

REVIEWS

Edited by Annalies Corbin

Digital Archives from Excavation and Fieldwork.

JULIAN RICHARDS AND DAMIAN ROBINSON

Oxbow Books, Oxford, 2000. vii + 68 pp., glossary, bibl. \$18.00 paper.

The realm of scientific communications has been inalterably transformed by the advent of the Internet. However, the World Wide Web often presents many users with a chaotic assemblage of data, rather than with reliable information. Thus, presenting your research findings to Web users in a credible fashion has taken on added importance in today's research environment. Data archives constitute one of the most reliable methods of providing thoroughly screened and permanently retrievable data for other users. Although this guidebook presents standards based largely upon British experience, its message is of universal importance to both amateur and professional archaeologists.

Every aspect of data archiving is presented in this highly useful volume. Important issues such as data documentation, deposit procedures, and copyright law are thoroughly discussed. In addition, consideration is given to the level of archiving required to create permanent data from the ephemeral objects so often recovered in archaeological fieldwork. The use of standardized software conventions is but one of many recommendations to ensure the survival of data in an ever-changing digital environment. The choice of a data repository is also a critical concern. It is important to select a facility that has the ability to provide accessibility and data security for the long term. Most institutions (museums and universities) will be able to provide this commitment, but funding changes may lead to the demise of archives, underlining the necessity for ensuring your data is portable as well as accurate. A useful glossary deciphers many of the acronyms used in the digital archive process.

Available in full text online <<http://ads.ahds.ac.uk/project/goodguides/excavation>>, *Digital Archives* provides readers with sample licensing forms, access agreements, and a discussion of documentation and content standards. The success and influence of this volume may be measured by the large number of Web sites that provide links to the text as an authoritative source.

More generally, it should be observed that translating your preliminary findings or final research results to the Internet in any form is of immense benefit in the process of scholarly communication. Colleagues and students will have access to the latest information and can compare data and research findings from an amalgam of sources to bolster their own research efforts. Archiving data findings also provides the added benefit of establishing historic

time series data for other research projects. Whether posting current archaeological findings on the Internet or in creating permanent archives, archaeologists provide a valuable service to scholars in cognate disciplines such as anthropology, history, sociology, and other fields.

A final word of advice to those intending to establish digital archives is to attempt to make your work as widely accessible as possible. Your institution's information technology staff and librarians can assist in ensuring that both legal requirements and cataloging standards add to the value of your research efforts. *Digital Archives* is recommended for all who intend to integrate digital data archives to their research efforts.

THOMAS P. MALONEY
GENERAL LIBRARY SYSTEM
UNIVERSITY OF WISCONSIN-MADISON
MADISON, WI

Encyclopedia of Historical Archaeology.

CHARLES E. ORSER, JR., EDITOR

Routledge, New York, 2002. 607 pp., illus., index. \$150.00 cloth.

This volume contains entries on some 370 topics within and related to historical archaeology, written by 135 scholars based in 19 countries. Nearly half of all contributors currently work in nations other than the United States, and of the 114 entries that report on specific sites or cities, approximately two-thirds are located outside of the U.S. These figures suggest and a reading of the *Encyclopedia of Historical Archaeology* confirms the general success of the editor's intent to create a reference work with a global orientation and "world-wide value" (p. xvi). The inclusive nature of this volume is not limited to its internationalism, however. The diversity of the encyclopedia's entries illustrate the healthy variety of topical pursuits and theoretical approaches within historical archaeology as well as the discipline's many ties to other fields.

In part, the range of topics considered in this volume emanates from a broad understanding of historical archaeology's purview. The volume treats as equally valid conceptualizations of historical archaeology as "the archaeological investigation of any past culture that has developed a literate tradition" and the "study of the 'modern world'" (p. xiii). Thus entries on colonoware and Dutch colonialism rub elbows with those on Vikings and Angkor, Cambodia. The collective catch of this wide net is a rich, well-informed compendium overviewing complex processes of class formation, urbanization, culture contact, and trade networks on a global scale over the course of millennia and especially during the last five centuries.

The tone of most entries in the encyclopedia is conciliatory and undogmatic, most contributors carefully presenting diverse scholarly perspectives without championing one over another. The length of contributions

varies from one paragraph to five pages. Charles Orser emphasizes the construction of the volume as a “guide or an introduction to the field rather than as a definitive source or final word” (p. xiv). He and the consultant editors define their readership as students, both undergraduate and postgraduate, as well as colleagues in disciplines such as history, geography, and folklore (p. xiv). Almost all entries in the encyclopedia achieve this goal, being lucid and accessible to nonspecialists.

Though the editors do not identify practicing historical archaeologists as a key audience for the encyclopedia, only the rare aficionado could fail to benefit from at least occasional recourse to the volume. Few if any practitioners can command a mastery of subjects as diverse as those covered in the encyclopedia, which range from such topics as the development of historical archaeology in Argentina to chemical explanations for the decay of historic metals, methods of underwater excavation, recent developments in studies of maroon sites, Marx on fetishism, and the history of the Crusades.

With some exceptions, entries conclude with a list of recommended sources for further reading. These brief bibliographies, generally containing between three and five sources, constitute one of the encyclopedia’s real assets. Most lists mention classic works as well recently published sources that represent the best of currently available scholarship.

The encyclopedia offers entries on subjects ranging from particular sites to theoretical perspectives, classes of material culture, subfields within historical archaeology, methodological issues, and regional syntheses. It also includes several entries on fields affiliated with historical archaeology such as biological anthropology, ethnography, folklore, forensic anthropology, human osteology, and socio-cultural anthropology. These topics demonstrate the range of interests within historical archaeology as well as its interconnections with key disciplines. Other contributions provide information on organizations within historical archaeology, including The Society for Historical Archaeology (American-based), the Australian Society for Historical Archaeology, the (British) Society for Post-Medieval Archaeology, the World Archaeological Congress, and periodicals such as the *International Journal of Historical Archaeology*.

A substantial proportion of entries in the *Encyclopedia of Historical Archaeology* focus on sites and cities that have played important roles in the historic past and in the development of archaeology. In the U.S., examples include the terrestrial sites of the African Burial Ground, the Battle of the Little Big Horn, the Boott Mills complex, Cannon’s Point Plantation, Fort Michilimackinac, Fort Mose, Jamestown, and La Purisima Mission as well as such maritime sites as the *Bertrand* steamboat and Padre Island shipwrecks. In addition to these entries, the volume maintains a global focus by featuring contributions on nearly 80 sites outside the U.S., including several in Central America (Teotihuacan, Mexico, for example), South America (Cuzco, Peru; Palmares, Brazil), Europe (Lund, Sweden; Opole, Poland; Southwark, England), Asia (Nara, Japan; the *Geldermalsen* shipwreck near Singapore), Africa (Oudepost I, South Africa; Elmina, Ghana), and Australia (Dolly’s Creek Goldfield; The Rocks). Canadian sites (L’Anse aux Meadows; the Fortress of Louisbourg) and Caribbean sites (Puerto Real, Haiti; Nanny Town, Jamaica) are also well represented. The *Encyclopedia of Historical*

Archaeology additionally offers overviews of many large geographical areas. Examples include entries on Antarctica, the Chesapeake, Eastern Africa, Tasmania, Wales, and the Maritime Provinces in Canada.

Whether considering a site, city, or larger region, most contributions begin by explaining the location’s historic significance. Entries generally then survey the history of the development of historical archaeology in that site or region and summarize key case studies or pertinent publications. Many contributors also comment on predominant interpretive paradigms or theoretical orientations that researchers working in that location have favored at different times.

In addition to these geographically oriented topics, the encyclopedia contains approximately two dozen entries on thematic specialties within historical archaeology. These contributions include topics such as African American archaeology, Australian Aboriginal archaeology, battlefield archaeology, industrial archaeology, overseas Chinese historical archaeology, urban archaeology, and zooarchaeology. Some of these entries, including Maya archaeology, biblical archaeology, and classical archaeology, reach beyond the traditional bounds of historical archaeology. Others such as rescue archaeology and CRM are relevant to sites from any time period.

Contributions on methodological topics in this volume range from those unique to historical archaeology (pipe stem dating, for example, and mean ceramic dating) to those shared with the archaeological community more widely (pollen analysis, remote sensing, typologies). These entries and others with methodological foci provide useful overviews as well as lists of reputable current references that nonspecialists and students may otherwise have difficulty identifying. Such is also the case with particular classes of common artifacts. Entries such as Carolyn White’s contribution on buttons, Teresita Majewski’s entry on makers’ marks, Laurie Wilkie on toys, and David Barker’s contributions on creamware, ironstone, and pearlware will prove effective starting points for many researchers.

The *Encyclopedia of Historical Archaeology* also includes valuable contributions on topical and theoretical subjects. Among these are scores of entries on specific types of sites like cemeteries, farmsteads, fortifications, institutions, missions, pilgrimage sites, and utopian communities. Many other topics that have long fueled debates within historical archaeology also receive attention. Especially notable are entries on acculturation, assimilation, colonialism, consumer choice, domination, ethnicity, gender, globalization, identity, ideology, modernity, nationalism, slavery, and social stratification. Topics relevant to archaeological practice in modern social and legal contexts, including public outreach, repatriation, and site significance, are also treated as, very importantly, are theoretical concepts. The latter entries represent a boon to anyone, student or otherwise, eager to approach for the first time or refresh and update their understandings of such theoretical orientations as cognitive archaeology, feminist theory, Marxian approaches, the New Archaeology, and post-processual archaeology.

Considering the breadth and depth of contributions to the *Encyclopedia of Historical Archaeology* and appreciating its already substantial girth, suggesting that several more inclusions would have strengthened the volume hardly seems sporting. Some wished-for items are minor. A

contribution on Williamsburg, for instance, would have been appropriate given the importance of Colonial Williamsburg to the development of historical archaeology and considering that comparable composite sites such as Annapolis and St. Mary's City merited entries. Other lacunae include a lack of suggestions for further reading on some entries. At least one bibliographic reference for such entries as the Garbage Project and the Georgian order would have been helpful.

The most palpable absence, however, is that of archaeologists themselves. The encyclopedia is regrettably depopulated of its founders and practitioners. In his introduction Orser acknowledges, "the decision to exclude such entries was a difficult one that the editors discussed at great length," ultimately deciding to omit entries on particular figures because "we did not wish to be selective with the list and face the possibility of having excluded someone of importance" (p. xv). Declining the opportunity to canonize select historical archaeologists can be interpreted as an act of modesty, but it also seems a missed opportunity to provide newcomers to the field, especially students, concise and well-informed introductions to their intellectual forbears. Certainly as Orser observed, "discerning readers can develop their own perspective on any individual's importance to the discipline" (p. xv), but this volume unfortunately will not acquaint them with biographical information—who trained and worked where, when, with whom—so relevant to the history of the field.

This said, the volume remains in all a bold, generous, and rich compendium for which few, if any, interested in historical archaeology will have no use. The price of the volume (\$150) is considerable, but for many the expenditure can be justified by the strong likelihood that they will use this volume more extensively than, for example, three case studies or other publications which typically cost at least \$50 each.

ALISON BELL
DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY
WASHINGTON AND LEE UNIVERSITY
LEXINGTON, VA 24450

Gender and the Archaeology of Death.

BETTINA ARNOLD AND NANCY WICKER,
EDITORS

AltaMira Press, Lanham, MD, 2001. 203
pp., ref., index. \$26.95 paper.

Gender and the Archaeology of Death is a manageable and accessibly written book of 10 essays and an introduction by the editors, covering a number of aspects of gender archaeology using burial data. The selected examples reflect a chronological and geographical range of data sets. Moreover, scholars trained in North America and Europe provide contrasting aspirations, theories, and methodologies. No doubt readers will find their own favorites that resonate with their concerns and experience, though none of the essays relates directly to material traditionally published in this journal.

The editors have organized the papers into four themes: Gender Ideology and Mortuary Analysis; Gender and Power; Gender Roles and the Ambiguity of Signification;

and Weapons, Women, Warriors. It is admitted that many of the papers could have been placed under more than one heading; those interested in a particular aspect should look at the studies in other sections of the book as well. The introductory essay by Bettina Arnold and Nancy Wicker highlights some important crosscutting themes with regard to burial archaeology, of which the sex/gender disjunction is perhaps the most important. Numerous papers utilize osteological data to identify sex, though in many of the studies in this volume the samples were rather small with too many unsexed individuals. This was one of the few disappointments in the book and highlights the particular value of studies that can rely on large databases.

Within the first section of the book there are three papers with varying scale and ambition. Eleanor Scott's study of infanticide is wide ranging in time and space and highlights some important themes that within historical archaeology might be relevant not only with regard to infants but also subordinate groups in a colonial context. The biases (both positive and negative) in the archaeological mortuary record may in part be caused by attitudes to killing, including belief in rebirth at another time, and denying the humanity of the individual. The sociological work on social death is an aspect that historical archaeologists could develop further. Tianlong Jiao considers attitudes to individuals and family groupings within Chinese Neolithic burials, here highlighting many of the assumptions behind interpretations that are linked to theoretical assumptions. Looking in from outside, it is easy to see the influences of Marxist ideology—how much more difficult for us to see the influences of our dominant ideologies on our archaeological interpretations. Jodie A. Gorman usefully provides a study that links settlement and mortuary data, though the complex material does not yield many clear patterns. The discovery of a separate burial area away from the settlement, only partially excavated, highlights the problems of interpreting cemetery populations as living populations. This is clearly a problem in the historic period where burial from any one settlement can be at a number of locations (such as family, community, or religious burial grounds).

The two papers in the section on gender and power deal with medieval European topics, and these raise some issues directly linked to gender studies in historical archaeology. Here we see how women had important roles, depending on context, matrons of either trading or agricultural families. Anne Stalsberg investigates Varangian women (Scandinavians in Russia) and considers that they may have had a role in trade, mainly suggested through grave goods. This is in contrast to the evidence from documentary sources that largely ignore women. Anne-Sofie Gräslund uses runic inscriptions to ascertain women's roles as stated in these texts and links these to wider documentary sources. Against this can be set material evidence from the graves themselves, both in their varied forms and their contents. She emphasizes the active roles and choices of Scandinavian women in the Viking Age, even within the social constraints that limited many of their domains of power to the household.

The relationship between sex and gender is explored in several papers, notably those in the section on ambiguity of signification. The ethnographic data on the Inuit used by Barbara A. Crass highlights the complexity and fluidity of gender definition, which makes interpretation of prehistoric

data difficult. This is highlighted in Christine Hamlin's paper on the Windover site where gender roles may not have been closely defined, and Emily Weglian's paper on prehistoric European burials where some female graves produced unusual assemblages, but their significance is ambiguous. The final section has two prehistoric case studies, by Dianna L. Doucette on women's use of atlats and by Sandra E. Hollimon on the various genders involved in warfare on the Northern Plains.

Overall, these papers are stimulating and provocative and aware of the many pitfalls in simplistic interpretations. However, many authors identify but still follow assumptions regarding the finds in the graves relating to the social persona of the skeleton in life, an assumption that may not be appropriate. Historical archaeologists are aware that many aspects of mortuary behavior may relate more to the tastes and aspirations of surviving relatives or the survivors' perceptions of the roles of the deceased. The materiality of death, burial, and commemoration is apparent to archaeologists (and apart from the rune stones, monuments are largely absent from this volume). This continuum is one that historical archaeologists are particularly able to study, and this book will inspire the gendered aspects of this materiality to be considered more fully.

The book's production values are high, and the style of presentation is attractive, with few bibliographic errors and only the rare poor illustration. The editors and publishers should be thanked for bringing this collection to a wide readership. I am sure it will be well used by professionals and students alike and will certainly be added to my lists of suggested reading for my courses. Given the necessarily preliminary level of interpretation in many of the studies and the inspiration that this collection should provide, it would be good to think that in five years or so a new volume could show how much further this popular subject has reached. Perhaps historical archaeology could then be included in the range of studies.

HAROLD MYTUM
DEPARTMENT OF ARCHAEOLOGY
UNIVERSITY OF YORK
THE KING'S MANOR, YORK YO1 7EP, UK

*Myth, Memory, and the Making of the
American Landscape.*

PAUL A. SHACKEL, EDITOR
University Press of Florida, Gainesville,
2001. xii + 336 pp., b&w photos, notes,
bibl., index. \$59.95 cloth.

