

## REVIEWS

EDITED BY VERGIL E. NOBLE

*The Familiar Past? Archaeologies of Later Historical Britain.*

SARAH TARLOW and SUSIE WEST, editors  
 Routledge, New York, 1999. xiv + 294 pp.,  
 77 figs., 3 tables. \$100.00 (\$150.00 CND),  
 \$32.99 (\$44.99 CND) paper.

Historical archaeology flourishes in the United States, Canada, Australia, South Africa, and in the Caribbean. It is beginning to thrive in Brazil also. Historical archaeology, however, as practiced in these countries, was designed to study European expansion or European colonization. This definition was thought out in order to make the field restricted and comparative, that is, to create precision in subject matter and to produce anthropological results.

Suppose the British wanted to found an historical archaeology for themselves, or the Scandinavians, or the Italians? What would it look like? They caused European expansion, created European colonies, invented capitalism, and came, collectively, to dominate the rest of the world. *The Familiar Past?* provides the answer. Editors Sarah Tarlow and Susie West have organized 17 chapters that found British historical archaeology in a way that is quite contrary to North American definitions, even though North American historical archaeology is their model. They explicitly attempt to complement the goals and achievements of historical archaeology in the United States as it has developed in the last 25 years. They have published something different: better in some respects, with a way to go in others, but with a different aim—and a more advanced one.

Tarlow and West observe that Great Britain does not have a scholarly, museum, or popular tradition devoted to studying the creation of classes and minorities while it built itself as a nation. Aside from the Labour Party, there is no voice for the others who were pushed out and marginalized. They imply that the country is dominated by Whig, i.e. a homogenizing, national history. Despite the tradition of E. P. Thompson, they are probably correct. Therefore, they argue, historical archaeology is needed. It is the basis for building other alternative narratives.

Do they succeed? In several essays they do. I like Kate Giles' essay on the transformation of medieval guild halls in York after the Reformation. She shows how the buildings were redesigned and rebuilt but continued to function after the Reformation. In the good tradition of architectural history which often accompanies North American historical archaeology, Giles defines how places are consumed and how such social investment accompanies social change. She introduces the Feast of Corpus Christi as a celebration of the

body of society and describes how the guildhalls, as homes for the aged and infirm, had their place marginalized when the role of works was replaced by the role of grace.

In an important and mature piece of scholarship on English landscape, Tom Williamson describes 18th-century English gardens as places of isolation and exclusion, not incorporation. I get a good sense of how repulsive the poor were to the rich, as well as of how very different the contemporary American scene was from its British counterpart. Williamson describes the economic condition behind the 18th-century landscape architecture, demonstrating how much he knows about the subject. As he does so, he builds a case for parks as places of reserve where no one could enter who was not of the right class. By contrast, he shows the place of the poor. It is a surprise to Americans.

Three other authors begin to demonstrate the look of an historical archaeology of the disappeared from British history. I cite these briefly, although most others could be used as well for the same purpose. Keith Matthews describes alley life in 19th-century Chester. He describes conditions worse than any in Lowell, Massachusetts, and disgusts us with skinning cats for fur gloves as a trade among the poor. Alasdair Brooks has a good idea about the scenes on dishes as propaganda. He uses the concept of ideology to develop the idea that the pictures were not mere decoration, but had a message which advertised social cohesion where there was actually social conflict. Robert Leech produces a picture of daily life in Bristol from 1550 on from letters, inventories, and maps. He focuses on crowds and their movement through the city, and we distinguish rich from tradesmen and begin to see the tangle between them. There is no question that these authors introduce us to Britain's poor, maybe not so well as Charles Dickens did, but then again, since the poor are always with us, we can stand to hear their message as adults, not just when we read Dickens as youngsters at a time when we could not make a difference.

*The Familiar Past?* does not involve itself with social change. It exempts itself from asking what is to be done once an alternative history has been developed. Even so, it presents a more engaged historical archaeology than its North American counterpart, which hugs a non-existent comparative science as its goal. While in North America we have created an almost irrelevant field while attempting to use social science as a model of intellectual development, this book at least knows its job is to ameliorate standing British history. This is the book's strength.

There are some obvious problems with *The Familiar Past?* There is very little archaeology in it. These essays are, by and large, fragments without developed conclusions and without being part of larger scholarly undertakings that rely on developed research designs. There is frequent, intelligent, and refreshing use of social theory by people who are used to reading and using it, but frequently the theory is not tied adequately to conclusions. The authors can create such ties, but have not had time to do so. While I lack confidence

that such intellectual ambition will develop in U.S. historical archaeology, I do believe we will see unification of theory and conclusions supported by archaeological data in Britain.

By the time I finished the book, I realized that there is a great need for more precision throughout historical archaeology everywhere. We know how to dig in the ground very well, but we do not connect what we count to what we want to know. The methods part of our research designs is thin. I think most people know this, and it is obvious throughout *The Familiar Past?*, but we all need to work on this part of our science. Further, this book is remarkably untied to the fertile research design for studying capitalism in Matthew Johnson's *An Archaeology of Capitalism* (Blackwell Publishers, Oxford, 1995). Johnson's volume is a general research design for historical archaeology in Britain, and it is intellectually sound, in part, because of its political implications. Together, these two books create a British historical archaeology, but they do so without reference to each other. When unified, if ever, they will no longer need to make reference to North America; they will lead us.

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*Race and Affluence: An Archaeology of African-American and Consumer Culture.*

PAUL R. MULLINS

Kluwer Academic/Plenum Publishers, New York, 1999. xi + 217 pp., 18 figs. \$59.95.

In this thought-provoking book, Paul R. Mullins focuses on two of the most pivotal issues in American history between 1850 and 1930, namely, the spread of racial ideology and the inception of modern consumer culture. The author intentionally acknowledges that the interpretation of the past cannot be divorced from the perception of the present, especially in reference to political and economic power. The book is the result of several years of engagement with the archaeological project known as "Archaeology in Annapolis," marshaled by Mark Leone and Parker Potter and whose main tenets include the demystification of archaeology. Using a critical approach, archaeology should study how a past is constructed, and the archaeologist needs to pay attention to how people think about their own identity and history. Mullins subscribes to this agenda and the author's personal involvement and interest in all aspects of African-American issues underpin the narrative and lead the reader to follow his informed arguments.

The book is logically organized into eight chapters. "Racializing Consumer Culture" serves as an introduction to the volume, summing up his aim to study the invention of racial subjects, such as blacks, Indians, Jews, and Irish (all originally considered as non-whites), and the gradual whitening of the European immigrants in the decades studied by the author. In a way, the aim is to understand racism and resistance to it. The main contention is that

consumption was as significant symbolic and concrete way of expressing civil aspirations and resistance to racism.

"The Politicization and Politics of African-American Consumption" deals with the question of how different consumption tactics were political. Mullins criticizes the established definition of consumption as the reproduction of essential identities mirrored in material forms and also challenges the classic notion of cultures as neatly bounded homogeneous entities, so common in archaeology since Childe and Kidder. Mullins prefers to stress the heterogeneous and fluid aspects of identity, as well as the agency of individuals and communities.

"Material and Symbolic Racism in Consumer Space" pays attention to surveillance and consumer society. Mullins studies body discipline through patent medicines and hair-straightening material, oral and documentary evidence, turning then to the politics of racial resettlement in Annapolis, again using a variety of sources. The author emphasizes both the structuring of domination into everyday activities and the way resistance was possible by expressing a unique symbolism that cannot be understood by reference to white consumer ideology.

"Producers As Well As Consumers," on market space in African-American Annapolis, includes topics on African-American entrepreneurship, on marketing, and on the chain and corner stores. There is also a section on African-American consumers and Jewish merchants, once considered by WASP ideology as black. The author concludes that marketing discourses were central to the critique of racism, as African Americans attempted to accept, evade, minimize, or resist exploitation.

"Moralizing Work and Materialism" deals with genteel ideology and the material world. Studying unsupervised labor in the fishing industry, using documents, photographs, and archaeological assemblages, Mullins argues that the shifts in fish consumption indicate African Americans often used material consumption as a way to articulate struggle.

"Modes of Consumption" turns to the racialization of domestic labor and to the tactical agency that enabled African Americans to seize opportunities through which they could manipulate the conditions of domination. The author produces a fine analysis of the movement of goods from white employers to African-American employees. Rather than limiting himself to traditional archaeological ceramic analysis, his interpretation focuses on ceramic consumption as a tactic not that different from decycling or pilfering. African-American ceramic assemblages do not comply to genteel decorum, suggesting both non-market exchange and rejection of learned Victorian taste.

"Affluent Aspiration" looks for the evidence of the threat felt by the elites, as mass consumption could challenge traditional white elite exclusive material privileges. Mullins takes consumption as potentially empowering and uses bric-a-brac and brand name products as evidence of an African-American struggle for their rights. It was only too natural that genteel observers were upset by the consumption of brands and nationally produced goods and the resulting racialized ideology of thrift was unable to suppress African-American autonomous aspirations to consumer citizenship.

"Double Consciousness, Whiteness, and Consumer Culture" concludes the volume, arguing that the focus of African-

American consumption was a rejection of black and white as incompatible identities. Archaeological assemblages in Annapolis seem to confirm that there was a persistent African-American desire for full citizenship and that consumption, by the 1920s, was more important to overall American identity than religion or nationalism.

The book is a good example of the fruits an interdisciplinary approach can bear, for the author mixes very skillfully documents, oral testimony, photographs, and material evidence. Mullins also is keen to draw on anthropology, sociology, semiotics, history, and philosophy, not restricting himself to archaeology, and the result is clearly worth of praise. His treatment of the subject perhaps could gain if Bourdieu (on symbolic violence), Spencer-Wood (on gender), or Siân Jones (on ethnicity) were used, but his references include, among hundreds of titles, authors as varied as Baudrillard, Foucault, and Michael Shanks.

Most importantly, though, is his commitment to write a specific people's history in active collaboration with the studied people. This public-archaeology approach has enabled the author to understand the subject better and, at the same time, to include his study in a contemporary struggle for equity. It is perhaps amazing, especially for foreigners and for those concerned with the critique of market and consumer society, to find that consumption can be interpreted as empowering. The doubts vanish, however, as we follow the arguments, and the main contribution of this book is to provide us a new way of considering the mixed relationship of ethnicity and consumption in a modern capitalist society.

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*Between Artifacts and Texts: Historical  
Archaeology in Global Perspective.*

ANDERS ANDRÉN

Plenum Press, New York, 1998. x + 215  
pp., 41 figs. \$39.50.

In the opening paragraph of *Between Artifacts and Texts*, Andrén presents a problem with which I am sure most readers of this journal are familiar. He states that the contributions of historical archaeology are not readily accepted by many as being a meaningful way of understanding the past. According to Andrén, the reason for this problem is that historical archaeology exists in an anomalous position—awkwardly situated among the disciplines of history, anthropology, and archaeology. The result is that historical archaeology contributes to all of these disciplines but is not really a part of any of them. To solve this problem Andrén argues that the key to overcoming intellectual marginalization is to work towards the breakdown of disciplinary boundaries. This work represents Andrén's attempt to blur these academic boundary lines and illustrate that historical archaeology should not be viewed as a weak

relative of other disciplines but rather as a field uniquely positioned to understand the past.

The book is seven chapters long and is roughly divided into two parts. The first half of the book consists of a brief introductory chapter followed by three chapters on historical archaeology in several parts of the world. The first chapter articulates the problem of historical archaeology's intellectual marginalization. It is a brief commentary on historical archaeology, its mixed relationship with other academic disciplines, and the paradox of doing archaeology in conjunction with literary sources, where documents are seen as both a strength (e.g., facilitating interpretation and comparisons) and a problem (e.g., texts make archaeology redundant).

Chapters two, three, and four present overviews of historical archaeology in Europe (Chapter Two), the Middle East and Asia (Chapter Three), and Africa and America (Chapter Four). In some regards those three chapters alone make this text a worthwhile addition to one's library. The chapters are significant for three reasons. First, they compel readers to examine what constitutes historical archaeology. Andrén uses a wide lens in defining historical archaeology (cf. Egyptology). He conceives of the discipline much more broadly than most historical archaeologists tend to do. Second, the three chapter overviews thoroughly illustrate how archaeology is politicized. Time and time again I was struck by how nationalist ideologies were catalysts for archaeological exploration throughout the world. Finally, Andrén reminds us that the world of historical archaeology extends well beyond the United States.

In the those chapters alone Andrén effectively fulfills the ideal of the Plenum series on global archaeology. Of the 95 pages in the three chapters, Andrén only spends 10 pages commenting on historical archaeology in the U.S. (pp. 95-104). Some readers may take issue with this relatively limited treatment of U.S. historical archaeology, as well as the related fact that any moderately well-read historical archaeologist will be entirely familiar with Andrén's commentary on the historical archaeology undertaken in the United States. To do this, however, loses sight of the forest while among the trees. Andrén's bibliography includes materials published in at least 20 countries. Any criticism of his treatment of U.S. historical archaeology loses perspective on what Andrén has attempted to do. Personally, I found the decentering of U.S. Historical archaeology quite refreshing. I am familiar with the history of historical archaeology in the U.S., but I know very little about work in such places as Japan, India, or Africa.

The three overview chapters set Andrén up for the second portion of the book (consisting of two lengthy chapters and a short concluding chapter). Chapter Five builds upon the preceding three chapters to highlight some of the broad patterns in historical archaeology that bridge the apparent boundaries between disciplines of archaeology and history. Andrén outlines five broad traditions (The Aesthetic Tradition, The Philological Tradition, The Historical Tradition, The Tradition of Cultural History, and The Archaeological Tradition) which summarize the differing ways academics have articulated the relationship between artifacts and texts. Andrén is careful to note, however, that those traditions are not necessarily mutually exclusive, nor reflect a strict

chronology. He concludes Chapter Five by taking a post-modern turn and arguing that the artifact-text relationship should be viewed as a relation of differing discourses, a point that he elaborates in Chapter Six.

In the final substantive chapter in the book, Andr n argues that the artifact-text “dialogue” is central to historical archaeology, but that there is considerable variability in how that relationship has been articulated, and that some positions ultimately lead to historical archaeology losing its voice as a discipline. The challenge, from Andr n’s perspective, is how to build understandings through the interplay of artifact and text. He opens with the position that the understandings of artifact and text are not fixed but are subject to varying interpretations. Further, in understanding the two he asserts that what is important is not to work toward building definitions of artifact and text but rather “to study the actual encounter between material culture and writing . . .” (pp. 153-155). Andr n then devotes the bulk of the chapter to articulating a relatively complex relationship between artifact and text. In the final section of the chapter, he presents a series of overlapping contexts on how these two bodies of information articulate. Specifically, he presents five different connections between artifacts and text that serve to build meaning. He presents three forms of “correspondence” between artifact and text, one of “association” between the two, and finally one of “contrast” where understanding is built on the incongruities between artifact and text.

*Artifacts and Texts* is an ambitious text in the scope of information that is incorporated into the text, and ultimately it is successful; the book is a significant contribution to the discipline. Not only does it document an expansive international exploration of historical archaeology, but it also is a provocative new commentary on the discipline’s most central relationship—that of the interplay between artifact and text.

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*An Archaeology of Social Space: Analyzing  
Coffee Plantations in Jamaica’s Blue  
Mountains.*

JAMES A. DELLE

Plenum Press, New York, 1996. xxi + 243  
pp., 46 figs. \$39.50.

Delle’s research focuses on a hitherto unexplored plantation economy in Jamaica—that of coffee. That focus alone makes this book a unique contribution to the archaeological literature. The purpose of Delle’s book, as indicated in the title, is to examine the social and geographic landscapes which shaped and were shaped by discourses between planter and enslaved people and, then, those of management and free labor.

He spends the first two chapters of the book outlining his theoretical position as an advocate of historical archaeology as the study of capitalism, accompanied by a lengthy review

of Marx-influenced research in historical archaeology. While those two chapters are the most tedious of the book, Delle should be applauded for being one of the few historical archaeologists to explain clearly how he is defining terms too often taken for granted, such as “capitalism.” What is most frustrating for the reader, however, is that the chapters follow a brief, yet thoughtful and intimate reflection by Delle in his Preface about his childhood experiences with Jamaican apple pickers. Having been introduced thusly to individuals whose lives had been shaped by “international labor exploitation” (p. xi), one might expect his initial discussion of capitalism and the oppression and exploitation of labor to be equally humanistic in tone. In this sense, the work is disappointing.

Delle’s first chapters should not dissuade the reader from the rest of the volume, however, for the chapters that follow contain well-organized and well-written discussions of the Jamaican economy and the history of the social spaces of the Yallahs River Drainage Area of Jamaica. Limiting his discussion to the late 18th to mid-19th centuries, Delle skillfully weaves together a diverse array of historiographic sources, including an impressive collection of maps, into a coherent and enlightening discussion of the coffee industry, the people who ran it, and the people upon whose labor the industry rested. Since the work is based predominantly upon Anglo records and documents, the voices of labor remain muted through much of this analysis.

Although Delle presents himself as hoping to contribute to the archaeology of capitalism, the most innovative and exciting contributions of this work are among the least developed. Delle informs the reader that he will use archaeological and historiographic data to “demonstrate how global political economic phenomena have historically impacted people in one small rural area” (p. 2), but it soon becomes clear that archaeological data in a traditional sense (i.e., excavation) is not really a significant part of this work. In fact, his investigations were limited to survey and some surface collection, largely due to the impossibility of excavating slave and free labor villages that have been planted over with fragile coffee trees.

In the first chapter, Delle also outlines his ideas regarding space:

space must be understood as a material tool that can be manipulated to various purposes. This book thus considers space not as a series of neutral backdrops to human action, but rather as a set of active forces within the processes of historical social change. Because space is in part a material entity, using an active definition of space suggests how the theories and methods of historical archaeology are relevant to the study of social process. As ours is a field that interprets the material culture of the recent past and as various manifestations of space leave behind material residue, historical archaeology is uniquely situated to analyze the material, cognitive, and social elements of European colonial expansion through the analysis of historical spaces (p. 3).

While Delle is not the first to recognize that space/landscapes are artifacts in themselves, he has successfully

created a cogent discussion of a changing socioeconomic landscape, using the tools of historical architects and human geographers, in a way that is truly archaeological. Using historical inventories as a source of additional material culture data, Delle is also able to integrate multiple scales of experience into his interpretations. He had the opportunity, but apparently declined throughout this book, to ask us to reconsider what exactly defines an historical archaeological work. In a field whose practitioners increasingly debate whether a study that discusses artifacts in a passing manner is really archaeology, Delle certainly could have entered explicitly into this controversy. His book appears to be part of a longer-term study, however, so perhaps Delle will elaborate on this in the future.

Overall, Delle's work is a well-written and interestingly conceived study in an area and industry that has received little attention. The book is beautifully illustrated with photographs, line drawings, historical lithographs, and historic maps. Some of the historic maps can be difficult to read, and accompanying line drawings would have been helpful, but this is a minor point. Ultimately, Delle's research nicely illustrates the changing relationship between land, management, and labor before and after emancipation. While he is heavy-handed with his "historical archaeology as archaeology of capitalism" rhetoric in the beginning of the work, he does ultimately demonstrate the ways that free labor resisted and denied planter attempts to "alienate labor from both the means of production and land" (p. 217). Having defended this thesis in this volume, perhaps in his future work Delle will feel more comfortable allowing the laborers of his studies greater individual voices.

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*Transferts culturels et métissages Amérique/ Europe XVIe-XXe siècle—Cultural Transfer, America and Europe: 500 Years of Interculturation.*

LAURIER TURGEON, DENYS DELAGE, and RÉAL OUELLET, editors

Les Presses de l'Université Laval, Québec City, 1996. 580 pp., 42 figs. \$29.95 (CDN) paper.

Academic Native studies have grown in interest during the last decades. While this field had for a long time been mostly confined to archaeology and ethnology studies within anthropology departments, in recent years history, art history, sociology, and geography programs have also developed interests in this field, with special attention being given to cross-cultural contacts and their impacts upon the attendant groups. The rise of Native nationalism and the 500th anniversary celebrations of Columbus' rediscovery of America are not strangers to that phenomenon.

The work entitled *Cultural Transfer, America and Europe: 500 Years of Interculturation* originates from a symposium

held at Université Laval, in Québec City, in May 1992. Twenty-seven individual contributions from various disciplines are presented, either in French or English, preceded by an introductory paper, in both languages, written by the senior editor. The book is divided into four parts: research methods and concepts, exchange and reappropriation of material objects, discourse as a medium of exchange, and mission and missionaries as cultural mediators.

The introductory presentation by Laurier Turgeon explores the conceptual aspects of the major theme, "cultural transfer as opposed to acculturation, transculturation or interculturalization," and examines the two main orientations of the symposium: working at building a history of North America based on relationships (contacts between Europeans and aboriginal peoples) rather than on ethnocultural groups (European history as opposed to aboriginal peoples' history) and opening the field of intercultural research to diachronic studies. The choice of the cultural transfer concept reflects an effort to show that all cultures in contact undergo transformations linked with interaction and mutual appropriation of cultural traits. As stated by Turgeon, "cultural transfer arises from a balance of power between two or more groups that conduct exchanges in order to assert themselves and to acquire something belonging to the other. . . . For this exchange to function—even when unequal—it must be based upon some measure of reciprocity. The act of giving entails the expectation of receiving in return" (p. 38). He argues that "exchanges and transfers growing out of such relationships inevitably produce hybrid cultural forms. Objects, once transferred, become culturally recontextualized. . . . In the case of biological cross-mending, transformation is apparent in bodily traits. Depending on the degree and persistence of such blending, transfers may wind up constituting a new, third group" (p. 38). An understanding of cultural transfers in northeastern North America is the ultimate objective of the authors.

Although the focus of the book is toward the understanding of French and English contacts with Amerindians in the Northeast and the cultural transfers that have followed, references to African and European experiences permeate throughout. This is especially true in the first part of the book, in which the authors attempt to define the different forms of cultural transfer, the ways in which cultures have accepted or resisted each other, and the means that have been developed to thwart cultural resistance to change and impose each other's biases. These ideas could not be made clear, however, without first investigating the concept of culture itself, how peoples participating in a cultural group interact and define themselves, and what consequences this has on the acceptance or rejection of others' cultural values. Three papers in the opening section illustrate these subjects. In the first one, Jean-Loup Amselle draws examples from French policies in Africa (Egypt during the 19th century and more recently Algeria or Morocco) and South America (Guyana) to argue that cultures are "open-ended, beset with rifts, shaped and re-shaped by power struggles that are external and internal alike" (p. 43). According to Amselle, each culture contains its own other, enabling it to self-define and to incorporate other's cultural values. Following on the same subject, Jacques Barou compares the situation to the ways in which modern immigrants must adapt to being

transplanted in an unknown culture and how they succeed in bringing novelty to the receiving culture even though they are confronted by its overwhelming superiority. Diarmuid O'Giollain's paper, based on various folklore studies, well complements this introduction to cultural transfer by showing how the sense of belonging, expressed by physical or psychological boundaries, is critical to self-definition of culture and to its capacity to adapt to contacts.

Three other papers, all focusing on North America, complete the first part of this volume. William Fitzhugh explores the potential of circumpolar areas for cross-cultural studies and the importance of trans-Beringian contacts, even after the establishment of an "Eskimo wedge" separating Asian and American populations along the Bering Strait. Olive Dickason shows that initial contacts between French and Amerindians set standards for cultural interaction that had repercussions on French colonial development and even on current Canadian history. She argues that linguistics and oral traditions should be included with traditional sciences and documentary research to help uncover North American Indian history, thus allowing that "original interactions . . . be seen afresh, better understood, and their decisive impact on the present more fully appreciated" (p. 45). Finally, Donald Smith shows how pre-World War II policy concerning Canadian aboriginal peoples laid the groundwork for its post-war policy that endangered the survival of aboriginal culture and determined the country's present-day political agenda.

