

Reviews

The Editorial Advisory Committee of *Historical Archaeology* advises its readers that the book reviews are posted on the SHA website <www.sha.org>.

Edited by Charles R. Ewen

Reviews

Edited by Charles R. Ewen

A Companion to Archaeology

John Bintliff (editor)

Blackwell Publishing, Malden, 2006,
544 pp., 69 figs., index, \$39.95
paper

It is never an easy task to review a volume consisting of edited papers, and this one is particularly difficult due to its ambitious breadth and depth. It presents essays by 27 authorities on various aspects of our discipline and in very broad terms aims to define the field and what it means to be an archaeologist at the turn of the 21st century. Bintliff, Professor of Classical and Mediterranean Archaeology at Leiden University, has assembled papers analyzing the issues of greatest importance to the future of the discipline. He seeks to demonstrate the richness of the field in a single, admittedly large, volume. On the other hand, this volume is easy to review because it succeeds in its goals so very well.

Following the editor's introduction the essays are organized into four broad sections: 1) Thinking About Archaeology, 2) Current Themes and Novel Departures, 3) Major Traditions in Archaeology in Contemporary Perspective, and 4) Archaeology and the Public. Thinking About Archaeology is a brief section with two papers. Stephen Shennan argues in the first essay that archaeology must focus more closely on its base in the material culture of the past, while Julian Tomas argues in the second paper that archaeologists need to be philosophers of the human experience. These two divergent viewpoints set up the range of considerations addressed in much of what follows.

The papers in Current Themes and Novel Departures explore and thoughtfully consider some of the topical considerations that are currently having an effect on the field: archaeo-

genics, linguistic studies, gender, social theory, settlement, communities, technology, and individuals and their interaction with broader social and cultural structures. This section alone is a valuable contribution to understanding what archaeology, broadly writ, is about.

Major Traditions in Archaeology in Contemporary Perspective returns the reader to more familiar ground at archaeology's core, with the first two papers concerned with dating and chronology, aspects of the one issue, deep time, that sets archaeology apart from other disciplines. Archaeology and indigenous peoples, classical archaeology, floral and faunal remains, ecology and archaeology, landscape and archaeology, archaeology and art, scientific thought and archaeology, and archaeological fieldwork are all addressed. For the readers of this journal, however, the most important paper in this section is Charles Orser's essay, *The Archaeologies of Recent History: Historical, Post-Medieval, and Modern-World*. While some may quibble with his view that the overall goal of archaeological study of the relatively recent past is to explore the stages and dynamics of capitalism and globalization, his observation that the material record provides the most accurate information about the experiences of groups unrepresented in even recent documents; the poor, the exploited, the illiterate, is one with which most would agree. He identifies three senses of "historical" archaeology: archaeological interpretation added by texts, the archaeology of a distinct period—one defined by widespread literacy, and the archaeology of modernity and globalization. Orser obviously identifies most strongly with this last sense and sees it as the future of the field. Additionally, Orser identifies three areas where historical archaeology has made important contributions. First, historical archaeology is by necessity a "transdisciplinary" undertaking that has succeeded in combining information from material and textual sources. Second, historical archaeology has presented rich detail about post-Columbian material culture. Finally, historical archaeology provides documentation of the lives and living conditions of the poor, disadvantaged, and otherwise forgotten. I could not be more

pleased to see historical archaeology explicitly included here and taken seriously as an integral part of the future of the discipline.

Finally, *Archaeology and the Public* looks at archaeology's broader contexts in politics, cultural identity, museums, heritage management, ecological policy, and anthropology (reminding many North American readers that archaeology is not considered as subfield of anthropology in most places). These papers remind us that what we do can have impacts beyond the walls of the academy and the journals in which we traditionally publish to speak to one another. This is much more than using the power of the material past to engage with the public to "tell stories." It is about broad implications that we practitioners, in our focus on detail of the sites and periods that we study, often can not easily see.

Overall, the perspectives represented are broad and refreshing, accessible to a non-specialist, but authoritative. If I have a criticism, it is that the volume, taken as a whole, is overwhelmingly British and academic. Most of the authors either

teach or were trained in the United Kingdom, and only one author is from outside the academy. But this is essentially a personal volume full of papers presenting personal perspectives, and as a result the contributors are scholars known to the editor.

As Bintliff states at the outset of the Introduction (p. xvii), he desired a volume in which a cross-section of archaeologists would "talk about their field with enthusiasm and personal commitment," a next step beyond existing introductory texts that would present the variety of concerns that are archaeology today. Accordingly, this volume is very well suited as a teaching text for advanced undergraduate or beginning graduate students. I also recommend it for any practitioner having an interest in the recent trends and advances that are affecting what archaeology is and will be.

JOHN P. MCCARTHY
S&ME, INC.
620 WANDO PARK BLVD.
MT. PLEASANT, SC 29464

Fort St. George: Archaeological Investigation of the 1607–1608 Popham Colony

Jeffrey Phipps Brain

Maine Archaeological Society,
Augusta, 2007. 368 pp., 123 figs.,
bib., index, \$29.95 paper.

While most historically minded Americans focus on Jamestown, Virginia's 400th anniversary, another equally important 400th celebration goes virtually unnoticed. The same year Jamestown was founded, another English colony was planted along the Kennebec River in what is now Maine. Both colonies had similar problems (leadership, food supply, relationships with Native Americans and generating a cash crop). While the Popham colonists gave up and went home, the Virginia group was heading home when forcibly turned around and brought back to Jamestown by Lord Del La Warre, who arrived with a new supply convoy just in time. Archaeologically, the failure of one and the ultimate success of the other meant that a 1607–1608 material culture "thin section" survived in Maine but was obscured by Virginia's longer occupation.

The well-written, eminently readable text is divided into three major sections and supported by five appendices. The first section explains the historical background, the second discusses excavations, while the third presents findings about the artifacts. Outstanding graphics include color photographs and clear black-and-white line drawings throughout the text. A short conclusion wraps things up.

The colony and site history is surprisingly well detailed for the time period. Brain has effectively linked many of the founders and their supporters into a southwest England kinship network. Placed at a key strategic point on the Maine coast, the site was subjected to later alteration, including construction of 19th- and 20th-century fortifications and a state park. Despite these potentially damaging modifications, the archaeological record of the 1607 colony survived.

The site's archaeological history began in 1962 with limited excavations. There was limited testing in 1981. Brain began excavating the site in 1994 and continued until 2005, with additional excavations planned for the future. Earlier work is cross referenced where a later excavation intersected the earlier test units. The author explicitly states where crews dug and why, and then explains how fieldwork findings led to siting additional excavation units as a running test of assumptions. These hypotheses were derived from historical and spatial interpretations largely based on a surviving 1607 map. The map is reproduced in full size and a smaller version as well as with abstracted structural elements to show how testing was designed to encounter a particular building. In effect, Brain explains how archaeology is done without the technical jargon.

The description of how buildings were identified on the 1607 map, then scaled to the modern landscape and used to guide excavations is a model of deduction and interpretation because the surviving structural elements were so ephemeral. Without the map and Brain's interpretive acumen, the site might have been written off, as the few postholes were enigmatic until linked to the map. With the map, even fragmentary wattle and daub, and molds from sills began to make sense, as shown in both line drawings and color photographs,

At the beginning of the artifact section, Brain credits John Cotter's hypothesized potential Jamestown assemblage with establishing a base line for artifact types. Given the short time frame for the Popham Colony, Cotter's deductions about what should be found at Jamestown virtually matches what Brain recovered; at Jamestown, the precise dating is obscured by the successful colony's much longer duration. Brain refines Cotter's artifact list by giving specific types that "appear to be diagnostic of a 1607 colonial venture originating in the West of England" (p. 105). The ceramic discussion is particularly useful because it includes distribution maps, rim profiles and essential color photographs along with written descriptions. The ceramics are also referenced to contemporary

literature, Jamestown, and other North American 17th-century American sites.

Weapons-related artifacts are also well covered even though they were present in what seem to be small quantities. It was interesting to note that “standard” bore sizes such as .75, .69, and .54, were represented by surviving musket balls. The one gun part was from a snaphaunce, and not surprisingly, spall gunflints were also recovered. Together, these two artifact classes indicate that the settlers arrived carrying state-of-the-art weaponry for use in a stressful environment.

The appendices discuss the literary sources, cataloguing, and remote sensing. Readers will find the discussion of the John Hunt Map and its interpretation illuminating. The appendices are so well illustrated with building images; it is almost as if the reader is invited to make conclusions different from what Brain derived. The information is all present. Brain avoided breaking up textual flow with detailed descriptions of architectural remains by presenting them in an

appendix that basically introduces an alternative interpretive view for two structures. Appendix E was originally a student’s thesis chapter that Brain recognized as an additional way of showing how archaeological interpretation works. A wide-ranging bibliography provides essential background sourcing.

Archaeologists will find this book very useful, and it is suitable for use in both introductory and graduate courses as a reference work. Amateurs will also enjoy it because the text is so readable and the illustrations complement, but do not eliminate, the written text’s importance. As a means of reaching the general public and educating them about how important archaeological excavation is, Brain has done the field a great service.

LAWRENCE E. BABITS
PROGRAM IN MARITIME STUDIES
EAST CAROLINA UNIVERSITY
GREENVILLE, NC 27858-4353

Practicing Ethnohistory: Mining Archives, Hearing Testimony, Constructing Narrative

Patricia Galloway

University of Nebraska Press, 2006.
454 pp., 26 figs., index, \$24.95
paper.