As editor, Paul A. Shackel notes in his introduction, "The Making of the American Landscape," "the goal of this collection ... is to show the dynamic nature of creating meanings—past and present—of nationally significant sites and symbols on the American landscape" (p. 1). Shackel argues that it is only by probing the construct of memory, fully understanding how and why groups and individuals remember, forget, or ignore particular pasts, that we can evaluate and understand the development and meaning of the American landscape. Shackel and his co-authors—a group of archaeologists, historians, and museum special-

ists—draw on an extensive range of scholarship on memory, particularly the more recent and influential works of David Lowenthal, Michael Kammen, and Edward Linenthal. This body of scholarship asserts the multivocality of history; thus, the "same historical and material representation may have divergent meanings to different audiences" (p. 2). These meanings are not static through time but are open to reinterpretation as it suits particular social and political agendas. The book is divided into three main sections: Part I: An Exclusionary Past, Part II: Commemoration and the Making of a Patriotic Past, and Part III: Nostalgia and the Legitimation of American Heritage.

The first group of essays speak to the perception of American history as a singular and uncomplicated narrative, one that is both "linear and straightforward" (p. 4). Common bonds and common memories are essential for group cohesion, yet the process of creating a common history is not clear-cut and without ambiguity, and thus can be exclusionary, particularly for subordinate groups. In "Of Saints and Sinners: Mythic Landscapes of the Old and New South," Audrey J. Horning presents a compelling essay on the historical depth of the landscape that eventually became the Shenandoah National Park in Virginia. While the government created a narrative of the area as a pristine, natural environment that was ideally suited for recreational uses, Horning argues that the many hollows were home to families who settled the area in the early-18th century. Using extensive historical, ethnographic, and archaeological research, Horning has discovered multiple histories of the park area from the perspectives of the government, the public at large, and the descendants of the original residents.

Courtney Workman's intriguing essay, "The Woman Movement: Memorial to Women's Rights Leaders and the Perceived Images of the Women's Movement," delves into the unequal commemoration of women on the American landscape, following the evolving rhetoric surrounding sculptor Adelaide Johnson's *The Portrait Monument*, a statue to commemorate the passage of the Nineteenth Amendment. Displayed briefly in the U.S. capitol in the 1920s, the statue was quickly relegated to a basement storage area where it remained until re-emerging in the 1990s as a symbol of women's rights. In "The Third Battle of Manassas: Power, Identity, and the Forgotten African-American Past," Erika K. Martin Seibert examines the multiple landscapes of the National Park Service (NPS) battlefield at Manassas. The focus of current interpretation solely on the two famous Confederate victories creates a very unifocal, linear history that obscures the larger story of the conflict as well as the narratives of the agriculturalists and African Americans who once lived in the park area. Using historical research and archaeology on these sites, Seibert presents a contextually based interpretive history of the park, reintroducing the forgotten residents into the historical narrative and onto the present landscape.

Janice L. Dubel's essay, "Remembering a Japanese-American Concentration Camp at Manzanar National Historic Site," examines the struggle of the Japanese-American community to gain recognition of the plight of Japanese-Americans who were sent to internment camps during World War II. The Manzanar site has had a troubled history in terms of financial support for interpretation, in that patriotic groups have been actively trying to suppress the commemoration of the site. In

“Wounded Knee: The Conflict of Interpretation,” Gail Brown investigates the current battle at Wounded Knee involving the proposed designation of the property as a National Historic Site. Local Lakota tribal members feel that government control will further stifle their collective memory of what happened at the site; since the 1970s, the site has also become a symbol of Indian sovereignty and political rebirth. Brown delves into the history of the original battle, or massacre as the Lakota would argue, carefully analyzes the various interpretive uses of the site, and lays out the current political debate and stalemate regarding the way in which the site will be commemorated and remembered.

The next set of essays, *Commemoration and the Making of a Patriotic Past*, contains case studies that address the creation of histories to commemorate a patriotic past. Appeals to patriotism aid in the creation of a unified public memory, providing social continuity and helping to maintain status quo. In the process, however, these official, highly charged versions of the past can suppress local voices and memories and group identities. These attempts at commemoration and memorialization of “sacred” landscapes are increasingly challenged by local groups and families who have called these spaces home. In “Freeze-Frame, September 17, 1862: A Preservation Battle at Antietam National Battlefield Park,” Martha Temkin presents the issues involved with interpreting the still-contested Civil War battlefield at Antietam. Should the NPS leave the landscape as it is, with its multiple roadways and hundreds of monuments and markers to both the Northern and Southern causes and heroes, or attempt to restore or “freeze” the battlefield to the eve of the battle? While the freezing of historic sites is a typical approach, notes Temkin, cultural landscapes are not static but are, rather, “dynamic accumulations of human activity” (p. 132). She outlines the NPS’s various management proposals and addresses the ways in which these alternative management scenarios might tell the multiple stories of farmers, slaves, soldiers, wives, and children who once occupied this landscape.

Paul A. Shackel’s essay, “The Robert Gould Shaw Memorial: Redefining the Role of the Fifty-Fourth Massachusetts Volunteer Infantry,” provides another important glimpse into the patriotic commemoration of Civil War events and heroes, delving into the social and political power bound up in commemorative objects. Shackel probes the multiple interpretations and histories associated with Augustus Saint-Gaudens’s imposing memorial to Col. Robert Gould Shaw. While some have argued that the sculpture, which sits in the Boston Commons, is a superb piece of art that commemorates Shaw’s deeds as commander of the 54th Massachusetts Volunteer Infantry, others have suggested that it reinforces social and racial inequalities of the past and present. Originally planned and funded by the African-American community at the instigation of a former slave, plans for the memorial were usurped by the Boston elite; its purpose and meaning became largely centered on Shaw and not the African-American troops portrayed in the background of the sculpture. With the civil rights movement, the monument’s meaning and memory was resculpted and is now seen as a fitting tribute to the men of the 54th Massachusetts.

The final essay in this section, Laurie Burgess’s “Buried in the Rose Garden: Levels of Meaning at Arlington National Cemetery and the Robert E. Lee Memorial,” offers yet another example of a heavily contested landscape that

draws its power from a patriotic association. Following Robert E. Lee’s 1861 departure from his plantation home, the Federal government acquired the land for back taxes and began the cemetery that came to be known as Arlington. With the burial of Union dead around Lee’s former house, Burgess tells us, this venerable Southern landmark became the bounty of the North, and the space was transformed from a secular to sacred landscape. In defiling the property of the South’s most famous general, the North created a monument that reinforced its domination over the former Confederacy. Ironically, the mansion eventually became designated as the Lee Mansion National Memorial to honor Lee and his family. The cemetery increasingly assumed important patriotic meaning as a commemoration to American fallen heroes and war dead.

The final group of essays, *Nostalgia and the Legitimation of American Heritage*, document the process of crafting a national heritage for America and explore the place of nostalgia in the public memory. The early republic has been described as a forward-looking time and place. However, from the mid-19th century onward, there was a growing interest in the country’s beginnings, one that fostered a collective memory and national heritage. Heritage, notes Shackel, is “essential for creating community and cultural continuity” (p. 10). The essays in this section speak to the creation of national myths and the developing heritage tourism movement.

In “Authenticity, Legitimation, and Twentieth-Century Tourism: The John D. Rockefeller, Jr., Carriage Roads, Acadia National Park, Maine,” Matthew M. Palus presents an intriguing and nostalgic landscape on the coast of Maine. At a time when automobile travel was becoming increasingly popular with middle-class tourists, John D. Rockefeller, Jr., built a series of narrow carriage roads into Acadia National Park and banned automobile traffic. While intended for public use and enjoyment, the narrow roads served to restrict the growing numbers of automobile tourists from more-secluded portions of the island, creating an atmosphere for genteel recreation. As Palus notes, the creation of these roads by Rockefeller, who had a summer home on the island, “... was not only philanthropy but also stagecraft” (p. 181). Palus argues that as Rockefeller created a public park, he also “manufactured a landscape that contained a statement of resistance” to the automobile tourist and to changes occurring within 20th-century American society in general (p. 186). Joy Beasley’s “The Birthplace of a Chief: Archaeology and Meaning at George Washington Birthplace National Monument” addresses the process of crafting monuments to national leaders in support of national heritage and memory. While early archaeology had confirmed that the George Washington birthplace home had never stood in the area designated for a proposed reconstruction, the NPS and the Wakefield National Memorial Association proceeded to build a “memorial house” on early outbuilding foundations. In ignoring historical and archaeological research, the association “chose to invoke the popular memory of local residents” as well as those of Washington descendants (p. 209).

In “Nostalgia and Tourism: Camden Yards in Baltimore,” Erin Donovan examines the uses of nostalgia for eliminating “disharmony and the angst of progress” (p. 12). In studying the development of Baltimore’s Camden Yards stadium, Donovan clearly illustrates a purposeful, selective nod to the pastoral

days of baseball in lieu of the actual story of this landscape as the site of the Baltimore and Ohio's worst and most violent workers' strike. The final essay in this section, Dwight Pitcaithley's "Abraham Lincoln's Birthplace Cabin: The Making of an American Icon," expertly dissects the creation of the myth surrounding Lincoln's birthplace cabin. While late-19th-century preservationists used the story of Lincoln's birth in a humble log cabin "as a national symbol to reinforce the Horatio Alger myth, and to commemorate a patriotic past," Pitcaithley shows that the actual cabin displayed by the NPS is a symbolic invention. Not only does it not contain logs associated with the original Lincoln cabin, it may ironically contain logs from Jefferson Davis's cabin. Yet, patriot groups continue to hold on to the symbolic cabin as authentic, so to speak, a piece of the true American cross.

The essays gathered together in this well-researched and readable book succeed in offering compelling stories that address the multiple ways by which collective historical memory is constructed and socially utilized. The authors' various case studies cover a wide range of subjects that explore how landscapes and monuments can serve to evoke and support memory. The case studies demonstrate the transitory nature of collective historical narratives and expose the role of politics and policy on the selective memory of the past, what is forgotten and what is remembered, in the creation of a national historical conscience.

The volume is cleanly and simply designed and produced. The accompanying photographs are, for the most part, clearly reproduced and selected for content that complements the text, although one might wish for more photographs given the book's focus. Shackel is to be commended for producing a well-edited volume; the reader is clearly aware of the multiple authors, but the book is smooth and readable. The book could have been made even cleaner and easier to read by using chapter endnotes instead of the embedded citations standard in the anthropology literature. This group of essays relies on good clear writing with well-crafted prose that engages the reader. The book contains a list of selected references and a short but useful index. A thought-provoking collection of forceful research and writing, *Myth, Memory, and the Making of the American Landscape* clearly demonstrates the power of memory and historical "fact" in shaping contemporary society and politics. In so doing, it illustrates the importance of seeking out the multiple histories that surround the sites and landscapes that we study.

DONALD W. LINEBAUGH
UNIVERSITY OF KENTUCKY
211 LAFFERTY HALL
LEXINGTON, KY 40506-0024

Method and Theory in Historical Archaeology.
STANLEY SOUTH

Reprinted edition with new introduction,
Percheron Press/Eliot Werner Publications,
Clifton Corners, NY. 346 + xl pp., 38 illus.,
37 tables, ref., index. \$34.50 paper.

Stanley South's *Method and Theory in Historical Archaeology* originally came out while many of today's historical

archaeologists were in graduate school. It was accompanied by soul searching and rancorous discussion, but it influenced a whole generation of American archaeologists.

Accompanied by often-quirky illustrations illuminating South's thought processes, the first chapter contains all the bibliographic source material that should allow a graduate student to pass comprehensive exam questions on American archaeology of the pre-1970 era.

South and Louis Binford studied under Joffre Coe, a rigorous master of excavation techniques. South built his patterns on recovered artifact counts, using them as the basis for starting interpretive questioning. Many people do not know that South was a photographer and illustrator in Boone, North Carolina, prior to studying under Coe, but the illustrations show this part of his background. His "Dolphin Chart" (p. 15) is a picture worth a thousand words, especially in 1977 when the text first came out. The chart shows how South visualized his reasoning to draw conclusions from archaeological data. Oddly enough, for one well versed in scientific methodology, South did not cite either John Platt's *Science* article on Strong Inference, or T. C. Chamberlain's Multiple Working Hypotheses. Had he done so, some questions raised about his patterns might have been defused from the beginning.

South's various patterns generated a large number of spin-offs of varying utility. These were not simply copycat efforts; instead, they reflected quantitative differences that required explanation. Everyone probably recognized that these were variants of a larger whole due to the small sample of sites involved. Still, most post-1977 "patterns" had utility because they pointed out differences that might be due to a site's temporal or functional purpose. South recognized this when he modified one pattern's name from Frontier to Frontier/Architecture.

The distinction between the Carolina Artifact Pattern and the Frontier/Architecture Pattern has never been satisfactorily explicated. Various explanations have been offered—the presence of women, distance from ports, occupational duration, and archaeologists' basic mental templates. At least one European archaeologist showed that a Roman site along the Danubian frontier had patterning comparable to the Frontier/Architecture Pattern, while a contemporary interior site compared favorably with the Carolina Pattern. Obviously, this is either an exception or the patterns reflect more than Anglo-American site artifact frequencies.

The Mean Ceramic Date Formula (MCDF), based on Ivor Noël Hume's best estimate of ceramic production start and end dates, provided a very quick dating aid. It changed informally, especially after Leland Ferguson excavated Fort Watson (Dec 1780–Apr 1781) and found pearlware in a closely dated site predating pearlware's predicted arrival in North America. While the argument has been made that the MCDF denies change, process can be shown quite easily by treating levels and features as separate entities within a site.

Long-term continuity was demonstrated by one facet of the Brunswick Pattern of Refuse Disposal—just go to a fast-food drive-in window and see the debris tossed from vehicles. While the disposal of materials before entering a house or eatery seems timeless, South was, perhaps, the first to articulate this action as predictable and patterned behavior useful on archaeological sites.

South's "inventories versus the archaeological record" has not seen the use historical archaeologists should have made of it. There is a body of early-19th-century data that could provide a wide range of samples, offering spatially and chronologically discrete inventories. In order to obtain a pension between 1818 and 1832, a veteran had to show that he was impecunious. In a great many cases, that meant a detailed inventory of his possessions was included in the application. These pension application files have never, to my knowledge, been used for this purpose, but they could easily test South's premises.

Love it or hate it, *Method and Theory* set up standards and ground rules for the entire field. Even when his models came under attack, the data used had to be arranged in South's format, which often led to new insights about the past. Therein lies the utility of *Method and Theory*; it made people ask questions. Rightly or wrongly, data was being assembled and tested against expected frequencies, the heart of the scientific method South advocated. The text is still an important offering for archaeologists and should be present on all our shelves.

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

*Feasts: Archaeological and Ethnographic
Perspectives on Food, Politics, and Power.*
MICHAEL DIETLER AND BRIAN HAYDEN,
EDITORS

Smithsonian Institution Press, Washington,
DC, 2001. 432 pp., 19 b&w photographs,
51 line illus., 15 charts and graphs, ref.,
index. \$29.95 paper.

Adapting Lévi-Strauss's famous sentiment, editors Michael Dietler and Bryan Hayden assert that feasts are "good to think," and this volume of essays on modern, historical, and prehistoric feasting resoundingly supports their suggestion. Authors in this collection successfully demonstrate that feasting is more than an occasional, peculiar, peripheral social event but, instead, is central to understanding societies' social complexity, power relationships, and social and economic inequalities. Goals of the volume are both methodological and theoretical. Authors attempt to recognize feasts in the archaeological record, and they theorize broader social relations based on feasting practice. Though ethnography is a central investigational tool in this volume, the purpose is to aide archaeologists, especially prehistorians, in recognizing feasts and theorizing the social and economic implications of feasting. The book is divided into two sections, Ethnographic Perspectives and Archaeological Perspectives. This choice in division is slightly confusing as it initially conceals one of the great strengths of the book: a great many essays combine multiple lines of evidence in their analyses, including ethnographic, ethnohistorical, ethnoarchaeological, and archaeological data.

