

## Reviews

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Edited by Charles R. Ewen

## Reviews

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*Of the Past, for the Future:  
Integrating Archaeology and  
Conservation*

Nevill Agnew and Janet Bridgeland  
(editors)

The Getty Conservation Institute,  
Los Angeles, CA. 361 pp., 123 figs.  
\$75 paper.

Since early in the development of archaeology as a discipline, archaeologists have claimed to emphasize conservation. In reality, however, conservation has often played a secondary or side role within the planning, excavation, interpretation, presentation, and general management of cultural resources or heritage. *Of the Past, for the Future: Integrating Archaeology and Conservation* represents a successful attempt to bring the issue of conservation to the forefront of international discourse in the field of archaeology. The volume is a record of the proceedings from the Fifth World Archaeological Congress (WAC<sub>5</sub>) in June 2003 in Washington, DC, at which conservation was the central theme. In a partnership with the Getty Conservation Institute, the congress organized sessions “devoted to the conservation of archaeological sites and materials” (p. 1).

The brief articles from 61 authors are partitioned into the topics of individual sessions organized for the congress. Each section contains anywhere from two to seven contributors and an introduction identifying the issues to be addressed. After an initial introduction by the lead editor, Neville Agnew, outlining the purpose and outcomes of the congress, the authors “present the case for conservation by speaking from their own knowledge and experience” (p. 3). The contributors come from many disciplines,

primarily archaeology but also conservation, as well as governmental and nongovernmental organizations.

The first section, entitled Plenary Presentations, presents two statements on the current state of conservation within archaeology, arguing for fundamental changes in the ways in which archaeologists think about and act on archaeological conservation. Brian Fagan produces an enlightening Kent Flannery-esque parable that discusses the need for “changes in archaeological value systems” (p. 7) and better ethics training for graduate students as well as more dialogue between archaeologists and conservators. Rosemary Joyce, coming from a more philosophical angle, calls for archaeologists and conservators to transform the way they look at “materialities” and consider the perspectives of all stakeholders when making decisions regarding conservation, preservation, interpretation, and presentation.

Part 2, *Innovative Approaches to Policy and Management of Archeological Sites*, offers five useful accounts of both the successes and failures contained in attempts to manage and maintain sites. The authors illustrate the pros and cons of involving government, universities, NGOs, local populations, and the private sector in conservation efforts, using examples from the United States national park system, Jordan, Europe, Southeast Asia, and the Caribbean.

In the third section of the volume, *Conserving Archaeological Sites: New Approaches and Techniques*, the contributors discuss the inherent challenges posed in conserving archaeological sites. An initial discussion from Frank Matero advocates the integration of interpretation within conservational efforts at archaeological sites. The section then presents two case studies on the topic, illustrating experiences with the preservation of mud-brick walls in Syria and that of fossilized hominid foot imprints in Laetoli, Tanzania. These case studies exemplify the successful collaboration of archaeologists, conservation specialists, and local communities.

Part 4, titled *Finding Common Ground: The Role of Stakeholders in Decision Making*, focuses on the involvement of stakeholders who are outside archaeology and conservation.

This section includes eight contributions, with examples ranging from Thailand and Australia to Mesoamerica and Chile. Although the examples involve different circumstances, this section reveals the difficulties and subsequent compromises associated with trying to reconcile conflicting perspectives of stakeholders in heritage conservation efforts.

The papers in part 5, *Issues at World Heritage Sites*, present the potential concerns with and the possible benefits from addressing archaeological conservation at World Heritage sites. Using examples from various world locations, the authors discuss topics such as the need to change the patterns of tourism at World Heritage sites, the "localization" of interpretation and presentation of sites, the usefulness of the World Heritage system as a model for national or local conservation efforts, and a highly valuable and constructive example of a monitoring program from the Petra Archaeological Park in Jordan.

Part 6, *Archaeology and Tourism: A Viable Partnership?* covers the potential risks and advantages of tourism at archaeological sites. Employing case studies from Spain, Egypt, and Mesoamerica, this section focuses on issues associated with tourism at archaeological sites, including, but not limited to, the physical risks due to tourist activity at sites and possible solutions; the potential monetary and other benefits tourism can provide for the conservation of sites; and the relationship of local communities with tourism at archaeological sites.

Entitled *Challenges in Conserving Archaeological Collections*, part 7 provides an intriguing look at the often taken-for-granted issue of conserving collections. The section includes examples involving archives in Britain and "preventative conservation measures" in Turkey (p. 227), but it focuses largely on the state of this issue in the United States. The authors, although they may differ on where to place blame for the "inadequate" state of collections in the U.S., agree that actions must be taken to stress and publicize the value of existing archaeological collections. Through better training and education, more active involvement by archaeologists, and collaboration with stakeholders, this goal

can be realized.

The final three sections present examinations of regions with specific archaeological conservation concerns. Part 8 comprises a necessary and historically appropriate discussion about looting and destruction of cultural heritage in both Afghanistan and Iraq. The growing threat to archaeological resources in China posed by extensive development comprises part 9. Finally, part 10, focusing on the preservation of rock art in Southern Africa, brings the long-awaited voice of the indigenous and local stakeholders directly to the forefront of the discussion.

With the ever-growing concerns of encroaching war and development, looting, the antiquities market, mass tourism, and many other threats to archaeological sites, this collection represents a significant step forward towards the incorporation of conservation directly into archaeological endeavors. The book provides informative case studies and examples and can serve as an important aid in any efforts of archaeological conservation, in particular the management of archaeological sites. It could also be a useful text in advanced undergraduate or graduate-level courses that focus on heritage management issues. As many of the authors point out, a need remains for the improved training and education of archaeologists in matters of conservation.

From the perspective of the reader, the volume is well organized and provides thorough discussions on the topics included. The proceedings succeeded in addressing significant concerns involving archaeology and conservation as well as providing an array of perspectives, including those of the local or indigenous populations associated with sites or collections. Brief contributors' biographies are also included, allowing understanding of each individual's experience and perspective. This book is recommended for any who consider the conservation of cultural resources and heritage a vital objective within archaeology.

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*Between Dirt and Discussion:  
Methods, Methodology, and  
Interpretation in Historical  
Archaeology*

Steven N. Archer and Kevin M. Bartoy  
(editors)

Springer, Newark, NJ, 2006. 235  
pp., 50 figs., index. \$99.00 cloth.

According to editors Steven Archer and Kevin Bartoy, the purpose of this collection of essays is to address not only the current lack of discussion of methods within historical archaeology but also the failure of postprocessual theoretical discourse to adequately consider the relationship between theory and methods. According to the editors, the rush to shove archaeological data into particular theoretical frameworks has impoverished researchers' abilities to think critically about how they collect that data and has drawn them away from that which makes archaeology *archaeology*—the material evidence of the past. The essays in this volume are intended to initiate a broad methodological discussion within the field. Evaluated against this goal, the volume represents a solid beginning in that direction.

Beyond the introduction and conclusion by the editors, the 10 contributions to this volume cover a number of archaeological methods from chemical, forensic, and microscopic analysis to the more traditional topics of typology and archaeology as scientific destruction. While not divided into different sections within the book, the chapters can be roughly sorted into three groups according to the approach to the discussion of methods taken by the authors. Several authors simply propose improvements to existing methods. In their chapter on the English clay tobacco pipe industry, Alan Vince and Alan Peacey discuss a modified method for geochemical sourcing of pipe clays. Kelly Dixon uses a comparative study of public drinking practices in ancient Mesopotamia and the 19th-century American West to demonstrate the usefulness of cross-cultural comparison in a broadly conceived historical archaeology. Bonnie

Clark and Kathleen Corbett argue that historical archaeologists need to take interdisciplinary work to a new level through active collaboration with practitioners of other disciplines during fieldwork itself (in their case, between archaeologists and architectural historians).

Other authors take on some of the more inscrutable problems within archaeological methodology. Anna Agbe-Davies critiques popular typological traditions in Chesapeake archaeology before resuscitating Irving Rouse's "modal analysis" (first developed in the 1930s) for classifying early colonial Chesapeake pipes. In one of the more interesting contributions, Scott Madry tackles the problem, yet to be solved, of how to represent chronological data in the three-dimensional format of geographic information systems. While he does not provide a conclusive answer, he uses three separate case studies to demonstrate convincingly the value to historical archaeology of understanding the development of cartographic methods over time. Archer, Bartoy, and Charlotte Pearson use a single subsurface feature from a 17th-century Virginia houseplot to demonstrate that archaeologists need to consider more than merely stratigraphic sequences when determining the history of a site. Specifically, they correlate environmental data gleaned from the various strata within the feature with the known environmental history of the Chesapeake region. They propose a chronology for the site that would not have been apparent had they assumed that all the strata in the feature were the result of cultural activity.

The final grouping of contributions consists of those authors who focus on the implications of the destructive nature of archaeology. Marley Brown and Andrew Edwards discuss successive episodes of excavation at a single site in Colonial Williamsburg to demonstrate the value of reflexively considering the implications of various sampling strategies for the interpretation of sites. In his excellent chapter on techniques for identifying earthfast structures in the Chesapeake, Mark Kostro conclusively demonstrates the problems with using the one-size-fits-all approach, which tends to dominate cultural resource management archaeology,

when determining site significance. Bartoy, John Holson, and Hannah Ballard use a project in Yosemite National Park to make a similar argument, this time proposing less invasive techniques for determining site significance. Edward Harris contributes a chapter on the value of using the Harris matrix for preserving stratigraphic information that would otherwise be lost. Unfortunately, Harris's call for the mandatory use of his matrix in professional archaeological codes of ethics comes off sounding more self-promotional than useful or necessary.

Overall, the unifying theme of these chapters (with the exception of Harris's) is that methodology, defined as the critical discussion and evaluation of methods, is a crucial part of the archaeological research process and that each site excavated should benefit from individualized methodological consideration. In other words, applying cookie-cutter methods to archaeological sites in the name of comparability or, even worse, expediency sells researchers' analyses short and therefore undermines their responsibility to both the archaeological record and the responsible use of archaeological knowledge in the present.

The usefulness of the book as a whole is somewhat handicapped by the chapters' restricted geographical representation: 4 of the 10 chapters consider projects from colonial Virginia, and another 3 focus on sites in the American West.

(To be fair, the editors recognize this limitation in their introduction.) Additionally, the price of the volume is prohibitively expensive for use in upper-level undergraduate and even graduate-level courses. Instructors might find individual chapters to be of value for discussions of specific topics; however, such an approach would diminish the overall contribution of this volume to archaeological methodology.

In sum, *Between Dirt and Discussion* provides a welcome intervention in postprocessual archaeological thought as well as a warning against the homogenizing tendencies of an archaeology that is subordinated to some corporation's, or even the government's, bottom line. Individual chapters will certainly provide food for thought. This volume, however, is only a beginning. Whether historical archaeologists answer the call and begin a serious reevaluation of all their time-honored but also timeworn methods will, in part, determine whether the field submits to the trend of corporatization that is transforming Western society or whether it retains its scholarly integrity.

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*Findings: The Material Culture of  
Needlework and Sewing*

Mary C. Beaudry

Yale University Press, New Haven,  
CT, 2006. 237 pp., 46 figs., index.  
\$55.00 cloth.

Mary C. Beaudry's latest book, *Findings: The Material Culture of Needlework and Sewing*, is not only a valuable reference book for identifying and interpreting sewing-related artifacts, it is also a charming read. The author breezes through a potentially dry subject, explaining the history and use of sewing tools and anchoring the chapters with intriguing case studies. The book is liberally dotted with historical illustrations and crisp black-and-white photographs of artifacts.

Beaudry presents a practical identification and dating guide for sewing-related artifacts with a theoretical perspective of contextual analysis as a method for interpreting these artifacts. She cautions that sewing does not automatically equal women and femininity but that multiple lines of evidence are needed to interpret meaning and understand how "gender identity can be signaled and can shift according to context" (p. 4). Documentary evidence is vital to this process, as are Alison Wylie's "cables of inference" (p. 7). As Beaudry notes in the introduction, this book picks up on two growing trends in historical archaeology: feminist archaeology and small finds.

Along with introductory and concluding chapters, the book is divided into chapters based on artifact type: pins, needles, thimbles, shears and scissors, and notions or accessories. Each chapter first details the history of the artifact, including methods of manufacture and technological changes over time. The history presented is concise yet comprehensive, from the invention of the artifact to the present, but usually focuses on the past 500 years. The geographical scope

is also comprehensive, primarily covering the English-speaking world but including continental Europe and the Middle East as necessary to understand the artifact's development. A typology, an explanation of specialized varieties of the item, descriptions of related artifacts, and a dating guide follow the historical background. Archaeological examples are used throughout to elaborate on the text and explain what is likely to be preserved on archaeological sites and in what condition the artifacts may be found. Each chapter concludes with case studies using contextual analysis to interpret the artifacts.

A few minor criticisms were found with this book. The greatest problem is the use of endnotes, which are informative and certainly worth reading, but they are endnotes. While most likely not the author's fault (Yale Press's default mode is endnotes), constantly turning pages to find references is irritating.

The illustrations in the book are crisp, exceptionally clear black-and-white drawings and photographs. Additional illustrations of the more obscure sewing implements would greatly benefit the reader. Does anyone today know what needlework clamps or drizzlers or lingoos look like? The book also lacks a picture of the older style of shears with a "central sprung bow" (p. 115).

These few problems aside, *Findings* is an excellent reference for anyone's library. I have already used it in the space of time it took to write this review. The book will be invaluable in interpreting sewing and needlework material culture. This ubiquitous activity deserves more attention and less oversimplification to find more accurate, richer understandings of the women and men who used these artifacts.

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*St. Martin's Uncovered: Investigations in the Churchyard of St. Martin's-in-the-Bull-Ring, Birmingham, 2001*

Megan Brickley, Simon Buteux, Josephine Adams, and Richard Cherrington

Oxbow Books, Oxford, England, UK, 2006. 252 pp., 174 figs., index. \$65.00 cloth.

The archaeological study of historic period burials is making very good progress but has been hampered by a lack of comparative materials. Regional and temporal coverage is spotty at best. Further, the samples are often small, and few ways exist to assess how representative the sample might be. Publication of technical reports, of well-excavated and documented burials, is needed to allow higher levels of analysis and a better understanding of developing burial customs.

This report on the churchyard at St. Martin's in Birmingham, England, is just that type of report. It contains a wealth of data and analyses that will prove interesting and useful to anyone interested in historic burial practices. The sample includes 857 burials dating to the 18th and 19th centuries. While most of these were earth burials, 123 were in vaults or brick-lined graves, resulting in very good preservation. Extensive sections on site background and excavation methods provide ample documentation to put the burials in context. This section provides important temporal information on the development, architecture, and use of burial structures that will be useful for anyone dealing with similar features.

The next chapter, the heart of the report, describes the physical anthropology of the sample. It presents a detailed analysis of the morphology of the skeletons, the prevalence of disease, nutritional health, and the presence and causes of trauma. The sample is important because it spans the period of industrialization and growing urbanism in England. The authors raise questions about the effects of these factors

in shaping the observed skeletons. Because the sample includes both earth-cut graves and vaults, these characteristics are also compared between high- and low-status populations. The use of carbon and nitrogen isotopes to study diet and life histories is a significant contribution to the development of that technique. Included with the report is a CD that includes files of detailed information on the skeletal sample. Because of a lack of comparable, large urban samples, the conclusions are mostly unsupported. This pioneering study points to significant future research, however, and will provide the comparative samples needed.

The next chapter, entitled "The Impedimenta of Death," details the burial context and provides a wealth of information on the coffins, textiles, and small finds associated with the burials. A large number of the contexts, which are well dated and described, are from the vaults. They provide invaluable temporal data on the development of coffin decoration, the changing nature of burial clothing, and the placement of floral offerings with the burials. Extensive information is detailed on the types of wood used in the coffins and the types of fabrics used for clothing and for coffin decorations. As with the skeletal sample, this data will provide researchers with useful and important comparisons for their own data and will contribute to a fuller understanding of burial customs in early Modern England.

Much of the sample's potential, as seen in the skeletal material, is lost for the burial context. In the planning stage, because of the limited time and resources available, it was decided that the most important aspect of the research would be the skeletal material. As a result, the analysis of the burial context is more limited than it could have been. Despite the fact that more than 80% of the excavated burials came from earth-cut graves, there is virtually no information on their burial contexts. While coffins in the earth-cut graves were, as would be expected, reduced to wood stains and nails, those details are important. A description of the nail placements, which would allow an assessment of coffin construction, or even the length of the

wood stain would have been useful. Such measurements are also absent from the vault coffin descriptions. A table lists the presence of 870 "grips" or handles from the earth-cut graves, but they were all too corroded to be described. The lack of such information, even if it had been added to the attached CD, limits the usefulness of the burial context.

