chapter 4 presents a detailed recording and analysis of the genetic stratigraphy of St. Catherines Island. The value for archaeology is that this type of investigation offers a detailed stratigraphic and chronological framework for placing sites in context. This is valuable to historical archaeologists, although much more so to prehistoric archaeologists since the youngest paleosol (i.e., buried soil and evidence of a former stable land surface) dates to ca. 4440 B.C. In addition, although it is not directly stated, it can be assumed that the presence of eolian deflation noted (p. 110) would have had a potentially significant impact on postdepositional processes at all sites.

Chapter 5 examines fossil traces found in ancient and modern storm-washover fans. This type of analysis can provide data on the paleoenvironment, stratigraphy, geological history, and bioturbation at sites; however, the focus of this chapter is on ancient storm-washover fans that developed prior to occupation by humans (p. 113), although the authors

briefly discuss modern fans towards the end of the chapter. Storm-washover fans could clearly have an impact on the preservation, destruction, or alteration of sites, and this chapter would be enhanced by including a brief discussion on how they potentially affected the archaeological record on St. Catherines Island.

Chapter 8 discusses the impact in 1989 of Hurricane Hugo on the geomorphology of the northern part of the island, which resulted in the construction of three beach ridges. This study illustrates how a single storm can have a dramatic impact on both the geomorphology of the island, and although not directly stated, it can be assumed that it also had an impact on archaeological site preservation (and destruction) throughout time.

Chapter 9 reconstructs drainage changes in three adjacent sounds and how these affected the geomorphology of St. Catherines Island. The reader could assume that these likely would have had an influence on settlement patterns and preservation of prehistoric sites.

As with chapter 3, chapter 10 reconstructs the geological history of St. Catherines Island from the Pleistocene to the present using vibracores (i.e., long cores of sediment). Along with chapters 3 and 4, the goal of this study was to establish the geological and chronological context of the archaeological record. Both prehistoric and historical archaeologists planning to conduct future investigations should consult these three chapters in order to understand what types of sediments and soils they would encounter during field investigations. In addition, this study was able to place three archaeological sites into the regional stratigraphy.

Chapter 11 discusses the results of a reconnaissance survey of St. Catherines Island using ground-penetrating radar in order to detect both geological and archaeological features for future investigation, and continues to contribute

to understanding the geological history of St. Catherines Island.

The editors stress the importance of using a variety of methodologies and perspectives to evaluate the archaeological record, and in this respect they were highly successful. For the sake of clarity, it might have made sense to reorganize the order of the chapters slightly. For example, chapter 2 and chapter 6 both deal directly with reconstructing paleoenvironmental history, and it would be logical to place them together. One suggestion would be to divide the 16 papers into three to four groups (e.g., geological history of the island, paleoenvironmental history, site formation processes, and natural history). In this case, the chapters dealing with island geological history (chapters 3–5 and 7–11) could all be placed together. They could be further subdivided by grouping the studies more focused on site-formation processes. As a final suggestion, since this book is focused on the geoarchaeology of St. Catherines Island, some chapters could expand their discussion of the potential impact of geological processes on the archaeological record as was mentioned above (e.g., the effects of erosional processes on site preservation). Overall, this book is very useful as a foundation for future archaeological investigations on St. Catherines Island and for making geological and archaeological correlations to adjacent barrier islands as well. Since the majority of archaeological sites are prehistoric, it is probably of more use to prehistoric archaeologists, although to historical archaeologists it is also valuable for understanding what type of landscape and environment European settlers would have encountered.

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*The Alderley Sandhills Project:
An Archaeology of Community Life
in (Post)-Industrial England*

Eleanor Conlin Casella and Sarah K. Croucher

Manchester University Press,
Manchester, UK, 2010. 308 pp., 80
b&w illus. \$24.95 paper.

This book marks a significant step forward in the development of historical archaeology in the United Kingdom. Until recently, excavation did not form a significant component in the study of sites of the industrial period, and effort was anyway concentrated on the remains of structures associated with the processes of production, rather than consumption, in the domestic dwellings housing the workforce. In the last two decades, rescue archaeology, in advance of development, has led to work being carried out on many more sites of this period, but there have as yet been very few research excavations like the one described in this book. It was part of a much wider interdisciplinary undertaking, the Alderley Edge Landscape Project, set up in 1996 to examine the unique landscape of this area of Cheshire that has ecological and mineralogical, as well as archaeological, significance. Considerable work took place on the important prehistoric copper working in the area, resulting in a publication, *The Archaeology of Alderley Edge: Survey, Excavation and Experiment in an Ancient Mining Landscape* (British Archaeological Reports, 2005). It was recognized, however, that this was a multiperiod landscape, and that archaeological techniques should also be applied to the remains from the 19th and 20th centuries, when quantities of polluted sand deriving from the acid-leaching process used to treat the copper ores had been dumped on the site. Funding for a research excavation became available through the Aggregates Levy Sustainability Fund administered by English Heritage, and the work was carried out by means of a partnership between the Manchester Museum and the School of Art History and Archaeology in the University of Manchester, and codirected by A.

N. W. Prag and Eleanor Conlin Casella from the museum and the university respectively. The scene was therefore set for a detailed study of a small English domestic site of the historical period as it moved from the agricultural into the industrial and, indeed, the postindustrial era.

The main focus of this study was two pairs of cottages, usually known as the Hagg Cottages, which had been in existence in various guises from the 1740s until they were demolished in the 1950s. It was therefore possible to situate a traditional excavation within a broader spectrum of archival sources, family photographs, and personal memories of former site residents; the oral history undertaken was an important aspect of the methodology used. Three children who had grown up in the cottages were still alive and visited the excavation frequently to see the traces of their childhood homes emerge from the soil. Their memories, stories, and family photographs provided a unique personal perspective on the site, and every opportunity was taken to involve the local community through organized visits and a well-designed website.

The authors are both very familiar with the literature of historical archaeology on both sides of the Atlantic, and are therefore able to place this admittedly very small site in its global context. It is certainly a good example of Charles Orser's aphorism, "dig locally, think globally," and the authors point out that "the Hagg residents formed part of the globalised relations of international capitalism" (p. 45). Indeed, it is sometimes difficult to disentangle in the book the situation being presented at Alderley from the wider consideration of, for example, data from Annapolis or Harper's Ferry in the U.S., but comparisons are also made with some of the limited range of English historical sites of the period that have been treated archaeologically. This contextual discussion certainly helps to illuminate the archaeology of life in the cottages, but equally provides the English reader with a very useful and pertinent summary of recent trends in historical archaeology.

The book, to use Casella's own words, "explores the internal intricacies of material life within a rural working settlement from the

late-seventeenth through to the mid-twentieth centuries” (p. 1). Following an introduction on the archaeology of community life (chap. 1), there are six chapters that deal with an overview of the site and the methodology for studying it (chap. 2), the foodways of the community (chap. 3), the buildings themselves and their contents (chap. 4), the artifacts that reveal aspects of recreation and relaxation enjoyed by the inhabitants (chap. 5), the wider community (chap. 6), and a conclusion on the material life revealed by the project (chap. 7).

Chapter 3 examines food preparation and consumption in the Hagg Cottages, the authors rightly pointing out that the term “foodways” has been rarely used in British postmedieval archaeology. As one might expect in an area of reasonably good transportation networks, the inhabitants adopted the new mass-produced ceramics as early as the late 18th century, but also continued to make use of regionally produced utilitarian earthenwares such as milk pancheons. Changes in the built environment of the cottages, dealt with in chapter 4, suggested deeper transformations in the nature of domestic practices, from the 18th-century rural dwellings that included storage space for agricultural equipment, to the 19th-century homes of industrial laborers with the cash to purchase decorative floor coverings and ceramic and glass display items. Chapter 5 on recreation and relaxation is concerned both with the home and the community, since, although alcohol

was both produced and consumed at home, the oral evidence suggested that the males of the household also frequented the local public houses. By the late 19th century, too, the Hagg residents were also able to accumulate enough disposable income to participate in leisure consumerism, with visits to seaside towns on the Lancashire coast. Chapter 6 on community life, based largely on oral evidence, concludes that they operated as a close-knit community firmly embedded within the wider social landscape of Alderley Edge.

Household archaeology has long been an important component of American anthropology and historical archaeology, but has played a lesser role in British postmedieval archaeology because of the lack of research excavations on domestic sites. This book demonstrates that even a very small-scale excavation, when combined with oral histories, archival accounts, photographs, and artifact assemblages can help to illuminate the human consequences of the transformation from a rural, agrarian-based culture to an industrial, globally based one, which was the essence of Britain’s early industrialization. The book is a valuable addition to the growing literature on British historical archaeology.

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The Harlow Pottery Industries

Walter Davey and Helen Walker

Medieval Pottery Research Group,
London, UK, 2009. 198 pp., b&w
drawings, maps, and illus. U.S. £21,
UK £16 paper.

Davey and Walker's *Harlow Pottery Industries* is the first comprehensive account of its topic. The Harlow industry, which was active from the 13th century through to the 18th century, is of vital importance to both historical archaeologists working in Britain and those working on early colonial sites in the eastern United States and Maritime Canada, due to its pivotal role in the production of 17th-century Metropolitan slipware. The book is designed to assist with the classification of the latter pottery type at consumer sites by describing the materials recovered from the point of production, and the volume offers detailed surveys of both the history of the local pottery industry and the products thereof.

The first two chapters offer general introductions to location, methods, and documentary evidence; the latter is carefully integrated into the broader archaeological discussion. Chapters 3 and 4 feature detailed histories of the medieval, late-medieval transitional, and postmedieval Harlow industries, with a focus on specific families and kiln sites. Chapter 5 offers a brief two-page discussion of the pottery fabrics (including clay slips); far more detailed technical information about fabric petrology and chemical analysis can be found in the three appendices.

Chapters 6 through 9 contain the core descriptive typologies. These chapters contain detailed information on the most important pottery types manufactured in postmedieval Harlow. These are, in turn, the late-medieval transitional pottery, the black-glazed ware, the Metropolitan slipware, and the plain red earthenware. The Metropolitan-slipware chapter is, quite rightly, the longest and most detailed, taking up a quarter of the volume. While certainly valuable for British and European historical archaeologists, it is probably also the chapter of most direct interest to North

American historical archaeologists. The chapter begins with a detailed, nearly nine-page-long discussion of Metropolitan-slipware forms, both common and unusual. Discussion then moves on to an exhaustive illustrative classification of different slip decorations found on this type, with separate categories for center patterns, wall patterns, and rim patterns. There is also some discussion of slip-trailed writing, though this is somewhat hampered—as the authors note—by a lack of complete writing samples in the collections available for analysis. Following these typological sections, discussion moves on to brief summaries of specific assemblages. The chapter then concludes with a more interpretative discussion of Metropolitan slipware, with a focus on dating sites, the symbolic meanings of decorations (with arguments both for and against ascribing meaning to motifs), the religious beliefs of the potters, and cultural influences from the Low Countries (the modern Netherlands and Belgium). The chapter concludes with a catalog of illustrated Metropolitan slipware from the authors' computer database.

The Metropolitan-slipware chapter is the definitive one-volume description of Harlow production of its type, but the other chapters are perhaps more oriented towards offering supplementary data for discussions of these materials. The volume is clear that these other types have been cataloged in less detail. Only the chapter on transitional pottery of the 15th and 16th centuries offers anywhere near the data of the Metropolitan-slipware chapter, and while these will prove valuable to many British archaeologists working on relevant sites, the date range perhaps renders this chapter somewhat less useful to North American colleagues.

The remaining six chapters are relatively brief. Chapter 10 is a discussion of Harlow kiln technologies, including sections on saggars, kiln props, evidence of kiln stacking, and firing faults. The book then concludes with short discussions on glaze analysis, the production and organization of the potteries, comparisons with other local red-earthenware industries, the demise of the Harlow industry, and a very brief conclusion. The chapters on

technologies, production and organization, and local comparisons will be of most interest to North American archaeologists, particularly as regards data for comparative research between colonial and British manufacturing technologies, and for gaining a broader understanding of local British industries that potentially influenced colonial production.

There is no doubt that this is a very British book. The detailed catalogs and typologies, and emphasis on production, are very much within the traditional British postmedieval focus on classification and manufacture of material culture, rather than the consumption- and interpretation-based focus of much North American work. At the same time, typological classification has always been a great strength of British postmedieval archaeology, and many historical archaeologists—regardless of which side of the Atlantic they work on—will find the detailed typologies of form and decoration exceptionally useful, particularly as regards the Metropolitan slipwares. Some of these typologies may prove to serve as useful points of comparison or counterpoint for existing North American classification systems. It is also worth stressing that Davey and Walker do very much attempt to include interpretative issues alongside the discussions of typology and production; the willingness of British postmedieval archaeology to examine this type of issue is often underestimated. No one would mistake the discussions of symbolic meaning, cultural influences, and religion for a North American-style theoretical exploration of these themes, but then the volume never claims that these are a focus of discussion; the emphasis is quite specifically and appropriately on assisting with classification. These other topics are nonetheless outlined if other archaeologists want to use these brief discussions as a platform for more detailed exploration in future research.

Perhaps the only frustrating aspect of the volume is no fault of the authors: most of the

extensive Harlow assemblages excavated in the 1960s and 1970s simply no longer exist. As Davey and Walker are commendably open about admitting in the introduction, significant parts of these assemblages have been discarded, lost, or have subsequently lost their provenience information. “Now, only a fraction of the original assemblages survive and is mainly in sherd material rather than complete vessels” (p. 1). This speaks to a deeper—and deeply frustrating—truth regarding the traditional status of postmedieval assemblages within British archaeology and postexcavation curation, a topic outside of the scope of the present review. On the practical side this does mean that the authors are making the best of the surviving data rather than using all of the original data; that they succeed in generating so much valuable data in these potentially difficult circumstances is greatly to their credit. Only in the necessarily rather fragmentary (given the available sample) discussion of slip-trailed writing has this obviously hampered discussion. Ideally, some more color photographs might perhaps have been included, but the line drawings are clear throughout.

Overall, this is an excellent volume that overcomes some unavoidable limitations in the dataset to offer an important addition to the literature on 17th-century postmedieval pottery—particularly as regards form and decoration classification for Metropolitan slipware—and which will prove useful to both British postmedieval archaeologists and North American historical archaeologists working on British colonial sites from the relevant period.

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The Idea of Cultural Heritage,
2nd edition

Derek Gillman

Cambridge University Press,
Cambridge, UK, 2010. 216 pp.,
18 b&w illus., 1 map. \$90.00 cloth,
\$27.99 paper.

Derek Gillman's book provides a reading of the presumed philosophies that lie behind the "idea" of cultural heritage. He seeks to shed light on the underlying issues that drive debates over the need to preserve heritage, what should actually be preserved, and for what purposes. He aspires to give a grounding to these debates as applications of deep philosophical concepts of cosmopolitanism, nationalism, liberalism, individualism, autonomy, and collectivism. While these are great expectations for any book, Gillman does cover these issues; however, his success in this area rests largely on the profoundly detached standpoint he adopts for his presentation and analysis. In fact, this book is an excellent primer for understanding the Anglo-American elite approach to heritage, a standpoint that has undergone serious critique in recent years, but which for the most part continues to work quite well for Gillman and those who would seek to apply his ideas in heritage work.