Another strength of the book, strange as it may sound, is the fundamental difference in the editors' theoretical

positions. Dietler and Hayden's first two chapters are explicit in explaining the tension, and they are recommended reading for professionals and students who wish to brush up on archaeological theory. Hayden's theoretical preference is for ecological materialism, social evolution, practicality, functionalism, and adaptive behavior in the tradition of Marvin Harris. Dietler's approach favors culturally constructed practicality, social competition, agency and practice, and symbolic capital, much of which is directly adapted from Pierre Bourdieu. These studies of feasting provide vitality and a new forum for the continuing debate between these two views of culture. The editors and contributors often address their theoretical opponents, strengthening their own arguments in the process.

Essays by Hayden and by Dietler and Ingrid Herbich particularly emphasize the need for cross-cultural examinations of feasts, and, accordingly, the volume considers a wide range of societies and geographical areas, including African agrarian societies (Dietler), Papua New Guinea (Polly Wiessner), Northern Thailand (Michael J. Clarke), Polynesian societies (Patrick V. Kirch), western coastal Canada (James R. Perodie), Upper Amazon (Warren R. DeBoer), pre-Hispanic Philippines (Laura Lee Junker), Woodland period Southeastern United States (Vernon James Knight), Mississippian period Illinois (Lucretia S. Kelly), 16th-century Mayan society (Linda A. Brown), 3rd-millennium Summer (Denise Schmandt-Besserat), and the modern United States (Douglas C. Wilson and William L. Rathje). The collection does not address all major regions and time periods. The uneven treatment is not surprising, however, considering the broad subject matter and the volume's derivation from a symposium (SAA).

In addition to the wide geographical and temporal variety presented, this collection of essays offers appealing subject matter for numerous research interests and provides in-depth discussions of several feasting-related data groups. For example, several papers characterize faunal remains from feasting contexts, and Kelly's chapter describing a feasting midden from Cahokia is a particularly good example. Ceramic analysis from feasting contexts is also a recurrent theme. Particularly fine examples are a chapter on specialized ceramics and paraphernalia for a ritualistic girls' initiation feast (DeBoer's chapter) and another addressing the parallel increase in feasting activities and porcelain imports (Junker's chapter). Analysis of art and texts also plays an important role in the interpretation of feasts (e.g., Schmandt-Besserat). Feasting-related architecture, hearths, and staging areas are also discussed at length by a number of authors, with notable examples from Wiessner, Clarke, Kirsch, Knight, Kelly, and Brown. A number of authors suggest that other kinds of features might indicate communal feasts, such as open-air structures, hard-packed ground surfaces, earthen mounds, scaffolds, and clean-swept areas. Much of this data will aid archaeologists in their efforts to recognize and analyze the material remains of feasts.

Because the authors argue that feasts are intricately related to culture, a number of papers provide analytical tools to explore their social and economic significance. Several provide perceptive discussions of why feasts are held and what people seek to accomplish by hosting one. For example, Perodie's chapter offers an organizational framework to describe the motivations behind feasts, for example, to promote solidarity, solicit support, promote

oneself or one's family, or compete with neighbors. Hayden also suggests that feasts had practical benefits (e.g., labor mobilization, alliances, extracting and investing surpluses) and that different kinds of feasts are highly indicative of social complexity. Alternatively, Dietler's work focuses on social and economic practice rather than on practicality. He offers an insightful discussion of feasts as social institutions in which people compete for power and symbolic capital. His essay provides some of the most directly applicable theory for historical archaeologists in his discussions of feasts as tools of empowerment, institutions of cultural authority, and markers of social boundaries (e.g., gendered division of labor). Wilson and Rathje's chapter on modern American feasts (derived from the Garbology project) is a fascinating study of feasting in an industrialized society. Here, mass-production, democratization, and smaller family size give feasts a rather different material signature.

This volume provides excellent case studies that meaningfully employ artifacts, texts, oral histories, and ethnographic observations. Many of the papers offer valuable insights into protohistoric and contact period settings in particular. Historical archaeologists also would benefit from the methodological and theoretical discussions provided here, particularly if these ideas are creatively applied to ongoing studies of Victorian consumerism, rural and frontier communal gathering places, company towns, and religious and civic sites.

SARAH E. COWIE
DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF ARIZONA
TUCSON, AZ 85721-0030

Hawaii's Russian Adventure: A New Look at History.

PETER R. MILLS

University of Hawaii Press, Honolulu, 2002.
344 pp., 32 illus., ref., index. \$39.00 cloth.

What's in a name? Peter Mills answers Shakespeare's rhetorical entreaty with a detailed study of a small, seldom-visited public park labeled Russian Fort Elisabeth State Historical Park, near Waimea community, island of Kaua'i, Hawaii. The subtitle to Mills's volume is *A New Look at Old History*, giving readers a hint that the historical role of this early-19th-century fortified place needs re-examination from several perspectives. In Part One, Mills summarizes traditional historical references to Fort Elisabeth. He notes cultural biases therein and offers a different strategy that places Native Hawaiian individuals and their changing culture back into the historical narrative to correct "an account of history that is only half-told, at best" (p. 43).

For the rest of the volume, the place is called "Pa'ula'ula o Hipo" (red enclosure of Hipo), connecting the broad symbolism for the color red in Hawaiian native life at a place on the Waimea River called Hipo. Mills reverses the phrase "Russia's Hawaiian Adventure," a reference to Imperial Russia's many years of sponsored exploration and trade networks in the Pacific and within the Hawaiian archipelago, to reflect full participation by native Hawaiian leadership with Russian counterparts.

In Part Two, *A New Look*, Mills discusses pre-Cook (before 1778) Hawaiian monumental architecture—fishponds, water supply features, and various types of ritual structures or *heiau*—and posits that the 1816 construction of Pa'ula'ula o Hipo "... [combined] traditional aspects of *heiau* construction with the symbology of Western forts" (p. 55). This was accomplished by the paramount island chief Kaumuali'i and Russian-American Company representative Georg Schaffer under a mutual agreement. Mills outlines the military and political efforts of Kaumuali'i to retain independence for his island against rival chief Kamehameha and continuing troubles with American and British traders. Thus, the stone star-shaped fort, placed strategically at a sacred spot along the Waimea River, became a tangible center of political and military power for Kaumuali'i, even after his brief alliance with the Russian-American Company had failed in 1817 (pp. 117–119). During the 1820's, the chief and his extended family resided near the fortification that was also used as a burial place for at least one family member. After his death in 1824 and suppression of a rebellion at the fort in the same year, the structure remained manned for political control of the island by representatives of the Hawaiian Monarchy. Pa'ula'ula o Hipo and other monarchy-period fortifications at Honolulu, Lahaina, and Kailua-Kona were abandoned by 1851.

In chapter 6, Mills reviews various approaches taken to describe or explain this place, which is a *wahi pana* or legendary place, deserving of special regard (p. 195). Three archaeological projects in 1972, 1975, and a 1993–1994 University of California, Berkeley, field school directed by Mills provided tangible information and evidence for the "cultural landscape" of Pa'ula'ula o Hipo (pp. 198–225). Each of the three projects used machine or hand-dug excavations to discern archaeological evidence outside the fort walls. Mills also used excavation units, metal detectors, ground-penetrating radar, and auger-hole patterns placed within and outside fort walls. Artifacts recovered included brass nails, bottle glass, abrading stones and chipping debris, charcoal from introduced kiawe trees, musket balls, and trigger plate. Architectural features such as interior stone enclosures, fort walls, flagstaff platform, and use of lime wall plaster on features were documented. Common native materials such as shellfish remains, pig and bird bones, and kukui nuts for torches were found in particular places. Mills notes that since the fort was constructed by native men and women, its internal spaces and features "invites analogies to *heiau* architecture" (p. 224). He suggests that the "magazine" resembles in function a *hale mana* or sacred house because of the "mana" of munitions stored therein. He suggests that the flagstaff platform base resembles an *anu'u* or pole tower symbolically linking *heiau* priests to the world of deities, and the base structure functioned as *lele* or altar (pp. 223–225).

Chapter 7 is clearly meant as reflections rather than a customary volume summary statement. Mills does make a case for using the broader approach than earlier histories to illustrate the 45-year role of Pa'ula'ula o Hipo in Native Hawaiian politics, cross-cultural transformations, and changes in landscape meanings. The fort and its extant archaeological record reveals the events orchestrated together by two cultural leaders, each for his own motives, using concepts from two monumental architectural traditions.

Later, the same place witnessed political and military struggle within the Hawaiian Monarchy and still later retained meaning as a seat of royal governance. Mills sorts out these intertwined threads or layers of meaning using ethnohistory, ethnography, and archaeological methods to change an earlier, limited perception of this place as “a Russian fort.”

The two dozen figures and eight tables are adequately presented in half or full page size. Artifact plates or excavation photographs in Hawaiian archaeology are often uninspiring, but Mills selected photogenic images to show some objects and one test pit. A reader will not find exact numbers of artifacts or pig bones recovered, since occurrences are shown only in a schematic way, overlain upon a fort outline drawing (for example, pp. 208–209). A reader assumes that traditional excavation statistics are in Mills’s 1996 Berkeley dissertation. A brief chart for the lineage of chief Kaumuali’i might have been useful to some readers.

Aside from the effectiveness of Mills’s holistic approach toward still-extant places where many layers of transformed intercultural history are expected, his ethnohistoric analysis of Native Hawaiian leaders’ political and economic actions with various Europeans and American traders shows the potential for effective flexibility and adaptation of chiefdom-based cultures. A long series of contact events and actions by principal players in this Hawaiian drama are well presented. Mills’s study provides justification for an interpretive make-over of this Hawaii State Historic Park and effective stewardship of its remaining archaeological resources. One wonders how many other historic sites have been given names that short-changed their true cultural values.

ROGER E. KELLY
NATIONAL PARK SERVICE
1111 JACKSON STREET, SUITE 700
OAKLAND, CA 94607-4807

Arqueología Mexicana, VI (31) [1998] and VIII (43) [2000].

Editorial Raíces/Instituto Nacional de Antropología e Historia 1998 and 2000.

Although directed at the general populace, rather than professional archaeologists, *Arqueología Mexicana* (in the Spanish language) is worth taking the time to read. Unlike similar American publications, which may include articles related to a multiplicity of topics, all the articles in a volume of *Arqueología Mexicana* are related to a single theme. Therefore, the authors are able to present various aspects of an investigation within a single magazine.

Volume VI (1998) relates specifically to the archaeological investigations of Templo Mayor, in present-day Mexico City, formerly the Aztec capital of Tenochtitlan. Through the course of eight major articles, each written by a different specialist or project member(s), this volume covers everything from the archaeometric techniques used at the site to the archaeobotany of the temple. The article set concludes with a description of what the editors feel were the most important ceramic finds to emerge from the site.

The last two articles in the first volume consist of an interview with Henry B. Nicholson, professor emeritus of

anthropology at UCLA and a local Mexica myth. Nicholson’s work resulted in the preservation of many important ceramic pieces from across Mexico. His most important contribution to the field, however, was his concept of the Mixtecan-Pueblan Indian religious rituals during the late post-classic period.

Volume VIII follows much the same format as its predecessor, focusing on the valley of Toluca. In place of multiple reports on one site, the reader is presented with several reports on different sites around the region. Among them are Teotenango and a report on artifacts, which were recovered from the crater lakes located in El Nevado de Toluca. Several articles detail the present-day lives of the local inhabitants of the region. “Indigenous Groups of the Valley of Toluca” (p. 50) uses archaeological evidence to explain the problems facing modern-day Otomayan peoples. As with the previous volume, one article is devoted to the ceramics of the presented region, that of the Matlatzinca tribe in this case. There is also a section on mythology. In this issue the authors present the diluvial creation myth of the Huave people.

From reading the letters to the editor, which occur in the first several pages of each volume, one can see that the magazine reaches a broad spectrum of individuals. This is perhaps, the greatest strength of this work. By educating the general populace about the importance of sites in their region, the Mexican government is helping to ensure that these sites will remain protected for future generations. To those working or preparing to work as archaeologists, the magazine serves another important function as well. In a sense, the magazine serves as a barometer for those interested in Mesoamerican archaeology. By scanning the indexes and table of contents, one can gain insights into what sites the Mexican archaeological community is most interested in preserving. Moreover, the articles allow one to predict the direction that ongoing investigations will take in the future. As such, the magazine is a valuable tool for archaeologists.

SAMUEL BLAKE
MARITIME STUDIES PROGRAM
EAST CAROLINA UNIVERSITY
GREENVILLE, NC 27858-4353

Amelia Earhart's Shoes: Is the Mystery Solved?

THOMAS F. KING, RANDALL JACOBSON,
KAREN RAMEY BURNS, AND KENTON
SPADING, EDITORS

AltaMira Press, Lanham, MD, 2001. 304
pp., ref., index. \$24.95 cloth.

At one time or another, everyone who participates in archaeology gets quite excited about the mystery of the work. When it comes time to write up the archaeological work, however, the excitement everyone shared in the field and lab is rarely transmitted to the public. Furthermore, heaven forbid the downside of archaeology be discussed in depth, such as the extreme climate, challenging environment, dead-end research leads, or the personality conflicts of a project. In light of these two statements, *Amelia Earhart's Shoes* is

a breath of fresh air—an actual look at the excitement of archaeological research as well as its trials and tribulations. Thomas F. King and his colleagues have thoroughly blended story with historical fact and archaeological process. They have taken a real historical mystery, the disappearance of the aviatrix Amelia Earhart and her navigator Fred Noonan, that has been shrouded in wild hypothesis and conjecture for almost three-quarters of a century and applied archaeological process to try to solve the mystery.

The book reads like a primer for introductory historical research, archaeological techniques, and ethnographic study—how they interact, how they intersect, and how powerful they are when combined. I applaud the team from The International Group for Historic Aircraft Recovery (TIGHAR), not only for tackling the project but for explaining why decisions were made, why new information changed hypotheses, and why these changes did not denigrate the previous research. As many archaeologists will admit, it is difficult to keep an unbiased eye on the goal, once a favorite hypothesis has been formed. Enumerating the competing theories of other researchers in regard to Earhart's disappearance and using the story of TIGHAR's group dynamic as part of the overall story provides the reader with insight into the balance of theories and hypotheses.

All of these technical points are wrapped in great story. There is drama in the King/Gillespie battle of egos. There is endurance in the battle with Scaevola, the dense bush covering a large portion of the Island Nikumaroro where TIGHAR focused its search. There is suspense as the team uncovers historical documents that weave the story together bit by bit. There is the powerful touch with history through the contemporary interviews of the Kiribati people. The Kiribati islanders inhabited Nikumaroro during the British colonial settlement scheme of the Phoenix Islands. The occupation of the island took place within a year after the disappearance of Earhart and Noonan, and islanders' stories provide many of the most compelling leads. Finally, there is aching sadness as TIGHAR's hypothesis of Amelia Earhart's final days unfolds. The use of active story to reveal, inform, and teach makes the book highly engaging and achieves the goal of making archaeology exciting, not just for fellow scholars but for the public as well.

So, is the mystery solved? TIGHAR appears to be close, but in true blockbuster tradition the reader will have to stick around for the sequel to find out. It would be informative in the next edition to explore the nuances between historical terrestrial archaeology and historical underwater archaeology, since the mystery of Earhart appears to cross the interface between the two specialties. It will be interesting to follow the saga of this expedition as it explores how archaeological research does not just simply end at the close of a field season and how different expertise augment and refine the research.

Sixty-five years after her heroic circumnavigation attempt, Amelia Earhart and her story may once again lead the way in advancing a genuine excitement about life, albeit historic life. I enjoyed the book and recommend it to my friends for a good read and my colleagues for a supplementary text in archaeology course work.

SHELI O. SMITH
NAPA VALLEY COLLEGE
4041 ENCINA DR.
NAPA, CA 94558

*Memorias del Congreso Científico de
Arqueología Subacuática ICOMOS.*

PILAR LUNA ERREGUERENA AND
ROSAMARÍA ROFFIEL, EDITORS

Instituto Nacional de Antropología e
Historia, Cordoba, Mexico, 2001. 233 pp.,
paper. Coleccion Científica.