The final three chapters provide more specific background on the historical context of the recovered remains. One chapter is on the families who were buried in the vaults, providing a fascinating picture of the human side of the burial material. This information is followed by a chapter describing the parish of St. Martin's in terms of the people who lived there, the conditions under which they lived and died, and the development of industry in the city where they worked. This background is important to understand the skeletal analysis. The final chapter reconstructs two funerals

known to have taken place in the cemetery and in the process provides a wealth of information on funeral customs in 19th-century Birmingham as well as England in general.

Overall, this report is a valuable and important contribution to the growing literature on historic burial excavations. It provides significant insights on a population in transition to an urban, industrial setting and the consequent problems associated with that transition. It details changes in high-status burials and the development of an undertaking industry with associated artifacts. The report is well written, heavily illustrated, and attractively bound. Scholars interested in historic burial excavations will find it very useful.

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*Plantations without Pillars:  
Archaeology, Wealth, and Material  
Life at Bush Hill*

Melanie A. Cabak and Mark D.  
Groover

Savannah River Archaeological  
Research Papers, No. 11, South  
Carolina Institute of Archaeology  
and Anthropology, Columbia, 2004.  
226 pp. 143 figs., index. CD free;  
printed copies available at cost.

This hefty, perfect-bound volume reports the results of 1996–1999 excavations at Bush Hill plantation, located near Upper Three Runs Creek in Aiken County, South Carolina, on the U.S. Department of Energy's Savannah River site, a nuclear research facility. The plantation, occupied ca. 1807–1920, was home to four generations of the George Bush family and their enslaved workforce. While the results of the excavation are of a single complex site, the analyses place these results in a regional framework that emphasizes material economic trends using both archaeological data and probate inventories.

The background, goals, research design, historical context, thematic summary of data, and interpretations are found in volume 1, reviewed here in hard copy but also supplied in portable document format on CD (as were volumes 2 and 3, technical description of the excavations and artifact inventory and tabulated historical data, respectively).

At first one might be tempted to dismiss this volume as just another excavation report but doing so would be a mistake. While the detailed site information that makes up the bulk of most site-focused archaeological monographs is present, it is largely relegated to the second volume. The first volume focuses on the substantive issues of the research design and interpretation of data, which is to be welcomed, even applauded, and is necessary if historical archaeology is to meaningfully contribute to conversations beyond the walls of

its own discipline. Site-specific observations and interpretations are put in regional perspective, and an approach to the systematic study of southern plantations is outlined. Accordingly, this study's implications are much wider than is usually seen in a site-based investigation.

One of the most prosperous families in the area during the antebellum period, the Bushes appear to have been economically conservative, living in a relatively unassuming house and foregoing the expensive consumer goods of genteel planter life found at other sites. This demonstrates once again that, especially at rural sites, affluence may not be discernable from the archaeological record alone.

The study explodes the stereotype of the plantation South as represented by the showcase plantations of the elite. The vast majority of planters did not live lives of opulent elegance. Rather, their plantations were working establishments, similar in organization and physical extent to the typical farm but with the critical distinction of reliance on an enslaved workforce.

The study also explores the physical evolution of this plantation over four generations of ownership by the same family. Previous research by Mark Groover had shown a relationship between the growth history of a family and the extent of material consumption and discard. In addition, length of occupancy also affected the extent of deposition, with longer occupancy resulting in larger deposits beyond the obvious connection between length of occupancy and extent of refuse accumulation. Generational secession also influences the domestic landscape as younger members of the family assume control, making changes to some elements while preserving others unaltered. At Bush Hill it appeared that yard maintenance declined as a priority as refuse was allowed to accumulate closer and closer to the house. Evidence of window replacement, chimney repairs, and alteration of house lot organization appear to coincide with a succession event. Evidence also suggests that, following national trends, more financial resources were dedicated to creating an increasingly comfortable domestic lifestyle as the 19th century progressed.

The authors offer their observations regarding the systematic study of southern plantations, arguing for broader application of the regionally based approach that they employed. Their overall goal is to systematically define in quantitative terms the economic and material characteristics of plantations in different cultural/agricultural regions of the plantation South through time. They suggest three main research considerations be documented for each region: cultural history characteristics, economic trends, and material characteristics.

Groover previously conducted extensive quantitative analyses of archival data to define the economic and material trends of the region. This work allowed different wealth groups to be identified, allowing for the systematic comparison of economic indicators among different households. By extending such detailed analyses to other areas and other economic groups, the authors suggest that it will be possible to develop regional synthesis of plantation archaeology than can be extended throughout the plantation South.

Bush Hill is the only antebellum plantation to have been extensively studied in the Middle Savannah River Valley so far. Accordingly, this study is but a starting point for the type of regional approach for which the authors argue. Existing data for other regions might be analyzed, particularly the South Carolina Low

Country where numerous plantations have been investigated. The task of applying their approach to the Low County and elsewhere in the plantation South, however, is left to others.

Certainly the regional approach adopted here allows the results of a single site to be placed in wider and more meaningful context, something sorely needed in historical archaeology. It stands as an example of what can be done when archaeologists take the time to make the most of documentary sources. Everyone concerned with the archaeology of the plantation South will want to read this study and consider the regional approach the authors offer.

That said, this reviewer is less sanguine about the suggested wider application of quantitative analyses beyond the study region. The quality and completeness of the documentary record varies widely, and surviving data may not be amenable to the suggested approach. Unexamined underlying assumptions concerning human nature and economic behavior similar to those of the naive positivism of processual archaeology are problematic. Historical archaeologists should adopt quantitative techniques, especially those whose roots lie in other disciplines, only with great care.

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*Eighteenth-Century Native  
Communities of Southern New  
England in the Colonial Context*

Jack Campisi (editor)

Mashantucket Pequot Museum and  
Research Center, Mashantucket, CT,  
2005. 273 pp. \$4.00 paper.

The essays in this collection derive from a conference of the same title held in 2002 at the Mashantucket Pequot Museum and Research Center in Mashantucket, Connecticut. The book's editor, Jack Campisi, notes in the introduction that the purpose of both the conference and the book is "to examine the complex interactions of natives and colonials [in the context of] the colonial wars, economic changes, and social traumas, particularly the religious ones, of the [18th] century." What follows are 11 essays or chapters that examine historical conditions and events from a variety of disciplinary perspectives. Archaeological evidence informs two of the essays, including one by Kevin McBride and a second by Stephen Mrozowski, Holly Herbster, David Brown, and Katherine Priddy. That should not dissuade the reader from the other nine essays. Taken together, they do in fact reveal the complexity of English and American Indian contact and interaction in this part of North America in the 18th century (and, to some extent, the 17th century as well). Archaeology is but one approach to the subject, and the editor's effort to pull essays drawing on a variety of lines of evidence is generally successful.

Following the introduction, Campisi leads the essays with "A Changing World," in which he describes climate, population, health, economy, religious upheaval, and wars in New England from an English perspective. His essay is followed by Patricia Schaefer, who, in "New Londoners and the Major Events of the Eighteenth Century, 1711–1758," describes the diary of Joshua Hempstead, a farmer and sometime lawyer, surveyor, and business agent in Connecticut. Glenn Gordinier also takes an English perspective in "Continuity and

Change in Maritime New London, Connecticut, 1763–1819." Gordinier's purpose is to build the political and economic context of this era using New London as his focus.

The next two chapters are the essays using archaeological evidence to explore native life in 18th-century New England. In "Eighteenth-Century Native American Land Use," Kevin McBride explores discrepancies between land use and subsistence practices and the surviving documentary and architectural records for the Mashantucket Pequot in the 18th century. For example, McBride argues that, while European domesticates such as pig and apple show up in archaeological deposits associated with 17th- and 18th-century Pequot, these species were incorporated into traditional patterns of use and do not represent "a dramatic change in Pequot subsistence strategies" (p. 55). When deeper change or transformation is evident, McBride argues, the Pequot exercised "choice" as much as they were affected by "circumstance" (p. 56). An interpretation of rapid, wholesale assimilation based on the presence of European items is, he demonstrates, too simplistic.

In "Native American Conversion and Cultural Persistence," Mrozowski, Herbster, Brown, and Priddy describe an assemblage of artifacts recovered from a late-17th to early-18th-century habitation site in Ashland, Massachusetts. Interpretation of the collection is problematic, the authors admit because the site is surrounded by a housing development that precludes ground exploration beyond the limited study area. The artifacts recovered from the site are primarily English, but the authors argue that these material items, including architecture, may have been used in decidedly native ways; the evidence is, however, only suggestive and not conclusive, given the limitations posed by site access.

Katherine Hermes and Alexandra Maravel explore how several Native American women in colonial Connecticut used the English legal system to attempt to preserve native lands, in their time and in the future. This chapter is an excellent example of "documentary archaeology," given the authors' use of wills and other documents to explore how land—as artifact—was

devised. Hermes and Maravel find “the gendered nature of Wongunk land dealings ... is hard to explain,” given that Indian men did not seem to share the same objective. “Indian men,” they suggest, “may have been more alienated from the land than women, as traditionally they were not the ones who farmed it” (p. 82). Hermes and Maravel raise important issues about gender differences for consideration.

Douglas Winiarski explores “Native American Popular Religion in New England’s Old Colony” between 1670 and 1770. Winiarski concerns himself with the spiritual traditions of American Indians near Plymouth, Massachusetts, where “religion and the family, religious literacy and devotional practices, spiritual healing and mortuary customs, and supernatural lore [emerged as] strategies deployed by Native Americans in the Old Colony as they engaged a dominant English culture” (p. 85). Winiarski suggests that native and English traditions are separated by a “thin line,” especially when popular beliefs are also considered. This fascinating essay has important archaeological implications, beyond those concerning mortuary practices.

In “Samson Occom and Christian Indian Community and Identity in Southern New England after the Great Awakening,” Julius Rubín expands the idea that the Great Awakening was “a religious and social movement that championed, through conversion and church building, new models of Christian Indian identity” (p. 114). Rubín focuses on Samson Occom, an evangelical Christian Indian who initially believed that “pan-Indian salvation” would transform colonized peoples but who eventually became disillusioned by European efforts to remake American Indians and African Americans as cultural others and exclude them from what the Great Awakening had seemingly promised. One of the longer essays in the book, Rubín’s account is, nonetheless, a well contextualized interpretation of Occom’s life as an American Indian and missionary in late 18th-century New England.

Daniel Mandell considers Native American understandings of the American Revolution in “The Revolution and Southern New England Indians” by evaluating native participation in (or, in some cases, distance from) the war and events afterward. He demonstrates how, at least among New England native communities, the

“meaning” of the American Revolution was not lost on tribal people, who resented subsequent white beliefs in the inferiority of American Indians and in demands for social hierarchy. This resentment translated into resistance to both political and religious subjugation.

Melissane Parm considers Gideon Hawley, also a central figure in Mandell’s essay about American Indian resistance, in “The Forging of Political Autonomy.” Parm’s essay shows how quickly alliances can shift, as when the Mashpee Wampanoag Indians became disillusioned with the man “they had once welcomed as their political champion” (p. 191). This engaging account shows the ongoing negotiations, formal and informal, that brought a shift in the balance of power when the Mashpee had Hawley successfully removed as their treasurer during the Revolutionary era—“at a time when the air still swirled with the promise of independence and the rhetoric of freedom” (p. 211).

The final chapter, “New Maritime History” and Southern New England Indians” by Mark Nicholas, takes an “Atlantic” approach to Native Americans working in the maritime industry in Massachusetts. Members of the Mashpee, for example, were very much involved in the whaling “subculture” (a fact alluded to by Mandell in his essay), creating opportunities for American Indian negotiation of the dominant English culture. Nicholas firmly places New England Indians within the framework of the Atlantic world.

The essays in this book are important contributions. All are recommended, not just those using material evidence, to archaeologists. The book’s overall quality, however, is uneven, a problem that may have been avoided by the use of a stronger editorial hand. For a perfect-bound collection approaching 300 pages that sells for less than five dollars, it seems almost unmannerly to mention these problems, but they do place certain demands on the book’s readers. For example, the chapter by Winiarski on Native American popular religion is especially well written, which is no surprise given that the essay was previously published in the peer-reviewed journal, *Religion and American Culture*. Hermes and Maravel’s chapter addressing native women’s use of the English legal system to preserve land holdings was equally well presented. Other chapters (although not all)

read as first drafts, and the high number of typographical and formatting errors—averaging three to four and sometimes more per page in some essays—is downright annoying. It is also unclear why images are not used to illustrate points made in the text. Other than the map reproduced on the book's cover, there is not a single figure found in the book, although a "Figure 3" is called out in the text on page 101 with no accompanying graphic.

Given the book's extremely reasonable price, the editor and his authors were obviously aiming for a wide distribution. Perhaps this book would have been better published on the web page of the Mashantucket Pequot Museum and Research Center. While there may be legal and administrative challenges for such

an approach, web publication would insure the very broadest distribution, and the typographical and other editorial issues (including the lack of images) could be addressed.

Despite the editorial problems with this book, it does deserve wide dissemination, especially in the context of a growing interest in Atlantic world history and culture. For those working elsewhere in the Atlantic world—or anywhere, for that matter—the observations and interpretations Campisi and his colleagues present provide an important comparative perspective.

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*In Praise of the Poet Archaeologist:  
Papers in Honor of Stanley South  
and His Five Decades of Historical  
Archaeology*

Linda Carnes-McNaughton and Carl Steen (editors)

Publications in South Carolina  
Archaeology, No. 1, Council  
of South Carolina Professional  
Archaeologists, Columbia, 2005.  
230 pp., 60 figs., ref. \$20.00 paper.

In 1968, I enjoyed a wonderful summer working as Stanley South's assistant. For years afterwards, I often thought about spending a sabbatical working for him. Many other archaeologists feel the same way about Stan. The papers in this volume were given at a symposium in his honor at the Society's 2002 meetings in Mobile, Alabama. Stan participated and was the star of the show. The editors collected the papers, added an excellent introduction and a pithy conclusion, created a merged bibliography, and raised money for the volume's publication. A majority of the figures illustrate aspects of South's amazing career. The very modest price of the volume more than compensates for a sprinkling of typographic errors, but one figure (no. 42) is illegible, and an erratum should be printed and inserted. Teachers, students, and archaeology's historians will find this volume useful.

*In Praise of the Poet Archaeologist* has four parts: biography, theory, case studies, and a final section composed of tributes as well as a paper by South and Halcott Green. In part 1, the biographical section, Linda Carnes-McNaughton and Carl Steen provide brief sketches of South's exceptional careers in North and South Carolina. Part 2: Evolutionary Theory and Culture Process, contains three chapters—a critique of archaeology by Lewis Binford, Kathleen Deagan's explanation of how South's methods were adapted to Spanish America, and a proposal by South and Green to use archaeologically recovered artifacts to measure the kilocalories of energy controlled by persons and groups of persons.

Binford in his essay—"The Hidden Issues Suggested by the Word 'Historical'"—criticizes those archaeologists (prehistoric and historic) who impose superficial ("mind-set") or ideological (Marxist, feminist) theory on archaeological patterns. Citing an example from Delaware, Binford applauds those who derive their hypotheses from careful study of archaeological patterns. He concludes with the hope that historical archaeologists, having multiple sources of data available, can lead the way in recognizing archaeological patterns that provide clues "to the way evolutionary dynamics works between and among cultural systems" (p. 29).

In 1971, Deagan received a preview of South's 1977 publication, *Method and Theory in Historical Archaeology*. As a graduate student, she submitted a paper to South for comment, and the comments he returned were longer than Deagan's paper! Later, she applied South's methods to St. Augustine artifact groups to reveal the role of Native American and mixed blood women in Spanish Florida. Deagan argues that classificatory systems need to be flexible in order to fit different cultural contexts—contexts that archaeologists must recognize from artifact patterning and documentary sources. She advocates refining ceramic classificatory systems by incorporating vessel form and function.

In their essay, "Energy Theory and Historical Archaeology," South and Green draft a method for archaeologically comparing the evolutionary success of cultures across time and space. They start with two observations. The first is that social groups that control large amounts of energy have an evolutionary advantage. The second is that the success or failure of early Atlantic coast settlements depended on the level of support (energy) that they obtained from their parent country. So South and Green propose measures by which artifacts can be used to compare the energy controlled by the inhabitants of archaeological sites. Using the artifact tallies from seven published sites, they assign energy index values (1–8) to different types of artifacts and calculate the energy value totals for the sites. In their rating, tobacco pipe fragments have the lowest value (1), while "kitchen



group” artifacts (most of which are ceramic and glass sherds) have the highest value (8). South and Green are aware of the many problems to be overcome in developing an energy measurement system.