The second part of the book deals with the exchange and the appropriation of material objects, which, according to Turgeon, play a pivotal role in cultural transfers. This subject is introduced by Serge Gruzinski's paper, which stresses the importance of the exchange of material goods as a means of communication, particularly in the absence of language comprehension. Using the example of contacts between Natives and Spaniards, he shows how objects were not necessarily used by the receivers in the same way that they were used by the donors, a process he calls recontextualization. Turgeon, on the other hand, views the exchange as "negotiating the balance of power," a means through which appropriation of the "Other" may be achieved. This process works both ways and gives less credibility to the view of unequal exchange. The notion that the use of the objects constitutes the primary indicator of the value accorded to them by the receiving culture is fundamental to his approach. Alexander von Gernet defines culture contact as a bilateral exposure to materials, behaviors, and ideas. Through examples based on the use of beads for body adornment, pipe smoking habits, and the "soul" concept in both Native and European cultures, he argues that cultural appeal and meaningfulness must be present to get acceptance from either one. Pipe smoking, for instance, offers a striking example of how the receiving culture appropriated a new idea and later returned the product to the originators while benefiting from the transaction.

The next three papers are largely based on archaeological and material culture research. Claude Chapdelaine shows the importance of pipe smoking in Native cultures and its transformation through time, its presence among the Iroquoians, and its adoption by the Europeans. Using spatial distribution of beads, copper artifacts, and late Woodland

pottery, Jean-François Moreau argues that a central Quebec trade route might account for the penetration of French artifacts among the Hurons during the early 17th century. Algonquians—probably the Koukouchaks—in contact with the French along the St. Lawrence would have served as middlemen in this early trade. In the next paper, William R. Fitzgerald examines Neutral cultural development from the 15th century until their final dispersion in 1651, suggesting that climatic changes first brought about changes to a corn/bean-based diet by adding a greater meat intake. Resulting competition for deer hunting grounds and the arrival of European diseases added to the stresses these populations already endured and finally caused Neutral dispersal. In the last paper of this section, Dean Snow demonstrates how the Mohawks' policies allowed them to gain and maintain access to European goods during the second half of the 17th century, while retaining their political autonomy and cultural characteristics.

The third part of the book is devoted to representations of Aboriginal peoples in written accounts and maps and the ways in which the information collected was used. Réal Ouellet and Marie Parent's paper shows how the accounts left by the missionaries may have been used to enhance the role of those who wrote the testimonies or to present messages they would not have been permitted to say outright. At the same time, they stress the importance of the Indians' knowledge in the early days as it is through their testimonies that explorers and cartographers were able to map the country. In the next paper, Paolo Carile refers to Marc Lescarbot's *Histoire de la Nouvelle-France* as the first modern ethnography treatise, but argues that it has to be examined cautiously as it is ideologically tinted by his patriotic positioning and the need to justify French colonization in the North after many unsuccessful attempts in other areas of the New World. The next paper, by Denys Delage, addresses the link between travel accounts and the birth of ethnographic knowledge and how this new knowledge was used to control aboriginal societies. At the same time, he shows how these accounts have contributed, although not exclusively, to the development of new ideas about modernism and democracy in ancient Europe, questioning aboriginal peoples' contention as being at the origin of the ecology movement. Modernism and economic needs have mostly been responsible for a shift from coping with nature to the control of nature in most societies, including aboriginal people. Annie Jacob's essay on the notion of work is more theoretical. It first looks at how the social value of work evolved in Europe up until the 18th century and how this concept influenced the way aboriginal people were depicted in early travel accounts. Perceived as non-working and thus inferior, Native people were denied ownership at a time when their lands were coveted. The high social value placed on the work ethic would have been used by Europeans as a rationale to justify their claim on the New World.

The last three papers in this section deal with maps and mapping. Malcom Lewis contends that Native people had maps of their own which were not accessible to Europeans, as they were based on metrics, geometry, symbols, and semantic categories unfamiliar to them. Robert Rundstrom's paper deals with the remarkable skills of the Inuit for

mapping, a fact that was recognized by Europeans, and questions the motives that brought both Europeans or Quallarnuat and Inuit to cooperate in this matter. Finally, Frank Lestringant looks at the different ways in which appropriation, conquest dreams, and cultural transfer were expressed by 16th- and early-17th-century French cartographers and colonists in Florida and Brazil.

The last part of the book is entitled "Missions, missionaries as cultural mediators." In the first of seven papers, Serge Gruzinski discusses the importance of icons as they were used initially by missionaries to impose Christianity and European values upon Natives and how this was later reinterpreted by the Mexican Church through the development of the Guadalupe Virgin cult and the use of baroque icons. He puts forward the idea that the icon acted as a unifying symbol, as intended initially by the Church, later giving place to disordonnate development in which the icon itself became more important than the saints or deities they were honoring. His paper discusses the role of icons in a renewing and changing society. Dealing with objects relating to Huron and Abenaki consecrations to Notre-Dame-de-Chartres in the 17th century, the next paper by André Sanfaçon shows how the wampums and reliquaries that were exchanged reflected both parties' cultural traits, while expressing cultural transfers and concerns. George Sabo follows with a comparison of the ways the French and the Spaniards established relations with the Caddos during the 17th and 18th centuries. He examines exhaustively the ritual processions used by the Caddos to control encounters with Europeans, induce the latter into their world, and communicate expectations concerning the form and pattern that consequent interactions should take. He concludes that although the Caddos rejected the Spanish mission system, trade relations led to economic dependency that affected subsistence patterns and traditional patterns of leadership. In the next paper, Codignola and Pizzorusso look at missions from a central Rome perspective, first questioning if America's discovery had marked a shift in the missionary movement from east to west. They then turn to the means put in place to organize and control this movement in order to overcome the lack of human resources, among these, the foundation and role of the "Propaganda Fide." Lastly, travel correspondance is shown to have been used not only as a source of knowledge about foreign people, but more likely as a means to stimulate and organize the missionary movement and bring it back under Rome's rule. In the next paper, Dominique Deslandres compares the first Catholic and Protestant missions in Acadia and New England. In their efforts to christianize the Natives, missionaries replicated in America a didactic strategy long used in Europe. Biaya's next paper inquires into the development of Native mystical female figures in New France and the Kongo, compares them to European mystical women figures and analyzes their significance for Native cultures. The book concludes with a paper by Louis Gagnon dealing with the role of Father Steinmann in the development of Nunavik (northern Quebec Inuit territory) Inuit sculptural art in the late 1950s. The author looks into Father Steinmann's initiatives and efforts to break the Hudson's Bay Company's control over production and distribution of Inuit sculptures by the introduction of a cooperative movement and compares this to a mission-like

movement. He recalls that Father Steinmann had a definite impact on Inuit sculptural art as he favored the incorporation of themes based on legends passed down through oral tradition into the more naturalistic themes developed up to that point by Inuit artists.

The book's editors and symposium organizers have succeeded in bringing together a large spectrum of specialists whose focus is centered around a single topic—cross-cultural contacts and transfer. By doing this, they give us the opportunity to look at different aspects and trends in this field of research. In fact, each of these contributions or avenues of research has enough scope to become the subject of an entire book.

The major quality of the book is its in-depth interpretation, something one would wish to be more present in archaeological works. Together, the authors provide insight into a large range of subjects encompassed in Native-European interaction and cultural transfer. Indeed, each author, through his own perspective and particular interest, attempts to bring some insight into the big puzzle of cultural transfer studies.

Although the main geographic thrust of the book is northeastern North America, its opening features on concepts and research methods make it a valuable work for researchers from all continents, as contacts between cultures are not confined to North America. Although there is a need for continued studies into the vast and highly complex subject of culture transfer, this book is a testimony to the remarkable efforts being done in this field.

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*American Material Culture: The Shape of the Field.*

ANN SMART MARTIN and RITCHIE GARRISON, editors

Henry Francis du Pont Winterthur Museum,  
Winterthur, DE, and University of Tennessee  
Press, Knoxville. 1997. vii + 428 pp., 53  
figs. \$39.95.

This volume presents papers from the 1993 Winterthur Conference, whose organizers sought to draw together scholars from a number of disciplines in order to explore the scope of material culture studies as practiced in the U.S. As the editors note, "students of American material culture have always come from multidisciplinary backgrounds and there has never been a single path to training for, working in, or thinking about the field" (p. 1). The very fact that the editors of this volume refer to material culture studies as a field, not a discipline, is indicative of the wide spectrum of backgrounds from which students of material culture arise and the diversity of approaches they bring to their work. Cary Carson, whose essay "Material Culture History: The

Scholarship Nobody Knows” concludes the volume, would have it that “from small beginnings twenty-five years ago as an esoteric and misunderstood offshoot of American Studies, the field has become an esoteric and misunderstood academic discipline in its own right” (p. 402). This reviewer, however, has to agree with Martin and Garrison: the essays in this volume may sketch in the permeable outline of material culture study as a field, but they surely do not go so far as to define it as a discipline per se.

The volume consists of 15 chapters, beginning with an introductory essay by Martin and Garrison. Here the authors survey developments in the field of material culture studies and discuss what they see as discrete intellectual streams influencing the field: anthropology, history, and art history, the latter encompassing the decorative arts. Within the anthropological stream they place studies inspired by structuralist and post-structuralist thought, including contextual and interpretive approaches, critical theory, and deconstructionism, as well as the entire fields of historical archaeology and folklore. Within the historical stream they consider trends in social history, as well as architectural history, citing as one of the most important developments the emergence of landscape as a holistic framework, one that “places houses and their contents in the same frame of analysis to build knowledge” and that examines “the symbols, rituals, and myths that surround them” (p. 16). The art history stream, it seems (Martin and Garrison do not really expand on this), has also been influenced by new notions of the meanings of objects, and while it may still focus upon object categories (e.g., portrait miniatures) as examples of artistic production, it does so by extending the analysis of the object to the examination of the broader contexts of production and consumption of the decorative arts.

While the volume itself is not divided into sections, the articles do fall into some general categories: essays on material culture scholarship, museums, and the presentation of objects; case studies of artifact types or categories; and studies arising from historical archaeology.

Case studies of artifacts or artifact groupings constitute the majority of essays in the volume, beginning with Gary Kulik’s study of American axes. Kulik is an historian of technology whose work explores the relationship between technology and culture, particularly the role played by technology in the construction of American culture identity. Here he explores the way in which the technological innovation of the American axe can be explored as an element in the development of American exceptionalism; he is one of several recent scholars engaged in a reexploration of a long-standing debate in American historiography. In the end Kulik sees the environmental context as a key to technological change. Katherine Grier argues that understanding material culture requires an approach that explores the communicative power of objects but which does not cling too closely to the metaphor of artifact as equivalent to language. She employs the notion of *rhetoric*, the study of “the means of persuasion available for any given situation” (p. 71) to explore the significance of animal artifacts in American 19th-century households. The animal object constitutes a metaphor for and commentary on human qualities and character, but a too-literal metaphorical

reading can result if the object is not analyzed in its use context: what are people who deploy animal artifacts (e.g., ceramic figurines, taxidermy, paintings, etc.) throughout their household trying to say, what do they hope to persuade visitors about themselves? Grier explores how “material culture functions as a powerful medium for presenting cultural tropes about class, gender, or even the natures of animals and their place in society” (p. 103), but notes that, although we can come close to understanding what might have been intended through presentation of objects, we have a far greater and largely unmet challenge in comprehending individual reception—how people respond to and interpret the material world.

The process of interpreting objects is at the core of Dorothy Washburn’s examination of doll play. She uses concepts drawn from cognitive anthropology and the anthropology of experience to examine the relationship that doll players have with their dolls. In the main, she comes to the conclusion that dolls constitute a medium through which girls (and women) rehearse their life experiences and develop and refine the categories through which they will view the world throughout their lives. It was something of a disappointment that Washburn devoted so much space to discussing theory and her research methods that her interpretive discussion is not as fully developed as one would hope, especially given the intriguing nature of her topic—and its relevance to archaeological interpretation. John Crowley’s discussion of the development of the piazza (i.e., porch/veranda) revolves around what he sees as the invention of comfort as an essential element of the domestic environment, particularly in well-to-do households. He remarks on the tendency of architectural historians to offer “naturalizing” (i.e., environmental) explanations for the construction of piazzas in places such as Charleston, South Carolina, despite the fact that porches or verandas are neither universal nor early features of Charleston houses—while the hot, humid climate has characterized the region all along. Crowley seeks alternative explanations and finds them primarily in concerns for health, followed closely by fashion-consciousness. He discusses the piazza as a feature of the spread of British colonialism by examining its presence in Charleston and the West Indies, in New York and New Jersey, India, Australia, and Upper Canada, drawing out the link between the cosmopolitan “culture” of British military officers with the spread of the piazza as a desired element in the design of colonial houses. Crowley’s is a fascinating study with clear implications for the work of historical archaeologists.

Of less direct archaeological application, perhaps, are the essays on owners’ manuals, by Joseph Corn, portrait miniatures, by Anne Verplanck, Tupperware®, by Alison Clarke, and leather stockings and buckskin shirts, by Linda Baumgarten. Each of these essays is of considerable interest, nevertheless, either as an example of a fine-grained analytical case study or on its own intrinsic merits. Corn, for example, demonstrates through a series of examples (e.g., sewing machines, automobiles, farm machinery, etc.) how manufacturers employed innovations in graphic reproduction, as well as carefully crafted text, to direct and standardize the way consumers interacted with “already standardized machines” (p. 194)—owners’ manuals mediate between

machine and owner to control the outcomes of purchasing and owning industrially produced goods. Verplanck analyzes closely the production and consumption of portrait miniatures by several Philadelphia artists, placing miniatures in a contextual framework (e.g., as items of personal adornment) that permits an understanding of how they operated in the negotiation and presentation of self and of the body. Verplanck notes that “portraits, like other possessions, can be viewed as part of a system of signs, to be read at different levels of meaning by those within and outside a group” (p. 222). Her analysis shows us how likenesses, “encoded with a particular pose, type of clothing, and housing, can be interpreted as a way of expressing and confirming self-identity within family and group identity” (p. 223). Such a sensitive awareness of the deeper significance of the “consumption” of objects is often lacking in historical archaeological studies of consumerism, which far too often stop with economics and eschew social and cultural context in favor of “sense”-less statistics.

Clarke focuses on a mass-produced icon of industrial and chemical innovation, Tupperware®, examining the contexts in which it was developed, marketed, and quite purposely transformed into a national icon (i.e., the milieu of corporate culture). She goes on to analyze the social and cultural meaning of the Tupperware® party, noting how the in-home “party” exploited 1950s and 1960s notions of women’s domestic roles by emphasizing homemaking and management skills while reinforcing through rituals of gift-giving and reciprocity the value women place upon friendship and social relations: “The Tupperware party, then, used the sanctity of the home and the premise of its informal provisioning to condone and celebrate consumption and sociality” (p. 238). This is a powerful study, revealing ways in which “commodities circulate beyond the realms of utility, status seeking, and individualized desire and belong instead to a complex system of sociality and moral economy” (p. 250).

The experiences of English colonists in becoming “Americanized” through interaction with both the frontier environment and with the native inhabitants of North America are at the root of Baumgarten’s exploration of the adoption by colonials of certain items of “Indian” dress. Leggings, or “Indian stockings,” and hunting shirts were modified from Native American clothing, replacing for many the impractical British regimental uniform and traditional dress of the European male. Baumgarten notes that “clothing adapted for wear on the frontier became a powerful symbol of American spirit” (p. 268), carrying multiple meanings, communicating values of self-sufficiency, and adaptability to harsh environmental conditions, worn proudly as evidence that Euroamericans were as suited to survive in—and hence to have just as much right to—the woodlands of the Americas as did the Native Americans whose manner of dress was being appropriated.

For those involved in museums and public outreach (all of us, to a greater or lesser extent), the essay by Eversmann, Krill, Michael, Twiss-Garrity, and Beck will be of special interest. The authors discuss results of observations of, interviews with, and questionnaires filled out by museum goers to attempt to understand how museum visitors make sense of and create meaning for objects on display. They reject notions of *visual literacy* and *reading* objects as texts

(widely used concepts developed in the work of theorist Paul Ricoeur) as particularly helpful in interpreting the process through which visitors learn about and derive meaning from museum objects. Denker also discusses museum methods in her essay on evaluating how history museums use material culture exhibitions to present aspects of American life. She notes that it is a far-from-simple matter to answer the basic questions: “Do the concepts explored in the exhibition have validity? Are they relevant to the time and place of the exhibition? Does the presentation convey them effectively to the audience?” (p. 383). She traces the development of history museum exhibitions, noting the social pressures and design challenges faced by contemporary exhibitions, vagaries of public demand, and trends in scholarship—“we can identify fashion in exhibition content, technique, and design” (p. 399)—as elements that must be taken into account in the creation and evaluation of history exhibitions.

Herman revives Lévi-Strauss’s notion of the *bricoleur*, or cultural tinkerer, as a useful device for rendering “observations of the ordinary into explanatory narrative, to make meaningful stories out of the seemingly chaotic stuff of the sensate world” (p. 43). Herman’s interest lies in the sorts of relationships that human beings have with objects, on interpreting how people’s actions with and through material culture reflect the construction of selfhood and personal identity (here is where *bricolage* comes in), but he also notes the importance of the multiple contexts in which people and objects exist and our need as scholars to be alert to both the limitations and creative potential of multi-layered relationships between persons and objects. Carson’s concluding essay could not be more starkly in contrast: he offers his usual cutely phrased dismissal of theory and laments the failure of material culture scholars to gain prominence in the mainstream of historical scholarship. Carson rejects the notion that our goal should be to “craft narrative and significance” (Herman, p. 56) out of ordinary things, repeating instead the mantra that we need to look to the field of history for major questions to answer, major issues to pursue. Carson, it seems, wants with one hand to claim disciplinary status for material culture studies but to snatch it away just as quickly with his other hand. A field without its own questions and research agenda has no claim on independent status as a discipline in its own right. All in all, it is a good thing that the majority of material culture scholars do not suffer from Carson’s pathetic inferiority complex.

Perhaps not surprising, given the strength of the genre, the historical archaeologists contributing to this volume focus on ways of delineating cultural and ethnic diversity through archaeological evidence. James Cusick explores ethnic differences in St. Augustine, Florida, between Spanish settlers and later immigrants from Minorca. Cusick is aware of the difficulties inherent in recognizing archaeological signatures of ethnic affiliation and cautions against a too-rigid definition of ethnicity. Nevertheless, his method for recognizing ethnic affiliation through archaeological remains involves comparisons of artifact counts and percentages, an approach which inevitably results in (or from) essentializing ethnic categories and conflating ethnic identity with nationality. Here Cusick is confronted with the inevitable dilemma that arises when new theoretical

perspectives (in this case, pertaining to ethnicity as a process rather than as a bounded category) are grafted onto old methods. Pattern analysis, artifact counts and percentages, etc., cannot go very far in illustrating how ethnic affiliation and ethnic identity are often fluid, negotiated, contested, manipulated.

John McCarthy begins with the premise that ethnic identity is an aspect of performance, of the presentation of self; his approach takes into account the fact that people are active agents in the construction of social identity, sometimes as members of groups, sometimes as individuals. McCarthy examines mortuary practices among 19th-century African-American Baptists in Philadelphia and attempts to interpret the purpose and meaning of treatment of the dead (burial orientation, nullification, etc.) and of goods placed in graves (e.g., ceramics). He sees the use of African-derived burial practices in the early 19th century as an element in “the creation of an explicitly African ethnic identity as part of the African American community’s response to the pressures of in-migration, economic stress, and growing racism” (p. 379). His contextual, interpretive approach avoids the pitfalls of viewing ethnicity as an essential and immutable category by studying ethnicity as only one aspect of the creation of sociocultural identity.

Despite Martin and Garrison’s claim that, in addition to a search for contextual understanding, a major trend in material culture scholarship has been the acceptance of “the notion that material objects function as a kind of text” (p. 13), one of the themes that arises throughout the volume is a retreat from the “artifact as text” metaphor which from the 1970s was predominant in material culture interpretation, including in historical archaeology. The linguistic paradigm has not been replaced with a new overarching paradigm, however, but with a multiplicity of models, including rediscovery of the work of C. S. Pierce by Gottdiener and others (M. Gottdiener, *Postmodern Semiotics: Material Culture and the Forms of Post-Modern Life*, Blackwell Publishers, Oxford, 1995). Alternatives to considering artifacts as text or equivalent to language generally involve substituting a different metaphor: artifacts as signs, which is the basic premise of semiotics (e.g., Verplanck on portrait miniatures); artifact use as a form of rhetoric (Washburn on doll play); as whole language (Eversmann et al. on museum-based learning); as performance (McCarthy on socio-cultural identity); and so forth. Avoiding a too-literal acceptance of the textual metaphor seems a healthy development, but it is also true that there have been many compelling studies that treat artifacts as text-like, or artifact use as if it were a staged performance (and hence scripted like the text of a play). For this reason it seems counterproductive to reject the textual metaphor altogether. Any metaphor that proves informative and can throw light on human interaction with the material world is worth exploring, and there is no reason that one metaphor is better than another, as long as we avoid reifying the metaphor or retreating into essentialism or mind/matter dualities (i.e., structuralism), or both. What is genuinely needed, Julian Thomas notes, is a recognition of “the unresolved character of the relationship between discourse, symbolism, and materiality” (Julian Thomas, 1998, *The Socio-Semiotics of Material Culture*, *Journal of Material Culture* 3[1]:108).

The essays in this volume provide ample evidence of the continuing interest among all students of material culture (not just historical archaeologists) in consumption and consumerism, although outside of historical archaeology few scholars find it particularly gratifying to examine consumerism through the lens of economics. Rather, the emphasis is on gender and consumption and on the construction of identity through participation in consumption of material goods. The most-often cited work in this volume of papers, first written in 1993, is Grant McCracken’s *Culture and Consumption: New Approaches to the Symbolic Character of Consumer Goods and Activities* (Indiana University Press, Bloomington, 1990), a work that helped many to see an interpretive path beyond the economics of consumerism and lifestyle studies; today the most innovative work in the field of material culture studies takes an ethnographic approach to consumerism and seeks to discover “why some things matter,” why some relationships between objects and peoples are significant yet others are not (Daniel Miller, editor, *Material Cultures: Why Some Things Matter*, University of Chicago Press, 1998).

*American Material Culture: The Shape of the Field* is full of fascinating insights into material life in America. It is handsomely produced (though the odd trim size makes it a bit unwieldy) and carefully edited, although it lacks an index. As a volume of conference papers it is outstanding: the papers have seen considerable work prior to publication, and the resulting essays are not uneven in quality but universally well written and substantive. There is much here for the historical archaeologist in terms of both direct applications as well as for theoretical and methodological inspirations.

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*Laboring in the Fields of the Lord: Spanish Missions and Southeastern Indians.*

JERALD T. MILANICH

Smithsonian Institution Press, Washington, D.C., 1999. xiv + 210 pp., 40 figs. \$26.95.

This most recent book by prolific author Jerald Milanich represents, in my opinion, the most comprehensive, well-written, and up-to-date overview of the current state of research into the colonial Spanish mission system in the southeastern United States. In it, Milanich traces the early European exploration, colonization, and missionization of greater Spanish Florida, which at various times directly included portions of the present-day states of Florida, Georgia, South Carolina, and even Virginia. The volume is the culmination of decades of original research by Milanich and many other colleagues and students at the University of Florida and beyond, and it follows several earlier books by the same author focusing primarily on the state of Florida and its indigenous peoples.

Perhaps most importantly, beyond its broad chronological and geographical coverage, *Laboring in the Fields of the Lord* draws on the most current ethnohistorical and archaeological data and interpretations regarding Florida's far-flung mission system to explore the idea that in a very real sense, "missions were colonialism." Contrasting with many earlier approaches viewing Florida's mission system as simply a "benign offshoot of colonialism," Milanich's new volume represents one of the first global syntheses of an emerging new paradigm in early Southeastern colonial studies in which missionization is interpreted to have played a central role in the development and maintenance of the overall colonial system of Spanish Florida. Viewed from this perspective, the Spanish town of St. Augustine is seen as the hub of a broader colonial network tapping human and natural resources distributed across a much wider region, all facilitated by the mechanism of the mission system. In this sense, missionized Native American populations supported the infrastructural base of the colony, providing food, labor, transportation, communication, and frontier defense for the military garrison at St. Augustine.