A vivid interest for the past led many countries to develop state agencies for the study and protection of their cultural heritage during the 19th and 20th centuries. In the meantime, archaeology slowly developed as a discipline bound by scientific rules, and many governments vowed to protect their archaeological sites with more or less extensive legislative measures, sometimes fiercely enforced. However, until the mid-20th century few countries showed much interest in submerged cultural heritage, and 100 years later many still fail to understand its relevance.

Although most politicians agree on the importance of one country's cultural heritage, and many even tend to look upon high profile projects, such as the *Vasa*, with sympathy, they seldom try to allocate the proper resources for the protection of their own country's shipwrecks. The fact that in politics there will always be other priorities, while archaeologists frequently fail to make a strong case for the advantages of a serious study of their country's maritime cultural heritage, has created excellent business opportunities for all sorts of treasure-hunting companies in the second half of the 20th century. This form of industrial exploration of the underwater cultural heritage, unacceptable on land in any civilized country, has gathered popular support in many countries during the last 50 years and is responsible for the irreversible destruction of hundreds of underwater archaeological sites around the world.

South America and the Caribbean region have certainly taken a large share of the destructions, and this book is a well-informed, well-argued, and well-written account of the situation of underwater archaeology in South and Central America.

Edited with a sound, realistic, but positive tone, this book summarizes the work of the International Committee of the Underwater Cultural Heritage held in Mexico City in October 1999 before the XII General Assembly of the ICOMOS (International Committee of Monuments and Sites).

Following a series of short and to-the-point introductory texts, this book includes 19 communications and 2 abstracts by specialists from North, Central, and South America, the Caribbean region, Europe, and Australia. Mainly written in Spanish, with 7 communications in English and 1 in French, I found all 19 texts informative, to the point, and an easy read.

Pointing out sustainable policies and feasible solutions regarding the management of the underwater cultural heritage in general, this book shows clearly that it is possible to do good underwater archaeology with low budgets! If there were any doubts about the fallacy, repeated by treasure hunters all around the world, that underwater archaeology is for rich countries, this book proves beyond any reasonable doubt that good underwater archaeology can be performed in poor countries. Sound policies for the protection of the

underwater cultural heritage can be implemented in any country that desires to do it.

A series of case studies illustrates the reality in many different countries, with different problems, different means, and different political environments. Success stories in Canada, the Caiman Islands, the United States, Portugal, Argentina, Mexico, Norway, Turks and Caicos, Australia, and the Netherlands are presented here, discussing subjects that range from management policies to archival investigation, from survey techniques and management of information systems to the full excavation, conservation, and exhibition of shipwrecks such as the Molasses Reef or the Red Bay wrecks.

On a less positive note, Elianne Martinez and Jorge Silveira present an interesting overview of the situation in Uruguay, where treasure hunters are threatening the nation's submerged cultural heritage for lack of adequate legislation.

The last section of this book includes a joint declaration of the International Committee of the Underwater Cultural Heritage, which was read before the ICOMOS general assembly. This declaration praises the Dominican Republic for the measures taken on behalf of its underwater cultural heritage and states the apprehension of the commission of experts of ICOMOS regarding the situation in Cuba, Venezuela, Uruguay, Brazil, and Chile, where legislation still allows the commercial exploration of archaeological sites. It ends with a sad note on Jamaica, where the law has been recently changed, and treasure hunting is now legal.

This book is not only an important contribution to the understanding of the situation of the North, South, and Central American submerged cultural heritage, it is also a contemporary reflection on the developments and problems of a discipline that is only a half-century old and still has to win the public attention and understanding.

One last (cheerful!) word for Mexico and its young, energetic, and highly professional underwater archaeologists, as well as for the editors of this book: they have shown eloquently how to perform first-class archaeology in a developing country without the huge financial resources that journalists and treasure hunters often name as the primary condition for its feasibility.

FILIFE CASTRO
1800 FERNHAVEN
COLLEGE STATION, TX 77840-2330

*A Good Boat Speaks for Itself: Isle Royale
Fishermen and Their Boats.*

TIMOTHY COCHRANE AND HAWK TOLSON
University of Minnesota Press, Minneapolis,
2002. 208 pp., 58 illus., ref., index. \$19.95
paper.

Isle Royale is a large archipelago located in Lake Superior off the northeastern tip of Minnesota. Now a national park, Isle Royale was once home to a unique maritime community composed primarily of fishermen and their families. Their now-extinct way of life has been preserved by Timothy Cochrane and Hawk Tolson in *A Good Boat Speaks for Itself: Isle Royale Fishermen and Their Boats*.

Its first chapter, "A Maritime Way of Life," begins with a geographical description of Minnesota's North Shore and Isle Royale and an account of the native fish stocks of Lake Superior. Lake trout and herring were the most abundant stocks fished by Isle Royale fishermen between 1880 and 1950. Cochrane and Tolson termed these years the Scandinavian Period because of a predominantly Scandinavian immigrant population that settled this region. Many of these immigrants were mariners or fisherman who worked on the North Atlantic Ocean or the Baltic Sea before coming to America. They developed a unique community on Isle Royale whose customs and beliefs resulted from their common ethnic and occupational backgrounds. These customs and beliefs as well as the mechanics of a typical Isle Royale fishery are described using stories told by surviving fishermen and their families. The interaction of these "fisherfolk" with "summer people," vacationers that began visiting the island during the early-20th century, is also presented as it relates to trends that affected the local economy. The way of life described in this chapter ended as a result of increasing numbers of summer people, restrictive legislation instituted by natural resources agencies, the general modernization of the North Shore, and the invasion of the sea-lamprey, a parasitic fish that devastated local lake trout, herring, and whitefish populations.

The second chapter, "Running Boats and the Craft of Fishing," describes the methods used by Isle Royale fishermen. The local art of boat handling and navigation as well as folk beliefs related to weather prediction and fish biology are illustrated by oral histories recorded by the authors and agents of the National Park Service and the Minnesota Historical Society. Knowledge of these areas and of fishing practices was passed from generation to generation and constantly refined based on experience, observation, and practical experimentation. Isle Royale fishermen employed two primary fishing techniques, hookline fishing and gill net fishing. Hooklines were used in deep water and set at variable depths during the spring when lake trout were dispersed offshore. This method was adapted from knowledge of its use for catching arctic cod and herring. Gill nets were used during the autumn to catch lake trout, whitefish, and herring in the shallow waters surrounding Isle Royale. The mechanics of these methods as well as issues of conservatism versus innovation that set the pace at which fishing practices evolved are also considered. Fishing techniques, prevailing environmental conditions, and advances in technology had a considerable effect on local boat design, construction, and operation. A history of these changes is outlined in chapter 3, "Island Boats."

"Island Boats" combines archival research with first-hand accounts and the documentation of extant vessels to record the history of Isle Royal local boats. Although the authors concentrate their study on the gas boat, they do not neglect other types of vernacular craft, including the launch, the fishing tug, the herring skiff, and the rowing skiff. Their description of the history and evolution of the gas boat begins with a discussion of the origins and defining characteristics of the sailing Mackinaw, which was developed in response to the specific conditions of the Upper Great Lakes before the arrival of Scandinavian immigrants in the mid-19th century. Mackinaws were typically schooner-rigged, double-ended open boats with an almost plumb stem, a raked sternpost, a strong sheer, and a full section amidships. They had either carvel or lapstrake planking and typically ranged in length from 18 to

30 ft., with an average length-to-beam ratio of approximately 3:1. Their shape was well suited for the choppy waters of Lake Superior and effective for working in deep water or along shoals. During the Scandinavian Period the sterns of these vessels were often modified by the construction of a flat, raked transom, known as a "cut-away stern." This produced a more effective working platform while retaining a double-ended configuration below the waterline to maintain performance in a following sea. The introduction of the gasoline engine provided a new use for this common alteration, and Mackinaws became the first working boats with engines on Isle Royale. These vessels were initially hybrid sailing/motorized craft but evolved into true powerboats, the gas boats of Isle Royale. Gas boats were the result of experimentation in design by both local fishermen and boatbuilders. Although gas boats did not embrace the Mackinaw's rig, they did retain many of its defining characteristics. Variations of this local type are outlined by four case studies. Each includes the documentation and analysis of a gas boat and interviews with its owner, operator, or builder. These case studies not only address specific adaptations and innovations in design but also provide further insight into the demands placed on these vessels and the attitudes of fishermen toward their boats.

Fisherman of the North Shore and Isle Royale were particular about who built their crafts. Most preferred the small independent shops of the North Shore that afforded them the opportunity to collaborate with boatwrights. The majority of local boats were built during the winter using traditional methods that suggest continuity between Scandinavian vessels from the Old World and North Shore and Isle Royale vernacular watercraft. These methods are presented through case studies that introduce the tools, material preferences, and design techniques of two leading North Shore boatbuilders in chapter 4 "North Shore Boatbuilders and the Craft of Boatbuilding." The authors discuss methods of hull design as well as issues of timber selection, conversion and shaping, and the impact of modern technology on traditional boatbuilding techniques. These case studies are supplemented by two additional contemporary accounts of local boat construction that detail the importance of traditional craftsmen and the resourcefulness, determination, and self-reliance of the boatbuilders and fishermen of Isle Royale.

The case studies in both "Island Boats" and "North Shore Boatbuilders and the Craft of Boatbuilding" would have benefited from the addition of construction and planking plans to illustrate the general construction features and modifications outlined in these chapters. These plans would have not only aided in comparing the vessels documented in chapter 3 with the accounts of boatbuilding practices presented in chapter 4 but would have also assisted in comparing the boats of Isle Royale with contemporary watercraft from other regions.

This volume is concluded with "Parting with Gas Boats," an aptly titled postscript that reveals the boat disposal methods used by Isle Royale fishermen and an appendix that outlines the origins of this investigation and the Vernacular Boat Archive at Isle Royale National Park.

The greatest strength of this work is the authors' use of oral histories that are brilliantly integrated into the text. These stories not only set the boats in their proper ethno-

graphic contexts but also develop an intimate connection between the reader and the people of Isle Royale. This volume does not comprise a technical account of Isle Royale watercraft but, rather, explores the importance of a "good boat," its role, and its daily use in this maritime culture. This account of a now-vanished American maritime community will not only be enjoyable for the general reader but will also excite maritime historians and anthropologists with its interdisciplinary approach that effectively integrates ethnography, maritime history, and nautical archaeology. *A Good Boat Speaks for Itself* is a welcome contribution to the history of American maritime culture and inland watercraft.

TROY J. NOWAK
NAUTICAL ARCHAEOLOGY PROGRAM
TEXAS A&M UNIVERSITY
COLLEGE STATION, TX 77843-4352

The Time of Their Lives: Life, Love, and Death in Plymouth Colony.

JAMES DEETZ AND PATRICIA SCOTT DEETZ

W.H. Freeman and Company, New York, 2000. 289 pp., \$24.95 cloth.

Everyone is familiar with James Deetz's sweeping 17th- and 18th-century overviews. *In Small Things Forgotten* is a classic interpretation of archaeological and historical evidence for layman and professional alike. This new text moves that earlier analysis into the 17th century on a grand scale. The Deetzes apply 30 years of New England and Chesapeake archaeological fieldwork and documentary research to the Plymouth Colony in a text that often reads more like a novel than a very serious historical archaeological presentation.

The chapters are well situated to allow reading variety and provide topical breaks. Chapters are filled with often obscure facts and interpretive details that range from documentary research to living history and comparisons of past with present. The constant interplay between historical fact and interpretation is not without the well-known Deetz humor.

The first chapter deals with Pilgrim mythology, starting with Thanksgiving as written by contemporaries and altered over the next 300 years. By the end of the chapter, Pilgrim origins, beer drinking, reburial, and the Mayflower Compact have been covered with surprising detail, set against changing views of the Pilgrims as a background.

The second chapter starts with Indian-White relations and moves rapidly to populating the colony with European humans and animals. Natural increase and immigration are presented in a fine discussion of Plymouth Plantation's first eight years. Again, presentation of unusual details, including terms of the peace treaty between the settlers and Massasoit's Wampanoags, do not detract from the tale itself.

The third chapter entices the reader by covering witchcraft within the framework of witch identification and views of witchcraft in the 17th century. The details are intriguing and fit well into a discussion of Pilgrim society,

women's rights, indenture, and alcohol regulations that few traditional students would recognize as being taught in the classroom.

Moving right along, the Deetzes embark on a discussion of sex and sex-related crimes. This is not titillation, rather it is a riveting tale of interaction among people. The Pilgrims were an earthy folk with the same desires as today's people, including "abnormal" sex. Presenting sex crimes makes the Pilgrims real, despite the best efforts of the late-19th century to purify them in a way even most rabid Puritans would not have recognized. While covering sex or abuse of parents and children, there is an underlying theme about personal reputations being the most valuable of possessions.

The discussion of material culture and architecture will seem redundant to those exposed to *In Small Things Forgotten*, but there is much new material here. Thoughtful rereading shows the depth of coverage and understanding brought to bear on Plymouth Colony. Presentation of probate inventories and their interpretation serves as a guide for others to follow and will make the text useful in a wide variety of educational settings.

The last chapter deals with the interpretive site called Plymouth Plantation and how it developed, incorporating knowledge, often at the expense of losing supporters who saw "their" Pilgrims being taken over by the 20th century. The clash of interpretations reflects good research and the changing nature of knowledge.

There are those who will carp about this text being an overview without tables of detailed quantified data. The complaint is irrelevant; if the complainers want that information, they can go dig it up themselves. The Deetzes have obviously done their homework, and *The Times of Their Lives* is the interpretive synthesis of what they learned. In some ways, it is a gut-reaction feeling for the period they studied, but there is much more to this than first meets the eye.

While much of what they say is not precisely quantifiable, the implications of what they say here contain numerous theses and dissertation topics. After some 30 years of research, certain patterns evolve and become clear. The patterns are presented here with enticing specific examples to back them up. The samples are not tested against other data; others can do that. The text is, like other seminal works, a line in the sand for a starting point. "Here's what we think, can readers illuminate the how, why, or why not?" Progress is made in this fashion, especially by perceptive undergraduates and graduate students looking for paper topics. Here is our idea, say the Deetzes, take it and run with it.

This is fun reading containing a serious and well-thought-out analysis of the Pilgrim colony. Public-oriented professional archaeological writing is badly needed today. *The Times of Their Lives* is an insightful overview of Plymouth Plantation lifeways, but it has utility for all studies of the colonizing process and 17th-century research.

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

Colonial Challenges: Britons, Native Americans, and Caribs, 1759–1775.

ROBIN F. A. FABEL

University Press of Florida, Gainesville,
2000. 304 pp., 7 b&w photos, 4 maps, ref.,
index. \$55.00 cloth.

This book presents three case studies of British interaction with non-European peoples in the years leading up to the American Revolution. As such, it is "about the peoples of the Cherokee homelands, the delta of the Mississippi, the island of St. Vincent, and about the way the British conducted relations with them" (p. 1). Excepting the introductory and concluding chapters, *Colonial Challenges* is divided into 10 chapters, including 4 on the Cherokee, 2 on the "small tribes of the Lower Mississippi" (p. 88), and 4 on the Caribs of St. Vincent. It is written as narrative history and may disappoint many anthropologists in its lack of synthetic effort. A more concerted attempt by the author to examine and incorporate ethnohistoric writings on the various non-European groups would have shed more light on their responses to British actions. Nevertheless, this book was not written for anthropologists. It stands as a well-researched description of three instances in which Great Britain used diplomacy and/or military action in its efforts to control disaffected groups in its New World colonies and to prevent interference with Great Britain's colonial ambitions in the face of similar French and Spanish efforts.