Part 3, *Pattern Recognition: Case Studies*, provides six very different examples of pattern recognition. Like Deagan, each of the authors pays homage to the role that South has played in their careers. Thomas Beaman compared the artifact patterns from four high-status Southern sites to South’s Carolina pattern. Beaman found that the high-status sites had lower proportions of kitchen artifacts, a difference that he attributes to increased spatial segregation at high-status sites. Michael Stoner used spatial analysis to interpret a 12 by 18 ft., post-in-the-ground structure from the 1670s Charles Towne settlement. An isobar artifact plot revealed that the building was a dwelling, that its door was near the center of the east wall, and that its refuse disposal pattern (pitch it out the door) was similar to that of 18th-century Brunswick Town. Kenneth Lewis writes about a much larger landscape—the South Carolina backcountry. Combining history, historical geography, and archaeology, Lewis describes how settlement patterns evolved from the 1740s to the 1770s, as improved marketing facilities led to the development of commercial agriculture. In chapter 9, “Whose Trash is It?” Martha Zierden focuses on one block in Charleston, South Carolina. She addresses the question, why was a primary deposit of 18th-century refuse from one elite household found behind another elite dwelling, two doors away? Using maps, paintings, and archaeology, she concluded that the rears of these lots were unimproved, unfenced swampland into the early-19th century. Richard Polhemus moved the focus to a fort in Tennessee (1794–1807). This was a period when nail-manufacturing technology was evolving rapidly. Polhemus sorted 11,173 nails from 13 structures by manufacturing technology and form. He found that most of the nails—common and finish—were hand-wrought. Using functional data collected from a collapsing log farmhouse, Polhemus was able identify some door and window locations. Russell Skowronek uses South’s methods of pattern recognition to study Spanish colonial cultures on opposite sides of the Pacific. While fortifications, town planning,

and exterior architecture reflect imperial Spanish standards, the Asian elites of the Philippines used dwellings very differently from the Creole elites of the Americas. Likewise, while Philippine households used Chinese porcelain tablewares, most New World artifact assemblages are dominated by American-produced majolicas until the early-19th century.

Part 4, *Stan South, Teacher by Example, Poet by Nature*, contains four chapters. The first, by James Legg, is a tribute to South’s meticulous recording of archaeological data of all periods, whether or not it was the focus of the excavation. During the course of excavating the 1566–1587 Spanish town of Santa Elena, Parris Island, South Carolina, South recorded the tent platforms and road ditches from a World War I U.S. Marine Corps training camp. Using cartographic and documentary information, Legg identifies this section of the camp in old Marine Corps photographs and shows how the artifact collections reflect the evolving use of this part of Parris Island by the marines. Joe Joseph’s essay is a compliment to Stan South, the person. In it, Joseph imaginatively recreates a typical evening with Stan in a South Carolina bar. The digging is over, but the archaeology continues. The conversation wanders from oyster shells to Spanish foodways and cultural adaptation to environmental change. Before the evening is over, discussion of evolution has touched on Spanish, English, and Moravian settlements, flax hackles, tulips, and a majolica bowl excavated earlier in the day. Yes, we should get academic credit for the time that we spend with Stan. Joseph could double major in archaeology and storytelling.

South believes “evolutionary theory is the underpinning for all archaeology” (p. 156). As a graduate student, he was concerned that some archaeologists were ambivalent in their allegiance to evolutionary theory. The result was a paper, “Evolutionary Theory in Archaeology.” South and Green return to that concern in “Evolutionary Theory in Archaeology at Mid-Century and the Millennium.” They begin by publishing comments South received in 1957 when he circulated reprints of his paper. (Twenty-four archaeologists and anthropologists responded, including Robert Lowrie, Julian Steward, Walter Taylor, Gordon Willey, and Steve Williams!) Then South and Green move



to their concern about the plight of evolutionary theory today—under attack from creationists, postmodernist academics, and the overly politically correct. They conclude by reaffirming their belief “that evolutionary theory is the framework for explanation in archaeology” (p. 181).

In the final chapter, “Digging Stan South’s Poetry: An Appreciation,” John Idol provides a very knowledgeable survey of Stan’s poetry. Stan follows with an introduction to his poem, “The Fishermen” (his Brunswick Town archaeology crew). The text of the poem follows.

In their conclusion, the editors succinctly summarize the papers, offer a few comments, and loudly applaud Idol’s paper and Stan’s reading of “The Fishermen.” They end eloquently with “this volume, then, is our tribute to Stanley, a gritty genius and searcher of truths, real and envisioned.”

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*Beyond Books and Borders: Garcilaso de la Vega and La Florida del Inca*  
Raquel Chang-Rodríguez (editor)  
Bucknell University Press,  
Lewisburg, PA, 2006. 197 pp., 47  
figs., index. \$55.00 cloth.

This collection of essays is focused on the author Gómez Suárez de Figueroa, better known as Inca Garcilaso de la Vega, and his most famous work, *La Florida del Inca*. The papers were originally presented at an interdisciplinary conference in 2003, and they approach Garcilaso, his work, and the Hernando de Soto expedition from several perspectives. While some of the essays are distillations or rehashes of longer or more in-depth works by the authors, all are readable and informative.

After a foreword and acknowledgments, editor Raquel Chang-Rodríguez begins with an interesting minibiography of Garcilaso, which also introduces readers to the background of the de Soto expedition and associated narratives. She then provides a chronology of Garcilaso's life and work, putting the events of his life into context with contemporary developments in both the New and Old worlds.

The first section consists of four essays under the title *The Florida Frontier*. Jerald Milanich summarizes the ethnohistorical and archaeological evidence of early Spanish contact in Florida and the greater Southeast, with emphasis on the de Soto expedition. Historian Amy Turner Bushnell follows with a discussion of early Spanish colonial settlements and their complicated relations with indigenous groups, Catholic authorities, and the Spanish Crown. Patricia Galloway presents an interesting case study of the incorporation of aspects of Garcilaso's writings by early French mapmakers and the subsequent influences on John Swanton's study of the de Soto route. She shows how Swanton's unwitting acceptance of some of Garcilaso's details continues to influence Native American groups today. The section is completed by Eugene Lyon's discussion of the Cañete fragment, a page from a fifth de Soto narrative that he discovered in the

Archive of the Indies in Seville. Along with a transcription and translation of the document, he compares its contents with the same incidents in Garcilaso's work.

The second section of the book is entitled *Textuality and Ideology*. The three essays that make up this part examine factors that influenced Garcilaso in his relation of the de Soto expedition story. José Antonio Mazzotti writes about effects of the Cabala and Andean mythology on the writings of Garcilaso. Rolena Adorno compares sections of Garcilaso's *La Florida del Inca* to Cabeza de Vaca's *Naufragios*, making a convincing argument that Garcilaso modeled his description of some episodes of de Soto's journey after some passages in the latter's account. Adorno also highlights the parallel attempts in both works to soften the tone by describing some encounters as religious epiphanies of the indigenous groups after they were shown the cross or had the Gospel preached to them. Chang-Rodríguez finishes the section with an analysis of several specific passages from *La Florida del Inca*, showing how Garcilaso's own life experiences influenced the way he wrote about them. She even makes a convincing case that one of the characters in his book is based on Garcilaso himself.

The final three essays are in a section entitled, *La Florida del Inca: Its Publication and Editions*. Pedro M. Guibovich Pérez provides an in-depth discussion of Garcilaso's attempts to get his book published. The publishing industry in Spain at the time was highly regulated and fraught with bureaucratic obstacles, eventually leading Garcilaso to publish his book in Portugal. Carmen de Mora relates the complicated history of the book's many editions. Her essay discusses the features and differences of each edition and translation, followed by an appendix listing all of them. Mercedes López-Baralt finishes the book with a short essay detailing her approach and the choices she made when preparing annotated editions of Garcilaso's *La Florida del Inca* and *Comentarios reales*.

The average historical archaeologist will not find a great deal of interest in this book. The essays in the first section incorporate some

archaeological discussion, and the Milanich paper includes photographs of some artifacts. This is not to suggest that archaeologists will not profit from reading these essays, however. Indeed, those interested in the archaeology of the de Soto expedition and related early Spanish contact in the New World can learn a lot about Garcilaso the man and his writing. The reader comes away with a greater appreciation for the contents of *La Florida del Inca*.

Garcilaso's work is the least reliable of the accounts for those involved in trying to determine the route of the de Soto expedition, a fact largely ignored in this book. The well-written essays do help readers and researchers understand the structure and contents of *La Florida del Inca* and why certain sections are written in specific ways. The authors also highlight the often-overlooked fact that Garcilaso had access to the manuscript of Juan Coles, a soldier on

the expedition, as well as direct interviews with Gonzalo Silvestre, another participant. As more accounts of the de Soto expedition are discovered in the future, the appreciation of Garcilaso's book may increase, especially if those works recount events more in line with Garcilaso's narrative than those of Rodrigo Rangel, Luis Hernandez de Biedma, or the Knight of Elvas.

In sum, this book is a useful addition to the literature concerned with the chronicling of Hernando de Soto's expedition. The succinct essays provide a thorough biography of Garcilaso de la Vega and interesting analyses of his narrative.

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*Geographical Information Systems  
in Archaeology*

James Conolly and Mark Lake  
Cambridge University Press,  
Cambridge, England, UK, 2006. 338  
pp., 149 figs., index. \$45.00 paper.

Often useful but rarely readable or interesting, authors typically fill technical manuals from cover to cover with densely packed information. Poorly arranged and difficult to use, the manuals are usually oriented toward a small, specialized audience that requires specific guidance or answers to unique questions. Combine these characteristics with the challenge of distilling often-complicated theoretical and methodological constructs, and a reader will more likely develop a headache than a detailed understanding of thematic mapping techniques for geographic information systems (GIS). Luckily, James Conolly and Mark Lake's book, *Geographical Information Systems in Archaeology*, skillfully avoids these pitfalls and is a solid contribution to the highly regarded Cambridge Manuals in Archaeology series.

Over the past 20 years, archaeologists rarely utilized GIS, with some notable exceptions. Not until recently did the discipline as a whole start using the program to address research questions involving spatial analysis and data accessibility. Software and technical support limitations, cost, and a lack of qualified users kept GIS largely on the shelf, underutilized by a profession hungry for new approaches to solve traditional problems. Across disciplines, the demand for GIS specialists exploded in the mid-1990s. Certificate and advanced degree programs sprung up around the country, providing training and institutional support for those interested in integrating and promoting GIS to a discipline largely skeptical of investing the time and resources to develop the necessary infrastructure. Increasingly integrated into everyday use, from predictive modeling to collections management, and in cultural resource management and academia, GIS is now considered valuable, if not completely integral to archaeology.

Conolly and Lake, through both teaching and research, committed themselves to working in GIS and promoting its use in many facets of archaeology. They developed the technical manual to share their knowledge. Incorporating years of experience into the sturdy compendium, they blend the essentials of an introductory text with the necessary details required by advanced users. They address the basic principles while immediately putting the user to work. Understanding recent advances in the accessibility and power of GIS, their main goal is to remedy the chronic lack of understanding that can lead to underutilization or incorrect implementation.

The manual is generally divided into three sections. The initial chapters address basic concepts and theoretical issues that are essential reading prior to creating a GIS. The core of the book focuses on the construction and utilization of a GIS, including data acquisition, analysis, and presentation. While providing examples that clearly illustrate the capabilities of each form of analysis, these chapters include clear explanations that build on previously addressed concepts. The third section addresses the presentation of data and long-term maintenance of a GIS. This component is integral to successfully implement any project since the audience needs to understand what is being conveyed. Finally, the authors include a glossary and extensive bibliography.

Perhaps Conolly and Lake's most valuable contributions are their discussions of theory development within the science and practice of GIS. Practitioners continue to debate whether GIS is simply a tool (essentially theory neutral) or if it is a science in and of itself (laden with theory). Regardless of how users approach the issue, they should take to heart the authors' comments: the creative and appropriate use of GIS begins with acknowledging its capabilities and understanding its inherent theoretical encumbrances.

The authors do not avoid the often tedious but necessary attention to map design and metadata standardization; they acknowledge data limitations and ensure each project is replicable and, ultimately, comparable. Without these elements,

evaluating the legitimacy of the data presented would be difficult.

The book is by no means the final word in GIS manuals for archaeologists. Technological advances make it nearly impossible to speak to the most recent advances in GIS capability. As a resource more encyclopedic than narrative, for use in spot situations or during the creation of a larger GIS, the book should see frequent use in classrooms and in the workplace. Conolly and Lake's work presents archaeologists with a

firm grasp of the essentials, the details necessary to expand analysis of archaeological data, and a broader understanding of the wider world of GIS.

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*Unlocking the Past: Celebrating  
Historical Archaeology in North  
America*

Lu Ann De Cunzo and John H.  
Jameson (editors)

University Press of Florida,  
Gainesville, 2005. 255 pp., figs.,  
index. \$39.95 cloth.

*Unlocking the Past* is an enlightening text that introduces historical archaeology to the interested layperson. Comprised of six sections of short essays, each chapter details archaeological work done by today's leading historical archaeologists. Small vignettes spaced throughout the chapters give detailed accounts of findings in the field and what archaeologists and historians alike can take away from those findings.

As a student of public history working in a rural museum, this book provided the reviewer with a comprehensive look at what the world of historical archaeology has to offer. Throughout its pages the authors manage to touch on important points not often considered by the average history buff: discovering an alternate history not in most history classes, what newly unearthed objects can tell about that alternate history, and how to deal with the basic hardships of acquiring data and disseminating their interpretations to the public in an interesting and relevant way. As a museum curator without much of a background in archaeology, this last feature proved especially helpful. Needless to say, any book containing a variety of writings has problems, such as overall flow of the book, but *Unlocking the Past* gets beyond this by connecting vivid experiences in the field of history that make the past seem more accessible to the average person.

In her introduction, Lu Ann De Cunzo dispels the stereotypes associated with archaeologists by examining her past experiences with her teachers and mentors. Each memory is not what is expected—no Indiana Jones in search of ancient treasures, rather, a group of students in a Volkswagen bus examining Philadelphia

gravestones on Halloween. De Cunzo even recounts listening to “lectures on poodles and gravestones” (p. 3) to learn that archaeologists do not study objects, they study people. This, she recalls, was an important lesson taught to her by renowned historical archaeologist James Deetz. In her discussion of Deetz and his work, De Cunzo defines historical archaeology as “an attention to the everyday world of all peoples, approached from multiple perspectives” (p. 6). This seems to be an accurate interpretation, not only of what historical archaeology is but also of what this entire book tries to demonstrate. The introduction describes how the field has progressed over the years as well as who its major practitioners are, such as Deetz, and what they have done to further the field.

Part 1 of the book contains five chapters of stories that question the idea of the American melting pot. By studying documents, oral histories and cultural remains of immigrants, a new perspective can be gained on how and why these cultures lived as they did. Does true assimilation occur upon immigration, or do the traditions of the mother culture remain intact? Leland Ferguson discusses assimilation in his chapter on African American cultures on Southern plantations. Studying the remains of pots and other artifacts left behind, archaeologists began to realize that African Americans not only brought and used skills acquired in their homeland, but they also melded these skills with those of the Europeans and Native Americans they encountered. This created an African American culture in North America. By applying prior knowledge of specific cultures to newly found artifacts, these types of discoveries can be found throughout part 1.

A discussion launched in part 2 pertains to how the early explorers helped shape the environment. Peoples ranging from the Vikings in Greenland to the first European settlers in Jamestown, Virginia, are examined using artifact remains and imprints left on the land. An interesting look at mining in the American West in the late-19th century is undertaken by R. Scott Baxter and Rebecca Allen. The remains of the mines and tools tell a story of the evolution of

mining practices and how the miners adapted to their environment. These, and other stories in part 2, demonstrate how people adapted to and survived in their surroundings.

Making every effort to examine archaeology from a global perspective, sections three and four of *Unlocking the Past* examine historical archaeology in urban and rural settings. Section 3 focuses mainly on how urban areas evolved from often humble beginnings. Section 4 examines objects found on rural farms. Each section discusses the myths often associated with urban and rural life and dispels these myths using archaeological investigations. By uncovering the material remains left behind, a connection can be made between city and country, past and present.

Section five deals with a history in which most readers are interested—conflict and battle. Chapters 17 through 20 use common knowledge of combat along with unearthed objects to explain the truth behind such battles as Little Bighorn. The people of the past become real when readers can understand the actions of those in battle. Section 5 describes what happened by using the objects found, not by simply relaying names and dates. By demonstrating that Custer's soldiers had emotions just like any human, history becomes more tangible and real.

The last four chapters plus the epilogue sum up by again stating what can be gained from historical archaeology, showing where the field is heading. Although it brings up some interesting points, this section fails to continue the strong momentum of the rest of the book. These writings may have been better suited in an introduction rather than in a conclusion, as they do not pack the same literary punch as the other pieces.