The driving theme in the book is to explain the discovery that cultural heritage "has become a feature of the contemporary cultural landscape in many countries" and that people are now "proud of their past and also keen to capitalize on it" (p. 1). Gillman also seeks to tease apart a better understanding of the divide, described by theorist John Merryman, of "two ways of thinking about cultural property," between "cultural cosmopolitans who seek to promote the idea of the 'the heritage of all mankind'" and "cultural nationalists for whom art, architecture, theater, music, and food are always a part of someone's heritage" (pp. 1–2). Seeking to explain this divide and to explore why heritage is "happening" with increased fervor now are interesting and useful questions. This exploration, however,

lacks the sort of engagement that on-the-ground researchers like archaeologists would prefer. Instead, readers are treated to a wide range of cases, most driven by elite art-historical interests, such as debates over the reasoning behind the preservation and ownership of objects like the Bamiyan Buddhas, Picasso's *Guernica*, Gilbert Stuart's "Landsdowne Portrait," the Elgin Marbles, the Medici Badminton Cabinet, and examples of medieval Chinese art. While a rehearsal of these cases and the debates surrounding them are perhaps useful to curators and art historians, it is not simply a disciplinary divide that will frustrate archaeologists, historians, interpreters, and others involved in heritage research and practice. The failing is that Gillman seeks to tie debates over heritage to the ideas from mainstream philosophers like John Rawls and John Finnis on what constitutes a good life based in liberty and that which is "intrinsically valuable" (p. 21).

Sadly missing in this book is an understanding that these questions direct our concern with heritage away from those whose heritage is most at risk. Rather, readers are pulled through a series of erudite-sounding concerns whose impact on the lives of the majority of humanity is almost nil. So, for example, when Gillman attempts to be provocative by asking how Americans would respond if the Liberty Bell were put up for auction, readers would be right to ask if this is a useful question, and does such a symbol really need to be so revered? Why not look for and analyze real examples of such cultural losses that occur every day with gentrification, urban renewal, colonialism, ethnocentrism, and other forces that emanate from the same cultural capitals where such potent symbols mark the "superiority" of "civilization" and are not actually under threat?

As this critique is perhaps unfair, given the stated scope of the book as an investigation of the philosophies lying behind heritage debate, I turn now to consider these philosophies directly. For one, Gillman's discussion is engaged exclusively with surface features of heritage debates and the justness of the potential resolutions. As such, in his discussion of the well-known

Elgin Marbles, he explains the positions of the British Museum and the Greek nationalists through lens of the philosophical assessment of the legitimacy of private-property claims. He cites Jane Radin's work to explain the debate as one between sense of property as "wholly fungible" vs. those that are "intensely personal" such that "a person cannot be a person without a sense of continuity of self over time" (p. 29). Gillman ties this thinking to Rawls's notion of "a people" that mirrors Radin's self, in that it requires art and artifacts to form a "crucial link between group members and their ancestors and heirs" (p. 30). Missing here, especially in the case of the Elgin Marbles, is the perhaps below-the-board conflict between the former British Empire and modern Greece, a territory more recently emancipated from imperial authority. Aspects of this conflict clearly illustrate global inequalities, and the debate of the proper ownership of the marbles has been, as often as not, understood to reflect an attempt to address this inequality in global citizenship. Put simply, the question for many of those sympathetic to the Greek claim is less who the proper owner is than of the possibility and justness that cultural heritage may supercede private property. In this way the "idea" of cultural heritage is something that should be regarded as being alive in the process of making and defending heritage claims. It is not an academic or juridical exercise as presented in this book.

Another philosophical crutch Gillman counts on is a modernist sense of individual autonomy as a natural state of affairs in the resolution of heritage debates. To conclude the book, Gillman lays out a third path between Merryman's "two

ways of thinking" of the cosmopolitan and the nationalist. Gillman points instead to the path of autonomy, such that individuals and groups should enjoy the right "to choose the practices that [they] engage with" (p. 187) and that "governments should promote [the arts and history] not to preserve 'national heritage', but in order that we can become more autonomous and fulfilled individuals" (pp. 197–198). For Gillman this is a natural goal, but for the critique of standpoint, this is a highly politicized desire that eschews collectivism and even social justice in favor of a neoliberal sense of value, simply phrased as: "what do I get out it?"

Tied to this sense of autonomy is a great reliance on choice as connected to the "idea" of heritage. He states: "[I]n liberal democracies we are encouraged to insert ourselves into community life as individual choosers rather than automata: deciding to maintain, reject or radically reinterpret rules, roles and narratives" (p. 187). I actually agree with this statement, but, unlike Gillman, I see this as the core myth that marks the existence of viable and nonviable modern ways of life. Put simply, the idea of "choosing" heritage is farcical. Heritage, by definition and in practice, is not a choice, and for many it is their lack of choice in this arena that makes their existence a struggle alongside those whose heritage sustains a comfortable and intellectual way of life.

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Mining Archaeology in the American West: A View from the Silver State

Donald L. Hardesty

University of Nebraska Press,
Lincoln, 2010. 240 pp., b&w photos
and illus. \$45.00 cloth.

It is fitting that Donald L. Hardesty's new book, *Mining Archaeology in the American West: A View from the Silver State*, should be the first in the new series, "Historical Archaeology of the American West." Working in conjunction with the University of Nebraska Press, the Society for Historical Archaeology instituted the series to promote research in the field, while elevating premier studies to a more public arena. Hardesty, a long-respected dean of his field, has updated an earlier work so it could serve the region as an outline of recommended methods for dealing with material culture associated with the history of mining in the region.

This new volume draws on *The Archaeology of Mining and Miners: A View from the Silver State*, published in 1988 as a special volume by the Society for Historical Archaeology. Nebraska's 2010 release reaches beyond the original text. *Mining Archaeology in the American West* benefits from an additional dozen years of experience that allowed the author to expand on the original publication and frame the discussion in new and more accessible language.

Mining Archaeology in the American West is a masterful overview of a subject that is easily neglected. It is a peculiar fact that some topics involving work have allure for the public while others do not. Tall ships and ranching have attracted a great deal of attention in popular literature, but miners seem less able to capture the imagination than sailors and cowboys. Mining is nevertheless worthy of consideration, and Hardesty has provided the benchmark study for when the material remains of the various technologies employed by the industry are being considered.

Hardesty divides his work into four sections. The first discusses the types of sources that can be used to understand the legacy of mining and mining technology. He examines printed records

and the range of material remains that contribute to this exercise, as archaeologists and historians develop an understanding of the topic and frame hypotheses for further research. The second chapter provides an overview of the archaeology of mining technology. Hardesty describes the wide-ranging, diverse methods used to extract and process ore. Ever the center of invention, the industry was in constant flux, leaving behind many different, sometimes short-lived approaches, each with distinct fingerprints in the archaeological record. This is followed by a treatment of how archaeology can serve to cast light on the social and cultural backdrop of the mining West. This includes excellent examinations of settlement organization, ethnicity, and other aspects that contributed to real life in the communities that served the industry.

Finally, Hardesty provides a concise conclusion that provides the structure for future research, discussing the changes and diversity represented by an industry of central importance to the region. As the author points out: "The mining rushes and subsequent mining created and transformed a series of mining frontiers in Nevada and the American West. They varied in detail but shared many social and cultural patterns that reflected similar environmental adaptations" (p. 179). With this, Hardesty is identifying a core issue when attempting to understand a pivotal period. The mining frontier was at once diverse and homogeneous. Each location developed a distinct character suited to its geography, geology, and the people it attracted. At the same time, the industry represented by these diverse places served as a common chord. Defining how these opposing factors played out—not only in the West but also internationally—is a mission perfectly suited to archaeology, and Hardesty's monumental work offers the framework to start the investigation, regardless of the continent.

In generic terms, the elegant way Hardesty grapples with the archaeology of an industry as it manifests throughout a region could be adapted to any number of other contexts. Those working with the complexities of mining resources in the West will look to this definitive volume for a range

of information, approaches, and questions to be pursued in the field or lab. Scholars who examine other topics—particularly those dealing with non-mining work and industry—would benefit by considering Hardesty's overall approach. The publication of *Mining Archaeology in the American West* is a great service to archaeologists and historians, and those exploring the complex diversity of the

subject will for decades be looking with gratitude to Hardesty for his pathfinding work.

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*A Passion for the Past: The Odyssey
of a Transatlantic Archaeologist*

Ivor Noël Hume

University of Virginia Press,
Charlottesville, 2010. 384 pp.,
42 b&w illus. \$29.95 cloth.

Ivor Noël Hume's contributions to historical archaeology are well documented, but *Passion for the Past* covers new ground on a literary and human interest level. Twenty prior publications bear witness to his being an accomplished author, but subjecting one's past to the intimate scrutiny invited in this memoir is unusual, perhaps unique. Following the popular writers' maxim, he endeavors to "show" rather than "tell" how his approach to historical archaeology was informed by his personal history. Noël Hume's gift for dramatic presentation and a lifelong interest in stagecraft are evident throughout the book.

A case is made from the start that knowledgeable antiquarians are among the most productive archaeologists, regardless of their level of education. Noël Hume identifies himself as among those who learned in the trenches rather than in academia. The book's preface is devoted to decrying "young Turks" in archaeological academia who are "eager to clamber to prominence over their predecessor's reputations (p. x)." Sir Arthur Evans, Heinrich Schliemann, and Giovanni Belzoni are given as examples of archaeological pioneers savaged by the "young Turks." There might be brisk discussion among archaeologists over this choice of luminaries, but the preface serves its purpose; it leaves one curious to read further to see what is being foreshadowed.

For the first hundred pages, Noël Hume escorts the reader on a journey through his childhood—one filled with authority figures who are self-absorbed or openly hostile towards him. Included in this group are his mother, father, substitute father figures, nursemaids, and school officials. Similar personalities are encountered throughout his adolescence, early manhood, and during frustrated attempts to forge a career in acting.

Noël Hume's life from birth to age 18 spanned the Depression through World War II. He ably depicts wartime Britain as the atmospheric backdrop for his own coming of age—a period when air raid sirens and wartime deprivation were parts of everyday life. His service in the Indian Army is one of many ministories that comprise "Act One" of the larger narrative.

Use of the term "Act One" rather than "Part One" reflects Noël Hume's early inclination towards a career in theater. It also reinforces the sense that his memoir is a two-part drama: "Act One," in which the raw clay is molded and tempered in the Old World; followed by "Act Two," set in the New World, where the protagonist must suffer outrageous fortune or take arms against his sea of troubles. Noël Hume always chose the latter. The preponderance of his life and works has been in the U.S., but the book focuses more on early manhood in England, wherein lies the greater part of his untold story.

Through much of his youth, Noël Hume endured the effects of rickets, which required his lower legs be imprisoned in stiff leather boots. He presents his father as uninvolved and his mother as a selfish, totally self-absorbed woman who considered his existence more a burden than a joy. A dry, understated sarcasm dominates his autobiographical voice. Childhood anecdotes are delivered in first person as from a child with an adult alter ego. As suggested in promotional material from his publisher, this part of the book is Dickensian in mood, and to this reader's taste, well done. When discussing the time before the war when his mother was amply supported, Noël Hume's tone is lighter. But much of "Act One" centers on the darker side of human experience. When life is sweet, it is bittersweet. He harbors resentment not only over wrongs done him, but over broader-scale social injustices. He sees Jews who escaped Hitler arrive in Britain to be housed on the Isle of Man as "Class B enemy aliens." Likewise, he remembers the British poor, forced from London by bombing, being greeted with little enthusiasm by the rich. Instead of large manors opening their doors to distressed countrymen, it was

large, equally poor farm families that accepted the burden. He comments that this kind of class betrayal contributed to a swing to the left in the politics of postwar England (p. 50).

Noël Hume delivers insights about human nature with wry, self-abnegating humor: “[A]t the age of seven years and eight months, I became a lifelong imperialist. For the first time I understood what all those red bits on the world map meant. They were all ours, and from Adelaide to Zanzibar everybody loved us” (p. 28). He claims no childhood revelations about archaeology but does show distaste for historical deception. A “Medieval” castle that intrigued him in his youth, he later finds was built with machine-cut nails in 1830 (p. 44).

Towards the end of “Act One: The Old World,” Noël Hume was engaged in “rescue archaeology” for the Guildhall Museum to mitigate impacts of massive postwar rebuilding in London. Lower strata of these bombed-out buildings included residues of 400 years of Roman occupation. Noël Hume found himself rubbing elbows with “mudlarks,” people harvesting artifacts at the Thames tide line. Again, he carefully documents his education from the mud up—in the trenches—doing archaeology, not just theorizing from some academic Tower of Babel.

In “Act Two” (married and in America), the time and place have obviously changed and, in a sense, so too has the narrator. The tone in these later pages is more confident, perhaps a natural outcome of success, peer recognition, and the happy choice of a life partner in Audrey, Noël Hume’s first wife. In Virginia, he finds parallels to his interest in clay pipes and the evolution of wine bottles, both of which can serve as diachronic markers in complex sites. It is also a time in his life with which many archaeologists are familiar, due to his very real accomplishments. Here, his presentation is competent, though not as artful as in “Act One.” Noël Hume increasingly engages in self-advocacy in his narrative. He locks horns with what he perceives as academic rigidity and correctness. The reader has been prepared for the appearance of a villain, and one is delivered. Actually, rather than “one,” it is a type—self-righteous, in thrall to bureaucracy, and kin to the young Turks met early on. The least appealing are underwater archaeologists.

In the final chapters, Noël Hume addresses his longtime association with treasure hunters, who he finds more capable and less hidebound than academics—and for him, all submerged-sites archaeologists are academics. He wants the reader to join him as he pierces their veneer. This aspect of the book is disappointing. The looming specter that has taken form is not convincing. The villains are the same strawmen who have served as foils for heroes in novels (and on the stage) for many years. They make conveniently foolish arguments and are easily dismissed as “elites.”

Noël Hume has somehow determined that underwater archaeologists are incapable of accessing many sites, so, when necessary, they should work with treasure hunters who can. In one case: “The wreck lay in seventeen hundred feet of water, a depth far beyond the reaches of diving archaeologists” (p. 322). The site he speaks of is beyond the reach of diving *anybodies*. It was accessed through remotely operated technology similar to that used by archaeologists since the mid-1980s. Those for whom underwater work is a career learn quickly that access to deep sites is simply a function of deep pockets; also, that funding is easier to obtain when corporate sponsors do not have to cope with the ethical constraints of the archaeological community.

Judging from his own account, Noël Hume’s time spent in underwater trenches has been minimal compared to many of the academics to whom he condescendingly refers. He admits being made a fool of by treasure hunters anxious to use his name (pp. 312,323) but shows no interest in lessening his vulnerability to same. This is not only unfortunate for Noël Hume but for archaeology. He has a well-deserved name in the discipline, which can be easily exploited. He, after all, played an important role in defining the nature of historical archaeology and raised its standing with the public through his work at Williamsburg.

Noël Hume shows great sensitivity to remarks made about him by academicians who accuse him of being a “popular archaeologist.” His comments about his colleagues in this book are far more disparaging, however. Rather than credit them with deeply held convictions different than his own, he paints them as self-important and clownish. That they may be driven by their own *passion for the past*—one

that doesn't permit them to engage in the harvest of seabed antiquities for the auction block—is never discussed; nor is their logic: that lending credibility to treasure salvors can be far more destructive than missing out on a haul of artifacts.

Does Noël Hume see the past as collectively owned by society? Do artifacts have value beyond the intrinsic and informational? This reader still does not know, but would like to. Those issues seem more compelling than his grudges with underwater archaeologists. On the other hand, his airing such conflicts is a testament to the book's honesty. If these issues were not confronted, his memoir would have been less worthy. The readers are left with a fuller picture of Noël Hume's life and the experiences

that shaped his convictions. His opinions may not be well taken by the reader, but they are his, and expressed with an integrity that many memoirs do not have.

In the opinion of this reviewer, *Passion for the Past* is well written and presents a compelling story of an accomplished man. In an autobiographical context the rhetorical aspects are useful if not persuasive. Noël Hume states that archaeology is a procedure, not a profession—either way it is one he helped shape, and his book is worth reading.