The case studies are chronological, both in the order presented and internally. They begin with an examination of the Cherokee crisis from 1759 to 1761 in chapters 2 through 5. The British objective was to prevent a Cherokee alliance with the French and, preferably, promote a British/Cherokee alliance. At minimum, Cherokee neutrality was desired. The benefit was the continuation of Cherokee trade with the British. The Cherokee themselves sought the most favorable trade relations they could and would pander to whichever European power would provide that to them. Their political organization, however, which rested on the ever-shifting personal influence and alliances of several headmen occupying different villages, meant that the British had a difficult time establishing coherent and stable relations. The British countered this by attempting to establish an office of "emperor" so they could have but one point of contact, but this individual had little power beyond his own village. The lack of a coherent political organization, at least as far as the British were concerned, often resulted in contradictory Cherokee "foreign policy" and ultimately resulted in open warfare. Initially, the British traders, dealing directly with the Cherokee, had a great deal of influence in the way the Cherokee reacted. As a result of their complaints and through the efforts of the colonial governor, the British response eventually included the use of a large number of regular troops. The Cherokee resisted but only briefly, particularly as the trade goods they desired were largely only available from the British.

The second case study is contained in chapters 6 and 7. It examines how several small tribes (no definitive list is provided but the Alabama, Abeika, Tallapoosa, Houma, Tunica, Biloxi, Chatot, Pascagoula, Ofo, Tensa, and Chetimacha are mentioned in text) living near the Lower Mississippi River tried to retain their political and cultural autonomy when

faced with (1) a newly emplaced British presence following the departure of the French from that area in 1963; and (2) possible expansion, with potentially dire effects to the local tribes, of the Creek/Choctaw conflict being carried out to the north and east. Particular emphasis is placed on the Native American ability to play the British against the other local European power, Spain, despite having little or no military power. Primarily this took the form of physical movement into or out of the geographic area ostensibly controlled by one or the other. The British and Spanish objectives were similar—to keep the small tribes within their own sphere of influence. Both sent emissaries to the region, and the small tribes took advantage of their presence by playing one side against the other; whenever they accepted the hospitality of one emissary, they immediately followed by accepting the hospitality of the other. For the small tribes, it was a win-win situation. For both emissaries, however, it was extremely frustrating. Where the Spanish (their emissary was actually a Frenchman) had the advantage of a history of good relations with the small tribes, the British emissary was in a far better position to entertain and give gifts. As a result, neither was able to make much headway. The small tribes “did nothing significant that they did not want to do and went nowhere that they did not want to go” (p. 206).

Chapters 8–11 explore the British/Black Carib conflict from 1769 to 1773. The time span addressed is, however, considerably longer; chapter 8 attempts to set the stage by discussing the issues European powers faced when dealing with the Island Carib from the time of first contact onwards. A principal problem here and in succeeding chapters is that it is not clear just what effect prolonged contact with Europeans (not to mention the presence of Africans who gave the Black Carib their unique character) had on traditional Carib lifeways. Nor is it always clear to which particular “native” group the author is referring: Carib and Black Carib seem often to be used interchangeably.

Chapter 9 then discusses the British colonization of St. Vincent following the 1763 Treaty of Paris. It is during this period, as a British plantation economy was emplaced, that Black Carib grievances became focused. The central issue on the part of the Black Carib was geographic isolation in the face of British encroachment: the newly arrived planters clearly coveted Black Carib lands. Fabel also gives credence to the fact that British traders wanted access to the Black Carib market, an argument that is not often made in the Caribbean where the concerns of sugar producers generally far outweighed those of mercantilists.

Finally, chapters 10 and 11 detail the conflict itself which, much like that depicted in the chapters on the Cherokee conflict, began with small unit tactics and escalated to more formal warfare. Where the Cherokee instigators were small groups acting independent of a loosely organized political power structure, the Black Carib guerrilla tactics were carefully planned. The outcome of the Black Carib conflict, at least as Fabel portrays it, is somewhat confusing. On the one hand, the Black Carib were roundly defeated after sufficient British forces had amassed. On the other hand, the Black Carib “scotched the ambitions of the white planters and speculators” (p. 207) by remaining on lands they had ostensibly ceded in the conflict-ending treaty. They would remain for another 20 years before ultimately being deported to the South American mainland.

Throughout this book, Fabel’s primary focus is on the British, not on the local groups, except insofar as they were the objects of British attention. Although this was disappointing, it should not detract from the book for many readers. For most of the time period considered here, the British government in office was weak; Fabel clearly illustrates with each case study the expediency practiced by them in their efforts to remain in power. These efforts were played out against the strong background dynamic of the struggle for colonial ascendancy by the British, French, and Spanish. Not until the government of Lord North was empowered in 1770 was there a coherent British policy towards the colonies during the timeframe in question. In the case studies discussed, this policy was brought to bear only in the case of the Black Carib. Beyond its narrative focus at the expense of synthesis, the book’s other major flaws lie in its editing and eclectic subject matter. Extremely convoluted sentences occur frequently, making for a most difficult read and detracting significantly from the success of the work. In addition, although the three case studies show similarities—they all involve British relations with local populations within a 16-year span of time—they show greater dissimilarities. Fabel makes an effort to tie them together in the concluding chapter with little success.

While *Colonial Challenges* is not for everyone, the detailed narrative histories provided for each of the case studies make it an important data source for scholars interested in British colonial policy or in the particular groups studied. The rest of us might be better served by a more synthetic work.

CHRISTOPHER OHM CLEMENT
SOUTH CAROLINA INSTITUTE OF ARCHAEOLOGY AND
ANTHROPOLOGY
1321 PENDLETON ST.
COLUMBIA, SC 29208-0001

Religion, Power, and Politics in Colonial St. Augustine.

ROBERT L. KAPITZKE

University Press of Florida, Gainesville,
2001. 240 pp., 3 fig., 1 map ref., index.
\$55.00 cloth.

Religion, Power, and Politics in Colonial St. Augustine is well organized, extensively researched, and contains a great deal of original thought. Author Robert L. Kapitzke has assembled a vast array of primary documents, creating a vivid picture of the Catholic Church’s dominant role in the initial organization and daily operation of an isolated Spanish garrison town in Florida between 1680 and 1763.

Kapitzke’s focus on such a short period was chosen for several reasons. The simplest explanation, most of the collection of primary documents studied began in 1680. Spain ceded Florida to the British at the end of the Seven Years’ War in 1763. Kapitzke himself succinctly explains his primary reason for choosing this time span in his introduction:

The construction of the Castillo de San Marcos, which began in 1672, brought hundreds of forced laborers

into the city. These numbers were joined by Indians escaping British incursions to the north and by an expanding base of native Floridians, second- and third-generation Spaniards who knew no home other than St. Augustine. In 1689, a visiting priest reported to the bishop in Havana that St. Augustine's population was 1,444. The increase in population coincided with an increase in economic vitality; cattle ranching began to thrive in the provinces, while city merchants took advantage of the increasing number of inhabitants to establish a nascent market economy. St. Augustine and the provinces of Florida achieved their greatest prosperity during the final decades of the 17th century (p. 3).

While stating his case, Kapitzke also ably demonstrates his writing style. Throughout the manuscript, background information used to establish historical context, discussions of previous work, and introductions to religious and sociological theory are presented in brief, easy-to-understand discussions within the text. Kapitzke uses endnotes primarily to cite reference documents. A glossary located in the back defines the commonly used Spanish terms sprinkled throughout the text. This book is easy to read because the true stories Kapitzke tells through the documents are as complex and convoluted as those shown on any modern-day news drama.

The introduction sets out Kapitzke's thesis statement—by examining in detail “the vibrant religious world of St. Augustine,” one can understand “the importance of that world in the creation of cultural and individual identity” (p. 1). Kapitzke recognized the unique situation in St. Augustine. The city remained a “distinctly Spanish parish” in spite of being “geographically isolated from the rest of the Spanish Empire” (p. 2). Kapitzke's narration describes the continual struggle between the secular and the regular clergy, and their perpetual battles with the representatives of the Crown sent to govern St. Augustine. Secular clergy (parish or diocesan priests and clerics) were not restricted by any vow but celibacy and lived “in the world.” Franciscans, Dominicans, Jesuits, and other order members were bound by such vows as poverty and chastity (p. 179). The ecclesiastical clergy presumably lived beyond the world. Kapitzke presents these stories as “a microcosm of the greater colonial experience” and goes on to state that “St. Augustine can be utilized to understand the workings of Spain's colonial system and, more broadly, religion's role within that system” (p. 3).

Kapitzke sets up a basic framework in the introduction and further clarifies the complex system that governed everyday life in St. Augustine in the two following chapters: “The Religious Environment” and “The Politics of Religion.” Subsequent chapters examine the role of the parish priest, the practice of ecclesiastical asylum, the inquisition in St. Augustine, and conflicts between the parish priests and the Franciscan brothers. A final chapter sums up the decline of the city and the Church's influence in St. Augustine after Moore's attack in 1702 up until the end of the first Spanish period in 1763. One premise remains clear throughout the narration. The stability of the Church provided continuity through its regiment and, therefore, afforded emotional protection to the citizens of Spanish Florida, similar to the physical protection provided by the construction of the Castillo

de San Marcos. During the period described in the text, St. Augustine was under the threat of countless real and reported attacks by both pirates and British forces from the north.

The stories Kapitzke tells to illustrate his understanding of life in Spanish colonial St. Augustine are vivid and intriguing. In addition to the clergy, a complete picture emerges of the various governors of St. Augustine. The Crown-appointed rulers struggled every day to maintain control of the populace while entangled in political maneuvering with both the secular and regular clergy. Questions of authority and impropriety had to be posed to higher authorities for final decisions in letters that often took years to be answered. As Kapitzke points out, nature often took its toll long before legitimate rulings could be made. Fortunately, this resulted in a surfeit of archived correspondences.

The characters and the settings within St. Augustine described by Kapitzke come alive through his interpretation of the documents. Though sometimes the temporal spaces between primary sources cited create a noticeable gap, Kapitzke's thesis statements are ably demonstrated throughout this book. A tremendous amount of information has been organized and processed for easy assimilation. I would recommend this book to anyone interested in Florida history, Spanish colonial history, or the role of religion in defining the New World. There are sufficient citations of primary documents listed, most from the Archivo General de Indias (AGI) in Seville, to direct scholars interested in the historical archaeology of Florida to new directions in their own research. The only true criticism I have of the book is its lack of maps geographically locating St. Augustine and Florida to other frequently mentioned locations such as Havana, Mexico City, Vera Cruz, and Seville. Charts demonstrating the great distances by sea between these locations could have provided clarification for understanding the boundaries that governed the actions of the principals described in the manuscript. Kapitzke has created a well-documented, lively, and informative account of an important time and place in colonial history.

MARIANNE FRANKLIN
SOUTHERN OCEANS ARCHAEOLOGICAL RESEARCH, INC.
PO BOX 13512
PENSACOLA, FL 32591-3512

Colonial Plantations and Economy in Florida.

JANE G. LANDERS

University Press of Florida, Gainesville,
2000. 232 pp., 14 b&w illus., 6 maps, 7
tables, bibl. notes, appendix, index. \$55.00
cloth; \$24.95 paper.

Florida was a volatile place during the late-18th and early-19th centuries. Two Anglo-Spanish wars, the American Revolution, the Napoleonic Wars, Indian conflicts, and undeclared border incursions launched from the United States wreaked havoc on the colony's development. These international rivalries prompted numerous relocations. Spanish colonists evacuated the province in 1763 after Spain ceded Florida to Great Britain at the conclusion of the Seven Years' War. Similarly, the Treaty of Paris ending

the American Revolution caused an exodus of British settlers when Spain regained the colony. Throughout the period of European rivalries, white settlers skirmished with local Native Americans, as European settlements pushed into the interior and dislocated Indian communities. Finally, border incursions from the north erupted sporadically until the United States finally acquired Florida from Spain by treaty in 1819. Unsurprisingly, this incessant warfare and relocation seriously retarded Florida's economy.

The nine essays in this interesting volume explore the impact of the chaotic international scene on Florida's economic growth. The authors, five historians and an anthropologist, suggest that contemporary publicists in Britain, Spain, and British North America (later the United States) were essentially correct in emphasizing the colony's potential. They examine the expansion of Florida's production and export of staple crops (rice, indigo, and cotton), naval stores, lumber products, citrus, and cattle. Jane G. Landers outlines the book's major themes in her introduction while taking other historians to task for ignoring the colony: "Florida's colonial economy was much more diversified and integrated into the wider Atlantic commerce than previously has been understood" (p. 1). Regrettably, the colony failed to grow as its boosters expected. The cause of this failure, Landers argues, was the unending international conflict, not Florida's lack of natural resources, infrastructure, or labor force, as some historians have previously suggested.

To develop these arguments, several essays focus on individual investors. Examining, respectively, the plantations of Francisco Xavier Sánchez and Francis Philip Fatio, Landers and Susan R. Parker demonstrate that diversification, rather than relying on staple crops, was the key to economic success. Sánchez's numerous plantations produced a wide variety of agricultural commodities, cattle, and forest products. He also invested in mercantile activities and became a significant government contractor, slave trader, and merchant. Similarly, Fatio reaped profits from naval stores, lumber products, and cattle raising. These men prospered despite international conflict because they adopted flexible national loyalties during the frequent changes in government. They remained in Florida throughout the Spanish, British, Spanish, and American regimes. Sánchez forged close connections to the United States as two of his daughters married important Baltimore businessmen. Fatio's descendants still wield influence in Florida today.

Two other investors established thriving plantations only to see their achievements doomed by international strife. Daniel L. Schafer argues that wealthy London merchant Richard Oswald achieved extraordinary growth at his Mount Oswald plantation in less than a decade during the British occupation. Oswald's estate produced rice, sugar, indigo, corn, and cattle, and included sugar works, an intricate system of dikes and ditches, indigo vats, and housing. Oswald was on the brink of earning substantial profits when disaster struck. The chaos that accompanied the American Revolution forced Mount Oswald's abandonment, and "Richard Oswald's massive investments had come to naught" (p. 28). Schafer's account of Zephaniah Kingsley's Laurel Grove plantation has a similar plot. Kingsley's property produced long staple cotton, citrus, livestock, and provisions. He established a shipyard, sugar works, two blacksmith shops, and a retail store. Laurel Grove earned

"record profits" until July 1812 when "land-hungry invaders from Georgia" plundered and destroyed the plantation (p. 106).

The other essays pursue similar themes. Brent Weisman's archaeological investigations suggest that runaway slaves—"Black Seminoles"—significantly altered the Seminoles' economic exchanges with white colonists. Instead of relying solely on the deerskin trade, Black Seminoles produced an agricultural surplus that allowed Native Americans to acquire considerably more consumer goods. Parker's second essay demonstrates the importance of cattle production for all of Florida's residents, white, red, and black. International conflict highlights Landers's second essay, in which she argues that free blacks served as militiamen during the second Spanish regime. Facing a manpower crunch, Spanish officials pursued enlightened racial policies, offering land grants to black recruits. Black and white Floridians struggled to push back the frontier and defend the northern border from American invasions. James Gregory Cusick's concluding article places Florida in the broader Atlantic context. Adopting a strategy similar to Cuba's, Florida pursued free trade with other Spanish colonies and especially with the United States. Ultimately, this policy proved unsuccessful because of Florida's relative economic weakness: "Cuba sent Spain revenues from its commerce with the United States. Florida sent only bills" (p. 184). This situation resulted in the American acquisition of Florida in 1819.

Although scholars will profit from these essays, they are not entirely convincing. While international conflicts certainly hurt Florida's development, the colony's geography and weak infrastructure rendered it a difficult place to earn money. In addition, Schafer, Patricia C. Griffin, and Parker make unconvincing attacks on Bernard Bailyn (1986, *Voyagers to the West: A Passage in the Peopling of America on the Eve of Revolution*, Knopf, New York) and David Hancock (1995, *Citizens of the World: London Merchants and the Integration of the British Atlantic Community, 1735–1785*, Cambridge University Press, Cambridge) for their dismal picture of 18th-century Florida. Schafer demonstrates that Oswald invested heavily, but he never shows these investments earned profits. Hancock, however, reveals that Mount Oswald shipped only insignificant amounts of indigo before the Revolution. Griffin criticizes Bailyn for his harsh evaluation of Andrew Turnbull's Florida endeavors. She claims that his New Smyrna plantation became a "template that transformed the Florida terrain" (pp. 62–63). In fact, the European colonists recruited to New Smyrna died like flies, which prompted a rebellion. Far from being a template, most Florida developers (as Bailyn clearly shows) realized that only slaves, and not Europeans, could be compelled to do the heavy work of carving out estates in Florida's swamps. Landers is probably correct in commenting that this period of Florida's history has received little attention from historians, but it was the economic boondocks of North America. The Sunshine State's boom time was delayed until the 20th century.