Polymath Patricia Galloway wears several academic and intellectual “hats.” She is currently an associate professor in the School of Information at the University of Texas at Austin, where she teaches courses on electronic and digital records, archival appraisal and records selection, metadata for digital objects, and digital asset management, among others, in the university’s curricula in archival, library, and museum studies. She is also a noted scholar on the Native peoples and colonial period of the American Southeast, and is the author of the University of Nebraska publication *Choctaw Genesis 1500–1700* (1995), editor of *The Hernando de Soto Expedition: History, Historiography, and “Discovery” in the Southeast* (1997), and author of dozens of refereed journal articles, many of which are reproduced in the current volume. Over the past four decades, she has acquired a B.A. (with honors) in French (Millsaps College, 1966), an M.A. and a Ph.D. in Comparative Literature (University of North Carolina, 1968 and 1973), and a doctorate in Anthropology (University of North Carolina, 2004). She has also studied at the Indiana University Folklore Institute, the Université de Poitiers summer school in Romanesque art/history, and the University of Pisa summer school in computational linguistics, and acquired a certificate in data processing. Galloway also spent time as a medieval archaeologist in England and Norway, and worked on designing museum exhibitions. Her training in history, archival research, historiography, oral history, art history, ethnohistory, cartography, museum studies, anthropology, and computer science all play a role in her own research and publications. Indeed, she is skilled at mining archives, hearing testimony, and constructing narrative—particularly in the case of

non-literate peoples who were written about by European and Americans who often got the facts “wrong,” or inferred incorrect information, or made mistakes for one reason or another (ranging from subterfuge to stupidity).

Practicing Ethnohistory is a compendium of 21 published essays written by Galloway that focus on ethnohistorical historiography. The essays, preceded by a contextualizing introduction, are organized under four topical heads: textual historiography, positive analytic methods using nontextual physical evidence, ethnohistorical synthesis, and the ethical-contextual issues of ethnohistory. Upon first glance at the Table of Contents, the reader may not perceive Galloway’s strategy of organization. To understand the selection of essays and their meaning as well as their order of presentation in the current work, it is essential that the reader pay close attention to the contextualizing introduction.

In Part I, *Historiography: Deconstructing the Text* (five essays), Galloway considers issues of European incomprehension and representation of Native American behaviors and testimony, showing the influence of the French Annales school of structural history. She examines the concept of *longue durée*, history and the contextualizing influence of anthropology on ethnohistory, and observes that French political documents did not elucidate the social and economic history of the Louisiana colony. In addition, she considers the incompleteness of colonial documentation and principles of exclusion. Her essays focus on issues of editing, missing evidence, unexamined habitus, ideology, and gender differences. In sum, these writings suggest that sources for Native history of the Southeast for the colonial period are limited; the French did not witness events or chose not to write about them, they did notice and write but we do not understand what they meant to say, or their writings are now lost.

In Part II, *Positive Methods: Constructing Space, Time, and Relationships* (six essays), Galloway focuses on the Choctaw in terms of prehistoric populations, archaeological ceramics, villages, cartography and GIS, place names, and names and roles. She notes that documentary evidence provides clarity as to “when” an

event occurred while archaeology establishes “where” it happened, so that converging evidence must be employed to construct narrative. In several of her studies of 18th-century Choctaw villages she demonstrates how to construct identities and determine sociopolitical structure by combining methodologies from distinctive linguistic feature analysis and structuralist history and anthropology.

Part III, *Essays in Ethnohistory: Making Arguments in Time* (six essays), focuses on communication between Native peoples and European colonists, and includes essays on Choctaw diplomacy, factionalism and war, the Mobilian lingua franca in colonial Louisiana, British negotiations with the Choctaw Confederacy in 1765, and 18th-century French commissions to Native chiefs. In these interpretive essays, we see the concept of ethno-ethnohistory, micro-historical and ethnographic concerns, and discerning cultural processes and patterns in these processes. One line of evidence she pursues is the French failure to understand the real nature of the internecine struggle among the Choctaw. Another is that by the 18th century the large confederations in the Southeast had increased demographically to the point where removal became a necessity.

In the final part, *Ethnohistory and Ethics: Defining the Situation* (two essays), Galloway focuses on the ethics of ethnohistorical research. One essay is *Mississippi, 1500–1800: Revising the South’s Colonial History for a Postcolonial Museum Audience*, and the second, *Blood and Earth: Native Bodies in the North American Landscape*, examines the Native American Graves Protection and Repatriation Act (NAGPRA), the sacredness of the dead, and scientific access to human remains. To Galloway, these are “public

works” that emphasize the responsibilities of the historian.

As a collection, these essays emphasize a number of issues that concern historians and anthropologists. She is uncomfortable that Europeans and European Americans physically control the vast majority of the written historical documentation that ethnohistorians employ in their research, and she suggests—following Fred Hoxie—that if there are plural histories, should there not also be plural historiographies? Native American traditional histories are normally oral or based upon oral histories, and because of NAGPRA, these became legally equated with written European and European American, that is, “Western” document-based history. She does note that limitations to memory may lead to “mythic” history, however. Galloway raises other powerful issues of interest to ethnohistorians, a variety of scholars, Native Americans, and African Americans as well. The increasing use of digital records rather than written documentation is troublesome to scholars and more so to archivists and records managers. For example, nearly 95% of modern western government records are “weeded” and do not reach archival repositories.

These collected essays exemplify ethno-ethnohistory, a different kind of historiography, one that helps all of us to get closer to understanding the Native American viewpoint. There is much to consider in this well-written, compelling volume, which is valuable for collegiate pedagogy and scholars of the Southeast.

CHARLES C. KOLB
NATIONAL ENDOWMENT FOR THE HUMANITIES
1100 PENNSYLVANIA AVENUE, NW
WASHINGTON, DC 20506

*Cities in the World, 1500–2000*Adrian Green and Roger Leech
(editors)Maney Publishing, Leeds, 2006. 333
pp., 81 figs., index, \$135.00 cloth.

Cities in the World, 1500–2000, is a compilation of papers presented at the Conference of the Society for Post-Medieval Archaeology, held in April of 2002 at Southampton University in Britain. It is the third volume in a series of publications from the society, following *The Archaeology of Reformation 1480–1580* (edited by David Gaimster and Roberta Gilchrist) and *The Archaeology of Industrialization* (edited by David Barker and David Cranstone). The interdisciplinary approach to research on urban landscapes is utilized and interpreted through case studies by several of the authors, and the studies are skillfully compiled by Adrian Green and Roger Leech. The archaeology of urban landscapes is a topic of study that is being increasingly researched, and is gaining in credibility as a sub-discipline. The book acknowledges the need for urban archaeological studies as a sub-discipline, and the authors define urban environments in terms of international relationships. The essays are categorized in sections based on regional variation, military influence, urban lives, and the future of urban archaeology. Various city environments in Britain, Europe, Africa, North America, the Caribbean, and Australia over the last 500 years are reviewed and discussed.

Adrian Green leads an insightful introduction to the history of urban studies through the referencing of the case studies in the book. The premise of the book is to relate the manner in which archaeology contributes enormously to the understanding of urbanism on a regional scale through the processes of cultural development and interaction (p. 1). The first section, Urban Places in Africa, is comprised of three essays that explore the roots of urbanism in Africa through a distinct pre-colonial perspective. The examples used are from Great Zimbabwe, port cities on the Swahili coast, and several

other towns in Africa. It is argued that African people exploited the landscape, interacted with each other through trade, and experienced the expansion and declination of urbanism before European colonialism.

The next section contains two essays that discuss the urban characteristics of the Atlantic World through the context of colonialism and ethnic diversity. In the first essay, Audrey Horning compares the city of Ulster in Ireland to Jamestown in the Chesapeake region of North America, both products of English expansion. An evaluation is made that multiple individuals are pertinent to the development of colonial towns, and consequently are also shaped by the town itself (p. 76). The next essay continues with a landscape analysis of the urban environment of Oranjestad, St. Eustatius. The impact of slavery on the urban landscape is scrutinized, and the essay proceeds to analyze the lot layout of “urban plantations” through a study of the merchants who lived in these upscale urban centers, in comparison to the planters who were lower on the economic scale in this particular region.

A study of British urban space and society with a collection of four essays is the premise of the third section. The discussion begins by introducing the concept of “polite space” in the urban environments of Georgian England. This relates to architectural planning in particular sections of cities that exercise the power or authority of the social elite. An emphasis is placed on the distinction of social classes through building forms, materials, and placement. The essays continue with studies of urban vernacular traditions and the impact of industrialization on the arrangement of urban areas by focusing on workshops, tenements, and courtyards. The assessment of industrial archaeological sites is the focus of this section and it provides a new perspective for the evaluation of urban sites.

The suggestion of symbolic landscapes is the primary focus of the fourth section of the book, divided into three parts. The first two essays discuss the impact that armies have on cities in Europe during times of war, and the symbolic landscapes produced by the erection

of commemorative monuments in the urban environments of England, France, the Low Countries, and India. The landscape is also influenced and portrayed through memory and death, as discussed in a particularly fascinating study of the spatial structuring of cemetery design. This section uses an interregional approach with a comparison among Mediterranean, British and North American, and North and East European traditions.

In the next section, urban lives are presented by several authors with a collection of five essays. This part of the book entails a dialogue of the significance of "brownfield sites," previously developed land, and the information that these types of sites provide for the archaeological research on urban landscapes in Britain, with emphasis on the cities of Sheffield and Portsmouth. Further research is presented from Sydney (Sydney's Rocks district), Massachusetts (Boston and Lowell), and New York (New York City's Five Points), with an emphasis on the stories of the everyday people living in urban spaces, illustrated through historical documentation and artifactual evidence. Case studies from both Britain and North America are utilized to demonstrate that this type of research is imperative for understanding the people in the shadows of past urban life.

The final section of the book examines the crucial importance of urban archaeology, the

interpretation of urban landscapes, and the aspect of combining historical research with archaeological evidence to reconstruct the history of an urban environment. This section specifically relates to the discussion of British archaeology, but the overall objective is to elucidate that this type of interdisciplinary research should be used internationally. The book ends with a brief synopsis from one of the editors, Roger Leech.