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Castles and Colonists: An Archaeology of Elizabethan Ireland

Eric Klingelhofer

Manchester University Press,
Manchester, UK, 2010. 192 pp.,
maps, b&w photos. \$85.00 cloth.

In *Castles and Colonists: An Archaeology of Elizabethan Ireland*, Eric Klingelhofer brings together archaeological and cartographic evidence to explore why the Elizabethan Munster settlement failed, and in a much broader sense, where it fits within a wider strategy of 16th- and 17th-century colonization and expansion. His particular interest is how a new English elite negotiated, within an Irish context, emerging ideas about warfare, Renaissance design, and social status, and how conditions specific to Ireland shaped the development of castles and fortified houses. He explores this by weaving together the results of decades of personal research on fortified sites, both in Ireland and North America, with a solid understanding of the changes transforming high-status architecture during this period. The result is a book with many salient observations, full of well-reasoned arguments about the complexities of Irish colonization.

In chapter 1, Klingelhofer places the Munster Plantation firmly within a broader Tudor empire framework. He convincingly demonstrates that colonial developments within Ireland should not be viewed in isolation, but rather should be considered alongside early transatlantic attempts at colonization. Chapter 2 builds on this by exploring the different types of Elizabethan fortifications in Ireland. It provides a useful overview of how Continental wars and technological advances impacted the construction and adaptation of defenses in Munster and Ulster, and the various challenges faced by Elizabeth's military. Of particular interest to military enthusiasts will be the use of different star-fort designs throughout the empire, and how defended settlements in Ireland compare to those in places such as New England and the Caribbean. Both chapters provide an excellent grounding in the problems (and failures)

associated with these early colonization attempts, leading the reader into a deeper analysis of English expansion as a whole.

Chapter 3 continues this theme by examining, in further detail, the nature of protocolonial settlement in Ireland and elsewhere. The failure of most of these enterprises is attributed to a variety of causes, ranging from a lack of planned/nucleated settlements, the interference of other colonizing nations (particularly Spain), native hostility, and (in Munster) spatial and legal restrictions on colony development. Klingelhofer raises the valid point that not all plantation ventures were equal in scope or execution, and illustrates that there were some modest successes, notably that of Maryborough and Philipstown. He also astutely observes that the colonization of Ireland was equally about frontier defense, and that plantations from this period should be examined alongside other Tudor military endeavors, such as Henry VIII's coastal artillery defenses.

The important subject of vernacular architecture receives extensive coverage in chapter 4, and here Klingelhofer identifies six domestic forms of vernacular architecture in the Munster Plantation: town houses, "tower-houses," plain and fortified manor houses, farmhouses, and service buildings. Unsurprisingly, the best archaeological and structural evidence comes from higher-status buildings, and he uses this to good advantage to illustrate several important points about the transition from "tower-house" to "castle-house" within Ireland. For example, although Renaissance-influenced decorations and architecture can be found, the plan types of "castle-houses," along with the retention of functional defensive features, clearly show a lingering concern for insurrection that was already waning within the borders of England. Interestingly, this appears to coincide with poor construction techniques and careless attention to updating defenses where needed, with eventual catastrophic consequences in 1598. The argument that archaeology still has much to contribute to the understanding of Munster vernacular architecture is a compelling one.

In chapter 5, Klingelhofer turns his attention to Kilcolman Castle, the home Edmund Spenser

was forced to abandon during the 1598 Irish uprising. This chapter largely consists of attempts to describe the castle during Spenser's occupancy, some excerpts from Spenser's *Faerie Queene*, and the results of fieldwork carried out on-site between 1993 and 1995. The latter provides some useful comparative data for this period, particularly relating to the construction of new features and the adaptation of old. Also of great interest is the discovery of animal remains associated with a high-status diet, particularly as it presents the chance to compare the diet of transplanted English rural elites with their urban counterparts. One small criticism of this chapter is that it seems stylistically out of place within the book as a whole; this is due to the abrupt change from chapters 1–4, which explored different aspects of Tudor and Stuart fortifications and drew from various parts of the Elizabethan empire, with a shift towards one individual site that, other than its literary association with Spenser, was arguably a minor player in the history of the Munster Plantation. This is not to say that the interplay at Kilcolman between archaeological investigation, castle “identities,” and Spenserian language/ideals is not a rich area to explore, but its execution here feels slightly underdeveloped, and perhaps would have been better served as a longer work published separately. Klingelhofer does give some of these issues more attention in chapter 6, although here much of the focus shifts to architectural examples and personalities outside Ireland and within England. Nevertheless,

his argument that Ireland's fortified homes differed markedly in design and purpose from the undefended country houses being erected in England is an important one, as is his point that it is England, not Ireland, which is out of step with contemporary European practice. He ends by posing several unanswered questions about this phase of English occupation, thereby reminding us that this fascinating area of study still has many secrets to reveal (it is hoped).

Throughout *Castles and Colonists*, Klingelhofer makes a strong case for the importance of the Munster Plantation and its archaeology, and why it belongs within a wider scholarship of transatlantic colonial archaeology. His book provides an excellent overview of the defensive/fortification challenges and competing interests faced in Ireland and other colonial outposts, and offers sound arguments for why specific developments succeeded or failed. Although the author claims the book is intended for an audience already informed about Ireland and Britain, it is a worthy read for anyone with an interest in the evolution of castles/manor houses, the archaeology of colonialism, or early English/Irish relations.

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Critical Historical Archaeology

Mark P. Leone

Left Coast Press, Walnut Creek, CA,
2010. 250 pp., maps, b&w photos.
\$89.00 cloth.

Mark P. Leone's *Critical Historical Archaeology* is a collection of 14 abridged essays which span the trajectory of his archaeological career and highlight his determination to use his work for social good. For Leone, a critical historical archaeology is "oriented to liberal social change" (p. 153) and links the material remains of the past to present social conditions (p. 8). This book is not a how-to manual on politically engaged practice. It is an autobiographical reflection that dares to argue that a critical praxis begins with the *self*.

Leone's book rests on the assumption that American historical archaeology is politically irrelevant (pp. 40,61). Leone partially attributes this to archaeologists' unwillingness to "ask good scientific questions," as well as their over-reliance on scientific neutrality and the integrity of material data to elucidate race, class, sex, and gender hierarchies (pp. 57–60). He believes that if archaeologists are truly interested in both documenting the history of European expansion and the people whom it has subsequently marginalized, they must link their research with an agenda rooted in spurring a positive change in society. Leone argues that the best way to start this is to begin with the self and to formulate questions that reflect the first place or time one "felt anger, calm, awe, annoyance, fascination, satisfaction, or any other emotion with archaeological material" (p. 8).

The essays compiled in Leone's book are organized thematically under three sections. The first section, "Why Excavate," discusses how R. G. Collingwood's (1939) work influenced Leone's definition of a critical historical archaeology, as well as the emotions and questions that shaped his studies at places like Colonial Williamsburg and Shakertown in Pleasant Hill (Kentucky). Collingwood's *An Autobiography* (1939) inspired Leone's approach to this book and definition of a critical archaeology. Leone follows Collingwood's assumption that "to understand any history

requires asking for the question motivating the work (p. 15)." The next section, "Excavating Ideology," highlights his application of Althusser. Leone used Althusser's (1971) definition of ideology to understand how landscapes and material culture could mask the exploitative nature of capitalism. Leone believed an archaeological focus on ideology could reveal the mechanisms of hierarchy; the capitalist origins of social ills like racism, sexism, classism, and poverty; and hence inspire historical consciousness and social change. His final book section, "Changing Things: Failure and Success," highlights his attempts to do this through the public archaeology program, "Archaeology in Annapolis."

Each essay in the text is preceded by a brief write-up explaining the origins, feelings, and motivations behind the archaeological project. These anecdotes comprise some of the richest material in Leone's book because his voice can be clearly heard, and one can get a glimpse of Leone as a person and not just as a scholar, activist, and archaeologist extraordinaire. Despite nearly 35 years in archaeology, Leone admits that he does not like to dig and does not have a deep investment in cultural resource management archaeology. These write-ups also reveal that Leone was frequently vexed and angry, but occasionally disappointed and uncertain. They show his sincere concern for change, optimism, and courage to speak truthfully about the challenges that archaeologists committed to social change face. Leone also elucidates his definition of a critical historical archaeology through these anecdotes and offers advice on how to go about achieving this.

Neither the thematic divisions in Leone's book nor the switching back and forth from his personal reflections to scholastic writings detract from the author's message or make for a convoluted read. The last two sections of the book may contain the most value for archaeologists who share Leone's commitment to social change. Leone is clear that a critical historical archaeology is rooted in the current needs of the poor, exploited, and marginalized (p. 151). He advises scholars to assess the significance of potential archaeological sites according to

the needs and interests of these individuals (p. 43). He also suggests that archaeologists choose theories that will both do something productive for the people for whom they are working as well as tell them something that they did not know before (p. 51).

Leone's book raises some questions, however. Leone acknowledges that his attempts to raise historical consciousness among whites were occasionally unsuccessful. This raises many questions about exactly who the audience of the scholar-activist project should be, especially if the majority of the people who hold political and economic power continue to turn a blind eye to their privilege. In a book where Leone is so honest about everything, he does not discuss how he has negotiated his race, class, and gender privilege in his efforts to practice a critical archaeology. This is a glaring omission, and its inclusion could have been a useful model for archaeologists struggling to negotiate this in their own work. Leone also attests that he had the greatest success creating alternative and critical histories while doing public archaeology with African American Annapolitans. Leone does not address how and whether the African American community's interests in hearing

"success" stories may have clashed with the goals of a critical praxis.

Leone's *Critical Historical Archaeology* is an important read at a critical juncture in anthropology. In a 2010 report published by the American Anthropological Association, racism and minority exclusion continue to be serious impediments to a diverse and critical anthropological practice. Leone's new book offers an obtainable definition of a critical praxis when he reminds archaeologists that all change starts within, and that science and scholarly work are still legitimate vehicles to critique the society in which we live. Leone is not naïve; he argues that consciousness is not enough, and "[o]nly serious amounts of power bring about change" (p. 152). Nonetheless, the mere asking of good questions can often be the catalyst for making a positive difference.

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The Archaeology of Clothing and Bodily Adornment in Colonial America

Diana DiPaolo Loren
University Press of Florida,
Gainesville, 2010. 140 pp., 28 b&w
illus. \$69.95 cloth.

If Caroline White's 2005 book, *American Artifacts of Personal Adornment*, is the "what," then Diana DiPaolo Loren's book is the "why" of colonial clothing and dress. Loren urges us to look deeper at these small finds and argues that there is history in the subtle changes to clothing and dress, changes that illustrate how and why colonial peoples negotiated the new relationships and new societies forming in the American colonies.

This book seeks to redress the past in two ways. One, the book helps archaeologists to understand and improve interpretations of the past through deeper study of clothing and adornments, rather than simply labeling them as small finds. Two, Loren tries to construct dress and bodily decoration figuratively by virtually redressing colonial people to see how they negotiated their new relationships and radically changing cultures. These two themes recur throughout the book: the body as a location for cultural engagement between people; and the creolization, purposeful manipulation, and negotiation present in dress and adornment. Loren's approach uses social archaeology, and she explains: "the body is at the core of this analysis" (p. 9).

The slim volume starts with an introductory chapter and moves to a discussion of the sources available, sumptuary laws, and other important contexts. The third chapter covers artifacts for dress that enclose or cover the body, including tattoos, lead cloth seals, and shirt buttons. Chapter 4 is about the baubles used to

adorn the body and clothing, focusing on Nueva Cadiz beads, religious charms, and pierced coins. Chapter 5 focuses on two assemblages by reanalyzing the clothing artifacts and examining how the clothing is culturally constructed. This chapter is primarily examples, but most chapters include both discussion and examples or case studies. The last chapter concludes by returning to the book's themes and reminding the reader that dress matters, particularly in a society where class and status determined one's life's path much more so than today.

I was disappointed to find several typos, including a mistake in a citation (p. 25). I was unable to determine whether the citation is a print mistake or if a listing is missing from the references cited. I was impressed at the scope of the book, especially since it weighs in at less than 95 pages of text. For example, the section on Europeans starting to experiment with tattoos is funny, and it is followed by an equally unfunny discussion on branding slaves. I had not thought of branding as adornment, but it certainly exemplifies the book's emphasis on relationship negotiation at the individual, bodily level.

This book is an ideas book. It urges the reader to go beyond small-finds designations to research more deeply and question how individuals presented themselves in society. Because dress and adornment artifacts are frequently divorced from their bodily context, Loren's call for recontextualization is a challenge without an easy formulaic solution. She offers good examples from historical, museum, and archaeological sources. This book is a great source of inspiration for thinking about the importance of dress and how to research and interpret small finds to create a meaningful history.

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Archaeology in America, An Encyclopedia

Francis P. McManamon (general editor), Linda S. Cordell, Kent G. Lightfoot, and George R. Milner (editorial board)

Greenwood Press, Westport, CT, 2009. 4 vols.: vol. 1, 424 pp.; vol. 2, 303 pp.; vol. 3, 354 pp.; vol. 4, 394 pp.; index; gloss.; b&w drawings and photos. \$499.95 cloth.

Book reviews are important for the creators, publishers, and consumers of the knowledge deemed worthy to be printed. The selection of the reviewer might at times seem straightforward and at others to be arbitrary and capricious. Choosing the reviewer for an encyclopedia focusing on the archaeology from the northern Mexican borderlands to the Arctic Circle might represent a book-reviews editor seeking to “even a score,” or one who sought an individual with experience across the breadth of North America. I certainly fit the latter category and perhaps the former as well.

Archaeology in America, An Encyclopedia joins a number of other recently published encyclopedias, such as James Delgado’s *British Museum Encyclopedia of Underwater and Maritime Archaeology* (1997) and Charles Orser’s *Encyclopedia of Historical Archaeology* (2002), as a sort of “one-stop shopping tool” for information on a cross section of archaeologically investigated North American sites. The idea of creating an encyclopedia was conceived in 2001 after a Harris poll on “Public Perceptions and Attitudes about Archaeology” found that more than three-quarters of Americans expressed “high” or “moderate” interest in archaeology and thought it should be a regular part of education. Experts were recruited to provide essays on both prehistoric and historical sites. The essays were to be written for nonspecialists and were to include summaries of excavations and the significance of sites, and information regarding their public interpretation in museums and parks.

Finally, each author was to identify useful and more detailed published references.

The encyclopedia is physically comprised of four 9 × 11 in., 340-page-long volumes, which are subdivided into what might be considered the more or less standard anthropological culture areas of North America. Specifically these are: volume 1—“Northeast” and “Southeast,” volume 2—“Midwest” and “Great Plains/Rocky Mountains,” volume 3—“Southwest” and “Great Basin/Plateau,” and volume 4—“West Coast” and “Arctic/Subarctic.” Each “culture area” section begins with an introductory overview reviewing the prehistoric culture history as revealed through archaeology. European contact and the archaeology of Native American and European American sites are also considered. Finally, each volume has its own very useful glossary and index.

Members of the Society for Historical Archaeology will be pleased to know that nearly one-third of the 370 entries in the encyclopedia deal with historical archaeology. Many of the most famous sites are represented, including L’Anse aux Meadows, Jamestown, Santa Elena, St. Augustine, the African Burial Ground, the Alamo, California missions, Russian settlements, and sites from the gold rush. Of those 117 entries, 10 deal with submerged terrestrial sites or shipwrecks. The latter include entries on the Yorktown shipwrecks, USS *Arizona*, USS *Monitor*, CSS *Hunley*, the *Bertrand*, and *La Belle*.