CARL E. SWANSON
DEPARTMENT OF HISTORY
EAST CAROLINA UNIVERSITY
GREENVILLE, NC 27858-4353

Continuity and Change in Apalachee Pottery Manufacture.

ANN S. CORDELL

University of South Alabama Center for
Archaeological Studies, Mobile, 2001. 154
pp., ref., index. \$20.00 paper.

Ann Cordell's *Continuity and Change in Apalachee Pottery Manufacture* functions as the technical backup for her 2002 *Historical Archaeology* article of the same name. For the nonspecialist reader, the article is more approachable. But ceramics specialists, particularly those with an interest in analyzing colonowares, will appreciate the monograph's methodological descriptions and detailed data appendices.

The analyses described in the monograph were designed to identify continuities and changes in the ceramics manufactured by Apalachee people when they were driven from northwestern Florida to the Mobile, Alabama, area after the destruction of the Spanish missions in northern Florida in 1704. Prior to recent archaeological work at Old Mobile, Apalachee ceramics were considered rare at French Colonial sites around Mobile Bay, suggesting that Apalachee refugees had not made much pottery. The recovery of 36 Apalachee vessels and 129 Colonoware vessels associated with Mobile's Apalachee residents suggested that Apalachee potters continued to manufacture pottery after their relocation. The Apalachee vessels are characterized by "complicated stamped designs and folded/pinched rims, which resemble Apalachee ceramics from Florida" (p. 1). Colonoware vessels are defined as those that have been heavily influenced by European contact, which may feature foot rings, footed and flat bases, and loop and strap handles. Cordell associates most of these with Apalachee potters based on stylistic elements, the type of temper used, and contextual and historical associations.

Cordell studied three assemblages: first, the Apalachee and colonoware ceramics from Old Mobile; second, a collection of Apalachee ceramics from Mission San Luis de Talimali in northern Florida, manufactured before the destruction of the mission; and third, a collection of ceramics made by Choctaw native to the Mobile area, which was used as a control group. Cordell expected that the primary change in Apalachee ceramics after the move to Mobile would be a change in clay source; she did not expect to see major technological changes in manufacturing methods. Stylistically, she expected to see changes that could be associated with the acculturation of the Apalachee into their new community where they interacted with French and Canadian colonists, local Indian groups, enslaved Native Americans, and other refugees from Florida (p. 5). To test these ideas, she undertook detailed analyses of paste and style, comparing the Mobile Apalachee assemblage with the Florida and Choctaw assemblages.

In the monograph's core chapters, Cordell gives detailed descriptions of these analyses. A wealth of detailed specialist data is presented, enabling others to duplicate Cordell's analyses and compare her results with their own. Chapter 2, focusing on paste analysis, clearly indicates Cordell's methods and her reasons for choosing them. Her analysis recorded "presence, frequency, and size of predominant"

plastics, ferric concentrations, and mica as well as original and refired surface and core colors, "matrix texture, gross composition of grog particles, and texture and refired color of grog particles" (p. 9). The ensuing analysis identifies a minimum of four hypothetical clay sources for the vessels in the Mobile assemblage.

The third chapter compares Old Mobile and San Luis samples, examining paste characteristics, stylistic elements, and manufacturing technology. Cordell identifies a number of similarities between the supposed Apalachee ceramics from Old Mobile and the known Apalachee ceramics from San Luis, confirming her identification of the Old Mobile assemblage. Notable in this chapter are the photographs of different rim types and drawings of rim profiles. Presented at or near actual size, they will be a useful tool for identification and comparative studies.

While Cordell's attention to detail is laudable, the ways in which she presents it make the monograph challenging for the reader. It is difficult to understand how the analyses described relate to the hypotheses about continuity and change she presented in the first chapter. If each chapter began with a brief summary of her findings and how they related to her hypotheses, then proceeded to discuss methodology and detail findings, chapters 2 and 3 would be stronger and easier to follow. For example, in chapter 3, Cordell discusses the continuities and changes in Apalachee pottery manufacture after the move to Mobile. This section directly relates to her hypotheses and should be foregrounded. Instead, it is buried in the middle of the chapter (p. 47).

Improvements could also be made to the tables. If these results were presented graphically as histograms, charts, or graphs rather than as lists of numbers and percentages, the reader could compare them at a glance. This would clarify chapter 3's comparisons between the Old Mobile and San Luis assemblages.

Cordell's final chapter, "Conclusions," is less than half a page long. It is disappointing that with such a wealth of material and such great material, so thoroughly analyzed, she does not do more to interpret her findings. It is obvious, both from the descriptions in chapters 2 and 3 and the monograph's lengthy data appendices, that Cordell put an impressive amount of work into this study. What is less obvious is why she does not follow up her detailed analyses with an equally detailed explanation of their significance.

There is a fascinating story waiting to be told about what happened to the Apalachee in southern Alabama during the 18th century, and Ann Cordell has convinced me that it is a story approachable, at least in part, through ceramics analysis. I hope to hear more, and in the meantime this technical study will be a real asset to other archaeologists working on Apalachee ceramics and colonowares.

SARA E. PALMER
LSA ASSOCIATES, INC.
157 PARK PLACE
PT. RICHMOND, CA 94590

Made of Alabama Clay: Historic Potteries on Mobile Bay.

BONNIE L. GUMS

University of South Alabama, Center for Archaeological Studies, Mobile, 2001. 73 pp., 73 illus., ref., index. \$20.00 paper.

Prepared as a part of the University of South Alabama Archaeological Monograph series, *Made of Alabama Clay* is an example of a grant-funded project that arranges a relatively large amount of historical documentation, photographs, letters, archaeological survey data, and informant interviews into an interpretive context. This work will, no doubt, be useful to future archaeologists working on potteries in Alabama, especially those on Mobile Bay.

Bonnie Gums and contributors were spurred to create this broader study by salvage excavations at the LaCoste-McAdam kiln in the village of Montrose on the eastern shore of Mobile Bay. From this starting point, with funding and assistance from a bewildering list of small-scale grant makers, historians, descendants, and artisans, they embarked on an archaeological survey of pottery-related sites along the Eastern Shore and Fish River.

Chapter 1 provides a brief introduction and background of the project and an overview of the results of the archaeological survey. A total of 15 pottery-related sites (ca. 1840s–1950s) are enumerated; most were manufacturing Albany-slipped stonewares and terracotta wares (although several kilns were also manufacturing salt-glazed stonewares or, more rarely, lead-glazed earthenwares). For researchers looking for particular pottery technologies, it should be mentioned that this study documents two major kiln types: two-chamber rectangular kilns and downdraft beehive kilns.

The author spends the bulk of the monograph (chap. 2 and 3) placing the Eastern Shore and Fish River potteries into their local historical contexts. Here, family histories and existing vessels in museums and personal collections are intertwined with archaeological excavations and recovered material culture. Gums's approach is uncommon in monographs of this type and length, which all too often seem to artificially separate information from the documentary and archaeological records until the concluding chapter.

The final chapter (pp. 44–47) examines the later historical trajectory of Eastern Shore ceramic manufacture, delving briefly into the local implications of the rise and fall of the arts and crafts movement (most notably, the Harwell's Pinewood kiln established in 1939) and the continuation of the distinctively local Baldwin County ceramic tradition. Importantly, this chapter points out that these potteries are not simply of archaeological or historical importance but are a part of a living, breathing tradition still practiced and taught on the Eastern Shore. This point is of great relevance to researchers interested in the way the past is articulated with the present.

Finally, the monograph includes a series of appendices, including lists of known potteries and potters, the full text of some letters mentioning the potteries (by James McAdam and Converse Harwell), and interviews with potters (from WPA archives) and descendants.

As this study is relatively short (47 pages of text with 5 appendices), it cannot be expected to exhaust all possible

perspectives on pottery manufacture on the Eastern Shore, nor do I believe this was the author's intent. However, some may be frustrated with the lack of broader interpretive themes such as discussions of local economies, the social role of craft manufacture, labor issues (especially in later, more industrialized potteries), and the symbolic aspects of local ceramic consumption, not to mention the ceramics themselves (especially "face" and "monkey" jugs and figurines). For instance, while the presence of African American potters is mentioned (pp. 37–38), the text does not attempt to address the implications of slave potters or to examine the way later free African American potters may have articulated with a highly racialized marketplace. These questions are important but admittedly difficult to address in this type of venue.

Limitations aside, much is done well in this monograph. Gums has provided a report that seamlessly addresses historical and archaeological concerns and, more importantly, lays the basic groundwork for contextual interpretation of future pottery-related sites. This study makes note of potteries known to exist in 21 counties from the mountains of northeastern Alabama to the gulf coast near Mobile (Fig. 1 on p. 1). As archaeological work continues on these sites, and others like them along the gulf coast in other states, historians and archaeologists will find this monograph a valuable contribution.

JAMIE C. BRANDON
UNIVERSITY OF TEXAS AT AUSTIN
DEPARTMENT OF ANTHROPOLOGY
EPS 1.130
AUSTIN, TX 78712-1086

Scientific Analysis of Archaeological Ceramics: A Handbook of Resources.

KATHERINE BARCLAY

Oxbow Books, Park End Place, Oxford,
2001. 56 pp., ref., index. \$9.95 paper.

The author defines two purposes for her handbook: to provide background information about current scientific methods for analyzing ceramic collections and to encourage more collaborative scientific studies of ceramics by making information about scientific services more widely available. She identifies her audience as ceramic archaeologists in the United Kingdom who are largely unfamiliar with scientific analysis of archaeological ceramics. She succeeds in producing a small handbook that summarizes an array of useful analytical methods and techniques, along with several ceramic reference collections pertaining to different temporal periods, and a list of centers providing analytical services.

The author's introductory discussion briefly touches on significant issues that need to be considered before undertaking scientific analysis of a ceramic collection. These issues are presented as when, why, what, how, and where questions. When and why should scientific analysis be undertaken? What kinds of questions are you interested in answering using scientific analysis? How should you analyze the collection? Where should you submit your ceramics for analysis?

In introducing these significant issues, the author indicates that considerable thought and research needs to be undertaken

before launching a scientific analytical study. She points out the necessity of (1) identifying the purpose of the analytical study, (2) assessing the relevance of the proposed analysis, (3) selecting the most suitable method(s), and (4) designing and implementing an appropriate sampling strategy. Other planning considerations mentioned are the relative costs, availability, and processing times associated with each method.

The author identifies five purposes for undertaking scientific analysis of a ceramic collection. Each purpose involves identifying and using compositional information to answer relevant research questions. Four of the purposes yield information pertinent to questions concerning provenance, where something came from, or about how something was made or used. The fifth purpose addresses temporal questions, how old something is. These five reasons are to identify and describe (1) the composition of ceramic fabrics, (2) the ceramics of known potters or kilns, (3) the geological and/or geographical provenance of ceramic raw materials, (4) the manufacturing techniques and/or use/function of ceramics, and (5) the relative or absolute age of ceramics, kilns, or archaeological deposits.

Barclay groups the analytical methods into five chapters: (1) mineralogical, (2) elemental and chemical, (3) technological, (4) dating, and (5) other analyses—organic residue, fingerprints, and DNA. Each chapter discusses several methods using a standard format comprised of four questions—how, what, when, and who. How is the method done? What kind of data does the method yield? When is this method appropriate? Who provides this analytical method? She also provides some practical comments about sample preparation and published studies.

Barclay mentions the need to undertake statistical analysis to organize and interpret the scientific results in chapter 6 and the need to verify the results in chapter 7. These two very brief discussions are organized using the same format as chapters 1 through 5.

The conclusion, chapter 8, summarizes the two main points of the handbook. These are the need to design and implement more scientific analysis of ceramic collections and to familiarize more ceramic archaeologists with the basics of scientific analysis so they can become informed participants in such studies.

The author's use of when, why, how, what, and who questions provides a standard user-friendly approach aimed at reaching her target audience, ceramic archaeologists in the United Kingdom who are unfamiliar with scientific analysis. She poses questions and provides brief summary responses as a way to demystify the decision-making process of conducting analytical studies of archaeological ceramic collections.

She emphasizes the benefits of a project team approach to encourage collaboration and to reduce the "fear factor" in undertaking scientific analysis. She keeps details to a minimum, while providing numerous citations to published works.

The author clearly defined her target readership and succeeded in meeting her two goals. She produced a small handbook for United Kingdom ceramic archaeologists largely unfamiliar with scientific analysis of ceramics. She provided background information about current scientific methods and services and encouraged collaborative studies.

Although the shortcomings of this handbook distract the professional reader, they do not prevent the author from

accomplishing her defined goals. The two primary shortcomings are nomenclature and organization. The author's use of specific primary concepts such as method (the theoretical model), technique (the procedure or process of applying a method), and compositional analysis (including mineralogical, elemental, chemical) is inconsistent and confusing. Several organizing frameworks are presented, none of which have a clearly defined introduction, body, and conclusion. She introduces five purposes for doing scientific analysis—characterizing ceramic fabric, kiln sources, raw material sources, manufacturing technology and use/function, and dating. She then organizes the subsequent sections using several criteria—groups of related methods (e.g., mineralogical analysis, chemical and elemental analysis) and purpose (e.g., technological analysis, dating). She does not provide a synthetic discussion relating each appropriate method or technique to each of the five purposes.

In summary, I recommend this inexpensive handbook to archaeologists not already engaged in ceramic analysis. Despite its shortcomings, this handbook introduces important issues about designing and implementing a collaborative scientific study, provides valuable research references, and includes a highly useful list of centers providing scientific services in the United Kingdom.

SUSAN A. LEBO
HAWAIIAN AND PACIFIC STUDIES DEPARTMENT
BERNICE P. BISHOP MUSEUM
1525 BERNICE STREET
HONOLULU, HA 96817-2704

*John Dwight's Fulham Pottery: Excavation
1971–1979.*

CHRIS GREEN

English Heritage, London, 1999. 380 pp., 8 color plates, 259 b&w illus., 16 tables, ref., index. \$50.00 paper.

Chris Green's volume on the excavations of John Dwight's Fulham Pottery is to be commended. The data is well presented and thoroughly researched. Green manages to weave history, archaeology, and deductive lines of reasoning into a useful and readable study on the manufacture of stoneware. The photography and drawings compliment Green's efforts. The book is divided into three parts: Part I is devoted to the layout of the site over time; Part II is devoted to the pottery's products; and Part III consists of 18 appendices filled with all kinds of useful information. The index is extensive and thorough.

In Part I, Green has managed to sort close to 17 tons of ceramic waste into four different periods of production: Dwight's early experiments at Fulham ca.1672–1674, the Fulham Pottery under Dwight 1675–1703, the pottery under Dwight's family descendants ca.1703–1864, and the Fulham Pottery after 1864 under the Bailey and Cheavins families.

Chapters 1 and 2 provide a brief introduction and outline the site's history before and after John Dwight's alterations to the town of Fulham. Chapter 3 discusses the early use of the site by Dwight, based mainly on an assemblage of experimental waste from a pit and a possible trial kiln.

Chapter 4, devoted to Dwight's production of stoneware from 1675 to 1703, reconstructs the 1685 kiln based on a combination of what was left of the kiln archaeologically, other excavated 17th- and 18th-century kilns, contemporary accounts of the kiln, and drawings of a 16th-century Italian majolica kiln (unfortunately not shown). The final reconstructed cutaway rendering is well done. The verbal description is a little confusing as it switches between metric and English measurements. The remaining portion of this chapter examines the associated structures that would have been at the factory based on archaeological evidence and deductive reasoning.

Chapters 5 and 6 postdate Dwight's ownership of the kiln during a period for which much information and subsurface remains were more available. Chapters 5 and 6 include photographs, plan maps, and views (including the earliest known view, an 1844–1845 sketch).

Part II is divided into experimental and other fine wares during the pottery's early period of operation, followed by chapters on 17th-century common wares, 17th-century fine wares, 18th-century fine wares, 18th-century common wares, and finishing with the pottery's products from the 19th and 20th centuries. The artifact line drawings are individual works of art, depicting dozens of vessel forms.