The volume begins with a detailed chronological summary of the history of mission research in greater Spanish Florida since the 1920s, ending with the explosion of new research in the 1970s, 1980s, and 1990s. In this first chapter, Milanich adeptly traces the many historical and archaeological advances that occurred during this period, exploring the many false starts and early misunderstandings as a preface to later developments that eventually refined our understanding of the locations and roles of Florida's missions. In the next chapter, he provides an effective overview of the physical and cultural geography of the land that would later become Florida, focusing on the regions occupied by the Guale, Timucua, and Apalachee Indians. The following chapter narrates the history of early European contact in the Southeast, guiding the reader through the early 16th-century Spanish expeditions of Juan Ponce de León, Lucas Vázquez de Ayllón, Pánfilo de Narváez, and Hernando de Soto, and ending with the later colonial undertakings of Spaniard Tristán de Luna y Arellano and Frenchmen Jean Ribault and René Goulaine de Laudonnière during the early 1560s.

Milanich begins his discussion of the successful Spanish Florida colony with a chapter describing the establishment of its twin port cities of St. Augustine and Santa Elena by Pedro Menéndez de Avilés in 1565 and 1566, and early Spanish-Indian relations during subsequent years. He describes not only the establishment of a series of short-lived coastal fortifications and initial hostility by French-allied Timucuan Indians, but also the brief (and ultimately fruitless) missionary activities by Jesuit priests before their final departure in 1572. The next chapter details the dawn of the Franciscan mission era, and the expansion of the mission system from the last decades of the 16th century through the mid-17th century. Milanich not only details the step-by-step advance of Franciscan mission convents through the northern coastal provinces and the western interior provinces of central, northern, and northwestern Florida, but

also discusses several early rebellions among the missionized Guale and Apalachee Indians.

The next chapter elaborates on the pivotal theme of mission life for the Native American groups assimilated into Spanish Florida. Here Milanich examines the inner-workings of the mid-17th-century mission system, exploring not only the spiritual component but also the impact of the annual Spanish labor draft, as well as intensified agricultural production designed for barter to Spanish officials, and the concurrent advance of Spanish ranching on native lands. This portion of the book will be of particular interest to historical archaeologists for its effective and creative use of textual and archaeological sources of evidence. The following chapter provides a tragic counterpoint, detailing the impact of widespread epidemic population loss among mission Indians, as well as other factors that eventually undermined the colonial system. In this chapter, Milanich also explores the traumatic effect of the 1656 Timucuan rebellion, which ultimately led to an acceleration of such changes and a widespread reorganization of the social geography of the interior missions. These transformations only served as a preface for subsequent disaster in the form of English-sponsored slave raiding and piracy during the last decades of the 17th century, discussed by Milanich in the final chapter. The final destruction and retreat of the missions between 1702 and 1706, and their 18th-century persistence as huddled refugee communities around St. Augustine, marked the end of the colonial system discussed earlier in the book. Even renewed mission activity among the unconverted Indians of south Florida and the Keys was eventually abandoned, and the few mission Indians still alive in 1763 were relocated to Cuba and Mexico when the Spanish turned Florida over to British authorities.

In my opinion, *Laboring in the Fields of the Lord* is unquestionably the best and most readable single-volume treatment of the mission system of Spanish Florida and, indeed, of the rise and fall of the Florida colony in general—at least with respect to the fundamental role that the missions played in the colony's destiny. I would recommend it for professional and lay audiences alike, since it is both well written and well illustrated with current maps, photographs of sites and artifacts, reproductions of original maps and documents, and realistic modern paintings depicting Florida Indians (all black and white). The index is excellent, and a select bibliography is provided at the end for those wishing to delve more deeply into the historical or archaeological source material. The volume should be required reading not only for those who need an introduction to the Florida missions, but also for those who have read all the "classic" works on the subject. In this book, Milanich brings all previous Florida mission studies to the present day and provides a starting point for future research.

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*Learning from Things: Method and Theory in Material Culture Studies*

W. DAVID KINGERY, editor

Smithsonian Institution Press, Washington, DC, 1998. x+ 262 pp., 30 figs. \$14.95 paper.

This edited volume is the second book of collected essays to spring from *Learning from Things: A Conference on Material Culture* held at the Smithsonian in April of 1993. While the first volume entitled *History from Things: Essays on Material Culture* (Steven Lubar and W. David Kingery, editors, Smithsonian Institution Press, 1993), addressed the idea that material culture reflects social and cultural values, this second volume broadens the discussion to encompass how different groups of scholars approach the study of objects. The stated goal of this volume is to provide an introduction to the methodological and theoretical approaches used by a variety of fields when addressing material culture studies. In the introduction to this collection, Kingery suggests that material culture studies may help pierce the boundaries between often-segmented and disparate academic fields, thereby creating common ground among a wide variety of scholars.

Kingery attempts to break interdisciplinary boundaries by assembling 12 scholars to write about their methodological and theoretical approaches to material culture. Despite the desire to facilitate a dialogue between scholars, Kingery divides the book into four bounded segments that represent four different fields: art history, history of technology, anthropological approaches to objects, and materials science. Part One, entitled "Paradigms for Material Culture Studies," is limited as it contains only one essay. Art historian Jules Prown works with the idea that material culturists are divided into two categories: "hard" materialists, who focus on object attributes, and "soft" culturists, who study the underlying belief systems that produce objects. Since the "reality" of an object neither lies solely in its material correlates and context nor in the culturally conditioned mind of the maker, Prown argues that these two groups of scholars with distinct agendas must work together to understand the "reality" of the artifact. Prown's contribution is the first of many in this volume to encourage cooperation between disciplines.

Technological objects—how they are made, used, and interpreted—are the focus of Part Two, "Material Culture in the History of Technology." The three contributors in this section all grapple with how and why historians of technology should use material culture. Steven Lubar reflects on the need for historians of technology to use machines and the history of technological change to address the "big questions of American history," such as class, ethnicity, race, and gender (p. 31). He urges historians of technology to see themselves as cultural historians whose texts are mechanical objects that allow them to address ways in which culture and technology overlap and influence each other. Joseph Corn, in his essay "Object Lessons/Object Myths?," conducts a brief survey of recent literature produced by historians of technology and comes to the realization that very few historians directly study objects when writing about

technology. They study documents produced by engineers, architects, and others who have designed or worked with the objects. Although an interesting sociological study of what makes historians of technology tick, Corn's call for hands-on material culture study remains most relevant to historians of technology. In the final essay of Part 2 Ruth Oldenziel applies a feminist perspective by arguing that technological objects have their history in the late-19th and early-20th centuries when "machines became the dominant metaphor and . . . a symbol of male power" (p. 56).

The third section of this book is by far the largest and is the most relevant to archaeologists, anthropologists, and individuals who work with both museum and private collections. Six essays investigate the variety of formation processes that create object collections. The authors each delve into how those processes influence the manner in which collections are studied. Michael Schiffer contributes two essays to this section, the first of which argues that formation processes create the "pathways leading from past behaviors to evidence of them in the present" (p. 74). In his second essay, Schiffer moves away from his archaeological roots by tracing the history and development of shirt pocket radios with sub-miniature tubes. Schiffer follows up on his first essay by demonstrating the need for material culturists to use wide-reaching and sophisticated methods when tracing the formation processes of collections and the archaeological record.

One of the more provocative essays in this volume deals with the formation of Denmark's museum collections. In this chapter, Kristian Kristiansen argues that modern society consumes the past by destroying it and placing certain parts of the past on display. The result of this consumption has been the destruction of Denmark's archaeological heritage to form Denmark's museum collections. Kristiansen concludes by suggesting that archaeologists in Denmark have become arms of the state, bureaucrats who facilitate the destruction of historic sites to meet the needs of the public.

Essays by Marjorie Akin, by Catherine Fowler and Don Fowler, and by Nancy Parezo focus on the formation processes that contribute to the development of private, ethnographic, and anthropological collections. Akin's chapter calls for the need to work with private collectors to understand the formation processes of their collections. In understanding the development of private collections, scholars can salvage information from objects that have been removed from their historical or archaeological contexts. Fowler and Fowler look at how ethnographic object collections develop, whereas Parezo discusses the formation of anthropological archival records.

Part Four focuses on materials science contributions to material culture studies. All three contributors to this section feel that materials science—a science concerned with the internal structure of artifacts—is the science best suited to address the production and use of material culture. Kingery argues in two essays that the physical properties of objects affect not only their function but also how they are viewed on economic and symbolic levels. David Killick carries this theme as he discusses the importance of using optical and electron microscopy in conjunction with other scientific methods and anthropological research. Michael Tite echoes Killick's and Kingery's theme in his essay on provenience studies.

This volume presents a diverse and often engaging series of essays on material culture studies. Archaeologists, historians, anthropologists, art historians, materials scientists, and those in the museum profession are sure to find one or more relevant essays. Ironically, however, the format of this volume maintains long-established disciplinary boundaries. While many of the essays provide a useful approaches to material culture studies that will help people to think more broadly about how we study objects, there is little viable discussion in this volume on how to use material culture studies to open dialogue between different academic fields.

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*Industrial Archaeology: Principles and Practice.*

MARILYN PALMER and PETER NEAVERSON  
Routledge, New York, 1998. xv + 180 pp.,  
60 figs. \$39.99 paper.

This work, by two veteran British practitioners of industrial archaeology (IA), provides a scholarly and informative survey of the archaeological study of industrial sites. Palmer and Neaverson are long-time editors of the British Association for Industrial Archaeology's *Industrial Archaeology Review*, and the book focuses primarily on IA sites and projects in the United Kingdom. The authors also include references to American and European sites, but those figure less prominently. The dominant focus on projects in Britain detracts somewhat from the value of this book for an American audience. The theoretical and practical approaches the authors outline, however, are, to my mind, significantly ahead of American practice in several key areas. As a result, I would strongly recommend this book to anyone with an interest in IA.

One interesting aspect of the book is its overall theoretical approach, set out in the opening chapter. Palmer and Neaverson explicitly argue for the value of an archaeological approach to IA, working to show how traditional archaeological principles can be applied to the study of the industrial heritage. They argue further that one key to the future development of IA is to move beyond functional and technological interpretations of industrial sites to social and symbolic interpretations that fully consider aspects of human agency. I find their ideas intellectually appealing and believe that implementing such an approach would strengthen the practice of IA in North America.

Palmer and Neaverson point out that industrial archaeologists often emphasize interpretation of structures, sites, and landscapes, rather than individual artifacts or artifact assemblages. Chapter 2 follows up this idea, discussing approaches to industrial landscapes. The analysis of industrial landscapes should address three major topics: the reasons for industrial location, patterns of change through time, and the spatial relationships between industry, settlement patterns, and transportation systems. They investigate these topics with reference to linear industrial landscapes (such as a canal line), the textile industry, metals mining, and

townscapes. Again, I find the approach they take quite valuable, as archaeological analysis of industrial landscapes is just beginning in North America.

Chapter 3 outlines the authors' ideas about interpretation of buildings, structures, and machinery. Palmer and Neaverson describe how archaeological concepts of form, function, context, and change through time can be used to interpret buildings. They apply these ideas to four specific areas: kilns and furnaces, food processing, textiles, and steam power. The examples are primarily from Great Britain, but their model of using these archaeological principles is informative.

Chapter 4 covers field recording techniques and documentary research. The authors stress the need for a field-recording program to be based on a specific research agenda guiding data collection. General aspects of site identification, survey, recording, and dating are all covered, with an emphasis on the special aspects of industrial sites, such as recording standing structures. I particularly liked their approach to buildings, which went well beyond architectural drawings and applied archaeological concepts of stratigraphy to the interpretation of building features and construction phases. This section of the book would be very useful to anyone designing a large survey or CRM project encompassing industrial sites.

The remaining three chapters of the book cover documentary research, a short case study of an IA project, and CRM of Britain's industrial heritage. These chapters are all insightful, but much more useful for a British reader than a North American reader. The documentary research chapter refers to numerous maps, periodicals, and archives specific to Britain. The subsequent chapter details work at the Bassett copper and tin mines in Cornwall, a valuable case study primarily for those interested in Cornwall or in the archaeology of mining sites. The final chapter describes many specific aspects of the preservation and management of industrial artifacts, buildings, landscapes, and documents in Britain. It discusses the potential conflict between preservation and reclamation of polluted industrial landscapes, and stresses the need for selectivity in the preservation of industrial sites.

Several important themes emerge from this book: the value of an archaeological approach to industrial sites, the need for interpretive studies that move beyond functional and technological studies, and the interplay between multiple sources of site data. One instructive point Palmer and Neaverson make is that, while documentary accounts of production developments often suggest quick technological shifts, IA studies often show that traditional methods continued alongside new technologies. They also stress the ability of archaeology to provide a holistic view of the industrial past, not just a romanticized view based on aesthetically pleasing preserved industrial monuments. This book will be a valuable addition to courses in IA. It provides North American archaeologists with a clear model of appropriate practices in IA, and shows the potential contributions of archaeological studies of industrial sites and landscapes.

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*Cultural Resource Laws and Practice: An Introductory Guide.*

THOMAS F. KING

AltaMira Press, Walnut Creek, CA, 1998. xiii + 303 pp., 9 figs. \$46.00, \$22.95 paper.

The CRM World According to King; what a treasure! This is not a book to sit by the fireside and read of an evening, but I found it full of useful information and fun to read. Perhaps this is partly because I have known Tom King for 25 years or so, and I am aware of his experience, expertise, and his quirks. This book reflects all three of those characteristics. If you want to get some idea about what the laws and regs say, what they are *supposed* to mean, and how to Manipulate the System, keep this book at the ready.

First, however, the obligatory description of the book's organization. There are three parts, each comprising three chapters: "Background and Overview," "Law and Practice," and "Bringing it all Together." The 303 pages include, at the back, one page with a list, organized by CFR, of all the regulations he talks about; two pages of "useful World Wide Web Sites," and five Appendices: "Abbreviations" (mostly acronyms, of course), "Definitions" (Tom's versions), "Laws, Executive Orders, and Regulations" (this is *not* the text of the laws, EOs, and regs, but a "summary of the legal tools" and "how they're dealt with—or not—by federal agencies and others" (page 269), "Model Section 106 Memorandum of Agreement" (a hypothetical project, with MOPA earlier in planning, so several alternatives are covered; Tom says practitioners probably won't like this), and "Model NAGPRA Plan of Action" (a hypothetical project, several hypothetical tribes, very complicated plan, but, says Tom, it meets the regulatory requirements).

The book is dedicated to Robert R. Garvey, Jr., late Executive Director of the Advisory Council for Historic Preservation, "who taught me that preservation is about live people." This philosophy permeates the book, actually, as Tom constantly reminds readers that the whole "process" is one of consultation and comment, which should include everyone and/or every group in a neighborhood or community that might be affected by a project.

The laws require federal agencies to consider historic properties when planning projects, and the regulations give them guidance on how to do that. Agencies have different agendas; projects have different effects; people have different views. Tom says, in effect, to be an effective manager you must be knowledgeable about the agendas, the effects, and the people—particularly the people. He reminds everyone that Native Americans have different views from most others about the land, about effects, and/or about the spiritual nature of some places, including that the place and/or the nature of it should not be made public (as in a "public scoping meeting," for example).

There is little (perhaps nothing) here about any special role for historical archaeologists, except for three pages on laws, regs, and the nature of underwater sites. Tom admits to a bias relative to the attitude of underwater archaeologists about who has the expertise to deal with these resources.

Tom has spent the last several years developing and teaching a series of seminars about the laws and regs, and the text of this book is largely adapted from those presentations. This accounts, perhaps, for the informality of some of the discussions, but it allows Tom to present his own opinions, and to comment on what he thinks is right and wrong about the system. He is able to emphasize that there is often no one approach to a project because "it depends"—on the agency, on the project, on what comments are received from whom, and on which laws apply. There is a flexibility built into the process that allows—indeed, requires—consideration of alternatives in dealing with projects and their effects on properties/resources. To give you some idea of why Tom is such an appropriate person to write a book like this, you should know that he drafted the concept that "eligibility for" and "listing on" the National Register could be equated in terms of consideration of a property, and he has worked for both the National Park Service and the Advisory Council. He and his wife, Pat Parker, also wrote the NPS guidelines for treatment of Traditional Cultural Properties.

There are 34 pages in the background and overview section, the most useful being that called "The Players." The longest discussions, however, concern the National Environmental Policy Act (NEPA) and the National Historic Preservation Act (NHPA) Section 106 review. The detail will be tiresome only to those who do not have a responsibility to deal with these two laws and the details of the regs. The usefulness (and the essential "Kingness") of these discussions can be read (for example) in a couple of definitions that I found refreshing in comparison to those of the National Park Service, such as: "integrity: a place can't be so screwed up that it no longer has whatever made it important in the first place" (page 77), and "[e]ligibility is a human mental construct not a fundamental characteristic of a place" (page 89).

In the "Introduction" there is a section called "Who Should Read This Book?" in which Tom explains who he was addressing in writing this book (p. 5): "college, university, and continuing education classes..." "those who frequent [his] courses—preservation personnel in federal and state agencies, local government, and Indian tribes. . ." and "colleagues who have expressed the desire to understand the laws and regulations." This is a pretty wide-ranging bunch to aim at, and I think he is only partially successful. He uses the third person singular in much of his discussion, and sometimes "you" seems to mean CRM specialists in government agencies, sometimes government officials, sometimes private contractors, and, in a few cases, the general public. To be really picky, the informality of contractions (they're, you're, I've, etc.) takes some getting used to; and there is a smattering of typos mostly of the kind that a spellchecker would not catch, but a proofreader—a real human person—would. Be that as it may, if I were still teaching a course in cultural resource management or public archaeology, I would use this as a text. If I were in a position where I had to advise decision-makers, I would find this book constantly useful. If I wanted to slow down a project in my community, I would seek this out from the public library. Certainly all archaeologists, cultural resources

managers, historic preservationists, and environmentalists should have this “at the ready.”

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*Bones in the Basement: Postmortem Racism  
in Nineteenth-Century Medical Training.*

ROBERT L. BLAKELY and JUDITH M.  
HARRINGTON, editors

Smithsonian Institution Press, Washington  
D.C., 1998. xix + 380 pp., 86 figs. \$45.00.

During the 1989 renovations of the historic Medical College of Georgia building in Augusta, human skeletal material was unearthed in the basement. Between the salvage efforts of Robert Blakely's forensic anthropology class from Georgia State University and subsequent collections by construction workers, more than 9,000 human bones and fragments, as well as almost 2,000 artifacts and 300 animal bones, were recovered. This volume represents an ambitious multidisciplinary approach combining archaeological investigation, skeletal analysis, historical sources, experimental investigation, ethnography, and oral histories to the questions surrounding the presence of human skeletal material in the basement of the old Medical College of Georgia building. The investigation addresses diverse topics, including the history of both the Medical College of Georgia and medical training in the 19th-century South, the social atmosphere associated with clandestine collection of human cadavers for use in medical training, and the demography, health, and diet of the individuals represented by the bones in the basement.

In the introductory chapter, “A Clandestine Past,” Robert L. Blakely acquaints the reader with the history of the archaeological project and the Medical College of Georgia (MCG) and medical training during the 19th century, that involved “grave robbing” to procure corpses for dissection. Blakely relates the research design and theoretical framework, a blending of processual and post-processual theory, which guides the various avenues of investigation for this project. A wide variety of artifacts was collected, including ceramics, medical supplies, and various personal items, as well as animal and human bones. This chapter provides a good review of the archaeological project and the materials recovered in addition to describing the scope of the investigation.

Chapters 2, 3, and 4 present the history of the MCG and the archaeological materials recovered during the salvage project. Mark R. Barnes uses various sources to set the historical stage for the investigation in “Architectural, Archaeological, and Historical Investigation of the Old Medical College of Georgia Building.” The Clusky building served as the main facility for the MCG from 1835 to 1913, and its history mirrors the intriguing story of medical training in Augusta. Built in 1835, the Greek Revival architecture was intended to celebrate America and, in turn, reflect the distinction of the medical faculty at MCG.

The facilities were superior to most antebellum medical schools, and the building itself provided Augusta with a graceful landmark. After the Civil War, however, the quality of medical training declined, as did the quality of the faculty and students. In 1913, the building was vacated and converted to the Richmond Academy for boys. Barnes associates artifacts recovered from the basement with the various periods of MCG's tenure in the building.

In “Bottles in the Basement,” Neil A. Duncan assesses 19th-century healthcare via the medicinal bottles and other accouterments recovered from the MCG basement. Employing discard theory and functional patterning, Duncan concludes that the basement served as a secondary dumping ground for all areas of the medical college, including the teaching labs, dissection rooms, and the dispensary. Based on the bottles for various patent medicines and the illnesses they were used to treat, Duncan proposes that most of the patients receiving medicines from the City Dispensary housed at the MCG were African American. Non-medical artifacts, including building material, bottles for alcoholic beverages, personal items, and various types of kitchen ware and utility items, bear testament to the wide range of behaviors that occurred there.

Kenneth J. Terrell and Shannon C. McFarlin provide the initial inventory and analysis of the faunal remains in “Subsistence and Science.” The disarticulated and fragmentary assemblage was most likely created by a combination of human subsistence activity, comparative anatomical studies, and fluvial transport and animal activity. Cut marks on the bones of typical subsistence animals, such as chicken and cow, indicate that some of the remnants are the result of on-site butchering and food preparation. Elements from domestic dogs and cats are probably the remains of carcasses employed in comparative anatomical studies, which is supported by cut marks on a dog skull that allowed the brain to be removed.

In Chapter 5, “The Cutting Edge,” Shannon C. McFarlin and Lawrence E. Wineski describe their fascinating investigation into the dissection techniques used by MCG students. By mapping the cut marks present on the elements of the MCG assemblage and comparing them to a modern anatomical dissection, the authors determined that the cutmarks present on the MCG material are consistent with postmortem primary anatomical dissection and the practice of surgical techniques. Microscopic analysis of the cut marks on the MCG sample and the experimental cut marks created with various antique dissection instruments completed the reconstruction of 19th-century dissection techniques. Many of the cut marks on the MCG sample were similar to those on the modern cadavers; however, there was a greater emphasis on the oral region and practicing surgical techniques for the MCG dissectors.

Chapters 6, 7, and 8 explore the interaction of race, class, and the medical establishment in the Old South. The opportunistic procurement of human corpses for dissection at the MCG is explored in “Grave Consequences” by Robert L. Blakely and Judith M. Harrington. Since dissection of human cadavers was illegal until 1887, clandestine recovery of recently deceased individuals was practiced by many medical institutions, including the MCG. Obviously, grave robbing would have been most successful amongst low-risk

targets, typically the poor, disenfranchised, and indigent portions of a population. For Augusta and many parts of North America in the 19th century, this would be the African-American and poor Euroamerican segments of the larger population. The more than 9,000 human bones and fragments recovered represent a minimum number of 62 individuals; however, the authors estimate that the remains are probably from 200 to 400 individuals. Sex and race estimation employing tibiae indicate that black males constitute the vast majority of the MCG sample. The authors compared these results to census data from the Augusta area for the corresponding time period and determined that the representation of blacks in the MCG sample appears disproportionate to the living population, as well as to the relative mortality rates for the black and white populations.

Harold Jackson describes the intersection of race, politics, and medical practice and training in "Race and the Politics of Medicine in Nineteenth-Century Georgia." While blacks and whites were considered to be biologically different, in both the North and the South black cadavers were more likely to be used for anatomical experimentation. Since historically race and economic status constitute political power in the U.S., blacks and poor whites would have had little in the Old South making them easy targets for medical experimentation and dissection. Both feared the "night doctor" (medical students who retrieved bodies during the night), but the threat of experimentation and dissection was greatest for slaves and free blacks. Jackson contends that through the implied threat of these activities, the medical establishment purposely reinforced the existing racist social and political structure.

Chapter 8, by Tanya Telfair Sharpe, relates the intriguing life behind the chapter's namesake, "Grandison Harris." Often referred to as the "resurrection man," Grandison Harris was a slave purchased by the MCG to procure bodies illegally for dissection and, after emancipation, was employed by the medical college as a janitor. Harris was a man of contradictions; because of his position at MCG he was both feared and respected by the local black community. Feared because of his nefarious nighttime activities, which primarily meant robbing graves in local black cemeteries, but also respected because his position afforded him money, status, and acceptance from the white medical establishment. Sharpe's sketch of this unusual man's life, as a slave, reconstruction judge, and janitor, underlines the complexities of life experienced by all blacks in the Old South and conveys much about the status of blacks in the 19th century.