The research presented in this volume of essays continues the work of urban studies in archaeology, and provides a broader picture of comparison between site locations and regional perspectives. The social and economic relationships are investigated and theorized for each examined location. The title lacks character in the sense that it does not fully emphasize the amount of information that is inside, but the book is well worth the expense of \$135 for such an innovative and informative volume of written work. It is pleasing to read a text that gives so much insight into such a non-discussed topic, and this book exceeded my expectations. The book is a superb resource for the library of the historical archaeologist specifically interested in the development of urban landscapes.

JANUARY W. PORTER
403 RIDGEWAY DRIVE
BELMONT, NC 28012

*Goodbye to the Vikings?: Re-reading
Early Medieval Archaeology*

Richard Hodges

Duckworth, London, 2006. 186 pp.,
38 figs., index, £16.99 paper.

The World of the Vikings

Richard Hall

Thames and Hudson, New York,
2007. 240 pp., 330 figs., index,
\$34.95 cloth.

Viking period texts provide many of the earliest written records relating to archaeology in North America. The links may be limited, but these documents provide clues to understanding the development of early trade in fish and pelts as commodities that ultimately linked the Americas into several overlapping world trade systems. Insights into these developments become extremely clear through reading the two very different volumes reviewed here. The scholarly volume offered by Richard Hodges focuses on systems developments that took place during “the period between the sixth and tenth centuries in western Europe” (p. vii). Hodges offers a densely but clearly written account that brilliantly weaves the archaeological and historical evidence for “the breakdown of Roman trading systems in the Mediterranean, the eighth-century significance of Carolingian contact with the Abbasid caliphate, and new evidence for North Sea exchange in the Viking age” (p. viii). Both the geographical scope and period of time included within this work are actually somewhat greater than suggested in his introduction. This slight discrepancy is one of a number that result from cobbling, or perhaps weaving together, 11 of his essays, 10 of which were previously published (listed on p. ix), and adding to these a newly written concluding chapter. The title *Goodbye to the Vikings?* derives from a brief article recently published in *History Today*, appearing here as Chapter 10. This tour de force collection skillfully presents a marvelous overview of European culture history that actually extends from before

A.D. 600 to ca. 1100, viewed primarily through the archaeological record. This work reflects a broad integration of data with the most recent scholarship across Europe, based on Hodges’s major excavations at San Vincenzo al Volturno, a “Benedictine monastic city” (p. 14) in central Italy, and Byzantine-period Butrint in southern Albania. The evidence from these extensive and comprehensive excavations is used to answer numerous questions about social and economic reorganization in Europe following the decline of the Roman empire in the west, and leading to the formation of new polities and early states.

For English speakers of a generation ago the A. D. 793 raid on the monastery at Lindisfarne on the northern coast of Britain marked the beginning of Viking history, and formed the basis for the perception that Vikings were barbarian sea raiders. Only a few decades ago ethnohistorians and archaeologists were still producing a vastly different picture of the Norse voyagers. Now, using the rapidly growing evidence from modern archaeological studies and a more careful understanding of the documents, a new generation of scholars has generated a much more dynamic and textured portrait of these people and their times. The expanded database reveals that boatloads of these rugged chaps were involved in much more than a hearty row to enjoy a row at their favorite Anglo-Saxon, Irish, or Continental pub. The Norse expansion was mirrored in the Islamic world, which was not so much interdicting trade routes from Sub-Saharan Africa as absorbing the flow of these riches into their impressive vibrant economy. The developing European states of the period substituted walrus ivory from the Norse for elephant ivory, which became a major commodity used in Byzantium.

Two very different theories regarding this period now circulate. The traditional perceives a steady decline in trade and economics in western Europe as the Roman empire shifted its center from Rome to Constantinople, followed by a collapse as world trade systems were severed. This entails a perceived shift from the Roman legacy of centralized and efficient trade organization followed by a “Dark Age.” The

more recent view perceives a decentralization of power and economic organization involving the emergence of new sociopolitical forms. These new polities, the legacy of empire, provide the bases for newly emerging kingdoms and then for state formation. Once the towns of the Roman world entered a period of economic decline and readily identifiable fine ceramics were no longer widely sold, the refuse provides less information for archaeologists to use in dating deposits of all kinds. For example, the rude pottery commonly found in graves from the period 500 to 700 is very difficult to evaluate. But Hodges points out that “town life was revived around 700” (p. 75), suggesting that urban decline was being reversed and goods were once again flowing over wide areas.

The nominal end of Viking era, ca. A.D. 1050, often is seen as the beginning of the Middle Ages. The dynamic Muslim world, extending from Spain down and across North Africa and up into the Abbasid region of the Tigris and Euphrates valleys formed a giant crescent of sophisticated peoples cradling a vast region filled with so-called barbarians. We may ask if Carolingian Europe were brewing a “renaissance” or if it were slowly absorbing the technologies and cultures that surrounded it in preparation for the developments that followed. Hodges has generated a narrative that may be seen as the ultimate goal of historical archaeology. His ample use of the documentary record richly informs an impressive and intensive archaeological effort. I have often criticized my colleagues for their limited use of abundant historical records. Hodges offers an evidence-based intellectual history that sets a standard for all of us.

This work is not without flaws. While I suggest that this volume is essential reading for anyone dealing with Europe during the target period, I suspect that the title was chosen by the publishing house’s marketing director. In providing an overview of San Vincenzo, Hodges makes frequent reference to the “Plan of St Gaul” (pp. vii, 16, 80, etc.), but a definition and the significance of this plan, and a schematic drawing, do not appear until deep into Chapter 7 (pp. 101–102). St. Gaul is described as a “paradigmatic” Carolingian monastery, and therefore important in the interpretation of the vast complex of buildings

delineated by excavations at San Vincenzo. These organizational details need to be better explained in terms of the economic role played by these communities. What factors led to the decline in these production systems remains insufficiently delineated. The next edition of this work needs better maps locating many of the places noted, including the principle excavations mentioned. The index is sorely wanting, reflecting the assemblage of a number of papers without attention to this feature.

Richard Hall, Director of Archaeology at the York Archaeological Trust, has written two earlier volumes that provide overviews of the Vikings through archaeological research. This work joins six earlier Thames and Hudson publications by other authors that include *The World of the Bible* and *The World of the Celts*. In effect these are all extraordinarily well illustrated, small “coffee table” volumes, filled with self-contained sidebar-like text units that offer capsules of special information. The wealth of illustrations, almost half in brilliant color, offer an unsurpassed visual view of the rich material culture of these Norse peoples, impressive maps, and wonderful reconstructions of the archaeological and historical record.

The number of small errors and oversights in Hall’s volume are far less problematical than the perpetuation of the image of the Vikings as raiders. Chapter 1, Who Were the Vikings?, begins with the simple sentence, “Vikings were warriors” (p. 8). The following two sentences include “Scandinavian seaborne raiders” and “hugely successful in plundering.” These set the tone for the entire work. Chapter 2, Viking Life and Culture, has a politically-correct pair of pages on Viking Women (pp. 34–35). The single page addressing trade (p. 56), follows a wonderful section on ships. But then we return to Raiders and Invaders (chap. 3) and Invaders and Settlers (chap. 4). Short chapters on explorations to the West and Expressions of Identity round out the basic information describing the many peoples called Vikings. The Later Viking Age (chap. 7) incorporates many tales of conflict and aggression, leading up to The End and After (chap. 8). What happened to these warriors is not clearly indicated. The rise of the Scandinavian states and the Icelandic polity is overshadowed by emphasis on the decline of peripheral outposts. A concluding chapter,

Nationalists, Romantics, Madmen, and Scholars offers glimpses of the uses to which modern writers have put these archaeological and historical data. The clear statements that the Newport Tower and the Kensington stone are not Viking products may be the highpoint of this work for American readers.

As a popular piece, with no references in the text, this volume may be of little interest to the scholarly community. Just over two pages are devoted to Further Reading (pp. 232–234). This information might be of use to undergraduates. Were the text less Anglo-centric in its view of the Vikings as raiders, and more balanced in recognizing Jorvik and other outposts in the British Isles as colonizing ventures not very different from the Roman and other expeditions to the area, this effort might have greater value. Despite the impressive illustrations, the general flow of the text is rougher than any sea on which a Viking would sail. The individual short units inserted into the text generally read well, but the overall narrative is inconsistent, and never provides a satisfying synthesis of the information that is so well-depicted visually. I also found the commentary on life expectancy (p. 38) somewhat misleading. Yes, life is problematical in all tribal societies, but must have been particularly so for kings and rulers charged with leading their own people and subject to assassination from kin as well as foe.

The Icelandic sagas, oral accounts that were written down in the 12th and 13th centuries, are now recognized as valuable sources of historical information. Their contribution to historical archaeology has been enormous. They are not clearly explained by Hall although they are frequently noted throughout this volume. Each time the word “saga” appears it is carefully indexed, but these multiple page listings do not make up for the absence of a clear explanation and only reflect the problematic nature of the index. Despite the peculiarities of this text, the illustrations collected by Hall should be of considerable interest to historical archaeologists working in North America as well as in Europe and to the east. The rich material culture of these Early Medieval peoples demonstrates

obvious continuities with the Late Medieval artifacts that were coming to the Americas before and immediately after 1500. Post-in-ground construction patterns for buildings built by various European immigrants are increasingly being recognized throughout colonial America. The plan of “the largest single building known from Viking Age Scandinavia” (p. 43), located north of the Arctic Circle, can be seen in miniature at the John Morton homestead, a Swedish colonial period residence located near Philadelphia in the heart of the little known Swedish colony on the South (Delaware) River (1638–1655).