Chapter 7 provides a brief introduction for Part II with sample quantification, tabulation of major pottery-producing features by date, and a preview of the terminology used throughout Part II.

In chapter 8 on experimental and other early fine wares, ca.1673–1675, Green depicts several examples of experimental porcelain trials, copying Chinese vessel forms and decorative motifs. He explains and discusses problems encountered with clay bodies and decorative glazes while firing experimental forms of porcelain in the kiln. The author takes pieces, which have melted in the kiln, and reconstructs what they would have looked like if they had survived the firing process.

With the thousands of shards to examine and discuss, Green remembered to discuss John Dwight's attempts at wares of lesser aesthetic value. Further on in chapter 8, Green discusses Dwight's attempts to copy crucibles, or melting pots, which were being manufactured in Hesse and imported to England from Germany. This short section is both informative and interesting. Although the black-and-white photography is excellent, the absence of color photographs within this chapter is a minor drawback. It should be noted that color photos are included at the end of Part II after chapter 13.

Appendices of note in Part III are 2, 4, and 8. Appendix 2, kiln debris, kiln furniture, and saggars is well thought out and presented in a clear and detailed fashion. Green spends the time not only to record but also to understand the kiln furniture and how it was used. Appendix 4 is a superbly illustrated 66-page inventory of the applied decorations found on 17th-century Fulham stonewares. Appendix 8 presents a very interesting look at 17th- and 18th-century vessel capacities. Here Green looks at vessel capacities using either computer-generated volumes or, when possible, directly measured volumes. Green warns against a $\pm 5\%$ error when using computer programs to calculate volumes. Given the fact that he is dealing with waster shards, 5% seems insignificant.

This book is destined to become a classic. Ceramic scholars, curators, and archaeologists will all find this book useful. I only wish I had a hardbound edition of this book for my shelves. Green and everyone connected with this book should be commended for their efforts. I think you will find you get a lot of bang for your buck with this book.

WILLIAM LIEBEKNECHT
HUNTER RESEARCH INC.
120 WEST STATE STREET
TRENTON, NJ 08608-1185

Another's Country: Archaeological and Historical Perspectives on Cultural Interactions in the Southern Colonies.

J. W. JOSEPH AND MARTHA ZIERDEN,
EDITORS

University Press of Alabama, Tuscaloosa,
2002. 376 pp., ref., index. \$29.95 paper.

Let me start off this book review by saying this is an excellent book, and one I thoroughly enjoyed reading. Given the tendency of many archaeologists to write in heavily jargon-laden language that is hard to penetrate by both the general reader and the professional, the editors and authors are to be commended for communicating in a forthright and understandable way the fascinating 18th-century archaeology and history of one part of the southeastern U.S.

This edited book comprises 14 chapters and a foreword by Julia A. King. The essays use archaeological and historical evidence to explore the cultural diversity of the colonial South, specifically coastal and mountainous areas of Georgia, North Carolina, and South Carolina. As J. W. Joseph and Martha Zierden point out in chapter 1, the region is "politically, culturally, and geographically centered on Charles Town (present-day Charleston), South Carolina" (p. 5). With examples from the southern British colonies of the Carolinas and Georgia—in particular the Yamasee Indians in South Carolina; English, French, German, and Swiss settlers; and African American slaves—the authors set out to convey how "during the colonial period the South was a melting pot, a place foreign to all arrivals, appearing to each to be another's country, not their own" (p. 1).

Joseph and Zierden set the context for the chapters that follow in chapter 1, "Cultural Diversity in the Southern Colonies." They wish to emphasize the multicultural diversity of the colonial South from the time of its initial settlement in the 16th century and expect the chapters in the book to explore how the many different cultures in the region were able to adapt to the new social and natural environments of the South, how these cultures (both indigenous and immigrant) interacted and intermeshed, and how and why these cultures changed or stayed static.

All the authors in the book are concerned with ethnicity and cultural change, especially with how different ethnicities can be recognized in the archaeological material record and on how processes of creolization or syncretism affected different ethnic cultures. The material exploration of ethnicity is considered from the vantage point of architecture (especially wall trench architecture on French and African

American sites), alterations to the landscape (i.e., the kinds of natural landscapes chosen for settlement by different cultures, the changes then made to the landscape, such as the development of governmental township plans for defense and commerce), and the material culture record. In the case of the latter, chapters by Ron Anthony (“Tangible Interaction: Evidence from Stobo Plantation”) and J. W. Joseph (“From Colonists to Charlestonian: The Crafting of Identity in a Colonial Southern City”) discuss colonoware, a locally manufactured pottery with primarily African and Native American characteristics. Anthony and Joseph conclude that this ceramic tradition is the tangible product of interaction between Native Americans and enslaved African American plantation workers who created forms and styles of cooking and serving vessels that were new to both groups. Anthony (p. 63) credibly suggests that “colonoware will be useful as a means to monitor and measure the dates, rates, and dynamic nature of cultural change and formation in the colonial South.”

It is impossible to comment on or summarize the contents of each chapter in *Another's Country*, but all of them make for good reading, and they are packed with archaeological and historical information on different colonial South cultures. For this reviewer, the chapters by Thomas R. Wheaton (“Colonial African American Plantation Villages”), Ellen Shlasko (“Frenchmen and Africans in South Carolina: Cultural Interaction on the Eighteenth-Century Frontier”), and Martha Zierden (“Frontier Society in South Carolina: An Example from Willtown [1690–1800]”) illustrate both the range of themes that are discussed throughout the book as well as much of the archaeological and ethnic diversity of the region.

Wheaton's chapter on the Vaughan and Curriboo plantations considers cultural change and continuity of enslaved African Americans on two Huguenot plantations in South Carolina. He looks at changes in settlement, domestic production, and foodways through time and concludes that by the end of the colonial period an African American culture—one retaining much from African roots—was emerging. In Shlasko's contribution, she discusses post-in-trench architecture at the Waterhorn plantation in the South Carolina low country to examine the relationship between ethnicity and material culture. Here, this form of architecture best seems to reflect ethnic interaction between French and African groups that had similar traditions of vernacular architecture and, thus, the presence of post-in-trench architecture is more than a simple ethnic marker. Zierden examines the founding and development of one new town on the western frontier of South Carolina, namely the 1690s community of Willtown on the lower Edisto River. Relying on archaeological evidence from the Stobo Plantation, she is able to show that the site was part of a diverse community composed of European, African, and Native American groups that, in a period of frontier isolation, “met and interacted for a variety of purposes” (p. 196).

Another's Country is well worth the price, and the volume published by The University of Alabama Press is attractively formatted and illustrated with many maps and photographs. The book will be of particular interest to historic archaeologists and historians alike as well as all others who study the colonial South or, indeed, those who study the colonial experience in both the New and Old Worlds. Because of the book's strong focus on ethnicity and cultural change as seen in this part of the New World and because of the very

successful manner in which the editors and authors show how cultural diversity and complexity in the 18th century can be studied (using both the archaeological and historical records), this book should have a lasting impact on the discipline of historical archaeology.

TIMOTHY K. PERTULA
ARCHEOLOGICAL & ENVIRONMENTAL CONSULTANTS,
LLC
AUSTIN, TX 78753-4346

*Quiet Places: The Burial Sites of Civil War
Generals in Tennessee.*

BUCKNER HUGHES, JR., AND NATHANIEL
C. HUGHES

East Tennessee Historical Society,
Knoxville, 1992. 127 pp., illus. \$27.00
paper.

The American Civil War is considered one of the most intriguing periods of our nation's history. Literature on almost every aspect of the conflict abounds. Recently, several works have addressed the subject of the burial grounds of both the casualties and veterans. In *Quiet Places: The Burial Sites of Civil War Generals in Tennessee*, authors Buckner Hughes, Jr., and Nathaniel C. Hughes take this analysis to a more specified level. As the title reflects, the book is devoted to identifying and locating the burial places of Union and Confederate generals buried in the state.

The organization for the work is fairly simple. Arranged alphabetically, each officer listed receives a one-to-two page biography, a picture if one exists, and a photograph and description of the location of the gravesite. The biographies are not substantial, and, therefore, the serious researcher will not find an in-depth study. The authors state openly in the preface of their work, “We prepared this book for those who would visit our state and search for the military leaders of the more than 180,000 Tennesseans who fought for the Union and the Confederacy.” Nevertheless, the descriptions of the men are well written, and the directions to their burial sites are simple and understandable.

For the Civil War scholar, the names of Richard Ewell, Benjamin Cheatham, and Nathan Bedford Forrest are instantly recognizable. Yet, the Hughes's work also illustrates the lives of many lesser-known figures such as William Brickley Stokes, Alvan Gillem, and William Campbell. Many of these officers were either brevet brigadier generals or left the service (through death or discharge) before they achieved any great fame. More importantly, the book illustrates the division of loyalties within Tennessee. Much like certain parts of North Carolina, the population of eastern Tennessee in particular was more inclined with Union sympathies than with Confederate. Therefore, it remains no surprise that the authors have located several native-Tennessean Union officers buried in Knoxville and Greeneville.

Quiet Places illustrates the tragedy of war in the descriptions of the deaths of several young officers, killed in the prime of their lives. Unfortunately, many of these men were simply forgotten through succeeding generations. Reading through the biographies of certain generals, one is

struck with a sense of sorrow to realize that their gravesite is either unmarked or unknown. Some of the men, such as Isaac Hawkins, have gravestones no larger than a brick. By illustrating the burial sites of these men, the work ironically succeeds in expressing the tragic nature of the war.

Yet, a few major problems are confined within this work. Foremost is the lack of citations or bibliographic material. Admittedly the authors state that their book is basically for public consumption. Yet, the authors also state, "We realize our bite-size biographies will leave some readers hungering for more information. We hope so." A work of this nature could provide much impetus for further research if any bibliographical citations existed. Without them, a researcher cannot identify further avenues of study and analysis nor confirm a statement made by the authors. The inclusion of certain figures such as Andrew Johnson may surprise a few readers. Seemingly, for the 17th president of the United States, his inclusion based solely on a "paper" rank that he held as a military governor seems rather presumptuous. In fact, the inclusion of several of the "officers" identified in this work based purely on political or paper commissions seems odd. This may mislead the general public concerning the activities of certain persons during the war.

Nevertheless, this is a well-researched and organized work that could be of great benefit to Civil War enthusiasts. Although hampered by a lack of bibliographic citations, *Quiet Places: The Burial Sites of Civil War Generals in Tennessee*, deserves a place on the shelf of anyone interested in Tennessee's participation in one of the most tragic periods of American history.

JOSHUA B. HOWARD
PROGRAM IN MARITIME STUDIES
EAST CAROLINA UNIVERSITY
GREENVILLE, NC 27858-4353

Adobe Walls: The History and Archeology of the 1874 Trading Post.

T. LINDSAY BAKER AND BILLY R. HARRISON
Texas A&M University Press, College
Station, 2001. 413 pp., 108 b&w illus., 22
tables, 2 maps, ref., index. \$29.95 paper.

Adobe Walls, the second printing of the 1986 original, combines history and archaeology for a revealing look at 19th-century hide traders and buffalo hunters on the southern Great Plains. The book focuses on the Adobe Walls trade outpost, established during spring 1874 in the Texas Panhandle and destroyed six months later following a violent attack by Native Americans. The book involves detailed archival and archaeological research into the history of the trading post, its physical layout, the individuals present, and the material culture that comprised everyday life. The authors divide *Adobe Walls* into two sections corresponding to the complementary disciplines brought together between the book's covers.

The first half, mainly written by T. Lindsay Baker, details an historian's perspective on Adobe Walls, which, incidentally, was named by the 1870s settlers who mistook nearby architectural remains for adobe. This portion of the book

dives into the trading post's background and situates it in a broad sweep of historical change on the Great Plains. Because a variety of individuals occupied this trading post, the authors provide great detail about those who were or were not present. The highlight of these chapters is the post's defining event, the violent battle in summer 1874. Buffalo hunters and traders awoke in the morning hours of June 27th to an attack of Comanche, Kiowa, Cheyenne, and Arapaho warriors. Although never securing the post during their short siege, Native Americans achieved their goal; they had convinced the hunters and traders that it was time to go. Native people returned to the abandoned post in October and burned all but the saloon. This half of the book presents a cogent narrative that engages the reader in the lives and events of Adobe Walls. The use of documents is rigorous and thorough. The authors carefully sort out conflicting accounts but sometimes focus on trivial stories about the battle at the expense of broader interpretation.

The second half of the book foregrounds the archaeological research. The primary author, Billy R. Harrison, details the artifactual and ecofactual remains recovered during five seasons of fieldwork. A number of contexts were excavated, including the saloon, mess hall, blacksmith shop, stable, corral, privy, and two stores—all offering a rich picture of material culture and spatial organization at Adobe Walls. The authors divide archaeological materials into functional categories that emphasize structures, building materials, tools, firearms, transportation, clothing, beverage and food containers, and meals. From this, certain insights are available, such as the weapon caliber preferred, drinks enjoyed, medicines used, food consumed, tools employed, and types of shoes and clothing worn. The deposits even revealed Native American beads, lithic materials, and metal arrow points, but the authors believe these may have been collected by hunters and traders. On the whole, this half of the book is also well written, but the narrative is very oriented toward classification and description. The text provides solid data on artifact identifications and should serve as an excellent catalog for other historical archaeological projects in the region. However, the authors prioritize rigid functional categories over interpretation, and this moves the book away from the focus on people so well crafted in the opening chapters.

The book convinces both authors and readers that archaeological research contributed information otherwise unavailable from archival sources and called into question some of the personal accounts offered by site occupants. The combined research reveals significant insights, generally into the material culture of "hide men" on the Plains and specifically into the everyday lives of named individuals. Although a model for interdisciplinary collaboration, the book is somewhat unbalanced. The almost 300-page text has only a 6-page conclusion, and it is solely in these last few pages that the authors explore the implications of combining archaeology and history. This final treatment is commendable and engaging but far too short. A related imbalance is the exquisite attention to detail but a reluctance to push interpretations toward larger issues. What role did material culture play in the social lives of the site residents? What are the implications for the site being occupied almost exclusively by men? What comparisons are possible with contemporary, nearby Native American sites? The back cover suggests that the book addresses, in part, "the dying

of the Plains Indian culture.” Although some Native Americans in this drama are named and discussed, little attention is paid to this advertised focus.

A handful of inconsistencies and odd choices are also noteworthy. First, there are no references to figures in the text although they are clearly labeled and informative. Second, I was troubled by the persistent reference to Native Americans as “Red Men” in the history chapters. Third, the authors present artifact measurements in English units but shift to metric for the buttons with no explanation. Fourth, I found the artifact classification based on Robert Chenhall’s (1978) museum system limiting and ill-suited for archaeological questions. The authors provide little more than functional categories, and they do not consider associations or other classification schemes. Perhaps the oddest manifestation appears in the penultimate chapter, “Unclassified, Geologic, and Zoological Artifacts.” This chapter is a hodgepodge of items not in the predefined functional categories but still of archaeological interest. It treats human bones only as zoological remains “not thought to have been left from foods” (p. 288). This clearly reveals the severe limitations of the classification system.

I found *Adobe Walls* interesting and certainly a worthy contribution to historical archaeology in the southern Great Plains. The Adobe Walls site sits prominently in the public imagination of the region, and this study clarifies the stories and enriches them with considerable detail. Moreover, the wealth of archaeological information will be useful to other archaeologists studying late-19th-century assemblages, especially those associated with the commerce in buffalo hides. The ability to tap into such a time capsule in archaeology, a well-documented six-month occupation ending with a conflagration and little post-depositional disturbance, grants archaeologists and historians an ideal venue for collaboration.

STEPHEN W. SILLIMAN
DEPARTMENT OF ANTHROPOLOGY
UNIVERSITY OF MASSACHUSETTS, BOSTON
100 MORRISSEY BLVD.
BOSTON, MA 02125-3393

*The Archaeology of Urban Landscapes:
Explorations in Slumland.*

ALAN MAYNE AND TIM MURRAY, EDITORS
Cambridge University Press, Cambridge,
2001. 204 pp., 8 line diagrams, 24 half-
tones, 4 graphs, 13 maps, ref., index.
\$25.00 paper; \$70.00 cloth.