Chapters 9 and 10 delve into the lives of the dissected individuals through direct analysis of the bones themselves. Paul Dillingham's chapter, "Diet in Nineteenth-Century Augusta," is a thorough analytical investigation into the diet of the individuals who became dissection subjects at MCG. Using trace element analysis, Dillingham determines that the black and white individuals in his sample shared a common diet that included meats and grains with some vegetables and marine resources. Neither severe malnutrition nor undernutrition was common within the MCG sample despite a lack of variety in the diet. Lead levels were higher in the white sample, which is probably the result

of consuming alcoholic beverages produced using lead equipment and food prepared, stored, and served in lead glazed containers. He notes that, while race may have separated the whites and blacks during life, their common socioeconomic status resulted in a similar diet. These findings support the hypothesis that bodies used for dissection were drawn from the poor and powerless segments of the Augusta population. This chapter provides good comparative study for other investigations into 19th-century dietary practices.

In "Death and Disease," Judith M. Harrington reports on the paleopathology present in the MCG sample. Harrington observed evidence for a wide array of pathological conditions, including nonspecific lesions, degenerative joint disease, osteoporosis, mechanical stress, and various infectious diseases. While most conditions were present at relatively low levels considering the socioeconomic status of the sample, osteoporosis occurred at higher rates than expected among individuals less than 35 years of age. Overall the rates for pathologies were lower than might be expected from a population of low socioeconomic status. Harrington proposes that this may be due to cadaver choice at time of acquisition, selective retention of elements exhibiting pathological conditions by medical students and faculty, and death from diseases that kill rapidly leaving no trace on the skeleton.

Ethnographic studies of the act of dissecting human cadavers and the attitudes surrounding the history of MCG are explored in chapters 11 and 12. Maureen McCarthy Capozzoli investigates the perceptions surrounding medical dissection and the purposes it serves within the medical establishment in "A Rip Into the Flesh, A Tear Into the Soul." By interviewing first year medical students at Morehouse, a private, predominantly black college in Atlanta, and Augusta residents who had some knowledge of the illegal activities at MCG, she reports on very different interpretations of these type of activities. She finds that cultural and religious background strongly influences an individual's perception of the practice of human dissection.

Mieke M. F. Curtis-Richardson's chapter, "Corpses as Commodities," focuses on discrimination against and exploitation of blacks by the medical establishment based on ethnographic investigation into the attitudes held by current African-American residents of Augusta. Generally, the individuals interviewed felt used by the medical establishment in Augusta, including hospitals other than the MCG, since they were often required to do dirty work that others were loathe to perform. In conclusion, Curtis-Richardson reports on two recent incidents in the Augusta area that emphasized the lack of power still felt by many in the black community. While this chapter provides a thorough explanation of the theoretical foundations for the ethnographic research, the actual interviews contribute little to the volume as a whole.

While this volume reports on the activities that occurred at the old Medical College of Georgia building through many avenues of research, the over-emphasis on racism in association with the functions of the medical college detracts from the project. At times, some authors infer beyond the artifacts, osteological material, and historical documents in their zeal to prove that the activities at MCG were intended to subjugate and support the existing social hierarchy, instead

of placing the activities within the context of the firmly entrenched racist society which produced them. Overall, this volume covers a wide range of topics and will probably appeal to those with an interest in 19th-century medical practices.

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*The Coronado Expedition to Tierra Nueva:  
The 1540-1542 Route Across the  
Southwest.*

RICHARD FLINT and SHIRLEY CUSHING  
FLINT, editors

University Press of Colorado, Niwot, 1997.  
xix + 442 pp., 30 figs., 18 maps, 2 tables.  
\$45.00.

*The Coronado Expedition to Tierra Nueva* is an excellent compendium of essays on the route of the 1540-1542 expedition of Francisco Vasquez de Coronado from Sonora in Mexico to the tall-grass prairies of Kansas, crossing along the way the Pueblos of New Mexico, the Llano Estacado of eastern New Mexico, and the high plains of Texas. The product of a 1992 conference organized by the editors, the papers in the volume are concerned with "where the encounters [between the Old World and New World] of 1539-1542 occurred and what people were involved" (p. xviii).

Following an introduction by Carroll L. Riley that reviews the various hypotheses concerning the expedition's routes across the Southwest and discusses the contents of the volume, the volume is organized into five parts. Part I concerns the hypotheses proposed, and the documentary, historical, and archaeological evidence employed, by prior and present researchers to delineate the Coronado entrada's route. Part II examines the 1538-1539 precedents and purposes of the expedition, including the entradas of Marcos de Niza in the Southwest and the De Soto entrada in the Southeast. Charles Polzer's essay in Chapter 2 reminds us of the limitations of historical documents in attempting to pinpoint the various routes of the 1540-1542 expedition.

Also in Part II, William Hartmann and Madeleine Rodack each discuss the 1539 journey of Fray Marcos de Niza into the Southwest, as his journey to the area led directly to the viceroy's authorizing Coronado to travel to Cibola to find out more about the area and its inhabitants. Hartmann strongly suggests that Niza's *Relacion* was credible, while Rodack argues that the Zuni village sighted by Niza in 1539 was the village of Kiakima rather than Hawikuh.

Charles Ewen's essay in Part II on the archaeological discoveries at the first winter encampment of De Soto in Tallahassee, Florida, provides a contemporaneous material culture context (i.e., wrought-iron nails, crossbow quarrels, majolica, glass beads, copper coins) for the purposes of identifying the Spanish presence along the Coronado entrada. Similarly, Diane Rhodes' paper in Part I discusses the

technology of crossbow boltheads, and suggests that the recovery of boltheads in 16th-century archaeological contexts in the Southwest may be compelling indications of the Coronado entrada. In a related paper by Richard Flint, the material culture component of the expedition (i.e., crossbow parts, brass or copper aglets, Nueva Cadiz beads, brass Clarksdale bells, and obsidian-edged swords and weapons) is reviewed. He focuses particularly on the material culture of the Indians from Mexico that accompanied the Coronado expedition, namely, items such as ceramic vessels, projectile points, comales, and copper sandal-making tools that may be found on expedition sites

Parts III-V begin with maps of the regions crossed by the entrada, and historiographical essays by Joseph P. Sanchez on the route of Coronado from Compostela (in Sonora) to Cibola (Zuni), Cibola to Rio de Cicuye (on the Rio Grande in New Mexico), and Rio de Cicuye to Quivira (in Central Kansas) discussed by many historians (most notably Herbert Eugene Bolton). These parts also include a series of historical, ethnographic, and archaeological essays that discuss various components of, and evidence for, the route in these three regions.

In Part III, Jerry Gurule considers place names and locales mentioned in the accounts of the Coronado expedition on its northward trek across Sonora, including mountains, passes, rivers, pueblos, and canyons. William A. Duffen and Hartmann's essay discusses the 1936 excavations at the 76 Ranch Ruin in the Sulphur Springs Valley of southeast Arizona, considered by several archaeologists and historians as the site of Chichilticale mentioned by Coronado chroniclers, but they cannot confirm its location at the Salado Pueblo ruin. In separate papers, Daniel T. Reff and Richard A. Pailles discuss archaeological, epidemiological, and ethnological information concerning the Coronado expedition's route through Sonora, probably along the middle Sonora valley.

The route from Cibola to Rio de Cicuye is discussed in Part IV papers by Edmund J. Ladd, Elinore M. Barrett, Bradley J. Vierra and Stanley M. Hordes, and the editors. Ladd's paper provides an interesting account of the hostile reception received by Coronado when they arrived among the Zuni in 1540, suggesting that the Spanish interrupted a sacred solstice ceremony; another possibility is that the Zuni viewed Coronado's men as a slave-raiding party. The essay by Barrett is a detailed discussion of the geography of middle Rio Grande Pueblos between 1540 and 1598, and their association with known archaeological sites, while Flint and Flint provide an in-depth analysis of the location of a bridge built by the Coronado expedition across the Rio de Cicuye, which they suggest was the Pecos river, three or four days southeast of Cicuye (Pecos Pueblo). Vierra and Hordes summarize the archaeological findings of a 16th-century campsite in the Tiguex province in central New Mexico that they believe is a tent camp of the Coronado entrada. The archaeological evidence includes shallow dugouts, 16th-century Pueblo pottery, lithics (including an obsidian blade from valley of Mexico sources), wrought nails, a jack plate, clothing items, metal fragments, and sheep bones.

The Rio de Cicuye to Quivira route of the Coronado expedition is discussed in five papers in Part V. Two (by

Donald Blakeslee and Blakeslee, Richard Flint, and Jack Hughes) concern the possible Coronado route across the staked plains and barrancas of the Texas panhandle, along with an initial archaeological discussion of the Jimmy Owens site, likely a 1541 Coronado expedition campsite in Blanco Canyon, Texas. Barrancas in Colima are discussed by W. Michael Mathes for comparison with the later barrancas crossed by Coronado's party on the Llano Estacado. Riley's paper focuses on the ethnic identity of the Teyas, one aboriginal bison-hunting group encountered on the staked plains. David Snow's paper reviews the manufacture of 16th-century glazed pottery in the Rio Grande pueblos, and what they "tell us about Coronado's route, and those of subsequent expeditions" (p. 345) to the Southern Plains.

The volume ends with short concluding remarks by the editors, where they note that "it is all but impossible to say with certainty that any particular event recorded in the 16th-century Coronado documents occurred at any specific place locatable on the ground on a modern map" (p. 384). Nevertheless, despite the daunting challenge that remains of delineating the route's path, it is clear that there is a substantial body of historical and archaeological research currently underway on the Coronado route—the recent archaeological investigations at the Jimmy Owens site in the Texas Panhandle being the most notable example—and the effects of the Spanish entrada on the character and complexity of the Native American groups contacted along the way. *The Coronado Expedition to Tierra Nueva* is a well-written and well-edited volume that should be of considerable interest to archaeologists, historians, and members of the general public concerned with the study of the early history of the Southwest.

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*The Fontenelle and Cabanné Trading Posts:  
 The History and Archaeology of Two  
 Missouri River Sites, 1822-1838.*

RICHARD E. JENSEN

Nebraska State Historical Society, Lincoln,  
 1998. ix + 169 pp., 2 figs., 28 pls., 10  
 maps, 6 tables, 3 apps. \$24.95 paper.

This publication, while a scholarly and professionally prepared report, appears to reflect limitations in the amount of time and/or financial support available for its preparation. At best, and as such, this manuscript represents a baseline or abbreviated description of the history and archaeology of two early 19-century trading posts on the Missouri River in the vicinity of present-day Omaha, within Sarpy and Douglas counties, Nebraska. It is acknowledged that the report's author has not indicated any intention to convey information beyond that which is typically found in a basically descriptive report. Furthermore, the time gap between fieldwork (early-to-mid-1970s) and presumed period of the report's preparation (mid-1990s), with a publication

date of 1998, may in some manner account for the brevity and content of this otherwise acceptable report. Given this consideration, we are indeed fortunate to have the original director of field operations at both sites as the report's author.

While the Fontenelle and Cabanné Trading Posts report is somewhat limited in content, and thus as such in its utility as a source of interpretive and comparative information, there is little to be achieved in dwelling on the nature and circumstances of such shortcomings. Rather, this review emphasizes the positive in this report, while noting that the information provided is indeed of historical and archaeological comparative value. As a final point here, and since three individuals other than the report's senior author contributed a total of 30% of the overall report, it would have been appropriate to have acknowledged these authors on their respective contributions, both on the report cover and title page.

Written by the projects' field director, Richard E. Jensen, a Senior Research Anthropologist with the Nebraska State Historical Society (NSHS), the two sites were actually "test excavated" during the early-to-mid-1970s. The dates of data analysis, historical research, and report preparation are unknown to the reviewer. It is thus meaningful to reiterate that the quality of this report, its content and usefulness to historians and archaeologists, is due in some measure to the fact that fieldwork and the reporting of fieldwork results were accomplished by the same individual. Both the author and the NSHS are to be acknowledged for maintaining this continuity, which is reflected throughout the report. Many archaeologists—myself included—are, unfortunately, aware of the difficulties associated with preparing a report that is somewhat outdated even as it is being reviewed. Were the thousands of such archaeological projects (i.e., fieldwork accomplished, but with no draft or final report prepared) to be completed and published, not only would study results be made available for comparative research, but the public would benefit, as well. Moreover, it would probably be necessary to devote several volumes—if not a series of special issues—of *Historical Archaeology* to the publication of report reviews.

The Fontenelle/Cabanné volume will be of particular interest and utility to those archaeological and historical scholars in the Midwest who are working with trading post and related site types dating from the period between about 1820 and 1840. There are many such sites, as well as period military installations, within the Missouri and tributary Platte River system; these rivers having represented routes for the movement of people (e.g., the U.S. military, missionaries, surveyors and explorers, traders, Indian agents, those in the fur business, and others) en route westward towards (and across) the Rocky Mountains for commercial, military, and other purposes. The two trading posts served as outposts for human interaction and business, primarily for provisioning such individuals and groups, and as locations to interact with local and regional Indian populations, the Oto, Kansa, and Pawnee. Native Americans as well by this time had become somewhat dependent on access to goods and services provided through these frontier trading posts.

Each post was established on the immediate west bank of the Missouri River in 1822, and abandoned during the winter

of 1838-1839. The Fontenelle Post of the Missouri Fur Company (Site 25SY26), located near the base of a terrace remnant approximately 50 ft. [15 m] above the adjacent Missouri River floodplain and some 7 mi. [11 km] south of downtown Omaha, was established by Lucien Fontenelle. This post was purchased by the U.S. Office of Indian Affairs in 1832, and served as headquarters for the Upper Missouri Agency—subsequently referred to as the Council Bluffs Agency. Fontenelle was closer than Cabanné to the confluence of the Platte and Missouri rivers (ca. 8 mi. [13 km] vs. 23.5 mi. [38 km] on a straight line), and that fact may have influenced its acquisition by the U.S. Government as an Indian Agency. The report's author, under the auspices of the NSHS, archaeologically tested the site in 1972 and 1973.

John Pierre Cabanné constructed the trading post located to the north, approximately eight miles north of present-day downtown Omaha, on behalf of another fur trading company. This post is at the confluence of Ponca Creek and the Missouri River, approximately six miles southeast (overland) from the U.S. military post of Fort Atkinson (now an extensively excavated and reconstructed/developed Fort Atkinson State Historic Park at the community of Fort Calhoun). The Cabanné Post, in comparison to that of Fontenelle, was located on the Missouri River floodplain or riverbottom along the edge of a bluff. Cabanné's post (Site 25DO8) in fact served in part to provision Fort Atkinson (1820-1827). Notably, Cabanné's post eventually represented the very large and geographically diverse trading interests of John Jacob Astor's American Fur Company. This site, as noted, is located in a very different type of setting than that of Fontenelle, which is, *on* the floodplain of the Missouri River, and consequently it has been subject to intensive agricultural activities for many years.

Chapter 2 of the report ("Site Histories") is very well developed with extensive primary and secondary sources cited as appropriate. Some confusion is noted in the author's attempt to describe and interpret the histories of both sites within the same narrative, particularly since the posts are proximate, occupied at the same time, and initially used for the same purposes, at least until 1832. The author has done an excellent job of developing the histories of these sites—within both local and regional contemporary settings. The more extensive scope of frontier U.S. trading posts is also presented and readily understood from a contextual perspective. This chapter, in fact, presents essentially a balanced description, interpretation, and summary of archaeological and historical data pertaining to both sites, and, as such, Chapter 2, with some modification, might well have served as a conclusion to the report.

Chapters 3 and 4 summarize "Excavations" and "Artifacts," respectively, in relation to the two sites. The excavation chapter is somewhat abbreviated, although the reader is able to develop a logical sense of level of effort and excavation procedures, as well as major or substantive findings from the sites. While the artifacts chapter provides more information in a more systematic manner, and presents, as well, an overview of the material culture of each site, it is unfortunate that provenience information (aside from site-specific attribution) for each artifact is not presented.

Notably, however, artifact frequencies by type are described. Provenience information is presented, if at all, in Chapter 2 ("Site Histories") in the contexts of descriptions of identified site-specific structures and features. Chapter 4, in effect, presents a combined description of the materials from both sites through the discussion of artifact types. One is thus unable to determine provenience information on a site-specific basis. This is indeed unfortunate. While it is obvious that the author is readily familiar with artifacts from this time period and context, and while materials are at least described to some extent, their presentation and illustration offers little more than a perception of a representative sample of material culture from the two sites. Of final note regarding artifacts, it appears that little attempt was made to assign dates of manufacture, or to define the sources of artifacts and artifact classes. One must assume that a reader of this report would be reasonably familiar with the function and presumed contexts of utilization and diagnostic attributes of such items as a "latch thumb press," a "key guide," an "iron shaft housing," a "singletree strap," a "jointed snaffle bit," and a "square calkin."

At the Fontenelle Post, one dwelling, part of a second dwelling, and a blacksmith shop were completely excavated during testing. At Cabanné, 13 excavations resulted in the examination of "limestone rubble, a double hearth, and a cellar [which] indicate the presence of two buildings." (p. 51). The structures investigated at both sites were of limestone slab/horizontal log construction, with evidence of both interior and exterior wall plastering. More than 23,000 numbered artifacts, representing approximately 130 different classes of objects, were recovered from the Cabanné and Fontenelle trading post sites.

While we are fortunate to have the results of these 1970s investigations available in published form, it is somewhat of a disappointment that more—and presumably readily available—data could not have been presented in a more rigorous format. While the report is thin, probably due to considerations involving the author's opportunity (and funding) to prepare the final manuscript, it is nevertheless an important contribution to the literature of Midwest trading post history and archaeology during the period of the 1820s to 1840s. Others working within this geographic, historical, and contextual setting will find the report to be particularly useful and, to reiterate, Chapter 2 is excellent in providing an overview perspective of both the local and regional historical settings within which the two sites were established, operated, and abandoned.

The report also presents three appendices by different authors: Appendix A ("Provisioning the Posts: Animal Bones, Diet, and Frontier Subsistence Economy") by John R. Bozell; Appendix B ("Clay Tobacco Pipes from the Fontenelle Site") by Michael A. Pfeiffer; and Appendix C ("Unmodified Mollusk Remains from the Fontenelle and Cabanné Sites") by Trisha Nelson. Each of these appendices, and in particular A and B, contribute substantial descriptive and interpretive information, and thus are very meaningful additions to the overall contribution, quality, and content of this report. It is notable that Appendix A ("Provisioning the Posts") could readily stand alone as a well conceived overview of both site-specific and regional Euroamerican

subsistence economies, particularly in relation to changes in subsistence use patterns involving emphases on wild vs. domesticated resources.

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*Comstock Women: The Making of a Mining Community.*

RONALD M. JAMES and ELIZABETH RAYMOND

University of Nevada Press, Reno, 1998. xi + 394 pp., 42 figs., 4 maps, 24 tables, 3 apps. \$24.95 paper.

*Comstock Women* is very effective in creating an environment for discussion of the many lives that women in the “wild and woolly” West lived. The women noted in this book lived in Virginia City, Nevada, during the boom of the Comstock Lode. The importance of these unknown and often-misinterpreted women is emphasized so many times in the book that it becomes slightly fatiguing for those of us who already have an interest in this topic. For those who are reading the book for some other purpose, it fulfills the need to remind that women of the West were far more than “soiled doves.”

The contributions of the anonymous Comstock women are discussed from many angles, including architecture, ethnicity, drug use and abuse, divorce rates, industry, religion, and needlework. In each section we find some new avenue which might have been as yet unexplored in this particular mining community. Nearly all of the articles created a foundation upon which to build the search for the “real women” of the wild West.

There are 14 articles grouped into the following categories: at home in a mining town; occupations and pursuits; ethnicities; and image and reality. The strongest articles to come from the first section were written by Kathryn Dunn Totton and Sharon Lowe. They discuss the high incidence of divorce on the Comstock and opium use, respectively. Totton provides us with a view into the divorce culture of this mining community and the circumstances through which most women sought divorce. Unfortunately, but not surprisingly, the claim of cruelty was often used in order for marriages to be dissolved. Lowe presents the perceived nature of “frail” and “nervous” women in the Victorian era and the terrifying reality of how doctors treated their patients, often dosing them into oblivion or addiction. Lowe also discusses the seedier side of opium use, addiction, and as the means for the ultimate escape—suicide.

Few times, if ever, in the past has the image of a nun or seamstress been presented as the face of the Comstock. Janet I. Loverin and Robert A. Nylen present instead an image of shrewd businesswomen who are proprietors and highly skilled milliners, dressmakers, and seamstresses. Anne M. Butler gives an insightful view of religious women in her discussion of the women of the Daughters of Charity Mission. These women built orphanages, schools, and a

daycare center and yet remain barely acknowledged in the Catholic Church of today.

Irish women are often lauded as strong, and fiercely protective of their home and lifestyle. Ronald James perpetuates this view as he shows that the Irish communities of the West created a sense of permanence by living in neighborhoods, and creating a social safety net for others in hard times. Finally, Don Hardesty proposes methods for “engendering” the archaeology of the Comstock through the “material expression of sex/gender systems.” According to Hardesty, looking at these systems can provide us with symbolic and ecological evidence that will help rebuild the past in a more tangible fashion. Through symbolism we can understand the role of the Victorian woman as the protectress of the home and creator of tranquility. Through the landscape, material culture, and attached significance thereof, we can see the anonymous Victorian woman.

It is clear that the authors sought to create a work which would contribute to the understanding and expand interpretations of women in a hidden Victorian society. The very nature of Victorian culture camouflaged the existence of women outside of the home. This has led to limited access of primary documentation in some cases. Consequently, this is reflected in the text as the reliance of primary documentation varies depending upon subject matter. In some articles, the closest one may get to primary data are a Sanborn map and the Nevada Census Project. In other instances, there is considerable information about isolated events, such as divorce records or the memoirs of Mary McNair Mathews, which are relied upon heavily throughout the work.

The volume’s contributors have made an excellent attempt at capturing the essence of what the women of Comstock experienced. Even though specific events and moments in time are not often presented, there is an overall understanding of the roles and statuses available. In fact, the strongest message from the book may be the representation of ordinary women who could still make contributions to history.

As with all good things, there are minor criticisms to be noted. There are some editorial problems that detracted from the overall reading. In some cases partial sentences are repeated (p. 71), individuals possibly misidentified (p. 209), and maps that indicate the same area of town was both a Chinese and Irish neighborhood at the same time. While I do not doubt that the area was occupied by Chinese and Irish people, no mention was made as to the percentage of the families in residence, or the even the presence of the other groups.

Overall this book achieves the goal of reminding, of introducing, and of creating an awareness of the women of the West. This text seeks to bring the other side of history, the “Real West School,” to light. In this history, the notorious prostitutes, such as Julia Bullette, are brushed aside for the real wives, mothers, and daughters. Women like Bridget, the Irish parlormaid, are introduced as the real people of the community. In most of the articles, the real people who lived at the Comstock Lode were stable families that sought to create a life, not an episode of *Bonanza*.

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*The Development of the Rudder: A  
Technological Tale.*

LAWRENCE W. MOTT

Texas A&M Press, College Station, 1997.  
xv + 218 pp., 89 figs., 4 charts, 4 tables,  
apps. \$19.95 paper.

It would be easy to take something so elegantly uncomplicated as a rudder for granted. What could be simpler than hinging a board at the stern of a boat to make it turn? Because of its simplicity and seemingly obvious superiority over the ancient steering oar, it was long assumed that, once introduced into the Mediterranean by clever merchant sailors from stormy northern seas, it quickly supplanted the old traditional method of steering a ship with an oversized oar and provided the technological leap that enabled the Age of Exploration. As Lawrence Mott demonstrates in his exhaustive analysis, nothing could be further from the truth. In fact, the steering oar (a term he eschews in favor of the more precise "quarter-rudder") was remarkably well suited to its task and was, in many ways, superior to the pintel-and-gudgeon (PG) rudder in its earliest form. The continued use of the quarter-rudder for another 300 years, well into the 17th century, is testament enough to its survivability and ultimate utility.