In effect, these two volumes represent polar extremes with regard to Viking studies. Hodges offers a carefully documented world systems view of Europe during a specific period of history; a period during which Norse trade and exploration played a critical role. His volume is meant for scholars and those with a scholarly bent. Hodges’s sparse use of visuals reflects an approach toward which I am very understanding. Hall’s work is part of a series directed toward the general public. Both authors largely ignore the relationship between nature and culture during the long period on which they focus. This period includes the cyclical cold era from ca. A.D. 600 to 700 and extends beyond the important period of high temperatures around A.D. 1100 (see S. C. Chew, 2006, *The Recurring Dark Ages: Ecological Stress, Climate Changes, and System Transformation*, Altamira Press, Walnut Creek, CA). It was a warming planet that enabled Norse exploration and settlement in those areas that only a few centuries later became bound in the ice of the approaching Little Ice Age, which reached its maximum ca. A.D. 1600. The volume that merges the synthesis of Hodges and the graphics of Hall would be most to my taste, and should be of inestimable value to the academic community.

MARSHALL JOSEPH BECKER
DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF PENNSYLVANIA
PHILADELPHIA, PA 19104-0001

*Tatham Mound and the
Bioarchaeology of European Contact*

Dale L. Hutchinson

University Press of Florida,
Gainesville, 2006. 257 pp., 65 figs.,
index, \$59.95 cloth.

The development of bioarchaeological research in the southeastern U.S. not only has increased our understanding of the impact of European arrival on the New World, but has also provided a model for multi-method regional bioarchaeological research. Dale Hutchinson's latest volume introduces a case study from central Gulf Coast Florida that supplements bioarchaeological research conducted in other parts of the southeast and adds to this growing body of research.

Hutchinson presents ethnohistoric, archaeological, and skeletal biological data from Tatham Mound, a mortuary feature in west-central Florida used before and after European arrival (ca. A.D. 1525–1550). He uses these complementary datasets to explore the biological, social, and material effects of European arrival and illuminate how these, along with other factors, could have led to the extensive native depopulation that presumably occurred postcontact. The volume reflects the multidisciplinary nature of Hutchinson's research, including chapters outlining the accounts of early European explorers to the region, the archaeological data, mortuary theory and analysis, and skeletal biological results. The first chapter introduces the reader to major research issues surrounding the biological consequences of European contact. Hutchinson critically assesses bioarchaeology's utility for exploring his major goals by discussing the visibility of disease epidemics in the bioarchaeological record.

The next chapter explores regional historical and archaeological data to situate Florida within the broader Caribbean economic sphere. This section, however, lacks the critical eye Hutchinson uses to view his skeletal biological data. While he clearly outlines what the historical sources can tell us, what lacunae in

the texts can be filled using bioarchaeological methods, and implicit biases in ethnohistoric accounts, there is no discussion of how these different data will be integrated. For example, how will differences in historical and biological data be reconciled? What can information on the creation and maintenance of these texts add to the bioarchaeological narrative that he is weaving? Critical assessment of the available archaeological data is surprisingly lacking also. How accurate is our picture of the precontact- and contact-period archaeological landscape in Florida? How might archaeological research designs have resulted in sampling bias? This chapter would benefit from discussion of these potential issues.

Hutchinson then delves into data derived from Tatham Mound in the following four chapters. The first of these chapters (chap. 3) presents data from the mound excavations, including stratigraphy and dating of the burials, material culture, summary data on the skeletal remains, and taphonomic factors that may have affected preservation and resulted in sampling bias. He provides excellent tabular summaries of these data within appendices and the chapter itself, which is extremely important for comparative studies. As with discussion of the regional archaeological landscape, however, the data recovered from the mound are also presented out of context. No mention is made of other features associated with the burial mound, such as occupation areas, or whether excavation included an intensive survey of the site's environs. Discussion of any other unexcavated mortuary features—or lack thereof—would assist in explaining the nature of this sample.

The following chapter (chap. 4) builds upon the archaeological data by presenting a comprehensive analysis of mortuary ritual at Tatham Mound. This chapter begins with a detailed, up-to-date discussion of current mortuary theory, which is integrated with Hutchinson's own theories on the cyclical, mutable nature of mortuary ritual of which the burial is only a "snapshot." Hutchinson compares precontact and postcontact burial treatment and attempts to tease out patterns in the mortuary data based on

sex, artifact assemblage variation, and primary vs. secondary burial. There is essentially no statistical testing of these data, however, which is particularly troubling considering the small precontact sample size.

Patterns in the mortuary record are then compared with other contact-period sites to determine whether they are site-specific practices or shared rituals. Hutchinson additionally supplements data on the material remains of mortuary rituals with ethnohistoric information to assist in the interpretation of funerary rites at Tatham. Here, important potential problems with these data are introduced, such as the tendency of European observers to focus on the more public and “grand” aspects of burial ritual in their accounts and previous incorrect interpretations of prehistoric mortuary rituals in Florida. This strong section of the book highlights Hutchinson’s ability for integrating various, often imperfect, datasets to present a sound interpretation of mortuary ritual at the site. His argument, that the variation in burial patterns observed—particularly the mix of secondary and primary burials—represents a break in the mortuary ritual cycle due to site abandonment, is well supported by ethnohistoric, biological, and archaeological information. On the other hand, the unique tendency for postcontact females to be buried with European artifacts is pointed out many times in the text, but no explanation for this is offered.

Skeletal biological data are presented in the next two chapters (chaps. 5 and 6). Here Hutchinson outlines evidence of diet, masticatory behavior, demographic patterns, metabolic disruption, infectious disease, osteoarthritis (degenerative joint disease), and trauma observed in the Tatham Mound skeletons. His primary goal is to compare precontact with postcontact frequencies, but he also places these data in spatial and temporal context through comparisons with other Floridian and southeastern U.S. sites dating from the Archaic up to the Mission periods. Similar to the previous chapter, there are no statistical tests of within-site and between-site comparisons. Furthermore, due to issues with preservation, the precontact samples are often disturbingly small. Hutchinson’s

assessment of trauma makes excellent use of forensic and clinical cases to analyze possible violent (vs. accidental) trauma in the postcontact period. Compared to the detailed interpretations of skeletal trauma however, the demographic reconstruction presented in this section is incomplete. Hutchinson does not include recent developments of paleodemographic methods and techniques for analyzing a living population based on a skeletal sample, and simply resorts to life table comparisons. The methodological problems with age estimation (for instance, the problems with under-aging older adults) may explain some of the unexpected results seen in the Tatham age-at-death profile.

The final chapter brings these different datasets back to the original research questions: what was the scenario in Florida prior to the arrival of Europeans, what was the impact of infectious disease in the New World after contact, and could this have resulted in native depopulation in Florida? Hutchinson includes a detailed discussion of disease ecology in the postcontact New World and how this would have influenced the transmission of disease across the landscape, illustrating this with many documented examples.

This volume presents an extremely detailed, multifaceted analysis of a mortuary site in early contact-period west-central Florida. Hutchinson overcomes weaknesses in the archaeological and biological data by ably integrating ethnohistoric data to provide a broad interpretation of the biological, social, and political circumstances of the community buried at Tatham Mound. *Tatham Mound and the Bioarchaeology of European Contact* will provide data for individuals interested in the biological and cultural consequences of European contact in addition to individuals interested in the analysis of human skeletal remains and mortuary features. Furthermore, it provides a model for integrating different datasets essential for historical bioarchaeological research.

MEGAN A. PERRY
DEPARTMENT OF ANTHROPOLOGY
EAST CAROLINA UNIVERSITY
GREENVILLE, NC 27858

Yearbook of Cultural Property Law
2006

Sherry Hutt and David Tarler (editors)
Left Coast Press, Walnut Creek,
2006. 215pp., index, \$69.95 cloth.

The publication of the inaugural edition of the *Yearbook of Cultural Property Law* was particularly timely, as it coincided with the centennial anniversary of the American Antiquities Act. Despite the existence of a century of legislation protecting cultural resources, heritage management has only recently, in the past few decades, flourished as a recognized academic discipline and legal specialty. *Yearbook* is the culmination of collaborative research across legal and academic forums; an undertaking that results in an unprecedented reference volume with appeal to an equally interdisciplinary audience.

Yearbook is a project of the Lawyers' Committee for Cultural Heritage Preservation (LCCHP), a non-profit organization constituted by cultural property lawyers, archaeologists, and legal scholars dedicated to furthering scholarship, education, and cultural heritage preservation. The LCCHP designed *Yearbook* as a text that documents the developments in cultural property law over the past year (2005–2006). The developments extend broadly beyond law to discussions of regulation, cases, publications, education, and policies. In successfully capturing the current debates and climate of cultural property affairs, *Yearbook* is an essential tool for legal and archaeological practitioners.

Though "decidedly legal in form and content," *Yearbook* departs from a familiar case-study format by presenting the material in various formats, such as themed practice areas, interviews, articles, and obituaries (p. 7). This refreshing mix of presentation reminds readers of the complexity and diversity of voices present in cultural property affairs. *Yearbook* is divided into seven general sections. Of particular interest is the third section, Practice Areas, which is further subdivided into eight individual topics: Federal Land Management; State and Local; Tribes, Tribal Lands, and

Indian Arts; Marine Environment; Museums; Art Market; International Cultural Property; and Enforcement Actions. Each topic within the Practice Areas section was written by one or more cultural property lawyers. Arguably, the topical division separates issues that might also benefit from being viewed as interrelated, and the heavy focus on U.S. cases does not always contextualize the current state of the Practice Areas within comparable international cases. Also, the format of each discussion area is variable, as some areas contain especially useful discussions at the end, while others merely list cases and their descriptions. These are, however, relatively minor critiques, as the various topics do present an unparalleled insight into the workings and dialogues of American cultural property institutions.