Turning now to the relative success of the encyclopedia for the publishers, creators, and consumers, Greenwood Press should be commended for undertaking this monumental task. They have produced four attractively bound volumes. The cover of each volume sports a color photograph unique to each topical area: Fort Sumter, Monk’s Mound, a cliff dwelling, totem poles; this eye-catching adornment will go a long way toward enticing high school-age students to open one of the books and spend some time with it. Further kudos should be extended for the generous use of drawings, maps, and photographs. Each volume has a minimum of a hundred of these visual aids. As anyone in the field of archaeology may attest, without

illustrations it can be difficult to engage even the most die-hard practitioner or to explain a point. If there is one problem with the books it is that many of the photographs were originally color, and there seems to have been limited attention paid toward ensuring good contrast and brightness in a black-and-white format; as a result many are muddy. Similarly, there are a few maps that seem to have been recycled from earlier publications and are less than crisp. These facts do not, overall, detract from this fine production.

The creation of an encyclopedia, especially one that covers most of a continent for a target audience of nonspecialists, is an immense undertaking. Anyone who has created an edited volume can attest to the nightmares faced in getting contributors to deliver more or less on time. When I imagine what it took to identify, guide, and ultimately marshal hundreds of contributors to a timely completion it is clear it required a superhuman team. My hat is off to them. One must only consider the problems that plagued the production schedule of the Smithsonian's *Handbook of North American Indians* to recognize the magnitude of completing this undertaking in less than a decade. Were they to embark on this journey again I might suggest they have an editor for each area considered, to ensure a more even coverage. Certainly the existing product was not meant to be an exhaustive compilation, but the outcome did reflect to a large part the expertise of the editorial board. Finally, I might add that the historical component, while generous in scale, can be difficult to fit into a format based on culture areas without seeming to be forced. Certainly there are exceptions, such as the discussion of Hernando de Soto's route or of the Russian colonization of Alaska and California, but once the topics turn from European–Native American contact to European American settlement the connections are largely geographical. I was somewhat

surprised to note that a number of noteworthy sites, such as Louisbourg in Nova Scotia or Fort Raleigh in North Carolina, which have been the topic of years of research and are the focus of museums, did not make the cut. Perhaps there should have also been historical and underwater archaeologists on the editorial board. It also might be suggested that the date the entry was submitted and accepted also be included.

Finally, there are the consumers. The quality and scale of this production is such that it would appeal to the general public; high school, college, and graduate students; and freshly minted professors teaching their first classes. It also will appeal to those of us who are long in the tooth and recently moved to a new region, or who simply need to update class lectures gone stale. As mentioned earlier, while this work is not comprehensive, it does the job of making available, in a very understandable form, a huge amount of information in a single source. It is the kind of reference volume I could imagine students devouring during study halls or when dreaming of their future career choices. It will be a wonderful resource for students and professionals for years to come. Sadly, the cost of this encyclopedia will put it out of the reach of casual readers and most school districts and public libraries—the very audience for which it was intended. Perhaps the publishers could provide copies at a reduced price to these venues. That said, I hope at the very least that college and university libraries will be able to add these volumes to their holdings. Neither they, nor their patrons, will regret the price.

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Tonpfeifen in Bayern (ca. 1600–1745)
(Tobacco pipes in Bavaria [ca. 1600–1745])

Natascha Mehler

Dr. Rudolf Habelt, Bonn, Germany,
 2010. 426 pp., 57 tables, 107 illus.
 €119.00 cloth.

Natascha Mehler's *Tonpfeifen in Bayern ca. 1600–1745* (Tobacco pipes in Bavaria [ca. 1600–1745]) is a truly significant contribution to the archaeological literature on historical clay tobacco pipes. Mehler is a relative newcomer to tobacco-pipe studies. In 2000, she attended a lecture at the Otto-Friedrich University in Bamberg on the archaeology of tobacco pipes. Only a few months earlier she had found a large deposit of tobacco pipes in Reykjavik, Iceland, and began thinking about how to prepare a preliminary report on the collection. Soon she was collaborating with other European tobacco-pipe researchers. In 2002, she decided to write her dissertation on Bavarian tobacco pipes. At the time this was largely uncharted territory. Indeed, she notes that when she told her friends and colleagues of her idea, their reactions ranged from support to complete rejection. Happily, she persevered. In 2007, Mehler completed her dissertation at the Christian-Albrechts University in Kiel. It examined the historical archaeology of clay tobacco pipes in Bavaria from 1600 to 1745 and provides a model for future studies in other regions.

Mehler begins the book by discussing the state of historical archaeology in Central Europe. There, historical archaeology is a relatively new field. She is well versed in the English- and Dutch-language literature on historical archaeology. The works of Harrington, Binford, Duco, and others on tobacco pipes are discussed. Indeed, her first chapter begins with a quote from the late James Deetz, “[m]aterial culture is certainly more democratic than documents.” This focus on the potential of material culture to complement the written record and reveal the lives of ordinary individuals permeates the volume. Mehler goes on to describe the exceptional

research potential of tobacco pipes. As she notes, they have much to recommend them. They can provide information about consumption patterns, they were mass produced, and they are commonly found in excavations. Moreover, their fragility and the brief span of time between their production and discard makes them excellent time markers. Furthermore, their decoration and marks can be used to build sensitive chronologies.

Although the value of clay pipes for archaeological analysis is well known to researchers, Mehler presents this aspect particularly well. Where her work moves to another level is in her historical and cultural analysis of the role that tobacco and smoking implements played in the politics of 17th- and 18th-century Bavaria. Tobacco and tobacco pipes were taxed by the Bavarian electors. Electors were the regional rulers responsible for electing the Holy Roman Emperor. They were second only in prestige to kings and the emperor, and also ruled some of the states that made up the Holy Roman Empire. Unlike the makers' marks on English and Dutch tobacco pipes, Bavarian pipes carried marks associated with the individuals enforcing the tobacco tax.

Although the role of tobacco in the 17th- and 18th-century politics of Bavaria has seen considerable study, the pipes have not. Indeed one of the primary goals of her volume is to reveal the people and craftsmen who made these pipes and were largely overlooked by history.

Mehler's study is based on the examination of 9,427 fragments of tobacco pipes from Bavaria and neighboring parts of Austria. The earliest finds date from around 1600, with the first appearance of tobacco products in Bavaria. The study closes with the end of the Bavarian tobacco monopolies in the year 1745. After this time tobacco and smoking implements were no longer regulated. There is also considerable discussion of the history and political geography of Bavaria and Austria during this period.

One of Mehler's contributions is to create a typology and chronology for Bavarian clay pipes. She also provides a comprehensive discussion of the terminology associated with clay

tobacco pipes. The pipes are divided into three categories: round-bottomed pipes; heel pipes; and pipes lacking stems, or Ottoman-style pipes. She describes how the pipes were made and discusses some of the challenges involved in her research.

The book is logically organized with 13 chapters and numerous appendices. After a brief introduction, the volume moves on to the historical and economic background of Bavaria. Mehler defines her study area and notes some of the major dates relating to the history of tobacco use in Bavaria. Tobacco use was widespread there by the early 1600s, and despite official efforts to curb smoking its popularity continued unabated well into the 17th century. In 1669, after an unsuccessful attempt to ban smoking, Elector Ferdinand Maria began taxing tobacco. Then, in 1675, Ferdinand Maria changed this taxing system and created a monopoly on tobacco pipes. The tobacco monopoly, or *Appalto*, was part of a larger mercantilist policy designed to ensure local control of the production of tobacco and pipes and to keep the resulting profits at home. Businessmen called *Appaltators* rented the right to enforce the monopoly and hired potters to produce clay pipes. In areas outside the electorate, such as the free cities, smuggling began almost immediately. Ultimately, the unpopular monopoly was abolished in 1745. Some tobacco and pipe monopolists (or *Appaltators*) succeeded in becoming fabulously wealthy from their enforcement of the tax; others struggled to enforce it.

Chapter 3 discusses the many uses of tobacco pipes. Besides their obvious use in smoking, they were used to administer smoke enemas, as miniature crucibles, as wig curlers, and more recently in target shooting.

The fourth chapter discusses the manufacture of tobacco pipes. By the 1580s pipes were being manufactured in England and soon thereafter in Holland. Mehler provides considerable production data, and illustrates molds and the archaeological remains of the kilns in which the pipes were made.

Chapter 5 discusses clay and glazes. Mehler arranged the pipes by their color, hardness, and chemical composition. She also employs x-ray fluorescence to identify where the pipes were made.

The sixth chapter is a typology or, more properly, what Mehler denotes a typography of tobacco pipes. Although Dutch chronologies are often used to establish pipe typologies in Germany, Mehler notes some significant differences between Bavarian and Dutch pipes. She divides her pipes into three categories: plain pipes, plain pipes with manually applied decoration on the stem, and pipes with molded decorations. She also examines bowl forms. Although pipes with the smallest bowls are often oldest, she found that several different sizes coexisted at once. Heel and stem marks are discussed and identified. Distinct types of pipes, such as Sir Walter Raleigh pipes, which quickly became a popular local style, are also examined.

Later chapters provide additional chronological information about pipes. These chronologies are based on pipes from good stratigraphic contexts, style and form, and analogies with Dutch pipe-bowl forms and decoration. Sites where pipes were found and manufactured are also discussed. There is also a fascinating chapter on trade and smuggling as indicated by the tobacco pipes.

Tobacco Pipes in Bavaria is well written and beautifully illustrated. There are even some color plates of glazed tobacco pipes. This volume is impressive and has considerable value for scholars outside Germany who may be working with imported material or are simply looking for models of culturally and historically informed material culture analysis.

I found very little to fault in the volume, though I was surprised that Mehler did not attempt pipe-stem dating on her finds. Apparently, pipe-stem dating is seen as pseudoscientific in continental Europe. It was also curious that there was no index to the volume. This, however, may reflect European publishing conventions. Natascha Mehler is to be complimented on a fine book and a major contribution to the literature on clay tobacco pipes from the historical period.

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*Cultural Heritage Management: A
Global Perspective*

Phyllis Mauch Messenger and George
S. Smith (editors)

University of Press of Florida,
Gainesville, 2010. 512 pp. \$85.00
cloth.

By seeking out diverse scholars to contribute to a global discussion on cultural heritage management, editors Messenger and Smith have provided a destination for those interested in heritage studies. The main themes of the book cover ownership, interpretation, protection, and preservation of the past. Contributors to *Cultural Heritage Management: A Global Perspective*, while involved in various matters of heritage management, are not only anthropologists and archaeologists as one might expect. In addition, the editors sought experts from diverse backgrounds, such as those employed as economists, policy advisors, and consultants. These scholars, while sharing a common desire to protect and preserve the past for future generations, bring disparate views and beliefs to a global discussion, and the book significantly benefits from this diversity. This volume brings cultural heritage management issues from around the world, from the voices at the forefront of those concerns, into one location for the benefit of others interested in the historical background and current preservation and protection practices as they pertain to the world's cultural treasures.

The layout of the book consists of chapters based on each contributor's area of specialization and covers numerous locales. Those countries and peoples detailed include: Argentina, Australia, Brazil, Canada, China, India, Japan, Mexico, Peru, Poland, Russia, South Africa, Thailand, the United States, and Native American traditional and cultural places. Moreover, the latter chapters comprise the global policy arena; policies and standards of the World Bank Group; international laws, treaties, and organizations; looting and economic justice; and funding strategies for sites in lesser-developed countries. For the most part, each chapter contains an

historical background of the country's cultural heritage issues, current trends, and a concise summary of the material covered. Additionally, the sections embrace specifics of the region, such as public outreach, political action, and economic concerns. The contributors cover the entire spectrum of managing cultural heritage. For example, the reader can gain a better understanding of issues in countries, such as Brazil and Thailand, that are relatively new to the realm of heritage-based education and in the early development stages of cultural resource management. These places can then be contrasted with India and Russia, both of which have a long history of protecting their cultural heritage. They differ greatly as to how that protection came about, however. India sought to preserve its cultural heritage because it was symbolic of the nation's identity and relevant for contemporary society. Russians, on the other hand, viewed heritage management as a Marxist canon of social justice. Additionally, one can see that even with a long history of cultural awareness, as with Russia, current debates on the privatization of the country's heritage objects, largely due to Russia's new economic system, clouds the future of that cultural heritage. Such contributions from specialized scholars allow one to access readily such intricate information from a single book in order to grasp an individual country's brief history, current practices, and projected outlook before venturing deeper into the subject matter.

Moving away from specific issues pertaining to individual countries, the book covers global matters as well. Insight is gained into the possible future of cultural heritage conservation, including the prospect for new global policies and the availability of international funding, which would garner the worldwide attention necessary to better the preservation and protection movement. Furthermore, World Bank Group policies are explored, and their inclusion is quite important. With the backing of major international financial institutions, heritage professionals gain a position integral to the development process, which also allows access to environmental impact assessments.

The chapter also acknowledges a general lack of awareness by those professionals, however, and preservation projects will ultimately suffer if this is not rectified. International laws and treaties are explained as well. It noted that those in positions of power within heritage management should give a higher priority to such international conventions and resolutions because they offer a roadmap as to how states view various matters and what will likely be accepted by public policy. Looting, another issue of great concern for archaeology, is expounded on in the last chapter. It is approached from an economic standpoint, particularly the loss and cultural dislocation for the source communities and countries, by comparing subsistence digging with that of sanctioned digs. Although in need of empirical substantiation, the economic outcomes of illicit excavations appear to benefit the acquiring country with sales, visitors, as well as gains for academia and the media, while the source country only benefits, in the short term, from sales of material culture. This closing chapter emphasizes the shortcomings of cultural-property law, including poor enforcement and the potential flaws in its fundamental philosophy. Ultimately, as indicated, economic distribution must be fair for source communities, or cultural property becomes irrelevant and looting will continue to destroy sites.

Cultural Heritage Management: A Global Perspective is a survey of current issues surrounding the cultural heritage of sites throughout the world, as well as the accompanying legislation or lack thereof. The numerous scholars, with varying specializations, at the forefront of these issues have made significant contributions to cultural heritage specifically, and anthropology in general. These authors detail the complicated issues that arise when they attempt to carry out their work in real-world applications. The current political economy of the planet has put numerous cultural treasures in jeopardy. By gathering these scholars and their stories in one easily accessible location, it is hoped that heritage can find a place in the world; a place that benefits those involved today and preserves these resources for future generations to appreciate, analyze, and interpret. This diverse volume is a pleasurable, informative, and a recommended read for scholars and nonprofessionals alike and as such belongs on the shelf of anyone interested in global contemporary issues surrounding cultural heritage management.

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*The River and the Railroad:
An Archaeological History of Reno*
Mary Ringhoff and Edward J. Stoner
University of Nevada Press, Reno,
2011. 248 pp., illus. \$34.95 cloth.

From the first hunter-gatherer groups utilizing Truckee Meadows to the entertainment boomtown of today, the area now known as Reno, Nevada, was shaped and continues to be shaped by the Truckee River and the railroad. Mary Ringhoff and Edward Stoner's *The River and the Railroad: An Archaeological History of Reno* weaves together history, archaeology, ethnography, politics, and urban planning into an excellent and well-organized place-based study of the "Biggest Little City in the World." *The River and the Railroad* is a new addition to an exciting trend in cultural resource management reporting, focusing on the publication of contract-based archaeological projects for public consumption.