In the first five chapters of *The Development of the Rudder*, Mott explores his thesis that the Greco-Roman quarter-rudder was a remarkably adaptable and sophisticated piece of engineering design. Although not understanding that the quarter-rudder (and, indeed, all rudders) act as a wing, "lifting" the stern of a boat into a turn rather than acting as a lever to push against the water, Mediterranean shipwrights instinctively developed a means of steering that both maximized lift and minimized drag while at the same time acted to stabilize the vessel and prevent rolling. Mott extensively analyzes both artistic depictions of ancient vessels and classical texts to construct a typology of the Mediterranean quarter-rudder. He examines both the development of the shape of the rudder itself as well as the means of attachment to the sides of the ship. Drawing mainly on sculptural representations, Mott distinguishes five methods of attaching quarter-rudders. Two of the methods, however, are questionable, both from the relative paucity of their examples and their apparent functional flaws, such as lashing the rudder to the forward edge of two through-beams, which would not allow it to kick up if it hit a submerged obstacle, likely causing the rudder to snap.

The final chapters of *The Development of the Rudder* trace the complex amalgamation of social, political, and technological ideas that ultimately led to the widespread adaptation of the PG rudder and the slow demise of the venerable old quarter-rudder. As Mott points out on several occasions, there was nothing inherently superior about the PG-rudder when it was first introduced into the Mediterranean on northern coasts sometime around the start of the Second Crusade in 1147. There were several elements about it, however, that may have encouraged Mediterranean shipwrights to experiment with it. These include increased vessel speed resulting from the reduced drag afforded by the elimination of two quarter-rudders, reduced weight of the

rudder on very large ships, the increased difficulty of finding suitable trees out of which to make quarter-rudder shafts, relative durability, ease of construction, and, ultimately, cost. Nonetheless, unlike the technological innovations that occurred to the quarter-rudder throughout its long history, the PG rudder required major changes in ship design to make it effective, most notably a vertical sternpost with the hull faired into it with extensive deadwood to form a fin. That new arrangement, which not only provided lateral stability formally supplied by the quarter-rudders but with much less drag, also supplied a much stronger mount than ever afforded a quarter-rudder. Finally, with the addition of a third mast to create a balanced sail plan, thereby allowing control of the ship with only minor corrections from the helm, the PG-rudder emerged as the superior sailing system toward the end of the 15th century.

*The Development of the Rudder* is well documented and extensively illustrated, and it will no doubt become a standard reference for students of Roman and medieval ship construction. In addition, the mathematical models of quarter-rudder behavior developed in Appendix I and tested by observation in Appendix II will be of value to ship reconstructors.

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*The ANCODS Colloquium: Papers Presented  
at the Australia-Netherlands Colloquium on  
Maritime Archaeology and Maritime History.*  
JEREMY GREEN, MYRA STANDBURY, and  
FEMME GAASTRA, editors

Special Publication No. 3, Australian  
National Centre of Excellence for Maritime  
Archaeology, Western Australian Maritime  
Museum, Fremantle, Western Australia,  
1998. xiii + 171 pp., 50 figs. \$23.95 (AUS)  
paper.

The principle of cooperation among countries, for their mutual benefit and that of the world, is included in the ICOMOS International Charter for the Protection and Management of Underwater Cultural Heritage, ratified in 1996, and the draft UNESCO Convention on the Protection of Underwater Cultural Heritage, under development. How delightful to witness the success of the "Agreement between Australia and the Netherlands Concerning Old Dutch Shipwrecks" (ANCODS), which set the course upon which these countries embarked a quarter of a century ago. This attractively formatted and illustrated volume contains the full proceedings of the Australia-Netherlands Colloquium on Maritime Archaeology and Maritime History, held 7-9 January 1997, at the Western Australian Maritime Museum.

Ex-Consul General for the Netherlands David van Iterson reveals in the "Forward" that the Colloquium was organized in response to a realization that bilateral cooperation in maritime history and archaeology, regarding the ANCODS, had come almost to a standstill. Parties gathered to revitalize

the cooperation during the tricentennial celebration of Willem de Vlamingh's 1696-1697 voyage of exploration and the laying of the keel of the *Duyfken* replica. Prince Willem-Alexander, Prince of Orange, affirms in the "Opening Address" that: a special relationship between Australia and the Netherlands has existed from the first European encounters with the unknown Southland or *Terra Australis Incognita*; and that this special link is still evident in tangible remains from four *Verenigde Oostindische Compagnie* (VOC), the United Dutch East India Company, ships. In the "Preface," the editors explain their selection of language conventions. Graeme Henderson's "Introduction," establishes the central role of the Western Australian Maritime Museum in events, housing collections from the four Dutch wrecks, and serving as the forum for the discussion. The "List of Contributors," including institutional affiliations and contact addresses, provides a useful reference. Precisely identified upon a single page are the six "ANCODS 1997 Recommendations" and the two "ANCODS 1997 Resolutions" resulting from the Colloquium.

The volume is divided into five parts. Part One, "Seventeenth-Century Netherlands and Australia, the VOC," consists of three essays on the last great European discovery of a new continent, though it was already inhabited. Sigmond conveys that the basis of early Dutch exploration and interest in Asia was the search for avenues of commerce, emphasizing that profits were so attractive that merchants would take high risks. The VOC found India, China, Japan, Ceylon, and Indonesia to be profitable, but abandoned their explorations of the Australian coast, assessing it to be unprofitable and lacking in strategic importance. Loos draws attention to the violent conflicts that occurred in Aboriginal—Dutch relations as a consequence of interaction, describing how the Dutch attitude ensured disaster. Playford details the famous 1696-1697 exploratory voyage of Willem de Vlamingh which resulted in the first accurate map of the west coast of Australia.

One comprehensive essay comprises Part 2, "Protection of Sites, and ANCODS." Kennedy identifies dates of the wrecking of the four Dutch vessels, *Batavia* (1629), *Vergulde Draeck* (1656), *Zuytdorp* (1712), and *Zeewijk* (1727), as well as the English vessel the *Trial* (1622). He highlights the circumstances of subsequent discoveries of the wrecks and a synopsis of events, including litigation, encountered in the development of protective legislation, eventually resulting in Australia's *Historic Shipwrecks Act of 1976*, which contains as a schedule the 1973 ANCODS.

Part 3, "Museum Programmes: Australia and Abroad" includes five diverse contributions. Geerdink suggests that there may be truth in a theory for a Dutch origin to Daniel Defoe's tale of Robinson Crusoe; the possibility was expressed in a museum exhibition to introduce maritime history to children. McCarthy of the Western Australian Maritime Museum aptly describes the eventual success of the extremely dangerous and seeming impossible task of investigating the *Zuytdorp* shipwreck, and associated land camps between 1971 and 1994, suggesting nine revised project aims for the future. Green contributes a thorough review and description of VOC shipwrecks which have been discovered throughout the world with references to literature

and other relevant information about the vessels, but laments the damaging role played by treasure hunters in many cases. Wagenaar provides a glimpse into the maritime history and surviving monuments of Djakarta, formerly known as Batavia. Australian-Dutch cooperation in archaeological and archival research is the focus of Parthesius, who gives an overview of the nature, the methods, and the positive results of a common research program.

A detailed introduction to problems and progress in investigation of Abrolhos Islands' shipwrecks and survivor-camps, particularly those related to the *Batavia*, is established in Part 4, "The Abrolhos Islands and the VOC." One minor criticism is that this reader, absorbed in the mystery but unfamiliar with the geography, could have used a comprehensive and clearly marked map of the Abrolhos archipelago; nonetheless, a map of the Wallabi Group of the Houtman Abrolhos provides the essential details. Melrose of the Underwater Explorer's Club of Western Australia challenges more widely accepted theories about the locations of land sites associated with mutiny, murder, survival, and punishment after the wreck of the *Batavia*. Edwards offers well-referenced hypotheses, yet suggests we keep our minds open and receptive to future discoveries which may extend our knowledge. Green provides his assessment of the locations of the *Batavia* sites by reexamining the archaeological and historical evidence currently available. He suggests options for future research, but concludes that in the end it is likely that there will still be doubts. Stanbury addresses the historical background of the Houtman Abrolhos and presents a chronology of various discoveries of physical evidence on land related to the wrecks of the *Batavia* and the *Zeewijk*. Following a summary of unscientific interventions, she reviews the Western Australian Maritime Museum's terrestrial archaeological investigations, and makes five well-considered recommendations for future historical research and analysis, archaeological survey, excavation, artifact analysis, and assessment of associated land sites. Stanbury notes ethical considerations, while she and Pasveer examine the research potential present in the study of human skeletal remains from the Abrolhos.

In Part 5, "New Approaches to Heritage," Burningham introduces the concept of building a replica of the *Duyfken* to enhance our understanding of this early ship of exploration and discovery that sailed off the north coast of the Australian continent in 1606. Paranavitana advises that a less biased view of the maritime history and archaeology of the VOC and the European presence in the South Asian region can be obtained by conducting research not only in the archives of the Netherlands, but also in repositories in Cape Town, Colombo, Djakarta, and India. The *Nederlands Scheepvaartmuseum*, dedicated to Dutch Maritime Heritage, is the focus of Bruyns, who discusses its history, collection policy, existing and planned exhibitions, as well as its interest in cooperation with maritime archaeologists in the Netherlands and abroad. As the museum is the present Dutch custodian of over 100 ANCODS objects, he concludes with suggestions for updating the ANCODS. A key idea is that all objects could be returned to Australia, in exchange for a promise of access to materials via modern communication avenues for research, and through loans for

exhibitions. An Australian Commonwealth perspective is provided by Snigg who, 24 years after the ANCODS was created, maintains that it “embodies a spirit of cooperation rare between nations” and has proven to be flexible enough to accommodate change (p. 138). She informs us that authorities in the Netherlands and Australia have agreed that collections from each of the four Dutch shipwrecks should be held together in their entirety to maximize their historical value, and suggests broadening research horizons for the future. Dercksen contributes a review of tricentennial events, while Beahan closes with a cultural tourism perspective.

Two appendices, “Houtman Abrolhos: An Historical Summary” and “Batavia: Chronology and Summary of Land Archaeological Excavations,” serve as easy-reference sources to otherwise complicated chronologies of events. The volume concludes with a detailed “References” section.

I recommend *The ANCODS Colloquium* to historical archaeologists and historians. The excellent volume illuminates aspects of Dutch mercantile and colonial expansion in the 17th and 18th centuries, while providing an up-to-date introduction to the early history and the maritime archaeology of Australia. The continuing success of the bilateral cooperation between Australia and the Netherlands, demonstrated by the ANCODS, illustrates the benefits which might be achieved by all nations through international collaboration in the study of maritime history and archaeology.

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*Archaeology at the Alamodome:  
Investigations of a San Antonio  
Neighborhood in Transition (3 Vols.).*

ANNE A. FOX, MARCIE RENNER, and ROBERT  
J. HARD, editors

*Archaeological Survey Report*, Nos.  
236-238, Center for Archaeological  
Research, The University of Texas at San  
Antonio, San Antonio, 1997. xxiii + 667 pp.,  
262 figs., 186 tables. \$50.00 paper.

This is a three-volume cultural resource management report produced by the Center for Archaeological Research of the University of Texas at San Antonio for the city of San Antonio’s construction of a new athletic and concert center called the “Alamodome.” This publication examines the transition from settlement to industrial development of a 17-block urban neighborhood in San Antonio. Historically, this neighborhood has been occupied since the 1850s, with German immigrants as its first occupants. By the turn of the century, this neighborhood developed into an ethnically diverse community including German, Polish, African-American, Mexican-American, Jewish, and Chinese families and businesses.

The length of this report is due to its in-depth and multidisciplinary research approach. Volume I includes seven background chapters covering historical, architectural, and oral history research. In Chapter 1, G. K. Wright presents a brief introduction establishing the project area’s environmental setting, a quick historical background, and the project’s five methodological phases. Chapter 2, by I. W. Cox, outlines the development of the project area within a broader history of San Antonio and Texas. The chapter ends with a more detailed description of the project area highlighting the railroad’s impact on the economy, the development of industry, and flood control.

In Chapter 3, an architectural study is discussed in four sections which include an introduction, by A. A. Fox, an architectural inventory and assessment, by Andrew Perez Associates, a framework for domestic architecture in San Antonio and its application in the project area, by Fox, and a survey of standing structures in the project area, by K. J. Gross and Fox. This chapter is by far the most disjointed section out of the three volumes. The four sections presented had overlapping information which could have been condensed into one cohesive section. Chapter 4, by Maria W. Pfeiffer of Fly & Associates, includes a summary of 13 oral interviews conducted with former residents, laborers, and business owners in the project area covering its ethnic and socioeconomic diversity. Ironically, this chapter emphasizes the ethnic diversity of the neighborhood, highlighting where or when specific ethnic groups lived on certain streets or worked in various businesses, but the ethnic heritage of the interview subjects was not always given or was only implied by certain last names. Despite this flaw, the information compiled from these oral histories is of quality and is utilized throughout the three volumes.

Chapter 5, by S. B. Mock, chronicles San Antonio’s African-American community between 1900 and 1940. This chapter contains the most detailed and illuminating historical information in Volume I. Mock uses historical documentation, oral histories, and archaeological data to examine the “life strategies” employed by San Antonio’s African-American community “in response to racism, urbanism, and economic depression” (p. 109). Mock neatly defines the development and transition of this African-American community since the late 19th century, resulting in a detailed history of not only San Antonio’s African-American community, but also in an urban model for African-American life that can be compared to other U.S. cities.

Chapter 6, by H. G. Uecker, uses city directories, title searches, Sanborn fire insurance and “bird’s-eye view” maps, and birth/death records to determine the “development of the area’s physical infrastructure over time” (p. 114). The result is a detailed description by city block of the property owners and residents, highlighting the transitions in ethnic groups, socioeconomic status, and functional use over time. The map figures used in this chapter were good in that they identified the legal location of these blocks, but Sanborn maps would have been even more informative in showing building locations and construction types. In Chapter 7, Gross and Fox establish a strategy for selecting sites for

testing within the project area. The strategy was formulated based on the pre-excavation research discussed above and a deed search of each lot, summarized in tables of lot use (residential, commercial, and industrial) since 1850. An evaluation of these tables resulted in the establishment of four temporal phases and the selection of 36 sites for testing that would represent each temporal phase, as well as the functional use and ethnic diversity of the neighborhood over time.

Volume II, by G. K. Wright, includes seven chapters and three appendices outlining the project's research design, site excavations and descriptions, artifact distribution analysis, site formation processes, and geomorphology. Chapter 1 again outlines the project's setting and background, repeating the same information as found in Chapter 1 of Volume I. In Chapter 2, Wright outlines the theoretical framework and hypotheses used in site analysis. Wright's theoretical framework relies upon Stanley South's pattern-recognition approach and similar studies concerning site formation processes. From this basis, Wright develops five hypotheses on the use of space and six hypotheses concerning socioeconomic status. Wright presents a nice overview of pattern studies since 1977, but the application of South's artifact classification system may be problematic. South's system is based on British Colonial sites and not on the late-19th-to-mid-20th-century period that is this project's focus. Additional hypotheses addressing the neighborhood's cultural diversity were also needed to study ethnic behavioral patterns or other aspects of social stratification (i.e., gender).

In Chapter 3, Wright quickly outlines the excavation methods employed during this project. Excavations wisely relied on the Sanborn maps to help identify dwellings and associated outbuildings. In turn, excavations were used to check the accuracy of those maps. Chapter 4 methodically describes the excavations employed and summarizes findings for the 36 sites tested. The discussion of each site includes a brief history of the site, a description of excavations employed, a Sanborn map, black/white photographs, a plan view map, an artifact distribution map, and an artifact frequency table. The maps, photos, and tables are very good, but some of the maps were awkwardly formatted with some text presented upside down. Overall, Chapter 4 is descriptively strong, but analytically weak.

Analytical interpretations of artifact frequencies, the use of space, and site formation processes were concluded in chapters 5 and 6. Chapter 5 tests the hypotheses formulated in Chapter 2 of this volume. Using Surfer<sup>®</sup> maps of site artifact distribution, all five hypotheses relating to the use of space were supported. The hypotheses concerning socioeconomic status were tested to determined lower- and upper-class deposits and were compared to similar research in west-central Illinois resulting in varying findings. Nevertheless, the comparisons of sites in Texas to those in Illinois, and the lack of questions concerning the middle class, are problematic. In Chapter 6, Gross addresses inter- and intrasite formation processes found in the Alamodome project area. Gross' analysis of formation processes focuses on the frequency of artifact classes found in spatial areas. Because of varying collection strategies, Gross combined the site data and factored an "adjusted residual" that "offers a way to identify more accurately the under or over-

representation of particular artifact categories" (p128). The result is an estimate of error for artifact percentages found in the project area that allows Gross to detect statistically significant inter- and intrasite differences in artifact distribution. A problem with this method is that it combines all of the site data, masking any social stratification or occupational differences between sites.

In Chapter 7, the conclusion to Volume II, Wright evaluates the accuracy of Sanborn fire insurance maps and summarizes the number of site types examined, artifact frequencies, and spatial use. Three appendices follow the conclusion. Appendix A is an artifact classification table. Appendix B is the raw artifact counts by site and artifact group from the 36 sites tested. Appendix C is a short geomorphology study by M. B. Collins. This appendix would have been more appropriate as a chapter in this volume.

Volume III includes 13 analytical chapters divided by material and feature type from the Alamodome project. In Chapter 1, C. L. Tennis uses traditional ceramic analysis techniques to identify ceramic type, decoration, and date of manufacture. The ceramic assemblage was also analyzed with limited success for ethnic or socioeconomic markers, as well as for differences between rural and urban sites in the San Antonio area. Tennis utilizes good sources, photographs, and tables to examine the Alamodome ceramic assemblage, but additional questions concerning foodway traditions, consumer choice, and trading networks also should have been addressed. Chapter 2, by R. Munoz, focuses on glass bottles collected at 6 of the 36 sites collected, highlighting the technological changes of bottle manufacturing in the late 19th and early 20th century. The six sites were chosen because of their abundant bottle assemblages, but they do not cover the entire temporal, ethnic, and socioeconomic variation of this neighborhood. Focusing on this bottle assemblage also neglects the analysis of other objects made of glass (e.g., glassware).

In Chapter 3, B. A. Meissner studies the development and transition of toys and games from homemade to mass-produced objects. Objects discussed include dolls, play dishes, plastic toys, board games, and other entertainment materials. Marbles were the most common gaming artifacts, and they are examined separately by J. E. Zapata in Chapter 4. Zapata nicely presents the various types and history of marbles highlighting significant dates, U.S. marble manufacturers, and temporal ranges for marble types. Chapter 5, by Meissner, discusses artifacts related to clothing with particular regard to the function and styles of buttons available in San Antonio in the late 19th to early 20th centuries. Meissner also attempts to recognize socioeconomic differences using a button price index established from the 1902 Sears and Roebuck catalog. Unfortunately, Meissner's application of this price index lacks an in-depth analysis or comparison to other socioeconomic data available from this project.

Chapter 6, by Meissner, covers personal objects (e.g., jewelry, personal hygiene items, writing materials) and lists the artifacts by site. Meissner utilizes historic mail order catalogs to identify the use, age, and ultimately the transformation of consumer culture at the turn of the century. In Chapter 7, M. Vaughan examines artifacts associated

with the history of food preservation and tablewares. The information provided on food preservation over the last 200 years is excellent, supplying company names and inception dates for technology advances. This is particularly important for the 20th century, a period which is often neglected archaeologically. Chapter 8, by Gross and F. Meissner, discusses architectural material collected during this project (e.g., nails, hardware, bricks, window glass). Gross and Meissner's study of brick production in Texas and the use of a regression formula for dating window glass provide the best contributions to archaeological research in the Alamodome study.

Archaeological features were highlighted in chapters 9 and 10. In Chapter 9, Gross examines the history of water acquisition and disbursement in San Antonio highlighting various water-associated features (e.g., acequias, wells, and cisterns) found in the project area. Chapter 10, by M. Brown and N. DeLaO, details 12 privies. The privies were examined for their general information, how they conformed to city ordinances, architectural variation, landscape placement, and socioeconomic status. An additional line of questioning should have addressed possible ethnic differences in privy construction or use. Chapter 11, by J. P. Dering, analyzes the ethnobotanical remains to determine plant taxa and parts, plant origins, sources of plant remains, and function. The analysis identified wood from building materials, fuel, and landscape plants, edible plants represented by seeds, fruits, and nuts, and wild plant remains. Additional lines of inquiry should have addressed the use of herbal medicine and possible social stratification patterns (e.g., status, ethnicity).

In chapter 12, Meissner and J. M. Hunziker present a detailed analysis of animal remains. Analysis included the identification of taxon, count, and weight, butcher marks, wild vs. domestic ratios, and evidence of burning. Three sites of Euroamerican and African-American occupation were chosen for further analysis to determine socioeconomic status and consumer choice. Future work needs to address ethnicity and its effect on consumer choice and foodway patterns more fully. Chapter 13, by Fox, provides a summary of Volume III and suggests future research goals in San Antonio.

As a whole, this three-volume set contains research of both quality and quantity providing an excellent model for urban archaeological studies as well as vital data on 20th-century material culture so often neglected in the archaeological community. The strength of this study is its multidisciplinary approach using the historic documents, standing structures, and oral histories with the archaeological record to explain this neighborhood's transition in development, technology, social stratification, and cultural diversity from the mid 19th to the early 20th century.

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*Uniform Buttons of the United States,  
1776-1865.*

WARREN K. TICE

Thomas Publications, (353 Buford Avenue),  
Gettysburg, PA, 1998. xvi + 520 pp., 117  
figs., 157 pls. \$60.00.

One of the more satisfying aspects of investigating military sites is the recovery of uniform buttons. Few other artifacts constitute the potential to determine unit affiliation, rank status, and relative date range. This same artifact class that can be so instrumental in interpreting assemblages has been plagued for years by inconsistent classification systems, which have curtailed its capability to some degree. *Uniform Buttons of the United States, 1776-1865*, by Warren Tice, has the potential to dispel many of the traditional problems associated with button identification and research and to provide the archaeological profession with a significant tool for manipulating this vast field of knowledge.

The initial volume in a proposed series of collaborative works dedicated to the study of uniform buttons of the United States, this publication deals specifically with "Button Makers of the United States, 1776-1865," "Button Suppliers of the Confederate States, 1800-1865," "Antebellum and Civil War Buttons of U.S. Forces," "Confederate Buttons," and "Uniform Buttons of the Various States, 1776-1865." The format consists of seven straightforward sections, each complete with references, which include such primary sources as official U.S. records of button purchases, and the Scovill Papers housed in the Baker Library, Harvard University, in addition to the standard secondary sources on button collecting and research.

The first section of this book is dedicated to an overview on buttons, providing a description and illustrations of various button manufacturing techniques, as well as establishing a consistent button terminology for shank styles, etc. The second section deals with the American Button manufacturing industry from 1776 to 1865. Here, Tice highlights four of the more prominent 19th-century button companies (Scovill, Steele & Johnson, and the Waterbury Button Company, all of Waterbury, Connecticut, and Robinson Enterprises, with origins at Attleborough, Massachusetts). In this way, he succinctly chronicles the evolution of the American manufacturing industry from dependence on British manufacture, through its transition to an independent, domestic industry established by 1830, to its growth through the first half of the 19th century. The profiles, lineages, and backmarks with associated dates of these manufacturing firms, and an exhaustive alphabetical listing of other American Button manufacturers by era, will prove invaluable in archaeological research. Specific attention to backmarks, which chronicle a company's development, is particularly important as documented changes in these titles can be applied to date of manufacture thereby dating the contexts within which excavated buttons were found.

The third section, dealing with foreign and domestic suppliers of buttons to the Confederate States, will also prove useful as the limited time range provides an index of marks employed by period British and French makers. As with the previous section, the listings and short histories represent an invaluable contribution to research of this little known area of Southern manufacture and supply.