Based on the material presented in the eight practice area topics, the current state of cultural property affairs is partly grim and partly optimistic. For example, twice in 2005 the U.S. Supreme Court denied *certiorari* in cases challenging federal agency management practices designed to protect American Indian sacred sites on public lands. The extent of damage caused to the Gulf Coast's cultural resources by Hurricane Katrina is devastating. In addition to the destruction of countless heritage sites, museums suffered considerably, with the New Orleans Museum of Art incurring \$5.5 million of damage and the elimination of 70 of the museum's 86 positions (p. 76). In more encouraging news, tribal rights to sacred symbols were offered overdue protection on the state level in New Mexico. This was initiated by the case of a vessel bearing the sacred sun symbol stolen from Zia Pueblo, which was adopted without Pueblo permission as the official symbol of New Mexico, Southwest Airlines, and other agencies. Following the creation of a state task force, twenty companies granted royalties to the Zia Pueblo. Another encouraging verdict in the case of the salvage company *Sea Hunt v. Unidentified Shipwrecked Vessel* demonstrates the effectiveness of international laws in protecting underwater cultural resources from treasure hunters. In this case, the Fourth

Circuit Court of Virginia determined that Spain had not abandoned rights to two warships, *Juno* and *La Galga*, thereby refusing Sea Hunt rights to salvage and ownership.

The Practice Areas section successfully captures current events affecting cultural property, while the remainder of *Yearbook's* features offers insight into the applications and interpretation of cultural property measures in various contexts. In the Interview section, Dr. Martin Sullivan, former Director of the Heard Museum in Phoenix and chair of the Native American Graves Protection and Repatriation Act Review Committee, discusses his involvement with the Department of State's Cultural Property Implementation Act (CPIA) Advisory Committee. In the rather brief interview, Sullivan hints that emphasis on site protection and enforcement of the CPIA have become diminished priorities post-9/11. A more in-depth discussion of this situation and its consequences would undoubtedly be welcomed by cultural property practitioners.

The Articles section offers two detailed entries concerning the practice of cultural property law. In the first, Using common law principles to recover Cultural Property in US, Tobias Halvarson, attorney-advisor in the Division of Indian Affairs in the Department of the Interior, discusses common law as a "baseline" to which practitioners turn when statutory laws are absent in cultural property cases (p. 129). Richard Waldbauer and Sherry Hutt trace the history of development of the Antiquities Act, its impact on last century of cultural property law, and its future value in their article, Cultural Property Begins: Centennial of the Antiquities Act.

The final sections include obituaries of Stephen E. Weil and Vine Deloria, Jr., a Table of Cases from 2005, and a Resources section for

scholars and students. The Resources section offers the Law School Update, one of the first published sources on law school programs with offerings in cultural property law, as well as a thorough bibliography of recent books, articles, and websites relevant to cultural property. These provide excellent starting points for legal and archaeological professionals to locate and research current literature.

In the dynamic and expanding field of heritage management and cultural property law, the *Yearbook* is a must-have for referencing current legal information and debates. *Yearbook* is designed collaboratively by legal professionals, but rather than being an exhaustive volume laden with legal jargon, *Yearbook's* authors have effectively translated dense legal material into a tool of heritage management for all cultural property practitioners. While accessible, *Yearbook* remains grounded in legal references, cases, and analyses. As such, the creation of the *Yearbook* series fills what was a critical void in the growing corpus of archaeological case studies on heritage management and cultural property. Editors Sherry Hutt and David Tarler and the contributors from the LCCHP have certainly achieved their aim of informing readers of current decisions, issues, legislation, and events, while also presenting perspectives of those who shape the law (p. 8). The *Yearbook of Cultural Property Law* is an invaluable tool for all who practice cultural stewardship, preservation, consultation, and law.

KRYSTA RYZEWSKI
BROWN UNIVERSITY
DEPARTMENT OF ANTHROPOLOGY
PROVIDENCE, RI 02906

*Whalers and Free Men:
Life on Tasmania's Colonial Whaling
Stations*

Susan Lawrence

Australian Scholarly Publishing,
Melbourne, 2006. 221 pp., 56 figs.,
index, \$34.95 paper.

Whaling plays an important role in the history of the European settlement of Australia and New Zealand. Furthermore, historians have long understood it to be an important and early profitable industry, one that sparked much development in many Australian colonies. In the last three decades, the study of whaling has been a popular subject amongst Australian archaeologists. In 1991, Parry Kostoglou and Justin McCarthy produced *Whaling and Sealing Sites in South Australia* (Australian Institute for Maritime Archaeology, Special Publication No. 6), a publication outlining the extant archaeological remains of a large number of shore-based whaling stations along one stretch of coastline. Some years later, an initiative created by Susan Lawrence (La Trobe University) and Mark Staniforth (Flinders University), known as the Archaeology of Whaling in South Australia and New Zealand (AWSANZ) project, would significantly expand the work on whaling in the southern hemisphere. In addition to journal articles and numerous theses, two major publications have already emerged from this project, Lawrence and Staniforth's edited volume named after the AWSANZ project (1998, *The Archaeology of Whaling in Southern Australia and New Zealand*, Australasian Society for Historical Archaeology and the Australian Institute for Maritime Archaeology Special Publication No. 10, Sydney, Australia), and Mike Nash's *The Bay Whalers: Tasmania's Shore-Based Whaling Industry* (2003, Navarine Publishing, Canberra, Australia). With the addition of *Whalers and Free Men*, we have another good example of the fruits of this initiative; a representation of an approach exemplified by the cooperation of maritime and terrestrially inclined historical archaeologists.

As noted by Lawrence in her introduction, this book is about the archaeological excavations of two colonial whaling stations located in the southern extents of Van Diemen's Land, now known as Australia's island state of Tasmania. In separate partnerships with Thomas Lucas and Thomas Hewitt, the iconic early entrepreneur James Kelly owned the two sites, located in southern Bruny Island (Adventure Bay, excavated in 1997), and the Forestier Peninsula (Lagoon Bay, excavated in 1999), respectively.

Lawrence initially focuses chapters on the history or the archaeology of whaling, but eventually merges them into a compelling synthesis. At this point, the work drips with themes at the core of maritime history with particular relevance to the study of colonial economies. The story of Tasmanian whaling exemplifies the harsh realities of the boom-and-bust cycles of the early Australian colonial experience. In addition, it places the colonists in the social and economic hierarchy of their time—from those in charge, to those too-often invisible workers. Here it is clear that a study of whaling is a great opportunity to study the nature and workings of the colonial economy. Within the book's pages, she communicates the local and international background to the hunting of whales, as well as the evolving processes and technologies enabling whalers to harvest whale products and ship them to market for eventual use. Economic evidence paints us a many-layered story; on one hand, there is that which outlines the grim realities of the whaler who ended up broke or in debt from a bad season, on the other is the story of a good season's hunt by an experienced crew, culminating in profits for all concerned. Unfortunately, for most whalers, the lean years would outnumber those of bountiful harvest.

From the outset of Lawrence's book, it is clear that she wishes much of her writing to have a lyrical quality. She warns the readers that while the subject of whaling may have broad appeal, a discussion of the "nuts and bolts" archaeological process may not be to everyone's liking. While the text pertaining to the process and results of the archaeological excavations are a little dry, this is unavoidable, and Lawrence

makes it as engaging as possible. Should the reader stick it out through these short chapters, the payoffs follow when the material is analyzed and discussed. The finds at the excavations were objects drenched in exciting interpretive potential; whalebone stools, delicate-stemmed drinking ware, fine china, and Aboriginal artifacts, to name a few. Lawrence proceeds from description to contextualization and analysis. The unfamiliar life of the whalers is introduced, made recognizable, and inserted into a view of the past that is easily understood. The material culture has dramatic effects on our views about hierarchy among whaling personnel, and indeed, calls for us to challenge our assumptions about whaling crews and communities. In other words, readers will be surprised by the number of high-price and high-status items that was found amongst the detritus of the whaling stations, alluding to the existence of whaling elites.

There are a number of other interesting observations evident from a reading of the material culture. For instance, the chance that James Kelly purchased undecorated or plainly decorated clay pipes that he would sell to his crew to avoid any suggestion of "political, ethnic, or other sympathies" (p. 122) tells us about the internal dynamics of whaling camps, and their parent culture. The data from the careful excavation of the Adventure Bay tryworks were also noteworthy for suggesting that its use in opportunistic whaling subsequent to the station's abandonment has grounding in archaeological evidence. At the end of the day, this is

an examination of the pattern of whaling; it is about how archaeologists can read behavior from the archaeological record, and Lawrence succeeds in providing insight into the working of the whaling stations, and is able to examine the people involved in the enterprise.

Non-Australian audiences need not be deterred by the apparent regional focus of this work. Those interested in the history of whaling will find much to think about in the way that local conditions and traditions culminated in regional differences and similarities within the industry. Moreover, the examinations of race, gender, ethnicity, and status make this a significant contribution to scholarship. The book will also be of interest to an American audience because of the involvement of U.S. whalers in the southern fisheries, especially some individuals from prominent New England whaling families and communities.

In typifying and identifying the historical records and archaeological signatures of whaling, Lawrence has created a guidebook regarding much of the literature pertaining to colonial Tasmanian whaling, of which much has been presented in theses but not widely disseminated. Consequently, *Whalers and Free Men* will likely be the seminal source on the Archaeology of Whaling for some time to come.

NATHAN RICHARDS
PROGRAM IN MARITIME STUDIES
EAST CAROLINA UNIVERSITY
GREENVILLE, NC 27858-4353

*The Sangamo Frontier:
History and Archaeology in the
Shadow of Lincoln*

Robert Mazrim

The University of Chicago Press,
Chicago, 2007. 352 pp., 100 figs.,
index, \$20.00 paper, \$55.00 cloth.