Books created of independent chapters can often leave readers wondering how everything relates, but *Unlocking the Past* does a good job of bringing essays together to make a compelling argument for the importance of historical archaeology. Problems occur as the vignettes often break up the flow of information, and the last 30 pages are not as engaging as the other 184. Even so, this book is worthwhile for the student of history. As objects should be presented in context to the public, the chapters in this book are surrounded by the bigger context people's lives, making the book more accessible to those not in the field of archaeology.

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*Maritime Archaeology and Social Relations: British Action in the Southern Hemisphere*

Virginia E. Dellino-Musgrave  
Springer, New York, NY, 2006. 197 pp., 24 figs., index. \$79.95 cloth.

The number of maritime archaeology studies that relate shipwrecks to wider cultural processes is small but growing. Author Virginia Dellino-Musgrave attempts to contribute to this growth by combining material culture theory with landscape perspectives in order to examine the construction of British identities and social landscapes in the South Atlantic and South Australia near the end of the 18th century. Pottery assemblages from two British warships, the sloop of war HMS *Swift* and frigate HMS *Sirius*, form the primary dataset on which Dellino-Musgrave's material culture interpretations are based. *Swift* was based at Port Egmont in the Malvinas (Falkland) Islands when it wrecked upon the coast of Patagonia in 1770. *Sirius*, assigned to the colony at Port Jackson (Sydney), New South Wales, was lost 20 years later at Norfolk Island, approximately 1,000 miles east of Australia. These vessels were chosen because they represent assemblages of British material culture in colonial contexts and should theoretically reveal information about British actions in such contexts.

While the theory is sound, data from these wrecks are sparse, and, consequently, the interpretations drawn from them are somewhat suspect. Most of the Dellino-Musgrave's conclusions are based on 141 ceramic vessels recovered from the stern section of the *Swift*. The location in the stern, high quality, and forms (e.g., tea services and Chinese export porcelain) provide evidence that this pottery was used by officers or was intended for colonial officials. From this, she concludes that such pottery was used as material symbols of social status as well as to maintain a sense of "Britishness" when far from home. While plausible, this interpretation suffers somewhat from lack of supporting evidence. Too little pottery was recovered from

*Sirius* to provide a meaningful comparison. Comparison of the *Swift* assemblage with pottery from two other shipwrecks, HMS *Pandora* and *Sydney Cove*, tends to support the author's interpretation. Still, the amount of comparative material is fairly small, and additional pottery from shipwrecks or terrestrial excavations is needed to reinforce her conclusions. In addition, the lack of material culture from other social classes aboard *Swift*—petty officers and ratings, for example—makes it impossible to compare the assemblage from the stern with those of other groups in order to see if differences among classes truly existed. It is quite likely that they did, given what is known historically about class in the Royal Navy. Direct evidence of this would allow more comprehensive interpretations to be made about social relations aboard Royal Navy warships. Obtaining such evidence should become part of the research design of future shipwreck excavations. Likewise, the idea that the British used material goods to maintain ties to home in colonial situations is a good one and should serve as a hypothesis for investigating other pottery assemblages from this period, both under water and on land.

Turning to social landscapes, this work provides detailed analysis but only basic interpretations. Dellino-Musgrave describes how British political and commercial interests influenced constructions of social landscapes in colonial settings. In the case of Patagonia and Australia, the British were primarily interested in these areas because of their locations, providing bases from which to control sea lanes, and for the natural resources that they contained. The social landscapes that the British constructed in these regions revolved around establishing ports and colonies at places that provided strategic access to shipping routes or were close to desired resources. This is an interesting but hardly novel interpretation; the fundamental strategy pursued by the British and other colonial powers during the last five centuries has been concerned with controlling the world's oceans in order to secure access to colonial resources.

Despite these problems, archaeologists and other material culture scholars will likely find

such approaches and analyses useful. Those who are more interested in cultural aspects of the Royal Navy and the “Age of Sail,” however, may not. While the author is obviously well versed in material culture theory, the reader does not get the impression that Dellino-Musgrave has a deep understanding of Royal Navy society or life aboard vessels during this period. She states, for example, that the strict routines aboard Royal Navy vessels “were involved in assuring social positions” aboard ship (p. 131). Discipline and routine no doubt reinforced the social hierarchy, but there were also practical reasons for strict attention to rules aboard ships of the time. Tasks such as the feeding of the crew, maintenance of the hull and rigging, and safe operation of the vessel demanded strict scheduling and constant attention. Failure to do so at sea could quickly result not only in a disruption of the social order but also in loss of life.

This book forms part of the Springer Series in Underwater Archaeology, and at \$79.95 may be beyond the reach of many students. Despite such a high cost, the quality of the editing leaves much to be desired. Numerous problems with grammar and style mar the text. Moreover, the usefulness of this book is diminished by the overall poor quality of its illustrations. Maps of Patagonia (Figure 3-1, p. 39) and Australia (Figure 3-4, p. 44) are so small that one cannot gain an appreciation of the geographical complexities of these regions. In some studies, this might not be a problem, but in a work such as

this, in which the author makes interpretations regarding the location of places and resources within landscapes, the lack of quality maps detracts from the arguments. Illustrations that represent the author’s “local level”—the shipwreck sites themselves—similarly fail to convey much information. The plan of the harbor of Puerto Deseado, illustrating the location of the *Swift* wreck (Figure 3-2, p. 40), measures only 3 by 2 in.—too small to provide the detail necessary to allow understanding of the wreck in its landscape context. The site plan of the *Swift* (Figure 3-3, p. 43) is also too small, lacks a scale, and gives little indication as to the context of the pottery that forms the basis of the author’s interpretations.

To summarize, this work begins with an ambitious premise but falls somewhat short due to the deficiencies of available evidence. To be fair, Dellino-Musgrave does recognize these shortcomings, and any study must work with the material available. It would be nice to see her expand this study to include material culture assemblages from a wider range of vessels and social classes. Still, this book represents a step forward for maritime archaeology because it links shipwrecks to wider cultural and historical processes. For this, the author is to be commended.

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*Material Culture in London  
in an Age of Transition: Tudor  
and Stuart Period Finds c. 1450–  
c. 1700 from Excavations at  
Riverside Sites in Southwark*

Geoff Egan

Museum of London Archaeology  
Service, London, England, UK,  
2005. 257 pp., 219 figs., index.  
\$30.00 paper.

The contact period in North America brought fishers, explorers, and traders from a number of late medieval European polities into diverse relationships with peoples representing a wide range of indigenous societies. By the 1600s, a vast array of goods was being produced throughout Europe specifically for trade with discriminating and sophisticated Native American consumers. The immigrants and traders also brought with them a variety of personal goods as well as the skills and technologies intended to help them replicate their familiar lifestyles. Recent finds of numerous post-in-ground structures, built by these newcomers before they erected the more elaborate buildings that suited their images of themselves as masters of their New World, reveal much about the late medieval societies of which these immigrants were a part.

Metallurgical and weaving technologies in a few parts of the Americas were extremely sophisticated by A.D. 1500, but even the pyro-technical abilities of the Inka could not produce iron or glass. No weaving industry had emerged. Metals were in considerable demand by native consumers throughout the Americas, and cloth may have been an even more important item of trade to Native Americans. Historical archaeologists concerned with indigenous societies at contact find that the low survival rates of native-produced goods are a major factor in distorting recognition of the richness of traditional material cultures. Furthermore, in much of North America in the 1600s, native artifact assemblages remained unchanged from those produced earlier in the Late Woodland period. Perforce researchers rely on European

produced items, mostly in ceramics, metal, or glass, to provide dates for native sites as well as for indications of changes in the material cultures of indigenous peoples. Changes in the use of European goods, reflecting technological adaptations, unfortunately, are often mistaken for changes in the more basic aspects of individual native cultures.

Geoff Egan and his colleagues have generated an important series of volumes documenting the material culture of medieval London, providing essential references for scholars of that period. Egan's latest volume reveals a great deal about the material culture of English immigrants to North America. Egan's examination of specific parts of the rich material culture recovered from one area of London focuses on the 250 years after A.D. 1450, a period that spans most of the colonial era in the Western hemisphere. The find sites of the objects in this volume all lie within the Southwark district in London, along the south bank of the Thames just downstream of the Tower Bridge. The waterlogged soils of this area preserved an impressive array of fabrics, leather goods, items of horn and bone, as well as the usual ceramics, metals, and glass. Egan's descriptions of these finds from London enhance scholars' abilities to understand the functions of many of the more unusual artifacts recovered from English and other settlements in the Americas. His work also enables scholars to date these items more precisely, thus helping to reconstruct the evolving social structure of these rapidly growing communities.

This volume specifically excludes the considerable textile finds from the area excavated. Silk and other fabrics that are attached to, or preserved by, metal finds (p. 194, 196) are noted but are not included in this compendium. Clay tobacco pipes and lead seals for cloth found in these London excavations, categories of artifacts important to dating American excavations of the early contact period, also will be published later (but, see item 1027). Many seals were affixed to each woven unit as a kind of hallmark, with bales of 10 cloth units labeled differently. These seals enabled native consumers to judge the quality of their purchases in the same ways as merchants. Given the rarity of cloth seals from North

American sites, it is assumed that the vast majority of these items were converted into shot.

Egan's succinct and elegantly written introduction to this volume is followed by a brief analysis of trends that relates these finds to their historical contexts. Here the author clearly notes categories of items not found at these sites but which are known from other parts of the socially diverse city of London. Egan contextualizes these cataloged items with specific references to objects that arrived in London through trade (p. 12–13), as well as carefully citing parallel examples that have been found elsewhere. Of particular importance is the considerable evidence for extensive Continental trade during this period, plus a number of (elephant?) ivory combs that may reflect African sources (p. 12) but that may be linked to the early trade with India for cottons and other products. Readers interested in the economics of trade from London will note that only one of Thomas Stuart Willan's many important volumes on "rates" (taxes on goods, costs of goods, etc.) is cited, and only *The rates of marchandizes* (1609) has been referenced from among the dozens of early listings that are available in print or microform. Most of these volumes focus on the English woolen and textile trade, the economic powerhouse during this period. The considerable Native American market for cloth and clothing, items rarely preserved in archaeological contexts but abundantly noted in the documents, may have been but a small part of English exports (Becker, 2005, "Matchcoats," *Ethnohistory* 52[4]: 689–726).

Egan offers concise reviews of what these data reveal about changes that took place during the Reformation and how medieval styles of ornament persisted into the Renaissance in England (p. 15–16). Most of this volume, or more than 200 pages, is an outstanding catalog of more than 1,200 artifacts, far from all of those recovered. A great many outstanding photographs, excellent drawings at 1:1 scale, supplementary section drawings and X-rays, plus drawings of comparative examples with references to their publications broaden the scope of this impressive work from that of

a catalog to an essential reference volume. Egan's presentation is brilliantly enhanced by the inclusion of a number of illustrations taken from the works of Pieter Breugel the Elder from the 1550s and 1560s. These provide detailed views of the cataloged objects as they were used by ordinary folk. Other period illustrations (Fig. 178) depict the use of valuable or elite items represented in Egan's catalog. The 17 topical chapters include "Items of Dress" and "Dress Accessories," plus others that range from "Knives" and "Kitchen Equipment, Serving and Display Vessels" through "Arms and Armour" and "Religious Objects." The many spoons recovered are listed in their own chapter, oddly titled "Cutlery." Quantitative analyses of 122 of these varied artifacts, using energy-dispersive X-ray studies, are presented in chapter 20 (by David Dungworth, pp. 227–238). The nearly complete absence of silver objects in this collection is notable. Before 1700, Londoners of lower status simply may not have been able to afford items fashioned from precious metals.

With this compendium, Egan builds on his own important research as well as recent and related studies that help understanding of the lives that are reflected in this extensive assemblage of artifacts. His references to materials from other European and North American sites such as Jamestown, Virginia, and Fort Michilimackinac reflect the world trade system that emerged by 1500. The internal cross-referencing and superior index provide readers with a very satisfying scholarly experience. The excellent production level matches Egan's expertise. The high quality paper and efficient binding of this bargain-priced book will stand up to frequent consultations. This work will serve as an essential reference for anyone working with English colonial sites and will be useful to archaeologists and historians concerned with Dutch, French, and other sites of this period.

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*Philadelphia and the Development of  
Americanist Archaeology*

Don D. Fowler and David R. Wilcox  
(editors)

University of Alabama Press,  
Tuscaloosa, 2003. xx+246 pp., 13  
illus. \$65.00 cloth.

Being a native Philadelphian, I had the good fortune early on to come under the influence of the cultural opportunities offered by the city. Many of Philadelphia's venerable institutions were routinely on my family's list of places to visit when going "into town," including the Philadelphia Academy of Natural Sciences, the Philadelphia Academy of Music, the Franklin Institute, the Philadelphia Art Museum, and the University Museum of the University of Pennsylvania. In my career, I soon became aware of the many similar but perhaps less-well-known learned institutions that Philadelphia has to offer, most of which have well established 18th-century roots, including the American Philosophical Society, the Library Company of Philadelphia, the Carpenter's Company, the African American Museum of Philadelphia, the Historical Society of Pennsylvania, the Atwater-Kent Museum, the Balch Institute, and the Athenaeum, to name a few. But it was not until I read this superb book, ably edited by Don Fowler and David Wilcox, that I learned just how influential various personages associated with some of these Philadelphia institutions were in archaeology's formative years.

This volume had its genesis in the Gordon R. Willey Symposium on the History of Archaeology convened at the annual meeting of the Society for American Archaeology held in Philadelphia in 2000. It includes 10 exceptionally well-written and researched essays, which are preceded by a brief introduction by the editors and a forward by Jeremy A. Sabloff, director of the University Museum of the University of Pennsylvania. Each of the contributions is so well written and seamlessly edited that it is difficult to detect that different hands were responsible for each. Taken together, this collection of

papers offers an important and coherent account of one major American city's contributions to the intellectual development of archaeology as a learned profession in the Americas.

Curtis M. Hinsley's sweeping and finely crafted contribution leads off the volume with an insightful analysis of Philadelphia's late-19th century social milieu that set the city apart from Boston, New York, and other eastern cities as a center of intellectual foment. Hinsley sagely observes that it was Philadelphia's late-19th-century atmosphere of "business aristocracy" and genteel wealth that ultimately created the climate that allowed for the leaders of the city's institutions to become some of the country's prime players in the developing field of archaeology. Presaging some of the later chapters in the volume, Hinsley identifies these key players as Daniel G. Brinton, Sara Stevenson, Stewart Culin, Charles C. Abbott, and Henry C. Mercer.

Brinton, arguably, was one of North America's three most influential "gentlemen scholars" as the 19th century came to a close, the others being John Wesley Powell at the Bureau of American Archaeology in Washington and Frederick Ward Putnam at Harvard's Peabody Museum. As Regna Darnell ably portrays in the book's second chapter, Brinton was a self-trained solitary theoretician who enjoyed considerable stature among the Americanist intellectual elite, in spite of the fact that he had no meaningful institutional affiliation (his short-lived positions at Philadelphia's Academy of Natural Sciences and Penn's University Museum were strictly honorary). Importantly, Darnell explains that it was Brinton's intellectual skirmishes with Powell and Putnam that ultimately led to the structuring of the field of anthropology into four subdisciplines, no small accomplishment for an independent avocational scholar without an institutional "safe haven."

Chapter 3, written by Elin C. Danien and Eleanor M. King, is devoted to a biographical study of Sara Yorke Stevenson, an Egyptologist who almost single-handedly founded the University Museum of the University of Pennsylvania and oversaw the construction of its building. As



a frequent columnist for the *Philadelphia Public Ledger*, Stevenson reported on the social and political issues of the day and was especially vocal in her support of woman's suffrage. In a late-19th and early-20th-century world that offered few opportunities for women to excel, Danien and King unabashedly point out that Stevenson did indeed excel, becoming (as one contemporary described her) "president of everything except the United States and the Women's Christian Temperance Movement" (p. 46).

Written by David J. Meltzer, chapter 4 is devoted to a discourse on one of the most controversial late-19th-century figures in American archaeology, Charles C. Abbott. Abbott grew up as an "arrowhead" collector on a farm overlooking the fall line on the Delaware River near Trenton that later was to become widely known as a major northeastern archaeological complex, the Abbott Farm. Among the artifacts in his collection were crude bifaces and other less formal stone tool forms that Abbott maintained derived from the so-called glacially deposited "Trenton gravels," providing indisputable proof of the existence of an "American Paleolithic." Although Abbott's beliefs were initially supported by the likes of Frederick Ward Putnam and other influential personages of the time, unrelenting attacks by W. H. Holmes and Stewart Culin, among others, ultimately discredited Abbott's claims and laid to rest the so-called "Paleolithic wars" by the beginning of the 20th century.