Between 2001 and 2005, archaeologists and historians intensively investigated a corridor in Reno's downtown as mitigation for the Reno Transportation Rail Access Corridor (ReTRAC) Project. ReTRAC was only just the newest incarnation of more than century-old debates over meshing the railroad lines flowing through Reno's heart with modern urban planning to maximize public safety and commerce, while limiting the negative auditory and visual impacts of heavy train traffic. To accomplish this myriad of goals, the City of Reno and the Union Pacific decided to lower the existing railroad grade below ground surface creating a sizable mitigation project requiring investigations by archaeologists. As the original builders of the 1860s Union Pacific grade did not excavate below the ground surface, the archaeological history of Reno remained capped and preserved until this project. Western Cultural Resource Management, Inc. received the contract to investigate the ReTRAC corridor and in the process uncovered sites ranging from prehistoric campsites and burials to African American-owned and -operated businesses of the mid-20th century. All the sites, artifacts, and historical

information accumulated through the ReTRAC Project coalesced to form the nucleus of *The River and the Railroad*.

Perhaps the strongest part of *The River and the Railroad* is its organization of content and theme that walks the reader easily from chapter to chapter, with each new section building on the strong foundation of the last. Chapter 1 establishes the overall general history of the Truckee Meadows area from the first arrival of humans in western Nevada up to 13,000 years ago to the bustling casino and entertainment-based industry that exists in the 2000s. Chapter 2 details the discoveries at a large, stratified, prehistoric camp- and burial site encountered during ReTRAC construction, with the authors using an excellent mixture of archaeological and ethnographic information to place the project into the local and regional context of Native American use. Chapter 3 discusses the role that the railroad played in the development of Reno and the archaeological findings relating to its infrastructure, growth, and overall physical, social, and political impacts on the community. Chapter 4 describes the remnants of Reno's development and urban planning through the various infrastructure-related findings, including irrigation ditches; cisterns; sewer, gas, and electric systems; and roads. Within the ReTRAC corridor archaeologists discovered and, in chapter 5, interpreted the remains of an early-20th-century bottling company that survived both Prohibition and the Great Depression, and explored Reno's ethnically diverse population in chapter 6 by focusing on African American businesses in the city's heart. While it is nearly impossible to explore an entire community's history in just a little under 200 pages, Ringhoff and Stoner underpin the most significant archaeological results of ReTRAC by using mundane features such as cisterns and bottle dumps to construct a narrative of Reno's identity over time.

It is without question difficult for archaeological texts to meet the demands and interests of both professional and public readership, though *The River and the Railroad* succeeds in bridging these divergent groups. Ringhoff and Stoner

create a template for other place-based archaeological studies of active, or even inactive, communities by illustrating the potential for creative use of multiple lines of evidence to investigate the historiography of a community and explore real and perceived identity at the city level. The authors also do an adequate job of relating complicated archaeological ideas and jargon to the investment level of public readership and accomplish the task of making even sewer pipes and cisterns of interest on a broader level. Illustrations chosen for *The River and the Railroad* also provide both professionals and the public with a fascinating glimpse into the history and archaeology of Truckee Meadows residents.

The success of the book is the result of both the investment of the authors, who have a continued attachment to the community today, and the quality of the source material, with the ReTRAC Project providing a literal trench through Reno's midsection, opening up a substantial slice of the area's long cultural

history. *The River and the Railroad* is highly recommended for scholars of the American West; urban development; and the impacts railroads had, and are having, on communities throughout the United States. It is hoped that other place-based archaeological metanarratives can employ the template established by Ringhoff and Stoner to use the results of large contract-archaeology projects to explore the unique circumstances of community growth, change, and identity construction throughout the world. As Ringhoff and Stoner note: "If we remember only the mythical tales ... and forget the real lives—those often mundane, sometimes wonderful, occasionally terrible tales of everyday—we do both the place and ourselves a disservice" (p. 4).

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India on Transferware: A Compendium of Indian Scenes on Transferware together with Their Source Prints

Michael Sack

Transferware Collectors Club, San Francisco, CA, 2009. 234 pp., color photos and illus. \$45.00 paper.

Landscape painters and novice engravers Thomas and William Daniell trekked from Calcutta to Delhi between 1789 and 1791. They returned to England in 1794 with images of Indian cities, temples, mausoleums, people, plants, and animals; images that appeared on the products of Britain's earthenware potteries during the first half of the 19th century. Michael Sack's compendium of transfer-printed scenes from India pairs ceramic examples, mostly from his personal collection, with the aquatint sources of the design elements. Each pairing includes specific information on the scene, artist, potter—where ascertainable—and dates of production based on the date of publication and the active years of the potter. Although narrow in scope—Indian scenes on pre-1842 British ceramics—Sack's inexpensive guide is a welcome, authoritative addition to the archaeologist's library.

Transfer-printed scenes of India were particularly common between the years 1810, when the Daniells' portfolios of aquatints and those of their contemporaries were published, and 1842, when Britain passed its Copyright Act. Prior to copyright protection, potters engraved parts of published images onto copper plates, combining and rearranging elements to adapt two-dimensional rectangular images to three-dimensional surfaces. They did so without paying royalties and without securing permission to alter images from artists or publishers. Potters marketed these transferwares throughout the British Empire and in the Americas, capitalizing on Western romantic traditions and pride in race and empire. Other published artists from whom potters "borrowed" include Lt. Col. Charles Ramus Forrest, Capt. Thomas Williamson, and Capt. Robert Elliott. Michael Sack provides succinct accounts of each and of the potters who

used their work, and also highlights the potters' alterations of the scenes to create drama and panorama in the much-reduced space of plate wells and pitcher sides.

Plate marleys and pitcher rims also draw on these illustrations, mostly through repetition of floral elements from or suggested by plants in the aquatints. Cartouches with animals indigenous to parts of India—also drawn from the original paintings or sketches—punctuate the floral embellishments, and some of these marley and rim patterns are specific to a particular manufacturer, even if that maker remains unidentified. For artifact cataloging, these peripheral designs are as important as and perhaps more important than the central scenes.

One of the weaknesses of this volume also is its principal strength. Side-by-side images ease comparisons. The trade-off: repetition of aquatints that consumes valuable space in this small format book (9 × 7 in., 23 × 18 cm), reducing the printed scale of both pot and aquatint, and making minute comparisons difficult. Publication in a larger format likely would mitigate the problem but increase the cost of this richly illustrated book. All of the photographs are color, including those of makers' marks, and overall dimensions of each vessel appear in their captions. Sack included sources for the photographs and a bibliography, but the book is not indexed. Glare and, in some instances, unbalanced lighting mar some of the photographs, but the losses are aesthetic, not functional.

Michael Sack brings a collector's sense to this work, and his intended audience appears to be transferware collectors and, perhaps, curators and appraisers. He suggests some of the factors that may have contributed to the consumer appeal of Indian scenes: interest in the subcontinent, pride in British dominion, and he offers the opinion that the American market preferred darker blues and other colors, while British consumers preferred light and medium blues. Sack does not offer supporting data, but that is not within the scope he set for himself. These are points on which archaeologists might accumulate and share information with collectors and curators.

Attribution of transfer prints recovered from securely dated contexts to specific publications and landscapes aids attempts to understand aesthetic aspects of consumer choice. Analysts can look for patterning, or lack of patterning, in the categories of named scenes and relate them to other aspects of material culture: e.g., styles of flatware and decorative hardware recovered from archaeological deposits, and book and painting titles recovered from journals, store or shipping receipts, and probate inventories. Michael Sack's book is too narrow in scope to realize this kind of research, but it is an important adjunct to the broader data provided online on a subscription basis by the publisher, the Transferware Collectors Club (<<http://www.transfercollectorsclub.org>>).

Images painted and sketched by professional and amateur artists were intended for publication

in topographical surveys. They met the growing demands of publishers for saleable copy and leisured classes for knowledge about remote places into which Western empires expanded. Those images also met the needs of manufacturers to expand their markets, providing content for fashion. In the same way that archaeological study brought Roman designs to European Renaissance architects and dynastic Egyptian images to early-20th-century furniture makers, students of Raj-era landscapes, architecture, and customs brought marketable ideas to 19th-century British potters; and like the archaeologists, they did not share in the bounty.

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M. de Garsault's 1767 Art of the Shoemaker: An Annotated Translation

D. A. Saguto (translator and annotator)

Colonial Williamsburg in association with Texas Tech University Press, Williamsburg, VA, 2009. 285 p., 80+ fig. \$65.00 cloth.

Saguto worked from Garsault's *Art of the Shoemaker* to produce a work of great utility to archaeologists, living historians, and museum interpreters. This book has been long awaited because the author has painstakingly made it so useful. His labor of love is obvious in the details.

Leather often survives on both underwater and terrestrial sites. Much of the leather is the remains of footwear and, to date, there has been no comprehensive and accurate explanation of shoemaker terminology, practices, and tools. That situation has been rectified by Saguto's labor of love. By working from a 1767 trade textbook, Saguto provides a baseline from which to expand and include its other editions, including German and Italian editions. This research means that terminology from most of Western Europe can be placed in context.

Saguto is eminently qualified to undertake this work. He has a wealth of experience in this field and was practically trained in creating shoes from raw materials, as well as analyzing shoes from archaeological and museum collections, and documentary research. He was mentored by the dean of American shoe analysts, the late Ernest Peterkin, and has produced museum-quality reproductions, as well as field record archaeological examples. He has presented years of distilled experience in scholarly papers, published proceedings, videos, and articles about shoe- and boot-making history and archaeology, both in the United States and internationally. His understanding of the shoemaker's tools is seen in this work's illustrations, and the photographic illustrations are the result of long, practical experience using these tools.

His personal collection of shoemaking tools and equipment allows him to make statements about tools shown in the manual and archaeological specimens, and then make realistic comments about their use. This information is of great use to archaeologists who recover leather goods and mysterious tools. At present, Saguto is the master boot- and shoemaker at Colonial Williamsburg. For years, archeologists and museum curators went to Saguto and Peterkin for information on shoes recovered from projects. All that raw-data recording enhanced Saguto's understanding of both historical footwear and the contemporary literature. To a large extent, that knowledge is only present in passing as it relates to points about the manual.

The importance of footwear, especially archaeological footwear, is that it is very mundane and common, yet can provide a wealth of information about technology and, often, the humans who wore particular specimens that survive. Aside from highly curated, atypical museum examples usually associated with elite folk, most footwear is not seen as museum quality. This mundane "commonness" is precisely why it should be recorded. The archaeological specimens are far more typical and more revealing of technology and people than what the elite wore. There are also more examples of them, and relevant patterns can emerge from their study.

There is also specialized knowledge, not always clearly articulated here, that from very minimal surviving elements, such as the stitching where a shoe's upper forward elements were connected to the rear portions, it is possible to identify the type and style of the footwear.

There is an extensive bibliographic essay on the history of the *Art du Cordonnier* (Art of the shoemaker) that includes materials from foreign editions. Saguto points out that Diderot's encyclopedia did not include a shoemaking essay even though it did include shoemaker's tools that are shown in this book.

The translation of the 1767 text is presented first. This section has illustrations taken from the original, as well as examples from other sources where needed. Many of the illustrations are of tools. The tools are also listed under

“tools” in the index, but it is necessary to first know the tool’s name. The plates from the original French edition follow the translation. Photographs of original tools and accessories follow the plates and amplify the text. The photography is excellent, allowing for a clear understanding of the tools. The explanatory text for the images is concise and, in many cases, the original item is dated.

The color photographic section includes archaeological examples from the author’s files, as well as museum specimens. The annotation for these artifacts is very useful. Close-up details showing stitching from dated shoes will be useful for archaeologists, especially for properly identifying the shoe part.

This text is not simply a translation, as it includes references to works in other languages as part of the annotation and commentary. The bibliography is subdivided into topics that allow

quick reference. Since many are very obscure, their inclusion is only the starting point for interlibrary loan demands. A wide-ranging, very useful glossary is included.

The text does not read easily, both because it is 200-years old and because it is an arcane topic. That said, it was not written for modern readers, and the translation accurately reflects the original. Anyone who works through the text will be amply rewarded. Others will still find *Art of the Shoemaker* helpful because the images are so good. Archaeologists working where leather is likely to be recovered will find this text a most important addition to their bookshelves.

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Archaeology and Cultural Resource Management: Visions for the Future
Lynne Sebastian and William D. Lipe
(editors)

University of Arizona Press, Tucson,
2010. 368 pp., 11 fig., 10 tables.
\$34.95 paper.

This edited volume by Lynne Sebastian and William Lipe addresses some of the still-unresolved issues in cultural resource management (CRM) raised by participants in a 1974 seminar series held at a Virginia retreat called Airlie House. The contributors hope the 12 chapters in this book will serve American archaeology as an impetus for dialogue and debate on how to make CRM projects yield both better archaeology and better public policy.

In 2007, Sebastian and Lipe brought together eight other participants for a School for Advanced Research seminar entitled “Archaeology and Public Policy: A Vision for the Future.” Collaborators brought a great deal of practical experience with compliance or CRM archaeology, either in agencies or as consultants, or both. The group comprised federal-agency archaeologists; state historic preservation officers; CRM business owners; “CRM archaeology elders ... with institutional memory,” experience with tribal programs and issues, and perspectives representing the eastern and western United States.

Sebastian introduces the book and summarizes the public policy goals for preserving the national heritage that were established by Congress in the National Historic Preservation Act and other laws. She notes that the topics chosen, which represent the basic processes and decisions of CRM archaeology, have received less broadscale scrutiny within the profession than have the issues of curation and education. An underlying theme of the book—learning from both the mistakes and successes of past archaeological efforts and moving ahead—is introduced via a tongue-in-cheek account of a rejected book title.

Hester Davis recounts the process by which archaeologists organized themselves into an

effective, recognized profession able to track, influence, and ultimately manipulate legislation and regulations affecting cultural resources. She summarizes the lessons that have been learned over the years, reminding readers that any “vision for the future” must take into account what has worked and what has not worked in the past. Lipe outlines the public benefit of a “values based approach” to archaeological resource management; these values include preservation, research, cultural heritage, education, aesthetics, and economics. He notes the country’s sites are important to a large and diverse set of “publics,” which collectively outnumber those who call themselves archaeologists and resource managers. In exchange for public support, Lipe sees it as archaeologists’ responsibility to provide benefits to those publics in ways that optimize the use of renewable archaeological resources over the long term.

The next three chapters examine specific aspects of the historic preservation process: identifying historic properties, evaluating the significance of archaeological properties, and mitigating projects’ adverse effects on sites. Pat Barker advocates a regional approach to resource management that focuses on outcome rather than process. He argues that decisions about identifying and managing archaeological resources should begin with land-use planning and be carried out on a programmatic rather than a case-by-case basis. Sebastian’s chapter contends that the use of National Register of Historic Places eligibility criteria is insufficient as the sole means of determining which sites will be given further attention and which will be ignored. Instead, she suggests establishing criteria based on significance viewed in the context of a broad-based regional summary. Moving beyond the limitations of an eligible vs. not-eligible decision-making process is not a simple thing, and Sebastian wisely poses questions and identifies needs toward strengthening decisions regarding eligibility and significance. Susan Chandler looks at mitigation of adverse effects on sites. She presents examples of creative mitigation as case studies and looks at the totality of values associated with archaeological

sites and how best to resolve a wide spectrum of effects on them.

Julia King addresses access to collections data and the so-called “gray literature” produced by the many CRM studies across the county. While data availability is perhaps best strengthened at a variety of levels—state, region, professional groups, etc.—King rightly points out that despite struggles to make collections and report information more accessible, CRM reports and data have remained underused. T. J. Ferguson argues that the quality of archaeology in the United States can be improved through more effective consultation with Native Americans to create collaborative research projects. He describes five modes of interaction between archaeologists and descendant communities—colonial control, resistance, participation, collaboration, and indigenous control—that affect the conduct and outcome of CRM archaeology. In addition to studying what archaeologists are interested in, Ferguson feels the discipline should address issues and questions important to Native Americans.