In *The Sangamo Frontier*, Robert Mazrim presents a time and place which is little known outside of Illinois, and whose stories are frequently overshadowed by historical preoccupations with Abraham Lincoln's early years there. On the first page of his introduction Mazrim takes us from the familiarity of our own homes to the unknown room of the past, offering archaeology as a way to open the door. His primary goal is to demonstrate to non-specialist readers that early-19th-century Sangamo Country was very different from both the region they know today and their expectations of the place and time in American history. Introducing this theme, Mazrim tracks back and forth between present views of the Illinois highways and historic sites to possible past views of 1819, attempting to evoke a sense of the lost landscape once at the remote edges of western expansion. In the following chapters, archaeological remains are offered as a tangible entrance into an "authentic" past that is so often obscured by our interpretation and reinterpretation of documents and local traditions. A second theme throughout the work is its negotiation between the reality of historical interest in Abraham Lincoln as a motivator for much research at sites in Sangamon County, and the desire to deemphasize his local presence and influence. The sites discussed in Mazrim's text are those Lincoln may have encountered when he moved to the area in 1831, and in the occupation of which he may have participated only briefly.

Divided into five sections, *The Sangamo Frontier* starts with a wide view of issues in archaeology and regional history, and slowly zooms (in the author's words) into specific sites. Part 1: Americans, Frontiers, and Archaeology, contains two chapters which provide an overview

of European American and American settlement in central Illinois. Chapter 1, The Making of an American Frontier, illustrates the time-depth of the frontier in the region by retelling the story of Kaskaskia's transition from French fur trade post to American town. He uses the term "frontier" to refer to the networks of settlements which grew along the edge of what was perceived as wilderness, and the process of transition as settlement moved this edge over time. Chapter 2, The Arrival of Archaeology and the Shadow of Lincoln, chronicles the history of archaeology and historical tourism in the region, including a description of the Old Salem Lincoln League's efforts to reconstruct New Salem for pilgrims seeking traces of the President's life.

Part 2: Illinois in History, contains two chapters, the division of which shows the historical structure of Mazrim's approach to the region: Before the Americans and The Americans. The former recounts Native American and French habitation, and introduces the ancient transportation route known as the "Edwards Trace," which will play a significant role in the discussion of later sites. Drawing from personal memoirs written by visitors and descendants of local residents, Mazrim sketches the typical 1830s community, including its farms, mills and mercantile establishments.

At times, Mazrim's conceptualizations of westward migration and wilderness seem troubling. His language suggests a belief that western movement was somehow an inevitable expression of a natural American tendency, as "[m]oving west was second nature" (p. 22), and "it was a deep-rooted sense of wanderlust that seemed to push many settlers into the next frontier very shortly after their own efforts had created a semblance of 'civilization'" (p. 26). Further, Mazrim will at one point assert the significance of 12,000 years of Native American occupation in the region and of early settlement by French traders, and later in the book claim that Americans' post-1821 work in the first log county courthouse at Springfield was "the beginning of the taming of a massive wilderness" (p. 144). Statements such as these

seem contradictory to the more interesting and complex stories Mazrim draws from the archival and archaeological records, in which settlers moved gradually and opportunistically within networks of family and business into regions already occupied by Native American and French residents.

In three chapters, Part 3: Archaeology of the Frontier, describes the typical lifeways of and remains left by the American residents of central Illinois from the 1820s to the 1840s. Mazrim emphasizes the agency and competence of Sangamo Country's settlers and seeks to dispel readers' assumptions of rough and unsophisticated homes (and builders) by arguing, for example, that many well-finished, whitewashed log cabins were built for their residents by skilled outside contractors (p. 80). The final chapter in this section details the kinds of artifacts generally recovered by archaeologists at Illinois frontier sites, and Mazrim's preferences for structuring a functional classification scheme. The author's desire to distinguish a specific pattern of artifact assemblage composition on early-19th-century Illinois frontier sites becomes clear at the end of this chapter, and remains a thread through subsequent discussion of specific sites.

Part 4: The Origins of Sangamo, moves the book back into historical overview, with a discussion of the landscape and geography of the Sangamon River drainage. More specific detail about the Kickapoo and Potawatomi and French occupation of the area precedes several pages about local activity through the War of 1812. As the section ends we see the American settlement of Sangamo Country transform the frontier into a legislative unit much like other counties of long-settled states. These two chapters may have served the book better in or after Part 2, as the switch from the broad view of regional history to the specificity of Queensware and back again fragments the historical narrative and may make later discussions of archaeology less accessible to a non-specialist audience.

Mazrim's own unique research contribution finally surfaces in Part 5, with eight chapters devoted to his archaeological studies of several sites in Sangamo Country. Interpretation of tableware remains from Elkheart Grove, the Kentucky House Tavern, the Iles Store site in Springfield, and the Jacob Carman tavern in Sangamo demonstrate the archaeologist's skill with chronological information and distinguish-

ing household from commercial activities in collections of ceramic tableware. Excavation of kiln-waster debris from the Ebey-Brunk Kiln site highlights local craft production and commercial supply, as well as the technical aspects of lead-glazed earthenware manufacture. Interpretation of the stratigraphy at Roll's store, created in part by silting as rainwater drained into the cellar of a partially dismantled building, shows the slow decline of Sangamo town through the 1830s. The two chapters devoted to Mazrim's excavations at the Sangamo town site will be especially interesting to a non-specialist reader seeking to understand the archaeologist's process of search and discovery. Considering that much of the work includes questions about feature locations in relation to historical structures, however, more maps in all chapters of this section would be beneficial to enhance the reader's understanding of and engagement with the subject. Further, in his descriptions of stratigraphy and artifacts, Mazrim occasionally slips away from his more publicly accessible writing style to the use of more technical language that could lose some readers for a few pages.

Mazrim tells what is potentially the most interesting story in the book—and the one which most closely allies with the title's allusion to “the shadow of Lincoln”—in two chapters about historical reconstruction and archaeological study at New Salem. Following the lead of a single photograph and sparse records of 1930s excavations at the Rutledge Tavern, Mazrim reengages with a seventy-year-old dialog about the tavern's actual location in relation to the historic site's reconstruction. By reopening the original area of excavation, he discovers evocative evidence of New Salem's 20th-century history and the power that local tradition can exert on the future of historical memory.

This work brings together the results of decades of archaeological research and the efforts of a singularly passionate scholar of central Illinois history. It should be of great value to those interested in new perspectives on Sangamon County's history and to scholars elsewhere seeking to promote the sites and stories of early Americans who did not become President.

STACY C. KOZAKAVICH
LSA ASSOCIATES, INC.
157 PARK PLACE
POINT RICHMOND, CA 94801

From the Miners' Doublehouse: Archaeology and Landscape in a Pennsylvania Coal Company Town
 Karen Bescherer Metheny
 The University of Tennessee Press,
 Knoxville, 2007. 305 pp., 62 figs.,
 index, \$45.00 cloth.

With *From the Miners' Doublehouse*, Karen Metheny offers a solid contribution to the historical archaeology and anthropology of mining and company towns. On the heels of other scholars in historical archaeology, she brings a “bottom up” or “inside out” perspective to the study of Pennsylvania coal miners, not merely as hapless industrial laborers but as socio-cultural negotiators in an ongoing dialogue with a paternalistic coal company. In essence, Metheny argues that miners took an active role in creating and maintaining the physical and cultural landscape of their company town not by labor strikes and civil disobedience, but by living their daily lives. Metheny's volume not only presents an attractive theoretical approach to the study of miners and mining landscapes, but it also highlights the value of multiple lines of evidence in cogent historical archaeological research.

Metheny begins her book by introducing the reader to prevailing scholarly discourse on the study of the industrial worker. She argues that current scholarship casts the worker as a victim of industrial domination and market forces, where every action is one of resistance. This view detracts from the reality that industrial workers not only reacted to corporate oppression but assumed primary roles in the creation of their life experiences. Metheny draws from the work of other historical archaeologists and anthropologists to place the worker as an agent partaking in continuous discourse with corporate regimens. This discourse occurred at the individual level as workers consumed material culture and manipulated their landscape to suit their personal needs.

After presenting a scholarly genealogy of her theoretical approach in the introduction, Metheny

spends her first three chapters detailing the evolution of company towns and corporate paternalism, the development of coal company towns, and finally the Rochester and Pittsburgh Coal Company's establishment of Helvetia, Pennsylvania, her site of research. These sections provide necessary historical context to readers not familiar with corporate paternalism as manifested in the 19th- and 20th-century mining industry; their placement at the commencement of the study is disappointing, however. In her prologue, Metheny stresses her alternate view, one that “begins ... with ... and works outward from” individuals to larger questions of working class culture (p. xxxvi). Her “inside out” approach places the worker at center stage, not as a re-actor but as a primary actor in the industrial process. Unfortunately, an initial focus on the corporate and not the individual quashes the reader's expectations for a true deviation from the typical “outside in” approach as followed by most studies.

Despite this minor organizational issue, Chapters 4 and 5 astutely exemplify Metheny's alternative approach. She uses historical documentation and oral histories to create an historical ethnography of Helvetia's residents from 1891–1947. Tax rolls and census records from 1900–1920 portend that initially immigrants of eastern European origin predominated in the Helvetia workforce; the ratio of native-born Americans and immigrants balanced after World War I, however. Unfortunately, Metheny could not access demographic data for the years before 1900 and after 1920; but what she did provide gives a representative sample of Helvetia's residents.

One of the clear strengths of Metheny's work is her use of oral histories to supplement historical documentation dating after 1920. In true ethnographic method, she interviewed at least six individuals associated with Helvetia; two of her informants worked in the mines for short periods while the others lived in the company town. From oral narratives she gained invaluable and fascinating information relating to a miner's workday, the flexible composition of the miner's household, pastimes such as baseball

and gardening, ambivalent feelings toward the mining company and company store, benevolent inter-ethnic relations, and the role of mining heritage in the creation of individual identities. The author's correct use of coal mining technical terminology is impressive given that many archaeologists unknowingly confuse key mining terms. Finally, this section also reveals the weaknesses of using oral history as a single line of evidence; informants contradicted each other and the historical record on more than one occasion.