A section on late-19th-century curator Frank Hamilton Cushing, written by editor David Wilcox, is the subject of chapter 5. Cushing's major talent lay in his ability to replicate Zuni crafts so accurately that even the Zuni couldn't distinguish the genuine from the replica, causing Cushing's career to be laced with charges and countercharges regarding the authenticity of a number of specimens Cushing claimed were legitimate. Through his connections with Stevenson and Brinton, among others, Cushing nevertheless was able to land a plum job directing an "expedition" to southwest Florida in search of specimens for the university museum. According to Wilcox, the charges of fraud dogged Cushing throughout his career, and he became relegated to the sidelines of Philadelphia's major archaeological figures.

Lawrence E. Aten and Jerald T. Milanich in chapter 6 tackle the career of Clarence B.

Moore, a remarkable native Philadelphian born to the manor who, over a 27-year career, excavated more than 850 sites, the large majority being mounds in the southeastern U.S. Although the quintessential "gentleman archaeologist," Moore was a gifted writer and published prodigiously on his work, mostly in Philadelphia's Academy of Natural Sciences *Journal*. He had a reputation for digging quickly, which led some critics to question whether he was more a pot hunter than an archaeologist, but because of his publication record, he had the respect of most of his professional colleagues. While Aten and Milanich portray Moore in a sympathetic light, they do question whether the principal of archaeological conservation would have been better served if Moore had not been so obsessed with excavation.

A somewhat more obscure Philadelphia figure, Lucy L. W. Wilson, is the subject of chapter 7. Presented by Frances Joan Mathien, Wilson was a locally well-known Philadelphia educator who also was one of the few women at the turn of the century who engaged in several archaeological excavations, principally at Otowi Pueblo in New Mexico. Wilson studied biology and geography at the University of Pennsylvania, where she also received her doctorate in education and then was a teacher and principal for three decades at secondary schools in Philadelphia. Although publications and records of her excavations are not extensive, Mathien argues Wilson was an important product of her time and functioned every bit as professionally as did her professional contemporaries.

In chapter 8, Robert L. Schuyler presents an essay on a more recent Philadelphia figure, John L. Cotter. Until his passing at the age of 87 in 1999, Cotter was one of the last surviving links to the seminal early-man studies at sites such as Clovis and Lindenmeier. Moreover, with his National Park Service appointment in 1954 as director of excavations at Jamestown, he became one of the first to formally practice what was known at the time as "historic sites archaeology" (that is, the study of archaeology dating to the period after European colonization). It was not until his NPS transfer to Philadelphia in 1957 that he became solidly ensconced in the archaeology of the historical period, becoming one of the leading practitioners of urban archaeology and teaching the first

historical archaeology course in the U.S. at the University of Pennsylvania in 1960. While not a native Philadelphian, Cotter spent more than 40 years living in Philadelphia while working at the park service and teaching at Penn. As such, Schuyler quite correctly points out that the city afforded Cotter the intellectual and institutional means to help forge the development of historical archaeology in the 1960s and 1970s that is directly ancestral to the more fully mature field as practiced today.

Wrapping up the volume in chapters 9 and 10, respectively, Steven Conn and Alice Kehoe do credible jobs in providing concluding commentary on the eight essays noted above. Both cogently point out that late-19th-century Americanist archaeology was inextricably bound with not only Philadelphia's social and political currents of the time but also with prevailing national currents, just as it is today. Conn goes on to say, among other things, that a broader historiography of Philadelphia afforded by the lens of time will likely show that Cotter, through his work at Independence National Historical Park, played a seminal role in how William Penn's 18th-century "greene countrie towne" has been reshaped through interpretation. Kehoe notes an ever-widening gap between anthropology and archaeology that has developed in the 20th century after Brinton's and others' defining focus on anthropology as a series of subdisciplines 100 years earlier, and a gradual

move away from the unapologetically scientific paradigm chartered in 19th-century Philadelphia to the more humanistic, reflexive approach adopted today.

There is much to recommend about this book. One could quibble that Henry Mercer, one of Philadelphia's reigning turn-of-the-century "gentleman antiquarians" whose spectacularly innovative concrete building in Doylestown, Pennsylvania, still houses his unparalleled collection of early American tools, gets short shrift. One could also observe that Joseph P. Leidy, one of Philadelphia's earliest and most prominent physicians and pioneering avocational archeologist, gets no shrift at all. One could even argue that Frank Speck and Frederica deLaguna deserve some space in the book alongside Cotter (Speck was Cotter's mentor at Penn, deLaguna his contemporary at Bryn Mawr). Having said that, the book certainly cannot be all-inclusive, and those selections included in the book do an exemplary job of giving voice to little-known aspects of Philadelphia's past, important to creating a broader picture of the developmental history of the discipline. Besides, the book is fun to read.

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*Rock Crystals and Peyote Dreams:  
Explorations in the Huichol Universe*

Peter T. Furst

University of Utah Press, Salt Lake  
City, 2006. 327 pp., 29 figs., index.  
\$45.00 cloth.

*Rock Crystals and Peyote Dreams: Explorations in the Huichol Universe* by Peter T. Furst clarifies the myths, stories, and lifestyle of the Huichol people living in west Mexico's Sierra Madre Occidental. Central to the book is the author's relationship in the 1960s with Ramón Medina and his wife, Guadalupe. Ramón was a man with a world of knowledge to share. His innovative yarn paintings were used as a medium for reflecting his deep spirituality. His ultimate goal was to become a Huichol shaman.

Intrinsic to Huichol spiritual life is the Peyote cactus, a powerful visionary cactus native to the Chihuahuan desert and the Lower Rio Grande Valley. It is a small, gray green, spineless cactus that seems insignificant as it barely appears above the soil. Despite its meager appearance on the ground, however, it is a prominent species in much of Native American shamanism and spirituality. Furst skillfully recounts his experience with Ramón and other family members on a traditional pilgrimage from their current homeland to Wirikúta, a high patch of desert some 300 miles away, on a hunt for the sacred peyote. In a mythological sense, this was the same pilgrimage taken by the ancestral deities of long ago. For Ramón, these hunts were helping to complete his journey to become a shaman.

The author states that the ancestors of the Huichol may have been Guachichiles, a group that disappeared at the time of the Spanish conquest. The Guachichiles likely introduced the peyote cactus and its accompanying rituals into the Huichol culture. It is quite probable that the peyote tradition spawns from a preagricultural tradition, where hunting and gathering was the dominant way of life. The symbolic "peyote hunt" and pilgrimage somewhat reflected aspects of everyday life.

Furst reminds the reader that Huichol culture is active and ever changing. He notes that even the peyote hunt is linked to a more recent agricultural lifestyle, in which this symbolic ritual must take place in order for the maize crop to grow and provide food for the Huichol people. Remarkably, with the opening of roads into the community and the resulting heightened contact with the outside world, the Huichol have adapted quite well and yet have retained many of their traditional ways.

While the Huichol religion remains surprisingly traditional in various aspects, centuries of contact with Christian cultures had an impact on the belief systems. A variety of Catholic holidays were added to traditional observances, although the Huichol have so changed them to suit their own styles that they may be virtually unrecognizable to the outside observer.

Ramón is an eloquent storyteller, and the book contains an almost endless number of his translated stories. Not only are these stories enjoyable to read, they offer a wonderful insight into Huichol intellectual culture. The stories are accompanied by explanatory text from the author, helping readers understand the tales even better.

As in so many cultures around the world, the Huichol flood myth tells of the origin of a new human race after so much of the previous race is drowned in a great flood. The Huichol version states that a surviving dog shed her skin and became a woman, the mother of all modern humans. The author makes an excellent analysis of the myth and its similarities to the flood myths of other cultures.

Furst makes note of another story common to many Native American traditions. Káuyumari is a culture hero in many Huichol tales, but he also fulfills the responsibility of the trickster, a story role seen in much of the rest of the Americas. The author looks back in time to view different versions of the Káuyumari stories as represented by various scholars. From these comparisons, he builds informed conclusions concerning the nature of the trickster in Huichol culture.

The trickster Káuyumari and his transformation into a child-shaman are thoroughly discussed in the book. Furst suggests that the child-shaman may have been adapted from the Christian idea of baby Jesus. He attributes the adaptation to the countless religious prints that were reproduced in Mexico beginning in 1826, as well as prints reproduced before that time and supplied to New Spain under the reign of Phillip II.

Furst also suggests that the child-shaman may have been adapted from the Mexican cult of Niño de Atocha. Central to this cult was the Santo Niño de Atocha, a healer-child and patron to many, including silver miners. It is known that some Huichols worked in silver mines during the 19th century, and a few would likely have been drawn to the mining saint. The child-shaman also bears a resemblance to the sacred Huichol peyote pilgrim in that he wears a hat decorated with feathers and carries a gourd for water. This may have led to the recognition of this saint as one of their own figures.

Furst's comparison of the child-shaman to the New Testament's portrayal of the baby Jesus

and the saint of a Mexican cult is well done. He has extensively researched his topic, drawing from past scholars of Huichol culture and his own personal research. His conclusion that the stories and beliefs of the Huichol people could have been drawn from the cultures of others as well as from their own traditions is convincing.

*Rock Crystals and Peyote Dreams* is an excellent book for anyone interested in indigenous traditions. The author's extensive research into the history of contact with the Huichols as well as his own personal experiences in the 1960s provides a wealth of knowledge for the anthropologist as well as the interested lay reader. The Huichols are a people with a rich and fascinating culture. Their preservation of ancient traditions as well as their willingness to adapt to new beliefs and technologies is remarkable. Furst's skill at letting readers view this world is astoundingly well done.

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*Huts and History: The Historical Archaeology of Military Encampment during the American Civil War*

Clarence R. Geier, David G. Orr, and Matthew B. Reeves (editors)  
University Press of Florida,  
Gainesville, 2006. 279 pp., 82 figs.,  
index. \$65.00 cloth.

*Huts and History* presents a collection of essays addressing the problems and research potential for the emergent archaeological study of military encampment during the American Civil War. The collected essays, organized into five sections, consist of an introduction and historic background, a discussion of methods for identifying and preserving these resources, a discussion of their layout and organization, case studies in the material remains of these sites, and future research directions. The editors introduce each section with a brief synopsis of the included papers.

Followed by a foreword detailing the importance of encampments to the soldiers on both sides, the editors provide a general outline of the following chapters. In the first section, editors Clarence R. Geier, David G. Orr, and Matthew B. Reeves, using General Phillip Sheridan's winter camp in the Shenandoah Valley as an example, explain why these sites are important and what information they may contain. Joseph A. Whitehorne follows this introduction with a brief history of the regulations that governed camp layout and organization from the American Revolutionary War to the Civil War. The second section provides two opposing viewpoints of the "problem" of relic hunters. Bryan L. Corle and Joseph Balicki discuss their experiences with local relic hunters in northern Virginia, detailing the skepticism with which most relic hunters view professional archaeologists and pointing out how methods used by relic hunters are effective and can (and should) be integrated into state archaeological guidelines. Brandon Bies, discussing the 14th New Jersey's encampment near

Frederick, Maryland, demonstrates the negative effects that relic hunters can have on a site. The site was in the process of being nominated to the National Register, when local relic hunters heard about it and severely compromised the site's integrity through looting. Fortunately, the site still retained integrity and was submitted to the National Park Service for listing.

Section three addresses camp layout, focusing on a short-term Confederate encampment and a long-term Union encampment. Joseph Balicki examines several camps in the cantonment associated with the Confederate blockade of the Potomac River in 1861–1862. Based on the excavations, Balicki is able to assign most of the camps to specific units and to draw conclusions regarding the soldiers' familiarity with and adherence to military regulations. Stephen McBride and Kim McBride, on the other hand, discuss the long-term Union depot at Camp Nelson in Kentucky, paying special attention to the United States Colored Troops and African American refugees housed there. Based on the data, the authors are able to describe the changing use of space over time and draw conclusions about status at the site.

Section four covers the material remains of Civil War encampments. Dean E. Nelson first provides an overview of the architecture of camp life during the Civil War, describing the different military-issue tents available to the average soldier and how these were adapted to create more substantial and comfortable dwellings. Nelson also discusses ways that soldiers used available materials to improve camp life (e.g., creating heating systems for their dwellings). Reeves and Geier then discuss the Confederate encampments at James Madison's Montpelier in Orange, Virginia, describing the results of archaeological investigations in terms of encampment architecture. Garrett R. Fesler, Matthew B. Laird, and Hank D. Lutton discuss excavations at an unidentified encampment in Yorktown, Virginia, describing the inherent difficulties of studying poorly documented camps, located in areas that changed hands several times during the war. Finally, Orr describes the "travels" of General Grant's City Point headquarters from City Point, Virginia, to

Fairmount Park, Philadelphia, and back to City Point, including the efforts to archaeologically locate its former location at City Point. The collection concludes with a brief discussion of future research directions for the study of Civil War encampments.

Overall, *Huts and History* is an important and timely introduction to an archaeological dataset that has been sorely underrepresented in historical archaeology: Civil War encampments. The increasing pace of development in areas such as northern Virginia and south-central Pennsylvania, along with the lack of appropriate methods has already led to the loss of many Civil War encampments. The inclusion of Whitehorne's overview of encampment regulations from the Revolutionary War days of Baron Friedrich von Steuben to the Civil War, however, ensures that this collection will not be relegated to the obscurity that comes with overspecialization. The understanding of camp regulations, in addition to the more specific Civil War studies, means that this work can be applied to all encampments from pre-Civil War times on.

In addition, *Huts and History* provides pointed and deserved criticism of the historic preservation and historical archaeological communities. For example, Balicki and Corle rightly criticize SHPO guidelines that fail to recognize that military encampments are a special property type that most likely will be missed by conventional archaeological survey strategies. Current survey regimes almost ensure that these sites will continue to go unrecorded before their destruction. The historical archaeological community is also implicated for its reluctance to communicate with those

who have the most experience finding these sites: relic hunters. Despite the experiences of archaeologists like Bies, relic hunters cannot be written off as a potential source for the study of these sites; the actions of a few should not override the information these people can provide. Archaeologists and preservationists should listen to this criticism.

The concluding discussion of future research directions is a welcome addition; however, some of the research questions would have been better served by discussion in the main body of this collection. For example, reading these essays, one comes away with a clear understanding of the methods for finding encampment sites and their layout and architectural remains. Although there is some discussion of other material remains, the reader gains little understanding of the day-to-day life and activities of the average Civil War soldier on both sides.

Furthermore, although the collected essays represent a fairly equal distribution of encampments from both sides, there is no single essay that explicitly compares and contrasts Union and Confederate encampments. Especially glaring is that Nelson's discussion of winter camp architecture mentions no Confederate encampments. Even though Union and Confederate soldiers followed basically the same guidelines, they represented two diverse sections of America; it would seem that sectional variation could have been more fully addressed in the body of this collection.

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*Finding Sand Creek: History,  
Archaeology, and the 1864  
Massacre Site*

Jerome A. Greene and Douglas D. Scott

University of Oklahoma Press,  
Norman, 2004. 240 pp., 30 figs.,  
index. \$14.95 paper.

In winter 1864, more than 700 United States soldiers under the command of Colonel John M. Chivington attacked a peaceful village of approximately 500 Cheyenne and Arapaho camped along the Sand Creek River in Colorado. Over the course of seven hours more than 150 of the Cheyenne and Arapaho were dead, mostly those too old, young, or weak to escape down the creek. The soldiers and commanding officers were eventually tried for their premeditated attack and massacre of the peaceful village.

The precise location of this massacre has been debated for years, and several organizations have attempted to find the Sand Creek Massacre site. Some of these groups include the National Park Service, Fort Lewis College, Native American communities whose histories are directly connected with the Sand Creek Massacre, and private collectors, but no conclusive evidence had surfaced. In 1997 the National Park Service set out once again to find the exact location of the attack. In coordination with the descendants of the survivors of the Sand Creek Massacre, the state of Colorado, and local landowners, NPS began a search for the Sand Creek site in order to build a memorial and perhaps understand more clearly the events that occurred on 29 November 1864. This time the search was a success.

*Finding Sand Creek* is an account of the methods and processes utilized in locating the site. The book is broken up into four chapters, followed by four appendices. Chapter 1 presents the history surrounding Sand Creek, explaining Native American and U.S. Army relations in the Colorado territory in the years prior to the massacre as well as after. This chapter clearly lays out the key players in the massacre, describing

who was involved, the treaties that were signed, and procedures that were in place at the time. It also gives an account of the massacre itself and the events following the massacre, including the responses of the Native American community, the Anglo settlers, and the U.S. government.