The last four sections, which constitute the bulk of the book, comprise various catalogues of U.S. Federal and Confederate buttons worn from ca.1830 to 1865, with short histories of the users, if applicable. Militia, educational, political, and police buttons employed by the various states are discussed, as well as unidentified buttons of the antebellum and Civil War periods. In these sections, the author introduces a new and innovative classification system that identifies button styles, orders variations in design, places the specimen within an historical context, and incorporates any new design element. The proposed scheme, based on the one designed by Alphaeus H. Albert (1969, *Record of American Uniform and Historical Buttons*, Boyertown Publishing Co., Boyertown, PA.), consists of an alpha-numeric code that catalogues buttons according to function, historical context, size, die and backmark variations. Distinct letters identify the categories, such as "GS" for General Staff, "EG" for Engineers, "CS" for Confederate General and General Staff, or institutions; "S" for schools, "P" for police, "F" for fire, etc. States are identified according to the U.S. Postal Service abbreviations. The next numeric sequence, identifying the era of manufacture/use, places the specimen within an historical context: 0-29 for buttons attributed to the period of the American Revolution, 30 to 99 for buttons used between 1784 to 1815, 100 to 199 from the War of 1812 to 1830 and 200 to 299 for antebellum and Civil War buttons (covering the period 1830-1865). The next letter in the sequence represents die variation within the design, and the final number refers to the known backmarks associated with the type.

These catalogue sections are arranged according to the new classification code and the previously assigned Albert number, if applicable. The captions comprise an identification of the button, with a brief description of the shape, method of manufacture, and any comment by the author, followed by known variations and a listing of associated backmarks.

It is the intent of this volume to identify and list the button makers of the United States from 1800 to 1865, button suppliers to the Confederate States, antebellum and Civil War buttons of the United States forces, Confederate buttons, and uniform buttons of the various states from 1776 to 1865. Future volumes are anticipated, thus Tice included only a short summary of Revolutionary War buttons from the various states and minimal coverage of the buttons of the Federal period. For this reason, buttons from other eras within the 1776-1865 time frame may only appear incidentally under maker and backmark. In addition, post-1865 buttons are not included in this work, and for

those the existing Albert system is recommended. This leads to a perceived concern that no matter how great the potential, the success of the classification system presented by Tice remains dependent on the support of the button research community. For this reason it is critical that proposed volumes of United States uniform buttons are realized. Should the series not materialize, leaving specimens from other eras uncatalogued, button research will be left with an unfinished, drifting classification system—one that will include only Federal buttons from 1830 to 1865 and those employed by the Confederate States during the Civil War.

As this book is written principally for button collectors and not for archaeologists, attention is focused on attributes such as device, manufacturer, date and die variation; provenience is not addressed. Within the collecting field, the acquisition of the specific button constitutes the end. The context in which it was recovered is not always an important consideration. This difference has always provided an area of contention between the collecting and archaeological communities, as uncontrolled recovery of material culture from battlefields and military campsites has placed the two factions in opposition. Although there is little provenience information, some illustrated specimens undoubtedly fall within this "collected" category. This is unfortunate, for archaeological examples could provide a reliable temporal context confirming the use of ambiguous button designs in the historical record—an addition that could have provided a more powerful facet of the author's research.

The volume reflects a great deal of effort and thought. The author approaches this work with a dedication and devotion to the subject that is apparent in the well-organized and professional text. The lay out is excellent. The large book format, with photographs and concise captions, is compatible with research and identification. Headers located in the left and right page tops, indicating the section and subject, facilitate use. Clear, black-and-white photographs, illustrating precise details of the various button designs and die variations, are arranged by organization, branch of the particular force, and alphabetically by state. Photo scales were not employed, as the buttons all appear at full size.

Although geared for collectors, this work will remain a standard reference for archaeologists, curators, and other material culture historians for many years. For state-issued buttons, and certainly for those uniform buttons from 1830 up to and including the U.S. Civil War, this book is an essential research tool. The compiled lists of button manufacturers, their dates and marks constitute a particularly valuable contribution. If successive volumes of the proposed series mirror Tice's effort, both collectors and archaeologists will possess an excellent source on the topic of uniform buttons of the United States and their makers.

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*Chinese Export Porcelain from the Wreck of the Sydney Cove (1797).*

MARK STANFORTH and MIKE NASH

The Australian Institute for Maritime Archaeology, *Special Publication No. 12*, (Locked Bag 5020), Parramatta, NSW 2124, Australia, 1998. viii + 46 pp., 55 figs. (16 color). \$20.00 (U.S. postage included), \$20.00 (AUS, plus postage).

Following the American Revolution, here called the "American War of Independence," Great Britain needed a new place to send her colonists and convicts. She selected Australia, and began settling people there during the last two decades of the 18th century. Until the new colony could become self-sufficient, nearly everything was imported. Surprisingly, these imports included "luxury" goods, items that exemplified "civilization" to the fledgling society's upwardly mobile members, desperate to distance themselves not only from the "uncivilized" Native Australians, whose country they had invaded, but perhaps also from the convicts whose ranks, in some cases, they had so recently become emancipated.

In November 1796 the 250-ton merchant ship *Sydney Cove* left Calcutta, India, destined for Port Jackson (later Sydney), New South Wales, Australia. Her cargo included 7,000 gallons of liquor, "textiles, leather shoes, rice, sugar, tobacco, salted meat [and] livestock," as well as Chinese tea and porcelain. A December storm opened leaks in the *Sydney Cove's* hull, and although the crew patched them, the ship could not withstand additional storms in early February. To keep her from sinking, the captain ran her aground on a small island north of Tasmania. In the ensuing three months, until the ship's hull finally collapsed, the crew salvaged, and sold, much of the cargo.

Nearly 200 years later, in 1977, divers relocated the wreck. Surveys and test excavations began that year and continued in 1978 and 1980. Five additional expeditions took place between 1991 and late 1993, sponsored by the site's managers, the Tasmanian Parks and Wildlife Service. Mainly at the wreck site, but also at the Preservation Island site, where the cargo was stored during the 1797 salvage operations, the excavators recovered some 250 kg of Chinese export porcelain, including 90 kg with overglaze polychrome patterns and 160 kg with hand-painted underglaze blue designs. Most were fragments; fewer than 1% of the pieces were unbroken.

Part 1 provides an introduction to the porcelain cargo and its excavation, and it succinctly introduces a number of relevant topics as background to the analysis of the *Sydney Cove* porcelains. These include the production of Chinese export porcelain; its decoration and quality; the China Trade in general, and to Australia in particular; other examples of Chinese export porcelain in Australia; its presence on archaeological sites in Australia and South Africa; and reference collections of it from shipwreck sites. While these sections only take up ten pages, they are packed with information and are extensively referenced.

The authors introduce the surprising fact that most of the goods and trading vessels reaching the Australian colonies came not from England, but direct from India via India's trade links with China. They also point out that most Chinese export porcelain was not high quality, but was intended for daily use, a concept apparently not appreciated by Australian purchasers, who acquired it to enhance their status.

Part 2 describes and discusses the Chinese export porcelains recovered from the *Sydney Cove* excavations. There are finely detailed drawings of every vessel type and color plates of most of them. The assemblage consists of toiletry wares, dinner wares, and tea wares, all underglaze blue, and overglaze polychrome nested bowls. For each of the four groups, an introductory essay locates similar or related examples in both museums and the literature. Where applicable, the authors mention descriptive terms previously used by others. For example, their "washing water bottle" has elsewhere been called a flask, a bottle, a water bottle, a vase, a bottle-like ewer, a pitcher, and a gugglet or guglet, providing a fine example of yet another field that could use less "reinvention of the wheel!" and more standardization of terminology.

The toiletry wares, from at least 12 toiletry sets, included globular washing water bottles with slender necks, a wash basin, chamber pots, and chamber pot lids. Landscape motifs, with vignettes of islands, lakes, boats, mountains, trees, and buildings, decorated these vessels.

The dinner wares consisted of hot-water dishes, octagonal dinner plates, a circular dinner plate, and soup plates. Based on the weight of the recovered fragments, perhaps 182 dinner or soup plates were represented. Additional decorative motifs include bridges, fences, walls, figures, and birds. Some 48 hot-water dishes were originally present. Their painted landscapes contained motifs of lakes, islands, sampans, bridges, pavilions, houses, pagodas, human figures, and birds.

Higher-quality tea wares included six different types of matching tea bowls and tea saucers and four additional unmatched types, two of each form. Clearly, with rim diameters between 10.6 cm and 13.8 cm, these tea bowls were not teacups. They, too, are decorated with landscape motifs, sometimes highlighted with gilt overglaze enamels. One tea saucer has a horse and rider as part of the design, while the tea bowls often exhibit central motifs of rocks and foliage.

Overglaze polychrome *famille rose* (rose-colored family) nested bowls constitute some 90 kg, or 36% of the assemblage by weight. These bowls came in sets of five, ranging between 17 cm and 28 cm in diameter, and the sets were decorated in two different patterns. Although both designs consisted of peony sprays and linear bands, the flower sizes and the bands were different on the two types.

The book does have a few deficiencies, all of them minor. For example, it would have been helpful to know what percentage of the 160 kg of underglaze blue wares were toilet wares, dinner wares, or tea wares. Design elements are occasionally not mentioned in the text, but must be identified from the drawings. Some readers may

be confused by the inadvertent transposition of explanations (p. 5) identifying Jingdezhen as (Canton) and Guangzhou as (Ching-Te-chên). Several figures lacked catalogue numbers, and a color plate of the nested bowls could have replaced the duplicate one of the washing water bottle. Although the text mentions “two fragments of what appear to be tea bowl handles,” they are just listed as “Teacup [sic] handles,” with no textual discussion, and their illustrations lack both figure and catalogue numbers.

Those and other small faults aside, archaeologists working with similar material will find this publication a valuable reference and a fine contribution to the literature. Despite its high per-page cost, the overall price represents good value for money. In this reviewer’s utopia, the contents of all wreck sites would be as meticulously described, and this book would be required reading for every “treasure salvor.”

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*Twentieth Century Building Materials: History and Conservation.*

THOMAS C. JESTER, editor

The McGraw-Hill Companies, New York,  
1995. 352 pp., ca. 300 figs. \$55.00.

A book on historic building materials, especially for the 20th century, is particularly welcome by professionals in a variety of disciplines. Despite the fact that historical architects, architectural historians, and preservationists may embrace the study more than others, it fills a void in historical archaeology that has existed far too long. Certainly those historical archaeologists in western North America have felt the absence of such a source book. Most of us in the West deal with time depths of less than 150 years (and usually less than 100 years).

Thomas Jester’s book appears, at once, to be a cornucopia of information on materials historical archaeologists dealing with 20th-century (and late 19th-century) sites so often encounter: aluminum, reinforced concrete, terra cotta, plywood, linoleum, asphalt shingles, gypsum board, and many other commonplace building materials. Now, these are materials that many of us would much rather *not* encounter. They are so commonplace, even today, and often so overwhelming in volume, that some archaeologists may have a tendency to describe them in a presence/absence manner and move on to more interesting artifacts, features, and materials. Jester’s book reveals to us details about the nature of these materials so that we can appreciate them more and integrate them into our understanding of building technology and human behavior.

In addition to a well-written introductory essay by Michael Tomlan, an historic preservationist, the book is divided into seven separate sections, each covering broad material types or locations where materials are commonly found. These include metals, concrete, wood and plastics, masonry, glass,

flooring, and roofing, siding, and walls. Within each of these broad categorical sections, individual authors have provided essays on various material types. In total, the book includes 36 essays covering materials as commonplace as concrete block to those as obscure as decorative plastic laminates and fiber reinforced plastic. Each of the essays introduces a material type and its origin, how it is manufactured, and its uses. Then each provides a discussion of conservation techniques for the material’s restoration and preservation.

A total of 48 authors contributed to this effort. Included in this number are architects, historians, historical architects, architectural historians, preservationists, engineers, several chemists, and a few from other related professions. No authors were archaeologists. This is not unusual and, in part, reflects the eclectic and wide-ranging scientific nature of our field. The very nature of historical archaeology forces us to be generalists, to be, at once, scientist and historian, social scientist and story teller, technologist and oral historian. This may, to some, appear to be a weakness, but the rapid expansion of knowledge over the last century has forced people to choose to be specialist or generalist, one has a difficult time being the “Renaissance man” (or woman) of the 19th or early 20th century. Such generalization, however, has its benefits. For the historical archaeologist, it allows for a broad contextual view of the historical past, though it does limit the level of detailed understanding that a person can manage for a particular subject area.

Thomas Jester provides us with a very valuable introduction to an understanding of many material types that we might otherwise have difficulty researching. Along with an introduction to each of many material types, the book includes several appendices with bibliographic references about the various materials, as well as sources for research. The latter is an unusual inclusion, but one that is a welcome addition. This source appendix includes such things as libraries, databases, and trade associations and how to contact them.

What historical archaeologists may find a little disappointing about the book are that there are many material types missing from the list that an archaeologist would want to read about. Conversely, there are probably many which would never even slightly interest an archaeologist. It is obvious that this book’s focus and intent is toward architects and preservationists, not archaeologists. As with so many challenges with our field, however, archaeologists are used to culling information from a wide variety of sources and disciplines and tailoring it to suit our special needs. This source is no different.

Another drawback with this study is the slanted treatment given to each of the material types. Certainly architects will find the discussions interesting and useful. Archaeologists, may find them somewhat obtuse, and only with difficulty will they be able to extract practical information useful for their purposes. To archaeologists the obtuseness comes from looking at the same material culture from a different perspective and dealing with it in a different context. Both architects and archaeologists deal with space and structure, but the contexts are quite different. This difference brings each of us to a different understanding of the space and materials making up the same structure. Hence, a book

focusing on materials from an architectural perspective will leave out critical links for an understanding of the same material by an archaeologist. Nevertheless, it remains a valuable addition to our understanding of many material types not otherwise so well described and brought together in one volume.

The book, developed under the aegis of the U.S. National Park Service, is well produced with excellent graphics throughout helping to explain more about each material type. It is this reviewer's hope that a supplemental volume is produced, as well done as this one, describing yet more 20th-century materials that we so often encounter.

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*The Kirkpatricks' Potteries in Illinois: A Family Tradition.*

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and FLOYD R. MANSBERGER

Illinois Department of Transportation and  
Department of Anthropology, University of  
Illinois, *Transportation Archaeological  
Research Reports* No. 3 (Center for  
American Archaeology Press, PO Box 366),  
Kampsville, IL, 1997. xi + 96 pp., 56 fig., 5  
tables. \$8.00 paper.

Tracing the pottery legacy of one clay clan through multiple generations and manufacturing sites provides an abounding descriptive and analytical tapestry to unfurl for investigators of this cottage craft (be they archaeologists, collectors, historians, or antiquarians). The sustained production of stoneware pottery in the 19th century marked a pinnacle of containership in a consumer's world of pre-electrification, pre-refrigeration, and pre-commercial dairying activities. What was made was what was needed. The pottery of this period served its basic earthbound role as containers for storage, preparation, and consumption of food or liquid in its simple, straightforward utilitarianism.

The booklet compiled and authored by Gums, Mounce, and Mansberger provides just such a tapestry for the legacy of the Kirkpatricks' pottery ventures in various locations of Illinois. Information about the family's pottery manufactories is presented chronologically and geographically beginning with the earliest site in Vermillionville, situated in La Salle County, the most northern and centrally located of the enterprises. This shop, which lasted from 1836 until 1871, is the only one that was archaeologically explored once it was discovered by highway construction in the mid-1980s. Historical information about the other Kirkpatrick potteries, however, is described in the text. These are the Steam Pottery in Mound City, Pulaski County, which lasted only two years (1857-1859), the Metropolis Pottery in Massac County, which ran a single year (1867-1868), and the well-known Anna Pottery in Union County, which operated from 1859 until 1896.

This volume comprises four well-illustrated chapters. The initial chapter offers an overview of the Kirkpatrick family and their arrival into Illinois from Ohio where the pottery patriarchs began their trade. Drawn to the rich clay beds of Illinois, they expanded and experimented in several locations. Figure 2 (p. 4) summarizes the period of production for six of the potters at Vermillionville, a combined total of 105 years of turning and burning wares at this early site. Brief descriptions are given for the last three pottery sites previously mentioned. Chapter 2 describes the limited archaeological investigation of the Vermillionville site, which included a controlled surface collection and the excavation of six test units within the highway right-of-way. Profile and plan views of the area and test units, along with a summarizing description, are given.

The primary purpose of this entire text is presented in the third chapter. This chapter recounts the analysis format employed by the authors and offers detailed descriptions of glazes, capacity markers, makers' stamps, decorations, and individual vessel forms recovered in the waster piles. Vessel forms included jars, bowls, jugs, bottles, chamber pots, inkwells, tobacco pipeheads, horticultural wares, and lighting devices. Indeed, this chapter totals 70% of the book and is punctuated with excellent profile drawings and photographs of every vessel form found at the Vermillionville site. A brief description of kiln-related items is also documented in this chapter. The fourth and final chapter, a single page in length, summarizes the contributions of the Kirkpatrick family's very tangible traditions in pottery production in Illinois.

Trying to discern any shortcomings within this volume proved to be a challenging task. The analysis format used by Gums et al. is modified from previous researchers' work in the Tennessee, Iowa, and Ohio stoneware manufactories of the 19th century and thus lends itself easily to future comparative research on a broader regional basis. Their thoroughness of describing what they *did* find is very impressive, although it is unfortunate no evidence of the kiln was encountered during archaeological testing. Any architectural details of the kiln would have enhanced this study. Moreover, given the diversity of wares produced by the Kirkpatricks at the Vermillionville site and elsewhere, it seems unusual that no stoneware grave markers were made by this group of potters. It is equally curious that, given the production of tobacco pipeheads, no pipe stiles or saggars (for firing) were recovered amongst the kiln furniture pieces.

Regarding the analysis format, it is sensible and meaningful to make all vessel measurements compatible with those the potters used. In other words, height, diameter, capacity, etc., should be given in British Imperial liquid and dry measurements of the 19th century, such as inches, ounces, pints, or gallons rather than modern metric equivalents. Finally, a structural problem was found with the book when it quickly came apart in my hands, the result of a weak binding.

To conclude, this research monograph would complement the reference section of any ceramic researcher's library. The vessel descriptions and drawings make it a quick visual tool for identification of many forms and decorative techniques. As a tribute to the craft continuity of the

Kirkpatrick family's contributions, it is a textual testimony to their skill, perseverance, and creativity during a time of nascent mechanization. Gums, Mounce, and Mansberger are to be acknowledged for the completeness of this volume.

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*Excavating Ships of War.*

MENSUN BOUND, editor

*International Maritime Archaeology Series,*  
Volume 2. Anthony Nelson, Shropshire,  
England, and The David Brown Book  
Company (PO Box 511), Oakville, CT, 1998.  
256 pp., 505 fig. \$82.50 paper.

*Excavating Ships of War* is a companion volume to *The Archaeology of Ships of War*, and both were edited by Mensun Bound (Triton Fellow in Maritime Archaeology at the University of Oxford). Unlike its preceding volume, it is difficult to see how this volume can claim to be "based on" the Archaeology of the Ships of War conference held at Greenwich in 1992, when only three of the more than twenty-five chapters were actually presented at the conference. Nearly all of the chapters present a site report on a single "ship of war" dating between the 15th and 20th centuries, with the majority of the vessels (13) being lost in the 18th century. Only two chapters actually deal with a theme or type of vessel—the Spanish Armada wrecks (pp. 51-63) and the Second World War vessels at Bikini (pp. 294-302). The introductory chapter on British sea power (pp. 8-30) does provide a useful, if basic, context for the volume given the preponderance of chapters (12 in all) on British Royal Navy vessels.

One problem with this volume is the long gap between the 1992 conference at which some of the papers were either first presented or solicited and the final publication date of 1998. Conference papers can "date" quite quickly, and six years is a long time. At least one of the chapters (pp. 169-176) shows evidence of having been written in 1993 and never subsequently updated, while others were clearly written or updated as late as 1996 or perhaps even later (pp. 84-105).

Many of the chapters in this publication demonstrate some of the concerns that maritime archaeologists have about legal and illegal "salvage" and treasure hunting—not just in the "distant" past of 30 years ago, but right up to the present day. The legal and ethical issues associated with maritime archaeologists working for salvage companies are highlighted by the editor's own involvement with the salvage company Transea in the excavation of the Dutch East Indiaman *Nassau* (1606) in Malaysia—legal, perhaps, but is it ethical?

At least this volume does not lay claim to presenting the "archaeology" of ships of war unlike its predecessor (reviewed: *Historical Archaeology* 33[4]:89-90). The standard of the archaeological work in this volume is

extremely variable, as is the general level of scholarship. Some of the "archaeology" looks more like "collecting" trips by local sports divers at best and at worst like blatant "goodie hunts" with little or no archaeological control. Surely, by the 1990s, is it really necessary for maritime archaeologists to raise cannons "to create a media event"? Particularly where it was done "in an uncontrolled manner with lift bags" such that the cannon was dropped to damage another cannon still on the seabed. One hopes such practices have ceased, rather than simply being "not recommended to other teams" (pp. 68-69 and 83). Overall, the chapters vary considerably in quality from brief reports by enthusiastic amateurs searching for a particular shipwreck (pp. 120-124) to thoughtful reconsiderations of past work by maritime archaeologists of international standing, like Colin Martin (pp. 110-119).

It was good to see some of the site reports conducted by French, Spanish, Argentinean, Swedish, Danish, and Norwegian researchers being published in English, sometimes for the first time. Accessing some of the original reports in the gray literature and reading them in the original language can be a problem, particularly for monolingual Australians. Other reports that were very welcome were some of the "amateur digs," that in some cases have never been published in full (or, in other cases, at all) despite the passing of more than two decades since the excavations took place (pp. 125-141).

This volume is extensively illustrated and there are numerous maps, drawings, and photographs. It is clear that the editor has attempted to enforce some level of consistency on the various authors—a difficult task at the best of times. Good maps and site plans appear in most articles with only a few exceptions. The case study of the *Riksnjyckeln* (pp. 106-109) would have been greatly improved by a proper site plan and the *Danneborg* (pp. 142-148) by an overall area map. The illustrations are understandably variable in quality and consistency with some very high quality site plans and drawings for sites like *Dartmouth* (pp. 110-119) and *Sirius* (pp. 217-229).

The artifact photographs and drawings could be very useful for scholars interested in the material culture of the particular period of each site for comparative purposes. This should have been one of the great strengths of this publication, but unfortunately the majority of the artifact photographs lack photographic scales and/or artifact numbers. There is certainly no fear of the artifacts being obscured or overwhelmed by the photographic scale—only a handful of the photographs actually have a scale and the use of a 2p coin as an artifact scale (p. 133) is simply poor archaeological practice.

Some of the artifacts demonstrate continuity over considerable periods—examples of persistent technology. The four examples of sandglass timers, which are illustrated from *Stirling Castle* (1703), *Lossen* (1717), *Swift* (1769), and *Pandora* (1791), are cases in point (pp. 136, 162, 179, and 234). The questions I had, but could not answer, were many. Are they all the same size? Are they all examples of half-hour sandglasses as claimed for the *Lossen* example (p. 162)? Are they all different sizes giving different durations (p.137), or are they 14 or 28 second sandglasses as

suggested by Bingemen (p. 173)? Without a photographic scale, and in the absence of detailed descriptions, it was impossible to tell.

The editing is sloppy in places with occasional typographical errors, inconsistent line spacing, and referencing problems, such as the chapter that cites Martin and Parker 1988 (p. 61) but fails to list the full work in the references (p. 63). One feeling that I had from reading this publication was that the editor had spread his efforts a little too widely, reporting on his own activities in locations as far apart as Alderney, Malaysia, Uruguay, and the Caribbean. One might be understandably nervous about any edited volume of 26 chapters where the sole editor has managed to author or co-author five of the chapters in addition to the introductory chapter. A better and more sustained editorial focus could have improved this publication immensely.