Slums, according to this book, are constructions of the imagination, a myth perpetuated by uninterested historians and both consciously and unconsciously by 19th-century social reformers, some with dubious intentions. Those living on the margins of respectable society were demonized, the fallen with little hope of salvation. Some of these slum areas, such as The Rocks in Sydney, are now tourist attractions because of their unsavory past, and the tourists (and therefore local authorities) want the image without any archaeological correction. Only now are slums being studied, and because they usually have no scholarly past, we are at the beginning.

The *Archaeology of Urban Landscapes* comprises 12 studies, arranged in two parts. In the first part, the book emphasizes setting, scope, and approach in papers on London, West Oakland in California, District Six in Cape Town, Washington, DC, and The Rocks neighborhood of Sydney. The second part, meant to be further explorations and conclusions, presents studies of the Little Lon district of Melbourne, the Crofts in Sheffield (England), Lowell (Massachusetts), the waterfront of Quebec, sites in Minneapolis (Minnesota) and at Five Points (New York). The timescale is from 1750 to 1982. The two-part division seems unnecessary as all papers embody new approaches and, apart from one paper, arise from specific applications.

Another starting point for this important and welcome collection of papers is the proposal that the archaeology of modern cities has lacked compelling intellectual frameworks and questions to drive enquiry forward. This is one consequence of limited opportunities for reflection, which is endemic in commercialized archaeology. In Washington, DC, and no doubt all over the United States, the crazy funding arrangements, where no requirements exist for a private developer to fund archaeological work, contribute to haphazard data collection; in all countries (and this is true of Britain as well), archaeological analysis rarely gets beyond the level of descriptive catalogs.

So what do “slums,” mostly of the 19th and 20th centuries, have by way of archaeological merits? What are the evolving theoretical models or new techniques that are being used to inform this claimed new direction of study? The answers will be of interest to historical archaeologists in all countries.

On the first question, the reports are enthusiastic and thoughtful. Working-class houses and their material culture can be analyzed just like any other form of site. Back parts of properties, as shown in Cape Town and Lowell, were where many archaeologically perceptible and revealing events took place. In 19th-century Washington, DC, white skilled laborers lived on streets and black unskilled workers lived on alleys and in the interior of blocks. Archaeology begins to show differences in their material culture and surroundings, though the same excavators, in a noteworthy passage, think that the spatial or material effects of different ethnic groups cannot be tied down. Comparisons can be made between early modern cities; the archaeology of segregation by apartheid in Cape Town’s District Six is studied in the same way as segregation by class in 19th-century New York. Most of the contributors study both buildings and artifacts to get beyond what Mary Beaudry and Stephen Mrozowski eloquently call the brittle carapace of the built environment.

The new ideas come when we consider the research agenda and possible new methods of attaining it. Here the agenda has been previously set out by Alan Mayne, one of the editors, and Susan Lawrence in “Ethnographies of Place: A New Urban Research Agenda,” in the journal *Urban History*, 26 (1999). To unpack meaning, we have to go beyond the directly observable, countable, and measurable. Not only does this mean oral history, written sources, and anthropological theory but also an imaginative effort, often by means of adding fictional narratives from the point of view of an inhabitant of the site, more or less grounded in the archaeological data. Mayne and Lawrence call this study ethnography of place.

There is a danger, as the editors admit, in too much exercising of the historical imagination—especially when they open this book with an attack on slums as a construction of the imagination, a stereotype. The editors themselves succumb to sentimentality in stating that “there was still laughter in the poorest of households”—no doubt, but let us keep with the hard evidence. Rebecca Yamin uses the technique of explaining and understanding these past communities to illustrate life at Five Points, New York, by imaginative narrative—where a person who lived on the site, perhaps a documented resident or a totally fictional embodiment, describes his or her life. Does it work? I am not sure. It is all right as long as we can also read the finds catalog on which it is based.

What theoretical models are being used on this material? As the subject is being explored, there are understandably several. Despite its having been superseded and even discredited, the Veblen-McKendrick trickle-down model of consumption and culture still has lip service paid to it. Archaeologists in recent years have preferred a contrasting model of the hegemony of the middle class(es), a culture of inspiration of a different kind—here, explored in the context of The Rocks, Sydney, by Grace Karskens.

Third, there has been a promotion of the archaeology of resistance, in important previous studies by Beaudry, Mrozowski, and their colleagues of 19th-century Lowell, Massachusetts; in the present collection, they carefully add that this approach is not making heroes out of the working class. The archaeology of resistance, in particular, could profitably be taken up elsewhere, for instance in Britain.

Fourth, Beaudry and Mrozowski further suggest that archaeologists might look at the work of Henri Lefebvre, particularly his difficult *Production of Space* (1994) (though no archaeologist to my knowledge has cited the work beyond page 50 out of its 450 pages). Lefebvre’s notions of space offer a useful framework: perceived space is daily life; conceived space is what the planners intended (at Lowell, clear overtones of control); and representational space is a third kind where groups take over usually public spaces such as squares for expressions of solidarity such as demonstrations. These thoughts go beyond slumland but place workers’ housing in context. What is also interesting is that slums as a spatial concept were a special development of the 19th century, in Britain as in America or Australia (though there have always been shanty towns on the edges of urban settlements, and it is dangerous to claim that anything is new). The heightened, moralizing perception itself is therefore capable of archaeological analysis, and it would be profitable to study why slums arose where they did within urban landscapes.

All the papers come with good chunks of footnotes, so one might attempt to get at the reports beneath. One senses a strong editorial hand, but the paper about Quebec’s historic waterfront is weak. Its title promises a study of “The Archaeology of Physical and Social Transformation,” but we get little of either.

I recommend this collection for all those who have to or want to dig slums. They are interesting and worthwhile sites, and this book goes a long way to making them, dare I say it, archaeologically respectable.

JOHN SCHOFIELD
MUSEUM OF LONDON
LONDON WALL
LONDON EC2Y 5HN, UK

The Desert Training Center/California-Arizona Maneuver Area 1942–1944: Historical and Archaeological Contexts.

MATT C. BISCHOFF

Statistical Research Inc., Tucson, AZ,
Technical Series 75, 2000. xiii + 145 pp.,
153 illus., ref. \$25.00 paper.

Americans are rediscovering World War II. Since *Saving Private Ryan* and the proclaiming of the “Greatest Generation” by TV news commentator Tom Brokaw, Americans of all generations have awakened to the incredible sacrifices and achievements of those who fought and won “The War.” New memoirs by veterans pour forth, new film documentaries are aired, and new oral history projects are launched. Before the war’s battles could be won or lost, however, men had to be trained, equipment tested, and tactics developed to prepare for the ultimate trial by combat. It is fitting that the time has now come when such places of preparation can be recognized.

In 1997, the Bureau of Land Management (BLM) contracted with Statistical Research, Inc., to investigate one of these wartime training sites known as the Desert Training Center/California-Arizona Maneuver Area, or DTC for short. The purpose of the study was to provide an historic context or evaluative framework for assessing the significance of DTC that would aid BLM in developing strategies for managing, protecting, and interpreting its remaining historic resources. The historic context would also serve as the base multiple-property document that would lead to nominating the individual DTC sites to the National Register of Historic Places (NRHP). Such sites include camps, airfields, training and bivouac areas, supply depots, firing ranges, hospitals, alters for outdoor chapels, three-dimensional relief maps, rock-lined walkways and decorative unit insignias, and even the surviving traces of tank tracks and soldiers’ foxholes.

DTC was established in March 1942 for the purpose of training soldiers, testing equipment, and developing new tactics in armored warfare for what was anticipated to be the invasion of North Africa by U.S. forces. On the recommendation of Major General George S. Patton, Jr., some 18,000 square miles of land in California’s Mojave Desert (and eventually parts of Arizona and Nevada) were acquired by the War Department for this purpose. Patten selected the area for its isolation and as best representative of the types of terrain and environmental conditions his men and machines would have to face in combat in North Africa. Patton served as the center’s first commander, selecting and laying out its first facility known as Camp Young. After a few months of intense training, Patton and his I Armored Corps were ordered off to war.

With the defeat of the Axis powers in North Africa, the need for training in desert warfare ended. DTC, however, then took on an expanded role, serving as an area for large-scale training and maneuvers. In recognition of its new mission, the name of the center was changed to California-Arizona Maneuver Area. By April 1944, when the center was finally closed, more than one million men, some 10% of U.S. military personnel deployed during the war, had trained at the facility (p. 48). DTC had become the largest and most complex such facility in American military history.

From buck private to major general, the soldiers who passed through this grueling testing ground went on to serve around the world.

The report is organized into five chapters. Chapters 1 and 2 provide a brief introduction to the project and the research methods employed. Chapter 3, "Historic Context," provides a brief but excellent overview of the center's history and the types of training conducted there. Chapter 4 describes DTC property types, assesses their overall condition, and briefly assesses their eligibility for listing in the NRHP. Chapter 5 summarizes recommendations for the future management and interpretation of DTC and identifies the need for additional archaeological and historical research.

The text is extensively illustrated with period maps and photographs that depict the rigors of military life in the desert. Considering the format, the photographic reproduction is generally quite good. A general map placing the individual camps and important locations, such as Palen Pass, in geographic relationship to each other would have greatly aided the reader's understanding of the area. The photo of General Patton, Figure 3, mislabels his rank as shown. Oddly, while the report recognizes and describes the eligibility of DTC under National Register criteria A, B, and C, it mentions merely in passing eligibility under criterion D. Even though the report states that "a great deal of army material was buried in the camps by departing units" (p. 135), it does not describe what questions or information important in history these archaeological remains might address.

Bischoff, now an historian with the California Department of Parks and Recreation, has well met the study's stated objectives, producing an excellent example of an historic context and preliminary preservation-planning tool that would be a worthwhile model for other cultural resource specialists. While there is little direct archaeology presented here, the report establishes an important baseline from which future archaeological research addressing questions about life and activities at the DTC can be developed. For students of World War II, the work is a nicely capsulated look at the physical components of an important army training facility, something one seldom finds in the literature.

CARL BARNA
REGIONAL HISTORIAN
BLM COLORADO STATE OFFICE
2850 YOUNGFIELD STREET
LAKEWOOD, CO 80215-7210

*A Century at the Moore/Kirmse House:
Archaeological Investigations in Skagway,
Alaska, Volume 8.*

DOREEN C. COOPER

U.S. Department of the Interior, Klondike
Gold Rush National Historical Park,
Skagway, AL, 2001. 348 pp., 90 fig., 25
tables, ref. Free.

The eighth in a series of monographs devoted to historical archaeology, this report reflects the continuing commitment of the U.S. National Park Service to report historical and

archaeological research in the Klondike Gold Rush National Historical Park, Skagway, Alaska. The Skagway Archaeology series, including the subject of this review, documents both the gold rush (ca. 1897–1905) and post-gold rush (>1905) eras of Skagway's development, integrating archaeology, historical documents, and oral accounts. The series reports work resulting from compliance with Section 106 of the National Historic Preservation Act, since the park was created in 1976.

The focus of *A Century at the Moore/Kirmse House* is to present the results of the historical and archaeological efforts at this house and cabin site, which is on the National Register of Historic Places and is a contributing property to a National Historic Landmark. The cabin, dating back to 1887, was the first structure built in Skagway, and the adjacent house was built in 1896. Both were originally built by the Bernard Moore family and subsequently occupied since about 1910 by the Herman Kirmse family and descendants, until their purchase by the NPS in 1977.

Chapter 1, "Project Background," explains why the archaeology was undertaken in 1988 and 1993–1995. It outlines 10 project goals relating to mitigating Park Service construction at the site as well as several research "themes" applicable to archaeological inquiry that were previously identified for the park, such as Native American land use and interaction in the area, settlement processes, participation in a global economy, and the century-long tourism trade in Skagway (Adams and Brauner, 1991, *Historical Archaeology in Skagway, Alaska: Archaeological Overview and Assessment of the Downtown Skagway Unit, Klondike Gold Rush NHP*. Draft manuscript, Klondike Gold Rush NHP, Skagway, Alaska.). These latter themes are addressed in chapter 6.

Chapter 2, "Geography, History, and Gold," provides the physical and historical background for the Skagway area, focusing upon prior native Tlingit land use as well as the Klondike gold strike that catapulted Skagway overnight into an urban setting. This chapter is brief and concise, providing enough information for the reader to understand the context for the site but does not get bogged down into unnecessary detail for a monograph of this type.

Chapter 3, "Development and Changes to the Site," provides the history of the site and for the two men and their families that built and occupied the structures. In doing so, the construction history of this cabin and house site are outlined through their alterations and remodeling phases as well as through the construction of outbuildings and other features at the site. Copious historical documents, including numerous historical photographs, provide clues to the researchers on where to locate their excavation units. Appendix 1, "Moore House Chronological Site History," in tabular format supplements the chapter.

Chapter 4, "Fieldwork," first provides discussion about the soils, flora, and fauna in the area and at the site, before, during, and after the gold rush, using a battery of historical datasets in addition to several minimally invasive testing procedures and soil chemical analyses. The results of the excavations at the site are also outlined in this chapter, organized by spatial area across the site in relation to the standing structures (e.g., peripheral yard areas, beneath the Moore House, north of Shed 1, etc.). Table 1 outlines concisely the 18 major cultural and natural soil strata encountered in the excavations, thus providing a clear

reference for the description and chronology of the strata discussed throughout chapters 4 and 5. Table 2 outlines all 40 recognized features.

This section, though daunting to anyone preparing an archaeological monograph, is successful in compiling and presenting the soil strata encountered in each area of the excavation and describes the major features encountered, including two privies, remnants of the original 1896 house construction, and various dumps. Abundant plan view maps, stratigraphic profiles, and photos from the field supplement the text.

Chapter 5, "Artifact Description," describes the 18,000+ artifacts recovered in the 1988 and 1993–1995 seasons, presenting them in the text in six major functional categories, which are consistent with the other Skagway Archaeology reports: structural, food-related, household activities, personal, specialized activities, and functional unknowns. Subclasses within these allow easy conversion to typologies used by other researchers. Ten appendices provide (1) tables on all artifacts recovered from the 14 major temporal and family provenance contexts identified as well as (2) contracted reports by specialists on the faunal, pollen, phytolith, parasite, and macrobotanical remains. A welcomed Appendix 2 provides a listing of artifactual manufacturer's marks, including dates, although its usefulness is lessened by not including provenance units useful to the reader.

The reporting in this chapter is succinct and consistent throughout, and abundant tabular data of the artifacts (by both fragment count and minimum numbers, by provenance) accompany the text. Drawings of some of the artifacts, in addition to photo plates, provide additional detail that is often lost to the reader in traditional artifact photos.

The last chapter, "Interpretation and Synthesis," provides short reports on the disparate variety of topics outlined as research "themes" in chapter 1. Discussions include, among others, traditional Tlingit land use around Skagway; changes in the cultural landscape at and around the site; the story of Bernard Moore's Tlingit wife Klinget-sai-yat, also known as Minnie Moore; site use and the development of the Skagway tourist trade through time; and a brief comparative look at gold rush versus post-rush deposits from this and the other Skagway Archaeology series, looking specifically at ceramics, diet, and alcohol-related remains. The reports on Minnie Moore and the tourism trade are fascinating, especially the former, threading together letters, historic photographs, archaeology, and oral accounts to explore a Tlingit woman's negotiation between Native and non-Native societies in the early-20th century.

The purpose of any technical archaeological monograph reporting on extensive, multiyear excavations is to provide consistent, coherent, clearly written descriptions of the uncovered features, artifacts, and strata. Above all, the data need to be comparable to other reported excavations in the area as well as those beyond, providing important baseline data for subsequent archaeological interpretation. This site report more than accomplishes these goals. A few minor critiques, such as the lack of scales in some figures and slight formatting problems that result in some loss of numerical data, do not detract from its overall success.

ROBIN O. MILLS
BUREAU OF LAND MANAGEMENT
1150 UNIVERSITY AVE.
FAIRBANKS, AK 99709