Chapter 2 summarizes the findings gleaned from historical documents associated with the site. Three NPS historians and one contract historian led a research team seeking archival sources of information about the site. Their intent was to find all the published literature and associated government documents that addressed the massacre as well as to complete an extensive archival research of diaries, soldiers' testimonies, newspapers, geologic surveys, maps, and so on. Every attempt was made to locate and consider Cheyenne and Arapaho participant accounts. Their methodology is outlined at the beginning of the chapter. The information recovered is presented clearly and is well supported with primary source documents.

Chapter 3 recounts the archaeological methods used to identify the site. In 1995 Fort Lewis College received a grant from the State of Colorado to study Sand Creek. Richard N. Ellis developed a research design that called for a multidisciplinary approach, employing archaeologists, geologists, map experts, aerial photographs, and Cheyenne and Arapaho representatives in the endeavor. Two specific areas were identified as the most probable locations for the site, but field investigations conducted in fall 1997 were inconclusive. Artifacts recovered at these sites did not point to the massacre, although one of the two sites is the traditionally identified location of the massacre. Geomorphological core drilling was recommended to see what changes may have occurred in the creek bed over the past 135 years. The core drilling revealed that very little had changed, and it became apparent that further historical and field research was needed to suggest other possible locations. Metal detectors were used in a systematic field survey of the areas adjacent to the originally identified sites. An area approximately one mile north of the traditionally recognized site yielded more than 300 artifacts that seemed to indicate that the Sand Creek Massacre site had been

found. The analysis of the artifacts recovered is extensively and effectively documented in this chapter and in the appendices.

Chapter 4 is a compilation of the previous chapters' information and explains through supporting evidence why the authors believe they have found the actual site. All of the evidence gathered in this multidisciplinary effort seems to converge on one location. The archaeological evidence is supported by historical documents, specifically the Bonsall map of 1868 and the George Bent diagrams. The actual topography of the area, when compared with the written testimonies of the soldiers and survivors, also points to the projected site. Anthropological and ethnographic information about Cheyenne and Arapaho village organization at that time, along with historical photographs of actual village configurations, fit with the artifact distribution found at the site. This chapter also contains a summary of the oral histories and traditional tribal methods of understanding Sand Creek and the events that transpired there. It speaks to the significance of the identification of the Sand Creek Massacre site for the Cheyenne and Arapaho people. The authors describe the Sand Creek Massacre as it most likely occurred, according to the conclusions drawn from the

two-year project, and include a final section detailing the efficacy of the multidisciplinary team approach.

Authors Jerome A. Greene and Douglas D. Scott, members of the team that worked on the project, present the information in a well-written book that is both interesting and engaging. The techniques and methodologies employed in the process of locating Sand Creek and its history are carefully described, and the conclusions and interpretations of the events surrounding the massacre are supported by historical documentation, oral histories, and archaeology. The book is very easy to read, straightforward, and accessible. Its heavy use of appendices, references, and footnotes give the reader immediate access to exactly what was found and how the conclusions were made. *Finding Sand Creek* is an excellent example of using a multidisciplinary approach to solve a very complicated and important event in American history.

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*Historical Archaeology*  
 Martin Hall and Stephen Silliman  
 (editors)

Blackwell Publishing, Malden, MA,  
 2006. 341 pp., 38 figs., index.  
 \$39.95 paper.

In *Historical Archaeology*, Martin Hall and Stephen Silliman have assembled a first-rate collection of papers that provide an engaging and accessible approach to the postmodernist archaeology of the modern world. Drawing on reports and case studies in historical archaeology from North America, Latin America, Europe, Africa, and the Pacific, the authors explore such ideas as how historical archaeologists think about and perform their work; how novel methods of document and artifact analysis might serve to develop deeper understandings of previous lives; and how archaeology has developed as a scholarly discipline conceptualized within the epistemology of modernity, one increasingly challenged by postmodernist thought. This broad spectrum of issues permits multiple levels of engagement with postmodernist theory, which, as Hall and Silliman suggest, could be enhanced by six dimensions of inquiry—scale, agency, materiality, meaning, identity, and representation. Each of the 16 chapters explicates one or more of these dimensions of inquiry within a global framework for historical archaeology. To add structure to the collection, chapters are organized under three thematic areas: Dimensions of Practice, Themes in Interpretation, and World Systems and Local Living.

The chapters in part 1 address emerging aspects of archaeological practice. In chapter 2, Stephen Mrozowski explores the biological/environmental dimensions of historical archaeology, arguing that the study of such dimensions can provide new perspectives for understanding colonization, urbanization, and industrialization. Seeking to explore the spaces that exist within and between artifact and text, in chapter 3 Patricia Galloway problematizes the relationship between material culture and text while arguing that the conventions of actor-network theory

can help illuminate the knowledge construction practices prevalent in text and material culture studies. In chapter 4, Elizabeth Pauls examines the range of theoretical diversity that has come to characterize more spatially oriented archaeological studies of architecture, landscape, and social life. Rounding out the book's first section is Matthew Palus, Mark Leone, and Matthew Cochran's discussion of the dialectical nature of knowledge production and the tangible politics of critical archaeology. The allure of this particular chapter is an explication of the authors' work in Annapolis, Maryland, where they have employed notions of critical archaeology as academic archaeologists to negotiate situations where archaeological practices are constrained by politically entrenched historic preservation regulations.

In part 2, the chapters turn more explicitly toward themes of interpretation and ideation as a result of a postmodern turn in historical archaeology. Barbara Voss provides several intriguing examples in chapter 6 of the ways in which issues of gender have more recently been used in archaeological research to uncover historical perspectives that documents alone failed to provide. In chapter 7, Heather Burke explores notions of ideology, its relationship to issues of dominance and class, and the ways in which ideology has been revealed in material culture studies of life and death. Equally illuminating is Silliman's chapter on the intersections of labor with issues of identity, race, gender, agency, and resistance in the practice of historical archaeology. Employing examples that range geographically from Rhode Island to New South Wales and spanning two centuries of historical context, in chapter 9 Lu Ann De Cunzo examines the archaeology of institutions that have been constructed, both literally and metaphorically, on normalized notions of poverty, punishment, and madness. Sustaining the previous three chapters' engagement with postmodernist thought, LouAnn Wurst completes part 2 with a compelling analysis of historical archaeology's past and present approaches to relational views of class.

Part 3 explores some of the issues that connect world systems to local living. Like the rest of the book, part 3 uses both illustrations



and case studies to augment theory discussions. In the process, the chapters provide integrated reports on the state of historical archaeology across six global regions. In chapter 11, Pedro Paulo Funari considers the historical connections and archaeological contexts of Iberian civilizations of the Americas. In chapter 12, Innocent Pikirayi follows Funari with an equally compelling analysis of historical archaeology in Africa. Taking a cue from James Deetz's influential text and work on eastern North America, Diana DiPaolo Loren and Mary Beaudry expertly examine the processes of "becoming American" and "small things remembered" as they are represented in such seemingly mundane artifacts as thimbles, shroud pins, and buttons. In chapter 14, Kent Lightfoot affords a tantalizing glimpse into the rich and varied archaeological resources of western North America while calling for a rethinking of the archaeology of colonialism. Jane Lydon, in chapter 15, considers allied aspects of colonialism in terms of how post-colonial historical archaeology in the Pacific region has given indigenous groups a means for building new visions of community, while providing scholars with strategies for "decolonizing" archaeological practice. The prospect for new directions in the historical archaeology of Europe is the focus of Matthew Johnson's chapter 16. Through compelling examples, Johnson provides an intriguing research agenda for an archaeology of colonialism in Europe.

Martin and Silliman must be commended for this work and for their careful selection of authors. Each an accomplished archaeologist, the authors confidently enter into some of historical archaeology's most pressing conversations in order to engage the field with critical aspects of contemporary postmodern scholarship. They accomplish this task with a significant level of synergy and, in the process, carry the conversations well beyond the more accustomed confines of gender, class, and race. Evidence of this impressive synergy lies in the ways in which a complex notion like agency or colonialism can be passed, metaphorically speaking, from one chapter to the next with increasing weight, significance, and insight until the concept no longer seems foreign. Equal value lies in the chapters' extensive bibliographies, which all make excellent starting points for more advanced reading. This book is recommended for advanced undergraduate and graduate courses as well as for anyone interested in contemplating where historical archaeology theory and practice might be headed in the increasingly globalized and postmodernist world.

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*Remote Sensing in Archaeology:  
An Explicitly North American  
Perspective*

Jay K. Johnson (editor)

University of Alabama Press,  
Tuscaloosa, 2006. 322 pp., 142  
figs., index. \$34.50 paper.

*Remote Sensing in Archaeology: An Explicitly North American Perspective*, edited by Jay K. Johnson, offers valuable analysis of the state of remote sensing applications in archaeology and argues persuasively for a greatly expanded use of geophysical tools in archaeological practice. In 13 engaging and accessible chapters, the volume contributors press the case that, as Johnson writes in the introduction, remote sensing will almost always lead to better results in the field. At no point, however, does the book become as a paean to the technology. The contributors carefully walk a line. They are obviously true believers in the potential of remote sensing but are also realistic about its limitations.

The book is conceptually divided into three sections. Johnson's introduction thoughtfully reviews the literature on archaeological remote sensing and provides an interesting discussion of the volume's origin and justification. J. J. Lockhart and Thomas J. Green argue in chapter 2 for expanding the use of geophysics in cultural resource management. Johnson and Bryan S. Haley take that argument further in chapter 3 with a cost-benefit analysis of a hypothetical CRM project, with and without geophysical tools. Any CRM professional considering taking up geophysics would benefit from a quick glance at the bottom line, which, in this case, shows a potential savings of more than \$180,000.

The second section, comprising chapters 4 through 9, is the heart of the volume. Each chapter discusses a specific type of remote sensing tool and includes case studies that show the tools in action. The case studies are particularly useful to the geophysically uninitiated, as they show what kinds of data each tool can reveal and what sorts of interpretations can follow

from that data. In addition, the authors of each of these chapters are careful to note the limitations of their methods.

In chapter 4, Marco Giardino and Haley discuss airborne sensing, both by satellite and by aircraft. R. Berle Clay includes a succinct list in chapter 5 of strong and weak points of electrical conductivity survey. That method's mirror image—resistivity survey—is the topic Lewis Somers takes up in chapter 6. It is especially well illustrated, with images developed from surveys of five sites. In chapter 7, Lawrence B. Conyers presents successful applications of ground-penetrating radar, which is notable because ground-penetrating radar has a reputation as a particularly difficult type of geophysical tool to use well. Rinita A. Dalan discusses magnetic susceptibility in chapter 8. She notes that although susceptibility is less widely used than other geophysical methods, it has the potential to reveal things that others cannot and proves the point through case studies. Finally, in chapter 9, Kenneth L. Kvamme gives an overview of geophysical magnetometry. He goes into detail about the human causes of magnetic variation belowground as well as the different types of magnetometers on the market.

The four chapters of the final section deal largely with the steps of a geophysical investigation that follow data collection. In chapter 10, on data processing and presentation, Kvamme gives examples of several techniques of packaging data and explains what common errors in data collection look like as well as how to fix them. Chapter 11, by Kvamme, Johnson, and Haley, provides five case studies in which multiple geophysical methods were used to reveal different aspects of each site. It reads as a convincing argument for pairing different tools because one tool might catch features that another might miss. In chapter 12, Michael L. Hargrave discusses the importance of ground-truthing and, in a valuable reminder to anyone using remote sensing, notes several common mistakes to avoid. Finally, Johnson closes with a chapter comparing the different remote sensing applications discussed in the volume. Chapter 13 offers the best example in the book of the

theme that remote sensing must be applied with care. Certain methods are best suited to detecting certain types of features, in certain types of soils, under certain field conditions. An enclosed CD with 153 pages of high-resolution color and grayscale images in PDF format completes the package, giving the reader a better idea of how remote sensing tools and computer applications can image archaeological data.

It has likely become clear by now that the volume's title is a bit misleading. A remote sensing purist might object that most of the book's attention is focused on geophysical methods, with little attention paid to the truly remote approaches of satellite and aerial imaging. Johnson briefly addresses this in the introduction, noting that buried features are by definition remote from the observer and concluding that satellite imaging is still largely inapplicable to most archaeological

investigations. Those points are well taken, but one wonders why "geophysics" could not be substituted for "remote sensing" in the title. Of course, this objection is a minor one and should not detract from the value of the volume.

Engagingly written, full of practical advice, and well illustrated (thanks especially to the enclosed CD), *Remote Sensing in Archaeology: An Explicitly North American Perspective* is a valuable addition to the field. CRM professionals, in particular, should take note. It is hard to argue with Johnson's conclusion that remote sensing's potential payoffs, especially on the bottom line, should earn it a place in all phases of CRM archaeology.

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## *Ideas of Landscape*

Matthew Johnson

Blackwell Publishing, Malden, MA,  
2007. 242 pp., 34 figs., index.  
\$34.95 paper.

In this book, Matthew Johnson stands between two largely separate worlds of current archaeology: that of what he terms the “English landscape tradition” and recent anthropologically inspired archaeological theory. This stance is partly due to Johnson’s own background in both of these worlds but also because his goal is explicitly to bring the two worlds together. In a sustained critique, he explores the unspoken theoretical background of the English landscape tradition and offers a new research program that takes advantage of the established strengths of archaeology, accepts an explicit postmodern social critique, and engages with other strains of thought such as phenomenology and anthropology.

Johnson briefly traces a history of land-human relations from the prehistoric to current archaeological and topographical methods. The last two centuries, he argues, are deeply informed by the romantic period tradition, especially the writings of the poet Wordsworth, who stressed a distant, emotive, and unmediated experience of landscape. Importantly, this view also came with explicit and implicit theoretical and political “baggage”: views on class, gender, and power, which became embedded in the social relations of the English countryside and in how it was viewed.

The English landscape tradition took shape after World War II, largely through the work of W. G. Hoskins, author of both popular and academic works and lecturer at Oxford and Leicester. Johnson catalogs Hoskins’s comments as they relate to romanticism and finds that “the intellectual parameters of Hoskins’s project are, I suggest, directly derived from, and constitute a species of, English Romanticism” (p. 40). Romanticism is empirical and empathetic: readers are told that the “landscape simply speaks for itself without need for intervening theory” (p. 48) and that it can be their goal to be

“linked in feeling” with the past (p. 78). Johnson (citing Hodder) points out that all data are theory laden, but Hoskins nonetheless attempted to be atheoretical in his empirical, empathetic contemplation of the landscape. Consequently, he tacitly embraced a *particular kind* of theory and assumed a particular (simple) relationship between archaeological facts and historical interpretations. As a result, archaeology became simply illustrative of stories “everyone already knows” about the English landscape, rather than being able to confront or extend those stories. One of the many problems with this situation is that it severely limits what archaeology can say. When further study reveals flaws with these stories (as it has), one has no recourse but to doubt the ability of archaeology to say anything substantive about the past. After these failures, Hoskins’s successors critiqued his lack of ability (unfairly, Johnson argues) but did not solve the real problem: a romantically inspired lack of theory. This problem, therefore, extends to many of the practitioners of landscape archaeology in England today.

The solution is not, Johnson suggests, the complete rejection of any romantic sentiment: it is far too engrained in the cultural psyche of practicing archaeologists. Rather, the solution is to be aware of these critiques and refocus the work on “the everyday experience of ordinary human beings as they lived and worked in the landscape” (p. 120). Here Johnson borrows heavily from postprocessualism but also departs from it, going so far as to state that the postprocessual critique of generalization as an anthropological goal was “overstated” (p. 140). Accordingly, landscape archaeology can and should seek to add to the “general understanding of human societies, or more broadly of what it means to be human” (p. 140).

Johnson develops his approach based on practice theory, using agency as an antidote to romanticism’s view of people as ant-like objects of aesthetic contemplation. He outlines a research agenda (pp. 149–152) that combines the rigorous, scientific standards of processualism with postprocessual emphasis on context and everyday experience as well as an anthropological

account of social life and change. The suggestion is that one can re-approach the detailed empirical studies already common in English landscape archaeology from this new, theoretically informed perspective and then return to addressing broader issues familiar to the field with an eye towards generalization.

An exciting aspect of this book is that it takes up two challenges totally unrelated to landscape, both long discussed but rarely attempted. First, feminist theory has been informing archaeology for more than two decades, mostly in what Margaret Conkey and Joan Gero have called the "gender genre," but there have been increasing calls for a truly "engendered archaeology" where such issues are considered as a matter of course as part of all studies. With little fanfare, Johnson addresses gender repeatedly and explicitly, making it an integral part of his argument. For instance, he notes that the romantic view has been critiqued as a masculine one, taking a position of power over a landscape feminized in antiquity (p. 31), and follows the implications of this idea from English "common law" to gender bias in recent archaeological practice (p. 102).