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*When Horses Walked on Water: Horse  
Powered Ferries in Nineteenth-Century  
America.*

KEVIN J. CRISMAN and ARTHUR B. COHN  
Smithsonian Institution Press, Washington,  
D.C., 1998. xiii + 292 pp., 66 figs., 3 apps.  
\$37.50.

The history of America's inland waterways has, for many years, suffered from much neglect when compared with the vast volumes on seafaring and naval enterprises along America's coasts. Kevin J. Crisman and Arthur B. Cohn work toward rectifying that imbalance by paying tribute to one of the least understood pieces of our inland waterways history—horse-powered ferries. Crisman and Cohn's work examines the life and times of the Burlington Bay Horse Ferry Wreck. The wreck first appeared as a side-scan sonar image in the survey data of two New York researchers conducting a shipwrecks survey of Lake Champlain in 1983. In 1984, the Vermont Division for Historic Preservation and the Champlain Maritime Society sponsored the first on-site investigation of the vessel, which researchers believed were the remains of one of the lake's little-known horse propelled boats.

The archaeological team found the horseboat 15.24 m (50 ft.) below the surface. The hull, found listing a few degrees to starboard and partly buried in the lake floor, was in remarkable condition—"the sort of wreck that every diver and nautical archaeologist hopes to see at least once in a lifetime" (p. x). Obviously, the site held much potential. In 1989, the site was opened to divers as an "underwater preserve," or archaeological park, and the Division for Historic Preservation authorized a multi-year archaeological study of the wreck. The Lake Champlain Maritime Museum and the Institute of Nautical Archaeology at Texas A&M University spent the next four years documenting the wreck

and its contents (pp. ix-xiii). The project concluded with a wonderful artifact collection, the first-ever glance at a little known hull construction, and the text at hand.

Crisman and Cohn have not only documented a wreck site, they have also produced a much-needed work that is both fascinating and well written on a vital piece of forgotten American history. The book is divided into two central sections: Part I (chapters 1-8) outlines the history of horse-powered boats, and Part II (chapters 9-11) details the archaeological findings specific to the Burlington Bay Wreck.

Chapters 1 and 2 outline the evolution of horse-powered machines from the earliest times through the eventual development and arrival of horse-powered boats in North America. Most useful in those chapters is the depth of documentary research that illustrates the progression of animal power from simple use to complex design strategies harnessing animal power via vertical treadmills, capstans or windlasses, and the horse whim. Each chapter is well documented with written and illustrative sources. The text chronicles the first horseboat designed by Prince Rupert of the Rhine in 1680 and follows this initial European success well into the 18th century. It closes with the coming of the horseboat to the lakes and rivers of North America, where the design and use of the animal-powered craft had to battle for both public popularity and economic sponsorship with the emergence of the steamboat.

Chapter 3 ushers in the final acceptance of horse-powered transportation in America with the 1814 launching of Moses Roger's horse ferry from Manhattan to Long Island (pp. 32-33). The age of the North American horse ferry had begun. Chapter 4 chronicles the stories of three different horseboat (or teamboat) ventures in the United States and Canada after the initial 1814 success. That particular chapter is representative of why this text is so noteworthy. The three entities discussed—the Halifax Teamboat Company, the Samuel Wiggins venture, and the William Bird experiment—represent different corners of North America (Nova Scotia, Missouri, and Georgia), thus making this a broad, rather than a strictly regional, study. Chapter 5 discusses the transition from the whim-propelled ferries to Barnabas Langdon's 1819 development of the horizontal-treadwheel horseboat. Langdon's design changed the nature of horse-powered craft in North America—a legacy which would last through 1840.

Chapters 6 and 7 solidly place horseboat use on the Hudson and Lake Champlain, thus setting up the historical context for the archaeological work on the Burlington Bay Wreck. Chapter 8 brings the history and technological advances of the horseboat full circle by introducing the final design—the treadmill mechanism that kept horse-powered boats useable through the end of the 19th century.

In Part II, Chapter 9 takes the reader to the site of the Burlington Bay Wreck. The chapter revisits the original discovery of the vessel and then proceeds with four years of "digging for answers" with the archaeological excavations. Chapter 10 carefully catalogues the artifact collection and Chapter 11 discusses the relationship between the hull and the machinery of the horse ferry. Three appendices follow Chapter 11. Appendix A discusses Barnabas Langdon's 1820 patent concession; Appendix B is a complete listing of

the artifacts found on the site; and Appendix C outlines the dimensions and scantlings of the horse ferry.

Crisman and Cohn have produced a valuable text. Their study is both informative and well written. The illustrations that accompany the text are numerous and well chosen. The archaeological illustrations, in particular, are well done and add significantly to the discussion at hand. One minor criticism: this text would be greatly enhanced with the addition of a few well-placed maps. The geographic area covered in the text is enormous but the first relevant map does not appear until Chapter 6. This is much too late in the text for an important point of reference. That minor criticism aside, Crisman and Cohn's text fills in a major gap in American maritime history and is well worth reading.

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*The Great Warpath: British Military Sites from Albany to Crown Point.*

DAVID R. STARBUCK

University Press of New England, Hanover, NH, 1999. xv + 205 pp., 50 figs. \$22.95 paper.

In this well-written blend of history and archaeology, David Starbuck presents an interesting summary of sites important in the French and Indian and Revolutionary wars, along the Hudson River from Albany to Crown Point, on what he calls The Great Warpath. He has personally excavated several of the historic sites along that pathway to explore many themes not adequately answered by historical documentation, such as status differences in a military context, fortification construction in relation to maps, fort and soldier's hut details, and food consumption patterns.

Starbuck's approach uses the exacting recording techniques of archaeology and a detailed knowledge of the historical documents to tell the story of how people at these sites once lived, toward the goal of making history come alive for the reader. He points out that relatively few definitive answers can be expected from archaeology; rather, it helps to provide a set of alternative explanations, from which the archaeologist chooses the one that best fits the data based on the preponderance of evidence. Starbuck believes that new stories can be told about 18th-century wars, and he does this well. He also offers vivid stories of his archaeological search for clues to the past, whether deep within wells with water gushing in, or recovering buckets of coins tossed into it by "well wishers" in later years, or examining timbers of a burned structure.

The book contains a helpful chronology of the French and Indian Wars and the American Revolution, a glossary of terms, and an index. There are no citations used, but at the end of each chapter there is a "Further Reading" list the reader can use to explore the chapter topic and, apparently, from which Starbuck obtained much he has summarized in the chapter. For the archaeologist looking for comparative

quantitative data tables for pattern recognition, there are none.

The chapters include: "A Most Historic Waterway," "The Turning Point of the Revolution: The Saratoga Battlefield," "The third Largest City in America: Fort Edward and Rogers Island," "The Scene of the Massacre: Fort William Henry," "After the Massacre: The Village of Lake George," "The Most Intact Revolutionary War Site in America: Mount Independence," "The Largest Fortification of Them All: Crown Point," "Archeology Beneath the Water: Lake George and Lake Champlain," and "Some Final Thoughts about the Great Warpath."

This book is a reminder of the classic 1950 account of *History Written with Pick and Shovel*, by William Louis Calver and Reginald Pelham Bolton (1950, New York Historical Society, New York), who also visited Revolutionary War sites and left us a fine, valuable, visual record of the objects they recovered. Starbuck's book presents us with a modern update of that approach on the threshold of the millennium. It is a valuable addition to the libraries of historians, archaeologists, and students interested in the history and archaeology of French and Indian and Revolutionary war fortifications.

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*The Union Plaza Downtown El Paso Development Archaeological Project: Overview, Inventory and Recommendations.*

JOHN A. PETERSON, STEPHEN MBUTU, and MARK D. WILLIS, editors

Anthropology Research Center, Department of Sociology and Anthropology, The University of Texas at El Paso, ARC  
*Archaeological Technical Report No 17*, El Paso, 1998. viii + 260 pp., 115 figs., 2 apps. No price given, paper.

The city of El Paso, Texas, is surprisingly rich with historical resources. Unlike many other sprawling Southwestern cities, and undoubtedly because of the Rio Grande and later the east-west transport corridor created by the railroad, El Paso occupies an area where for centuries diverse indigenous and conquering peoples journeyed, came into contact with one another, settled down, and through their combined efforts helped create a multifaceted urban place.

There are numerous historical, archaeological, and anthropological studies of the area's lengthy and complex history, and the scholars responsible for this overview and inventory of the Union Plaza downtown area had an opportunity to transcend the standard fair of CRM reporting,

to give the reader (and, in this case, the Sun Metro Transit Authority and the City of El Paso) something more than a haphazard collection of descriptive (and sometimes trivial) historical and archaeological facts. Unfortunately, and despite what appears to have been a dedicated effort on the part of a number of researchers and students, that is exactly what is offered.

The fundamental “something more” that is missing is a research design, complete with pertinent research questions, related hypotheses, and specific empirical expectations that would serve to evaluate hypotheses. This problem is apparent throughout the volume. Chapter One, for instance, the environmental overview, contains descriptions of physiography, vegetation, past and present climate, etc., along with a rather detailed consideration of the Rio Grande in prehistory and history. I have read this kind of shopworn prose for the El Paso area a hundred times (we all have, for our given areas of research), and I just could not understand what relevance it had to the present study. A case for relevance could have been made, of course, but was not; nowhere is it stated how such environmental data might be used to answer research questions pertaining to the Union Plaza downtown study area.

The problem is even more apparent, and egregious, in Chapter Two, the culture history of the study area. There is no research design, thus, this rather lengthy (68 pages) chapter contains numerous descriptive facts regarding El Paso’s past strung together without the edification of any research theme, direction, or goal.

Chapter Three concerns the Overseas Chinese community of El Paso. The lack of a research design once more is apparent, and troubling. The general background to Chinese culture seems irrelevant to the project, and much of the information presented appears unnecessary. For example, there is a discussion of Chinese people in Peru, which starts on p. 119. While this might be informative so far as the Overseas Chinese experience in El Paso is concerned, that point is never made. What is more problematic, however, is the stated recognition of El Paso’s dynamic, multiethnic heritage and the absence of even a single research question directing inquiries towards issues of ethnicity. The potential for such research is recognized, but the research is never initiated.

Chapter Four is pivotal to both the report and this review. Here is presented a list of historic contexts for the project and a number of descriptive characteristics of each. The historic contexts include: evolution of community plan; multicultural, multiethnic settlement; transportation; community development; entertainment; and land, water and landscape evolution. The descriptive characteristics delineate: relevant areas and time periods; existing data; property types, including their locational patterns and current condition; and information needs. All of this information is presented in nearly outline form within six pages of text.

Historic contexts serve to evaluate and “identify the significant patterns that individual historic properties represent” (p.144). Without clearly stated research questions, however, significance cannot be (and is not) determined. Indeed, patterns (whether significant or not) are not identified clearly. We are left with nothing but a laundry list of unconnected facts and observations about the city.

Chapter Five presents a descriptive address-by-address history of land use in the study area. These data might have been more usefully presented in an appendix, leaving room in the text for consideration of patterns and processes. Chapter Six presents an interesting, though disjointed, oral history of past and present residents of the neighborhood. No attempt to relate these data to previous chapters or the overall project is attempted, and this very short (six pages) chapter has no obvious purpose. Chapter Seven is also very short (barely seven pages), though possibly of greatest value. It contains the results of a ground-penetrating radar survey across the study area, including precise locations of relatively high archaeological investigative potential. Chapter Eight presents conclusions, and Chapter Nine presents recommendations resulting from the study.

A number of researchers and students worked very hard to complete this project. The report is attractive (the photos are especially well done), and the enormous effort to produce it is obvious. Unfortunately, the lack of a research design makes it a minor contribution to historical archaeology.

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*The Archaeology and Ethnohistory of Fort Ross, California, Vol. 2, The Native Alaskan Neighborhood: A Multiethnic Community at Colony Ross.*

KENT G. LIGHTFOOT, ANN M. SCHIFF, and THOMAS A. WAKE, editors

*Contributions of the University of California, Archaeological Research Facility, No. 55,* University of California, Berkeley, 1997. xvii + 429 pp. (+ 272 pp. of apps. on microfiche), 201 figs, 64 tables, 29 apps. \$35.00 paper.

This second volume on the archaeology and ethnohistory of the Russian colony at Fort Ross, California, describes the results of investigations at two sites that constitute the remains of a neighborhood occupied by Kodiak Island Alutiiq and Chugach men, their native Pomo and Coast

Miwok wives, and children born to those interethnic families. The sites consist of a village (CA-SON-1897/H) on an exposed coastal bluff west of the fort and a mixed midden and mercantile activity area (CA-SON-1898/H) on an eroding bench directly below the village in Fort Ross Cove. The University of California, Berkeley, and the California Department of Parks and Recreation conducted the archaeological fieldwork between 1988 and 1992 as a component of a larger research project focusing on how Pacific Coast hunter-gatherers responded to Russian expansion into California between 1812 and 1841.

Like other early colonial settlements, the colony at Ross has inherent interest as a multiethnic entrepôt where people of widely differing cultural traditions came into contact and were transformed. This volume focuses on one of several distinct neighborhoods within the Ross Colony, a pluralistic mercantile community comprising Russians, Native Alaskans, Native Hawaiians, Native Californians, and creoles. Work in what Lightfoot, Schiff, and Wake refer to as “the Native Alaskan neighborhood” sought to examine how the identities of its Native Californian and Native Alaskan residents “were being constructed and transformed through daily practice and interaction” (p. 13). Practice theory and the *Annales* historical perspective informed that focus. Field methods including geophysical survey, surface collection, topographic mapping, and block excavation were employed in an attempt to reveal the internal arrangement of architectural features, the use of extramural work and assembly areas, and the patterning of refuse disposal in the neighborhood. The discovery of dense bone bed deposits in what are interpreted as abandoned structures precluded their full excavation, however, precipitating a shift in the emphasis of the research project. The project’s shift from a focus on the organization of household space to the implications of household refuse disposal patterns is an excellent example of why research designs must retain flexibility.

The text is divided into 18 chapters covering the ethnohistory of the Native Alaskan neighborhood, the research objectives that guided the work, methods, depositional considerations, detailed description and analysis of material remains, and interpretations. Abundant illustrations and tables greatly enhance the text, increasing the comparative value of the volume. Additional supporting information is also presented in 29 appendices, the majority of which are provided on microfiche. While commendable as a way to conserve paper, the use of microfiche will nevertheless make those data somewhat less accessible.

Lightfoot, Schiff, and Wake’s volume skillfully integrates historic and archaeological data, using comparative data regarding traditional Pomo and Alutiiq lifeways to good advantage. Their major conclusion is that the Native Californian women and Native Alaskan men that made up the majority of the households in the village used separate principles to organize their behavior. From an array of cultural materials and features reflecting traditional elements of both cultural groups, as well as a number of synergistic

new innovations, the authors conclude that traditional identities were maintained in new social contexts. Whether or not you agree with those conclusions, the analyses are both thought provoking and thorough enough to be marshaled as evidence for alternate explanations.

The authors make the case that most day-to-day domestic activities followed Pomo and Coast Miwok conventions, whereas the location, arrangement, and architecture of the village followed traditional Alutiiq practices. In the domestic sphere, cooking was done in traditional Pomo and Coast Miwok earth ovens with the hot-rocks method, rather than by Alutiiq methods such as boiling and roasting. The diet was non-traditional for both groups, drawing dietary elements from the preferred foods of each culture and also incorporating new items such as beef. The authors suggest the bone bed deposits in abandoned shallow pit houses may be the remains of special winter feasts patterned after Alutiiq celebrations of hunting success. Their conclusion that Pomo and Coast Miwok conventions regarding cleanliness were being observed (e.g., clean swept dwellings) seems to be contradicted by the large quantities of faunal and artifactual material in house floors at the village—a pattern more in line with Alutiiq *in situ* trash disposal and burial. The location of the village on an exposed coastal bluff adjacent to a stream and coastal embayment, the linear layout of dwellings, and the construction of the houses all followed Alutiiq patterns, clearly diverging from traditional Pomo and Coast Miwok patterns examined in detail in the first volume of this series.

Alutiiq artifacts from the village were generally confined to items used to maintain marine hunting equipment and clothing, consistent with the fact that Alutiiq men were gone for lengthy periods of time hunting sea mammals. Other recovered materials either reflected traditional Pomo and Coast Miwok practices (cooking, ground stone implements, and projectile points), aesthetics (color preferences in glass beads), or new innovations such as the use of glass, ceramics, and recycled prehistoric artifacts for tools and ornaments.

Like any similar interpretive endeavor, the analytic quandary when interpreting ethnicity from material remains is how to distinguish changes in the *meanings* of the material signatures observed. The coincidence of gender and ethnic affiliation in the Native Alaskan neighborhood at Fort Ross (and many other early colonial outposts) suggests future studies can benefit by focusing greater attention on the consequences of differences in labor divisions, social organization, and other gender-related aspects of cultures that come into contact. Future investigation of the historic Pomo neighborhood at the fort is certain to shed light on their relations with the residents of the Native Alaskan neighborhood, enhancing understanding of the broader network of interactions at this intriguing Russian outpost.

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*Historical Archaeology in Battle Creek, Michigan: The 1996 Field Season at the Warren B. Shepard Site (20CA104).*

MICHAEL S. NASSANEY, editor  
*Archaeological Report No. 20*, Department of Anthropology, Western Michigan University, Kalamazoo, 1998. ix + 248 pp., 44 figs., 8 tables, apps. No price given, paper.

AND

*An Intensive Archaeological Survey of the James and Ellen G. White House Site (20CA118), Battle Creek, Michigan.*

MICHAEL S. NASSANEY, editor  
*Archaeological Report No. 21*, Department of Anthropology, Western Michigan University, Kalamazoo, 1999. ix + 190 pp., 44 figs., 1 table, apps. No price given, paper.

These two reports are part of an on-going regional study that examines historical settlement patterns as expressions of social relations at multiple scales of analysis. The goal of the regional study is to enable the identification of male and female, rich and poor, native and immigrant through different patterns in the spatial organization of artifacts and features and how the cultural environment is constructed. Both projects examined surround standing historic structures. While these investigations are part of a larger on-going study, they were selected due to requests from the Historical Society of Battle Creek and the Historic Adventist Ministry, respectively, to identify archaeological features associated with historic structures being restored to their period of significance.

The research method for both projects is based on the Southwest Michigan Historic Landscape Project, which Nassaney and his students have been working on since 1994. This project focuses on the social meaning of the built environment. Projects that focus on the built environment document the spatial organization of houses, outbuildings, fences, gardens, driveways, etc., at a site, as well as the spatial relationship of that site to the larger cultural environment (e.g., trails, roads, rivers, springs, other farmsteads, or towns). The method of investigating the built environment is divided into four main sources of data: historical documents; geophysical survey; observations of surface features (e.g., vegetation and architectural remains); and archaeological investigations.

Both projects also had the goal of evaluating the eligibility of the archaeological components of these sites for the National Register of Historic Places. For this reason, the emphasis in data collection was on those artifacts and landscape features related to the occupants of the household beginning in the 19th century.

The historical background and documentary research for these projects are highlights of both reports. The William Shepard House site is the 1850s two-story, front-gabled, orange-brick Greek Revival residence of William Shepard, first educator in Battle Creek. The documentary evidence identifies Shepard as first an educator, then a brickyard owner on his property. The bricks for the structure probably were made in his brickyard, which closed about the same time the house was constructed. The researchers are fortunate to have Shepard's ledger books from the 1840s and 1850s that discuss his business transactions and give clues to possible land utilization.

The James and Ellen G. White House site is an 1860s wood Greek revival residence. The Whites constructed this residence when they moved to Battle Creek to continue their promotion of Adventism and eventually formed the Seventh Day Adventist Church. The background on the history of religious revivalism in the early 19th century and the origins of the Seventh Day Adventist Church as provided in the report are fascinating reading. The Whites and the Adventism movement certainly were prime shapers of the direction of settlement and industry in the history of Battle Creek. Ellen White's writings provide a wealth of information on the beliefs and social ideals that govern the spatial organization of objects at both intra-household and community levels. The current research was only able to scratch the surface of this information source.

Three different types of geophysical testing were used to help identify subsurface features at both sites: magnetometry, electrical resistivity, and ground-penetrating radar. These methods identified a number of isolated metal objects and were used as a tool for placing excavation units. The information included in the report makes it difficult to evaluate the usefulness of the geophysical testing techniques. At the Warren B. Shepard site (20CA104), at least 17 features were identified, but not all of the features were described as having been found in the area of geophysical anomalies. Three features were identified while exploring geophysical anomalies; three others were identified in the same unit as an anomaly; five appear to have been found using other sampling strategies; and it was not possible from the report to determine how the other features were identified. The three features identified in the area of geophysical anomalies included a water pipe, a late 19th- to early 20th-century trash deposit (possibly a privy), and a large concentration of cobbles (with a curved metal rod).

Geophysical testing at the James and Ellen G. White House Site (20CA118) appears to have been more successful in identifying features. The description of the placement of excavation units and geophysical testing, however, is not explicit enough to determine the exact role of the geophysical results. Seven features were identified including Feature 1, a trash deposit identified between high and low magnetic patterns, and a 19th century cistern identified while exploring an anomaly.

Artifacts recovered were organized by functional categories and identified to time period when possible. A large amount of animal bone was recovered from the William B. Shepard site, and faunal analysis provided interesting information on

food consumption choices through time. The standing house was also evaluated as an artifact and the interior space interpreted as reflective of changing spatial organization priorities. The authors indicate that a more detailed artifact analysis has the potential to provide further data on the use of various areas on the original Shepard farm and how these areas changed through time. Artifact analysis at the James and Ellen G. White House site helped to identify the probable date of use of the brick cistern.

Both reports conclude that the archaeological components of the standing historic structures have potential to yield further information about the period of significance and the individuals associated with the standing structures. At the William B. Shepard site, investigators identified the possible location of a hen house used in the second half of the 19th century, possible foundation remains of one of two barns shown on 1858 and 1873 maps of the site, and 19th-century trash remnants in the area of the former kitchen addition. At the James and Ellen G. White House, identified features include a root cellar associated with 19th century artifacts, a brick cistern, and another cistern underneath the house, as well as a buried A horizon soil with mid-19th-century artifacts.

Both of these reports show the usefulness of looking at the entire associated landscape of archaeological sites, as opposed to focusing on the main structure alone. The long-term continuous occupation of the sites has greatly disturbed the landscape associated with the periods of significance, but clues to the original land use can be identified through careful analysis of changes to the landscape in subsequent eras. The usefulness of understanding modern changes to the landscape in interpreting the historic archaeological landscape is becoming more accepted; one cannot dismiss features solely because they do not relate to the period of significance. When evaluating National Register eligibility, however, we must determine whether there is sufficient integrity left to warrant eligibility.

I had difficulty identifying exactly what numbered features resulted in particular interpretations. As a reader, I would have benefited from a more explicit discussion of each feature and/or excavation unit, including such information as: how it was identified (e.g., geophysical testing, surface inspection), where it was located (with the numbers referenced on a map with a scale), what artifacts were found, etc. Then the reader could go to the material objects section for a more detailed description of the artifacts, to the geophysical testing section for more explanation, etc. (this may seem redundant, but it allows the reader to access specific information quickly).

In addition, how did these investigations relate to the investigators larger study of historical settlement patterns in western Michigan? Minimal interpretation of the gender, social, or ethnic implications of the spatial patterns were reported. I think this is partly due to the large amount of 20th-century disturbance at these sites, which makes it difficult to separate the material culture into discrete temporal periods. Ideally, single component sites would be better suited to identify landscape alterations and spatial organization choices due to gender, economics, and ethnicity, because they would not have mixed temporal associations that cloud the purposeful choices in landscape modification.

I recommend these reports to other investigators interpreting historical sites. It is important to consider the entire historic landscape even in initial Phase I investigations in order to understand the context of the various historic objects and features encountered.

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*The Archaeology of an African-American Neighborhood in Mobile, Alabama.*

BONNIE L. GUMS

University of South Alabama, Center for Archaeological Studies, Monograph 4, Mobile, 1998. viii + 89 pp., 68 figs., 18 tables. \$15.00 paper.