The second half of *From the Miners' Doublehouse* focuses on the material culture and landscape associated with Helvetia miners' residences, or semi-detached doublehouses. As "the center of daily life" for Helvetia's mining families (p. 155), Metheny argues that the doublehouse was the locus of "active negotiation of worker identity and place within the company town" (p. 177). Although every household activity from food procurement to animal husbandry and gardening was influenced by the coal company regimen, variations in doublehouse material culture and landscape underscore mining families' personal preferences and identities.

Chapter 6 discusses the material culture of one doublehouse, no. 294/296, the site of Metheny's archaeological investigation. The author reaches two pertinent conclusions in this chapter. First, the front and backyards of the doublehouse were used in quite different manners. The facades of all doublehouses were roughly uniform as required by the company, while the backlots varied widely according to use and personal preference. Second, artifacts were sparse across the site because of the coal company's policy of refuse disposal.

Perhaps due to the absence of material remains, in Chapters 7, 8, and 9 the author turns to the landscape to address research questions of worker agency in the coal town. Through her archaeological investigation, Metheny reveals that doublehouses, although built by the coal company in a standard form, were continuously altered by the families who lived in them. Modifications included additions like porches and summer kitchens, changes to water

and sewer lines, and the creation of pathways and walks. To suit their personal preferences, families also added outbuildings, clotheslines, bake ovens, and gardens to the backlots of their dwellings. Metheny had the good fortune to interview former residents of the excavated doublehouse and most of what she uncovered supported the memories of informants. In this way archaeology acted as a "handmaiden" to oral history and it is not clear whether field investigations revealed information not expected or unknown from other sources. In addition, her site plan illustrations are cryptic with prominent features such as trenches, pipelines, and walks not clearly labeled.

Critique aside, Metheny provides one of the most elegant illustrations of the book's thesis with her juxtaposition of the standardized company-laid concrete sidewalks interconnecting town structures and the highly variable walkways found in the doublehouse backlots linking private spaces (p. 226). The sidewalks represent the industrial regimen, while the walkways symbolize the agentive role assumed by working classes in expressing their cultural identities. Metheny definitively exemplifies that this duality in landscape use and meaning is not a discourse of resistance but an ongoing dialogue between mining families and the coal company. Landscape alteration was a practice by which town residents constructed and exerted their personal identity within the confines of the coal company's paternalistic authority.

In its entirety, *From the Miners' Doublehouse* presents one of the only comprehensive archaeological studies of coal mining to date. Metheny roots her study deep in anthropology with her use of practice theory to interpret mining landscapes in a meaningful manner. Her tone indicates that she turned to the landscape as a research focus after encountering sparse artifact densities (p. 180). In spite of this, as illustrated by her work, landscapes hold a great potential for cultural information, especially in mining towns.

JESSICA L. K. SMITH
1597 BONANZA ROAD
RENO, NV 89521-6942

Archaeological Semiotics

Robert W. Preucel

Blackwell Publishing, Malden, 2006.
32 pp., 45 figs., index, \$74.95 cloth.

In *Archaeological Semiotics*, Robert W. Preucel outlines his vision for a pragmatic archaeology based on the semiotics of Charles Sanders Peirce. His book is an extended exploration of the history of semiotics (the study of human production and understanding of symbols and signs), its application in the social sciences, and its specific implications for archaeology. Preucel's volume is divided into three parts. Following the introduction, the first part lays the foundation of Preucel's argument in two chapters that outline the interdisciplinary theoretical contributions of Saussure and Peirce, highlighting the limitations of the former and strengths of the latter. Preucel then reviews the field of pragmatic anthropology, based on Peirce's work, as a necessary bridge between Peircian philosophy and archaeology. Next, in the volume's second part, he surveys how Saussure and Peirce's structuralist and semiotic legacies have been applied to processual, postprocessual, and cognitive archaeologies. Introducing his own application of semiotic thought to archaeological research, the final part of the book consists of two extended case studies demonstrating Preucel's semiotic, or pragmatic approach to archaeological interpretation, and a conclusion that succinctly pulls the various strands of his argument together. Preucel's book is a valuable addition to his corpus of work on archaeological theory. The volume will be of special interest to historical archaeologists, as Preucel uses case studies from his own work on historical period sites (both European American and Native American) to illustrate his theoretical approach. *Archaeological Semiotics* is an in-depth examination of fundamental questions about archaeological epistemology and interpretation, and should particularly interest serious scholars and students of archaeological theory and method.

In his introduction to *Archaeological Semiotics* (chap. 1), Preucel describes the book's two

primary goals. First and foremost, he advocates a semiotic approach to archaeological interpretation. Preucel observes that a lack of serious interest to semiotics in archaeology is likely due to its association with structuralism, long out of favor in both anthropology and archaeology. He also suggests that scholars applying semiotic perspectives to contemporary archaeological research use a flawed Saussurian model, and he instead recommends an approach based on Peircian semiotics. In particular, Preucel notes that "Peirce's tripartite notion of the sign relation and his famous distinction between icon, index, and symbol are especially relevant" (p. 4). Second, Preucel proposes a semiotic framework that explicitly focuses on materiality, the notion that material culture does not simply reflect human behavior, but plays an active role in constituting social order.

To introduce a semiotic perspective to contemporary archaeology, Preucel begins by reviewing the substantial intellectual contributions of Ferdinand de Saussure (chap. 2) and Charles Sanders Peirce (chap. 3) to the social sciences. Saussure is widely recognized for his structural linguistic approach and its focus on underlying codes and rules, as well as his characterization of the sign, composed of the signified and the signifier. Saussure's work formed the basis for Claude Lévi-Strauss's structural anthropology, and also had a significant impact on symbolic and cognitive anthropologies. Subsequently, however, Saussure's structuralist approach and its derivatives were criticized on a number of fronts by poststructuralist scholars. Common critiques included structuralism's failure to account for social practice and individual agency, and its lack of attention to materiality. Peirce, on the other hand, took a different approach to semiotics. He primarily approached the subject from a "pragmatic" point of view; that is, he sought to determine the meaning of something by considering its practical consequences. In addition, Peirce developed a theory of signs based on three elements, consisting of the sign, the object, and the interpretant. This distinction led to one of his best-known contributions, the division of sign-object relations into icons,

indexes, and symbols.

Peircian semiotics is the basis for the field of pragmatic anthropology (chap. 4), which Preucel notes is a “measured response to the limitations of symbolic, structural, and cognitive anthropology ... [and] ... a critique of certain excesses of poststructuralism, particularly the notion of radical ambiguity” (p. 67). Pragmatic anthropology explores the “culturally specific ways in which sign relations mediate social being” (p. 89), and unlike approaches based on Saussure’s work, it can accommodate models concerning not only language, but also social practice and material culture. Finally, pragmatic anthropology operates within a realist framework, which does not require unqualified objectivity and allows for interpretive ambiguity. Preucel uses his review of pragmatic anthropology as the bridge between Peircian philosophy and an archaeology based on Peircian semiotics.

In the second section of *Archaeological Semiotics*, Preucel considers how both Saussure and Peirce’s semiotic philosophies have been applied to archaeology by researchers from diverse theoretical backgrounds. He begins by surveying structuralism and its relationship to processual archaeology (chap. 5); then examines poststructuralism and its engagement with post-processual archaeologies (chap. 6); and finally reviews cognitive science and its applications to cognitive archaeology (chap. 7). In these chapters, Preucel not only outlines the history of semiotic and structuralist approaches to archaeology in general, but demonstrates that a semiotic framework has been applied in a wide range of theoretical orientations. Despite the fact these chapters cover widely available material about the divergence of processual and postprocessual archaeologies, they are valuable because they emphasize that a semiotic philosophy is not restricted to postprocessual archaeologies, but has been used in everything from behavioral to hermeneutic approaches.

The final section of Preucel’s book is the richest and most rewarding to read, especially for an historical archaeologist. It includes two chapters with extended case studies demonstrating the practical application of Peirce’s semiotic approach, as well as a concluding chapter that concisely outlines Preucel’s vision of a pragmatic archaeology. The first chapter in this section (chap. 8) focuses on Brook Farm,

Massachusetts, a utopian settlement occupied in the mid-19th century. Preucel analyzes how the site’s architectural design and built environment embodied the Transcendentalist and Fourierist philosophies underlying the community, and “how practices of inscription dynamically shaped the form and character of the community” (p. 177). His interpretation reveals tensions created by existing structures when the philosophical foundation of the population shifted from an individualistic Transcendentalism to a more communally-based Fourierism. The effects of “house agency,” that is, the active encoding of Transcendentalist ideology into specific building designs and use of space, may have thwarted the community’s philosophical shift to Fourierism by continuing to materialize the previous ideology. This dichotomy may have ultimately led to the settlement’s failure.

Preucel’s second case study (chap. 9) is drawn from his most recent work, which examines the Pueblo Revolt of 1680, focusing specifically on how Pueblo leaders used rhetoric, architecture, settlement location, and ceramic production and design to legitimize their cultural revitalization movement. Preucel suggests that revolt leaders underwrote their armed resistance against the Spanish by constructing “a new form of temporality that circulated widely among Indian people and created a new social being” (p. 221). The leaders reinforced this new temporality, which advocated a return to ancient laws and customs, by deploying its material embodiment through such varied mediums as village architecture, site location, and ceramics. Drawing on multiple lines of evidence to support his semiotic analysis, Preucel effectively demonstrates the social practices used to create and reinforce a sense of self and community in the post-revolt environment.