The next two chapters concern the improvement of CRM archaeology. Douglas Mackey, by focusing on archaeological practice, contends that high-quality research and modern methods and tools are not only central components of good practice but also central to a successful CRM business. Sarah Bridges examines a wide range of ethical standards and principles adopted by archaeological and anthropological organizations, and notes several basic common

values. She promotes broader recognition of these shared values to benefit the resource base, professional practitioners, and the public.

David Crass treats a “crisis in communication” and evaluates the discipline’s current status relative to the objectives set at Airlie House in 1974. A “media primer” is given toward enhancing communication by virtually any archaeologist, and strategic recommendations on more effective information sharing on many levels are offered. Crass ends by saying archaeologists should forego “intellectual introspection” and apply their basic anthropological skills in communication to the betterment of the resources they research and manage.

In the final chapter the editors bring the volume components together and discuss a vision for the future. They acknowledge positive strides made since the 1970s and emphasize the need for quality and cost effectiveness (at the same time), as well as the importance of maintaining a link between means and ends. All in all, this book provides a great deal of food for thought in meeting its stated goal—to promote dialogue and debate among colleagues to ensure that CRM work continues to yield better archaeological results and public policy.

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Death in the New World: Cross-Cultural Encounters, 1492–1800

Erik R. Seeman

University of Pennsylvania Press,
Philadelphia, 2010. 384 pp., 28 b&w
illus. \$45.00 cloth.

Erik Seeman's book *Death in the New World* charts the history of mortuary practices among the variety of different cultural groups that interacted in the western Atlantic world during the initial 300 years of European colonization. I am not an historian, nor even an historical archaeologist; nor do I specialize in the eastern United States. My expertise in reviewing this book, therefore, must lie in being a bioarchaeologist whose data come from human burials, as well as my own research interests in human deathways and mortuary ritual. From my perspective, *Death in the New World* is a wonderful success.

The book is bracketed by both an introduction in which Seeman outlines his frame of reference and a conclusion where he briefly explores the changing nature of Atlantic deathways after 1800. In between are eight well-written, deeply researched chapters that explore various groups or time periods. The groups Seeman concentrates on include a variety of Native American cultures, Roman Catholics, Protestants, Africans and African Americans, and Jews. In his introduction, Seeman observes that death is a universal human experience. He further notes that this common experience, in situations where two or more cultural groups are newly in contact, often leads to two reactions: a focus on the commonalities of death rites between the groups or attention to the disparities. These two reactions, which Seeman refers to as the *inclusive* and *exclusive*, respectively, provide the explanations for the ways the various groups deploy and redeploy their deathways.

Seeman sets the stage for his examination of Atlantic deathways in chapter 1 by reviewing the precontact mortuary behavior of each of the groups he will focus on in subsequent chapters. He starts by examining what is known of indigenous burial rites in both North America and

Africa. The major Judeo-Christian traditions of Europe: Judaism, Catholicism, and Protestantism are explored next. In each case, the *ars moriendi*, or good death, is described for each group. In chapter 2, Seeman describes the first Europeans to have sustained contact with native groups in the New World, namely Spanish Catholics in Mexico and La Florida, and English Protestants in the Carolinas.

Chapter 3 details the interactions between the Algonquian natives of Virginia and the English settlers of Jamestown and subsequent colonial settlements. Seeman details the ways both the Powhatan Indians and the Anglo settlers utilized mortuary practices and the treatment of the dead (their own and the Others') for their own purposes. Chapters 4 and 5 describe the interplay (often violent) between native peoples on the one hand and French Catholics and English Protestants respectively. Obvious difference existed in native-European interactions, due in no small measure to differences in the religious and economic goals of colonial powers. In the main, French colonial efforts were aimed towards the fur trade and conversion of native souls, while the English were interested in natives' land first, and souls were an afterthought. French Jesuit missionaries used commonalities between Catholic and Micmac and Huron deathways as a bridge to conversion. The English, Seeman notes, had different motives for their settlement in the New World, yet in many ways their tactics in interacting with various Algonquian groups, especially in terms of deathways, were quite similar to the French. In both regions, commonalities in mortuary beliefs and practices that emphasized inclusiveness were highlighted. This is exemplified by the attendance of Edward Winslow at the potential deathbed of the Wampanoag sachem Massasoit. As Native American societies faltered and European communities thrived, mortuary differences were used in exclusive strategies and power negotiations (by both groups). These latter strategies are exemplified by the horrors of King Philip's War, in which denial of proper burial and desecration of the corpse were used on both sides.

In chapter 6, Seeman tackles the mortuary beliefs and practices of Africans and, subsequently, African Americans in the New World. As he points out, European American slaveholders were not as interested in the deathways of their slaves as they were in those of native groups. Prior to the 19th century, few accounts of slave funerals exist, in large measure due to the fact that slaveholders had little use for understanding African and African American deathways; such was the nature of the slavery mode of production. Thus historical archaeology is all the more important to the deciphering of slave burial rites. Seeman certainly makes significant and valuable use of archaeological evidence in this chapter (though the same can be said of each of his chapters). Despite the exploitive relationship between slaveholders and slaves, Seeman is effective in documenting examples of both inclusive and exclusive views of slave funerals.

Diasporic Jews in the New World are the focus of chapter 7. In contrast to African and Native American populations, which eventually adopted many of the deathways of the Christian groups with which they interacted, Jewish communities in the Americas maintained their distinctive mortuary beliefs and practices in large measure as a way of maintaining their unique identity in spite of their frequent status as minority populations. This boundary preservation was effected through exclusionary tactics towards those Jews who weakened their connection to their faith or community. Thus those who married outside of the Jewish faith found their access to orthodox Jewish funeral treatment circumscribed by, for example, not being granted burial within a *beth haim* (a sanctified Jewish burial ground). Jewish communities, however, were also inclusive in ways that reflected their connections to other diasporic Jews and the influences of their Christian neighbors.

Chapter 8, much like chapter 2, focuses upon a time period rather than any particular group(s). In this chapter Seeman explores how 250 years of interaction between Europeans and natives over deathways played out in the context of the Seven Years War. As he explains to the reader, by this point the exploratory examination of deathways was over. Groups were fully cognizant and capable of deploying mortuary rites for either inclusive or exclusive purposes. In

large measure this mutual understanding leads to what Seeman terms “death diplomacy,” in which groups form and maintain alliances or punish enemies by engaging in particular funerary rites. Following this chapter is Seeman’s conclusion, in which he briefly reviews broad patterns in changing deathways in the Atlantic world after 1800. Herein, he draws on seminal works that will be familiar to anthropologists who study mortuary rites, including Philippe Ariès, Arnold van Gennep, and Robert Hertz (though he does make use of Van Gennep’s rites-of-passage scheme in earlier chapters [pp. 130,181]). He is correct when he points out (pp. 295–296) that anthropology emerged as a discipline in large measure as scholars tried to make sense of divergent deathways from around the world.

All in all, this is a very successful volume. The inclusive/exclusive theme is lost somewhat in the final three chapters. It is not so much that the theme is not relevant to the data or that the evidence Seeman presents is less detailed, it is simply that the inclusive/exclusive theme is not discussed as explicitly as in earlier chapters. I also wish I had had the opportunity to suggest to him Aubrey Cannon’s 1989 article in *Current Anthropology* (30[4]) for both its theoretical insights as well as its use of the historical Iroquois as a case example. I think he would have found it particularly insightful in chapter 3, where he notes that burial in coffins spread from elite English to commoners (p. 100); these are minor quibbles, however.

Seeman makes wonderful use of a combination of historical, ethnographic, and archaeological evidence to describe Atlantic mortuary behavior in nuanced ways. Obviously, the approach emphasizes specific cases, not modal patterns drawn from large samples. Yet, Seeman draws on such rich case studies and such varied sources of information that the pictures he paints are evocative. From an anthropological perspective, Seeman is quite careful in his use of ethnohistorical accounts. His critical perspective allows him to use accounts of deathbed scenes as sources of information about European American perspectives on native deathways. Moreover, he clearly invested time in learning the details of archaeological research, for example, when he describes how the presence of mud-dauber nests within crania from a Native American ossuary provides evidence for

extended secondary treatment of corpses (p. 83). I was particularly pleased at his use of these sorts of bioarchaeological reports to “flesh” out his descriptions of various mortuary rites.

As an anthropologist, of course, the interpretation of commonalities in deathways across various groups is quite appealing. Yet, Seeman does not neglect critically commenting upon the diversity within each group’s beliefs and actions. In this work, Seeman has given us a compelling and engaging examination of the ways various groups deployed mortuary ritual in active, intentional ways. Most importantly, Seeman sees deathways as a vehicle used by peoples to effect change and not simply to

reinforce or mirror economic relations, social structures, or cultural norms. This perspective, while several decades old within archaeology, is still a minority approach among those examining deathways. As I noted from the beginning, I am not an historical archaeologist. Yet, I am convinced that there is much within this book to interest archaeologists working with materials dating to the contact and colonial periods in the Atlantic world that Seeman covers.

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Archaeology at Colonial Brunswick

Stanley A. South

North Carolina Office of Archives and History, Raleigh, 2010. 308 pp., 196 illus., maps, drawings. \$20.00 paper.

What can be said about the work of the ever-prolific Stanley South that has not been stated by others in the countless citations and reviews of his numerous publications, or by himself in his autobiographical sketches, poetry, and other reminiscences? To many archaeologists he is a modern Diogenes, whose nomothetic lantern of science has guided the theoretical development of the discipline for decades. In fact, one would be hard pressed to endure the rigors of undergraduate and graduate academic training in American archaeology, much less with an historical specialty in British colonial sites, without being exposed to South's Brunswick pattern of refuse disposal, the Carolina and Frontier artifact patterns, and the mean ceramic dating technique presented in his *Method and Theory in Historical Archaeology* (1977).

A great irony of South's patterns and techniques from that seminal work is that while extremely well known to those in the discipline, outside *Method and Theory* and his autobiographical writings very little scholarship has been disseminated about the archaeology of Brunswick Town itself, a lost 18th-century British colonial port on the Cape Fear River in southeastern North Carolina, where he developed these ideas. This information was not readily accessible to the general archaeological community or the public because it languished as file reports and notes in "gray literature." With the publication of *Archaeology at Colonial Brunswick*, South completes his publication pattern of making much of his personal past "gray literature," such *Pioneers in Historical Archaeology* (1994), *Discovery in Wachovia* (1999), and *Archaeological Pathways to Historic Site Development* (2002) more widely available.

Archaeology at Colonial Brunswick is an updated and expanded version of "Colonial

Brunswick," a manuscript South wrote in 1960 that interpreted the history and excavations of the site. He intended to publish it for sale to visitors at the Brunswick Town/Fort Anderson State Historic Site, but the North Carolina Department of Archives and History had no interest at the time until he carried out more excavations (p. xxii). After the addition of eight new chapters on excavations not covered in "Colonial Brunswick," as well as the inclusion of more recent studies of artifacts and ruins at the site, South's resubmission for publication in 2010 was borne of the same idea, "that the visitors to the site have not had available the detailed information contained in the twenty chapters of that manuscript" (p. xxii). Almost a half century to the month later, *Archaeology at Colonial Brunswick*, published by the agency that originally refused it, remains true to its origins and well meets its purpose as an extremely readable, affordable, and informative volume that provides a glimpse into Brunswick Town for the general public, and more detailed information for a site visitor or archaeologist.

There are no tallied artifact tables or discussions of predictive refuse patterns in this volume, as its focus is on the history and archaeology of the colonial town and the Civil War-era earthworks of Fort Anderson that were constructed over a portion of the site. Some of the historical and archaeological information and interpretations presented in *Archaeology at Colonial Brunswick* may be all too familiar to researchers of Brunswick Town, as much of the history and detail of the excavations is contained within South's original fieldwork reports or is published elsewhere. In an effort to combine the wealth of information about the site and extensive investigations into a public-oriented single volume, however, South's inclusion of this information is well warranted, and its previous publication does not detract from its use here.

The primary text is organized into 28 chapters of varying lengths. Each chapter is devoted to an historical event or specific structure within the town and often begins with pertinent historical data gleaned from documentary

sources by South and historian E. Lawrence Lee. This information serves to highlight well brief biographical sketches of the more famous and influential residents, such as town founder Maurice Moore, royal governors Arthur Dobbs and William Tryon, and customs collector William Dry, and the key events in the history of the town, such as the brief capture of the town by the Spanish in 1748 and the first public demonstration against the Stamp Act in North Carolina. South then details the excavation of the ruin and the artifacts recovered within, and how they relate to the particular structure or historical event. The majority of these structural descriptions are more architectural in nature, although several chapters also contain humorous anecdotes about the investigations. Through his structure and arrangement of the chapters within *Archaeology at Colonial Brunswick*, the reader simultaneously learns not only of the town's history, but the process and discoveries of the archaeological excavations conducted by South as part of the development of the modern public historic site.

There is also a wealth of additional historical information that, for the more serious researcher, supports the primary chapters. An appendix contains a complete record of the property transfers by town lot, as well as a list of people buried on site in the graveyard at St. Philip's Church. Each chapter is supplemented with copious endnotes, and there is a bibliography of all currently known primary sources, published secondary sources, articles, and reports related to the history and archaeology of the town and fort. The volume is also extremely well indexed, making it easy for a visitor to access quickly pertinent information related to a specific household ruin while on a tour of the historic site.

The abundance of figures complement this text well. South's wonderfully hand-drawn base map of the overall site and plans for specific ruins are superb, as are the pen-and-ink sketches by Margaret Bunn, and Don Mayhew's conjectural drawings of the original structures. These detailed, handcrafted figures represent an almost-lost art in an age of publication dominated by simplistic digital images. The numerous photographs of the archaeological investigations and artifacts could comprise a separate illustrated

history of the project. Artifact photographs predominate in the volume and appear in almost every chapter without duplication; the majority of the photographs provides the best images of the diversity of colonial material culture in a single volume known to this reviewer. Other images, of excavations and artifact processing and restoration contain familiar participants in the development of Brunswick Town into a public historic site, including a young, beardless Stanley South, his wife Jewel and young son David, George and Ellen Demmy, Don Mayhew, tour guide R. V. Asbury, Jr., and many of the African American males who comprised South's excavation and support crew.

While designed more for the general public, for the archaeologist Stanley South's *Archaeology at Colonial Brunswick* provides an outstanding example on how to convey to the uninitiated public the use of archaeology as an interpretive aid to historic sites. It also provides an excellent example of archaeology as historical supplementation prior to the development of modern historical archaeology. This is well conveyed by South in chapter 28, as he compares his work at Brunswick Town to the contemporary investigations of other historic sites in North Carolina that were "conducted under a historical paradigm and more architectural than anthropological in nature" (p. 248). When viewed as a whole this volume also establishes a very sound and scholarly historical context for the site and related previous excavations on which future archaeological studies of artifacts and patterns can be based.

Most importantly, *Archaeology at Colonial Brunswick* and the original archaeological work at Brunswick Town it details stand as a testament to the dedicated and prolific Stanley South, whose outstanding contributions to historical archaeology in North Carolina during the 1950s and 1960s have now begun to be recognized fully and appreciated.

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*Excavating the Sutlers' House:
Artifacts of the British Armies in Fort
Edward and Lake George*

David R. Starbuck

University Press of New England,
Hanover, NH, 2010. 132 pp., 161
illus. (157 color), bib. \$24.95 paper.

Excavating the Sutler's House is a result of David R. Starbuck's 18 years of fieldwork excavating "British military sites" from the period of the French and Indian War. The stated purpose of his fieldwork is to generate archaeological data in order to shed light on the lifeways of those British soldiers who fought in this conflict. The sites that Starbuck has excavated are in the area of Fort Edward and Lake George, New York, which is the setting for James Fenimore Cooper's *The Last of the Mohicans*. Starbuck's interest in the material culture of the British soldier in North America is the subject of this recent publication.