In the wake of the Civil War, Mobile, Alabama, was one of many Southern cities that became home to African Americans keen to secure the social and material possibilities of freedom. The subsequent growth of Jim Crow segregation tempered much of that hope and ensured that most African Americans lived in racially exclusive neighborhoods by century's end. The traces of such African-American communities today harbor rare insight into everyday African-American experience in the midst of quite dramatic transformations in late-19th- and early-20th-century life. The overwhelming focus of African-American historical archaeologies, though, has been on antebellum plantation life, even though urban development today offers a unique opportunity to examine African-American life in the post-Emancipation urban South.

Bonnie Gums' monograph *The Archaeology of an African-American Neighborhood in Mobile, Alabama* documents one research project focused on a postbellum African-American community. It examines a working-class Mobile neighborhood that was first settled in the 1860s by a mix of Irish and Greek immigrants alongside African Americans. By the 1880s, the community was overwhelmingly African American, as it remained until at least the 1940s. Gums focuses on the straightforward archaeological details of excavation methodology, feature interpretations, and artifact descriptions. The excavation and artifact discussions that compose the bulk of this succinct study are prefaced by a systematic documentary review of the neighborhood residents' biographies, occupations, and domestic architecture. The study's most extensive sections methodically assess the stratigraphy and artifact content in major features and then provide concise functional analyses. These descriptions are standard but precise summaries that provide depth and dimension, artifact identifications and counts, and soil colors. Numerous feature profile and excavation photographs accompany the analysis, as well as plan view maps of the excavation area and neighborhood. A section reviewing excavated material culture by standard artifact types, such as ceramics, glass, and faunal remains, follows

this measured march through the field excavation. The monograph concludes with a section reviewing everyday neighborhood life that focuses on labor identity, the social status and marketing implications of the excavated assemblages, and the material culture's clues to late-19th-century health care.

The highly structured monograph provides practical and accessible comparative material analysis and documentary data for a region that is not particularly well described in the archaeological literature. Indeed, for a city with virtually no African-American historical scholarship or archaeology, this monograph provides a rich starting point that raises a series of interesting questions. The report's strength is its thorough description, but readers without some background in the details of Southern history, race and racism, African-American culture, or late-19th-century marketing may not recognize the archaeological analysis' complex implications. The historical review data, for instance, are quite thorough and provide a clear sense of neighborhood demography, but a brief review of city and regional history would likely illuminate how Mobile is a typical Southern city in some ways, as well as a quite distinct place in others. Likewise, the artifact analysis is sound, but it is a spare functional analysis that leaves to its readers the thorny issue of what such things symbolized in African-American homes. This question of African-American material symbolism is alluded to in the concluding chapter, where Gums suggestively interprets things such as the consumption of wild versus market foods, the sparse evidence for traditional African-American cuisine, and the households' extensive consumption of nationally produced patent medicines. However, the complicated implications of such insights deserve more extensive analysis than the brief conclusion. The monograph would be somewhat more accessible if it were not separated into sections placing excavation and feature description in one segment, documentary data in another, and artifact analysis in a third. From the standpoint of other professionals who use such studies, it is generally easiest to work with monographs that provide such information in single passages containing background documentation, artifact tables and illustrations, and material analysis linking the objects to particular households.

As a descriptive archaeological document providing data and questions for subsequent research, Gums' account is thorough and clear. As a document serving various public constituencies, it would be significantly strengthened by considering how the contemporary community views this archaeology. Certainly one of the constituencies would be the neighborhood's African-American residents and their descendants, who might well provide critical insight into the possibilities raised in Gums' material analyses. It is unclear, though, precisely what has become of the neighborhood's community, and there is no way to know how oral histories or personal insights would impact material analysis or research questions. The monograph does not examine the contemporary social circumstances in which the project was conducted, and such an analysis would likely provide a complex but interesting insight into the dynamics of history in this particular community. Such self-reflection would

almost certainly strengthen this study in unforeseen ways and increase the archaeological interpretation's relevance.

Bonnie Gums' monograph provides a valuable and interesting introduction to the archaeology of one African-American community in the urban South. The study's format and analytical approach will be familiar to most archaeologists, but *The Archaeology of an African-American Neighborhood in Mobile, Alabama* provides a solid contribution to analyses of turn-of-the-century African-American life.

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*The Dunlap Farmstead: Historical Archaeology at 33WO41, the 19th Century Homestead of Revolutionary War Soldier Robert Dunlap and Family, Middleton Township, Wood County, Ohio.*

DAVID M. STOTHERS, PATRICK M. TUCKER,  
and JASON M. KORALEWSKI

Laboratory of Archaeology Publications,  
*Occasional Monographs* No. 1, The  
University of Toledo, Toledo, OH, 1998. v +  
204 pp., 32 color pls., 19 tables, 12 apps.  
\$30.00 paper.

As the first publication in its *Occasional Monographs* series, the University of Toledo's Laboratory of Archaeology has produced a monograph about the history and archaeology of the Dunlap Farmstead in the Maumee River area of northwest Ohio. Authors Stothers, Tucker, and Koralewski tell the story of a 19th-century homestead excavated in the mid-1980s. Unfortunately for them, the site yielded somewhat limited archaeological materials, and, unfortunately for the readers, the authors salvaged relatively little meaning from those remains.

Nevertheless, the report offers a handful of notable contributions, ranging from the specific to the more general. First, the site is one of the first circa 1830s farmsteads in the Maumee Valley to be archaeologically excavated. Consequently, despite the fact that the site area had been plowed for years after abandonment, construction details of a small cabin and ash/lye basin should aid in identification of the "footprint" of early Ohio farmsteads. Another contribution specific to the immediate area is the compilation of an extensive historic context for the Maumee River area to about the mid-19th century. Of possible interest to historic archaeologists outside of Ohio are the authors' calculations of Mean Ceramic Dates using both dates of manufacture and popularity dates. This work and use of a CC Index Values calculation as an indicator of socioeconomic status add to the growing body of archaeological ceramics data in the United States.

Ceramics form one of the most intact and valuable artifact types recovered, thus important sections of the report are devoted to them. Coupled with a price list of ceramic wares shipped to a local outlet in 1836, the ceramic assemblage offers the opportunity to evaluate George Miller's CC Index Values (1991, *Historical Archaeology* 25[1]:1-25) and standard interpretations based on those values. While the ceramics portions of the report are the most interesting and substantial, the authors bungled the chance to take their analysis one step farther and make an outstanding contribution rather than an average one. Specifically, they should have calculated their own CC Index Values for northwest Ohio in the mid-1830s based on the local price list, and compared them with Miller's. Instead, the authors merely noted that the differences between Miller's and the local prices for approximately the same time period were "minor." In fact, my calculation of a local index value based on information provided in Table 16 of the Dunlap Farmstead report revealed that Miller's values for painted cups and cup plates are disproportionately higher than those for locally priced vessels when compared with the values for all printed plates, for example. If the authors had followed through with a similar calculation, they could have used that work to launch an important discussion of the possible sources of differences between the two indices. This would have constituted a more noteworthy contribution to the study of archaeological ceramics.

Overall, the presentation detracts substantially from the authors' message throughout the report. Particularly frustrating are many of the figures, which suffer from very small or unclear images, and drawings with small and blurry labels. Also, the manuscript could have been improved with heavy-handed editing, both to organize the text better and to eliminate unnecessary digressions from the main flow of thought. For example, a section entitled "The Community and the Panic of 1837," which is found near the end of the report (pp. 98-104) should have been incorporated in the "Commercial Development of the Maumee Valley, 1817-1839," section (pp. 21-42) as general historical background. Furthermore, details of Robert Dunlap's Revolutionary War service (50 years before the farmstead was occupied) could easily have been eliminated without affecting the readers' understanding of the site. Finally, some readers may be put off by the extensive reviews on a variety of topics well covered by other authors. The Dunlap report includes detailed (read, overly lengthy) discussions about what historical archaeology has to offer, historic artifact classification systems, window-glass dating, and the recognition of pearlware vs. stone china.

Local researchers may find the Dunlap Farmstead report a limited but nevertheless valuable addition to their libraries. Others should look elsewhere for reports about early-to-middle 19th-century farmsteads if they want new archaeological ideas.

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*The Charcoal Industry in the Roberts Mountains, Eureka County, Nevada: Final Report of the Mitigation of Adverse Effects to Significant Cultural Properties from Atlas Precious Metals' Gold Bar II Mine Project, Volumes 1 and 2.*

RONALD RENO, et al.

Archaeological Research Services, Inc.,  
(PO Box 701), Virginia City, NV, 1994, *ARS Report* 600. xxiv + 750 pp., 183 figs., 36 tables, apps. No price given, paper.

The academic perception that cultural resource management firms are interested only in the bottom line has formed a large part of the reason for the long-standing rift between CRM and the academy. A related reason for academic discontent is that too often CRM project reports instantly disappear into the realm of gray literature without adding anything to the prevailing body of knowledge or attempting to disseminate that knowledge. Works such as this two-volume report on *The Charcoal Industry in the Roberts Mountains* clearly illustrate how a CRM report can add to the body of knowledge, even if not presented in an academic form.

Volume 1 is composed of 22 chapters. The volume begins with a broad-based discussion of the charcoal industry, gradually narrows to examinations of individual site locations, and then expands back to exploring the topic of charcoal production on a broad scale. Chapters 1-3 introduce the project, describe the physical project area, and provide an overview of the project research design. Chapter 4 explores the late-19th-century charcoal industry from a documentary perspective. The chapter starts with a discussion of the industry as it was practiced in various parts of the United States and Europe, and then narrows to a discussion of the industry in the Eureka Charcoal District, of which the Roberts Mountains are a part.

Chapter 5 examines the charcoal industry in the Eureka District as it is revealed through folklore and oral histories. Chapter 6 narrows the historical focus to the immediate vicinity of the Roberts Mountains. Chapters 7 and 8 discuss the project's faunal analysis and dendrochronology, respectively. Chapter 9 provides an introduction to habitations related to the charcoal industry. Chapters 10-14 comprise a series of five chapters, each discussing an individual site location investigated during the course of the project.

Chapters 15-17 widen the focus of the report from individual sites again by examining kiln watch locations, habitation features, and cooking features, respectively. Chapter 18 discusses the industrial technology of the charcoal industry, and Chapter 19 explores the spatial organization of the industry. Volume 1 concludes with three chapters containing the summary and conclusions, directions for further research, and references cited.

Volume 2 of the report contains all associated appendices. The appendices include period census information from Eureka County, transcripts of folklore and oral histories, charcoal platform plan views and profiles, in the process. This report is a fine example of the truly multidisciplinary approach of industrial archaeology.

Problems with the report are confined mainly to the arena of presentation. One additional edit would have removed the remaining typographical errors and a few examples of overtly awkward grammar. Also, although the illustrations are generally understandable and helpful, several of the photographs in the review copy were rather blurry, dark, and indistinct. In Volume 2, more than half (7 of 13) of the appendices listed are not really appendices at all, but lists of items that are on file at the BLM, Battle Mountain District Office. Simply mentioning these items somewhere in the text, rather than including them as appendices, would have been sufficient.

All in all, the information value of this report far outweighs any academic unrest that may be caused by its CRM format. This report contains a wealth of information for anyone interested in the charcoal industry. One hopes that many more such reports find their way out of the gray literature into the academic body of knowledge.

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*The Apalachee Indians and Mission San Luis.*

JOHN H. HANN and BONNIE G. McEWAN

University Press of Florida, Gainesville,  
1998. vii + 193 pp., 120 figs., 1 app.  
\$49.95, \$19.95 paper.

*The Apalachee Indians and Mission San Luis* sets a new standard for so-called "popular histories" in that it gives the general-audience reader a most impressive and engaging information package without oversimplifying the story. The book uses a creative and skillful presentation technique that achieves a high level of communication by interweaving an entertaining explanation of historical accounts with related and recently uncovered archaeological evidence. The authors, editors, and publishers should be congratulated for creating a masterful design that engages, holds, informs, and entertains—all the wished-for elements in a book that tries to make the past more accessible to non-specialists and the lay public.

The book also represents an important part of the rapidly developing avalanche of information on Florida missions and the Spanish *entrada* that has come from archival and archaeological research in the last 20 years. It helps expel popular and inaccurate notions about the Spanish "conquest" of Florida by emphasizing that Spanish influence and "missionization" developed in stages and in contrast to the pattern that developed in New Mexico, California, and parts of South America characterized by an imposition of military force, forced domestication of livestock, and an economic enterprise dominated by friars. In fact, a paid labor draft was the only formal economically exploitative institution imposed on Florida Indians, and even that was

effectively resisted by the Apalachee and their Timucuan neighbors to the east.

Another impressive and attractive feature of the book is its price: \$49.95 for hardback and only \$19.95 for the paper version. The price is more impressive in light of the book's 120 color illustrations. In an era where publication prices are increasingly prohibitive for many, accessibility in terms of affordability is almost as important as an engaging and skillful presentation, especially in a book aimed at the general reader.

The San Luis Mission community, located within the city limits of present-day Tallahassee, is probably the most thoroughly documented mission in Florida. It served as Spain's western provincial capital in America during the second half of the 17th century. In terms of size and influence, it was second only to St. Augustine.

Archaeologically derived information and objects can inspire a wide variety of visual media ranging from more traditional computer-generated reconstructions and artist's conceptions to other artistic expressions, such as poetry and opera (John E. Ehrenhard and Mary R. Bullard, *Archaeology and Opera: Zabette*, World Wide Web, URL: <http://www.cr.nps.gov/seac/zabette.htm>, Southeast Archeological Center, National Park Service, Tallahassee, Florida, 1999, and Christine Finn, 'Digging': A Poetry and Archaeology Workshop, presented at the World Archaeological Congress 4, Cape Town, South Africa, 1999). Although some level of conjecture will always be present in these art works, they are often no less conjectural than technical interpretations and have the benefit of providing visual and conceptual imagery that can communicate contexts and settings in a compelling way. We can look at archaeology's connections to art and music as a different way of valuing and defining the resource and making it more meaningful to the public.

One of the impressive aspects of *The Apalachee Indians and Mission San Luis* that sets it apart is its skillful use of illustrations and interpretive art. Archaeological images, such as excavation plan maps and computer-simulated diagrams, are interspersed among photographs and historical drawings to help the reader make the connection between the telling of the story and the importance of archaeological research. One example of a skillful and creative illustration is a full-page photograph on the second page that depicts several different types of ceramic vessels found at Mission San Luis. The focal point of the photo is a vessel that, in contrast to the other unbroken items, has been obviously reconstructed from archaeological fragments. Two of the unbroken vessels are filled with corn and beans, respectively. The effect is an unconscious connection and realization by the reader of the contributions and importance of archaeology in the interpretive explanations of daily life.

The colorful paintings by Edward Jonas are outstanding and add attractive and contrasting color to the illustrations. John LoCastro's artwork, developed for use in the interpretive signs at the Mission San Luis site, further enhances the book. Clever and economic use is made of these original art works by interspersing repeated, cropped versions of them throughout the text, sometimes as reversed images and at differing scales, resulting in a greater number and variety of figures.

The name "Apalachee," through its modern derivative "Appalachian," has been so well established in the modern lexicon that we might presume the Apalachee Indians were

one of the most powerful and influential of all Native American groups, with a vast geographical disbursement over the eastern half of North America. This would be partly true, for they were uncommonly powerful and influential for their size and territory. So fierce was their resistance to the Spanish incursions led by of Panfilo De Narvaez in 1528 and Hernando de Soto in 1539 that they were virtually left alone by the Spanish and all other European powers for the next hundred years. In fact, however, Apalachee Province in the early 16th century was a densely populated (estimated at ca. 60,000), yet geographically small, chiefdom. Located in the Big Bend area of the Florida panhandle, its territorial rule extended only about 65 kilometers (40 miles) inland from the Gulf Coast between the Aucilla and Ochlockonee rivers.

As the book points out, the stories of gold treasures that attracted Narvaez and de Soto may have been an afterglow of the greatest Mississippian mound complex in Florida, today known as Lake Jackson Mounds. This site with mounds is assumed to be the antecedent to both the historically documented and archaeologically investigated Apalachee village of Anhaica (site of de Soto's camp) and San Luis de Inihaica (Mission San Luis). The site of Anhaica, discovered in 1988 by state archaeologist B. Calvin Jones, serves as a geographic and chronological point of reference for the Spanish *entrada* and as a focal point for the study of the effects of cross-cultural contact.

The book tells the story of the Apalachee, beginning with their prehistoric Mississippian ancestors and first contact with Europeans in the 1500s, to their final dispersal following attacks by the English and their Indian allies in 1704. It explains the important roles the Apalachee played in the history of Florida and southeastern North America. It provides a detailed account of Mission San Luis and its cast of colorful characters that included the native Indians and their leaders, as well as Spanish governors, friars, soldiers, and civilians. Interpretations derived from archaeology and an impressive array of historical documents give us a close glimpse of Apalachee society, belief systems, social organization, structures, daily life, and recreation activities at the mission.

The volume is divided into five chapters. Chapter one describes the setting of the Apalachee Province in the vicinity of the present-day city of Tallahassee, Florida. Lake Jackson Mounds was the capital of a major Mississippian chiefdom. The village of Anhaica, with a population of approximately 30,000, was the capital of the Apalachee Province when Hernando de Soto set up camp there in the winter of 1539-1540. Hearing of de Soto's approach, the Apalachee abandoned Anhaica, its 250 buildings, and ample supply of food. De Soto occupied the Apalachee village for the winter, facing constant harassment by the Apalachee.

Chapter Two supplies background on initial Spanish missionary efforts of the late-16th and early-17th centuries and also provides an outline of 17th-century Apalachee society. We learn of the initial and largely unsuccessful missionary efforts of 1608-1633 and the eventual establishment of the successful and better-documented Mission San Luis, which became the capital of Spanish west Florida from 1656 to 1704. Like most Mississippian-descended societies, the Apalachee were matrilineal as well as matrilocal. The Apalachee were related linguistically to the Muskogean

language family in contrast to their Timucuan-speaking neighbors to the east. Mostly men, and rarely also women, played the Apalachee ball game, which was called "the younger brother of war," and, in fact, was alleged to be a substitute for war. Although the Spanish and the Apalachee had previously managed to largely avoid each other, by the late 1590s the Apalachee, as well many other Florida Indians, approached the Spanish about receiving friars in their villages. A complex set of factors seemed to have brought this about, including a fear of growing Spanish power and a concern about the close relationships that had developed between the Spanish and the traditional enemy of the Apalachee, the Timucuan. Incessant and calamitous epidemics may also have shaken faith in traditional beliefs.

Chapter Three contains an excellent and "dejargonized" description of the remarkably chronicled mission community at San Luis, including both Apalachee and Spanish residents, community organization and related structures, foodways, details of the Apalachee ball game, and religion. Here we are treated to many of the skillful techniques used in the book to help the reader understand the connection between archaeology and the telling of the story. A sprinkling of illustrations of archaeologically derived artifacts and data, together with original artwork illustrations, drawings, and photographs, is combined with a compelling prose, resulting in an informative and entertaining reading experience.

Chapters Four and Five describe the conditions and forces that led to the decline and eventual destruction of the Apalachee missions and Mission San Luis by the English and their Indian allies in 1704. The northern, eastern, and western migrations of the remaining Apalachee are outlined with closing comments on the last vestiges of Apalachee identity in present-day Louisiana.

An appendix containing a color-coded, seven-page genealogical chart of the Florencia family gives further details on the complex relationships of the most influential family among the Spanish residents and ranchers. An excellent two-page "Further Reading" section provides sources for obtaining greater details and background.

The authors, John H. Hann, Research Historian, and Bonnie G. McEwan, Director of Archaeology, are both on the staff of San Luis Mission de Apalachee historic site and work for the Florida Bureau of Archaeological Research. We are familiar with John Hann and Bonnie McEwan as the editors, authors, and co-authors of several recent publications about the Florida Missions. Both are prominent authorities on the Florida Apalachee of northwest Florida. It is inspirational to many of us that technical experts in history and archaeology can also team up to be such compelling storytellers.

This book is a superb model as a popular history designed and written for a general audience of readers. Its skillful and creative use of original artwork and colorful illustrations, interwoven and linked to present archaeological information creatively and clearly, sets the standard for other popular histories to emulate. At \$19.95 for the paperback version, it is affordable!

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*Colonial Period and Early 19th-Century  
Children's Toy Marbles: History and  
Identifications for the Archaeologist and  
Collector.*

RICHARD GARTLEY and JEFF  
CARSKADDEN

Muskingum Valley Archaeological Survey  
(24 South 6th Street), Zanesville, OH  
(43701), 1998. x + 151 pp., 70 figs. \$30.00  
paper.

This publication will be fascinating to many historical archaeologists, as well as to the majority of marble collectors. It states in the preface that it will be primarily concerned with detailing the manufacture, description, and classification of pre-1850 ceramic and stone toy marbles. The authors have limited their discussion to the period of the mid-1700s to 1850, since that is the period when German makers dominated the production of toy marbles. About 1850, colorful handmade glass marbles and hand-painted porcelain marbles from other countries began to replace the stone and ceramic marbles in popularity. As one proceeds through this book, the many maps, graphs, black-and-white photographs, engravings, and color plates educate, entertain, and help to keep the reader's interest at a high level.

The organization of the book consists of an introduction and five chapters, followed by a four-page postscript, an acknowledgments section, and references. From the introduction to the end of the postscript there are only 141 pages, and many of those are filled with illustrations. Chapter One deals with marble playing in Germany, "the low countries," and colonial America. The second chapter covers 17th- and 18th-century ceramic marble production in Europe. A chapter dealing with Dutch variegated and "Jasper" marbles follows. The fourth chapter covers genuine stone marbles of the colonial period and early 19th century. The final chapter covers the period of innovation and transition to handmade glass and china marbles in the 1840s. The ten and a half pages of references necessarily cover mostly marbles from the authors' period of study and their primary reference citations, but it is a great source of material for the manufacture of ceramic and stone marbles.

Within the introduction, the authors present a discussion of marbles and archaeology. As most historical archaeologists are aware, the presence of marbles is usually taken as an indication of the presence of children. Most of us are also aware that there are exceptions to this, such as marbles used in adult games and marbles sewn into the bottoms of curtains as weights. I also learned that limestone and stoneware marbles were used as rifle bullets and naval canister shot. The authors also discuss the problems of trying to use marbles to ascertain the socioeconomic class of children or the presence of a merchant class. Several

more pages are devoted to sources of general information on marbles and particularly the sources used.

The material in the basic five chapters of the book is based upon both primary documentary sources and first-hand observations of European collections, as well as marbles from American archaeological sites. The prose can be a bit dry, but it is also chock full of factual historical information and well-illustrated examples of the types of marbles under discussion. For the period under study, the authors appear to have, with this publication, established themselves as primary experts in this category of toy marbles. In the final chapter on innovation and transition in the 1840s, the authors state that, with two notable exceptions, there was probably not much change in the contents of a child's marble bag from colonial times to the late 1840s, when there were some dramatic innovations in the toy marble industry. I believe that part of this change was due to expanding markets as railroads began covering the eastern half of the United States and made a wide product distribution system that was not available before then. This change was occurring in all of the "western" countries, and the 1840s to the 1850s not only saw innovative changes in the toy marble industry but in most other industries as well.

In trying to determine the utility of this book for the identification of marbles actually available to me (a very small selection), I compared my samples to the color plates. They fit well within the presented range of color variation. Although published color plates often have strange tints that do not compare with actual materials, these seemed to work rather well. There are only two suggestions that I would have made for improvement of this publication. The first is a photographic plate with one or more of each category of ceramic and stone marble. The problem I have found with this in my own artifact studies, is that often artifacts must be left at the institution where they are curated, and you must leave with whatever drawings or photographs you were able to get during your study of the material. The second suggestion is that the various categories and subtypes be presented in tabular or outline form. The authors come very close to this in Fig. 70, with a timeline graph of suggested date ranges for certain colonial period and 19th century toy marble types discussed in the book.

This book will be helpful, and often very important, to anyone working on colonial period sites anywhere in the world. The marbles appear to have been shipped to every available market. It should be considered as a "must-buy" publication for every university library with an historical archaeology section that covers the colonial period. Many other historical archaeologists and any collectors with an interest in the subject also will appreciate it.

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