Archaeological Semiotics is an innovative book with a challenging subject matter. Preucel’s pragmatic archaeology, founded on Peircian semiotics, is a reasoned analysis of deeper meanings found in material remains, from architecture to artifacts. It is based on a realist approach and uses multiple lines of independent evidence, including archaeological, historical, ethnographic, and ethnohistoric, to construct interpretations about the past. Because of this interconnected “cable” of interpretive strands (a Peircian metaphor), pragmatic archaeology

can offer a rich and nuanced understanding of the archaeological record and past peoples' daily lives. Preucel's work transcends theoretical boundaries, as he notes in his conclusion (chap. 10) that "[s]emiotics does not advocate a particular theoretical perspective beyond pragmatism, the thesis that for ideas to be meaningful they must have effects in the world" (p. 248). In this

regard, *Archaeological Semiotics* has something to offer archaeologists from a wide variety of theoretical backgrounds.

MATTHEW A. RUSSELL
DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF CALIFORNIA, BERKELEY
232 KROEBER HALL
BERKELEY, CA 94720-3710

Situating Mission Santa Clara de Asis: 1776–1851, Documentary and Material Evidence of Life on the Alta California Frontier: A Timeline

Russell Skowronek, Elizabeth Thompson

Academy of American Franciscan History, Berkeley, 2006. 483 pp., 51 figs., index, \$35.00 cloth.

Between 1920 and 1934, the noted historian Father Zephyrin Engelhardt, O.F.M., compiled his celebrated histories of the individual California missions. Each volume was packed with documentary information, including demographic and economic tables, that makes these works still useful today. Engelhardt was only able to complete about three-fourths of these local histories before his death. Unfortunately, Mission Santa Clara, one of the most successful Franciscan establishments in California, was never the subject of a completed manuscript. Noting the absence of a traditional history of Santa Clara, Professor Skowronek realized the need to focus attention on the mission, which has been subject to rapid change and development both on campus and in the surrounding area. Skowronek decided to go much farther and create more than a superficial outline of Mission Santa Clara's history. This volume is truly multidimensional in its scope, wedding archaeological research, ethnographic accounts, and oral histories to a wide variety of original documentary sources. In many cases, this is the first time that the primary documents have been assembled in one place and published in a single volume. In this respect, Skowronek has provided an infinitely more useful volume to researchers of Santa Clara than Engelhardt would have done had he finished his Santa Clara manuscript.

Santa Clara Mission has a very complex history. The mission church was situated at five different locations at various periods. The neophyte population consisted of a mixture of local Ohlones, and some Yokuts and Sierra

Miwok from the east. Skowronek begins his volume with a concise summary of the local Ohlone people, derived from archaeological, ethnographic and historical sources. He discusses both prehistoric society and native life at the mission in a fair and balanced manner.

The remainder of the book is organized into chronological periods, from the mission's founding in 1777 to the departure of the Franciscans in 1851. In each chapter, documents of the period appear at the appropriate time. Such organization makes the volume an invaluable source book to researchers. Explorers' accounts, inventories, correspondence, questionnaires, and reports each inform the reader about particular years. Each year is prefaced by a brief statement about world events that affected Spanish California, causing the yearly entry to assume a context within a larger picture. Copious illustrations illuminate sections discussing places, objects, and personalities. Though Skowronek does not claim that the materials included are totally comprehensive, the volume represents the most thorough collection of hard-to-find source materials for any mission. It even includes the statistical information for which Engelhardt was famous.

Mission Santa Clara is a truly multicultural urban site, continuously occupied by various ethnic groups for over 220 years. Understanding events following secularization in 1836, first under Mexico and then under the United States, is vitally important to modern researchers who seek to understand the "flow of history" and the nature of modifications to the original site. Most published accounts of other missions, including those of Engelhardt, only provide sketchy accounts of this period at best. Skowronek gives equal attention to this critical period in the decline of the missions, demonstrating how the mission priests were instrumental in the founding of the City of Santa Clara in 1847. In 1851, Mission Santa Clara was transferred from the Franciscans to the custody of the Society of Jesus as a parish church. A detailed inventory of the contents of the still extant buildings provides us with a wealth of information on the details of mission life.

In summarizing the Santa Clara story, Skowronek notes that the original educational function of the mission has been continued today by a university of 8,000 modern “neophytes” preparing for lives in a changing world. The story of the later lives of the 1,000 native neophytes at Santa Clara in 1836 still needs further research. The author urges more study on this topic.

The volume is in the attractive format of the Academy of American Franciscan History. Organized for ease as a reference work, the volume contains many documents and illustrations that have never before been published. Useful appendices on the five Santa Clara churches, a

glossary, and an index add to its value. Skowronek remains throughout a lucid and engaging writer, drawing on a wealth of knowledge accumulated over the last 16 years. The multidimensional approach of the book makes it valuable to archaeologists, historians, and the interested public. It is a book that all persons interested in this period will want in their libraries; one that can serve as an excellent model for studies of other Spanish mission sites.

ROBERT L. HOOVER
CALIFORNIA POLYTECHNIC STATE UNIVERSITY
SAN LUIS OBISPO, CA 93407

*Chinese Junks on the Pacific:
Views from a Different Deck*

Hans K. Van Tilburg
University of Press of Florida,
Gainesville, 2007. 296 pp., 55 figs.,
index, \$59.95 cloth.

The interdisciplinary book, *Chinese Junks on the Pacific*, discusses a piece of history often overlooked—Chinese junks and their interaction with and influence over the West. Hans Van Tilburg, the author, correlates information from limited sources to create a text that begins to explore the understudied cross-cultural exchanges between the crews of Chinese junks, and the peoples of the Pacific and America. His research provides new perspectives on Chinese junks, their construction, culture, crew, and impact on the Western public.

The opening chapter, *Junks, Not Just Floating Wood*, begins with the concept of these nearly forgotten oceangoing boats. Although ten vessels do not make up a typology, the case studies and general economic, social, political, and historical backgrounds provide a solid introduction to an understudied subject. The information contained within the book covers historical stories, construction data, and additional historical context, cultural history, historical settings, and popular Western perspective.

The *Journeys Across the Pacific*, Chapter 2, introduces the ten vessels or case studies of the book: the *Whang Ho*, *Ning Po*, *Amoy*, *Fou Po II*, *Hummel Hummel*, *Sea Dragon*, *Mon Lei*, *Cheng Ho*, *Free China*, and *Beihai Junk*. Each description includes an episode concerning the Chinese junk, her crew, and a foreign land, which is expanded and recapped in a later chapter. The reader may not initially see a reason for Van Tilburg's order of introduction, but will gain a better understanding of the relationships between consecutive junks based on later material discussed throughout the book.

Although research on Chinese oceangoing junks remains minimal, *Reading the Junks Themselves*, Chapter 3, borders on overwhelming. The chapter begins by discussing junk construction,

language, patterns, and classification in general before breaking down all of these elements for each of the ten case studies. Van Tilburg then continues by correlating similarities between junks based on patterns and the greater implications of these patterns. The author does an excellent job of providing a reference point for those readers who are not familiar with East Asian ship construction by highlighting the differences between Eastern and Western ship construction.

After providing the history of the ten vessels in Chapter 2, Van Tilburg re-discusses the history in terms of ship construction, classification, and patterns in Chapter 3. The initial introduction in *The Journeys Across the Pacific* could have been briefer, and the histories between the chapters combined for continuity. The reiteration of previous histories, along with a look at the vessels in geographical terms, maritime terms, and chronological terms makes this a long and drawn out chapter, despite the amount of well-written and pertinent information.

Prior to Chapter 4, *The Living Culture of Chinese Vessels*, disjointed text makes a continuous read difficult. Once the author moves beyond providing the general history and into the cultural and social implications of Chinese oceangoing junks, the text reads smoothly. Van Tilburg analyzes the junks based on historical and limited archaeological evidence but goes beyond the physical to explore maritime folklore, religious beliefs, rituals, and art. The "living" qualities of the vessel, ceremonies and rituals practiced for safety and souls, gods and goddesses, and the sacred can still be seen practiced by modern sailors in one form or another. Van Tilburg expands this discussion by briefly exploring what the modernization of these traditions means about the past.

Finding Pacific Junks in History, Chapter 5, places the ten subject vessels within a broader historical context. As described by the author, the larger history of the Chinese junks sails beyond what is described within the chapters of his book. Local and national governments, internal conflicts, foreign policies, misunderstandings, and difficult journeys plagued

the almost-forgotten sailing vessels, which are only captured by a few documents. Chapter 6, *Misreading Our Guests: Public Perceptions*, explains why the limited historical records describe junks and associated events as they do, as seen through the eyes of Westerners.

As maritime change occurs across East Asia, the existence of junks begins to dwindle. This book provides readers with a clear view of the historical conditions surrounding the ten subject vessels. Not only does Van Tilburg provide readers with the historical context of the roles of Chinese junks across the Pacific and how these roles were perceived by the Western public, but he also acknowledges the greater impact of Chinese mariners on Pacific trade.

In general, the story of the Chinese junk is not one of ease and free of heartache. Many of the vessels were procured under difficult circumstances and in dilapidated states, there were treacherous conditions to overcome to reach the West, and if the crews did make it, they were not always welcomed with open arms. Yet through all of this the Chinese oceangoing junk served as a bridge between China, the Pacific, and America.

Van Tilburg successfully shows how Chinese oceangoing junks are linked to the West, both in the past and the present. Overall, the book provides a plethora of information to broaden the reader's understanding of East Asian seafaring culture, but the initial read is not easy. The book begins with choppy editing, inconsistent in-text figure references, and a glossary that does not contain all of the Chinese seafaring terminology discussed throughout the book. More importantly, the well-written and fascinating material laid out by Hans Van Tilburg trumps these editing issues. It is recommended that those without a background in Chinese ship construction be patient, for Van Tilburg's text will help broaden the reader's perspective on the impact of Chinese junks on the Pacific, and re-enforce the need for the continued study of oceangoing junks.

DEBRA G. SHEFI
BUREAU OF ARCHAEOLOGICAL RESEARCH
FLORIDA DEPARTMENT OF STATE
1001 DE SOTO PARK DRIVE
TALLAHASSEE, FL 32301