Excavating the Sutlers' House contains 10 chapters and 161 illustrations. The content of this popular book is broadly divided into four sections. The first section, chapter 1, provides both an historical summary of English forts and encampments in this region as well as brief descriptions of the archaeological research, and in some cases looting, that was carried out in these locations. The second section, comprising chapter 2, provides a summary of Starbuck's eight-season excavation campaign inside, and, to a limited degree, outside "the Sutling House in Fort Edward." This earthfast-constructed building measures 14 ft. in width and 40 ft. in length. Based upon historical sources this structure was in use from "June of 1757 until at least the end of 1759" (p. 25). The third part of this section of the publication, comprising chapters 3 through 9, is an identification guide for British military artifacts from the French and Indian War. Each of these six chapters is devoted to specific categories of material culture associated with the British army in North America. For example, chapter 3, "Weaponry and Ammunition," opens with a discussion of the types of

munitions found at military sites in the Fort Edward and Lake George area. This is followed by a description of the weapons and ammunition found inside the Sutlers' House. The small amount of munitions recovered from this structure led Starbuck to conclude that this establishment was not "a significant source of weaponry" for British soldiers (p. 46). He also noted that in contrast to British encampments, "no chewed musket balls," were found inside the Sutlers' House (p. 48). This comparative format is followed throughout chapters 3 through 9. The fourth and final part of the narrative, chapter 10, contains Starbuck's conclusions. An example of one conclusion is that there is variation in the type of material culture found at military camps and at the Sutlers House in Fort Edward (p. 108): "The contents of the sutling house in Fort Edward were often richer—in variety and in value—than artifacts at the campsites we have dug, and the house contained numerous wine glasses, tobacco pipes, knives and forks, coins, delft bowls, white salt-glazed stoneware cups and saucers, and even two pewter plates."

A drawback with this book is the cumbersome manner in which data is presented. For example, the types and quantities of artifacts found at British military sites, including battlefields, are enumerated within the text. In contrast, "artifact totals" from the sutling house, which also functioned as a tavern, are presented by category in the appendix. The former method is a poor choice as it only serves to interrupt the flow of Starbuck's well-written narrative. Since this is a popular book, the uneven presentation of the data is perhaps a missed opportunity to educate the public in how archaeologists make decisions. In particular, if the artifact counts for all sites were presented in a tabular or chart format, then the readers could better understand how archaeologists, such as Starbuck, use artifacts to establish the function of a given structure and/or location.

Starbuck's volume also touches upon issues pertaining to public archaeology. To his credit, he acknowledges the assistance of Matthew Rozell, a high school teacher and avocational archaeologist who brought Sutlers' House to Starbuck's attention. The looting of the house is not unusual, as

many sites from the French and Indian War have been sampled by individuals armed with metal detectors. In some instances this pot hunting was conducted by the landowners themselves, in other cases it is carried out by individuals who are euphemistically engaged in “amateur metal collecting.” Some of the objects collected through these activities are illustrated in this book.

Excavating the Sutlers’ House contains 157 beautiful color photographs of fieldwork, historical maps, and artifacts. Most of the object photographs do not contain a scale; however, the dimensions of the artifacts, in inches, are noted in the accompanying captions. These images provide an excellent and informative overview of the types of material culture that are present at sites associated with the British military.

Starbuck penned this publication for “reenactors, historical archeologists, and museum

specialists.” Attempting to address the needs of these three disparate constituencies is a daunting task, and I am not sure whether this publication meets the needs of his professional colleagues in the New World. I would recommend this book, however, to those archaeologists who work in parts of the Old World where they are just beginning to do historical archaeology seriously. I have no doubt that reenactors and informed laypersons would certainly enjoy this publication. I suggest that students, both undergraduate and graduate, would be another group that would definitely profit from reading this book.

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*Ritual, Belief and the Dead in Early
Modern Britain and Ireland*

Sarah Tarlow

Cambridge University Press, New
York, NY, 2010. 238 pp., 1 table, 36
b&w illus. \$90.00 cloth.

Tarlow succinctly characterizes her text as “an interpretive and inter-disciplinary study of beliefs about the dead human body,” and as the title indicates this study specifically focuses on such beliefs in the early modern period in Britain and Ireland; however, she also incorporates some comparative examples from the 19th century, as well as from areas outside Britain and Ireland (p. xi). While neither the title nor her characterization explicitly note her primary disciplinary approach, Tarlow’s orientation as an historical archaeologist underscores her interpretations and evaluations of historical and folkloristic materials as she compares these sources to the presence or absence of corroborating archaeological evidence. Her goal, however, is to synthesize discourses about the meaning of death and, specifically, the human corpse from disciplines as far ranging as literature, science, law, religion, and sociology with archaeological approaches, toward a more comprehensive understanding of how multiple beliefs and attitudes toward the dead manifest in the observable material record.

What sets Tarlow’s work apart from other archaeological studies of the dead human body is her intentional shift away from an osteological focus on skeletal remains as a means toward understanding health and dietary issues, or sociopolitical questions of status, prestige, and religiosity, to a focus on attitudes and beliefs about death and the dead body in particular. By examining theological beliefs about the nature and fate of the soul and juxtaposing them with the actual treatments of corpses in different contexts (e.g., executed criminals, unbaptized infants, disease victims, “ordinary” deaths, anatomized bodies, etc.), Tarlow deftly weaves together the five perspectives that form her text’s sections: religious belief, scientific belief,

social belief, and folk belief. By providing detailed examples of the treatment of the dead through each of these lenses, she convincingly accomplishes her objective to “find a way of thinking about the simultaneous occurrence of contradictory and incoherent practices and texts” (p. 3).

The first section, which addresses religious beliefs, examines the shift from Roman Catholicism to Protestantism and claims that “[t]he sixteenth-century Protestant Reformation in Europe was the most significant change in the history of British attitudes toward the dead and the dead body in the last thousand years” (p. 19). While a sweeping statement, her discussion of changes in the cosmological structure of the afterlife, specifically the elimination of the doctrine of purgatory and the resulting revision of the deceased’s spiritual fate, illustrates an entirely new conceptualization of the nature and importance of the body and soul at death. Despite the significant change in doctrinal belief concerning the deceased’s spiritual separation from the corporeal body at death and the dialectic opposition of divine soul and morally corrupt body, funerary and memorial practices continued to provide frameworks for perpetuating relationships between the living and the dead, and for imbuing the physical body with value.

Beginning with the Protestant theological logic that the body was of little consequence and hence should require little or no special consideration of disposal manner, preparation, burial place, or orientation, Tarlow examines historical documentation and the archaeological evidence of burials to determine the degree of adherence or disjuncture between theology and practice. Additionally, she considers the variation of burial practices between mainstream and dissenter groups (which she interprets as dissenters’ strategy to distinguish themselves from the conventional group) and between normative society and those considered beyond the pale (e.g., the unbaptized or suicides). She concludes that the division is more complex than a simple dichotomy of mainstream/subaltern, due to the lack of theological directives for many of the mainstream practices. Protestantism’s rejection of the body as spiritually worthless resulted in a greater personal

and social connection to the dead body. Throughout the remaining sections of the text, Tarlow explores how these secularized and emotionally based connections both affected and constituted the attitudes toward the dead body through the early modern period, as notions of individualism developed alongside advancements in scientific and medical knowledge.

The second section, "Scientific Belief," focuses on the growth of anatomy as a means to know the human body in both religious and scientific terms, and specifically considers the reasons for and implications of cutting the body. This section relies heavily upon medical and archaeological evidence for demonstrating that various motivations, circumstances, techniques, and attitudes attending the dissection of human bodies often clashed, as rationalist discourses of bodies as inert matter contrasted with humanistic perceptions of the recently deceased as a sentient individual with continuing rights to privacy and deference.

In chapter 3, on social belief, Tarlow explicates the sociopolitical practices, often dictated by legislation rather than church doctrine or individual choice, surrounding the treatment of dead bodies to illustrate the oftentimes contradictory and paradoxical disjuncture between social praxis and religious, scientific, and judicial principles. In particular, she examines the multiplicity of messages and attitudes conveyed about "status, gender, legal power, and social self" through treatment of the dead as vehicles of ordering and maintaining social structure (p. 104).

The final chapter deals with the folk beliefs concerning the inherent power of dead bodies and material directly connected to the realm of the dead as a resource spanning the threshold

of life and death. In this section's introduction, Tarlow's scholarship is especially cogent as she both substantiates the importance of using folklore to understand historical worldviews and consequent behaviors, and cautions the uncritical researcher to utilize only "ethnographically sound folklore" as reliable source material (p. 157). This introduction should be required reading for all archaeologists and social historians hoping to gain a better understanding of how and why folklore plays a critical role in peoples' beliefs about the workings of their world. Far from being a review of quaint superstitions about the dead, this chapter illustrates how religious, medical, and social ideas about divine or supernatural power and social order are implicated in complex connections that find acceptance and integration, to various degrees, in popular as well as erudite belief and practice.

For a text barely spanning 200 pages, Tarlow's work sets a high standard for archaeologists committed to multidisciplinary research. She expertly establishes the dominant and polar belief frameworks concerning the dead during the early modern period, then deftly interweaves those beliefs with social and folk belief and praxis to demonstrate that human behavior from any historical period defies simple or straightforward interpretation. Her work confirms that only through a careful and multidisciplinary approach can researchers hope to come to anything close to a comprehensive understanding of the multivocal nature of belief in any given context.

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*A Civil War Gunboat in Pacific Waters:
Life on Board USS Saginaw*

Hans Konrad Van Tilburg
University Press of Florida,
Gainesville, 2010. 368 pp., 42 b&w
photos. \$69.95 cloth.

The still-young and always-fascinating field of nautical archaeology continues to uncover significant pieces of history around the world. Much of this information is available through site reports and government publications, but it is a somewhat less common event for a book dealing with a specific shipwreck to be published for general readership. Even rarer than this is a book that both tells an entertaining story and relates the significance of an overlooked historical event as important as the wrecking of USS *Saginaw*, a sidewheel gunboat in the Pacific. Hans Konrad Van Tilburg's new book, *A Civil War Gunboat in Pacific Waters: Life on Board USS Saginaw*, is just such a work.

To date, relatively little has been written academically on the myriad shipwrecks of the Pacific or their historical importance. In this regard, Van Tilburg is a leader both in field research and in publication. Now the Pacific Islands Region maritime heritage coordinator for the National Oceanic and Atmospheric Administration, the author is a graduate of the Maritime Studies Program at East Carolina University in Greenville, North Carolina. Inspired by his mentor, Dr. William N. Still, Jr., "to get out there in the Pacific—it's wide open" (from this book's dedication), Van Tilburg's leadership in Pacific nautical subjects has resulted in another valuable work, *Chinese Junks on the Pacific*. In a great leap of historical time periods and ship types, he tackles a very significant U.S. vessel in *A Civil War Gunboat*. The author's enthusiasm for the saga of *Saginaw* and its discovery are palpable throughout the book.

USS *Saginaw* and its crew were true pioneers of the U.S. Navy in the Pacific from 1860 to 1870. The little sidewheel-driven sloop of war was involved in many different events during its short career, such as the Opium Wars and

Taiiping Rebellion in China, the American Civil War on the Pacific Coast and Central America, and the attempted French takeover of Mexico. After the defeat of the Confederate government in April 1865, *Saginaw* continued its remarkably active career pursuing the peacetime duties of exploring the inland passages of newly purchased Alaska, augmenting American naval forces in the still-sovereign Kingdom of Hawaii, and, finally, exploring the strategically valuable Midway and Kure atolls. It was at the end of these latter missions in the Hawaiian Archipelago that the ship was wrecked on the world's most remote coral atoll, Kure. The story of the crew's survival and rescue despite great odds is inspiring and fascinating. Van Tilburg excellently describes the historical significance of these events.

Perhaps *A Civil War Gunboat's* best parts are the details of the crew's daily routine and the hardships they often experienced on station in such exotic places as the rivers of China, the arid coast of Mexico, the icy fjords of Alaska, and the scorching heat of Midway. Crowded together into a small, leaky forecabin, the crew of *Saginaw* typified the sailor of the old navy: tough and skilled, but often undependable and uneducated. Van Tilburg often effectively emphasizes the great differences between these men and their officers, most of whom came from service on the East Coast. His descriptions of the common desertions, insubordination, and the resulting punishments for these offenses add to one of the book's main points: life on a mid-19th-century navy vessel was unglamorous and difficult. While *Saginaw's* crews over the course of its career may have been instrumental in the ship's pioneering missions, they still had very hard lives on what was essentially a sailing ship with auxiliary steam propulsion.

The wrecking of *Saginaw* on the reef at remote Kure Atoll is the climax of Van Tilburg's book. As any narrative of this type of event should be, the descriptions of the wrecking event itself and the crew's ordeal afterward are quite vivid. The author does not shy away from painting an unflattering picture of life on an actual desert isle, Ocean (today Green)

Island. Daily life in such a remote and desolate place, and the tasks that Commander Sicard set out for his crew in order to prolong their survival, are explored in detail by Van Tilburg. The author succeeds especially in once again driving home the historical importance of these events. His recounting of the voyage of *Saginaw*'s gig to seek rescue in Kauai demonstrates the heroism of the officers and the effects that their actions and careers had in making the navy of today.

A Civil War Gunboat ends with Van Tilburg's description of the events leading up to and including the 2006 documentation of *Saginaw*'s wreck at Kure Atoll. This part of the book is one of the most detailed, and the author's knowledge of this subject is quite apparent; Van Tilburg is, first and foremost, a maritime archaeologist. He describes the significance of the area where the wreck lies; a part of the Papahānaumokuākea Marine National Monument. This is one of the largest protected areas in the world and is notable not only for its history but

its pristine environment. Van Tilburg concludes with a reiteration of the wreck's historical importance and of the need to protect such wonderful cultural and environmental locations as Kure Atoll and the last resting place of a Civil War gunboat in the Pacific: USS *Saginaw*.

Those interested in the history of the Pacific Ocean, maritime history, or even Civil War history now have an excellent book available to them. *A Civil War Gunboat in Pacific Waters: Life on Board USS Saginaw* describes 19th-century warship technology, living conditions, typical duties, shipwreck, and maritime archaeology all in one source. The research, attention to detail, an absorbing narrative, and a good description of maritime archaeological procedure are all there. This book belongs on the shelves of scholar and casual reader alike.

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*Microarchaeology: Beyond the Visible
Archaeological Record*

Stephen Weiner

Cambridge University Press,
Cambridge, UK, 2010. 414 pp., 100
b&w illus. \$36.99 paper.

In this time of increasing specialization within the sciences, including archaeology, the communication disconnect between areas of expertise also appears to be growing. It is Stephen Wiener's intention through this book both to draw attention to this divide and to offer means of bridging it. He seeks to equip archaeologists with in-depth insights into the potential, tools, and conceptual world of mineral, chemical, and microanalyses; in other words, through microarchaeology, the study of that which is not seen with the naked eye. Wiener proposes that despite the inherent difficulties in integrating data from different parts of the archaeological record currently studied by different specialists, researchers informed in both the archaeological and the natural sciences will have the conceptual frameworks and knowledge necessary to ask the right questions, critically evaluate results, and extract as much information as possible from the macro- and the microscopic archaeological records. Surprisingly engaging and easy to read considering the denseness and technical nature of the material he presents, Wiener's enthusiasm for his work is evident throughout the book, and for the most part he does an excellent job of taking enormously complex processes and concepts and making them digestible to the nonspecialist and the uninitiated student.