Second, Johnson devotes an entire chapter to the social and political context of both the work he discusses and his own critique. As he notes here (p. 162) and has noted elsewhere, most archaeologists today agree that their work cannot be separated from its political context, but it is still rare to see that context so thoroughly considered. Early in the book, he recounts a poignant story Wordsworth heard of a near-ruined cottage and an impoverished widow who lived there (p. 29). For Wordsworth, such a scene is ideally sublime and worthy of a poem; to a contemporary commentator, Wordsworth's

poem is no substitute for offering the widow some assistance. The point is that the romantic view is asocial: "the aesthetic appreciation of that scene [of the cottage and widow] is its own end rather than a critical analysis, appreciation, or indeed moral condemnation of the social relations embedded therein" (p. 44). This lack of social consciousness, Johnson argues, has been inherited by the English landscape tradition. He details the political developments in England since World War II in an effort to show how the practice of landscape archaeology contributes to a wider tacit agenda of exclusion, colonialism, assimilation, and the partition of urban multiculturalism from the "real" England of the "unspoiled" countryside. All of this is connected to the romantic underpinnings of social discourse, and so a "move away from a view of landscape dominated by Wordsworth is not simply a scholarly advance: it has a social, cultural, and political imperative as well as an academic one" (p. 190). The strength in Johnson's discussion of feminism and politics is that he does more than pay lip service to them; he also integrates them as central points in his argument.

Throughout, in-depth examples both illustrate his theoretical points and offer excellent introductions to topics as diverse as romanticism, enclosure, religious landscapes, and various strains of anthropological and social theory. As usual for Johnson, his work is as entertaining to read as it is thought provoking.

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## *Jamestown: The Buried Truth*

William M. Kelso

University of Virginia Press,  
Charlottesville, 2006. 238 pp., index.  
\$29.95 cloth.

For many, Jamestown is the birthplace of America and, perhaps, the founding of the American dream. Established in 1607 by a group of young adventurers sponsored by the Virginia Company, the primary goals of the colony were to seek out gold and an all-water route to the Orient. Instead of finding fame and fortune, the English colonists faced a harsh, swampy wilderness and an immense and powerful American Indian tribe that was none too pleased with their arrival. In September 1607, only four months after their arrival on Jamestown Island, John Smith reported that 67 (out of the original 104) had died. The next decade proved to be especially trying, as colonists faced constant food and supply shortages, frequent battles with the nearby Powhatan tribe, and internal conflicts. Hundreds of colonists died from disease, starvation, and battles with Virginia Indians.

Historians tend to view Jamestown as a “failure” due to the colonists’ perceived laziness, ineptitude, and inappropriate dealings with local tribe members. In his new book, *Jamestown: The Buried Truth*, William M. Kelso challenges these assumptions by providing a revealing look at what really went on at Jamestown. Using scientific, archaeological, and documentary evidence, Kelso documents the story of Jamestown, from its founding in 1607 to its creation as a Royal Colony in 1624 and beyond. Interspersed within the text are a number of high-quality color photographs that help the reader understand the archaeological findings. Diary entries from well-known individuals like George Percy and John Smith support Kelso’s argument that despite the hardships faced by the Jamestown colonists, “the survivors went about their mission, primarily to experiment in industry, trade, and agriculture” and “Jamestown would endure” (p. 214).

The book is divided into five chapters, the first gives background history on the founding

of Jamestown and an overview of its geographical location. Chapters 2 through 4 discuss the archaeological remains of the Jamestown fort and how these can be used to reconstruct life at Jamestown. Chapter 5 is a discussion of Jamestown as a Royal Colony and a summary of excavations of the Statehouse Complex.

A large portion of the book (chap. 2) is devoted to Kelso’s search for the remains of the original Jamestown fort that many believed had been eroded away by the river. When the Association for the Preservation of Virginia Antiquities (APVA) decided to launch a massive excavation of Jamestown Island in preparation for the 400th anniversary of the founding of Jamestown, Kelso eagerly signed up. In order to determine where to start digging, three factors were considered: the location of 17th-century Jamestown’s church, the location of Civil War earthworks uncovered during an earlier 1950 investigation, and Ivor Noël Hume’s unearthing of church burials in the vicinity of the earthworks. On 4 April 1994, excavations began at the location thought to be most promising. The excavations turned up evidence of a number of fort structures, including bulwark and palisade trenches, barracks, and a brick-lined well.

Chapter 3 on “Recovering Jamestownians” is a fascinating account of forensic applications in archaeology. Using forensic anthropology, several burials were studied in order to gain a better understanding of the colony’s population, including diet and causes of death. One individual, JR102C, was a young man who died from a gunshot wound to the knee that caused him to bleed to death. An X-ray was used to show the lead ball embedded in JR’s knee. In order to determine what JR looked like, facial reconstruction was done using depth markers and clay. A woman, JR156C, who was buried near JR102C’s grave was thought to have been a servant who lived a lifetime of strenuous work. Her face was also reconstructed.

Chapter 4, “Reanimating Jamestown,” is dedicated to bringing to life the landscape and surroundings of Jamestown fort and the everyday activities of the colonists. It discusses archaeological evidence for various industries such as



metallurgy and pottery making. A number of artifacts give light to the colonists' occupations. Religious objects, sewing supplies, carpenter's tools, and blacksmithing tools were found during the excavation. Indeed, one of the most compelling elements of this work is the tremendous variety of everyday objects that were recovered. Other objects such as hoes and hunting and fishing tools also illustrate the various subsistence activities that were taking place at the fort.

The final chapter in Kelso's book, "Royal Jamestown," backs up the argument that Jamestown was not a complete failure and that it did indeed endure. Jamestown fort became a port, and from 1624 through 1698 Jamestown was the capital of the Royal Colony of Virginia. Jamestown was the site of the birth of American democracy, the location where the first elected representative government met in English America. Excavations to locate the statehouse were first conducted by Mary Jeffrey Galt from 1893 to 1903 and were continued in the 1950s and by Kelso during the APVA dig. Kelso wraps up the chapter by summarizing the Jamestown ordeal, its successes, and the hardships that were faced by its inhabitants.

Overall, Kelso has produced a first-rate text. One minor drawback is some level of inconsistency in the amount of detail in each chapter's narrative. On one hand, Kelso goes into exhaustive detail on the discovery of

Jamestown and how he and his crew puzzled over how structures fit into the Zúñiga map (chap. 2), while, on the other hand, the text does not go into much detail at all on everyday life on Jamestown (chap. 4). It would also have been interesting to discuss the rationale for devoting such a large portion of chapter 3 on retrieving the mitochondrial DNA of Captain Gosnold.

Despite its minor drawbacks, *Jamestown: The Buried Truth* is an excellent introduction to the Jamestown saga and provides readers with a fascinating look at what lay beneath the soil on Jamestown Island. It reads more like a fast-paced novel than a dry site report, interspersing colorful photographs and vignettes to attract the reader's attention. The book is easily understandable; one does not have to be a trained archaeologist to understand the information. Kelso's persistence in trying to locate the site of the original fort, despite being told that it had disappeared into the river, are commendable. Thanks to Kelso's and the APVA's archaeologists' efforts, Americans finally know the truth behind Jamestown.

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*The Archaeology of Celtic Britain and Ireland c. A.D. 400–1200*

Lloyd Laing

Cambridge University Press,  
Cambridge, England, UK, 2006. 406 pp., 127 figs., index. \$50.00 paper.

Through the first millennium A.D., Britain and Ireland saw Celtic cultural influences permeating settlement, material culture, and language. Given the rich legacy bequeathed by these Celtic peoples, Lloyd Laing takes an interdisciplinary approach that encompasses art history, linguistics, ethnology as well as archaeology. The introduction ponders the basic premise of a culturally distinctive Celtic population, noting how contemporary concerns in politics and self-identity, particularly in Ireland, have colored debate in academic circles. In a succinct and critical manner, the first chapter outlines the written sources available to archaeologists before detailing the nature of Celtic society as described in the same sources, i.e., kingship, social classes, customs, pastimes, and religion. The following eight chapters focus upon themes of settlement, farming, everyday objects and equipment, industry and technology, trade and communications, clothes and jewelry, and finally art and ornament. This thematic approach allows for the successful integration of a broad range of artifactual material over a wide geographical area.

Given the regional differences in material culture, as well as variation in preservation and level of scholarly interest, such a work could potentially suffer from bias towards areas with more evidence. For example, while most information on the nature of individual houses comes from Ireland, where around 250 ground plans survive from the period, the author ensures that there is informed discussion on contemporary house types in Britain. This balanced approach can be seen again in relation to the discussion on everyday objects and equipment. The reader is introduced to various assemblages of wood, bone, pottery, and textiles found on both sides of the Irish Sea, despite the wealth of material found in Ireland alone.

For those with an interest in landscape studies, the discussion on farming provides a basic overview of the physical environment and the changes wrought upon it by developments in pastoral and arable farming. The author also describes the various metallurgical sources used in the period, before moving onto the various methods involved in the working of iron, copper, bronze, and gold. The expertise of the craftsmen is highlighted with succinct descriptions of the techniques used in ornamental metalworking such as wirework, filigree, and chip carving as well as glass and enamel working. The narrative is clear and accessible, while not taking away from the complexity of these technical achievements. The book also details the mode of communications and trade that may have underpinned such economic activity, looking at evidence for roads, bridges, wheeled vehicles, and boats. Given that this period sees the spread of Christianity, it should come as no surprise that trade networks linked these Celtic peoples with the outside world as evidenced by imported Frankish and Byzantine pottery and glass. Chapter 7 provides an account of the clothes and jewelry worn at this time, noting that fashions were generally similar in both Ireland and Scotland, given the appearance of figural sculpture in the two countries. Treatment of ornamental dress accessories such as bracelets, beads, buckles, brooches, and stick pins, some highly ornate like the Tara brooch, allows the narrative to move on to the more aesthetic concerns of art and ornament in the following chapter.

It is the major artistic treasures of the Celtic peoples that has commanded most attention from academia and the general public, testimony to the wide range of ornamented functional or devotional objects such as liturgical vessels, manuscripts, and cross slabs. The social and cultural context in which these masterpieces were created is explained, along with the principles of design and symbolism that guided and inspired the hands of the artists and craftsmen involved. While admittedly the chronology of such artistic items before the 9th century is problematic, discussion of the ornate metalwork and manuscripts

is broken into successive chronological sections that highlight the most noteworthy pieces from the 7th through the 12th centuries. The corpus of surviving stone sculpture is divided into recumbent cross slabs, freestanding cross slabs, and freestanding crosses (high crosses), illustrating regional differences with marked distributions in Ireland and Britain. The photographs amply illustrate how motifs of Celtic Christian art were replicated in metal, vellum, and stone, testimony to the dexterity and expertise of artists at this time.

Chapter 9 explores the archaeological evidence behind the most profound cultural development in the early medieval period—Christianity. The location, layout, and internal arrangements of monasteries are discussed, using upstanding and excavated evidence as well as documentary references. Given the centrality of the church and the altar within in Christian liturgy, detailed discussion is devoted to church architecture, although mostly on Irish examples as upstanding evidence is largely absent in Britain. The concept of the “Celtic church” as a distinct entity separate from the European mainstream is challenged by the author’s assertion that while there were regional synods, they had no “national” character. It cannot be denied that architecturally speaking, however, Irish monasteries were quite distinct in appearance, with their churches and round towers pointing to a culturally coherent island-wide society.

With various aspects of the archaeological material appraised, the author turns his attention to the individual regions that make up the Celtic areas of Britain and Ireland. Chapters 10 to 13 deal respectively with southwestern England, Wales, Ireland, the Isle of Man, southern and northern Scotland, as well as northern England. Common trends and idiosyncrasies are identified not only in the archaeology but also in

the political organization, social structures, and languages to be found in the different areas of what has been called the Irish Sea Province. The influence of different ethnic groups, such as the Romans and later the Anglo-Saxons and the Vikings, or the impact of Christianity on each region are considered in a coherent, balanced approach that the author has displayed in earlier chapters.

Such a wide-ranging survey of sites and artifacts across both sides of the Irish Sea is noteworthy, given the situation where research grants and promotions are largely unavailable for the compilation of syntheses. An inherent value of this work is that it overcomes parochialism in the study of Celtic archaeology and encourages others to follow suit. The author adroitly overcomes problems in regional terminology—Dark Ages, Late Iron Age, early Christian or Viking Age—by simply using early medieval or post-Roman to describe the period under review, depending on the context or region. Given the interminable nature of the issues involved in early medieval archaeology, particularly in the realm of art and ornament, Laing has managed to present the material in a clear, factual manner without ignoring the complexities. The layout of individual chapters allows for a wide range of sites, artifacts, and related issues to be easily accessible to the reader, a factor that recommends this publication as a core textbook for scholars and students alike who are interested in the archaeology of early medieval Britain and Ireland.

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*Two Historic Cemeteries in Crawford County, Arkansas*

Robert C. Mainfort, Jr., and James M. Davidson (editors)

Arkansas Archaeological Survey,  
Fayetteville, 2006. 261 pp., 150 figs.  
\$30.00 paper.

In this volume, the authors provide a careful analysis of artifactual evidence from excavations at the Becky Wright and Eddy cemeteries in Crawford County, Arkansas. Located only half a mile from each other but containing vastly different assemblages, the two cemeteries present fascinating evidence of mortuary practices and class differences among Anglo-Americans in the 19th-century South. The book follows the structure of a site report and gives detailed accounts of the survey (chap. 2), artifactual (chap. 3) and biological (chap. 5) data from excavations at the two sites, as well as summaries of the documentary evidence available on the site (chap. 4) and on the artifacts (chap. 6).

The authors use data obtained from the excavations to examine socio-economic differences between the communities that used the two cemeteries. In their conclusion, Robert Mainfort and James Davidson argue that these communities were differentiated not only by economic status but also by social and kinship ties. By tracing the genealogical backgrounds of individuals buried in each cemetery, the authors are able to show that those buried in the Eddy cemetery were primarily individuals who had blood or marital ties to the prominent Eddy family and were longstanding members of the Crawford County community. As illustrated in Peggy S. Lloyd and Mainfort's chapter (4) on the cemeteries' historical backgrounds, many of those buried were men or women from small farms. Those buried in the Becky Wright cemetery seem to have been not only less well off but also were less well connected or had a lower community standing. The Becky Wright cemetery, the authors argue, is where individuals would be buried when they had not

passed community muster or when they were strangers who had died just passing through. (The latter possibility is intriguingly illustrated by the remains of a man who was apparently buried with the bullet that killed him.) Identified individuals in this cemetery were illiterate farm laborers and their wives. Like Becky Wright, who interestingly was not buried in the cemetery that bears her name, those buried in both cemeteries had histories that were "both very ordinary and epic" (p. 77). The range of their lives, illnesses, traditions, and family alliances, as extrapolated by the authors of this volume, present a vivid picture of life and death in the 19th-century South.

A point that the authors draw from their analysis of the cemeteries, and which Davidson substantiates in his informative section on the chronology of funerary hardware, is the need for an "emic" typology of funeral goods in 19th-century America and the ways in which they index socio-economic status. Such typologies have generally focused on aboveground funerary artifacts, such as gravestones, and the suggestion of a parallel one for underground goods opens a fascinating track for future study. Mainfort and Davidson posit that such a typology could be constructed based on comparisons of the prices of various kinds of funeral (primarily coffin) hardware, according to the hypothesis that more expensive hardware as well as more expensive gravestones would have denoted higher status to members of the community. In support of this approach, Davidson offers a meticulously detailed account of the prices and dates of mortuary hardware, stemming primarily from U.S. Patents and mail-order catalogs, such as Sears, Roebuck and Co. One wonders who would serve as an audience for the display of coffin hardware (which remains visible aboveground for a much shorter time than grave markers), and if the indices of high status to this audience would coincide with more expensive items or if other aspects of the hardware would be important as well. Later in his chapter, Davidson states that evidence of certain kinds of "traditional" burial practices (i.e., placing a single shoe on the coffin lid or burying an individual with

the last item they touched) only appears in the lower status Becky Wright cemetery. It would be interesting to know if there were parallel traditions associated with hardware, which might or might not be correlated with the cost of the items involved. A future project which could supplement Mainfort and Davidson's highly informative framework might be one in which documentary accounts of 19th-century Anglo-American funerals were included in examinations of status.