Divided into 12 chapters with 2 appendices and an extensive bibliography, the book is expressly intended for conceptual enlightenment and not for methodological guidance (although it does offer some). It is suitable both for providing a broad, solid grounding in microarchaeology and as a reference tool for specific research questions and analyses. Starting out by outlining various concepts, including the interdisciplinary nature of microarchaeology, types of information

embedded in the archaeological record, the artificial division between macro- and microdata, problems of preservation, site-formation processes, and evaluating the (in)completeness of the archaeological record (chap. 2,3), chapters progressively focus on more specific themes. These include the microanalysis of specific materials such as bone, teeth, shells, and phytoliths from archaeological sites (chap. 4–6); reconstructing pyrotechnological processes of such things as ceramics and mortar (chap. 7); preservation and potential of biological molecules (chap. 8); ethnoarchaeology and the microscopic record (chap. 9); absolute dating and assessing the quality of dates (chap. 10); and investigations into the microscopic record while on site (chap. 11). Perhaps the greatest flaw of the book is the inclusion of the final section on infrared spectroscopy (chap. 12) as a chapter rather than as an appendix. Wiener makes a legitimate point that there is no other archaeological literature on the topic, and the chapter provides clearly useful information that should be included, but its nature is better suited to an appendix. A summary chapter closing the book would be useful in its stead. In addition, while it may on one hand be seen as “dumbing down,” a glossary of terms used frequently throughout the book would be helpful to both the forgetful scholar and the novice student.

Basing the book on his two major interests—biomineralization and archaeology—Weiner's focus is clearly on prehistoric habitation sites, mainly located in the dry regions of the world, such as Israel. Many of his examples are applicable to a much wider subject base and to broader studies. While the book does not claim to be comprehensive, a number of things are striking in their absences, however, for instance, any mention of historical archaeological sites, and for the most part the categorical dismissal of underwater sites. In one respect these omissions are understandable, as his focus is primarily on terrestrial desert sites, but on the other hand, historical archaeology is a major field that can also benefit from a deeper understanding of microarchaeology, and the potential for preservation from many

underwater sites is so phenomenal that it merits more attention; perhaps both topics even merit separate volumes.

A fundamental understanding of chemistry is assumed, as most discussions concerning structure and diagenesis at the molecular, mineral, and even macrolevels of necessity include chemical descriptors. That being said, in no sense is the discussion so technical that the reader will not gain a basic understanding of important material and chemical signatures, differences, origins, changes, and their import to archaeology. Weiner seeks to make technical pieces, such as peer-review articles, more accessible to a wider audience, and generally does a very good job of tying seemingly mundane or unimportant concepts and processes back into the archaeological record, demonstrating their applicability for research, analysis, and interpretation. For instance, his detailed discussions of carbonates, silicone dioxides, and clays make a great deal of sense when one considers both their compositions within artifacts and their effects on artifacts when part of the archaeological matrix; part of what he terms, throughout the book, as “embedded information.” Wiener does not shy away from noting when something is not fully known or understood, and provides extensive references for additional reading throughout the chapters, sometimes using this as a tool to illustrate the connections between archaeology and other sciences. The numerous

photographs, tables, and diagrams throughout the book are generally very helpful in illustrating the often-complex concepts he is describing.

An argument that runs throughout the book is the critical importance of minimizing the degree of uncertainty of interpretation based on results. By nature of the work, Weiner is hyperattentive to both the minutiae of context and collecting and analyzing samples, as well as the plethora of possibilities for biases and error. His assertion that in the end, “the evidence presented, like all scientific evidence, has to be evaluated in terms of the degree of uncertainty involved” (p. 176) is applicable to both the microarchaeological and macroarchaeological, and is a warning that should be well heeded by every archaeologist and every “specialist.” This book is truly a useful tool in bridging the knowledge and communication gaps among those who investigate the multifarious aspects of the archaeological record, but its usefulness can only be effective if people are willing to put in the time to read and evaluate critically chemical equations, infrared spectra, and the nuances of the macro- and microarchaeological data. This is a call to archaeologists of all descriptions to expand both their visible and invisible worlds.

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Households and Hegemony: Early Creek Prestige Goods, Symbolic Capital, and Social Power

Cameron B. Wesson

University of Nebraska Press,
Lincoln, 2008. 256 pp., 21 illus., 5
maps, 5 tables, index. \$55.00 cloth.

This compact, small-format book makes for easy handling for those researchers looking at comparative data on contact-period Creek cultures of southern Alabama. Its diminutive size, however, should not deceive the reader into thinking this will be an easy sketch. Quite the opposite is true, as Wesson has compiled a “thick description” of the cultural pressures confronted by early Creek societies, the impact of European trade goods, the inherent symbolic capital these goods represented, and the behavioral consequences they had on the Indian population in the region. His title, *Households and Hegemony*, offers a clear insight to the contents of his compelling argument and well-founded conclusions. His use of “household” as a contextual unit of measure puts the reader directly within this multifaceted cultural institution and not outside metaphorically peering through an open window, or as some would say, “through a glass darkly.” The author chooses the household to examine important social, economic, and political transformations that occurred during the protracted contact period of Creek culture (three centuries worth), and how these changes redefined access and authority.

Wesson’s discourse on the subject takes an almost dictionary approach in that he provides detailed definitions of the period, the region, the Creeks, the trade goods (prestige vs. common items), comparative examples, and consequences of exchange over time. The layout of the book is completed in four thematic chapters which follow his argument: “1. Social Agents, Hegemony, and Households” (each category clearly defined and exemplified); “2. The Creek Social Universe” (here, he uses historical and ethnographic records to outline Creek perceptions of self and spiritual Other); “3. Creek-European

Interactions” (highlighting the impact of deer-skin trade over time); and “4. Changing Creek Households” (as reflected in archaeological contexts from various occupations/sites). His concluding chapter (though not labeled as “5”) addresses the core of his hypothesis in six fundamental questions: (1) “Is there evidence of a decline in elite control of prestige goods?” (2) “Is there evidence of a decline in elite abilities to control surplus foodstuffs?” (3) “Is there a decline in the materialization of elite-centered ideologies in both material culture and spatial order?” (4) “Is there evidence of change in the social, behavioral, and material components of historical Creek households?” (5) “Is there evidence that Creek social ranking changed from ascribed to achieved during the historical period?” and (6) “What was the role of the Creek household in these larger social changes?” The subsequent appendices offer five sets of tabular data for burials and storage features from respective cultural periods and study sites (Shine 1 and 2, Atasi, and Tallapoosa phases). The well-organized bibliography is multiscalar; topping out at 50 pages (exactly one-fifth of the volume’s size), it is both extensive and exhaustive.

Wesson contends (p. 19) that “households have just as much to tell us about the nature of challenges to elite hegemony as they do its establishments.” From the onset, the author introduces his topic by providing theoretical and contextual background, advising the reader to rethink cultural boundaries as not fixed and stationary, but as shifting and evanescent. The review of previous research studies, which focuses on the Creeks as a diachronic and synchronic population, is thorough if not overly referential, often breaking the reader’s train of thought while one is trying to capture the meaning or point being made. In the brevity of chapter 1, Wesson provides definitions of social agents, hegemony, and households, and according to his dictionary: “social structure is created by social agents [people] and transmitted in distinctively human and rational ways” (p. 3), referring to *social agents* as social actors who possess transformative capabilities; *hegemony* he defines as a process, continually renewed, recreated, defended, and modified; and *household* he

sees as the “fundamental social unit underlying the composition of society, and as such is both cosmogram and sociogram constructed of wood and flesh (p. 9), and the most common social component of subsistence” (p. 11). He further emphasizes that households have just as much to tell us about the nature of challenges to elite hegemony as they do its establishments (p. 19). Moreover, he believes that households embody and underlie the organization of a society at its most basic levels and serve as sensitive indicators of evolutionary change in social structure (p. 20).

Chapter 2 then leads the reader to a detailed background of the Creek social universe, spiritually and politically, and matrilineally. He acknowledges the role of women in Creek society as maintainers of the household and kinship, the purpose of duality in Creek social organization (e.g., red and white moieties and towns), the powerful positions *micos* and first and second chiefs served in political spheres (citing ethnographic and historical records), the presentation and hoarding of prestige goods, their symbolic capital, and the social power they represented and how that changed over time. The second part of this important chapter outlines the crux of his thesis, that the prestige-goods economy practiced by the lower Creeks continued to function largely unabated until the quantity of trade materials introduced into the Creek households through direct trade with Europeans overwhelmed the authority of the local elite class (*micos* and chiefs) to exercise control over these materials (p. 39). How this change in power is expressed in the archaeological record of these selected towns and households becomes the challenge. The last third of the chapter is a discourse on the Creek cosmos (the three levels of upper world, earthly world, and the underworld); sacred landscapes and places; observable shapes (primordial forms of round, square, and rectangular); those groupings, including round mounds, square ball fields, or courts; and the powerful *axis mundi* or world tree. He concludes this discussion by stating that the major source of postcontact cultural change among the Creeks was themselves (p. 57), which sets the stage for “Act 3,” the “Creek-European Interactions” discussed in chapter 3.

Drawing from a plethora of sources, Creeks’ contact with Europeans is summarized in four categories: treasure-seeking explorations, military

incursions, trading networks, and religious missions (p. 58). The author uses this chapter to trace the cultural, economic, and political impact of European trade goods on the traditional Creek cultures during a 300-year period (ca. A.D. 1500 to 1800) in the Tallapoosa River valley of central Alabama. He examines precontact settlements through archaeological evidence, comparing the access to and control of certain trade goods (found in burials and storage-feature contexts) from the earliest of explorations in the 1520s by the Spanish, to the French and English competing markets for deerskin trading culminating from the late 1700s to the early 1800s. He takes issue with other scholars, whom he believes oversimplify the depopulation of Creek tribes in what are described as vectors of death (e.g., direct and indirect exposure to European diseases, depopulation of deer and other fauna, dependence on deerskin trade to the exclusion of other diversified forms of commerce, disintegration of tribal hierarchy and chiefdoms, and loss of land due to encroachment, warfare, and famine). The second part of this important chapter describes the process of trade through four separate conduits by which goods were passed to the Indians: down-the-line exchanges from Indians to Indians, travel by interior groups to coastal European settlements, the presentation of these goods to interior populations by Europeans traders in order to insure alliances, and the outright pillaging of European settlements. Wesson reiterates the findings of many that distance from initial contact with Europeans played a factor in the level of social change the Indians experienced. He also points out that those Indians with the greatest access to goods were often those in closest proximity to the European settlements or on primary trading paths. The first category of the trade goods to gain favor among the Creeks was that of personal adornment, later to be replaced with functional goods, primarily weapons (such as the guns that were controlled by the elites as late as the 1770s). The author explores the demographic changes brought about by the interactions with Europeans through the deerskin trade (and guns), and the tremendous impact to Creek culture. The final section of chapter 3, titled “Euro-American Hegemony,” confronts the “asymmetrical relationship” the Creeks suffered at the hands of the European

colonists, their trading partners (p. 83), and the ceding of large land tracts to cover their overdue debt. He cites the efforts of Benjamin Hawkins, the U.S. representative to the Indians of the Southeast, to persuade the Creeks to shift away from commercial hunting (for deerskins) and move the men towards yeoman farming (complicating/straining the traditional role of Creek women as the agriculturalists). This, Wesson so accurately points out, was an attempt to convert the Creeks to farmers in a veiled effort to capture more of their lands. Historical sources, however, reveal that the Creeks resisted farming as a practice, but took up husbandry instead, with many of them raising cattle on dispersed lands, away from nucleated villages. The internal divisions created by divisive subsistence practices and strained relationships within their own Indian nation (traditionalists vs. progressives) culminated in the Creek Civil War of 1813, reaching a tragic conclusion when U.S. troops, led by Andrew Jackson, killed thousands of traditionalist Creek warriors at the Battle of Horseshoe Bend. This event, in tandem with the eventual forced removal of many southeastern Indians in 1838, had profound impact on Creek culture and tribal government, shifting the institutional power away from a single chief and towards the town, with community-based decisions (p. 87). Here, Wesson provides his strongest argument for a new approach to understanding this sea change in the social life of the Creeks, away from what he terms the simplistic donor-to-recipient type of trade-goods exchange and consequence, to a closer examination of the Creek household, the primary unit of sociopolitical change.

In chapter 4, the author explores changes in demographic, behavioral, and material aspects by using a variety of analytical techniques to “transcend a mere recording of artifact assemblages and contextual distributions of European items in Creek households ... to discover potential social meanings as well” (p. 90). If a time-restricted reader needs to “cut to the chase,” then this chapter is recommended, because here is clearly the core of Wesson’s thesis. Unfortunately, here too were the errors in data presentation and less-than-suitable graphics to augment his findings. Using analyses of trade items from storage pits, burials, refuse pits, and activity areas, he compares content and distribution to

discern patterns. Emphasizing those trade goods he considers to be prestige items (silver, beads, brass pendants), Wesson compares findings from several data-source sites reflective of Creek settlement history (the Fusihatchee, Jere Shine, Jackson, Childersburg, Tukabatchee, and Tin Chaw Way sites). Site maps shown in figures 6, 7, 8 and 16 are too minute to allow reading of any relevant information, including the legends. Keeping this volume compact appears to have been one primary objective, but these site maps warranted at least an entire page each, or the critical areas the author wanted the reader to study should have been enlarged for readability. Similarly, the summary bar graphs are minimalist in presentation and could have used a bit more explanation. The figure 11 graph appears to have been a draft, given the misspelled heading, and the percentage values shown do not match the text. This created some confusion for this reader, trying to move between graphic summaries and text flow. Still, there are gems to be gleaned from the results of this study. Most readers will agree that houses are important places where the practice of culture takes place, providing more than a protective cover from the elements.

Houses are rich symbolic constructions that embody time, space, choice, creativity, and tradition simultaneously; put simply, households are a culture in microcosm. Wesson (p. 115) provides comparative discussion between the four-structured and the two-structured household patterns found among contact-period Indians in the Southeast, zeroing in on the Upper Creeks. Here he could have expanded his argument to include household studies recently documented in eastern Tennessee and western North Carolina, including Edmond Boudreaux’s work (2007) on the Town Creek site in Montgomery County, North Carolina, and Chris Rodning’s studies (2010) on Cherokee households and trade networks in western North Carolina. Citing Bartram’s ethnohistorical accounts of his travels among the Upper Creeks, Wesson describes the four-dwelling pattern, centered on a square, and the uses for each building (receiving hall, kitchen, two-storied granary/livery, and skin warehouse). He claims that this four-structure pattern common among the Upper Creeks stands in “stark contrast” (p. 121) to other structure patterns among southeastern tribes during this

period. Comparing the Atasi- and the Tallapoosa-phase structures, his argument is further distilled to an observation that the size of storage pits is equivalent to the size of the household. More simply, differences in the size of underground storage pits have tremendous implications for understanding the social and behavioral aspects of Creek households, revealing information about the number of individuals residing therein and the decline in average number of occupants from five or six to three or four.

The final chapter expounds beyond mere conclusions and is quite thoughtful and well reasoned, offering the reader a query-and-reply format to isolate the salient points of this study. Drawing heavily on Vernon J. Knight's investigations, which describe trade silver and its major alteration to prestige goods and social power during the late 18th century ("the economics of ostentation," as he calls it), Wesson's

study reiterates this finding. He also reminds the reader that slaves, money, and European domesticated animals, though rarely represented in the archaeological record, also played pivotal roles in regulating social power among the Upper Creeks. Wesson has laid a reasonable foundation for future studies of households as the primary unit of analysis in archaeological research, households serving as a powerful inauguration into the social, political, and economic structures of preceding societies. Researchers interested in the archaeology of the late-protohistoric societies of the Southeast, particularly focusing on cultural changes among the Upper Creek settlements and their neighbors, should read this handy *Households and Hegemony* volume.

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