Despite some errors in proofreading and editing, mortuary and general archaeologists working on 19th-century sites will find this volume to be a useful reference to have on their shelves. In addition to the detailed chronology of funerary hardware, as mentioned above, Davidson's chapter provides a chronology for clothing articles (i.e., safety pins, buckles, hair combs) that could very well appear on more general sites. The text is also illustrated by numerous excellent figures, including historical photographs, maps, photographs of artifacts from the cemetery excavations, and images of comparable items from

catalogs and patent documents. For mortuary and bio-archaeologists, the presentation of raw artifactual and skeletal data will form a useful basis for comparison with similar sites. (The combination of skeletal and gravestone data in one source is especially constructive here.) The volume's appendices, which include burial form models and a list of historical resources, will be particularly useful to those planning projects of their own. With the unfortunate tendency of archaeological data and site reports to languish anonymously in labs and offices, it is exciting to see a book of this nature published. By making raw data and methodological advances easily available, this book and books like it foster a freer flow of information within the archaeological community and contribute positively to ongoing research.

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*Inconstant Companions: Archaeology and North American Indian Oral Tradition*

Ronald J. Mason

University of Alabama Press,  
Tuscaloosa, 2006. 298 pp., index.  
\$50.00 cloth.

The public reaction to the discovery of Kennewick Man in 1996 consisted of fascination and curiosity about what prehistoric ways of life his skeleton could illuminate. The public also expressed puzzlement, and on occasion annoyance, at the objections and subsequent lawsuits brought forth by the Confederated Tribes of the Umatilla Indians who claimed the bones must be repatriated under the regulations of NAGPRA (Native American Graves Protection and Repatriation Act). The Umatilla Indians, who refer to the bones as the Ancient One, based their opposition on oral traditions that claimed their ancestors originated from the North American continent and did not cross over from Asia. This implies that any prehistoric remains found on their traditional homeland are inherently their ancestors and are off-limits to scientific inquiry. Although the federal court ultimately ruled in favor of the archaeologists, the six-year legal battle over Kennewick Man brought to light the friction between archaeologists and Native American tribes as well as between native oral traditions and scientific inquiry. Ronald J. Mason, author of *Inconstant Companions: Archaeology and North American Indian Oral Tradition*, analyzes this often-tumultuous relationship via a series of oral tradition examples, the historicity of symbols, and the nature of human memory. Mason makes a compelling argument for why the incorporation of indigenous oral traditions would require archaeologists to relinquish a certain amount of control over the scientific interpretation of physical remains and their role in historical events.

The first two chapters lay the groundwork for appreciating and understanding oral traditions and histories with in-depth discussions on

the nature and nuances of history and memory, respectively. Mason refers to attempts by other anthropologists and historians to record definitive versions of American Indian myths and origin stories, only to find as many versions of a particular myth as there are people willing to recite it. One such example is quoted from Armin Geertz, a religious historian. He searched for an authoritative account of the Hopi Indians' Four Worlds myth, only to discover that no complete version exists (p. 33). The traditional habitation of the Black Hills by the Oglala Sioux (to which their claims of ownership have historically been a point of contention with the federal government) is also cited as an instance of the inconsistency between oral histories and historical documentation; in this case, the claim is based on pictograph calendars and recorded testimony of Oglala chiefs (p. 42).

The playful, sometimes deceiving, nature of memory is discussed from a sociological and psychological viewpoint, with similar oral and historical examples in chapter 2 and in the context of oral tradition construction in chapter 5. A quote from forensic psychologist Elizabeth Loftus concisely explains the problem of memory with regard to recalling events: "Memories don't just fade, as the old saying would have us believe; they also grow. What fades is the initial perception, the actual experience of the events. But every time we recall an event, we must reconstruct the memory ..." (p. 49). This process occurs on both the individual and generational level; oral histories (the events that occur within one lifetime) can morph from one recollection to the next as well as over time. In the case of oral traditions (collective oral histories passed down through generations), entire elements of a story can be lost, changed, or embellished for various reasons, but, more often, the elements are changed to repackage the story to make it culturally appealing and appropriate. Indigenous oral traditions and mythologies can also be altered in the process of linguistic translation, the dominant language and culture acting as a filter both in terms of translation and interpretation (p. 67). The consequences of this cannot be understated when indigenous groups (and some

archaeologists) argue for the inclusion of oral history in archaeological reconstructions.

Mason's argument for the separation of indigenous oral traditions and mythology from the archaeological interpretive process is based on the aforementioned flaws in memory recall, the multiplicity—and sometimes contradictory—elements of personal and group histories, and loss of unique cultural characteristics when a story or myth is subjected to the scientific process (p. 236–237). While the pursuit of equilibrium between these two camps is a valid one, its achievement should not be at the expense of either scholarly objectivity or a people's definition of identity.

Mason's writing on this matter is both timely and significant in that it addresses the dilemma many archaeologists and historians face when attempting to separate out the human subjective element from historical events. While Mason does not expound on the case of Kennewick Man in detail, it is an excellent example of the political, cultural, and social bind North American archaeologists may increasingly find themselves in as more indigenous groups rely on their oral traditions and myths to validate their ethnic status and express their sovereignty.

A caveat that Mason does not discuss in detail, however, is the dynamic nature of recorded history; more specifically, how various and conflicting interpretations of archaeological remains can undermine historical (and prehistorical) reconstructions. The incessant debate over the divergence of human bipedal ancestors from

the ancestors of chimpanzees is one example of both a lack of sufficient archaeological evidence and scholarly consensus on interpretation. Another example is the excavation of Monte Verde and its impact on long-held theories of prehistoric human migration and colonization of the American continents. Scientific inquiry requires flexibility in the construction of hypotheses in that the null hypothesis must be considered, but people are notorious for taking everything they read (or hear) as fact, making the transition from one perception of history to another a difficult process.

This caveat aside, Mason's book is well researched and highly informative and has an engaging writing style that makes the content accessible to both the scholar and armchair archaeologist. Considering the timeliness of the issues discussed, this book should be required reading for any undergraduate or graduate focusing on archaeology and anthropology in general and public archaeology in particular. Students of psychology, indigenous studies, and public relations would also find this book of professional interest in that the issues discussed, while viewed from an archaeological perspective, are interdisciplinary in both scope and impact.

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*Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology*

Ian Russell (editor)

Springer, New York, NY, 2006. 389 pp., 54 figs., index. \$79.95 cloth.

In *Images, Representations and Heritage: Moving beyond Modern Approaches to Archaeology*, readers are offered the unique opportunity to view archaeology's new direction before it happens, instead of with lamented hindsight, looking at where archaeologists were *supposed* to be. This book comes from a distinctively postmodern approach where reflexivity is the norm, and truth is a conception meant to be discussed and evaluated. The volume is broken up into two major divisions. The first division explains how archaeology is approached in the present, addressing the need to create new methods of communication and meaning in archaeology; while the second portion of the book looks beyond modern approaches, seeing archaeology as a social phenomena that seeks ways to participate and communicate with the public. Each division is then broken down into two sections, for a total of four, giving the volume a unique and interesting character that forces readers to question what exactly is archaeology and whom do archaeologists serve and represent?

The first section (chap. 1, 2, and 3) addresses questions regarding identity and how archaeology is working toward establishing national, ethnic, and religious identities. The chapters are authored by Deirdre Stritch, Stephen A. Brighton and Charles Orser, Jr., and Jenny Blain and Robert J. Wallis. Stritch gives readers a unique glimpse into establishing identity and the crisis of representation on Cyprus through the eyes of tourism and nationalism, questioning what role archaeology plays in that dynamic mix. Brighton and Orser explore the Irish struggle for acceptance in the United States around the time of the Irish diaspora and how that struggle was reflected in the English-made pottery that bears the images of Lady Hibernia, Father Matthew, and the traditional Irish symbols of

harps, oak leaves, and acorns. Blain and Wallis conclude the section with accounts of heathen and pagan adoption of visual culture, especially in the archaeological realm of symbols, icons, and sites. Instead of being an *inauthentic* collection of seemingly different symbols, it is rather an alternative representation of the past and establishment of a new identity within the heathen and pagan community.

The second section (chap. 4, 5, and 6) addresses the presentation of archaeology to the public, new spaces archaeology can inhabit, as well as marketing and selling the experience of archaeology. These chapters are authored by George S. Smith, Oleg Missikoff, and Cornelius Holtorf, respectively. Smith details who and what the archaeological audience is in the United States and how and why archaeologists need to market to it if archaeology is to survive as a discipline. Missikoff follows up with a discussion of archaeology in the digital era and how archaeology can better use the infinite digital space to engage the public through collaboration and creativity of archaeologists/scientists/managers. Holtorf concludes this section by exploring the ideas of selling the experience of archaeology and looking to the public for what interests it. Instead of standing on soapboxes, saying, "Archaeologists are not like Indiana Jones" (p. 171), Holtorf suggests that archaeologists start by asking the public about what *they* find interesting about archaeology.

The third section (chap. 7, 8, and 9) addresses ideas of memory and the archaeological experience. These chapters are authored by Stephanie Koerner, Kay F. Edge and Frank H. Weiner, and Andrew Cochrane. Koerner brings together a very detailed and intricate chapter on the "Faustian bargain" and poetic archaeology. There is danger in decontextualizing artifacts and who represents and interprets them. Koerner also speaks to the multiplicity of voices in archaeology and how those can foster a direction toward the future, where the public is at the center of what archaeologists do. Edge and Weiner bring together an interesting chapter on capturing memory in architecture, using Daniel Libeskind's Jewish Museum in Berlin as their

case study. They look at how architecture can display and cause feelings of confusion, disorientation, hopelessness, and peace. The last chapter by Cochrane discusses the simulation of archaeological sites and “authentic” experiences in Boyne Valley, Ireland. He balances those ideas with one of a palimpsest or overlay, where archaeological sites are not static but rather changing and being rewritten. Even though archaeologists try to preserve sites, it may be seen that they are “imposing one motif on to another” (p. 272).

The fourth and last section (chap. 10, 11, and 12) is a bit more enigmatic but addresses ideas of archaeology and art and the experience of an archaeological site. These chapters are authored by Tim Neal, Christine A. Finn, and Anita Synnestevedt. Neal brings to light an interesting facet of archaeology, the brochure and landscape vista. As a tour guide, Neal led tours though Europe, bringing tourists to the vistas and landscapes that they had seen in travel brochures and highlighting the differences between the tourist experience and the local guide. Finn shows how archaeology can inspire art, specifically in reference to the Bog People, by drawing comparisons between the tenderness of the photos and how, through archaeology, the remains are humanized and relatable today. The final chapter concludes with Synnestevedt’s observation on the visual and tactile experience of visiting an archaeological site and the “bag-

gage” archaeologists both bring to a site and that they take away. The author is charged with the interpretation of a site and wrestles with a question that all archaeological minds contemplate: instead of just instructing, how can one provoke thought about a site?

One of the intriguing elements of this book is the opportunity at the end of each section for authors to respond to their articles and the articles of others. This gives a congruency to chapters, where seemingly different topics of museum design, Irish passage tombs, and bog bodies can be seen as connected under some broad intellectual thread of understanding. Russell did well as the editor of this volume, acting as both a guide and a narrator, connecting the dots and helping explain themes, while allowing chapter authors to do what they do best—tell readers about their topics. Even though this volume has no mention of flaked stone, Egyptian mummies, or Mesoamerican temples (although Stonehenge is mentioned), it is a good book with a distinctly postmodern approach on the future of archaeology.

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*Excavating Asian History:  
Interdisciplinary Studies in  
Archaeology and History*  
Norman Yoffee and Bradley L. Crowell  
(editors)

University of Arizona Press, Tucson,  
2006. 352 pp., 43 figs., index.  
\$55.00 cloth.

*Excavating Asian History: Interdisciplinary Studies in Archaeology and History* provides a thematic collection of material discussing premodern Asia and the dynamic relationship between historical texts and archaeological material. The diverse range of contributors (from classicist historians and paleobotanists to anthropologists, geologists, and more) emphasizes interdisciplinary perspectives throughout the edited volume.

The publication is divided into 10 chapters, focusing on eight Asian cultures: Berenike, Iron Age Levant, Ancient Mesopotamia, Early Islam, South Asia, Jinan, Island Southeast Asia, and Pre-Angkorian Khmers. The introductory chapter, written by the editors, Norman Yoffee and Bradley Crowell, familiarizes readers with the regions presented throughout the volume. The chapter also introduces the thematic concept of collaborative efforts among scholars as a means of developing a better understanding of Asian premodern history.

The chapters agree on the importance of interdisciplinary studies but examine how history, archaeology, anthropology, botany, philology, linguistics, and similar disciplines complement and contradict scholars' perspectives on the region's early history. The first two regional chapters provide a smooth introduction to the various applications of interdisciplinary studies across Asia. Chapter 2, "Berenike Crossroads," begins with a look at the need for a balance between archaeological material and historical texts as well as going beyond these to discuss the need for a variety of disciplines when examining history. The authors look at textual sources, stones (country and culture specific),

botanical commodities (archaeological, historical, and linguistic impacts on textual interpretation), ceramic evidence, and trade to show the diverse material impacting scholars' understandings of the culture. By the end of the chapter, the authors have shown the importance of interdisciplinary studies in order to reconstruct a more balanced understanding of the Greco-Roman harbor town of Berenike. The authors clearly emphasize that interdisciplinary studies in Berenike are still necessary to better understand the complex trade that filtered through the Mediterranean harbor town.

Chapter 3, "The Rise of Secondary States in Iron Age Levant," discusses issues relating to the development of states during the first millennium B.C., as well as the evolution of state and society as it relates to both internal and external influences, including biblical texts. The author gracefully acknowledges various perspectives and explains how archaeological material addresses the identity of the Iron Age Levant.

As the edited volume progresses, the information provided becomes more complex. Chapter 4, "Reconstructing the World of Ancient Mesopotamia," continues to explore the various ways interdisciplinary studies can expand and reconstruct scholars' perspectives on premodern cultures. The chapter is insightful and provides the reader with both a general and specific look at the dialogue between text and material culture, its impact on social and economic understandings, and the current controversy over climate issues in the region that greatly affect scholars' understandings of ancient Mesopotamia's historic timeline.

Similarly, the following chapter, "Archaeology and the Early History of Islam," discusses the evolution of early Islam through examples of inscriptions and non-Islamic texts describing early Islamic peoples. It utilizes a range of disciplines to help structure today's understanding of early Islamic history. Many of the early examples of Islamic culture are found on coins, documents, and monumental inscriptions; however, more times than not, these records are limited—either by a lack of material due to its accessibility or lack of created material when compared to other contemporary polities, or

they are difficult to question based on religious beliefs. Additionally, the author includes a variety of figures providing referral images throughout the text that complement the discussion.

The middle chapters, 6 and 7, reach a pinnacle of compact information. "In the Beginning Was the Word" covers the evolution of South Asian historical studies from colonial to postcolonial studies, global trade of premodern cultures, language development, religious expansion, impact of religious texts within historical accounts, and archaeological study over time. The author provides four case studies discussing how archaeology and history have impacted, assisted, and confused one another during the pursuit of better understanding the history of early India. The immense amount of information provided may be slightly overwhelming for an individual with limited knowledge of the region.

"Jinan in the First Millennium B.C.," also provides a plethora of information regarding archaeological history in addition to the textual history. The author encompasses information pertaining to the development of economic and political structures of the Qin and Han empires through their transitions from the Late Bronze Age to the Iron Age by analyzing landscape and its impact on settlement patterns, burial practices, and social standings. The chapter also looks at various inscriptions to show how archaeology impacts scholars' understandings of Jinan's social history.

As the volume begins to conclude, the final two regions draw together material presented throughout the previous chapters. Chapter 8, "On the Use of Archeology and History in Island Southeast Asia," reviews historical archaeology in the region, combining cultural remains with historical texts to incorporate interdisciplinary studies and comparing regional studies to North American historical archaeology for a broader perspective of colonial studies of Island Southeast Asia. The chapter reads

fluidly and provides a variety of ways in which interdisciplinary studies can be applied to create a greater picture of Asian history.

Similarly, the following chapter, "Textualized Places, Pre-Ankorian Khmers, and Historicized Archaeology," establishes inter-regional relationships by discussing how research in the Mekong Delta relates to issues discussed throughout the book, specifically how archaeology and history methodologically and conceptually relate, as well as how the indigenous perspective relates to a culturally external perspective. This chapter begins to draw the volume to a close as it correlates the previous author's arguments on archaeological and historical interaction to a single region, leading the reader into the concluding chapter, the discussion on "The Materiality of History" and the wide scope of cooperative studies.

This edited volume provides supportive text on the importance of putting aside academic boundaries and working together through interdisciplinary studies to redefine history more accurately. The chapters successfully provide insight on the complementing and controversial issues related to the use of historical texts and archaeological material when defining or redefining history. There are biases towards one discipline supporting the other, but the emphases on collaborative efforts are well supported.

While the book does not encompass all of Asia, it does serve as a useful tool in linking premodern Asian cultures through interdisciplinary studies. At times, the text is too specific for a general volume and could use additional figures to support complex descriptions, but it does provide the reader with insight into the depth of these understudied cultures.

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